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The Zohar Chok L'Yisrael

זוהר
חוק לישראל

...

In Vowelized and Punctuated Aramaic

...

With New English Translation
and Commentary

...

Lashon HaKodesh Translation
also included

Divided Into The 54 Parshiot

Parashat
B'reishit



Ramat Bet Shemesh,
Israel

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Dear Fellow Jew,

Rebbi Shimon Bar Yochai tells us that we will reach the geula b'rachamim through learning his teachings from the Sefer HaZohar.

“Through this work, the Book of the Zohar, [the Jews] will be redeemed from exile.” - The Zohar HaKadosh (III, 124b)

The problem is that English-speaking Jews have not had a completely reliable Zohar translation to learn from. *Until now.*

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011-972-54-841-8492 or thezoharinenglish@gmail.com.

Sincerely,
Rabbi Baruch Z'ev Olenick
TheZoharInEnglish.com

- Rebbi Shimon Bar Yochai's Promises -

(Zohar, Parashat Terumah, daf 128)

“R’ Shimon Bar Yochai says: I call out the heavens and earth to testify for me, that any person who gives merit to the public by spreading the knowledge of the Zohar HaKadosh will be compensated with three rewards which not everyone merits to receive.”

1. He will help conquer the powers of the Yetzer HaRa (the Malchut HaResha) and strengthen the powers of the Yetzer Tov in the world.
2. He causes Hashem to become exalted and gratified even while in exile.
3. He supports the entire universe, protects it from calamities, and increases peace in the world. (“If not for my Torah being studied day and night, the laws of heaven and earth will cease to exist.”)

R’ Shimon promises that anyone who gives merit to others in the learning of the Zohar HaKadosh will be rewarded with the following brachot:

1. He will merit to live and see grandchildren.
2. He will merit riches in this world.
3. He will merit a portion in Olam HaBa.
4. No one will be able to cause him harm or evil.
5. He has the privilege to enter all twelve gates of Gan Eden without exception.
6. Hashem will shower success and blessing upon him and all of his descendants forever.
7. Rebbi Shimon Bar Yochai himself will testify about his merits in front of Hashem on his behalf.
8. Hashem will bless him with the same brachot as Avraham Avinu because he also brought people closer to Hashem. (mida k'neged mida).
9. In Olam HaBa, Hashem will call out to the four camps of the ministering angels to accompany him to seventy hidden worlds.



עזרי מעם השם עושה שמים וארץ

The Zohar

Chok L'Yisrael

זֶהַר חֶק לְיִשְׂרָאֵל

Divided For Daily Study



from the Holy Tanna Rabbi Shimon Bar Yochai



Vowelized and punctuated in Aramaic with a New Translation and Commentary in English to facilitate the learning, comprehension, and appreciation of both the simplicity and depth of the revealed portions of the Holy Zohar. Lashon HaKodesh translation also included.



Prepared by TheZoharInEnglish.com with Mifal HaZohar
Hoilumi and Yeshivas Beis Yosef Pilzno.

Nissan 5771 - Ramat Bet Shemesh, Israel

Rabbi Moshe Schatz

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Jerusalem, 95477 Israel
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Author: *Sparks of the Hidden Light*

משה שץ

רחוב גבעת שאול 17 א'
ירושלים עיה"ק ישראל
תיקון ליל שבועות הרש"ש זיע"א עטרת תפארת
כתר מלכות על ספירת העומר
מעין משה

Elul 19, 5771

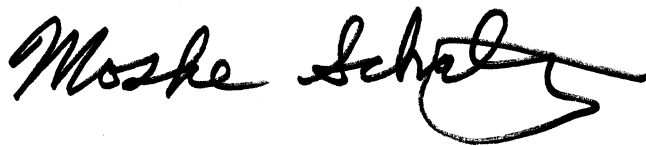
As is known, the Zohar says (Zohar III, Raya Mehemna, p124b), "By studying the sefer haZohar the final redemption will come through rachamim (compassion)." The reason for this is because the Zohar and the Kabbalah have a G-dly energetic force which has a special transformative effect to awaken a person towards spirituality, pulling a person out of a purely materialistic existence, which naturally opens a person's heart towards Hashem, the Torah, and the mitzvot.

This said the people behind this project, who certainly have the experience to do this work, have taken upon themselves a great task in translating the Zohar pieces from the Chok L'Yisrael into modern spoken English. As is known, many translations lose their original flavor in translation, but here, the translators and editors have managed to retain the flavor and feel of the original, which will allow the English-speaking world to truly benefit from this inner light.

The dissemination of this work, b'ezrat Hashem, certainly will have an impact on the masses when they come in contact with and learn from it.

We should merit seeing and experiencing the revelation of the unity of all wisdom and all people through the sparks of consciousness of the unified light of Mashiach and be speedily brought to those transformative days, when all of existence will perceive the unification of all reality and see how Hashem is one and His Name is one.

With Blessings and Kavod haTorah,
Rabbi Moshe Schatz



Author: Mayaan Moshe; Keter Malchut on Sefirat HaOmer; Tikun Leil Shavuot of the Rashash – Ateret Tiferet; Sparks of The Hidden Light
Editor: Derech Emuna of Rabbi Meir Ben Gabbi with Biur Esser Sefirot of Rabbi Azriel of Gerona (teacher of the Ramban).

English Translation and Commentary
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“Because of this work, the Book of the Zohar, [the Jews] will be redeemed from exile.” - The Zohar haKadosh (III, 124b)



It is a great mitzvah to be involved in the learning of the Zohar, and in the spreading of the teachings of Rabbi Shimon Bar Yochai, to bring the Final Redemption b'rachamim.
To sponsor a Weekly Parsha or entire sefer of the Zohar Chok, or the Zohar on MP3 project, please contact us at: 054-841-8492, thezoharinenglish@gmail.com

To view Haskamot for the activities of the Mifal HaZohar Hoilumi from some of the leading Gedolei Yisrael of our Generation, please contact us at: thezoharinenglish@gmail.com



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The text of the Zohar has been kindly donated by Rabbi Benyahu Shmueli, shlit'a
Rosh Yeshiva of Nahar Shalom, (Rechov Shilo #6, Jerusalem)
for the ilui nishmat of our Teacher, our Rabbi, the Tzaddik haKadosh
Rabbi Mordechai ben Miriam Sharabi, may his merit protect us.

Tefillah Before Learning the Zohar (received from the Arizal)

רבוֹן העוֹלָמִים וְאֲדוֹנֵי הָאֲדוֹנִים, אָב הַרַחֲמִים וְהַסְּלִיחוֹת. מוֹדִים אֲנַחְנוּ לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּקִדְהָ וּבְהַשְׁתַּחֲוִיָּה, שְׁפָרְבְּתֵנוּ לְתוֹרָתְךָ וְלַעֲבוֹדָתְךָ עֲבוֹדַת הַקֹּדֶשׁ, וְנַתַּתְּ לָנוּ חֵלֶק בְּסוּדוֹת תּוֹרָתְךָ הַקְּדוֹשָׁה. מָה אָנוּ, מָה חַיֵּינוּ, אֲשֶׁר עֲשִׂיתָ עִמָּנוּ חֶסֶד גָּדוֹל כְּזֶה. עַל כֵּן אֲנַחְנוּ מִפְּלִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, שְׁתַּמַּחֲוֹל, וְתַסְּלַח, לְכָל חַטֹּאתֵינוּ וְעוֹנוֹתֵינוּ, וְאֵל יְהוִי עוֹנוֹתֵינוּ מִבְּדִילִים בְּיַמֵּינוּ לְבִינֶיךָ.

Master of the Worlds and Lord of all Lords, Father of Compassion and Forgiveness. We thank You, Hashem our G-d and G-d of our fathers, with bowing and prostration, that You brought us close to your Torah and to serve You in holy service, and that You gave us a portion in the secrets of Your holy Torah. What are we and what is our life, that You have done this great kindness? Therefore we fall in supplication before You, that You will pardon and forgive all of our sins and transgressions, and that our transgressions should not create a separation between us and You.

וּבְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁתַּכּוֹנֵן לְבַבֵּנוּ לִירְאָתְךָ וְאֶהְבְּתְךָ, וְתִקְשִׁיב אָזְנוֹךָ לְדַבְּרֵינוּ אֵלֶּה, וְתַפְתַּח לְבַבֵּנוּ הַעֲרַל בְּסוּדוֹת תּוֹרָתְךָ, וְיִהְיֶה לְמוֹדֵנוּ זֶה נַחַת רוּחַ לְפָנֶי כַּפֵּא כְבוֹדְךָ כְּרִיחַ נִיחוּחַ. וְתַאֲצִיל עֲלֵינוּ אוֹר מְקוֹר נְשִׁמְתֵנוּ כְּכֹל כְּחוֹנֵנֵינוּ, וְשִׁיתְנוּצֵצוּ נִיצוּצוֹת עֲבָדֶיךָ הַקְּדוֹשִׁים אֲשֶׁר עַל יָדָם גְּלִית דְּבָרֶיךָ אֵלֶּה בְּעוֹלָם. וּזְכוּתְכֶם, וּזְכוּת אֲבוֹתְכֶם, וּזְכוּת תּוֹרָתְכֶם, וְתַמְיִמוֹתְכֶם, וְקִדְשָׁתְכֶם, יַעֲמוּד לָנוּ לְכָל נַפְשֵׁל בְּדַבְּרִים אֵלֶּה. וּזְכוּתְכֶם תֹּאִיר עֵינֵינוּ כְּמֵה שְׁאֲנוּ לְוַמְדִים. כְּמֵאֲמַר נְעִים זְמִירוֹת יִשְׂרָאֵל "גַּל עֵינַי וְאֶבְיַטָּה נִפְלְאוֹת מִתּוֹרָתְךָ". יְהִי לְרְצוֹן אֲמָרֵי פִי וְהִגִּיזוֹן לְפָנֶיךָ יי צוּרֵי וְגוֹאֲלֵי. כִּי יי יִתֵּן חֲכָמָה מִפִּי דַעַת וְתְבוּנָה:

And therefore, may it be Your will, Hashem our G-d and G-d of our fathers, that You will direct our hearts to have awe and love for You, and that Your ears will listen to our words, and that You will open our uncircumcised hearts with the secrets of Your Torah. And may this learning bring pleasure before Your Throne of Honor like a pleasing fragrance, and that You will emanate light upon us from the source of our soul (neshama) in all of our aspects. And may the sparks of Your holy servants through whom You revealed these words of Yours in the world, shine out. And may their merit, and the merit of their fathers, and the merit of their Torah, and their simplicity, and their holiness, stand us up so that we do not fall in these words. And in their merit You will illuminate our eyes in what we learn. As the Sweet Singer of Israel says (Tehilim 119:18): "Open my eyes and I will see the wonders from Your Torah." May the speech of my mouth and the thoughts of my heart find favor before you, Hashem, my Rock and my Redeemer. Because Hashem will give wisdom from His mouth, knowledge and understanding.

**A Kabbalistic Unification To Say Before Learning The Zohar
from the Sefer 'Sod Hashem'**

לְשֵׁם יְחוד קוּדְשָׁא בְרִיךְ הוּא וּשְׂכִינְתֵיהּ, בְּדַחֲלוֹ וּרְחִימוּ, וּרְחִימוּ וּדְחִילוּ, לְיַחְדָּא שְׁמֵי
 יוּד ק"י בּוֹא"ו ק"י בְּיַחְדָּא שְׁלִים, עַל יְדֵי הוּא טְמִיר וְנִעְלָם בְּשֵׁם כָּל יִשְׂרָאֵל
 לְאַקְמָא שְׂכִינְתָא מִעֲפָרָא, וְלִעֲלוּי שְׂכִינְתָא עֲוִינֵנו אִם הַפְּנִים שְׂמִיחָה. הֲרִינִי מְקַשֵּׁר עֲצָמֵי
 בְּלִימוד הקדוש הַזֶּה בְּנִשְׁמַת כָּל הַתְּנָאִים וְהַצְּדִיקִים הַפְּתוּבִים בְּזוּהַר הַקְּדוֹשׁ וּבְרָאשֵׁם
 הַתְּנָא הָאֱלוֹקֵי רַבֵּי שְׂמֵעוֹן בְּרִי יוֹחַאי וּרְבִי אֶלְעָזָר בְּנֵנו. וְעַל יְדֵי זֶה תִּתְקַיֵּם תְּפִלַּת דָּוִד הַמְּלֶכֶה
 עָלָיו הַשְּׁלוֹם (תְּהִלִּים סא, ד-ה) כִּי הִיִּית מַחְסָה לִי מִגְּדֹל עֵז מִפְּנֵי אוֹיְבֵי. אֶגְוֶרָה בְּאֶהְלֶךְ
 עוֹלָמִים אַחֲסֶה בְּסֶתֶר כְּנֶפֶד סֶלָה. וְאֶזְכֶּה שְׁבִלְמוּדֵינוּ זֶה יִהְיֶה שְׂפֹתוֹתֵיהֶם דּוֹכְבוֹת בְּקִבְרֵי,
 לְמַעַן שְׂמוֹ בְּאַהֲבָה לַעֲשׂוֹת נַחַת רוּחַ לְיוֹצְרֵנוּ וְלַעֲשׂוֹת רְצוֹן בּוֹרְאֵנוּ. וּבְהַדִּין סִפְרָא סִפְרֵי
 הַזֶּה, יִפְקוּן יִשְׂרָאֵל מִן גְּלוּתָא בְּרַחֲמֵי, יִרְאֶה אֵל עֲבָדֶיךָ פְּעִלְךָ וְהַדְרֶךְ עַל בְּנֵיהֶם. וְיִהְיֶה
 נֶעֱמַם אֲדָנִי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ בּוֹנְנָה עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ בּוֹנְנָה, וְיִהְיֶה נֶעֱמַם אֲדָנִי
 אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ בּוֹנְנָה עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ בּוֹנְנָה (תְּהִלִּים צ, טז-יז). (סוֹד ה')

For the sake of the unification of the Holy One Blessed Is He and His Shechina, with awe and love, and with love and awe, to unify the name Yud and Heh with Vav and Heh with a complete unity, through He who is hidden and concealed, in the name of all of Yisrael, to raise up the Shechina from the dust, and to elevate the Shechina of our strength, a mother of happy children. I hereby bind myself, through this transcendent learning, with the neshama of all of the Tannaim and the Tzaddikim whose names are written in the Zohar HaKadosh, and with their leader the Tanna HaEloki Rabbi Shimon Bar Yochai and Rabbi Elazar his son. And through this, please fulfill the tefillah of David HaMelech, may peace be upon him (Tehillim 61:4-5): "You have been a refuge for me, a tower of strength in the face of the enemy. I will dwell in your tent forever, I will take refuge in the shelter of your wings, selah." And I should merit through this, our learning, that their (the Tannaim and Tzaddikim) lips will move in their graves, for the sake of His name, with love, to make nachat ruach for the One who Formed us, and to do the will of the One who Created us. And with this book, the Sefer HaZohar, Yisrael will be redeemed from exile with rachamim. (As it says Tehillim 90:16-17): "Let your work be revealed to your servants, and your splendor be upon their children. And the pleasantness of my Master, Elokeinu, will be on us, and the work of our hands He will establish for us, and the work of our hands He will establish. And the pleasantness of my Master, Elokeinu, will be on us, and the work of our hands He will establish for us, and the work of our hands He will establish.

Tefillah for Healing and for Salvation from Difficulties

הָרִינִי מִקְּבֵל עָלַי מִצְוֹת עֲשֵׂה שָׁל וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ, וְהִרִינִי אוֹהֵב כָּל אֶחָד מִבְּנֵי יִשְׂרָאֵל
 כְּנַפְשִׁי וּמְאֹדִי, וְהִרִינִי מְזֻמָּן אֶת פִּי לְלַמֵּד בְּסֵפֶר הַזֶּהר הַקָּדוֹשׁ לְזִכּוֹת ... כַּב"פ (וְכָאן
 יִפְרֹט בְּקִשְׁתּוֹ) [לְרַפּוּאת...] [יְשׁוּעַת ...] [לְבָנִים ...] הַשֵּׁם יִשְׁלַח דְּבָרוֹ יְחִזְקֶהוּ [וְיִרְפְּאֶהוּ
 בְּרַפּוּאת הַנֶּפֶשׁ וּרַפּוּאת הַגּוּף בְּרַמ"ח אַבְרָיו וּשְׁס"ה גִּידָיו בְּתוֹךְ שְׁאָר חוּלֵי יִשְׂרָאֵל וְיִאֲרִיךְ
 יָמָיו וְשָׁנוּתָיו בְּנְעִימִים] [וְיִוְשִׁיעֶהוּ בְּדִבְרֵי יְשׁוּעָה וְרַחֲמִים ...] אָמֵן סְלֵה.

I hereby receive upon myself the positive mitzvah of 'V'ahavta L'reiecha Kamocha' ('And you will love you friend like yourself'), and I hereby love every single one of the Jewish people like [I love] my own soul and my own possessions, and I hereby invite my mouth to learn in the Sefer HaZohar HaKadosh for the merit of _____ ben/bat _____, for their [healing...] [salvation from...][that they should have children][etc]. Hashem will send His word and He will strengthen him [and He will heal him with a healing of the nefesh and a healing of the body in his 248 limbs and his 365 sinews among the rest of the Jewish people who are ill, and He will lengthen his days and years with pleasantnesses] [and He will save him with a word of salvation and compassion...] Amen, Selah.

This parasha is dedicated to the ilui nishmat of Toiba bat Asher
 and Bentzion Yoel ben David Hirsch



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בְּרֵאשִׁית רַבִּי שְׁמַעוֹן פֶּתַח (ישעיה נא) וְאֲשִׁים דְּבָרֵי בְּפִיד. כְּמָה
 אֵית לִיה לְבַר נֶשׁ לְאַשְׁתְּדֵלָא בְּאוּרֵייתָא יְמָמָא
 וְלֵילָיָא, בְּגִין דְּקִדְשָׁא בְּרִידָה הוּא צִיית לְקַלְהוֹן דְּאֲנָוִן
 דְּמַתְּעַסְקֵי בְּאוּרֵייתָא, וּבְכָל מְלָה דְּאַתְחַדֵּשׁ בְּאוּרֵייתָא עַל
 יְדָא דְּהָהוּא דְּאַשְׁתְּדֵל בְּאוּרֵייתָא, עָבִיד רְקִיעָא חֲדָא.

Rebbi - רַבִּי שְׁמַעוֹן פֶּתַח (ישעיה נא) - *“In the beginning...”* - בְּרֵאשִׁית
 Shimon opened the discourse quoting a verse (Yeshaya 51:16): וְאֲשִׁים
 “And I have put my words in your mouth and I have covered you with the shadow of my hand...” He explains: כְּמָה אֵית לִיה
 How much, meaning important, it is for a person to strive in the Torah day and night, ‘day and night’ is a phrase used throughout the Zohar, to tell us that learning Torah should connect us to a level that transcends day and night, that is to say, above time and space, בְּגִין דְּקִדְשָׁא בְּרִידָה הוּא
 because the Holy One Blessed Be He listens to the voice of those who are busy with the Torah. - צִיית לְקַלְהוֹן דְּאֲנָוִן דְּמַתְּעַסְקֵי בְּאוּרֵייתָא
 And every word in the Torah which is renewed, from which something new is learned, עַל
 through the power of that particular person who is striving in the Torah, - יְדָא דְּהָהוּא דְּאַשְׁתְּדֵל בְּאוּרֵייתָא
 one rakia, heaven, is made. A whole spiritual universe is created. - עָבִיד רְקִיעָא חֲדָא



תִּנַּן בְּהֵיָא שַׁעְתָּא דְּמַלְא דְּאוּרֵיָתָא אֶתְחַדְּשֵׁת מִפּוּמִיָּה
 דְּבַר נֶשׁ, הֵיָא מַלְא סְלָקָא וְאֶתְעִתְדַת קַמִּיָּה דְּקֻדְשָׁא
 בְּרִיךְ הוּא. וְקֻדְשָׁא בְּרִיךְ הוּא נָטִיל לְהֵיָא מַלְא וְנָשִׁיק לָהּ
 וְעִפֵּר לָהּ בְּשִׁבְעֵין עֶמְרִין גְּלִיפִין וּמְחַקְקִין. וּמַלְא דְּחֻכְמָתָא
 דְּאֶתְחַדְּשָׁא, סְלָקָא וַיִּתְבָּא עַל רִישָׁא דְּצַדִּיק חַי עַלְמִין. וְטָסָא
 מִתַּמָּן וְשָׁטָא בְּשִׁבְעֵין אֲלָף עַלְמִין וּסְלִיקַת לְגַבֵּי עֵתִיק יוֹמִין.

It is taught - בְּהֵיָא שַׁעְתָּא דְּמַלְא דְּאוּרֵיָתָא - that at that time that
 the word of the Torah - אֶתְחַדְּשֵׁת מִפּוּמִיָּה דְּבַר נֶשׁ - is renewed, a new
 understanding from that word comes out, from the mouth of a
 person, - הֵיָא מַלְא סְלָקָא - that word ascends בְּרִיךְ קַמִּיָּה דְּקֻדְשָׁא
 and stands upright before the Holy One Blessed Be He. - הוּא.
 The Holy One Blessed Be He - וְקֻדְשָׁא בְּרִיךְ הוּא נָטִיל לְהֵיָא מַלְא -
 takes that word - וְנָשִׁיק לָהּ וְעִפֵּר לָהּ - and kisses it, giving it inner
 lights, and crowns it, giving it surrounding lights גְּלִיפִין עֶמְרִין -
 with seventy crowns that are inscribed and engraved. - וּמְחַקְקִין.
 These seventy crowns of surrounding lights are the seventy
 sefirot. - וּמַלְא דְּחֻכְמָתָא דְּאֶתְחַדְּשָׁא - And a word of wisdom from the
 Torah that is renewed, that a new understanding has been
 drawn out על רִישָׁא דְּצַדִּיק חַי עַלְמִין - ascends and sits on the
 head of the *tzaddik*, the life of the worlds, at the spiritual
 location on the sefira of *Yesod* in the world of *Atzilut*. *Yesod* is the
 connecting power between above and below. A new word of
 Torah is like a new creation, like a new baby, with a soul and a
 body, - וְטָסָא מִתַּמָּן וְשָׁטָא בְּשִׁבְעֵין אֲלָף עַלְמִין - and it flies from there in
 70,000 worlds, because the 70 lower sefirot of the world of
Atzilut are like thousands, - וּסְלִיקַת לְגַבֵּי עֵתִיק יוֹמִין, - and it goes up
 into *Keter*, into the seven lower sefirot of *Atik Yomin*, the
 internal level of *Keter*.



וְכָל מְלִין דְּעֵתִיק יוֹמִין מְלִין דְּחֻכְמָתָא אֲנֹן בְּרִזִין סְתִימִין
עֲלָאִין.

וְהֵיא מְלָה סְתִימָא דְּחֻכְמָתָא דְּאַתְחִדֶּשֶׁת הָכָא כִּד סְלָקָא
אַתְחַבְּרַת בְּאֲנֹן מְלִין דְּעֵתִיק יוֹמִין וְסְלָקָא וְנַחְתָּא
בְּהַדְרִייהוּ וְעָאֵלַת בְּתַמְנִיסַר עֲלָמִין גְּנִיזִין (ישעיה טד) דְּעֵין לֹא
רְאֵתָה אֱלֹהִים זּוּלְתָךְ. גְּפִקִי מִתַּמָּן וְשָׁטָאן וְאַתְיִין מְלִיאָן
וְשְׁלָמִין וְאַתְעֵתְדוּ קַמִּי עֵתִיק יוֹמִין.

מְלִין דְּחֻכְמָתָא *Atik Yomin* - **And all of the words of *Atik Yomin*** - **are words of wisdom with high concealed mysteries.** The deepest secrets of the Torah are there. If a person merits to draw a new Torah interpretation into the world, he draws from *Atik Yomin*, which is the root of Creation. וְהֵיא - **And that concealed word of wisdom that is renewed here,** 'here' meaning from this world, which is interesting to think about, how from such a low physical world, with all of its gross material pulls, a person is able to reach up to such a high place, **when it ascends, becomes attached to those words of *Atik Yomin*,** it goes to an extremely high place, **and it ascends and descends with them,** with the words of *Atik Yomin*, in an awakening from above to below and below to above, **and enters into eighteen concealed worlds** referred to by the verse (Yeshaya 64:4): **דְּעֵין לֹא רְאֵתָה אֱלֹהִים זּוּלְתָךְ** - **"No eye has seen *Elokim* besides You."** The new Torah interpretation reaches all the way to the light of the World To Come. **It comes out from there and flies,** **and it comes filled and complete** because from there it sees a connection with eternity, with the ultimate state of the World To Come, filled from the internal lights and complete from the surrounding lights. **and it stands before *Atik Yomin*.**

בְּהֵיָא שְׁעָתָא אַרְח עֵתִיק יוֹמִין בְּהַאי מְלָה וְנִיחָא קַמֵּיהּ
מִכְלָא. נְטִיל לְהֵיָא מְלָה וְאַעֲטַר לָהּ בְּתַלְתּ מָאָה
וְשַׁבְעִין אֲלָף עֶמְרִין. הֵהִיא מְלָה טָסַת וְסִלְקָא וְנַחְתָּא
וְאַתְעֵבִידָא רְקִיעָא חֲדָא. וְכֵן כָּל מְלָה וּמְלָה דְחֻכְמָתָא (ס"א
אַתְעֵבִידִין) (ס"א רְקִיעִין) קַיִמִין בְּקִיּוּמָא שְׁלִים קַמֵּי עֵתִיק יוֹמִין.

At that time *Atik Yomin* smells that word, the new Torah understanding. In the Zohar, the sense of smell is a *Mashiach* sense. So when *Atik Yomin* smells this word, it means that the word is being connected with the dynamic *Mashiach* energy that is there, from which the whole Redemption will come, **וְנִיחָא קַמֵּיהּ מִכְלָא - and it is pleasurable before him more than anything.** This new Torah understanding is coming from the highest level, the highest light, and brings great pleasure to Hashem. **נְטִיל לְהֵיָא מְלָה וְאַעֲטַר לָהּ בְּתַלְתּ מָאָה וְשַׁבְעִין אֲלָף עֶמְרִין. - He takes that word and crowns it with 370,000 thousand crowns** of light, like faces, which is like Hashem, so to speak, smiling out to us from the deepest level. **הֵהִיא מְלָה טָסַת - That word flies**, meaning it is boundless and is able to connect above and below, like someone who flies off the ground, **וְסִלְקָא וְנַחְתָּא וְאַתְעֵבִידָא רְקִיעָא חֲדָא - and it ascends and descends and it makes one *rakia***, one heaven, one universe, one new way of experiencing G-dliness. This means experiencing Hashem's hand in existence, seeing Hashem, feeling Hashem, relating to Hashem, a new path in serving Hashem, a new idea, a new perspective. **וְכֵן כָּל מְלָה וּמְלָה דְחֻכְמָתָא קַיִמִין בְּקִיּוּמָא שְׁלִים קַמֵּי עֵתִיק - And thus every word of wisdom has made heavens that stand in complete endurance before *Atik Yomin*.**



וְהוּא קָרָא לֹאן שָׁמַיִם הַחֲדָשִׁים, שָׁמַיִם מְחֻדָּשִׁים, סְתִימוֹן דְּרִיזִין
 דְּחֻכְמָתָא עֲלָאָה. וְכֹל אֲנֹן שְׂאָר מְלִין דְּאוּרִייתָא דְּמִתְחַדְּשִׁין
 קְיִימוֹן קַמֵּי קֹדֶשׁא בְּרִיד הוּא וְסֻלְקִין וְאִתְעֵבִידוּ אֶרְצוֹת
 הַחַיִּים. וְנִחְתִּין וּמִתְעַפְרִין לְגַבֵּי אֶרֶץ חַד, וְאִתְחַדְּשׁ וְאִתְעֵבִיד
 כֻּלָּא אֶרֶץ חַדְשָׁה מִהֵיא מְלָה דְּאִתְחַדְּשׁ בְּאוּרִייתָא.

And he calls them new Heavens, meaning newly created Heavens, like something new created from nothing, **concealed in secrets of supernal wisdom.** **And all of the other words of Torah that are newly created stand before the Holy One Blessed Be He, and ascend, and are made into the lands of the living**, corresponding to the sefira of *Malchut*, which is known as the Land, to be able to enliven us with a connection to above from amidst this world. **And they descend and are crowned on this one land**, this one new way of bringing G-dliness down into the physical world, of experiencing Hashem in business, in eating, in everything material, **and it, the land, is renewed and it is all made one new land from that renewed word**, that one new understanding, **in the Torah.** This section has been referring to bringing out a new understanding specifically from the revealed Torah. Since in the revealed Torah, the light of Torah is en clothed in the workings of the physical world (e.g. how much you have to pay when your ox gores another person's ox), new Torah ideas create new Lands. This helps us to build our relationship with Hashem from amidst the material world. On the other hand, the secrets of Torah that are revealed create new Heavens and Skies which are esoteric and beyond the world.



וְעַל דָּא כְּתִיב, (ישעיה ס) כִּי כַּאֲשֶׁר הִחְדָּשִׁים הָהָאָרֶץ וְהָאָרֶץ
הַחֲדָשָׁה אֲשֶׁר אֲנִי עוֹשֶׂה עוֹמְדִים לִפְנֵי וְגו'. עֲשִׂיתִי לֹא
כְּתִיב אֶלָּא עוֹשֶׂה, דְּעֵבִיד תְּדִיר מֵאַנּוֹן חֲדוּשֵׁין וְרוּזִין
דְּאוּרֵייתָא. וְעַל דָּא כְּתִיב, (ישעיה נא) וְאֲשִׁים דְּבְרֵי בְּפִיךָ וּבְצֵל
יְדֵי כְּסִיתִיךָ לְנִטְעַ שְׁמַיִם וְלִיסוּד אָרֶץ. הַשְּׁמַיִם לֹא כְּתִיב אֶלָּא
שְׁמַיִם.

כִּי כַּאֲשֶׁר: (Yeshaya 66:22) - **And on this it is written** - ועַל דָּא כְּתִיב, (ישעיה ס)
“And as the new heavens and the new land that I make stand before me ...”
(עֲשִׂיתִי), rather **‘I am making’** (עוֹשֶׂה), indicating דְּעֵבִיד תְּדִיר מֵאַנּוֹן חֲדוּשֵׁין וְרוּזִין
that I, Hashem, am always making from those new ideas and secrets of the Torah. Thus we can see that Hashem
is always creating anew, and that a person coming up with new interpretations in Torah is like a partner with Hashem in
Creation, and in fact, becomes like the Creator through expressing the power of creation. The spiritual creation of new
ideas in the Torah is the deepest and highest relationship we can have with Hashem. ועַל דָּא כְּתִיב, (ישעיה נא)
“And I have put my words in your mouth...”, the Torah words of Hashem Himself, which are the
new Torah ideas we create, - וּבְצֵל יְדֵי כְּסִיתִיךָ לְנִטְעַ שְׁמַיִם וְלִיסוּד אָרֶץ.
“...and in the shadow of my hand I will cover you to plant heavens and establish the earth...” - הַשְּׁמַיִם לֹא כְּתִיב אֶלָּא שְׁמַיִם.
The verse does not say **‘The Heavens’** (הַשְּׁמַיִם), rather **‘Heavens’** (שְׁמַיִם) in general, to indicate new Heavens. A person
creates new worlds through his new ideas in the Torah.





פֶּתַח רַבִּי אֶלְעָזָר וְאָמַר (שיר השירים ג) מִי זֹאת עוֹלָה מִן הַמִּדְבָּר
 וְגו', מִי זֹאת, כָּלֵלָא דְתֵרִין קְדוּשִׁין דְתֵרִין עֲלָמִין
 בְּחִבּוּרָא חָדָא וְקִשּׁוּרָא חָדָא. עוֹלָה מִמֶּשׁ לְמַהוּי קֹדֶשׁ קְדוּשִׁין.
 דְהָא קֹדֶשׁ קְדוּשִׁין מ"י. וְאִתְחַבְּרָא בְּזֹאת. בְּגִין לְמַהוּי עוֹלָה

פֶּתַח רַבִּי אֶלְעָזָר וְאָמַר - Rebbi Elazar opened the discourse and said the first part of a verse (Shir HaShirim 3:6): *"Who is this who ascends from the wilderness...?"* The Zohar explains: *"Who is this...?"* is the inclusion of two levels of holiness, the inner light and the surrounding light of two worlds, *Bina* and *Malchut* בְּחִבּוּרָא חָדָא וְקִשּׁוּרָא חָדָא - in one attachment and one bond. The word *מי* means 'who' and equals 50 in *gematria*, which refers to *Bina*, which has 50 Gates. *זאת* means 'this' and refers to *Malchut* which is, so to speak, in front of your eyes. You can point to it and say 'this!' And they need to be attached together. *Bina* is the *Shechina*, the feminine receiving aspect of the Worlds above, and its counterpart below is *Malchut*. Their joint ascent is referred to as 'The Ascent of the Lower *Shechina* and the Upper *Shechina*', which is the revelation of Hashem's presence above and below. עוֹלָה מִמֶּשׁ *"...ascends..."* means that it **actually ascends to become the Holy of Holies**, all the way up to the *sefira* of *Keter*. דְהָא קֹדֶשׁ קְדוּשִׁין מ"י. - The Holy of Holies is **'who'**, *Bina*, or more specifically, the light of *Keter* that is manifest in *Bina*. וְאִתְחַבְּרָא בְּזֹאת. - And it attaches to **'this'**, to *Malchut*. בְּגִין לְמַהוּי עוֹלָה - This is in order to be in ascent, a raising of the revelation of Hashem's honor in the universe,

דְּאִיְהִי קִדְּשׁ קִדְּשֵׁינוּ. מִן הַמִּדְבָּר יִרְתָּא מִן הַמִּדְבָּר יִרְתָּא לְמַהוּ
 כְּלָה וּלְמִיעַל לְחַפָּה. תּוּ מִן הַמִּדְבָּר אִיְהִי עוֹלָה כְּמָה דְאַתְּ
 אָמַר, (שיר השירים ד) וּמִדְבָּרְךָ נֶאֱוָה בְּהִוּוּא מִדְבָּר דְלְחִישׁוֹ
 בְּשִׁפּוּן אִיְהִי עוֹלָה.

דְּאִיְהִי קִדְּשׁ קִדְּשֵׁינוּ - which is His Holy of Holies. The light of *Keter* manifesting, as we just said. The verse continues: - מִן הַמִּדְבָּר - "...from the wilderness..." דְּהָא מִן הַמִּדְבָּר יִרְתָּא לְמַהוּ כְּלָה וּלְמִיעַל לְחַפָּה. - That from the wilderness it inherits to be a bride and to enter into the *chuppah*. What does this mean? Through our receiving of the Torah in the wilderness, the *Shechina* became, so to speak, a bride, meaning that there was a connection between above and below like between a bride and groom, described as a love from below. When they enter the *chuppah* which unites them, Hashem's light can be seen in both places, as a love from above and below, equally. This is the understanding: 'who' and 'this' arising is the movement of *Malchut* to *Bina*, and then *Bina* into the light of *Keter*, a unification. This process can be seen from the giving of the Torah in the desert, which was on the 50th day after leaving Egypt, and which is likened to a wedding, with Mt. Sinai as the *chuppah*. תּוּ - Another explanation: - מִן הַמִּדְבָּר - "...from the wilderness..." means: (שיר השירים ד) אִיְהִי עוֹלָה כְּמָה דְאַתְּ אָמַר, - 'She ascends', as it says (Shir HaShirim 4:3): - וּמִדְבָּרְךָ נֶאֱוָה - "...and your wilderness is beautiful..." The Zohar is taking a further step, asking what the secret of the wilderness is. It was a place where we were given the Torah, and the idea of Torah is to physically speak words of Torah. In many places, the Zohar says that a person must say the words of the Torah, including right here: - בְּהִוּוּא מִדְבָּר דְלְחִישׁוֹ בְּשִׁפּוּן אִיְהִי עוֹלָה. - And with that speech of the utterance of the lips, she ascends. When we say words of Torah, it raises up and reveals the *Shechina* in the universe.



וַתִּגִּן מֵאֵי דְכָתִיב, (שמואל א ד) הָאֱלֹהִים הָאֲדִירִים הָאֵלֶּה אֵלֶּה
 הֵם הָאֱלֹהִים הַמְּכִים אֶת מִצְרַיִם בְּכָל מַכָּה בַּמִּדְבָּר.
 וְכִי כָּל דְּעַבְד לֹון קִדְשָׁא בְּרִיד הוּא בַּמִּדְבָּר הוּא, וְהָא
 בִּישׁוּבָא הוּא. אֵלֶּא בַּמִּדְבָּר, בְּדַבְּרָא, בְּמֵא דְאֵת אָמַר, (שיר
 השירים ד) וּמְדַבְּרָךְ נְאֻה. וְכָתִיב, (תהלים עה) מִמִּדְבַּר הָרִים. אוֹף
 הָכִי עוֹלָה מִן הַמִּדְבָּר, מִן הַמִּדְבָּר וְדָאִי.

And we learned, what does it mean? As it is written (Shmuel I 4:8): **הָאֱלֹהִים הָאֲדִירִים הָאֵלֶּה אֵלֶּה הֵם הָאֱלֹהִים הַמְּכִים אֶת מִצְרַיִם** - *"Woe to us, who will deliver us from the hand of these mighty Divine Powers? These are the Divine Powers that smite Egypt with every plague in the wilderness."* Hashem commanded his Divine Attributes to punish Egypt, to subjugate their hold upon us so that we should be able to go free. The Zohar asks: Does this really make sense? **וְכִי כָּל דְּעַבְד לֹון קִדְשָׁא בְּרִיד הוּא** - **And was everything that Hashem did for us in the wilderness?** **וְהָא בִּישׁוּבָא הוּא** - **It was in civilization!** Hashem did it in the land of Egypt. So what does the wilderness mean relative to the plagues? **אֵלֶּא בַּמִּדְבָּר, בְּדַבְּרָא** - **Rather when it says wilderness, it means speech**, beautiful speech. Hashem told Moshe, *"Tell Pharaoh about the plague and say..."*, and that is how the plague came about. Through speaking words of Torah, we also awaken miracles upon ourselves. Hashem awakens plagues to smite the wicked and save us, **בְּמֵא דְאֵת אָמַר**, **...and your speech is comely.** (Shir HaShirim 4:3): **וּמְדַבְּרָךְ נְאֻה** - **And it is written** (Tehilim 75:7): **וְכָתִיב, (תהלים עה)** **...from the speech of mountains.** **אוֹף הָכִי עוֹלָה מִן הַמִּדְבָּר** - **Also over here, it ascends from the wilderness, certainly from speech.**



בְּהָיָא מְלָה דְּפוּמָא אִיהִי סְלָקָא וְאַעֲלַת בֵּין גְּדַפֵּי דְאַמָּא,
וּלְבַתֵּר בְּדַבּוּרָא נַחְתָּא וְשִׂרְיָא עַל רִישֵׁיהוּ דְעַמָּא קְדִישָׁא.

הֵיךְ סְלָקָא בְּדַבּוּרָא. דְהָא בְּשִׁירוּתָא כִּד בַּר נָשׁ קָאִים
בְּצַפְרָא אִית לֵיה לְבָרְכָא לְמַאֲרִיָּה. בְּשַׁעְתָּא דְפָקַח
עֵינָיו הֵיךְ מְבָרַךְ. הָכִי הוּוּ עֲבָדֵי חֲסִידֵי קְדָמָאִי, נְטֹלָא דְמִיָּא
הוּוּ יְהִיבֵי קְמִיָּהוּ, וּבִזְמַנָּא דְאַתְעָרוּ בְּלִילְיָא אֶסְחָן יְדִיָּהוּ.
וְקִיָּמִי וְלָעָאן בְּאוּרִיָּתָא וּמְבָרְכֵי עַל קְרִיאָתָהּ. וְכִד
תְּרַנְגוּלָא קְרִי וּכְדִין פְּלָגוּת לִילְיָא מְפֹשׁ,

In that word of the mouth, she, the *Shechina*, ascends, and enters between the wings of *Ima*, and afterwards, speech descends and rests upon the head of the holy nation. We, the Jewish people, make an awakening from below, and then the light comes down from above, referring to *mayim nukvin* and *mayim duchrin*.

How does it ascend with speech when we say words of Torah? Speaking words of Torah brings the *Shechina* up and allows it to draw *shefa* (Divine nourishing energy) for us. **Behold, that at first, when a person gets up in the morning, he should bless his Master.** - **At the time when he opens his eyes, how does he bless?** - **He does what the original pious ones did.** - They had a vessel of water before them which they had prepared before they went to sleep, and at the time when they woke up at night they washed their hands. **And they got up and spoke in the Torah and they blessed on its reading.** **And the rooster crows and it is exactly midnight.**

הוא אֲשֶׁתֶּפַח עִם צְדִיקָיָא בְּגִנְתָּא דְעֵדֶן, וְאִסִּיר לְבָרְכָא בִידֵין
מְסוּאָבוֹת וּמְזוּהָמוֹת. (וּמְבָרְכִין). וְכֵן כָּל שַׁעְתָּא.

בְּגִין דְּבִשְׁעָתָא דְּבַר נֶשׁ נְאִים, רוּחִיהּ פָּרְחָא מִנִּיהּ. וּבִשְׁעָתָא
דְּרוּחִיהּ פָּרְחָא מִנִּיהּ, רוּחָא מְסֻאָבָא זְמִין וְשָׂרְיָא עַל
יְדוּי וּמְסֻאָב לֹון וְאִסִּיר לְבָרְכָא בְּהוּ בְּלֹא נְטִילָה. וְאִי תִימָא
אִי הָכִי הָא בִּימָמָא דְלֹא נְאִים

The Zohar is speaking first about them waking up because the ideal is to awaken a moment before the special moment of midnight, the most precious time of the entire day, in order to be alert and lucid. **And** - וְכֵדִין קִדְשָׁא בְּרִיד הוּא אֲשֶׁתֶּפַח עִם צְדִיקָיָא בְּגִנְתָּא דְעֵדֶן, **then the Holy One Blessed Be He is found with the tzaddikim in the Garden of Eden,** וְאִסִּיר לְבָרְכָא בִידֵין מְסוּאָבוֹת וּמְזוּהָמוֹת, **- and it is forbidden to bless with hands that are dirty or not clean.** - וְכֵן כָּל שַׁעְתָּא. **And this is all of the time,** not just when a person gets up, but all day.

Because at the time that a person sleeps, a spirit flies away from him. - בְּגִין דְּבִשְׁעָתָא דְּבַר נֶשׁ נְאִים, רוּחִיהּ פָּרְחָא מִנִּיהּ. וּבִשְׁעָתָא דְּרוּחִיהּ פָּרְחָא מִנִּיהּ, רוּחָא מְסֻאָבָא זְמִין וְשָׂרְיָא עַל יְדוּי **and at the time when the spirit flies from him, a spirit of impurity is waiting and rests on his hands** because when awake, the body is filled with the soul, the source of holiness. As soon as the soul leaves, the impurity jumps in **- and it impurifies the hands and it is forbidden to bless in them without washing** because the hands include the entire body. If the hands are not properly clean, so too the rest of the body, which is affected especially when he says words. Therefore he has to wash his hands first. **- And if you will say, 'If so, according to this line of reasoning, on a day that a person doesn't sleep,**

וְלֹא פָּרַח רוּחִיהָ מִנִּיהָ וְלֹא שָׁרְיָא עֲלֶיהָ רוּחָא מְסֻאָבָא וְכַד
 עָאֵל לְבֵית הַכְּפֵסָא לָא יְבָרַךְ וְלֹא יִקְרָא בַּתּוֹרָה אֶפְלוּ מְלָה
 חָדָא עַד דְּיִסְחֵי יְדוּי. וְאִי תִימָא בְּגִין דְּמְלוּכְלָכִים אֲנִינוּ, לָא
 הָכִי הוּא, בְּמָה אֶתְלַכְלְכוּ. אֶלָּא ווִי לְבַנְי עֲלֵמָא דְלֹא מִשְׁנִיחוּן
 וְלֹא יְדַעִין בְּיִקְרָא דְמֵאֲרִיהוֹן וְלֹא יְדַעִי עַל מַה קְיִימָא עֲלֵמָא.
 רוּחָא חָדָא אֵית בְּכָל בֵּית הַכְּפֵסָא דְעֲלֵמָא דְשָׁרְיָא תַּמָּן

and a spirit does not fly from him and a spirit of impurity does not rest on him, but in a different situation, וְכַד עָאֵל לְבֵית הַכְּפֵסָא לָא יְבָרַךְ וְלֹא יִקְרָא בַּתּוֹרָה אֶפְלוּ מְלָה, חָדָא עַד דְּיִסְחֵי יְדוּי. - when one enters into a bathroom, does this mean that he should not bless, and not read the Torah, not even one word until he washes his hands? וְאִי תִימָא בְּגִין דְּמְלוּכְלָכִים אֲנִינוּ, לָא הָכִי הוּא, - And if you will say that he should wash his hands because they are dirty, that is not the way it is! - בְּמָה אֶתְלַכְלְכוּ. - How were they made spiritually dirty? He cleaned, meaning washed off, his hands with water. But he did not do the ritual of washing three times alternating which is designed, in a supernatural way, to remove the impure spirit. Why should he need to do this special three times alternating washing every time he comes out of the bathroom in the daytime? The Zohar explains: - Rather, woe to the people in the world who do not pay attention to and do not know the honor of their Master. וְלֹא יְדַעִי עַל מַה קְיִימָא עֲלֵמָא. - and do not know what the world stands on. בְּכָל בֵּית הַכְּפֵסָא דְעֲלֵמָא דְשָׁרְיָא תַּמָּן - There is one spirit in every bathroom of the world, that rests there,



וְאֶתְהַנִּי מִהֵיוֹא לְכַלּוּכָא וְטַנּוּפָא וּמִיַּד שְׂרִי עַל אֲנוּן אֶצְבְּעָאן
דִּידוּי דְּבַר נָשׁ.

and it derives pleasure from the dirt and uncleanness found in the bathroom, and it immediately rests on the fingers of the hand of a person when he goes in there. Therefore, when he goes out, he should wash three times alternating so that his hands, and therefore his whole body, are clean to bless Hashem in purity. Then his words awaken the *Shechina* coming from below, which draws the *shefa* down from above.

Or HaZohar

“Because of this work, the Book of the Zohar, [the Jews] will be redeemed from exile.” - The Zohar haKadosh (3, 124b)

"The study of the book of the Zohar is a great help to purify and to bring sanctity to the soul and even if one does not know what he is saying and makes many mistakes while reading, it is of great importance to the Holy One Blessed Be He. And we see that in regards to the study of the Mishna there are many opinions that say that one must understand what he is studying, but when reading Tehillim (Book of Psalms) or the Zohar even if one does not understand anything at all, it is important and received and desired by The Holy One Blessed Be He..."

- Pele Yoetz, Zohar





פֶּתַח רַבִּי שְׁמֹעוֹן וְאָמַר מָאֵי דְכָתִיב, (ישעיה לז) וַיִּסַּב חִזְקִיָּהוּ
פָּנָיו אֶל הַקִּיר וַיִּתְפַּלֵּל אֶל יי. תָּא חַוִּי, כַּמָּה הוּא
חֵילָא תְּקִיפָא דְאוּרִייתָא, וְכַמָּה הוּא עֲלָאָה עַל כְּלָא. דְּכָל
מָאן דְּאֲשַׁתְּדַּל בְּאוּרִייתָא לָא דְחִיל מִעֵילָאֵי וּמִתַּתָּאֵי.

פֶּתַח רַבִּי שְׁמֹעוֹן וְאָמַר - **Rebbi Shimon opened the discourse and he said:** (ישעיה לז) מָאֵי דְכָתִיב, - **What does it mean that it is written** (Yeshaya 38:2): - **"Chizkiahu turned his face to the wall and prayed to Hashem."** This verse is speaking about the moment after the prophet Yeshaya came to King Chizkiahu and told him, "Get your act together and write your will because you are going to die." The Talmud (Berachot 10a) relates that Chizkiahu responded, "This I received from the House of my grandfather, from King David: "That even if a sharp knife is resting on a person's neck, he should never give up from asking Hashem for mercy." So that is exactly what he did. He turned his face to the wall, the wall of his heart, and he prayed to Hashem. After that he was saved and another fifteen years were added on to his life. תָּא חַוִּי, כַּמָּה הוּא חֵילָא. - **Come and see a revelation. How much is the strong power of the Torah, and how high it is above everything.** - **Because anyone who strives in the Torah, rich or poor, smart or slow, as long as a person is working hard in the Torah, trying, he will have the following special benefits from the connection, לָא דְחִיל מִעֵילָאֵי וּמִתַּתָּאֵי. - he is not afraid from those above and from those below.** Not afraid of angels and accusers, not afraid of evil people or other physical dangers.

וְלֹא דָחִיל מִפְּרַעֲוֵי בִישׁוּן דְּעֵלְמָא. בְּגִין דְּאִיהוּ אֶחָיד בְּאֵילָנָא דְחַיִּי
וַיִּלְיָף מִיַּמֵּיהּ בְּכָל יוֹמָא.

דְּהָא אֲוֵרִייתָא תּוֹלִיף לְבַר נָשׁ לְמִזִּיל בְּאַרְחָ קְשׁוּמֵ. תּוֹלִיף
לִיה עֵיטָא הֵיךְ יְתוּב קַמֵּי מְאָרִיָּה לְבַטְלָא הֵהִיא גְזֵרָה.
דְּאֶפִּילוּ אֶתְגְּזֹר עֲלֵיהּ דְּלֹא יִתְבַּטַּל הֵאִי גְזֵרָה, מִיָּד אֶתְבַּטַּל
וְאֶסְתַּלַּק מִיָּה וְלֹא שְׂרִיא עֲלֵיהּ דְּבַר נָשׁ בְּהָאֵי עֵלְמָא.

.אֶחָיד בְּאֵיִלָּנָא דְחַיִּי - And he does not fear from bad ailments, diseases and sicknesses, in the world. בְּגִין דְּאִיהוּ אֶחָיד - Because he is united with the Tree of Life. The Zohar brought 'above' and 'below' and 'bad ailments', referring to the right, left, and middle dynamic. Since Torah corresponds to the *sefira* of *Tiferet*, which is the balance and harmony of the right, left, and middle, it protects him from all sides. This protection comes because he is attached to the Tree of Life (the *sefira* of *Tiferet* in the world of *Atzilut*) through the Torah, as it comes down to us in this world, וַיִּלְיָף מִיַּמֵּיהּ בְּכָל יוֹמָא, - and he learns from it every day. The Zohar is saying that the Torah gives him special protection when he is busy trying to learn it every day.
דְּהָא אֲוֵרִייתָא תּוֹלִיף לְבַר נָשׁ לְמִזִּיל בְּאַרְחָ קְשׁוּמֵ. - We know that the Torah teaches a person to go on a straight path. תּוֹלִיף לִיה עֵיטָא הֵיךְ יְתוּב - It teaches him advice how to return, to do *teshuvah*, before his Master, to nullify a decree. דְּאֶפִּילוּ אֶתְגְּזֹר עֲלֵיהּ דְּלֹא יִתְבַּטַּל הֵאִי גְזֵרָה, - Even if it was decreed upon him that the decree should not be nullified, for example, if it was decreed upon him to lose a huge sum of money, G-d forbid, and in the decree was a stipulation that the decree could not be nullified, nonetheless, מִיָּד אֶתְבַּטַּל וְאֶסְתַּלַּק מִיָּה וְלֹא שְׂרִיא עֲלֵיהּ דְּבַר נָשׁ בְּהָאֵי - it is immediately nullified and departs from him through the Torah and it does not rest upon him, on a person in this world. So we see how great and awesome is the power of the Torah.

וּבְגִין כִּךְ בְּעֵי לַיָּה לְבַר נָשׁ לְאַשְׁתְּדָּלָא בְּאוֹרֵי תָא יִמְמָא וְלִילֵי
 וְלֹא יִתְעַדֵי מִינָה הָדָא הוּא דְכִתְיִב (יְהוֹשֻׁעַ א) וְהִגִּיתָ בּוּ יוֹמָם
 וְלֵילָה. וְאִי אֲתַעֲדֵי מִינָה דְאוֹרֵי תָא אוּ אֲתַפְּרֵשׁ מִינָה בְּאֵלוּ
 אֲתַפְּרֵשׁ מֵאֵילָנָא דְחַיִּי.

תָּא חַיִּי, עֵיטָא לְבַר נָשׁ, כִּד אִיהוּ סְלִיק בְּלִילֵיָא עַל עֲרִסְיָה
 בְּעֵי לְקַבְּלָא עֲלֵיהּ מַלְכוּתָא דְלַעִילָא בְּלִבָּא שְׁלִים

And because of this, - וּבְגִין כִּךְ בְּעֵי לַיָּה לְבַר נָשׁ לְאַשְׁתְּדָּלָא בְּאוֹרֵי תָא יִמְמָא וְלִילֵי, it is necessary for a person to strive in Torah day and night, again this special connection to the Torah is above time and space. When a person gives his whole self over to it, and learns whatever he can day and night, he causes a surrounding light from which day and night are rooted to come down and then day and night become one, וְלֹא יִתְעַדֵי מִינָה - and he doesn't depart from it, meaning, he learns whenever he can and even while busy in other pursuits like business or speaking to people, he is doing it from the Torah, so he is really never separated from the Torah. That level where everything is Torah comes from the surrounding light that supersedes and transcends day and night, and comes to the special person who gives himself completely over to the Torah. (Yehoshua 1:8): וְהִגִּיתָ בּוּ יוֹמָם וְלֵילָה. "...you should meditate on it day and night..." - וְאִי אֲתַעֲדֵי מִינָה דְאוֹרֵי תָא אוּ אֲתַפְּרֵשׁ מִינָה - And if he departs from the Torah or separates from it, from either the surrounding light or inner light, from either learning Torah or being attached to the Torah while he is doing physical things, בְּאֵלוּ, it is as if he is separating from the Tree of Life, he is separate from the immortal energy in the universe.

Come and see, a piece of advice for a person, - תָּא חַיִּי, עֵיטָא לְבַר נָשׁ, כִּד אִיהוּ סְלִיק בְּלִילֵיָא עַל עֲרִסְיָה בְּעֵי לְקַבְּלָא עֲלֵיהּ מַלְכוּתָא דְלַעִילָא בְּלִבָּא שְׁלִים, - when he goes down on his bed at night, it is necessary for

וְלֹא־אֶקְדָּמָא לְמַמְסַר קַמִּיהּ פְּקֻדוֹנָא דְנַפְשִׁיהּ וּמִיד אֲשֶׁתַּזְיֵב מִכָּל
 מְרַעִין בְּיָשִׁין וּמִכָּל רוּחֵין בְּיָשִׁין וְלֹא שְׁלֹטִין עֲלֵיהּ. וּבְצַפְרָא
 קָם מֵעַרְסִיהּ בְּעֵי לְבָרְכָא לְמֵאֲרִיהּ וְלִמְיַעַל לְבֵיתֶיהּ וְלִמְסַגְד
 קַמִּי הֵיכְלֵיהּ בְּדַחִילוֹ סַגֵּיא, וּבִתְר בֵּין יְצִלֵי צְלוּתֶיהּ וְיִסַּב עֵיטָא
 מֵאֲנֹן אֲבָהֵן קַדִּישִׁין

him to accept upon himself the kingdom of above, with a complete heart - and to give before Him, to deposit his soul, because his soul leaves him when he sleeps. As soon as he gives it over to Hashem, it leaves his body and travels up to *shamayim*, and does not get interrupted by the obstacle course of other forces along the way, ומִיד אֲשֶׁתַּזְיֵב - and immediately he is saved from all bad ailments, from all bad spirits, so that they should not cause him any suffering or reign over him while he is sleeping. And in the morning when he gets up from his bed, it is necessary for him to bless his Master - and to enter His house, the synagogue, and to bow before him in His palace with a lot of awe in this connection, ובִתְר בֵּין יְצִלֵי צְלוּתֶיהּ, - and after this he should pray his prayer and he should take advice from those holy Fathers. The highest form of prayer established for us is called the *Shmonei Esrei*, or *Amidah*. Its theme appears in the first blessing: *Elokei Avraham, Elokei Yitzchak, Elokei Yaakov*. We acknowledge that Hashem is the G-d of our three Patriarchs: Avraham, Yitzchak, and Yaakov. Through praying the *Shmonei Esrei*, a person draws upon himself 'advice', which corresponds to the *sefirot* of *Netzach* and *Hod* of the three Patriarchs' *Chesed, Gevura, and Tiferet*, which is a light through which we are able to know how to connect to and feel the link with Hashem,

וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ אֲשַׁתְּחֹה אֵל
 הַיְכָל קִדְשְׁךָ בְּיִרְאַתְךָ. (תהלים ה)

וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ אֲשַׁתְּחֹה: (Tehillim 5:8) - **As it is written** (תהלים ה), דְּכַתִּיב, **"And I, in Your abundant lovingkindness, I will enter into your house, I bow down to Your holy palace in awe of you."** These three levels of 'abundant lovingkindness', 'enter into your house', and 'bow down' hint to the three Patriarchs. When we pray, we are praying for this connection since each one was a type of vehicle, a *merkava*, to transmit Divinity into the world, to recognize Hashem. Avraham recognized Hashem's *Chesed*, and Yitzchak recognized Hashem's power of *Gevura*. Love and awe. Then from Yaakov, we recognize the balance and how to connect things from above and below. Through the recognitions that the Patriarchs brought we can merit to the root connection of the Torah that the Zohar is speaking about at the beginning, that transcends time and space, which is to be with Hashem at the highest level, to have the highest connection all of the time, both when doing internal spiritual work - meditation, prayer, learning, and external work - business, travel, and interpersonal communication.

Or HaZohar

"Our Holy Master Rabbi Chayim Vital, may his merit shield us, in the introduction to the book Etz Chayim, warned the students of the Torah, those who listen to the Word of G-d, the great obligation they have to study the hidden Torah [Kabbalah], and the great punishment for neglecting its study, because one hour of this study does the same as thirty days of the study of Pshat (plain meaning of the Torah)." - Kisei Melech (on Tikunei Zohar 30, 73b)





וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. רַבִּי אֶלְעָזָר פָּתַח (תהלים לא)
 מָה רַב טוֹבְךָ אֲשֶׁר צִפַּנְתָּ לִירְאִיךָ פְּעֵלֶת לַחֹסִים בְּךָ
 נֶגְדַּ בְּנֵי אָדָם. תָּא חֲזִי, קִדְשָׁא בְרִידָא הוּא פָּרָא לְבַר נֶשׁ
 בְּעֵלְמָא, וְאַתְקִין לִיה לְמַהוּי שְׁלִים בְּפוֹלְחָנִיה וְלֵאמֹר
 אֲרַחֲוּ, בְּגִין דִּיזִיבֵי לְנַהֲרָא עֲלָאָה דְגִנְזֵי קִדְשָׁא בְרִידָא הוּא
 לְצַדִּיקַיָּא כְּמָה דְאַתְ אָמַר, (ישעיה טד) עֵין לֹא רְאָתָה אֱלֹהִים
 וּלְתַד יַעֲשֶׂה לְמַחְבֵּה לּוּ.

From the story of Creation, the story of Genesis, the last verse (B'reishit 1:31) says: *"And it was completed, the heavens and the earth and all of their hosts."* רַבִּי אֶלְעָזָר
 (תהלים לא) - **Rebbi Elazar opened the discourse with a verse**
 (Tehilim 31:20): *"How great is your good that you hid for those who fear you, that you accomplish for those who trust in you, in front of people."*
 - **Come and see. The Holy One Blessed Be He created a person in the world, and he set him to be complete in his service and to fix up his ways, in order that he should merit the supernal light that the Holy One Blessed Be He hid for the tzaddikim. A person connects to this supernal light by doing the right thing according to the Torah, by serving Hashem, as it says (Yeshaya 64:3):**
"No eye has seen Elokim but you, which you will do for someone who hopes for you."

וּבְמָה (ס"א זְכִי בַר נֶשֶׁ) יִזְכֶּי לַיהוָה לְבַר נֶשֶׁ לְהֵהוּא נְהוּרָא,
 בְּאוּרֵייתָא. דְּכָל מָאן דְּאִשְׁתַּדַּל בְּאוּרֵייתָא בְּכָל יוֹמָא
 יִזְכֶּי לְמַהוּי לַיהוָה חוּלְקָא בְּעֵלְמָא דְּאִתֵּי, וַיִּתְחַשֵּׁב לַיהוָה כְּאֵלוֹ
 כְּאֵנִי עֲלָמִין, דְּהָא בְּאוּרֵייתָא אֶתְבְּנִי עֲלָמָא וְאִשְׁתַּכְּלַל הָדָא
 הוּא דְּכְתִיב, (משלי ג) " בְּחִכְמָה יָסַד אֶרֶץ כִּינּוּן שָׁמַיִם בְּתַבּוּנָה,

And with what will a person merit to that supernal light? With the Torah, because Hashem hid that light in the Torah! When a person learns Torah in this world of limitations, he connects with that Endless Light, the Infinite Source. **יִזְכֶּי לְמַהוּי לַיהוָה חוּלְקָא בְּעֵלְמָא דְּאִתֵּי, - And anyone who strives in the Torah every day will merit that it, the light, will come from a portion in the World to Come, - and he will be considered as if he builds worlds. דְּהָא בְּאוּרֵייתָא אֶתְבְּנִי עֲלָמָא - Behold, with the Torah the world was built and completed, built from its inner light and completed from its surrounding light.** When learning Torah, a person is accessing the root creation energy of existence. Thus, it is considered as if he builds the universe. Why? Because Hashem created an imperfect world that can be perfected through learning Torah, which is likened to building and creating it, **הָדָא הוּא דְּכְתִיב, (משלי ג) - as it is written (Mishlei 3:19): "בְּחִכְמָה: "...Hashem, with wisdom..."** which is the Torah, since Torah is called *Chochma*, and comes out of *Chochma* in its root, **יָסַד אֶרֶץ - "...established the earth..."** which is *Malchut*, **"...he established shamayim with understanding,"** the heavens, which is *Zer Anpin*, from the light of *Bina*. Thus, *Malchut* is established with *Chochma*, and *shamayim*, *Zer Anpin*, is established with *Bina*,



וְכָתוּב, (משלי ח) וְאֶהְיֶה אֶצְלוֹ אִמּוֹן וְאֶהְיֶה שֵׁשְׁשׁוּעִים יוֹם יוֹם
וְכָל דְּאִשְׁתַּדַּל בָּהּ שֶׁכָּלִיל עֲלָמִין וְקַיִים לִיהִ.

וְתָא חַזִּי, בְּרוּחָא עֵבִיד קְדָשָׁא בְּרִיד הוּא עֲלָמָא, וּבְרוּחָא
מִתְקַיֵּמָא, רוּחָא דְאַנּוּן דְלִעָאן בְּאוּרֵייתָא, וְכָל שְׁפִין
רוּחָא דְהַבֵּל דְרַבֵּי דְבֵי רַב. מָה רַב טוּבְךָ דָּא טוּבָא דְאַתְגְּנִיז.
לִירֵאָךְ

"I was by him as a nurseling..." (Mishlei 8:30): *אִמּוֹן* - and it is written (משלי ח) *וְכָתוּב*, Hashem used the tool of the Torah to create the universe. *...and I was frolicking by him day by day*, two thousand years before the world was created. *And anyone who strives in it completes the worlds and makes them endure*, meaning that everything is perfected. His life, which is the universe, becomes complete through learning Torah.

Come and see. The Holy One Blessed Be He made the world with ruach (spirit), *וּבְרוּחָא* and *the ruach endures, the ruach of those who speak in the Torah*. There is a living spirit inside of the Torah, and when a person says the words of the Torah, this living spirit, *Mashiach* energy, immortality, Divine Inspiration, connects with and speaks through him, which enlivens the universe and connects it to its inner source, *וְכָל שְׁפִין רוּחָא דְהַבֵּל דְרַבֵּי* - and how much more so the *ruach* of the breath of the children in the house of the rabbi, the *cheder*. Since their breath is pure, the words of Torah they speak cause tremendous light of the *Shechina* to be revealed in the universe, and the world stands upon their words. The Zohar now explains the verse with which this piece started (Tehilim 31:20): *מָה רַב טוּבְךָ דָּא טוּבָא דְאַתְגְּנִיז* - *"How great is your good..."* that is hidden, *לִירֵאָךְ* - *"... to those who fear you..."*,

לְאִנּוּן דַּחְלֵי חַטָּאָה. פְּעֻלַּת לְחוּסִים בְּךָ. מָאִי פְעֻלַּת
 דָּא עוֹבְדָא דְבְּרֵאשִׁית. רַבִּי אַבָּא אָמַר דָּא גֵּן עֵדֶן, דְּהָא
 בְּאוּמְנוּתָא עֲבִיד לִיהּ קְדָשָׁא בְּרִיד הוּא בְּאַרְעָא כְּגוּוּנָא
 דְּלְעִילָא. לְאַתְתְּקַפָּא בֵּיהּ צְדִיקַיָּא הָדָא הוּא דְכְתִיב (תהלים לא)
 פְּעֻלַּת לְחוּסִים בְּךָ, נֶגְדַּ בְּנֵי אָדָם, דְּהָא הוּא נֶגְדַּ (בְּנֵי) אָדָם.

to those who fear sin. A person who is concerned not to do something against the Torah is constricting himself for the honor of Hashem. Therefore, measure for measure, what Hashem originally constricted and hid becomes revealed to him. "...you have done for those who hope in You." - What is "done"? - This is the work of Creation. Hashem did the whole thing for those who are hoping for Him, connecting to Him. Rebbi Aba says: This refers to the Garden of Eden. Behold, with great craftsmanship, the Holy One Blessed Be He, made it, the Garden of Eden, in the world, the same way as above. The lowest part of the Garden of Eden is actually in this world, and it is connected in a line with all of the levels above, which are completely spiritual. Why did Hashem do that? So that the tzaddikim should be strong in it, in the Garden of Eden, because after they leave this world, their souls go there. They are strong because they are connected to Hashem. (Tehilim 31:20): פְּעֻלַּת - As it is written - הָדָא הוּא דְכְתִיב (תהלים לא) "...that you accomplish for those who trust in you, opposite people," Hashem did this for people hoping in Him their whole lives, that their souls merit to be in the Garden of Eden until the time of *techiat ha meitim*, the Revival of the Dead, - because it is opposite people.



וְאַחֲרָא נִגְדַּד עֲלָאִין קַדִּישִׁין. אָמַר רַבִּי שִׁמְעוֹן בֶּן עֵדָן לְעֵילָא
 וְנִגְדַּד בְּנֵי אָדָם הֵוִי (וְאִפִּילוּ אַחֲרָא נִגְדַּד בְּנֵי אָדָם הֵוִי) לְאַתְפְּנִשָּׁא בֵּיהּ
 צְדִיקָיָא דְעָבְדֵי רַעוּתָא דְמֵאֲרִיהוֹן.

וַיְכַלּוּ, דְכָלוּ עוֹבְדֵי דְלְעֵילָא וְעוֹבְדֵי דְלְתַתָּא. הַשָּׁמַיִם
 וְהָאָרֶץ לְעֵילָא וְתַתָּא. רַבִּי שִׁמְעוֹן אָמַר עוֹבְדָא
 וְאוּמְנוּתָא דְאוּרִייתָא שְׂבַכְתָּב וְעוֹבְדָא וְאוּמְנוּתָא דְתוֹרָה
 שְׂבַעַל פְּהָ.

And for our sake, the place opposite the high holy ones, the souls. - **Rebbi Shimon said** that the verse is referring to the part of the **Garden of Eden** that is **above**, this world, when it says **"opposite people"**, **to gather in it the tzaddikim who do the will of their Master.** - **הֵוִי (אִפִּילוּ אַחֲרָא נִגְדַּד בְּנֵי אָדָם הֵוִי) לְאַתְפְּנִשָּׁא בֵּיהּ צְדִיקָיָא דְעָבְדֵי רַעוּתָא דְמֵאֲרִיהוֹן.** After the tzaddikim die in this world, their souls go to the lowest part of the Garden, which is actually in this world. On Shabbat and Yom Tov, the souls ascend through one pillar in the lower Garden to the upper part of the Garden. The above explanation of the reward in the World to Come is how the hidden light is given to a person.

Now the Zohar will explain a verse in the Creation story (B'reishit 2:1): **"And they were completed..."**

That the spiritual work above and the physical work below were completed. "...The heavens and the earth..." - **above and below.** There was complete oneness, harmony, alignment, and unification. **Rebbi Shimon said: The work and the craftsmanship of the Written Torah and the work and craftsmanship of the Oral Torah were the spiritual creation which Hashem completed.**

וְכֹל צְבָאָם אֱלֹיִן פְּרִטֵי דְאֹרִייתָא אַפִּין דְּאֹרִייתָא שְׁבַעִים
 פָּנִים לְתוֹרָה. וַיְכֻלוּ, דְּאִתְקַיְימוּ וְאִשְׁתְּכַלְלוּ דָּא בְּדָא. שְׁמַיִם
 וְאָרֶץ פְּרִט וְכֻלָּל. וְכֹל צְבָאָם, רְוֵי דְאֹרִייתָא דְכִיּוֹן דְּאֹרִייתָא
 מְסַאֲבֹן דְּאֹרִייתָא.

"The heavens" refer to the Written Torah which is the root of everything, thus it is above. "The earth" refers to the Oral Torah which concretizes everything and gives you the fine, practical details and application of the Torah. As we know, Hashem looked into the Torah and created the world, thus the whole world comes out of the Torah. Rebbi Shimon is showing us an allegorical understanding of the verse, that through Hashem completing the creation of the Torah, the world automatically comes into being. **"...and all of their hosts."** were also completed. **אלין פְּרִטֵי דְאֹרִייתָא אַפִּין דְּאֹרִייתָא שְׁבַעִים פָּנִים לְתוֹרָה.** - **These are the details of Torah, the faces of the Torah, seventy faces for the Torah.** The Zohar now gives a second set of interpretations of the same verse: **וַיְכֻלוּ, - "And they were completed..."** - **They endure, and are included one in the other.** **שְׁמַיִם וְאָרֶץ - "...heavens and earth..."** - **The detail and the general principle.** **וְכֹל רְוֵי דְאֹרִייתָא דְכִיּוֹן דְּאֹרִייתָא מְסַאֲבֹן, צְבָאָם, דְּאֹרִייתָא.** - **Secrets of the Torah, the things that are called pure in the Torah, coming from the side of kedusha, and the things that are called not pure in the Torah, coming from the left side.** Thus, '*And they were completed...*', means that Hashem drew a line so that everything in existence can either be on the good side, or on the opposite. This world is a place where it can be both possible to recognize Him, or completely impossible. Through making that distinction, we can know how to act in the world, and to choose to connect to Hashem in everything.





פְּקוּדָא תְּשִׁיעָא לְמִיחֵן לְמַסְכְּנֵי וְלְמִיחֵב לֹון מְרַפָּא. דְּכְתִיב
נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ. נַעֲשֶׂה אָדָם,
מִשׁוֹתְפָא כָּלִל דְּכַר וְנוֹקְבָא. בְּצַלְמֵנוּ, עֵתִירֵי. כְּדְמוּתֵנוּ,
מַסְכְּנֵי. דְּהָא מַסְטְרָא דְּדְכוּרָא עֵתִירֵי, וּמַסְטְרָא דְּנוֹקְבָא
מַסְכְּנֵי. כְּמָה דְּאֵנוּן בְּשׁוֹתְפָא חֲדָא. וְחָס דָּא עַל דָּא,

In the Introduction, the Zohar illuminates fourteen mitzvot of the Torah. This is the ninth. **פְּקוּדָא תְּשִׁיעָא לְמִיחֵן לְמַסְכְּנֵי וְלְמִיחֵב לֹון מְרַפָּא.** - **The ninth mitzvah: to favor the poor and to give them a portion.** As it is written (B'reishit 1:26): **נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ.** - **"...let us make Adam in our image, in our likeness..."** The Zohar explains: **נַעֲשֶׂה אָדָם, - "...let us make Adam..."** **כָּלִל** - **מִשׁוֹתְפָא** - **from a general partnership of male and female.** Hashem is utilizing male and female aspects above to create a human being. The "us", indicates duality, the intrinsic dichotomy. that is Man, who has a soul and a body, implied in the terms "image" and "likeness". **עֵתִירֵי: - Rich,** or wealthy, referring to the giving male aspects of the spiritual worlds utilized in the creation of Man. **כְּדְמוּתֵנוּ, - "...in our likeness..."** **מַסְכְּנֵי - Poor,** which is the receiving feminine aspect. Both of them come together. **דְּהָא מַסְטְרָא דְּדְכוּרָא עֵתִירֵי, - Behold,** **from the male side** comes the **rich,** giving energy of the universe, **וּמַסְטְרָא דְּנוֹקְבָא מַסְכְּנֵי, - and from the feminine side** comes the **poor,** receiving energy of the universe. **כְּמָה דְּאֵנוּן בְּשׁוֹתְפָא חֲדָא. - Just like they are in one partnership,** **וְחָס דָּא עַל דָּא, - and have pity on one another,**

וַיְהִיב דָּא לְדָא וְגַמְיִל לִיָּה טִיבוּ, הָכִי אֶצְמְרִיד בְּרֵשׁ לְתַתָּא
 לְמַהוּי עֵתִירָא וּמִסְפָּנָא בְּחַבְרָא חָדָא, וּלְמִיָּהב דָּא לְדָא
 וּלְגַמְלָאָה טוּבָא דָּא לְדָא.

וַיִּרְדּוּ בְּדִגַּת הַיָּם וְגו' רָזָא דְנָן חֲמִינָן בְּסִפְרָא דְשְׁלֹמֹה
 מְלָכָא, דְכָל מָאן דְחָם עַל מְסַפְנֵי בְרַעוּתָא דְלָכָא,
 לָא מִשְׁתַּנֵּי דְיוֹקְנֵיהּ לְעָלָם מְדִיוֹקְנָא דְאָדָם הָרֵאשׁוֹן.

and give to one another, and they give of them goodness, there are three terms here, referring to *Chesed*, *Gevurah*, and *Tiferet*, all giving, it is thus necessary for a person below - that the rich and the poor should be in one attachment, they should give to each other and realize that they are helping each other. The rich is helping the poor physically through giving and the poor is helping the rich spiritually by giving him the opportunity to give, and they give to each other and are benefactors to each other.

The Zohar continues with a verse about the Creation story (B'reishit 1:26), to show us how special Man is. *"And he shall reign over the fish of the sea..."* What is the significance? We saw this secret in the Book of King Shlomo, an ancient text still extant in the time of the Zohar. Words of wisdom from the wisest of all men, that anyone who has pity on the poor with a good heart, a person needs to give with a good heart, his image will never change from the image of Adam HaRishon, the first Man. Just like the first Man is created completely in the Divine image of Hashem, a person who is giving, which is the nature and essence of Hashem relative to us, is becoming like Hashem, and thus,

וְכִיּוֹן דְּדִּוּקָנָא דְאָדָם אֲתֵרְשִׁים בֵּיהּ, שְׁלִיט עַל כָּל בְּרִיּוֹן
 דְּעֵלְמָא בְּהֵוּא דִּוּקָנָא. הָדָא הוּא דְכְתִיב, (בראשית ט) וּמִוֲרָאֲכֶם
 וְחִתְכֶם יִהְיֶה עַל כָּל חַיַּת הָאָרֶץ וְגו' כְּלֵהוּ זַעֲיִן וְדַחְלִין
 מִהֵוּא דִּוּקָנָא דְאֲתֵרְשִׁים בֵּיהּ, בְּגִין דְּדָא הוּא פְּקוּדָא
 מֵעֲלָיָא לְאַסְתְּלָקָא בַּר נֶשׁ בְּדִוּקָנִיהּ דְּאָדָם עַל כָּל שְׂאֵר
 פְּקוּדִין.

**מִנָּא לָן מְנַבּוּכַדְנֶצַּר. אַף עַל גַּב דְּחָלַם הָהוּא חֵלְמָא, כָּל
 זְמָנָא דְהוּהּ מִיחֵן לְמַסְכְּנֵי**

that giving person will never fall to being animalistic or sub-human. We can choose whether to be on the level of animal or Man. **And once the image of Adam in inscribed in him, - he reigns upon all creatures of the world by virtue of that image.** (בראשית ט) **As it is written (B'reishit 9:2):** **"And your fear and dread will be upon all of the animals of the earth..."** כְּלֵהוּ זַעֲיִן וְדַחְלִין מִהֵוּא דִּוּקָנָא דְאֲתֵרְשִׁים - **They all tremble, afraid from that image that is marked in him, - because this is the best mitzvah, the mitzvah of *tzedaka*, giving to the poor, - for a person to ascend to the image of Adam, to be spiritual and to shine out through his face, - more than all of the other mitzvot.** This is the one that makes him most in the image of Hashem.

From Nevuchadnetzar, the King of Bavel (Babylon), who destroyed the First Temple and exiled us to Bavel. - Even though he dreamt that dream which foretold his downfall, as long as was favoring the poor,

לֹא שָׂרָא עָלֶיהָ חֲלֻמֶיהָ. בֵּינוֹן דְּאִטִּיל עֵינָא בִישָׁא דְלֹא לְמִיחֵן
 לְמַסְכְּנֵי, מַה כְּתִיב, (דְּנִיאל ד) עוֹד מְלַתָּא בְּפּוּם מְלַכָּא וְגו', מִיָּד
 אֲשַׁתְּנִי דְיוֹקְנִיהָ וְאִטְרִיד מִן בְּנֵי נְשָׂא. וּבְגִין כֶּךָ נַעֲשֶׂה אָדָם.
 כְּתִיב הֲכֵא עֲשִׂיהָ, וּכְתִיב הֲתָם (רוּת ב) שֵׁם הָאִישׁ אֲשֶׁר עָשִׂיתִי
 עִמּוֹ הַיּוֹם בּוֹעֵזוּ.

his dream did not rest upon him. The bad message in his dream did not affect him. **לֹא שָׂרָא עָלֶיהָ חֲלֻמֶיהָ** - **his dream did not rest upon him.** The bad message in his dream did not affect him. **בֵּינוֹן דְּאִטִּיל עֵינָא בִישָׁא דְלֹא לְמִיחֵן** - **Once he took an evil eye to not favor the poor,** **מַה כְּתִיב, (דְּנִיאל ד) עוֹד מְלַתָּא בְּפּוּם מְלַכָּא וְגו', מִיָּד אֲשַׁתְּנִי דְיוֹקְנִיהָ וְאִטְרִיד מִן בְּנֵי נְשָׂא.** - **As it is written (Daniel 4:28): "While the word was in the mouth of the king..."** foretelling that he was going to fall to being subhuman, **מִיָּד אֲשַׁתְּנִי דְיוֹקְנִיהָ וְאִטְרִיד מִן בְּנֵי נְשָׂא.** - **immediately his image was changed and he was driven away from people.** He became like an animal for seven years, living in the fields, and not even knowing where he was. **וּבְגִין כֶּךָ נַעֲשֶׂה אָדָם.** - **Because of this** it says: **"Let us make Adam..."** **כְּתִיב (דְּנִיאל ד) עוֹד מְלַתָּא בְּפּוּם מְלַכָּא וְגו', מִיָּד אֲשַׁתְּנִי דְיוֹקְנִיהָ וְאִטְרִיד מִן בְּנֵי נְשָׂא.** - **Here it is written 'Doing',** or 'Making', from the same verb root that the Zohar will learn from in the following verse: **וּכְתִיב הֲתָם (רוּת ב) עוֹד מְלַתָּא בְּפּוּם מְלַכָּא וְגו', מִיָּד אֲשַׁתְּנִי דְיוֹקְנִיהָ וְאִטְרִיד מִן בְּנֵי נְשָׂא.** - **And it is written over there (Rut 2:19),** when Rut was receiving *tzedaka* through gleaning the leftover grain the fields of Boaz. She said to Naomi, her mother-in-law: **שֵׁם הָאִישׁ אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם בּוֹעֵזוּ.** - **"...the name of the man who I worked (did, or made) with today is Boaz."** This is referring to the *tzedaka* relationship between Rut and Boaz, the receiver and the giver. Just like 'making' or 'doing' is *tzedaka* in Rut, so too, 'making' or 'doing' in the creation of Man is *tzedaka*. When Hashem said, **"Let us make Adam..."**, He is implanting in Man the ability to give, which is the nature and essential essence of what a human being is and how he fully expresses his Divine image.





אָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנוּם לְבִרְכָה, תִּלְתָּא אַנּוּן גְּרַמִּין בִּישָׂא
 לְגְרַמִּייהוּ. חַד מָאן דְּלֵיִט גְּרַמִּייהוּ. תְּנִינָא מָאן דְּזָרַק
 נֶהֱמָא אוּ פְרוּרִין דְּאִית בְּהוּ כְּבִית. תִּלְתָּא מָאן דְּאִוְקִיד
 שְׁרָגָא בְּמַפְקָא דְּשַׁבְּתָא עַד לָא מָטוּ יִשְׂרָאֵל לְקַדוּשָׁא דְּסִדְרָא
 דְּגֵרִים לְנוֹרָא דְּגֵיהֶנּוּם לְאִדְלָקָא

Our Rabbis of blessed memory said:
There are three who cause evil for themselves.
First: One who curses himself.
Second: One who throws away bread or crumbs that have in them, that are at least the volume of an olive, a *kazayit*, which is the minimum measure from which pieces of bread are considered significant. Even crumbs should not be treated disparagingly.
Third: One who lights a candle when Shabbat leaves, *Motzaei Shabbat*, (a.k.a. Saturday night), **before Yisrael reach the *Kedusha d'sidra*** in the latter part of the *maariv* (evening) service, which is reached when it is fully night and Shabbat has technically ended. But, as long as the main group of people in the city are still praying and have not yet finished the *Kedusha d'sidra*, a person in the city lighting a fire causes a lighting of the weekday energy before the congregation has spiritually let go of the energy of Shabbat. This is considered a defect, as we will see: **he causes the fire of Gehinom to be lit**



בְּהַאי נִרְאָא עַד לָא מָטָא זְמַנֵּיהּוּ. דְּחַד דְּוִכְתָּא אִית בְּגֵיהֶנָּם
 לְאַנּוּן דְּקָא מְחַלְלֵי שַׁבָּתוֹת, וְאַנּוּן דְּעַנּוּשֵׁין בְּגֵיהֶנָּם לִימֵין לִיה
 לְהֵהוּא דְּאוּקִיד שְׂרָגָא עַד לָא מָטָא זְמַנֵּיהּ, וְאַמְרֵי לִיה (ישעיה
 כב) הִנֵּה יִי מְטַלְטֵלְךָ מְטַלְטֵלָה גְבַר וְגו' (ישעיה כב) צָנוּף יִצְנַפְךָ
 צְנִפָה כְּדוּר אֶל אֶרֶץ רַחֲבַת יָדַיִם.

בְּגֵין דְּלֹא יָאוּת הוּא לְאַדְלָקָא נִרְאָא כַּד נָפִיק שַׁבָּתָא עַד
 דְּמַבְדִּילֵי יִשְׂרָאֵל בְּצִלוֹתָא וּמַבְדִּילֵי עַל כֶּפֶסָא. בְּגֵין דְּעַד
 הֵהוּא זְמַנָּא שַׁבָּת הוּא,

with this fire that he lit before its time. - **Because there is one place in Gehinom for those that profane the Shabbat, and those who are punished in Gehinom, for profaning the Shabbat, they curse the person who lights the fire before its time, and they say to him the verses (Yeshaya 22:17-18):** *"Hashem will move you around, will move a person around..."*, - *"...He will walk around the whole world, wandering..."*.

Because it is not fitting to light a candle when Shabbat ends until Yisrael makes a separation, a verbal Havdalah, between Shabbat and the coming week in the maariv prayer - and makes a separation over the cup, the second verbal Havdalah which marks the separation between Shabbat and the week, the holy and the mundane, with a cup of wine, spices, and the special multi-wicked candle. - Because until that time, it is still considered Shabbat in spiritual reality even though it is technically after nightfall which marks the start of the next day,

וְקְדוּשָׁה דְשַׁבַּת שְׁלִיט עֲלֵנָא. וּבְשַׁעְתָּא דְמַבְדִּילִין עַל כַּפָּא
 כָּל אַנְוֵן חַיִּילִין וְכָל אַנְוֵן מְשַׁרְיִין דְאַתְמַנְן עַל יוֹמֵי דְחוּל, כָּל
 חַד וְחַד יְתִיב לְאַתְרֵיהּ וּפּוֹלְחֵיהּ דְאַתְמֵי עֲלֵיהּ.

בְּגִין דְכִד עֵאל שַׁבְּתָא וְאַתְקַדֵּשׁ יוֹמָא, קִדְשׁ אֲתַעַר וְשְׁלִיט
 בְּעֵלְמָא, וְחוּל אֲתַעֲדֵי מְשׁוֹלְטָנוּתָא דִּילֵיהּ, עַד שַׁעְתָּא
 דְנַפְיק שַׁבְּתָא לָא תִיַּיבִין לְאַתְרֵיהּ. וְאַף עַל גַּב דְנַפְיק שַׁבְּתָא
 לָא תִיַּיבִין לְאַתְרֵיהּ עַד זְמַנָּא דְאַמְרֵי יִשְׂרָאֵל

and the holiness of Shabbat reigns upon us - וְקְדוּשָׁה דְשַׁבַּת שְׁלִיט עֲלֵנָא.
 And at the time when they make *Havdalah* on the cup, - וּבְשַׁעְתָּא דְמַבְדִּילִין עַל כַּפָּא
 all of those hosts, troops of angels, - כָּל אַנְוֵן חַיִּילִין
 and all of those camps that are appointed over the days of the week, - וְכָל אַנְוֵן מְשַׁרְיִין דְאַתְמַנְן עַל יוֹמֵי דְחוּל,
 each one returns to his place and to his work that he is appointed to. - כָּל חַד וְחַד יְתִיב לְאַתְרֵיהּ וּפּוֹלְחֵיהּ דְאַתְמֵי עֲלֵיהּ.
 On Shabbat, the wicked in Gehinom also get a day off and the fire of Gehinom ceases. Then after Shabbat, the fire is relit, and all of the angels return from their special Shabbat posts to reassume their weekday posts. It is critically important for a person to not do anything that will start that spiritual process prematurely.

When Shabbat enters and the day is sanctified on Friday evening through the *Kiddush*, - בְּגִין דְכִד עֵאל שַׁבְּתָא וְאַתְקַדֵּשׁ יוֹמָא,
 holiness is awakened and rules the world, - קִדְשׁ אֲתַעַר, וְשְׁלִיט בְּעֵלְמָא,
 and the mundane departs from its reign, - אֲתַעֲדֵי מְשׁוֹלְטָנוּתָא דִּילֵיהּ,
 it goes to the side and cannot express itself, - עַד שַׁעְתָּא דְנַפְיק שַׁבְּתָא לָא
 until the time when Shabbat leaves they, the angels, do not return to their place. - תִּיַּיבִין לְאַתְרֵיהּ.
 And even though Shabbat left, it is nightfall, - וְאַף עַל גַּב דְנַפְיק שַׁבְּתָא לָא
 they, the weekday angels, do not return to their places, do not reassume their posts, - לָא תִיַּיבִין לְאַתְרֵיהּ עַד זְמַנָּא דְאַמְרֵי יִשְׂרָאֵל
 Yisrael says:

בְּרוּךְ אַתָּה יי הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל. כִּדְרִין קֹדֶשׁ אֶסְתַּלַּק,
 וּמִשְׁרָיִין דְּאַתְמַנְיָאוּ עַל יוֹמֵי דְחֹל מְתַעְרִין וְתִיבִין לְאַתְרֵיהוּ
 כָּל חַד וְחַד עַל מַטְרִיָּה דְאַתְפְּקֵד עֲלֵיהּ.

"Blessed be You Hashem who divides between the Holy and the mundane." - בְּרוּךְ אַתָּה יי הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל.
 - כִּדְרִין קֹדֶשׁ אֶסְתַּלַּק, - *Then holiness ascends,* and the camps of the angels that are appointed over the days of the week - *are awakened and returned to their places,* - *each one on its watch that it is appointed over.* The main lesson here is not to make this change happen prematurely, as discussed above.

Or HaZohar

"Studying the secrets of the Torah is a great help for the understanding of the revealed part of the Torah."

- Rabbi Avraham of Slonim, Sefer Torat Avot

"The Vilna Gaon insists a great deal on the holy mitzvah of learning the secret parts of the Torah, for the merit of this mitzvah brings the redemption closer."

- Rabbi Chaim of Volozhin, introduction to the Gra's commentary on Sifra Ditzniuta

"It is a great obligation incumbent on all Yisrael to study the Zohar haKadosh every single day, even when it is said without understanding, for this build worlds and he purifies and sanctifies his soul and there is no limit to the greatness of his reward because through this he brings redemption closer and brings great pleasure to His Creator...Therefore everybody should at least study five pages per day of the Zohar haKadosh."

- Tzavaat Rav Meir Schwartz of Faidhotz





בְּיוֹמָא דְשַׁבְּתָא, בְּסְעוּדַתָּא תְּנִינָא, כְּתִיב (ישעיה נח) אִזְּ
 תְּתַעֲבַב עַל יי'. עַל יי' וְדָאִי. דְּהֵיאִי שְׁעַתָּא
 אֲתַגְּלִיא עֲתִיקָא קַדִּישָׁא, וּכְלָהוּ עֲלָמִין בְּחִדְוֹתָא, וְשְׁלִימוּ
 וְחִדְוֹתָא דְעֲתִיקָא עֲבָדִינָן, וְסְעוּדַתָּא דִּילֵיהּ הוּא וְדָאִי.

This excerpt from the Zohar in Parashat Yitro is intended to be the Shabbat (the 7th day) reading for every single week of the Zohar Chok L'Yisrael cycle. It discusses the Shabbat meals.

On the day of Shabbat, about the Second Meal, (ישעיה נח) כְּתִיב - **it is written** (Yeshaya 58:14): אִזְּ תְּתַעֲבַב עַל יי' - **"Then you shall delight upon Hashem..."** - על יי' וְדָאִי. **"...Upon Hashem..."**, certainly. "Hashem" is referring to the four-letter essential name of Hashem: Yud and Heh and Vav and Heh, which corresponds to the *sefira* of *Tiferet*, which is *Zer Anpin* of *Atzilut*. "Upon" is referring to *Keter*. דְּהֵיאִי שְׁעַתָּא אֲתַגְּלִיא - **At this time, *Atika Kadisha* is revealed,** - עֲתִיקָא קַדִּישָׁא, וּכְלָהוּ עֲלָמִין - **and all of the worlds are in bliss,** - בְּחִדְוֹתָא, וְשְׁלִימוּ וְחִדְוֹתָא דְעֲתִיקָא - **and they make the completion and bliss of *Atika*,** which means the lights of *Keter* spread out and are elevated to that dimension and state of love, goodness, and happiness, and all judgements are sweetened, - וְסְעוּדַתָּא דִּילֵיהּ הוּא וְדָאִי, **and certainly this is His meal.** At the time of the second meal, the King gives out all of his treasures and everyone puts on royal garments and are able to act in the highest, most regal way because the light of *Atika* is spreading out and raising everything, i.e. all of the *partzufim*, up to its level.

בְּסֵעֻדָתָא תְּלִיתָאָה דְּשַׁבְּתָא, כְּתִיב וְהֶאֱכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ. דָּא הִיא סֵעֻדָתָא דְזַעִיר אַפִּין, דְּהוּי בְּשִׁלְמוֹתָא. וְכִלְהוּ שִׁיתָא יוֹמִין, מִהֵהוּא שְׁלִימוֹ מִתְּבַרְכָן. וְכַעֵי בַר נָשׁ לְמַחְדֵי בְּסֵעֻדָתֵיהּ, וְלֹא־שְׁלֵמָא אֲלִין סֵעֻדָתֵי, דְּאִינוּן סֵעֻדָתֵי מְהִימְנוֹתָא שְׁלִימְתָא, דְּזִרְעָא קֳדִישָׁא דְיִשְׂרָאֵל, דִּי מְהִימְנוֹתָא עֲלָאָה, דְּהָא דִּילְהוֹן הִיא, וְלֹא דְעַמִּין עוֹבְדֵי עֲבוֹדַת כּוֹכְבִים וּמְזֻלוֹת. וּבְגִינֵי כֵךְ אָמַר, (שְׁמוֹת 27) בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל.

About the Third Meal of Shabbat, it is written (Yeshaya 58:14): "...And I shall feed you the inheritance of Yaakov your father..." דָּא הִיא סֵעֻדָתָא דְזַעִיר אַפִּין, דְּהוּי בְּשִׁלְמוֹתָא. This is the meal of *Zeir Anpin*, which is complete. And all six days, the six *sefirot* of *Zeir Anpin*, מִהֵהוּא שְׁלִימוֹ מִתְּבַרְכָן, are blessed from that completion. וכַעֵי בַר נָשׁ לְמַחְדֵי בְּסֵעֻדָתֵיהּ, And a person must rejoice in his meals, and to complete these meals, וְלֹא־שְׁלֵמָא אֲלִין סֵעֻדָתֵי, that they are the meals of complete *emunah*, מְהִימְנוֹתָא שְׁלִימְתָא, of the holy seed of Yisrael. דְּהָא דִּילְהוֹן הִיא, This highest *emunah*, their connection to *Malchut*, to the *Shechina*, is theirs, and not to the nations who worship stars and constellations, the idolaters. וְלֹא דְעַמִּין עוֹבְדֵי עֲבוֹדַת כּוֹכְבִים וּמְזֻלוֹת. Because of this it says, (Shemot 31:17): בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל. "Between Me and the Children of Yisrael..."



תָּא חַוִּי, בְּסֵעֻדְתֵי אֱלִין, אֲשֶׁתְּמוֹדְעוֹן יִשְׂרָאֵל, דְּאֵינוֹן
 בְּנֵי מַלְכָּא. דְּאֵינוֹן מְהִיכְלָא דְּמַלְכָּא, דְּאֵינוֹן בְּנֵי
 מְהִימְנוּתָא, וּמֵאן דְּפָגִים חַד סְעוּדְתָא מְצִיְהוּ, אַחֲוֵי
 פְּגִימוּתָא לְעֵילָא, וְאַחֲוֵי גְרָמִיָּה דְּלָאוּ מְבִנֵי מַלְכָּא
 עֲלָאָה הוּא, דְּלָאוּ מְבִנֵי הֵיכְלָא דְּמַלְכָּא הוּא דְּלָאוּ
 מְזֻרְעָא קְדִישָׁא דְּיִשְׂרָאֵל הוּא. וַיְהִיבִין עָלֵיהּ חוּמְרָא
 דְּתַלְתַּת מְלִין, דִּינָא דְּגִיהָבָם וְגו'.

At these meals, it is deemed on Yisrael - Come see a revelation. In these meals, that they are the children of the King. That they are from the palace of the King, that they have a vessel to receive connection to Ain Sof, to actualize what is intrinsically inside of them, that it should become experiential and expressed in what they do in the world, that they can do external, physical activities and be connected to the *Shechina*. that they are the children of *emunah*, to spread out the light of *Malchut* in the universe, and one who has a defect in one of the meals, which is his root connection that can spread out into the world, he shows defect above, and he shows that he is not from the children of the supernal King, that he is not from the children of the palace of the King because he does not actualize the meal and thus does not allow the root connection to manifest, even though he has it inside of himself all of the time. He therefore appears as if he does not have the connection, which is a big blemish for him, דְּלָאוּ מְזֻרְעָא - that he is not from the Holy seed of Yisrael. And they put upon him the seriousness of three issues: The

וְתָא חַזוּ, בְּכֻלְהוּ שְׂאָר זְמַנֵּי וְחַגֵּינֵי, בְּעֵי בַר נָשׁ לְחֻדֵי,
 וּלְמַחֲדֵי לְמַסְכְּנֵי. וְאִי הוּא חֲדֵי בְּלַחֲדוּי, וְלֹא יְהִיב
 לְמַסְכְּנֵי, עוֹנְשִׁיהַ סְגִי, דְּהָא בְּלַחֲדוּי חֲדֵי, וְלֹא יְהִיב חֲדוּ
 לְאַחֲרָא. עָלִיָּה בְּתִיב, (מלאכי ב) וְזִרְתִּי פִּרְשׁ עַל פְּנֵיכֶם פִּרְשׁ
 חַגֵּיכֶם. וְאִי אִיהוּ בְּשַׁבְּתָא חֲדֵי, אַף עַל גַּב דְּלֹא יְהִיב
 לְאַחֲרָא, לָא יְהִיבֵינ עָלִיָּה עוֹנְשָׁא, בְּשְׂאָר זְמַנֵּי וְחַגֵּינֵי,
 דְּכִתִּיב פִּרְשׁ חַגֵּיכֶם. פִּרְשׁ חַגֵּיכֶם קְאָמַר, וְלֹא פִּרְשׁ
 שַׁבְּתֵיכֶם.

Judgement of Gehinom, etc. The other two are the War of Gog and Magog and the Birthpangs of Mashiach.

And come see, in all of the rest of the Holy Days and Festivals, - **וְתָא חַזוּ, בְּכֻלְהוּ שְׂאָר זְמַנֵּי וְחַגֵּינֵי,** - it is necessary for a person to rejoice - **בְּעֵי בַר נָשׁ לְחֻדֵי,** - and to bring joy to the poor who are your guests. - **וּלְמַחֲדֵי לְמַסְכְּנֵי.** - And if he rejoices alone, **וְאִי הוּא חֲדֵי בְּלַחֲדוּי,** - and does not give to the poor, **וְלֹא יְהִיב לְמַסְכְּנֵי,** - his punishment is great because he rejoices alone, **וְלֹא יְהִיב חֲדוּ לְאַחֲרָא,** - and does not give joy to another. (Malachi 2:3) **וְזִרְתִּי פִּרְשׁ עַל פְּנֵיכֶם פִּרְשׁ חַגֵּיכֶם.** - About him it is written **"...and I will spread excrement on your faces, the excrement of your Festivals..."** - And if on Shabbat he rejoices, **וְאִי אִיהוּ בְּשַׁבְּתָא חֲדֵי,** - even though he does not give to another, **וְלֹא יְהִיב לְאַחֲרָא,** - they will not give him punishment, **לָא יְהִיבֵינ עָלִיָּה עוֹנְשָׁא,** - like on the the rest of the Holy Days and Festivals, **בְּשְׂאָר זְמַנֵּי וְחַגֵּינֵי,** - as it is written, **פִּרְשׁ חַגֵּיכֶם קְאָמַר, וְלֹא פִּרְשׁ שַׁבְּתֵיכֶם.** **"...excrement of your Festivals..."** - It says, **"...excrement of your Festivals..."**, and not **"...excrement of your Shabbats..."**. Through the verse specifying Festivals, it is excluding Shabbat.



וְכָתִיב (ישעיה א) חֲדָשֵׁיכֶם וּמוֹעֲדֵיכֶם שָׁנָאָה נִפְשִׁי. וְאֵלֹו שַׁבַּת
לֹא קָאָמַר.

וּבְגִינֵי כֶךְ כְּתִיב, בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל. וּמַשׁוּם דְּכָל
מְהִימְנוּתָא אֲשֶׁתְּכַח בְּשַׁבְּתָא, יְהִיבִין לֵיהּ לְבַר נָשׁ
נִשְׁמָתָא אַחְרָא, נִשְׁמָתָא עֲלָאָה, נִשְׁמָתָא דְּכָל שְׁלִימוּ בְּהָ,

- **And it is written** (Yeshaya 1:14): חֲדָשֵׁיכֶם וּמוֹעֲדֵיכֶם שָׁנָאָה נִפְשִׁי - **"My soul despises your Rosh Chodesh celebrations, and your Festivals..."** - **And it does not mention Shabbat.** Since Shabbat is a light of *Chochma*, a special time when everything is one, there is no level of judgement that needs to be sweetened or given to another. But *Yom Tov* (Festivals), is a light of *Bina* which is the root of separation. From *Bina* comes the world of *Briah*, which is after the world of *Atzilut* (the World of Unity, which comes from *Chochma*). At *Yom Tov*, giving to the poor is what sweetens the power of separation and reveals oneness.

- **And because of this, it is written:** **"Between me and the Children of Yisrael..."** Shabbat is all oneness and unity, like one complete picture. Therefore not giving to another, even though it is great to give to guests on Shabbat, it is still not a defect. But on *Yom Tov*, there is no complete picture, just a collection of puzzle pieces which are separate and need to be put together to make the one picture. Thus, it is necessary for one to give to another, in order for the pieces to fit together so that the picture can be completed. From amidst the diversity shines out the unity. וּמַשׁוּם דְּכָל מְהִימְנוּתָא אֲשֶׁתְּכַח - **And because all of *emunah*, the revelation of the *Shechina*, is found on Shabbat, *Malchut*,** יְהִיבִין לֵיהּ לְבַר נָשׁ נִשְׁמָתָא אַחְרָא, - **they give to a person another *neshama* (soul),** נִשְׁמָתָא עֲלָאָה, - **a supernal *neshama* , a *neshama* that has all completion in it,**

כְּדוֹגְמָא דְעֵלְמָא דְאַתֵּי. וּבְגִינֵי כַךְ אֶקְרִי שַׁבָּת. מֵהוּ שַׁבָּת.
 שְׂמָא דְקוּדְשָׁא בְרִיךְ הוּא. שְׂמָא דְאִיהוּ שְׁלִים מְכַל סְטְרוּי.
 אָמַר רַבִּי יוֹסִי, וְדָאֵי כַךְ הוּא. וְוִי לִיָּה לְבַר נָשׁ, דְלֵא
 אֲשֵׁלִים חֲדוּתָא דְמַלְכָּא קוּדִישָׁא. וּמֵאן חֲדוּתָא
 דִּילִיָּה. אֵלִין תְּלַת סְעוּדָתֵי מְהִימְנוּתָא. סְעוּדָתֵי דְאַבְרָהָם
 יִצְחָק וְיַעֲקֹב בְּלִילָן בְּהוּ. וּבְלָהוּ חֲדוּ עַל חֲדוּ מְהִימְנוּתָא
 שְׁלִימוּתָא, מְכַל סְטְרוּי.

כְּדוֹגְמָא דְעֵלְמָא דְאַתֵּי - in the same way of the World to Come, drawing from *Bina*, a very high level, an awesome connection. A person gets an extra boost on Shabbat. **Because of this, it is called Shabbat.** - מהו שַׁבָּת. שְׂמָא דְקוּדְשָׁא בְרִיךְ הוּא. **What does 'Shabbat' mean?** It is **the name of the Holy One Blessed Be He.** - שְׂמָא דְאִיהוּ שְׁלִים מְכַל סְטְרוּי. **The name which is complete from all sides.** It includes everything, all of the *partzufim* and all of the *sefirot*.

אָמַר רַבִּי יוֹסִי, וְדָאֵי כַךְ הוּא. **Rebbi Yosi said: Certainly it is the way it is.** - וְוִי לִיָּה לְבַר נָשׁ, דְלֵא אֲשֵׁלִים חֲדוּתָא דְמַלְכָּא קוּדִישָׁא. He does not allow the *Ain Sof*, expressing through *Atik*, the *partzuf* of joy and bliss and pleasantness, to express through the *sefirot*. He does not actualize that connection, that flow. **And what is His bliss?** - אֵלִין תְּלַת סְעוּדָתֵי מְהִימְנוּתָא. **These three Shabbat meals of emunah coming into Malchut.** סְעוּדָתֵי דְאַבְרָהָם יִצְחָק וְיַעֲקֹב בְּלִילָן בְּהוּ. **The meals of Avraham, Yitzchak, and Yaakov, Chesed, Gevura, and Tiferet of Atzilut, are included in it.** **And it is all bliss upon bliss, surrounding lights upon surrounding lights, all of the sefirot and partzufim, from complete emunah, into Malchut, from all aspects of the partzufim and sefirot, up to the Ain Sof.**

תִּאֲנָא, בְּהַדִּין יוֹמָא מִתְעַטְרוּן אֲבָהוֹן, וְכֹל בְּנֵין יִנְקוּן, מַה
 דְּלָאוּ הָכִי בְּכָל שְׁאָר חֲגֵין וְזִמְנֵין. בְּהַדִּין יוֹמָא,
 חַיִּיבֵיא דְגֵיהֶנָּם גַּיְיַחִין. בְּהַדִּין יוֹמָא, כָּל דִּינֵין אֲתִכְפְּיִין, וְלֹא
 מִתְעַרְוּן בְּעֻלְמָא. בְּהַדִּין יוֹמָא אֲוִרֵיתָא מִתְעַטְרָא בְּעַטְרֵין
 שְׁלִימֵין. בְּהַדִּין יוֹמָא, חֲדוּתָא וְתַפְנוּקָא אֲשַׁתְּמַע, בְּמֵאתָן
 וְחֲמִשִּׁין עֻלְמֵין.

It is taught that on this day, the Fathers are crowned, *Chesed*, *Gevura*, and *Tiferet*, with the surrounding lights of *Chochma*, *Bina*, and *Daat*, - and the children, *Netzach* and *Hod*, are nourished, - which is not the case in all other Festivals and Holy Days. - On that day, Shabbat, the wicked in Gehinom rest. - On that day, all judgements are subjugated, and none are awakened in the world. - On that day, the Torah is crowned with complete crowns. - On that day, bliss and pleasantness is heard in two hundred and fifty worlds. This means to hear the song of the World To Come. Through that, the bliss and the pleasantness from the surrounding lights and inner lights expresses. And this all comes about through eating the three meals on Shabbat, which are like three wires that must be connected in order for this goodness to flow into all of the *partzufim* of the *sefirot* and then to the person and to the whole universe. Blessed be Hashem forever and ever.



Tefillah for After Learning the Zohar (to be said with deep concentration)

יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵי וְאֱלֹהֵי אֲבֹתַי שְׂמִיחִים בְּנוֹ עֵתָה מִקְרָא שְׁפָתוֹב "וְאֲשִׁים דְּבְרֵי בְּפִיךָ
 וּבְצֶל יָדֶי כְּסִיתִיךָ לְנִטְע שְׁמִים וְלִיסַד אֲרִיץ", לְהַעֲלוֹת לְרוּמָם וְלְתַקֵּן הַרְסוֹת וְחֲרָבוֹת
 הַשְּׁכִינָה הַקְּדוּשָׁה לְקִשּׁוּט וּפְוִרְפִּירָא עֲלָאָה וְלְאַרְמוֹן שְׁעַל מְכוֹנֵי יֵשֵׁב לְהַחֲזִיר עֲטָרָה לְיוֹשְׁנֵיהָ
 וְקָיָם בְּנוֹ מְהֵרָה מִקְרָא שְׁפָתוֹב "וְהָיָה אֹרֶךְ הַלְּבָנָה כְּאֹרֶךְ הַחֲמָה וְאֹרֶךְ הַחֲמָה יִהְיֶה שְׁבַע־עֶשְׂרִים
 כְּאֹרֶךְ שְׁבַע־עֶשְׂרִים הַיָּמִים". וְזִכּוֹת הַרְשָׁב"י הַקְּדוֹשׁ וּבְנוֹ רַבִּי אֶלְעָזָר, וְיוֹתָם בֶּן עֲזַיְהוּ, יַעֲמוּד לְנוּ
 לְתַקֵּן הָעוֹלָם מִיּוֹם שֶׁנִּבְרָא עַד סוֹפּוֹ כְּרָצוֹנוֹ וְכְרָצוֹן יִרְאִיו. וּבְזִכּוֹת הַיּוֹתָנוּ עֶסְקִים בְּחֻמְהָ
 הַזֹּאת, עַל יְדֵה תְּתַקְרַב הַגְּאֻלָּה, וְיִשׁוּעָתָה מְהֵרָה תִּצְמַח, לְעֵלּוֹי שְׁכִינַת עֲוֹנֵנוּ בְּמְהֵרָה בְּיָמֵינוּ.
 וְיִקָּיָם בְּנוֹ מִקְרָא שְׁפָתוֹב "וַיֹּאמֶר אֱלֹהִים יְהִי אֹרֶךְ", וַיִּזְרַח עֲלֵינוּ אֹרֶךְ ה', בְּיּוֹם הַהוּא יִהְיֶה ה'
 אֶחָד וְשִׁמּוֹ אֶחָד, אָמֵן נְצַח סְלָה וְעַד. (נִסַּח הַתְּפִלָּה מִתּוֹךְ לְשׁוֹנוֹ הַקְּדוֹשׁ שֶׁל רַבִּי חַיִּים וַיִּטָּאֵל זִיע"א)

May it find favor before you Hashem my G-d and G-d of my forefathers, that what is written in the Torah should be fulfilled upon us now: "And I have put my words in your mouth and I have covered you with the shadow of my hand," to elevate, to lift up high, and to fix the destruction and ruins of the Shechina HaKedosha, to the adornment and upper curtain, and to the palace which sits on its foundation, to return the crown to its ancient glory and to fulfill for us what is written in the Torah: "And the light of the moon will be like the light of the sun and the light of the sun will be sevenfold the light of the seven days." And the merit of the Rashbi HaKadosh and his son Rebbi Elazar, and Yotam ben Uziahu, to stand us up to fix the world from the day it was created until its end, according to His will and according to the ones who are in awe of Him. And in the merit of us being involved with this wisdom, bring the final redemption through it, and sprout salvation quickly, for the elevation of our powerful Shechina, quickly in our days. And to fulfill what is written in the Torah: "Elokim said, "There is light." And the light of Hashem will shine on us. "On that day, Hashem will be One and His name will be one." Amen, netzach, sela, va'ed.

מוֹדָה אֲנִי לְפָנֶיךָ הַשֵּׁם אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי שֶׁאֲבִיתָנִי לְלִמּוּד וְלַהֲגוּת בְּסֵפֶר הַקְּדוֹשׁ הַזֶּה
 זֵיתָרָה עֵילָאָה, וְזִכּוֹת הַתַּנְאִים הַקְּדוֹשִׁים שֶׁלְמַדְדֵנו תּוֹרָתָם יַעֲמוּד לָנוּ וְלִזְרַעֲנוּ וְנִזְכָּה
 לְהִבְטָחַת הַנְּבִיא (יִשְׁעִיָּה נט, כ-כא) וְכֹא לְצִיּוֹן גּוֹאֵל וְלִשְׁבִי פֶשַׁע בְּיַעֲקֹב נֶאֱמַר ה'. וְאֲנִי זֹאת בְּרִיתִי
 אִתְּכֶם אֲמַר יְהוָה רֹחֲמֵי אֲשֶׁר עָלֶיךָ וְדְבָרֵי אֲשֶׁר שְׁמַתִּי בְּפִיךָ לֹא יִמוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַע וּמִפִּי
 זֶרַע זֶרַע אֲמַר ה' מַעֲתָה וְעַד עוֹלָם. וְיִתְקַיֵּם בָּנוּ הַנְּבוּאָה (יִשְׁעִיָּה נא, טז) וְאֲשִׁים דְּבָרֵי בְּפִיךָ
 וּבְצֵל יָדֵי כְּסִיתֶיךָ לְנִטְעַע שְׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עֲמִי אֲתָה. וּבִרְפֵת מוֹשֶׁה רַעִיא מְהִימָנָא
 תִּתְגַּלֶּה בְּמַהֲרָה דִּידוֹן, ה' בְּדַד יִנְחֶנּוּ וְאִין עֲמוּז אֵל נִכְר, יִרְאוּ עֵינֵינוּ וְיִשְׂמַח לְבַבֵנוּ וְתִגַּל נִפְשָנוּ
 בִּישׁוּעָתְךָ בְּאַמֻּת בְּאֲמֹר לְצִיּוֹן מְלֶךְ אֱלֹהֶיךָ, בְּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן. (סוּד ה')

I am thankful before you, Hashem my G-d and G-d of my forefathers, that I merited to learn and to meditate in this sefer hakadosh, the highest splendor. And may the merit of the Tannaim HaKedoshim, who taught us their Torah, stand us and our offspring up, and that we will merit the promise of the prophet (Yeshaya 59:20-21): "'And a redeemer will come to Tzion, and for those who do teshuvah from willful sin,' says Hashem. 'And for me, this is my brit with them,' said Hashem, 'my ruach that is upon you, and my words that I have placed in your mouth will not be taken out from your mouth, from the mouth of your offspring, and from the mouth of the offspring of your offspring,' said Hashem, 'from now until forever.'" And He will fulfill for us the prophesy (Yeshaya 51:16): "And I have put my words in your mouth and I have covered you with the shadow of my hand, that I should plant the heavens and lay the foundations of the earth, and to say to Tzion, 'You are my people.'" And the bracha of Moshe, the faithful shepherd, will be revealed quickly to us, "Hashem alone will give us rest and a strange g-d will not be with him. Our eyes will see and our hearts will be joyous, and our souls will exult with your salvation, in truth, with saying, 'For Tzion, your G-d reigned.'" Blessed is Hashem forever, amen, amen.



אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלֶכֶךְ רַחֲמָן רַחֵם עָלֵינוּ טוֹב וּמְטִיב הַדְּרָשׁ לָנוּ. שׁוּבָה אֵלֵינוּ בְּהַמּוֹן
 רַחֲמֶיךָ בְּגִלְלֵי אָבוֹת שְׁעָשׂוּ רְצוֹנְךָ. בְּנֵה בֵיתְךָ בְּבִתְחִלָּה וְכוּיֵן מִקְדָּשְׁךָ עַל מְכוּנֵנוּ. וְהִרְאֵנוּ בְּבִנְיָנוּ
 וְשִׁמְחָנוּ בְּתַקּוּנֵנוּ. וְהִשָּׁב פְּהַנִּים לְעַבְדוֹתֶם וְלוֹיִים לְדוֹכְנֵם לְשִׁירִם וְלִמְרָם. וְהִשָּׁב יִשְׂרָאֵל לְגוּיָהֶם.
 וּמְלֵאָה הָאָרֶץ דַּעַה אֶת ה' לִירְאָה וְלֵאֲהָבָה אֶת שְׁמֶךָ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא אֲמֵן בֵּן יְהִי רְצוֹן.

Our G-d and G-d of our fathers, Compassionate King, have compassion on us. The Good and the Bestower of Good, seek us out. Return to us through Your abundant compassion because of our fathers who did Your will. Build Your house like in the beginning and establish your Holy Dwelling upon its place. And show us its construction and make us joyous in its repair. And return the Kohanim to their service and the Leviim to their posts, to their songs and their music. And return Israel to their abode. And the earth will be filled with the knowledge of Hashem to have awe and love of Your great, strong, and awesome name. Amen, this should be Your will.

The Power Of An Hour: Making Time To Learn The Zohar

"There is a great obligation, and subsequently a great reward, for studying the Kabbalah. For study of the Zohar builds worlds, and if an individual is able to learn and understand the commentary of just one ma'amar, he will complete a tikun Above in a single hour – what he would otherwise accomplish only in an entire year of learning p'shat." (Kisei Melech - Tikunei Zohar, 43)

"And for someone who is not well versed in the Kabbalah, and does not understand it, the study of the Holy Zohar, even by simply reading the text, carries the same value as if he studied the text in depth." (Kaf HaChaim, 155)

The above comes to teach us that if an individual learns Zohar for even one hour, and even if he only recites the text, it is as if he studied the revealed Torah for an entire year. And when he learns the Zohar with joy, he increases his merits by a thousand, as is written, "When a person studies with joy, it is a thousand times more valuable than one who does not study with joy." (Orchot Tzaddikim, Gate of Joy)

As well, Rabbeinu Yosef Chaim, zt"l wrote, "One hour of Torah study on Shabbat is worth one thousand hours of Torah studies on a weekday." (Ben Ish Chai, Parshat Shemos, second year)

How can one hour of study of the Holy Zohar on the holy Shabbat be equal to a million years of learning the p'shat on a weekday? Let us make the calculation: One hour of study of the Zohar equals an entire year of studying p'shat, and on Shabbat multiply that by 1000, and if the learning is done with joy, then multiply by another 1000. The final total value of the learning is one million years, for only one hour of learning!



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תרגום לשון הקודש

יום א

בְּרֵאשִׁית. רַבִּי שְׁמַעוֹן פְּתַח, (ישעיה נא) וְאֲשֶׁם דְּבָרֵי בְּפִיךָ. כַּמָּה יֵשׁ לְאָדָם לְהִשְׁתַּדֵּל בַּתּוֹרָה יוֹמָם וּלְלֵילָה, מִשׁוּם שֶׁהַקְּדוֹשׁ-בְּרוּךְ-הוּא מְקַשֵּׁיב לְקוֹלוֹת אוֹתָם שֶׁמִּתְעַסְקִים בַּתּוֹרָה. וּבְכָל דָּבָר שֶׁמִּתְחַדֵּשׁ בַּתּוֹרָה עַל יְדֵי אוֹתוֹ שֶׁמִּשְׁתַּדֵּל בַּתּוֹרָה, עוֹשֶׂה רְקִיעַ אֶחָד.

שְׁנֵינּוּ, בַּשָּׁעָה הַהִיא שֶׁדָּבַר תּוֹרָה מִתְחַדֵּשׁ מִפִּי אָדָם, הַדָּבָר הַהוּא עוֹלָה וּמְזַדְמָן לְפָנֵי הַקְּדוֹשׁ בְּרוּךְ הוּא, וְהַקְּדוֹשׁ בְּרוּךְ הוּא נוֹטֵל אֶת אוֹתוֹ הַדָּבָר [תּוֹרָה] וּמְנַשֵּׁק אוֹתוֹ, וּמְעִטֵר אוֹתוֹ בְּשִׁבְעִים עֲטָרוֹת גְּלוּפּוֹת וּמְחַקְקוֹת. וְדָבָר חֲכָמָה שֶׁהִתְחַדֵּשׁ, עוֹלָה וְיוֹשֵׁב עַל רֹאשׁ הַצְּדִיק חַי הָעוֹלָמִים, וְטָס מִשָּׁם וּמְשׁוּטֵט בְּשִׁבְעִים אֶלְף עוֹלָמוֹת וְעוֹלָה אֶל עֵתִיק הַיָּמִים. וְכָל הַדָּבָרִים שֶׁל עֵתִיק הַיָּמִים, דְּבָרֵי חֲכָמָה הֵם בְּסוּדוֹת נִסְתָּרִים עֲלִיוֹנִים.

וְאוֹתוֹ הַדָּבָר הַנִּסְתָּר שֶׁל חֲכָמָה שֶׁהִתְחַדֵּשׁ כָּאן, כִּשֶׁהוּא עוֹלָה, מִתְחַבֵּר עִם אוֹתָם הַדָּבָרִים שֶׁל עֵתִיק הַיָּמִים, וְעוֹלָה וְיוֹרֵד עִמָּהֶם וְנִכְנָס בְּשִׁמוֹנָה עָשָׂר עוֹלָמוֹת גְּנוּזִים שֶׁעֵין לֹא רָאָתָה אֱלֹהִים זוֹלָתָךְ (שם טו). יוֹצְאִים מִשָּׁם וּמְשׁוּטְטִים וְהוֹלְכִים מְלָאִים וּשְׁלֵמִים וּמְזַדְמָנִים לְפָנֵי עֵתִיק הַיָּמִים.

בְּאוֹתָהּ הַשָּׁעָה מְרִיחַ עֵתִיק הַיָּמִים אֶת הַדָּבָר הַזֶּה, וְזֶה נוֹחַ לְפָנָיו מִן הַכֹּל. נוֹטֵל אֶת אוֹתוֹ הַדָּבָר, וּמְעִטֵר אוֹתוֹ בְּשִׁלֹּשׁ מֵאוֹת וּשְׁבַעִים אֶלְף עֲטָרוֹת. אוֹתוֹ הַדָּבָר טָס וְעוֹלָה וְיוֹרֵד, וְנִעְשָׂה רְקִיעַ אֶחָד. וְכֵן כָּל דָּבָר וְדָבָר שֶׁל חֲכָמָה (ס"א נַעֲשִׂים)

(ס"א רקיעים) עומדים בקיום שלם לפני עתיק הימים. והוא קורא להם שמים חדשים, שמים מחדשים, נסתרים של סודות של חכמה עליונה. וכל אותם שאר דברי התורה שמתחדשים, עומדים לפני הקדוש-ברוך-הוא, ועולים ונעשים ארצות החיים, ויורדים ומתעטרים לארץ אחת, ומתחדש ונעשה הכל ארץ חדשה מאותו הדבר שהתחדש בתורה.

ועל זה כתוב (ישעיה סו) כי כאשר השמים החדשים והארץ החדשה אשר אני עשה עמדים לפני וגו'. עשיתי לא כתוב, אלא עושה. שעושה תמיד מאותם החדושים והסודות של התורה. ועל זה כתוב (שם נא) ואשם דברי בפיך ובצל ידי כפיתיה לנטע שמים וליסד ארץ. לא כתוב השמים, אלא שמים.

יום ב

פתח רבי אלעזר ואמר, (שיר ג) מי זאת עלה מן המדבר וגו'. מי זאת - הכלל של שני קדושים של שני עולמות בחבור אחד וקשר אחד - עלה ממש להיות קדש קדשים. שהרי קדש קדשים מ"י, ומתחבר עם זא"ת כדי להיות עולה, שהיא קדש קדשים. מן המדבר - שהרי מן המדבר ירשה להיות כלה ולהכנס לחפה. ועוד, מן המדבר היא עולה, כמו שנאמר (שיר ד) ומדברך נאווה. באותו מדבר של לחש בשפתים היא עולה.

ושנינו, מהו שכתוב (שמואל-א ד) האלהים האלה אלה הם האלהים המכים את מצרים בכל מכה במדבר, וכי כל מה שעשה להם הקדוש ברוך הוא במדבר הנה? והרי בישוב זה היה! אלא במדבר - בדבור, כמו שנאמר (שיר ד) ומדברך

נְאוּהוּ, וְכָתוּב (תהלים עה) מִמְדַּבֵּר הָרִים. גַּם כָּךְ עוֹלָה מִן הַמְדַּבֵּר - מִן הַמְדַּבֵּר וְדַאי. בְּאוֹתוֹ דָּבַר שֶׁל הַפֶּה הִיא עוֹלָה וְנִכְנָסֶת בֵּין כַּנְפֵי הָאֲמָא, וְאַחַר כֵּךְ בַּדְּבוּר יוֹרֶדֶת וְשׁוֹרָה עַל רֹאשֵׁי הָעַם הַקְדוֹשׁ.

אֵיךְ עוֹלָה בַּדְּבוּר? שֶׁהָרִי בִּהֲתַחֲלָה, כְּשֶׁבֶן אָדָם קָם בַּבֶּקֶר, יֵשׁ לוֹ לְבָרֶךְ לְרַבּוֹנוֹ בְּשַׁעַה שֶׁפָּקַח עֵינָיו. אֵיךְ מְבָרֵךְ? כָּךְ הָיוּ עוֹשִׂים חֲסִידִים רֵאשׁוֹנִים: נִטְלָה שֶׁל מַיִם הָיוּ נוֹתְנִים לְפָנֵיהֶם, וּבְזִמְן שְׁמַתְעוֹרְרִים בְּלִילָה, רוֹחֲצִים יְדֵיהֶם, וְעוֹמְדִים וְעוֹסְקִים בַּתּוֹרָה וּמְבָרְכִים עַל קְרִיאָתָהּ. וּכְשֶׁהִתְרַנְּגוֹל קוֹרָא, אֵז חֲצוֹת הַלַּיְלָה מִמֶּשׁ, וְאֵז הַקְדוֹשׁ בְּרוּךְ הוּא נִמְצָא עִם הַצְּדִיקִים בְּגֵן עֵדֶן. וְאִסוּר לְבָרֶךְ בְּיָדִים טְמֵאוֹת וּמְזוּהָמוֹת, [וּמְבָרְכִים], וְכָךְ כָּל שַׁעַה.

בְּגִלְל שֶׁבְּשַׁעַה שֶׁבֶן אָדָם יֵשֵׁן, רוּחוֹ פּוֹרַחַת מִמֶּנּוּ. וּבְשַׁעַה שֶׁרוּחוֹ פּוֹרַחַת מִמֶּנּוּ, רוּחַ טְמֵאָה מְזַמְנֶת וְשׁוֹרָה עַל יָדָיו וּמְטַמְּאֶת אוֹתָם, וְאִסוּר לְבָרֶךְ בָּהֶם לֵאלֹא נְטִילָה. וְאִם תֹּאמַר, אִם כֵּן, הָרִי בַיּוֹם כְּשֶׁאֵינְנוּ יֵשֵׁן וְרוּחוֹ לֹא פּוֹרַחַת מִמֶּנּוּ וְלֹא שׁוֹרָה עָלָיו רוּחַ טְמֵאָה, וְכִשְׁנִכְנַס לְבֵית הַכֶּסֶף לֹא יְבָרֶךְ וְלֹא יִקְרָא בַּתּוֹרָה אֶפְלוּ דָבַר אֶחָד עַד שֶׁיִּרְחֵץ יָדָיו! וְאִם תֹּאמַר בְּגִלְל שֶׁהֵם מְלַכְלָכִים - לֹא כֵּן הוּא, בְּמָה הִתְלַכְלְכוּ? אֵלֶּא אוֹי לְבָנֵי הָעוֹלָם שֶׁלֹּא מְשַׁגְּיחִים וְלֹא יוֹדְעִים עַל כְּבוֹד רַבּוֹנָם וְלֹא יוֹדְעִים עַל מָה עוֹמֵד הָעוֹלָם. יֵשׁ רוּחַ אֶחָד בְּכָל בֵּית כֶּסֶף שֶׁבְּעוֹלָם שֶׁשֵׁם שׁוֹרָה וְנִהְיָה מְאוֹתוֹ לְכִלּוֹף וְטַנְפָּת, וּמִיָּד שׁוֹרָה עַל אוֹתָן אֲצַבְּעוֹת יְדֵי הַבֶּן אָדָם.

יום ג

פְּתַח רַבִּי שְׁמַעוֹן וְאָמַר, מֵהוּ שְׁכַתּוֹב (ישעיה לח) וַיִּסַּב חֲזַקְיָהוּ פָּנָיו אֶל הַקִּיר וַיִּתְפַּלֵּל אֶל ה' - בֵּא תִרְאֶה כִּמָּה הוּא הַכַּח הַחֲזֹק שֶׁל הַתּוֹרָה וְכִמָּה הוּא עֲלִיוֹן עַל הַכֹּל. שְׁכַל מִי שֶׁמִּשְׁתַּדֵּל בַּתּוֹרָה, לֹא פּוֹחַד מֵעֲלִיוֹנִים וְתַחְתּוֹנִים, וְלֹא פּוֹחַד מִחֲלָאִים רָעִים שֶׁל הָעוֹלָם, מִשּׁוּם שֶׁהוּא אַחוּז בְּעֵץ הַחַיִּים וְלוֹמֵד מִמֶּנּוּ בְּכָל יוֹם.

שְׁהַרִי הַתּוֹרָה מְלַמֶּדֶת אָדָם לְלַכֵּת בְּדַרְךְ אֱמֶת, תִּלְמַד אוֹתוֹ יַעֲזֶה אִיךָ יֵשׁוּב לְפָנָיו רַבּוֹנוֹ לְבַטֵּל אֶת אוֹתָהּ הַגְּזֵרָה. שְׁאִפְלוּ אִם נִגְזַר עָלָיו שְׁלֹא תִתְבַּטֵּל הַגְּזֵרָה הַזֹּאת - מִיָּד מִתְבַּטֵּלֶת וּמִסְתַּלְקֶת מִמֶּנּוּ וְלֹא שׁוֹרָה עַל הָאָדָם בְּעוֹלָם הַזֶּה. וּמִשּׁוּם כֵּךְ צָרִיךְ הָאָדָם לְהִשְׁתַּדֵּל בַּתּוֹרָה יָמִים וְלַיְלֹת וְלֹא יִסּוּר מִמֶּנָּה. זֶהוּ שְׁכַתּוֹב (יהושע א) וְהִגִּיתָ בוֹ יוֹמָם וְלַיְלָה. וְאִם סָר מִן הַתּוֹרָה אוֹ נִפְרַד מִמֶּנָּה, כְּאֵלוֹ נִפְרַד מֵעֵץ הַחַיִּים.

בֵּא רֵאֵה יַעֲזֶה לְאָדָם - כִּשֶׁהוּא עוֹלָה בְּלֵילָה עַל מִטָּתוֹ, צָרִיךְ לְקַבֵּל עָלָיו אֶת הַמַּלְכוּת שֶׁלְמַעְלָה בְּלֵב שָׁלֵם וְלְהַקְדִּים לְמִסַּר לְפָנָיו אֶת פְּקוּדוֹן נַפְשׁוֹ, וּמִיָּד נִצּוֹל מִכָּל הַמַּחְלוֹת הָרָעוֹת וּמִכָּל הָרוּחוֹת הָרָעוֹת וְלֹא שׁוֹלְטִים עָלָיו. וּבְבִקְרָא, כְּשֶׁקָּם מִמִּטָּתוֹ, צָרִיךְ לְבָרֵךְ לְרַבּוֹנוֹ, וְלְהַכְנִס לְבֵיתוֹ, וְלְהִשְׁתַּחֲוֹת לְפָנָיו הַיְכָלוֹ בִּירְאָה רַבָּה, וְאַחַר כֵּךְ יִתְפַּלֵּל תְּפִלָּתוֹ. וַיִּקַּח יַעֲזֶה מֵאוֹתָם הָאֲבוֹת הַקְּדוֹשִׁים, שְׁכַתּוֹב (תהלים ה) וְאֲנִי בָרַב חֲסִדֶיךָ אָבוֹא בֵיתְךָ אֲשַׁתְּחֹוה אֶל הַיְכָל קִדְשֶׁךָ בִּירְאָתְךָ.

יום ד

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. רַבִּי אֶלְעָזָר פָּתַח, (תהלים לא)
 מָה רַב טוֹבָךְ אֲשֶׁר צָפַנְתָּ לִירְאִיךָ פְּעֻלַּת לַחֹסִים בְּךָ נֶגֶד בְּנֵי
 אָדָם. בֵּא רְאֵה, הַקְדוּשׁ בְּרוּךְ הוּא בְּרָא אָדָם בְּעוֹלָם וְהִתְקִין
 אוֹתוֹ לְהִיּוֹת שָׁלֵם בְּעִבּוּדוֹתָו וּלְתַקֵּן אֶת זְרָכָיו כְּדֵי שְׂיִזְכֶּה
 לְאוֹר הָעֲלִיּוֹן שְׁגַנְזוּ הַקְדוּשׁ בְּרוּךְ הוּא לְצַדִּיקִים, כְּמוֹ שֶׁנֶּאֱמַר
 (ישעיה סד) עֵין לֹא רָאָתָה אֱלֹהִים זולתך יַעֲשֶׂה לְמַחֲכָה לוֹ.

וּבַמָּה יִזְכֶּה הָאָדָם לְאוֹתוֹ הָאוֹר? בַּתּוֹרָה. שְׁכַל מִי שֶׁמִּשְׁתַּדֵּל
 בַּתּוֹרָה בְּכָל יוֹם, יִזְכֶּה לְהִיּוֹת לוֹ חֵלֶק בְּעוֹלָם הַבָּא, וַיִּחַשֵּׁב
 לוֹ כְּאִלוֹ בְּנֵה עוֹלָמוֹת, שֶׁהֲרִי בַתּוֹרָה נִבְנְהָ הָעוֹלָם וְנִתְקַן. זֶהוּ
 שְׁכָתוֹב (משלי ג) ה' בְּחִכְמָה יִסַּד אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתַבּוּנָה,
 וְכָתוֹב (שם ח) וְאֶהְיֶה אֲצִלּוֹ אֲמוּן וְאֶהְיֶה שֶׁעֲשׂוּעִים יוֹם יוֹם.
 שְׁכַל מִי שֶׁמִּשְׁתַּדֵּל בָּהּ, מְתַקֵּן עוֹלָמוֹת וּמְקַיֵּם אוֹתָם.

וּבֵּא וּרְאֵה, בְּרוּחַ עֲשָׂה הַקְדוּשׁ בְּרוּךְ הוּא אֶת הָעוֹלָם
 וּבְרוּחַ הוּא עוֹמֵד, רוּחַ שֶׁל אֵלוֹ שְׁעוֹסְקִים בַּתּוֹרָה, וְכָל שֶׁכֵּן
 רוּחַ שֶׁל הֶבֶל תִּינּוּקוֹת שֶׁל בֵּית רַבּוֹן. מָה רַב טוֹבָךְ - זֶה
 הַטוֹב שֶׁנִּגְנְזוּ. לִירְאִיךָ - לְאוֹתָם יִרְאִי חֲטָא. פְּעֻלַּת לַחֹסִים
 בְּךָ - מָה זֶה פְּעֻלַּת? זֶה מַעֲשֵׂה בְּרֵאשִׁית. רַבִּי אַבָּא אָמַר,
 זֶה גֵּן עֵדֶן, שֶׁהֲרִי בְּאֲמֵנוֹת עֲשָׂה אוֹתוֹ הַקְדוּשׁ בְּרוּךְ הוּא
 בְּאֶרֶץ כְּמוֹ שֶׁלְמַעְלָה, לְחִזּוֹק בּוֹ אֶת הַצַּדִּיקִים. זֶהוּ שְׁכָתוֹב
 (תהלים לא) פְּעֻלַּת לַחֹסִים בְּךָ נֶגֶד בְּנֵי אָדָם. שֶׁהֲרִי הוּא נֶגֶד
 [בְּנֵי] אָדָם, וְהָאֲחֵר נֶגֶד עֲלִיּוֹנִים קְדוּשִׁים. אָמַר רַבִּי שְׁמַעוֹן,
 גֵּן הָעֵדֶן לְמַעְלָה וְנֶגֶד בְּנֵי אָדָם הוּא, [וְאֶפְלוּ הָאֲחֵר הוּא נֶגֶד בְּנֵי
 אָדָם] לְהִתְכַּנֵּס בּוֹ צַדִּיקִים שֶׁעוֹשִׂים רְצוֹן רַבּוֹנָם.

וַיְכַלּוּ - שְׁכָלוּ מַעֲשֵׂים שְׁלֹמֶעֱלָה וּמַעֲשֵׂים שְׁלֹמֶטָה. הַשָּׁמַיִם
וְהָאָרֶץ - לְמַעַלָּה וּלְמַטָּה. רַבִּי שֶׁמְעוֹן אָמַר, מַעֲשֵׂה וְאַמְנוֹת
הַתּוֹרָה שֶׁבְכָתָב וּמַעֲשֵׂה וְאַמְנוֹת תּוֹרָה שֶׁבְעַל פֶּה. וְכָל צְבָאָם
- אֵלֶּה פְרָטֵי הַתּוֹרָה, פְּנִיִם שֶׁל הַתּוֹרָה, שְׁבָעִים פְּנִיִם לַתּוֹרָה.
וַיְכַלּוּ - שֶׁהִתְקִימוּ וּנְתַקְנוּ זֶה בְּזֶה. שָׁמַיִם וָאָרֶץ - פָּרַט וּכְלָל.
וְכָל צְבָאָם - סוּדוֹת הַתּוֹרָה, טְהוֹרוֹת שֶׁבַּתּוֹרָה וְטְמְאוֹת
שֶׁבַּתּוֹרָה.

יום ה

מְצוּהַ תְּשִׁיעִית - לָחוֹן אֶת הָעֲנִיִּים וְלָתֵת לָהֶם טָרֶף, שְׁכָתוֹב
נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ כְּדַמוֹתֵנוּ. נַעֲשֵׂה אָדָם - מִשְׁתַּף, כָּלֵל
שֶׁל זָכָר וְנִקְבָּה. בְּצַלְמֵנוּ - עֲשִׂירִים. כְּדַמוֹתֵנוּ - עֲנִיִּים. שְׁהָרִי
מִצַּד הַזָּכָר עֲשִׂירִים, וּמִצַּד הַנִּקְבָּה עֲנִיִּים. כְּמוֹ שֶׁהֵם בְּשִׁתְּפוֹת
אֶחָת וְזֶה חָס עַל זֶה, וְזֶה נוֹתֵן לְזֶה וְגוֹמֵל לוֹ חֶסֶד, כִּי צָרִיךְ
אָדָם לְמַטָּה שְׁיִהְיוּ עֲשִׂיר וְעֲנִי בְּחִבּוּר אֶחָד, וְלָתֵת זֶה לְזֶה
וְלִגְמַל חֶסֶד זֶה לְזֶה.

וַיִּרְדּוּ בְדַגַּת הַיָּם וְגו' - הַסּוּד שֶׁלָּנוּ רָאִינוּ בְּסִפְרוֹ שֶׁל שְׁלֹמֶה
הַמֶּלֶךְ, שְׁכָל מִי שֶׁחָס עַל הָעֲנִיִּים בְּרִצּוֹן הַלֵּב, לֹא מִשְׁתַּנָּה
דְּמוּתוֹ לְעוֹלָם מְדַמוֹתוֹ שֶׁל אָדָם הָרֵאשׁוֹן. וְכִיּוֹן שֶׁדְּמוּתוֹ שֶׁל
אָדָם נִרְשָׁמָה בּוֹ, הוּא שׁוֹלֵט עַל כָּל הַבְּרִיּוֹת שֶׁל הָעוֹלָם
בְּאוֹתָהּ הַדְּמוּת. זֶהוּ שְׁכָתוֹב (בראשית ט) וּמִוֹרְאֵכֶם וַחֲתֹכֶם יִהְיֶה
עַל כָּל חַיַּת הָאָרֶץ וְגו'. כֵּלָם זְעִים וּפּוֹחַדִּים מֵאוֹתָהּ הַדְּמוּת
שֶׁנִּרְשָׁמָה בּוֹ, מִשּׁוּם שֶׁזֶּוּ הִיא מְצוּהַ מְעַלָּה שִׁיתְּעַלָּה בֶּן אָדָם
בְּדַמוֹתוֹ שֶׁל אָדָם עַל כָּל שְׂאֵר הַמְּצוּוֹת.

מַבִּין לָנוּ? מִנְבוֹכְדֶנֶצַר [הַרְשָׁע]. אֵף עַל גַּב שְׁחָלָם אֶת הַחֲלוֹם
ההוא - כָּל זְמַן שֶׁהָיָה מְרַחֵם עַל הָעַנְיִים, לֹא שָׂרָה עָלָיו
חֲלוֹמוֹ. כִּיּוֹן שֶׁהִטִּיל עֵינָיו רָעָה שְׁלֹא לְרַחֵם עַל עַנְיִים, מֵה
כָּתוּב? (דניאל ד) עוֹד הַדָּבָר בְּפִי הַמֶּלֶךְ וְגו'. מִיָּד הַשְׁתַּנְּתָה
דְמוּתוֹ וְנִטְרַד מִבְּנֵי הָאָדָם. וּמִשׁוֹם כֶּף נַעֲשֶׂה אָדָם. כָּתוּב כָּאֵן
עֲשִׂיהָ, וְכָתוּב שָׁם (רות ב) שֵׁם הָאִישׁ אֲשֶׁר עֲשִׂיתִי עִמּוֹ הַיּוֹם
בַּעֲזוֹ.

יום ו

אָמְרוּ רַבּוֹתֵינוּ זְכוֹרָנָם לְבָרְכָהּ, שְׁלֹשָׁה הֵם שְׂגוּרִים רָעָה
לְעַצְמָם: אֶחָד - מִי שֶׁמְקַלֵּל אֶת עַצְמוֹ. הַשְּׁנִי - מִי שֶׁזּוֹרֵק לְחֶם
אוּ פְרוּרִים שֵׁשׁ בָּהֶם כְּזֵית. הַשְּׁלִישִׁי - מִי שֶׁמְדַלֵּק נֵר
בְּמוֹצָאֵי שַׁבָּת בְּטָרֵם שְׂמִינִיעִים יִשְׂרָאֵל לְקַדְשָׁה דְסֻדְרָא,
שְׂגוּרִים לְאֵשׁ הַגִּיהֶנֶם לְהַדְלִק בְּאֵשׁ הַזֶּה טָרֵם שֶׁהִגִּיעַ זְמַנָּם.
שְׂמִקוּם אֶחָד יֵשׁ בְּגִיהֶנֶם לְאוֹתָם שְׂמִחֲלָלִים שַׁבָּתוֹת, וְאוֹתָם
שֶׁעֲנוּשִׁים בְּגִיהֶנֶם מְקַלְלִים אֶת אוֹתוֹ שֶׁהַדְלִיק נֵר טָרֵם
שֶׁהִגִּיעַ זְמַנּוֹ, וְאוֹמְרִים לוֹ: (ישעיה כב) הִנֵּה ה' מְטַלְטֵלְךָ טְלַטְלָה
גָּבֵר וְגו', (שם) צָנוּף יִצְנַפֶּךָ צְנַפָּה כְּדוֹר אֶל אֶרֶץ רַחֲבַת יְדָיִם.

מִשׁוֹם שֶׁאֵין רְאוּי הוּא לְהַדְלִיק אֵשׁ כְּשִׁיּוֹצֵאת שַׁבָּת עַד
שִׁיִּשְׂרָאֵל מְבַדִּילִים בַּתְּפִלָּה וּמְבַדִּילִים עַל הַכּוֹס, מִשׁוֹם שֶׁעַד
אוֹתוֹ הַזְּמַן שַׁבָּת הִיא, וְקַדְשַׁת הַשַּׁבָּת שׁוֹלֵטת עָלֵינוּ. וּבְשָׁעָה
שֶׁמְבַדִּילִים עַל הַכּוֹס, כָּל אוֹתָם הַחֲלִלוֹת וְכָל אוֹתָם הַמְּחַנּוֹת
שֶׁהִתְמַנּוּ עַל יְמוֹת הַחֹל, כָּל אֶחָד וְאֶחָד יָשׁוּב לְמִקְוָמוֹ
וְלַעֲבוּדָתוֹ שֶׁהִתְמַנָּה עָלֶיהָ.

מִשׁוּם שֶׁכִּשְׁנֹכְנֶסָה שַׁבַּת וְהַתְּקַדְּשׁ הַיּוֹם, הַקֹּדֶשׁ מִתְעוֹרָר וְשׁוֹלֵט בְּעוֹלָם, וְהַחֵל מִתְבַּטֵּל שְׁלִטוֹנוֹ, עַד הַשָּׁעָה שִׁיּוּצָאֵת הַשַּׁבַּת לֹא שָׁבִים לְמִקּוֹמָם. וְאִף עַל גַּב שִׁיּוּצָאֵת שַׁבַּת, לֹא שָׁבִים לְמִקּוֹמָם עַד הַזְּמַן שִׁישָׂרְאֵל אוֹמְרִים בְּרוּךְ אַתָּה יי' הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֵל. אַז הַקֹּדֶשׁ מִסְתַּלֵּק, וְהַמְחַנּוֹת שֶׁהִתְמַנּוּ עַל יְמֹת הַחֵל מִתְעוֹרְרִים וְשָׁבִים לְמִקּוֹמָם, כָּל אֶחָד וְאֶחָד עַל מִשְׁמַרְתּוֹ שֶׁהִפְקִיד עָלֶיהָ.

יום ז

בְּיוֹם הַשַּׁבַּת, בְּסַעֲוֵדָה הַשְּׁנִיָּה כָּתוּב אֲז תִתְעַנֵּג עַל ה'. עַל ה' וְדַאי. שְׂאוֹתָהּ שָׁעָה נִגְלָה הָעֲתִיק הַקְּדוֹשׁ, וְכָל הָעוֹלָמוֹת בְּשִׂמְחָה, וְהַשְּׁלֵמוֹת וְהַחֲדוּדָה שֶׁל הָעֲתִיק אָנוּ עוֹשִׂים, וְזוֹהִי סַעֲוֵדָתוֹ וְדַאי.

בְּסַעֲוֵדָה הַשְּׁלִישִׁית שֶׁל שַׁבַּת כָּתוּב וְהֵאֱכִלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ. זוֹהִי הַסַּעֲוֵדָה שֶׁל זַעִיר אֲנַפִּין שֶׁהוּא בְּשְׁלֵמוֹת. וְכָל שֵׁשֶׁת הַיָּמִים מֵאוֹתָהּ שְׁלֵמוֹת מִתְבָּרְכִים. וְצָרִיךְ אָדָם לְשִׂמְחָה בְּסַעֲוֵדָתוֹ וְלִהְשָׁלִים הַסַּעֲוֵדוֹת הַלְלוּ, שֶׁהֵן סַעֲוֵדוֹת הָאֱמוּנָה הַשְּׁלֵמָה שֶׁל זֶרַע קְדוֹשׁ שֶׁל יִשְׂרָאֵל, שֶׁהָאֱמוּנָה הָעֲלִיוֹנָה הִיא שְׁלָהֶם וְלֹא שֶׁל עַמִּים עוֹבְדֵי עֲבוֹדַת כּוֹכָבִים וּמִזְלוֹת. וּמִשׁוּם כֵּן אָמַר, (שְׁמוֹת ל"א) בִּינִי וּבֵין בְּנֵי יִשְׂרָאֵל.

בֵּא וּרְאֵה, בְּסַעֲוֵדוֹת הַלְלוּ נוֹדְעִים יִשְׂרָאֵל שֶׁהֵם בְּנֵי הַמְּלֶךְ וְשֶׁהֵם מֵהֵיכַל הַמְּלֶךְ וְשֶׁהֵם בְּנֵי הָאֱמוּנָה, וּמִי שֶׁפּוֹגֵם סַעֲוֵדָה אַחַת מֵהֶם, מֵרְאֵה פָגַם לְמַעַלָּה, וּמֵרְאֵה אֶת עֲצָמוֹ שֶׁאֵינוֹ מִבְּנֵי הַמְּלֶךְ הָעֲלִיוֹן, שֶׁאֵינוֹ מִבְּנֵי הֵיכַל הַמְּלֶךְ, וְשֶׁאֵינוֹ מִזֶּרַע קְדוֹשׁ שֶׁל יִשְׂרָאֵל, וְנוֹתְנִים עָלָיו חֶמֶר שֶׁל שְׁלֵשָׁה דְבָרִים - דִּין הַגִּיהֶנֶם וְכו'.

וּבֹא רֵאָה, בְּכֹל שְׂאֵר הַזְּמַנִּים וְהַחֲגִים צָרִיף אָדָם לְשִׁמְחָה וְלְשִׁמְחָה אֶת הָעֲנִיִּים, וְאִם הוּא שִׁמְחָה לְבַדּוֹ וְלֹא נוֹתֵן לְעֲנִיִּים - עֲנֹשׁוּ רַב, שֶׁהָרִי לְבַדּוֹ שִׁמְחָה, וְלֹא נוֹתֵן שִׁמְחָה לְאַחֵר. עָלָיו כָּתוּב (מלאכי ב) וְזִרְיָתִי פָּרַשׁ עַל פְּנֵיכֶם פָּרַשׁ חֲגִיכֶם. וְאִם הוּא שִׁמְחָה בְּשַׁבָּת, אַף עַל גַּב שְׁלֹא נוֹתֵן לְאַחֵר - לֹא נוֹתְנִים עָלָיו עֲנֹשׁ כְּבִשְׂאֵר הַזְּמַנִּים וְהַחֲגִים, שֶׁכָּתוּב פָּרַשׁ חֲגִיכֶם. אָמַר פָּרַשׁ חֲגִיכֶם, וְלֹא פָּרַשׁ שַׁבְּתְכֶם. וְכָתוּב (ישעיה א) חֲדָשִׁיכֶם וּמוֹעֲדֵיכֶם שְׁנֵאָה נִפְשִׁי. וְאֵלּוּ שַׁבָּת לֹא אָמַר.

וּמִשׁוּם כֶּף כָּתוּב בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל. וּמִשׁוּם שְׁכָל הָאֱמוּנָה נִמְצְאָת בְּשַׁבָּת, נוֹתְנִים לְאָדָם נְשִׁמָּה אַחֲרָת, נְשִׁמָּה עֲלִיוֹנָה, נְשִׁמָּה שְׁכָל הַשְּׁלֵמוֹת בָּהּ, כְּדִגְמַת הָעוֹלָם הַבָּא. וּמִשׁוּם כֶּף נִקְרָאת שַׁבָּת. מַה זֶה שַׁבָּת? שֵׁם שֶׁל הַקְּדוּשׁ בְּרוּךְ הוּא, שֵׁם שֶׁהוּא שְׁלֵם מְכֹל צְדָדָיו.

אָמַר רַבִּי יוֹסִי, וְדַאי כֶּף הוּא. אוֹי לְאָדָם שֶׁלֹּא מִשְׁלִים אֶת שִׁמְחָה הַמְּלֶךְ הַקְּדוּשׁ. וּמַהִי שִׁמְחָתוֹ? אֵלּוּ שְׁלֵשׁ הַסְּעוּדוֹת שֶׁל הָאֱמוּנָה, סְעוּדוֹת שְׂאֵבְרָהֶם יִצְחָק וַיַּעֲקֹב כְּלוּלִים בָּהֶם, וְכֻלָּם שִׁמְחָה עַל שִׁמְחָה, אֱמוּנָה שְׁלֵמָה מְכֹל צְדָדָיו.

שְׁנַיִנו, בַּיּוֹם הַזֶּה מִתְּעַטְרִים הָאָבוֹת, וְכָל הַבָּנִים יוֹנְקִים, מַה שְּׂאִין כֵּן בְּכֹל שְׂאֵר הַחֲגִים וְהַזְּמַנִּים. בַּיּוֹם הַזֶּה רִשְׁעֵי הַגִּיּוֹהֲנִים נִחִים. בַּיּוֹם הַזֶּה כָּל הַדֵּינִים נִכְפָּים וְלֹא מִתְּעוֹרְרִים בְּעוֹלָם. בַּיּוֹם הַזֶּה הַתּוֹרָה מִתְּעַטְרָת בְּעַטְרוֹת שְׁלֵמוֹת.



Selections from Or HaZohar

"And one should conduct himself in the following manner [learning according to the parshiot of the Torah] so that he will be able to complete the Zohar HaKadosh and the Zohar Chadash and the Tikkunim every year. But if one learns according to the order of the parshiot, sometimes he will find that it will take three or four weeks to finish some long parshiot. Therefore it is proper to fix the study of the Zohar and the Tikkunim so that he will complete around three pages every day, so that he will be able to complete all of the Zohar and the Tikkunim in one year's time. After completing the three daily pages he will learn the books of the Mekubalim so that he will also be able to complete the study of the sifrei haMekubalim. However, he will be careful to complete the study of the Zohar HaKadosh and the Tikkunim every year as we mentioned before, and in this manner he will conduct himself all the days of his life."

- Yesod v'Shoresh haAvoda, Shaarei haShishi - Shaar HaNitzotz

Question: Is a Baal Teshuvah permitted to occupy himself with the study of the Sefer HaZohar? Can he not repair his neshama with the study of nigla [the revealed part of the Torah]?

Answer: A Baal Teshuvah needs to occupy himself very much with the revealed aspects of the Torah and mainly with the halachot in order to know the way he has to travel and the actions he is required to perform, until he will be proficient in the laws of the Torah, in particular the sections dealing with everyday conduct, specifically the section Orach Chaim of the Shulchan Aruch, as the Chafetz Chaim writes in his introduction to the Mishna Berura. The Baal Teshuva has a great level as it is written: 'In the place where Baalei Teshuvah stand, Complete Tzaddikim cannot stand there.' It is fitting for him to study the Sefer HaZohar, **and especially the selections of the Zohar that appear in the Chok L'Yisrael**, in order to purify his soul. And how good and comely it will be if this Baal Teshuvah will come to the level of bringing merit to other Jews and will awaken other Baalei Teshuvah to occupy themselves with the study of the Halacha and the Sefer HaZohar, and in this way the teshuvah of these Jews will be accepted by the Holy One Blessed be He."

- Sefer Tikkun Olam

"What was decreed in the heavens regarding the prohibition of studying this wisdom in public applied only for a determined period, until the completion of the year 5250, and from then on we are in what is called 'the period of the last generations' and the decree was eliminated and permission was given to study the Sefer HaZohar. And from the year 5300 it is a mitzvah min ha muvchar that the multitudes, great and small, should occupy themselves with the Sefer HaZohar, as it is brought in the Raya Mehemna. And given that through this merit and through none other will the Melech HaMashiach come, we should not delay. And he whom Hashem graced with the merit to study this wisdom will have a taste of the World to Come in this world."

- Ohr haChama, Hakdama

"I asked the Vilna Gaon what the proper way is to fulfill the obligation which our Rabbis spoke about, and he told me that I should study the Sefer HaZohar and Shaarei Ora. The Shaarei Orah in order to understand a few of the concepts of the Zohar HaKadosh, only without any commentary for it confuses..."

- Siddur haGra, Orchot Chayim 15

"Torah from Tzion: The study of the Kabbalah and the revelation of the secrets of the Torah at the time of the footsteps of Mashiach is one of the main activities to bring redemption closer as the Vilna Gaon explains at length in many places. And this is one of the main tasks of Mashiach ben Yosef, that through him the exiles are ingathered, according to our Rabbi, the Gaon."

- Sefer Kol Ha Tor, Perek 6, Siman 5

"Our Sages have declared that the study of the Torah is the equivalent of all the mitzvot of the Torah. Fortunate is he who merits that his occupation is the Torah whether revealed or hidden, and the Zohar HaKadosh and the Tikkunim of the Tanna HaEloki Rabbi Shimon Bar Yochai, may his merit protect us, for he is enough reason to liberate all the world from judgment and to bring the Geula closer. And may our eyes look at the revelation of the light of Hashem, when the land will be filled with the knowledge of Hashem, when the redeemer shall come to Tzion, and Israel will be saved through Hashem, a permanent salvation, speedily in our days. Amen, Selah.

- Rav Yitzchak Yerucham, son of HaGaon Moshe Yehoshua Leib Diskin

"And this is the answer that I gave to one person who asked me about what the students of the Ari HaKadosh wrote, that the study of the Zohar HaKadosh is a great tikkun to illuminate and sanctify the soul. And the Ari HaKadosh gave this tikkun for the Ba'al Teshuvah, to say five pages of the Zohar or the Tikkunim every day even if he does not know what he is saying, for this reading is effective in illuminating and refining the soul, for precisely this study has a segulah more so than any other study, more than the study of the Mishna, Talmud and Mikra. And this person said that it was incredible that this study has more power than any other area of the Torah, whether Mikra or Mishna. And I answered and said: You must know that without a doubt all study in the Holy Torah is very elevated and awesome, and especially if the study is done lishma (without ulterior motives and with the proper intention), in truth, it is for sure that this study builds worlds in the heavens and effects tikkunim above. Nevertheless, the greatness of the study of the Zohar HaKadosh lies in the fact that when we study Mikra or Mishna or Talmud, they are greatly encloded in physical terms, and the secrets are not readily discernible. Not so with the Zohar HaKadosh, which speaks of the secrets of the Torah in an open way, and even the simplest reader recognizes the fact that it is talking about deep secrets. And because these secrets of the Torah are exposed and revealed without any vestments, they illuminate and shine upon the soul, and even though the secrets are very deep and the words are somehow esoteric, so that it will be hard to know and understand these secrets and only a great Chacham is capable of understanding them fully, even so the secrets are exposed and they make their effect in their root above."

-The Chida, Shem HaGedolim, Ma'arechet Sefarim Beit

"Among the works of the Gra and his students in the area of the Ingathering of the Exiles was the establishment of a Beit Midrash in Yerushalayim where the Kabbalah was to be studied."

- Magid Doresh Tzion, p. 65

"The internal aspect of the Torah is life to the internal part of the body, which is the soul...and those who occupy themselves with the levels of oremez (hint) and sod (secret), the yetzer hara cannot dominate them."

- Even Sheleima Perek 8, Letter 26

"From the time when the light of the two great luminaries, the Zohar HaKadosh and the Tikkunim, shined and rose, the Jews, the Congregation of Israel, accepted and practiced the holy study of the Zohar HaKadosh and the Tikkunim, alone or in multitudes, young or old, and even when they cannot understand the secret and pure sayings in those Holy Sefarim. Nevertheless they drink with thirst the things written there, and they rejoice greatly when reading them. And if in one place one hundred people are found studying the Zohar HaKadosh, then one thousand people will be found studying the Tikkunim, for most of the baalei batim hold on fast to the study of the Tikkunim and this is their custom each and every year from Rosh Chodesh Elul until Yom Kippur. And the reason why the study of the Tikkunim spread during these days of teshuvah more than the study of the Zohar HaKadosh is because when a man sins, he damages more in the world of asiya, and it is known that the 70 Tikkunim that Rabbi Shimon Bar Yochai made, since they follow more the pattern of numbers, therefore its study causes a greater tikkun in the world of asiya, for in that world lies the secret of Numbers and the Accounts, therefore during the days of teshuvah we are accustomed to study the Sefer ha Tikkunim."

- Rav Yosef Chayim of Baghdad, The Ben Ish Chai, Hakdamat Tikkunim Benayahu

"Thus it is Pnimit HaTorah which is the Tree of Life, which is the revelation of G-dliness, which leads to 'a perfect heart,' i.e., the love and fear [of G-d] which is the essence of our occupation with the Torah and its mitzvot. For this reason, the essence of Pnimit HaTorah was revealed in these later generations. Thus in the Tanya, Iggeres HaKodesh, Letter 26, quotes the Arizal as stating that it is in these later generations that it is permitted - and indeed, it is a mitzvah - to reveal this wisdom. For in the earlier generations, this was not necessary. They were totally righteous men [whose souls] stemmed from high [spiritual] rungs. Because of the tremendous power of their souls, they possessed genuine love and fear [of G-d] and studied the Torah lishmah. [To attain these levels] they did not require the revelation of Pnimit HaTorah. [Therefore these teachings were hidden, for] 'It is the glory of G-d to conceal a matter.' In [these] later generations, by contrast, the souls do not stem from such high rungs, and [the spiritual potential of our] hearts has diminished. Therefore, it is a mitzvah to reveal [this wisdom]."

- Rabbi Shalom Dov Ber of Lubavitch ztk'l, Kuntres Eitz Chaim

"The holy Ramak (Rabbi Moshe Cordovero) already gave rebuke, and this is what he said in [his work called] Pardes, [in] Sha'ar 'Ten, And Not Nine,' in the ninth chapter: Now that the wisdom of the 'Truth' (I.e., Kabbalah) has become revealed and made known amongst the wise of Yisrael, which is an inheritance for the Assembly of Ya'akov from Moshe Rabbeinu, from Hashem, anyone who denies it or argues with it is called a 'kofer' (apostate), for he denies a portion of Torah Sh'b'al Peh (Oral Law), and he removes himself from the 'Faithful of Israel'. For, from the time that it became well-known amongst the Jewish people, that is, from the time of the Ramban (1194-1270 CE) onward, there has not been a single Chacham (Torah scholar) from the wise of Israel or from the wise investigators [who has denied its validity]. However, previous to this time it was hidden and revealed only to a few fitting people in each generation, as it is known in the 'Teshuvos HaGaonim' (Responsa from 589-1038 CE). However, from the time of the Ramban it became known amongst the Jewish people and not a single chacham from all the wise of Israel, from whose waters we drink when learning their commentaries on Talmud, and Poskim, argued with it at all... This is the main rectification of learning Kabbalah more than any other area of Torah learning. For the rest of the areas of Torah learning are en clothed in matters of this world, which is not the case with Kabbalah, and particularly the words of the Arizal (1534-1572 CE), who built upon the Idras and Safra d'Tzniuta and the other secret sections of the Holy Zohar. All of its matters deal only on the level of Atzilut and the worlds of the light of Ain Sof. That is why the wisdom of Kabbalah is called 'Nistar' (Hidden)..."

-Rabbi Shlomo Eliashiv ztk'l, Sha'arei Leshem, p. 525

'The hidden things are to Hashem our G-d and the revealed things are ours and our sons for ever to do all the things of this Torah.' (Devarim 29:28, Parashat Nitzavim).

"It is necessary to analyze this verse: If what it says 'hidden things' refers to the secrets of the Torah, and it says 'to Hashem our G-d', this is confusing because indeed Hashem has given us the secrets of the Torah, and Rabbi Shimon bar Yochai wrote that whoever does not know the secrets of the Torah it would have been better for Him if he had not been created."

- Rabbi Yaakov Abuchatzaira ztk'l, Nitzavim Machshof HaLavan

"Come and see the works of Hashem, an amazing revelation concerning the mystery of the greatness of the G-dly Tanna Rabbi Shimon bar Yochai, may his merit protect us. Rabbi Shimon ben Yochai gave assurances that through him the Torah would not be forgotten from the Jewish people. As our Sages teach (Shabbat 138b): When our rabbis entered the yeshivah in Yavneh, they said, 'The Torah will one day be forgotten by the Jews.' But Rabbi Shimon ben Yochai said that it would not be forgotten, as is written (Deuteronomy 31:21), 'Lo tishachach mi pi zaro' - 'It will not be forgotten from the mouth of his offspring.' And, as is explained in the Zohar (3, 124b), 'Because of this work, the Book of the Zohar, [the Jews] will be redeemed from exile.' So now, come, see, and understand the hidden wonders of our holy Torah. This is why Rabbi Shimon ben Yochai based himself on this verse 'It will not be forgotten from the mouth of his offspring.' For, in truth, this mystery is hinted at and concealed in this very verse. Through the offspring of Yochai, this being Rabbi Shimon Bar Yochai [Rashbi], the Torah will not be forgotten by the Jews. This is because the final letters of the words in this verse 'kI lo(A) tishachaCh mipY zarO' are the same letters as YOChAI. This is what the verse hints to and reveals: 'It will not be forgotten from the mouth of his offspring' - specifically 'from the mouth of his offspring.' That is, 'from the mouth of the offspring' of the one who is himself alluded to and hidden in this verse, this being the sage Yochai. Because of the offspring of Yochai, who is hinted at in the final letters of the words in this verse - this being Rashbi - the Torah will not be forgotten; for with this Zohar they will be redeemed from exile. And know! The mystery of Rabbi Shimon himself is alluded to in another verse. Know that the holy sage Rabbi Shimon corresponds to (Daniel 4:10), 'Ir Vkaddish Min SHemaya Nachit (An angel, a holy one, descended from heaven)', the first letters of which are SHIMON."

- Rabbi Nachman of Breslov, Likutei Moharan, Hakdama

To join in the tremendous merit of sponsoring and dedicating the production and publication of the rest of the parshiot of the this holy work, the Zohar Chok L'Yisrael, please contact us at 054-841-8492 or thezoharinenglish@gmail.com

Based on these words and others like this, our great Rabbis through all generations taught that the complete redemption depends precisely on the study of the Zohar HaKadosh. But it is here that the Yetzer HaRa found a great help in confusing people by telling them: "If you do not understand what you are reading in the Zohar HaKadosh, you have no right to occupy yourselves with it." This is a great mistake that causes the redemption to be delayed, for all the Kabbalists have written that reading the Sefer HaZohar and the Tikkunim with no understanding whatsoever, only saying it without knowing what one says, effects a great Tikkun in the higher worlds, purifies and illuminates the soul of man and brings the redemption closer. And thus wrote Rabbi Moshe Zaccuto, ztk'l, "Fill your heart with the Zohar, reading it and studying it. To what does this compare? To a sick person that drinks a remedy which will be beneficial to him even if he doesn't know how it cures him." Therefore every Jew should awaken to the study of the Zohar HaKadosh without listening to fools who warn against it, for if all the wise men recommended studying the Zohar HaKadosh, how can one listen to someone who does not know the benefit that studying the Zohar HaKadosh brings? If all the great Kabbalists asserted that its study is beneficial even when one does not know what he is reading, why should you refrain from the great benefit that it brings just because someone tells you with no basis whatsoever that studying the Zohar HaKadosh may be harmful to you? Or that you first need to know all the Talmud? Or that you should be 40 years of age in order to begin studying the Zohar HaKadosh?

Following is a partial list of all the Tzaddikim and Gedolim who encourage the studying of the Zohar HaKadosh even when you do not understand what you are saying, *zecher tzaddikim kedoshim livracha*:

Rabbi Shimon Bar Yochai	Baal Heichal HaBeracha
The Ari HaKadosh	Rabbi Yitzchak Isaac of Komarno
Rabbi Chaim Vital	Baal Shulchan HaTahor
Rabbi Moshe Cordovero	Rabbi Avraham miSlonim
Baal Reshit Chochma	Sefer Torat Avot
Rabbi Avraham Azulai	Rabbi Moshe Zaccuto
The Chida	Baal Degel Machane Ephraim
The Vilna Gaon	Baal Sefer Tzvi LaTzaddik
The Baal Shem Tov	Baal Maor VaShemesh
Rabbi Moshe Chaim Luzzato	Baal Sefer Kisei Eliyahu
Rabbi Nachman of Breslov	Baal Sefer Zechira LaChayim
Rabbi Shneur Zalman of Liadi	Baal Kehillot Yaakov Erech Sod
Baal Sefer Keter Shem Tov	Baal Sefer Avraham BeMachaze
Rabbi Chaim of Volozhin	Baal Hadarat Melech
Baal Sefer Pele Yoetz	Rabbi Moshe Basula
Baal Sefer Shevet Mussar	Baal Shivche HaArizal
The Rav HaKadosh of Apta	Rabbi Shabtai Roshkobod
The Ben Ish Chai	Baal Imre Pinchas
Rabbi Shlomo Eliyashiv	Rabbi Yaakov of Lissa
The Rebbe of Zidhitchof	Rabbi Yosef Zundel of Salant
Baal Kav HaYashar	Baal Beit Aharon
Rabbi Chaim Pelaggi	Rabbi Yisrael of Stolin
Baal Meor Enaim	Rabbi Asher of Stolin
Baal Yesod VeShoresh HaAvoda	Baal Siddur Shaar HaShamaim
Rabbi Yaakov Avuchatzzeira	Baal Hosafot Binyan Yosef
Rav Yitzchak Yerucham Diskin	Rabbanei Yerushalaim, Year 5681
Baal She'erit Israel	Rav Meir Schwartz of Faidhotz
Rabbi Shalom Dov Ber of Lubavitch	Baal Sefer Sama DeChaye
Baal Kisei Melech	The Steipler Rav
Baal Magid Doresh Tzion	Baal Minchat Ani
Baal Matei Ephraim	Baal Totzaot Chayim
Rabbi Menachem Mendel of Shklov	Baal Shomer Emunim
Baal Nofet Tzufim	Baal Noam HaLevavot
Baal Maayan Ganim	Rav Meir Papirash



Great is the study of the Holy Zohar,
for it brings the redemption closer.

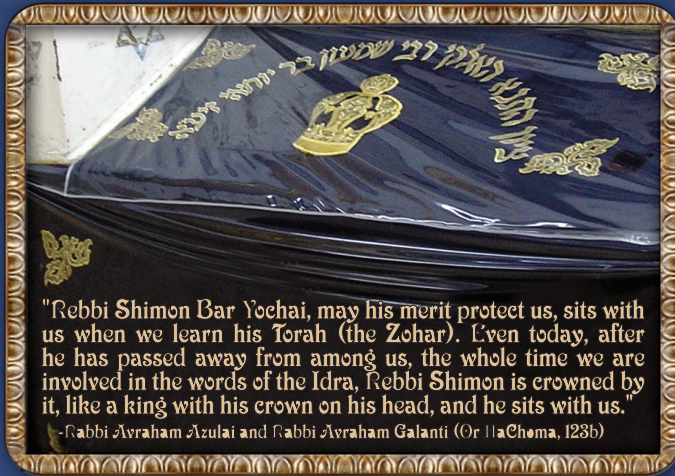


With this (The Zohar) we will be
taken out of exile b' rachamim

"הראנו בנינו שמחנו בתקוננו"



"We will see its building and we will rejoice in its establishment."



"Rebbi Shimon Bar Yochai, may his merit protect us, sits with us when we learn his Torah (the Zohar). Even today, after he has passed away from among us, the whole time we are involved in the words of the Idra, Rebbi Shimon is crowned by it, like a king with his crown on his head, and he sits with us."

-Rabbi Avraham Azulai and Rabbi Avraham Galanti (Or HaChema, 123b)



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