

Elijah Opened

Commentary by: Zion Nefesh

Elijah opened and said “Master of the worlds, you are one and never to be counted (because there are no more like you), you are supernal of all supernal, concealed of all concealments and there are no thoughts that can grasp any of your essence.

It is important to understand that this introduction to Tikunei Zohar is the opening of the light to the Zohar. Elijah has the keys to the worlds below and above. He was given the permission to support and teach Rabbi Shimon and his son the secrets of the spiritual system that govern all aspects of existence.

Elijah is Pinchas, the grandson of Aharon the first priest and as a priest he has the power to open the gates of Binah to draw light of Chokmah for to sustain our world. “Elijah opened” has the special energy of a spiritual key. When we read or scanned it, it helps open spiritual channels that can manifest spiritually and materially. It is good to scan it every morning as you wake up and wash yourself, before sunrise. It is good to scan about 60 minutes after sundown Saturday evening, which is the beginning of the new week.

“Elijah opened” connect us to the endless and all the sefirot. He starts by a acknowledging the master of the worlds as the Endless, Bless be He. Then he goes through all the major elements of the divine system that allows us to be and create.

The Endless is simple in the sense that you cannot define it or give it a name ecause the name itself defines and limits it just by the fact that it has a name.

The Endless is the cause of all causes and all that comes out of it is concealed to the level below it so the Endless, Bless be He, is conceal of all concealments. It began with the Ancient (עתיק יומין) concealed inside Primordial Man (אדם קדמון), which concealed inside long face (אריך אנפין), which concealed in Father and Mother (אבא ואמא), which concealed inside Zeir Anpin and Malchut. The light of the Endless, which is infinite and circular concealed in the straight line that is light of creation, which is limited by the Sefirot, called here 10 Tikunim, which means 10 correction or 10 foundation levels that the whole creation held by them.

The Emanator emanates the 10 Sefirot to restrict his Endless light in order to reveal it with the act of creation and the spiritual system. They are called Sefirot from the Hebrew root word “ספר” (SPR), meaning “book, story, border, count, number”. The Sefirot is a limited form of the Endless. You should not think of limits here as limited power but as a process that must follow sequence of actions, spiritual and physical in order to bring down the energy to create new in this world.

The 10 Sefirot are part of the system in the concealed worlds, which are Primordial Man and Atzilut (Emanation) and in the revealed, which are Beriah (creation), Yetzirah (Formation) and Asiah (Action). Without the sefirot the worlds could not receive the light from the Endless.

The 10 Sefirot is also a process that conceals the light of the Endless from the people. Without this concealment, people couldn't receive the infinite light. All is surrounded by the Endless light, Bless be He, to connect the Sefirot, the worlds and all the details of creation.

The surrounding light keeps the identity of each individual creation by allowing them to have inner light.

Everyone that by his actions creates disconnection between the Sefirot, separates the light from the sefira and loses its positive beneficent because lack of light draws negativity to fill the space.

The 10 sefirot arranged in three lines and order, one is long and that is the right column and includes Chokmah, Chesed and Netzach. They are in the aspect of Chesed and kindness.

One is short, which is the left column that includes from Binah, Gevurah and Hod. It's the line of judgment and the expression of the vessel.

One line is between the two and includes Da'at, Tiferet and Yessod. It is the line of mercy and truth that balances the line of Chesed and Gevurah. The lines follow the rules of the 10 Sefirot from the emanated light of the Endless in them. The Endless is in a state of giving only, it cannot receive or be influenced by anything, not from above, below or any direction.

The different types of energy were given to the Sefirot of the higher levels to reveal the light in the lower levels. From the upper levels come the souls (Neshamah) for the people and the bodies created for them are the vessels to hold the restricted light with the system of the 10 Sefirot, which are Keter, Chokmah, Binah, Chesed (Gedulah), Gevurah, Tiferet, Netzach, Hod, Yessod and Malchut.

The circle gave birth to the line and the line cannot give from himself to the circle that created him. Because the line contains the essence of the circle, he can create new circles that transform to line(s) of six levels, after it goes through the upper three levels.

What is to reveal?

The light of the Sun shines throughout our solar system. We can see the source but we cannot see its light unless it is reflected from an object. The reflection is a limited representation of the original light.

The Sefirot are called by names to signify defined light and they are represented in the body in this order; Chesed – Right arm – Right column – the energy to do good and share

Gevurah – Left arm – left column – the energy of desire to receive and judgment
Tiferet – torso – central column – the energy to balance the right and left. Mercy
Netzach and Hod – Both legs – continuing the energy of the Sefira above them.
Right leg continues the energy of Chesed and the left leg continues Gevurah

Yesod – The sex organ and the bottom of the body. It connects all the above to one that is the mark of the covenant, which is the power to channel light from the upper to the lower and create life.

Malchut – doesn't represent light energy directly but as expression of the light from above. The feet when moved and the mouth when speak are Malchut. The Oral Torah is also called Malchut because it comes out from the mouth and reveals the energy of the concealed.

After the description to the 7 lower sefirot Elijah describe the top three. Chokmah is the brain and the thought process. Binah is where the heart understands. Binah is the left brain but here Elijah place Binah to where its light is revealed. We know that left brain responsible for all our actions with its power to understand (Binah means understanding in Hebrew). The heart is the “junction” of the inner light in the body. The four chambers relate to the Tetragramaton. It keeps the soul attached to the body because when the heart stops, the soul leaves the body. Those are just few of the many functions of the heart. Elijah place Binah in the Heart because it also connects the upper three to the lower seven and the heart is the connection between the spiritual (upper three) and the body. When the brain stops the heart can't move on without the flow of the energy from above.

Keter (meaning crown) is the crown of Malchut (meaning Kingdom). Like there is no crown without a kingdom so Keter is always connected to Malchut. Because of this relation of Keter and Malchut, the end is always known at the beginning.

Keter is also the secret of the Tefilin that has four chambers with Torah text, a letter strap that surrounds the skull. The strap then split to two coming down in the front of the body, the left goes to the heart drawing the light of Chokmah and Binah and the right strap to the full length of the torso.

The body inner light is **יִדְדֵהָאוֹרֵהָ**, name **גַּמ**, equal to Adam (man), **אָדָם**. This light is reflecting the image of Atzilut (Emanation) and a continuation of the light from the Endless, Bless be He. This is the secret of what said in Genesis, “Will make a man in our own image”

פְּתוּחַ אֱלֹהֵינוּ

ויהי זעם אדני אלהינו עלינו. ומעשה ידינו כוננה עלינו. ומעשה ידיו כוננהו :

פְּתוּחַ אֱלֹהֵינוּ הַגָּבִיחַ זְכוּר לְטוֹב וְאָמַר:

רבוֹן עֲלָמִים דְּאַנְתָּהּ הוּא וְזוֹד וְלֹא בְּזוּשָׁבָן. אַנְתָּה הוּא עֲלָמָה עַל כָּל עֲלָמִים סְתִימָה עַל כָּל סְתִימִים לִית מוּזְשָׁבָה תְּפִיסָא בָּךְ כָּלֵל. אַנְתָּה הוּא דְּאַפְקַת עֶשֶׂר תְּקוּנִים וְקָרִינָן לֹון עֶשֶׂר סְפִירָן לְאַנְהָגָא בְּהוּן עֲלָמִים סְתִימִים דְּלֹא אַתְּגַלִּין וְעֲלָמִים דְּאַתְּגַלִּין. וּבְהוּן אַתְּכַסִּיאת מִבְּנֵי זָשָׂא. וְאַנְתָּה הוּא דְּקָשִׁיר לֹון וּבְמוּזוֹד לֹון. וּבְגִין דְּאַנְתָּה מִלְּגָאוּ כָּל מֵאן דְּאַפְרִישׁ וְזוֹד מִן וּזְבָרִיה מֵאַלִּין עֶשֶׂר אַתְּוֹשִׁיב לִיה כָּאֵלוּ אַפְרִישׁ בָּךְ. וְאַלִּין עֶשֶׂר סְפִירָן אֲנֹון אֲזִלִּין כְּסִדְרָן וְזוֹד אָרִיף וְזוֹד קָצֵר וְזוֹד בֵּינֹוני. וְאַנְתָּה הוּא דְּאַנְהִיג לֹון. וְלִית מֵאן דְּאַנְהִיג לָךְ לֹא לְעִילָא וְלֹא לְתַתָּא וְלֹא מִכָּל סְטָרָא. לְבוּשִׁין תְּקַנְתָּ לֹון דְּבִמְנִיהוּ פְּרוּזִין זְשָׁמְתִין לְבְנֵי זָשָׂא. וְכַמְהָ גּוֹפִין תְּקַנְתָּ לֹון דְּאַתְּקָרִיאוּ גּוֹפָא לְבְנֵי לְבוּשִׁין דְּמִכְסִין עֲלִיהוּן וְאַתְּקָרִיאוּ בְּתַקּוּנָא דָּא. וְזוֹסֵד דְּרוּעָא יְבִינָא. גְּבוּרָה דְּרוּעָא שְׁמֵאַלָּא. תְּפִאָרַת גּוֹפָא. נְצוּוּ וְהוֹד תְּרִין שְׁוֹקִין. יְסוּד סִיבְמָא דְּגּוֹפָא אוֹת בְּרִית קָדֵשׁ. מִלְּכוּת פָּה תוֹרָה שְׁבַעַל פָּה קָרִינָן לָהּ. וְזְכָבָה מוּזָא אִיהִי מוּזְשָׁבָה מִלְּגָאוּ. בִּינָה לְבָא וּבָה הֵלֵב מִבִּין. וְעַל אֲלִין תְּרִין כְּתִיב הַנְּסִתְרוּת לָהּ אֱלֹהֵינוּ. כְּתֵר עֲלִיוֹן אִיהוּ כְּתֵר מִלְּכוּת. וְעֲלִיהָ אַתְּמַר מַגִּיד מֵרֵאשִׁית אֲנוּרִית. וְאִיהוּ קְרַקְפְּתָא דְּתַפְלִי. מִלְּגָאוּ אִיהוּ אוֹת יו"ד אוֹת ה"א אוֹת וַא"ו אוֹת ה"א דְּאִיהוּ אַרוּז אַצִּילוּת. אִיהוּ שְׁקִיו דְּאִילָנָא בְּדְרוּעוּי וְעֲנְפוּי. כְּמִיָּא דְּאַשְׁקִי לְאִילָנָא וְאַתְרַבִּי בְּהָהוּא שְׁקִיו :

רבוץ עֲלֵמִין אֲנִי הוּא עֵלֶת הָעֵלֹת וְסִבַּת הַסְּבוּת דְּאִשְׁקִי לְאִילָנָא
 בְּהָהוּא זָבִיעוּ. וְהָהוּא זָבִיעוּ אִיהוּ כְּנִשְׁמָתָא לְגֹפָא דְאִיהוּ וְזִימִים
 לְגֹפָא. וּבָרַךְ לֵית דְּמִיּוּן וְלֵית דְּיִוְקָנָא (דְּגֹפָא) מִכָּל מַה דְּלָגָא וּלְבָרַ.
 וּבָרַאת שְׂמִיָּא וְאַרְעָא. וְאַפְקֵת מִנְהוּן שְׂמִישָׁא וְסִיגָרָא וְכוּכְבִּיָּא וּמְזִלִי.
 וּבְאַרְעָא אִילָנִין וְדִשְׁאִין וְגִנְתָּא דְעֵדָן וְעֵשְׂבִין וְזִימִין וְעוֹפִין וְזִנְזִין וּבְעִירִין
 וּבְזִי נָשָׂא. לְאַשְׁתְּמוּדָּעָא בְּהוּן עֲלָאִין וְאִיךָ יִתְנַהֲגוּן בְּהוּן עֲלָאִין
 וְתַתְּאִין. וְאִיךָ אֲשְׁתְּמוּדָּעָן מֵעֲלָאִי וְתַתְּאִי וְלֵית דְּיַדְעַ בָּרַ כְּלָל. וּבָרַ
 מִנְּרָ לֵית יוּזוּדָא בְּעֲלָאִי וְתַתְּאִי. וְאַנְתָּ אֲשְׁתְּמוּדָּעָ אַדוּן עַל כְּלָא. וְכָל
 סְפִירָן כָּל זוּד אֵית לֵיה שֵׁם יְדִיעַ. וּבְהוּן אֲתַקְרִיאוּ מִלְּאֲכִיָּא. וְאַנְתָּ לֵית
 לָךְ שֵׁם יְדִיעַ דְּאַנְתָּ הוּא מִמְּלָא כָּל שְׂמָהָן וְאַנְתָּ הוּא שְׂלִימוּ דְכֻלְהוּ.
 וְכֹד אֲנִי תַסְתַּלַּק מִנְהוּן. אֲשְׁתְּאָרוּ כְּלָהוּ שְׂמָהָן כְּגֹפָא בְּלָא נִשְׁמָתָא.
 אֲנִי זֹכִים וְלָאוּ בְּזֹכְמָה יְדִיעָא. אֲנִי הוּא מִבִּין וְלָאוּ מִבִּינָה יְדִיעָא.
 לֵית לָךְ אֲתֵר יְדִיעָא. אֲכָּא לְאַשְׁתְּמוּדָּעָא תַקְפָּר וְזִיכָר לְבִנִי נָשָׂא.
 וְלְאַזְזָאָה לֹון אִיךָ אֲתַנְהִיג עֲלֵמָא בְּדִיעָא וּבְרוּזְמִי דְאִינֹן צְדָק וּמִשְׁפָּט
 כְּפֹום עוֹבְדֵיהוּן דְּבִנִי נָשָׂא. דִּין אִיהוּ גְבוּרָה. מִשְׁפָּט עֲמוּדָא
 דְּאַמְצָעִיתָא. צְדָק מִלְּכוּתָא קְדִישָׁא מֵאַנְזִי צְדָק תְּרִין סְמִכִי קְשׁוּט.
 הִין צְדָק אֹות בְּרִית. כְּלָא לְאַזְזָאָה אִיךָ אֲתַנְהִיג עֲלֵמָא. אֲבָל לָאו
 דְּאֵית לָךְ צְדָק יְדִיעָא דְאִיהוּ דִין. וְלָאוּ מִשְׁפָּט יְדִיעָא דְאִיהוּ רוּזְמִי.
 וְלָאוּ מִכָּל אֲלִין מִדוּת כְּלָל. קוּם רַבִּי שְׂמִיעוּן וְיִתְנוּדְשׁוּן מִלִּין עַל יְדָךְ.
 דְּהָא רְשׁוּתָא אֵית לָךְ לְגַלְגָּאָה רְזִין טְמִירִין עַל יְדָךְ מַה דְּכָא אֲתַנְהִיב
 רְשׁוּ לְגַלְגָּאָה לְשׁוּם בְּרַ נֶשׁ עַד כְּעָן.

קוּם רַבִּי שְׂמִיעוּן פְּתוּז וְאַמְר: לָךְ ה' הַגְּדִלָה וְהַגְּבוּרָה וְכוּ. 'עֲלָאִין שְׂמִיעוּ
 אֲנֹן דְּמִיכִין דְּזוּבְרוּן וְרַעֲיָא מְהִיבְמָא אֲתַעְרוּ מִשְׁנַתְכוּן. הַקִּיצוּ וְרַנְנוּ
 שׁוֹכְנֵי עֵפְרַיִם. אֲלִין אֲנֹן צְדִיקָא דְאֲנֹן מִסְטָרָא דְהָהוּא דְאֲתַמַּר בְּהָ
 אֲנִי יִשְׁנָה וְלִבִּי עַר. וְלָאוּ אֲנֹן מִתִּים. וּבְגִין דָּא אֲתַמַּר בְּהוּן הַקִּיצוּ

קום רעיא מ'הימנא - ד'הא ע'לך אתמר קול דודי דופק ל'באי
ב'ארבע אתון דיליה. ויימא בהון פ'תווי לי אוזותי רעיתי יונתי תמתי.
ד'הא תם ע'נה בת צ'ון לא יוסף ל'ה'לותה. ש'ראשי ג'מלא ט'ל. במי
ג'מלא ט'ל? - א'לא א'מר ק'דשא ב'ריך הוא, א'נת ו'שבת ד'מיומא
ד'אתורב פי ב'קדשא ד'עאלנא ב'ביתא ד'ילי ו'עאלנא ב'שובא, ל'או
ה'כי, ד'לא ע'אלנא פ'ל ז'מנא ד'אנת ב'גלותא. ה'רי לך סימנא: ש'ראשי
ג'מלא ט'ל, ה"א ש'כינתא ב'גלותא. ש'לימו ד'ילה ו'זיים ד'ילה איהו ט'ל.
ו'דא איהו אות יו"ד אות ה"א אות ו'א"ו אות ה"א איהי ש'כינתא ד'לא
מוזש'בן ט"ל, א'לא אות יו"ד אות ה"א ו'אות ו'א"ו ד'סליקו אתון ל'וזש'בן
ט"ל. ד'איהי מ'ליא ל'שכינתא ב'נביעו ד'כל מ'קורין ע'לאין.

מ'ד ק'ם רעיא מ'הימנא וא'בהן ק'דישין ע'מיה. ע'ד פ'אן ר'זא ד'יוזדא.
ב'רוך ה' ל'עולם אמן ואמן: