

The secrets of Patach Eliyahu

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 because 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 Tikkunim, 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 the conceal 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 lose 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 include Chokmah, Chessed and Netzach. They are in the aspect of Chessed and kindness.

One is short, which is the left column that include 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 balance the line of Chessed 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 influenced by anything, not from above, below or any directory.

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 create for them are the vessels to hold the restricted light with the system of the 10 Sefirot, which are Keter, Chokmah, Binah, Chessed (Gedulah), Gevurah, Tiferet, Netzach, Hod, Yessod and Malchut.

For those who understand; 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;

Chessed – 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 יודקהאואוהא, name מה, equal to Adam (man), אדם. 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 אֱלֹהֵהוּ - Elijah Opened

Translation by: Zion Nefesh

.1 פְּתוּחַ אֱלֹהֵהוּ וְאָמַר, רַבּוֹן עֲלָמִין דְּאַנְתָּהּ הוּא וְזָד וְלֹא בְּזוּשְׁבָן,
אַנְתָּהּ הוּא עֲלָאָה עַל כָּל עֲלָאִין, סְתִימָא עַל כָּל סְתִימִין, לִית מוּזְשָׁבָה
תְּפִיסָא בְּךָ כְּלָל

Elijah opened and said, Master of the worlds, you are one without count. You are the supernal of all supernals, the concealed of all concealed. There are no thoughts that can grasp you at all.

.2 אַנְתָּהּ הוּא דְּאַפִּיקַת עֵשֶׁר תְּקוּנִין, וְקָרִינָן לֹון עֵשֶׁר סְפִירָן,
לְאַנְהָגָא בְּהוֹן עֲלָמִין סְתִימִין דְּלֹא אַתְּגַלִּין, וְעֲלָמִין דְּאַתְּגַלִּין, וּבְהוֹן
אַתְּכְּסִיאת מִבְּנֵי נְשָׂא, וְאַנְתָּהּ הוּא דְּקָשִׁיר לֹון, וּמְיֻזָּד לֹון, וּבְגִין דְּאַנְתָּהּ
מְלֻגָא, כָּל מָאן דְּאַפְרִישׁ וְזָד מִן זַבְרִיהּ מֵאַלִּין עֵשֶׁר, אַתְּוֹשִׁיב לִיהּ
כְּאֵלוּ אַפְרִישׁ בְּךָ

You brought out ten corrections that we call the ten Sefirot, to establish the behavior of concealed worlds that cannot be revealed and worlds that can be revealed. Within them you concealed yourself from humans. You connect and unify them. And because you are the inner of them, whoever separates one from any of the ten connected ones is considered as though separating from you.

.3 וְאַלִּין עֵשֶׁר סְפִירָן אֵינֻן אֶלִּין כְּסִדְרָן, וְזָד אַרְיָה, וְזָד קָצֵר, וְזָד
בֵּינֻנִי, וְאַנְתָּהּ הוּא דְּאַנְהִיג לֹון, וְלִית מָאן דְּאַנְהִיג לָהּ, לֹא לְעִילָא וְלֹא
לְתַתָּא וְלֹא מִכָּל סְטָרָא

The ten Sefirot follow their order—one long, one short, and one medium—and you control them. There is nothing that controls you, not above, not below, and not from any side.

.4 לְבוּשִׁין תְּקִינַת לֹון, דְּמִנְיָהוּ פְּרוּזִין נְשָׁמְתִין לְבָנֵי נְשָׂא, וּכְמָה
גּוּפִין תְּקִינַת לֹון, דְּאַתְּקָרִיאוּ גּוּפָא לְבָבֵי לְבוּשִׁין דְּמִכְסִין עֲלִיהוֹן.

You dress them with garments from which the souls open up to the people. You prepared bodies for them, that is, called body to the garments that cover them.

.5 וְאֶתְקַרְיָאוּ בְּתִקּוּנָא דָּא, וְסוּד דְּרוּעָא יְמִינָא, גְּבוּרָה דְּרוּעָא
שְׂמַאלָא, תַּפְאֶרֶת גּוּפָא, נְצוּחַ וְהוֹד תְּרִין שׁוּקִין, וְיִסוּד סִיּוּמָא דְּגּוּפָא אוֹת
בְּרִית קָדְשׁ, מַלְכוּת פֶּה תּוֹרָה שְׂבַעַל פֶּה קָרִינָן לֵיהּ.

In this correction they are called, Chesed, right arm; Gevurah, left arm; Tiferet, body; Netzach and Hod, two legs; Yesod, the lower part of the body, the mark of the Holy Covenant; and Malchut, mouth, we call it the oral Torah.

.6 וְזַכְמָה מוּוּזָא אִיהוּ מוּוֹשְׁבָה מַלְגוֹ, בִּינָה לְבָא וּבָה הַלֵּב מִבִּין,
וְעַל אֲפִין תְּרִין כְּתִיב (דְּבָרִים כֹּט כּוֹז) הַגְּסֵתְרוֹת לִיהו"ה אֱלֹהֵינוּ.

Chokmah, brain, is the inner thought. Binah, the heart, and within it the heart understands. Of those two it is said, "The concealed to YHVH Elokeinu." (Deuteronomy 29:28).

.7 כְּתֵר עֲלִיּוֹן אִיהוּ כְּתֵר מַלְכוּת, וְעֲלִיהּ אֶתְבַּר (יִשְׁעִיָּה בּו י) בְּגֵיד
מְרֵאשִׁית אֲנוּרִית, וְאִיהוּ קָרְקַפְתָּא דְּתַפְלִי

Supernal Keter is the crown of Malchut. It is said about it, "...tells the end from the beginning," (Isaiah 46:10), and it is the skull for the Tefillin.

.8 מַלְגוֹ אִיהוּ יו"ד ה"א וּא"ו ה"א, דְּאִיהוּ אֲרוּז אֲצִילוּת, אִיהוּ שְׁקִי
דְּאִילָנָא בְּדְרוּעוּי וְעֲנָפוּי, כַּמִּיָּא דְּאֶשְׁקִי לְאִילָנָא, וְאֶתְרַבִּי בְּהֵוָא שְׁקִי.

From its inner it is יו"ד-הא-ואו-הא, which is the way of Atzilut, it is the nourishment to the tree with its arms and branches, like water that irrigates the Tree, and grows by it.

.9 רַבּוֹן הָעוֹלָמִים, אֲנִתָּה הוּא עֲלֵת הָעֲלוּת, סִבַּת הַסְּבוּת, דְּאֶשְׁקִי
לְאִילָנָא בְּהֵוָא גְּבִיעוּי, וְהֵוָא גְּבִיעוּי אִיהוּ כְּנִשְׁמַתָּא לְגּוּפָא, דְּאִיהוּ
וְזִיִּים לְגּוּפָא, וּבְרָ לֵית דְּמִיּוֹן וְלֵית דְּיוֹקְנָא מִכָּל מַה דְּלָנוּ וְלָבָר.

Master of the worlds, you are the supernal of all supernals, the cause of all causes. You bring water to the Tree from that spring, and that spring is like a soul to the body, which is life to the body. There are no images of you, and no shape or form to all that is inside or outside.

10. וּבְרָאתָ שָׁמַיָא וְאֶרְעָא, וְאִפִּיקַת בְּמַהוֹן שְׁבוּשָׁא וְסִיְהָרָא וְכִכְבֵּיָא
 וּבְמִזְלֵי, וּבְאֶרְעָא אֲכֻזִּין וְדִשְׁאִין וְגִגְתָּא דְעֶרְן וְעֵשְׂבִין וְזִיּוּן וְעוֹפִין וְנִינִין
 וּבְגִי זָשָׂא, לְאִשְׁתַּמּוּדְעָא בְּהוֹן עֲלָאִין, וְאִיךְ יִתְנַהֲגוּן בְּהוֹן עֲלָאִין וְתַתְּאִין,
 וְאִיךְ אִשְׁתַּמּוּדְעָאן בְּעֲלָאִי וְתַתְּאִי, וְלִית דְּיַדַּע בְּךָ כָּלְל. (דָּף י"ז ע"ב)
 וְבַר בְּיַנְיָה לִית יוּזִידָא בְּעֲלָאִי וְתַתְּאִי, וְאַנְתָּ אִשְׁתַּמּוּדְעָא אֲדוּן עַל כָּלָא.

You created heaven and earth, and brought out the sun and the moon, the planets and the constellations of the Zodiac. On the earth, trees and grass and the Garden of Eden; animals, birds, and fish; and humans to see the reflection of the supernal, and how the supernal and lower ones behave, and how the supernal is gleaned from the lower ones. And no one has any knowledge of you at all. Besides you, there is no one unique in the upper or lower realms. You are master over everything.

11. וְכָל סְפִירָן כָּל זוּר אֵית לִיה שֵׁם יְדִיעַ, וּבְהוֹן אֲתַקְרִיאוּ
 מִלְּאֲכֵיָא, וְאַנְתָּ לִית לָךְ שֵׁם יְדִיעַ, דְּאַנְתָּ הוּא בְּמִלְּאָ כָּל שְׁמוֹהֵן, וְאַנְתָּ
 הוּא שְׁלִימוֹ דְּכֻלְהוֹן, וְכֹד אַנְתָּ תַּסְתַּלַּק בְּמַהוֹן, אִשְׁתַּאֲרוּ כְּלָהוּ שְׁמוֹהֵן
 כְּגוֹפָא בְּלָא נְשִׁמְתָא.

And each of the Sefirot has a known name, and in them the angels were called. You have no know name because you fill up all the names, and you are the completion of all of them. And when you remove yourself from them, the names are left like a body without a soul.

12. אַנְתָּ נוֹכִים וְלֹא בְּנוֹכְמָה יְדִיעַ, אַנְתָּ הוּא מִבִּין וְלֹא מִבִּינָה
 יְדִיעַ, לִית לָךְ אֲתֵר יְדִיעַ אֲכָלָ לְאִשְׁתַּמּוּדְעָא תּוֹקֶפָה וְזוּזְלָה לְבִנֵי
 זָשָׂא, וְלֹא זִיּוּזָה לֹן אִיךְ אִתְנַהֲיַג עֲלֵמָא בְּדִיעַ וּבְרוּזְמִי, דְּאִיעוּן צְדָקָה
 וּבְמִשְׁפֵּט, כְּפּוּם עוֹבְדֵיהוֹן דְּבִנֵי זָשָׂא.

You are wise and not in a known wisdom. You understand and not in a known understanding. You have no known place but to be found with your strength and force. To the children of man, you show them how the world is executed with judgment and mercy, which are justice and laws according to the actions of man.

13. דִּין אִיהוּ גְבוּרָה, מִשְׁפֵּט עֲמוּדָא דְּאִמְצְעִיתָא, צְדָקָה מִלְּכוּתָא

קְדִישָׁא, מֵאַנְי צְדָק תְּרִין סַמְכֵי קְשׁוּט, הִינן צְדָק אֹת בְּרִית, כֹּלֵא
לְאַוּוֹתָהּ אִיהָ אֲתִנְהִיג עֲלֵמָא, אֲבָל לֹא דְאִית לָךְ צְדָק יְדִיעָא דְאִיהוּ
דִּין, וְלֹא מִשְׁפֹּט יְדִיעָא דְאִיהוּ רִנּוּמֵי, וְלֹא מִכָּל אֲלִין מִדּוֹת כֹּלֵל.

Judgment is Gevurah, Laws is the central column; Justice is the Holy Malchut; Scale of Justice are the two columns of truth; and justice is the sign of the Covenant. All is made to show how the world functions in the system, but not that you have known justice that is judgment, and known laws that are mercy, and none of these attributes at all.

.14 קוּם רַבִּי שִׁמְעוֹן וְיִתְנוּ דְשׁוֹן מִלִּין עַל יְדָךְ, דְּהָא רְשׁוּתָא אֲתִיְהִיב
לָךְ לְגַלְגָּלָה רִזִּין טְמִירִין עַל יְדָךְ, מַה דְּלֹא אֲתִיְהִיב רְשׁוּ לְגַלְגָּלָה לְשׁוּם
בַּר נֶשֶׁ עַד כְּעַן.

Rise Rabbi Shimon and renew those things by your actions for permission was given to you to reveal concealed secrets, permission to reveal which was given to no other man until now.

.15 קוּם רַבִּי שִׁמְעוֹן פְּתוּז וְאָמַר, לָךְ יְהו"ה הַגְּדוּלָה וְהַגְּבוּרָה וְכו' (ד"ה א כט יא),
עֲלֵאִין שְׁמֵנוּ אִינוּן דְּמִיכִין דְּנוֹבְרוּן, וְרַעֲיָא מְהִימְנָא
אֲתַעְרוּ בְּשִׁנְתְּכוֹן, הִקְיָצוּ וְרִנְנוּ שׁוֹכְנֵי עֵפֶר (ישעיהו כו יט), אֲלִין אִינוּן
צְדִיקָא דְאִינוּן מִסְטָרָא דְהָהוּא דְאֲתַמַּר בְּהָ (שִׁיר ה' ב) אֲנִי יִשְׁנָה וְלִבִּי
עָר, וְלֹא אִינוּן מֵתִים, וּבְגִין דָּא אֲתַמַּר בְּהוּן הִקְיָצוּ וְרִנְנוּ וְכו'.

Rabbi Shimon rose, opened and said, "For you, YHVH the greatness, the might..." (1 Chronicle 29:11). Supernal ones listen. Those that sleep in Chevron and the Faithful Shepherd, wake up from your sleep, stop your sleep and rejoice ground dwellers. Those are the righteous from the side about whom it was said, "I sleep, and my heart is awake..." (Song of Songs 5:2), and they are not dead. Because of them was said, "Wake up and rejoice..." (Isaiah 26:19).

.16 הִקְיָצוּ אֲנִת וְאַבְהִין, רַעֲיָא מְהִימְנָא אֲתַעְר אֲנִת וְאַבְהִין
לְאֲתַעְרוּתָא דְשְׁכִינְתָא דְאִיהִי יִשְׁנָה בְּגִלְגֻלָּתָא, דְּעַד כְּעַן צְדִיקָא כְּלָהוּ
דְּמִיכִין וְשִׁנְתָא בְּוִוְרִיהוּן. מִיָּד יְהִיבֵת שְׁכִינְתָא תְּלַת קָלִין לְנַפְי רַעֲיָא
מְהִימְנָא, וְיִמָּא לִיהָ קוּם רַעֲיָא מְהִימְנָא, דְּהָא עֲלָךְ אֲתַמַּר (שִׁיר ה' ב)
קוֹל דְּוִדִי דּוֹפֵק לְגַבְאֵי בְּאַרְבַּע אֲתוּן דִּילִיָּה, וְיִמָּא בְּהוּן, פְּתוּזִי לִי

אֲזוּזוֹתַי רַעֲיִתִי יוֹנְתִי תַמְתִּי, דָּהָא תַם עֲוֹנָה בֵּת צִיּוֹן, לֹא יוֹסִיף לְהַגְלוֹתָךְ
(איכה ד כב).

Faithful Shepherd, wake up, you and the patriarchs to the awakening of the Shechinah that is sleeping in exile. Up until now, all the righteous are sleeping and sleep in their eyeholes. The Shechinah then gives three voices towards the Faithful Shepherd and said to him, "Rise, Faithful Shepherd, for about you was said "the voice of my uncle knocks..." (Song of Songs 5:2) by me with his four letters. And with them he said, "Open for me, my sister, my wife, my pure dove..." (Song of Songs 5:2) because "Your wrongs are no longer considered, daughter of Zion, He will not prolong your exile..." (Lamentations 4:22).

17. שְׂרָאשִׁי נִמְלָא טָל (שיר ה ב), מֵאֵי נִמְלָא טָל אֶלָּא אֲמַר קוֹדֵשׁ אֲבִיךָ הוּא, אֲנִתּוּ וְשִׁיבַת דְּמִיּוּמָא דְּאֲתִנּוּרַב בֵּי מִקְדָּשָׁא דְּעֵאֲלֵנָּא בְּבֵיתָא דִּילֵי, וְעֵאֲלֵנָּא בְּיִשׁוּבָא, לֹא הִכִּי, דְּלֹא עֵאֲלֵנָּא כָּל זְמַנָּא דְּאֲנִתּוּ בְּגֻלוֹתָא, הָרִי לָךְ סִימְנָא שְׂרָאשִׁי נִמְלָא טָל, ה"א שְׁכִינָתָא בְּגֻלוֹתָא, שְׁלִימוּ דִּילָהּ וְזוּזִים דִּילָהּ אִיהוּ טָל, וְדָא אִיהוּ יוֹד ה"א וְא"ו, וְה"א אִיהוּ שְׁכִינָתָא דְּלֹא מוּזוּשְׁבֵן ט"ל, אֶלָּא יוֹד ה"א וְא"ו, דְּסִלְקוּ אֲתִנּוּן לְזוּשְׁבֵן ט"ל, דְּאִיהוּ מִלָּא לְשְׁכִינָתָא מִנְבִיעוּ דְּכָל מְקוֹרֵין עֲלָאִין, מִיַּד קָם רַעֲיָא מְהִימְנָא, וְאֲבָהִן קְדִישִׁין עֲמִיהָ.

"...For my head is drenched with dew..." (Song of Songs 5:2). What is "drenched with dew"? And the Holy One, Bless be He said, you may think that, from the day that the Holy Temple was destroyed, I entered my house and dwelling place, but it is not so. I will not enter as long as you are in exile. Here is your sign, "My head is drenched in dew". הָא is the Shechinah in exile, her completion and her life is "dew" טל, which is יוֹד-הָא-וָאוּ and the letter values sums up to 39 טל, dew. It fills up the Shechinah from the source of all the supernal emanations. The Faithful Shepherd immediately rose with the holy patriarchs along with him.

18. עַד כַּאן רָזָא דְּיוּזוּדָא. מִכַּאן וְאִילַף פְּרִשְׁתָּא קְדָמָה דְּסִתְרִי
אֲרִייתָא.

Up to this point is the secret of the unification. From here on the first portion of the concealed Torah, the Tikunei Zohar.