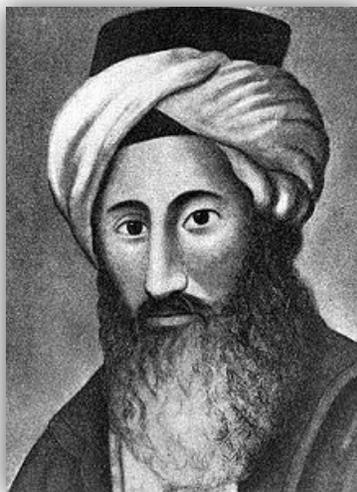




# Chessed L'Avraham

## זסד לאברהם

By: Rabbi Avraham Azulai  
1570 - 1643



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About Kabbalist **Rabbi Avraham Azulai**

**Born:** Fez, Morocco, 1570, **Died:** Hevron, Israel, 1643

Rabbi Avraham Azulai was born in the same year that **Rabbi Moshe Cordovero** died. Rabbi Avraham Azulai, a master Kabbalist of both the **Ari** and Cordovero system of Kabbalah, wrote an extraordinary book entitled *Chesed L'Avraham*, This text is one of the all time compendium of Kabbalistic teachings. Rabbi Azulai arranged a text of almost encyclopedic proportion and covers many topics other Kabbalists never discuss. He is also one of the few Kabbalists that have put into writing many teachings that were only passed down orally.

On his way from Morocco to Israel, R' Avraham Azulai's boat was sunk while being anchored in Greece, by a fierce storm. Most of his holy manuscripts at that time were in the boat and were not recovered. R' Azulai was very thankful to God for not being on the boat at the time. From that time and on, his signature resembled the shape of a boat.

He wrote a commentary on the Zohar called *Ohr HaChama* (Light of the Sun). In his book *Ohr HaLevana* (Light of the Moon), he wrote corrections (hagahot) regarding the Zohar text. One of his books *Ohr HaGanuz*, a commentary on profound passages from the Zohar was lost. *Knaff Renanim* was a book he wrote, summarizing the *kavanot* of the prayers according to the Ari. In *Ma'ase Choshev*, he summarizes the *kavanot* of the mitzvot according to the Ari. He also wrote a commentary on the Tanach: *Baalei Brit Avraham*. His books *Perush Yakar Al Shisha Sidrei Mishna* and *Perush Yakar Al HaLevush* are his commentaries on the Mishna and Halacha.

One of the most important achievements of R' Azulai was excavating R' Chaim Vital's manuscripts (later known as Etz Chaim) from his tomb in Damascus (Syria). Together with another kabbalist of the time **Rabbi Yaacov Tzemach**, Rabbi Avraham Azulai dealt with *Yichudim* (special Kabbalistic meditations) and She'alot Chalom (dream meditation) until permission was granted to them by R' Chaim Vital to dig at his grave.

Rabbi Avraham's great grandson was the famous tzaddik, **Rabbi Yosef Chaim David Azulai** (HaChidah).

### **Rabbi Avraham's Departure** – "The Sultan's Sword and the Cave of Machpelah"

The Sultan of the Ottoman Empire made a journey from his seat of government in far off Turkey to places of importance in his domains. He made his way to the Cave of the Machpelah in Hevron. Adorned in the traditional ruling garb, the Sultan's gold sword, studded with diamonds and precious stones hung at his side. The Sultan wondered from room to room, finally entering the huge hall named after the Patriarch Yitzchak.

The center of attraction in the Yitzchak Hall is a small circular hole in the floor, near the wall shared by the smaller Avraham Hall. The hole is perhaps the most sacred spot in the entire illustrious structure above the burial caves of the Patriarchs and Matriarchs, for it leads down into the caves themselves. Pilgrims from all over the world journey for weeks and months, only to have the opportunity to stand by this small dark circular opening, leading into the cave, which according to tradition, was excavated by Adam, the first man. The Sultan leaned over the revered aperture, peering down into it. As he bent over, his precious sword fell from his side, down into the cavity in the ground. The Sultan called the officer of the guard and ordered him to lower a soldier through the hole into the caves below, to retrieve his sword. Quick to respond to the Sultan's

order, the officer selected a soldier nearby. Another soldier wrapped a rope around his waist and lowered the soldier into the underground cavern.

No sooner had they done so when, without warning, piercing screams penetrated from inside the hole below. Quickly they pulled up the soldier but he was dead. The Sultan ordered that another soldier be lowered into the caves. So it was, and his fate was precisely as was his predecessor. The Sultan continued to send soldiers into the caves until it became apparent that all who enter the caves do not exit alive. The Sultan turned to his hosts and exclaimed, "Who will return to me my sword?" The Arabs, looking at one another, answered without hesitating. "Why not send down a Jew? If he dies, none of us would care, and if not, you will have your precious saber back".

So the Jews were ordered, on pain of death, to supply a volunteer to be lowered into the caves to return the Sultan's sword to him. The Jews of Hevron had heard what happened to the Sultan's soldiers. How could they send one of their own to his death? They prayed and fasted, hoping to avert the decree. Realizing that they had no choice, they looked one to the other. Who would dare to enter the sacred Caves of the Patriarchs? The elderly Rabbi of the community, Rabbi Avraham Azulai, solved the dilemma. "I will enter the Holy Caves. Have no fear". And so it was. After praying and pleading before the God, R' Azulai immersed himself in the Mikve and dressed in white garments, the traditional dress of the dead. He set forth to the Cave of the Machpelah. With a rope tied around his waist, R' was lowered into the cave.

When his feet hit the ground, R' Azulai looked around him and found a man standing by his side. Who are you? asked R' Azulai. "I am Eliezer the servant of Avraham Avinu", the man replied. "How did you get here?" Eliezer asked. R' Azulai told him the whole story. "Wait here until I ask the Holy Fathers, if you can come inside". The Fathers agreed, and R' Azulai fainted upon seeing them. They gave something to smell, and he regained his consciousness. Finally he said to them, "Why should I leave here and go back above. I am elderly, and here I have found my Forefathers. I desire only to stay here with you." The Patriarchs insisted, "You must return the sword to the Sultan. If not, the entire

Jewish community of Hevron is liable to be wiped out. But have no fear. In another seven days you will return here, to be with us."

So the saintly Rabbi returned to the Yitzchak Hall, above the cave of the Patriarchs, and with him, the Sultan's sword. The Sultan was pleased. Upon seeing their beloved Rabbi return alive, the Jews of Hevron declared the day a holiday. R' Azulai spent the next week with his students, teaching them all he knew, all the esoteric teachings of Torah. Day and night he learned with them, instructing them, imparting to them all that he knew. Seven days after being lowered into the Cave of the Machpelah, Rabbi Avraham Azulai died peacefully. He was brought to rest in the ancient Jewish cemetery in Hevron, overlooking the final resting place of his beloved Forefathers.

## **Secret of The Mikveh**

You should know that the amount of [undrawn water necessary for] a mikvah [to be kosher] is [a volume equal to the displacement of] 5,760 eggs. The secret regarding this is that, at the end of the five thousandth, seven-hundred and sixtieth year from the creation, the verse, "I God will remove the impure spirit from the land ..." (Zechariah 13:2) will become fulfilled, as well as the verse, "I will give peace in the land, and you will lie down, and no one will make you tremble; and I will remove the evil beasts from the land ..." (Vayikra 26:6); that is, the forces of spiritual impurity, as is mentioned in the Zohar. The mystery of the matter is, that, there are three periods of resurrection of the dead in the future at three different times. The first resurrection will be of the dead of Eretz Yisrael; the second resurrection of the dead will be of Chutz L'Aretz, and the third resurrection will be that of the seventy nations and the entire world; it will be a time of great judgment. The third resurrection will be at the END of the 5,760th year from creation (the solar year of 2000) . (Maayan 2, Nahar 59, B'Sod HaMikvah, *Chessed L'Avraham*)



### Maayan 3, Nahar 9, *Chesed L'Avraham*

To explain the difference between Divine Providence upon the Jewish people when they dwell in the land of Israel and when they do not.

The matter is this, when Israel is in possession of their land this [itself] becomes the defense of every single Jew. For the essence of the Shekhina's holiness is below with the Jewish people, as it is written (in Deut. 23:15), "for HaShem your G-d walks within the midst of your camp." The reason for this is that the air of the land of Israel is the holy domain of the Shekhina. Surrounding the borders of Israel, lie the klipot (the unclean husks). They (the klipot) surround the Holy Land and actually protect it so that the outside forces of evil should not enter in. They surround the land like a stretched out tent so that no stranger shall violate the boundaries. The walls and boundaries of this spiritual tent spreads out over the entire air space of the land of Israel reaching up to the opening to the spiritual Palace of Livnat Sapir (i.e., the passageway between the physical and spiritual dimensions), which is always open. We thus find that in the atmosphere of the land of Israel resides the gateway to Heaven wherein which the angels of God ascend and descend, from the spiritual palaces to the atmosphere and from the atmosphere to the land of Israel. The Shekhina is also below (i.e., descends from Heaven) to watch over her children. She descends and hovers over them all day long with a spiritual divider (masach) separating them. This spiritual divider (masach) is the secret of the [klipot, which are referred to in Ezekiel's vision as the] storm wind, thick cloud and flashing fire. This is the secret of the atmosphere that is outside the land of Israel.

However, one klipah (husk) is not unclean which safeguards everything so that the unclean [forces] will not be able to derive benefit from the holy Light. It is recorded in Ezekiel 1:4, "and a Nogah (brilliance) surrounded it". It [the Nogah] protected them (the children of Israel) on all sides, as has been explained.

Everything outside of the [holy] land [is under the dominion of] the storm wind, thick cloud and flashing fire. These are the "outside" (i.e., the dark) forces, the atmosphere of the lands of the "outside" nations.

This is the secret [why] the Shekhina guards over Israel all by Herself, [but] only in the land of Israel. This is not the case outside the land, Heaven help us. When the klipot seek to dominate the land of Israel, to destroy it, then does the Shekhina depart from the land and ascends above to the [spiritual] palaces and then afterwards the entry to the palace is sealed and closed. Then is permission given to breach the walls of Jerusalem, which are the "klipah Nogah" (the brilliant husk) which separates [the good from the evil]. Then enters the nations who contaminate [everything], who send forth their hands upon the children of Israel and destroys all the physical chariots and exiles them. The Shekhina runs after her children to see what is to be with them outside of [their] land . . . For being that her children are cast away, it is impossible for Her to let go of them. Therefore, [does the Shekhina] dwell in the lowest of chariots .

[And now] Her spark [of holiness that enlivens souls] and Her Divine guidance are cloaked within the angelic prince who is in charge of the land to which Israel has been exiled. For the ten [holy letters of God's Name] become enclosed within the ten unclean klipot, in order to reverse them [somewhat], so that they will not be completely evil to Israel and not contaminate Her children. This can be compared to the [radiance] of the

sun. Only a small element of its light reaches the earth. This is (symbolically speaking) how it is with the Shekhina. Her essence is in Heaven and only a small element of Her light goes outside the land of Israel along with the [children of] Israel, as it is written in Ezekiel 1:1, "I am among the exiles." It is not Her essence God forbid, but only the sparks of Her light, thus "did the Heavens open and I saw visions of G-d" (Ez. 1:1) . . .

### **Maayan 3, Nahar 12, *Chesed L'Avraham***

#### **Explaining the difference between those Jewish souls that dwell in the land of Israel and those who dwell outside of the Holy Land.**

Know then that the Jewish (Neshamot) souls that dwell in the Land of Israel come forth from the ten sefirot of [the realm of] Yetzirah. [Thus, these souls] are called the "House of Israel". They are also called "children". For when a Jewish person dwells outside the Holy Land then [all he/she] has is a (nefesh) soul from the [level of] the Ofanim (angels). When one merits to enter the Land of Israel there comes upon him/her a new (nefesh level) soul from Yetzirah and cloaks itself within his older (nefesh) soul.

The first night that one sleeps in the Land of Israel both souls leave [the body] and ascend above [to visit the Heavenly realms during the allotted sleep time]. Upon returning only the new soul returns. Therefore, such a person is not fit to receive any punishments [for any sins committed outside of the Holy Land], for this, the new soul [which now inhabits the body] is not the one who sinned. Thus, our blessed Rabbis have taught (Ketubot 111A) that such a one (i.e., one that lives in the holy Land) is forgiven all his sins. [Thus] every Jewish person who lives in the Land

of Israel is called a tzaddik (righteous person), even if to all appearances one is not such. For if the person was not a tzaddik the Land [itself] would vomit out such a person, as it is written, "And the land shall vomit out those who dwell upon her" (Lev. 18:25). Being that the Land does not vomit out such a person, we must accept that he/she is a tzaddik (righteous person) even if the person is considered a rasha (criminal person).

Also, know that for one to live in the Land of Israel and then go to live outside the land is considered a sin. In addition, this sin causes the angelic prince [of whatever land one goes to] to have dominance over him/her. The one who takes upon him/herself to live all their days in the Land of Israel and not to leave to go outside the land is considered to have proclaimed the unity of the Holy One, blessed be He, all of one's days.

In addition, know that the Land of Israel only atones for those sins that were performed by accident (without knowledge or intent). Yet, those sins performed intentionally (where one knows that what is being done is in violation of Torah law), these are not forgiven other than by personal sufferings. For those [in the Holy Land] who perform intentional sins in a spirit of arrogance, these have no forgiveness other than through repentance and the study of Torah.

### **Maayan 3, Nahar 13, *Chesed L'Avraham***

### **Explaining the secret of Jerusalem and the other holy places in the Land of Israel.**

Know that the minor numerical value of [the word] **Jerusalem** is nineteen (19). Also, the minor numerical value of [the word] Malchut (kingdom) is

nineteen. [The city of] **Shechem**, is the secret of Yosef, who corresponds to the sefirah Yesod? This is why Shechem was given to Yosef [and his descendants] for his attribute is Yesod. The minor numerical value of [the name of the city] **Tveria** is nineteen. The sefirah Hod, along with the number of its three letters, plus one for the word also equals the minor numerical value nineteen (19). The apparent meaning of the name Tveria is "the center of the land", (ref. Megilah 6A), for the land hints to [the sefirah] Malchut, and Tveria refers to [the sefirah] Hod. Also, [if the word Tveria is broken into two we find] the minor numerical value of Tver is thirteen (13), because it receives power from the thirteen (13) supernal attributes [of mercy]. **Tzfat** refers to [the sefirah] Netzah, whose minor numerical value is twenty-two (22, adding the value of one for the word itself). Now, the minor numerical value of [the word] Tzfat is equal [to the numerical value] of [the holy Name] Ehyeh (EHYH).

This is a reference to [the fact] that those who dwell there [in Tzfat] are dealt with [by God] with the thirteen attributes [of mercy] which come forth from [the sefirah] Keter. [The Name] Ehyeh corresponds to Keter, therefore is Tzfat one of the cities of refuge to safeguard souls. Tzfat's [minor numerical value] is 21. Adding [the value of] one [to include the word itself] is 22. This corresponds to the 22 letters in the Torah. This is a hint that Tzfat is ready and prepared to be [that place] where the deep secrets of the Torah are perceived. For there is no better and more pure air in all Israel like there is in Tzfat. The numerical value [of the word] Netzah (the sefirah) is [148, which is also the numerical value of the word] "kemach" (flour). This then is the secret behind the words of the Sages, "if there is no flour, there is no Torah." (Avot 3:17).

**Meron** corresponds to [the sefirah Tiferet]. Now the Aramaic translation of the word "sheep" is "meroni". This is a similar term [to the word]

"maran" (lord), as in "Lord of Heaven", which is an appellation to Tiferet. This is also the meaning of the verse in Ezekiel 34:31, [God says to Israel], "you are my sheep, the sheep that I shepherd, mankind you are." Now, "maran", which is the attribute of Tiferet, in minor numerical value is equal to [the minor numerical value of the word] "emet" (truth) which is 9. Add the value of three, one for each of the letters and an additional one for the value of the word itself and we have 13, a reference to the 13 attributes of mercy, as explained above.

It is already well known that the cave of Machpelah in Hebron, which is the burial site of the Patriarchs, is the entranceway to the subterranean Garden of Eden. [This is hinted to in the Biblical account of Avraham's purchase of the cave (Gen. 23:16), when he paid an amount of money that was] "o'vair l'so'chehr" (negotiable currency). These words are numerically equal to the phrase, "orach l'gan" (the path to the Garden). It is also the numerical value of the word "chatzer" (courtyard), to suggest that the cave is to the Garden of Eden as a courtyard is to a home. [The words] "o'vair l'so'chehr" (negotiable currency) have the numerical value of 570, to hint to us that everyone who lives in Hebron is certain that when he/she dies and is buried, their soul will merit to enter directly into the subterranean Garden of Eden without delay, without any trouble or difficulty.

Now the word, "teka" (to insert) is referred to twice in the Torah. The first time is Gen. 31:25, "and Yaacov had pitched (teka) his tent on the mount." The second [continues the verse], "and Lavan along with his brethren, pitched his tent on the mount of Gil'ad". [This verse] "Yaacov had pitched (teka) his tent" refers to his wife. "On the mount" refers to the cave of Machpelah, which are two mountains one on top of another and the two caves are under the lower mountain and there are two caves in

the upper mountain. The word "teka" is numerically equal the phrase "o'vair l'so'chehr", meaning that the cave of Machpelah is the pathway to the Garden of Eden. With regards to this did our father Yaacov, upon him be peace, pray to blessed God with all his heart that he should merit to be buried with them in the cave of Machpelah, he and his wife together. For thus has it been ordained since the six days of creation.

"And Lavan along with his brethren, pitched his tent." The meaning of this is that Lavan intended, through the powers of black magic, to tear out Yaacov from [the world] so that he would not be buried in the cave of Machpelah. [Lavan] wanted to kill [Yaacov], "along with his brethren," who are Esau and Yishmael. For they would then take the burial site [for themselves], and control the passageway through the cave to the Garden of Eden. For Yishmael and his sons and the children of Keturah already knew that they had a portion in our father Avraham, upon him be peace. Esau and his minions had their portion in our father Yitzchak, upon him be peace.

If, God forbid, our father Yaacov, upon him be peace, would not be buried in the cave of Machpelah, then absolutely no Jew would be able to go through that passage into the Garden of Eden. [The path would be blocked by the] idolatrous nations who cling to Yishmael and Esau, who would enter therein and control the passageway due to their connections to Avraham and Yitzchak who are already buried there in Machpelah cave.

This is what our Sages of blessed memory were referring to in the Passover Hagadah when they said that Lavan attempted to uproot everything, as it is written in Deut. 26:5, "an Aramean nomad was our father." For this same [reason] when [the dark angel] Samael fought with Jacob that he "touched (teka) the hollow of his thigh" (Gen.

32:26). Now, Samael's intent was to blemish Yaacov so that he would not be buried in the cave along side of Avraham and Yitzchak. Instead [he wanted that] Esau and his wife should be buried there. [Thank G-d] this did not happen, for [our] blessed God immediately healed [Yaacov] as our holy Sages have said (ref. Shab. 33b), that Yaacov came complete [i.e. returned to his father Yitzchak]; complete meaning, complete in his body (i.e., not blemished). Blessed God in His grace and abundant mercy thwarted Samael's [evil] intentions and placed Yaacov in a place of faith, the cave to which we are referring. Now his descendants can travel the path to the Garden of Eden.

Tzfat also has the numerical value of 570 (same as 'teka'). This is to hint that those who dwell in Tzfat have a [special] benefit more than any other city in the land of Israel. Because [Tzfat] is of such a high elevation and the air there is more pure and refined than any other city in the land of Israel, therefore, one who dies there and is buried there his soul will immediately travel [directly] to the Machpelah cave in order to travel from there to the subterranean Garden of Eden. There is no reason to expand on this more.

### **Maayan 3, Nahar 13, *Chesed L'Avraham***

#### **Explaining the blemish that occurs to one who leaves the land of Israel to outside the land.**

Know that the one who leaves the land of Israel to outside the land, on the condition to return quickly, so much so that he leaves behind his wife and children in Israel, this type of person will not lose his Yetziratic soul. However, his is cloaked in another nefesh [level soul] from [the] Asiyatic [realm]. Therefore, such a person is required to observe [Jewish] holidays

outside the land in the same way as he would inside the land; [all this] because his intent is [clearly] to return.

All this [reception of the lower Asiyatic soul] is for his own good. For if he were not cloaked in an Asiyatic soul, the klipot (forces of darkness) would come to cling to his Yetziratic soul and immediately it would become unclean [because of them]. Therefore, what did God, the merciful and compassionate do? He cloaks the Yetziratic soul in an Asiyatic soul so that the klipot (forces of darkness) will not defile it. In addition, all klipot attach themselves [to us] according [to the level of uncleanness] of each individual place.

Now, all this [which I have just said] refers [only] to the one whom is born in the land of Israel. However, one who is born outside the land and comes to live in the land permanently, immediately when he comes close to the ladder, the klipot are removed from him and he enters into the [holy] Land only with the Asiyatic soul. Then the Yetziratic soul enters within his Asiyatic soul, like a knife in a sheath. When such a person later returns to live outside of the land of Israel, his new soul from Yetzirah remains in Israel and only the old Asiyatic soul goes with him to become enwrapped within the klipot (dark forces).

Know that one who comes to the land of Israel for only a temporary period, immediately when such a one approaches the ladder, his klipot are removed and all that enters into the land of Israel is his Asiyatic soul. However, such a one does not receive a Yetziratic soul, because he does not intend to remain in the land of Israel in any permanent fashion. Therefore, such a person must observe [the Jewish] holidays as they do outside the land.

**Maayan 3, Nahar 13, *Chesed L'Avraham***

## **The secret of the one who lives in the land of Israel, during the coming of the Mashiach.**

Know, that it is an accepted tradition in our hands, that on the day that King Mashiach will come with the ingathering of the exiles to the Land of Israel, there will be found in the Land 7000 of the children of Israel. On this same day, the dead of the Land of Israel shall be restored to life. On that same day also, the walls of Jerusalem shall be removed, and rebuilt from precious stones and pearls. Then, at the time, the dead of the Land of Israel shall be restored to life, they shall be new spiritual creations. Also, the 7000 who shall be left alive at that time, they too shall be new creations, all of them with spiritual bodies, similar to the body of Adam prior to his sin, and the body of Chanoch, Moshe Rabeinu and Eliyahu. They shall all float in the air, soaring like eagles. This shall be seen by all the people ingathered from the exile.

When these, their brothers, are made a new creation, soaring through the air, going to dwell in the (lower) Gan Eden to learn Torah from the Mouth of the Holy One, Blessed be He, then all together the children of the ingathered exiles, with worry in their hearts and anguish in their souls cry out to King Mashiach. They ask, we also are the nation of the Children of Israel, like them. Why have they merited to be spiritual beings in body and soul, and not us? Why are we less? The Mashiach shall answer them saying, "The character of the Holy One, Blessed be He is already known and famous; He gives to each one 'measure for measure'. These also dwelled outside of the Land, and after great effort they succeeded to come to the Land of Israel, in order to merit a purified soul. They cared not for their physical or material well being. They came by sea and by land, and were not dissuaded by the dangers of the sea or of being robbed along their journey. They suffered under cruel regimes, all for the

sake of the essence of their spirit and soul. Therefore, have they become complete spiritual beings, measure for measure.

However all of you, who had the ability to come to the Land of Israel, as they did, were discouraged over concern for your finances. You were worried about your physical safety and your money. These, you made to be the principle things in your lives, and not your spirit and soul. Therefore have you remained physical beings"

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The Torah and the land of Israel share a single connection (i.e., are from the same source). Similarly, the Jewish people, without a doubt, share a single connection with the Holy Land, because of the [holy] connection of their souls. (Maayan 3, Nahar 7, ***Chessed L'Avraham***)

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## First Spring. Source of all and in it 28 rivers.

### River 1: Counts the army of providence from day of creation to the renewal of the world to come.

It is already known to all faithful that there is no action, small or big that is by chance, God forbid. All by providence and not by care of human forces or new angelic forces or thrones or Sefirot, God forbid. All is in the secret of the exalted Ein-sof that controls the good and the bad and in his own good will punishes or reward. All by exact account, won't add or remove one little thing.

Truly we find providence changes from time to time. Those times are: The **first** happened immediately when man was created. His peacefulness was the purpose of peace. **Second**. After the sin of Adam and his expulsion people lived longer life and above that they were in calmness as explained by our sages, in blessed memory. **Third**. The patriarch succeeded in their ways because the SHECHINA dwelled with them. **Forth**. The father<sup>1</sup> and his sons went down to Egypt and they prosper. **Fifth**. The exile of the sons and their torments in Egypt. **Sixth**. Their redemption, the success in the desert and all the different miracles. **Seventh**. Entering the land of Yisrael and achieved to take over the land and all that generation. **Eighth**. Suppress the people of Yisrael to other nations during the time of the judges. **Ninth**. The prosperity of the people of Yisrael at the times of the kings. **The tenth**. The destruction of the first temple and the short exile of the people of Yisrael. **The eleventh**. The Babylonian exile and some success that they had. **The twelfth**. Redemption from Babel and building of the second temple. **The thirteenth**. Troubles and relief at the time of the temple. **The fourteenth**. The exile in Babel, twice in trouble and twice in relief. **The fifteenth**. The success of the redemption and the future hardship. **The sixteen**.

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<sup>1</sup> Jacob

Resurrection of the dead. **The seventeenth.** Destruction of the world. **The eighteenth.** Renewal of the world.

And all those providence for all existence together, some already passed and some are in the future. Worthy to know that there will be changes and supreme care at times by the cause. And there is private providence on people like you find in righteous with good life and wicked with hard life or righteous with hard life and wicked with good life. Also private providence in different kind of animals to live or die and in vegetation and other private matters in this world and it almost bring the faith of a foolish observer to leave everything to the nature course of the world. Before we explain all those matters we will explain the existence of the administrative forces and their differences not by the order of their cause.

**River 2: To explain that the light of the Endless, blessed be he, shine and spread on everything.**

In the beginning of every belief we decide without a doubt that all that said to have existence and vitality are in the secret of having the light of the Ein-sof<sup>1</sup>, blessed be he, in all emanations, creations, formations and actions of pure and impure. Even though now it said that the Hanhagah<sup>2</sup> comes from concealed and unavailable light and dryness of the Sefirot of our Babylonian exile<sup>3</sup>. There is no light shine, little or plenty, big or small or any action that won't be from the light of Ein-sof that expand from above to the end of all lower levels. Because there is no movement, small or big that won't be from the Ein-sof and all life force of

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1 Endlessness

2 Heb. HANHAGA, הַנְּהִיגָה, Ruling (governance) system refer to the ten Sefirot. (see appendices)

3 Rabbi Avraham Azulai uses 'Babylonian Exile' or 'Exile' to relate to our distance from the Light like the exile to Babel after the destruction of the first Temple.

existence comes only from that exalted light and it shine in them. This light is like the houses that built with palaces and rooms one inside others and some above the others some dark some with light some with big light and some with little light and can't assume that the light in those houses is but from the source of light, the sun that shine to all that shine.

Truly the level of light depends on the spark of sun that enters them, more or less. And when the sun passes away, darkness will cover all of them. So is the secret of the Hanhagah and all different lights that shine on existence from the continued abundant Endless light that bring life to all existence and there is nothing beside it and nothing exist without his will. Everything is created with purpose by his power and not by chance, by will and not by coercion more that already exists. No need to extend this explanation.

Truly he brings life to all existence and grant, benefit, size and measure to all. What will be his measure and what will be his fineness and privilege, his level and how many will evolve from him and what will spread from him. Grant, benefit, size and measure to the emanated, created, formed and acted. How much will be the power of their actions and gave them ways to lessen and increase their light, based on their need to influence. He gives size and measure to the weight of the dust, stone and the water that comes out of them. He gives size and measure to the strength of fire and the wind and what comes out of them. How many will be connected by their roots to vegetation. What will be their lifetime, how long will be their moistness, coldness and dryness. All by measure grant and size determined by his wisdom. The Chitzonim<sup>1</sup>, their toughness, evilness and every level and level of their strength, evilness and actions when they manifest in parts of the world and how much fire will burn.

How many will fall in wind, how many will drown in water. How many will decay in dust. All sized and measured from him, the exalted. How many holies and what will be their increased power. What will be their spiritual level? What will be their life energy? All measured from him, the exalted. All live and exist from him

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1 Heb. חיצונים, negative forces from the impure system.

day by day, hour by hour and every moment he grants their portion and existence, to the good and the bad, the punished and the rewarded. All live from him, all receive their life energy from him for their existence and stability. As so for the angels, what will be their reach, level and how much they can draw life energy from higher levels? And for the thrones, what will be their affairs, size, reach, influence, and power and life energy. And so is for the emanated. See no obligation from this to plurality, changes and additions to all those actions as it explained in another place. And this is what I wanted to explain.

### **River 3: The Existence of the first Hanhagah.**

The light of Ein-sof that is providence, evolve on its way down the holy to the OPHANIM<sup>1</sup> in a measure that the OPHAN will shine in this lower world. This is the most lessened light possible and when this light brought down from above, CHOCHMA won't shine in Binah and from Binah to Z"A and Z"A to the angels, not the angels to the throne and not the throne to the living creatures. Only in the way and measure that can add and shine the OPHAN in this lower world. This light to keep existence to be called exile and darkness as it written "dried out river" ( refer to xxx 99:99), also called destruction of the temple and all evil doing of the world for the reason of this great drought of the light and it can not shine more than it is limited within this Hanhagah. Meaning that the light will fill the OPHANIM as much as they are capable to hold. It will increase or decrease many times depends on the OPHANIM level, one after the other, on the way down until the lowest level of the OPHANIM reached.

Since Yisrael are in exile. The SHECHINA fills the OPHAN only with light that it can handle and this situation is called the exile of the SHECHINA because the lack of complete unification and the drought, mentioned earlier. This little light can not be called illumination and Yisrael can not draw the full light and providence from it but that little revealed light. This let the outside forces control

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1 OPHANIM – Angels and spiritual forces that control the world of Action.

over Yisrael, that distant themselves from their creator by their wicked ways. And God's anger pushed them away and only that little revealed light will shine. The SHECHINA connected to the OPHANIM to influence through them the root of sweetening negativity of the outside forces. The light that shines and added to them is small and no greater life force in all the worlds found at all.

Truly the light of the exile draws down level by level of the OPHANIM and so this light lessened with each step down. That is the cause why everyday chaos is greater than the previous day. The light and providence decrease on the way down and chaos, which is the outside forces, has more influence. The Judgment (DIN) increases as we distant ourselves from the Holy the same way. The one who know to count and measure this distance and who we go down day by day will know the length of the exile and the time of redemption... As it is written (Amos, 9:11) "the tabernacle of David that is fallen..." forever it is falling until it lies on dust and like it says (Psalms, 44:26) "For bowed to the dust hath our soul, Cleaved to the earth hath our belly." Then "Rise up and help us;" Hashem, blessed be he, limited this falling distance at the time we committed in our judgment by our actions until he rise us from the dust and it means, redemption in its time. If we repent he will quickly raise us from the dust and this means redemption before time. This is the about the going down to exile and about the exile of the Shechina you will hear further. This is what I wanted to explain.

#### **River 4: The existence of the second Hanhagah.**

The second Hanhagah is the providence in the life force measure of the world of formation. This is the providence of the SHECHINA in weekdays and the days of the patriarchs. There is no complete unification, only as much as the world of formation can support and the light of Chochma shine in Binah and Binah in Z"A and Z"A in Malchut and Malchut in the world of creation and world of creation in the world of formation in that exact measure of light. This is the Hanhagah of the six days of the week, even in time of peace. As it says in the Zohar (Noach, page 75) "The gate of the inner court is closed during the six days of creation.

The light drawn is as much as the angel can support and the above levels are connected to the world of formation in that measure of light.

We call it the dressing of the Shechina with good actions. This is the connection of palaces (Heichalot, היכלות) in the secret of "Blessed is his glorious name, His Kingdom is forever and eternity", ועד, שם כבוד מלכותו לעולם ועד. Also the secret of "Many waters cannot quench love" רבים לא יוכלו לכבות את האהבה (Song of Songs, 8:7). According to this measure of love several levels comes down and sometimes it adds light to the level of Judgment. This secret illuminate sixty sparks of light of the angel Metatron.

When Yisrael suffer at the time of the first and second temple and even though the temple was standing the outside forced could afflict different forms of hardship. But when Yisrael return (in Teshuvah) the unification of light arise.

The Chitzonim could connect to the Palaces (Heichalot) from the outside and if Yisrael sins then it would give openings to the people of Amon and Amalek and the people of the East (Kedem) to come and destroy, take the make and the energy of the land. These judgments don't allow them to destroy the Temple, just bring negativity on Yisrael and the Holy Temple stays untouched.

In this, there are levels that sometimes the influence is lower and sometimes higher because it has ten levels and even at the time of the Temple Yisrael had sometimes wars, peace, satiation and hunger, sometimes plague and so on. All in the secret of those levels. And this is what I wanted to explain.

### **River 5: The existence of the third Hanhagah.**

This is the system of the Shabbat days. That is to bring the light measured as the world of creation that is ten levels of the throne. The world of emanation that unified and connected in the supernal and the higher levels brings down sweet light and rest that Yisrael had in the time of the Temple, during the first day of the month (Rosh Chodesh) and Shabbats. That is "The gate of the inner court" (Ezekiel, 46:6) and in Shabbat Day and the day of the month will open. As it mentioned in the portion of Noach (Zohar, Noach page 75). This light is spiritual and almost no physicality to it and could go up and down in the levels that exist in it that are ten levels of the world of creation and ten of the world of emanation.

This system has two types of light. One light that exists in the time of the Temple, Shabbats and the first day of the month. The other light is for the future when the world will be all in Shabbat. The explanation is that at the time of the Temple with the unification that was above its level a decrease because of it was revealed in the physical matter of the world of action. The holy levels could not carry this sweet and fine light and because of their physicality they will receive it easier in the secret of their soul, only as an additional soul that will also do much to increase their energy.

In the world that is all Shabbat, Yisrael take off their physicality and separate themselves from Ophan and Angel and all rest in this sweet light then that is a spiritual rest and the physicality of one to another cling together and will not separate. This is the "long world". Now that we receive the light of Shabbat, some form the body and the matter and some from the Nefesh, Some from the Ruach and some more from the Neshama because the parts of the soul that not in exile dressed with matter that is a separating curtain. The sin of Adam created a Klipa over the entire soul by clothing her with a body of dead flesh, polluted soil and whatever was immaculate body now dressed in the Klipot of the snake skin and forced a separating curtain. This also caused reduction of the light and the rest in this exile. From this you will learn about the increased good levels after the body undressed from its pollution and exile completely and the elevated world will be corrected. For that reason everyone hope for the resurrection of the dead.

Truly from Shabbat Beresheet<sup>1</sup> and the building of the Holy Temple and the redemption of Yisrael and the rise of the Shechina to the resurrection of the

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<sup>1</sup> The first Shabbat of creation.

dead there levels in this unification<sup>1</sup> and some aspects to study and forget what the mouth cannot say and the ear to hear<sup>2</sup>.

### **River 6: The matter of the mental ones, that spread out and evolving**

One level follows another level are in the secret of Emanation, Creation, Formation, Creation<sup>3</sup> and they have two aspects.

One aspect is that they are mental, connected to additional Chochma<sup>4</sup> and Binah<sup>5</sup>, always with the desire of their work that is mental and immaterial. They will not limit their craving to that work or stop it for one moment. Indeed this work exists and available that every person will not decrease or increase its level and work from the uppermost Keter<sup>6</sup> to the end of all the holy levels. They draw their energy in that work for their existence and sustenance that will never decrease. In that matter they are not involve at all in the lower levels if they do good or bad because this is the law of their ways that have no sin at all. From this rule, the WHEELS<sup>7</sup> that do their work diligently with big desire and when they praise the holy in their movement, the Holy name, blessed be He, gives them the energy for their existence.

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1 The unification of the world of emanation with the supernal level that was mentioned at the beginning of the chapter.

2 Rabbi Avraham Azulai implies to deep secrets that we can not bring to the understanding levels of this world (mouth, ear).

3 The four worlds in order from above to below.

4 Wisdom

5 Understanding.

6 Crown

7 type of angels

There are other things that depend on our efforts, increase or decreased based on the work in the lower levels. With worthy work will add light and abundance above and become pure to a higher degree and this additions will be the essence of it.

The higher levels do not relate top additions or reductions, joy or cry, redemption or exile and all that relate or come out from them. This matter called in several places as the value of the lower levels. It means that the matter of addition or reduction does not relate to them as the value of their portion or work, only in the value the energy increase from the lower levels side that receive their additions and decreases according to the law of their nourishment and ability to connect to it. Included in this matter is that there is no unification of the Sefirot at all and the essence of their existence is from what is allocated to the lower levels. And to the higher levels from the aspect of their existence, work, desire and closeness is what reveals the light of Ein-sof and influence on them because the lower levels do not participate in their work and unification from themselves due to their own allocated light. The light of Ein-sof spread in them and illuminate them and he will not prevent this allocated light from illuminating to the world of emanation, creation, formation and action.

When the action of the lower levels joins above with their honest and worthy work, then all the mental ones will understand the purpose to receive the light of Ein-sof. This light illuminates in then in a matter that can not be grasp. Those high quality and immeasurable additions increase and strengthen the allocated light mentioned earlier in a level calculated by their creator without limit in a value of the additions given from the whole level by man from the supernal Keter and below to add to their light by their preparation, effort and actions.

This matter, in no way, not even in a small measure can be in the hand of the rest of creation, even if all the angels in heaven and all the legions of the throne and all others do not have the power to make this happen above if not for the lowers in their work cause the unification above.

This is a wondrous thing that will be explained in another place, that the higher unification can not happen at all, only by the action of the lowers from the day of creation and on. It can not be found unless Yisraelites better their ways and

actions in the secret of the redemption, which then this will repeat and renewed and grand measure is added.

And in the time of exile when we are doing worthy actions, we add little support from the power of the united Sefirot by our actions and following the mitzvot.

**River 7: teaches the matter of allocated light and the matter of chapter of song.**

When you learn earlier subjects you will find that the light energy of the Shechina and all that exists whether they are good or bad is according to the actions in the world and all its occupants, small or big, animals and the beasts of the forest<sup>1</sup>, the elements and all that derive from them like the inanimate and the vegetations and the living that do not speak and not in the category of sins. Our sages on the verse: "Man and beast you do save, Hashem<sup>2</sup>", means that everyone has ministers appointed to them above and those ministers will praise and sing to their creator. Their canting and singing goes up and draws the Light of Ein-sof upon them and make them alive, as it is written: "Praise Hashem from heavens" and so the whole song called "Chapter of Song", and the song gathered together and elevate. This implies to the secret of 'Chapter of Song' when they say "Heavens, what do they say..." and so all that created in the world. And this song elevates with all the rest. The archangel Metatron, the minister of the world that is in charge to collect all the songs bring it in and draw light of sustenance to all the existence below. When the songs of the angels elevates to the throne and from there to the Sefirot and to the light of Ein-sof, blessed be He, all comes together, become praise and song and increases the light below that brings the life force to all.

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1 The forces of darkness (Zohar Hasulam)

2 Psalms 36:7

The one that speaks<sup>1</sup> their song is in the highest level and when its channel is fine, it has the power of speak, as we will explain, with heaven help, the matter of man and its level in 'Spring Ein Yaacov'<sup>2</sup>, River 18. This power can continue and renew the unification above as written earlier in Sixth River. When there is a fine man, above all, they will connect to him and he will be a king and his song is elevated on top of all other songs and singing and all controlled by him. When there is no man, all miss the level that was worthy to come down if a man was there.

About this desire that exist in all of them, they do not hold jealousy after they see their great benefit. On the contrary if a man does not do his work then all together want to swallow him because he deprives them from their nourishment and cause damages.

For that reason the Shechina act in the upper abundance to draw down to the lowers and in the lowers, always courting for qualified and worthy man from Yisrael, even if it is a one man in a generation like Shet, Chanoch, Methuselah, Noah, Avraham, Yitzhak, Yaakov and so on. Even in the last generations everyone that purify himself, the Shechina with him. The Shechina takes all the praise of the lowers with the rest of the good people of Yisrael, their work and prayers and using that worthy man of Yisrael, the leader to draw additional abundance from the upper levels. When there is no man to be the leader in the work of Hashem, blessed be He, the Shechina returns up and the minister of the world sustain the world and all existence with the portion that they deserve, as it says in Tikkunei HaZohar (Tikkun 6) and the introduction, Everyday, the Shechina goes down to exile and if she found a Tzaddik in the world she dwell

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1 There are four levels of existence in this world. Inanimate, vegetation, living and living that speak (humans)

2 the other part of this book

in his body and if not she returns to the "Bird's Nest"<sup>1</sup>, that is Metatron, the minister of the world.

### **River 8: Times of the Hanhagah and explanation of the time and the first**

After we described the reason for the system and their differences, we return to explain the matter of the Hanhagah to different times.

The first time is from the time Adam was created and before his sin. The system that was then is like what we expect to be in the future, a world that is all Shabbat, when the Shabbat comes down and rest in the body and soul. The world will be corrected from its curse and remove its impure clothing and there will be no more state of death in the world. This will happen by the secret of the illumination of Chochma in Bina and Bina in Zeir Anpin and Zeir Anpin in Malchut. This system did not exist any other time, even at the time of the First Temple, where it says (Kings 1,5:10) "And Solomon's wisdom excelled the wisdom of all the children of the east...", anyway the world could not be corrected because of their sin they had death and other curses.

Truly in the future and in the time of Adam the light of Chochma illuminate in Bina and the light source of Chochma is from Keter and man has mind over matter control and connects to the Garden of Eden in the secret of the Tree of Life and connects to the upper angels all the way to the throne. Additionally, in the future, the evil inclination that was in the time of Adam and made him sin and cause the Klipot will be annulled. Also in the time of Adam was the moon that its light reduced in the fourth day and the world did not have yet the Shabbat. In the future the moon will have its full light and the world will be all in Shabbat. If Adam was holding until Shabbat came to the world and connects to

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1 Deuteronomy 22:6 – Zohar relate deep secrets to this verse. The Sixth tikkun of Tikkunei

HaZohar explains that the Bird is the Shechina and she has a nest above, in Malchut of Atzilut and nest below, in the world of Creation, that is Metatron.

the Tree of Life in Shabbat and have children in Friday night, surely the world would have been corrected.

### **River 9: the time and the second System**

This was after the sin of Adam and it is similar to the destruction of the Temple and the second exile, because of his act. The supernal sources closed and not opened since the day of the sin. Adam, by his sin opened the source of Keter to Chochma and Keter closed because the levels of Chochma and Bina were not ready to receive from the root of the higher Keter. The whole existence fell into the Klipot and was not corrected until future time when the world will go out from its impurity. This impurity removed from Yisrael at Mount Sinai and they were ready for the rest of the rest of the Tikkun, but again they sinned and spoiled everything.

Truly the main Tikkun in our hand is for the future. Throughout the generation, there were some that made correction and some that destroyed it. The first generations, when they were closer to the light had longevity. The years are from the level of Arich Anpin, which are the sources that closed. All the generations since the time of the Sin of Adam did not do any correction and on the contrary, they spoil and destroy and cause strengthening of the Klipot and all the light sources to be closed. The world behaved like our Babylonian exile and even though there were righteous people in those generations that made effort to correct, it was not enough but it was a support of the connection to the Shechina, meaning that The Holy one, Blessed be he, by his mercy on the Shechina add some light to different levels. The wicked kept increasing their wickedness to a degree that the righteous people could not correct.

### **River 10: The time and the third System**

At the time of the patriarchs, after the generation of Babel<sup>1</sup>, the wicked could not flaw the system because the Holy one, blessed be He, channel the Light through Abraham and his descendents. When the wicked of the nations reach a point of negativity, he will decree on them destruction like Sodom and Gomorra and similar.

The negative actions of the nations do not spoil the Sefirot but it hurt the Minister of the one that cause it as it says (Beresheet 20:6) "and so I have kept you from sinning against me" and mentioned in Tikkunei HaZohar and Zohar 'Behar' in 'Ra'aya Meheimna'<sup>2</sup>.

Indeed the Patriarchs started the Tikkun of the Sin of Adam as said by Rabbi Shimon Bar Yochai that Adam was incarnated in the three patriarchs to correct three sins of incest, blood shed and idol worshipping. All three were corrected by them. Because of the impurity of the bed of Adam, the Tikkun were in process until Jacob and his sons, with the purity of his bed and the revelation of the Shechina on them. This Tikkun was little and the Sefirot were closed and their source did not open except the source of Yetzirah as it says in Zohar, Shir Hashirim<sup>3</sup> (page 111). That is why there was a famine in the times of Abraham, Isaac and Jacob and the sealing of the wells, which is the Sefirot of Atzilut<sup>4</sup> and the corrections were in process.

The Patriarchs were channels for the sons and education for the souls, therefore their work were in movement, not in exile and not in redemption but through the normal way to rectify the flawed souls that damaged the generations, to the end of their lives. The system became corrected little by Abraham then more by Isaac and even more by Jacob, in the secret of rectifying the Sefirot and the system from the aspect of the OPHAN or Metatron, as mentioned earlier. The Shechina was always with the Patriarchs because of the light energies drawn to the higher levels by the work of the righteous people. The Holy Spirit was

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<sup>1</sup> דור הפלגה Hebrew , literal meaning, the generation of the separation that is Babel.

<sup>2</sup> The Faithful Shepherd, which is Moses.

<sup>3</sup> Song of Songs

<sup>4</sup> world of emanation

always with them and the Shechina cling to them and guides them as mentioned in river 6 and 7. The Patriarchs began with the correction of the higher levels and become channels to the Sefirot. This secret will be clearly explained in another place.

From the correction of the levels the world were getting stronger on its foundation. From its beginning it was weak and unstable until Avraham, Peace be upon him, establish the right column of Chessed that hold the world in its place, then came our father Isaac, peace be upon him and support the world with the left column and when our father, Jacob, peace be upon him came, he stand the world stable so it will not be destroyed for the evil of the wicked. Jacob made the system to be with middle level private providence that gives some good and need to correct their matters with their prayers because of the mentioned flaw and they were unifying and support the Shechina as they could. (Mentioned in the Gemara, Berachot 26, pares of the fathers made the correction.)

### **River 11: The time and the fourth system**

The going down to Egypt and the success in the kingdom of Yosef Hatzaddik. No doubts that Jacob's going down to Egypt was descend to Exile and beginning of the slavery.

Indeed the Holy righteous considered owner of the upper house, which is the Shechina and they are her sons and Exile can not control them and no doubts that they went down for the secret of the Exile as it will explain.

Truly the righteousness of Jacob and his sons had the power over the Klipot and the Light of the Shechina illuminates outside the land of Yisrael and the Chitzonim could not control them. That is why when Yisrael entered Egypt the fire in Hell cooled down, the power of the Exile weakened and the fire of the Chitzonim extinguish. They controlled Egypt because DIN<sup>1</sup> does not have power when the Shechina dressed in the Klipot that can not control her. On the

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<sup>1</sup> Judgment force

contrary, she controls them. So when those righteous went down to Egypt and they were connected to the Shechina, they control the Chitzonim. Yosef and all that generation subdued them because of their merit. Their purity was very far from the impurity of the exile and they were close to holiness. That is why the Egyptian could not control them until all the righteous people that were connected to the level of the world of emanation and gave birth to souls from the incarnated ones and the Exile began to have control and it will be explained.

And so the Shechina did not come down and corrected all the days of the tribes because she did not take off the work of the Torah to stay in peace and blessing. The Chitzonim get their sustenance from the essence of their blessings as it is written *"I will give you the good of the land"*<sup>1</sup>. The Sefirot were being corrected by the study of Torah of the sixty thousand students that Jacob made. Jacob did not pass away from this world until he completed sixty thousand people to deal with Torah, like it says *"for I will there make of thee a great nation."*<sup>2</sup> And *"Thy servants are shepherds"*<sup>3</sup> and the Zohar explains the word Roe'h (shepherd) (Heb: רועה) the same as התרועעה הארץ, which mean to break, as they were breaking the control of the Lamb, that is the minister of Egypt. They draw greater light and the Klipot ceased their influence. Yosef was the supplier because his is the channel for the Sefira of Yesod that nourishes and sustain all, including the Egyptian under his control. That was their success in the beginning of their exile. And so if we did the same and were worthy to elevate the holiness in the place of the negativity and sustain them, but the evil inclination is failing us. The Shechina did not lessen her energy and souls were corrected successfully all that time.

## **River 12: The time and the fifth system.**

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1 Genesis (45:18)

2 Genesis (46:3)

3 Genesis (47:3)

The exile and slavery in Egypt. There is no doubt that the Shechina went down to exile with Yisrael, as it says in the Zohar (Exodus, page 2 column 2) on the verse, "Man and his house came". The secret of this exile is that it was harder even from our Babylonian Exile because they forgot the Torah and release from themselves the yoke of Torah and precepts. That is the reason they were given the yoke of the land<sup>1</sup> because the Klipot overburden them with hits and bruises. The reason for that is the purpose of their exile which is to rectify the polluted souls from bad deeds. There was no reason for reincarnation if they were dealing with the Torah and purify themselves with its power and doing Teshuvah<sup>2</sup>. The process of reincarnation is only to complete what was missing Teshuvah. So when Yisrael stand righteous, they did not have to go through the process of rectification of throwing the males to the Nile and not to the hardship and slavery to the material and so on. There are some that require thousand deaths and they keep coming until corrected. That is why they enter to harsh decrees.

Truly, if they were righteous, they could be corrected with the Torah, positive actions and Teshuvah because one act of Teshuvah is better than many reincarnations and deaths and since they release themselves from the yoke of Torah and hold to idol worshiping, they could not correct unless the secret of reincarnation, the Holy one Bless be He, himself act as the Shechina among the ministers of Egypt and said "hava nithakma lo pen yirbe", in order to incarnate with their pure part. If they were doing like their fathers and overcome the Klipot but they did not want that and fell under the control of the Klipot and all the idols of the Chitzonim that all were in Egypt. Later Nebuchadnezzar restore this kind of Idol worshiping.

At the beginning Yisrael rained over the Klipot by the merit of the righteousness of the tribes and they were among the Klipot like a beast that swallow a soldier with his arms and use his sword, which is the Torah, and cut for himself wide

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1 physical realm

2 repentant – Kabbalah explains Teshuvah as תשובה

place in the guts of the beast , *"He hath swallowed down riches, and he shall vomit them up again; God shall cast them out of his belly."*<sup>1</sup>

And so are Yisrael that in exile now and not under the control of the Egypt when they are connecting to the Torah, which is double edge sword in their hands to cut inside the guts of the Klipa that can not lower them. In the Exile of Egypt, the Klipa swallowed them deeper and deeper and lower level by level and so they went down into the depth of the Klipot and they were not able to connect to enough holiness to save them. Their nourishment came only through Pharaoh that put them in slavery and cause them hardship and suffering. And they built for Pharaoh store-cities, Pithom and Raamses, in place of the misery and poverty. They built Pithom that is <sup>2</sup>פִּי תְהוֹם that the abyss swallows. The built Raamses that is <sup>3</sup>ר"ע מס"ס , from its beginning. So they went deep into the Klipot and could not do anything in its belly and they were swallowed deeper until the Holy one, Blessed be He, in his mercy broke and crushed the idols in front of them and all impure levels that they had, as it says (Shemot 11:5), *"from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill;"* and referred in the Zohar (Shemot Page 28) and for that they redeemed.

### **River 13: The time and the sixth system**

In leading the Yisraelites after they left Egypt, the times of Moshe Rabeinu, peace upon him, when Yisrael had success in their ways with great miracles. The system was sometimes from the physical existence and sometimes from the AYIN4, which is Keter and Chochma and the secret of miracles and wonders are from the root of the concealed place. Even though the system dressed in Yetzira, and that is what it says (Shemot 33:15) *"If Thy presence go not with me,*

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1 Job (20:15)

2 Heb. The mouth of the abyss

3 Heb. Bad to the last

4 א"ן .Also Heb ,28:12See Job .Literaly nothing like in Ein-Sof .

carry us not up hence." And also (34:9) "Let the Lord, I pray Thee, go in the midst of us;", in the power of his holiness to have Atzilut dressed in B'riah, otherwise it is not possible because Atzilut can not rule without the dress of B'riah, even in Shabbat day.

When they corrupt the system with the sin of the golden calf, like the sin of Adam, since their impurity removed<sup>1</sup>. Nonetheless the impurity that they had before did not fully returned because of the purity of Yisrael is still standing, but they brought the state of death upon themselves. The power of Moshe was very strong that he could not connect to the level of Yetzirah only through the Shechina that dressed in the throne.

From that aspect, they were ruled by their actions, yet the levels above were not corrected because the generations were not elevated to be connected above, as in the secret of "*and returned, and came to their house to Ramah*"<sup>2</sup> As it was in the days of King Solomon, peace be upon him, and as it says in the Zohar ((New Zohar, page 62), Song of Songs.

Yisrael were complaining and grumbling, sometimes about the water, sometimes about the bread and sometimes about the meat. This was all for the reason that the Shechina was not rectified, and that is why they did not have a temple, but the Tabernacle, which is in the secret of "Na'ar"<sup>3</sup>, Metatron, which is the stairs of the Tabernacle as in the Zohar Teruma (Shemot, page 164), on the verse "and Yehusua ben Nun Na'ar..." (Exodus 33:11)

Indeed it was hard because Metatron was pushed away. So how the Tabernacle came to be by this deferred angel. And it look to me that the building of the Tabernacle with its levels are all in the lower level and the angels were throne to the supernal name and connected to the Tabernacle and reveled and ruled by the name אדני. They were different in the aspect of Metatron and the Shechina

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1 before receiving the Torah on mount Sinai

2 1 Samuel (1:19)

3 Heb. Youngster, (not matured)

(name of אדני) will not illuminate for them at all only in the levels mentioned earlier.

#### **River 14: The time and the Sixth, Seventh, Eighth, Ninth and Tenth Systems.**

These systems were after the passing of Moshe Rabeinu, peace be upon him and after Yisrael enter the land. They merit getting into the land and on the other hand it becomes a debt for them. They merited by breaking the Klipot and enter the land in Holiness and purity that no Klipa came to be from the way they concurred the land. This level never achieved even at the times of the Fathers that inhabit it. They did merit their system was in holiness by Metatron that Moshe Rabeinu, peace be upon him, delayed as our sages said on the verse (Yehushua 5:14) "I am captain of the host of the Hashem; I am now come." And Rashi, in blessed memory, I am now come in the days of Yehoshua, but not in the days of Moshe Rabeinu, peace be upon him. The Shechina was not corrected because the light of Yesod was not open yet and it was concealed as it mentioned in the Zohar(Zohar Chadash, page 62) Shir Hashirim in the word שִׁיר<sup>1</sup>, so they had several matters that cause even in the times of King David, peace be upon him, there was famine. And so the system stayed like this for a long time even after they had a king. Even the kingship of the house of David that had Shechina with them on small level were not corrected to be able to open the level of Yesod, only in the times of King Solomon, peace be upon him, as we will explain, with heaven help.

Indeed in the times of King David, peace be upon him, and in earlier times, they were under the system of the Shechina, dressed in Metatron and illuminate from its own power and not from the upper Sefirot because Yesod, which is the channel for the upper Sefirot was concealed and not illuminating the Shechina and so the Chochma in Bina and Bina in Z"A and this is the hidden and concealed since the world creation. That was equivalent to the opening of upper channels at the giving of the Torah but it was still concealed for the world

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1 Shir. Heb. Song

because they did not merit it until the times of King Solomon, peace be upon him, as we will explain. From the aspect of their souls they were successful and from the aspect of their evil doing they were falling. This time was hard for them due to the hardship of the blocked upper channels. And so they had two aspects of hardship, one is the Shechinah was dressed in Metatron and the second upper channels were not opened from the Yesod to Malchut and not for other reason and it was like they never open and it created greater hardship.

They were winning when they stop the Klipa. Their positive deeds draw light energy from the system according to the generation's actions. This aspect does not relate to another similar matter because all the systems mentioned earlier or will explain forth, increase or decrease energy based on their good, bad, worthy, merit or sin and evil doing, because the reward and punishment stands by itself and it include in the ninth and tenth system that was rewarding at the times of the judges and it was also depend on their evil or righteousness. If the judges were doing good, success come and if they were in sin, especially for idol worshipping, they were given to the control of the Chitzonim and the Klipot increase their hold on them. Yisrael were planting seeds and can not nourish from it because the Chitzonim were taking all the energy. All was depend on the system that controls the Chitzonim or let them control Yisrael according to the good or evil. And so it was later in the times of David and King Solomon, peace be upon him.

Indeed before were the Judges then the level of prophets, like Shmuel and then the level of kings, like Shaul but all under the same Hanhagah. That what I wanted to explain.

### **River 15: The time and the Tenth, Eleventh, Twelfth, Thirteenth and Fourteenth Hanhagah.**

In the Tenth time, the building of the Temple and its destruction, The time of the Babylonian Exile and the time of the building of the Second Temple, The time of hardship during the time of the Temple and in the time of our exile, this long exile. All those matters were explained previously and I will add a little more

explanation. Our masters, in blessed memory explain that in the times of King Solomon, peace be upon him, the moon were in complete fullness. It seem to me that the Hanhagah were not with the correction of the Shechina in the Supernal Light, until the building of the Temple because then he Shechina founded herself with all the corrections, as it is written (1 Kings , 5:10) "And Solomon's wisdom excelled the wisdom of all ...", that means that it was illuminated from Chochma<sup>1</sup> by the light of Bina and Bina illuminated Z"A and Z"A in Malchut and from there Lower Chochma was completed in its fullness.

The first Temple was the Light of Bina, that mentioned and yet the sin of Adam was still in its state and the world was not corrected since that sin. Indeed the world was close to the correction and it was one level higher that the light of Chochma illuminate from the Keter. And when Yisrael sin in the sin of Yerovam, it was the time to complete the sin of the Golden Calf, but they sin with two calves instead of one, as the scripture say (Hoshea 7:1) "when I would heal Israel, then is the iniquity of Ephraim uncovered", also in Zohar Balak, Yenuka article, that the secret of Yerovam calves and the Calf in the generation of the desert, all is one matter, then the light of the Shechina dimmed slowly and the Moon began its decrease its light and the supernal light that was illuminating it vanished from it.

Truly the world has the light of Bina in the First Temple and according to the change of aspects from judgment to merci Yisrael were going up and down, successful or loosing or pushed to exile and the time of their exile was seventy years against the levels of descents from light of Bina to the light of Malchut. In their exile they draw from the judgment aspect of the Hanhagah. The exile is in the secret of Ophan and the Hanhagah was under the energy of the Sefirot and their rules. By this they had the Hanhagah and prophecy and some success by their righteousness in the Babylonian exile and they reach some correction. If they were not mix their seeds with the other nations in the land, with the women of other gods worshipers, then their redemption was worthy of to be in miracles. Not as the miracles in Egypt but close to that. Their redemption was from the

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<sup>1</sup> Wisdom

aspect of the Shmita<sup>1</sup>, but they polluted themselves with the other nations as it says in the Zohar (Vol. 2 page 7), the Shechina's light was the same level as it was in the building of the First Temple.

Indeed the building was under negative attacks from the Chitzonim because the level cause the negativity under it and surround it several enemies and even though they were not all ready prepared for redemption for this aspect and the Temple stand a little in exile and the negativity influence of the enemies and some was in satisfaction, all according to the people action under the Hanhagah of the Shechina that is blended with judgment, sometime so and sometime so. They were surrounded by troubles during the time of the Temple and then the light of the Shechina drawn from her aspects and dressed in the Ophan and went into complete exile, this Babylonian exile. Then the Shechina began to descend in the light of the Hanhagah in the Heichal<sup>2</sup> of Nogah and Heichal Eitzem Hashamayim and Heichal Livnat Hasapir in the secret of the Ophan, and the Shechina went down all the way to the lower levels as mentioned there in the Heichalot of Parashat Pikudei, and the time of her falling was in the measure of the length of this exile and the Hanhagah under the light of Ophan that we mentioned and the world nourish from the edges and from edges of the edges in assisted power and support to our prayers as mentioned above. When it changes from hardship to relief at the time of the exile it was all based on their worthiness and kindness, and it merit them to have supernal decree to benefit them. This is what I wanted to explain.

### **River 16: To explain what is in the power of the Tzaddik to add to the Hanhagah.**

There was a time where three tzaddikim created a big change in the Hanhagah and by them every generation benefits from the changes those tzaddikim made in the Hanhagah and illuminate supernal light. Those were Yosef, Moshe and

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<sup>1</sup> "At the end of every seven years thou shalt make a release" Deuteronomy (15:1)

<sup>2</sup> Palace

David as it says in the Zohar (part B page 156) in the secret of what is written "Your righteousness"<sup>1</sup>. The explanation is that Yosef, Moshe and David from the aspect of their channel, influence greatly the energy from the supernal light and opened the sources of light according to their way of righteousness. So Yosef by his action create opening to the Shechina, the light of Yesod and that is why he became the Lord of the land<sup>2</sup>, surely as the husband of the matron from the aspect of Yesod and not a real husband because the real husband is Yaacov or Moshe that are in the central column. Indeed when Yosef died, her light darkened and that is why we say "Your righteousness" from the justification of the judgment to the known place. Yosef opened to the Shechina opening from the side of his soul. Even though his soul behavior was under the lower level in the aspect of the exile, Yosef had the power to draw the light of Yesod, and when he died this place was hidden and sealed and that aspect disappeared and blocked.

And for the rest of time of the world not opened because the Tzaddik disappeared.

And so is Moshe Rabeinu, peace be upon him, as the Shechina was below he was illuminating in her the Light of Daat by the well existence of his channel and the Shechina illuminate with light from the side of Yosef with him and as the scripture says (Shemot 13:19) "And Moses took the bones<sup>3</sup> of Joseph with him", to draw his light from the level of his channel to the supernal Daat. When Moshe Rabeinu, peace be upon him, died that source blocked and disappeared and not opened again and that is why we justify the judgment on him.

And so King David, peace be upon him, by the wellness of his leadership in the secret of his channel to the Shechina, illuminated her and decorated her in the secret of his decoration, charming light all the days of his life, until the Holy

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1 in Heb. צדקתו

2 אדני הארץ

3 In Heb. עצמות can also read עצמות that mean essence (zn)

chose his songs and his tikunim<sup>1</sup> more than the building of the house and the illumination of the light of Bina above as said (Tehilim 84:11) "For a day in Thy courts is better than a thousand sacrifices" as our sages, in blessed memory said (Shabbat Tractate page 30) and so when King David, peace be upon him, died, that channel blocked and concealed and not opened again and the lights of the Shechina darkened. Even though they opened later by his son, King Solomon, peace be upon him, in the building of the house but in any case one light is not like the other. Those three lights opened in Shabbat at the time of Mincha and that is why we justify the judgment on us at the time of Mincha in order to open some of the channels, whatever is possible to illuminate above at that time by mentioning the upper sorrow that wish to illuminate the Shechina then from the forehead of the supernal will, blessed be he from the channels that no longer available to the supernal will, which are Yosef that is Yesod, Moshe that is Daat and David that is Malchut. And this is by what we said that their existence, the aspect of their channel is a matter by itself that is not completed in any other way in the world. From that we will learn the tzaddikim of every generation, they rectify the Shechina and open for her the sources of Atzilut all the days of their lives by their actions. Whatever we explained in previous rivers about the Hanhagah systems, it is all by generality but the individual tzaddikim of every generation change the Hanhagah by their action and consciousness in the supernal chariot and the Shechina changes to good by the well doing of the tzaddik and his worthiness.

### **River 17: the time and the fifteenth and sixteenth Hanhagah**

At the end of our exile, close to the time of the end, hardship and troubles will strengthen on Yisrael significantly; they will feel the pressure to a point to hate their lives. They will call for the mountains, "Cover us", and to the hills they will

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<sup>1</sup> Tikun= a corrected channel for the light. When a tzaddik elevated to a higher level by his act of sharing and 'Dvekut' (clinging) to the light he is able to open spiritual channels and draw more light to the world (our lower level of Malchut)(zn).

say to fall on them because of the big troubles that will surround them from every side and corner. The sorrow will increase until fathers will not turn to the children, and whoever finds himself, owner of prize, hero and winner he will be called, and the reason is that the Shechina will judge her house and judge Yisrael in the tradition of the Covenant to bring them closer to the redemption and the good that is ready for us, by our prophets. The level of good is unimaginable, In the way that redemption from Egypt with the miracles will be forgotten before the redemption of Yisrael and the miracles and wonders that we will have, as the scripture says (Jeremiah 16:14,15) *"Therefore, behold, the days come, saith the LORD, that it shall no more be said: 'As the LORD liveth, that brought up the children of Israel out of the land of Egypt, but: 'As the LORD liveth, that brought up the children of Israel from the land of the north, and from all the countries,..."* and then there will be the miracles and the revelation of the Shechina to Yisrael in wonders and all will say that "this is the day we all hoping for", as it says (Isaiah 25:9)<sup>1</sup> this is what we were hoping for, points by finger to the revelation of the Shechina. So whoever merit that in those days will see many troubles and all that to rectify and purify Yisrael the way of judgment and properly. Every individual will regret the way he indebt and accept the troubles upon him gladly and give his shoulder<sup>2</sup> to suffer in order to join and merit to receive the good.

And the matter that when the time arrive to abolishment of the Klipot from the world and as long as some of Yisrael are wicked then the Klipot keep hold on them. So how we can abolish the Chitzonim when the wicked are still in their evil ways and the Holy one, bless be He, is with honest and faithful judgment and no wrong with him. So they will go through a purification process until Yisrael will be like untainted silver, refined and pure. This Hanhagah will be in aim of harsh judgment because the Klipot will collect their share as much as they can.

In those days and that time there will be many wars among nations and a sword of man in his friend, and among Yisrael there will be great suffering because

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<sup>1</sup> "And it shall be said in that day: 'Lo, this is our God, for whom we waited, that He might save us; this is the LORD, for whom we waited, we will be glad and rejoice in His salvation"

<sup>2</sup> accept the responsibility.

each person wish to cut this sheep and eat her flesh. And God, blessed be He, will have mercy on them by the merit of the three Holy Patriarch and they will be cleaned and purified by the extent of the hardship and judgment. And from that the Holy one, blessed be He, will consume the seed of Amalek from the world and erase his name from under the sky. Then will start the judgment of Esau, the wicked until he will not have recovery. And as Yisrael is going out of their troubles, little by little the Holy One, Blessed be He, will start the judgment of the other wicked of the worshipers of stars<sup>1</sup> and Yisrael will be in great grief, like the scripture says (Ezekiel), The Holy One, Bless be He, wish to shake the land of Yisrael and Jerusalem like the way a man shake his prayer shawl, and shake out all the stars worshippers and the stars worshippers in Jerusalem itself, and the corpses of the impure that buried around the Holy and all the places that contaminating it. At that time all the people that gathered with God will go out to the desert and be there in hunger for 45 days and then they will be cleansed and purified and Eliyahu, the Prophet, in blessed memory, will reveal himself to them with the people of the desert generation and the Shechina will reveal herself to them, the flags will be rectified with the Shechina and the Holy Temple will descend, and Yisrael will come to rebuilt Jerusalem and the Shechina wit them like when they left Egypt, and the miracles will grow that no mouth can describe and mind to imagine all the miracles and wonders that will happen to Yisrael. Then the channels of Chochma will open and that will be the Hanhagah in the redemption, with heaven help.

**River 18: the seventeenth and the eighteenth Hanhagah.**

At the time of the end the right will be the Hanhagah in the light of Chochma that illuminates in Bina from the Light of Keter so the miracles will control nature tremendously and Yisrael will be in success higher than in the time of King Solomon, peace be upon him, that illuminate Binah from the light of Chochma as we mentioned. Indeed this light is the light of the power of Chochma from the Keter, because the world began its rectification after that. This was not a

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<sup>1</sup> Idol worshipers, influenced by physical objects.

complete correction, which was delayed some time for the cancellation of the Chitzonim and at that time the Teshuvah<sup>1</sup> were not benefiting at all because the Teshuvah is from Binah and since the light of Binah can not reached, only the light of Chochma at the times of Mashiach, that has no Teshuvah at all and the wicked people can not be accepted and they will die and perish.

Truly, in the secret of the reincarnation, people will live and die until finish paying the forty years payment and end of reincarnations and the will be resurrection of the dead. Then the dead will be cleansed and purified, then will rise and live. Indeed there are a lot of things in this secret that we will explain elsewhere with God help. The main point here is just to explain the secret of the Hanhagah that will be at that time, which is the light of Chochma illuminate in Binah and people will reach the essence of wisdom and understand secrets of the Torah, be purified, act in great righteousness and reach high level in prophecy and have knowledge of Torah secrets that can not be grasped and will add additional lights from time to time ad it will continue until the end of the sixth millennium that we are in it, and the world will return in Hanhagah to the supernal world. Then the world will be renewed after the seventh millennium and the light of righteous will illuminate at a high level that can not be understood, and man will be in an unimaginable level and this state will continue until time by the supernal will.

**River 19: For the purpose of praising the level of the Land of Yisrael in the world to come and the matter of Seventy ministers and chapter of song.**

In the previous rivers we explained how many aspects in the Hanhagah in general and they are many. Indeed the one that is ready to accept all those Hanhagot<sup>2</sup>, which is the lower land and that in it bare different kind of wisdom. If from the aspect of the Hanhagah, that is little and poor, is the Hanhagah to our exile this will make you realize and you will find all the fruits of the world, repulsive, lean and dry, and id the Hanhagah is great then you will find the fruit

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<sup>1</sup>תשובה Repentance

<sup>2</sup> Plural for Hanhaga

of the world in great level of improvement and greatness, as our sages, in blessed memory said, lentils as gold coins wheat as kidneys of the ox and grape cluster like calf and so on as said by our sages (Tractate Ta'anit, page 33), in blessed memory about the fruits of Yisrael, and they stand correct because Yisrael is not with a minister at all, but connected against the opening of Heichal Livnat Hasapir, which is not by mean of a minister at all, and the blessing exist in it without limitation and the one that exist there are blessed by the nature of the existence and the Hanhagah of the world by the integrity and the worthy actions in the world below that arouse the blessing above. They are influenced by the natural influenced source and spread out more than the natural existence as lead by the worthy action of people and they say that this thing, more than ever, nature brings more than according to their ways.

And the matter is reversed because the nature created from the Supernal Chochma<sup>1</sup>, as it is written "All in wisdom created..." and this vessel can hold plenty of blessings. Indeed its existence shrank by the sins of the lowers that create reduction in health and nature of all that in the existence. As they explain in the Gemara (Tractate Ta'anit page 23) "brought trouble for next generations to see what the sin cause, because the natural existence of the holding vessel to be lentils like gold coins and wheat like ox kidneys and even more. Indeed the sin cause the vessel to restrict itself and can not give more than he blessed with because the vessel became empty, as the way our sages, in blessed memory, said (Tractate Ketubot, page 111) that in the future will grow out גלוסקאות and what they intended to say that the wheat and the fruits will without correction, kidney wheat without chaff, straw and bran because those are from the sin of Adam, and it will be like the fruit of the tree, like baked bread in size and beauty more than it is now after sift and refining by the reason we explained, and this teach us that this is not its nature but its level quality is much more than we see before us.

The sin of Adam cause reduction to the taste of the fruits and the people from the following generations reduced it more and more to the smaller level we are in now. When going back to the beginning and to the original blessing, people

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<sup>1</sup> Wisdom

will surely return to the taste, beauty and splendor and the Supernal Hanhagah will force on every one blessing in the Emanated, Created, formed and made. The land will flourish and give crop in the measure of the emanated blessing, and according to the blessing the delicacies and the fruits and the vegetables and all existence. There will be no doubts in the words of our sages, in blessed memory, about what will happen in the future and what was passed.

And I think that people can not carry the intended blessing only because the blessing is in land of Yisrael and the rest of the world drink only from the essence of Yisrael and could be also in betterment and high level but not like in the land of Yisrael. On that said our sages, in blessed memory, the merit of the blessing is actually for the land of Yisrael and also they said that the land of Yisrael destined to bring out a vessel of fulfillment, and this virtue was not given outside of Yisrael because they do not have the vessel to hold that blessing and by the blessing of the Land of Yisrael all the nations will be blessed.

See that the virtue of the land of Yisrael is four hundreds PARSAs<sup>1</sup> by four hundred PARSAs and it is all against the opening of Heichal Livnat Hasapir as I written in Spring Ein Ha'aretz<sup>2</sup> with God help. The other nations has ministers around the land of Yisrael and they draw from the holiness to the outside as it is written that each minister draw a share of energy from his source to sustain all the people under his government, every person that they are doing and watch over their role and the form of the created, its nature, level and actions. No created will change its existence by his rule (another version<sup>3</sup>, his song) and this is the whole secret of Chapter of Song that mentioned.

This is the first providence that the Holy one, Bless be He, watch over the existing, like said by our sages, in blessed memory (Tractate Shabbat, page 157) the Holy one blessed be He, sit and sustain from Ram's horns to lice eggs

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1 measure of distance.

2 Heb. Fountain of the land.

3 The original was hand written and hand made copies were made until the first printing.

Sometime there are some difference between hand written copies.

and all in complete providence with bringing abundance by the officers that appointed on them, that are the different channels to the abundance and to receive from the existing providence any kind that will be from the providence mentioned earlier.

Those officers has two duties, the one is the officers that appointed in the Land of Yisrael and they are in charge of all in existence and so said (Tractate Berachot, page 44) our sages, in blessed memory, in the version of blessing on the land and its fruits that they are holy and their action is in holiness. The second is the officers that appointed outside the land of Yisrael and are the planets and the Zodiac that do not act at all in the land of Yisrael as mentioned in Portion of Terumah (Zohar Shemot, page 151) and they are using only according to nature of its existence. Indeed outside the land of Yisrael, the action of every planet and star in all kind of grass, vegetation, trees and so on, and there are kind of stars that appointed on Gold and Silver but in the land of Yisrael the stars have no influence, only the holy angels that we mentioned and they are drawing from the supernal Hanhagah for their aspect.

Indeed the planets, the Zodiac and the skies can not draw until they evolve some levels and on the way through the Klipot it will be given to the minister of that region to receive that energy through the stars toward his domain and nation and the energy is only against his borders and after time, when that planet pass through his domain, it will not energize directly but through the star against its border. Since the stars are vessels to know actions, that is why some ministers have in their domain, some plants and not other plants, because that star does not pass through his domain and for other related issues to that region. In Yisrael there will be no lack because Yisrael is not dependent on stars but on angels and legions of the heavens in completeness. And they are in the land as complete picture and is going to be there, no lacks, because as the middle point of the circle include all the surrounding so Yisrael is the center point of the whole world and the angels appointed on all the souls, vegetation and other details and what comes out of this. As a rule, The Land of Yisrael draws from the Holiness and the other nations draws from the Chitzonim by the spreading of the seventy ministers as I wrote with God help.

**River 20: to prove that the Shechina is in the lowers.**

It said that man has three parts. The first is Nefesh<sup>1</sup> from the aspect of Malchut. The second is Ruach from the aspect of Tiferet and the third is Neshama from the aspect of Binah and Chochma and it goes up to the Keter. Man do not merit the three levels immediately but if he merited he was given Nefesh, merited more, receive Ruach, merited even more receive Neshamah. Indeed the Nefesh is connected to him whether he sinned or not and so Yisrael that are in all existence, in that aspect the Malchut is the inclusive Nefesh to all Yisrael and never lack of them. That is what the scripture say "This I will bring back to my heart that is what I yearn for", that is surely the comfort of Yisrael in exile, and that is why they anticipate the redemption and even if they sin the Shechina goes to exile with them. On that the scripture say, "A foolish son, sorrow for his mother" , certainly she separate from above and by that going to exile. Indeed this aspect depends if illuminate or in dark exactly like the matter of the Nefesh with the body. If the Nefesh merit with good actions and deal with the Torah it illuminate so this aspect is shine in our good actions and us, Yisrael, like a body to her that will not separate the body from the Nefesh. Indeed if a person merit more to draw Ruach to himself, so all Yisrael, if the merit more they draw the secret of Tiferet, as in "A wise son will bring happiness to his father", merit more, merit the Neshama, so Yisrael, if merit draws the secret of The First Three<sup>2</sup>, that is the Neshama from Binah and above and those three connections are also the secret of Arich Anpin and Z"A and Nukvah and this is what we wanted to explain.

**River 21: The descendent of the Shechina and the soul in this lower world.**

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1 Heb – Soul. Lower level of the life force.

2 The Sefirot of Keter, Chochma, Binah

It is known that man is not in a place like others in the evolvement and we mean that he is not in his worthy place in the evolvement of the levels. This is not the case for the others in existence, because they all found their worthy place. Indeed man is not in his worthy place because the order of the levels is in the secret of cause and effect so the Neshama of man must be from under the supernal throne and his Ruach in the world of angels and his Nefesh in the place worthy for him. It is so for a reason known to the Holy one, blessed be He, that the soul disconnected from the place she was created and from the place of her worthy cause and her parts went down to the place of the lowest level and disconnected from her resting place. This is what our sages said that the Neshama is in the prison of the body, and the people of the Greater assembly<sup>1</sup> arranged in the prayer "Elohai Neshama...V'ata Meshamra B'kirbi..."<sup>2</sup> because the Holy one, bless be He, guard the soul in that prison because it is not her place and she is out of her place, as mentioned.

This issue will reduce the energy and the providence and the allegory here is that when the will of the creator to punish an angel on a known subject as our sages discussed on the verse "and with his angles he will put glory" and without a doubt, when expelled from his worthy place according to the order of evolvement it is exile for him, as known as removal of the Nefesh. This is the matter of SMAEL that was holy at the beginning and rebel and the Holy one, bless be He, brought him down from holiness and removed from his worthy place and this is a simple matter that we can infer to the NR"N<sup>3</sup> that always divorced from their worthy place and how much sorrow they have to be removed from their resting place and be in that lower limited place, so our sages said that is better for man not to be born that to be born and be outside the resting place we mentioned. In addition being in this existence, meaning the being of the Neshama is like no other action the Holy One, bless be He, did to the rest of

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1 Heb. כנסת הגדולה

2 Comes before the 18 blessings in the morning prayer.

3 Abv. for Nefesh Ruach, Neshama the three levels (that can be achieved) in the level of Malchut.

existence and this we find actual part of Atzilut which is a wonder that is hard to grasp and is a must by itself and this is that the Shechina exists in the Temple, as the scripture says "and the honor of God fills the Tabernacle" and is already explained in the Zohar about the level of worlds that the Shechina find way to go down and dwell in the Tabernacle, and no doubts that she divorced herself away from there to go down and restricted herself between the sides of the arc above the wings of the cherubs, as it is written, "the sky and the sky of skies will not make you dirty..."

And as we find with the souls so is with the Shechina that divorced and went down from her place to dwell in the lowers. Indeed both cases are not exactly the same, and the difference is that the Shechina before going to exile had the option to elevate to her place and the world will be empty as in the beginning, and more on that the because the sin of Adam the Shechina left and went up, and so by the act of the wicked she is leaving. It is not the case with the soul that forcefully in the prison of the body until a known time for her to be free from imprisonment.

Indeed there was time that the Shechina did not come back and she is in the prison of this world. This time is from the day she went down to Egypt with the twelve tribes and did not come up again to her place. Also when went with Yisrael to Babylonians exile and as it is written "by your crimes your mother sent away..." and so she is with us in this exile because again she did not actually left us.

And so for this two aspects of the Neshama and the Shechina it was forced to draw upon them the energy and life force in the reverse order of the levels to fulfill her lack. This by the souls that will use every way they can to bring the Shechina upon them and draw energy. This is the Tikkun the Torah teaches the people of Yisrael in the order of doing the Mitzvoth<sup>1</sup>, the Torah and the work in arranged times, to be the reason to draw the Shechina upon us to source of living force by her. Not just the Shechina alone but also the levels above her, because the Shechina need to be united with the levels above her because the

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<sup>1</sup> Precepts

life force of the soul is from the Shechina that connected to the higher levels so also the Shechina evolved to draw to herself all the higher levels to complete her essence after she got divorced from the order of her evolvment. This is needed for the life force and the energy to connect the chain of effect to the cause, therefore the world must never have lack because if it will miss even one hour of this connection, it will fall back to complete chaos and every cause will go up to its place "haramata"<sup>1</sup> and the Shechina will stay, God forbid, without unification and the souls will miss their energy and life force. The reason for these matters, meaning the souls and the Shechina, apparently their just comes out from the just place that they were divorced from their resting place, and this is in order that all the worlds to be equal, the upper world will be like the lower world so the lower world will be before Elohim forever. This for the souls to come down and the Shechina will go down for them and they will make effort to connect the worlds that they are able to connect and the world will sit in front of Elohim and us in the lower actually cling to God as the scripture says "you that cling to YHVH, your God, be in life, all of you...". And this is what I wanted to explain.

## **River 22: The secret of the bonding of the Shechina with Yisrael.**

The souls of Yisrael are not related only to the Shechina because they are male souls from the level of Tiferet and it is their proper connection place. The Shechina goes after them because she seeks the Tiferet and the unification, that can not be reached only through Yisrael and that is why she bond with the soul of Yisrael and with their act of Mitzvoth<sup>2</sup> that is Mayin Nukvin<sup>3</sup> in order to

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1 Literal translation: the elevated.

2 Mitzvot, Heb for precepts. מצוה the first two letters מצ in אהבש (form of Gematria) makes יה so it becomes the upper part of the tetragramaton. From that we learn that doing a Mitzvah connects us to the higher levels to draw light.

3 Female Waters

awaken them since the souls are emanated from her. So according to that the Tiferet actually dwells on Yisrael when they are worthy and so the Shechina bond with Tiferet as it is written "and they build me a temple and I will dwell in them", it is correct to say, "and they build me a temple for the Shechina to dwell in. it", "And I dwell..", this is the Tiferet inside of Yisrael in the secret of Neshama, and the Shechina in the Tabernacle in order to always bond with Yisrael. This is what I wanted to explain.

### **River 23: in the secret of the exile of the Shechina**

First we need to know the explanation of the word "Shechina", and it said that what will illuminate and dwell with Yisrael in the lowers from the Godly, pure and holy light is called "Shechina"<sup>1</sup> and the explanation of this word is from the word "that dwell with them" because the aspect of the light that dwell in the lowers called Shechina. The explanation of the word exile relate to the shaking and moving that was forced like exile of Yisrael from their land or by will like when a person separate himself and move from one place to another like our sages said "exile rectify sin", which mean that man by himself move from one place to another and this is the explanation to the word exile. In relation to God there is no justification for exile or sadness or movement from one place to another because "the whole land fills with his honor".

In order to understand this, you need to know how a connection made from spiritual to physical to the point it said that the Shechina dwells in them. If the reader answers that the Shechina dwells is in the secret of Nefesh, Ruach and Neshama that is the dwelling place in all Yisrael and not in a specific place which is the Temple. The truth is that the reason for her dwelling in the Temple is that Yisrael are worthy for it, but beyond that it did not say that they are throne for the Shechina. In that case, why the Holy Temple? For that it said that the Holy Temple is actually her dwelling place and this is the matter of that from spiritual comes the physical and in the same way of cause and effect the

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1 The meaning of the root of the word Shechina is שָׁכַח which mean to dwell, that dwell.

Temple is her dwelling place because from Shechina of Atzilut we see the throne, from the throne we see the Serafim, from the Seraphim we see the Chayot, from the Chayot we see the Ophanim and from the Ophanim we see this lower world. And in that way the Shechina dress and dwell in the throne and the throne dress and dwell in the Seraphim, and the Seraphim dress and dwell in the Chayot, and the Chayot dress in the Ophanim, and the Ophanim dress and dwell in this world. By that the spiritual contract itself and dwell in the physical. This matter explains the preparation of the Temple with its shape and characteristics to be the dwelling place for the fine spiritual things and for the Shechina to dwell there on Yisrael.

And know that as truth is that angel exists in many places in the spiritual so the NRN<sup>1</sup> are fine existence and when they dress in the physical they can be like the physical appearance of the angels to Avraham the patriarch, peace be upon him. It is a higher level things because the truth is that no justification for a decree that the Shechina required to be in every place. Truly that in a private way the Shechina dressed in the Tabernacle and when Yisrael traveling from place to place and the arc was traveling with them and that spiritual energy that was there dressed in the angels, and the angels in the Temple as we mentioned the physical manifestations because when the Tabernacle moves from its place the holiness of the Shechina is not in that place because the Arc moved and the Shechina with it. All this for Yisrael and their love.

Not far from that we found the exile of the Shechina because when Yisrael were in their land, the Shechina was with them in the Temple and when Yisrael went to exile, the Shechina went with them and if you ask, how can we believe that when its opposite of spirituality. If it is hard for you to understand, it will be the same for us to explain the dwelling in the physical. When we explain this, the other one will also be understood and also the spiritual matter of the exile of the Shechina. We say that for the Shechina to be in the lowers is higher need because of the ability of the lowers by their actions to draw higher energy. For this purpose the connection between the worlds needed to be as explained

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1 Nefesh, Ruach, Neshama

earlier. When Yisrael in their exile and do not properly follow their Torah and Mitzvoth and their spiritual work, the result above will cause lack of energy. Also missing the work of the Holy Temple, which is very high above, because lack of light from the Shechina in a measure that can not be grasp even above. That justify the exile of the Shechina because of the lack of light from the Shechina because that cause the same effect when the Shechina in exile. This is what we wanted to explain.

### **River 24: in the secret of the exile of the Shechina in three exiles and her protection of Yisrael.**

You already know that the Shechina receives the worthy energy and light for her and her legions, which are all the existing above and below and she gives life force to all from her energy to sustain and keep their existence. She will never have lack of this energy even if there will be no tzaddik in the world because the world need to exist as we mentioned above. The proof to it is the fact that the world exists in its course before the light of Avraham the patriarch, peace be upon him, shine in the world. Even there were no tzaddikim in that generations, the Shechina was energizing and sustaining all that exists. When the souls of tzaddikim came to this world and Yisrael, on their land keeping the Torah they were drawing light energy not just for themselves but for all the existing that had abundance and good more that when there were no such souls in the world. This is clear to us without a doubt.

Indeed, when the souls sin and flawed the system, god forbid, and considered as evil above then they draw negativity to the souls and to all existing and this is the first of two aspects. If they did not sin much they will not lack to the existing only the additional energy that were added from the complete souls that were before being flawed by their sins. The original energy will not lack and the Shechina will not be in exile, just the exile of Yisrael for their sins. The second aspect is that if they sin to the level that creates a strong damage and the energy will go away from all her aspects and all her legions.

And the three exile that exists is harder than that, the first is the exile in Egypt. The holy souls at that time, which are the seventy souls of Yisrael did not corrupt the system, God forbid, at all, and on the contrary, the Shechina went down with them for the Tikkun of the world. Their exile was like suffering of love in the secret of Tikkun of the world and it mentioned in the book "The Pardes" in the gate of gates part, and then the Shechina is with them in exile and no doubt that she is sorrow and the good that drawn to the existing is not in completion because she is with the sorrow of Yisrael. Regardless of that the energy was still available to all existing.

The second exile of Babylon, surely then the souls caused corruption to the system that resulted not just exile for themselves, but also the rest of the existing could not have their complete energy because of that corruption. It is worse to have flawed souls more than they were at all, and for that the Shechina is in exile with them to protect them while she is not in exile as the abundant light she is given for her own existence and for all existing.

The third exile is after the souls were flawed and corrupted to the point that the Shechina went to exile and her abundant energy went away from all her aspects and the suffering is not just from the troubles of Yisrael but the suffering of her own reduced level. This situation was not in the exile of Babel but in the last exile, as it says in the Tikunim<sup>1</sup> on the explanation to the verse "*and the river shall be drained dry*"<sup>2</sup>, about the energy of the Shechina. In 'drained' state there is still moisture and 'dry' imply to second temple that become dry from all because the channels of energy blocked.

And if you would say what can a person that deal with Torah and good deeds can give or add or God forbid, cause damage? And we should say that every Mitzvah in this time support the Shechina and draw energy to her like a little sweat that you can see in this world, and above that he receive good reward for his work. On that it says "*rejoice for joy with her...*"<sup>3</sup>, because of the support it

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1 Refer to Tikunei Hazohar.

2 Isaiah (19:5) also Job (14:11)

3 Isaiah (66:10)

gives her, the reward is even greater. Like a prince, while sitting in the palace of her father, the king, and one of her servants do some work for her, she will reward him but not as much as if she will be outside the palace in poverty of exile. If the servant will give her even a moist grass to heal her soul, it will be more important in her eyes from all "rams of Nebaioth"<sup>1</sup> that were there at time of ruling.

You should know that the main intention of Rabbi Shimon Bar Yochai, peace be upon him, in writing the book of the Zohar was for that, to create support for the Shechina that in exile without energy and no one to support or help her. He wanted to create support and to unify her with her husband some little unification by the writing of the Zohar. He and his friends were dealing with the secrets of the Torah and that creates unification of The Holy one, bless be He with the Shechina by the 'Yesod', that is the secret of "רז"<sup>2</sup>, gematria, 'Light'. Also by that writing there will be the elimination of the Klipot and easing the exile and shut down the negative attacks that the Chitzonim eager to do every opportunity and moment against the holy levels and holy names that are in the secret of the Shechina and against Yisrael that are in exile among the nations of the world that called snakes, lions and bears that consume the energy of Yisrael, as it says "and as for my flock..."<sup>3</sup> and the dealing with the Torah will be called bullet and sword and spear and they are secret aspects to save them from their evil doing by this writing, and this book that will be revealed in the days of the King Mashiach in order to support the Shechina.

And all those that will merit connection to it<sup>4</sup>, will merit the redemption because the little work on that time is more important than "rams of Nebaioth" that was at the time the Temple existed, and so this matter is the flaw, God forbid, of whoever cause it at this bitter time of exile cause a decrease of the little energy

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1 Isaiah (60:7) refer to high level sacrifices on the holy alter.

2 Hebrew for Secret. Numerical value 207 same as 'Light' (רז)

3 Ezekiel (34:17).

4 Refer to the connection to the Zohar.

that exists, and then as it were I anger and judgment and failure will be the reasons that, God forbid, turns into harsh and strong judgment. This is the cause for the frequent troubles that we have in this bitter exile that we was not in the other exiles. Because this aspect is underestimated it is stricken now with judgment that was not there in the exile of Babel, as we mentioned. In the exile of Babel the Shechina was not in exile but was there only to protect them and that is why her energy and influence was there every day.

But now when all her energy went away, she is called, "the falling tabernacle of David..."<sup>1</sup>, it did not say that fell but falling, that for ever falling, the gate of energy to the lower levels blocked and what we have is only little of a little remains of the energy that planted before the exile. That is why the world is going back and the meaning of 'falling' that happen everyday and there is no day that its curse is not greater than the previous one. As long as this remaining energy loosing power and the remains of the remains even more.

And now we will explain why Yisrael are out of the Land of Yisrael because the air of the land of other nations brings impurity, and its secret is to be the all the air existence, secret of the Klipot and with that we understand the test given to Avraham the patriarch, peace be upon him, in his going down to Egypt, and the test of Yaakov the patriarch, peace be upon him, when he went down outside the land of Yisrael, to Charan. It says in the Zohar that our patriarchs entered in peace and left in peace, and this is because the air in the land of other nations in no doubt with the strength of the Klipa cause impurity to everything in the world, if to swallow them in the impure air and remove their power to keep the Torah and the laws or to be given to the control of the Klipot and forgetting to a state that they will be in danger of body and soul. We praise Avraham the patriarch, peace be upon him, that went down to Egypt, where the main source of the Klipot is and he controlled them and did not stop his work, the work for heavens, and so with Yaakov our father, peace be upon him, when he went to Charan, so when Yaakov went down to Egypt he was afraid that he may settle there among those Klipot and the name Yisrael wont be remembered, because he did not know if the generations that continues from him cold stand the test, or

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<sup>1</sup> Amos (9:11)

they may forget the ways of God with just and charity, and the Holy one, bless be He, promised him on that and said to him *"I will go down with thee into Egypt; and I will also surely bring thee up again"*.

The secret is that the air of the Land of Yisrael is pure and prepared for holiness and the work of the Holy one, bless be He, so the Klipot are unable to control the Land of Yisrael and the evil inclination do not take control, only in what the person has in his nature or if they let it become stronger, so that the Shechina dwelling place is in the air of the Land of Yisrael and its atmosphere is pure from the purity side and it is prepared for Torah, Mitzvoth and good actions. The word air (איר), is Light (אור) with the letter Yod (י) dwells in her. This is the secret of "small wisdom", as our sages said that the air of the Land of Yisrael make you wiser, and the Holy one, bless be He, send the Shechina with them to exile to protect them on two levels, the first is they wont settle among the Klipot because *"The angel of the LORD encampeth round about them that fear Him, and delivereth them"*<sup>1</sup> from any side that the Klipa want to influence them to connect to impurity, and with Holy air dwell with them in the impurity. The second is to protect the body so no harm will come to them, like the scripture say *"For the LORD thy God walketh in the midst of thy camp"*<sup>2</sup> , and the air of outside the Land of Yisrael become holy. For that reason the scripture say *"And seek the peace of the city whither I have caused you to be carried away captive, and pray unto the LORD for it; for in the peace thereof shall ye have peace"*<sup>3</sup> , because the prophet reveal to them this secret that the Shechina is with them in exile and holy air dwell with them in their impurity, and the king and queen go with their children to exile and be unified among them. This is what the scripture say *"...for in the peace thereof shall ye have peace"* , which is the Yesod and the unification, and the secret of the Shechina go to exile with Yisrael. Her purpose there is to protect her children so they will not settle in among the negative elements, and will not be harmed in a place of common negativity of the impure

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1 Psalms (34:8)

2 Deuteronomy (23:15) כי יהיה אליהם מן המלך בקרב מן הקוד

3 Jeremiah (29:7)

air. While the Shechina there, the air become purified outside the Land of Yisrael. We should not wonder on that because Yisrael, before they entered the Land of Yisrael, when they left Egypt and walked the desert of snake, scorpion and thirst, how they made sacrifices and were in "clouds of honor". In the clouds they had holy air and the air of Yisrael walked with them, as we will explain, with God help, in another place. This is what I wanted to explain.

**River 25: To explain how the Shechina goes down to exile.**

Know that the world is a ball shape as the scholars of Yisrael as well as the external philosophers, and the secret of this ball goes up to the end of the physical levels, and all physical matters are the system of the skies and they are impure, and for that the scripture say, "*Learn not the way of the nations...*"<sup>1</sup>, and know that in the skies there are two actions, one is physical to shine on earth and it is allowed to use their power even in the Land of Yisrael the sun to bring light and the moon for special times.

They also have second action and it is their power and spirituality, and it is divided to two, the first from themselves and the second by messenger. The first allowed and the second is forbidden. The first that is allowed is the secret power of the stars to grow the vegetation on earth and the metals and the fruits of summer and winter, and it allowed to Yisrael because it is the secret of the act of creation and to cause their actions as the leader wish. If the system decree on Yisrael less vegetation growth or planet Saturn point to destruction and as so, all in potential in the Land of Yisrael. They have no power and all depend on the work for the Holy one, bless be He, as it mentioned in the Zohar, the skies in Yisrael are for protection, but outside the Land of Yisrael, their influence on the other nations is to the details for a reason that we will explain, with God help.

The second action, by messenger, which is forbidden is by making incense and strengthening the Klipot and drawing from the impure systems and magic and prophesy that are speak and action and can be done also in the Land of Yisrael,

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<sup>1</sup> Jeremiah (10:2)

because the free choice is given to man. As our sages said those called witchcraft and deny the forces of above, and this was the sin of Adam and the actions of the evil generations after him that were idol worshipers and burn incense and brought together forces of Chitzonim with forces of the stars and could do all that they thought about without limitation.

And now we will explain that between the holy levels and the levels of the physical act of The Creation are outside Klipot and their levels from outside the ninth wheel, where they are also standing above, and the ninth wheel of the ball divide into seventy parts, not equal parts but the will of the Holy one, bless be He. And on top of every part of those seventy parts stand one minister from the seventy ministers of the nations, and against that part he holds all the skies and the ball all the way to the lower land, and in that part of the land his nation reside.

Ruler of Egypt govern four hundreds parsas<sup>1</sup>, and his minister above hold in parallel an area that is number of degrees latitude and number of degrees longitude up to the ninth wheel where the minister's position, and so it is with Edom and Amon and Moav, as the scripture say *"because I have given Ar unto the children of Lot for a possession"*<sup>2</sup> and also says *"and I gave unto Esau mount Seir, to possess it;"*<sup>3</sup>.

And above in the sky they draw when they pass over that land from the Minister that appointed to that border. You can say that part of the sky that pass over the border of Amon then Moav and then Seir, which is Edom. When pass over Amon, will receive from the minister of Amon, when pass over Moav, from the minister of Moav, when pass the land of Edom, from the minister of Edom, and so if a decree of war on Edom, it wont be on Moav, because their minister control it and overpower, by the will of God, bless be He, the power of the stars, can increase their influence by witchcraft, as we explained this matter. There is

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1 a unit measure of distance.

2 Deuteronomy 2:9

3 Joshua 24:4

power in witchcraft that can ignore the higher powers by the action of bringing down the power of the Chitzonim, this is the way in all parts of earth. Those ministers are not pure but impure and they are holding to the Chitzonim to the end of the Klipot. Indeed the four hundred parts of the land of Yisrael have no minister or external force at all, but surrounding its border there is a holy Klipa, thick and hard that on the outside it is impure and the inner side is pure like the crust of a tree that is ugly on the outside and the inner side is nice and show the appropriate value of the tree. Also like a nut shell all that have shells that are flawed and hard on the outside and inner side is nice like the brain inside.

And through that Klipa, which is the border that prevents the Chitzonim from entering inside the borders of the Land of Yisrael, even at the time of the destruction that we mentioned, and it is an opening that drawn to the palace of 'Livnat Hasapir', in order that no minister or Chitzonim could control in the Land of Yisrael. It is possible only through wicked people with witchcraft, sins and idol worshiping, because it is not just by the wrong choice of the wicked of Yisrael that can do as their wish, but not to let the Klipa have control, God forbid. It is true what said "*nor rained upon in the day of indignation.*"<sup>1</sup>, that the impure waters, the flood water, bitter cursing water, which is the Klipot and enter the land of Yisrael. But "not rained..." because they have no power there.

At the time of the destruction of the Temple The Holy one, bless be He, broke through the Klipa and the separating curtain and the Chitzonim entered and destroyed the Holy Temple and went back and the opening closed, as it says in the Zohar. This way is the secret of the Shechina in the land of Yisrael in order to draw spiritual light to the pure air in the land of Yisrael which has no connection to the air of the Chitzonim like the air outside Yisrael.

The air in the land of Yisrael comes from the opening of 'Livnat Hasapir' that draws pure air that connects to wisdom. Surely in the secret of the Shechina that is called Chochma, and this matter depends on the holiness of the Land and on that says the Zohar, portion of Lech Lecha that Avraham, our father, peace be upon him, about the control of the Holy Land and could not understand it, only when he saw it in his astrology about the ministers of their locations and

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<sup>1</sup> Ezekiel (22:24)

understood it to the depth of the matter and about the Land of Yisrael he could not until The Holy one, bless be He, told him *"unto the land that I will show thee."*<sup>1</sup>, and achieve control of the Land, and he understood it later by prophecy. We still have to explain the control of the "Tree of Death" at night even in the Land of Yisrael or in troubled time or at time of plague and similar, God forbid, as the scripture say *"A prudent man seeth the evil, and hideth himself;"*<sup>2</sup>.

For this matter there is one hole in the north side of those dividers and it is open to the side of the Klipot. This hole is close to the opening of the palace of 'Livnat Hasapir', and through this hole that Klipa spread at night in the Land of Yisrael. Then it has the permission to spread but not all of it, and this is the secret of the night. This hole is called "Nukva D'tehoma Raba"<sup>3</sup>, and through this hole is the rejection of the wicked into the Klipot, and also it is the entrance of all wicked to "Gehinom"<sup>4</sup>, and everyone that is rejected from a holy place is pushed through this hole. About this hole prayed King David, peace be upon him when he said *"and let not the pit shut her mouth upon me."*<sup>5</sup>. God forbid, when a wicked is pushed through this hole and the opening is shut upon him and he is going down to 'Gehinom' into the Klipot, it would have been better for him not to be born, and he drawn into them and they control him until they satisfy, like a one that was paid to do a work until completed. About this hole it said *"and an alien woman is a narrow pit."*<sup>6</sup>, also it said on him *"A man that is laden with the blood of any person shall hasten his steps unto the pit; none will support him"*<sup>7</sup>, and

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1 Genesis (12:1)

2 Proverbs (27:12)

3 In Aramaic, the hole of the great abyss.

4 Hell.

5 Psalms (69:16)

6 Proverbs (23:27)

7 Proverbs (28:17)

this is the spiritual Gehinom that goes down level by level all the way to the bottom, and the hole closed during the day and opened at nights until midnight. This opening is the spread out of the Chitzonim in the Land of Yisrael at night but not all of them just those that known to govern the night, as it says elsewhere, and so at night the smoke of the Ma'aracha<sup>1</sup>, goes toward north to feed the Chitzonim, in the secret of the verse "*in the morning he devoureth the prey, and at even he divideth the spoil.*"<sup>2</sup>, and on that hole the scripture say "*Out of the north the evil shall break forth*"<sup>3</sup> and in the time of the destruction of the Temple this little hole opened widely, because of our many sins, from all around us, and then the Holy one, bless be He, closed this opening and restore it to the state it was before.

By now we know the secret of "*this is none other than the house of God, and this is the gate of heaven.*"<sup>4</sup> Because the opening of the 'Livnat Hasapir' palace has many levels like onion layers and the middle point is the Holy of Holies, and then comes the surrounding temple courts, chambers and offices, then the surround by Temple mount, then surrounds by Jerusalem, then by the Land of Yisrael, then out side the land, the place of the ministers. And in the land of Yisrael will spread out, and the Shechina extend herself to the four hundred parsas and her holiness dwells in Yisrael with a holy level and holier in Jerusalem, and more that that in the Temple mount and there as we know from our sages, there are ten holy levels in the secret aspect of Yisrael and it said that the Shechina dwell in the lowers but not in the Chitzonim at all.

And now the reader can realize in his mind that since Yisrael knew all this matters clearly and when Nebuchadnezzar came and entered through the north, mentioned earlier, and exile "*the craftsmen and smiths, from Jerusalem, and had*

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1 The Place in the Temple where they burn the incense.

2 Genesis (49:27)

3 Jeremiah(1:14)

4 Genesis (28:17)

*brought them to Babylon.*"<sup>1</sup>. What was in Yisrael's mind when they thought that from the beginning they were on pure land and the Shechina all upon them, and now they are in exile in impure land, in the depth of the Klipot and so many gave up on mercy when thinking that they are drowning in a pit of no escape and the *"the pit shut her mouth upon me."*<sup>2</sup>, and how great was their fear until they almost disconnected from the truth as the Zohar explained, until the prophet needed to tell them "I am in exile with them on the river Chevar... "<sup>3</sup>, and they should not worry or lose hope, God forbid, from mercy and saying where our prayers will go and where we will connect with the reading of Torah, and they were told by the prophet that the skies opened as the scripture say *"by the river Chebar that the heavens were opened, and I saw visions of God."*<sup>4</sup>, and actually the Holy one, bless be He, opened all heavens and told us, know that as I was with you in the land of Yisrael, so I came with you outside the land, and I receive your prayers and your Mitzvoth and good deeds, and I accept on myself to go out with you to exile with the heavens above you, same as those of Yisrael, trust God and be consoled from your mourning.

Truly, the way of the Shechina to go to exile with all her legions and chariots is by a spark only, because the main energy of the Shechina is in the land of Yisrael, indeed through a crack she will break out and spread to four directions where Yisrael went to exile, and if you would say that all is a mix up, God forbid, we will explain that this crack is not for the Chitzonim to enter into Yisrael, but this crack was the confusion of the inner levels and the destruction of the Beit Hamikdash, and it already closed as mentioned in the Zohar.

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1 Jeremiah (24:1)

2 Psalms (69:16)

3 Ezekiel ((3:15) Then I came to them of the captivity at Tel-abib, that dwelt by the river Chebar, and I sat where they sat;

4 Ezekiel (1:1)

This opening that the Shechina broke out is like the way of the opening to the 'Livnat Hasapir' palace to come down to the lower world to the land of Yisrael, so the same the holiness spread in the Klipot and dressed in clothing and went down to Eilam and Babel and all other places, as the scripture say "*For your sake I have sent to Babylon*"<sup>1</sup>. And even one individual person goes by the exile, the Shechina with him as the scripture say "*If any of thine that are dispersed be in the uttermost parts of heaven, from thence will the LORD thy God gather thee, and from thence will He fetch thee*"<sup>2</sup> and specifically say "from there I will gather you..." because the Shechina with you.

Indeed the opening crack like having regions and borders to this opening that are the four hundred parsa of the land of Yisrael and the Shechina enters and extending down through that border against "Livnat Hasapir" palace, diagonally extend herself and dressed in the secret of spiritual palaces and legions that are not owners of the places by themselves but the related to them by aspect that is not every where. The Shechina then dwells in a place that is not that place. The Shechina will spread out through this diagonal extension into the minister of that area and to that border, create a course and a path and spread out there, as the scripture say "*I was among the captives by the river Chebar that the heavens were opened,*" , (above them in exile), "*and I saw visions of God.*"<sup>3</sup>, the Shechina that went down there and that was the way she went down.

And if you would say that this explanation of Yisrael and outside Yisrael in time of exile are equal and no merit of special benefits in Yisrael, God forbid, than outside of Yisrael, already explained by our sages that said that no refuge is like be in the bosom of the mother... .Now we will explain how the Shechina stands there and with it all will be corrected.

The matter is that the Shechina in the land of Yisrael is without a mean to dress with it. Just as explained in the secret of the opening of 'Livnat Hasapir' palace. This Holiness dressed with holiness, one inner to the other, and actually dwells

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1 Isaiah 43:14

2 Deuteronomy 30:4

3 Ezekiel 1:1

in the land of Yisrael. In the Holy of Holies dwells the tenth level without dress and in the courts and chambers also holy levels without dressing and in Yisrael we reside in the pure air. In no way the Shechina will be the same outside the land of Yisrael, and that is why it said "*I am the LORD, that is My name; and My glory will I not give to another,*"<sup>1</sup>, and how the Shechina can spread out for the Klipot to enjoy her, God forbid. The answer is that the sparks of light spread to the place of Yisrael. Indeed the dressing in the Chitzonim is in holiness like it dresses around the borders of the land of Yisrael, and those screens are stormy wind, great cloud and fire flashing up, and the borders are brightness around it and out of the midst like Chashmal<sup>2</sup>, that is why the land of Yisrael is worthy for prophecy and pure air that gather there. And out side Yisrael surround a great cloud and fire flushing and on the outside, stormy wind. The prophet<sup>3</sup>, that was in the land of Yisrael did not need to pass through those Klipot but immediately saw the "brightness and the Chashmal", as it said in Yeshaya the prophet "*In the year that king Uzziah died I saw the Lord...*"<sup>4</sup>, saw the middle point "...*sitting upon a throne high and lifted up...*", indeed outside the land of Yisrael there are those screens and dividers between Yisrael and their father in heavens that Ezekiel, the prophet mentioned, "and I saw stormy wind...", that mean that the Shechina dressed in the Brightness, like the onyx, essence of Chashmal, surrounding with a Klipa, which is the Klipat Nogah, and above her flushing fire, and above her great cloud, and above her stormy wind.

And who that die in the land of Yisrael find rest in 'the bosom of his mother' inside 'Noga'. If the soul is bad, God forbid, it will be rejected from there, and if the soul is good, she will be accepted at her root place in the Shechina, but the soul of the wicked need to be shaken out of there, and indeed outside the land of Yisrael is the opposite because the soul of the wicked preserved by

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1 Isaiah 42:8

2 Simple translation is Electricity. The meaning of Chashmal is beyond electricity, so we use

Chashmal

3 Ezekiel

4 Isaiah 6:1

themselves, and if it is a soul of righteous person an opening is opened for them and the three Klipot of darkness, cloud and fog enters the Shechina, and this issue of the three Klipot the surrounds the Shechina is not mentioned in any prophecy of the prophet, except the prophecy of Elijah the prophet, as mentioned in Chorev, the scripture says *"and after the earthquake a fire..."*<sup>1</sup>, Three Klipot followed by silent voice, that is the brain, and so Ezekiel, the prophet, mentioned them for he was outside the land of Yisrael. The other prophets that were in Yisrael were seeing and hearing the voice from the Shechina, and that explains what we say that the Shechina dressed in the minister that the people of Yisrael sits in his land, and it also explained elsewhere.

While the Shechina dresses there in the ministers of the Chitzonim's Klipot to provide energy from within them, as the scriptures say *"they made me keeper of the vineyards; but mine own vineyard have I not kept."*<sup>2</sup>, the vineyards are the ministers; my own vineyard is the land of Yisrael. And a holy nation I did not keep, because there is not unification at all, since the Shechina is separated from the incomplete Sefirot, that the light of Ein-sof does not revealed in them with additional light more that what is enough to sustain their existence, because the light of Keter gives energy only when Chochma and Bina that are his throne in unification and they are not unified only with the unification of Tiferet and Malchut. The Shechina bothered by her wellness and unification and do not carry that light of her own unification. By our prayers, Mitzvoth and good deeds, we draw little supporting light to the Shechina, as it says in Zohar B'chukotai. And this issue related also to the people that dwell in the land of Yisrael which considered to be 'in the bosoms of the mother' and the correct order to the levels. Even though the Klipot did not have control in the land of Yisrael, only until the payment of the destruction and after that they moved away. The other nations that occupy the land of Yisrael from the day of destruction and on can not push away the Shechina from there due to the destruction because she is

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1 Kings 1(19:12)

2 Song of Songs 1:6

always stand in the western wall<sup>1</sup>. The negative actions of the other nations does not hurt the Shechina and we are standing as says in Zohar Eicha 'in the bosoms of the mother and she is crying with us and kiss the dust of her dwelling'. Read there, and this is what I wanted to explain.

**River 26: To explain the exile of the Shechina and the right.**

The Shechina uses the Chitzonim and the ministers that Yisrael in exile under their control, to provide the system of influence for them. She will enter the minister's area and set her throne there, as the scripture say "*And I will set My throne in Elam*"<sup>2</sup>, and give the energy to that minister and the minister in turn distribute that to his land and sustain all that under his government and control. This is exile of the Shechina because the Shechina spreads itself also there as mentioned above. Now The Right hand of the Holy one, Bless be He, which is the energy of Chessed, in exile because the essence of the ruling system is with The Right, and since the Shechina is in exile it forces The Right to be with her. This is some remedy for the Shechina to weaken the power of the Chitzonim from too much control.

The way of The Right is to remove and root out the Chitzonim from existence, and now the Right can not do that because they control from the aspect of the judgment that exists in exile, but The Right can weaken them to some degree but no ability to completely root them out. Since The Right must be with and support the Shechina, it is called exile of The Right. Additional reference to that is the swearing of the redemption as the scripture says "*The LORD hath sworn by His right hand*"<sup>3</sup> and as long as there is no redemption, the matter of the exile involve with the secret of The Right, because the upper life reach The Right

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1 The western wall of the Holy Temple.

2 Jeremiah 49:38

3 Jeremiah 62:8 □□

while in exile until the secret of the redemption will be drawn down as mentioned in the Tikunim<sup>1</sup>

**River 27 the subject of the angels and the souls in this world and in the world to come.**

The spiritual form can not stand and exists when it comes out of its cause until it hold in something more dense than itself, and this is the power of the angels in existence, because they evolve from cause to effect one stage after the other until they hold to their cause, like a chain, one by one from their origin to the last step of existence and they are linked to each other until they reach the purpose of their being to be locked with their cause.

The cause clings to the effect to its purpose and because of that the angels do not loose their form through the evolvment process and their chain holds each other. Truly, the new angels that do not have evolvment but come out and without holding to something, and so they return and get swallowed back into their source.

The soul has similarities to both sides, how can she get hold in a body in a way that it is not a real evolvment, because the body is not from the same existence of the Soul but a dress to her, so at the end the soul undressed from the body returned immediately to her upper source and this is the secret of the soul that goes up and stays in her upper level cause, and when she comes out to the world then it is a renewed existence, like the angels that renewed everyday so the soul renewed everyday as it says on man and mentioned in Zohar Beresheet. This explains why the soul when leaving the body every night go up naked to be in front of her creator and when the final parting from the body at the time of death she need to dress in clothing according to her level and place above. The soul can not stand naked. In the lower world she dresses with the clothing of NEFESH<sup>2</sup> and in the lower Garden of Eden in the clothing of

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1 Tikunei HaZohar.

2 Nefesh, Lower level of the soul. The other levels are RUACH, NESHAMA, CHAYA, YECHIDA.

RUACH, and in the higher Garden of Eden will dress with special clothing that is more appropriate and connect to her essence.

When the soul in the body, the body is her clothing, and this clothing she will remove every night, stays naked and returned to her source and get swallowed in her root for a higher purpose. Indeed when departing from the world, if she was undressed, she will return to her source, and when there, she won't come out again because there is no renewals process and because the body, which is her holding place expect her return, so when she enters her source she does not loose her existence but stays there for a higher purpose on the supernal unification as it says in the Zohar. After departure from this world she stays up forever, because there is no reason to return when she does not have dress in this world. Because of that she required to dress with dress of Mitzvoth so she can hold to that clothing and will not stay in her root and to have existence in the form of that body that she was in it in this world. This is what I wanted to explain.

**River 28 to explain the clothing of the angels when they ascend to this world and how there felt in the eye.**

It said in the subject of demons that group of the researchers totally denies their existence and there are in error. There is another group that believes in the existence of demons and says that they are from the elements of fire and air and the Ramban<sup>1</sup>, in blessed memory, described this in length in the portion of Acharei Mot<sup>2</sup>. As like demons that will show themselves occasionally to specific people same as the angles that their essence is the spiritual NEFESH when they come through the element of fire and air down to the lower world, they will dress in a body that built from two elements, the element of fire and the element of air. This fine clothing can be seen to the pure eye when they wish. When they leave this world, the elements then separate from them and return to their roots. The level of the spiritual NEFESH will elevate to her place, and the spiritual fire that inside the physical clothing is burning fire will reduce inside that clothing of

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<sup>1</sup>רמב"ן 1

<sup>2</sup> Portion begin in Leviticus 17:1

the four elements and can not burn it because of that curtain which is the two elements in it.

And when the angel depart from the body and the clothing, it does not say that the angels died and passed away like it can justly be said about men. There is no relationship between the angles to that clothing and no clinging to it, only as a relationship of a person to his dress and even less than that because the angels will take off the clothing without sadness or pain, in fact get into physical clothing is great pain for the angel.

So according to that we can say that the body won't be able to feel with physical hand. And the same I heard from our teachers. Even if they make a physical action that can be seen to the eye that can see it, it will be without physical touch of the two and it will look to the physical eye like the body made the action and it can not be observe. In this matter we have several stories in the Talmud that points to the action of angels in the physical. Like Rabbi Chanina Ben Dosa stories and similar. This is not the case with demons that they actually in the physical form but their move are light and swift. Their physical form comes from another physical form by the power of birth and that is why they die like humans because when their essence depart from their body the two elements of their body left like human body left with the four elements. Angels are connects to physical for temporary purpose and the body that they dressed with, for their use just make effect that can be seen only by the special eye. I found that correct by way of investigation.

Truly to the way of the Zohar and the inner paths it is proper to see another way of this matter. This is from the study of the word of our sages in Portion of Balak<sup>1</sup>. All the souls when they enter the Garden of Eden will dress in the air of Garden of Eden, which is in the same image as they were in this world but purified. I wish to get into the knowledge and understanding of this subject and then continue with our issue. It is said that every fine spiritual thing will not be find except in its roots and place where is does not need clothing at all, but all that is outside their place no doubt that they will need clothing and casing for the spiritual thing to dress with.

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<sup>1</sup> Portion begin in Numbers 22:2

The soul that was carved out from a higher holy source does not have clothing when in her place. The soul does not feel shame because there is not separation of kind or gender. On the contrary, clothing in that place called naked. When the soul is just going outside her natural place to the physical it calls nudeness and require clothing, and this is the secret of the verse "*and they knew that they were naked*"<sup>1</sup>, before that they were like the air of the Garden of Eden and they did not require clothing. After<sup>2</sup> they thickened and transform to physical they separated themselves from their original place and knew that they were naked. Also when Moshe came inside the cloud "*And Moses entered into the midst of the cloud*"<sup>3</sup>. There is no doubt that the clothing is needed to be like a place to be dressed with. If the physical goes up to the spiritual, then it will dress with some spiritual form, if the spiritual come down to the physical then it will form in some physical form, and that is why the NEFESH<sup>4</sup> when dressed in this physical world, and later when leaving this world and goes to the spiritual place, the soul dressed with the air of that world to have clothing, because her nature is finer than the Garden of Eden and the clothing will be relative and related to the air in that world.

I can say that it will be like root to the four elements, from the aspect of Chessed, the element of water, from the Gevurah, the element of fire, from the Tiferet, the element of air and from the Malchut, the element of earth, and those spiritual elements will form and sustain and merge and dress the tzaddikim, and some level of is revealed in the Zohar, and the air that will have the clothing of the souls, meaning the air of the supernal spiritual Garden of Eden is fine in the

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1 Genesis 3:7

2 after the sin

3 Exodus 24:18 □□

4 the lower level of the soul.

light of Malchut and this "*Esther put on her royal apparel*"<sup>1</sup>, which is actual Malchut, and so explained in the Zohar.

When the angels come down to this lower world for whatever cause they must dress so they will not be naked. They need clothing and casing that is like the world they are in, which is the physical world. Their clothing will be from four fine elements that are the force that set up the four elements. This force becomes enslaved for them to be a dress and chariot for them to appear the moment they need to fulfill their mission. Since this is not a real physical form they can not be seen even when they connect to their clothing, only to the one that in his desire to send them. So it is with the sense of hearing that a sound can be heard by one and not by the others in the same place, because the force that set up the four elements will take the sound and deliver it to the ear that created that channel. This is the cause for the sounds that created from the vapor cause by the reading of Torah and prayers that elevates from one aspect to another from one form of existence to another. The sound will not be understood or seen and can not be heard only by the appointed angels on that matter. This is what I wanted to explain.

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<sup>1</sup> Esther (5:1)

## **Second Spring: Fountain of the reader**

River 1: The secret of faith

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Dear Friends,

I hope one day to complete and improve this translation. I pray to have the merit to complete this job.

With love to all,

Zion Nefesh

Visit <http://DailyZohar.com>