



הַזֹּהַר הַקָּדוֹשׁ

זֹהַר מַטּוֹת

The Holy Zohar

# Zohar Matot

With English commentary by Zion Nefesh

Based on Zohar Hasulam, and the teachings of Rabbi Yehuda Halevi Ashlag

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\*\* This is the first and an unedited edition. Please forgive any mistakes and share your comments by email to [zion@dailyzohar.com](mailto:zion@dailyzohar.com)

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1. (במדבר לא) וְכָל הַטֵּף בְּנִשְׁיָם אֲשֶׁר לֹא יָדָעוּ מִשְׁכָּב זָכָר. תִּמְנָן תִּנְיָנָן, אָמַר רַבִּי יְהוּדָה, אֵינְךָ הָעוֹלָם מִתְנַהֵג אֶלָּא בְּשָׁנֵי גִּוְנִים שְׂבָאוּ מִצַּד אִשָּׁה שְׁנִמְצָאָה חֲכָמַת לֵב. זֶהוּ שְׂכָתוּב (שְׁמוֹת לֵה) וְכָל אִשָּׁה חֲכָמַת לֵב בִּידֵיהָ טוֹו וְיִבִּיאוּ מִטּוֹה אֶת הַתְּכֵלֶת וְאֶת הָאֲרָגְמָן. וּמָה הִבִּיאוּ? אֶת הַתְּכֵלֶת וְאֶת הָאֲרָגְמָן, גִּוְנִים שְׂכָלוּלִים בְּתוֹךְ גִּוְנִים.

1. (במדבר לא) וְכָל הַטֵּף בְּנִשְׁיָם אֲשֶׁר לֹא יָדָעוּ מִשְׁכָּב זָכָר. תִּמְנָן תִּנְיָנָן, אָמַר רַבִּי יְהוּדָה, אֵינְךָ הָעוֹלָם מִתְנַהֵג אֶלָּא בְּתַרֵּי גִּוְנִין, דְּאֵתוּ מִסְטָר אֲתֵתָא דְאִשְׁתְּכֹזֹזת זֹכְיִמַת לְבָא. הִדָּא הוּא דְכָתִיב, (שְׁמוֹת לֵה) וְכָל אִשָּׁה זֹכְיִמַת לֵב בִּידֵיהָ טוֹו וְיִבִּיאוּ מִטּוֹה אֶת הַתְּכֵלֶת וְאֶת הָאֲרָגְמָן. וּמָאֵי מִתְיָיִן. אֶת הַתְּכֵלֶת וְאֶת הָאֲרָגְמָן, גִּוְנִין דְּכָלִּיכָן בְּגֹו גִּוְנֵי.

פכל-היצא מפיו, יעשה

" He shall do according to all that proceeded out of his mouth "

The Zohar defines humans as " מדבר ", one who speaks. This puts humans above all nature and closer to God.

The parashah starts with the laws of vows. If a man makes a vow or swears an oath, he shall not break his word and must act according to the words that came out of his mouth.

A man has the power to annul his daughter's or wife's vows but not his vows.

The reason for that is that a female is a vessel and a man is a channel for the Light. They are connected to his Light and if he hears his daughter or wife make a vow, it makes him part of the process. He can then deny channeling the Light from coming to the vessel.

When the words come out of the mouth, the Light is formed to supply the energy to it. It is automatic. The man must follow his words because the Light comes in unconditionally. If he doesn't follow his words, then that energy is taken by the other side and used for negativity.

A young female that still lives with her father is connected to his Light. A husband and wife get connected through marriage and the process of the seven blessings, "Kidushin" that forms a unit of male and female. The male controls the Light flow into the unit and therefore he can annul her vows.

A woman is at the Malchut level and her words can manifest without much work. Her desire (vessel) makes things happen. (It is easy to understand now the saying "behind a successful man, there is a successful or powerful wife").

In a true marriage, the husband feels the power of his wife's desires strongly; she can make or break the relationship.

The power of the vessel is like a magnet. Like a metal drawn to a magnet, the light is drawn to a vessel. The bigger the vessel, the bigger the Light drawn into it.

When a woman's vows are annulled, "ויקוק יקלח-לה" The Light forgives her. The English translation hides the real spiritual process. The numerical value for the root word "קלח" is 98 and it is the same for the word "צח", which means clean and pure. Because the man annulled her vow, she is not responsible for its fulfillment and the Light cleanses her.

If a man annuls the vow of his daughter or wife he takes the responsibility. (Numbers 30:16) "ואם-הפר יפר אתם, אחרי שמעו-ונשא, את-עונה" But if he shall make them null and void after that he has heard them, then he shall bear her iniquity "

In the YHVH name of God, female energy is represented by the letters ה' (H), the first "ה" (H) (Upper) is for the level of Binah, which is pure light with the desire to share. The last letter H is for Malchut, representing the lack of light and desire to receive.

The male energy is the first letter "י" (Y) for the levels of Keter and Chokmah and it is unreachable by us because no desire can be found there for us to connect.

The letter "ו" (V) represents Zeir Anpin and man to channel the light from Binah to Malchut.

Here is how the Light flows to this world according to the name of God (in a very simple way).

י Yod = Keter and Chokmah (Pure Light)

ה He = Binah (Female, pure desire to share, giving life)

ו Vav = Zeir Anpin (Male, channels the light)

ה He = Malchut (Female, Desire = Vessel=Manifestation, The Light in Malchut take the shape of the vessel)

We are all responsible for everything that comes out of our mouths. When we speak we have the power to create. It is done by connecting the Light and the desire (the vessel).

Watch your words!

2. הָרָא הוּא דְכָתִיב, (משלי לא) דְרָשָׁה צְמֹר  
 וּפְשָׁתִים וְתַעַשׂ בְּזוּפָן כִּפְיָהּ. וְכָתִיב בְּיָדֶיהָ טָווּ,  
 מֵאֵי טָווּ. אָמַר רַבִּי יְהוֹדָה, טָווּ בְּדִינָא, טָווּ  
 בְּרִיבּוּבֵי. אָמַר רַבִּי יִצְחָק, אֲמַאי אֲתַקְרִיא אִשָּׁה.  
 אָמַר לִיָּהּ דְּכָלִּילָא בְּדִינָא, וְכָלִּילָא בְּרִיבּוּבֵי.  
 2. זֶהוּ שְׁכַתּוּב (משלי לא) דְרָשָׁה צְמֹר  
 וּפְשָׁתִים וְתַעַשׂ בְּחֻפָּץ כִּפְיָהּ. וְכָתוּב בְּיָדֶיהָ  
 טָווּ, מֵה זֶה טָווּ? אָמַר רַבִּי יְהוֹדָה, טָווּ  
 בְּדִין, טָווּ בְּרַחֲמִים. אָמַר רַבִּי יִצְחָק, לְמָה  
 נִקְרָאָה אִשָּׁה? אָמַר לוֹ, שְׁכַלּוּלָה בְּדִין,  
 וְכַלּוּלָה בְּרַחֲמִים.

Proverb 31:13

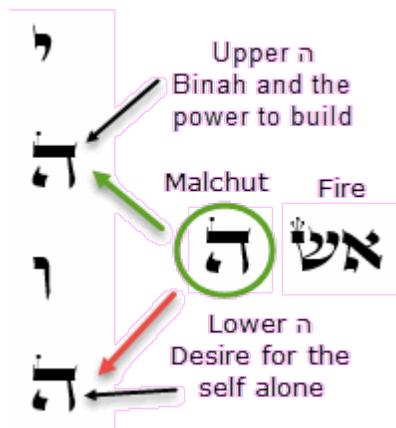
”דְרָשָׁה, צְמֹר וּפְשָׁתִים; וְתַעַשׂ, בְּחֻפָּץ כִּפְיָהּ.”

“She looks for wool and flax And works with her hands in delight.”

The Zohar quotes a verse from the last chapter of Proverbs. The last 22 verses in this chapter follow the sequence of the Hebrew Alef-Bet. The sages made it part of our Shabbat connection and we sing it on Friday nights before the Kidush of the first meal. It is known as the song “Woman of Valor”. The 22 verses reveal the qualities and attributes of Malchut and the Shechina. On Friday night we connect Malchut to Binah, which is the aspect of Light (Binah) and Vessel (Malchut).

Wool is the aspect of Right, Chessed and mercy. It comes from a pure animal. Flax threads is the aspect of the left column and it comes from vegetation. A ‘Woman of Valor’ takes wool, Right column, and Flax, Left Column and brings them together to sweeten judgments in Malchut.

Woman, אשה, in Hebrew has the letters of אש that mean ‘fire’ and ה for Binah and mercy. The fire has the power of transformation and women have the ability to do so on the level of Malchut.



Women have the power to transform everything on the material level but we must remember that a woman can build when her vessel ה connects to Binah and women can burn and destroy if her vessel ה desire is locked on the level of Malchut and the material world.

Zohar's study and sharing elevate women (and men) to the level of the creative force that is Binah.

3. תא זוזי, דאמר רבי אלעזר, כל אתתא בדינא אתקרנא, עד דאטעמא טעמא דרוזבי. דתניא, מסטרא דבר נשי, אתי זוורא. ומסטרא דאתתא, אתי סומקא. טעמא (ס"א אתתא) דאתתא בוזוורא, וזוורא עדיף.

3. בא וראה, שאמר רבי אלעזר, כל אשה נקראת בדין עד שטועמת טעם הרחמים. שלמדנו, מצד האיש בא הלבן, ומצד האשה בא האדום. טעם אשה מלבן, ולבן עדיף.

A woman's root is from the Left column, that is judgment. A man's root is from the right column, that is mercy. During the unification, the man contributes to the 'white' and the woman contributes the red. The white in the child is the skeleton and the red is the flesh and blood.

The white is very important for the woman because it sweetens the judgment that is the foundation of her vessel.

The woman goes through monthly cycles and releases the judgments, 'red' with pain. When she receives into her vessel the 'white' of the man, she receives from the right column and it creates balance in her. If the white turns to a process of procreation, the aspect of judgment disappears from her vessel and she produces white.

It's beneficial for men and women to have proper and pure unification in order to bring balance and blessings into their lives.

The Zohar talks about man and woman but we should study it as Light and vessel. Every desire we have is a vessel and it comes with the aspect of judgment. We need to draw pure Light into it in order to have fulfillment from the Light and not from the judgment of the other side.

4. ותא זוזי אמאי אסירן נשי שאר עבדי עובדי כוכבים ומזלות, דינעי משכבי דכורא. משום דתנינן, אית ימינא, ואית שמאלא. ישראל, ושאר עבדי עובדי כוכבים ומזלות. ונן ערין, וגיהנם.

4. ובא וראה, למה נשות שאר עמים עובדי כוכבים ומזלות שידעו משכב זכר אסורות? משום ששנינו, יש ימין ויש שמאל, ישראל ושאר העמים עובדי

עֲלָמָא דָּא, וְעֲלָמָא דְאַתִּי. יִשְׂרָאֵל לְקַבְּלֵי  
 דְרוּזְמוּי, וְשָׂאָר עַמּוּיָן עוֹבְדֵי כּוֹכְבִים וּבְמוֹלוֹת  
 לְקַבְּלֵי דְרִינָא. וְתַנּוּן, אֲתַתָּא דְאַטְעָמָא טַעְמָא  
 דְרוּזְמוּי, רוּזְמוּי נִצְוָא. אֲתַתָּא דְטַעְמָא טַעְמָא  
 דְרִינָא, דִּינָא בְּרִינָא אֲתַדְבָּקָת, וְעַלְיָהּ  
 אֲתַקְרִי (ישעיה נו) וְהַכְּלָבִים עָזִי נָפֶשׁ לֹא יִדְעוּ  
 שְׂבַעָה.  
 כּוֹכְבִים וּמְזֻלוֹת, וְגַן עֵדֶן וְגִיּוֹהַנִּם, עוֹלָם  
 הַזֶּה וְעוֹלָם הַבָּא. יִשְׂרָאֵל כְּנֶגֶד הַרְחָמִים,  
 וְשָׂאָר הָעַמִּים עוֹבְדֵי כּוֹכְבִים וּמְזֻלוֹת כְּנֶגֶד  
 הַדִּין. וְשְׂנִינּוּ, אִשָּׁה שְׂטַעְמָה טַעַם הַרְחָמִים  
 – הַרְחָמִים מְנַצְחִים. וְאִשָּׁה שְׂטַעְמָה טַעַם  
 הַדִּין – דִּין בְּדִין נִדְבָקָה, וְעַלִּיהֶם  
 קָרְאוּ, (ישעיה נו) וְהַכְּלָבִים עָזִי נָפֶשׁ לֹא  
 יִדְעוּ שְׂבַעָה.

In the Torah portion of Mattot and following God’s command, Moses sends representatives from all the tribes to avenge the negativity that the Midianites brought on the Israelites.

They were victorious, burned their cities, killed all their kings, all males including Balaam. When they came back with the loot and all the women and children Moses was very upset because they kept all the women alive. Moses reminded them that the women caused the death plague in the camp of Israel.

He ordered them to kill all the women and all the males but they could keep for themselves only the women that have never had sex with another man.

The Zohar explains that there are two sides to everything, right and left, Garden of Eden and Hell, this world and the world to come, Israel and the other nations.

In paragraph 4 the Zohar asks why the women of the negative side are forbidden for sex and explain that a woman is the aspect of judgment as we studied in previous DZ.

If she connects to mercy, meaning men from the Right side, then the right and mercy overcome the judgment in her vessel. If she had sex with a man of the other side, then they are both left and cling to each other. The vessel becomes controlled by strong judgment and mercy (right) cannot win over such a vessel.

Lesson: When we come to remove the negative side we need to destroy its channels (males). If a vessel comes in contact with negativity then it is contaminated and we cannot use it.

We should be careful with our connections to energy sources. If it’s not from the right side then it will contaminate our vessel and we’ll have to work for a long time to cleanse it.

Just imagine a cup with pure water stained with a drop of black paint. How much pure water would you have to add to the cup in order to bring the water in the cup back to a pure state?

5. וְעַל דָּא תַנּוּן, הַנְּבַעֲלַת לְעוֹבְדֵי כּוֹכְבִים  
 וּבְמוֹלוֹת קְשׁוּרָה בּוֹ כְּכֹל. מַה כָּלָבָא תַקִּיפָא  
 בְּרוּזְמוּיָהּ וְזַצִּיפָא. אוּף הָכָא דִּינָא בְּרִינָא, וְזַצִּיפָא  
 בְּכָלָא. הַנְּבַעֲלַת לְיִשְׂרָאֵל, תַנּוּן, כְּתִיב (דברים  
 ד) וְאַתֶּם הַדְּבָקִים בַּה' אֱלֹהֵיכֶם חַיִּים בְּלַכֶּם הַיּוֹם. מַה  
 הַטַּעַם? מִשּׁוּם שְׂנַשְׂמַת יִשְׂרָאֵל בְּאֵה  
 מְרוּחַ אֱלֹהִים חַיִּים, שְׂפָתוֹב (ישעיה נז) כִּי  
 רוּחַ מִלְּפָנַי יַעֲטוּף. מִשְׁמַע שְׂפָתוֹב מִלְּפָנַי.  
 וְעַל דָּא תַנּוּן, הַנְּבַעֲלַת לְעוֹבְדֵי כּוֹכְבִים  
 וּבְמוֹלוֹת קְשׁוּרָה בּוֹ כְּכֹל. מַה כָּלָבָא תַקִּיפָא  
 בְּרוּזְמוּיָהּ וְזַצִּיפָא. אוּף הָכָא דִּינָא בְּרִינָא, וְזַצִּיפָא  
 בְּכָלָא. הַנְּבַעֲלַת לְיִשְׂרָאֵל, תַנּוּן, כְּתִיב (דברים  
 ד) וְאַתֶּם הַדְּבָקִים בַּה' אֱלֹהֵיכֶם חַיִּים בְּלַכֶּם  
 הַיּוֹם. מִשּׁוּם שְׂנַשְׂמַת יִשְׂרָאֵל, מִשּׁוּם  
 דְנִשְׂמַתָּא דְיִשְׂרָאֵל, מִשּׁוּם שְׂנַשְׂמַת יִשְׂרָאֵל  
 בְּאֵה מְרוּחַ אֱלֹהִים חַיִּים. דְכְּתִיב (ישעיה נז) כִּי  
 רוּחַ מִלְּפָנַי יַעֲטוּף. מִשְׁמַע שְׂפָתוֹב מִלְּפָנַי.

וּמְשׁוּם זֶה, אִשָּׁה שְׁהִיא בְּתוּלָה, וְלֹא נִדְבְּקָה בְּדִין הַקֶּשֶׁה שֶׁל שָׂרַי הָעַמִּים, וְנִדְבְּקָת בְּיִשְׂרָאֵל – הַרְחָמִים מִנְצָחִים, וְנִכְשְׁרָת.

(ג) כִּי רוּזוּ מִלְּפָנַי יַעֲטֹף, מִשְׁמַע דְּכִתִּיב מִלְּפָנַי. וּבְגִין כֵּן, אֲתַתָּא דְּהִיא בְּתוּלָתָא, וְלֹא אֲתַדְּבַקַת בְּדִינָא קְשִׁיָּא דְּשָׂרַי עִמּוּן, וְאֲתַדְּבַקַת בְּיִשְׂרָאֵל, רוּזוּמֵי נְצוּזָא וְאֲתַכְשְׁרָת.

The souls of Israelites come from the pure side, which is YHVH. Israelite men and women cannot connect with souls of the other side because as we explained in previous DZ study, the judgment will overcome mercy.

To understand the soul of the Israelites we'll go back to Abraham. He had the covenant with God and his soul was changed when God added the letter ה H to his name. From Abram he became Abraham. His wife, Sarah, was barren and God changed her soul too by changing her name from Sarai שרי to Sara שרה. They had a child, Isaac. Because Sarai couldn't have children she wanted Abram to have a child from her maid. The child's name was Ishmael and he was born to Abram before God changed his name and soul. The soul of Ishmael was mostly impure. He had only some merit from his father.

Isaac married Rivka, whose uncle was the evil Laban from Aram. Rivka was pure because she came to Isaac as a child and he waited for her to grow up before praying for her to be able to have children. They brought twin boys, Esau was to the left, and Jacob came out holding his ankle.

Jacob came out with a pure and complete soul. He made the major Tikkun of Adam by working 14 years to earn his connection to two wives, Lea and Rachel, Binah and Malchut. Jacob also fought and won over the angel of the other side to earn the name Israel. He was the third pure one in the line from Abraham and merited to be 'fruitful'. He brought 12 children that are called the children of Israel. They carried the souls of all Israelites that will reincarnate until the final Tikkun and Final Redemption.

God took our patriarchs and matriarchs through a process of cleansing and refinement until Jacob so the Israelites can have the special soul that they have.

True and pure Israelite soul is capable of doing good and sharing without self-serving agenda. If you connect to the Zohar with appreciation and love the Light, your soul is pure. If you feel that you expect something in return, a reward, a payment from God for following the Torah, then you better work hard to remove this negativity. The only reward an Israelite soul wants is to go back to the state of Adam in the Garden of Eden and experience immortality. That will happen only after Mashiach comes and start the process of the Final Redemption by cleansing the world from all negativity. After that, we will experience the resurrection and immortality.

6. וְתָא זִוּזֵי, כְּתִיב (תהלים פט) אֲמַרְתִּי עוֹלָם זֹסֵד יִבְנֶה. מֵאֵי זֹסֵד. הוּא זֹד מִכְּתָרֵי עַלְמֵי דְּמִלְכָּא, דְּנִשְׁמַתָּא דְּיִשְׂרָאֵל קָרָא לָהּ קוּדְשָׁא בְּרִיךְ הוּא זֹסֵד. עַל תְּנַאי דִּיתְבַּגִּי, וְלֹא יִשְׁתַּיְצֵי זֹסֵד מִעַלְמָא. מִשְׁמַע דְּכִתִּיב יִבְנֶה. בְּגִין כֵּן תְּנִינָן, מֵאַן דְּשַׁיְצֵי זֹסֵד מִעַלְמָא, אֲשֶׁתַּיְצֵי הוּא לְעַלְמָא דְּאֲתֵי. וְעַל דָּא כְּתִיב, (דברים כה) לֹא תִהְיֶה אִשֶּׁת

6. בֵּא וְרָאָה, כְּתוּב (תהלים פט) אֲמַרְתִּי עוֹלָם חֶסֶד יִבְנֶה. מֵה זֶה חֶסֶד? הוּא אֶחָד מִכְּתָרִים עֲלִיוֹנִים שֶׁל הַמֶּלֶךְ, שְׁנִשְׁמַת יִשְׂרָאֵל קָרָא לָהּ הַקְּדוּשׁ בְּרוּךְ הוּא חֶסֶד, עַל תְּנַאי שִׁיבְנָה, וְלֹא יִשְׁמַד חֶסֶד מִהָעוֹלָם, מִשְׁמַע שְׁכַתוּב יִבְנֶה. וּמְשׁוּם כֵּן שְׁנִינּוּ, מִי שְׁמִשְׁמִיד חֶסֶד מִהָעוֹלָם, יִשְׁמַד הוּא לְעוֹלָם הַבָּא. וְעַל זֶה כְּתוּב, (דברים כה) לֹא תִהְיֶה אִשֶּׁת הַמֵּת הַחוּצָה, בְּשִׁבִיל

הַבִּיטָה הַזּוֹרֵצָה, בְּגִין לְמַעַבְדַּר זֶסֶד עִם מִיָּתֵא. לְעֲשׂוֹת חֶסֶד עִם הַמֵּת. וְיַעֲשֶׂה הַבְּנִין, וְאֵתְעִבִּיר בְּנֵינָא, הַכְּתִיב, (תהלים פט) עוֹלָם זֶסֶד שְׁפָתוֹב עוֹלָם חֶסֶד יִבְנֶה.

Psalms 89:3

”כִּי-אָמַרְתִּי--עוֹלָם, חֶסֶד יִבְנֶה; שָׁמַיִם, תִּכַּן אֲמוֹנֶתְךָ בָּהֶם”

“For I have said: 'World is mercy (Chessed) will be built; in the very heavens Thou you establish your faithfulness.”

God calls the souls of the Israelites, Chessed. The world was created with Chessed and for the existence and correction of the souls of the children of Israel (Jacob).

Chessed is the seventh Sefira when we count from below and it is the one that ‘touches’ the Sefirah of Binah that delivers the life force to the world.

10	Keter
9	Chokmah
8	Binah
7	Chessed
6	Gevura
5	Tiferet
4	Netzach
3	Hod
2	Yessod
1	Malchut

בְּרוּךְ יי' לְעוֹלָם אָמֵן וְאָמֵן יִמְלֹךְ יי' לְעוֹלָם אָמֵן וְאָמֵן.

