The Holy Zohar

Zohar Toldot

With English commentary by Zion Nefesh
Based on Zohar Hasulam, and the teachings of Rabbi Yehuda Halevi Ashlag

DailyZohar 2020 edition

** This is the first and an unedited edition. Please forgive any mistakes and share your comments by email to zion@dailyzohar.com

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The Zohar reveals that when the Holy One Bless be He wished to create the world, he was looking into the Torah and follow it in the process of Creation. The Torah was a tool in the hands of God as a master workman to create the world.

Before God started the work, the Torah asked him: if a man is created and immediately makes a sin then why doing the work for nothing, since your judgment is so powerful. God answered that he created the force of repentance, ‘Teshuvah’, before creation and if he sins then he can repent and I will erase the sin.

When God created the world and man he told the world: you and the entire nature are founded on the Torah and I created man to deal with the Torah and if he doesn’t then I will bring you back to chaos.

Proverb 8:30

“then I was beside him, like a master workman, and I was daily his delight, rejoicing before him always,”

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The Torah tells us that every person that studies the Torah sustains the world. Every cell in the body has a connection to a different part of creation. “The human body, consisting of about 75 to 100 trillion cells, carries about ten times as many micro-organisms in the intestines. The metabolic activities performed by these bacteria resemble those of an organ, leading some to liken gut bacteria to a “forgotten” organ.”

The Zohar explains that as all the body parts are connected together to become one body so it will be in the final correction. The people will feel, as they are parts of one whole world. King David saw this plan and said: Psalms 104:24 “וְיָדַע לוֹן, וּבְגִין כָּךְ כְּתִיב, מִי יְמַלֵּל גְּבוּרוֹת יְיָ יַשָּׁמִיעַ הַכְּלָלִיתוֹ.”

("O YHVH, how manifold are your works! In wisdom (Chokmah) have you made them all; the earth is full of your creatures.”

To understand that we need to go back to the previous Zohar paragraphs that taught us that God created the world using the Torah.”
When we come to build a house we need an architect, a building plan and building blocks/elements. We can look at this from another point of view. If we see a building we know that it was made from building materials, there was a plan and someone who executed the plan. The Hebrew letters existed before the actual process of Creation.

The first thing God created before the physical world was the Hebrew letters Genesis 1:1

“ם toפכדנ , הר מילו , מ לואם , קזפ toפכדנ “

“In the beginning God created the heavens and the earth.”

בראשית – in the beginning
ברא – created
אלים – God (ALHYM)
אלהים – Alef to Tav (Hebrew Alef-Bet)
 mtx – The heavens (the spiritual system)
את – and – the Alef to Tav of the lower level
הארץ – the Earth (the lower and physical world)

The Book of Formation calls the Hebrew letters, ‘stones’ and the words, ‘arks’, ‘chests’, which are vessels with the ability to hold Light.

The entire Torah is the plan/ drawing of the architect, who is God. Every letter connects to the root souls of many, giving them life and sustenance. Every Israelite connects with his body to all parts of creation. When we study the Torah we draw life energy to sustain our soul that holds the physical body. Like a lit candle, it radiates a light that affects all the souls that connect to his soul.

That is why the sages taught us that all Israelites are responsible for each other. Our souls are connected to each other beyond our capabilities of understanding.

The letters of the Torah are the vessel and visible in the physical level on the written parchment of the Torah scroll. Rabbi Avraham Azulai teaches us that the letters are channels of Light of Binah. The Nikkud, ‘vowels’, draw Light from Chokmah and the cantillation, which are the special tones used during the reading of the Torah, reveal Light from Keter. Therefore, the Torah reveals the Light of the upper three Sefirot.

The precepts of the Torah draw great Light to the world. The sages tell us that those who study the precepts of the Torah every day bring peace to the world. Rabbi Akiva, who was the teacher of Rabbi Shimon, said that he can teach ‘mountains’ of studies on every letter in the Torah.

When we study the Torah through the Zohar we reveal great Light in the world. As the Zohar reveals in paragraph 2 (DZ 1668), the man was created for this purpose.

I will close with words from Rabbi Avraham Azulai whose Hillula is today.

From Chessed L’avraham 2-8
Those who study the Torah, and especially in its secrets that are above all, adhere to the Tree of Life that is Tiferet, Central Column. The Shechinah sees his connection and ‘jumps’ on him so she can also connect to the Tree of Life. Those who study the Torah for riches have the Klipah weakened that binds them to the material desires. Even if they do not have 100% pure intention, they have
some merit and opportunity to turn the selfish desires to positive and make higher spiritual connections.

The Zohar quotes King Solomon, who was known for his great wisdom (Chokmah). King David prepared everything for the building process of the Holy Temple but left the actual work to his son, King Solomon (Read 1 Chronicles Chapter 29). King David was a warrior with blood on his hands. Even though he fought justified wars, he knew that he could not build the Holy Temple. It required purity the King Solomon had. His name, שמול, means ‘the complete’. The root of his name means ‘peace’. By building the Holy Temple he earned the merit to connect to the Light of Chokmah.

Regardless of his supreme wisdom, he could not get to the deepest levels of understanding the Torah.

Ecclesiastes 7:23
“כֻּלָּה, גָּנַן בַּבַּי הָאֱלֹהִים; אֲמַרְתִּי אֶפְרָי, אֱזִית רַחְמָה מֹמֵי.”

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“I tested all this with wisdom, and I said, “I will be wise,” but it was far from me.”

רָחוֹק, מַה־שֶּׁהָיָה; וְﬠָמֹק ﬠָמֹק, מִי יִמְצָאֶנּוּ.”

“What has been is remote and exceedingly mysterious. Who can discover it?”

King David himself, who devoted all his life to connect to the Creator in all his actions, asked God:

Psalms 119:18

“Open my eyes, that I may behold wondrous things out of your law (Torah).”

The Holy Ari used this in the short prayer before studying the Zohar, to make a connection to the words of King David asking for the Light to open our eyes, that are the aspect of Chokmah, to see the wonders of the Torah.

The Zohar reveals so many spiritual secrets from the Torah, and yet it’s like nothing in the ocean of knowledge that it conceals.

Our DNA has 4 basic elements, represented by the letters AGTC, which are the initials of four nucleic acids.

There are four elements that are parts of every letter in the Torah. They are shown in the table.

<table>
<thead>
<tr>
<th>Name</th>
<th>Name</th>
<th>Description</th>
<th>World, Sefira, YHVH name</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Y</td>
<td>Teamim (Cantillation)</td>
<td>Not visible in the Torah</td>
<td>Tones used during Torah reading on Shabbat</td>
<td>Atzilut, ‘Emanation’ Chokmah יד-רה&quot;י-רה</td>
</tr>
<tr>
<td>H</td>
<td>Nekudot (points’ Vocal, vowels)</td>
<td>Not visible in the Torah</td>
<td>The ‘vowels’ that represent the Light that is revealed in the vessel (letters)</td>
<td>בֵּרִיָּה, ‘Creation’ Binah יד-רה&quot;י-רה</td>
</tr>
<tr>
<td>ו</td>
<td>Tagim (tags)</td>
<td>Visible only in the Torah</td>
<td>Special vav (ו) added at the top of certain letters and visible only in the Torah</td>
<td>Yetzirah, ‘Formation’ Zeir Anpin יד-רה&quot;י-רה</td>
</tr>
<tr>
<td>Y</td>
<td>Otiyot The letters</td>
<td>Always visible</td>
<td>All the Hebrew letters</td>
<td>Asiah ‘Action’ Malchut יד-רה&quot;י-רה</td>
</tr>
</tbody>
</table>

There are 304,805 letters in the Torah and using different calculations of the basic letter elements that construct them all we get to the count of 600,000 – 408. This is significant and you can find more about the letter count in the Torah on KabbalahSecrets.com. The combinations are endless and if the letters
are the DNA of the universe, as we learned from the last Zohar studies, then we can definitely and scientifically say that the Torah is the DNA of the entire universe.

 Genesis 25:11
“It came about after the death of Abraham, that God blessed his son Isaac; and Isaac lived by Beer-lahai-roi.”

The Zohar discusses the verse above and raises the question of why God blesses Abraham after the death of his father. The explanation is simple. Abraham didn’t bless his son Isaac so Esau won’t benefit from it. Only after Abraham died, his light was revealed and God could pass it directly to Isaac.

‘Beer Lahai-roi’, literally means ‘well of visible life’. That place represented the Shechinah that came to dwell with Isaac after he received the blessings of his father from God.
The commandment of honor your father and mother is an important spiritual tool that connects us to the force that sustains all life in the world. When we have the merit, we receive blessings.

This Zohar study and story began (in paragraph 7) telling us that Rabbi Yitzhak woke up at night to study the Torah. At the same time, Rabbi Yehudah woke up in a different town and decided to walk to Rabbi Yitzhak and study with him. When he arrived at his door he heard the words of Rabbi Yitzhak, that we studied previously, about the merit of Isaac to have the unification with the Shechina.

Now Rabbi Yehuda opens the door and makes a connection with his friend. Rabbi Yitzhak said that the unification of the Shechina was with them. They continued discussing the meaning of Isaac's place, "בְּאֵר לַחַי רוֹאִי", "Beer-Lahai-Roi", and explained that "be'er" was ‘well of life’ and the aspect of Isaac. It is also the aspect of the Shechina that connects to ‘Life’, ‘חי’ (Chai 18), which is Yessod and Tzadik. These two aspects can not be separated because the unification, called ‘Life’, ‘חי’, is for the upper worlds, and for the lower worlds when they are in unification. Only when there is the unification of upper and lower the force of life can be expressed. Prayers (words) and Consciousness, Woman and Man, Light and Vessel.

The Zohar also brings an example of the sun and the moon. The moon has no life without the light of the sun. As we explained in previous DZ, ‘Beer Lahai-roi’ literally means ‘well of visible life’. 
Lessons: when Rabbi Yehuda and Rabbi Yitzhak studied about the unification of the Shechina, they experienced the same thing in their lives. When we study the Zohar we have a similar connection but each one of us on his own personal spiritual level. With time and daily study, we bring our souls to experience higher levels of Light.

We are in Malchut and the aspect of the moon, if we don’t face and connect to the Light we are in the aspect of the dark side of the moon.

In this Zohar, we study about another type of unification between Light and Vessel.

Ecclesiastes 1:5
“Also, the sun rises, and the sun comes, and unto its place panting it is shining there”
The ‘rising sun’ is the Light going from Binah to Zeir Anpin. It is the aspect of the ‘going wind’, ‘Ruach’, and the Light that nourishes the Vessel. When the Light, Zeir Anpin, comes to the Moon, the Vessel, it is like a husband coming to his wife for unification. It is a process of revealing Light.

‘Going unto the South’ is the movement of the Right column, Chessed. It’s the first movement that brings the energy for the entire body. Most people are right-handed because the leading energy is of Chessed. Starting with the left brings strong desires and possibly turns negative. A left-handed person is considered as ‘exchange (right and left) of the vessel’. It’s not related to good and bad but to the type of the vessel. The Bible tells us the story (Judges 3:15) of one of the judges, Ehud, that was left-handed and he was righteous.

‘Turning round unto the north’ is a movement to the Left column, Gevurah. The purpose of moving between the two sides is to bring the light of Chokmah into Chessed. As we see from the chart of the Tree of Life, Chokmah is above Binah that is the light and energy of the sun, creates movement from the Left to bring the Light from the upper level into the lower seven Sefirot, starting with Chessed.

The ‘wind going in circuits’ is the רוח, ‘Ruach’, life force energy that comes to the vessel, body. The basic life force of the body is called ‘Nefesh’ that needs ‘Ruach’ for spiritual elevation and a higher connection to the Light.

The process of revealing Light in Malchut is always related to movement. There is nothing in still state in the world. Even the most condensed solid material is an arrangement of atoms in constant movement in space.

In simple words, as Rabbi Ashlag taught us, we need to use the desires to draw Light and share it. We breathe in Light, get the life energy and breathe out what we don’t need so we can make room for more Light to come in. Without this cycle life cannot exist in the body and it dies. Holding to the Light we have without sharing it is the aspect of death.

Whatever we do should have the energy of receiving and sharing. Ma’aser is the basic and important aspect of removing death. We give away the tenth or more because it is the aspect of Malchut that doesn’t have the light of its own. We should apply the same spiritual principle in everything we do.
Title: Light up the moon

When Abraham -Right column, Chessed- came to the world he embraced the Moon, which is the aspect of Malchut. When Isaac -Left column, Gevurah- came, their connection to Malchut got stronger. When Jacob came he connected the Sun, which is the aspect of Zeir Anpin, to the ‘Moon’, Malchut and the Light was revealed through the Central column.

The Moon doesn’t have light of its own and it shines only when the sun has an uninterrupted connection to it. Jacob connected the right and the left in balance to allow the flow of Light from the upper three Sefirot.

Abraham had one son from the pure side, Isaac and one from the impure side, Ishmael. Isaac had Jacob from the pure side and Esau from the impure side. They didn’t have balance until Jacob came with his purity.

Jacob worked seven hard years for Lea then seven more years for Rachel. Lea represented the upper ה ה of the YHVH name and Rachel represented the lower ה ה of the name. His hard work in the world of Malchut, together with his dedication to the spiritual studies, merited him the control over the central column. He could bring 12 sons that represent the 12 ‘borders’ of Zeir Anpin.

Lesson: To draw Light to the world without negative aspects, we must learn the Tree of Life system and follow its laws. Being a good person (Abraham, Right) is important but that is only the first step. We need to have pure faith in the ways of God with desires (Isaac, binding, Left) to continue the Light from the Good side (Chessed, Abraham). The final step is revealing the Light through work, restrictions and spiritual connections (Jacob, central column). Without this process, the ‘Moon’ (Malchut, our lives) can not shine.
The Zohar tells us that Rebekah was 3 years old and Isaac 40 years old when they met. The Torah goes into details, tells us where Rebekah came from in order to emphasize that she was pure even though she came from a negative environment.

After meeting with his soulmate, Isaac waited 20 years until he was 60 years old to achieve spiritual completion. At that age, his vessel ‘matured’ and could include the 6 sefirot of Zeir Anpin. At that level, he was able to have Jacob who was pure when he was born.

Genesis 25:20
"And Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean of Paddan-aram, the sister of Laban the Aramean, to be his wife."

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Genesis 25:21
"And Isaac prayed to YHVH for his wife, because she was barren. And YHVH granted his prayer, and Rebekah his wife conceived."

When Isaac was ready he prayed to God and his prayer was answered immediately. The patriarchs didn’t think about the joy of marriage in the common sense of the word. They were spiritual giants who knew the impact of their actions on the world. At age 37 Isaac submits himself to the will of God and his father. He let himself to be sacrificed on the altar his father made for him. Three years later he took Rebekah and waited 20 more years to do the right thing in order to draw the perfect soul of Jacob. He was high enough to know that waiting for his vessel to grow and for the Light to make Rebekah be ‘fruitful’ as the seventh, Malchut. That process would draw the complete Light of Zeir Anpin into his wife’s vessel and merit to have the child as Jacob, who became the father of all the children of Israel.
Sometimes we have difficulties in life that we don’t understand. God has a plan and guides us into doing the right things for our personal improvement, and for the benefit of the Tikkun of the world. When we try to ‘rush’ things or leave the pure system we might cause big corruption in the system of cause and effect. It then becomes harder to fix that with Chassadim. God comes to our help and uses the Gevurah and the aspects of Judgment to make things right again. That process comes with pain.

Abraham and Isaac could see most of their future and act on that knowledge. We are blind from seeing even the next hour. We can not see our past incarnations to learn from them, and definitely can not see or understand the chain of cause and effect leading to our current situation.

The only way to walk on the true path of righteousness is to study and follow the Zohar. The secrets that the Zohar reveals to us about the ways of the patriarchs, matriarchs and the spiritual laws, help us walk on the right and just path.
The Zohar praised Rebekah for keeping her purity even when coming from a negative environment and a place of judgments. Here the Zohar challenges the previous study and says that if Rebekah was 20 years old or even 13 it would have been praised for her but she was only three years old and she didn’t have time or mental state to behave like them.

Rabbi Yehuda explains that she was three years old but with high intelligence. We learn that from her interaction with Eliezer, the servant of Abraham, who was sent to find Isaac’s soul mate.

Rabbi Yitzchak explains that Isaac had the aspect of hard judgment even when coming from the highest level of Chessed, which was from his father, Abraham. Rebekah came from hard judgment but by herself, she was like the secret of “Like a lily among the thorns”.

Song of Songs 2:2

“Like a lily among the thorns, So is my darling among the maidens”

Because Rebekah wasn’t part of the wickedness and hard judgment that existed in her family, she had soft judgment and could be a match to Isaac who had hard judgment. The Zohar tells us that God brings couples together to make corrections that benefit the world.

Genesis 25:21

“Isaac prayed to YHVH on behalf of his wife, because she was barren; and YHVH answered him and Rebekah his wife conceived.”

The Zohar gives us two different explanations about the way Isaac prayed for his wife.
The first explanation is that Isaac brought a sacrifice on the altar to God so his request is be answered immediately. When the sacrifice is accepted by God heavenly fire comes down to consume the offering. This is how the giver knows that his prayer was answered.
The use of the word “and YHVH answered” in Hebrew “וַיֵּﬠָתֵר” is rare, and the Zohar bases its explanation on finding the same word in the book of Samuel. King David brought sacrifices to God in order to stop a plague that killed 70 thousand people. God answered his prayer and the plague stopped. The word used there is the same as when YHVH answered Isaac.

2 Samuel 24:25

יִשְׂרָאֵלַיִבֶן שָׁם דָּוִד מִזְבֵּחַ לַיהוָה, וַיַּﬠַל עֹלוֹת וּשְׁלָמִים; וַיֵּﬠָתֵר יְהוָה לָאָרֶץ, וַתֵּﬠָצַר הַמַּגֵּפָה מֵﬠַל

“And David built there an altar to YHVH and offered burnt offerings and peace offerings. So YHVH answered to the plea for the land, and the plague was averted from Israel.”

The second explanation is that Isaac saw in the heavenly system that his wife was barren from birth. The ‘system’ can be understood as the constellation of the Zodiac when we know that Isaac was the son of Abraham, who is known to be the first to reveal the influence of the Zodiac on people.
Isaac directed his prayer to the levels of Keter that control everything below. It’s the only way to change what is ‘written’ in the system for us. God answered Isaac and his wife, Rebekah, conceived.
Lessons:
Isaac understood that there was God’s reason in everything in his life, and he didn’t assume that Rebekah was the wife he would have a child with. He prayed for his wife to have a child, and not specifically for Rebekah. His father had his first child with Sara’s maidservant, and Isaac was ready and opened for what God may bring to him.

We can’t tell what is good for us and most of us pray to fulfill specific desires. We are like ‘blind’ in the world of Malchut and we can barely sense our Tikkun process. We should pray and ask to have what is good for us and to follow the ways of the Torah, letting God guide us while we are doing the work.
To have our prayers answered we also need to go above ourselves and above the control of the Zodiac, which our ‘luck’ which also determines our ‘lack’.
The sages describe the people of other nations that are not Israelites as ‘slaves’ to the stars and the Zodiac. The meaning is that they don’t have the tools of the Torah and Zohar to elevate above the influence of the Zodiac. Even those who have the tools should have purity in their heart and proper meditation to be able to go above the limitation and ‘slavery’ of the world of Malchut.
Only with the power of Torah, Zohar, and purity of our souls, we can have the merit of “and God (YHVH) answered”.

21. בֹּא רְאֵה, עֶשְׂרִים שָׁנָה הִשְׁתַּהָה יִצְחָק עִם אִשְׁתּוֹ וְלֹא הוֹלִידָה, עַד שֶׁהִתְפַּלֵּל תְּפִלָּתוֹ. מִשּׁוּם שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא מִתְרַצֶּה בִּתְפִלּוֹת הַצַּדִּיקִים בְּשָׁעָה שֶׁמְּבַקְשִים לְפָנָיו אֶת דָּוִד, וַיִּהְיֶה בִּצְלוֹתֵיהּ דְּצַדִּיקַיָא, בְּשַׁעְתָּא דְּבָעָאן קַמֵּיהּ בַשְּׁלֹשִין. מְאֹד מֵשְׁמֶשֶׁת מְשִׁמָּה בְּשָׁעָה דְּנִטָּנָה לְבָעָאן דְּנַחֲלֶת מְשִׁמָּה בְּשָׁעָה דְּקַמָּה לְבָעָאן אֶל מַעְלֶה בְּשָׁעָה דְּנַחֲלֶת מְשִׁמָּה בְּשָׁעָה דְּקַמָּה לְבָעָאן בְּשָׁעָה דְּנִטָּנָה לְבָעָאן דְּנַחֲלֶת מְשִׁמָּה בְּשָׁעָה דְּקַמָּה לְבָעָאן. מַאי טַעְמָא, בְּגִין דְּיִתְרַבֵּי
Issac waited 20 years to pray for his wife to have his child. The Zohar tells us that God wants to answer the prayers of Tzadikim. They have a big and pure channel and their prayers create a large vessel that gives YHVH ‘opportunity’ to send high level of Light to fill and fulfill that vessel.

The Zohar tells us that Abraham didn’t pray for Sarah to have a child. He told God that he didn’t give him a child but that was within a conversation. Genesis 15:3 “And Abram said, “Since You have given no offspring to me, one born in my house is my heir.”

Rabbi Ashlag in his commentary on this paragraph of the Zohar explains that the righteous don’t believe they have the merit for miracles or changing nature. Isaac had a spirit of wisdom and knew that from him Jacob and the 12 tribes will come. Because of that, he knew that his wife was barren and not him. He prayed to have that knowledge fulfilled.

The question is why Isaac needed to pray if he knew that Jacob and the 12 tribes would come from him, and Rabbi Ashlag explains that Isaac prayed because he feared he might have sinned and might lose the merit.

A similar example we read later with Jacob who prayed to God to save him from his brother Esau even though God promised him blessings and becoming a great nation.

Lessons:

We need the help of Tzadikim to support our prayers. The Tzadik has a vessel that can carry our prayers to higher levels so they can be answered.

The Daily Zohar puts a great focus on Tzadikim because we need their help. With our daily study of the Zohar, we get the support of Rabbi Shimon to help us on our path to complete our personal Tikkun process and elevate our souls.

Resources to connect to Tzadikim.

https://dailyzohar.com/tzadikim/

New web app for prayer circles (designed for mobile devices but works also from a regular browser)

http://dzp.mk141.org/
We provide a service of carrying your personal prayers at Tzadikim sites, documented and delivered on video.  
https://dailyzohar.com/personal-connection-to-tzadikim/

23. אמר אשר רכין הפרה ובעו, יַעֲקֹב, אֵין זָא מִימַר.
לֹא רָוִים לוֹ תַוַּעַק, כֶּלַּשִּׁים הכַּף, מַעֲלָה.
והיה בַּרּוֹעֲשׁוֹת אֶלֶף קָעִימוֹת מִיָּרֵסָה שֶׁכָּל מָה.
אמר לוֹ עַצַּבֵּרְהוּ, אֶלָּכָל אֶלֶף רוּם לֶיהוָה.
Katona (אֶלֶף קָוֹמִים) זָא חָשְׁבָה.

24. אָמַר הַהוּא רַבְיָא בְּרֵיהּ דְּרִיבִּי יְהוּדָה, אִי הָכִי אַמַּאי לא רָחִים לֵיהוּ יִצְחָק לְיַעֲקֹב כָּל כָּךְ כְּמֹ עֵשָׂו, הוֹאִיל וְהֲוָה יָדַע דָּזַמִּין אִיהוּ לְקַיֵּם מִנֵּיהּ תְּרֵיסַר שִׁבְטִין.
אָמַר לֵיהוּ שַׁפִּיר קָאָמַרְתָּ, אֶלָּא כָּל זִינָא רָחִים לֵיהוּ לְזִינֵיהּ וְאִתְמְשִׁיךְ וְאָזִיל זִינָא בָּתַר זִינֵיהּ.

Genesis 25:28
“וַיִּאֶהַב יִצְחָק אֶת עֵשָׂו, כִּי בְּפִיו; וְרִבְקָה, אֹהֶבֶת אֶッツַיִד יַﬠֲקֹב.”
“and Isaac loved Esau, for his hunting is in his mouth; and Rebekah is loving Jacob.”

The Zohar raises the question of why Isaac didn’t love Jacob even when knowing that he will continue his line fruitfully and bring the 12 tribes. The answer given to this question is that everyone is attracted to his own kind. Isaac was of the Left column Gevurah and judgment and Esau was the same. They had affinity on the Left column and that equality and the aspect of sharing the same spiritual energy create love.

Love, ‘אהבה’, has the same numerical value, 13, of the word ‘one’, ‘אחד’. When we are in oneness with another person we form a bond and a love connection. You love a person because he’s like you.

The law of attraction says: Like Attracts Like, and as the Zohar teaches us, it happens because the two or the group share the same energy.

Lessons:
The main precept is to love YHVH with ‘awe’. Our Love 13, creates the affinity with the name that is twice love (26) and allows the flow of light. 13+13 = 26
The way to love YHVH is by studying all aspects of the name. The study of Zohar, the Tree of Life and deep Kabbalah is what connects us to the name and benefits us.
One aspect of the law of attraction means group separation. Left with left, Right with Right. The balance comes when we unify the Left and the Right. When you go to a Kabbalah class, you feel one with the others in the class because at that moment you share some aspects of unity with the same desire to learn, connect and maybe support each other. When you leave the class and the group the previous attraction disappears and you go to your personal close friends.

Some people get attracted to a specific teacher, congregation, etc. Some may lose the affinity they previously had and a separation process begins. That is why people move between groups and organizations.

The leader of the Daily Zohar is the Zohar and Rabbi Shimon. I may write the Zohar commentary but the ideas explained here come from the Zohar. I don’t select and deliver what people want. I simply share the Zohar paragraph sequence and the teaching and support of Rabbi Ashlag and other great kabbalists, the delivered teachings are pure from personal agendas. Everything is about the love of YHVH and revealing his name.

This approach makes the Daily Zohar the virtual center for all students of Kabbalah. It’s designed to inspire unity among students of Kabbalah—regardless of affiliation—as we come together to connect to the ultimate wisdom. As you read any one of the posts on the site, there may be another person on the other side of the globe simultaneously doing the same thing. This mutual act creates and reinforces the consciousness of unity that is sorely lacking and is desperately needed in today’s world. Through the consciousness of unity during your spiritual studies, you become one with all the others around the world. On the spiritual level, it creates oneness that attracts the Light and benefits each individual on the daily Zohar study. We are all children of God and he sees us as one. It’s the ultimate love to go above the limitation of the physical realm. All the souls of the DZ readers see and study the same text. It creates a huge vessel and draws great Light. This is the solution to remove pain and suffering from the world and reveal a reality that is filled with Light.
Genesis 25:22

But the children struggled together within her; and she said, “If it is so, why then am I this way?” So she went to inquire of YHVH.

Rebecca was carrying twins, one was bad and one was good. The Zohar tells us that Esau was from the side of the Snake and Jacob from the side of the Holy throne. Their fight in the womb was the fight about the control of good or evil. Jacob was the aspect of Zeir Anpin. Esau was the aspect of the lower world of Malchut with control of the other side. Jacob held Esau on his heel to control him with the Holy Light.

The Zohar reveals that because Esau was from the other side Jacob separated himself from his brother so Esau wouldn’t have a share with him of the Light in this world and in the world to come. Jacob used the method of the Snake to create separation between him and his negative brother. He held his heel as the Snake would if he wanted to control a man. Genesis 3:15 “He shall bruise you on the head, And you shall bruise him on the heel.”

The prophet Hosea praised Jacob for his action before his birth that allowed him to overcome the angel of the negative side.

Hosea 12:4,5

“In the womb he took his brother by the heel, And in his maturity he contended with God.”

“Yes, he wrestled with the angel and prevailed; He wept and sought His favor. He found Him at Bethel And there He spoke with us,”

The lesson from this Zohar paragraph is that we can use the ‘tricks’ of the Snake to disconnect from the negative side and overcome it.
Genesis 25:26

“Afterward his brother came forth with his hand holding on to Esau’s heel, so his name was called Jacob;”

The Zohar reveals that God gave Jacob his name because of the wise act that he did of separating the negative side from the holy side by holding Esau’s heel. After Jacob overcame the challenge of meeting with his brother Esau, he built an altar to give thanks to God for his help.

Genesis 33:20

“And he set up an altar there and called it ‘God, the God of Israel.’”

According to the Zohar, the verse should be read “And he erected up an altar; and He (God) called him (Jacob) “God ʼא, the God of Israel.”

Jacob was pure and whole with his connection to the YHVH. He knew the Right column, Abraham, his grandfather. His father, Isaac, was the Left column. Jacob knew how to control the Left, Gevurah with the Right, Chessed, and bring balance, as he proved with his dealing with Esau who hated him for ‘stealing’ the firstborn rights. Earlier, he proved that he could leave Laban, his wicked father-in-law with peace. Jacob also fought with the angels of the other side and could control him. The ability to balance gave him the control of the Central column and becoming the channel of the Light to the world. God considered Jacob God of the Lower level because he opened the three lines/columns to the lower world.
Jacob knew that Esau must connect to the Snake because Esau was born with the image of the Snake on his thigh (Rabbi Hashlah Hakadosh, Toldot). Jacob had to use 'tricks' of the Snake in order to have what he was entitled to from Esau. He tricked Esau into selling him the rights of the firstborn.

Esau was known as 'hairy'. Every Rosh Chodesh, Rosh Hashanah and Yom Kippur they used to sacrifice a goat, the Hebrew word for a goat is שעיר the same word is used to describe Esau. This type of Sacrifice helped us disconnect from the negative energy of the Snake.

After the destruction of the Holy Temple, we are not allowed to bring sacrifices but we include the description of that process in our prayers. We have in our daily prayers several mentions of the different sacrifices. These are in the frame of the world of Asiah (Action) in the beginning of the prayers. It is greatly beneficial to read them before the start of the prayers. Most synagogues start after the part of the sacrifices.
The Zohar brings a point that Abraham and Isaac didn’t have to deal directly with the agent of the Snake as Jacob did. Because Jacob is the central column (Zeir Anpin) and connects Upper (Leah, Binah) and Lower (Rachel, Shechina, Malchut), the Snake had to come, attached to him with greater strength. Abraham was tested by outside forces and experiences. Isaac had a negative older brother, Ishmael, from a different mother, that abused him until he was sent away. Isaac was also tested by submitting his life for the test God had given to his father, Abraham.

Jacob formed the ‘spearhead’ to the upper level (Abraham, Isaac, and Jacob) and the spiritual laws required a stronger opponent to challenge him. Jacob was born with and attached to his opponent. He knew that the path of his life and the lives of his descendants wouldn’t be easy.

Even though the seed of Jacob was planted first, he let Esau come out first. The sages reveal another reason. Esau fought with Jacob to go first, threatening to rip his mother’s womb, come out from the side and kill her in the process. Esau had hair all over his body, even a beard, and strong nails. Jacob understood evil behavior and let him go out first.

Esau was connected to the material world like the snake. That’s what was more important for him. Jacob knew that letting go of the material would give him greater spiritual powers and connection.

Esau and Jacob were the aspects of body and soul. Esau was the body and Jacob was the soul. The body always comes before the soul.

God gave the Snake free access to the dust of the earth, releasing him from worries about sustenance. Jacob used a similar way, by letting Esau get what he wanted on the material level so he would get the spiritual blessings and the final rewards. Jacob traded a red lentil soup with intangible rights of the firstborn, which were blessings not just for Jacob but for all his descendants.

After their famous war and peace meeting (the portion of Vayishlach), Jacob gave Esau a lot of gifts and let him go ahead on purpose (Genesis 33:14) so he would have the final control over the worlds and the spiritual inheritance of the world to come.

Deuteronomy 32:9
‘כִּי חֵלֶק יְהוָה ﬠַמּוֹ: יַﬠֲקֹב, חֶבֶל נַחֲלָתוֹ.

“For the portion of YHVH is His people; Jacob is the lot of his inheritance.”

As the children of Israel, who is Jacob, we inherited the blessings of the world to come. If we let go of the desire and addiction to material possessions then we
can connect to the blessings and the rewards on the future. Our strength is spiritual and it gives us the protection of the Holy One Blessed Be He until the redeemer comes and removes the Snake and his agents from the world. Even though Jacob’s priorities were to follow the ways of the Torah, he was rich and protected too.

Genesis 2:7

“Then YHVH God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.”

The man was created from dust, which is a matter of temporary state. If Adam didn’t sin just before Shabbat, he would have arrived at Shabbat and corrected his body with the Light of Chokmah and Binah. He could have achieved immortality. Adam’s failure to follow God’s instructions brought onto him and all of us a temporary state of existence, mortality.

The Resurrection will come after we complete the Tikkun of the world, and Mashiach will cleanse it from all negativities and impurities. At that time God will ‘shake’ off the ‘dust’ from our bodies and replace it with a matter that is not temporary like the original one.

Isaiah 52:2

“Shake off your dust; rise up, sit enthroned, Jerusalem.”

Jerusalem is the connection point between the Light from the upper levels, Zeir Anpin, to the corporeal world. The Light of the Final Redemption and the Resurrection will appear first in Jerusalem and the land of Israel then spread to the rest of the world.
Those who earned the merit to be resurrected will rise with their original body and go through a transformation. They will be healed from whatever disease that had brought death onto them. All deformed bodies will have a new and complete form during the process of replacing their old body material with the immortal one. They will be conscious of the transformation process and will experience great joy as they are filled with the Light of the Endless.

The human body is now like the aspect of the moon, reflecting the light. After the Resurrection the body will be like the sun, shining bright.

The resurrected will receive their cleansed soul in the land of Israel, closer to the Holy Source of Light. At that time the Holy One Blessed Be He will flood the world with all kind of scents from the Garden of Eden as it says in Song of Songs 7:

"The mandrakes have given forth fragrance; And over our doors are all choice fruits, Both new and old, Which I have saved up for you, my beloved."

Because the sense of smell was not involved in the first sin, it will be the first thing we will experience coming from the Garden of Eden.

**Song of Songs 7:**

"The mandrakes have given forth fragrance; And over our doors are all choice fruits, Both new and old, Which I have saved up for you, my beloved."
“The mandrakes have given forth fragrance; And over our doors are all precious fruits, Both new and old, Which I have saved up for you, my beloved.”

Rabbi Yitzhak in the Zohar says that we need to read the word הַדּוּדָאִים ‘mandrakes’ without the letter א as דודים, which means ‘beloved’. The ‘beloved’ is the body and soul because they are related and close to each other.

From Webster dictionary: The Mandrake is a Mediterranean herb (Mandragora officinarum) of the nightshade family with large ovate leaves, greenish-yellow or purple flowers, and a large usually forked root resembling a human in form and formerly credited with magical properties b : the root of a mandrake formerly used especially to promote conception, as a cathartic, or as a narcotic and soporific.

The Zohar reveals that as the Mandrake gives birth to love in the world, so does the body and soul. The fragrance is the aspect of the quality of their actions in revealing Light.

‘And over our doors’ are the gates of heavens that open to bring down souls to the lifeless bodies.

‘all precious fruits’ are the souls.

‘new and old’ are the soul that passed away after long life and souls that passed away after a short life. Those who lived a short life earned by their action the merit to enter the world to come. In the future, they will come down at once to enter bodies that will be ready for them.

The body and soul are partners in doing spiritual work in this world. They should be in love with each other and serve one another. The soul can not do work without the body and the body needs the soul to initiate positive actions to purify it.

Song of Songs 7:14

“The mandrakes have given forth fragrance; And over our doors are all precious fruits, Both new and old, Which I have saved up for you, my beloved.”

Rabbi Yehuda reveals that every month and Shabbat, three groups of archangels escorts the souls to their levels.

‘all precious fruits’ is the aspect of the bodies that awaits by their graves to receive their souls.
The angel Duma gives notes from his books and announces 'I have saved up for you’, ‘Both new and old’, relating to new souls that were buried from days ago and old from a long time.

Psalms 104:31

"Let the glory of YHVH endure forever; Let YHVH be glad in His works;"

Rabbi Yehuda says that in the future, the Holy One Blessed Be He will bring the light of the Shechina to be with all the righteous and rejoice with them. The righteous then will be able to create worlds and resurrect the dead.

Rabbi Yehuda says that while there are wicked in the world, it's without life force but the tzadikim bring sustenance to the world and will be able to resurrect the dead as is says in Zechariah 8:4

"Thus says YHVH of hosts, ‘Old men and old women will again sit in the streets of Jerusalem, each man with his staff in his hand because of age.”

40. שְׁאֵרָרָרִי צַּדִּיקִים דַּעַת שְׁלֵמָה.

40. בֶּן אַבְרָהָם הִיא. אֵלֵּה תּוֹלְדוֹת יִצְחָק בֶּן אַבְרָהָם, אֵלֵּה הֵם תּוֹלְדוֹת הַשִּׂמְחָה וְהַשְּׂחֹק -שֶׁיְּהֵא בָּעוֹלָם בְּאוֹתוֹ זְמַן. בֶּן אַבְרָהָם היא.
On the day that YHVH rejoice with the Tzadikim, they will achieve the level that is close to the Holy One Blessed Be He. Their wisdom will increase with clarity as if they can see it with their eyes.

The soul and the body will both rejoice with the pleasures of enjoying the higher knowledge of the Creator and the presence of the Shechina. This is the ‘good’ that God saved for the Tzadikim.

Genesis 25:19

“Now these are the records of the generations of Isaac, Abraham’s son: Abraham became the father of Isaac;”

These are the records of the joy and laughter that would be in the world at that time.

‘Abraham’s son’ is the soul that has the merits to be complete in its level.

‘Abraham became the father of Isaac’ is the aspect of the soul that brings out joy and happiness in the world.

Lesson:

The revelation here is that the people with merits would be able to enjoy the greater wisdom that would be revealed in the world and also great pleasures of the body.

The body worked to serve the soul during many lifetimes and in the end, it will be rewarded with abilities to enjoy great pleasures.

Because we have only temporary time in this world, we should focus on working to earn merits for the world after the Mashiach cleanse all negativity and the Shechinah reveal its full light. Working hard for one lifetime is worth the immortality of the future.
Rabbi Yehuda studies with Rabbi Chiya, telling him; we learned that in the future the Holy One Blessed be he, would make a great feast for all the Tzadikim.

He heard this from Rabbi Elazar referring to Exodus 24:11

“…they looked, and they ate and drank.”

Rabbi Yehuda says that in one place it says ‘enjoy the feast’ and in another place, it says ‘nourished in the feast’, what’s between the two?

Rabbi Elazar shared his father’s explanation saying that the Tzadikim that have fewer merits would enjoy the light of the Shechina and the great Tzadikim would have more nourishments until they have complete understanding and connection with the light of the Shechina.

Eating and drinking are spiritual. The Torah tells us that when Moses went up the mountain to receive the Torah, he didn’t eat or drink for forty days and forty nights.

Exodus 34:28

“So he was there with YHVH forty days and forty nights; he did not eat bread nor drink water. And he wrote on the tablets the words of the covenant, the Ten Commandments.”

Moses didn’t eat or drink because he was nourished from the upper light and so it will be in the future with the Tzadikim.

Lesson;
The more merits we earn, the greater rewards we will receive. While most people would enjoy the light of the Shechina, great righteous people would be ‘infused’ with the light of the Shechina and would be able to do more than enjoy that light.

Enjoying the energy is great but becoming part of it is much greater because you inherit the force of the energy you connect to.

The study of the Torah through the Zohar nourishes us with light that expands our vessels so we will be ready when the time comes.
Psalms 5:12

"But let all who take refuge in You be glad, Let them ever sing for joy; And may You shelter them, That those who love Your name may exult in You."

Rabbi Yehuda explains that the feast of the Tzadikim in the future will include wine that was kept from the days of Creation. The Tzadikim will see things that were never revealed before. That is the aspect of eating and drinking in the future.

43. אומר רב יוחנן ברבי שמעון, אם כן מהו לויתן ומהו ה쇼ר, דכתיב, כִּי בוּל הָרִים יִשָּׂאוּ לוֹ. אומר רבי يوسف, והא כתיב, ישעיה כז(בָּעֵת הַהִיא יִפְקֹד ה' בְּחַרְבּוֹ), ההשא והגדולה והחזקה על לויתן נחך ועַל לוּיתָן נָחָשׁ עֲקַלָּתוֹן וְהָרַג אֶת הַתַּנִּין אֲשֶׁר בַּיָּם, האכה תְּלָתָא. אלא רבי יהודה אמר רבי על מבוליתאה. אחר אמר רבי יהודה איננו דל הוי עַל מתפוחא酺, אינני קא דאכול על מתפוחאvero

Psalms 104:26

"There the ships move along, And Leviathan (Whale), which You have formed to sport in it."

Rabbi Yehuda quotes Rabbi Shalom asking about the Leviathan (whale) and wild Ox that were promised to be the feast of the Tzadikim in the future.

Isaiah 27:1

"In that day YHVH will punish Leviathan the fleeing serpent, With His fierce and great and mighty sword, Even Leviathan the twisted serpent; And He will kill the dragon who lives in the sea."

The secret of the Leviathan starts from Genesis 1:21, expanded in a concealed way in Job chapters 40 and 41, Talmud Baba Batra 74:2

One of the explanations is that the Leviathan represents the force of the other side. When the time comes, Leviathan (the whale) and the wild Ox would fight and kill each other, nullifying their energies. Their ‘loss’ would be as food for the righteous. The skin of the whale would be used as walls for the Sukkah of peace.
The first meal after the last day of Sukkot is called the meal of the whale and we do the Kiddush inside the Sukkah even though the holiday of Sukkot is over.

Rabbi Yitzchak keeps asking about the future feast of the Tzadikim. He was trying to understand Exodus 24:11 “and they saw God, and they ate and drank.”
“The sons of Israel said to them, “Would that we had died by YHVH’S hand in the land of Egypt, when we sat by the pots of meat, when we ate bread to the full; for you have brought us out into this wilderness to kill this whole assembly with hunger.”

In the portion of Bechukotai, God explains the good and bad side of following his laws. If they follow them, they will enjoy plenty of food and peace in the land. Leviticus 26:5

“Indeed, your threshing will last for you until grape gathering, and grape gathering will last until sowing time. You will thus eat your food to the full and live securely in your land.”

If they don’t follow the laws they will be cursed and experience a lack of food. The little that they may have won’t satisfy them. The promises for good and bad are closely related to food.

Leviticus 26:26

“The main desire of people is to exist and enjoy the pleasures of the material world. God promised to serve us a special feast to encourage us to follow the righteous path.

Those who follow the Torah and read the promises of the future, care less about the current difficulties and choose the path to earn them a seat in the dining table of God.

Rabbi Yochanan says that the desire of the Tzadikim is not in the food and drinking but for the light and the joy that come at that time.

Song of Songs 1:4

“Draw me after you; let us run. The king has brought me into his chambers. We will exult and rejoice in you;”

Genesis 25:19

“And these are the children of Isaac, the seed which Abraham had:}

Rabbi Yochanan says that the desire of the Tzadikim is not in the food and drinking but for the light and the joy that come at that time.
“These are the generations of Isaac, Abraham’s son: Abraham fathered Isaac” Abraham fathered Isaac. The Hebrew name for Isaac means ‘will laugh’. Abraham is the aspect of the soul and for its merits, the Tzadikim will bring out laughter and joy to the world.

While most of the world would enjoy eating and drinking in the great feast of the future, the Tzadikim will enjoy the connection to King’s pure light. Rabbi Avraham Azulai in Chessed L’Avraham reveals to us that in the world to come to the good people will enjoy from the material level and the Tzadikim would enjoy spiritual abilities of mind over matter. Everyone according to their merits and spiritual level.

The Zohar starts here a new study related to the connection of mercy with judgment.

Genesis 25:20

“and Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean of Paddan-aram, the sister of Laban the Aramean, to be his wife.”
Except for the Holy One Blessed Be He, everything created in this world has the two aspects of mercy and judgment. The world of Malchut is founded on judgment and God included mercy by connecting Binah to Malchut. The created body is the aspect of Judgment, Left and the soul is an aspect of Light, mercy, Right.

Rabbi Echa raises a point that if everything except God has the two aspects then the angels that are created from holy spirit are like all people. Everything God created has vessel and light. body from Malchut and soul from Binah. The body/vessel is an aspect of judgment and Left. The soul is Light, mercy, Right. Even angels that have pure and holy existence/vessel still need the light of Binah to be able to follow with actions.

Lesson;
This duality of Right and Left causes conflicts in the world and our work is to join them together in peace. That is done only by spiritual work, Drawing light to fulfill the vessel and push away judgments.
Rabbi Yosei said that when the time of the Resurrection of the dead comes, the end of all troubles would be after 40.

Deuteronomy 25:3

"אַרְבָּﬠִים יַכֶּנּוּ, לֹא יֹסִיף"

“Forty lashes may be given him, but not more”

The Israelites completed their journeys in the wilderness, arriving the Holy Land after 40 years. The rain of the Flood stopped after 40 days and nights (Genesis 7:12). Isaac was 40 years old when he took Rebecca to be his wife. Isaac needed to reach a spiritual state and receive the light of Neshamah from Binah before connecting it to Rebecca’s vessel and reveal the great light that would be revealed later as Jacob.

The time of the Resurrection would be in the 40th year after the gathering of Israel from all nations. At that time the souls would enter the bodies that will rise from the earth.

Lesson;

40 is an important number that represents a mature spiritual state. The sages tell us that the soul takes hold of the fetus’s body 40 days after conception and the heart starts beating strongly.

The measurements of the Mikveh that purifies us spiritually connected to the number 40.

Moses stayed 40 days and nights before receiving the Torah.

Keter, Chokmah, Binah and Zeir Anpin with 10 Sefirot each make 40. They construct the light that comes to Malchut.

Life in this world comes with frequent ‘Lashes’. It’s not always easy to handle but we are promised that there will be an end to it and the pain will pass with the renewed life at the time of the Resurrection. There’s a custom to get 39 lashes on the eve of Yom Kippur. The Holy Ari used to take 4 lashes for each letter of the name YHVH before Mincha of Erev Yom Kippur. Accepting the lashes helps to remove judgments from oneself.

When we feel being ‘lashed’, we should accept the pain and look for a personal correction. Some may feel that they had more that 40 lashes but if we correct ourselves we won’t get a repeated ‘lash’.

To develop or break habits we repeat a process for at least 40 days so it will make strong spiritual roots in us and become a positive habit.

Genesis 25:20

"וַיְהִי יִצְחָק בֶּן אַרְבָּﬠִים שָׁנָה בְּקַחְתּוֹ אֶת רִבְקָה בַּת בְּתוּאֵל הָאֲרַמִּי מִפַּדַּן אֲרָם אֲחוֹת לָבָן הָאָרָם. כֵּן הָיָה לְאִשָּׁה לָגָם לְאָדָם, אֲלֵיהָ נֶאֱמָר, לָא שָׁאֵל אֶלָּא רָאִיתָ שֶׁפֶלְקָנָה אֲתָא אֲלָה כֵּן. רֵאֵי אֲבָלוֹת קִבֵּרֶת, אֲבָלוֹת קִבֵּרֶת קָרָא אֶת ראִי שֶׁפֶלְקָנָה אֲתָא אֲלָה כֵּן. וְלֹא נָתַן מִי לְאִשָּׁה אֱלֹהִים אָדָם. אֲכָל אֲבָלוֹת קִבֵּרֶת וְנִכְרָא מִי לְאִשָּׁה אֱלֹהִים אָדָם, מִי לְאִשָּׁה אֱלֹהִים אָדָם, הָיִית בִּכְרַכֵּי הַיָּם וְשָׁמַעְנָא דְּהֲוִים קָרָאן לְהַהוּא גַּרְמָא דְּשִׁדְּרָה, הַהוּא דְּאִשָּׁא בְּקִבְרָא מִכָּל גּוּפָא, בְּתוּאֵל רַמָּה. שְׁאֵלִית עֲלֵיהּ, אָמְרוּ דְּהוּא כְּרֵישָׁא (דּוֹמֶה) דְחִויָא, דְּאִיהוּ רַמָּה, והַהוּא גַּרְמָא הוּא רַמָּה מִכָּל שְׁאָר גַּרְמֵי. "
and Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean of Paddan-aram, the sister of Laban the Aramean, to be his wife.”

‘Bethuel’, ‘בַּת בְּתוּ אֵל’, means ‘daughter of Bethuel’ and can be literally translated to ‘daughter of the daughter of God (אֱל)’. The name Bethuel translated to a daughter of אל ‘god’. This implies the daughter of Malchut.

Rabbi Hunah doesn’t agree and tells his friends that on his travels he came to a place where he heard that the bone in the spine that never rot or change itself even in the grave is called ‘Bethuel, the cheater’, ‘dishonest’. They told him that the shape of this special bone is like the head of the Snake that is dishonest and liar. The bone is illusive more than any bone in the body.

Rabbi Shimon asks why this bone stays the same more than any other bone in the body and explains that this bone ‘cheats’. It avoids the judgment of Malchut by not feeding on the regular food of this world. For that reason, the bone is strong and will be the seed that the body will be built from at the time of the Resurrection. The new body would be the aspect of the ‘daughter of Bethuel’.

The bone is like the head of the Snake because it cheats. ‘daughter of Bethuel the Aramean of Paddan-Aram’, reveals two ‘cheaters’. The letters of ‘Aramean’, ‘ארמי’ spell ‘רמאי’, that means ‘cheater’. ‘Aram’ is similar and reveal the second cheater. These are the two aspects of Malchut, one from the judgment side and one from Binah, mercy. By avoiding both sides, this bone disconnects from the process of this world and stays as initially created, forever.
Abraham’s nephew, Lot, was contaminated by the inequities of his environment in Sodom and Gomorrah. His two daughters represent two forces in the body that bring out the evil inclination that is part of this world. In the future when the impurities would be cleansed, it will be called Laban. This name literally means ‘white’. The two daughters of Laban, Leah, and Rachel represent purity and a higher spiritual state.

Genesis 29:16

“Now Laban had two daughters; the name of the older was Leah, and the name of the younger was Rachel.”

Lot’s daughters described as ‘first-born’ and ‘young’. Laban’s daughters described as ‘older’ and ‘younger’. The name Leah also means ‘weak’. The Zohar explains that Leah was weak to have ‘wickedness’ and Rachel was young without strength to become wicked. Both Lot’s daughters were strong with the negative-side behind them while Leah and Rachel were pure and disconnected from evil.

Lesson;
Negative environment increases the influence of the negative-side on us and we may fall easily to the traps of the Evil Inclination.

The Zohar (Shelach Lecha #210) teaches us that those who have a small ego in this world are spiritually big and those who have big ego are spiritually small.
To stay out of trouble, distance yourself from negative places or situations. That includes information about negative events, TV news, fights, road accidents, etc. The eyes are the window to the soul and seeing is connecting. We should protect the soul from contamination by avoiding images that may trigger negative desires, jealousy and all kind of ‘garbage’. It’s healthier for the body and the soul.

Genesis 25:21

“And Isaac prayed to YHVH for his wife, because she was barren. And YHVH granted his prayer, and Rebekah his wife conceived.”

Rabbi Yaakov bar Acha explains that Rebekah was barren because when the evil inclination is not in the world to drives the desires of men then there’s no ‘fruitfulness’. Through prayers we can draw this force as it says immediately after Isaac prayer, ‘And YHVH granted his prayer’.

Ezekiel 36:26

“Then I will give you a new heart, and put a new spirit inside you; and I will remove the heart of stone from your flesh and give you a heart of flesh, and I will put my Spirit within you, and you shall live in the land that I gave your forefathers as an inheritance.”

Rabbi Yosei asks about the difference between his time (present time) and the time of Isaac. Rabbi Acha explains that God awakened his desire for unification, not like in this time that the desire exists in people all the time and cause them to sin.

Ezekiel 36:26

“Now, I will give you a new heart, and put a new spirit inside you; and I will remove the heart of stone from your flesh and give you a heart of flesh, and I will put my Spirit within you, and you’ll live in the land that I gave your forefathers as an inheritance.”

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“And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh.”

I the future God will remove the impure desires for the ‘flesh’ and will ‘install’ a heart of flesh. Rabbi Yehuda explains that ‘heart of flesh’ is the pure desire that the Holy One Blessed be he will awaken in us to bring out ‘flesh’ that is the aspect of having children.

Lesson;

After the correction of the world, the pleasures of sex would be on a lower level. The pleasure of feeling the presence of the Light of God in everything would be beyond our imagination. We will be like “dreamers” (Psalms 126). God will raise the desire to have sex for procreation so we can have children.

The pleasure of sex that a man experience in this world is generated by transforming 100% spiritual energy that is life force from Chokmah and Binah (two main parts of the brain). This life force flows down through the spinal cord to the testicles that produce the ‘matter’ from the ‘upper’ energy. The pleasure that comes from the source (Chokmah and Binah) is experienced when it is manifested and transferred to the vessel. The woman enjoys the process when the channel of light penetrates the vessel and prepare it for the light. When the vessel is completely ready, the woman reaches the peak of pleasure, welcoming the Light.

Self-generated pleasure is fake and in most cases leaves the man or woman in hunger for more. This kind of pleasure drives a person to unbalanced desires because the ‘wasted’ light is captured by the negative-side.

The pleasure of the light from Binah goes down 8 levels (from Binah to Malchut) and reduced on each level. The spiritual energy gets ‘condensed’ on the way down until it becomes matter. In the Garden of Eden and after the Final Redemption we will experience this light directly and gives us endless pleasure. For that reason, God will need to ‘remind’ us to have sex and produce ‘flesh’.
Rabbi Yitzchak met Rabbi Yehuda while walking to the town of Lod. Rabbi Yitzchak discusses the time the sages at the time of the Talmud, wanted to remove the Evil Inclination from the world, except for the desire for sex for procreation.

Rabbi Yehuda said that the Evil Inclination is needed in the world like rain. Without the evil inclination that raises the desire for the self, there would not be a desire to study and reveal light in the world but at the same time, there would be no more sins.

Isaiah 11:9

“They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of YHVH as the waters cover the sea.”

Rabbi Elazar says that a kind and positive heart builds the body and soul because the heart is the most important force in the body.

Deuteronomy 6:5

“You shall love YHVH your God with all your heart and with all your soul and with all your might.”

Rav Kahana joined them and add that the heart and the liver together are the builders of the body. They control all parts of it. The brain controls the head and the heart and liver the rest of the body.

Lesson:
The three parts that have control over the body are the Brain, Heart, and Liver. They have the initials of ‘מלך’, meaning ‘King’ and that’s more than 3

YH – ה – Brain = זה – Soul level of Neshama – Thoughts
V – ו – Heart = לב – Level of Ruah – Motivation
H – ח – Liver = זבד – Level of Nefesh – Action

The heart located in the center of the body as an engine that spreads the force of life to all parts of the body. The lungs protect the heart and keep it cool by providing a constant flow of air (אוויר, אור). That force of life is the soul level of Nefesh that’s held in the blood. The heart keeps the blood in constant movement. The liver purifies the blood by absorbing the negativity that got attached to it by negative actions. To purify the blood from that negativity we fast to let the liver works without the interference of the desire for the self.
The children struggled together within her, and she said, “If it is thus, why is this happening to me?” So, she went to inquire of YHVH.”

Rebekah felt an unusual activity in her womb and went to inquire with God about the strange behavior of her children and the answer came immediately. Rav Huna says that the two children were the aspect of the Liver and Heart. They struggle to find who is the most important among them.

The two nations are the Heart and the Liver. The brain is not mentioned here because it’s in the head and not in the belly. ‘the older (Liver) shall serve the younger (Heart)’. The liver is big and serves the heart by removing negativity from the blood before the heart distributes it in the body.

Lesson;
The liver represents the world of Action, the material aspect of life and the body in general. The heart represents the spiritual aspect, which is the soul that keeps the body in existence, giving it the ability to act. The Liver removes the ‘bad’ and the heart uses the good to ‘refresh’ the Nefesh level in the body with pure life energy. When the blood circulation stops, the soul leaves the body. Following the spiritual laws that the Torah gives us, keeps the body and soul in a pure state while negative actions contaminate the body and soul up to a point of total darkness.
To cleanse impurities from body and soul, it’s good to do frequent fasting. One can get into this healthy habit by gradually training his body and soul for that. Skipping one meal a day for a while, then two meals a day, then just one meal in the evening. One or two days a week of daily fast is very healthy for people if they can handle it. Start by skipping meals and your heart and liver would be very happy.

Genesis 25:25

“Now the first came forth red, all over like a hairy garment; and they named him Esau.”

Rav Kahana says that the liver is the first and its color is red because it absorbs the blood. Rabbi Eliezer says that it is called ‘first’ because it’s the first to swallow the blood from every food. The liver works for the heart and it says (Genesis 25:23) ‘the older (bigger) shall serve the younger (smaller)’.

Rabbi Aba says that the Torah brings this teaching to show us that even though the world would reach perfection, its ways and nature won’t change.

Genesis 25:27

“When the boys grew up, Esau became a skillful hunter, a man of the field, but Jacob was a peaceful man, living in tents.”

Rabbi Yessa says the liver is the aspect of Esau that is a ‘skillful hunter’ and the heart is Jacob a ‘peaceful man, living in tents (Torah)’. Jacob was active with his mind and thoughts, studying the Torah.
Now Jacob cooked a stew; and Esau came in from the field, and he was weary.” The word הִרְרֵה (‘stew’) has a root that is also used to describe ‘thoughts’, or ‘planning’ as in (Exodus 18:11) כִּסּוּפָא והִרְרֵהָא דְּלִבָּא בַּמַּאֲכָל “that they thought to hurt them”. It means that the heart, Jacob, thinks and meditate in the Torah to know God. The nature of the liver is to ‘hunt’ for food and swallow it. When there’s no food, the liver becomes ‘weary’ and tells the heart “while you are busy thinking about the Torah, you should think about food to sustain the body”.

Esau is the aspect of the Liver. We read “Esau came in from the field, and he was weary”, and then we read in Genesis 25:30

“וַיָּבֹא עֵשָׂו מִן הַשָּׂדֶה וְהוּא עָיֵף. הַכָּבֵד שֶׁדֶּרֶךְ וּמְהַרְרֵה בַּתּוֹרָה בִּיְדִיעַת בּוֹרְאוּ. מָה כְּתִיב, וַיָּבֹא עֵשָׂו מִן הַשָּׂדֶה וְהוּא עָיֵף.”

Rabbi Yossei says that it’s like to ways of the slaves. They cannot eat until their heart replies; (Genesis 25:31) "First sell me your birthright."
Before science discovered the functions of different body parts, the Zohar knew it all because everything follows the spiritual system and not the other way around.

The liver is the largest internal body part and life depends on it. The liver ‘swallows’ and stores food in the form of Glucose that is like a backup fuel for the body. When the energy in the body is consumed, the Liver is triggered to release energy from its storage. It then calls the heart to raise the desire to eat and sustain the body.

The Liver process and transforms the nutrition from the food into blood and energy. The soul level of Nefesh circulates in the blood and gives the Liver the ability to regenerate and heal itself, a quality that no other body part has.

The cooperation of the heart and liver in the body is critical. If one of them is weak then it affects the other.

The Zohar teaches us that the heart should be busy with Torah and spirituality until it gets the ‘call’ to replenish energy in the body.

The ideal behavior for a healthy mind and body is to wait for the hunger, the ‘call’, before eating or drinking.

I personally skip breakfast because I don’t feel hungry in the morning. After morning prayer that ‘feeds’ the heart, I drink a small cup of warm water with a squeeze of half a lemon and a teaspoon of Apple cider vinegar. It gives a push of fresh energy in the body. About an hour or later I drink a sugarless tea but spiced with ginger and cinnamon (grounded). My first meal is in the early afternoon.

I share this with you following the teachings of the Zohar. Fasting or skipping meals is very beneficial for the body to but you must consult with a professional that knows your physical condition.

Genesis 25:34

“And Jacob gave Esau bread and stew of lentils; then he ate and drank, arose, and went his way. Thus Esau despaired his birthright.”

Lentils are circular like the orbit that earth follows and never leave its course. Men are the same. Even if a person achieves perfection in this world they must eat and drink because it’s the ways of this world.
The word for ‘wind’ is ‘רוח’ ‘Ruach’ and it represents the force of life inside us. Ruach also means ‘direction’.

There are four winds that ‘breath’ life in the world. In the future, the Holy One Blessed be He, would awaken one wind to bring life into the body at the time of the Resurrection.

Ezekiel 37:9 (From the vision and prophecy of the ‘Dry Bones’, related to the Resurrection)

“Then He said to me, “Prophecy to the breath, prophesy, son of man, and say to the breath, ‘Thus says YHVH GOD, “Come from the four winds, O Wind, and breathe on these slain, that they come to life.”’”

The wind of the Resurrection would be included from the four winds. It is a wind of life that eats and drinks.

There will be no change between the world we live in now and the world after the Resurrection. The difference would be in the type of governance. In this world, we are under the control of human rulers but after the Resurrection, the whole world will be governed by Mashiach.

The Zohar says that the bridge between this world and the Resurrection is purity and knowledge.

Lesson;

The world would continue to be as it is now but without politics and fight for control. Mashiach would remove all the negativity and rule the world. We will still be eating and drinking and life of pleasures would be without negativity. Until then we need to purify ourselves from all negativity and study the Torah so we will have the merits to live at that time.
The days of Mashiach and the Resurrection of the dead are not the same events. The building of the Holy Temple would be first, then the gathering of the children of Israel from exile. The last event would be the Resurrection as we read in the following verses; Psalms 147:2,3

"YHVH builds up Jerusalem; He gathers the outcasts of Israel.”

‘builds up Jerusalem’ – Building the Holy Temple.

‘He heals the brokenhearted And binds up their wounds’ – The Resurrection of the dead that will heal the broken hearts of those who experienced the pain of death.

The Resurrection will be 40 years after the gathering of the Israelites. During this time, there will be chaos and wars on the Israelites but some would escape this chaos.

Daniel 12:1

“Now at that time Michael, the great minister who stands guard over the sons of your people, will arise. And there will be a time of distress such as never before, a time of tribulation, the worst.”
occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued.”

The Archangel Michael is the protector of Israel. He will protect those who will be found written in the book that lists those with the merits to be alive at that time.

Rabbi Yehuda says that all will go through a process that will help the people to remove their negativity. It is described in Zechariah 13:9

“וְהֵבֵאתִי אֶת הַשְּׁלִישִׁית בָּאֵשׁ וּצְרַפְתִּים כִּצְרֹף אֶת הַכֶּسֶף וּבְחַנְתִּים כִּבְחֹן אֶת הַזָּהָב הוּא יִקְרָא בִּשְׁמִי וַאֲנִי הָיָּאֵה אָמַרְתִּי ַמִּי הוּא וְהוּא יֹאמַר יְהוָה אֱ

“And I will bring the third part through the fire, Refine them as silver is refined, And test them as gold is tested. They will call on My name, And I will answer them; I will say, ‘They are My people,’ And they will say, ‘YHVH is my God.’”

Lesson;

As we learn from this Zohar, the Final Redemption is not a quick process. After the revelation of Mashiach, there will be wars in the world and many will die. In Zechariah 13:8 it says “פִּי-שְׁנַיִם בָּהּ, יִכָּרְתוּ יִגְוָעוּ; וְהַשְּׁלִישִׁית, יִוָּתֶר בָּהּ”

“It will come about in all the land,” Declares YHVH, “That two parts in it will be cut off and perish, But the third will be left in it.”

The third would still go through a cleansing process to remove any leftover negativity that they may have. It’s done to purify them and have the merit for the Resurrection.

The Zohar also quotes Ecclesiastes 12:1 saying “Remember also thy Creators in the days of thy youth, While that the evil days come not, Nor the years have arrived, that thou sayest, ‘I have no pleasure in them.’”

The lesson is that at the end of days before the Final Peace, there will be a period of suffering and pain that we would wish not to have.

Two sages in the Talmud say that they wish for Mashiach to come but not to see it. They knew that his coming would be accompanied by horrible wars and chaos in the process of removing the negative and evil from the world.

Our work and studies earn us the merit to be registered in ‘the book’. The merits and purity we achieve in this life save us a lot of pain in the future.

רַב יוֹסֵף אָמַר, בֹּא רְאֵה, כִּי אַרְבָּעִים שָׁנָה הָלְכוּ בְּנֵי يִשְׂרָאֵל בַּמִּדְבָּר וְגו' אֲשֶׁר לֹא שָׁמְעוּ בְּקוֹל ה', כְּהַאי גַוָּנָא. אָמַר רַב יוֹסֵף, כָּל אִלֵּין חַד מִלָּה אָמְרוּ, וּלְסוֹף מ' שָׁנָה שֶׁהַצָּרוֹת יַעַבְרוּ וְהָרְשָׁעִים יִכְלוּ, יִחְיוּ הַמֵּתִים שׁוֹכְנֵי עָפָר. מַאי טַעֲמָא, מִשּׁוּם דִּכְתִיב, (נחום א) לא תָּקְוַם פַּעֲמַיִם צָרָה, וְדַי לָהֶם בְּמַה שֶּׁעָבְרוּ. וּמִזְּמַן תְּחִיַּת הַמֵּתִים יִתְיַשֵּׁב הָעוֹלָמִים בְּיִשְׁוּבוֹ, זֶהוּ שֶׁכָּתוּב בַּיּוֹם הַהוּא יִהְיֶה ה' אֶחָד וּשְׁמוֹ אֶחָד. רַב הוּנָא אָמַר, תָּא חֲזֵירַב הוּנָא אָמַר, כִּי אַרְבָּעִים שָׁנָה הָלְכוּ בְּנֵי יִשְׂרָאֵל בַּמִּדְבָּר וְגו' אֲשֶׁר לֹא שָׁמְעוּ בְּקוֹל ה', כְּהַאי גַוָּנָא (ג'ומא) ההא. אָמַר רבי יוֹסֵף, כָּל אִלֵּין חַד מִלָּה אָמְרוּ, וּלְסוֹף מ' שָׁנָה שֶׁהַצָּרוֹת יַעַבְרוּ וְהָרְשָׁעִים יִכְלוּ, יִחְיוּ הַמֵּתִים שׁוֹכְנֵי עָפָר. מַאי טַעֲמָא, מִשּׁוּם דִּכְתִיב, (ג'ומא) לא תָּקְוַם פַּעֲמַיִם צָרָה, וְדַי לָהֶם בַּמֶּה שֶּׁעָבְרוּ. וּמִזְּמַן תְּחִיַּת הַמֵּתִים יִתְיַשֵּׁב הָעוֹלָמִים בְּיִשְׁוּבוֹ, זֶהוּ שֶׁכָּתוּב בַּיּוֹם הַהוּא יִהְיֶה ה' אֶחָד וּשְׁמוֹ אֶחָד.
Rav Huna says that the children of Israel wandered in the wilderness for forty years because they didn’t follow the words of God. Because of their sins, the old generation had to die in the wilderness during the forty years, before coming to the ‘Promised Land’. Mashiach will lead the people through forty years of the cleansing process. During this time of wars, pain, and death, some would be cleansed and all wicked would be removed before arriving at the time of the Resurrection. When the dead rise to immortality, the Light from the upper levels would flow continuously to this world as it says in Zechariah 14:9

"And YHVH will be king over all the earth; in that day YHVH will be one, and His name one.”

The word for ‘his name’ ‘שם’ has the numerical value 346 as for ‘רצה’ and ‘צנה’ ‘his will’, ‘Pipe/Channel’. When the Light flows continuously to our world that was created with the ‘will’ of the Creator, there will be no more separation between the Light and the vessel, Malchut.

Lesson;
For a full revelation of Light we need a pure vessel and for that reason, a process of 40 years is required.
Moses went up to Mount Sinai to be with God for 40 days and nights before he could receive the Torah. Moses had the pure vessel that allowed him to receive and bring down the Torah but when he came down and saw the corruption of the Golden Calf, the Tablets broke down because the ‘vessel’ of the nation was not pure enough to receive the Torah.
The Second Torah that Moses received was on a lower level that fit the spiritual state of the people. It was made as a guide for soul correction and purification. After the coming of Mashiahc, a new Torah will be revealed to match the Light at that time.
A Mikveh for spiritual purification requires a measure of at least 40 Se’ah (Old unit measure of volume)
The Flood was going on for 40 days and 40 nights to cleanse the earth.
Goliath the Philistine threatened the army of Israel for 40 days until he was killed by King David.
King David reigned for 40 years.
Forty days before a baby is conceived, heavens announce the matching spouse for the new soul.

Rabbi Elazar b. Arach sat and was greatly distressed. He went to Rabbi Yehoshua and said to him, “What is the purpose of events that transpire within the world? I have already experienced many such happenings. I understand that Rabbi Yehoshua, the founder of the [Talmudic] tradition, teaches that when an event occurs, if it is a Divine event, it is also a spiritual event. But it seems to me that Rabbi Yehoshua and his disciples are mistaken. A Divine event is also an event for the soul's growth and development. Heaven tells us that this is happening for the soul's growth and development.”
Rabbi Yehoshua saw Rabbi Elazar ben Arach sitting and great sadness on his face. He asked him why the light on your face is dimmed. Rabbi Yehoshua answered that he experienced great fear after learning that the sages with holy spirit say that the Final Redemption would be in the sixth millennia. I find it good, he said, but also I see that the dwellers in the earth will stay buried 408 years after the beginning of the sixth millennia, and then all will rise back to life.

Leviticus 25:13
“בשנה זו תשב כל_HOLDING.Property HOLDING. בرأיתך HOLDING. תודש ויהי בראיתך HOLDING. והים תשב חביריו הזודו בראיתך HOLDING. והים תשב חביריו הזודו בראיתך

In this Year of Jubilee, each of you shall return to his own property.”

This Zohar brings this verse to show where they took the understanding of the time of the Redemption. The word ‘זאת’ ‘In this’ has the ה at the beginning that implies 5000. The other word ‘זאת’ equals to 408. The sixth millennia start after 5000 years and the resurrection 408 years later in 5408.

Lesson:
Year 5408 Hebrew calendar was the year 1647 in the Gregorian calendar. The time has passed but the spiritual principle is strong.

There’s always a process of preparation, cleansing before the revelation of Light. The system was designed for us to be able to continue working on the Zohar.

On the Jubilee year, each person will return to his own property. It means that the soul will return to its body.

Also, the land is freed from all leases and return to its owners. All debts are forgiven.

God gave us this life to work on this earth and when the time comes we are released from work and go back to being part of the land, which is the aspect of ‘dwellers’ and ‘sleepers’ of the earth. In the Final Redemption, the souls are cleansed from all debts and return to the bodies into a state of freedom from work.
םירכזת עזיבת עווז. כדי להרים ימידה תכונה שקובות.
של מות ארצים יimore, עד שעומר קרכות שבועות.
קריבים חכמים. שמשות הארץ עלי קבליו.
אלה ע岜ים עכל, הוצ צただし ממושך עד עבלך.
כMerchant שברק, אי זה לא עראק, לא יאכילים
כ🖋 שבעה י/from, היה עוד עמא ב רי. שביב
בכתובות, לברך עידן, מרא גורל.

70. או המ דין ר"ד, מר, לי להנף (ברשראס א) נמי, ירה.
71. או היא הדעת רדפי אלעזר, חיה הקבשה, (דירניא)
72. או אייר מסייף אלברע ישאר, פנימי הדבון.
73. או רא קמי יען, רדפי אות, ת"ש.
חוה אשת יעקב, וַיְאַסֵּף אֶלְעָזָר אֶת בָּנָיו. (ברש الشريف)

למען צו אחיו לשנים, לְאֵית אֶלְעָזָר. (ברש الشريف)

ואלעזאר חכם, נִכְנַסָה עִמּוֹ שְׁכִינָה, וְאָז רָאָה עִמּוֹ שֶׁאִם לֹא שָׁרְתָה עִמּוֹ שְׁכִינָה, אֵיךְ יָכֹל שֶׁכָּתוּב אִישׁ יֹדֵעַ צַיִד אִישׁ וַיֶּאֱהַב יִצְחָק אֶת עֵשָׂו כִּי צַיִד בְּפִיו. הֲרֵי לְמָקוֹם שֶׁל עֲבוֹדָה זָרָה, אוֹתוֹ הָרָשָׁע הִכָּה אוֹתוֹ בְּפִיו. אִישׁ שָׂדֶה, מִשּׁוּם שֶׁחֵלֶק גּוֹרָלוֹ הוּא הָיָה גִבֹּר.

ויִגְדְּלוּ הַנְּעָרִים וַיְהִי עֵשָׂו אִישׁ יוֹדֵעַ צַיִד וְגוֹ'.

וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֵשָׂו אִישׁ יוֹדֵעַ צַיִד וְגוֹ'.

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דֹם וּמִי שֶׁﬠָתִיד לְהִפָּרַע מִמֶּנּוּ אָדֹם, שֶׁכָּתוּב דּוֹדִי וַאֲנָשָׁיו אֲדֻמִּים, שֶׁכָּתוּב הוּא ﬠֵשָׂו אֲבִי אֱדוֹם. אֲדֻמָּה, שֶׁכָּתוּב אַרְצָה שֵׂﬠִיר שְׂדֵה אֱדוֹם. כְּמוֹ שֶׁנֶּאֱמַר וַיֵּצֵא הָרִאשׁוֹן אַדְמוֹנִי. וְתַבְשִׁילו אָדֹם, וַיֹּאמֶר ﬠֵשָׂו אֶל יַﬠֲקֹב הַלְﬠִיטֵנִי נָא מִן שֶׁמָּכַר לוֹ אֶת בְּכוֹרָתוֹ? וְעוֹד, שֶׁאָמַר ﬠֵשָׂו שְׁבִיל שָׂעִיר אֶחָד שֶׁיַּקְרִיבוּ יִשְׂרָאֵל בֵּיתוֹ, וְהוּא יָגֵן לעהם. וּבַכֹּל הָלַךְ יַעֲקֹב עִם עֵשָׂו בְּחָכְמָה, וּמָכַר בְּכוֹרָתוֹ לְיַעֲקֹב, וּבַשָּׁעָה הַהִיא יָדַע בַע של הַדָּם הָאָדֹם כְּדֵי לִשְׁבֹּר אֶת חָזְקוֹ וְכֹחוֹ, פֵּרְשָׁה שֶׁהֲרֵי בִּשְׁבִיל הָאֵבֶל שֶׁל אַבְרָהָם זֶה הנה בָּרִאשׁוֹנָה, וְהָיָה רוֹצֶה מִיַּעֲקֹב שֶׁיִּקַּח אוֹתָהּ עֵשָׂו, מִשּׁוּם שֶׁעֵשָׂו הָיָה שׂוֹנֵא אֶת הַבְּכוֹרָה וְשִׁקַּרְתֶּם לְדִבְרֵי יַעֲקֹב, שֶׁהֲרֵי הַכָּתוּב מֵעִיד בַּק בּוֹ, מִשּׁוּם כָּךְ. זֶד יַעֲקֹב נָזִיד וַיָּבֹא עֵשָׂו מִן הַשָּׂדֶה וְהוּא צַח וְאָדוֹם. וּלְבוּשׁוֹ אָדוֹם, שֶׁכָּתוּב מַדּוּﬠַ אָדֹם, אלא מִשּׁוּם שֶׁכָּל מַה שֶּׁיֵּשׁ בּוֹ לִלְבוּשֶׁו. תַּבְשִׁילו אָדֹם, שֶׁכָּתוּב מִן הָאָדֹם וְאָדֹם. לֶא מִשּׁוּם שֶׁכָּל מַה שֶּׁיֵּשׁ בּוֹ לִלְבוּשֶׁו.
אֶלֶף שָׁנִים, פְּרָט לְאוֹתָם שִׁבְעִים שָׁנִים שֶׁמָּסַר
נִחַשְׁתִּי וַיְבָרֲכֵנִי ה’
בִּתְשׁוּבָה שְׁלֵמָה, שֶׁיִּתְקַיְּמוּ בָּעוֹלָם הַזֶּה
וְעִם כָּל זֶה לֹא דָן אוֹתוֹ כָּרָאוּי לוֹ
יִסְטֶה לִבּוֹ וּרְצוֹנוֹ לְדֶרֶךְ אַחֶרֶת כְּדֵי שֶׁלֹּא
דָּרָכָיו מִשְׁפָּט אֵל אֱמוּנָה וְאֵין עָוֶל צַדִּיק וְיָשָׁר
הַצּוּר תָּמִים פָּעֳלוֹ כִּי כָּל
הַכֹּל עַל הַדִּין وְהָאֱמֶת,
א מְתֻקָּנִים,
חָמָס שָׂנְאָה
וְבְעַקְמִימוּת הָיָה הוֹלֵךְ, מִשָּׁם שֶׁשְּׁנֵי חֲלָקִים
שָׁלֵם,
אָמַר רַבִּי יְהוּדָה, וְכֵן בְּלָבָן נִרְאֶה כָּךְ
הָעוֹלָם לְהִתְקַיֵּם, אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא
כָּךְ לֹא يָכוֹל
ה’ צַדִּיק
הַחֶסֶ’ד, וְעִם הָעִקֵּשׁ בַּצַּד שֶׁל הָדִין הַקָּשֶׁה,
מִשָּׁם כָּךְ הָיָה שָׁלֵם, עִמֵּי שֶׁהִצְטָרֵךְ לוֹ
קַמ ע”א

83. אָמַר רַבִּי יְהוּדָה, (ב) יְאָלּוּת אֲתַתָּן הָלָה, גָּלְיָה, כַּכָּתְבּוּ לוֹ אֲתַתָּן הָלָה, גָּלְיָה, כַּכָּתְבּוּ
לְדָוִד הַמֶּלֶךְ, שֶׁלֹּא הָיָה לוֹ מֵעַצָּמוֹ כְּלוּם.
84. וּבְעַר עַל פִּקּוּדֵי דְמָארֵיהּ וּלְבָתַר כֵּן דָּן לֵיהּ דִּינָא.
85. וּבְעַלְמָא דֵין, וְחָיָה בְּעַלְמָא דְאָתֵי, וְעַל דָּא אוֹרִיךְ רוּגְזֵיהּ
א מְתֻקָּנִים,
86. קָוֹּל מְתוֹרָא מְתוֹרָא מְתוֹרָא מְתוֹרָא מְתוֹרָא מְתוֹרָא.
הָרִימוּ נֵס, שְׂאוּ נֵס,
וְהָאֱלֹהִים נִסָּה אֶת
הַבָּא. וְעַל כֵּן מַאֲרִיךְ לָהֶם אֶת רֻגְזוֹ תָּמִיד. אוֹ
וַה' חָפֵץ,
צַדִּיק יִבְחָן, מָה הַטַּעַם? אָמַר רַבִּי שִׁמְעוֹן
הֵרִים דְִגְלוֹ בְּכָל הָעוֹלָם. וְאַף עַל גַּב שֶׁזֶּה
כְּאֶבֶן בֹּחַן הַזּוֹ
אֶבֶן בֹּחַן. כָּךְ
הַנְּשָׁמָה שׁוֹלֶטֶת. צַדִּיק יִבְחָן, מַה זֶּה צַדִּיק
לַגּוּף
ם הַגּוּף, הַנְּשָׁמָה לֹא
הוּא מַכֶּה אֶת הַגּוּף כְּדֵי שֶׁתִּשְׁלֹט הַנְּשָׁمָה,
אֲבָל בַּגּוּף לֹא. שֶׁהֲרֵי הַנְּשָׁמָה דּוֹמָה לַנְּשָׁמָה
הַקָּדוֹשׁ בָּרוּךְ הוּא לֹא מִתְרַצֶּה אֶלָּא בַּנְּשָׁמָה,
מִשּׁוּם שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא, כְּשֶׁמִּתְרַצֶּה
cדֵי לְהָרִים אֶת דֶּגֶל הַצַּדִּיקִים, הוּא בּוֹחֵן
נִסָּה אֶת אַבְרָהָם. אַף כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא,
אֶת דִּגְלוֹ שֶׁל אַבְרָהָם בְּעֵינֵי כֻּלָּם. זֶהוּ שֶׁכָּתוּב
אַבְרָהָם. מַה זֶּה נִסָּה? הֲרָמַת נֵס, כְּמוֹ
שֶׁל מַעְלָה, וְהַגּוּף אֵינוֹ רָאוּי לְהֵאָחֵז לְמַעְלָה
שֶׁכַּאֲשֶׁר יֵשׁ רַע
גַּם צַדִּיק יִבְחָן, מְחַזֵּק אוֹתוֹ.
מִשּׁוּם שֶׁהוּא יוֹדֵעַ שֶׁלֹּא
אוֹתָם לְהָרִים אֶת רֹאשָׁ
אֲבָל קוּדְשָׁא בְּרִיךְ הוּא מְדַקְדֵּק עִם צַדִּיקַיָא
dאַפִּיק אַבְרָהָם מִתֶּרַח דְּאִיהוּ גִּזְעָא טָבָא, וְשָׁרָשָא
cמָה
דְּהָא בְּעוֹד דְּנִשְׁמָתָא עִם
וּקְנָא דְגוּפָא בְּרָזָא
אִיהִי דַּמְיָא לְנִשְׁמָתָא דִלְעֵילָא, וְגוּפָא לָאו אִיהוּ חָזֵי
dשְׁלוֹט נִשְׁמָתָא
dלְאִתְהַנָּאָה
dלְגִין דְּתִשְׁלוֹט נִשְׁמָתָא
dלְאִתְאַחֲדָא לְעֵילָא, וְאַף עַל גַּב דְּדִי
הַנְּשָׁמָה
דְּבַּר נָשׁ, לְאִתְהַנָּא
dלְגוּפָא בְּגִין דְּתִשְׁלוֹט נִשְׁמָתָא
dלְאִתְאַחֲדָא לְעֵילָא, וְגוּפָא לָאו אִיהוּ חָזֵי
dשְׁלוֹט נִשְׁמָתָא
דְּאַפִּיק אַבְרָהָם מִתֶּרַח דְּאִיהוּ גִּזְעָא טָבָא, וְשָׁרָשָא
cמָה
דְּהָא בְּעוֹד דְּנִשְׁמָתָא עִם
וּקְנָא דְגוּפָא בְּרָזָא
אִיהִי דַּמְיָא לְנִשְׁמָתָא דִלְעֵילָא, וְגוּפָא לָאו אִיהוּ חָזֵי
dשְׁלוֹט נִשְׁמָתָא
דְּאַפִּיק אַבְרָהָם מִתֶּרַח דְּאִיהוּ גִּזְעָא טָבָא, וְשָׁרָשָא
cמָה
דְּהָא בְּעוֹד דְּנִשְׁמָתָא עִם
וּקְנָא דְגוּפָא בְּרָזָא
אִיהִי.D
לְאִתְהַנָּאָה
dלְגִין Д
cמָה
דְּאַפִּיק אַבְרָהָם מִתֶּרַח דְּאִיהוּ גִּזְעָא טָבָא, וְשָׁרָשָא
cמָה
דְּהָא בְּעוֹד דְּנִשְׁמָתָא עִם
וּקְנָא Д
cמָה
דְּאַפִּיק אַבְרָהָם מִתֶּרַח Д
cמָה
dשְׁלוֹט נִשְׁמָתָא
דְּאַפִּיק אַבְרָהָם מִתֶּרַח Д
cמָה
dשְׁלוֹט נִשְׁמָתָא
דְּאַפִּיק אַבְרָהָם מִתֶּרַח Д
cמָה
dשְׁלוֹט נִשְׁמָתָא
dשְׁלוֹט נִשְׁמָתָא
dשְׁלוֹט נִשְׁמָתָא
dשְׁלוֹט נִשְׁמָתָא

נֶּגְבָּה, וְהִתְעַלָּה לְדַרְגָּתוֹ הָרִאשׁוֹנָה שֶׁהָיְתָה אֲחֹתִי הִיא, כְּמוֹ שֶׁאָמַר אַבְרָהָם, מִשּׁוּם דֵי לְהָרִים בָּאָרֶץ וְגוֹ'. מַה כָּתוּב אַחַר כָּךְ? וַיַּעַל אַבְרָם אִישׁ צַדִּיק תָּמִים הָיָה, וְאַחַר כָּךְ יָרַד לְמַטָּה, ההַנְּשָׁמוֹت תְּלוּיוֹת בָּהּ, שָׂנְאָה נַפְשׁוֹ שֶׁל הָרָשָׁע וְהִתְעַלָּה מִשָּׁם אַחַר כָּךְ בְּשָׁלוֹם. וְאֶת כָּל אַבְרָם מִצְרַיְמָה לָגוּר שָׁם כִּי כָבֵד הָרָעָב וְהִסְתַּכֵּל צָלוּל, מִיּוֹם אֶחָד, וְשָׁתָה נֹחַ בַּכָּבוֹד הָעֶלְיוֹן שֶׁל הָאָדָם, צִוָּה אוֹתוֹ לְהֵיטִיב לוֹ. נָתַן לוֹ חָכְמָה, מַה זֶּה שָׂנְאָה נַפְשׁוֹ? הֲתַעֲלֶה עַל דַּעְתְּךָ וְרָאָה יַיִן חָזָק שֶׁלֹּא תְעַלָּה המַה שֶּׁהִי כָּתוּב וְדַעְתְּךָ יִבְחָן.
שכינה היה צחק את שכניה, ושכינה עשתה קאהל. רבי 앵 ורבי סרע, שכרו של החכם. רבי אביןгород, והיה רבי יהודה, או רבי יהודה כר, רבי יהודה כר, או רבי יהודה כר. רבי יהודה כר, או רבי יהודה כר. רבי יהודה כר, או רבי יהודה כר.
וְכֵן בָּהּ. כָּךְ גַּם בַּתְּפִלִּין שֶׁמֵּנִיחַ עַל רֹאשׁוֹ וּבִזְרוֹעוֹ.

ן אָמַר רַבִּי יְהוּדָה אָמַר, חֲבָל עַל הָרְשָׁעִים המִחוּץ לָאָרֶץ הַקְּדוֹשָׁה, וְעַל צָאתָם אָמַר רַבִּי אֶלְעָזָר, מִשּׁוּם שֶׁלֹּא שׁוֹרָה אֲדָם בְּצִיצִית, שֶׁהִיא מִצְוָה, וְאָדָם מִתְעַטֵּף.

יַעֲקֹב מָצָא אוֹתָהּ מְתֻקֶּנֶת וְיָשַׁב עָלֶיהָ, וְאַחַר כָּךְ אָמַר, אֶרֶץ אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף נָתַתִּי לָךְ וְהַמְּעָרָה אֲשֶׁר בּוֹ לְךָ נְתַתִּיהָ וְגו’.

הִנֵּה אַרְצִי לְפָנֶיךָ בַּטּוֹב בְּעֵינֶיךָ, שֶׁעָשָׂה חֶסֶד עִם יִצְחָק שֶׁאָמַר אֲדוֹנִי שְׁמָעֵנִי הַשָּׂדֶה עד לְאַחַר דּוֹרוֹת אַחֲרָו. יָפֶה עָשָׂה אֲבִימֶלֶךְ יִרְאַת אֱלֹהִים בַּמָּקוֹם הַזֶּה, שֶׁזֶּה לֹא מְקוֹם בִּנְכָר אֲבִימֶלֶךְ כְּלוּם, וּשְׁלָחוֹ עִם כָּל אֲדוֹנִי שְׁמָעֵנִי הַשָּׂדֶה נָתַתִּי אֲלָךְ.

וְזֶה אָדָם שבַּהַתְחָלָה, לַסֹּחֵר. אוּף הָכָא, אַבָּרָהָם הִשְׁתַּדֵּל וְחָפַר בֵּירָא מַיִין, כְּדֵי לְהִתְחַזֵּק בָּאֱמוּנָה כָּרָאוּי. הזְּכָרִים שֶׁחַסְדָּם אֵינוֹ שָׁלֵם. בֹּא רְאֵה, עֶפְרוֹון אֲבִימֶלֶךְ כְּלוּם, וּשְׁלָחוֹ עִם כָּל אֲדוֹנִי שְׁמָעֵנִי הַשָּׂדֶה נָתַתִּי אֲלָךְ.

וְזֶה אָדָם שבַּהַתְחָלָה, לַסֹּחֵר. אוּף הָכָא, אַבָּרָהָם הִשְׁתַּדֵּל וְחָפַר בֵּירָא מַיִין, כְּדֵי לְהִתְחַזֵּק בָּאֱמוּנָה כָּרָאוּי. הזְּכָרִים שֶׁחַסְדָּם אֵינוֹ שָׁלֵם. בֹּא רְאֵה, עֶפְרוֹון אֲבִימֶלֶךְ כְּלוּם, וּשְׁלָחוֹ עִם כָּל אֲדוֹנִי שְׁמָעֵנִי הַשָּׂדֶה נָתַתִּי אֲלָךְ.

וְזֶה אָדָם שבַּהַתְחָלָה, לַסֹּחֵר. אוּף הָכָא, אַבָּרָהָם הִשְׁתַּדֵּל וְחָפַר בֵּירָא מַיִין, כְּדֵי לְהִתְחַזֵּק בָּאֱמוּנָה כָּרָאוּי. הזְּכָרִים שֶׁחַסְדָּם אֵינוֹ שָׁלֵם. בֹּא רְאֵה, עֶפְרוֹון אֲבִימֶלֶךְ כְּלוּם, וּשְׁלָחוֹ עִם כָּל אֲדוֹנִי שְׁמָעֵנִי הַשָּׂדֶה נָתַתִּי אֲלָךְ.

וְזֶה אָדָם שבַּהַתְחָלָה, לַסֹּחֵר. אוּף הָכָא, אַבָּרָהָם הִשְׁתַּדֵּל וְחָפַר בֵּירָא מַיִין, כְּדֵי לְהִתְחַזֵּק בָּאֱמוּנָה כָּרָאוּי. הזְּכָרִים שֶׁחַסְדָּם אֵינוֹ שָׁלֵם. בֹּא רְאֵה, עֶפְרוֹון אֲבִימֶלֶךְ כְּלוּם, וּשְׁלָחוֹ עִם כָּל אֲדוֹנִי שְׁמָעֵנִי הַשָּׂדֶה נָתַתִּי אֲלָ�ךְ.
ורא ה' הנני יתינו לה, ננו ליום וגו'.

לְהִסְתַּכֵּל, let us hide our... לִבְרִית שָׁלֵם > לְהִסְתַּכֵּל וּלְהִתְעַנֵּג בְּתוֹכָהּ. וְעַצְמֹתֶיךָ יַחֲלִיץ

הָעַרְבַּיִם שֶׁהוּא הִתְחַזֵּק תַּחַת זְרוֹעוֹ שֶׁל יִצְחָק,

בָּעוֹלָם

תָּמִיד וְהִשְׂבִּיעַ בְּצַחְצָחוֹת נַפְשֶךָ וּעַצְמֹתֶיךָ

הָעֶלְיוֹנָה, מִשּׁוּם שֶׁבְּאֵר הָעֶלְיוֹנָה שֶׁל סוֹד

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שֶׁמִּשְׁתַּדְּ לְהָאִיר, מְאִירָה בְּסוֹד הָעוֹלָם הַבָּא, וְהָעוֹלָם רֶמֶז שֶׁעֲתִידִים בַּסּוֹד הָעֶלְיוֹן שֶׁל הָאֱמוּנָה. וְזֶהוּ סִימַן הָאָבוֹת.

וַיַּנִּיחֵהוּ בְּגַן עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ. אֵלּוּ עֶלְיוֹן, וְאֵין לְהַפְרִיד בֵּין הַמָּקוֹר וְהַבְּאֵר, וְהַכֹּל בַּחֲשַׁאי, שֶׁלֹּא נִשְׁמָע בַּחוּץ לְעוֹלָמִים.

וְאִתְעֲבִיד חַד תוּ בָּעְיָא לְאִתְפַּשְּׁטָא, וְנָפִיק מֵהַאי אֲתַר אֲשָּא דְאָתֵי כִּדְקָאֲמָרָן, כְּדֵין הוּא חֶדְוָה לְאִתְנַהֲרָא, וְכֹלָּא אִתְנַהֲרָא בְּרָזָא דְעַלְמָא דְאָתֵי, דְּכָל סְתִימִין, וְלָא אִתְיְידָע וְלָאו אִיהִי בְּאִתְגַּלְּיָא, כְּמָה בַּחוּץ תָּרוֹנָה. תָּא חֲזֵי, חָכְמָה עִלָּאָה אִיהִי סְתִימָא שֶׁנַּﬠֲשֶׂה בַּחוּץ מַאי חָכְמוֹת, אִלֵּין חָכְמָה עִלָּאָה וְחָכְמְתָא זְעֵירָא תָּרוֹנָה בָּרְחוֹבוֹת תִּתֵּן קוֹלָהּ. הַאי קְרָא אִיהוּ רָזָא עִלָּאָה.

רַבּוּ וּבְגִין דָּא, כְּגַוְונָא דָא, קָרְבָּנִין וְעִלַּוָּון. כְּגַוְונָא דָא, דְּקָרְבָּנִין וְעִלַּוָּון. כְּגַוְונָא דָא, דְּקָרְבָּנִין וְעִלַּוָּון. כְּגַוְונָא דָא, דְּקָרְבָּנִין וְעִלַּוָּון. כְּגַוְונָא דָא, דְּקָרְבָּנִין וְעִלַּוָּון.

9. בַּחֲשַׁאי דְּלָא אִשְׁתְּמַע לְבַר לְעָלְמִין.

10. בַּחֲשַׁאי דְּלָא אִשְׁתְּמַע לְבַר לְעָלְמִין.
בראשית
וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְּקוֹת אֶת הַגָּן. וְהוּא
וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם. זֶה אַבְרָהָם,
בְּכָל יָמִים רִאשֹׁנִים וְגוֹ', וּלְמִקְצֵה הַשָּׁמַיִם
בְּתָרֹנָּה, מִי הָרְחוֹבוֹת? זֶה הָרָקִיעַ
חֹזֶל. מִכָּאן צָרִיךְ אָדָם
וְנַעֲשִׂים קוֹל אֶחָד שֶׁיּוֹצֵא בַּחוּץ וְנִשְׁמָע, כְּמוֹ
שֶׁלֹּא סָמוּ עֵינָיו וְלֹא כָהוּ. אֲבָל כָּאן הוּא סוֹד
לָּם דִּבְרֵי אֱמוּנָה
וְנִתְבָּאֵר. אֲבָל בֹּא רְאֵה,
וּבָנִיתָ בֵּיתֶךָ. זוֹ הַנְּשָׁמָה שֶׁל אָדָם בְּ
אָרֶץ, יַשְׁכִּינוּ אָרֶץ, וַהֲרֵי פֵּרְשׁוּה.
וּבֹא וּרְאֵה, לֹא זָכָה יִצְחָק,
וּמִשּׁוּם זֶה אָמַר שְׁלֹמֹה
לְהַתְקִין אֶת מַעֲשֵׂהוּ וּלְבַקֵּשׁ.
זֶה הָרָקִיעַ
חֹזֶל. מִכָּאן צָרִיךְ אָדָם
וְנַעֲשִׂים קוֹל אֶחָד שֶׁיּוֹצֵא בַּחוּץ וְנִשְׁמָע, כְּמוֹ
שֶׁלֹּא סָמוּ עֵינָיו וְלֹא כָהוּ. אֲבָל כָּאן הוּא סוֹד
לָּם דִּבְרֵי אֱמוּנָה
וְנִתְבָּאֵר. אֲבָל בֹּא רְאֵה,
וּבָנִיתָ בֵּיתֶךָ. זוֹ הַנְּשָׁ�ָה שֶׁל אָדָם בְּ
אָרֶץ, יַשְׁכִּינוּ אָרֶץ, וַהֲרֵי פֵּרְשׁוּה.
וּבֹא וּרְאֵה, לֹא זָכָה יִצְחָק,
וּמִשּׁוּם זֶה אָמַר שְׁלֹמֹה
לְהַתְקִין אֶת מַעֲשֵׂהוּ וּלְבַקֵּשׁ.
שֶׁיָּדְעוּ שֶׁלֹּא אָמְרוּ כָּרָאוּי, חָזְרוּ וְאָמְרוּ, וְהֵן הַיּוֹקֶדֶת, וּמִיָּדְךָ הַמֶּלֶךְ יַצִּיל. בֹּא רְאֵה, שֶׁאִם צַד כָּבְדוּ. לֹא יוּכַל לִרְאוֹת לְהִסְתַּכֵּל כָּרָאוּי, הוֹלֵךְ וָאוֹר עַד נְכוֹן הַיּוֹם, בַּיָּמִים, בְּאוֹתָם הָאוֹרוֹת שֶׂמְּאִירִים. וְהוּא מֹשֵׁה (בָּשָׂר) כָּרָאוּי, אֶלָָּא כֵּיוָן יָכוֹל כַּחֲנַנְיָה מִישָׁאֵל וַעֲזַרְיָה שֶׁהִתְחַזְּקוּ בו. אֶלָָּא נָהִיר וְהִתְקַיֵּם וְלַחֹשֶׁךְ קָרָא לָיְלָה. וּמִשּׁוּם כָּךְ, זֶה יִצְחָק, שֶׁהוּא חֹשֶׁךְ, וְהוּא וּמִשּׁוּם כָּךְ מַחְשֵׁב? וְאַבְרָהָם זָקֵן בָּא בָּנוֹ הַגָּדֹל. שֶׁנִּכְלָל מִזֹּקֶן שֶׁל יִצְחָק, מֵאוֹתוֹ וַדַּאי, כָּתוּב כְָבְדוּ וְלֹא כָּהוּ. כָּתוּב מִזֹּקֶן וְלֹא כָּהוּ, יָפֶה. אַבְרָהָם מֵאִיר מִצַּד שֶׁל דַּרְגָּתוֹ, יִצְחָק וְנַעֲשָׁה שֶׁהוּא זָקֵן, וַיֹּאמֶר הִנֵּה נָא זָקַנְתִּי וַתִּכְהֶין, וָעֵינָיו מֵרְאֹת. כָּךְ זֶה וַדַּאי, שֶׁרָצָה בַּחֹשֶׁךְ וּלְהִדָּבֵק לוֹ בָּךְ וְגו', זַכָּאָה בַּר נָשׁ, דְּאִתְתַּקַּף. וַיֹּאמֶר הִנֵּה נָא זָקַנְתִּי לא יִתְקַדֵּשׁ בְּעֵינֵי הַכֹּל, כְּכָשֶׁנָּהוּ וְלַחֹשֶׁכֶנָּהוּ.
לא ידע לויה לקלע כל המקרא ונע.acio
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128. And he brought to him, his master, a bottle of wine. And he said to him, A bottle of wine, my lord, have you brought (Ch. 27).

129. The servant then said to his lord, Earnestly have I served your master, this long time, and did not take a wife. And what may I do now, sir, so that I will have a wife from the daughters of the Canaanites? (Ch. 12).

130. And it came to pass, when he had sojourned there a long time, that the Lord turned the heart of the Moravian woman, the mistress of the house of the elder R. Shemuel, to love him. (Ch. 27).

131. And it came to pass, when he had come to his master's house, he was not allowed to eat bread and meat, nor to drink water. And the Lord turned the heart of the woman, the mistress of the house, the elder R. Shemuel, to love him. And he sent to his master's house, to the woman the mistress of the house, the elder R. Shemuel, two camels loaded with goods. (Ch. 27).

132. And he came to the gate of his master's house, and when he was sitting down, his master's wife came to him, saying, Take your food and eat, and rise up, and go to your lodging. So he went up to his lodging, and when he ate and drank, (Ch. 27).
זֶה הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ. אָמַר רַבִּי אַבָּא, יְתָה הַשְּׁכִינָה, וְיֵשׁ אוֹמְרִים וַיָּרַח אֶת רֵיחַ הַבְּגָדִים לֹא כָתוּב, אֶלָּא רֵיחַ וַיָּרַח אֶת רֵיחַ בְּגָדָיו וַיְבָרֲכֵהוּ. בֹּא רְאֵה, וִיהִי נֹעַם ה' יְכוֹלִים כָּל הַבְּרִיּוֹת לְהִסְתַּכֵּל בְּיָפְיוֹ. כֵּיוָן בָּרִאשׁוֹנָה טֶרֶם חָטָא אָדָם הָרִאשׁוֹן, לֹא הָיוּ שֶׁהוּא יָפְיוֹ שֶׁל אָדָם אֵיךְ אֶפְשָׁר וַהֲרֵי שָׁנִינוּ, תַּפּוּחַ עֲקֵבוֹ שֶׁל אָדָם הָרִא שֶׁיִּצְחָק הָיָה. כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרֲכוֹ ה' לְבוּשׁוֹ לֹא בֵרַךְ אוֹתוֹ, שֶׁהֲרֵי אָז הַשָּׁעָה. וְעַד שֶׁלֹּא הֵרִיחַ בַּיֹּפִי הַהוּא, וּמִשּׁוּם כָּךְ זֶהוּ וַדַּאי יָפְיוֹ שֶׁל יַעֲקֹב, וְהַכֹּل הוּא סְוד חֲזוֹת בְּנֹעַם יְיָ, וְדָא כָּךְ הֲוָה, בְּקַדְמִיתָא גַּלְגַּל חַמָּה. וְאִי תֵימָא דְּכָךְ הֲוָה שׁוּפְרֵיהּ דְּיַעֲקֹב וַדַּאי, וְכֹלָּא רָזָא אִיהוּ, דִּמְהֵימְנוּתָא עִלָּאָה עַד לָא חָב אָדָם הָרִאשׁוֹן, לָא הֲווּ יָכְלִין כָּל בְּרִיָין וְזֶהוּ וַדַּאי יָפְיוֹ שֶׁל יַעֲקֹב. אָמַר לֵיהּ רִבִּי אֶלְעָזָר, וַדַּאי הֲוָה בְּקַדְמִיתָא גַּלְגַּל חַמָּה. זֶהוּ שֶׁכָּתוּב וַיָּרַח אֶת רֵיחַ מֵאָה אַמּוֹת. וּבֹא וּרְאֵה, יָפְיוֹ שֶׁל אָדָם נָה יָפְיוֹ וְרוּמוֹ הֻנְמַךְ, וְנַעֲשָׂה בֶּן לְהִתְבָּרֵךְ, לֹא הָיוּ עוֹלִים כָּל הָרֵיחוֹת ה'. וְזֶהוּ וַדַּאי יָפְיוֹ שֶׁל יַעֲקֹב, וְהַכֹּל הוּא סְוד חֲזוֹת בְּנֹעַם יְיָ. 133. אָמַר רַבִּי יָismaי שֶׁהוּא שֶׁכָּתוּב וַיָּרַח אֶת רֵיחַ בְּגָדָיו וַיְבָרֲכֵהוּ. 134. נְוָה אָדָם בָּרְכָא, לָא סְלִיקוּ כָּל רֵיחִין דִּלְבוּשֵׁיהוּ, אֲבָל וַיהֲרֵי שָׁנִינוּ, תַּפּוּחַ עֲקֵבוֹ שֶׁל אָדָם הָרִא שֶׁיִּצְחָק הָיָה. כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרֲכוֹ יְיָ, מַאן שָׂדֶה, דָּא שָׂדֶה שָׂדֶה דְּאֲבָהָן עִלָּאִין שָׂדֶה דְּאֲבָהָן עִלָּאִין שָׂדֶה דְּאֲבָהָן עִלָּאִין שָׂדֶה דְּאֲבָהָן עִלָּאִין שָׂדֶה דְּאֲבָהָן עִלָּאִין שָׂדֶה דְּאֲבָהָן עִלָּאִין שָׂדֶה דְּאֲבָהָן עִלָּאִין שָׂדֶה דְּאֲבָהָן עִלָּאִין שָׂדֶה דְּאֲבָהָן עִלָּאִין שָׂדֶה דְּאֲבָהָן עִלָּאִין
רבי אלעזר אמר, יacob אמר השירה כְּמוֹ אָדָם הָרִאֶשֶׁן, וְנִנְטְלוּ מֵאוֹתוֹ הַנָּחָשׁ, נִכְנַס עִמּוֹ גֵּיהִנֹּם, וְעַל כֵּן וַיֶּחֱרַד יִצְחָק חֲרָדָה עֵדֶן עִם יַעֲקֹב וּבֵרְכוֹ לְפָנָיו. וּכְשֶׁנִּכְנַס עֵשָׂו, בַּשָּׁעָה הַהִיא הִזְדַּמֵּן מִיכָאֵל, וּבָא לִפְנֵי הוּא. אָמְרָה, וּמַה שֶּׁיֵּצֵא נָחָשׁ מֵאוֹתָן הַקְּלָלוֹת וַאֲבָרֶכְכָה לִפְנֵי ה'. שֶׁאִלּוּ אָמַר וַאֲבָרֶכְכָה וְלֹא וְצֵא הַשָּׂדֶה וְצוּדָה לִי צָיִדה, בְּהֵ''א, וּבֵאֲרוּהָ, וּבְהִתְחַכְּמוּת וּבְעַקְמִימוּת הֵבִיא קְלָלוֹת, שְׂעִרֹת וַיְבָרֲכֵהוּ. אָז אָמַר, אֶל ה' בַּצָּרָתָה לִי וּכָּהֲניָה יָדָיו כִּידֵי עֵשָׂו אָחִיו שֶׁפָּחַד שֶׁאָבִיו יַכִּיר אוֹתוֹ וְיִוָּדַע לְפָנָיו. מַה כְּשֶׁרָאָה הַמַּעֲשֶׂה הַשָּׁעָה הִזְדַּעֲזַע כִּסֵּא כְבוֹדוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ שֶׁאָמַר יִצְחָק לְעֵשָׂו, וַאֲמֻשְׁךָ בְּנִי הַאַתָּה זֶה בְּנִי עֵשָׂו אִם לֹא. אמר דָוִד המלך לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, פָּתַח וְאָמַר, וָאֲבָרֲכֵהוּ גַּם בָּרוּךְ יִהְיֶה. 64. רב אileo אמר, יacob אמר שִׁירָתָא דָא תָּא חֲזֵי, בְּשַׁעְתָּא דְּאָמַר יִצְחָק לְעֵשָׂו, וַיֶּחֱרַד יִצְחָק חֲרָדָה.
הפסוק זה
העולם, כָּמוֹ שֶׁאָמְרוּ, נָחָשׁ נוֹשֵׁךְ וּמֵמִית, וְאֵין
וּמַה יֹּסִיף לָךְ לָשׁוֹן רְמִיָּה חִצֵּי גִבּוֹר שְׁנוּנִים. מָה
מלֶךְ הַמָּשִׁיחַ, שֶׁכָּתוּב וְיִשְׁתַּחֲווּ לוֹ כָּל מְלָכִים.
בִּזְמַן שֶׁיָּבֹא
שֶׁכָּתוּב וְכָל מַלְכֵי הָאָרֶץ וְגוֹ' מְבִיאִים אִישׁ
זֶה עֵשָׂו שֶׁשָּׁמַר
שֶׁרִמָּה אֶת אָדָם וְאִשְׁתּוֹ
אַתָּה מִכָּל הַבְּהֵמָה וּמִכֹּל חַיַּת הַשָּׂדֶה. וְנִשְׁאָר
וַיֶּאֱהַב קְלָלָה וַתְּבוֹאֵהוּ וְלֹא חָפֵץ בִּבְרָכָה
שֶׁוּא שֶׁקֶר. שֶׁכַּמָּה שֶׁקֶר אָמַר, וְכַמָּה
בִּזְמַן שֶׁשָּׁלַט שְׁלֹמֹה הַמֶּלֶךְ בִּירוּשָׁלַיִם,
אָמַר אוֹתוֹ שָׂרוֹ שֶׁל עוֹלָם וְכוּ'. וּמִשּׁוּם כָּךְ
מְבַקֶּשׁ לָחֶם. בֹּא
כְּמוֹ שֶׁנֶּאֱמַר וַיִּשְׂטֹם עֵשָׂו אֶת יַעֲקֹב עַל
וַיִּשְׂטֹם עֵשָׂו אֶת יַעֲקֹב עַל
לִטֹּל מֵהַנָּחָשׁ הַהוּא אֶת
וְהוּא נִשְׁאָר עִם קְלָלוֹת וְלֹא יָצָא מֵהֶם. וְדָוִד
ת אָבִיו, כְּדֵי לְהָבִיא בְּרָכוֹת
דִּבְרֵי שֶׁקֶר עָשָׂה כְּדֵי לְהַטְעוֹת וּלְהָבִיא

142. נַעֲרַה וַתִּרְחַק מִמֶּנּוּ. עָלָיו כָּתוּב
לִטֹּל מֵהַנָּחָשׁ הַהוּא אֶת
לָשׁוֹן רְמִיָּה, דְּרָמֵי לֵיהּ לְאָדָם וּלְאָתְתֵיהּ, וְאַיְיתֵי
לֵיהּ לְהַהוּא חִוְיָא בִישָׁא, דְּאַיְיתֵי לְוָוטִין עַל עַלְמָא. כְּמָה
לָשׁוֹן רְמִיָּה חִצֵּי גִבּוֹר שְׁנוּנִים, דָּא עֵשָׂו
שֶׁהִפְחִיד
לֵיהּ לְדָרֵי דָרִין, וְאָתָא יַעֲקֹב וְנָטִיל
וּמִן יוֹמוֹי דְּאָדָם, אִזְדַּמַּן יַעֲקֹב לְנַטְלָא מֵהַהוּא
וַתְּבוֹאֵהוּ וְלֹא חָפֵץ בִּבְרָכָה וַתִּרְחַק מִמֶּנּוּ
וְכְלֵי חָכְמָה וְאַטְעֵי לְאֲבוּי, בְּגִין לְאַיְיתָאָה בִּרְכָאן עַל
וַתִּרְחַק מִמֶּנּוּ הֲנָאָה.
אַחַר כָּךְ, כְּמוֹ שֶׁנֶּאֱמַר הִנֵּה מִשְׁמַנֵּי הָאָרֶץ.

וּלְאָדָם אָמַר כִּי שָׁמַעְתָּ וְלִרְדּוֹת אוֹתָם בִּזְמַן שֶׁבָּא דָוִד הַמֶּלֶכֶה. רַבִּי יוֹסֵי אוֹ תִהְיֶה. אֶלָּא זֶה סוֹד עֶלְיוֹן שֶׁל הָאֱמוּנָה, אָמַר רַבִּי חִזְקִיָּה, וְהִנֵּה רָאִינוּ מִשְׁמַנֵּי כְּנֶגֶד זֶה וְרֹב דָּגָן וְתִירוֹשׁ. בְּזֵעַת אַפֶּיךָ תֹּאכַל וְגוֹ'. שֶׁלֹּא תִהְיֶה עוֹשָׂה פֵּרוֹת וְגִדּוּלִים כָּרָאוּי. לְקוֹל אִשְׁתֶּךָ וְגוֹ', אֲרוּרָה הָאֲדָמָה בַּעֲבוּרֶךָ.

יִצְחָק לְבָרֵךְ עֶת עֵשָׂו, וּמִשּׁוּם כָּךְ עָשָׂה הַקָּדוֹשׁ לְמַעְלָה, וָא''ו בָּאֶמְצַע, ה' אַחַר כָּךְ. וּמִשּׁוּם שֶׁהָאוֹתִיּוֹת הַלָּלוּ הֵן סוֹדוֹת הָאֱמוּנָה. ה' הֱוֵה גבירה לְאַחֶיךָ. הֱוֵה, וְלֹא אָמַר 합ֵה, אוֹ תִהְיֶה.

לְיַעֲקֹב שֶׁיִּטֹּל אֶת הַבְּרָכוֹת הַלָּלוּ לְהִדָּבֵק צֶדֶק וְדַרְדַּר תַּצְמִיחַ לָךְ. וְלֹא אָמַר 합ֵה, אוֹ תִהְיֶה. וְכִי אָמַר, הַכֹּל הוּא בִּזְמַן שֶׁיָּבֹא מֶלֶךְ הַמָּשִׁיחַ, לֹט עֲלֵיהם.
זוֹ הָאָרֶץ שֶׁלְּמַﬠְלָה, אֶרֶץ הַחַיִּים.

בְּרַבִּי שִׁמְעוֹן בֶּן לָקוֹנְיָא אָמַר וְהָיָה לְמַטָּה. וְאַף עַל גַּבּ שֶׁכָּתוּב וְהָיָה כַּאֲשֶׁר תָּרִיד עוֹד, יַעֲקֹב לְמַעְלָה וּלְמַטָּה, וְעֵשָׂו מֵעַתִּיק הַיָּמִים, שֶׁנִּקְרָא טַל הַשָּׁמַיִם, הַשָּׁמַיִם שֶׁבָּזֶה שֶׁל יַעֲקֹב כָּתוּב בּוֹ, וְיִתֶּן לְךָ הָאֱלֹהִים כָּתוּבּ מִטַּל הַשָּׁמַיִם, שֶׁהִנֵּה זֶה בְּעֵשָׂו.

אַחַר כָּךְ כְּשֶׁיָּקוּם וְאוֹתָן הַבְּרָכוֹת שֶׁבֵּרַךְ יִצְחָק אֶת עֵשָׂו כֻּלָּם לְרַבִּי אֶלְעָזָר, כְּלוּם שָׁמַעְתָּ מֵאָבִיךָ לָמָּה לֹא חֶבֶל נַחֲלָתוֹ. בֹּא רְאֵה, בְּשָׁעָה שֶׁהִיתְחִילוּ לִטֹּל מִזֶּה שֶׁל כָּאן וּבַשָּׁמַיִם שֶׁל כָּאן לְמַטָּה. יַעֲקֹב לְמַעְלָה וּבְעֵשָׂו בָּאָרֶץ שֶׁל כָּאן לְמַטָּה, זֶה הַטַּל הָעֶלְיוֹן שֶׁשּׁוֹפֵעַ...
בַּעֲנָוָה. מַה כְּתִיב, אַךְ יָצֹא יָצָא, תְּרֵי יְצִיאוֹת הַלָּלוּ לָמָּה. אֶלָּא אַף עַל גַּב דְּשַׁלִּיט קוּדְשָׁא בְּרִיךְ הוּא לְעֵילָא וְתַתָּא, דְּנָטַל בְּהַאי עַלְמָא, יָהַב לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לְאִשְׁתַּמָּשָׁא בֵּיהּ. וּבְהַהִיא זִמְנָא, יִטּוֹל מִכֻּלָּם אֶת הַמַּלְכוּת וְכֻלָּהּ תִּהְיֶה שֶׁלּוֹ, שֶׁכָּתוּב שֶׁכָּתוּב אַךְ יָצֹא יָצָא יַעֲקֹב. שֶׁהִנֵּה כְּשֶׁנִּכְנַס יַעֲקֹב, הַשְּׁכִינָה נִכְנְסָה וְהָיָה ה' לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ וְהָיְתָה לַיְיָ בְּרִיךְ הוּא, לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ וְהָיְתָה לַיהוָה בְּרִיךְ הוּא. רַבְּרָכָה, וְרוּחַ הַקּוֹדֶשׁ צָוְוחָה וְאָמְרָה, שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא שׁוֹלֵט לְמַעְלָה וְנָתַן לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא שׁוֹלֵט לְמַעְלָה. מַה בֵּין יַעֲקֹב לְעֵשָׂו, יַעֲקֹב אָמַר בְּבוּשָׁה שֶׁל אָבִי, שָׁתַּוֶּה מִצֵּידִי, וְעֵשָׂו אָמַר, יָקוּם אָבִי, כְּמִי שֶׁלֹּא דִבֵּר שֶׁכָּתוּב וְהָיְתָה לַיְיָ בְּרִיךְ הוּא, לוֹ לְבַדּוֹ, לְאִשְׁתַּמָּשָׁא בֵּיהּ. וּכְשֶׁיָּצָא יַעֲקֹב, הַשְּׁכִינָה יָצְאָה עִמּוֹ.
עֵשָׂו הוֹדָה עֲלֵיהֶם, וְהוּא בֵּרַךְ אוֹתוֹ, וְהוֹדָה עַל נִכְנַס כַּאֲשֶׁר עָלָה מֹשֶׁה לְהַחֲזִיק בְּמַלְאָךְ שֶׁהוּא רוּחַ מַמָּשׁ, מִנַּיִן לָנוּ? שֶׁכָּתוּב וַיֹּאמֶר שַלְּחֵנִי כִּי אֶת יַעֲקֹב, אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא: יִצְחָק, היא שֶׁנִּכְנַס עֵשָׂו וְרָאָה גֵיהִנֹּם שֶׁנִּכְנַס סַכִּין עֲלֵיהֶם, לֹא הִזְדַּעֲזַע וַיֶּחֱרַד יִצְחָק חֲרָדָה גְּדֹלָה עַד מְאֹד. כֵּיוָן אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַל זה, מִשּׁוּם שֶׁכָּךְ רָאוּי שֶׁלֹּא לְשַׁנּוֹת מִמִּנְהַג וּמִתְגַּלְּמִים, וּמִתְלַבְּשִׁים בְּגוּף כְּמוֹ שֶׁל הָעוֹלָם אֶלָּא, מִכָּאן שֶׁמַּלְאָכִים שְׁלוּחֵי הַקָּדוֹשׁ עֹשֶׂה מַלְאָכָיו רוּחוֹת מִשּׁוּם שֶׁהֶחֱזִיק בּוֹ קַלֵּל עִמּוֹ. אז אָמַר, בְּטֶרֶם תָּבֹא וַאֲבָרֲכֵהוּ גַּם בָּרוּך יִהְיֶה, בָּרוּךְ הוּא, כְּשֶׁיּוֹרְדִים לָעוֹלָם הַזֶּה, בְּשָׁעָה שֶׁנִּכְנַס עֵשָׂו, הביא, בְּשָׁעָה הַשָּׁכִינָא עֲלֵיהֶם, וַחָמָא גֵיהִנֹּם דֶּלֶת אֲבָרַכֵּי, דְּהָכִי אִתְחֲזֵי, דְּלָא לְהַשְׁנָאָה מִמִּנְהָגָא דְּהַהוּא אֲתַר, אָמַר, בְּטֶרֶם תָּבֹא וַאֲבָרֲכֵהוּ, נָפַק קָלָא וְאָמַר יהּ, וַאֲבָרַכֵּו גַּם בָּרוּך יִהְיֶה.}

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וַיֹּאמֶר שַׁלְחֵנִי כִּי עָלָה הַשָּׁחַר.

דַּעְתָּךְ דְּעֲלֵיהֶם הֲוָה אָמַר. אֶלָּא אָמַר לֵיהּ, שָׂרִיתָ עָלָיו הָיָה. אִם אוֹדֵית עַל אִינוּן בִּרְכָאן דְּבָרְכַנִי אַבָּא, אִם בֵּרַכְתָּנִי, כִּי אִם תְּבָרְכֵנִי מִבָּעֵי לֵיהּ, מַאי כִּי אם בֵּרַכְתָּנִי.

וְלֹא יֵאָמֵר עוֹד שִׁמְךָ יַעֲקֹב כִּי אִם יִשְׂרָאֵל, כְּדֵין אִתְעַטֵּר יַעֲקֹב בְּדַרְגָּתוֹ לְמֶהֱוֵי כְּלָלָאָה.

בְּדַרְגָּה עֶלְיוֹנָה, וַדַּאי יִשְׂרָאֵל יִהְיֶה שִׁמְךָ. וְאָז הִתְעַטֵּר יַעֲקֹב בְּדַרְגָּתוֹ וַיֹּאמֶר אִם שָׁמוֹעַ תִּשְׁמַע לְקוֹל ה' אֱלֹהֶיךָ.
לחיות הכלל של חלClimate. ממה כותב:achi שים. בכת ביכר:achi atl atl שים. פאיא ביכר.
ועל כל ביכר שבחר:

170. רבי סמועי בן זמחור (משלי כג כרבח), אביו (משלי כג כרבח)
אתי גז אוחו עלילה גז. לא שומע קדימה כל בו, אך לא מתמה עד לסרוך בו, עד כיトイレתי אברינו, אחו ורמי, ראינו קדימה כל בו, עד כיトイレתי אברינו, אחו ורמי, ראינו קדימה כל בו, עד כיトイレתי אברינו, אחו ורמי, ראינו קדימה כל בו, עד כיトイレתי אברино, אחו ורמי, ראינו קדימה כל בו, עד כיトイレתי אברינו, אחו ורמי, ראינו קדימה כל בו, עד כיトイレתי אברינו, אחו ורמי, ראינו קדימה כל בו, עד כיトイレתי אברינו, אחו ורמי, ראינו קדימה כל בו, עד כיトイレתי אברינו, אחו ורמי, ראינו קדימה כל בו, עד כיトイレתי אברינו, אחו ורמי,再现キメリ大好きです。
יתמר início תודעה זרוכת על מספר.

173. יתמר inicio תודעה זרוכת על מספר.

174. יתמר inicio תודעה זרוכת על מספר.

175. יתמר inicio תודעה זרוכת על מספר.

176. יתמר inicio תודעה זרוכת על מספר.

177. יתמר inicio תודעה זרוכת על מספר.
נוהג ביווח בלילה לפעל איים. שבון -

בשמן. או בשרם פמוט, וזכרו חיזבוני.

178. שונות ד. אבנר אביג', (איבר יז) תחתובני לאלים.

179. כך עשה. בן דינה בכולב, ויוניש ajust ק indispensnant.

180. רבי אליעזר אומר, קול אופייה הפività,_scores.

181. רבי והיו Особה כי ויולבпром בברך.

180. אומר纹理 ביצא, כי אמרול הילל העצירה. קול אופייה הפividad.

181. כיון עלים ארבע פעמים, כי ישותי פרק הם חיות. שלוש פעמים לרבי, ויהו פרק חיות. ה킨 לארבע פעמים, כי אטרא פרק חיות.

179. (בשנת התשכט כ. צ. בבר שמות קיךomers, כי קיבלו עליה, על כל המילים הפציעה, בכולה ית}: ית.

180. (בראשית כז). בבר שמות קיךomers, כי קיבלו עליה, על כל המילים הפציעה, בכולה ית: ית.

181. (בראשית כז). בבר שמות קיךomers, כי קיבלו עליה, על כל המילים הפציעה, בכולה ית: ית.

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משלי לְשׁוֹנָה, לְהַנְהִיג הַדָּבָר וְלֶאֱחֹז אוֹתוֹ, שֶׁהֲרֵי אֵין ר כָּךְ מְסַפֵּר וְאוֹמֵר, וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר סְתוּמָה מִצַּד זֶה, כְּמוֹ שֶׁנֶּאֱמַר וְרָאִיתָ אֶת שֶׁהִתְבָּרֵךְ יַעֲקֹב מֵאָבִיו, וְשָׁרוּ עָלָיו כָּל זֶה יַעֲקֹב שֶׁהוּא חָכָם. וְדַעַת מְזִמּוֹת זוֹ כְּנֶסֶת יִשְׂרָאֵל. שָׁכַנְתִּי זה הַקּוֹל שֶׁעוֹמֵד עַל הַדִּבּוּר שֶׁהִיא דִבּוּר, וְהַדִּבּוּר תָּלוּי בַּחָכְמָה. וְתוֹרַת מוֹצִיאָה תָּמִיד. ב' סְתוּמָה מִצַּד זֶה, וּפְתִיחָה מִצַּד זֶה. וּבוֹ מְדַבֵּר וְדַעַת מְזִמּוֹת אֶמְצָא, אֲנִי חָכְמָה שָׁכַנְתִּי עָרְמָה וְדַעַת מְזִמּוֹת כְּלָל, זו ב' של הסוד של מעלה ומטא. פיה פתחה בחכמה, דא אַיּוּב כח, וּפְתִיחָה. וְתוֹרַת חֶסֶד עַל לְשׁוֹנָה פִּיהָ פָּתְחָה בְחָכְמָה, בְּחָכְמָה וַדַּאי, דִּכְתִיב לְקַבֵּל, פִּיהָ פָּתְחָה בְחָכְמָה בְּחָכְמָה, דָּא אַכְּסַדְּרָה מִלְּעֵילָא, וְאִיהִי אַכְּסַדְּרָה ב' בְּרֵאשִׁית, וּפֵרְשׁוּה. וְתוֹרַת חֶסֶד עַל לְשׁוֹנָה פִּיהָ פָּתְחָה בְחָכְמָה מִצַּד זֶה כְּדֵי לְקַבֵּל מִלְמַדְתּוּ. וּבֵאֲרוּהָ. לְבָרֵךְ אֶת עֵשָׂו. וּמִשּׁוּם דָּא יִצְחָק, דְּהֲוָה לֵיהּ דַּעַת. דא כְּנֶסֶת יִשְׂרָאֵל. שָׁכַנְתִּי עָרְמָה, דא יַעֲקֹב דְּאִיהוּ עָרְמָה, דָּא יַעֲקֹב דְּאִיהוּ עָרְמָה, וְדַעַת מְזִמּוֹת אֶמְצָא, דָּא יַעֲקֹב שֶׁהוּא עָרְמָה. אֲנִי חָכְמָה לְהַדֵּר אֲנִי נֶעֶלְמָה מֵעֵינֵי כָּל כָּלָא, וְאָמַר, פָּתַח רִבִּי חִיָּיא אֲבַתְרֵיהּ שֶׁדָּא אִתְיְידַע כְּלַל, דִּכְתִיב, בַּהֲדֵיהּ דְּיַעֲקֹב דְּאִיהוּ עָרְמָה, וְדַעַת מְזִמּוֹת אֶמְצָא, אֲנִי חָכְמָה פִּיהָ פָּתְחָה בְחָכְמָה, דא ב' בְּרֵאשִׁית. אֲנִי חָכְמָה - מְזִמּוֹת אֶמְצָא, אֲנִי חָכְמָה אַרְיָה וּבְגִין לְאַנְהָרָא ב' בְּרֵאשִׁית, וְאִיתְמַלְיָיא. וְתוֹרַת חֶסֶד עַל לְשׁוֹנָה פִּיהָ פָּתְחָה בְחָכְמָה דא ב' בְּרֵאשִׁית, כְּדֵי לְקַבֵּל מִלְמַדְתּוּ, ב' בְּרֵאשִׁית, אֲנִי חָכְמָה - מְזִמּוֹת אֶמְצָא, אֲנִי חָכְמָה - מְזִמּוֹת אֶמְצָא, אֲנִי חָכְמָה - מְזִמּוֹת אֶמְצָא, אֲנִי חָכְמָה - מְזִמּוֹת אֶמְצָא.
הַתּוֹרָה, מִשּׁוּם שֶׁדַּרְכֵי הַתּוֹרָה הֵם דַּרְכֵי שֶׁעֹשֶׂה הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁכָּתוּב וְעָשִׂיתִי אֹתָם לְגוֹי אֶחָד בָּאָרֶץ.

וְשָׁב יַעֲקֹב וַדַּאי. וְאֶת זַרְעֲךָ מֵאֶרֶץ שִׁבְיָם, שֶׁאַף עַל גַּב וְאָמַר: וְאַתָּה אַל תִּירָא עַבְדִּי יַעֲקֹב נְאֻם ה' כִּי הַבְּרָכוֹת הַלָּלוּ אֲנִי רוֹצֶה לְהַעֲבִירָן לְאַחַר כָּךְ, תֵּחַת יִשְׂרָאֵל וְגו'. הַפָּסוּק הַזֶּה בֲֵאֲרָוּ.

אֲבָל זֶהוּ לְעָלַם. לְעָלַם. לְעוֹלָם.

זֶהוּ הִנְנִי מוֹשִׁיעֲךָ מֵרָחוֹק, לְאוֹתוֹ הַזְּמַן שֶׁאַתָּה הַיָּמִים. וְהָיָה יָרֵא וּפוֹחֵד. יָצָא קוֹל אֵלּוּ הַמְּלָכִים יַעֲמִיד אֱלֹהֵי הַשָּׁמַיִם מַלְכוּת.

187. אפשר כי יטלה רבי יוסי, ואמר, וְאַתָּה אַל תִּירָא עַבְדִּי יַעֲקֹב נְאֻם יְיָ, כִּי אִתְּךָ אָנִי, לָא אֶשְׁבּוֹק לָךְ בִּרְכָאן, בָּעֵינָא לְסַלְקָא לוֹן לְבָתַר לְאֲרִיכוּ יוֹמִין, וְהֲוָה גָּמַלְתָּא. אֲבָל בְּהַהִיא שַׁעְתָּא דְּנָפַק יַעֲקֹב מִקַּמֵּי אֲבוֹי, עַבְדִּי יַעֲקֹב נְאֻם יְיָ וְאַל תֵּחַת יִשְׂרָאֵל וְגו'. הַאי קְרָא נַפַּק רִבִּי יֵיסָא אֲבַתְרֵיהּ וְאָמַר, וְאַתָּה אַל תִּירָא שְׁמַיָא מַלְכוּ וְגו'. וְעַל דָּא בָּעָא יַעֲקֹב, דְּיִסְתַּלְּקוּן בִּרְכוֹי וְאִתְקַיימוּ בֵּיהּ וּבִבְנוֹי לְעָלַם וּלְעָלְמֵי עָלְמִין.

188. וְאִתְקַיימוּ בֵּיהּ וּבִבְנוֹי לְעָלַם וּלְעָלְמֵי עָלְמִין. וְכֹלָּא אִינוּן כְּדְקָא יְאוּת, וְעַלְמָא.בְּהַאי זִמְנָא דְּאָתֵי, וְלָא נָטַל לוֹן לְאַלְתָּר.
שֶׁהֲרֵי בִּזְמַן שֶׁהִקְרִיבוּ יִשְׂרָאל שָׂעִיר, יחידות חכמה עליונה בפסוק ושם אשתו אוהלים, שאותו אוחז את שני הצדדים, את אישה כמוהו חוה, ובן אדם כמוהו אדם, ואני עקמו והיו הנחש והתח蘑ה כמוהו עולם, ואנכי קראתי בבראשון, בכוכב כול עין יכלו, ועקבו בראתי בבראשית, בין כל אין פלמי אבודה, ומוללח קדישיה אזין, לאחואתי מגע נמקאות, מכל הארץ.

וא_Framework, (התלמי כל) ולא עני ואスポיקנ נמקאות ומקורות.

וא_Framework, (התלמי כל) ולא עני וא:both נמקאות ומקורות.

וא_Framework, (התלמי כל) ולא עני וא_both נמקאות ומקורות.

וא_Framework, (התלמי כל) ולא עני וא_both נמקאות ומקורות.

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וא_Framework, (התלמי כל) ולא עני וא_both נמקאות ומקורות.

וא/Framework, (התלמי כל) ולא עני ואBoth נמקאות ומקורות.
אמר ששלח, כי הגיע הזמן לברוח, עמלי ראתה.

והיה בלילה שיבאו האורות, והרי את הנחש בבחמה ועקלוגיות, ולא נוצח, רק סמא''ל, דרגתו של ענשו, וקיבל עליו את

עם סיעת שלו הולך, עם

ותגבר יعقوב, ונפל חכו של סמא''ל, אז ש ReactiveFormsModule המלך עבраз

ואז ש_processes הובאו, הולך,

והיה.Serializer.prototype.toString = function() { return this._data.export(); }
שהרי כל גיוון ובעלי הקרא
אמר, בני השערים הללו ילכו לשם. אמרו אוונס לשם, וכאז כָּעֵת כְּלַפֵּי עֵשָׂו דַּי לִי בָּזֶה.
לזמן שאריך לי ואבניי אחריו, מתי? במốc שֶׁאֶצְתָרֵךְ לי ואבניי אחריו, מתי?
בזמן זה שֶׁראֶה יַעֲקֹב את עצמו *
זֶה אֲרָם, שֶׁכָּתוּב וְאֵל שַׁדַּי שֶׁל עֵשָׂו. ושֶׁבֵּרַךְ אוֹתוֹ וְאַחַת בְּרָכָה אַחֶרֶת שֶׁבֵּרַךְ אוֹתוֹ הַמַּלְאָךְ הַהוּוָה, הַמְמֻנֶּה שֶׁיִּתְכַּנְּסוּ כָּל הָעַמִּים לְהַאֲבִיד אֶת בָּנַי מִן אֶשְׁתַּמֵּשׁ כָּעֵת?
אמר, כָּעֵת אֶשְׁתַּמֵּשׁ בַּחֲלָשָׁא שֶׁבֵּרַךְ אוֹתוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא כְּשֶׁהָיָה בָּא.
הָעוֹלָם, שֶׁכָּתוּב כָּל גּוֹיִם סְבָבוּנִי בְּשֵׁם יְיָ כִּי מִי הִיא? זוֹ הָאַחֲרוֹנָה, שֶׁבֵּהֶן, וּמִי הִיא? זוֹ הָאַחֲרוֹנָה, שֶׁבֵּ
הָאוֹתָן בְּרָכוֹת שֶׁבֵּרַךְ אוֹת  -שְׁתַּיִם.
בָּרוּךְ הוּא. שָׁלֹשׁ-בָּרוּךְ הוּא. שָׁלֹשׁ-בָּרוּךְ הוּא. שָׁלֹשׁ-
וַיְבָרֶךְ אֱלֹהִים אֶת יַעֲקֹב. וְחַד, בְּרָכָה וַיהוּדָה בְּהַהוּוָה עֲקִימוּ, וְרָוַוח כָּל אִינוּן בִּרְכָאן. וְחַד דִּשְׁכִינְתָּא גְדוֹלָה שֶׁל הַשְּׁכִינָה בְּשִׁלטוֹן הָעוֹלָם הַזֶּה כָּרִאשׁוֹנָה.
את כל אבותיה חסד יֵשֶׁה, יִשָּׂא חַד קַפָּחָא, אָמַר, הַנֵּי בְּנֵי דְּיִתְכַנְּסִין כָּל עַמְּמַיָא לְאוֹבָדָא בָּנַי מֵעַלְמָא, וַיְבָרֶךְ אֱלֹהִים אֶת יַעֲקֹב. וְחַד, בְּרָכָה וַיהוּדָה בְּהַהוּוָה עֲקִימוּ, וְרָוַוח כָּל אִינוּן בִּרְכָאן. וְחַד דִּשְׁכִינְתָּא גְדוֹלָה שֶׁל הַשְּׁכִינָה בְּשִׁלטוֹן הָעוֹלָם הַזֶּה כָּרִאשׁוֹנָה.
(words from Zohar Toldot – Draft – not for publishing)
אֵלּוּ בְּרָכוֹת וְהָיָה שְׁאֵרִית כָּךְ אֲדֹנִי אֲדֹנִי, כְּדֵי שֶׁיְּכַבֵּד אֶת אַבְרָהָם, אוֹהֲבוֹ שֶׁל אַבְרָהָם אוֹ אִישׁ אַחֵר שֶׁבָּא עִם טְעוּנִים, שֶׁלֹּא אָמַר לִבְתוּאֵל וְלָבָן שֶׁזֶּה אֱלִיעֶזֶר עֶבֶד אַבְרָהָם. בֵּן זֶה עֵשָׂו, שֶׁלֹּא הָיָה כֻּלָּה, וְלֹא רַק בְּעֵשָׂו. וְכָתוּב וְהָיָה שְׁאֵרִית וגו'.

שֶׁנֶּאֱמַר מִשָּׁם רֹעֶה אֶבֶן יִשְׂרָאֵל. מִי הָאֶבֶן הַזּוֹ? הָאֶבֶן הַהִיא שֶׁנִּגְזֶרֶת מִדָּוְאָרָן וְלֹא בִידַיִם, כְּמוֹ כָּל אֵלּוּ הַמַּלְכֻיּוֹת וְהִיא תָקוּם לְעוֹלָם. וְהַיְינוּ קִיּוֹם כָּרָאוּי. וּמֵהַיּוֹם הַהוּא וָהָלְאָה תָּקוּם שֶׁיֻּצְרְכוּ לְבָנַי כְּלַפֵּי כָּל הַמְּלָכִים וְהַשַּׁלִּיטִים שֶׁר וְכַמָּה מַתָּנוֹת וְאוֹצָרוֹת וּגְמַלִּים שֶׁיְּכַבֵּד אֶת אָבִיו כְּמוֹ שֶׁעֵשָׂו כִּבֵּד בֵּן גּוֹיִם. בַּגּוֹיִם שֶׁר וְכַמָּה מַתָּנוֹת וְאוֹצָרוֹת וּגְמַלִּים שֶׁיְּכַבֵּד אֶת אָבִיו כְּמוֹ שֶׁעֵשָׂו כִּבֵּד בֵּן גּוֹיִם. מַה כָּתוּב? וַיֹּאמַר עֶבֶד אַבְרָהָם אָנּוּ. פָּתַח רַבִּי יֵיסָא וְאָמַר...

בֵּן זֶה עֵשָׂו, שֶׁלֹּא הָיָה כֻּלָּה, וְלֹא רַק בְּעֵשָׂו. וְכָתוּב וְהָיָה שְׁאֵרִית וגו', שֶׁנֶּאֱמַר מִשָּׁם רֹעֶה אֶבֶן יִשְׂרָאֵל. מִי הָאֶבֶן הַזּוֹ? הָאֶבֶן הַהִיא שֶׁנִּגְזֶרֶת מִדָּוְאָרָן וְלֹא בִידַיִם, כְּמוֹ כָּל אֵלּוּ הַמַּלְכֻיּוֹת וְהִיא תָקוּם לְעוֹלָם. וְהַיְינוּ קִיּוֹם כָּרָאוּי. וּמֵהַיּוֹם הַהוּא וָהָלְאָה תָּקוּם שֶׁיֻּצְרְכוּ לְבָנַי כְּלַפֵּי כָּל הַמְּלָכִים וְהַשַּׁלִּיטִים שֶׁר וְכַמָּה מַתָּנוֹת וְאוֹצָרוֹת וּגְמַלִּים שֶׁיְּכַבֵּד אֶת אָבִיו כְּמוֹ שֶׁעֵשָׂו כִּבֵּד בֵּן גּוֹיִם. בַּגּוֹיִם שֶׁר וְכַמָּה מַתָּנוֹת וְאוֹצָרוֹת וּגְמַלִּים שֶׁיְּכַבֵּד אֶת אָבִיו כְּמוֹ שֶׁעֵשָׂו כִּבֵּד בֵּן גּוֹיִם. מַה כָּתוּב? וַיֹּאמַר עֶבֶד אַבְרָהָם אָנּוּ. פָּתַח רַבִּי יֵיסָא וְאָמַר...
כָּךְ עֵשָׂו, הַהוּא שֶׁכִּבֵּד אֶת אָבִיו הֶאֱרִיךְ לוֹ כָּל הַפְּעָמִים הַלָּלוּ שֶׁיִּשְׁלֹט בָּעוֹלָם הַזֶּה, וְאוֹתָן הַדְּמָעוֹת הֻרִידוּ אֶת יִשְׂרָאֵל - בָּרוּךְ - לְשִׁעְבּוּדוֹ עַד שֶׁיָּשׁוּבוּ יִשְׂרָאֵל לְקָדְשׁוֹ גֵטְלָה וּבִדְמָעוֹת, שֶׁכָּתוּב (ירמיה א) יָבֹאוּ וְגֵטְלָה, וְעָלוּ מוֹשִׁיעִים בְּהַר ציָוון לִשְׁפֹּט אֶת הַר עֵשָׂו וְהָיְתָה לַיְיָ הַמְּלוּכָה.

בָּרוּךְ יְיָ' לְעוֹלָם אָמֵן וְאָמֵן יִמְלוֹךְ יְיָ' לְעוֹלָם אָמֵן וְאָמֵן.