TRANSLATION OF KABBALIST RABBI AVRAHAM AZULAI'S CHESED L'AVRAHAM

**ABOUT KABBALIST RABBI AVRAHAM AZULAI**

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

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

On his way from Morocco to Israel, R' Avraham Azulai's boat was sunk while being anchored in Greece, by a fierce storm. Most of his holy manuscripts at that time were in the boat and were not recovered. R' Azulai was very thankful to God for not being on the boat at the time. From that time and on, his signature resembled the shape of a boat. He wrote a commentary on the Zohar called Ohr HaChama (Light of the Sun). In his book Ohr HaLevana (Light of the Moon), he wrote corrections (hagahot) regarding the Zohar text. One of his books Ohr HaGanuz, a commentary on profound passages from the Zohar was lost. Knaff Renanim was a book he wrote, summarizing the kavanot of the prayers according to the Ari. In Ma’aseh Choshev, he summarizes the kavanot of the mitzvot according to the Ari. He also wrote a commentary on the Tanach: Baalei Brit Avraham. His books Perush Yakar Al Shisha Sidrei Mishna and Perush Yakar Al HaLevush are his commentaries on the Mishna and Halacha.

DailyZohar.com Commentary

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

A Famous and Inspiring Story

**RABBI AVRAHAM'S DEPARTURE - "THE SULTAN'S SWORD AND THE CAVE OFMACHPELAH"**

The Sultan of the Ottoman Empire made a journey from his seat of government in far off Turkey to places of importance in his domains. He made his way to the Cave of the Machpelah in Hebron. Adorned in the traditional ruling garb, the Sultan's gold sword, studded with diamonds and precious stones hung at his side. The Sultan wondered from room to room, finally entering the huge hall named after the Patriarch Yitzchak. The center of attraction in the Yitzchak Hall is a small circular hole in the floor, near the wall shared by the smaller Avraham Hall. The hole is perhaps the most sacred spot in the entire illustrious structure above the burial caves of the Patriarchs and Matriarchs, for it leads down into the caves themselves. Pilgrims from all over the world journey for weeks and months, only to have the opportunity to stand by this small dark circular opening, leading into the cave, which according to tradition, was excavated by Adam, the first man. The Sultan leaned over the revered aperture, peering down into it. As he bent over, his precious sword fell from his side, down into the cavity in the ground. The Sultan called the officer of the guard and ordered him to lower a soldier through the hole into the caves below, to retrieve his sword. Quick to respond to the Sultan's order, the officer selected a soldier nearby. Another soldier wrapped a rope around his waist and lowered the soldier into the underground cavern. No sooner had they done so when, without warning, piercing screams penetrated from inside the hole below. Quickly they pulled up the soldier but he was dead. The Sultan ordered that another soldier be lowered into the caves. So it was, and his fate was precisely as was his predecessor. The Sultan continued to send soldiers into the caves until it became apparent that all who enter the caves do not exit alive. The Sultan turned to his hosts and exclaimed, "Who will return to me my sword?" The Arabs, looking at one another, answered without hesitating. "Why not send down a Jew? If he dies, none of us would care, and if not, you will have your precious saber back". So, the Jews were ordered, on pain of death, to supply a volunteer to be lowered into the caves to return the Sultan's sword to him. The Jews of Hebron had heard what happened to the Sultan's soldiers. How could they send one of their own to his death? They prayed and fasted, hoping to avert the decree. Realizing that they had no choice, they looked one to the other. Who would dare to enter the sacred Caves of the Patriarchs? The elderly Rabbi of the community, Rabbi Avraham Azulai, solved the dilemma. "I will enter the Holy Caves. Have no fear". And so, it was. After praying and pleading before the God, R' Azulai immersed himself in the Mikva and dressed in white garments, the traditional dress of the dead. He set forth to the Cave of the Machpelah. With a rope tied around his waist, R' was lowered into the cave. When his feet hit the ground, R' Azulai looked around him and found a man standing by his side. Who are you? asked R' Azulai. "I am Eliezer the servant of Avraham Abinu", the man replied. "How did you get here?" Eliezer asked. R' Azulai told him the whole story. "Wait here until I ask the Holy Fathers, if you can come inside". The Fathers agreed, and R' Azulai fainted upon seeing them. They gave something to smell, and he regained his consciousness. Finally, he said to them, "Why should I leave here and go back above. I am elderly, and here I have found my Forefathers. I desire only to stay here with you." The Patriarchs insisted, "You must return the sword to the Sultan. If not, the entire Jewish community of Hebron is liable to be wiped out. But have no fear. In another seven days you will return here, to be with us." So, the saintly Rabbi returned to the Yitzchak Hall, above the cave of the Patriarchs, and with him, the Sultan's sword. The Sultan was pleased. Upon seeing their beloved Rabbi return alive, the Jews of Hebron declared the day a holiday. R' Azulai spent the next week with his students, teaching them all he knew, all the esoteric teachings of Torah. Day and night, he learned with them, instructing them, imparting to them all that he knew. Seven days after being lowered into the Cave of the Machpelah, Rabbi Avraham Azulai died peacefully. He was brought to rest in the ancient Jewish cemetery in Hebron, overlooking the final resting place of his beloved Forefathers.

**SECRET OF THE MIKVEH**

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

**MAAYAN - SPRING 3, NAHAR - RIVER 9, CHESED L'AVRAHAM**

To explain the difference between Divine Providence upon the Jewish people when they dwell in the land of Israel and when they do not. The matter is this, when Israel is in possession of their land this [itself] becomes the defense of every single Jew. For the essence of the Shechinah’s holiness is below with the Jewish people, as it is written (in Deut. 23:15), "for HaShem your G-d walks within the midst of your camp." The reason for this is that the air of the land of Israel is the holy domain of the Shechinah. Surrounding the borders of Israel, lie the klipot (the unclean husks). They (the klipot) surround the Holy Land and actually protect it so that the outside forces of evil should not enter in. They surround the land like a stretched-out tent so that no stranger shall violate the boundaries. The walls and boundaries of this spiritual tent spreads out over the entire air space of the land of Israel reaching up to the opening to the spiritual Palace of Livnat Sapir (i.e., the passageway between the physical and spiritual dimensions), which is always open. We thus find that in the atmosphere of the land of Israel resides the gateway to Heaven wherein which the angels of God ascend and descend, from the spiritual palaces to the atmosphere and from the atmosphere to the land of Israel. The Shechinah is also below (i.e., descends from Heaven) to watch over her children. She descends and hovers over them all day long with a spiritual divider (masach) separating them. This spiritual divider (masach) is the secret of the [klipot, which are referred to in Ezekiel's vision as the] storm wind, thick cloud and flashing fire. This is the secret of the atmosphere that is outside the land of Israel. However, one klipah (husk) is not unclean which safeguards everything so that the unclean [forces] will not be able to derive benefit from the holy Light. It is recorded in Ezekiel 1:4, "and a Nogah (brilliance) surrounded it". It [the Nogah] protected them (the children of Israel) on all sides, as has been explained. Everything outside of the [holy] land [is under the dominion of] the storm wind, thick cloud and flashing fire. These are the "outside" (i.e., the dark) forces, the atmosphere of the lands of the "outside" nations. This is the secret [why] the Shechinah guards over Israel all by Herself, [but] only in the land of Israel. This is not the case outside the land, Heaven help us. When the klipot seek to dominate the land of Israel, to destroy it, then does the Shechinah depart from the land and ascends above to the [spiritual] palaces and then afterwards the entry to the palace is sealed and closed. Then is permission given to breach the walls of Jerusalem, which are the "klipah Nogah" (the brilliant husk) which separates [the good from the evil]. Then enters the nations who contaminate [everything], who send forth their hands upon the children of Israel and destroys all the physical chariots and exiles them. The Shechinah runs after her children to see what is to be with them outside of [their] land . . . For being that her children are cast away, it is impossible for Her to let go of them. Therefore, [does the Shechinah] dwell in the lowest of chariots. [And now] Her spark [of holiness that enlivens souls] and Her Divine guidance are cloaked within the angelic prince who is in charge of the land to which Israel has been exiled. For the ten [holy letters of God's Name] become enclosed within the ten unclean klipot, in order to reverse them [somewhat], so that they will not be completely evil to Israel and not contaminate Her children. This can be compared to the [radiance] of the sun. Only a small element of its light reaches the earth. This is (symbolically speaking) how it is with the Shechinah. Her essence is in Heaven and only a small element of Her light goes outside the land of Israel along with the [children of] Israel, as it is written in Ezekiel 1:1, "I am among the exiles." It is not Her essence God forbid, but only the sparks of Her light, thus "did the Heavens open and I saw visions of G-d" (Ez. 1:1) . . .

**MAAYAN - SPRING 3, NAHAR - RIVER 12, CHESED L'AVRAHAM**

Explaining the difference between those Jewish souls that dwell in the land of Israel and those who dwell outside of the Holy Land. Know then that the Jewish (Neshamot) souls that dwell in the Land of Israel come forth from the ten sefirot of [the realm of] Yetzirah. [Thus, these souls] are called the "House of Israel". They are also called "children". For when a Jewish person dwells outside the Holy Land then [all he/she] has is a (nefesh) soul from the [level of] the Ophanim (angels). When one merits to enter the Land of Israel there comes upon him/her a new (nefesh level) soul from Yetzirah and cloaks itself within his older (nefesh) soul. The first night that one sleeps in the Land of Israel both souls leave [the body] and ascend above [to visit the Heavenly realms during the allotted sleep time]. Upon returning only the new soul returns. Therefore, such a person is not fit to receive any punishments [for any sins committed outside of the Holy Land], for this, the new soul [which now inhabits the body] is not the one who sinned. Thus, our blessed Rabbis have taught (Ketubot 111A) that such a one (i.e., one that lives in the holy Land) is forgiven all his sins. [Thus] every Jewish person who lives in the Land of Israel is called a tzaddik (righteous person), even if to all appearances one is not such. For if the person was not a tzaddik the Land [itself] would vomit out such a person, as it is written, "And the land shall vomit out those who dwell upon her" (Lev. 18:25). Being that the Land does not vomit out such a person, we must accept that he/she is a tzaddik (righteous person) even if the person is considered a rasha (criminal person). Also, know that for one to live in the Land of Israel and then go to live outside the land is considered a sin. In addition, this sin causes the angelic prince [of whatever land one goes to] to have dominance over him/her. The one who takes upon him/herself to live all their days in the Land of Israel and not to leave to go outside the land is considered to have proclaimed the unity of the Holy One, blessed be He, all of one's days. In addition, know that the Land of Israel only atones for those sins that were performed by accident (without knowledge or intent). Yet, those sins performed intentionally (where one knows that what is being done is in violation of Torah law), these are not forgiven other than by personal sufferings. For those [in the Holy Land] who perform intentional sins in a spirit of arrogance, these have no forgiveness other than through repentance and the study of Torah.

**MAAYAN - SPRING 3, NAHAR - RIVER 13, CHESED L'AVRAHAM**

Explaining the secret of Jerusalem and the other holy places in the Land of Israel. Know that the minor numerical value of [the word] Jerusalem is nineteen (19). Also, the minor numerical value of [the word] Malchut (kingdom) is nineteen. [The city of] Shechem, is the secret of Yosef, who corresponds to the Sefirah Yesod? This is why Shechem was given to Yosef [and his descendants) for his attribute is Yesod. The minor numerical value of [the name of the city] Tveria is nineteen. The Sefirah Hod, along with the number of its three letters, plus one for the word also equals the minor numerical value nineteen (19). The apparent meaning of the name Tveria is "the center of the land", (ref. Megillah 6A), for the land hints to [the Sefirah] Malchut, and Tveria refers to [the Sefirah] Hod. Also, [if the word Tveria is broken into two we find] the minor numerical value of Tver is thirteen (13), because it receives power from the thirteen (13) supernal attributes [of mercy]. Tzfat refers to [the Sefirah] Netzach, whose minor numerical value is twenty-two (22, adding the value of one for the word itself). Now, the minor numerical value of [the word] Tzfat is equal [to the numerical value] of [the holy Name] Ehyeh (EHYH). This is a reference to [the fact] that those who dwell there [in Tzfat] are dealt with [by God] with the thirteen attributes [of mercy] which come forth from [the Sefirah] Keter. [The Name] Ehyeh corresponds to Keter, therefore is Tzfat one of the cities of refuge to safeguard souls. Tzfat's [minor numerical value] is 21. Adding [the value of] one [to include the word itself] is 22. This corresponds to the 22 letters in the Torah. This is a hint that Tzfat is ready and prepared to be [that place] where the deep secrets of the Torah are perceived. For there is no better and more pure air in all Israel like there is in Tzfat. The numerical value [of the word] Netzach (the Sefirah) is [148, which is also the numerical value of the word] "kemach" (flour). This then is the secret behind the words of the Sages, "if there is no flour, there is no Torah." (Avot 3:17). Meron corresponds to [the Sefirah Tiferet]. Now the Aramaic translation of the word "sheep" is "meroni". This is a similar term [to the word] "maran" (lord), as in "Lord of Heaven", which is an appellation to Tiferet. This is also the meaning of the verse in Ezekiel 34:31, [God says to Israel], "you are my sheep, the sheep that I shepherd, mankind you are." Now, "maran", which is the attribute of Tiferet, in minor numerical value is equal to [the minor numerical value of the word] "Emet" (truth) which is 9. Add the value of three, one for each of the letters and an additional one for the value of the word itself and we have 13, a reference to the 13 attributes of mercy, as explained above. It is already well known that the cave of Machpelah in Hebron, which is the burial site of the Patriarchs, is the entranceway to the subterranean Garden of Eden. [This is hinted to in the Biblical account of Avraham's purchase of the cave (Gen. 23:16), when he paid an amount of money that was] "o'vair l'so'chehr" (negotiable currency). These words are numerically equal to the phrase, "orach l'gan" (the path to the Garden). It is also the numerical value of the word "chatzer" (courtyard), to suggest that the cave is to the Garden of Eden as a courtyard is to a home. [The words] "o'vair l'so'chehr" (negotiable currency) have the numerical value of 570, to hint to us that everyone who lives in Hebron is certain that when he/she dies and is buried, their soul will merit to enter directly into the subterranean Garden of Eden without delay, without any trouble or difficulty. Now the word, "teka" (to insert) is referred to twice in the Torah. The first time is Gen. 31:25, "and Yaacov had pitched (teka) his tent on the mount." The second [continues the verse], "and Lavan along with his brethren, pitched his tent on the mount of Gilad". [This verse] "Yaacov had pitched (teka) his tent" refers to his wife. "On the mount" refers to the cave of Machpelah, which are two mountains one on top of another and the two caves are under the lower mountain and there are two caves in the upper mountain. The word "teka" is numerically equal the phrase "o'vair l'so'chehr", meaning that the cave of Machpelah is the pathway to the Garden of Eden. With regards to this did our father Yaacov, upon him be peace, pray to blessed God with all his heart that he should merit to be buried with them in the cave of Machpelah, he and his wife together. For thus has it been ordained since the six days of creation. "And Lavan along with his brethren, pitched his tent." The meaning of this is that Lavan intended, through the powers of black magic, to tear out Yaacov from [the world] so that he would not be buried in the cave of Machpelah. [Lavan] wanted to kill [Yaacov],"along with his brethren," who are Esau and Yishmael. For they would then take the burial site [for themselves], and control the passageway through the cave to the Garden of Eden. For Yishmael and his sons and the children of Keturah already knew that they had a portion in our father Avraham, upon him be peace. Esau and his minions had their portion in our father Yitzchak, upon him be peace. If, God forbid, our father Yaacov, upon him be peace, would not be buried in the cave of Machpelah, then absolutely no Jew would be able to go through that passage into the Garden of Eden. [The path would be blocked by the] idolatrous nations who cling to Yishmael and Esau, who would enter therein and control the passageway due to their connections to Avraham and Yitzchak who are already buried there in Machpelah cave. This is what our Sages of blessed memory were referring to in the Passover Haggada when they said that Lavan attempted to uproot everything, as it is written in Deut. 26:5, "an Aramean nomad was our father." For this same [reason] when [the dark angel] Samael fought with Jacob that he "touched (teka) the hollow of his thigh" (Gen. 32:26). Now, Samael's intent was to blemish Yaacov so that he would not be buried in the cave alongside of Avraham and Yitzchak. Instead [he wanted that] Esau and his wife should be buried there. [Thank G-d] this did not happen, for [our] blessed God immediately healed [Yaacov] as our holy Sages have said (ref. Shab. 33b), that Yaacov came complete [i.e. returned to his father Yitzchak]; complete meaning, complete in his body (i.e., not blemished). Blessed God in His grace and abundant mercy thwarted Samael's [evil] intentions and placed Yaacov in a place of faith, the cave to which we are referring. Now his descendants can travel the path to the Garden of Eden. Tzfat also has the numerical value of 570 (same as 'teka'). This is to hint that those who dwell in Tzfat have a [special] benefit more than any other city in the land of Israel. Because [Tzfat] is of such a high elevation and the air there is more pure and refined than any other city in the land of Israel, therefore, one who dies there and is buried there his soul will immediately travel [directly] to the Machpelah cave in order to travel from there to the subterranean Garden of Eden. There is no reason to expand on this more.

**MAAYAN - SPRING 3, NAHAR - RIVER 13, CHESED L'AVRAHAM**

Explaining the blemish that occurs to one who leaves the land of Israel to outside the land. Know that the one who leaves the land of Israel to outside the land, on the condition to return quickly, so much so that he leaves behind his wife and children in Israel, this type of person will not lose his Yetziratic soul. However, his is cloaked in another nefesh [level soul] from [the] Asiyatic [realm]. Therefore, such a person is required to observe [Jewish] holidays outside the land in the same way as he would inside the land; [all this] because his intent is [clearly] to return. All this [reception of the lower Asiyatic soul] is for his own good. For if he were not cloaked in an Asiyatic soul, the klipot (forces of darkness) would come to cling to his Yetziratic soul and immediately it would become unclean [because of them]. Therefore, what did God, the merciful and compassionate do? He cloaks the Yetziratic soul in an Asiyatic soul so that the klipot (forces of darkness) will not defile it. In addition, all klipot attach themselves [to us] according [to the level of uncleanness] of each individual place. Now, all this [which I have just said] refers [only] to the one whom is born in the land of Israel. However, one who is born outside the land and comes to live in the land permanently, immediately when he comes close to the ladder, the klipot are removed from him and he enters into the [holy] Land only with the Asiyatic soul. Then the Yetziratic soul enters within his Asiyatic soul, like a knife in a sheath. When such a person later returns to live outside of the land of Israel, his new soul from Yetzirah remains in Israel and only the old Asiyatic soul goes with him to become enwrapped within the klipot (dark forces). Know that one who comes to the land of Israel for only a temporary period, immediately when such a one approaches the ladder, his klipot are removed and all that enters into the land of Israel is his Asiyatic soul. However, such a one does not receive a Yetziratic soul, because he does not intend to remain in the land of Israel in any permanent fashion. Therefore, such a person must observe [the Jewish] holidays as they do outside the land.

**MAAYAN - SPRING 3, NAHAR - RIVER 13, CHESED L'AVRAHAM**

The secret of the one who lives in the land of Israel, during the coming of the Mashiach. Know, that it is an accepted tradition in our hands, that on the day that King Mashiach will come with the ingathering of the exiles to the Land of Israel, there will be found in the Land 7000 of the children of Israel. On this same day, the dead of the Land of Israel shall be restored to life. On that same day also, the walls of Jerusalem shall be removed, and rebuilt from precious stones and pearls. Then, at the time, the dead of the Land of Israel shall be restored to life, they shall be new spiritual creations. Also, the 7000 who shall be left alive at that time, they too shall be new creations, all of them with spiritual bodies, similar to the body of Adam prior to his sin, and the body of Chanoch, Moshe Rabbeinu and Eliyahu. They shall all float in the air, soaring like eagles. This shall be seen by all the people ingathered from the exile. When these, their brothers, are made a new creation, soaring through the air, going to dwell in the (lower) Gan Eden to learn Torah from the Mouth of the Holy One, Blessed be He, then all together the children of the ingathered exiles, with worry in their hearts and anguish in their souls cry out to King Mashiach. They ask, we also are the nation of the Children of Israel, like them. Why have they merited to be spiritual beings in body and soul, and not us? Why are we less? The Mashiach shall answer them saying, "The character of the Holy One, Blessed be He is already known and famous; He gives to each one 'measure for measure'. These also dwelled outside of the Land, and after great effort they succeeded to come to the Land of Israel, in order to merit a purified soul. They cared not for their physical or material well-being. They came by sea and by land, and were not dissuaded by the dangers of the sea or of being robbed along their journey. They suffered under cruel regimes, all for the sake of the essence of their spirit and soul. Therefore, have they become complete spiritual beings, measure for measure. However, all of you, who had the ability to come to the Land of Israel, as they did, were discouraged over concern for your finances. You were worried about your physical safety and your money. These, you made to be the principle things in your lives, and not your spirit and soul. Therefore, have you remained physical beings" \_\_\_\_\_\_\_\_\_\_\_ The Torah and the land of Israel share a single connection (i.e., are from the same source). Similarly, the Jewish people, without a doubt, share a single connection with the Holy Land, because of the [holy] connection of their souls. (Maayan 3, Nahar 7, Chesed L'Avraham)

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**START OF THE COMPLETE TRANSLATION**

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

**River 1: Counts the army of providence from day of creation to the renewal of the world that is coming**

It is already known to all faithful that there is no action, small or big that is by chance, God forbid. All by providence and not by care of human forces or new angelic forces or thrones or Sefirot, God forbid.

Chanoch's Commentary

In order to grow in the study of Kabbalah one needs to bring the above truth into their body consciousness so that this knowledge becomes useful in all of their decisions. Learn the above truth well and often until you never forget it and it is always at the surface of your mind and thoughts.

All is in the secret of the exalted Ein-Sof that controls the good and the bad and in his own good will punishes or reward. All by exact account, won’t add or remove one little thing. Truly we find providence changes from time to time. Those times are:

**The first** happened immediately when man was created. His peacefulness was the purpose of peace.

**The second.** After the sin of Adam and his expulsion people lived longer life and above that they were in calmness as explained by our sages, in blessed memory.

**The third.** The patriarch succeeded in their ways because the SHECHINA dwelled with them.

**The fourth.** The father - Jacob and his sons went down to Egypt and they prosper.

**The fifth.** The exile of the sons and their torments in Egypt.

**The sixth.** Their redemption, the success in the desert and all the different miracles.

**The seventh.** Entering the land of Yisrael and achieved to take over the land and all that generation.

**The eighth.** Suppress the people of Yisrael to other nations during the time of the judges.

**The ninth.** The prosperity of the people of Yisrael at the times of the kings.

**The tenth.** The destruction of the first temple and the short exile of the people of Yisrael.

**The eleventh.** The Babylonian exile and some success that they had.

**The twelfth.** Redemption from Babel and building of the second temple.

**The thirteenth.** Troubles and relief at the time of the temple.

**The fourteenth.** The exile in Babel, twice in trouble and twice in relief.

**The fifteenth.** The success of the redemption and the future hardship.

**The sixteenth.** Resurrection of the dead.

**The seventeenth.** Destruction of the world.

**The eighteenth.** Renewal of the world.

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

Chanoch's Commentary

Rabbi Azulai is teaching us about the various times in history when the laws of the universe changes in order to keep the plan of creation on track. People will have questions about the descriptions and these questions will be answered in the various sections called "springs" that will be below. These changes apply to generations and the changes are not extreme, in my opinion. Don't spend time trying to understand the specific differences in the changes as they are not important except what Rabbi Azulai describes.

**RIVER 2:** TO EXPLAIN THAT THE LIGHT OF THE ENDLESS, BLESSED BE HE, SHINE AND SPREAD ON EVERYTHING.

In the beginning of every belief we decide without a doubt that all that is said to have existence and vitality are in the secret of having the light of the Ein-Sof - Endless World sometimes called Endlessness, blessed be he, in all emanations, creations, formations and actions of pure and impure. Even though now it said that the Hanhagah - Heb. HANHAGA,הנהגה, Ruling (governing) system which is a reference to the ten Sefirot. (see appendices) comes from concealed and unavailable light and dryness of the Sefirot of our Babylonian exile. (Rabbi Avraham Azulai uses ‘Babylonian Exile’ or ‘Exile’ to relate to our distance from the Light) like the exile to Babel after the destruction of the first Temple. There is no light shine, little or plenty, big or small or any action that won’t be from the light of Ein-Sof that expand from above to the end of all lower levels. Because there is no movement, small or big that won’t be from the Ein-Sof and all life force of existence comes only from that exalted light and it shine in them.

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

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

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

The Chitzonim - Heb. חיצונים, negative forces from the impure system., their toughness, evilness and every level and level of their strength, evilness and actions when they manifest in parts of the world and how much fire will burn. How many will fall in wind, how many will drown in water. How many will decay in dust. All sized and measured from him, the exalted. How many holies and what will be their increased power? What will be their spiritual level? What will be their life energy? All measured from him, the exalted. All live and exist from him day by day, hour by hour and every moment he grants their portion and existence, to the good and the bad, the punished and the rewarded. All live from him, all receive their life energy from him for their existence and stability. As so for the angels, what will be their reach, level and how much they can draw life energy from higher levels?

And for the thrones, what will be their affaires, size, reach, influence, and power and life energy. And so is for the emanated. See no obligation from this to plurality, changes and additions to all those actions as it explained in another place. And this is what I wanted to explain.

**RIVER 3: THE EXISTENCE OF THE FIRST HANHAGAH.**

The light of Ein-Sof that is providence, evolve on its way down the holy to the OPHANIM1 in a measure that the OPHAN will shine in this lower world. This is the most lessened light possible and when this light brought down from above, CHOCHMA won’t shine in Binah and from Binah to Z”A and Z”A to the angels, not the angels to the throne and not the throne to the living creatures. Only in the way and measure that can add and shine the OPHAN in this lower world. This light to keep existence to be called exile and darkness as it written “dried out river” ( refer to xxx 99:99), also called destruction of the temple and all evil doing of the world for the reason of this great drought of the light and it cannot shine more than it is limited within this Hanhagah. Meaning that the light will fill the OPHANIM as much as they are capable to hold. It will increase or decrease many times depends on the OPHANIM level, one after the other, on the way down until the lowest level of the OPHANIM reached. Since Yisrael are in exile. The SHECHINA fills the OPHAN only with light that it can handle and this situation is called the exile of the SHECHINA because the lack of complete unification and the drought, mentioned earlier. This little light cannot be called illumination and Yisrael cannot draw the full light and providence from it but that little revealed light. This let the outside forces control 1 OPHANIM – Angels and spiritual forces that control the world of Action. Chessed L’Avraham DailyZohar.com Page: 24/76 over Yisrael, that distant themselves from their creator by their wicked ways. And God’s anger pushed them away and only that little revealed light will shine. The SHECHINA connected to the OPHANIM to influence through them the root of sweetening negativity of the outside forces. The light that shines and added to them is small and no greater life force in all the worlds found at all. Truly the light of the exile draws down level by level of the OPHANIM and so this light lessened with each step down. That is the cause why everyday chaos is greater than the previous day. The light and providence decrease on the way down and chaos, which is the outside forces, has more influence. The Judgment (DIN) increases as we distant ourselves from the Holy the same way. The one who know to count and measure this distance and who we go down day by day will know the length of the exile and the time of redemption... As it is written (Amos, 9:11) “the tabernacle of David that is fallen…” forever it is falling until it lies on dust and like it says (Psalms, 44:26) “For bowed to the dust hath our soul, Cleaved to the earth hath our belly.” Then “Rise up and help us;” Hashem, blessed be he, limited this falling distance at the time we committed in our judgment by our actions until he raises us from the dust and it means, redemption in its time. If we repent, he will quickly raise us from the dust and this means redemption before time. This is the about the going down to exile and about the exile of the Shechinah you will hear further. This is what I wanted to explain. River 4: The existence of the second Hanhagah. The second Hanhagah is the providence in the life force measure of the world of formation. This is the providence of the SHECHINA in weekdays and the days of the patriarchs. There is no complete unification, only as much as the world of formation can support and the light of Chochma shine in Binah and Binah in Z”A and Z”A in Malchut and Malchut in the world of creation and world of creation in the world of formation in that exact measure of light. This is the Hanhagah of the six days of the week, even in time of peace. As it says in the Zohar (Noach, page 75) “The gate of the inner court is closed during the six days of creation. Chessed L’Avraham DailyZohar.com Page: 25/76 The light drawn is as much as the angel can support and the above levels are connected to the world of formation in that measure of light. We call it the dressing of the Shechinah with good actions. This is the connection of palaces (Heichalot, היכלות) in the secret of “Blessed is his glorious name, His Kingdom is forever and eternity”,ועד לעולם מלכותו כבוד שם ברוך). Also, the secret of “Many waters cannot quench love” האהבה את לכבות יוכלו לא רבים מים (Song of Songs, 8:7). According to this measure of love several levels comes down and sometimes it adds light to the level of Judgment. These secret illuminates sixty sparks of light of the angel Metatron. When Yisrael suffer at the time of the first and second temple and even though the temple was standing the outside forced could afflict different forms of hardship. But when Yisrael return (in Teshuva) the unification of light arise. The Chitzonim could connect to the Palaces (Heichalot) from the outside and if Yisrael sins then it would give openings to the people of Amon and Amalek and the people of the East (Kedem) to come and destroy, take the make and the energy of the land. These judgments don’t allow them to destroy the Temple, just bring negativity on Yisrael and the Holy Temple stays untouched. In this, there are levels that sometimes the influence is lower and sometimes higher because it has ten levels and even at the time of the Temple Yisrael had sometimes wars, peace, satiation and hunger, sometimes plague and so on. All in the secret of those levels. And this is what I wanted to explain. River 5: The existence of the third Hanhagah. This is the system of the Shabbat days. That is to bring the light measured as the world of creation that is ten levels of the throne. The world of emanation that unified and connected in the supernal and the higher levels brings down sweet light and rest that Yisrael had in the time of the Temple, during the first day of the month (Rosh Chodesh) and Shabbats. That is “The gate of the inner court” (Ezekiel, 46:6) and in Shabbat Day and the day of the month will open. As it mentioned in the portion of Noach (Zohar, Noach page 75). This light is spiritual and almost no physicality to it and could go up and down in the levels that exist in it that are ten levels of the world of creation and ten of the worlds of emanation. Chessed L’Avraham DailyZohar.com Page: 26/76 This system has two types of light. One light that exists in the time of the Temple, Shabbats and the first day of the month. The other light is for the future when the world will be all in Shabbat. The explanation is that at the time of the Temple with the unification that was above its level a decrease because of it was revealed in the physical matter of the world of action. The holy levels could not carry this sweet and fine light and because of their physicality they will receive it easier in the secret of their soul, only as an additional soul that will also do much to increase their energy. In the world that is all Shabbat, Yisrael take off their physicality and separate themselves from Ophan and Angel and all rest in this sweet light then that is a spiritual rest and the physicality of one to another cling together and will not separate. This is the “long world”. Now that we receive the light of Shabbat, some form the body and the matter and some from the Nefesh, Some from the Ruach and some more from the Neshama because the parts of the soul that not in exile dressed with matter that is a separating curtain. The sin of Adam created a Klipah over the entire soul by clothing her with a body of dead flesh, polluted soil and whatever was immaculate body now dressed in the Klipot of the snake skin and forced a separating curtain. This also caused reduction of the light and the rest in this exile. From this you will learn about the increased good levels after the body undressed from its pollution and exile completely and the elevated world will be corrected. For that reason, everyone hopes for the resurrection of the dead. Truly from Shabbat Beresheet1 and the building of the Holy Temple and the redemption of Yisrael and the rise of the Shechinah to the resurrection of the 1 The first Shabbat of creation. Chessed L’Avraham DailyZohar.com Page: 27/76 dead their levels in this unification1 and some aspects to study and forget what the mouth cannot say and the ear to hear2. River 6: The matter of the mental ones, that spread out and evolving One level follows another level are in the secret of Emanation, Creation, Formation, Creation3 and they have two aspects. One aspect is that they are mental, connected to additional Chochma4 and Binah5, always with the desire of their work that is mental and immaterial. They will not limit their craving to that work or stop it for one moment. Indeed, this work exists and available that every person will not decrease or increase its level and work from the uppermost Keter6 to the end of all the holy levels. They draw their energy in that work for their existence and sustenance that will never decrease. In that matter they are not involve at all in the lower levels if they do good or bad because this is the law of their ways that have no sin at all. From this rule, the WHEELS7 that do their work diligently with big desire and when they praise the holy in their movement, the Holy name, blessed be He, gives them the energy for their existence.

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

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

3 The four worlds in order from above to below.

4 Wisdom

5 Understanding.

6 Crown

7 type of angels

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There are other things that depend on our efforts, increase or decreased based on the work in the lower levels. With worthy work will add light and abundance above and become pure to a higher degree and this addition will be the essence of it. The higher levels do not relate top additions or reductions, joy or cry, redemption or exile and all that relate or come out from them. This matter called in several places as the value of the lower levels. It means that the matter of addition or reduction does not relate to them as the value of their portion or work, only in the value the energy increase from the lower levels side that receive their additions and decreases according to the law of their nourishment and ability to connect to it. Included in this matter is that there is no unification of the Sefirot at all and the essence of their existence is from what is allocated to the lower levels. And to the higher levels from the aspect of their existence, work, desire and closeness is what reveals the light of Ein-Sof and influence on them because the lower levels do not participate in their work and unification from themselves due to their own allocated light. The light of Ein-Sof spread in them and illuminate them and he will not prevent this allocated light from illuminating to the world of emanation, creation, formation and action. When the action of the lower levels joins above with their honest and worthy work, then all the mental ones will understand the purpose to receive the light of Ein-Sof. This light illuminates in then in a matter that cannot be grasp. Those high quality and immeasurable additions increase and strengthen the allocated light mentioned earlier in a level calculated by their creator without limit in a value of the additions given from the whole level by man from the supernal Keter and below to add to their light by their preparation, effort and actions. This matter, in no way, not even in a small measure can be in the hand of the rest of creation, even if all the angels in heaven and all the legions of the throne and all others do not have the power to make this happen above if not for the lowers in their work cause the unification above. This is a wondrous thing that will be explained in another place, that the higher unification cannot happen at all, only by the action of the lowers from the day of creation and on. It cannot be found unless Israelites better their ways and actions in the secret of the redemption, which then this will repeat and renewed and grand measure is added. And in the time of exile when we are doing worthy actions, we add little support from the power of the united Sefirot by our actions and following the mitzvoth.

River 7: teaches the matter of allocated light and the matter of chapter of song. When you learn earlier subjects you will find that the light energy of the Shechinah and all that exists whether they are good or bad is according to the actions in the world and all its occupants, small or big, animals and the beasts of the forest1, the elements and all that derive from them like the inanimate and the vegetations and the living that do not speak and not in the category of sins. Our sages on the verse: "Man and beast you do save, Hashem2", means that everyone has ministers appointed to them above and those ministers will praise and sing to their creator. Their canting and singing goes up and draws the Light of Ein-Sof upon them and make them alive, as it is written: “Praise Hashem from heavens” and so the whole song called “Chapter of Song”, and the song gathered together and elevate. This implies to the secret of ‘Chapter of Song’ when they say “Heavens, what do they say…” and so all that created in the world. And this song elevates with all the rest. The archangel Metatron, the minister of the world that is in charge to collect all the songs bring it in and draw light of sustenance to all the existence below. When the songs of the angels elevate to the throne and from there to the Sefirot and to the light of Ein-Sof, blessed be He, all comes together, become praise and song and increases the light below that brings the life force to all.

The forces of darkness (Zohar Hasulam) 2 Psalms 36:7

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The one that speaks1 their song is in the highest level and when its channel is fine, it has the power of speak, as we will explain, with heaven help, the matter of man and its level in ‘Spring Ein Yaacov’2, River 18. This power can continue and renew the unification above as written earlier in Sixth River. When there is a fine man, above all, they will connect to him and he will be a king and his song is elevated on top of all other songs and singing and all controlled by him. When there is no man, all miss the level that was worthy to come down if a man was there. About this desire that exist in all of them, they do not hold jealousy after they see their great benefit. On the contrary if a man does not do his work then all together want to swallow him because he deprives them from their nourishment and cause damages. For that reason, the Shechinah act in the upper abundance to draw down to the lowers and in the lowers, always courting for qualified and worthy man from Yisrael, even if it is a one man in a generation like Shet, Chanoch, Methuselah, Noah, Avraham, Yitzhak, Yaakov and so on. Even in the last generations everyone that purify himself, the Shechinah with him. The Shechinah takes all the praise of the lowers with the rest of the good people of Yisrael, their work and prayers and using that worthy man of Yisrael, the leader to draw additional abundance from the upper levels. When there is no man to be the leader in the work of Hashem, blessed be He, the Shechinah returns up and the minister of the world sustain the world and all existence with the portion that they deserve, as it says in Tikunei HaZohar (Tikkun 6) and the introduction, Every day, the Shechinah goes down to exile and if she found a Tzaddik in the world she dwell 1 There are four levels of existence in this world. Inanimate, vegetation, living and living that speak (humans) 2 the other part of this book in his body and if not, she returns to the “Bird’s Nest”1, that is Metatron, the minister of the world. River 8: Times of the Hanhagah and explanation of the time and the first After we described the reason for the system and their differences, we return to explain the matter of the Hanhagah to different times. The first time is from the time Adam was created and before his sin. The system that was then is like what we expect to be in the future, a world that is all Shabbat, when the Shabbat comes down and rest in the body and soul. The world will be corrected from its curse and remove its impure clothing and there will be no more state of death in the world. This will happen by the secret of the illumination of Chochma in Bina and Bina in Zeir Anpin and Zeir Anpin in Malchut. This system did not exist any other time, even at the time of the First Temple, where it says (Kings 1,5:10) “And Solomon's wisdom excelled the wisdom of all the children of the east…”, anyway the world could not be corrected because of their sin they had death and other curses. Truly in the future and in the time of Adam the light of Chochma illuminate in Bina and the light source of Chochma is from Keter and man has mind over matter control and connects to the Garden of Eden in the secret of the Tree of Life and connects to the upper angels all the way to the throne. Additionally, in the future, the evil inclination that was in the time of Adam and made him sin and cause the Klipot will be annulled. Also, in the time of Adam was the moon that its light reduced in the fourth day and the world did not have yet the Shabbat. In the future the moon will have its full light and the world will be all in Shabbat. If Adam was holding until Shabbat came to the world and connects to 1 Deuteronomy 22:6 – Zohar relate deep secrets to this verse. The Sixth tikkun of Tikunei HaZohar explains that the Bird is the Shechinah and she has a nest above, in Malchut of Atziluth and nest below, in the world of Creation, that is Metatron.

The Tree of Life in Shabbat and have children in Friday night, surely the world would have been corrected. River 9: the time and the second System This was after the sin of Adam and it is similar to the destruction of the Temple and the second exile, because of his act. The supernal sources closed and not opened since the day of the sin. Adam, by his sin opened the source of Keter to Chochma and Keter closed because the levels of Chochma and Bina were not ready to receive from the root of the higher Keter. The whole existence fell into the Klipot and was not corrected until future time when the world will go out from its impurity. This impurity removed from Yisrael at Mount Sinai and they were ready for the rest of the rest of the Tikkun, but again they sinned and spoiled everything. Truly the main Tikkun in our hand is for the future. Throughout the generation, there were some that made correction and some that destroyed it. The first generations, when they were closer to the light had longevity. The years are from the level of Arich Anpin, which are the sources that closed. All the generations since the time of the Sin of Adam did not do any correction and on the contrary, they spoil and destroy and cause strengthening of the Klipot and all the light sources to be closed. The world behaved like our Babylonian exile and even though there were righteous people in those generations that made effort to correct, it was not enough but it was a support of the connection to the Shechinah, meaning that The Holy one, Blessed be he, by his mercy on the Shechinah add some light to different levels. The wicked kept increasing their wickedness to a degree that the righteous people could not correct. River 10: The time and the third System

At the time of the patriarchs, after the generation of Babel1, the wicked could not flaw the system because the Holy one, blessed be He, channel the Light through Abraham and his descendants. When the wicked of the nations reach a point of negativity, he will decree on them destruction like Sodom and Gomorra and similar. The negative actions of the nations do not spoil the Sefirot but it hurt the Minister of the one that cause it as it says (Bereshit 20:6) “and so I have kept you from sinning against me” and mentioned in Tikunei HaZohar and Zohar ‘Behar’ in ‘Ra’aya Meheimna’2. Indeed, the Patriarchs started the Tikkun of the Sin of Adam as said by Rabbi Shimon Bar Yochai that Adam was incarnated in the three patriarchs to correct three sins of incest, bloodshed and idol worshipping. All three were corrected by them. Because of the impurity of the bed of Adam, the Tikkun were in process until Jacob and his sons, with the purity of his bed and the revelation of the Shechinah on them. This Tikkun was little and the Sefirot were closed and their source did not open except the source of Yetzirah as it says in Zohar, Shir Hashirim3 (page 111). That is why there was a famine in the times of Abraham, Isaac and Jacob and the sealing of the wells, which is the Sefirot of Atzilut4 and the corrections were in process. The Patriarchs were channels for the sons and education for the souls, therefore their work was in movement, not in exile and not in redemption but through the normal way to rectify the flawed souls that damaged the generations, to the end of their lives. The system became corrected little by Abraham then more by Isaac and even more by Jacob, in the secret of rectifying the Sefirot and the system from the aspect of the OPHAN or Metatron, as mentioned earlier. The Shechinah was always with the Patriarchs because of the light energies drawn to the higher levels by the work of the righteous people. The Holy Spirit was הפלגה דור Hebrew , literal meaning, the generation of the separation that is Babel. 2 The Faithful Shepherd, which is Moses. 3 Song of Songs 4 world of emanation always with them and the Shechinah cling to them and guides them as mentioned in river 6 and 7. The Patriarchs began with the correction of the higher levels and become channels to the Sefirot. This secret will be clearly explained in another place. From the correction of the levels the world were getting stronger on its foundation. From its beginning it was weak and unstable until Avraham, Peace be upon him, establish the right column of Chessed that hold the world in its place, then came our father Isaac, peace be upon him and support the world with the left column and when our father, Jacob, peace be upon him came, he stand the world stable so it will not be destroyed for the evil of the wicked. Jacob made the system to be with middle level private providence that gives some good and need to correct their matters with their prayers because of the mentioned flaw and they were unifying and support the Shechinah as they could. (Mentioned in the Gemara, Berachot 26, pares of the fathers made the correction.) River 11: The time and the fourth system The going down to Egypt and the success in the kingdom of Yosef HaTzaddik. No doubts that Jacob’s going down to Egypt was descend to Exile and beginning of the slavery. Indeed, the Holy righteous considered owner of the upper house, which is the Shechinah and they are her sons and Exile cannot control them and no doubts that they went down for the secret of the Exile as it will explain. Truly the righteousness of Jacob and his sons had the power over the Klipot and the Light of the Shechinah illuminates outside the land of Yisrael and the Chitzonim could not control them. That is why when Yisrael entered Egypt the fire in Hell cooled down, the power of the Exile weakened and the fire of the Chitzonim extinguish. They controlled Egypt because DIN1 does not have power when the Shechinah dressed in the Klipot that cannot control her. On the 1 Judgment force contrary, she controls them. So, when those righteous went down to Egypt and they were connected to the Shechinah, they control the Chitzonim. Yosef and all that generation subdued them because of their merit. Their purity was very far from the impurity of the exile and they were close to holiness. That is why the Egyptian could not control them until all the righteous people that were connected to the level of the world of emanation and gave birth to souls from the incarnated ones and the Exile began to have control and it will be explained. And so, the Shechinah did not come down and corrected all the days of the tribes because they did not take off the work of the Torah to stay in peace and blessing. The Chitzonim get their sustenance from the essence of their blessings as its written “I will give you the good of the land”1. The Sefirot were being corrected by the study of Torah of the sixty thousand students that Jacob made. Jacob did not pass away from this world until he completed sixty thousand people to deal with Torah, like it says “for I will there make of thee a great nation.”2 And “'Thy servants are shepherds” 3 and the Zohar explains the word Roe’h (shepherd) (Heb: רועה ) the same as הארץ התרועעה , which mean to break, as they were breaking the control of the Lamb, that is the minister of Egypt. They draw greater light and the Klipot ceased their influence. Yosef was the supplier because his is the channel for the Sefira of Yesod that nourishes and sustain all, including the Egyptian under his control. That was their success in the beginning of their exile. And so, if we did the same and were worthy to elevate the holiness in the place of the negativity and sustain them, but the evil inclination is failing us. The Shechinah did not lessen her energy and souls were corrected successfully all that time. River 12: The time and the fifth system. 1 Genesis (45:18) 2 Genesis (46:3) 3 Genesis (47:3)

The exile and slavery in Egypt. There is no doubt that the Shechinah went down to exile with Yisrael, as it says in the Zohar (Exodus, page 2 column 2) on the verse, “Man and is house came”. The secret of this exile that it was harder even from our Babylonian Exile because they forgot the Torah and release from themselves the yoke of Torah and precepts. That is the reason they were given the yoke of the land1 because the Klipot overburden them with hits and bruises. The reason for that is the purpose of their exile which is to rectify the polluted souls from bad deeds. There was no reason for reincarnation if they were dealing with the Torah and purify themselves with its power and doing Teshuvah2. The process of reincarnation is only to complete what was missing Teshuva. So, when Yisrael stand righteous, they did not have to go through the process of rectification of throwing the males to the Nile and not to the hardship and slavery to the material and so on. There are some that require thousand deaths and they keep coming until corrected. That is why they enter to harsh decrees. Truly, if they were righteous, they could be corrected with the Torah, positive actions and Teshuva because one act of Teshuva is better that many reincarnations and deaths and since they release themselves from the yoke of Torah and hold to idol worshiping, they could not correct unless the secret of reincarnation, the Holy one Bless be He, himself act as the Shechinah among the ministers of Egypt and said “hava nithakma lo pen yirbe”, in order to incarnate with their pure part. If they were doing like their fathers and overcome the Klipot but they did not want that and fell under the control of the Klipot and all the idols of the Chitzonim that all were in Egypt. Later Nebuchadnezzar restore this kind of Idol worshiping. At the beginning Yisrael rained over the Klipot by the merit of the righteousness of the tribes and they were among the Klipot like a beast that swallow a soldier with his arms and use his sword, which is the Torah, and cut for himself wide 1 physical realm 2 repentant – Kabbalah explains Teshuva as ה-תשוב place in the guts of the beast , “He hath swallowed down riches, and he shall vomit them up again; God shall cast them out of his belly.”1 And so are Yisrael that in exile now and not under the control of the Egypt when they are connecting to the Torah, which is double edge sword in their hands to cut inside the guts of the Klipah that cannot lower them. In the Exile of Egypt, the Klipah swallowed them deeper and deeper and lower level by level and so they went down into the depth of the Klipot and they were not able to connect to enough holiness to save them. Their nourishment came only through Pharaoh that put them in slavery and cause them hardship and suffering. And they built for Pharaoh store-cities, Pithom and Ramses, in place of the misery and poverty. They built Pithom that is תהום פי 2 that the abyss swallows. The built Ramses that is 3ס"מס ע"ר , from its beginning. So they went deep into the Klipot and could not do anything in its belly and they were swallowed deeper until the Holy one, Blessed be He, in his mercy broke and crushed the idols in front of them and all impure levels that they had, as it says (Shemot 11:5), “from the first-born of Pharaoh that sitteth upon his throne, even unto the firstborn of the maid-servant that is behind the mill;” and referred in the Zohar (Shemot Page 28) and for that they redeemed. River 13: The time and the sixth system In leading the Israelites after they left Egypt, the times of Moshe Rabbeinu, peace upon him, when Yisrael had success in their ways with great miracles. The system was sometimes from the physical existence and sometimes from the AYIN4, which is Keter and Chochma and the secret of miracles and wonders are from the root of the concealed place. Even though the system dressed in Yetzirah, and that is what it says (Shemot 33:15) “If Thy presence go not with me, 1 Job (20:15) 2 Heb. The mouth of the abyss 3 Heb. Bad to the last 4 See Job .Literally nothing 28:12 אין .Also Heb , like in Ein-Sof . Chessed L’Avraham DailyZohar.com Page: 38/76 carry us not up hence.” And also (34:9) “Let the Lord, I pray Thee, go in the midst of us;”, in the power of his holiness to have Atziluth dressed in Beriah, otherwise it is not possible because Atziluth cannot rule without the dress of Beriah, even in Shabbat day. When they corrupt the system with the sin of the golden calf, like the sin of Adam, since their impurity removed 1. Nonetheless the impurity that they had before did not fully returned because of the purity of Yisrael is still standing, but they brought the state of death upon themselves. The power of Moshe was very strong that he could not connect to the level of Yetzirah only through the Shechinah that dressed in the throne. From that aspect, they were ruled by their actions, yet the levels above were not corrected because the generations were not elevated to be connected above, as in the secret of “and returned, and came to their house to Ramah”2 As it was in the days of King Solomon, peace be upon him, and as it says in the Zohar ((New Zohar, page 62), Song of Songs. Yisrael were complaining and grumbling, sometimes about the water, sometimes about the bread and sometimes about the meat. This was all for the reason that the Shechinah was not rectified, and that is why they did not have a temple, but the Tabernacle, which is in the secret of “Na’ar”3, Metatron, which is the stairs of the Tabernacle as in the Zohar Teruma (Shemot, page 164), on the verse “and Yehusua ben Nun Na’ar…” (Exodus 33:11) Indeed it was hard because Metatron was pushed away. So how the Tabernacle came to be by this deferred angel. And it looks to me that the building of the Tabernacle with its levels are all in the lower level and the angels were throne to the supernal name and connected to the Tabernacle and reveled and ruled by the name אדני. They were different in the aspect of Metatron and the Shechinah 1 before receiving the Torah on mount Sinai 2 1 Samuel (1:19) 3 Heb. Youngster, (not matured) (name of אדני) will not illuminate for them at all only in the levels mentioned earlier. River 14: The time and the Sixth, Seventh, Eighth, Ninth and Tenth Systems. These systems were after the passing of Moshe Rabbeinu, peace be upon him and after Yisrael enter the land. They merit getting into the land and on the other hand it becomes a debt for them. They merited by breaking the Klipot and enter the land in Holiness and purity that no Klipah came to be from the way they concurred the land. This level never achieved even at the times of the Fathers that inhabit it. They did merit their system was in holiness by Metatron that Moshe Rabbeinu, peace be upon him, delayed as our sages said on the verse (Yehoshua 5:14) “I am captain of the host of the Hashem; I am now come.” And Rashi, in blessed memory, I am now come in the days of Yehoshua, but not in the days of Moshe Rabbeinu, peace be upon him. The Shechinah was not corrected because the light of Yesod was not open yet and it was concealed as it mentioned in the Zohar(Zohar Chadash, page 62) Shir HaShirim in the word שיר 1 , so they had several matters that cause even in the times of King David, peace be upon him, there was famine. And so, the system stayed like this for a long time even after they had a king. Even the kingship of the house of David that had Shechinah with them on small level were not corrected to be able to open the level of Yesod, only in the times of King Solomon, peace be upon him, as we will explain, with heaven help. Indeed in the times of King David, peace be upon him, and in earlier times, they were under the system of the Shechinah, dressed in Metatron and illuminate from its own power and not from the upper Sefirot because Yesod, which is the channel for the upper Sefirot was concealed and not illuminating the Shechinah and so the Chochma in Bina and Bina in Z”A and this is the hidden and concealed since the world creation. That was equivalent to the opening of upper channels at the giving of the Torah but it was still concealed for the world 1 Shir. Heb. Song because they did not merit it until the times of King Solomon, peace be upon him, as we will explain. From the aspect of their souls they were successful and from the aspect of their evil doing they were falling. This time was hard for them due to the hardship of the blocked upper channels. And so, they had two aspect of hardship, one is the Shechinah was dressed in Metatron and the second upper channels were not opened from the Yesod to Malchut and not for other reason and it was like they never open and it created greater hardship. They were winning when they stop the Klipah. Their positive deeds draw light energy from the system according to the generation’s actions. This aspect does not relate to another similar matter because all the systems mentioned earlier or will explain forth, increase or decrease energy based on their good, bad, worthy, merit or sin and evil doing, because the reward and punishment stands by itself and it include in the ninth and tenth system that was rewarding at the times of the judges and it was also depend on their evil or righteousness. If the judges were doing good, success come and if they were in sin, especially for idol worshiping, they were given to the control of the Chitzonim and the Klipot increase their hold on them. Yisrael were planting seeds and cannot nourish from it because the Chitzonim were taking all the energy. All was depending on the system that controls the Chitzonim or let them control Yisrael according to the good or evil. And so, it was later in the times of David and King Solomon, peace be upon him. Indeed, before were the Judges then the level of prophets, like Shmuel and then the level of kings, like Shaul but all under the same Hanhagah. That what I wanted to explain.

River 15: The time and the Tenth, Eleventh, Twelfth, Thirteenth and Fourteenth Hanhagah. In the Tenth time, the building of the Temple and its destruction, The time of the Babylonian Exile and the time of the building of the Second Temple, The time of hardship during the time of the Temple and in the time of our exile, this long exile. All those matters were explained previously and I will add a little more explanation. Our masters, in blessed memory explain that in the times of King Solomon, peace be upon him, the moon was in complete fullness. It seem to me that the Hanhagah were not with the correction of the Shechinah in the Supernal Light, until the building of the Temple because then he Shechinah founded herself with all the corrections, as it is written (1 Kings , 5:10) “And Solomon's wisdom excelled the wisdom of all …”, that means that it was illuminated from Chochma1 by the light of Bina and Bina illuminated Z”A and Z”A in Malchut and from there Lower Chochma was completed in its fullness. The first Temple was the Light of Bina, that mentioned and yet the sin of Adam was still in its state and the world was not corrected since that sin. Indeed, the world was close to the correction and it was one level higher that the light of Chochma illuminate from the Keter. And when Yisrael sin in the sin of Yerovam, it was the time to complete the sin of the Golden Calf, but they sin with two calves instead of one, as the scripture say (Hoshea 7:1) “when I would heal Israel, then is the iniquity of Ephraim uncovered”, also in Zohar Balak, Yenuka article, that the secret of Yerovam calves and the Calf in the generation of the desert, all is one matter, then the light of the Shechinah dimmed slowly and the Moon began its decrease its light and the supernal light that was illuminating it vanished from it. Truly the world has the light of Bina in the First Temple and according to the change of aspects from judgment to merci Yisrael were going up and down, successful or loosing or pushed to exile and the time of their exile was seventy years against the levels of descents from light of Bina to the light of Malchut. In their exile they draw from the judgment aspect of the Hanhagah. The exile is in the secret of Ophan and the Hanhagah was under the energy of the Sefirot and their rules. By this they had the Hanhagah and prophecy and some success by their righteousness in the Babylonian exile and they reach some correction. If they were not mix their seeds with the other nations in the land, with the women of other gods worshipers, then their redemption was worthy of to be in miracles. Not as the miracles in Egypt but close to that. Their redemption was from the 1 Wisdom aspect of the Shmita1, but they polluted themselves with the other nations as it says in the Zohar (Vol. 2 page 7), the Shechinah’s light was the same level as it was in the building of the First Temple. Indeed the building was under negative attacks from the Chitzonim because the level cause the negativity under it and surround it several enemies and even though they were not already prepared for redemption for this aspect and the Temple stand a little in exile and the negativity influence of the enemies and some was in satisfaction, all according to the people action under the Hanhagah of the Shechinah that is blended with judgment, sometime so and sometime so. They were surrounded by troubles during the time of the Temple and then the light of the Shechinah drawn from her aspects and dressed in the Ophan and went into complete exile, this Babylonian exile. Then the Shechinah began to descend in the light of the Hanhagah in the Heichal2 of Nogah and Heichal Eitzem Hashamayim and Heichal Livnat Hasapir in the secret of the Ophan, and the Shechinah went down all the way to the lower levels as mentioned there in the Heichalot of Parashat Pekudei, and the time of her falling was in the measure of the length of this exile and the Hanhagah under the light of Ophan that we mentioned and the world nourish from the edges and from edges of the edges in assisted power and support to our prayers as mentioned above. When it changes from hardship to relief at the time of the exile it was all based on their worthiness and kindness, and it merit them to have supernal decree to benefit them. This is what I wanted to explain. River 16: To explain what is in the power of the Tzaddik to add to the Hanhagah. There was a time where three tzaddikim created a big change in the Hanhagah and by them every generation benefits from the changes those tzaddikim made in the Hanhagah and illuminate supernal light. Those were Yosef, Moshe and 1 “At the end of every seven years thou shalt make a release” Deuteronomy (15:1)

2 Palace

David as it says in the Zohar (part B page 156) in the secret of what is written “Your righteousness”1 . The explanation is that Yosef, Moshe and David from the aspect of their channel, influence greatly the energy from the supernal light and opened the sources of light according to their way of righteousness. So Yosef by his action create opening to the Shechinah, the light of Yesod and that is why he became the Lord of the land2, surely as the husband of the matron from the aspect of Yesod and not a real husband because the real husband is Yaacov or Moshe that are in the central column. Indeed, when Yosef died, her light darkened and that is why we say “Your righteousness” from the justification of the judgment to the known place. Yosef opened to the Shechinah opening from the side of his soul. Even though his soul behavior was under the lower level in the aspect of the exile, Yosef had the power to draw the light of Yesod, and when he died this place was hidden and sealed and that aspect disappeared and blocked. And for the rest of time of the world not opened because the Tzaddik disappeared. And so is Moshe Rabbeinu, peace be upon him, as the Shechinah was below he was illuminating in her the Light of Daat by the well existence of his channel and the Shechinah illuminate with light from the side of Yosef with him and as the scripture says (Shemot 13:19) “And Moses took the bones3 of Joseph with him” , to draw his light from the level of his channel to the supernal Daat. When Moshe Rabbeinu, peace be upon him, died that source blocked and disappeared and not opened again and that is why we justify the judgment on him. And so King David, peace be upon him, by the wellness of his leadership in the secret of his channel to the Shechinah, illuminated her and decorated her in the secret of his decoration, charming light all the days of his life, until the Holy 1 in Heb. צדקתך אדני הארץ 2 3 In Heb. עצמוֹת can also read עצמוּת that mean essence (zn)