

“Come and see: This Dwelling was susceptible to calculation, and therefore it needed the prayer of Moses for blessings to settle upon it, as is written: *Moses blessed them* (Exodus 39:43). What blessing did he give them? ‘May it be the Will that blessing settle upon the work of your hands.’ And no blessings settled upon this counting until Moses bound it above, as is written: *These are the reckonings of the Dwelling, the Dwelling of Testimony, that were reckoned by the word of Moses*—for if the counting had not been performed by Moses, they could not have done it, as is written: *that were reckoned by the word of Moses.*”²⁴

He opened, saying, “*The word of YHVH came to Elijah. . . . ‘Rise, go to Zarephath of Sidon, and stay there; behold, I have commanded a widow there to sustain you’* (1 Kings 17:8–9). Now, where did the blessed Holy One command her? Well, before [Elijah] came to the world, the blessed Holy One issued a decree above that the ravens should bring food to Elijah and that this woman should bring him food. What is written? [222a] *She said, ‘As YHVH lives, I have nothing baked, only a handful of flour in a jar and a little oil in a jug. . . .’* (ibid., 12). Now, here is a measurement of that flour, containing only *a handful of flour in a jar*—that is its measure—and it is not fitting that any blessings should settle upon it since

khinah, who is symbolized by the Temple (and the Dwelling). Although the term כבוד (*kavod*), “glory,” can apply to *Tif’eret* (symbolized by the sun), in Messianic time it will apply to *Shekhinah* (symbolized by the moon), whose light will then match Her partner’s. *Shekhinah*’s current state of being “susceptible to calculation” is exemplified by *the reckonings of the Dwelling*, when the Tabernacle was first erected. However, the Messianic Temple will be boundless.

On the Temple (or Zion) as *resting place*, see Psalms 132:14; below, note 392. On “glory” referring to *Tif’eret*, see *Zohar* 1:237a; 2:162a. On *Shekhinah* as being associated with calculation, see *Zohar* 1:46b (Vol. 1, p. 248, n. 1105); 3:220b.

On the incompatibility of blessings with that which can be counted, see BT *Ta’anit* 8b: “Blessing is not found in anything weighed, measured, or counted, but only in that which is hidden from the eye.” See *Be-reshit Rabbah* 64:6; *Pesiqta de-Rav Kahana* 10:6; *Pesiqta Rabbati* 25, 127b; *Tanḥuma, Re’eh* 14; *Tanḥuma* (Buber), *Re’eh* 12; *Zohar* 1:5a, 64b, 202a; 2:187b, 219a, 225a, 227b; 3:117b.

The verse in Isaiah reads: *The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold, as the light of the seven days [of Creation].* See BT *Ḥullin* 60b (quoted above, p. 255, n. 450).

24. it needed the prayer of Moses . . . Normally, anything that can be calculated cannot receive blessing, so the Dwelling (which was reckoned) needed the prayer of Moses, who symbolizes *Tif’eret*. To ensure the flow of blessing, Moses bound *the Dwelling* (symbolizing *Shekhinah*) to *the Dwelling of Testimony* (symbolizing *Binah*).

In the last sentence of this paragraph, the subject of “they could not have done it” is the artisans. The full verse in Exodus 39 reads: *Moses saw all the tasks, and, look, they had done it as YHVH had commanded, thus they had done it, and Moses blessed them.* On the wording of Moses’ blessing, see *Sifra, Shemini, millu’im* 15, 44c; *Sifrei*, Numbers 143; *Tosefta Menaḥot* 7:8; and *Seder Olam Rabbah* 6, in all of which “*Shekhinah*” takes the place of “blessing.” On *the Dwelling* and *the Dwelling of the Testimony*, see above, notes 13, 18.

it can be measured. Yet what is written? *For thus says YHVH, the God of Israel: The jar of flour will not be used up and the jug of oil will not be empty until the day that YHVH gives rain* (ibid., 14). תת (Tet), gives—written as תתן (titten), you will give. Why? Because in the whole generation there was no one as worthy as this woman, and therefore it is written *titten—you will give* rain upon the world since your merit is so great.²⁵

“It is written: *The jar of flour was not used up and the jug of oil was not empty, just as YHVH had spoken through Elijah* (1 Kings 17:16). Now if that flour—which was susceptible to measurement, being *a handful of flour*—did not run out of blessings by virtue of the word of Elijah, as is written: *The jar of oil was not used up, then the Dwelling of Testimony*, although susceptible to counting, because it was reckoned by Moses all the more so do blessings dwell within it! Therefore it is written: *These are the reckonings of the Dwelling, the Dwelling of Testimony, that were reckoned by the word of Moses.*”²⁶

270

These are the reckonings of the Dwelling, the Dwelling of Testimony (Exodus 38:21). Rabbi Hizkiyah opened, “*He said, ‘Come no closer here. Remove your sandals from your feet . . .’* (Exodus 3:5). This verse has been established, but they have surely established that the blessed Holy One separated him from his wife so as to cleave to Shekhinah, as is written: *for the place you are standing on is holy ground* (ibid.)—*holy ground is Shekhinah*. Moses cleaved in holy union above, and when the blessed Holy One bound him in heavenly love, he was appointed chief steward of the house. He would decree, and the blessed Holy One would enact, as is written: [*If the ground gapes open its mouth [and swallows them]*], and it is written: *And it happened, just as he finished speaking [all these words, the*

25. *Rise, go to Zarephath of Sidon . . .* Elijah prophesied to King Ahab, *As YHVH lives, the God of Israel whom I serve, there will be no dew or rain these years except by my word* (1 Kings 17:1). God then told Elijah to flee and hide east of the Jordan, where ravens miraculously provided him with bread and meat daily. Afterward, God instructed the prophet to go to a certain widow who would continue to sustain him. Rabbi Abba explains that previously God had decreed both of these acts of sustenance.

In the clause *until the day that YHVH תת (tet), gives, rain* (1 Kings 17:14), the Masoretic text records the spelling תתן (titten), you will give, which is corrected to be read as tet, gives. Rabbi Abba upholds the spelling

titten, you will give, explaining that this refers to the widow, whose great merit ensures the eventual rainfall: she herself, in effect, will give rain. (The correct second-person feminine form is actually תתני [titteni].)

On Elijah’s sustenance, see *Bereshit Rabbah* 5:5; *Zohar* 2:199a. The verse in Kings reads: *The word of YHVH came to him, saying, ‘Rise. . .’*

26. *The jar of flour was not used up . . .* Normally, that which is measured cannot receive blessing. (See above, note 23.) Rabbi Abba reasons that, seeing as how the measure of flour did not run out of blessings by virtue of Elijah’s words, all the more so should blessings abide in the Dwelling, which was reckoned by none other than Moses.

ground that was under them split apart, and the earth opened its mouth and swallowed them...] (Numbers 16:30–32). And it is written: *Arise, O YHVH! Return, O YHVH!* (ibid. 10:35–36). Why? As is written: *that פקד (puqqad), were reckoned, by the word of Moses* (Exodus 38:21)—*by the word of Moses* it was arranged *ואתפקד (ve-itpaqqad)*, and commanded, entirely.²⁷

“*פקודי (Piqqudei)*, the reckonings of, the Dwelling—for here existed פקידא (peqida), taking account. *That פקד (puqqad), were reckoned, by the word of Moses*—as is written: *פקד פקדתי (Paqod paqadti)*, I have surely taken account, of you (Exodus 3:16). *Peqida*, taking account, is by Moses, for he was the voice uttering speech, taking account of Her to come forth from exile, and now She was taken account of so that holiness would be drawn from above to below, as is written: *Have them make Me a sanctuary, and I will dwell among them* (ibid. 25:8).”²⁸

27. *Come no closer here. Remove your sandals from your feet...* According to a rabbinic tradition, as a consequence of Moses' direct encounter with God he abstained from sexual relations with his wife. Moses became, as it were, the husband of *Shekhinah* (or “chief steward of the [divine] house”), and whatever he commanded was fulfilled by God, as in the case of the miraculous punishment of the rebels who followed Korah, or in the journeying of the ark. Rabbi Hizkiyah interprets the phrase *that פקד (puqqad), were reckoned, by the word of Moses* according to one of the various meanings of the root פקד (pqd): “to command.” *Shekhinah* (symbolized by the Dwelling) was commanded by her husband, Moses.

See *Midrash Tehillim* 90:5, in the name of Rabbi Shim'on son of Lakish: “Why is he [Moses] called איש האלהים (*ish ha-elohim*), man [or: husband] of Elohim (Psalms 90:1)? Just as a husband can, if he wishes, annul his wife's vow, or, if he wishes, let it stand—as is said: אישה (*ishah*), *Her husband, may let it stand or her husband may annul it* (Numbers 30:14)—so, as it were, Moses said to the blessed Holy One, *Arise, O YHVH! Return, O YHVH!* (ibid. 10:35–36).”

On Moses' celibacy, see *Sifrei*, Numbers 99–100, 103; *Sifrei Zuta* 12:1; *Targum Yerushalmi*, Numbers 12:8; Deuteronomy 5:27–28;

BT *Shabbat* 87a (and *Tosafot*, ad loc., s.v. *ve-attach*), *Yevamot* 62a (and *Tosafot*, ad loc., s.v. *di-khtiv*); *Avot de-Rabbi Natan* A, 2; B, 2; *Pirquei de-Rabbi Eli'ezer* 46; *Devarim Rabbah* 11:10; *Tanḥuma*, *Tsav* 13; *Shemot Rabbah* 19:3; 46:3; Rashi on Numbers 12:8; Maimonides, *Mishneh Torah*, *Hilkhot Yesodei ha-Torah* 7:6; *Zohar* 1:21b–22a, 152b, 234b; 3:148a, 180a, 261b; *ZH* 59b, 72d–73a (*ShS*).

On God's command *Remove your sandals from your feet* as implying sexual abstinence, see *Zohar* 3:148a, 180a; *ZH* 59b, 72d (*ShS*); *Kasher, Torah Shelema*, Exodus 3:5, n. 94. Cf. 2 Samuel 11:8, 11; *Zohar* 1:8b, 112b. On Moses as the husband of *Shekhinah*, see above, pp. 103–4, n. 128.

Numbers 16:30 (referring to the rebels who followed Korah) reads in full: *But if a new thing YHVH should create, and the ground gapes open its mouth and swallows them and all of theirs and they go down alive to Sheol, you will know that these men have despised YHVH.* The two verses in Numbers 10 read: *As the ark journeyed, Moses would say, “Arise, O YHVH! May Your enemies be scattered, and Your foes flee before You!” And when it came to rest, he would say, “Return, O YHVH, to the myriads of thousands of Israel!”*

28. here existed פקידא (*peqida*), taking account... Rabbi Hizkiyah plays with various meanings of the root פקד (pqd): “to

Bezalel son of Uri son of Hur from the tribe of Judah (Exodus 38:22).

Rabbi Yehudah said, “As has been said, Bezalel was of the right side, and he arranged everything perfectly. Furthermore, Judah was ruler and king over all

the other tribes, and from him issued the one who arranged the whole Dwelling.

“בצלאל (Betsal’el), Bezalel—as has been established: בצל אל (be-tsel El), in the shadow of God. And who is in the shadow of God? The right side. Furthermore, from this side he arranged everything, inheriting wisdom to accomplish all the work.”²⁹

“And with him was Oholiab son of Ahisamach from the tribe of Dan (Exodus 38:23)—from the left side, namely from the side of strict Judgment. As they have established, from these two sides was the Dwelling made—configured by them, to be joined with them, between right and left, as has been said and established.”³⁰

He opened, saying, “Beautiful in loftiness, joy of all the earth . . . (Psalms 48:3). Come and see: When the blessed Holy One created the world, He cast one precious stone from beneath His Throne of Glory, and it sank into the abyss. The edge of that stone was wedged in the depths, with the other edge above. That other, upper edge is a single point located in the middle of the world, from which the world expanded to the right and to the left, while that point perdured

272

reckon, take account of, (and perhaps) command.” Moses, symbolizing the divine voice (Tif’eret) uttered speech (Shekhinah), “taking account of Her” and bringing Her forth from the exile of Egypt (which She shared with Her people). Now “She was taken account of” (or “commanded”) so that She would abide among Israel in the Dwelling.

The verse in Exodus 3 reads: *I have surely taken account of you and what is being done to you in Egypt.*

29. *Bezalel son of Uri* . . . Bezalel symbolizes *Hesed* on the right side, from whom emanation flows to *Shekhinah*, symbolized by the Dwelling. Bezalel was descended from Judah, ancestor of the Davidic kings and linked with *Malkhut* (Kingdom).

The name בצלאל (Betsal’el) can be read as בצל אל (be-tsel El), “in the shadow of God,” alluding to *Hesed*, known as *El* (God). Furthermore, *Hesed* is located directly beneath *Hokhmah* (Wisdom), which inspired Bezalel

to fashion the Dwelling. By being in the divine shadow, Bezalel received wisdom.

On Bezalel symbolizing *Hesed* and the play on his name, see above, note 6. The context in Exodus (38:22–23) reads: *Bezalel son of Uri son of Hur from the tribe of Judah made all that YHWH had commanded Moses. And with him was Oholiab son of Ahisamach from the tribe of Dan, carver and designer and embroiderer in violet, purple, and crimson and in linen.*

30. *Oholiab son of Ahisamach* . . . Who symbolizes *Din* (Judgment) on the left side, as implied by the name of his tribe, דן (*Dan*). The Dwelling combined elements of both the right and left sides, symbolizing how *Shekhinah* is embraced by the right and left divine arms.

For the full verse in Exodus, see the end of the preceding note. On Oholiab, see above, note 6.

in the middle. That stone is called שתייה (*shetiyyah*), Foundation, because from it the world אשתיל (*ishetil*), disseminated, to all sides. Furthermore, שתייה (*shetiyyah*)—שת יה (*shat Yah*), Yah set: the blessed Holy One set it to be the foundation of the world, the planting of all.³¹

“In three [222b] ways the earth expanded around that point. In the first expansion around that point exists all clarity and purity of the earth, right there, and this is located above, over the whole earth, around that point.

“The second expansion, around that first expansion, is clarity and purity, though not like the first; it is rarefied and clear with the clarity of dust, more than any other dust.

“The third expansion is darkness and coarsest dust of all, and around this lie waters of the ocean, surrounding the whole world. Consequently, that point stands in the center, with all those types of the world’s expansion around it.

“The first expansion is the Temple, with all those chambers and courts, all its array, and Jerusalem, the entire city within the wall. The second expansion is the whole land of Israel, sanctified in holiness. The third expansion is all the rest of the earth, the habitation of other peoples; and the ocean surrounds all.

“As has been established, this mystery is the colors of the eye, surrounding that central point of the eye, which is the vision of the whole eye—resembling the central point that we mentioned, which is the vision of all, site of the Holy of Holies, the ark, and the purging cover, vision of all. Thus, that point is vision of the whole world. Therefore it is written: *Beautiful in loftiness, joy of all the*

31. *Beautiful in loftiness*... Before interpreting this verse, Rabbi Yehudah describes the Foundation Stone, from which the world was created. The single point of the upper edge of this stone is located in the Holy of Holies and symbolizes *Shekhinah*.

See *Tanḥuma*, *Qedoshim* 10: “The land of Israel sits in the center of the world, Jerusalem in the center of the land of Israel, the Temple in the center of Jerusalem, the sanctuary in the center of the Temple, the ark in the center of the sanctuary, and in front of the ark the Foundation Stone, from which the world was founded.” See above, pp. 36–37, n. 93.

On the Foundation Stone, see *M Yoma* 5:2; *Tosefta Yoma* 2:14; *JT Yoma* 5:2, 42c; *BT Yoma* 54b; *Targum Yerushalmi*, Exodus 28:30; *Targum*, Song of Songs 4:12; *Vayiqra Rabbah* 20:4; *Pesiqta de-Rav Kahana* 26:4; *Pirqei de-*

Rabbi Eli’ezer 35; *Midrash Konen (Beit ha-Midrash*, 2:24–25); *Zohar* 1:71b–72a, 231a; 2:50a–b (*Mat*), 91b, 152a; *ZḤ* 2b (*MhN*), 28a (*MhN*), 76b (*MhN*, *Rut*); Moses de León, *Sefer ha-Rimmon*, 333; Ginzberg, *Legends*, 5:14–16, n. 39; Vol. 4, p. 248, n. 183.

The verb אשתיל (*ishetil*), “was planted” (rendered here “disseminated”), is a play on the rabbinic wording (in a number of the sources cited above, with variations): “from which the world הושתת (*hushtat*), was founded.” See *Zohar* 1:72a, 78a, 82a, 231a; 2:48b; *ZḤ* 28a (*MhN*); Moses de León, *Sheqel ha-Qodesh*, 74–75 (95); Liebes, *Peraqim*, 372–73. On שתייה (*shetiyyah*) as שת יה (*shat Yah*), “Yah set,” see *Zohar* 1:231a.

The full verse in Psalms reads: *Beautiful in loftiness, joy of all the earth, Mount Zion, uttermost of the north, city of the great King.*

earth, Mount Zion (Psalms 48:3). *Beautiful*—that vision is beautiful, joy of all. נון (Nof), *loftiness*—נופא (nofa), top, of the tree, beauty of all.³²

“Come and see: Beauty of the world and vision of the world were not seen in the world until the Dwelling was built and erected. From that moment, vision of all was seen in the world and the world was perfected. And they journeyed with that Dwelling until they reached this point: *beautiful in loftiness*, joy of all. Once they arrived there, the ark opened, saying, *This is My resting place forever; here will I dwell, [for I desired it]* (Psalms 132:14).³³

Rabbi Yose said, “This verse was uttered by Assembly of Israel when the Temple was built and the ark entered its place.”³⁴

Rabbi Ḥiyya said, “The blessed Holy One utters it, referring to Assembly of Israel when Israel performs His will. For then the blessed Holy One sits upon His Throne of Glory and has compassion on the world, and love for all prevails; then He says, *This is My resting place forever; here will I dwell, [for I desired it]*.³⁵

“Come and see: When all those artisans began to work, the very work they began was completed on its own; they began, and it completed the work all by itself. How do we know? As is written: *All the work of the Dwelling of the Tent of Meeting was completed* (Exodus 39:32). Similarly, *The heavens and the earth were completed* (Genesis 2:1). Now, you might say, ‘*God completed on the seventh day*

274

32. **this mystery is the colors of the eye . . .** The white of the sclera surrounds the color of the iris, which surrounds the pupil—“the central point,” where the power of vision is located. This central point corresponds to the Foundation Stone, which is the central point of the world and site of the Holy of Holies—symbolizing *Shekhinah*, who reflects all the *sefirot* and includes within Herself images of all being.

On the significance of the eye, see *Derekh Erets Zuta* 9:13 (*Derekh Erets*, ed. Higger, 7:38), in the name of Shemu’el the Small: “This world resembles a human eyeball. The white in it [i.e., the sclera] is the ocean, surrounding the whole world. The black in it [i.e., the iris] is the [inhabited] world. The pit in the black [i.e., the pupil] is Jerusalem. The visage in the pit [i.e., the reflection of one’s own “face” seen in the pupil of another person’s eye] is the Temple, may it be rebuilt speedily in our days and in the days of all Israel. Amen.”

See Azriel of Gerona, *Peirush ha-Aggadot*,

60, 95; *Zohar* 1:97a–b (ST), 226a; 2:23b; 3:169a. The כפורת (*kapporet*), “purging cover,” lay over the ark. For various interpretations of this passage, see *Or Yaqar*; Tishby, *Wisdom of the Zohar*, 2:570–71; *Matoq mi-Devash*.

33. **until the Dwelling was built . . .** Only then did *Shekhinah* find Her abode in the world. Israel journeyed with the Dwelling until they entered the Holy Land, where eventually the Temple was built around the central point, where the ark (symbolizing *Shekhinah*) found its permanent *resting place*.

34. **This verse was uttered by Assembly of Israel . . .** *Shekhinah* announced that now She had found Her *resting place*. On Assembly of Israel as a title of *Shekhinah*, see above, p. 10, n. 25.

35. **The blessed Holy One utters it . . .** *Tif’eret* utters this verse when Israel’s virtuous behavior stimulates His union with *Shekhinah* (symbolized by the Throne). Thereby He finds tranquility and turns compassionate.

“Similarly, of the time to come is written: *I will raise the fallen booth of David* (Amos 9:11). And it is written: *Fallen, not to rise again, is Virgin Israel* (Amos 5:2). Why *not again*, which implies that at another time She did rise? Why *not again*? Well, She did rise at another time—She rose, though the blessed Holy One did not raise Her! For in the exile of Egypt the blessed Holy One raised Her, performing many miracles in order to raise Her; whereas in the exile of Babylon He did not raise Her, but She rose—and the exiles went up [to Jerusalem] as if they had no redeemer. The blessed Holy One had no desire for them, in consequence of that sin [240a] of foreign women, so He did not raise Assembly of Israel nor perform miracles and mighty deeds fittingly at that time. Therefore, it is written *not to rise again—not again*, precisely! But the blessed Holy One will raise Her, as is written: *I will raise the fallen booth of David*, and similarly, *and David their king, whom I will raise up for them* (Jeremiah 30:9). Thus, here is written *Moses raised the Dwelling*.³⁶⁶

“Come and see: When Moses erected the Dwelling, another Dwelling was erected along with it. And the supernal Dwelling established and supported all, for the supernal Dwelling is concealed and hidden high above, and the other Dwelling was erected above the Dwelling below, standing over it by the power of

verse in Exodus reads: *Moses erected [or: raised] the Dwelling and placed its sockets and set up its boards and inserted its bars and erected its posts.*

366. *I will raise the fallen booth of David*... *Shekhinah* is symbolized by the *booth of David* and is called *Virgin Israel*. There seems to be a contradiction between the two verses in Amos, one of which implies that God will raise *Shekhinah* while the other insists that She will not rise again. In order to resolve the contradiction, Rabbi Ḥiyya (the apparent speaker) first examines the wording *not again*, which implies that previously *Shekhinah* did rise. In fact, She did, for whereas when Israel left Egypt the blessed Holy One raised *Shekhinah* (who always accompanies Her people in exile), later when Israel returned from the Babylonian exile She rose Herself, since “the blessed Holy One had no desire for” Israel on account of their sin of intermarrying with foreign women in Babylon. However, in the time to come, *Shekhinah* will not *rise again* on Her own; rather, the blessed Holy One Himself will raise Her.

Then, He will restore David as the Messianic king. Similarly, by erecting the Dwelling Moses raised *Shekhinah*.

On the verse in Amos 5, see the midrashic transformation in BT *Berakhot* 4b: “נפלה לא נפלה ולא תרסיף קום בתולה ישראל (Nafelah lo tosif qum betulat yisra’el), *Fallen, not to rise again, is Virgin Israel*... נפלה ולא תרסיף לנפול עוד (Nafelah ve-lo tosif linpol od), *She has fallen and She will not fall again. Qum betulat yisra’el, Rise, O Virgin Israel!*” Cf. *Zohar* 3:6a–b; Moses de León, *Sefer ha-Mishqal*, 122–23. On the contrast between the two verses in Amos, see *Pesiqta de-Rav Kahana* 16:8; *Pesiqta Rabati* 29, 138b.

On Israel’s sin of intermarrying in Babylon, see Ezra 9–10; BT *Berakhot* 4a; Rashi on Leviticus 18:2; *Zohar* 1:260a (*Hash*); 2:7a; 3:221a. The full verse in Amos 9 reads: *On that day I will raise the fallen booth of David, and repair its breaches, and raise up its ruins, and rebuild it as in days of old.* The full verse in Jeremiah reads: *They shall serve YHWH their God and David their king, whom I will raise up for them.* Cf. above, note 229.

that highest Dwelling of all. As the Dwelling below was erected by Moses, so too above. How do we know? As is written: *Moses erected את (et) the Dwelling*—et, precisely, indicating that two Dwellings were established by mystery of Moses.³⁶⁷

Rabbi Yose said, “*Moses erected?* But not everything was arranged yet, and there can be no erection until all is completed, member entering member. So why, *erected?*”³⁶⁸

Rabbi Yitshak replied, “By three aspects Moses erected the Dwelling. What is written? *Moses erected the Dwelling and placed its sockets and set up its boards* (Exodus 40:18). By these three aspects Moses erected the Dwelling, and by these three aspects the Dwelling ascended and the Other Side was subdued. So when Moses erected this side, the Other Side was subdued; therefore Moses erected it, and no one else.”³⁶⁹

“Come and see: It is written *He placed its sockets* (Exodus 40:18). At that moment, Samael was jolted from his place, along with his forty chariots, and he fled four hundred parasangs into the demonic dazzle of the chasm of dust. Moses inserted those sockets, and this side was strengthened; then the sockets of the Other Side loosened and [its pillars] fell.”³⁷⁰

389

367. **When Moses erected the Dwelling . . .** When Moses erected the earthly Dwelling, *Shekhinah* (the sefirotic Dwelling) was also erected, and *Binah* (“the supernal Dwelling”) sustained all. The phrase “the other Dwelling” refers to *Shekhinah*, who is also indicated by the word את (*et*). She was established by *Tiferet*, the *sefirah* linked with Moses.

Grammatically, the word את (*et*) is usually an accusative particle with no clear independent sense. However, already in rabbinic times, Naḥum of Gimzo and his disciple Rabbi Akiva taught that the presence of *et* in a biblical verse amplifies the apparent meaning. Here, as often in the *Zohar*, את (*et*) alludes to *Shekhinah*, who comprises the totality of divine speech, the entire alphabet from א (*alef*) to ת (*tav*). On the significance of *et*, see BT *Pesahim* 22b, *Hagigah* 12a–b; *Zohar* 1:15b, 247a; 2:81b, 90a. On the various Dwellings, see above, notes 285, 287.

368. **But not everything was arranged yet . . .** How could Moses erect the Dwelling before all its components were fitted together, which is mentioned only later in this verse? The full verse reads: *Moses erected the*

Dwelling and placed its sockets and set up its boards and inserted its bars and erected its posts.

369. **By three aspects Moses erected . . .** The continuation of the verse explains how *Moses erected the Dwelling*. The three actions specified here (*erected the Dwelling and placed its sockets and set up its boards*) correspond to three aspects of *Shekhinah*.

In the last sentence “this side” refers to the side of holiness. On the Other Side being subdued, see above, note 365. On Moses alone erecting the Dwelling, see above, notes 266, 286.

370. **He placed its sockets . . .** Once the Dwelling was securely established, Samael was jolted and the whole Other Side destabilized.

The biblical term אֵדֵן (*eden*) can mean “socket, base, pedestal.” The Aramaic equivalent, סמכא (*samekha*), appears frequently in *Targum Onqelos*, rendering *eden*. Here, the plural סמכין (*samekhin*) can mean “sockets, pedestals” and also “pillars.”

“Demonic dazzle” renders טהירו (*tehiru*), which derives from an Aramaic root mean-

He opened, saying, “*On that day I will raise the fallen booth of David* (Amos 9:11). What does *on that day* mean? On the day when the blessed Holy One will execute judgment upon the world and requite the wicked of the world according to their deeds. For Assembly of Israel cannot rise from the dust as long as the wicked of Israel stand in the world. What is written previously? *All the sinners of My people will die by the sword—who say, ‘Evil will not overtake or confront us’* (ibid., 10). And following this is written *On that day I will raise the fallen booth of David*.³⁷¹

“This verse should be contemplated. *I will repair their breaches* (Amos 9:11); this should read *her breaches*. *And his ruins* (ibid.); this should read *her ruins*. However, *I will repair their breaches*. Whose? Of the wicked, as is written: *All the sinners of My people will die by the sword*—for then breaches will be made in Israel. So, *I will repair their breaches*.³⁷²

“*And raise up his ruins* (ibid.). Whose? David’s. For when the wicked kingdom is strengthened in the world, then this Holy Kingdom is weakened and its structure is destroyed. So, *and raise up his ruins*. For we have learned: As long as one is strengthened, the other is weakened; this one is full, and that one is desolate. So until that day, the wicked kingdom remains strong; on that day, this Holy Kingdom will be strengthened and the blessed Holy One will raise it. Thus, *and raise up his ruins*.³⁷³

“*And rebuild her as in days of old* (Amos 9:11). What does this mean? Corresponding to what is written: *The light of the moon will be as the light of the sun . . .* (Isaiah 30:26).³⁷⁴

ing “brightness, noon.” One class of demons is named טהרי (*tiharei*), “noonday demons.” See above, p. 113, n. 18, and below at note 450. Cf. *Zohar* 1:15a, which mentions the holy *tehiru*, “luster.” On the demonic quality of the *tehiru* in Sabbatai theology, see Scholem, *Sabbatai Ševi*, 299–302.

371. *On that day . . .* The blessed Holy One will only raise and restore *Shekhinah* after the wicked—including the wicked of Israel—have been punished.

372. *I will repair their breaches . . .* The full verse reads: *On that day I will raise the fallen booth of David, and repair פּרְצֵיהֶן (pirtseihen), their [understood to mean: its or her] breaches, and raise up הַרְסוֹתָיו (harisotav), its [or: his] ruins, and rebuild it [or: her] as in days of old.*

Since the verse begins by referring to the *fallen booth of David* (which is feminine sin-

gular in Hebrew), it should continue with the corresponding feminine form פּרְצֵיהֶּהּ (*peratseha*), *her breaches*. Why the wording *pirtseihen*, *their breaches*? Rabbi Yitshak explains that *their* refers to the wicked.

373. *And raise up his ruins . . .* To be consistent, the verse should read *her ruins*. However, *his* refers to David, who represents the kingdom of Israel and *Malkhut* (Kingdom). When Israel’s enemy dominates the world, the Holy Kingdom Herself is weakened.

On the contrast between the wicked kingdom and the Holy Kingdom (one being full, and the other desolate), see above, notes 292, 341.

374. *And rebuild her as in days of old . . .* *Shekhinah* is symbolized by the moon, whose diminished light will one day be restored, becoming as bright as the sun.

The verse in Isaiah reads: *The light of the*

“Moses erected the Dwelling (Exodus 40:18). How did he erect it? As is written: *He placed its sockets*—he placed those sockets underneath, on which [the boards] stood, and in which hinges of the doors revolved, for those sockets underneath enable revolving.³⁷⁵

“Why *he conveyed*? He arranged and strengthened them potently. At that moment, the other sockets—of the Other Side—were eliminated.³⁷⁶

“Similarly, it is written: *Remember, O YHVH, the Edomites, on the day of Jerusalem, saying: ‘Raze it, raze it to its foundation!’* (Psalms 137:7). So, the blessed Holy One will one day build the foundations of Jerusalem out of another element that will prevail against all. What is that? Sapphire, as is written: *I will lay your foundations with sapphires* (Isaiah 54:11), for these are supernal, mighty foundations and supports, without any weakness like the first ones. How so? Over the former stones [240b] of the foundations, other nations could prevail. Why? Because they lacked suitable supernal radiance. But these will shine with supernal radiance and be embedded in the abyss, so that no one can overpower them. These are sapphires that will shine above and below, for at that time supernal radiance will increase above and below.³⁷⁷

“Now, if you say, ‘Those former foundations will be nullified,’ look at what is written: *Behold, I will set your stones בַּפֶּךְ (ba-pukh), with antimony* (Isaiah 54:11)! *Will set*—mending what is broken. What is *ba-pukh*? As is said: *She painted her eyes ba-pukh, with kohl* (2 Kings 9:30)—there are stones called *pukh*. Why this?³⁷⁸

moon will be as the light of the sun, and the light of the sun will be sevenfold, as the light of the seven days [of Creation]. See above, p. 169, n. 178; p. 255, n. 450 (quoting BT *Hullin* 60b).

375. How did he erect it?... The full verse reads: *Moses erected the Dwelling and placed its sockets and set up its boards and inserted its bars and erected its posts*. Two tenons were cut into the bottom of each upright board to fit into the sockets. (See Exodus 26:15–25). *Targum Onqelos* renders the term יָד (*yad*), “tenon,” as צִיר (*tsir*), which actually means “hinge, pivot.” Here Rabbi Yitshak elaborates on this sense.

376. Why *he conveyed*?... The verse reads: *Moses erected the Dwelling וַיִּתֵּן (va-yitten), and gave [i.e., placed, set], its sockets*. ... Rabbi Yitshak focuses on the hyperliteral meaning, *gave*, and explains that Moses *conveyed* power to the holy sockets, thereby

weakening and eliminating the demonic sockets. As explained above (note 370), the Aramaic term סַמְכִין (*samekhin*) can mean “sockets” and also “pillars.”

377. Similarly, it is written . . . The strengthening of the holy sockets weakens the demonic sockets. Conversely, the razing of Jerusalem empowers Israel’s enemy, the Edomites (who represent Rome). Eventually, though, Israel’s enemies will be defeated and Jerusalem will be restored. Previously, the enemy was able to prevail because Jerusalem’s foundation stones lacked sufficient divine radiance, but in the time to come the stones will sparkle brilliantly and be firmly embedded and impregnable.

378. Those former foundations will be nullified... Not so, for Isaiah prophesies that God *will set your stones*, mending what is broken.

In the verse from Isaiah, פֶּךְ (*pukh*) refers

Rabbi El'azar said, "It is secret—a secret transmitted to the Reapers of the Field."³⁷⁹

"Come and see: Heaven forbid that those foundation stones of Zion and Jerusalem ever fell into the power of other nations or were burned by them. They were not burned, but rather all hidden away, treasured by the blessed Holy One. All those foundations of the holy House were treasured away—not even one of them was lost. And when the blessed Holy One will once again establish Jerusalem in its place, those original stones will return to their positions. No other eye will be empowered to see them except when a person paints his eyes with that *pukh*, antimony, filling his eyes with it. He will then see all the stones and foundations of Jerusalem arranged in place, not dominated by other nations, and all other precious stones and stone buildings standing erect."³⁸⁰

"Then, *For eye-to-eye they will see* בשׁוּב יְהוּדָה צִיּוֹן (*be-shuv YHVH tsiyyon*), *as YHVH returns to Zion* (Isaiah 52:8). What does this mean: *be-shuv YHVH, as YHVH returns?* Well, when other nations ruled over her, the blessed Holy One raised her above; but at that time He will return her to her place, as is written: *be-shuv YHVH tsiyyon, as YHVH returns Zion—as YHVH returns, surely!*³⁸¹

"Come and see: Anything concealed from the eye, which the eye is not empowered to see, cannot be apprehended by the eye except by applying a certain

to the dark mineral antimony or a semi-precious stone or hard mortar. According to the verse in Kings, Jezebel paints her eyes with a mascara called *pukh*, probably *kohl*, which is derived from antimony. The verse in Isaiah reads: *Behold, I will set your stones* בַּפֶּךְ (*ba-pukh*), *with antimony* [or: *turquoise, carbuncles, hard mortar*], *and lay your foundations with sapphires.*

379. **Reapers of the Field**... The Companions who harvest secrets of Torah that are sprouting in the field of *Shekhinah*.

See *Zohar* 1:156a (*ST*), 216a; 2:37a, 79b, 85b, 258a (*Heikh*); 3:106a, 127b (*IR*), 141b (*IR*), 143a (*IR*), 144a (*IR*), 214b, 297a; *ZH* 85d (*MhN, Rut*); *Or Yaqar*; Liebes, *Studies in the Zohar*, 175–76, n. 99. On *Shekhinah* as field, see Vol. 2, p. 206, n. 22.

380. **Heaven forbid that those foundation stones**... The original foundation stones were not actually seized or burned by the enemy; rather, God hid them away, and will eventually restore them. Isaiah's

prophecy—*Behold, I will set your stones with pukh, antimony*—implies that only those who paint their eyes with *pukh, kohl* (from *antimony*), will be able to see those stones.

On the concealment of the original foundation stones of the Temple, see *Nitsotsei Orot*; *Nitsotsei Zohar*; Scholem. On putting a substance in one's eyes in order to see supernatural phenomena, see *BT Berakhot* 6a: "If one wishes to see [demons], let him take the afterbirth of a black she-cat born to a black she-cat, first-born of a first-born, and let him roast it in fire, grind it to powder, and fill his eye with it, and he will see them."

381. *as YHVH returns*... Rabbi El'azar reads the intransitive verb as if it were transitive: *as YHVH returns Zion*—restoring her original foundation stones. Cf. the opposite midrashic treatment of the unusual transitive form שָׁב (*shav*), "return," interpreting it intransitively! See *Mekhilta, Pisha* 14; *Sifrei, Numbers* 84, 161; *BT Megillah* 29a.

substance to the eye: kohl. Thus, *Behold, I will set your stones with pukh, antimony* (Isaiah 54:11).³⁸²

“Come and see: All those stones will occupy their positions, forming foundations as before, and other foundations—of sapphire—will occupy other places around them, widthwise and lengthwise, as is written: *I will lay your foundations with sapphires*.³⁸³

“Of the time when the blessed Holy One will erect His House, what is written? *He will swallow up death forever* (Isaiah 25:8). *He will swallow up*—as is written: *YHVH has swallowed up without pity* (Lamentations 2:2). The cup drunk by one will be drunk by the other.³⁸⁴

“Now, you might say, ‘That prediction *He will swallow up* applies only for a certain fixed time—like Israel.’ Not so! It is written *forever*. What does this mean? For generations upon generations. Not like Israel, and not like that time when Moses erected the Dwelling; rather, the blessed Holy One will raise Assembly of Israel and set up pillars and pegs and all the ceilings of the House firmly forever and ever. For the Other Side will be swallowed up, never to rise again, and then, *The disgrace of His people He will remove from all the earth—for YHVH has spoken* (Isaiah 25:8).³⁸⁵

“*Moses erected the Dwelling* (Exodus 40:18). At the time when these sockets were set up and put in place, the sockets of the Other Side were loosened and removed from their places. Thus, ויתן (*va-yitten*), *He conveyed, its sockets* (ibid.). Why *va-yitten, he conveyed*? Well, we have learned that Moses saw wicked Samael coming right toward him to accuse him. Then Moses seized him and bound him, and he erected it and set its sockets, as is written: *va-yitten, He conveyed, its*

382. except by applying a certain substance... See above, note 380.

383. All those stones... The original foundation stones will be restored, while new foundations of sapphire will bolster them all around.

384. *He will swallow up death*... When the Temple is rebuilt, the demonic force and the Angel of Death will be totally eliminated. This positive “swallowing” counters the negative instance when the Temple was destroyed and the land depopulated, as described in Lamentations: *The Lord has swallowed up without pity all the habitations of Jacob*. Then, Israel was forced to drink the cup of God’s wrath, which will eventually be drunk by the enemy. See Isaiah 51:22–23.

385. Now, you might say... Perhaps, just as Israel suffers in exile for only a certain fixed time, so death and the demonic forces will be vanquished only temporarily. But no, this ultimate triumph will last *forever*. *Shekhinah* and Her people will be restored permanently, and unlike the temporary Dwelling in the desert, the future Temple will be established firmly and eternally.

“Pillars” renders סמכין (*samekhin*), on which see above, note 370. The full verse in Isaiah reads: *He will swallow up death forever. My Lord YHVH will wipe away the tears from all faces, and the disgrace of His people He will remove from all the earth—for YHVH has spoken*.

sockets—conveying forcefully—for no other human could overpower him and set the sockets in place except for Moses, who erected it so potently.³⁸⁶

“The day that the Dwelling was erected, when Moses began erecting it, was the first of Nisan. And that is the time when the power of the Other Side prevails in the world, for in the days of Nisan, as we have learned, the ox’s head is in a basket. In Nisan Moses began, and he saw Samael walking around him to confuse him. Moses overpowered him, and then he placed its sockets. He began, placing below; and the one beginning began, placing [241a] above—one corresponding to the other. On the day that this one was erected, another holy one was erected above; and a higher Dwelling, concealed and hidden, radiated lights in every direction, and worlds were illumined.”³⁸⁷

Rabbi Yose asked Rabbi Shim’on, “We have learned that we see three Dwellings in a verse: *On the day the Dwelling was erected, the cloud covered the Dwelling . . . , and in the evening it remained over the Dwelling* (Numbers 9:15). Look, three Dwellings here! Why a Dwelling and not a House, since a House is required, not a Dwelling?”³⁸⁸

394

386. **וַיַּתֵּן** (*va-yitten*), *He conveyed . . .* The verse reads: *Moses erected the Dwelling* **וַיַּתֵּן** (*va-yitten*), and gave [i.e., placed, set], its sockets. . . . Why does the verse employ the verb *va-yitten* (literally *he gave*)? Because Moses was battling Samael and he had to “convey” power to the holy sockets, in order to weaken and eliminate the demonic sockets.

See above, note 376. On Satan’s accusations, see above, notes 16–17.

387. **first of Nisan . . .** See Exodus 40:17: *It happened in the first month in the second year, on the first of the month, that the Dwelling was erected.* In the biblical calendar the first month of the year is Nisan. Here, this month shares in the quality of harsh Judgment that characterizes Rosh Hashanah (the beginning of Tishrei), and it is dominated by the Other Side, who is symbolized by the ox.

See BT *Berakhot* 33a: “It was taught in the name of Rabbi Me’ir: ‘If an ox’s head is in a [fodder] basket, climb up to the roof and throw away the ladder from under you.’ Shemu’el said, ‘This applies only to a black ox and in the month of Nisan, because then

Satan is dancing between his horns.’” See BT *Pesahim* 112b.

As Moses placed the sockets in the Dwelling below, his sefirotic counterpart (*Tif’eret*) placed the sockets in the Dwelling above (*Shekhinah*). As the earthly Dwelling was erected, *Shekhinah* was erected above, and *Binah* (“a higher Dwelling”) illumined all.

See Emden, *Zoharei Ya’bets*, 60. On the dangerous quality of Nisan, see *Zohar* 3:186a. On the demonic nature of the ox, see above, pp. 78–79, n. 65. On the various Dwellings, see above, notes 285, 287.

388. **we see three Dwellings in a verse . . .** Why does *the Dwelling* appear three times in a single verse? Furthermore, why is there a Dwelling at all, since *Shekhinah* deserves a more permanent home?

On three Dwellings, cf. above, notes 285, 287. The full verse in Numbers reads: *On the day the Dwelling was erected, the cloud covered the Dwelling of the Tent of the Covenant, and in the evening it remained over the Dwelling like a semblance of fire until morning.*

He opened, saying, “Thus says YHVH, *The heaven is My throne [and the earth is My footstool. Where is the house You will build for Me? And where is My resting place?]* (Isaiah 66:1). Come and see: The blessed Holy One delighted in Israel as His inheritance and share, and drew them close to Him. As we have established, He formed them into certain rungs in this world, corresponding to the pattern above, so as to complete all the worlds as one, above and below, as is written: *The heaven is My throne, and the earth is My footstool*—to complete above and below, becoming one.³⁸⁹

“Alternatively, *The heaven is My throne*—the firmament in which Jacob dwells, who is the supernal image for the holy Throne. *And the earth is My footstool*—the firmament in which King David dwells, basking in the splendor of the resplendent speculum.³⁹⁰

“Since He wished to extend further below, He said *Where is the house You will build for Me?*—the building of the Temple. *And where is My resting place?*—the Holy of Holies below.³⁹¹

“But come and see: The whole time that Israel journeyed in the desert, they had a Dwelling, until they came to Shiloh, where it remained. This is the mystery of continuing one to the other, conveying one into the other, linking one another so as to illumine—but not for rest. For there was no rest until the Temple was built in the days of King Solomon; then there was rest above and below, for there rest was embedded—no more journeying from place to place.³⁹²

389. *The heaven is My throne*... God selected Israel as His treasured possession. Israel’s “rungs” are apparently priests, Levites, and Israel, corresponding to *Hesed, Gevurah, and Tif’eret*. Through their holiness and devotion, Israel enables God to manifest His presence below and not only above.

For Israel as God’s “inheritance,” see Deuteronomy 32:9: *For YHVH’s share is His people, Jacob His allotted inheritance.*

390. Alternatively, *The heaven is My throne*... *The heaven* symbolizes *Tif’eret*, the rung occupied by Jacob, whose image is engraved on the divine Throne. Upon this Throne sits *Binah*. *The earth* symbolizes *Shekhinah*, the rung occupied by David, who gazes upward to *Tif’eret* (pictured as “the resplendent speculum”).

On the image of Jacob engraved on the Throne, see *Bereshit Rabbah* 68:12; 82:2; *Eikhah Rabbah* 2:2; *Targum Yerushalmi* and

Targum Yerushalmi (frag.), Genesis 28:12; BT *Hullin* 91b (and Rashi, ad loc., s.v. *bi-dyoqno*); *Alfa Beita de-Rabbi Akiva B (Battei Midrashot, 2:415–16)*; *Pirquei de-Rabbi Eli’ezer* 35; *Zohar* 1:72a, 168a, 222a; Moses de León, Commentary on the Ten *Sefirot*, 338b; Wolfson, *Along the Path*, 1–62. On *Tif’eret* as “the resplendent speculum,” see above, p. 100, n. 119.

391. He wished to extend further below... To earth. Whereas in Isaiah the questions *Where is the house...?* and *Where is My resting place?* are purely rhetorical, indicating that God cannot be confined to any dwelling, here they convey God’s desire to dwell on earth.

392. The whole time that Israel journeyed... The Israelites journeyed along with the Dwelling until they crossed into the land of Canaan. Then, at Shiloh the Dwelling was set up semi-permanently. Thus, holiness

“So there is a Dwelling, and there is a House. A Dwelling, as is said: *I will place My Dwelling in your midst, and My soul will not loathe you* (Leviticus 26:11). Why *My Dwelling*? The dwelling-places of the blessed Holy One will be near Israel. Why? Because it is written *My soul will not loathe you*.³⁹³

“What is the difference between one and the other? Well, a Dwelling is like when a king comes to his friend’s house and does not bring all his troops with him; so as not to trouble him, he comes with just a few soldiers. A House—all his soldiers and all his troops accompany him to stay in that house. This is the difference between a Dwelling and a House.

“The Temple is an eternal resting place, with all those chariots, with all those forms, with all those works, corresponding to the pattern above—to join works below, corresponding above. The Dwelling—with a few forms, a few works, so that it could journey from place to place. All in mystery above.³⁹⁴

“Come and see: When the blessed Holy One commanded Moses concerning the Dwelling, he could not comprehend it until the blessed Holy One showed him the design of each and every element. How did He display it to him? In white fire, in black fire, in red fire, and in green fire. What is written? *See, and make it by their pattern [that you are shown on the mountain]* (Exodus 25:40). Even so, it was difficult for Moses.³⁹⁵

was conveyed from the Dwelling in the desert to the semi-permanent Dwelling in Shiloh, but there was no complete rest for the Divine Presence until the Temple was constructed by Solomon. The three references to *the Dwelling* in the verse from Numbers allude to these three stages.

See above, note 388. On Shiloh, see Joshua 18:1. Cf. Judges 18:31; 1 Samuel 1. On Jerusalem or the Temple as God’s resting place, see Psalms 132:14; *Tosefta Zevaḥim* 13:20; *Sifrei*, Deuteronomy 66; *Midrash Tanna’im*, Deuteronomy 12:9; JT *Megillah* 1:11, 72d; BT *Zevaḥim* 119a; *Pesiqta de-Rav Kahana* 20:7; *Shir ha-Shirim Rabbah* on 1:16; 7:5; *Zohar* 2:221b, 242a.

393. So there is a Dwelling, and there is a House . . . The latter being more permanent.

394. The Temple is an eternal resting place . . . Where numerous heavenly powers appeared and where the physical components and holy works represented divine elements. The portable Dwelling in the desert con-

tained fewer (or smaller) forms. See *Zohar* 3:2b (standard edition).

395. he could not comprehend it . . . See *Tanḥuma* (Buber), *Shemini* 11: “When Moses ascended, the blessed Holy One showed him on the mountain how to make the Dwelling. When He showed him the making of the lamp stand, Moses found it difficult. The blessed Holy One said to him, ‘Here, I will make it right in front of you!’ What did the blessed Holy One do? He showed him white fire, red fire, black fire, and green fire, and from them He made the lamp stand—*its cups, its calyxes, and its blossoms* (Exodus 25:31) and the six shafts. He said to him, *This is the fashioning of the lamp stand* (Numbers 8:4), for the blessed Holy One showed him with His finger. Even so, it was difficult for him. What did the blessed Holy One do? He inscribed it on his hand, and said to him, ‘Go down and make it as I inscribed it on your hand,’ as is written: *See, and make it by their pattern [that you are*