



# (TIKKUNEI) ZOHAR

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## ZOHAR I 26

## זוהר א' דף כו

Another explanation of the verse: "And from there it was parted and branched into four streams" is that it is the secret of the four sages: Ben Azai, Ben Zoma, Aher, and R. Akiba, who entered the *pardes*.

דְּבַר אַחַר, וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רְאשִׁים  
אֲלֵין אֲנוּן אַרְבָּעָה דְנִכְנְסוּ לְפָרְדֵּס,

One of the four sages entered the river of Pishon, as Pishon is Pi-Shoneh-Halachot (my mouth repeats laws).

חַד עָאֵל בְּפִישׁוֹן, דְּאִיהוּ פִי שׁוֹנָה הַלְכוֹת,

The second entered the river of Gichon, where is buried "whatever goes on the belly (gachon) (Lev/ 11:42)." It is under the presidency of Gabriel whose name is composed of the words Gebra el (divine man), and who is alluded to in the words, "the man who walks on a hidden path and whom God has covered as with a veil (Job 3:23)," and also in the following passage: "No man knoweth unto this day the place of his sepulchre" (Deuter. xxxiv. 6); the esoteric signification of which is understood only by those initiated in the hinted doctrine.

תְּנִינָא עָאֵל בְּגִיחוֹן וְתַמְן הוּא קְבוּר, הַהוּא  
דְּאִתְמַר בֵּיהּ כָּל הוֹלֵךְ עַל גַּחוֹן, גְּבִרְיָאֵל, גְּבַר  
אֵל, עָלֶיהָ אִתְמַר לְגַבְרָא אֲשֶׁר דְּרָכּוֹ נִסְתָּרָה וְיִסְדָּ  
אֵלוֹהַּ בְּעָדוֹ, וְלֹא יָדַע גְּבַר יַת קְבוּרָתֶיהָ, עַד  
יּוֹמָא הַדִּין דְּאִתְגַּלְיָא תַמְן. וְדָא אִיהוּ רָמְזָ, וְלַחֲפִימָא בְּרַמְיָא.

The third individual entered by the channel called Hiddekel or Had qal (the sharp word), the third part of the secret doctrine imparted to initiates and known as Darash (exposition).

תְּלִיתָאָה עָאֵל בְּחַדְקַל, חַד קַל, וְדָא לִישָׁנָא  
חַדִּידָא קַלָא לְדַרְשָׁא.

The fourth of the four sages entered the Prat (Euphrates), which is the innermost mind, where procreation (Heb. priyah) occurs.

רְבִיעָאָה עָאֵל בְּפַרְתָּ, דְּאִיהוּ מוֹחָא, דְּבִיָּה פְרִיָּה  
וְרַבִּיָּה.

Ben Zoma and Ben Azai, who entered the shells of the Torah, were affected by them, but R. Akiba, who entered the inner-mind of the Torah, is said to have entered and come out in peace.

בְּן זוֹמָא וּבְן עֲזַאי דְּעָאֵלוּ בְּקַלִּיפִין דְּאוּרִייתָא,  
הוּוּ לְקָאן בְּהוֹן. ר' עֲקִיבָא דְּעָאֵל בְּמוֹחָא  
אִתְמַר בֵּיהּ דְּעָאֵל בְּשָׁלָם, וְנִפְקַ בְּשָׁלָם.

R. Eleazar said: My father! I along with other students were one day discussing in the college a remarkable saying of R. Akiba to his novitiates, viz., "When you come to places paved with pure white marble glittering in the sunlight, you should not say 'water water' for then you will expose yourselves to the danger expressed in the words, 'He that speaks lies shall not tarry in my sight'" (Ps. 101:7). Suddenly there appeared in our midst an aged and venerable looking man who said unto us: "What may be the subject of your discussion." Having informed him thereof, he said: "Truly it was a most dark and abstruse saying and had been a subject of discussion in the celestial college. In order that you may grasp and comprehend its latent meaning, I have come hither in order to give you an explanation which has not heretofore been granted or given to any man of this generation.

Stones of white and glittering marble symbolize the pure waters that spring forth and take their origin from the fountain. Aleph denotes the beginning and end or sum total of created life. The letter vav, separating the higher from the lower yod, symbolizes the tree of life, the fruit of which gives immortality. The two yods, alluding to the yods of vayyetzter (and he created) denoting the two creations, the creation of the upper and the creation of the lower. And these are these correspond to wisdom at the start and wisdom at the end, indeed the two concealments of wisdom under the supernal Crown.

The two yods also symbolize the two eyes of these sephiroth from which fell two tears unto the great abyss of primal matter. Why did they fall? Because of the two tablets of the law which Moses brought down from on High, which the Children of Israel were unable to appreciate to their advantage. They were therefore broken and destroyed. The same cause occasioned the destruction of the first and second Temples, for the vav had taken flight and disappeared. Other tablets of the law were then given with affirmative and negative precepts, rewards and penalties corresponding to the sephiroth on the right and left sides of the Tree of Knowledge of good and evil, from which the law as now promulgated, came forth. The sephiroth on the right side symbolize life; those on the left, death.

א"ר אֶלְעָזָר, אָבָא, יוֹמָא חַד הוּוּינָא בְּבֵי מְדַרְשָׁא, וּשְׂאִילוּ חֲבֵרִיָּא, מַאי נִיהוּ דְא"ר עֲקִיבָא לְתַלְמִידוּי כְּשִׁתְּגִיעוּ לְאַבְנֵי שֵׁישׁ טְהוֹר, אֵל תֵּאמְרוּ מִים מִים, שְׂמָא תִסְתַּכְּנוּן גְּרַמֵּיכוּ, דְכְתִיב דּוּבַר שְׁקָרִים לֹא יִכּוֹן לְנִגְדַּי עֵינַי. אֲדַהֲכִי, הָא סְבָא דְסָבִין קָא נְחִית, אָמַר לוֹן, רַבְּנָן בְּמַאי קָא תִשְׁתַּדְּלוּן. אָמְרוּ לֵיהּ, וְדַאי, בְּהָא דְא"ר עֲקִיבָא לְתַלְמִידוּי כְּשִׁתְּגִיעוּ לְאַבְנֵי שֵׁישׁ וְכוּ'. אָמַר לוֹן, וְדַאי רְזָא עַלְמָה אֵית הַכָּא, וְהָא אוּקְמוּהָ בְּמַתְיבְתָא עַלְמָה, וּבְגִין דְלֹא תִטְעוּן נְחִיתִנָּא לְכוּ, וּבְגִין דְאֲתַגְלִיא רְזָא דְא בִינֵיכוּ דְאִיהִי רְזָא עַלְמָה, טְמִירָא מְבַנֵּי דְרָא.

בּוֹדַאי אַבְנֵי שֵׁישׁ טְהוֹר, אֲנוּן דְמִנְהוּן מִיָּן דְכֵיָּן נִפְקִין, וְאִינוּן רְמִיזוּן בְּאֵת א רִישָׁא וְסוּפָא, ו' דְאִיהוּ נְטוּי בִינֵיהוּ, אִיהוּ עַץ הַחַיִּים, מֵאֵן דְאָכִיל מִנֶּיהּ, וְחֵי לְעַלְמָא, וְאֵלִין ב' יוֹדִין, אִינוּן רְמִיזוּן בּוֹיִצְרָה, וְאִינוּן תְּרִין יִצִּירוֹת, יִצִּירָה דְעֵלְאִין, וְיִצִּירָה דְתַתְּאִין, וְאִינוּן חֲכָמָה בְּרֵאשִׁי, וְחֲכָמָה בְּסוּף, תְּעֵלוּמוֹת חֲכָמָה, וְדַאי אֲנוּן תְּעֵלוּמוֹת מְחַכְמָה עַלְמָה דְתַתְּחוּת קְתָר עַלְמָה.

וְאִינוּן לְקַבֵּל ב' עֵינַיִן, דְבַהוּן תְּרִין דְמַעִין נְחִתוּ בְּיַמָּא רַבָּא, וְאִמַּאי נְחִתוּ, בְּגִין דְאוּרִיָּתָא מְתַרִין לוּחִין אֵלִין, הוּוּה מִשָּׁה נְחִית לִישְׂרָאֵל, וְלֹא זְכוּ בַהוּן, וְאֲתַבְּרוּ וּנְפְלוּ, וְדַא גְרִים אַבּוּדָא דְבֵית רֵאשׁוֹן וְשֵׁנִי, וְאִמַּאי נְפְלוּ, בְּגִין דְפָרַח ו' מִנֵּיהוּ, דְאִיהוּ ו' דּוֹיִצְרָה, וְיַהֲיִב לוֹן אַחֲרָנִין מְסֻטְרָא דְעַץ הַדַּעַת טו"ר. דְמַתְמָן אֲתִיָּהֲיִבַת אוּרִיָּתָא בְּאִסּוּר וְהִתַּר מְיַמִּנָּא חֵי, וּמְשַׁמְאֵלָא מוֹתָא.

Because of this, R. Akiba said to his disciples, 'When you reach the pure marble stones, do not say, 'Water, water'. This means that you should not compare the pure marble stones to the other stones that represent life and death, whence: "A wise man's heart inclines him to his right hand: but a fool's heart is to his left" (Eccles. 10:2). Not only that, but you may endanger yourselves, because these stones of the Tree of Knowledge of Good and Evil are in a state of separation, while the pure marble stones are in a state of unity without any separation. You may say, that when the Tree of Life departed from them at the sin of the calf, they fell and broke, and therefore they were separated from each other. But then, "he that tells lies shall not remain in My sight," because there is no separation between them above.

We all crowded round the venerable stranger to embrace him, but he suddenly vanished and withdrew from us.

ובג"ד אָמַר רַבִּי עֲקִיבָא לְתַלְמִידוֹ, כְּשֶׁתִּגִּיעוּ  
לְאַבְנֵי שֵׁשׁ טְהוֹר, אַל תֹּאמְרוּ מִים מִים, לֹא  
תִהְיוּ שְׂקִילִין אַבְנֵי שֵׁשׁ טְהוֹר לְאַבְנֵי אַחֲרָנִין,  
דְּאֵנוּן חַיִּי וּמוֹתָא, דְּמַתְּמֵן לֵב חֶכֶם לִימִינוּ וְלֵב  
כְּסִיל לְשִׂמְאָלוּ. וְלֹא עוֹד אֶלָּא אַתּוֹן תְּסַתְּכְנוּן  
גְּרַמְיִיכוּ, בְּגִין דְּאֵלִין דְּעַץ הַדְּעַת טו"ר אֵנוּן  
בְּפְרוּדָא, וְאַבְנֵי שֵׁשׁ טְהוֹר אֵינוּן בְּיַחְוּדָא בְּלֹא  
פְּרוּדָא כָּלֵל. וְאִי תִימְרוּן דְּהָא אֶסְתַּלַּק עַץ  
הַחַיִּים מִנִּיּהוּ וּנְפְלוּ, וְאִית פְּרוּדָא בִּינֵיהוּ,  
דוּבְר שְׂקָרִים לֹא יִכּוֹן לְנַגְד עֵינֵי, דְּהָא לִית תְּמִן  
פְּרוּדָא לְעֵילָא דְּאֵלִין דְּאַתְבְּרוּ מֵאֵנוּן הוּוּ.

אָתוּ לְנִשְׂקָא לִיה, פָּרַח וְאַסְתַּלַּק מִנִּיּהוּ.