

A Sojourn In The World of Kabbalah And Zohar

Dec 20

Selections From Parashat Mi -qets Pharoah's Dream And Joseph's Release From Prison - The Zoharic Interpretation

Matt: Pp. 190 -195

P. 190 Pharoah sent and called for Joseph (Vayritsuhu) and they rushed him from the pit and he shaved and changed his clothes and came before Pharoah. Genesis 41:14

P. 190 n. 73 conduct peace....conduct the bride
Reference to n. 21 on peace as Yesod. (On the dealing the infirmities of old age) Rabbi Shimon said, the rocks I used to easily climb have grown tall in my old age, what was near to me when I was young has become distant, from a person who walks on two legs, I have become a person who walks on three. That which promotes peace in the home has ceased.

BT Shabbat 152a

Yesod, the divine phallus brings peace by uniting Tiferet with ShOnw ekhinah

P. 191 n. 76 YHWH delights

See Psalm 147:11

Rotze et Adonoy et yreiav

P. 191 n. 79 Until that incident

Reference to P. 156 n. 456

Joseph is called Hatzadik, the righteous by resisting the advances of Potiphar's wife. In doing so he attained the rank of an angel. His sexual purity enabled him to scale the Sefirotic ladder and attain the rank of Yesod, foundation, the divine phallus and site of the covenant.

Crowning him. Reference to Zohar 3:85a

One who follows a straight path in Torah and engages in Torah has a constant share in the world that is coming. That word of Torah issuing from his mouth ascends above. Many supernal ones join in that word and it rises upon a straight path, is adorned with a holy crown and bathed in the river of the world that is coming, (Binah) flowing and gushing from Eden where it is welcomed and saturated.

On the river issuing from Eden

Genesis 2:10 -A river issues from Eden to water the Garden and then it divides and becomes four branches.

See Melila Hellner - Eshed: A River Flows From Eden

On the divine plane, the river (Nahar -light) represents the divine plenty that flows from outward from the concealed aspect of the Godhead, outward to all reality. On the human plane, the river is the divine flow that waters human consciousness and is prepared for its reception by the Kabbalists by virtue of their mystical experiences.

On the divine plane, the Garden is the feminine aspect of God that receives into herself the male and female aspects of the Divine above her. In terms of the Sefirot it is the 10th one, Shekhinah, the partner of the holy one, nourished by the river

of the masculine Sefirot above her. The watering of the garden is erotic union between this grade with the male grades of the divine. The garden is also a woman as referred to in great detail in the Song Songs, a favorite and constant source in the Zohar.

P. 192 n. 81 should read likro le Yosef

Reference to Numbers 16:12

And Moses sent for Dathan and Abiram. vayishlach Moshe (LIKRO)

P. 192 n. 82 he called for Joseph the blessed Holy One

Psalm 105: 16 -19

He (The Eternal) called down a famine on the land, destroyed every staff of bread. He sent ahead of them a man, Joseph, sold into slavery. His feet were subjected to fetters; an iron collar was put on his neck. Until his prediction came true, the decree of the Lord purged him.

Reference to Zohar 3:55a

Rabbi Hizkiyah said, every single word that a person emits from his mouth ascends on high, splitting the heavens, entering where it enters and there that word is tested to see whether it is worthy or not. If it is worthy it is brought before the holy King to be fulfilled. Come and see, of Joseph it is written, his feet were subjected to fetters, an iron collar put on his neck.....How long did they hurt him? Until the time that the Eternal tested his word. Then the King released him, the ruler of peoples set him free.

P. 192 n. 85 revolves revolutions

P. 169 n. 529

Come and see, the blessed Holy One spins revolutions in the world so as to raise the head of the righteous. For look, to enable Joseph to raise his head in the world for being found righteous before Him, He inflamed a master against his servants as it is written: the cupbearer of the King of Egypt and the baker offended their master (Genesis 40: 1) all in order to raise the head of Joseph the Righteous. (Yosef hatzadik)

The term spins revolutions, Gilgel Gilgulin derives from a medieval philosophical formula. In Mamonides, God is described as mesavev hagilgal, revolving the celestial sphere. See also BT Shabbat 10a his brothers became jealous of him, vnitgalgel hadavar, and the matter rolled on and our forefathers descended (Yardu) to Egypt. See also Gilgul - transmigration of souls. (Isaac Luria 16th Century Safed)

P. 193 n. 92 a king sent, t he blessed Holy One

Reference to p. 167 n. 516

Shekinah is known as angel of YHWH conveying the energy of the higher sefirot and conducting the world. She is also t he source of all life embracing the primal form of everything that exists. She is also the image comprising all other images. This is compared to a king who dwells in a palace and daily people come to see him. There are those who look upon his garment, those who look at his body and those who comprehend his deeds. It is certainly clear from his deeds that he is king for he makes several changes in his garments daily. The garments he

wears in the morning, he does not wear in the evening and those he wore one day, he does not wear on another.

Likewise the Shekhinah. From the many garments that she has, the King, Holy One, has created thrones, angels, serafim, heavenly beings....The ten items by which the world was fashioned were converted into the 10 Sefirot, the emanations of the Divine.

Rav said: By ten things the world was created: by wisdom, by reason, by rebuke, by strength, by righteousness, by judgment, by loving kindness and by compassion. BT Hagigah 12a

See Gershom Scholem - On The Mystical Shape of the Godhead
See also Genesis 48: 16

The angel who redeemed me from all harm, bless the lads.

(From Jacob's blessing of Joseph's two sons.)

P. 193 n. 93 Vayaritzuhu missing a vov.

A shuruk in stead (three dots under the zayin.

P. 194 n. 97 God will answer...

Reference To Mekhilta Pisha 13

Exodus 6:13 The Lord spoke to Moses and Aaron and gave them a charge: (Vyetzavaim)

He charged them to show respect to royalty. And so we find that Joseph likewise showed respect to royalty as it is said, it is not in me, God will give Pharaoh an answer of peace. Genesis 41: 16 (Joseph's answer when Pharaoh appeals to him to interpret his dream).....

P. 194 n. 100 Could we find a man like this

Reference to Genesis 41:38

And Pharaoh said to his courtiers: could we find another like him in whom is the spirit of God? Ruah Elohim.

See also Exodus 3: 13 - 16

And Moses said to God. When I come to the Israelites and say to them the God of your fathers has sent me to you and they ask me, what is his name, what shall I say to them? And God said, Ehyeh asher Ehyeh....And God (Elohim) said further to Moses, Thus shall you speak to the Israelites. The Lord God, the God of your fathers, the God of Abraham (Elohei Avraham) the God of Isaac (Elohei Yitzkhak) and the God of Jacob (Elohei Yaakov) has sent me to you. This shall be my name forever.

P. 194 n. 102 YHVH hardened ...this word hardened. Exodus 9: 12 Vayehazek. Exodus 1 Hichbadeti.

Reference to Zohar 2: 52b

Rav Aha said: There has never been anyone who hardened his heart before the Blessed Holy One like Pharaoh. Rav Abba said, so too, Sihon and Og. Not so, they hardened themselves against Israel but against the Holy One no, not as Pharaoh hardened his spirit against Him, for every day he witnessed His mighty acts yet would not repent. For he witnessed plague after plague and would not change. Whatever his expertise in sorcery no matter the bonds in which he bound Israel, Pharaoh was ignorant of the Sefirotic bond of faith which was superior to them all.

P. 195 nn. 103 - 4 Looking far below

Reference to Zohar 2: 37a

God ascends to be crowned in highest Sefirah, Keter. He descends through all the Sefirot to gaze upon heavenly and earthly beings.

P. 195 n. 105 The righteous one is the foundation of the world
Reference to n. 35

YHVH is the foundation of the world. ve tzaddiq yesod olam

Proverbs 10:25

BT Hagigah 12b

A series of lengthy discussions on the number of heavens in which the celestial retinue abides (7) and the number of pillars (AMUDIM) upon which the universe stands. The latter include the passage from Proverbs 10: 25 and serves as the basis for the Hasidic emphasis upon the Rebbe.

P. 195 n. 106 shield bearing deputies

BT Berachot 27b

There was an incident involving a certain disciple who came before Rabbi Yehoshua to ask whether the evening prayer was optional or compulsory. He replied, wait until the shield bearers enter the study hall...Shield bearers - Torah scholars who battle each other in Torah like warriors with shields. Also those who shield each generation with their merit.

Reference to pp. 70 -71. Shield bearing deputies are the angels guarding the 70 nations of the world. Only God governs Israel.