

### Creation of Divine space

1. Zohar, Parshat Naso pg. 126a

Rabbi Elazar began: "Why have I come, and no one is there? (Isaiah 50)" "Why have I come" – Israel is beloved before Gd, for wherever they live, Gd is found among them, so that His love will never leave them.

2. Exodus 25:8

And they shall make a sanctuary for Me, and I will live among them.

3. Leviticus 22:31-32

And guard My mitzvot and fulfill them; I am Gd. And do not desecrate My Holy Name, and I will be sanctified among the Jewish people; I am Gd, who sanctifies you.

4. Psalms 82:1

A song of Asaph. Gd stands in the community of Gd; He judges among the judges.

5. Zohar, Parshat Bo pg. 35b

"And Gd will pass, to strike Egypt [and he will see the blood on the lintel, etc.]" Rabbi Yosi said: This text is difficult; because "He will see the blood" therefore "He will pass over", as though this was a [necessary] sign? And if you will say [that Gd will spare them] because [they perform] a mitzvah, why need it be outside, and why on three places on the entrance?... Rather... Heavenly supervision is only displayed when His service in the lower world is displayed...

### How?

6. Exodus 12:13

And the blood will be a sign for you upon the houses where you are, and I will see the blood and I will pass over you, and the plague will not be among you as a destroyer when I strike Egypt.

7. Making the home an altar <https://www.yutorah.org/lectures/lecture.cfm/915221>

8. Deuteronomy 6:4-9

<sup>(4)</sup>Listen, Israel!

HaShem is our Lord, HaShem is One.

<sup>(5)</sup>And you shall love HaShem, your Lord,

with all of your heart,

with all of your soul, and

with all of your lot.

<sup>(6)</sup>And these words, which I instruct you today, shall be on your heart. <sup>(7)</sup>And

You shall repeat/sharpen them to your children,

You shall speak regarding them,

when dwelling in your house and

when travelling on the road, and

when you lie down and

when you rise. <sup>(8)</sup>And

You shall bind them

for a sign on your arm and

for phylacteries between your eyes. <sup>(9)</sup> And

You shall inscribe them

on the doorposts of your house, and

in your gates.

9. Deuteronomy 11:13-21

(13) And it will be, if you will listen to My commandments which I command you today,  
to love HaShem your Lord  
and to serve Him  
with all of your hearts and  
with all of your souls.

(14) And I will give the rain of your lands at its proper time, the autumn rain and the spring rain,  
And you will gather in  
your grain,  
your grapes and  
your olives.

(15) And I will give grass in your field for your animals  
And you will eat  
and you will be full.

(16) Guard yourselves lest  
your hearts be seduced, and  
you stray and  
you serve the gods of others, and  
you bow to them. (17) And

The rage of HaShem will be aroused against you, and  
He will constrict the heavens and  
There will be no rain, and  
The earth will not give its produce, and  
You will speedily be lost from the good land which HaShem gave you.

(18) And you shall place these words  
on your hearts and  
on your souls, and

You shall bind them  
for a sign on your arm and  
for phylacteries between your eyes. (19) And  
you shall repeat/sharpen them to your children, to speak regarding them,  
when dwelling in your house and  
when travelling on the road, and  
when you lie down and  
when you rise.

(20) And you shall inscribe them  
on the doorposts of your house, and  
in your gates,

(21) So that your days and the days of your children should become many, in the land which Gd swore to your ancestors He would give to you, like the days of the heavens upon the earth.

The Joy of Shabbat

10. Zohar, Parshat Yitro pp. 88a-b

Parallel to [three mystical levels, which are linked with three parts of Isaiah 58:14, "Then you will gain pleasure from Gd, and I will place you atop the heights of the land, and I will feed you the portion of your father Jacob, for the mouth of Gd has spoken"] one must complete his meal, and one must enjoy all of his meals and rejoice in each one, which is the complete faith... When Rabbi Abba sat at his Shabbat meal, he rejoiced at each one. He would say, "This is the

sacred meal of the ancient holy One who is hidden from all." At the next meal he would say, "This is the meal of the Holy Blessed One." And so at each meal, and he rejoiced at each one. When he completed his meals, he said, "The meals of faith are complete." When Rabbi Shimon came to his meal, he would say, "Prepare the meal of higher faith, prepare the meal of the King," and he would sit and rejoice. When he completed the third meal, they would declare about him, "Then you will gain pleasure from Gd, and I will place you atop the heights of the land, and I will feed you the portion of your father Jacob."

#### What is a King?

11. Talmud, Shabbat 119a

Rabbi Chanina would wrap himself and rise at the eve of Shabbat, saying, "Come, let us go out to greet the Shabbat queen."

12. Rabbi Yechiel Michel Epstein (20<sup>th</sup> century Lithuania), Aruch haShulchan Orach Chaim 300:2

The reason for this meal [at the close of Shabbat], as Rambam wrote, is "to honour Shabbat at its entrance and its exit." Meaning, it is like escorting the king with the honour of a meal. Therefore, this meal is called "escorting the queen".

13. Rabbi Moshe Miller, *Malchut*, [https://www.chabad.org/kabbalah/article\\_cdo/aid/380807/jewish/Malchut.htm](https://www.chabad.org/kabbalah/article_cdo/aid/380807/jewish/Malchut.htm)

On one hand, *malchut* receives all that it has from the other *sefirot* and is described in Kabbala as "having nothing of her own"; thus, the *Zohar* compares *malchut* to the moon which has no light of her own. On the other hand, *malchut* is the final revelation of the Divine Light for which the entire process began; it was for the purpose of *malchut* that all the *sefirot* were emanated. Thus *malchut* is both the receiver and the consummation of giving.

14. Zohar, Parshat Vayechi pg. 238a

Zecharyah 9 calls the Messiah a 'pauper' – but should the king, Messiah, be called a pauper? But Rabbi Shimon said thus: Because he has nothing of his own, and we call him "King, Messiah." This is the sacred Moon above, which has no light other than from the Sun.

15. Zohar, Parshat Chayei Sarah pg. 122b

Sarah came to the world and left and did not have anything [impure] stick to her... Because nothing stuck to Abraham and Sarah, Sarah merited elevated life for herself, her husband and her children after her.

#### How is Shabbat a king?

16. Zohar, Parshat Vayakhel pg. 207b

The sanctity of Friday night is the sanctity of Shabbat of Bereishit, which was sanctified from 32 paths [of *binah*] and three levels of the sacred apples. And for that sanctity we must state the deeds of Bereishit.

17. Zohar, Parshat Yitro pg. 88a

"Call to mind the day of Shabbat, to sanctify it." Rabbi Yitzchak said: Bereishit 2:3 says, "And Gd blessed the seventh day," and regarding the manna, Shemot 16:26 says, "You shall gather it for six days – and there will be none on Shabbat." If no food is found on that day, what blessing is found there? But we have learned thus: All blessings, above and below, depend on the seventh day. And we have learned: Why was manna not found on the seventh day? Because all of the higher six days are blessed from that day, and each one provides food to the day below it, each on its day, from that blessing which is received on the seventh day. Therefore, one who is on the level of faith must set his table and prepare his meal for the nighttime meal of Shabbat, so that his table will be blessed for all of those six days, for at that time the blessing for all six days of the week comes, and blessing is not found on an empty table. Therefore, one must set his table for the night of Shabbat, with bread and food.

18. Zohar, Parshat Yitro pg. 88a

And therefore one must take pleasure these three times, for these are interdependent with the higher faith... And one must enjoy and rejoice in these...