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## The Tikunei Zohar of Rabbi Shimon Bar Yohai

*Translated by Rabbi Ariel Bar Tzadok.  
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**These translations are for our Tikunei Zohar classes aired live on PalTalk  
and available in our online store on tape and CD.  
This translation is updated on a weekly basis.**

### Shiur 1

“Rabbi Shimon arose and fled to the wilderness of Lod. He there hid himself in a cave along with his son Rabbi Eliezer. A miracle occurred. A carob tree and a spring of water came forth. They ate from those carobs and drank from that water.

Eliyahu, may he be remembered for good, came to them twice everyday and taught them. No man knew of this

This is called the Tikunei (Rectifications) of the Zohar. These are the seventy faces of the Torah that were expounded by Rabbi Shimon Bar Yohai on the word Bereshit according to the secrets of the Torah.

Rabbi Shimon arose and began with these words before the Shekhina. He began and said: “The enlightened will shine like the brilliance (zohar) of the heavens” (Dan. 12:3)”

The “enlightened,” this refers to Rabbi Shimon and his friends. They were very careful. When they gathered to make this work, they received permission, as did Eliyahu along with them, as did all the souls of the yeshivot to descend among them; as did all the angels who are concealed and [who come by] the path of thought.

Above them all, permission was granted to all the Holy Names, to all the Havayot, and to all the appellations to reveal to them the concealed secrets, each Name according to its level.

Permission was also granted to the Ten Sefirot to reveal to them concealed secrets. Permission of this nature was not given to reveal such things until comes the generation of Mashiah.”



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## Shiur 2

As the radiance of the firmament which includes all colors.

*(The alternate version: And the enlightened shall shine as the radiance of the firmament (Dan. 12:3).*

*This is the concealed and hidden radiance which is Keter.*

*The lucid radiance in the Heavens, this is Hokhma.*

*The radiance that casts out sparks and glows like lighting to the eyes, this is Binah.*

*Radiance that is white like the Moon, this is Gedolah.*

*Radiance that shines red like Mars, this is Gevurah.*

*The glowing radiance that includes yellow (lit. green) like the Sun is Tiferet.*

*Radiance green as Mercury is Netzah.*

*Radiance that includes black and red is Hod.*

*The radiance that shines upon every crossing like one who strikes with a hammer and cast sparks to all sides, this is Yesod.)*

Radiance that is hidden and concealed.

Radiance that is lucid like the Heavens.

Radiance that casts sparks and glows like lighting to the eyes.

Radiance that shines white as the Moon.

Radiance that shines red like Mars.

Glowing radiance which includes yellow like the Sun.

Radiance yellow like Mercury.

Radiance that includes white and red.

Radiance that shines to all crossings like one who strikes with a hammer and casts sparks to all sides.

Thus from this radiance shines forth a number of Neshamot (souls).

They all shine in the Heavens.

These are the Neshamot (souls) of the enlightened who have the mind [power] (sekhel) to know the secrets of their Master. All of them are inscribed and delineated in the Kingdom of the Heavens, like the stars that shine in Heaven. This is what it means when it says, "they will shine like the radiance of the heavens. As the heavens radiate within them so the souls of the enlightened like the stars of Heaven radiate within the Throne.

They all fly about in the Heavens. This is the Righteous One, Life of the Worlds, from who fly forth the Neshamot (souls) of the Righteous and who shine upon the Moon. Regarding them is it written, "And G-d placed them in the firmament of the Heavens to shine upon the Earth" (Gen. 1:17).



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This Firmament is above the Hayot [angels]. Regarding this it is written, “And above the Firmament that is over their heads” (Ezek. 1:26). Switch around [the letters of the word] Rakia (Firmament) and we find [the word] Ikar (essence, or principle) and the foundation of the Supernal Merkava upon which stand the Hayot and the Throne of the Merkava. Regarding this does it say, “the Righteous is the foundation of the world” (Prov. 10:25). This is a reference to the Righteous One above who sustains the concealed world and to the Righteous One below who sustains the revealed world.

### Shiur 3

These are those who (Matzdikei HaRabbim) support the public by the righteous ones who support the world. What is the Rabbim (public)? These are those of whom it is said, the Halakha follows the Rabbim (majority). These emanate from the Side of the Fathers, for there is no Rabbim less than three. The Halakha follows the Rabbim, this is the Shekhina.

And from here, “And your people are all righteous, they will forever inheret the land.” (Isaiah 60:21). Regarding which it is said, “the Land is the footstool for My Feet.” (Isaiah 66:1). This is the Shekhina and She includes within Her ten sefirot.

From here Israel are called: (1-malkhut) Kings, (2-yesod) Righteous Ones, (3-hod) Seers, (4-netzah) Prophets, (5-tiferet) Masters of Torah, (6-gevurah) Mighty Ones, (7-hesed) Pious Ones, (8-binah) Perceptive Ones, (9-hokhma) Wise Ones, and (10-keter) Heads of the Thousands of Israel.

Permission was granted to these Neshamot souls who were cast out of their place following after the Holy One, blessed be He and His Shekhina to nestle into this writing (of the Zohar), of which it is written, “like a bird that flutters back and forth from its nest, so does a man go forth and back to his place.” (Proverbs 27:8).

There is no “bird” other than the Shekhina, for She is cast out of Her place. Of this it is written, “you shall certainly (literally: send, you shall send) send forth the mother, but the offspring you may take for yourself.” (Devarim 22:7). The [additional] participle ET (prior to the word) for mother comes to include the lower Shekhina. The mother is the upper Shekhina.

Of this it is written, “Because of your sins is your mother sent away.” (Isaiah 50:1). Both of them are cast out from their place. Therefore does the above verse say, “send, you shall send” two sendings are mentioned; one from the First Temple, and one from the Second Temple.



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This happened to fulfill, "I am HaShem, this is My Name, and My Glory I shall not give to another." (Isaiah 42:8). The upper Shekhina. And my praise to the Images, the lower Shekhina. Thus is a man who goes forth from his place. This is the Holy One, blessed be He, of Whom it is said, "HaShem is a man of war, for He is cast out after them.

And more . . . Thus is a man who goes forth from his place. Who is this? This is Moshe, of whom it is written, "and the man Moshe was evry humble." (Numbers 12:3). For his spirit went forth after them.

And more . . . Thus is a man who goes forth from his place. This is the righteous man who goes forth from his place to wander about with the Shekhina (or as the Shekhina), of whom it is written, "and the dove found no place to rest."

For thus stood the Sages at the time of the destruction of the Holy Temple. It was ordained that the houses of the righteous be destroyed. Each one went forth from his place. Suffice it for a servant to be like his master.

The secret of the matter is this, "he wanders about for food, where is it?" (Job 15:23). Where is it? (Ayeh?) that He took compassion on him. Even here, "there is none to guide her." (Isaiah 51:18). And because of this suffice it for the servant to be like his master.

There is no bread other than Torah. This is what caused the masters of Torah to be cast out.

## Shiur 4 (2a)

How worthy are the masters of the yeshiva, the masters of Midrash, the masters of Torah [for they are like] "the bird who has also found a house" (Psalm 84:4). [This is] the house in which is heard the words of Torah. For in the place wherein which there is Torah, which itself is the Center Column, the "bird" will also find its home there. Because of this our Sages have established that any house in which the words of Torah are not heard in the end will be destroyed. And those in which the words of Torah are heard are called "eggs," "chicks," and "children." The "eggs" are the masters of the Bible. The "chicks" are the masters of the Mishna. The "young" are the masters of the Kabbalah.

About them does it say, "the mother is nesting upon the chicks or upon the eggs" (Dev. 22:6). "You shall surely send away" (Dev. 22:7) from them [specifically]. However, with regards to the masters of Kabbalah it is said, "do not take the mother along with the young" (Dev. 22:6). For [the others] do not have the mind to perceive the Shekhina as do the masters of Kabbalah. [Only they] (i.e., the masters of Kabbalah) make for Her a dwelling [as well as for] the Holy One, blessed be He and fly with them. To every place



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that She flies they all move with Her as She sends them. However, the “chicks” do not have complete wings with which to fly, these are the positive commandments; all the more so the “eggs”. Therefore with regards to them it is said, “you shall surely send away the mother.”

While he was still saying these things, an elder happened upon him and said, “now it is written, “and the young you shall take for yourself.” The elder said to him, “every time [the word] “Et” [is written in the Torah] it comes to add [something]. Therefore the pasuk does not say “the young you shall take for yourself” (ha'banim Tikah Lakh), rather it says, “V’et . . . (ha’banim). We have established that this comes to include (add) the chicks. But it does not say, “the young take for yourself. He said to him, blessed are you, holy light, for this is certainly how it is. For these “young” are certainly under the Supernal Mother: pious ones (hasidim), mighty ones, (giborim), masters of Torah, seers, prophets, righteous ones.

Pious ones (Hasidim) come from the side of Hesed, the level of Avraham. We have established that there is no mercy (hesed) other than the one who shows mercy to his Master, and makes for Him a “nest” for His dwelling. This is the Shekhina, She is His “nest”, His house, His palace, His place of residence. And in the Holy Land is [the place] of His unity and His home. There is no dwelling or residence other than what an individual will prepare. Because of this was the attribute of mercy given to Avraham.

Mighty ones (giborim) from the side of Gevurah. They give support to their Lord, to submit the servant to his Master and the maid servant under her mistress by the knot of the Tefillin. For one who does not have on Tefillin when reciting the [morning] Shema, from his side will the servant and maid servant rule over the world. At that same hour will the Shekhina be angered. Of this is it written, “because of a slave that reigns . . . and a maid servant who inherits the place of her mistress” (Prov. 30:22).

Even so, She is even more aroused to anger by “the disgusting one when he is sated with bread” (Prov. 30:22), of whom it is written, “come and partake of my bread” (Prov. 9:5). This one is cheap, and a scoundrel with his money. His name is scoundrel (disgusting), he is not a provider. He is not of the seed of the fathers of whom it is said, “the givers of the peoples gathered” (Psalm 47:10). For he is cheap and poor in [true] knowledge. He does not do good to the masters of Torah by strengthening their hands. Torah without mitzvot is not the Torah of HaShem.

Masters of Torah are from the Center Column. Herein at midnight did David rise to bond with the Shekhina who is called Night. He is the “watchman, who calls what of the night?” (Isaiah 21:11). This is the night of HaShem. This is the protected night of HaShem. Because of Her it is said all who study Torah by night, the Holy One extends



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upon him a line of mercy by day, as it is written, “in the day HaShem will command His mercy and at night His song is with me.” (Psalm 42:90).

Seers and prophets are from the side of Netzah and Hod. Within them are included the two Names Havaya-Adnoot, in which there are eight letters, corresponding to the eight books of the prophets. Prophets are two who are ten, corresponding to the ten sefirot. Corresponding to them did Ezekiel see ten visions.

Righteous ones (Tzadikim) come from the side of The Righteous One (Tzadik). Of all these it is said, “do not take the mother from the young” (Dev. 22:6).

And more, these are they who study Torah for the proper reasons (lishmah) and who observe Her mitzvot which are 613 [in number] and hang from the Name Yod Kay Vav Kay as grapes hang from the cluster so that they can unite the Name Yod Kay Vav Kay with the Shekhina as a man unites with his wife with all his organs in order to release good seed. Of them it is said, “do not take the mother from the young.” However, those who do not study Torah for the proper reasons (lishmah), of them it is said, “you shall surely send forth the mother.” [The participle] “ET” is written to include that the Name Yod Kay Vav Kay and the Shekhina depart from such a person.

## Shiur 5 (2b)

And more, those who honor the Shabat and Holidays; it is said about them, “do not take the mother from the young” (Dev. 22:6). For they perform the work of the children with the Shabat Queen and with the Holy One, blessed be He, for He is the Shabat day. One who upholds it and honors it by not following in one’s own way (ref. Isaiah 58:13), this is the one who honors his father and his mother (ref. Exodus 20:12).

Three worlds there are. Two are inherited by honoring the father and mother and the third is inherited by Torah [study] that includes within it the children of Yod Kay. Of this it is written, “For this is your life and the length of your days,” (Deut. 30:20). “It is your life in this world,” [this is a reference] to the Lower Garden. “And the length of your days,” refers to the World to Come, the “Long” World.” “Upon the Land that HaShem your G-d gives you,” (Exodus 20:12) is a reference to [this] physical world.

And more, those who bond the Shekhina with the Holy One, blessed be He with the knot of the Tefillin. Of them it is said, “Do not take the mother from the young” (Dev. 22:6). And [of] those who do not bind them as one it says of them, “you shall surely send away the mother.” (Dev. 22:7). And more, those who unite them together as one, the Center Column and the Lower Shekhina by reciting the Kriyat Shema of them does it say, “Do not take the mother from the young.” And [of] those who do not unite them in the unity of the Kriyat Shema, it is written, “you shall surely send away the mother.” In every place



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the [Hebrew participle] ET comes to add something. Here it comes to add [a reference] to the Supernal Wisdom, the Father of faith, which is Binah. Of Her, it is said, (in every place), “do not take the mother, you shall surely send forth the mother.” Of this it is written, “For to understanding shall you call,” (Proverbs 2:3). This is the Torah Above, of which it is said, “do not forsake the teaching of your mother,” (Proverbs 1:8).

And more, those who safeguard the sign of the covenant in its boundary, which is the eight day, and who observe the sign of the Shabat in its boundary, which are [the letters] Yod, Yod from Havaya-Adnoot for because of them do the Masters of Mishna have a standing. So that we do not find a man less than these two it is written, “Do not take the mother from the young.” And of those who is not found with them everyday these two signs, which are the sign of the Tefillin and the sign of the brit milah, and on Shabat, the sign of the brit and the sign of the Shabat it is written of them, “you shall surely send away the mother.”

And if you are to say why are both needed in every Jew every day, [the answer is] so that we will not find the Shekhina who is the Yod of Adnoot alone without the Holy One, blessed be He who is the Yod of Havaya. A man needs that there not be found by him less than these two, for if so, of him is it said, “a complainer estranges a ruler,” (Proverbs 16:28), for [such a one] estranges the Ruler of the Universe from the Shekhina. [Of] the feminine it is said [regarding] Her, “it (literally “She” referring to the Shabat) is a sign forever.” (Exodus 31:17). The male [is] the “eternal covenant of salt” (ref. Numbers 18:19). Because of this the sign of the Tefillin is feminine and the sign of the brit is masculine. The secret of the matter is MI Ya’aleH LanU HaShamaymaH (who will go up for us to Heaven) (Dev. 30:12). The initial letters (Reshei Tevot) of this spell out MILAH and the final letters (Sofei Tevot) spell out Havaya. [With regards] to the feminine Tefillin it is written, “And it shall be a sign upon your hand” (Ex. 13:16), upon the weak (literally, dark) hand.

Of this birds nest is it said, it is said, “and there shall be a succah for shade by day,” (Isaiah 4:6). This is a reference to the Skakh with which Imma uses to cover her children, her chicks, three myrtles, and two aravot and a lulav. The eggs are the etrogs, each one having the measure of an egg. Of these that are marked [it is said], “do not take the mother from the young.” For the three hadasim are a hint to the three fathers, the two aravot to the two prophets of truth, the lulav to the Tzadik “who flourishes like the date palm,” (ref. Psalm 92:13). The etrog refers to the Shekhina. The succah refers to Imma who shades over hem. These [together add up to] eight, corresponding to Havaya-Adnoot, which is the numerical value of [the word] s-u-c-c-a-h. KU (Kaf Vav=26), HAS (Hey Samekh=65). Those who do not wave these signs in their hands [during succot as required by halakha] of them it says, “You shall surely send.” Keter, Hokhma, for these will not reside with the other eight to make all ten sefirot with each and every wave of the lulav and its species, with each and every mitzvah.