

אלהים

This is an account of the generations of Adam. In the day that Elohim created Adam, in the likeness of Elohim made they Adam; male and female created they them; and blessed them, and called their name Adam, in the day when they were created.

- Genesis 5: 1

And יהוה Elohim took Eve, one (אחת) of his sides

- Genesis 2: 21



יהוה is my strength
and song, And he has
become my יהשוה
Yeshua: This is my
Elohim, and I will
praise him; My
father's God, and I
will exalt him.

יהוה is a איש (man)
of war; יהוה his
name. - Exodus 15: 2, 3



“And יהוה אלהים planted a garden eastward, in Eden; and there they put Adam whom they had formed“

- Genesis 2: 8

This section uses a story to expand upon the previous section. God elevates Adam from the lower worlds, with their evil and negativity, to Upper Worlds, where Adam is placed in the Garden of Eden.

This story mirrors our own spiritual work. The spiritual forces of the (זוהר Zohar) fire give us the strength to draw the Light of the Creator to assist us in our elevation above the negative influences of our physical existence. Through the power of this section, we gain a deeper connection to the Upper Worlds. - Zohar

And out of the ground
made יהוה אלהים to grow
every tree that is
pleasant to the sight,
and good for food;
the tree of life also
in the midst of the garden,
and the tree of knowledge
of good and evil.

- Genesis 2: 9



Rabbi Elazar asked: Who has connected the doings of Adam to the activities of Israel and Moses?

Rabbi Shimon replied: My son, how can you ask such a thing?

Have you not learned: "Declaring the hindermost from the beginning ..." (Isaiah 46:10)--. Rabbi Elazar said to him: It is indeed SO--

Accordingly, Moses did not die. And so he is called Adam. Of him, it is written in the final exile: "And for Adam there was not found a helpmate" (Genesis 2:20), as all were matched against him.

So, "And for Adam there was not found a helpmate " was said about the Central Column, to bring the Shechinah out of exile. This is why it is written:

"And he looked this way and that, and when he saw that there was no man (Hebrew *ישׁ iysh*)..." (Exodus 2:12). As Moses is actually of his own aspect, it is said of him: "And for Adam there was not found a help to match him." - **Zohar**



And Adam said: This is now, bone of my bone, and flesh of my flesh, **זאת** (*zoth*) shall be called **אשה** (*ishshah*), for from **איש** (*iysh*) has **זאת** (*zoth*) been taken. - **Genesis 2: 21**

At that (initiatic) time", "יהוה אלהים" caused a deep sleep to fall upon Adam" (Exodus 2:21). יהוה אלהים alludes to Aba and Ima and "a deep sleep" is the exile, as it is written:

And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. " (Genesis 15:12).

He caused a deep sleep to fall upon Moses, and he slept, and sleep is an allusion to exile.

In the phrase: "And he took one of his sides", from whose ribs did he take? : Aba and Ima took one out of one of the maidens of the Queen. She is the aspect of white "fair as the moon." "And closed up the flesh in its place" (Genesis 2:21) refers to the flesh , about whom it is said: "My Spirit shall not always remain in Adam, for that he also is (Hebrew בשגם *Beshagam*) flesh" (Genesis 6:3). The flesh of Moses is red, and it is said of him: The face of Moses is as the face of the sun. This is the reason why: "Fair as the moon, clear as the sun" (Song of Songs 6:10). - **Zohar**



And built Iod-Havah Elohim
from the rib (אשר Asher)
had taken from Manna of
Ha-Adam,
(לאשה) a woman
and brought (אל El-God)
to Ha-Adam

And Ha-Adam said:
(זאת) This is bone of my
bone, and flesh of my flesh
(זאת) this shall be called
(אשה) Woman, for from (איש)
man (זאת) this has been
taken. - **Genesis 2: 22, 23**



Templi Omnium Hominum Pacis Abbas, 'abbot'
'Father of peace to all men of the temple.'



אֵין
 AIN
 ABSOLUTE ABSTRACT SPACE
 אֵין סוֹף
 AIN SOPH
 אֵין סוֹף אוֹר
 AIN SOPH AUR

