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Sepher ha Zohar ("Book of Splendor")

Ki Tetze ("When you go out")

(25) "and a handmaid that is heir to her mistress"

שכינה

: Shechinah - "Divine Presence"

118. איהי לבנה, לבון ההלכה, רוזמי, בסטרא ד'וסד. ואתקריאת וזמה, ברה כוזמה, מסטרא דגבורה, פני משה כפני ומה. סיהרא אפילה, מעוט דסיהרא, עפונה דילה גיהנם, וזמה בישא. עפונה דילה עבתאי, לקותא דנהורין, ויכול עבת. עפונה, דאהדרת עורף לגבירתה בכל יומא ויומא ואתגברת עלה בוזבין דיעראל בנהא. הה"ד, ועפונה פי תירש גבירתה. דשולטנותא דעפונה, לא הוי אלא ביומא תניינא, בגיהנם. ובביעי, בלקותא דנהורין. ואתהדרת לשלטאה בכל יומא ויומא.

119. ובת מלך, אסירא בסרכות, בבית הסהר, בגלותא דילה. ואיהי קינא דסמאל בין ככביא. וקודשא ברין הוא אומי, אם תגביה פנער ואם בין ככבים עים קנך משום אוריךך נאם יי. ועוכנתא ננה, וננה לאש, ומהכא קרו לבי כזענתא אש נוגה.

**WEEKLY ZOHAR PORTION**

Ki Tetze ("When you go out")

(25) "and a handmaid that is heir to her mistress"

118. She is the moon (Heb. *levanah*), namely clarification (Heb. *libun*) of the Halachah, which is Mercy from the aspect of Chesed. She is also called the sun, clear as the sun, from the aspect of Gvurah, the face of Moses being as the face of the sun. A waning moon is a dark moon, her handmaid that is Gehenom and an evil sun. Her handmaid is Saturn, which is the eclipse of the luminaries and the desecration of Shabbat. She is a handmaid that turns her back on her mistress every day and overcomes her because of the iniquities of Yisrael and her children. This is the meaning of, "and a handmaid that is heir to her mistress" (Mishlei 30:23). The handmaid rules mainly on the second day, in which Gehenom, and on the fourth day where the luminaries became defective. From them, she came to rule every day.

119. The King's daughter is bound by ropes. In prison, in her exile. She is a nest to Samael among the stars and the Holy One, blessed be He, swears, "Though you do soar aloft like the eagle, and though you do set your nest among the stars, from there I will bring you, says Hashem" (Ovadyah 1:4). And the Shechinah is Venus (Heb. *nogah*), "the fire was bright (Heb. *nogah*)" (Yechezkel 1:13). Hence, the synagogue is called 'a bright fire'.

~Reflections from Rav Berg - "[Prayer](https://kabbalah.com/en/articles/prayer/)" @ <https://kabbalah.com/en/articles/prayer/>

The **Shechinah** [the quantum, collective consciousness of the entire universe], then descends and Israel enters the place of prayer to offer praise to their Master in song and hymn. It behooves, then, every man, after equipping himself with the emblems of the outer, bodily connection (such as the fringes and phylacteries), to unify his heart and internal being for the act of worship and to say his prayers with devotion.

The angelic attendants all await the proper prayer to ascend to the ethereal realm. And if it is fitly uttered, all the chieftains kiss that utterance of prayer and carry it aloft into the supernal firmament where other chieftains await it. Then, the letters of the Divine Name that abide in the ethereal space soar upwards.

That Divine Name is formed of twelve letters and is the one by which Elijah the Prophet literally flew to the ethereal regions until he reached heaven. The letters, then, of the Name, fly upwards with the prayer-utterance, in company with the chief who holds the keys of the ether and all the other chiefs, until heaven is reached. Happy is the portion of the man who knows the proper way in which to structure his prayer.

The notion that prayer, when properly directed, can provide mankind with the opportunity to fly in space will most certainly be dismissed, if not rejected outright, by most religious leaders. However, considering the uselessness and futility of conventional prayer, our civilization can ill afford to reject the significance of *kavanah* (Eng. - "intention").