

Sepher ha Zohar ("Book of Splendor")

Ki Tetze ("When you go out")

(12) "Fallen"

מְשִׁיחַ

"MESSIAH"

62. ובזמנא דנזקבא פתינא, כל מאן דהוה נפיל תמן, לא הוה סליק. ומשיון בן דוד נפל תמן עם משיון בן יוסף. דוד איהו עני ורוכב על זמור. וזוד איהו, בכור עזרו, דא משיון בן יוסף. והאי איהו כי יכרה איעו בור ולא יכסנו ונפל עמוה עזר או זמור. ובג"ד אקרי משיון בר נפלי. ואיהו נפלת בתרייהו, ואתמר ענה, נפלה לא תוסף קום בתולת ישראל. ואנת הוא בעל הבור יעלם כסף יעיל לבעלו. והמת יהיה לו, דא משיון בן יוסף, דעתיד לאתקטלא.

63. נזות בגיניה. דודאי ארבע גליות הוו, תלת, לקבל תלת קליפין דאגוזא, דאינון תהו, קו ירוק, קליפה ירוקא דאגוזא. תניינא בהו, אבנין מפוכמין, דאינון סלעים תקיפין, דמ"מ פסקו מינייהו כמה פסקות, ונקיט לון, לאפקא מיא דאורייתא. ובג"ד אתקריאו אבנים מפוכמות, דמנייהו מין נפקין. קליפה תליתאה, דקיקא, גלותא תליתאה, דהוה זעיר, והאי איהו וזער. גלותא רביעאה, תהום רבה, וכל דאגוזא. והאי איהו, וזער על פני תהום.

ZOHAR – BOOK OF SPLENDOR

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62. And when the gulf is open, whoever falls there does not come up. And Messiah, the son of David, fell there together with Messiah, the son of Joseph, of whom one is, "humble, and riding upon an donkey" (Zecharyah 9:9) and the other is, "The firstling of his herd" (Devarim 33:17), who is Messiah, the son of Joseph. This is the meaning of, "if a man shall dig a pit, and not cover it, and an ox or an donkey fall into it" (Shemot 21:33). For that reason the Messiah is called 'the one who fell,' and She fell with them, and of Her it says, "The virgin of Yisrael is fallen; she shall no more rise" (Amos 5:2). And you are "the owner of the pit shall make it good, and give money to the owner of them; and the dead (beast) shall be his" (Shemot 21:34). The dead refers to Messiah, the son of Joseph that will be killed.

63. (THE BEGINNING IS MISSING) descended for his sake. For surely there were four exiles, three corresponding to the three nutshells. The first is without form (Heb. tohu), which is a green line, namely the green shell of the nut. The second is void (Heb. bohu), which is viscous stones, which are strong boulders, from which the Mishnah sages legislated some decrees, and they hold on to them since water will come out of them. The third Klipah is the thick shell, which is the third exile that was short. This is darkness. The fourth exile is a great abyss, which is the space inside the nut. This is "darkness was on the face of the deep" (Beresheet 1:2).

|~Reflections from Kabbalah Students Speak - END OF THE EGO

We will know with certainty the ego is gone for good when there is 100% tolerance, care and kindness taking place among all of mankind. Because inside of us, beneath the ugly ego, that is who we really are! That is our true identity. Each of us, even the most negative among us, are beautiful, radiant sparks of the Divine and we all have unconditional love in our soul for every other person on earth. We just don't know it. Or feel it. Because the ego is the curtain that conceals it. It is only the facade of ego that draws a line in the sand and separates me from others. Only the ego that causes me to find fault in others. The people who spit out the most vile lies and vicious slander about Kabbalah also truly love Kabbalah, including the very people whom they curse. But this love exists within their soul and thus their souls cry out right now, because they have been duped by their own cloak of ego. It is the ego that makes us spread falsehoods and gossip about others. The ego makes us cause slander and libel. And then the ego makes us believe it.