

Sepher ha Zohar ("Book of Splendor") Shlach Lecha ("Send for yourself")

10. "The spies"

61. וְזָבְרוֹן שֶׁבַע שָׁנִים נִבְנְתָה, אֲלֵיךְ אֵינֶן שֶׁבַע עֶשְׂרִים, דְּאֲרִייתָא, שֶׁבַע עֶשְׂרִים פָּנִים אֵת לָהּ, לְכָל סֵטְרָא עֵשְׂרִה. וְזָבְרוֹן, דָּא אֲרִייתָא, מֵאֵן דְּאֶשְׁתַּדַּל בַּהּ אַקְרִי וְזָבְר. לְפָנֵי צִוְעֵן מִצְרַיִם, תִּנְיָן אֲרִייתָא אֵת לְקַבֵּל אֲרִייתָא. וְהֵינֵנו תּוֹרָה שֶׁבְכַתָּב, וְתוֹרָה שֶׁבַע פִּי. וְהֵא וְזָבְרוֹן. מִתּוֹרָה שֶׁבְכַתָּב נִפְקֵת. כַּד"א אֲמֹר לְזֹכְמָה אִוּוֹתֵי אֵת. וְהֵא נִבְנְתָה שֶׁבַע עֶשְׂרִים, דְּבַג"כ אַקְרִי בַת שֶׁבַע. לְפָנֵי צִוְעֵן מִצְרַיִם, כַּד"א וְתָרַב וְזֹכְמַת שְׁלֹמֹה מִזֹּכְמַת כָּל בְּנֵי קֵדָם וּמְכַל וְזֹכְמַת מִצְרַיִם.

"61. Now Hebron was built seven years" (Bemidbar 13:22): These are the seventy faces of the Torah. The Torah contains seventy aspects. Hebron is the Torah, because whoever strives in her is referred to as Chaver, or friend. "Before Zoan in Egypt" (Ibid.): We learned that a Torah corresponds to a Torah, namely the written Torah and the oral Torah. That Hebron comes out from the written Torah, as it says: "Say to wisdom, 'You are my sister'" (Mishlei 7:4). And it was built seven years. Therefore, it was referred to as Bathsheba, daughter of seven. "Before Zoan in Egypt" as it says: "Solomon's wisdom" - "excelled of all the children of the east country, and all the wisdom of Egypt" (I Melachim 5:10).

62. וַיָּבֹאוּ עַד נְזֹל אֶשְׁכּוֹל, אֲלֵיךְ אֵינֶן מִלֵּי אַגְדָּה, דְּרִשָּׁה, דְּתַלְמִין מִסֵּטְרָא דְּמַהֲמַנְתָּא. וַיִּכְרְתוּ מִשָּׁם זְמוּרָה וְגו', אֹלְפִין מִתַּמְּנָן רֵאשִׁי פְּרָקִין. רֵאשִׁי מִלִּין, אֵינֶן דְּבֵי מַהֲמַנְתָּא, וְזָדָן בְּמִלִּין, וּמִתְבָּרְכָן מִלִּין בְּגוּייהוּ, וּמִסְתַּכְּלָן עִרְשָׂא וְזָד וְעִקְרָא וְזָד, וְלֹא אֶשְׁתַּכּוּ בְּהוּ פְּרוּדָא. אֵינֶן דְּלֹא מִשְׁתַּכּוּי בְּנֵי מַהֲמַנְתָּא, וְלֹא אֹלְפֵי אֲרִייתָא לְשִׁמְיָה, שׁוּיָן לִיה לְמַהֲמַנְתָּא בְּפְרוּדָא, הַה"ד וַיִּשְׁאֲוֶהוּ בְּמוֹט בְּשׁוּיָב, בְּפְרוּדָא. מַהוּ בְּמוֹט. כַּד"א אַל יִתֵּן לְמוֹט רִגְלֶךָ. וּמִן הָרִמּוֹנִים וּמִן הַתְּאֵנִים, כָּלֹא שׁוּיָן לְהֵי מִלֵּי לְסֵטְרָא אֲזָרָא, לְסֵטְרָא דְּמִינְאֵי, לְסֵטְרָא דְּפְרוּדָא.

62. "And they came to the wadi of Eshkol (lit. 'cluster') (Bemidbar 13:23): these refer to matters of Agadah and homiletical interpretation that are derived from the aspect of Faith. "And cut down from thence a branch..." (Ibid.): they learned from there the headings of the chapters and the highlights of the matters. The faithful rejoice with these matters, which are blessed within them. They notice that they stem from one source and principal and there is no division that divides them. Those who are not of Faith and do not study the Torah for its own sake cause the Faith, WHICH IS MALCHUT, to be separated. This is what is written: "And they carried it between two on a pole (Heb. mot)" (Ibid.), a division. What is the meaning of "mot?" It is as it is written: "He will not suffer your foot to be moved (Heb. lamot)" (Tehilim 121:3) and "of the pomegranates (Heb. rimonim), and the figs (Heb. te'anim)" (Bemidbar 13:23). They have placed these matters entirely into the Other Side, to the side of heretics, and the side of separation