

**ZOHAR - BEHAR**

Scan / read the Aramaic from right to left for the connection.

20. דְּסִלְקֵת בְּהוֹן אֵהְיָה, דְּאֵהְיָ בִּינָה, עֲנַת הַיּוֹבֵל, אֵהְיָ אֵהְיָ אֶשֶׁר אֵהְיָ, תְּרִין זְמַנִּין אֵהְיָ וּוְשִׁבִין מִ"ב, וְתַמְנִיא אֲתוּן בְּהוֹן וְזַמְשִׁין. דְּבְהוֹן פְּקוּדָא לְזַשׁוּב עֲנַת הַיּוֹבֵל. וְכִיָּה פְּקוּדָא לְזַזוּר לְאַזְזוּתוֹ בְּיוֹבֵל, בְּעֲנַת הַיּוֹבֵל הָאֵת תְּשׁוּבוּ וְגו'. כֹּל וְזַד יַזְזוּר בֵּיהּ לְדַרְגָּא דִּילֵיהּ, דְּנַשְׁמַתִּיהּ אֲזִיזָא מִתַּמְן, כְּמָה דְּאַקְמוּהּ וְהָרוּן תְּשׁוּב אֶל הָאֱלֹהִים וְגו'.

20. When THE NAME Eheyeh, denoting Binah, the Jubilee year, rises AND ILLUMINATES upon them, UPON THE 49 YEARS, it, BINAH IS CALLED 'Eheyeh-Asher-Eheyeh.' This means twice Eheyeh, SINCE EACH ONE NUMERICALLY REACHES 21 in the count of 42. With eight letters OF THE TWO NAMES ALEPH-HEI-YUD-HEI, there is now fifty. In them is anchored the precept to count the Jubilee year and the precept to return to one's inheritance on the Jubilee, as it is written: *"In the year of the Jubilee you shall return"* (Vayikra 25:13). This MEANS that each will return to the level whence his soul was attached, as we established in, *"and the spirit returns to the Elohim..."* (Kobelet 12:7), MEANING BINAH, CALLED 'YUD HEI VAV HEI,' WITH THE VOWELS OF ELOHIM.

21. עֲבִיטָה: עֲכִינְתָא תַתְּאָה, דְּאֵהְיָ מִשְׁבַּע עֲזָרִין. יוֹבֵל: אִמָּא עַלְאָה, בִּינָה, אֵהְיָ לְזַמְשִׁין עֲזָרִין. וְכִיָּה אֲתִיזְזוּסִין יִשְׂרָאֵל בְּמַפְקְזוֹתָהוֹן מִן גְּלוּתָא. הָה"ד, וְאֵשׁ אֶל מִשְׁפּוֹחָתוֹ תְּשׁוּבוּ. כְּזִוְנָא דְּמַפְקְזוֹ דְּמִצְרַיִם דְּאִנְוִן מֵאַרִי תוֹרָה כְּהַ, אֲתַמַּר בְּהוֹן וְזַמְשִׁים עָלוּ בְּנֵי יִשְׂרָאֵל, וְאַקְמוּהּ אֲזִיד מִזְמִשִׁים.

21. The Sabbatical Year represents the lower Shechinah, which consists of seven years. Jubilee is Ima supernal, Binah representing the fifteenth year. Yisrael was connected with it when departing Egypt, as it is written: *"and you shall return every man to his family"* (Vayikra 25:10). This means that just as at the exodus from Egypt there were masters of Torah among them - as it is said of them, *"and the children of Yisrael went up armed (Heb. chamushim)"* (Shemot 13:18), and we established that it meant one out of fifty (Heb. chamishim), DENOTING BINAH - SO HERE, *"AND YOU SHALL RETURN EVERY MAN TO HIS FAMILY,"* DENOTES BINAH. AND THIS MEANS *"TO HIS FAMILY,"* AS IN THE EXODUS FROM EGYPT, IN WHICH THEY WERE REDEEMED BY THE FIFTIETH GATE, BINAH.

|-Reflections from -Jakawa, R. L. (2019). *Dance of the New Beginning: Jubilee as a Vision for New Community*. 'Transformation', 36(2), 61–75.

The Jubilee challenges our social life, and encourages us to ask how we can achieve a just and egalitarian society. The Jubilee was an attempt to limit the social consequences of the duration of land ownership and use, because 'the economic collapse of a family in one generation was not to condemn all future generations to the bondage of perpetual indebtedness'. The abundance of the earth belongs to God and is given to all.

The Jubilee advocates for justice, peace and reconciliation. The Jubilee is about reuniting relationships that have been torn asunder, about healing, reconciliation and peace in the fullest sense'. When poverty thrives in a given setting, chaos and lack of peace are inevitable; once there is justice and peace, achieving prosperity and defeating poverty become easier. The Jubilee advocates justice for all, especially in the area of land ownership. If land belongs to God, then it is appropriate that people are allowed to occupy their portions regardless of their disadvantages in life. It therefore also means we refuse to allow this is injustice, which is against God's ideals.