

## Sepher ha Zohar ("Book of Splendor")

הַרְחֵץ

### Miketz ("At the end of")

#### (4) "And they brought him hastily out of the dungeon"

38. דְּהָא תַנן, אַלְמַלְא וּבִיבּוּ וּרְוִימוּ דְרוּזִים קוּדְשָׁא בְרִיךְ הוּא לְאַבְהֵן, הוּא אַתְוּוּזִי לְנוּחַתָּא יַעֲקֹב לְמַצְרַיִם בְּעַלְשָׁלִי דְפָרוּזָא, וּבְרוּזִימוּ דְלֵהוּן, עַלְטִיָּה לְיוֹסֵף בְּרִיה, וְעַבְדֵּי לִיה מוֹכָא דְעַלְיֻטָּא עַל כָּל אַרְעָא, וְנוּחַתִּי כְּלָהּ עֹבְדִין בִּיקְרָא, וְיַעֲקֹב כְּמַלְכָּא.

39. תָּא וּזְוִי, מַה כְּתִיב וַיָּבֵא יִשְׂרָאֵל מִצְרַיִם וְיַעֲקֹב גַּר בְּאֶרֶץ חָם, כִּיּוֹן דְּכְתִיב וַיָּבֵא יִשְׂרָאֵל מִצְרַיִם, לֹא יִדְעֵנָּא דִיעֲקֹב גַּר בְּאֶרֶץ חָם, אֲמַאי אֲצַטְרִיךְ הָא. אֲלֵא וַיָּבֵא יִשְׂרָאֵל מִצְרַיִם: דָּא קוּדְשָׁא בְרִיךְ הוּא. וְיַעֲקֹב גַּר בְּאֶרֶץ חָם: דָּא יַעֲקֹב, דְּהָא בְּגִינֵיהּ דִיעֲקֹב וּבְנוֹי, אֲתָא עֹכִינְתָּא לְמַצְרַיִם, וְקוּדְשָׁא בְרִיךְ הוּא גְּלִגְל גְּלִגְלוּלִין, וְאֲוִיָּת לִיה לְיוֹסֵף בְּקַדְמִיתָא, דְּבִכּוּתֵיהּ אֲתַקִּיִּים בְּרִית בְּהַדְרֵיהּ, וְעַלְטִיָּה עַל כָּל אַרְעָא.

#### Zohar - Miketz ("At the end of")

#### (4) "And they brought him hastily out of the dungeon"

38. We have learned that were it not for the fondness and affection the Holy One, blessed be He, bore for the Patriarchs, Jacob would have had to go down to Egypt in iron chains. In His love for them, He made Joseph, His son, ruler and governor over the whole land. The tribes then went to Egypt honored, and Jacob was as a king.

39. Come and behold, it is written, "So Yisrael came into Egypt; and Jacob sojourned in the land of Ham." Because it is written, "So Yisrael came into Egypt," it is understood that Jacob sojourned in the land of Ham. Why should he have added that? "So Yisrael came into Egypt" refers to the Holy One, blessed be He, "and Jacob sojourned in the land of Ham" refers to Jacob, because it was for the sake of Jacob, and his sons that the Shechinah came down to Egypt. The Holy One, blessed be He, planned events so that Joseph was brought down first; for, as a result of his merit, the Covenant dwelt with him and made him ruler over the whole land.

~Reflections from [zohar.com/](http://zohar.com/)

Words are vessels that draw particular blends of energy into our lives. Human speech possesses power that can directly influence the world around us. Hence, we should take great care in choosing what we say. Although we are initially given an unlimited amount of time to live in this world and accomplish our spiritual purpose, every negative word decreases the length of our stay. Positive words do not add time to our lives, but they also do not detract from it. This passage helps us use our speech for spiritual purposes, so that our words inspire Light in others instead of adding darkness to the world.

~AYIN-BET (The 72 Names of God) ~Reflection seen here is #59

HEY RESH CHET // "Divine umbilical cord to remove spiritual darkness." - Guardian angel #Harahel

**Meditation: I now establish an umbilical cord to the Divine Energy, ensuring a constant stream of Light in my life, especially when I am in a place of darkness.**