

# **IDOLATRY IN CONTEMPORARY JUDAISM**

## **On the Malicious Kabbalah of the Arizal**

(Sources: Tanach, Zohar, Mishnah, Midrash,  
Talmud, the writings of tannaim, amoraim,  
rishonim, Rabbi Mosheh Cordovero, Rabbi  
Yosef Karo)

**By Moshe Josef**

A compilation of the words of God-fearing  
rabbis and researchers who revealed the truth  
about the Arizal's kabbalah

Jerusalem

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There is no wisdom, and no  
understanding, and no counsel before  
HaShem (Mishlei 21:30)

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Рабби Моше Йосеф  
moshe.josef.il@gmail.com  
www.arizalkabbalah.com

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## Preface

*This essay is based solely on sources from the Written Torah and Oral Torah: Tanach, Mishnah, Talmud, Midrash, Zohar, books of tannaim and amoraim, rishonim, Rabbi Mosheh Cordovero, Rabbi Yosef Karo. It is meant for every thinking Jew who believes in the Torah of Mosheh Rabbenu and wishes to guard its principles.*

*This essay does not speak at all about the Arizal (Rabbi Yitzchak Luria Ashkenazi) himself, but about the kabbalah attributed to him. This is for the reason that the Arizal did not write any book, because all of the books that we presently have were written primarily by Rabbi Chayyim Vital. In the books **Shivchei HaAri** and **Sefer HaChezyonot**, it is stated that Rabbi Chayyim Vital hid all the writings from people and passed them on to his son Rabbi Shemuel Vital, who worked on editing and publishing them after his death. *The writings of Rabbi Chayyim Vital were published about a century after the Arizal's death.**

**The Arizal's kabbalah is a whole doctrine, as it also has consequences for ethical and halachic matters. What is it really? What does it teach? Who wrote it? To what end? Who disseminated it throughout the Jewish people?**

Below, we will answer these questions and prove that the Arizal's kabbalah is not connected to Mosheh

Rabbenu's Torah, and moreover contradicts its principles. We will also prove that the Arizal's teachings are absolute idolatry, and we will conclude that whoever follows it thereby worships a foreign deity and desecrates HaShem's name!

The prohibition of idol worship is one of the strictest prohibitions in the Torah. It is mentioned in the Ten Commandments and again mentioned innumerable times in the Chumash and Nevi'im as well. The prohibition of idol worship is so strict that a transgressor is liable to stoning.

**I will note that we bear no responsibility for those who insist on their views. These are simple and clear matters, and the truth is its own proof. One who searches the truth will find it in front of him, while one who wants to keep worshiping idolatry will meet his punishment!**

## The Essence of Idol Worship and its Connection to the Arizal's Teachings

HaShem's primary commandment to man is not to replace His divinity with another. The Gemara states in **Sanhedrin 56b**:

The House of Menasheh taught: Seven commandments were the children of Noach commanded: idolatry, sexual immorality, murder, theft, a limb from a living being, castration and forbidden mixtures. Rabbi Yehudah says: Adam HaRishon was commanded only about idolatry, as it is said (BeReshit 2:16): "And HaShem *Elokim* commanded the man."

Rashi explains there: "It was about His divinity that He commanded the man, not to replace it with another."

In other words, the primary prohibition of idol worship that man was commanded is to guard true divinity and the prohibition of false divinity. From here derives the Torah's prohibition not to entertain the thought that there is any god besides HaShem, as is stated in the Torah in the book of **Shemot 20:3**: "I am HaShem your God, Who took you out of the Land of Egypt, from the house of slavery. You shall not have other gods before

Me.” One who entertains such a thought thereby denies God’s existence. This prohibition is not to be violated even on pain of death.

**Thus whoever praises and worships a false divinity is among the worshipers of idols!**

The prohibition of idol worship is the strictest prohibition in the Torah. It is the second of the Ten Commandments: “You shall have no other gods before Me.” Its punishment is stoning, and it is included in the seven Noahide commandments. This prohibition is one of the three cardinal sins that require one to sacrifice his life, to be killed rather than transgress.

Scripture forbids worshipping false gods totally and sweepingly, and declares a jealous and uncompromising war of annihilation against it. The prohibition and the warnings in the Tanach are repeated many times, and compare idol worship to adultery, licentiousness and betrayal. Idol worship is even described in the books of the prophets as one of the harshest moral sins, on par with murder and adultery.

The strict severity that Judaism ascribes to idol worship can be learned as well from what the **Rambam** writes in **Laws of Idol Worship 2:8**:

*A Jew who worships idolatry is considered a gentile in all respects, and is not like a Jew*

*who transgressed a prohibition punished with stoning; and an apostate to idolatry is considered an apostate to the entire Torah.*

In his book, the Mishneh Torah, the Rambam counts no less than fifty-one commandments about this matter, two positive commandments and 49 negative commandments:

Not to turn to idolatry.

Not to wander after thoughts of the heart and sights of the eyes.

Not to blaspheme.

Not to worship it in the way it is worshiped.

Not to bow to it.

Not to make an idol for oneself.

Not to make an idol, even for someone else.

Not to make figures, even for beauty.

Not to lead others astray after it.

To burn a city led astray.

Not to rebuild it.

Not to benefit from any of its money.

Not to incite an individual to worship it.

Not to love an inciter.

Not to stop hating him.

Not to save him.

Not to advocate for him.

Not to refrain from finding him guilty.

Not to prophesy in its name.



- Not to listen to one prophesying in its name.
- Not to prophesy falsely, even in HaShem's name.
- Not to fear killing a false prophet.
- Not to swear in the name of idol worship.
- Not to perform *ov*.
- Not to perform *yidoni*.
- Not to pass to Molech.
- Not to build a platform of worship.
- Not to bow down on hewn stone.
- Not to plant an *asherah* tree.
- To destroy idol worship and everything made for it.
- Not to benefit from idol worship and any of its vessels.
- Not to benefit from coatings of a worshiped idol.
- Not to make a covenant with idol worshipers.
- Not to grace them.
- Not to let them dwell in our land.
- Not to imitate their customs and dress.
- Not to divine.
- Not to do sorcery.
- Not to soothsay.
- Not to cast spells.
- Not to seek out the dead.
- Not to ask a question of *ov*.
- Not to ask a question of *yidoni*.
- Not to do witchcraft.
- Not to cut the corner hair of the head.

- Not to destroy the corner of the beard.
- For a man not to wear female garment.
- For a woman not to wear male garment.
- Not to engrave a tattoo.
- Not to mutilate oneself.
- Not to make a bald spot for the dead.

The Rambam interprets the prohibition “Do not turn to the idols” (VaYikra 19:4) to mean that there is a prohibition to learn books of idolatry, to ask in what ways it is worshiped, and even to gaze at idols and figurines (ibid. 2:3). An additional prohibition is inciting and leading others astray to idol worship.

*Let us remind the reader of the Rambam’s 13 principles of faith:*

1. The existence of the Creator – all things that exist are generated from His strength, and He is the only existence that does not depend on something else.
2. The Creator is one – that is, He cannot be divided abstractly, and nothing is similar to Him in essence.
3. The Creator is not physical, and no physical action affects Him.
4. The Creator is “primeval” – that is, all things besides Him (whether in the physical or spiritual world) came into being after Him.

5. He is the only one Who should be served and prayed to, and no other creature is able to do anything against HaShem's will, and therefore HaShem may not be served through them.
6. The concept of prophecy exists; humans can be prophets.
7. The special prophecy of Mosheh Rabbenu – his prophecy is greater than other prophets who were or will be in four things: he was the only one who prophesied with no partition, with no weakness, awake, and whenever he wanted. Consequently, Mosheh reached a higher level than every other person in knowing God.
8. Torah from heaven – all the five books of the Torah are all a faithful copy of HaShem's words by Mosheh, and Mosheh didn't write even one letter of his own accord. Similarly, the Oral Torah was also received at Sinai and was transmitted in tradition from generation to generation.
9. The Torah will never change, and no parts of it will change.
10. The Creator knows all the actions of humans.
11. The Creator rewards those who fulfill the Torah, and punishes those who transgress it.
12. The coming of the *mashiach* – the belief that the *mashiach* will come from the house of David, and he is greater than all kings.

13. The dead will be resurrected.

*This essay proves definitively that all of the Arizal's kabbalah deals with fake divinity, which also contradicts the principles of Mosheh Rabbenu's Torah. Here are the conclusions of the proofs that we will bring below:*

- First of all, the Arizal's kabbalah is based on eleven *sefirot* instead of ten as in Mosheh Rabbenu's Torah, which already makes it fake, since when the foundation is in error, then everything derived from it is mistaken.
- In the Arizal's kabbalah, there is separation in divinity, the concept of procreation in divinity just like an actual man and woman, the concept of children in divinity, just like in foreign religions such as the Greeks and similar religions.
- In the Arizal's kabbalah, there is deficiency in divinity. It teaches that HaKadosh Baruch Hu is missing *mochin* (brains), that HaKadosh Baruch Hu has a mother who gave birth to Him, God forbid.
- The Arizal's kabbalah teaches that we "complete ones" can magnify and complete HaShem's "deficient" name through *kavvanot*. This is all foreign to the principles of the Jewish faith, which maintains that HaShem's name has no deficiency and

that He is the height of perfection. On the contrary, *we* are the ones who have need for His help to complete *us*.

- The Arizal's kabbalah posits that the divine world died and the divine vessels were broken, and that man was created in order to repair them. However, in Mosheh Rabbenu's Torah, there is no such thing as death in the divine world; breaking of the divine vessels is impossible. Similarly, it is perfectly clear that puny human beings cannot repair the divinity even if there were something to the claim.
- In the Arizal's kabbalah, there is sleep in the divinity; HaShem sleeps.
- The Arizal's kabbalah introduces idolatry into Jewish prayers, such as: the name אֲדִיקְרַנּוּאָ in the prayer for livelihood, shaking the *lulav* in the form of a cross.
- The Arizal's kabbalah introduced the worship of graves into the Jewish people.
- The Arizal's kabbalah slanders and libels the great Torah sages.
- The Arizal's kabbalah aids the messianic phenomena that damage the belief in a true messiah, and produces false messiahs, which brings harsh troubles to the Jewish people.

- The Arizal's kabbalah involves seeking out the dead and asking questions of *ov*.

**Let us now prove all that has been stated here, and we will see that the Arizal's teachings violate most of the 13 principles of Jewish faith.**

## The Hidden Torah is an Integral Part of Mosheh's Torah

The Jewish sages divide the Torah into four main parts, **Pardes**: a mnemonic for the four words *peshat* (simple meaning), *remez* (hint), *derash* (exposition), and *sod* (secret). The *peshat* clothes and expresses the *sod*, and the *sod* is like the marrow of the bone as compared to the revealed and more external layers of the Torah. The main part of the Torah is its soul, the hidden Torah, as compared to the body, which is secondary to it – the revealed Torah. We can confidently say that in the category of *peshat* we will find most of the pages of the Gemara, the decisions of the Shulchan Aruch and other treatises in Halachah. The *remez* and *derash* are the hints and ethics in the Torah. And the category of *sod* includes Sefer Yetzirah, Sifra DiTzniuta, Raya Mehemna, Mayan HaChochmah, Zohar and Tikkunei Zohar, Idra Rabba, Sefer HaBahir, *hechalot* and *merkavah* literature including 25 books, among them Sefer Hechalot, Hechalot Rabbati, Hechalot Zutрати, Merkavah Rabbah, Ma'aseh Merkavah, Berayta DeMa'aseh BeReshit, Shiur Komah, etc., and the books of the Ramak who gathered and explained the aforementioned books of Kabbalah.

*The secrets of the Torah which are its internal essence, the soul of the Torah, constitute the main part of*

*the Torah and the extremity of its wisdom as compared to the revealed details of the Torah and discussion of them*, important and numerous though they are. They, like the *peshat* as well, were given at Mount Sinai as a part of the Oral Torah, and were also explained and expounded by the Sages. However, if in *remez* and *derash* one can innovate things and reasons based on human intellect, this is not the case for *sod*. This is because the concepts of *sod* are all in the inner world which cannot possibly be accessed through simple human intellect by conventional ways, but by tradition from speaker to listener, from sage to sage, back to Mosheh Rabbenu.



## The Concept of Hashem's Name in the Hidden Torah

There are infinite manners in which HaKadosh Baruch Hu reveals Himself. Therefore, our Torah uses many different names, each of which is a different manner of His revelation. In his **Introduction to the Commentary on the Torah**, the **Ramban** writes: "We further have a true tradition that the entire Torah is the names of HaKadosh Baruch Hu," meaning His revelation. It's known that each and every name has its own attributes, but the primary name by which HaKadosh Baruch Hu reveals Himself is the name יהוה. The name יהוה is a manner of revelation called *ze'er anpin*, which the Sages use in the Hidden Torah. *Ze'er anpin (א"ז) is the concept of the middle aspect of HaKadosh Baruch Hu's revelation, one of His three behaviors (as explained below in the chapter "Multiplicity in the Divinity is Impossible"), the primary behavior, which is called יהוה in the Tanach.*

This is clear in many places in all writings of Kabbalah, such as the **Zohar Shemot, Parashat HaMan, page 64b:**

This is what Rabbi Shimon was saying: They wanted to know the difference between *attika*, the most concealed of all concealed things, which is called *ayin*, and *ze'er anpin*, which is called יהוה.

And therefore it is not written, “יהוה לו among us or not (לא)?” similar to how it is written “Will he follow my teaching or not (לא)?”; but rather, “יהוה לו among us or *ayin* (אין)?”

And in the **Zohar BaMidbar, Parashat Naso, page 129a:**

And for this, the Children of Israel desired to examine in their hearts, as it is written (Shemot 17:7), “יהוה לו among us or *ayin*?” – the difference between *ze’er anpin*, which is called יהוה, and *arich anpin*, which is called *ayin*. Why were they punished? Because they didn’t do it out of love, but as a test, as it is written (Shemot 17:7), “And for their testing יהוה, saying, ‘יהוה לו among us or *ayin*?’”

And in the **Zohar Shemot, Parashat Yitro, page 93b:**

Another explanation: This is the end of the Ten Sayings of the Torah, opposite the most ancient of ancients, the beginning of everything, to join the end with the beginning, for them all to be one. And the reason why it didn’t start with them in the beginning is to teach the sublime secret to which place Mosheh was granted permission. And from which place did he receive the Torah? From *ze’er anpin*.

Thus the name יהוה in the Hidden Torah is *ze'er anpin*.

## Explanation of the Concept “It is Not in Heaven”

We, the Jewish people, believers and the children of believers from generation to generation, believe in Ha-Shem and in His oneness, believe in His holy Torah which was given to us from Heaven, at Mount Sinai, through Mosheh the son of Amram, who received it directly from God. As is stated in the **Mishnah, Tractate Avot 1:1**: “Mosheh received the Torah from Sinai and transmitted it to Yehoshua, and Yehoshua transmitted it to the elders, and the elders transmitted it to the prophets, and the prophets transmitted it to the men of the Great Assembly.” In fact, we received two Torahs on Mount Sinai: the Written Torah and the Oral Torah.

Ever since we received the Torah, it isn't in heaven but is with us, as is clear from **Devarim 30:11-14**:

For this commandment which I command you today is not hidden from you, nor is it far away. It is not in heaven for you to say, “Who will go up to heaven and take it down to us and teach it to us so that we might do it?” Nor is it beyond the sea for you to say, “Who will cross the sea and take it back to us and teach it to us so that we might do it?” But the matter is very close to you, in your mouth and in your heart for you to do it.

**Rashi** comments there: “For if it were in heaven, you would have to go up after it and learn it.”

The Sages expounded on this verse that since the Torah is no longer to be found in heaven, it is impossible to “take” it from there with any signs or wonders whatsoever, and its contents and the specifics of its laws must be learned according to the tradition of rules that were given on Mount Sinai as part of the Oral Torah. The story brought in the Gemara in **Bava Metzia 59b** attests to this:

[Rabbi Eliezer] responded to them: If the law is like my opinion, let a proof come from heaven. ... A *bat kol* (heavenly voice) came forth and said: Why are you arguing with Rabbi Eliezer, since the law is like him in every case? Rabbi Yehoshua stood up and said: “It is not in heaven.”

From the moment that the Torah descended from above and was given to us, halachic disputes are not to be decided in any way other than rules of *pesikah* (decision-making), not by relying on prophecy or a *bat kol*. This rule also prevents a prophet from determining a law for future generations, or from making any change in one tip of a *yud* in Mosheh’s Torah. Similarly, in the Gemara in **Temurah 16a**:

Rav Yehudah said in the name of Shemuel: Three thousand laws were forgotten in the period of mourning for Mosheh.

They said to Yehoshua: Ask! He said: “It is not in heaven” (Devarim 30:12).

They said to Shemuel: Ask! He said to them: “These are the commandments” (VaYikra 27:34) – this teaches that a prophet is not permitted to innovate something from now on.

...

They said to Pinechas: Ask! He said: “It is not in heaven.”

They said to Elazar: Ask! He said: “These are the commandments” – this teaches that a prophet is not permitted to innovate something from now on.

The **Rambam** explained in **Hilchot Yesodei HaTorah 9:1** that this is the case both for the commandments and for their interpretation:

We are commanded to perform all the words of the Torah forever, as it is written (VaYikra 3:17): “An eternal decree for all your generations.” And it is said (Devarim 30:12): “It is not in heaven.”

Thus you learn that a prophet is not allowed to innovate something from now on. Therefore, if a man, whether from the nations or from Israel, performs a sign or a wonder and says that HaShem sent him to add a commandment or subtract a commandment, or to explain in any of the commandments an explanation that we have not heard from Mosheh ... this is a false prophet, since he comes to contradict Mosheh's prophecy, and he is subject to death by strangulation for having dared to speak in the name of HaShem what He didn't command him.

And in his **Introduction to the Commentary to the Mishnah**, the **Rambam** adds another sentence to these things, and concludes that this is the also the case for learning: *"And HaKadosh Baruch Hu has not permitted us to learn from the prophets, but from the Sages."*

We have mentioned above that Jewish sages divide the Torah to four main parts, **Pardes**: a mnemonic for *peshat* (simple meaning), *remez* (hint), *derash* (exposition), and *sod* (secret). The *peshat* clothes and expresses the *sod*, and the *sod* is like the marrow of the bone as compared to the revealed and more external layers of the Torah. The main part of the Torah is its soul, the hidden Torah, as compared to the body, which is secondary to it – the revealed Torah. We can confidently say that in the category of *peshat* we will find

most of the pages of the Gemara, the decisions of the Shulchan Aruch and other treatises in Halachah. The *remez* and *derash* are the hints and ethics in the Torah. And the category of *sod* includes Sefer Yetzirah, Sifra DiTzniuta, Raya Mehemna, Mayan HaChochmah, Zohar and Tikkunei Zohar, Idra Rabba, Sefer HaBahir, *hechalot* and *merkavah* literature including 25 books, among them Sefer Hechalot, Hechalot Rabbati, Hechalot Zutrati, Merkavah Rabbah, Ma'aseh Merkavah, Berayta DeMa'aseh BeReshit, Shiur Komah, etc., and the books of the Ramak who gathered and explained the aforementioned books of Kabbalah.

*The secrets of the Torah which are its internal essence, the soul of the Torah, constitute the main part of the Torah and the extremity of its wisdom as compared to the revealed details of the Torah and discussion of them, important and numerous though they are. They, like the peshat as well, were given at Mount Sinai as a part of the Oral Torah, and were also explained and expounded by the Sages. However, if in remez and derash one can innovate things and reasons based on human intellect, this is not the case for sod. This is because the words of sod are all in the inner world which cannot possibly be accessed through simple human intellect by conventional ways, but by tradition from speaker to listener, from sage to sage, back to Mosheh Rabbenu.*



*If so, it is perfectly clear that a prophet is also not allowed to invent something in the secrets of the Torah, the soul of the Torah, and HaKadosh Baruch Hu didn't permit us to learn the secret Torah from the prophets, but it is only learned from the Sages.*

What are the ramifications? This has bearing on the kabbalah of the Arizal, which was received from an angel in the 16th century, which contains things that contradict the words of the Sages.

**The kabbalah of the Arizal has no authority or basis to rest on to force the Jewish people to believe in it and follow it.**

In order to prove this, we have brought a number of basic contradictions between the kabbalah of the Arizal, which was received from an angel, and the Torah of Mosheh Rabbenu, which was received directly from HaShem at Mount Sinai. **First of all, we note that the Arizal didn't write any book, and everything that is allegedly said in his name was written by his students more than one hundred years after him.**

## **There is No Proof that the Arizal's Kabbalah is Indeed by the Arizal**

Ever since the Arizal's kabbalah began to rise in popularity until our own time, many Jews did not believe in it.

Among them is **Rabbi Eliyahu of Vilna, the Vilna Gaon**, as **Rabbi Ovadyah Yosef** attests in **Yabbia Omer part 2, Orach Chayyim 25:12**:

The view of the Chida is well-known, which he writes in Birkei Yosef 46:11: "For although we accept the rulings of Maran, the Shulchan Aruch, we hold that if Maran had seen the words of our holy Rabbi the Arizal, he would have also taught to recite a blessing." ... However, I humbly fail to understand how these rabbis came up with this assumption about Maran's view, that had he seen the view of our master the Arizal, he would have decided that way. But with all due respect to our master the Arizal, a crown to everyone's head, we hold that the Torah is not in heaven. Where does the idea come from to ignore the opinions of the celebrated *posekim* and take the words of our master the Arizal as law given to Mosheh from Sinai?

And see the Rambam's introduction to his Commentary on the Mishnah, where he writes that if a prophet holds a view, and someone who isn't a prophet holds a view ... that we should not listen to the prophet's opinion. And even if a thousand prophets of the stature of Eliyahu and Elisha hold one view, and a thousand and one sages hold the opposite of that view, we follow the majority, and the law is like the thousand and one sages, not like the thousand honored prophets.

Accordingly, although our master the Arizal is as strong as one of the early authorities, nevertheless when most of the early authorities say the opposite and they are a majority, we follow the majority. Even more so according to what the book Iggerot HaTanya (97a) writes in the name of the Gra, that he doesn't believe that the kabbalah of the Arizal as a whole comes from the prophet Eliyahu, but only a small portion comes from Eliyahu and the rest comes from his great wisdom, and there is no obligation to believe in it. ... So what is all this concern to ignore the opinion of all the *posekim* and major laws in favor of the views of our master the Arizal?

Indeed, **Rabbi Schneur Zalman of Liadi** writes in **Iggerot HaTanya**:

We are totally certain that the pious Gaon doesn't believe that Arizal's kabbalah as a whole is all from the prophet Eliyahu, only a small portion from Eliyahu and the rest from his great wisdom, and there is no obligation to believe in it ... and the writings are also very defectively transmitted.

Among them is also the great writer **Solomon Maimon**, whose words are quoted in the book **The Life of Solomon Maimon** (Tel Aviv, 5702, page 110):

There are two main schools in kabbalah: the school of Rabbi Mosheh Cordovero, and the school of Rabbi Yitzchak Luria. The former was more realistic than the latter, meaning that he more closely approaches reason than the other. However, the latter is more formal than the former, meaning that the construction of his method is more sophisticated than his. The modern kabbalists prefer the latter to the former, because they value only kabbalah which lacks any sense as true kabbalah. ... It is self-understood that my preference was for the kabbalah of Rabbi Mosheh Cordovero more than that of the Arizal, yet I didn't dare reveal my opinion on this openly.

All the books in the Arizal's kabbalah that we have were written mostly by Rabbi Chayyim Vital. In the books **Shivchei HaAri** and **Sefer HaChezyonot**, it is

stated that Rabbi Chayyim Vital concealed them everyone, and transmitted them to his son Shemuel Vital, who engaged in the editing and publication of his writings after his father passed away.

We thus learn that the Arizal told Rabbi Chayyim Vital that Eliyahu appeared to him and transmitted to him secrets of the Torah; however, the Arizal passed away a few months later. It is told that after he passed away, Rabbi Chayyim Vital began to write and decipher what he received from him orally. Rabbi Shemuel Vital recounted that his father passed his writings on to him, and requested that he conceal and edit them.

*As can be seen, everything here is based on stories and concealing, with no verification or evidence. Is this the way of the Torah? Who can prove that Sha'ar HaKavanot and Etz Chayyim and all the other books are indeed from the Arizal? Or perhaps they aren't, and all his wisdom has been lost to us?*

Remember well that we, the Jewish people, believers and the children of believers from generation to generation, believe in HaShem and His holy Torah which was given to us on Mount Sinai by Mosheh Rabbeno who received it from God Himself. We didn't receive the Torah through storytelling, but by action, as it is written (**Parashat VaEtchanan 4:32**):

Ask about the first days before you, from the day that God created man on Earth, and from one end of the heaven to the other end of heaven, has any great thing such as this happened, or has anything similar been heard? Has a nation heard the voice of God speaking from the midst of fire, as you heard, and lived?

We didn't receive the Torah in secret, but in front of the entire world in great fanfare, as it is written (**Parashat Yitro 19:16**):

And on the third day, while morning, there was thunder and lightning and a heavy cloud on the mountain, and a very strong sound of shofar, and all the nation in the camp trembled.

*The Torah has already been given to us on Mount Sinai, and since then it is not in heaven, but with us. Why should we believe in a new Torah which is based on stories and concealing, and also contradicts our Torah?*

And for that we will bring a reliable testimony that the Italian kabbalists of the time didn't know or understand the secrets of the Torah, as the **Ramak** testified in **Or Yakar, Tikkunim, volume 3, page 204**:

It is forbidden to reveal the secrets of the Torah to a non-Jew ... God forbid, so as not to bring an

image into the inner chamber, so as not to contaminate the chamber and pour libations to idolatry, *as the foxes destroyed the vineyard of HaShem Tzevaot right now in the land of Italy, where they taught priests the wisdom of kabbalah and they repurposed it for heresy, among our other sins.* And the ark of the covenant of HaShem, wisdom itself, concealed itself, and blessed is He Who gave us the merit that neither they nor the nations know the difference between their right and left any more than speechless animals, because in the end they only enter into the midst of it as chirping birds.

**Thus we have conclusively proven that there is no obligation to believe in the Arizal's kabbalah, and also that there are no proofs that it belongs to the Arizal.**

## Basic Contradictions Between the Arizal's Kabbalah and Mosheh Rabbenu's Torah

Before we bring the basic contradictions between the Arizal's kabbalah and Mosheh Rabbenu's Torah, let us explain the concept of *ze'er anpin* (א"ז) which the Sages use in the Torah of *sod*.

**Ze'er anpin (א"ז) is a concept concerning the revelation of *HaKadosh Baruch Hu*, one of His three behaviors, which is called in יהוה in the Tanach.**

This is clear in many places in all writings of Kabbalah, such as the **Zohar Shemot, Parashat HaMan, page 64b:**

This is what Rabbi Shimon was saying: They wanted to know the difference between *attika*, the most concealed of all concealed things, which is called *ayin*, and *ze'er anpin*, which is called יהוה. And therefore it is not written, "יהוה among us or not (לא)?" similar to how it is written "Will he follow my teaching or not (לא)"; but rather, "יהוה among us or *ayin* (אין)?"

And in the **Zohar BaMidbar, Parashat Naso, page 129a:**



And for this, the Children of Israel desired to examine in their hearts, as it is written (Shemot 17:7), “*Is יהוה among us or ayin?*” – the difference between *ze’er anpin*, which is called יהוה, and *arich anpin*, which is called *ayin*. Why were they punished? Because they didn’t do it out of love, but as a test, as it is written (Shemot 17:7), “And for their testing יהוה, saying, ‘*Is יהוה among us or ayin?*’”

And in the **Zohar Shemot, Parashat Yitro, page 93b:**

Another explanation: This is the end of the Ten Sayings of the Torah, opposite the most ancient of ancients, the beginning of everything, to join the end with the beginning, for them all to be one. And the reason why it didn’t start with them in the beginning is to teach the sublime secret to which place Mosheh was granted permission. And from which place did he receive the Torah? From *ze’er anpin*.

If so, *ze’er anpin* is the name יהוה. Now we will start explaining the contradictions...

## The *Sefirot* are Ten, Not Nine or Eleven

The number of *sefirot* and the explanation of how they act are principles of Mosheh's Torah which he received on Mount Sinai as part of the *sod* that is in the Torah. They are ten, corresponding to the Ten Commandments.

The **Ramak** writes in **Pardes Rimmonim 1:1**:

*It is well-known that regarding the count of sefirot, all who deal with this hidden field of study have agreed unanimously that they are ten, and there is no dispute about this at all. And this is one of the things that is guaranteed in the wisdom of sefirot. Now, we have the Sefer Yetzirah which is attributed to Avraham Avinu ... and these are its words: "There are ten sefirot of no substance – ten, and not nine; ten, and not eleven. Understand in wisdom (chochmah), and be wise in understanding (binah). Examine them and explore from them, and know and think from them, and stand the matter on its legs, and return the creator to His station."*

And in **Pardes Rimmonim 2:3**:

Some hold that *da'at* is also a *sefirah*, but it is not so. It is definite from the words of Rabbi Shimon bar Yochai that *da'at* is the existence of

*tiferet* which is hidden between *abba* and *imma*, and this is what is called ב"ן י"ה, because through it *chochmah* is united with *binah* as we will discuss at length in that gate.

The number of the ten *sefirot* is mentioned in thousands of places in the Oral Torah, a few of which are brought here:

In **Sefer Yetzirah 1:3**, attributed to Avraham Avinu: “There are ten *sefirot* of no substance – ten, and not nine; ten, and not eleven.”

In **Sefer HaPeliah** which is attributed to Mosheh Rab-benu (s.v. כשעלה משה):

Mosheh asked Metatron: The world was created in ten sayings. If so, after you say the first or one and want to complete to ten, then the first or the one has the place of the counting!

He said to Mosheh: All of the ten sayings are recipients of bounty, but the Cause of Causes is not a recipient of bountiful flow and is not included in the ten. In addition, because of His highness and hiddenness, there is no letter that hints to Him, neither small nor big, not even the tip of a *yud*. And all of the ten are emanated; if so, there must be an Emanator. And all of them are recipients of bountiful flow, if so, there must be a Giver; and all

of the recipients cling to Him like a flame to a coal. Beware of three things: One is multiplicity, that you shouldn't say that where there is one there are many.

He said to him: And how will you even explain to me the Cause, which has neither end nor beginning?

He said to him: Something that is conceptualized in thought is limited to six faces: four corners, above and below. If so, everything that is limited has an end, and anything that has an end isn't even. Therefore, the Cause of Causes has no end; therefore, He is not limited; and since He is not limited, there is nothing outside of Him; and since He isn't limited, He doesn't change; and since He doesn't change, He has no end; and since He has no end, He has no examinability; and since He has no examinability, He has no beginning; and since He has no beginning, He has no end. He is God, may He be blessed. These are the systems of theology, meaning the order of knowing that the Divine is hidden, that He has nothing outside of Him, and that He is the base of the hidden and the revealed, meaning revealed by way of His actions and hidden by way of His awesomeness.

...

He said to him: Since there are ten *sefirot*, it is all one holiness.

...

There are ten *sefirot* and one hundred, each one comprised of ten.

And so it is according to **Rabbi Nechunya ben HaKannah** in **Sefer HaKannah**:

And the *Kohen* is attached to *chesed*, and therefore he is the one who blesses, lifts his hands up, attaches his soul above, and unifies the name in his heart and mouth. And when he lifts his hands, which are ten fingers, then he unifies and connects and admits that everything above and below was created through ten *sefirot*.

And similarly in the beginning of **Sefer HaYichud**:

The names of the exalted Chariot which is called *shechinah* are these letters: המוש"א [another text: תמוש"א]. And 42 letters are sealed in the beginning of the air: אבגית"ץ. The *aleph* is a hint to His unity, on His being called "one, single and unique." The *bet* is a hint to the existence of His deeds, on His being called "single and unique, one." The *gimel* is a hint to His powers themselves, which are like a garment to His honor, and this is

what is written (Tehillim 104:1), “HaShem my God, you are very great, you wear glory and majesty.” The *yud* is a hint to the ten *sefirot* of no substance, each one being a root in its own right, and *chochmah* is rooted in them and is stronger and higher than all the rest. The *tav* is a hint to the level called *teshuvah*, which is a mean and joins itself and sits in front, and absorbs all of their strength, and all of them absorb its strength.

And similarly in the **introduction to Tikkunei Zohar, 6a:**

And these are the ten *sefirot* of no substance which are opposite the two names יהוה and אדני, and eight letters which are “each spoon weighing ten in the holy *shekel*” (BaMidbar 7:86).

And similarly in **Tikkunei Zohar, tikkun 26, 71b:**

א"ו ה"א וא"ו ה"א in *gematria* equals 45 (מ"ה), and these are the ten *sefirot* of no substance (בלימ"ה), and this testifies to the holy unity.

And similarly in **Zohar, Parashat Bo 2:42b:**

Thus the Cause of Causes made ten *sefirot* and called *keter* the source, and in it there is no end to the flowing of His light, and therefore He called Himself *ein sof*. And He has no form or figure, and

there is no vessel to grasp any knowledge about Him.

And similarly in **Zohar, Raya Mehemna, Parashat Ki Tissa 2:187b:**

It is a commandment to give a half *shekel* in the holy *shekel*. What is a half *shekel*? Such as a half of the *hin* (*hahin*), and this is the middle *vav* between two letters *he* (*hehin*). A stone to take with – this is *yud*; “the *shekel* is twenty *gerah*” (Shemot 30:13) – this is *yud*; “the rich may not increase” (ibid. 30:15) – this is the middle column “he may not increase” from ten; and this is what is said in Sefer Yetzirah: “There are ten *sefirot* of no substance – ten, and not eleven.” “And the poor may not decrease” (ibid.) – this is *tzaddik*; “he may not decrease” from ten – as you say: “ten and not nine” – from the half *shekel* which is ten.

And similarly in **Zohar, Raya Mehemna, Parashat Ki Tetze 3:278b:**

There is no commandment in which the ten *sefirot* are not included. In the ark, “You shall make it with second and third lower levels” (BeReshit 6:16), to include *kohanim*, *leviyim*, and *yisraelim*. The *shechinah* was with them in the ark. The Torah of HaShem is a fourth of the *hin*. The *he*

is fourth and tripled in *yud he vav* to complete *yud he vav he* and the ten levels that are included in it, which are *yud he vav he*, to fulfill in Israel: “And you who cling to HaShem your God [are all alive today]” (Devarim 4:4), “You are sons to HaShem your God” (Devarim 14:1).

And similarly in **Tikkunei Zohar, Introduction 3b:**

Meritorious is one who dresses the king and queen in the ten *sefirot* of *beriah* which are included in the name "יאהדונה", as His name so His garment; and one who establishes for Him those horses about which it is said (Shir HaShirim 1:9), “I compare you to a horse in the chariots of Pharaoh, my beloved,” which is His *merkavah*. For on Shabbat and holidays He wears royal vestments, which are the ten *sefirot* of *beriah*; and on weekdays He wears ten groups of angels who serve the ten *sefirot* of *beriah*. For the king is in the ten *sefirot* of *atzilut*; He and His self are one in them; He and His life are one in them; which is not the case in the ten *sefirot* of *beriah*, for they and their life are not one; they and their self are not one. And above everything, He shines in the ten *sefirot* of *atzilut* and in the ten *sefirot* of *beriah*; and He shines in the ten groups of angels and the ten wheels of the firmament, and doesn't change in any place.



And similarly in **Zohar Chadash, Tikkunim 2:61b:**

The ten *sefirot* about which the author of Sefer Yetzirah said “ten, and not nine or eleven” correspond to the ten letters of the ineffable name to which may not be added more than ten, nor be subtracted from. And the numerical value of these ten letters is 45. Its strength is the 28 letters which are derivatives of these ten. And they are *yud vav dalet, he alef, vav alef vav, he alef*. Ten letters corresponding to ten fingers.

And similarly in **BaMidbar Rabbah, Parashat Naso, chapter 14:**

Adam and Noach both received commandments and were righteous men. This is “fine flour mixed with oil” (BaMidbar 7:13). “One spoon of ten gold” (v. 14) corresponds to the ten sayings with which the world was created, and corresponds to the ten *sefirot* of no substance, and corresponds to the ten generations from Adam to Noach, and corresponds to the ten generations from Noach to Avraham, and corresponds to the Ten Commandments, and corresponds to the ten ruling organs within a person, and corresponds to the ten *toledot* in the Torah, and corresponds to the ten miracles that were done to our fathers in Egypt and the ten in the Sea, and corresponds to

the ten times that *berit* is mentioned in the section of the Torah dealing with *berit milah*.

And similarly in **Mishnat Rabbi Eliezer, chapter 14, page 268:**

The Torah starts with a *bet*, בראשית, and ends with a *lamed*, לעיני כל ישראל, which together have a numerical value of 32, corresponding to the 32 paths of wonderful wisdom that the world behaves in, because the world would be impossible without them. And they are the twenty-two letters and ten *sefirot*.

And similarly in **Otzar Midrashim, Masechet Atzilut (Eisenstein edition, page 68):**

We are taught in Sefer Yetzirah by Avraham Avinu: “There are ten *sefirot* of *belimah* (no substance). What is *belimah*? As you say: “He hangs the earth on *belimah* (nothing)” (Job 26:7), meaning that there is no similitude or form; this is the meaning of *belimah*. But they are the handiwork of HaKadosh Baruch Hu, and they are the tool of the craft of HaKadosh Baruch Hu.

And similarly in **Yalkut Shimoni on Melachim, 185:**

“Ten *ammah* from its boundary” (1 Melachim 7:23) – these are the ten *sefirot* of no substance upon which the world stands.

And similarly in **Sha’ar HaNikud VeSod HaChashmal** by Rabbi Yosef Gikatilia:

The wheel of the degrees returns to be attached to the *keter*, as they say, “The ten *sefirot* of no substance have their beginning connected to their end and their end pinned in their beginning,” and this is the secret of the true, complete unity, blessed be His name and blessed be His mention.

And similarly in **Ibn Ezra on Parashat Shemot 3:15**:

In another way, they are the ten *sefirot* of no substance, because you can’t begin one if there are not ten. Now, ten is similar to one, and it is a general term for the digits which are from one to ten. And the term “ten” includes them with their being primary numbers.

He notes the same in his **commentary to Daniel 1:20**:

This teaches that Nevuchadnetzar knew disciplines, and he would find that each of these four knows ten times as much as every magician and sorcerer. And it may be that “ten” is used to mean “many,” as in “more than ten rulers” (Kohelet

7:19), because ten is the pinnacle of counting. And the author of Sefer Yetzirah said, “There are ten *sefirot* of no substance.”

And similarly in **Ramban on the beginning of Parashat BeReshit:**

Their intent is that the word *bereshit* hints that the world was created with ten *sefirot* (see Sefer Yetzirah 1:14), and this hints to the *sefirah* which is called *chochmah* which contains the foundation of everything, as it is said, “HaShem created the earth with *chochmah* (wisdom)” (Mishlei 3:19).

He notes the same in **Parashat BeShallach 17:12:**

In a mystical approach, he lifted ten fingers to the height of heaven to hint at the ten *sefirot* so as to cling to the faith which was fighting for Israel, and this explains the matter of raising the hands in *birkat kohanim* and its mystical meaning.

And similarly in **Rikanti on Parashat BeReshit, 4:**

“This is the story of the heavens,” etc. (BeReshit 2:4). “HaShem Elokim” means that the attribute of mercy was joined with the attribute of judgment. The great name was not mentioned throughout the story of creation until the work was finished,

as the Rabbis said (Yalkut Shimoni 20), “He mentioned a complete name about a complete world,” because the name hints at the completion of the work: the *yud* to the ten *sefirot*, the two *he* opposite each other, and the *vav* between them hints at the six geometric faces. Furthermore, when spelled out fully as ו"ד ה"א ו"ו ה"א, the name has ten letters, corresponding to the ten *sefirot*.

He notes the same in **Parashat Naso**:

Now I will comment on *birkat kohanim*. We have already explained that man contains heavenly material, and the ten fingers on a person’s hand hint at the ten *sefirot* of no substance, and therefore they are five opposite five, as is stated in Sefer Yetzirah (1:2), “There are ten *sefirot* of no substance, five opposite five.” Therefore, when a *kohen* is an angel of HaShem, he attaches his soul above and unifies the name in his heart and mouth, and he lifts his palms up to heaven to show that his intention is noble. And he joins and unifies the ten *sefirot* while lifting his ten fingers up to heaven, and so demonstrates that the heavens and earth were created with ten *sefirot* and that he is composed of them. And he blesses Israel, and HaKadosh Baruch Hu approves of the blessings for

them. This is what the rabbis say (Yerushalmi Megillah 4:8) that it is forbidden to look while the *kohen* spreads his hands out, because the *shechinah* dwells between his hands.

And similarly in **Rabbenu Bachya, Parashat BeReshit 1:4:**

A kabbalistic interpretation: “In the beginning God created the heavens and the earth” – this verse contains the secret of the ten *sefirot*. The heavens and earth are the upper heavens and earth which are not included in the planetary orbits, and they are called “the ancient heavens” and “the land of life.” And the word “in the beginning” hints at *chochmah*, as is written “the beginning of *chochmah*” (Tehillim 111:10). Similarly, the letter *bet* hints at *chochmah*, which is the second of the *sefirot*. Thus the word *bereshit*, both its first letter and the word, are a testimony to *chochmah*, and since everything is drawn and emanated from *chochmah*, the *bet* of *bereshit* is big, although it is the second of the *sefirot*.

Further on:

Know and understand that the Cause of Causes is above the *keter*, and this is what Sefer Yetzirah says: “There are ten *sefirot* of no substance – ten,

and not nine; ten, and not eleven.” The meaning of “ten and not nine” is that *keter* should be counted among them, because all the other *sefirot* are drawn from it, because it is the flowing source that all depend on.

And similarly in **Abarbanel, Parashat Naso, chapter 7, s.v. ובמדבר סיני**:

“One spoon of ten gold” (BaMidbar 7:13) corresponds to the ten sayings with which the world was created, and corresponds to the ten *sefirot* of no substance, and corresponds to the ten generations from Adam to Noach, and corresponds to the ten generations from Noach to Avraham.

And similarly in **Keli Yakar, Parashat Yitro 20:1**:

There are ten commandments to teach that the world, which was created with ten *sefirot* of no substance, stands on them, to reveal the essence of the ten *sefirot* of no substance. And furthermore, to punish the wicked ... because we can say to an evil, wicked person, “You should have taken to heard that the world was not created with ten sayings for no reason, but because its existence depends on the Ten Commandments which encompass the entire Torah, as Rashi comments at the end of Parashat Mishpatim (24:12). If so, when

you transgress them, you are destroying an entire world.” And for this reason they are worthy of punishment.

And similarly in **Sefer Halttur, Introduction:**

“The Torah of HaShem is perfect, refreshing the soul. The testimony of HaShem is trustworthy, making a fool wise. The instructions of HaShem are straight, making the heart rejoice. The commandment of HaShem is pure, enlightening the eyes. The fear of HaShem is pure, standing forever. The laws of HaShem are true, all of them righteous” (Tehillim 19:8-10). In three books (*sefarim*), *sefer*, *sippur* and *sefar*, paths of wondrous wisdom, ways of insight and craftiness, ways of knowledge and cleverness, a highway rising to Beit El, turning to Shechem, the holy steps, highways of the gates of truth and doors of righteousness; the sayings of HaShem, holy sayings, which announce the coming of a great army – with them He engraved and refined and purified and created all with ten *sefirot*, to establish the foundation of the earth and the nature of the circumference of the heavens and all their legions. And He created man to serve Him, to bless Him and to thank Him. Blessed is His name and blessed is His glory.



And similarly in **Avraham Chayyim Shor in Torat Chayyim, Sanhedrin 46a:**

It appears that this is the secret meaning of the big *yud* in the verse (BaMidbar 14:17) “And now, let my Lord’s power become great (יגדל),” and the small *yud* in the verse (Devarim 32:18) “You have forgotten (תשי) the rock Who bore you,” as a hint that when Israel do HaShem’s will, they add great strength to the ten *sefirot* that HaKadosh Baruch Hu emanated from Himself to conduct His world; and when they don’t do HaShem’s will, they weaken the strength of the ten *sefirot*. It furthermore appears that the small *yud* of תשי is a hint to the ten departures that the *shechinah* departed, from the cherub to the antechamber, from the antechamber etc. (Rosh HaShanah 31a), and תשי signifies movement as in “ויתשם ה'” (Devarim 29:27) which is translated into Aramaic as וטלטלינון (“and He expelled them”).

And similarly in **Maharsha, Chiddushei Aggadot, Yoma 39b:**

“And he already said, ‘[Please] HaShem’” etc. Apparently this is not a standalone phrase, but is referring to what is above it. And it appears that the fact that the *kohen gadol* mentions the name ten times on this day, which is also the tenth of the

month, corresponds to the ten *sefirot* and the ten *kedushot*, each one above the next. Accordingly, when the *kohen gadol* would mention the name ten times in a row, he would also say it in ten degrees of loudness, each one above the next. Therefore, it says that he would raise his voice so loudly at the tenth name that his voice could be heard in Yericho, which is ten *parsaot* away from Yerushalayim, because he would raise his voice louder in each mention of the name than the previous one.

**If so, regarding the number of *sefirot*, everyone dealing with this hidden discipline have agreed unanimously that they are ten, and there is no dispute about this at all. This is, then, one of the things that is guaranteed in the study of *sefirot*.**

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**However, in many places in the Arizal's writings** it is stated that *da'at* is also a *sefirah* along with *keter*, and that the *sefirot* are eleven.

Something of this sort is stated in **Etz Chayyim, gate 30, Sha'ar HaPartzufim 1, final version:**

Thus we have said that on weekdays, *ze'er anpin* has only two vessels of *da'at*, forward and backwards only, which are ב"ן and ס"ג; and on Shabbat, ע"ב and ס"ג, which are the same that are

mentioned in the three vessels in the *sefirah* of *da'at*.

The attempt not to count *da'at* when there is *keter* or *keter* when there is *da'at* doesn't constitute a solution to the contradiction, because he calls *da'at* a *sefirah* anyway. Come and see this in **Sha'ar HaKavvanot, Derushei HaKaddish, exposition 1:**

Although it is stated in the Tikkunim that *imma* nests in thrones in three *sefirot*, and we have said that they are four, the solution is that the *sefirah* of *da'at* is never counted in the count of ten *sefirot*, as is well-known, because it is very concealed and hidden between *chochmah* and *binah*, and therefore only the three *sefirot* were mentioned there, although they are four. Neither should you think that *tiferetnetzachhod yesod* themselves of *malchut* of *atzilut* are the ones that descend and dress themselves in the secret of the throne in the chamber of holy of holies in *beriah*. In truth, they are lights drawn from them, which become *mochin* in *olam haberiah*. This is how the four lights of *mochin denukva* and the entire existence of the ten *sefirot* in it were generated from the *tiferetnetzachhod yesod* of *ze'er anpin*. And since its *shiur komah* is always in the aforementioned four *sefirot*, they too were therefore

spread out and generated from the *tiferet netzach hod yesod* which contain four lights. And they are dressed in the chamber of holy of holies of *beriah*, and there attain the aspect of the throne, which is the soul of *beriah* as already mentioned, and these four lights shine in the four chambers of the chamber of holy of holies, which is the secret meaning of the four *mochin* of *beriah*.

**There are similar statements in hundreds of other places.**

Also in **Sha'ar HaKavvanot, Derushei Kavvanot Keriat Shema, exposition 5:**

There are ten *sefirot* in *ze'er anpin*, and therefore we need to bring down there in the chamber of will the aspect of the seventh chamber, which is the totality of the four chambers, as will be explained with HaShem's help. The four first *sefirot* are clothed there, namely the *keter, chochmah, binah, da'at* of *ze'er anpin*. And thus they are completed for all ten *sefirot* to descend.

And also in **Sha'ar HaKavvanot, Derushei Kavvanot Keriat Shema, exposition 8:**

Since *ze'er anpin* is the secret of the letter *vav* of the Tetragrammaton, and the reason is that it has only six *sefirot*, namely the three *mochin*,

chochmah, binah da'at *and* chochmah, gevurah, tiferet.

And also in **Sha'ar HaKavvanot, Derushei HaAmidah, exposition 4:**

*Da'at* in the *nukva* doesn't come from the *yesod* of *ze'er anpin*, in the secret of "Women's are light-headed in knowledge (*da'at*)," but sometimes by means of the strong shining of the *keter* in it, it gains the aspect of *da'at*. However, she is not like *ze'er anpin*, which has four complete sefirot, *keter*, chochmah, binah, da'at.

And also in **Etz Chayyim 38:3, final version:**

Thus from the head of the *keter* of Leah until the end of the legs of Rachel, there are *seven sefirot*, chochmah, gevurah, tiereret, netzach, hod, yesod.

And also in **Etz Chayyim 44:6:**

Know that the *da'at* of *ze'er anpin* has three aspects of the *sefirah* of *da'at* (of *ze'er anpin* of *atzi-lut*): external, middle and internal, which are ב"ן ב"ג ע"ב, which have the numerical value of 187.

**Thus we have proven that there is a contradiction between the kabbalah of the Arizal and everything stated in the Oral Torah, from the words of the Sages**

and the commentators from generation to generation, regarding the number of *sefirot* in Mosheh Rabenu's Torah.

## Multiplicity in the Divinity is Impossible

The foundation of foundations of our Jewish faith is that HaKadosh Baruch Hu exists, that He is one, and that there is none other besides Him, as the Rambam writes in **Mishneh Torah, Hilchot Yesodei HaTorah 1:1-7**:

The foundation of foundations and the pillar of wisdoms is to know that there is a primeval being, and that He brings into being everything that exists, and that all beings from heaven to earth and in between only exist because of the truth of His existence. ... This is what the prophet says, “And HaShem Elokim is truth” (Yirmeyahu 10:10) – He alone is the truth, and no other possesses truth akin to His truth. And this is what the Torah says (Devarim 4:35), “There is none other beside Him,” meaning that there is no true being like Him apart from Him. ... *This deity is one, and not two, nor more than two, but one such that there is no unity like His unity.* He is more one than the ones which exist in the world, not the type of one that contains multiple ones, nor one like a body which can be divided into divisions and edges, but a unity to which no other unity in the world is similar. ... And knowledge of this is a positive commandment, as it is said (Shemot 20:2): “I am HaShem your God.”

*And whoever considers the possibility that there is another deity apart from this one transgresses a negative commandment, as it is said (Shemot 20:3): “You shall not have other gods apart from me”; and rejects the fundamental belief, as this is the fundamental belief that everything depends on.*

In the hidden Torah, there are ten *sefirot*, three behaviors and four general worlds, as the Sages explain, and as summarized by **Ramak, Pardes Rimmonim 3:7:**

Now, *atzilut* of *keter* is called *arich anpin*, and it is the first concealment to the Emanator. The second concealment is *ze’er anpin*, and it includes all the eight *sefirot* from *chochmah* to *yesod*, and this is the secret of the second concealment to the Emanator. The third concealment is called *nukva dizer anpin*, and this is *malchut*. The secret of these three concealments is explained in the *Idra* at Rabbi Shimon bar Yochai’s death, as we will explain at length there.

Indeed all is one; there is no multiplicity in the Divinity, but only a change in the means of the creator’s revelation; there is also no separation. As is brought, for instance, in the **Zohar, Idra Zuta, Parashat Ha’azinu 3:290a:**



Rabbi Shimon said: Everything that I say about *attika kaddisha* and all that I say about *ze'er anpin* is all one; it is all one thing. There is no separation dependent on Him; blessed is His name forever and ever.

The fact that the bountiful flow on all of the worlds and creations is from a single source, and that this source is complete, can be seen even from the words of the *geonim*, such as what **Rav Hai Gaon** writes in his responsa (quoted by Ramak in *Pardes Rimmonim*, end of 11:1):

“The last *he* is the *tikkun* of what acts, and brings all the hidden forces into full action, and this is the completeness of all the forces. Until here are the orders of the levels, but we can't write and explain this noble and awesome secret in too wide and broad an explanation. And the master who creates all will give us and you a heart to know,” etc. Until now was a quote from the responsum.

The **Ramak** explains regarding the unity of the Creator in **Pardes Rimmonim 2:7**:

There is also no need to ask this, because He made the nature of spiritual entities such that although they are thin and spiritual, they are divisible

into parts. This, then, would be the lesser quality of spiritual entities, because God's primary perfection is in being one and indivisible.

**It is thus proven that HaShem is one, single and unique, has no division, and there is none besides Him.**

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**However, in the Arizal's writings** it is stated in many places that HaShem has wives and they have children, God forbid.

It is brought in **Etz Chayyim 38:2, second version:**

Rachel is the true *nukva* of *ze'er anpin*, and she is his actual consort, since he is from the ten points which make up the world of *atzilut*, and she is their last *malchut*. But Leah is mainly the backside of *imma* which fell below to this place, and she is only a borrowed wife of *ze'er anpin*. While she has fallen below she is caught in the skin of *ze'er anpin*. But Rachel is his *nefesh*, because *malchut* is *nefesh* and *ze'er anpin* is *ruach*, as is well known.

The same is found elsewhere. *If so, ze'er anpin has wives. In other words, according to the Arizal's kabbalah, HaShem has wives, God forbid.*

*Furthermore, in the Arizal's kabbalah there is birth of children in the Divinity, God forbid. As is brought in Etz*

**Chayyim 17:1, second version, fifth chamber, ze'er anpin:**

Afterwards was the *tikkun* of male and female. First they were in pregnancy in the stomach of *binah*, and then the time of their birth came and they descended to the world of *beriah* under the two lower joints of *netzach hod* of *attik*, and they suckled there for the amount of time it take to suckle, and then they grew and the two lower joints of *netzach hod* of *attik* dressed them, then they grew again and they ascended to their place, which is the navel of *arich anpin*, and they dressed it there.

And the same is in **Etz Chayyim 20:3, second version:**

I shall begin to explain the aspect of the birth of the *mochin degadlut* of *ze'er anpin*, which is the aspect of the spiritual and *neshamot* as stated above. From this you will be explained the actual birth of *ze'er anpin* itself, because everything is one.

*If so, zachar and nekevah give birth to children and then become abba and imma. Things such as this are what form the basis for all of the kavvanot of the Arizal and the siddur of the kavvanot of the Rashash.*

*Does HaShem have division? Does HaShem have wives? Is it possible to conceive of divine procreation just like a man and a woman? And with children? How many gods do they then have, and where has the principle “HaShem is our God, HaShem is one” disappeared to?*

Of course not, heaven forfend! We must ask, how did the students of the Arizal come up with such critical mistakes which contradict the principles of the Jewish faith?!

It seems that this awful distortion was formed in the kabbalah of the Arizal because of the introduction of a new, foreign and strange concept called “*partzuf*” (face). In so doing, *they divided the Divinity into different parts, partzufim, each one an independent and separate unit, exactly like humans, as their names also imply: the partzuf of Ya’akov, the partzuf of Leah, the partzuf of Rachel etc. They also imputed this name to ze’er anpin and made it into a separate divinity.*

As a source for the above we will bring one source from the kabbalah of Arizal in **Etz Chayyim 31:5, second version:**

Another reason is that if the *partzuf* of Ya’akov were to go out opposite the face of *ze’er anpin* above, the face of *ze’er anpin* would be covered and wouldn’t shine. And it is written (Mishlei

16:15), “In the light of the face of the king is life,” because through the lights of the face, the strict judgments are made sweet, as is known, and the power of the external things is nullified. But from the chest and below, when the *mochin* spread out from there and below, then the *mochin* on the side of *abba* have only one cover, because the cover of the vessels of *yesod* of *imma* in the chest. Therefore, they are able to shine through outside to *ze’er anpin* and to take out the *partzuf* of Ya’akov, which is from the shining of the *mochin* of *abba* from the chest and below from opposite the face of *ze’er anpin*, and from the aspect of the completely revealed *chasadim* without any partition. And from the *da’at* of the side of *imma*, Rachel, the *nukva* of *ze’er anpin*, the main spouse, goes out, a total shining from the chest and below from the backside of *ze’er anpin* until the end of the actual legs of *ze’er anpin*. This is not the case with Leah, who passes through the partition, as stated above, which is only a simple shining that is totally in strict judgment. In sum, Leah is above the chest of *ze’er anpin* behind him, and leaves from the *mochin* of *imma*; and Rachel, the *nukva* of *ze’er anpin*, is under Leah, from the chest and below, behind him.

*On the basis of this confusion, the prayer called “tikkun chatzot” was published, which is divided into two partzufim: Tikkun Leah and Tikkun Rachel. Here too, the divine partzufim appear quite impoverished, since they demanded the help of humans to repair them!*

**Thus we have proven that in the kabbalah of Arizal, there is a division in the Divinity, a concept of procreation in the Divinity exactly like a man and a woman, and with children, just like foreign religions such as the Greek and similar religions.**

**This is a further proof that the Arizal’s kabbalah deals with fake divinity, and is therefore considered idol worship.**

## Deficiency in the Divinity is Impossible

The **Ramak** writes in **Pardes Rimmonim 3:7**:

It is said in the Zohar (3:289b): “The place where beginning is found,” i.e. the place of the revelation of *atzilut*, and its being found to us means that although the beginning of *atzilut* is from *keter elyon*, which is *arich anpin*, even so it is hidden and doesn’t reveal itself because of its great hiddenness, *and the beginning of the revelation of atzilut is from ze’er anpin, whose beginning is chochmah*, and this is what is called “beginning,” because it is the beginning of the revelation. And it says that *atzilut* and its existence in reality is from *arich anpin*, which is the *keter*. And this is the meaning of “the place where the beginning is found,” i.e. the place where the wisdom is emanated, found and revealed is from *attika kaddisha*, meaning *keter arich anpin* which is called *attika kaddisha*.

He wrote likewise in **Eilimah, Mayan Ein Kol HaAretz 4:45**:

And so it is in vessels from the secret of the *tikkunim* of the beard: the spark will spread to emanate *chochmah*, the head of *ze’er anpin*.

He wrote likewise in **Eilimah, Mayan Ein Shemesh 2:2**:

Now there are three aspects in existence ... and the fact that *chochmah* and *binah* can be found as part of *ze'er anpin* and as part of the *sefirot* is thus true, and it is all correct.

The same is stated in other places in his books.

*Ze'er anpin is the concept of the second behavior which has eight sefirot. Ze'er anpin has no existence without chochmah and binah, and it is always complete in chochmah and binah.*

The same is stated in the **Zohar, Parashat Naso 3:146b:**

The thirteen of *attika*, sealed and hidden more than everything, and the nine that are revealed from *ze'er anpin* [another text: in *ze'er anpin*], and they all come together in the combination of one name which the *kohen* had in mind while lifting his hands, in the 22 engraved letters.

*Thus the revelation of the nine sefirot, which are below the sefirah of keter, starts in ze'er anpin from chochmah and below.*

The same is stated in **Sifra DiTzniuta**, as quoted in **Zohar, Parashat Vaetchanan, 3:262a:**



It is taught in the supreme secret in the Sifra DiTzniuta: Three spaces of written letters are revealed in the head of *ze'er anpin*. And we are taught: There are three *mochin*, which are sealed in those spaces, and from the service [another text: drawing] of the supreme, sealed *mocha* of *at-tika kaddisha*, which is drawn in *ze'er anpin*, there are found four *mochin*. And these four *mochin* are [another text adds: judgment; the crowns of all the king's crowns are not] found and spread throughout the entire body [another text: throughout everything]. And these are the four chapters of the four compartments of *tefillin* that HaKadosh Baruch Hu straps on. Therefore, a person must strap on *tefillin* every day, because they are the holy supreme name in written letters.

The **Ramak** explains similarly in **Eilimah, Mayan Ein Shemesh 2:7**:

Now, above in chapter 1 and 2 I went about reconciling Rabbi Shimon's words in the Idra and his words at the time of his departure regarding the skull (of *ze'er anpin*), and I explained that the secret of *tefillin* on the brain (of *ze'er anpin*) indicates that there is an aspect of *chochmah* and *binah* on the secret of the brain of *ze'er anpin*.

*Thus ze'er anpin has the four mochin starting from chochmah, and this is why he straps on tefillin, from the aspect of keter, in order to draw the supreme light of keter in addition to the previously existing aspects.*

And these are the words of the **Zohar, Idra Zuta, Parashat Ha'azinu, 3:289a:**

All of the *tikkunim* of *attika kaddisha* in the quiet and sealed *mocha* are repaired, and all the *tikkunim* of *ze'er anpin* are repaired in lower *chochmah*, as it is written: "You created all of them with *chochmah*" (Tehillim 104:24).

**Thus it is stated explicitly that *chochmah* is the main aspect of *ze'er anpin*, and *ze'er anpin* has no existence without *chochmah*.**

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**However, in the Arizal's writings** in many places it is stated that *ze'er anpin* is the *shesh ketzavot* without *mochin*, i.e. without the *sefirot* of *chochmah*, *binah* and *da'at*. It is also said that we are obligated to enlarge it so as to complete it by means of *kavvanot*.

Such a thing is stated in **Etz Chayyim, Sha'ar HaKlalim, chapter 4, "Second Pregnancy and Growth of Thirds":**

Now we will explain the third aspect of *gadlut*. In order to enlarge the limbs of this small one,

which are as small as the antennae of grasshoppers, the *netzach hod yesod* of *imma* must enter the *vav ketzavot* of *ze'er anpin*, and then the highest joint of *netzach* of *imma* connects with the two joints of *chesed* of *ze'er anpin*, and they go up to the head of *ze'er anpin*, and his *chochmah* is made of three joints, and one joint of *hod* of *imma* joins with the two highest joints of *gevurah* of *ze'er anpin*, and his *binah* also becomes one of the three joints at the head of *ze'er anpin*.

And in **Etz Chayyim, gate 25, exposition 6:**

The bottom half of *tiferet* of *arich anpin* was raised, since they were then in the aspect of *chochmah binah da'at* and came to be only in the aspect of *keter* of *ze'er anpin*. And there in this *keter* rose two thirds of *chesed* of the aforementioned *tiferet*, which rose in the *keter* to enlarge it, and afterwards from the *vav ketzavot* of *ze'er anpin*, which he had while suckling, they spread out and became his nine *sefirot*, as stated above, by enlarging the *chasadim*. Thus the ten *sefirot* of *ze'er anpin* are completed. And afterwards the supreme *mochin* entered them, which are the *tzadi* of *tzelem*. Now above we have explained how the *vav ketzavot* of *ze'er anpin* became nine *sefirot* af-

ter the *mochin* entered by the nine joints of *netzach hod yesod* of *tevunah*. And this is the second explanation, because through these *chasadim* which enlarge the tree, which is *ze'er anpin*, the tree of life, it grew in this way too. Apart from the growth of the *chasadim* and *mochin* themselves, which are doubled, as stated above, they also enlarged the body of *ze'er anpin*, as is well-known.

The concept of the growth of *ze'er anpin* reflects all the writings of the Arizal and is expressed regarding the kavvanot, as is brought in the *Sha'ar HaKavvanot* and the *siddur* of the Rashash. And just as an example, we will quote the book **Sha'ar HaKavvanot, Derushei Tzitzit, exposition 1:**

Regarding *tzitzit*, know that the matter of *tzitzit* is the aspect of external light, as we know, since there is external light and internal light. And you already know that when *ze'er anpin* was in *imma*, in the secret of pregnancy, he was only the aspect of *vav ketzavot*, three among three, and he then had neither the aspect of head nor the aspect of arms, but only one simple body. And the *tzitzit katan* corresponds to this, since we wrap neither the head nor the arms in it; but the *tzitzit gadol*, which is wrapped around the head, is the aspect of external light of *ze'er anpin* when he grew up

and he gained ten actual *sefirot*, and his head and arms were spread out.

**And since we relate the concept of *ze'er anpin* to HaShem, to HaKadosh Baruch Hu, then from the Arizal's words it follows that HaKadosh Baruch Hu is not complete because He lacks *mochin*, that He also has a body that must be grown after His mother's pregnancy, when He was born.**

*Can HaShem possibly lack mochin (brains)? Is it possible that He was born from a mother? And who is HaShem's mother? Doesn't this remind you of something?!*

*How can there possibly be deficiency in the Divinity, God forbid? And moreover, how can we who are deficient grow Him to complete Him through kavvanot? Is it not the opposite?*

It is indeed the opposite: only He, who is complete, grants bounty and repairs us, who are deficient, by our fulfillment of the Torah's commandments, which were given to us for this reason!

**Thus we have proven that the Arizal's kabbalah contradicts everything known in *torat hasod* which was transmitted orally from Mosheh Rabbenu, and we have shown that the concept of deficiency in Divinity exists in the Arizal's kabbalah, which is not only**

strange but also foreign to the principles of Jewish faith, which insists that HaShem has no deficiency because He is the height of perfection.

This is a further proof that the Arizal's kabbalah deals with fake divinity, and is therefore considered idol worship.

## The Divine Cannot Die, Fall or Break

The Zohar states that all the worlds are complete, which is why He made the lower man ruler over everything created in the world, because the higher man rules over everything. And therefore this verse hints at seven levels, because it contains the seven supreme levels which the higher man is called and in which he was completed, as is brought in the **Introduction to the Zohar 11a**:

Come and see: Before the seven levels of supreme days were completed, man was not completed. Once the higher man was completed above, the lower man was completed below, and all the worlds were perfected. Therefore He made the lower man ruler of everything created in the world, because the higher man rules over everything. Therefore, “Let us make man in our image,” to give him bounty from that place which is called *chesed*.

And the **Ramak** writes in **Pardes Rimmonim 2:1**:

Neither exhaustion of strength nor beginning of strength can affect *atzilut*, because the Divinity can't be correctly judged to have lack of strength, God forbid, because He is perfect in the utmost perfection.

There are seven kings who are said in the Torah to have died (**BeReshit 36:31-39**):

And these are the kings who reigned in the land of Edom, before a king reigned over the Children of Israel. Bela son of Beor reigned in Edom, and the name of his city is Dinhavah. Bela died, and Yovav son of Zerach from Botzrah reigned in his place. Yovav died, and Chusham from the land of Teimani reigned in his place. Chusham died, and Hadad son of Bedad reigned in his place, who struck Midyan in the field of Moav, and the name of his city is Avit. Hadad died, and Samlah of Masrekah reigned in his place. Samlah died, and Shaul from Rechovot HaNahar reigned in his place. Shaul died, and Ba'al Chanan son of Achbor reigned in his place. Ba'al Chanan son of Achbor died, and Hadar reigned in his place, and the name of his city is Pau, and the name of his wife is Meheitavel daughter of Matred, daughter of Mei Zahav.

Regarding these kings, it is stated in the **Zohar, Parashat BeReshit 23b** that HaKadosh Baruch Hu had in His mind all of the generations that He built, and they were destroyed before they were created. This is what it says:



He said to him: But wasn't He building worlds and creating them before He created the world? Rather, "He tells the end from the beginning" (Ye-shayahu 46:10). This means that HaKadosh Baruch Hu had in His mind all the generations that He built, and they were destroyed before they were created.

As we can see, everything happened in thought alone, and therefore there was no fall or breaking in the Divinity, God forbid.

The **Ramak** also explains in his books **Pardes Rimmonim, Or Yakar** and **Eilimah Rabbati** that everything that occurs in thought is an action in the secret of thought, and that all the spirituality of existence can be called building the world. Since that existence is not a persistent existence, then it can be called destruction: not that He literally destroys the worlds, but that that existence didn't come into being, for the reason that the nuance of that thought doesn't act below, in the persistent existence.

Just as an example we will bring some of what he writes in **Pardes Rimmonim 5:4**:

"And these are the kings who reigned," i.e. the forces of judgment which occurred in thought to be emanated were not emanated or revealed because of the nuance of *chochmah*, and therefore

it says about them “and he died,” which is disappearance. *This is also what Rabbi Shimon Bar Yochai explains below in the Idra. He says that the meaning isn’t that they were nullified, God forbid, but that they disappeared until the atzilut was emanated, and from there these worlds were revealed in their proper place in the manner of sefirot, because they were revealed in keter and then in chochmah and the name atzilut (emanation) was not yet established until they were properly emanated into their place and row. And the meaning of “and he died,” “and he died” is the disappearance of the world of judgment and its line, which couldn’t possibly be revealed because of its power.*

**It is thus clear that there is no such thing as falling, breaking or any other deficiency in the Divinity.**

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**However, in the Arizal’s writings,** the basis of his teaching is that the divine world died, that the divine vessels were broken, and that man was created in order to fix them.

This can be seen in **Etz Chayyim, Sha’ar HaKelalim, chapter 1:**

Now, when light went out from *binah* to *vav ketzavot*, first the *da'at* went out and was subsequently nullified, and this is the first king, Bela son of Beor. Afterwards *chesed* left, and it too was unable to withstand the light and its vessel also broke, and it went down below. And afterwards *gevurah* and all the seven went out. And these are the seven kings who died, and it is said about them "he died" and "he reigned" – first they reigned and then they died. And these seven vessels were nullified because they were unable to withstand the light that was spreading in them from *sefirah* to *sefirah*.

...

And although we have said that the kings who died are the seven broken vessels from *chesed* to *malchut* and need to be fixed, *chochmah* and *binah* also need to be fixed, because *binah* used to have a small amount of light *achor beachor* because it couldn't withstand *panim befanim*, and then it became smaller and its vessel was lessened, and this diminishment fell below.

So too in **Sha'ar HaMitzvot, Parashat Ekev**:

Know that in the beginning of *atzilut*, the seven known kings were emanated. And when they died

and descended below from the world that is now called *atzilut*, they had in them all the worlds and all the creations, and the four worlds *atzilut*, *beriah*, *yetzirah* and *asiyyah* were contained in them. Therefore, when they came back and were repaired and refined from the waste mixed within them, they were not refined one time all at once. In fact, in the beginning they were refined from everything that was part of the world of *atzilut*, and the choicest part of them was refined and repaired and from this became the world of *atzilut*, and the next inferior part of it became the world of *beriah*, and afterwards the next inferior part of it was refined and became *yetzirah*, and afterwards the next inferior part was refined and became the world of *asiyyah*. And the most inferior part of it, which can't be refined, remains among the *kelippot* in the secret of the *chayyot* and their *neshamah*, as is known in the secret of the eleven spices in the *ketoret*. Now of all of these aforementioned aspects, some of their aspects remained among the *kelippot* which couldn't be refined then, and they are being refined from then until now, until the *mashiach* comes.

And this is what is found in **Sha'ar HaHakdamot concerning *mayin nukvin*, exposition 27:**

All of our prayers and the commandments that we perform are so as to uplift the 288 sparks that remain from the seven kings who died and fell below, and now we lift them up from there upwards. ... And when all of them finish being uplifted and repaired, then the *mashiach* will come, and the verse “He has swallowed death forever” (Yeshayahu 25:8) will be fulfilled, as is explained in its place.

So too in **Mevo Shearim, gate 2, 3:8:**

Now everything that we always refine in our prayers from the day man was created until the days of the *mashiach* is all from these aspects of the kings who are stuck among the *kelippot*, and there are aspects that become refined each day, even right now, pertaining to *atzilut*, and some of each of the worlds *beriah*, *yetzirah* and *asiyyah*, and some of *neshamot*, and similar to all these details. And when all the *chayyot* are perfected, along with the good and holiness which is to emerge from them, and what remains is total waste, then it is written (Yeshayahu 25:8): “He has swallowed death forever,” which are the *sitra achra* which is called “death,” for the reason that they are the waste of the dead kings.

*Is there death in the divine world? Is the breaking of divine vessels possible? And most problematic of all, how are we, miniscule humans, able to repair the Divinity? Of course not, God forbid!*

**Thus we have proven that the Arizal's kabbalah contains a concept of falling and breaking in the Divinity.**

**This is a further proof that the Arizal's kabbalah deals with fake divinity, and is therefore considered idol worship.**

## The Divine Cannot Sleep

The concept of sleep is first mentioned in the Torah in **Parashat BeReshit 2:21**:

And HaShem Elokim cast a slumber on the man, and he slept, and He took one of his ribs and sealed flesh under it.

The Sages explain in the Midrash **BeReshit Rabbah, Parashat BeReshit 8:10** why HaShem did this to man:

Rabbi Hoshaya said: *When HaKadosh Baruch Hu created Adam HaRishon, the ministering angels erred and sought to say "Holy" before him.* This is comparable to a king and a duke who were in the royal carriage, and the townsfolk sought to call the king "Lord," but they didn't know which one he was. What did the king do? He shoved him out of the carriage, and everyone knew that he was the duke. So too, when HaKadosh Baruch Hu created Adam HaRishon, the angels erred and sought to say "Holy" before him. What did HaKadosh Baruch Hu do? He cast a slumber upon him, and everyone knew that he was Adam. This is what is written (Yeshayahu 2:22): "Desist from the man who has breath in his nostrils, for what is his importance?"

Sleep is one sixtieth of death, as is stated in the Gemara **Berachot 57b**:

Five things are one sixtieth: fire, honey, Shabbat, sleep and a dream. Fire is one sixtieth of *gehinnom*, honey is one sixtieth of *man*, Shabbat is one sixtieth of the world to come, sleep is one sixtieth of death, and a dream is one sixtieth of prophecy.

The same is stated in the **Zohar, Parashat Pinechas 3:234b:**

The stomach is one sixtieth of the level of death, and this is called slumber. Deep sleep is the sixth level of the angel of death. And since it comes from afar, it is from the side of death, but not death. And a hint is one sixtieth of death.

*Thus sleep belongs exclusively to the created, and it is the concept of death, which is inapplicable to HaShem, because He is eternal and beyond time.* Thus King David said in **Tehillim 121:4**: “Behold, the guardian of Israel neither sleeps nor slumbers.” That is, HaShem – the guardian of Israel – doesn’t sleep or slumber.

This harmonizes well with what we have already proven above, that *ze’er anpin* has no existence without *chochmah* and *binah*, that it is complete in *chochmah* and *binah* always. And since the concept of sleep is a removal of the *mochin* of *chochmah* and *binah*, it’s understandable why sleep is impossible for HaKadosh Baruch Hu.



But if you bring up a challenge from the verse in **Tehillim 44:23**, “Wake up, why do You sleep, my Lord? Awaken, don’t abandon forever,” this is no problem at all, for David spoke in human language and nothing more, as Rabban Yochanan ben Zakkai explained in **Tosefta, Tractate Sotah 13:9**:

“The awakeners” are the Levites who would say on the *duchan*, “Wake up, why do You sleep, my Lord?” Rabban Yochanan ben Zakkai said to them: *Is there sleep before Him? Is it not already written, “Behold, the guardian of Israel neither sleeps nor slumbers”?* Rather, whenever Israel are in pain and the nations of the world are in peace, *then so to speak, “Wake up, why do You sleep?”*

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**However, in the Arizal’s writings**, it is stated in many places that HaKadosh Baruch Hu sleeps. Such as is found in the book **Sha’ar HaKavvanot, Derushei Tefillat Arvit, exposition 2**:

But the *tallit katan* has already been explained to be of the aspect of the time of *katnut*, when *ze’er anpin* is in the aspect of pregnancy of three comprised of three, and therefore it applies during the night as well, because at night *ze’er anpin* sleeps in the secret of pregnancy, that it goes back to gestate in the supreme *imma*.

He continues:

And since we mentioned it, we will explain the concept of the slumber. ... He cast a slumber on *ze'er anpin*. And slumber is that the *mochin* that entered him left him again, for they are his vitality, and he remained asleep and slumbering.

And in the book **Sha'ar HaKavvanot, Derushei Rosh HaShanah, introduction**, it is stated that HaShem sleeps on Rosh HaShanah, and we awaken Him by the sound of the *shofar*. It says as follows:

Regarding sleep on the day of Rosh HaShanah, in my humble opinion which I heard from my teacher of blessed memory, one should not sleep on the day of Rosh HaShanah, for *ze'er anpin* sleeps above until it wakes up by the blowing of the *shofar*, as is explained below in its place. This is the secret meaning of what the Sages say that blowing the *shofar* means "Awaken, sleepers, from your slumber."

He adds in **Derushei Rosh HaShanah, exposition 3** that *ze'er anpin* sleeps so strongly that we don't succeed in waking him up by the *shofar* blows of the first day, and therefore we blow on the second day for him to finally wake up. He writes as follows:

The matter of blowing the *shofar* on the second day of Rosh HaShanah as well is that although *ze'er anpin* woke up from his sleep on the first day by the blowing of the *shofar*, nevertheless, since the *moach* of *chochmah* in it was not cut off, but only the *keter* in it, as mentioned above, therefore this is still not a total awakening, and he goes back to sleep until the second day, when the *chochmah* in it is cut off, as mentioned above, and the *gevurot* of the *chochmah* that are in it descend there. And once the *gevurot* of *chochmah* that are in it descend, then we again blow the *shofar* on the second day, and the *mochin* wake up, and *ze'er anpin* doesn't need to go back to sleep again, since when that *moach* that is called *chochmah* is woken up, there is no more sleep and no need to blow the *shofar* on the rest of the ten days.

And further on in **Sha'ar HaKavvanot, Derushei Chag HaPurim, exposition 1**, he justifies Haman's opinion that HaKadosh Baruch Hu was sleeping, as it were, and therefore cannot save the nation of Israel. He writes as follows:

And this is the secret of the debate between Haman and Achashverosh whether their plan would succeed. And Haman answered him, "There is (*yeshno*) a nation," and the Rabbis expounded,

“Their God is sleeping (*yashen*),” and understand this. And since that sleep is for Israel’s benefit, for the female to be cut off from behind him, for them to go back to be face to face, for Israel to be redeemed and the Temple to be built, therefore the two of them planned that during that time that their god is sleeping, they would take the initiative to destroy and annihilate Israel, God forbid, so that not even a few of them remain to be worthy of redemption, and as a consequence the Temple would not be rebuilt.

*Is there sleep in the divine world? Is it possible for HaKadosh Baruch Hu to sleep? And above all, how can we, puny human beings, wake Him up with the shofar? Of course not, God forbid!*

**Thus we have proven that the Arizal’s kabbalah posits the concept of sleep in the divinity.**

**This is a further proof that the Arizal’s kabbalah deals with fake divinity, and is therefore considered idol worship.**

## Introducing Idolatry to Halacha and Jewish Prayers

One of the most prominent examples of idolatry being introduced to Jewish prayers is the name אֱלֹהֵינוּ in the prayer for livelihood, as brought in **prayer books for Rosh HaShanah and Yom Kippur**:

May it be Your will, HaShem, the great, powerful and awesome God. Act for Your sake and for the sake of the holiness of this psalm and the holy names mentioned in it, and for the sake of the verses, words, letters, cantillation marks, hints and secrets which derive from it. And for the sake of the great and holy name אֱלֹהֵינוּ which derives from the verse “And I shall pour upon you unlimited blessing” (Malachi 3:10), and from the verse “Raise over us the light of Your face, HaShem” (Tehillim 4:7). May You write us in the book of livelihood and sustenance this year and every single year, for us and all our household, with fullness and ease...

The name אֱלֹהֵינוּ doesn't appear in Tanach, nor in the Talmud, nor in the Zohar, nor in the books of the *geonim*, nor in the books of the *rishonim*. The source for this name is in the book **Peri Etz Chayyim, Sha'ar HaAmidah, chapter 19**, which constitutes a part of the teachings of the Arizal, as is the text of the prayer for

livelihood mentioned above. What, then, is its meaning?

The name דִּיקְרוֹנֹסָא in Spanish is ***de carnos*** = **of flesh**. *Its meaning is a god of flesh and blood, meaning Jesus of Nazareth, who is the physical incarnation of God, according to their religion.* It follows that the Jewish people pray to Jesus of Nazareth on Rosh HaShanah and Yom Kippur to give them livelihood, and do so in front of the open ark containing the *sefer torah*, and desecrate the name יהו"ה openly and publicly, on the days most important to the Jewish people in the entire year!

**Thus we have proven the introduction of idolatry into the Jewish people.**

**We will bring an example of distortions of *halachah* in the order of waving the *lulav* on the holiday of Sukkot.**

The source for waving the *lulav* on the holiday of Sukkot is found in the **Gemara, Sukkah 37b**:

Where was waving mentioned? It was referring to this: "Every *lulav* that has three *tefachim* to wave with is valid," and so it says "How do we wave?"

It was taught elsewhere: “And how does one perform the two loaves and two lambs of Shavuot? He puts the two loaves on top of the two lambs and puts his hands under them and waves, stretches out and brings back, lifts up and down, as it is said (Shemot 29:27): ‘Which was waved and lifted.’”

Rabbi Yochanan says: *He stretches out and brings back for Him to Whom belong the four directions; he lifts up and down for Him to Whom belong the heavens and the earth.*

In the West, they teach this way: Rabbi Chama bar Ukva said in the name of Rabbi Yosi beRabbi Chanina: He stretches out and brings back in order to stop evil winds; he lifts up and down in order to stop harmful dew.

***Where was waving*** the performance of which you are discussing **mentioned?** That is, who mentioned that we are obligated to do it that you are discussing its details and laws? The tanna **was referring to this** mishnah above, where it is taught: **Every lulav that has three tefachim to wave with is valid.** And since the measure of the lulav is determined by the possibility to wave it, it is implied that its commandment is to be

waved. It is with reference to this that **it says** **“How do we wave?”**

**It was taught elsewhere: “And how does one perform the waving of the two loaves and two lambs of Shavuot?** These must be waved together, as is said [VaYikra 23:2], “And the kohen shall wave them on the first-fruits bread ... on the two lambs.” The Sages expounded that one waving is performed for both of them. **He puts the two loaves on top of the two lambs** while they are alive [as the Sages expound: on the first-fruits bread, which is placed upon the two lambs] **and puts his hands under them and waves, stretches out and brings back, lifts up and down, as it is said [Shemot 29:27]: ‘Which was waved and lifted.’”** In other words, the form of waving is as we derived from this verse: up, down, forward and back. That is, “lifted” implies an upwards direction, and since ascent without descent is impossible, we know that it must be waved up and brought down. And “waved” implies stretching out and bringing back. And although this verse was stated regarding the milluim sacrifices and not regarding the Shavuot lambs, nevertheless we derive all wavings from it.



***Rabbi Yochanan says: He stretches out and brings back to show that he is performing the commandment for the sake of Him to Whom belong the four directions; he lifts up and down to show that he is doing so for Him to Whom belong the heavens and the earth.***

***In the West, they teach this way: Rabbi Chama bar Ukva said in the name of Rabbi Yosi beRabbi Chanina: He stretches out and brings back in order to stop evil winds; he lifts up and down in order to stop harmful dew.***

The **Rambam** writes regarding this law in **Hilchot Shofar Sukkah VeLulav 7:9**:

When one lifts up these four species, whether one lifts them up all at once or whether one lifts them one after another, whether in the right or left hand, he fulfills his obligation, as long as he lifts them in the way they grow, but opposite the way they grow one doesn't fulfill one's obligation. And the proper way of fulfilling the commandment is to lift the bundle of three species in the right hand and the *etrog* in the left hand, and

*stretch out and bring back, lift up and down, and shake the lulav three times in each and every direction.*

***and stretch out and bring back, lift up and down, and shake the lulav three times in each and every direction, in each one of the four cardinal directions.***

And this is what is brought in the **Tur Orach Chayyim, Laws of Lulav 651:**

And waving is to stretch out one's hand in front and beyond, and to shake three times in stretching and three times in bringing back, and then to turn one's hand northwards and to do that three times, and then the same southwards and westwards. Then one lifts one's hand up and does it three times and brings it down and does it three times, thirty-six times in total.

And the author of the Ittur wrote, "Waving is rabbinical, and we are lenient in it. There is no need to wave three times in stretching out and three times bringing back, but only three times in each direction, whether stretching out or bringing back." And he wrote further, "Our forefathers' custom is only to stretch out and bring back, lift up and down. 'He stretches out and brings back for

Him to Whom the four directions belong,' and He Who rules over two also rules over four. *And stretching out to north and south is a foreign opinion.*"

But my master and father writes, "The common practice is not like that, but to stretch out to four directions, and it is a proper custom; is our right arm too weak to give thanks to Him to Whom the four directions belong? *But the other custom is foreign*, and the first one to practice it thought that one who stretches out and brings back to the four directions looks like the idol worshipers do. But this is silly, for on the contrary, *when one stretches out and brings back to the two directions and afterwards lifts up and down, it looks like a vav*, which has four edges. But when one stretches out and brings back in four directions and then lifts up and down, it has six edges."

***And stretching out to north and south is a foreign opinion***, as this is the form of a cross [the opinion of the Ba'al HaTurim]. However ***my master and father*** the Rosh writes, "***The common practice is not like that ... And he writes But the other custom is foreign*** in the form of a cross, ... ***when one stretches out and***

***brings back to the two directions and afterwards lifts up and down, it looks like a vav, like the form of a cross, because he adds above and below as well. ... But when one stretches out and brings back in four directions and then lifts up and down at the end of the waving, it has six edges and isn't in the form of a cross"*** [the Rosh's opinion].

*In other words, according to the Ba'al HaTurim, a cross is in the order of waving north-south, while according to the Rosh, a cross is in the order of waving in two directions and afterwards above-below (i.e. the order above-below takes place in the middle of the waving and not at the end).*

Rabbi Yosef Karo writes in **Beit Yosef, Orach Chayyim 651:**

It is written in the Responsa of the Maharil (40), *"It seems to me the lulav should be waved in a rightward direction, east, south, west and north, unlike those who do it the opposite way without knowing why.*

Rabbi Yosef Karo decides in **Shulchan Aruch, Orach Chayyim, Laws of Lulav 651:10** in accordance with the Maharil:

One should turn in a rightward direction while waving: east, south, west, north.

*As you can see, the Mechaber took the Rosh and Tur's view into account, and decided like the Maharil. Why? Because he was concerned by both of their views so that the waving not look like a Christian cross.*

However, according to the Arizal, as is found in the book **Sha'ar HaKavvanot, Derushei Chag HaSukkot, introduction**, both negative elements are combined, as he writes to perform both the foreign view according to the Tur and the foreign view according to the Rosh. He writes as follows:

*The first waving is southwards, corresponding to chesed. Then the second waving is northwards, which is in gevurah. And the third is in the east, which is in tiferet. And the fourth and fifth are up and down, as they are the shechakim, netzach and hod one on top of the other, and the sixth is in the west, which is the yesod, about which they say, "The divine presence is in the west."*

**This is a serious mistake to abandon the words of the living God to go after the custom of idol worshipers! Thus we have proven the introduction of distortions in *halachah*.**

*These are but a small number of examples as to how much the things stated in the Arizal's kabbalah contradict the words of the posekim and preach idolatry in our nation.*

**Thus we have proven that the Arizal's teachings distort the *halachah*, cause the public to sin, and help introduce idolatry into the Jewish people, may HaShem save us!**

## Introduction of Grave Worship to the Jewish People

It was the Arizal and his students who introduced grave worship to the Jewish people under the name of “holy places.” This worship changed the face of history. Within a few hundred years, many Jewish communities all over the diaspora adopted the idea – and when the State of Israel was founded, the worship – especially of the “new grave” of Rabbi Shimon bar Yochai.

Before we prove that this worship contradicts Mosheh Rabbenu’s Torah, let us note that the graves of the *tannaim* and *amoraim* are lost to us for 1,500 years (and all the more so the graves of the prophets, and all the more so the graves of the patriarchs). This is a fact, as *there is no tradition transmitted to us regarding the place of their burial*. Furthermore, we have not even kept the identity of graves that are much less ancient than them.

**Therefore, today we have no idea where Rabbi Shimon bar Yochai and the great Torah scholars of the Sages’ time have been buried, and certainly not those of the prophets’ time. This is the first reason that we have nothing to do with graves today!**

In previous generations, the location of the Sages’ graves were unknown. So when and why did they sud-

denly show up, and when and why did the custom appear to bow prostrate upon them? The source for this is in the Arizal's book **Sha'ar HaGilgulim, Introduction, 37:**

*And now I will write the place of the graves of the righteous, just as I received from my teacher of blessed memory. I have already informed you that he would see and look at the souls of the righteous, everywhere and at every time, and all the more so while he was at their graves, for their souls stand there, as is well-known. And his eyes would also see from afar the soul of the righteous person standing on his grave, and thus he would know the grave of each and every righteous person. And he would speak with them, and learn some secrets of the Torah from them. And I have already tested some tests and examined with the utmost examinations, and I have found his words to be correct and true. But I can't speak at length about this now, since these are awesome and amazing things that a book could not contain.*

**After all the proofs that we have brought above on the malice of the Arizal's teachings, it is self-understood that all these things here are also mere lies and deceit. We see once again an attempt to mislead our**



**miserable nation, whose main goal is to absorb holiness and distance itself from impurity!**

Another proof is in Rabbi Chayyim Vital's book **Sefer HaChezyonot**:

On the eve of *rosh chodesh* Elul 5331, *my teacher of blessed memory sent me to the tomb of Abbaye and Rava, of blessed memory*, and I first performed the unification of the mouth and nose of *attika kaddisha*, and I was overcome by sleep, and I woke up and didn't see anything. Then I again prostrated myself on Abbaye himself, and I performed the unification handwritten by my teacher himself, peace be upon him ... and then there was a voice bursting from my mouth and tongue, saying, "Wisdom, wisdom!" more than twenty times. Then it said again, "Wisdom and science!" a few more times. Then it said again, "Wisdom and science have been given to you from heaven in the knowledge of Rabbi Akiva!" Then it said again, "More than Rabbi Akiva!" And then it said again, "And like Rav Yiva Sava!" And then it said again, "More than Rav Yiva Sava!" And then it said again, "Peace be upon you!" And then it said again, "Heaven sends its greetings to you!" All this in such great speed, an amazing thing, many times

while awake, *while I was fallen upon my face prostrating myself in Abbaye's tomb.*

**Thus we see explicitly how the Arizal's teachings invent righteous people's graves, and teach to visit them and to literally prostrate oneself upon them, like Rabbi Chayyim Vital, who lied on his belly with his arms and legs outstretched in Abbaye's tomb.**

We have already proven above that the Arizal's words were written by his students, and not through dialectic discussion but by establishing sayings, stories and legends. And this is a further proof.

*This is an ingenious idea of our enemies and those who hate us to send the Jewish people to cemeteries to trap all of them in impurity, to distance them from holiness forever!*

Yes, for graves have no holiness, but on the contrary, they are the place of impurity, the strongest impurity in the world, *tumat met*. Impurity caused by a corpse is the *avi avot hatumah*, the "father of fathers of impurity," the strongest level of impurity in the world. And so **Rashi on BaMidbar 19:22**: "we learn that the corpse is *avi avot hatumah*." The single thing that can purify the impurity of a corpse is the ashes of the red heifer. The name *avi avot hatumah*, "father of fathers of impurity," means in fact to teach that the corpse is capable of growing impurity to such a level that a person

who becomes impure from the corpse becomes an *av hatumah*, a “father of impurity,” such that that person’s impurity is considered the “son” of the “grandfather of impurity” and the father of the *vlad hatumah*, “son of impurity,” if someone else touches the father, the impurity being considered the “son” of the impurity that the “father of impurity” begot, and a “grandson” of the first impurity which is considered a “grandfather of impurity.”

*The Torah teaches that the body has value so long as it is a vessel for the use of the soul. Once the soul can no longer use it, it is merely impure material that must be thrown to the place of impurity. And although some hold that there is no tumat met in the graves of the righteous, this is not agreed upon; and some claim that all corpses cause impurity, including those of the righteous.* For example: Bava Batra 58a, Berachot 28b, Sanhedrin 39a.

In the Gemara **Bava Batra 58a**, it is explained that Rabbi Bena’ah would mark the graves of the righteous, and even the grave of the patriarchs in the *Me’arat HaMachpelah*. The Rashbam comments there: “He would make a gravestone of cement in order to mark the place of impurity.”

In the Gemara **Bava Metzia 85b**, it is said that Reish Lakish would mark the graves of the rabbis. And Rashi

comments there: “So that the *kohanim* not stumble.” Thus the *kohanim* were careful not to become impure and prohibited from doing so even in the graves of the righteous.

In the Gemara **Berachot 28b**, it is brought that when Rabbi Yochanan ben Zakkai was about to die, he told his students to remove the vessels so that they not become impure. Thus it is evident that even a righteous person transmits impurity when he dies. This cannot be attributed to Rabbi Yochanan ben Zakkai’s humility, since he was teaching a *halachah* to his students.

The great *acharonim* have already discussed this issue practically. In the **Pitchei Teshuvah** 372:2, he brings from the Responsa Battei Kehunah who prohibits it, and similarly the **Responsa Tuv Ta’am VaDa’at** 3:231 writes at length to forbid *kohanim* from entering the tent over the holy gravestone of the Maharam of Chernobyl. The **Shinover Rav** also forbids it fiercely in a responsum that is published in the end of Divrei Yechezkel on the Torah, section 1. See further what the **Peat HaShulchan** writes to forbid it in the Laws of the Land of Israel 2:18. And see **Sedeh Chemed volume 9** (page 56), who writes at great length *that there is no basis to permit kohanim to prostrate themselves on the graves of the righteous*.

And indeed the Sages said in the **Zohar, Parashat Terumah 2:151a** *that there is no righteous person in the world who does not suffer the judgment of the grave:*

For there is no righteous person in the world who does not suffer the judgment of the grave. For that angel who is appointed over graves stands over the body and judges it each and every day. If this is the case for the righteous, how much more so for the wicked!

The Torah commands us in innumerable places to be holy. As in the book of **VaYikra 19:2**: “Speak to the entire congregation of the Children of Israel and say to them: You shall be holy, for I, HaShem your God, am holy.” *The Torah sanctifies life and defiles the dead; it distances graves and defiles them.* The face of the living God would be seen in the Temple; the Temple is the place of life. One who touches a corpse is distanced from it. There is no death in the place of life. The living God is seen solely in the place of life. The *kohanim*, who are sanctified to see the face of the living God, are commanded to distance themselves from the dead and graves.

**A grave is the antithesis of holiness; a grave is the antithesis of a holy place; a grave has no holiness because the source of impurity is there!**

At the time of the Temple, every Jew distanced himself as far as possible from the dead and from a grave, because one who touched them was distanced for seven days and kept away from the holy things. *This is unlike the gentiles, who sanctify death and the dead, and make them a place of idol worship.* And therefore, Ya'akov Avinu didn't want to be buried in Egypt, because he knew that the gentiles sanctify graves, and he didn't want his grave to become a place of idol worship, as stated in the **Midrash Rabbah, VaYechi 96:5**:

Why did Ya'akov Avinu request not to be buried in Egypt? So that he would not be made into an idol, because just as the worshiper is punished, so is the worshiped.

During the time that the Temple stood, all the Jewish people kept the laws of purity and impurity. No one would go to the graves if not for a very great need. For one who went to a grave was banned from the place of the Temple for a whole week, and he would need the sparsely-available ashes of the red heifer. Not only was he banned from the place of the Temple, but he would not even be able to eat his food in purity.

**It follows that the custom to go to graves is not a part of Mosheh Rabbenu's Torah and not our heritage, but developed after the destruction of the Second**

## **Temple, when the Jews stopped keeping the laws of purity and impurity.**

And if you object that the **Talmud Bavli, Tractate So-tah 34b** says:

“And they went up the Negev and he came to Chevron” (BaMidbar 13:22) – it should have said “and *they* came”! Rava said: This teaches that Kalev separated from the plot of the spies and went and prostrated himself at the graves of the forefathers. He said to them: “My fathers, beg for mercy for me that I may be saved from the plot of the spies.”

*This is no difficulty*, as he lived after the destruction of the Temple and after the Jews were no longer pure. Apparently already then the custom of praying at graves had begun to take root, and therefore Rava expounded in the way he did.

**The second reason why we shouldn't visit graves today is that it isn't appropriate to beg and request something in a place of impurity and the encampment of the Angel of Death and his domain, for there is no *shechinah* there, and HaShem will not hear anything.**

**All the more so is it inappropriate to beg and request something from the dead themselves, although they were righteous in their lifetime, but only from**

## **HaShem alone, for He is the source of life from Whom redemption comes!**

Who do we have who is greater than Mosheh Rab-benu? Yet nevertheless the Torah says in **Devarim 34:6**: “And He buried him in the valley in the Land of Moav opposite the house of Peor, and no man knows his burial place to this very day.” *Why were we not permitted to know the place of his burial? So that we not go to him to ask for our wishes, but turn directly to HaKadosh Ba-ruch Hu.*

Look around, and you will see a distorted Judaism. There is some mysterious charm in death, but unreal and certainly not Jewish. If someone dies, then his words immediately become doubly strong. Why? Because he died? People honor their parents in death more than they honored them in life. Dead rabbis perform much greater wonders and miracles than living ones! When a person is alive, it's possible to degrade and insult him, but as soon as he dies, he is surrounded by a mysterious aura of “holiness,” and whoever says something bad about him is perceived by people as desecrating something holy.

**Don't let our enemies and those who hate us win!  
Stop the grave worship in the Jewish people!**



## Slander and Libel Against the Greats of Israel

The Arizal and his students not only adopted grave worship in the Jewish people, but also imagined themselves the successors of the *tannaim* as their reincarnations, but really they degraded and insulted the great Torah scholars.

Come and see how Rabbi Chayyim Vital praises himself in his book **Sha'ar HaGilgulim, Introduction, 38:**

And [the Arizal] also told me *that my soul was higher than some of the angels above, great in the highest level*, and that I could rise through my soul, through my actions, higher than the heaven called *aravot*.

### **He continues further:**

He also told me that when I was 13 years old, the soul of Rabbi Elazar ben Arach, the student of Rabbi Yochanan ben Zakkai, transmigrated into me; and afterwards when I was 20 years old, the soul of Rabbi Elazar ben Shammua, the student of Rabbi Akiva, transmigrated into me, since as he was one of the ten martyrs, his level was higher than Rabbi Elazar ben Arach; and that now in the year 5331 from Creation, while I am 29 years old, the spirit of Rabbi Akiva, peace be upon him, was

in me, floating and levitating over me to transmigrate into me with the help of HaShem. Thus it seems that his soul is reincarnated in me with my soul.

**He continues further:**

Now my own soul, that of humble Chayyim, is of this aforementioned heel of the face of the left shoulder of Adam HaRishon.

In the books **Shivchei HaAri** and **Sefer HaChezyonot**, there are innumerable deceitful and exaggerated stories about the Arizal's alleged greatness, *which indeed have no verification or recognition*. It is brought there that the Arizal announced himself to be the *mashiach*; we will speak about this in the next chapter. In one of the introductions to the book **Etz Chayyim**, Rabbi Chayyim Vital describes the Arizal in this way:

There was no one who attained this wisdom in its true meaning like him, for he knew many facets in *peshat*, *remez*, *derash* and *sod* for each and every thing in the Mishnah, Talmud, Aggadot and Midrashim, and *ma'aseh bereshit* and *ma'aseh merkavah*, the speech of birds, palm and other trees and grasses, in the secret of "For a stone shall shout from a wall" (Chavakkuk 2:11); and the flames of ashes and the speech of angels. And he

would speak with spirits of reincarnation, both good and evil spirits. And he was familiar with the smell of clothing like that child in Parashat Deva-rim (Zohar 3:186a), and mute birds. And he would bring a person's soul while he was still alive, and he would speak with it as far as needed and wanted, and then he would remove it. And he would see souls when they departed from the body, and in cemeteries, and when they ascended every Shabbat eve to the Garden of Eden. And he would speak with the souls of the righteous who were in the next world, and they would reveal to him secrets of Torah. And he also knew the science of physiognomy, and palm reading, and true interpretation of dreams, and old and new reincarnations. And he would recognize from a person's forehead what he was thinking and what he had dreamed, and what verse he had read when his soul had ascended to the Garden of Eden at night, and he would learn the meaning of the root of his soul. And he would read on his forehead the merits and transgressions that he was thinking about. And he would give everyone a reparation in accordance with the special choice, or to the root of his soul that was attached in the root of Adam Ha-Rishon. And he knew how many errors occurred in books. And he knew how to strike a person blind.

And he knew everything that the companions learned. And he was full of piety and courtesy and humility, and fear of HaShem and love of HaShem, and fear of sinning to Him; and all good character traits and deeds were in him. And he knew all this all the time, at every hour and moment. And all these disciplines were always available to him. This I saw firsthand. And he achieved all this from his great piety and abstinence, after he studied many days old and new books about this discipline. And he added to them piety, abstinence, purity and holiness, and this brought him to *ruach hakodesh*, and Eliyahu would appear to him constantly.

*What lies and deception! All the greats of the Torah – prophets, judges, kings, sages, and above them all Mosheh Rabbenu – appear infinitesimal compared to him!*

**But the Arizal and his student Rabbi Chayyim Vital degraded and insulted the true greats of the Torah as they wished. Here is a small number of examples:**

**1. Rabbi Mosheh Cordovero and Rabbi Eliyahu de Vidas**

In the books **Sha'ar HaPesukim, Parashat Chayyei Sarah** and **Likkutei Torah, Parashat Chayyei Sarah,**

Rabbi Chayyim Vital writes about Rabbi Mosheh Cordovero and his student Rabbi Eliyahu de Vidas: *“The Ramak and Rabbi Eliyahu de Vidas were of the root of Eliezer, the slave of Avraham (the Canaanite slave).”*

And in the **Sefer HaChezyonot**, it is recounted of **Rabbi Mosheh Cordovero** that he allegedly appeared before the Arizal after his death and admitted that he was studying his teachings:

Rosh Chodesh Cheshvan, three months after my teacher of blessed memory passed away, I saw the Ramak of blessed memory in a dream at the door to the study group of Tzefat, and I had him swear to tell me the truth about the way of studying *kabbalah* in the world of the souls, whether it is according to his way or according to the way of my teacher of blessed memory.

And he said to me, “Both ways are true. However, *my way is the simple way for beginners in the discipline of kabbalah, and your teacher’s method is the internal and primary. And I too up here learn only in your teacher’s method.*”

I said to him, “If so, why did he pass away?”

And he said to me, “Because he didn’t find even one righteous person as perfect as he wanted. But

if he had found one righteous person as perfect as he wanted, he would not have passed away.”

Let us remind you that Rabbi **Mosheh Cordovero** was the greatest of the kabbalists in the world and one of the great rabbis of Tzefat, the student of our master Rabbi Yosef Karo, the author of the Shulchan Aruch.

All the aforementioned things recounted of him are lies and deception, and there are two proofs of this: First, because in that generation, there were such great and amazing righteous and pious people that they wanted to renew *semichah* in Israel, yet they opposed what the Arizal said. Second, the Ramak wrote the exact opposite about the Arizal’s followers and his teachings in his book **Or Yakar on the Tikkunim, volume 3, page 204:**

It is forbidden to reveal the secrets of the Torah to a non-Jew ... God forbid, so as not to bring an image into the inner chamber, so as not to contaminate the chamber and pour libations to idolatry, *as the foxes destroyed the vineyard of HaShem Tzevaot, HaShem’s covenant right now in the land of Italy ...* And HaShem’s Ark of the Covenant, wisdom itself, concealed itself. And blessed is He Who gave us the merit *that neither they nor the nations know the difference between their right and left any more than speechless animals*, because in the

end they only enter into the midst of it as chirping birds.

Let us remind you that Rabbi Eliyahu de Vidas was one of the great kabbalists and rabbis of Tzefat, appointed in the year 5326 as the head of the rabbis of Chevron, and author of the amazing book **Reshit Chochmah**.

**In lying about the spiritual association of the Ramak and Rabbi Eliyahu de Vidas to a Canaanite slave, Rabbi Chayyim Vital meant to degrade and insult the giants who disturbed him greatly for their immense knowledge in the hidden and revealed Torah.**

## **2. Rabbi Ya'akov Abulafia**

In the book **Shivchei HaAri**, the story is told of Rabbi **Ya'akov Abulafia**:

And [Rabbi Ya'akov] saw that the plower turned into an ox and the ox turned into a man, and it yoked him and began to whip him, and they acted in this way. And the sage was shocked and had no way to flee, for he didn't know the way, and he was in great pain, for his plan hadn't been fulfilled. And when the sun set, all three of them became men, and they began to weep, and they spoke with him.

And they said to him, “Welcome. Is your honor from Tzefat?”

He said, “Yes.”

They said, “Does Rabbi Ashkenazi dwell in Tzefat?”

He said, “Yes.”

Then they fell before his feet and wept, and the sage also wept with them.

And they said to him, “Did your honor see our pain?”

And he said, “Yes.”

They said to him, “For God’s sake, have mercy on us, for we are of the Children of Israel. *And when you go to Tzefat, go immediately to the rabbi [the Arizal] and fall before him for him to repair us, for we are no longer able to withstand the suffering.*”

And the sage said, “So I will do.” And they had him swear a strict oath to do whichever *tikkun* the rabbi would tell him to do. Then they took him and put him in a caravan in the blink of an eye, and his spirit came back to him.



In the **Sefer HaChezyonot** of Rabbi Chayyim Vital, there are a few parts where he describes Rabbi Ya'akov Abulafia as one of his great opponents, where he insults and degrades him in his stories. Among them: In the story of the "*dibbuk* who entered into a girl," the spirit blames Rabbi Ya'akov for disparaging Chayyim Vital, "who makes fun of him and speaks vanities of his words," *and says that Rabbi Ya'akov and his family are guilty of transgressions*. Rabbi Chayyim Vital also **writes there** further that the congregation's prayer in the synagogue will not be accepted, because *Rabbi Ya'akov was banned by heaven* because of his evil opposition towards him. He also **writes there** further that Rabbi Ya'akov was allegedly *guilty of closeness to the Muslim religion*. He also **writes there** further that the great sages of Israel were complicit in this, among them *Rabbi Ya'akov who was degraded by the Arizal, who dressed Rabbi Ya'akov in a short garment that reached his waist*, which indicates this rabbi's deficiency.

Let us remind you that Rabbi **Ya'akov Abulafia** was the rabbi and *av beit din* of Damascus, and when he immigrated to Israel, he became one of the great rabbis of Tzefat, and he was considered then one of the greatest rabbis in the world.

Thus, it is clear that all the things stated here are mere libel. There is a simple proof that the things stated in the book Shivchei HaAri and Sefer HaChezyonot are

lies and deception, namely *that Rabbi Ya'akov Abulafia didn't believe in the miraculous stories about the Arizal, opposed and attacked sharply the Arizal's teachings.*

### 3. Rabbi Mosheh Galanti

In the book **Shivchei HaAri**, it is told of Rabbi **Mosheh Galanti** that he allegedly begged the Arizal to give him a *tikkun* for his soul:

*"I come before you for you to give my soul a tikkun."*

The rabbi [the Arizal] said to him: "Who am I and what is my life worth, for me to give the great honorable scholar a *tikkun*? By my master's life, leave me alone."

He said to him: "Do I not know how to force you to swear by the ineffable name to tell me whatever you see on my forehead? So please, tell me before I get angry."

Then the rabbi [the Arizal] looked at his face and said: "My master possesses a doubtfully stolen object."

And when the honorable rabbi heard, he went home and took off his clothes, and wore sackcloth and ashes, and sat on the ground, and wept very loudly, saying, "Where shall I bring my disgrace,

since I am a judge in Tzefat, yet I possess a doubtfully stolen object!” And he wept until he no longer had the strength to weep, and all his family saw and wondered, and then he asked for some water to return to his senses.

Let us remind you that Rabbi **Mosheh ben Rabbi Mordechai Galanti** was the chief rabbi of Tzefat, and he was one of the great teachers of that time, the student of Rabbi Yosef Karo.

Here we see clearly the disgraceful attempt to exalt, to make wondrous and to praise the Arizal on the one hand, and to insult and disgrace Rabbi Mosheh Galanti on the other hand, like the other great men of Israel who have been mentioned in part above. And this is for the reason that Rabbi Mosheh Galanti didn't believe in the miracle stories that were told of the Arizal (and later, his grandson, Rabbi Mosheh ben Rabbi Yehonatan Galanti, who was the head of the rabbis of Jerusalem, attacked and banned the great follower of the Arizal's teachings, the false messiah Shabbetai Tzevi).

#### 4. Rabbi Mosheh Alshich

In the book **Sha'ar HaGilgulim, Introduction 38**, Rabbi Chayyim Vital brings a degrading and disgraceful story about Rabbi Mosheh Alshich, despite calling him his teacher:

*One case of adultery came before my teacher, Maharam Alshich, and we were debating the case together, and I told him that my opinion leaned towards permitting her, and he said that his opinion also leaned the same way, and he permitted her. But since I hadn't studied that case closely, I had erred in it. And he told me that that case had only come before me so as to repair that sin, and that if I had studied it, I would not have erred, and I would have repaired what had happened. And therefore, another similar case would come before me in the future, when one sage will ask me my opinion on that case, and I will tell him the truth, and that aforementioned sin will thereby be repaired, because the sin was not in deed but only in speech, and now too it will depend on speech to repair the defect of speech.*

Let us remind you that Rabbi **Mosheh Alshich** was one of the great rabbis of Tzefat, a kabbalist, commentator and author of famous sermons on the Torah, the student of Rabbi Yosef Karo.

Thus it is clear to anyone capable of thinking that this story is a mere lie and libel, since he was a true kabbalist. So in order to negate this, it is said in the book Shivchei HaAri:

One day Rabbi Mosheh Alshich also came before the rabbi [the Arizal] ... and the rabbi said to him, "Have I not told the great honorable scholar that he has only come to this world in order to repair the *peshat*?"

**Rabbi Chayyim Vital's intention in writing these stories is clear – to neutralize the greatness and honor of the rabbis who know the truth about the maliciousness of the Arizal's teachings in order to allow it to flourish and spread in the Jewish people undisturbed.**

### **5. Our holy patriarchs, Avraham, Yitzchak and Ya'akov**

There are innumerable stories like these, *but most degrading and hurtful of all, the act of calling our holy patriarchs up to the Torah*, who allegedly appeared before the Arizal and had an *aliyyah* to the Torah at the synagogue in his honor, as is brought in the book **Shivchei HaAri**:

Once the rabbi aid to his students on the day of Shabbat, "If you accept not to speak anything in the synagogue in *shacharit* until leaving the synagogue, and none of you fill your mouths with laughter from everything you say, then I will lead the prayer with you and I will call the four shepherds to read from the Torah."

And the students answered, “We accept upon ourselves gladly everything that our master commanded us.”

And he said to them, “I see with *ruach hakodesh* that one of you will be punished for being quiet.” But they persisted to beg him until he did their will. And they went to the synagogue, *and he called Aharon as the kohen, and he came and read himself his section, said the blessings before and after, and so too Mosheh as the levi, and he read his section and went off, and so too Avraham, Yitzchak and Ya’akov, and so too Yosef whom he called as the sixth, and for the seventh he called for David ben Yishai.* And he showed himself dancing, laughing, turning and bouncing with all his might before HaShem’s Ark of the Covenant, while dressed in a vest and a linen coat on his loins.

**The insolence, arrogance and conceitedness of the author of these stories, Rabbi Chayyim Vital, break all records! This is all totally without logic or sense.**

## **6. The light of our eyes, Mosheh Rabbenu**

And in order to finish the matter of slandering and libeling the greats of Israel, I will bring a final story about Mosheh Rabbenu’s body, as is brought in **Sefer HaChezyonot**:

And furthermore, on this day they would read VeZot HaBerachah, which mentions the passing away of Mosheh Rabbenu, peace be upon him, and they would bring his body to commemorate his passing away. And I saw that *they brought the body of Mosheh Rabbenu, peace be upon him, to the synagogue, and his length was close to ten cubits, and they set up a long bench with many book, and they placed his body on it ...* and they put his head towards the south, which is *parashat BeReshit*, and his end towards the north, which is *parashat VeZot HaBerachah*. And the sage of the congregation was sitting by his head and I was by his end, and I said in my heart, “He did so out of arrogance, putting the head of the Torah by his place and its end by my place.” ... For this indicates that I have an attachment and a connection between the soul of Mosheh Rabbenu, peace be upon him, and my soul.

**See what disgrace and degradation Rabbi Chayyim Vital did to Mosheh Rabbenu, the teacher of all of Israel, in his fictional and insolent story!** The Torah also says in the book of Devarim 34:6: “And no man knows his burial place to this very day.” And you, even if you had really seen this vision, would you have put it in writing and had no concern for Mosheh Rabbenu’s honor? Of course not!

Again and again, we encounter baseless sayings and baseless stories, as usual in all of the Arizal's teachings, which is founded on them. Thus we have proven that the Arizal's teachings slander and libel the greats of Israel.



## The Messianic Consciousness

There is not one of our rabbis, the sages of Israel, who called himself the *mashiach*. However, the Arizal called himself the *mashiach*, as is brought in the book **Shivchei HaArizal**:

One day, the rabbi went with his companions to Gush, near the grave of Shemayah and Avtalyon, and he performed a *yichud*. And when he finished, he said to the companions in their name that they should pray that *mashiach ben Yosef* not die in their days. *But because of his great humility, he didn't reveal that he himself was the mashiach until the day he died.*

Unsurprisingly, his teachings in his writings also reflect the idea of Messianism. **Gili Haskin** writes the same in his article **On False Messiahs in the Nation of Israel, part 2**:

Two generations after the Expulsion, the Arizal's kabbalah flourished ... and it was a messianic kabbalah. ... Two generations after the Arizal, when his teaching captured hearts in all the Jewish diaspora, his kabbalah received a messianic figure named Shabbetai Tzevi.

The most well-known and famous false *mashiach* is indeed Shabbetai Tzevi, who was born in 1626 in Izmir,

Turkey, and passed away fifty tumultuous years later. When Shabbetai Tzevi was caught and he converted to Islam, hundreds of thousands of Jews from Turkey and Italy to Russia and Lithuania experienced a great crisis. As a consequence of the incident, limits were imposed on studying kabbalah in Eastern Europe, and Shabbetai Tzevi became a shameful name.

*Based on the Arizal's kabbalah, many false messiahs, and even various messianic movements, arose.*

In addition to this, when we speak of the kabbalistic literature of the Sages, we can see the amazing and systematic breadth of writing, which the Ramak inherited. However, it is distinct from the way of the Arizal, whose words were written by his students, not by way of back-and-forth dialectic but by declaring facts and recounting stories.

*Is this the way of the Torah, to believe in and rely on sayings and stories? Of course not, God forbid!*

**Thus we have proven that the Arizal's kabbalah promotes the messianic phenomena which harm the belief in the true and just *mashiach*, and produces false *meshichim*, which brings harsh difficulties to the Jewish people.**

## Summary

**Look around and you will see a distorted Judaism. This is a consequence of the influence of the Arizal's teachings, which changed the principles, moved the foundations, distorted the *halachah*, introduced idolatry to the Jewish people! The Arizal's kabbalah in its entirety deals with fake divinity, and is therefore defined as idolatry.**

We have proven conclusively that the entire kabbalah of the Arizal deals with false divinity, which also contradicts the principles of Mosheh Rabbenu's Torah.

The conclusions of these proofs are as follows:

- First of all, the Arizal's kabbalah is based on eleven *sefirot* instead of ten as in Mosheh Rabbenu's Torah, which already makes it fake, since when the foundation is in error, then everything derived from it is mistaken.
- In the Arizal's kabbalah, there is separation in divinity, the concept of procreation in divinity just like an actual man and woman, the concept of children in divinity, just like in foreign religions such as the Greeks and similar religions.
- In the Arizal's kabbalah, there is deficiency in divinity. It teaches that HaKadosh Baruch Hu is missing *mochin* (brains), that HaKadosh Baruch

Hu has a mother who gave birth to Him, God forbid.

- The Arizal's kabbalah teaches that we "complete ones" can magnify and complete HaShem's "deficient" name through *kavvanot*. This is all foreign to the principles of the Jewish faith, which maintains that HaShem's name has no deficiency and that He is the height of perfection. On the contrary, *we* are the ones who have need for His help to complete *us*.
- The Arizal's kabbalah posits that the divine world died and the divine vessels were broken, and that man was created in order to repair them. However, in Mosheh Rabbenu's Torah, there is no such thing as death in the divine world; breaking of the divine vessels is impossible. Similarly, it is perfectly clear that puny human beings cannot repair the divinity even if there were something to the claim.
- In the Arizal's kabbalah, there is sleep in the divinity; HaShem sleeps.
- The Arizal's kabbalah introduces idolatry into Jewish prayers, such as: the name אֲדִיקָרְנוּאָ in the prayer for livelihood, shaking the *lulav* in the form of a cross.
- The Arizal's kabbalah introduced the worship of graves into the Jewish people.

- The Arizal's kabbalah slanders and libels the great Torah sages.
- The Arizal's kabbalah aids the messianic phenomena that damage the belief in a true messiah, and produces false messiahs, which brings harsh troubles to the Jewish people.
- The Arizal's kabbalah involves seeking out the dead and asking questions of *ov*.

### **The Arizal's teachings are idolatry in contemporary Judaism.**

After everything that has been said, the question is raised: who authored and disseminated the Arizal's kabbalah throughout the Jewish people, and to what end? It seems that Italian Christians, probably the Vatican, created the Arizal's kabbalah, in order to replace the important part of Mosheh Rabbenu's Torah – the *sod* – with a modern Christian forgery. In contrast to the books of the Arizal, sacred books such as the Talmud, the Rambam, etc. were charged with heresy and incitement against Christians, and were burnt in the fire of the Inquisition. Many historians believe that *popes wanted to bring Jews closer to Christianity by circulating the books of the Arizal!*

Those who disseminated the Arizal's kabbalah throughout the Jewish people were wicked men, lustful for power and gain; and those who disseminate the

Arizal's kabbalah today are fine but foolish people who don't have a standard to distinguish between truth and falsehood.

The **Ramak** testifies in his book **Or Yakar on Tikkunim, volume 3, page 204:**

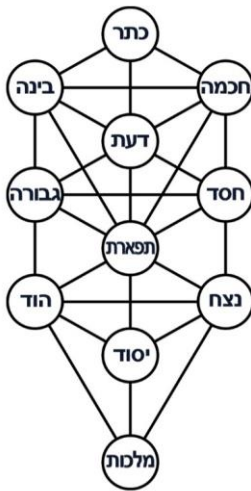
It is forbidden to reveal the secrets of the Torah to a non-Jew ... God forbid, so as not to bring an image into the inner chamber, so as not to contaminate the chamber and pour libations to idolatry, as the foxes destroyed the vineyard of HaShem Tzevaot, HaShem's covenant right now in the land of Italy ... And HaShem's Ark of the Covenant, wisdom itself, concealed itself. And blessed is He Who gave us the merit that neither they nor the nations know the difference between their right and left any more than speechless animals, because in the end they only enter into the midst of it as chirping birds.

**Enough to idolatry in Judaism! Wake up, people!  
Stop the spiritual disaster!**

As King David says in Tehillim 32:9: "Do not be like a horse, like a mule, without understanding." It is forbidden for a Jew to run like a horse without examining where he is running to, or to accept things without

any discernment like a mule. **Stay away from the malicious teachings of the Arizal, and keep your loved ones away from it!**

“There is no wisdom, and no understanding, and no counsel before HaShem” (Mishlei 21:30). “You shall not bow down to them, and you shall not worship them, for I, HaShem, your God, am a jealous God, visiting the sins of fathers upon children, upon the third generation and upon the fourth generation to those who hate Me” (Shemot 20:5).



**Do not be like a horse, like a mule, without understanding! Do not let our enemies and those who hate us win! Stay away from the malicious teachings of the Arizal, and keep your loved ones away from it!**