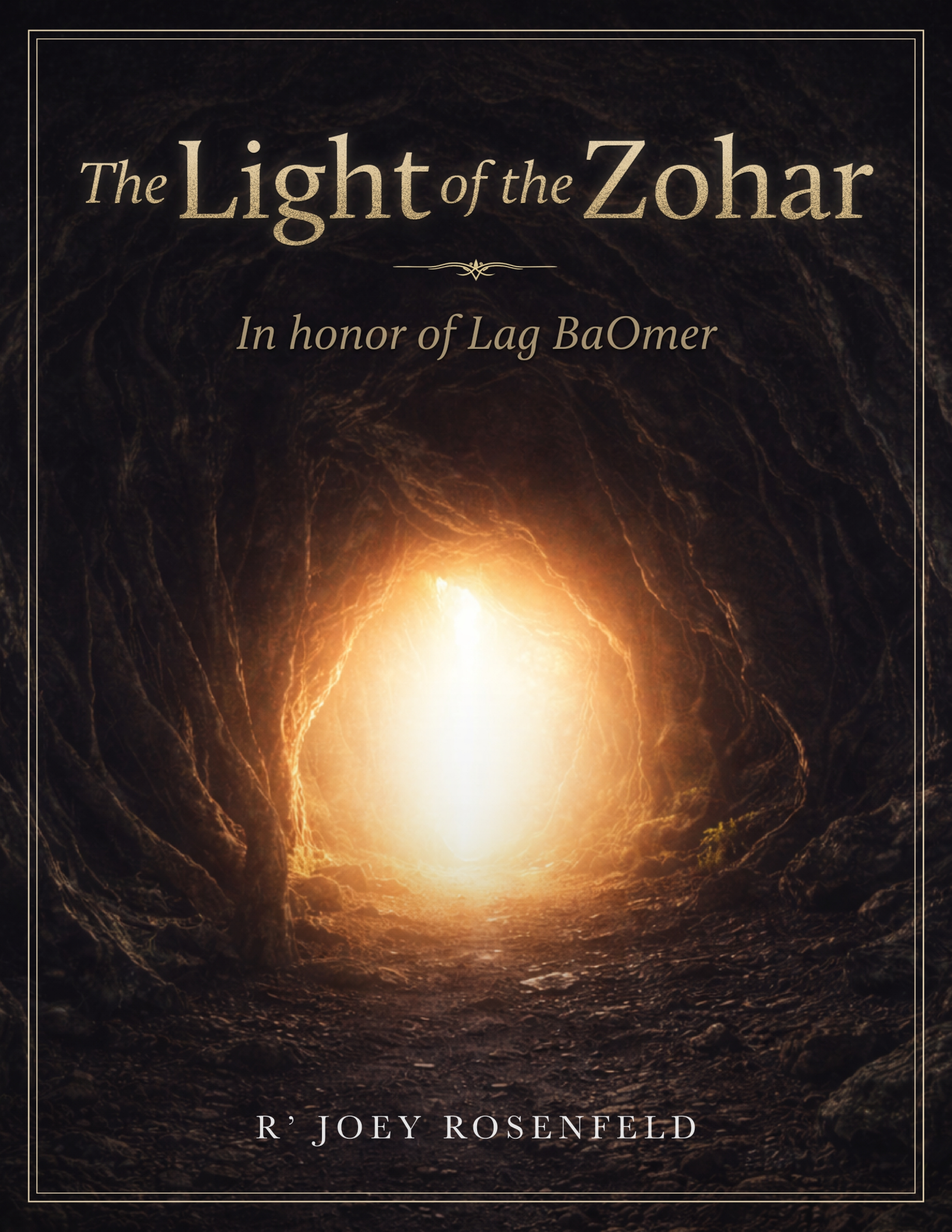


The background of the entire page is a photograph of a dark, rocky cave. A bright, glowing light emanates from a circular opening at the end of a tunnel, creating a strong contrast with the dark, textured rock walls. The light is a warm, golden-yellow color, suggesting a fire or a distant sun. The cave's interior is dimly lit, with the light from the opening illuminating the surrounding rock formations.

The Light *of the* Zohar



In honor of Lag BaOmer

R' JOEY ROSENFELD

The Light of the Zohar

Based on the Four-Part Shiurim Series



1. Rebbe Shimon bar Yochai

2. An Infinite Text

3. Found in Translation

4. The Matter Depends on Love

— R' Joey Rosenfeld —

Entering the World of the Zohar

With the help of God , we begin something new- an entry into the world of the Zohar (זוהר הקדוש). What we are doing now is not leaving that world of Rebbe Nachman behind, but rather tracing the deeper continuity between the light of Rebbe Nachman, the possibility of joy that emerges from his teachings, and the world of the Zohar. This movement is not a break but a deepening, not a transition away but an entry into something more concealed. It is the same current of Torah, now flowing into a more hidden and ancient reservoir. And in order to enter into that space properly, we need to orient ourselves in a way that is both conceptual and experiential. Only then can we begin, even on a small level, to approach what the Zohar is.

“Come and See”: The Call to Vision

One of the most essential openings into this world is the small introduction printed at the beginning of *Likkutei Moharan*, not the formal introduction of Rebbe Nosson, but the teaching that

appears first by instruction of Rebbe Nachman himself. This is the teaching of “Come and see the wonders of God (לכו חזו מפעלות השם)—*come and see*, come and behold the wonders of the Holy One, Blessed be He (הקדוש ברוך הוא). This language is not descriptive but directive, an invitation into a way of seeing rather than a statement about what is seen. Rebbe Nachman begins his book (ספר) by describing the reality and presence of Rebbe Shimon bar Yochai, the righteous one (צדיק) of the Zohar, the righteous foundation of the world (צדיק יסוד עולם) upon whom that entire world stands. Instead of beginning with an abstract idea, Rebbe Nachman begins with a person, directing us to ask who Rebbe Shimon was in all of his dimensions. Who was Shimon, who was Yochai, and what is the unified reality of Rebbe Shimon bar Yochai? Because there is no Book of the Zohar without Rebbe Shimon, and there is no Rebbe Shimon without the Book of the Zohar - they are inseparable at their root.

The Chain of Inner Transmission

It becomes clear, as we are going to see, and as it is evident in the tradition of the students and the students of the students, that Rebbe Nachman saw himself as continuing the project of Rebbe Shimon bar Yochai. Generally speaking, there are five historical Tzaddikim through whom the inner teachings of Torah were transmitted from the mouth of Gevurah, from the mouth of the Holy One, Blessed be He, as given at Har Sinai. This is expressed explicitly in the *Bris Menucha* and in the *Beis Sha'ar* to the *Beis Yaakov*, where we see that the secrets of Torah, the inner dimension of Torah (פנימיות), were first revealed to Moshe Rebbenu. Everything that was ever going to be revealed, from that moment until the future and even beyond, was already included, as the Sages teach, "Everything a seasoned student will innovate was already given to Moshe (כל מה שתלמיד ותיק עתיד לחדש ניתן) (למשה)." After Moshe Rebbenu comes Rebbe Shimon bar Yochai, with the deep connection between Moshe, the faithful shepherd (רעיא מדימנא), and Rashbi. After Rebbe Shimon comes the Arizal, who merited his revelations through solitude

(התבודדות) and immersion in the Zohar, alongside the revelation of Eliyahu HaNavi. After the Arizal comes the Baal Shem Tov HaKadosh, and after the Baal Shem Tov comes Rebbe Nachman. These figures are not exclusive, Heaven forbid, but represent central systems, like galaxies that contain within them countless other Tzaddikim, each shining in their own way yet all included within a greater structure.

A Revolution in the Way Torah Is Seen

The work (עבודה) of these Tzaddikim was not to increase the amount of Torah in the world, but to reveal a new layer within it that had previously remained concealed. This was not a quantitative shift, not an expansion of information or accumulation of teachings, but a qualitative transformation in the way Torah itself is perceived. Rebbe Shimon did not simply reveal more Torah, nor did the Arizal, the Baal Shem Tov, or Rebbe Nachman; rather, each one revealed a new light within what was already present. It was a pivot point in history, a revolution in perception, a

shift in the very consciousness through which Torah is encountered. The same words, the same structures, the same foundations (יסודות) were now illuminated in an entirely different way. It was not new content, but a new vision. And therefore, before asking what the Book of the Zohar is, we must first ask what Rebbe Shimon bar Yochai was trying to do. What did he come to represent, and what was the nature of the revelation he brought into the world? Because the Zohar cannot be separated from the consciousness that gave rise to it, and to approach the book (ספר) we must begin with the righteous one (צדיק) who revealed it to us.

The Atmosphere of Rebbe Shimon

There is something unmistakable about the light of Rebbe Shimon bar Yochai and the world of the Zohar that he revealed. The textual world that he embodied, carries within it the fire of Meron, the air of Tzfat, of the supernal light of the Galilee (אור הגליל העליון), an atmosphere that is both tangible and elusive at once. One feels rooted in the ground and yet suspended in something beyond it, as if walking within clouds

while still standing firmly in place. There is a sense of mystery, of yearning, of excitement, and of deep connection that surrounds the light of Rebbe Shimon. This is not merely an intellectual experience, but an atmospheric one, something that is felt before it is understood. And therefore, what we are trying to do is not to define the Zohar, but to enter into that atmosphere and begin to sense its mood. To approach it not as a system to be mastered, but as a presence to be encountered.

Why the Zohar Cannot Be Pinned Down

Each and every person has their own letter in Torah, their own path in understanding, and their own relationship to the inner dimension of Torah. There are those who resonate with one teacher's particular letter and those who resonate with another, and this diversity is inherent to the structure of Torah itself. Therefore, any attempt to define the Zohar in an absolute sense would be a misunderstanding of its very nature. As the Arizal teaches in the name of the earlier Tzaddikim, "just as

the Holy One, Blessed be He (הקדוש ברוך הוא), presents Himself differently to each person every day, so too one's understanding of the Zohar shifts every day." What I understood yesterday is not what I will understand today, and what I understand today will not be what I understand tomorrow. To try to pin it down, to measure it, to make it something fixed and manageable, is to distort it. Many have attempted to do so, and the result has always been the same. The more one studies the Zohar, the more one is forced to admit that it resists definition entirely. It is not a book in the conventional sense, but something far broader, something more like a world.

A Personal Encounter with the Zohar

What follows therefore, is not an attempt to codify the Zohar or to claim what it is or is not. There are Tzaddikim who have done their part in that work, and we will reference them, with God's help, but this is not that. What is being offered here is a personal encounter, a way of approaching the Zohar as it is experienced in the heart. It is the mood that descends upon a person when they

sit quietly and open the book, even for a few moments. It is the subtle shift in awareness that takes place, the feeling that something has changed even if it cannot yet be articulated. That inner point of contact is what we are trying to convey. If it resonates, then it resonates, and if it does not, then it does not. But the proper introduction is not conceptual alone; it is experiential. And through that experience, we begin to understand something of Rebbe Shimon, and through Rebbe Shimon, something of the Zohar itself.

The Light Hidden Within What Is Seen

At its core, the Zohar is the recognition that what we see on an external level is not all that there is. What appears before our eyes is only the outermost layer of a much deeper reality. Beneath that surface there is a glow, a radiance, a hidden light that seeks to emerge. This light is sown deeply within reservoirs of concealment, and it grows from within itself until it begins to shine outward. When that inner light illuminates the external forms, the world itself becomes transformed. Not by changing its structure of the world, but by revealing

what was always already present within it. The outside remains the outside, yet it is no longer experienced in the same way. It becomes a place of encounter with something deeper, something mysterious. And in that shift, the ordinary world begins to take on an entirely different significance.

Not Escape from the World, but the Illumination of It

It would be easy to assume that the Zohar is about escape, about leaving the confines of this world in order to enter into something higher. One might imagine Rebbe Shimon as someone who withdrew from reality to live in a different plane altogether. But this is not the way of the inner dimension of Torah. The inner teachings are not coming to help a person escape this world, but to illuminate it. They affirm the human condition rather than negate it, and they depend on it in order to reveal the true depths of Infinite light. Rebbe Shimon did not run away from the world; he drew the endless light back down into its very fabric. The settings of the Zohar are not supernatural, but deeply natural, walking along the nighttime road, past

the mountains and the fields with the sounds of insects and the wind. And yet within those settings, everything becomes saturated with a deep meaning. The miracle is not in leaving the world, but in seeing it differently.

The Wonder of the Ordinary

Rebbe Shimon's world is not a world of open miracles like the splitting of the sea, which belonged to the revelation of Moshe Rabbeinu. It is a world of concealed miracles, of the wonder that exists within the natural order itself. As the Ramban teaches at the end of Parshas Bo, the purpose of revealed miracles is to teach us about the miraculous nature of everything. The grass that sways in the wind, the ground beneath our feet, the simple act of standing and walking- all of these are saturated with meaning. The world itself becomes the place where one encounters the infinite light of Hashem wherever they open themselves up to it. The heaviness of the world, its concealment, is not a barrier but part of the revelation. World (עולם) itself is from a language of concealment (העלם), and yet that concealment is precisely what

allows for revelation (גילוי). The hidden and the revealed are not opposites, but partners. And within that partnership, something begins to shine.

Revealing the Hidden Within the Revealed

The Zohar does not seek to destroy the external in order to reveal the internal, nor does it dismiss the outer layer of reality. Instead, it allows the external to remain fully intact while illuminating it from within. The concealed does not replace the revealed, but rather nests itself inside it and begins to shine through it. The world remains exactly as it is, yet it is experienced in a whole new light. The frightening space of not being at home, of placeless wandering, is not erased, but it is illuminated. The same life, the same circumstances, the same reality becomes infused with depth. This is not a rejection of the world, but a deep acceptance of it. And through that acceptance, a new perception begins to emerge. This is the work of Rebbe Shimon bar Yochai: to look at the world as it is, and to reveal the light that is always already shining within it.

Moshe Rabbeinu and the Hidden Center of Torah

Rebbe Shimon bar Yochai cannot be understood without first understanding his deep connection to Moshe Rabbeinu, the faithful shepherd (רעיא מהימנא), the root of all the souls of Israel (נשמות ישראל). The Sages (חז"ל) teach us that every positive thought, every moment of clarity, every point of truth (נקודת אמת) is a spark (ניצוץ) of Moshe Rabbeinu within us. Moshe is the knowledge-consciousness (דעת) of Israel, the encompassing awareness that contains all. The Tzaddikim (צדיקים) explain that Moshe Rabbeinu is buried in a place that is hidden and even repulsive, opposite Beis Peor (מול בית), corresponding to the deepest place (מקום) of impurity. This paradox is not incidental but essential, because the deepest light is specifically (דווקא) concealed in the lowest place. The Sages tell us that no person knows where Moshe is buried, "No man knew his burial place (לא ידע איש את קבורתו)," and the *Meor Einayim* explains that this is because Moshe is buried within each and every person (בתוך כל אחד ואחד). The center point of the Torah itself, the

elongated vav of “belly” (גחון), within the belly of the snake (בטן הנחש), represents this same mystery of hidden centrality. The truest point of Torah is buried in concealment, in a place that appears distant and inaccessible. And it is precisely from that place (מקום) that the deepest light begins to emerge.

Ascending to Retrieve What Was Captive

When Moshe Rabbeinu ascends to Heaven to receive the Torah, he encounters the resistance of the angels who claim that the Torah does not belong to human beings. They argue that the frailty and inconsistency of human existence disqualifies humanity from receiving something so pure. Moshe is afraid to respond, recognizing the force of their claim and the truth that exists within it. The Holy One, Blessed be He, instructs him to hold onto the Throne of Glory and answer them nonetheless. Moshe responds not with abstraction, but with the reality of human life, asking whether the angels understand struggle, loss, family, vulnerability, attachment, fear, or temptation. He shows that the Torah

speaks specifically (דווקא) to the human condition, to the place of complexity and contradiction. At that moment, the angels concede and give over their splendor (הוד), acknowledging that the Torah belongs to human beings. The verse says, “You ascended on high and captured captivity (עלית למרום ושביית שבי),” that Moshe ascended and retrieved that which was captive. The Tzaddikim reveal that “captivity” (שב"י) is an acronym for Shimon bar Yochai (ש'מעון), indicating that Moshe drew down the soul of Rashbi. The light of Rebbe Shimon, the revelation of the inner dimension of Torah, is that hidden treasure brought down into the human world.

A Gift Drawn from the Place of Death

The Sages teach that this ascent and retrieval was not only a victory over the angels, but that Moshe received gifts even from the angel of death itself. Just as the incense offering (קטורת) was revealed through the angel of death, so too the light of Rebbe Shimon emerges from that place. There is something about the soul of Rashbi that is rooted in that space, at that threshold between

concealment and revelation. It is a light that is, in a sense, held captive until it is drawn down through the power of Moshe Rabbeinu. This reflects a deeper principle that the greatest lights are specifically (דווקא) hidden in the darkest places. The place of concealment is not merely an obstacle but a repository of potential. What appears as death, as end, as limitation, is in truth the place of hidden life. The revelation of Rashbi is not despite that place, but because of it. The light emerges from within the concealment itself. And this dynamic becomes a central theme in understanding the Holy Zohar.

The Fear That Torah Would Be Forgotten

In Kerem B'Yavne, the Sages gathered and expressed a deep fear that the Torah would be forgotten from the Jewish people (שתשכח תורה מִיִּשְׂרָאֵל). This was not a concern about information or scholarship alone, but about survival itself. Without Torah, there is no framework for meaning, no structure through which to understand existence. As the verse says, "Had not Your Torah been my delight, I would have been lost

in my suffering (לולי תורתך שעשועי אז אבדת) (בעניי)." Torah is not merely knowledge, but the illumination of experience itself. It is what allows a person to endure, to interpret, to continue living with depth. To say that Torah will be forgotten is to say that the light that gives meaning to life will disappear. It is a fear of existential collapse, of a world without orientation. And all agreed that the situation was dire, that something essential was at risk. It is within this moment of fear that Rebbe Shimon rises to respond.

Rashbi's Defiant Promise

Rebbe Shimon stands and declares, "It will not be forgotten from the mouth of his seed (לא תשכח מפי זרעו)," the Torah will never be forgotten. He does not deny the external reality, nor does he ignore the signs of decline and fragmentation. Rather, he sees something deeper, something that remains untouched beneath the surface. He acknowledges that Torah may become scattered, hidden within places of confusion, within the struggles of jealousy, honor, and desire. Yet even there, it will not disappear. The inner light cannot be

extinguished, even when it is concealed. Rebbe Shimon's vision penetrates beyond appearances into the inner dimension of things. At that level, the light remains constant, unchanging, always present. His declaration is not optimism but prophetic perception, not hope but certainty. He sees the inside, and from that place, he knows that nothing is ever truly lost.

Seeing Through the Darkness

The work of Rebbe Shimon is to look directly at darkness and reveal the light hidden within it. He does not turn away from the brokenness of the world, nor does he attempt to deny it. When he hears the noise of Rome, the celebration of externality, it is unbearable to him because it represents a fixation on the surface alone. His critique is not political or cultural, but existential, a rejection of externality as an endpoint. Yet even as he rejects that perspective, he is forced into concealment itself, into exile and hiding. He becomes a wanderer, pursued and displaced, searching for a place of refuge. This movement into concealment is not incidental but essential to his work. He

must descend into that place in order to reveal what is hidden within it. The journey inward begins precisely where the external world becomes unbearable. And from that descent, something new begins to emerge.

The Cave as a Place of Inwardness

Rebbe Shimon finds refuge in a cave, a place that reflects everything we have been describing. A cave is an indentation within the external, a depth hidden within what appears to be a solid surface. It is a place that is not truly a place, but a withdrawal into inwardness. There, in that confined space, Rebbe Shimon and Rebbe Elazar sit buried in the dust, immersed in Torah. This is a process of concealment, of being hidden away from the world, of entering into a kind of death-like existence. Yet within that concealment, a wondrous and exalted light begins to grow. When Rebbe Shimon emerges from the cave, that light is overwhelming, too intense for the world as it is. At first, it burns everything it encounters, unable to integrate with external reality. And the Holy One, Blessed be He, tells him that this is not the purpose of his light. The

goal is not to destroy the dark world, but to illuminate it.

A Light That Learns to Heal the World

Rebbe Shimon returns to the cave and emerges again with a refined light, a light that no longer negates the external but transforms it. He comes to understand that the light he carries must coexist with the world rather than contradict it. The Zohar is not a rejection of reality, but a revelation within it. It is not a light that says no to the world, but a light that says yes in a deeper way. The same actions, the same life, the same structures remain in place, yet they are experienced differently. The world becomes a place of revelation rather than concealment alone. The external is no longer a barrier but a vessel. And through that transformation, the world itself begins to resemble the Garden of Eden. Not by leaving it, but by seeing it properly. This is the rectification of Rebbe Shimon's light.

The Beauty Born Through Brokenness

When Rebbe Shimon emerges from the cave, those who see him are struck by

his physical state, his body marked by suffering and exposure. His student weeps and says, "Woe to me that I have seen you like this." But Rebbe Shimon responds, "Fortunate are you that you have seen me like this, because if not, I would not be who I am." The brokenness is not incidental but essential to the revelation. The process of concealment, of suffering, of exposure to the depths, is what allows the inner light to emerge. The peeling away of the external reveals what lies beneath it. The darkness, the incubation, the descent- all of it is part of the process. It is not something to be avoided, but something that gives birth to revelation. The light that emerges is not despite the concealment, but because of it. And this becomes a foundational principle of the Zohar's perspective.

Memory Hidden Inside Forgetfulness

Rebbe Shimon does not deny that forgetfulness will exist, but he reveals that even within forgetfulness there is memory. The Torah is not only present when it is consciously remembered, but even when it appears to be lost. Forgetfulness itself becomes a form of

concealment that contains within it a hidden awareness. Darkness itself becomes a form of light, not in opposition but in relationship. The deepest secret is that nothing is ever entirely gone. The inner dimension remains, even when the externality appears empty. And therefore, the work is not to eliminate darkness, but to recognize what is hidden within it. Rebbe Shimon teaches that even in the most concealed places, the light continues to exist. It may be quiet, it may be hidden, but it is present. And through that recognition, something begins to awaken.

Desolation Becomes Names

The verse that Rebbe Nachman places at the opening of Likkutei Moharan, “Come and see the wonders of God, Who has made desolations in the earth (לכו חזו מפעלות השם אשר שם שמות בארץ),” contains within it the very secret of Rebbe Shimon’s revelation. On the simple level, it speaks of devastation, of emptiness, of destruction spread across the earth. Yet the Sages teach, “Do not read desolations, but names”. The very same letters are transformed, and with

them the entire perception of reality is transformed as well. What appeared empty now becomes full of presence; what appeared barren now becomes filled with names, with beings, with encounters, with points of contact through which one can meet the Holy One, Blessed be He. Desolation becomes naming, negation becomes affirmation, brokenness becomes the beginning of building. That interpretive shift is not secondary to the Zohar; it is the Zohar. Rebbe Shimon teaches how to look at what seems ruined and discover within it hidden form, hidden life, and hidden divine presence. This is the movement from devastation to meaning, from darkness to revelation.

The Book Through Which Redemption Is Tasted

This is why the Holy Zohar is described as the very site through which redemption emerges. The point is not merely that learning the Zohar functions as a transaction that mechanically produces redemption. Rather, “Through this book they will go out from exile בהאי חיבורא דאיהו ספר הזוהר יפקון ביה מן (גלותא)” means that this very book, when

one enters it and lives in it, becomes an experience of redemption in the present. One tastes redemption below, within life as it is, within the human world itself. The Zohar reveals a hidden freedom in the midst of concealment, a spaciousness in the midst of compression, a song in the midst of silence. It is through Rebbe Shimon and his book that redemption becomes not only a future event, but a mode of perception and a lived inner condition. The book itself becomes a place where exile loosens its grip. Not because reality has changed externally, but because the inside has begun to shine through the outside. That is the central point of this entire teaching. Redemption is not only awaited; in the light of Rebbe Shimon, it is encountered.

Why the Angels Cannot Enter This World

The Zohar is ultimately a response to the claim of the angels, who could not understand how Torah could be given to human beings at all. They could imagine a light that abolishes darkness, but not a light that emerges specifically from

within darkness. They could imagine transcendence, but not transformation. That is why the Tzaddikim explain that the Zohar is written in Aramaic, in the language of translation (תרגום), because the angels do not understand Targum. They have no connection to brokenness, wandering, concealment, suffering, or the slow work of becoming. They do not walk; they stand. Human beings are called those who walk (הולכים), while angels are called those who stand (עומדים). And the Zohar is a book of walking, a book of the road, a book of movement through obscurity. It belongs to those who travel through time, through uncertainty, through night. The angels cannot enter this wisdom because they cannot understand what it means for light to emerge from the condition of being human itself.

A Book of Walking

There is no real inside in the Zohar, no fixed study hall (בית מדרש) where everything is neatly contained and controlled. Torah in the Zohar is almost always revealed on the path, on the road, in the darkness, in the fields, in wandering. Everything happens on the

way (בדרך). That is not incidental; it is the very form of the teaching. Rebbe Shimon and his fellowship (חבריו) do not reveal Torah by escaping the instability of life, but by entering it more deeply. The Zohar teaches how to walk, how to move, how to remain alive to the hidden radiance within ordinary existence. It is a book of human passage, of transience, of nighttime perception, of sanctity discovered while traveling. The Torah of the Zohar belongs to those who know what it means to be displaced and yet keep going. It is a wisdom for those who walk. And because of that, it becomes a book not only about God, but about what it means to be human before God.

The Secret of the Human Voice

The great ones explain further that the language of the Zohar is not only inaccessible to the angels, but even repulsive to them, because it speaks divine secrets through the coarse and mixed condition of human language. The Ramak, Rebbe Moshe Cordovero, who lived the Zohar in a way almost unmatched, even wrote a book of wanderings, a mode of living like the companions of Rebbe Shimon

themselves. In his way of seeing, the Zohar's language bears the scandal of humanity itself: a divine light clothed in an earthly tongue. The angels recoil because they cannot tolerate holiness appearing in such garments. Yet that is precisely the secret. The Holy Zohar is a silent light that emerges from the very condition of being human. It is not pristine in the angelic sense; it is sanctified through human brokenness, movement, mixture, and longing. It is the answer to the angelic protest, "What is one born of woman doing among us?" The answer is that only one born of a woman can reveal this kind of light.

Walking as Redemption

In the end, the Zohar is not merely a text about mysteries above; it is a way of inhabiting life below. It is a book of revelation, but revelation that shines from within concealment rather than abolishing it. It is a book of the inner dimension, but an inner dimension that does not destroy the outer world, only illuminates it. It is a book of redemption, but redemption tasted within the very texture of human limitation. Rebbe Shimon teaches how

to breathe the air of the Garden of Eden even while standing in the dust of this world. He teaches how to hear names where others hear only desolation, how to find memory within forgetfulness, how to uncover light within darkness, and how to walk through exile without surrendering to exile's terms. That is the promise of this world, the world of Rebbe Shimon bar Yochai. And that is the proper threshold through which to enter the Holy Zohar.

An Infinite Text

With the help of God, we now turn to the nature of this book, or what we must begin to call an infinite text. Before we enter into what the righteous ones say about studying the Zohar and the status of this text, we must first address a question that has occupied many thinkers across different disciplines, both within the world of holiness and outside of it, and that is the question of origin of the Zohar. There is a clear reason why we began with the light of Rebbe Shimon bar Yochai, because whatever questions are asked and whatever answers are offered, the

essential truth remains that the light of the Zohar is the light of Rebbe Shimon bar Yochai, and that point does not shift. This text, this system, this illumination, emerges from his soul, which itself is rooted in the soul of Moshe Rabbeinu, and therefore carries within it a continuity that precedes the question of authorship. Once that principle is established, we are able to approach the question without being shaken by it, because we are no longer trying to ground the Zohar from the outside. The question does not disappear, but it is reframed and its force is diminished. It becomes something we can hold without losing the center, something that no longer destabilizes the inner recognition of what this text is. And from that place, we can engage the question honestly without risking the foundation upon which everything rests.

The Question of Origin

The issue of the Zohar's origin was not only asked by those outside the world of holiness, but by the righteous ones themselves, and it is important to recognize that it was taken seriously

even within the tradition. Great figures such as the Yaavetz, the *Seder HaDorot*, and R' Yitzchak Isaac Chaver to name a few, devoted themselves to clarifying the origin of the Zohar in light of textual, historical, and geographical discrepancies that could not simply be ignored. In more recent generations, figures like R' Menachem Mendel Kasher, R' Reuven Margaliot, and R' Hillel Zeitlin Hy"d also engaged deeply with the question of authorship, attempting to account for its complexity without dismissing its holiness. The approach of critical scholarship generally moves from confusion toward clarity, beginning with uncertainty and ending with resolution, as if the goal is to stabilize the text within history. One starts in darkness, excavates layer after layer, and hopes to arrive at a definitive conclusion that resolves contradiction. But with the Zohar, something entirely different occurred. The process did not move toward clarity, but away from it. What began as certainty dissolved into mystery.

From Certainty into Mystery

At the outset, there was a clear and unified assumption regarding the origin of the Zohar and its authorship, and this assumption was held with arrogant confidence. But as generations of critical study unfolded, especially in the modern academic world centered within the Land of Israel, that certainty did not strengthen but began to unravel. What emerged instead was not clarity, but a profound admission of not knowing, a recognition that the tools being used were insufficient to contain what was being studied. Not only is the authorship unclear, but even the definition of the text itself becomes unstable under examination. It is no longer clear whether we can even call the Zohar a book in the conventional sense. Rather, it appears as a universe of texts, a weaving of voices and layers that exceed any single authorial framework. Even those without a living connection to faith in the utter holiness of the Zohar have acknowledged something undeniable. Whatever this text is, it carries the unmistakable light of Rebbe Shimon bar Yochai. That recognition

remains even when everything else falls away.

The Forced Admission of Truth

This phenomenon resembles the teaching of the Sages that when a person returns home on Friday night, they are accompanied by two angels, one of good inclination and one of negative inclination, each waiting to respond to what they find. If the home is unprepared, the negative angel affirms that state. But if the candles are lit and the table is set for Shabbos, if the home is ready to receive holiness, then not only does the positive angel bless the home, but the negative angel is forced to respond “amen” against its will (בעל כורחו). The Zohar follows a similar pattern. Even those who initially denied its origin in Rebbe Shimon are eventually compelled to admit the truth of its light. This is not persuasion through argument, but recognition through encounter. The light itself forces acknowledgment. The truth reveals itself even to those who resist it.

The Zohar Testifies to Itself

The Leshem Shevo V’Achlama does not directly address the question of authorship, even though it was known in his time, and this omission is itself instructive. Instead, he offers a deeper principle that reframes the entire discussion. Truth itself is its own testimony (האמת עד לעצמו), and it does not require external validation. When a person encounters the truth of the Zohar in a real way, the questions no longer function in the same way. It becomes inconceivable to attribute such a work to anything other than a soul of the stature of Rebbe Shimon bar Yochai. The experience of the text becomes the proof, not as an argument but as recognition. Not historical evidence, not textual analysis, but encounter. The light within the Zohar speaks louder than argument. And through that encounter, the entire question shifts from external investigation to inner experience.

The Baal HaSulam's Radical Perspective

To understand this more deeply, we turn to a remarkable teaching from Rebbe Yehuda Leib Ashlag, the Baal HaSulam, who approached the Zohar with both rigor and depth. In his introduction to the Zohar, he writes that anyone who truly understands the content of this book agrees that it must come from Rebbe Shimon bar Yochai. There are those who question this and suggest that the author was R' Moshe de Leon or others from the 13th century. But the Baal HaSulam says something radical. From the moment he tasted the depth of this text, he no longer had any interest in questioning its origin. The experience itself rendered the question irrelevant. The light revealed something that could not be reduced to authorship. It pointed beyond the framework of the question itself.

The Book Defines Its Author

The Baal HaSulam extends this into a deeper principle about the relationship between text and author. The greatness of Rebbe Shimon is revealed through the Zohar, but the Zohar itself defines the greatness required of its author. If it were proven that someone else wrote it, that person would have to be even greater, because the content demands such a source. The direction of proof is reversed. We do not measure the text by the author, but the author by the text. Even if it were attributed to one of the prophets, that would only begin to account for its depth for in truth says the Baal HaSulam, I will only truly be satisfied when it is attributed to Moshe Rabbeinu himself. The Zohar sets the standard. It establishes the level of soul necessary for its emergence. And in doing so, the question of authorship dissolves in the presence of the work itself.

The Structure of the Zohar

What we call the Book of the Zohar is not a simple or unified text, and this complexity is part of its nature. The central body is arranged around the portions of the Torah, forming what we know as Zohar on the Torah, but this arrangement itself was done later. Alongside this, there is the hidden Midrash (מדרש הנעלם), written primarily in Hebrew, introducing a different layer of language and style. There are also sections like Ra'aya Mehemna (רעיא מהימנא), which focus on the commandments (מצוות) and their inner meanings. In addition, there are foundational sections such as Idra Rabba (אידרא רבה), Idra Zuta (אידרא זוטא), and Sifra DeTzniuta (ספר הצניעות), which later became the basis of the Arizal's system. There is also Tikunei Zohar (תיקוני זוהר), exploring the nearly infinite meaning within the word Bereishis (בראשית). All of this forms not a single book, but a layered and expanding reality. It resists reduction into one form.

The Zohar as Medicine for a Generation

One of the most difficult questions surrounding the Zohar is not only how it was written, but why it remained concealed for so long and only emerged in the 13th century. The righteous ones are clear that this concealment was not incidental, but essential. The Zohar was revealed at a moment that required its light. It was not hidden because it could not be found, but because it was waiting for the needs of a particular generation. Just as the words of the righteous are forms of healing, so too the Zohar is a form of medicine. Medicine is given when illness reaches intensity. The generation itself calls it forth. And therefore, its timing is not a problem, but part of its nature.

The Teivah Within the Storm

The Ramchal offers a profound image, comparing the Zohar to the ark of Noah. When the flood descends, the world becomes chaotic and disorienting. The ark does not remove the storm, but creates a space within it where the storm has no hold. Inside, there is calm. Not because the storm ended, but because a different reality was accessed. The Zohar functions the same way. It does not remove darkness. It carves a place within darkness where darkness loses its power. It is not escape, but transformation of experience. And within that space, a person can breathe again.

The Tree of Life

The Zohar is described as the Tree of Life (אילנא דחיי), a rectification of the tree of knowledge that brought death into the world. Since the exile from the Garden of Eden, humanity lives with fractured awareness, divided between good and evil. The Zohar offers a re-entry into wholeness. It is a taste of the river that flows from Eden, a current of life that persists within exile. It does

not remove exile, but transforms its experience. A person remains where they are, but something within reconnects. It allows one to stand within exile and taste redemption. And through that, something ancient returns.

Entering the Infinite

What we are approaching is not a book in the conventional sense, but an unfolding reality. The Zohar is infinite not only in content, but in effect. It cannot be exhausted, only entered. Each encounter reveals something new, not because the text changes, but because we do. It is a space of transformation, of revelation, of return. To step into it is to begin a journey without conclusion. It is to walk into a world where inner light is always waiting to be revealed. Where concealment itself becomes the gateway. And that is the threshold of the Holy Zohar.

The Language of the Zohar

Now we turn to something that appears technical on the surface but in truth reaches the very heart of what the Zohar is: its language. The Zohar is written in Aramaic (ארמית), in the language of Targum (תרגום), and this is not incidental but essential. Everything we have spoken about until now regarding the light of Rebbe Shimon bar Yochai and the nature of the Zohar has already prepared us for this question, even if we have not yet named it explicitly. We tend to assume that the Zohar is a book of transcendent spirituality, something that stands at the apex of the Oral Torah (תורה שבעל פה), above the Gemara, reserved only for those who have filled themselves with Shas and Poskim. This assumption is reinforced by certain strands within the Poskim that warn against entering into Pnimiyus HaTorah prematurely, and by the broader sense that the Zohar carries a certain form of danger. It is spoken of as a place where a person can lose themselves, where the mind no longer holds. While the concern proved to be false, the truth of the matter is that there is a certain form of spiritual madness that the Zohar

elicits, and it draws upon the air of redemption itself. Before we can understand why the Zohar is written in Aramaic, we must first understand what kind of “madness” it opens. Because that madness is not accidental- it is the gateway.

The Madness of the Zohar

One who learns the Zohar risks a certain type of madness. This is not a warning meant to push a person away, but a description of what unfolds when one encounters this text honestly. The Zohar opens a person to a space where the habitual structure of understanding begins to dissolve. It draws a person into that place of madness (שיגעון) where the frameworks that once held waking reality together no longer function in the same way. This is reminiscent of what Rebbe Nachman describes, that there will come a time when the entire world will be mad, and only those who remember that they are mad will have a path toward redemption. Because when the world is intoxicated with externality as Rav Kook describes, the one who has broken through the surface begins to see something else entirely. The person who

has descended beneath the clarity of the day into the uncertainty of night begins to sense that there is a depth beneath what appears obvious. That realization destabilizes the mind as it once functioned. But that destabilization is not destruction- it is opening towards the playfulness of faith.

Descending into the Night

Rebbe Shimon bar Yochai and his companions did not seek clarity in the way we usually imagine it. They did not remain within the structured light of daytime, where distinctions are sharp and categories are fixed. Instead, they descended into the night, into a place where forms blur and certainty fades. They entered into the confusion of the world, into the entanglements that obscure the apparent simplicity of things. In that place, a person can no longer rely on intellectual control or logical sequencing to navigate reality. The mind is forced to relinquish its claim to mastery. It is specifically within that relinquishment that the secrets of Torah begin to emerge. The Zohar does not reveal itself in the clarity of definitions, but in the space where

definitions collapse. It teaches a person how to stand within uncertainty without fleeing from it. And that standing becomes the beginning of vision.

Living Without Resolution

For a person who cannot tolerate unanswered questions, this encounter becomes unbearable. The human impulse seeks resolution, closure, a final answer that stabilizes everything. Even within the world of Gemara, where questioning is elevated, there remains a promise that answers will eventually come- *Teiku*, “Eliyahu will arrive and answer the questions and difficulties” (תשבי יבוא ויתרץ קושיות ואבעיות). There is still an orientation toward completion, toward the settling of matters. But in the Zohar, that demand falls away. One can find multiple interpretations of a verse offered simultaneously, each rooted in its own truth, without any attempt to determine which is correct. The Zohar is not interested in resolving tension- it preserves it as its motivational force. It allows contradiction to remain alive. And in doing so, it introduces a form of truth that does not depend on resolution.

A Truth Beyond Truth

This brings us to one of the most radical ideas within the Zohar: that it is not a book of truth in the conventional sense, but a book that transcends truth (אמת). Chazal describe how, before the creation of the world, the angels of truth (מלאכי אמת) argued against the creation of humanity, claiming that human beings would live within falsehood (שקר). In response, Hakadosh Baruch Hu cast truth down to the earth, shattering it into countless fragments, as it says “אמת מארץ תצמח”—truth will grow from the ground. The Zohar is the realization of that statement. It is a world where truth is no longer singular and fixed, but dispersed and emerging. Each voice carries a fragment, each interpretation reveals an angle, and together they form something that cannot be reduced to one perspective. This is what Rebbe Nachman and the Tzaddikim call the truth of truth (אמת לאמיתו), a truth that includes multiplicity of possibilities rather than excluding it. And that truth can only emerge within a world that appears fragmented.

The Light of Reflection

The Zohar is therefore not a source of light in the usual sense. It is not an *Ohr* that shines from above and dispels darkness. Rather, it is a reflective light that ascends from below to above, emerging through the interaction of voices, through the echo of interpretations that meet and overlap. It does not impose clarity, it generates depth. It is not a singular beam, but a field of reflections. Each teaching refracts through the others, creating a space where meaning is not fixed but alive. In that space, the reader is not simply receiving information, but participating in revelation. The Zohar becomes a place where light is born from within the very concealment that seemed to obscure it. And that is why its language cannot remain Lashon HaKodesh alone.

Lashon HaKodesh and the Face of Reality

In order to understand why the Zohar is written in Aramaic (אַרמית), we must first understand what Lashon HaKodesh (לשון הקודש) represents. Lashon HaKodesh is not simply a language among languages, but the essential language, the original language of the Creator through which creation itself is formed. As the Arizal and the Baal HaTanya explain, the world is built out of the twenty-two letters (אותיות) of the Aleph-Beis, which serve as the spiritual DNA of existence. A thing is not merely named by its word; it is constituted by it. A cow (פר), is not called “*par*” arbitrarily, but is composed of the inner energy of the letters *pei* (פ) and *reish* (ר) that give it life. When one encounters reality through Lashon HaKodesh, one encounters the thing in itself, the inner essence behind its external form. This is a face-to-face (פנים בפנים) encounter, where the inner is revealed through the face itself. The language becomes a vessel for direct perception. And in that state, there is clarity.

The Loss of Direct Vision

But human beings do not live consistently within that level of clarity. We no longer encounter the world in a pure face-to-face manner. Instead, we live at a distance, where reality is filtered through our own consciousness, limitations, and confusion. What we see is not the thing itself, but always already our interpretation of it. The direct encounter has been lost, replaced by approximation. This is the space of concealment (העלם), where truth is no longer immediately accessible. A person can no longer say with certainty that what they perceive is identical with what is. The gap between perception and reality opens. And within that gap, a new form of engagement becomes necessary. One shifts into translation.

Targum as After-Truth

Targum is not simply a translation between languages. It is a mode of consciousness that emerges after clarity is lost. It is an encounter with reality from behind (אחוריים), not from the front. In Targum, one no longer beholds the thing itself, but reconstructs it from

within the fragments of the original. It is a search in the dark, an attempt to rebuild meaning after meaning has shattered. This is what the Arizal describes as returning light (אור חוזר) in contrast to direct light (אור ישר). Instead of beginning with clarity and descending, one begins in confusion and attempts to ascend. The direction reverses. Certainty disappears. And yet, within that reversal lies possibility.

The Broken Vessels of Meaning

In the world of Targum, a person no longer stands within a complete system of meaning. They are surrounded by shards, remnants of a truth that once stood whole. Everything is partial. Everything is mediated. A person is forced to interpret, to feel their way forward without assurance of correctness. This is the world after the fall, after the breaking of vessels (שבירת הכלים), where reality no longer appears in its original form. Yet it is precisely here that human creativity awakens. When structure dissolves, a person is compelled to participate in reconstruction. They become a partner in meaning. They assemble what they

can from within what remains. And in doing so, they begin to rise.

The Secret of Shnayim Mikra Ve'Echad Targum

This dynamic is encoded in the mitzvah of Shnayim Mikra Ve'Echad Targum (שנים מקרא ואחד תרגום). On the surface, it appears as a simple obligation to read the portion twice in Hebrew and once in translation. But in truth, it reflects the structure of human experience. There are moments of Mikra, of direct encounter, where something is clear and immediate. And there are moments of Targum,, where that clarity disappears and one is left within confusion. The repetition of Mikra represents the effort to return to clarity. But the inclusion of Targum acknowledges that this effort is never complete. A person will always live partially in translation. The world is not fully given- it must be interpreted. And that interpretation is not a failure. It is part of the path.

From Confusion to Return

It is specifically from within the state of Targum that the Baal Teshuvah emerges. When a person recognizes the limits of their understanding, they begin to turn. Teshuvah is not the return to something never lost, but the return from within loss itself. It is the movement of returning light, rising from below back up toward its source. That movement is only possible because clarity is no longer directly accessible. Distance generates desire. Concealment generates search. And that search becomes the path.

Why the Zohar is Written in Aramaic

Now we can understand why the Zohar is written in Aramaic, the language of Targum. If it were written entirely in Lashon HaKodesh, it would remain in the realm of direct clarity, removed from lived experience. But the Zohar is not meant to be encountered from above- it is meant to be entered from within. It speaks to those who live in concealment, where truth is fragmented and meaning uncertain. Aramaic is the language of that world. It is the language of exile, of

distance, of interpretation. And it is precisely through that language that the deepest light is revealed. Not imposed from above, but emerging from within confusion itself.

The Light Within the Translation

The Zohar teaches that the absence of clarity is not a barrier to truth, but its condition. The darkness of Targum is not something to escape, but something to inhabit. Within that darkness, a different light appears- a light that does not erase confusion, but illuminates it from within. This is the light of Rebbe Shimon bar Yochai, descending into the night and revealing that the night itself is full of light. The Zohar does not restore simplicity. It reveals presence even within the hither side of existence (אחוריים), within what seems hidden. That presence is accessed not through certainty, but through engagement. Through willingness to remain in the question.

Walking the Path of Translation

To live with the Zohar is to live as a translator. Not between languages, but between levels of reality. A person stands within confusion and does not flee. They walk without knowing the destination. This is the path of the Zohar- a path of movement, not arrival. One learns to listen differently, to see differently, to allow meaning to emerge rather than forcing it. And in that process, something shifts. The person becomes capable of holding contradiction without collapse. Capable of living multiplicity without losing unity. And that capacity itself is the revelation.

The Ark Within the Flood: Entering the Protection of the Zohar

As we continue on the unfolding journey into the light of the Zohar, we are touching upon its atmosphere and inner landscape, the dreamlike terrain in which it lives. The Zohar is not merely a text but a space, a world inhabited by the holy Tannaim, and by us as readers who seek refuge within it. It is a literary reality where the boundaries between reader and writer dissolve, where the text becomes a lived environment. As explained by the Ramchal in *Adir Bamarom*, the Zohar is a renewed manifestation of Noah's Ark, reappearing in spiritual form within history. Just as the Ark did not remove the darkness of the flood on the outside but held Noah safely within it, so too the Zohar does not eliminate darkness but creates a protected space inside it. The flood remains raging, yet within it emerges a sanctuary. The Zohar teaches not to escape from chaos but how to dwell within it without being consumed. It is precisely this paradox that defines its essence: a shelter carved out inside the storm.

Illuminating the Night: The Light that Requires Darkness

The Zohar does not deny darkness, nor does it seek to banish it, but rather it is constructed upon it as its necessary backdrop. As it is written, “the enlightened shall shine like the brightness of the firmament” (והמשכילים יזהירו כזהר הרקיע), a light that only becomes visible against the depth of night. Just as stars require darkness to be seen, so too the illumination of the Zohar emerges only within concealment. The floodwaters are not calmed, yet they become illuminated from within. The Zohar teaches how to find stillness inside turbulence, how to discover clarity within confusion. The Ramchal further compares this to a city of refuge (עיר מקלט), a space that does not erase guilt or fear but uncovers a hidden place for a person within them. It is not the cessation of pursuit but a pause within it. This “place that is not a place” (מקום שאינו מקום) offers temporary refuge even as the storm continues outside. In this way, the Zohar becomes existentially necessary, not merely intellectually valuable. There comes a moment when one no longer studies the Zohar for its

promises, but because survival itself depends upon it.

The Fellowship of Souls: Rebbe Shimon and His Companions

At the heart of the Zohar stands Rebbe Shimon bar Yochai, yet he is never alone. The Zohar is always Rebbe Shimon and his companions, a sacred fellowship known as the *Chavraya* (חבריא). There is no Rebbe Shimon without the friends, and no friends without Rebbe Shimon. Their encounters unfold on roads, in silence, in laughter, in tears, forming a living dialogue rather than a solitary teaching. Torah within the Zohar is never a monologue; it is always born through relationship. Even when one speaks and others listen, the conversation remains alive beneath the surface. Rebbe Shimon stands as the luminous center, the “lamp of light” (בוצינא דנהורא), yet the revelation emerges only through the collective. Each friend contributes something irreplaceable, something that cannot be revealed without their presence. The group becomes greater than its parts, yet each part is indispensable. This fellowship teaches that truth itself is relational,

that revelation requires plurality. The Zohar is, at its core, a book of friendship.

The Secret of Connection: “The Matter Depends on Love”

When the companions hesitate to reveal the deepest secrets, trembling between revelation and concealment, Rebbe Shimon responds not with fear but with joy. He smiles (חדי רבי שמעון), revealing that the foundation of their work is not fear but love. While the prophet Chabakkuk trembled before divine encounter, Rebbe Shimon teaches that their path is different: “for us, the matter depends on love” (אנן בחיבותא תליא) (מילתא). This love is not emotional sentiment but an ontological reality. It is rooted in the commandments: “You shall love Hashem” (ואהבת את ה' אלוהיך), and “Hashem loves you” (מאהבת ה' אתכם), culminating in Hashem proclaiming “I have loved you” (אהבתי אתכם). Yet the human response is doubt: “How have You loved us?” (במה אהבתנו). The divine answer transcends reason: “*Jacob I have loved*” (ואת יעקב אהבתי), a love that exists beyond merit. This becomes the foundation of the Zohar’s world. Love is

not a feeling but the very condition for revelation. Without love, there is no access to the secrets.

Love as Life Itself: As Fierce as Death

The Zohar’s vision of love is overwhelming, described in the verse “love is as fierce as death” (אהבה עזה כמות). True connection means that separation feels like annihilation. To understand love is to imagine its loss and to feel the pain of its absence. When a person realizes that without the other they are incomplete, they begin to grasp its depth. This is not dependency but revelation- that the self is expanded through relationship. The connection transcends words, existing before and beyond language. One does not need to speak to feel it; it is a shared inner space. The knowledge that another person exists who understands and cares becomes a profound source of comfort. This awareness itself is healing. It transforms existence from isolation into connection. Love becomes not an addition to life but its very structure.

From Shattering to Repair: The Failure of Isolation

The failure of Rebbe Akiva's students, who did not honor one another (לא נהגו), (כבוד זה לזה), reveals the danger of egotistical isolation. As explained by the Kozhnitzer Maggid, they existed like points on a circle, each equidistant from the center, believing they needed nothing from one another. This self-sufficiency mirrors the cosmic shattering (שבירת הכלים), where each vessel refused to connect. Each declared "I will rule" (אנא אמלך), rejecting interdependence. The result was fragmentation. Rebbe Shimon and his companions emerged as the rectification of this failure. Their love repaired what had been broken. They demonstrated that no individual is complete alone. Each person reveals something in the other that could not emerge otherwise. Friendship becomes a form of cosmic repair. Through connection, the world itself is healed.

The Paradox of Strength: Love Rooted in Severity

Though Rebbe Shimon's circle embodies love, their souls are rooted in severity (גבורות), not kindness (חסד). This paradox reveals that true love requires strength. As the Kozhnitzer Maggid explains, love must be fortified so that no accusation can break it. It must endure beyond circumstance. Love is not fragile but resilient, born from intensity. It requires the recognition that one cannot exist without the other. This transforms relationship into necessity rather than choice. Each friend reveals hidden dimensions within the other. The bond becomes reciprocal and essential. In this way, love rooted in strength becomes unbreakable. It is precisely this intensity that allows connection to endure.

The Language of Unity: Inner Torah and the Collapse of Separation

In the revealed Torah, truth emerges through distinction, separating one law from another. But in the inner Torah, particularly in the Zohar, the movement is reversed. It reveals unity within apparent difference. Verses that seem unrelated are shown to express the same underlying truth. The dialogue becomes like a musical improvisation, where voices intertwine rather than compete. There is no contradiction, only convergence. The goal is not to divide but to unify. Everything becomes an expression of one underlying reality: love. Rebbe Shimon describes his life as a single act of connection (בחד קטירא) (אתקטירנא). All multiplicity collapses into unity. The Zohar reveals that diversity itself is an expression of oneness.

Before Repair: A World Without Love

Before the rectification (תיקון), there was no love between the spiritual forces, only fear (יראה). Each element recoiled from the other, unwilling to connect. Wisdom feared both ascending and descending, trapped in isolation. This

lack of relationship caused the breaking of the world. The absence of love created fragmentation. The Zohar emerges as the repair of this condition. It teaches that connection is not optional but essential. To know that another person exists who cares is itself transformative. Love becomes the antidote to cosmic isolation. Through friendship, the world is restored.

When Love Fades: Compassion Redeems Love

But what happens when love disappears? When connection weakens and distance grows? The teaching “Jacob redeems Abraham” (יעקב אשר פדה את אברהם) reveals the answer. Abraham represents love, but when love fails, Jacob—representing compassion (רחמים)—restores it. Compassion bridges the gap when love cannot. It recognizes shared humanity, shared vulnerability. It allows connection to continue even when emotion fades. In moments of distance, compassion becomes the pathway back to love. It transforms loss into renewed connection. Through compassion, love is reborn.

The Garden of Brokenness: Friendship in the Lowest Places

The deepest expression of friendship appears דווקא (specifically) in the lowest places. As taught, “those who sit in the gardens” (היושבת בגנים) can also mean those who sit in degradation (גנאי). True friends remain present even within brokenness. They do not turn away from darkness but enter it together. Like Yehuda and his companion, friendship reveals itself most in moments of fall. It is there that connection becomes real. The Zohar teaches that love is not proven in light but in darkness. To sit with another in their lowest place is the highest form of connection. This is the ultimate meaning of “the matter depends on love” (אנן בחביבותא תליא מילתא). Without love, nothing remains. With it, even the darkest place becomes illuminated.