

Eyn Sof

What is “Ayn Sof”? Ayn Sof (variously spelled Ain Sof; Ein Sof; Ein Soph, etc.) is a Hebrew term meaning “Without End” or “Infinite”. When we speak of “Ayn Sof” we are speaking of “The Infinite One”. The term “Ayn Sof” itself never appears in the Scriptures, but other terms and phrases are used to tell us that YHWH is in fact “Ayn Sof”.

If Elohim has no borders, then there is no border between what is Elohim and what is not Elohim, and that results in a sort of pantheism (the famous Jewish Philosopher Baruch Spinoza drew this conclusion).

Judaism resolves this dilemma with the act of tzimtzum. This was an initial act by which Eyn Sof contracted back onto Eyn Sof from all directions, creating a spherical area of emptiness in which to create the universe. Elohim then emanated from within Eyn Sof an emanation into the emptiness.

Eyn Sof, being beyond definition (definition being another word for border) is beyond human comprehension. Eyn Sof is therefore unknowable. In Judaism the unknowable Eyn Sof is contrasted with the Image of Elohim, which emanates from Eyn Sof and through which we can relate.

Aryeh Kaplan writes concerning this distinction:

"In general none of the names of God refer to ... Ayn Sof, which means the Infinite Being, or simply, the Infinite. The names used in scripture and elsewhere merely refer to the various ways through which God manifests Himself in creation. The name Elohim, which is used throughout the first chapter of Genesis, refers to the manifestation of delineation and definition.... This is the significance to the Torah's statement that God formed man "In the image of God" (Genesis 1:27). Note that the word "God" here is Elohim. This is because man parallels the delineating forces that define creation.

(Sefer Yetzirah; p. 7-8)

The Zohar describes the difference between Eyn Sof and the Image of Elohim this way:

ובגין דא יימא איהו, אף על גב דאנא אדמה לכו בדיוקניכו, אל מי תדמינוי ואשונה, דהא קדם דברא קודשא ברין הוא דיוקנא בעלמא, וציר צורה, הנה הוא יחידאי בלא צורה ודמיון, ומאן (נ"א ואית) דאשתמודע ליה, קדם בריאה, דאיהו לבר מדיוקנא, אסור למעבד ליה צורה ודיוקנא בעלמא, לא באות ה', ולא באות י' ואפילו בשמא קדישא, ולא בשום אות ונקודה בעלמא, והאי איהו כי לא ראיתם כל תמונה, מכל דבר דאית ביה תמונה ודמיון לא ראיתם אכל פתר דעבד האי דיוקנא דמרפכה דאדם עלאה, נחית פמן, ואתקרי בהוה דיוקנא ידנ"ד, בגין דישתמודעון ליה במדות דיליה, בכל מדה ומדה, וקרא: אל, אלהים, שדי, צבאות, אדני"ד. בגין דישתמודעון ליה, בכל מדה ומדה, איך יתנהג עלמא, בחס"ד ובדינא, פנים עובדיהון דבני נשא, דאי לא יתפשט נהוריה על כל ברין, איך ישתמודעון ליה, ואיך יתקיים, (ישעיהו וי:ג) מלא כל הארץ כבודו

Hence says He: Albeit in your own likeness do I represent myself, to whom will you compare me and make me comparable? In the beginning, before He gave any shape to the world, before He produced any form, He was alone, without form and without resemblance to anything else. Who then can comprehend how He was before the Creation? Hence it is forbidden to lend Him any form or similitude, or even to call Him by His sacred name, or to indicate Him by a single letter or a single point... But after He created the form of the Heavenly Man, He used him as a chariot wherein to descend, and He wishes to be called after His form, which is the sacred name "YHWH".

(Zohar 2:42b)

At times this can create some miscommunication, because terms like YHWH and Elohim can be used to refer either to Eyn Sof, or to the Image of Elohim.

Likewise we use the same type of language in our own lives. Two men may be standing in a room. One may point at a picture on the wall of George Washington and say "That is George Washington." And he would be completely correct. On the other hand the man next to him may say "No, that is not George Washington, that is only the image of George Washington."

The Ten Sefirot

עשר ספירות בלימה עשר ולא תשע עשר ולא אחת עשרה

“Ten Sefirot of nothingness, ten and not nine, ten and not eleven...” (Sefer Yetzirah 1:4a)

עשר ספירות בלימה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בנחלת שאדון יחיד ואין לו שני ולפני אחד מה
אתה סופר

“Ten Sefirot of Nothingness. Their end is imbedded in their beginning and their beginning in their end, like a flame in a burning coal. For Adon is singular, He has no second. And before one, what do you count?” (Sefer Yetzirah 1:7)

In Jewish mysticism the ten Sefirot are ten emanations, or attributes, through which Eyn Sof (The Infinite One) manifests Himself in the universe. The Zohar teaches concerning YHWH and His Sefirot, which it calls “crowns”, that “He is they and they are He” “like the flame and the coal” referring back to this passage from the Sefer Yetzirah:

The Holy One, blessed be He, has produced ten holy crowns above wherewith He crowns and invests Himself, and He is they and they are He, being linked together like the flame and the coal. (Zohar 3:70b)

Gershom Scholem comments on this passage in the Zohar saying:

“Most of the early kabbalists were more inclined to accept the view that the Sefirot were actually identical with God’s substance or essence. This is stated in many documents from the 13th century, and stressed later in the school of R. Solomon b. Adret, and particularly in the Ma’arekhet ha-Elohut, which was followed in the 16th century by David Messer Leon, Meir ibn Gabbai, and Joseph Caro. According to this view, the Sefirot do not constitute “intermediary beings” but are God Himself. “The Emanation is the Divinity,” while Ein-Sof cannot be subject to religious investigation, which can conceive of God only in His external aspect. The main part of the Zohar also tends largely toward this opinion, expressing it emphatically in the interchangeable identity of God with His Names or His Powers: “He is They, and They are He” (Zohar, 3, 11b, 70a).” (Kabbalah; Gersom Scholem; p. 101)

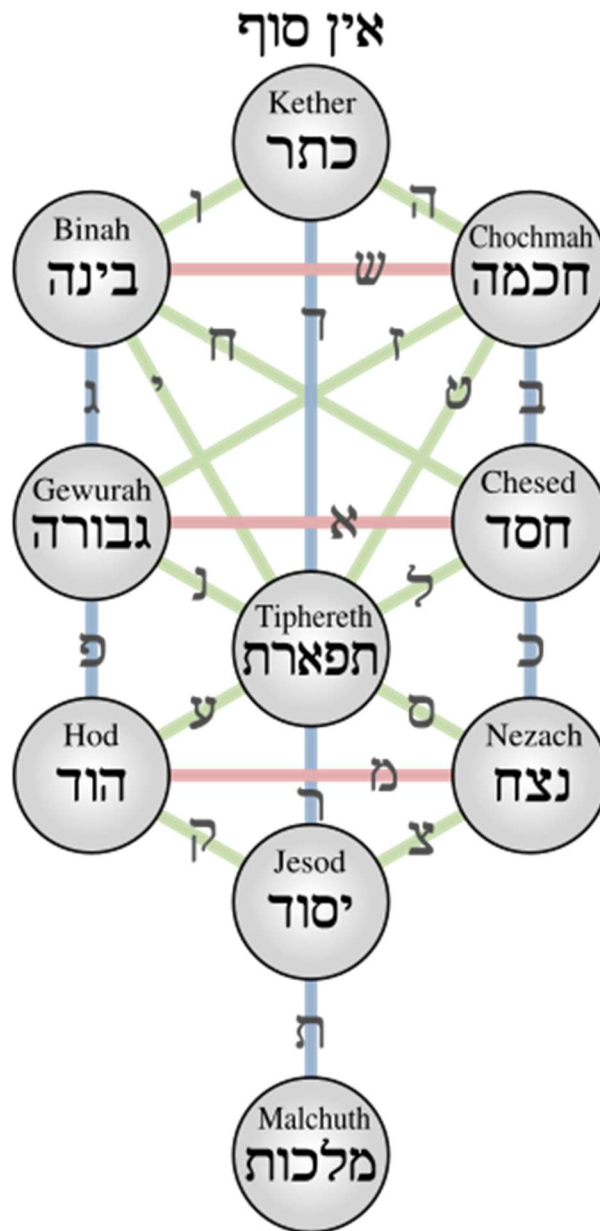
Aryeh Kaplan explains this passage of the Sefer Yetzirah as follows:

The Sepher Yetzirah likens this to a “flame bound to a burning coal”. A flame cannot exist without the coal, and the burning coal cannot exist without the flame. Although the coal is the cause of the flame, the flame is also the cause of the burning coal. Without the flame there would not be a burning coal. Since cause cannot exist without effect, effect is also the cause of cause.” (Sefer Yetzirah, the Book of Creation; Aryeh Kaplan, p. 57)

"Although the *Sefer Yetzirah* does not name the Ten Sefirot, their names are well known from the classical Kabbalah. ... The names of the Sefirot are all derived from scripture."
 (*Sefer Yetzirah, the Book of Creation; Aryeh Kaplan, p. 23*)

(Ex. 31:3; Prov. 24:3-4; 1Chron. 29:11 & Is. 11:2)

The most important and well known scheme of depicting the sefirot arranges them as a tree with three columns. The right column represents the spiritual force of expansion. The left represents its opposite, restriction. The middle column is the balance and synthesis between these opposing tendencies.



The Three Pillars

Each of these ten sefirot fall into three columns or “pillars”. The Zohar describes these Three Pillars in a commentary on Genesis 1:4 which reads *“Then Elohim said, ‘Let there be light; and there was light. And Elohim saw that the light was good...’ (Gen. 1:4).*

The Zohar says concerning this verse:

(בראשית א) יהי אור ויהי אור. כיון דאמר יהי אור, אמאי כתיב ויהי אור, דהא בניהי כן סגיא. אלא, יהי אור, דא אור קדמאה, דאיהו ימינא, ואיהו לקץ הימין. ויהי אור, דמימינא נפק שמאלא, ומרזא דימינא נפק שמאלא, ועל דא ויהי אור, דא שמאלא.

מכאן דניהי קדמאה דאורייתא, בסטרא דשמאלא הנה. ובגין כך לאו איהו סימן ברכה. מאי טעמא. בגין דביה (נ"א דמניה) נפק ההוא חשך דאחשיך אנפי עלמא. וסימנא דא כד אתגלי רזא דעשו ועובדוי, בהאי ויהי הנה, דכתיב (בראשית כה) ויהי עשו איש יודע ציד. אתקנים בניהי איש יודע ציד, לפתאה בגי עלמא, דלא יתכון בארץ מישר.

וירא אלהים את האור כי טוב, דא איהו עמודא דקאים באמצעיתא, וקאים ואחיד בסטרא דא, ובסטרא דא. כד הנה שלימו דתלת סטרין, כתיב ביה כי טוב, מה דלא הנה בהני אחרנין, בגין דלא הנה שלימו עד אור תליתאה, דאשלים לכל סטרין, וכיון דאתא תליתאה דא, כדן אפריש מחלוקת דימינא ושמאלא, דכתיב ויבדל אלהים בין האור ובין החשך.

Why, it may be asked, was it necessary to repeat the word “light” in this verse? The answer is that the first “light” refers to the primordial light which is of the Right Hand, and it is destined for the “end of days”; while the second “light” refers to the Left Hand, which issues from the Right.

The next words, “And God saw the light that it was good” (Gen. 1:4), refer to the pillar which, standing midway between them, unites both sides, and therefore when the unity of the three, right, left, and middle, was complete, “it was good”, since there could be no completion until the third had appeared to remove the strife between Right and Left, as it is written, “And God separated between the light and between the darkness.”

(Zohar 2:167a)

וירא אלהים את האור כי טוב דא עמודא דאמצעיתא כי טוב אנהיר עילא ותתא ולכל שאר סטרין ברזא ידו"ד שמה דאחיד לכל סטרין. ויבדל אלהים וגו' אפריש מחלוקת למקוהי פלא שלים.

AND GOD SAW THE LIGHT THAT IT WAS GOOD. This is the Middle Pillar: Ki Tov (that it was good) threw light above and below and on all other sides, in virtue of YHWH, the name which embraces all sides.

(Zohar 1:16b)

These three pillars are depicted in the Sefer Yetzirah as follows:

עשרים ושתים אותיות יסוד שלש אמות שבע כפולות ושתים עשרה פשוטות. שלש אמות אמ"ש יסודן כף זכות וכף חובה ולשון חק מכריע בינתיים

Twenty-two foundation letters: three Mothers, seven Doubles, and twelve Elementals. The three Mothers, Alef Mem Shin, their foundation is the pan of merit, the pan of liability, and the tongue of decree deciding between them.

(Sefer Yetzirah 2:1)

שלש אמות אמ"ש יסודן כף חובה וכף זכות ולשון חק מכריע בינתים

The three Mothers, Alef Mem Shin, their foundation is the pan of merit, the pan of liability, and the tongue of decree deciding between them.

(Sefer Yetzirah 3:1)

שלש אמות אמ"ש בשנה אש ומים ורוח חום נברא מאש קור ממים ורויה מרוח מכריע בינתים. שלש אמות אמ"ש בנפש
אש ומים ורוח ראש נברא מאש ובטן נברא ממים וגויה נברא מרוח מכריע בינתים

Three Mothers, Alef Mem Shin, in the Universe are air, water, and fire. Heaven was created from fire, earth was created from water, and the air decides between the fire and the water.

(Sefer Yetzirah 3:4)

The Zohar sheds light on this, connecting these three with the Shema:

יחוד דכל יומא. איהו יחוד למנדע ולשוואה רעותא.
יחודא דא. הא אמרן בכמה דוכתי יחיד דכל מא איהו יחוד דקרא. שמע ישראל יי קדמאח. אלהינו יי. הא כלהו חד. ועד
אקרי אחד
הא תלת שמהין אינון. היך אינון חד ואף על גב דקרינון אחד. היך אינון חד. אלא בחזיונא דרוח קודשא אתיידע. ואינון
בחזיו דעינא סתימא. למנדע דתלתא אלין אחד
ודא איהו רזא דקול דאשתמע. קול איהו חד. ואיהו תלתא גווינין. אשא ורוחא ומיא. וכלהו חד ברזא דקול
ואף הכא יי אלהינו יי אינון חד תלתא גווינין דאינון חד. ודא איהו קול דעביד בר נש ביחודא ולשוואה רעותיה בחודא
דכלא מאין סוף עד סופא דכלא. בהאי קול דקא עביד בהני תלתא דאינון חד
ודא איהו יחודא דכל יומא דאתגלי ברזא דרוח קודשא
וכמה גווינין דיחודא אתערו וכלהו קשוט. מאן דעביד האי עביד ומן דעביד האי עביד

The [profession of] unity that every day is [a profession of] unity is to be understood and to be perceived. We have said in many places that this prayer is a profession of Unity that is proclaimed:

"Hear O Yisrael, YHWH" first, [then] "Eloheynu" [and] "YHWH" they are all One and thus He is called "One".

Behold, these are three names, how can they be one? Is it because we call them one? (literally: And also concerning the proclamation that we call them one?). How these are one can only through the vision of the Holy Sprit be known. And these are through the vision of the closed eye (or the hidden eye) To make known that these three are one.

And this is the mystery of the voice that is heard. The voice is one. And is three GAUNIN: fire and air and water. And all these are one in the mystery of the voice.

And also here "YHWH, Eloheynu, YHWH" these are One. Three GAUNIN that are One. And this is the voice of the act of a son of man in [proclaiming] the Unity.

And to which he sees by the Unity of the “All” from Eyn Sof (the Infinite One) to the end of the “All”. Because of the voice in which it is done, in these are three that are one.

And this is the [profession] of the daily profession of Unity that is revealed in the mystery of the Holy Spirit.

And there are many GAUNIN that are a Unity, and all of them are true, what the one does, that the other does, and what that one does, the other does.

(Zohar 2:43)

Heavenly/Supernal Mother

“Supernal Mother” is mentioned at least 34 times in the Zohar.

The ancient Nazarenes clearly understood the Ruach HaKodesh to be a sort of Heavenly Mother. The ancient Nazarenes used an apocryphal Gospel called The Goodnews according to the Hebrews, which taught this very idea. While this apocryphal Gospel is now lost, several quotes from it have survived in the writings on the ancient “Church Fathers.” One of these quotes, found in Jerome’s commentary on Isaiah, tells the story of Yeshua’s immersion (baptism) this way:

And it came to pass when the Lord was come up out of the water, the whole fount of the Holy Spirit descended and rested upon him, and said to him, “My Son, in all the prophets was I waiting for you that you should come, and I might rest in you.

For you are my rest, you are My firstborn son, that reigns forever.”

(Jerome- On Is. 11:2)

Here it is the Ruach HaKodesh, not the Father, who is calling Yeshua “My Son” apparently referring to Psalm 2:7 (see also Acts 13:33; Heb. 1:5; 5:5).

In another passage the Gospel according to the Hebrews is even more clear. In this passage (cited by both Origen and Jerome) Yeshua is quoted as saying:

“Even so did my Mother, the Holy Spirit, take me by one of my hairs and carry me away to the great mountain Tabor.” (Compare Ezkl. 8:3)

[Origen- On Jn. 2:12; Hom. on Jer. 15:4; Jerome- On Micah 7:6; On. Is. 40:9; On Ezkl. 16:13]

The Middle Pillar

According to the Zohar, the Middle Pillar of the Godhead is also known as the “Son of Yah”:

וְטָב לִיָּה לְבָר נָשׁ, (משלי כ"ז:י) שֶׁכֵּן קָרוֹב מְאֹד רְחוֹק, דְּהֵינּוּ עֲמוּדָא דְאִמְצָעִיתָא, דְּאִיהוּ בֶן יָהּ

*Better is a neighbor that is near, than a brother far off.
This neighbor is the Middle Pillar in the godhead,
which is the Son of Yah.
(Zohar 2:115b)*

The Zohar also says of the Son of YHWH:

מֵאֵי בְּמִסְפָּר. אֵלֶּא בְּרָא חַד דְּנִהִיר מְסִיפֵי עֲלֵמָא עַד סִיפֵי עֲלֵמָא, אֵית לִיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְהוּא אֵילָנָא רַבָּא וְתַקִּיף.
רִישֵׁיהּ מְטִי לְצִית שְׁמָא, וְסוּפֵיהּ מִתְחַן שְׁרָשׁוּי, וְאִשְׁתְּרִשֹׁן בְּעַפְרָא קְדִישָׁא, וּמִסְפָּר שְׁמִיהּ. וְתַלְמֵא בְּשָׁמַיִם עֲלָאִין, וְהַמְלֵשׁ
רְקִיעִין תַּלְמֵין מְנִיָּה, עַד הָאֵי מִסְפָּר, וְכִלְהוּ נְטִלִין שְׁמָא דָּא בְּגִינְיָה דְכִתִּיב, (תהילים י"ט:ב) הַשָּׁמַיִם מְסַפְּרִים, בְּגִין הָאֵי
מִסְפָּר, כִּלְהוּ (ד"א בגין האי שמא מספר) שְׁמַיִם רְוּחִין שְׁמָא דָּא בְּגִינְיָה, וְעַל דָּא הַמוֹצִיא בְּמִסְפָּר צְבָאָם, דְּאֵלְמֵלָא מִסְפָּר
דָּא, לָא יִשְׁתַּכְּחוּן סִיגִילִין וְתוֹלְדִין לְעֲלָמִין

*What is the significance of “be-mispar”?
The Holy One, blessed be He, has a son, whose glory
shines from one end of the world to another. He is a great
and mighty tree, whose head reaches heaven, and whose roots
are set in the holy ground, and his name is “Mispar” and his
place is in the uppermost heaven... as it is written, “The heavens
declare (me-SaPRim) the glory of God” (Ps. 19:1).
Were it not for this “Mispar” there would be neither hosts
nor offspring in any of the worlds.
(Zohar 2:105a)*

This Zohar passage is intended to recall a passage from the Bahir:

וּאִמַּאי קָרִי לִיָּה סְפִירוֹת, מִשׁוּם דְּכִתִּיב (תהילים י"ט ב) הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֵל

*Why are they called Sephirot?
Because it is written (Ps. 19:2),
“The heavens declare (me-SaPRim) the glory of God.”
(Bahir 125)*

The Memra

Gershom Scholem writes of the Memra:

...the memra– the paraphrase used in the Targumim, the Aramaic Bible translations, to refer to God’s word. The memra is not merely a linguistic device for overcoming the problem of biblical anthropomorphisms; it has theological significance in its own right. The memra....is, as Abelson correctly puts it. “a world-permeating force, a reality in the world of matter or mind, the immanent aspect of Elohim, holding all things under its omnipresent sway.”
(On the Mystical Shape of the Godhead: Basic Concepts in the Kabbalah, by Gershom Scholem pg 181-182)

He here refers to the monumental work by J. Abelson in which he writes:

“...the Memra has, to the minds of the Targumic authors, some real theological connotation.... it connotes the manifestation on earth and among men of several aspects of -Divine power, goodness, wisdom and justice. The “Word” is a world-permeating force, a reality in the world of matter or mind, the immanent aspect of God holding all things under its omnipresent sway.
(The Immanence of God in Rabbinic Literature by J. Abelson; p. 159; 1912)

In Gen. 19:4 the Tanak has:

*Then YHWH caused to rain upon S’dom and upon Amora,
brimstone and fire from YHWH, out of heaven.*

The Hebrew grammar here indicates that one YHWH rains fire from another YHWH) But Targum Jonathan substitutes “The Word of YHWH/the LORD” for the first of the two YHWHs as follows:

*And the Word of the YHWH caused to descend
upon the peoples of Sodom and Gommorah,
brimstone and fire from the YHWH in heaven.*

In another example the Torah has:

Ex. 24:1a (YHWH is the speaker, see Ex. 20:1-2)

Now He [YHWH] said to Moses, “come up to YHWH...”

But Targum Jonathan paraphrases the speaker in Ex. 20:1 with the substitution “the Word [Memra] of YHWH” in place of “YHWH.”

And the Word of the Lord spoke all these glorious words...

So it would seem that one of these entities called “YHWH” in these Torah passages was actually understood by the Targumists as being the “Word of YHWH.” It was, according to Targum Onkelos, this Word of YHWH that Abraham trusted in:

*And Abraham trusted in the Word [Memra] of YHWH,
and He counted it to him for righteousness.
(Targum Onkelos Gen. 15:6)*

Moreover Abraham prayed in the name of the Word of YHWH:

*And Abraham worshipped and prayed
in the name of the Word [Memra] of YHWH,
and said, “You are YHWH who does see, but You cannot be seen.”
(Jerusalem Targum Gen. 22:14)*

Note that here Abraham prays “in the name of the Word of YHWH” to the YHWH who “cannot be seen.” Here two YHWHs are very apparent. Abraham is praying in the name of the Word of YHWH but is praying to the YHWH who cannot be seen. This idea is reinforced elsewhere as follows:

And Hagar praised and prayed

*in the name of the Word [Memra] Of YHWH
who had revealed Himself to her...
(Jerusalem Targum Gen. 16:3)*

It was this Word of YHWH that Jacob also trusted in:

*And Jacob vowed a vow, saying,
“If the Word [Memra] of YHWH will be my support,
and will keep me in the way that I go,
and will give me bread to eat, and raiment to put on,
so that I come again to my father’s house in peace;
then shall the Word [Memra]of YHWH be my God.
(Targum Onkelos on Gen. 28:20-21)*

King David also urged Israel to trust in the Word of Yah as the Targum of Psalm 62 reads:

*Trust in the Word of Yah at all times,
O people of the house of Israel!
Pour out before Him the sighings of your heart;
Say, God is our trust forever.
(Targum on Psalm 62:9)*

This “Word of YHWH” was, according to Targum Jonathan, the Creator:

*And the Word [Memra] of YHWH
created man in his likeness,
in the likeness of YHWH, YHWH created,
male and female created He them.
(Targ. Jonathan Gen. 1:27)*

This idea is also put forward in the Jerusalem Targum:

*And the Word [Memra] of YHWH said to Moses:
“I am He who said unto the world ‘Be!’ and it was:
and who in the future shall say to it ‘Be!’ and it shall be.”
And He said: “Thus you shall say to the children of Israel:
‘I Am’ has sent me to you.”
(Jerusalem Targum Ex. 3:14)*

The Fragmentary Targum of the Torah also expresses that the Word of YHWH was the Creator:

*The first night, when the “Word of YHWH”
was revealed to the world in order to create it,
the world was desolate and void,
and darkness spread over the face of the abyss
and the “Word of the Lord” was bright and illuminating
and He called it the first night.
(Fragmentary Targum Ex. 12:42)*

That the Word of YHWH was the Creator can also be seen in the Tanak itself:

*By the Word of YHWH were the heavens made,
And all the hosts of them by the Spirit of His mouth.
(Ps. 33:6)*

The Word was also the covenant maker. For example the Noachdic covenant was between the Word and all mankind:

*And YHWH said to Noah,
“This is the token of the covenant
which I have established between My Word [Memra]
and between all flesh that is upon the earth.
(Targum Onkelos Gen. 9:17)*

The Word also made the Abrahamic covenant as Targum Onkelos also paraphrases:

*And I will establish my covenant
between My Word [Memra] and between you...
(Targum Onkelos Gen. 17:7)*

The Word of YHWH was also the giver of the Mosaic Covenant and the Torah as the Jerusalem Targum (as quoted above) makes the Torah giver “the Word of YHWH” in Ex. 20:1. It was to the Word that Jacob turned to for salvation:

*Our father Jacob said: “My soul does not wait for salvation
such as that wrought by Gideon, the son of Joash,
for that was but temporal; neither for a salvation
like that of Samson, which was only transitory;
but for that salvation which You have promised to come,
through Your Word unto Your people, the children of Israel;
for your salvation my soul hopes.”
(Targum Jonathan Gen. 49:18)*

That the Word of YHWH is the savior is expressed elsewhere:

*But Israel shall be saved by the Word of YHWH
with an everlasting salvation...
By the Word of YHWH shall all the seed of Israel be justified...
(Targum Jonathan Is. 45:17, 25)*

*But I will have mercy upon the house of Judah,
and I will save them by the Word of YHWH, their God.
(Targum Jonathan Hosea 1:7)*

The Middle Pillar is the Word

And Elohim said, Let us make man (Gen. 1:26). The secret (SOD) is to them who fear him (Ps. 25:14)...

That most reverend Elder opened an exposition of this verse by saying ‘Simeon Simeon, who is it that said: “Let us make man?” Who is this Elohim?’ With these words the most reverend Elder vanished before anyone saw him.

R. Simeon, hearing that he had called him plain “Simeon”, and not “Rabbi Simeon”, said to his colleagues: ‘Of a surety this is the Holy One, blessed be He, of whom it is written: “And the Ancient of days was seated” (Dan. VII, 9). Truly now is the time to expound this mystery, because certainly there is here a mystery which hitherto it was not permitted to divulge, but now we perceive that permission is given.’

He then proceeded: ‘A king had several buildings to be erected, and he had an architect in his service who did nothing save with his consent (Prov. 8:30). The king is the supernal Wisdom above, **the Middle Pillar is the king below**: Elohim is the architect above, being as such the supernal Mother, and Elohim is also the architect below, being as such the Divine Presence (Shekinah) below. Now a woman may not do anything without the consent of her husband. And all the buildings were created through his Emanation (aziluth), **the Father said to the Mother by means of the Word (amirah)**, “let it be so and so”, and straightway it was so, as it is written, “And he said, Elohim, let there be light, and there was light”: i.e. one said to Elohim, let there be light: the master of the building gave the order, and the architect carried it out immediately; and so with all that was constructed in the way of emanation.
(Zohar 1:22a)

The Memra is the Messiah

We read in the Targum to Isaiah:

1 Behold, my servant, the Messiah, whom I bring,
my chosen in whom one delights:
as for my Word [MEMRA], I will put my Holy Spirit upon Him;
He shall reveal my judgment unto the nations.
2 He shall not cry aloud, nor raise a clamor,
and He shall not lift up His voice in the street.
3 The meek who are like a bruised reed He shall not break,
and the poor who are as a glimmering wick with Him, He will not quench:
He shall bring forth judgment unto truth.
4 He shall not faint nor be weary,
till He have established judgment in the earth;
and the isles shall wait for His Torah.
(Targum Jonathan to Isaiah 42:1-4)

Notice that were the Masoretic Text says:

Behold My servant, whom I uphold;
My chosen, in whom My soul delights;
I have put My spirit upon him,
he shall make the right to go forth to the nations.
(Is. 42:1)

The Targum reads:

1 Behold, my servant, *the Messiah*, whom I bring,
my chosen in whom one delights:
as for my *Word [MEMRA]*, I will put my Holy Spirit upon Him;
He shall reveal my judgment unto the nations.
(Targum Jonathan to Isaiah 42:1)

It is clear in Isaiah 42:1 that the chosen one in whom YHWH has delight in this verse is the same as the one whom has YHWH's Spirit upon Him. In the Targum it is the Messiah who is identified as this chosen one in whom YHWH delights, and it is the MEMRA ("Word") who has YHWH's Spirit upon Him. Therefore the Targum identifies the Messiah as one and the same with the MEMRA