

# The Ayin (עין) of Ayin (אין): The Healing Gaze of The Holy Ancient One

Exodus 34:6

YHVH passed [over his face] and proclaimed: "YHVH, YHVH God compassionate and gracious, <b>slow to anger</b> , abounding in kindness and faithfulness,	וַיַּעֲבֹר יְהוָה אֶל-פְּנֵי וַיִּקְרָא יְהוָה אֶל-רְחוּם וְחַנּוּן אֲרֻךְ אַפַּיִם וְרַב-חַסֵּד וְאֱמֻת
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Exodus 33:3

I will give to your offspring land flowing with milk and honey. But I will not go in your midst, since you are a <b>stiffnecked people</b> , lest I destroy you on the way	לְזָרְעָה אֲתִנְנָה... אֶל-אֶרֶץ זָבַת חֵלֶב וְדָבָשׁ כִּי לֹא אֶעֱלֶה בְּקִרְבְּךָ כִּי עַם-קָשֶׁה-עֵרְףְךָ אֲתָה פֶן-אֶכְלֶה בַדֶּרֶךְ:
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Psalms 199:126

It's time to act for YHVH, for they have <b>violated</b> your Torah	עַתָּה לַעֲשׂוֹת לַיהוָה יְהִירוּ תוֹרָתְךָ: to break, frustrate, violate, make ineffectual
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## THE HEALING GAZE

1. "When His [Ze'er Anpin's] face gazes upon the face of the Holy Ancient One, all is called *Erekh Appin*. Long-suffering. Vast countenance. What is meant by *Erekh Appin*? Healing Countenance. For there is no healing in the world except when they gaze face to face" (Zohar 3:292b) (לא אשתכח אסוותא אלא בזמנא דאשגחין אנפין באנפין)

Jeremiah 33:6

I am going to bring her restoration and healing. I will heal them and reveal to them abundance of true favor.	הִנְנִי מַעֲלֶה-לָהּ אֲרָכָה וּמְרַפָּא וְרִפְאוּתִים וְגַלִּיתִי לָהֶם עֲתֵרַת שְׁלוֹם וְאֱמֻת:
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2. When *Ze'er Anpin* gazes at this one, all below is restored and His face expands and lengthens at that time- but not constantly like the Ancient One." (3:128b)

3. There is no lid over the eye, nor any eyebrows. Why? Because it is written: Behold, [God] never slumbers nor sleeps, the Guardian of Israel (Psalms 121:4) (הִנֵּה לֹא-יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל)... The eye is not closed, and they are two, turning into one. All is right, there is no left. It neither slumbers nor sleeps, needs no protection. No one protects it; it protects all, watches over all. From the watching of this eye, all are nourished... If this eye closed for one moment, none could endure. ...the eye of watchfulness is constantly open, constantly smiling, constantly joyous.(3:129b-130a)

4. When this forehead is revealed... the whole world is delivered to Judgment- except at the time when prayers of Israel ascend before the Ancient of Days, and [Atika] wishes to have compassion upon [their] children; [Atika] reveals the forehead of the Will of Wills and illumines that of Ze'er Anpin, and Judgment is soothed. (3:136a-b)

5. That which is written: "My chesed shall never depart from you (וְחַסְדֵי מֵאֵתְךָ לֹא-יָמוּשׁ, Isaiah 54:10)"- this is chesed of the Ancient of Days." (3:133b)

## THE DIVINE MOTHER

Song of Songs 5:12

His eyes are like doves by watercourses, Bathed in milk, set by a brimming pool.	עֵינָיו כִּיּוֹנִים עַל-אֲפִיקֵי מַיִם רְחֻצוֹת בְּחֵלֶב יִשְׁבּוֹת עַל-מִלְּאֵת:
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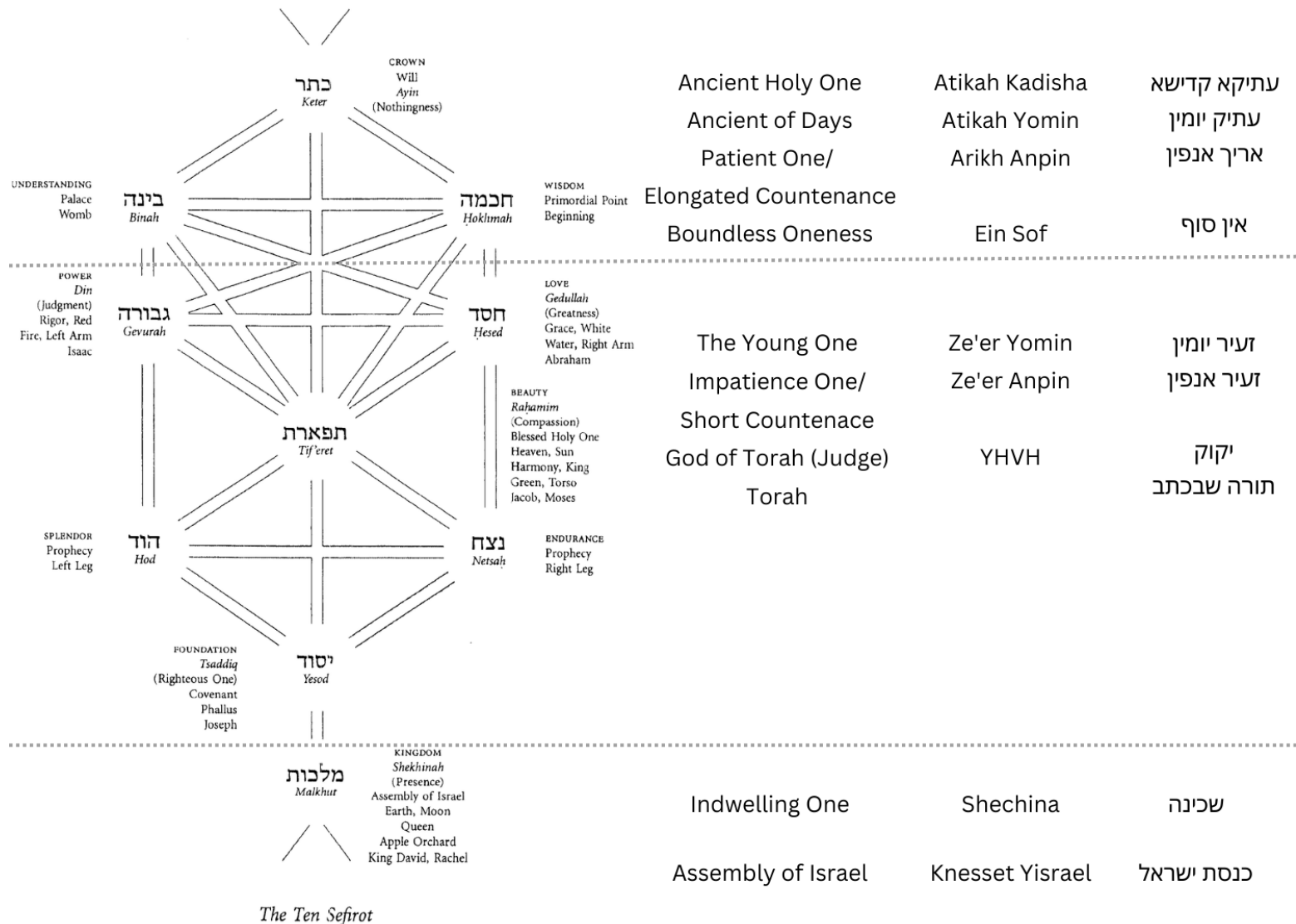
6. These eyebrows, downward, are eyebrows of supervision from that flowing gushing river- a place drawing from that river, to bathe in the whiteness of the Ancient One, from the milk flowing from Mother. For when Gevurah extends and eyes flash in red, the Holy Ancient One shines its whiteness and kindles Mother, who is filled with milk and suckles all, and

all the eyes bathe in that mother's milk, flowing forth constantly, as is written: "bathing in milk (*Shir Hashirim* 5:12) in Mother's milk, flowing constantly, ceaselessly." (2:122b)

7. "The eyes of the head [of *Ze'ir Anpin*]. The eye of The Ancient of Days watches over them. And when the covers [eyelids] are raised, he [*Ze'ir Anpin*] looks like one who is arising from his sleep; and his eyes are opened and they bathe in the one whiteness of the good eye, as it written, "Bathed in milk" (*Shir Hashirim* 5:12) What is *in milk*? In the primal, supernal whiteness; and at that time, the gaze and guidance of love and mercy is found." (3:136b)

**OUR ROLE**

8. The principle of all: The Ancient of Ancients and *Ze'ir Anpin* are all one- He was all, is all, will be all; He did not change, will not change, does not change.... Now you might say, 'What is the difference between one and the other? Well, all is evenly balanced, but by us paths are separated, by us judgment comes into being, and from our perspective they differ from one another. These mysteries are transmitted only to the Reapers of the Field [those who harvest secrets of Torah]. (3:141b)



Source Sheet by Rabbi Margie Jacobs

Sources: Dr. Daniel Matt, Pritzker Zohar (mostly volume 8); Dr. Melila Hellner-Eshed, Seekers of the Face

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ:  
 יְאֵר יְהוָה פְּנֵי אֱלֹהֵי וַיִּחַנְּךָ:  
 יֵשָׂא יְהוָה פְּנֵי אֱלֹהֵי וַיִּשֶׂם לָךְ שְׁלוֹם:

