

1. "And Moses gathered"

Rabbi Chiya says that the war that Amalek waged against Yisrael was on all sides, because an evil serpent strengthened up above and down below. He talks about defilement, impurity and nocturnal pollution, and tells how God supplied Bilaam with a place of defilement as he deserved. If it had not been for Moses above and Joshua below Yisrael would not have overcome the evil serpent, who had planned to steal the sign of the covenant. Rabbi Chiya says that wherever there are sinful people the righteous and pious among them are punished for their sins, but because the tabernacle was to be built only for the children of Yisrael, Moses gathered and separated them from the other nations. Rabbi Elazar says that when the people gave a great shout, the sound made the stone tablets fall and break because the letters flew from it, leaving the stones heavy and without spirit. We are told that this loud voice arouses the evil serpent who seizes light. Rabbi Elazar also refers to the four seasons of the year (Chesed, Gvurah, Tiferet and Malchut) and the voice that rises in the four winds of the worlds. Therefore "Joshua heard" means that the voice of evil had seized the light of the moon, that is Malchut that Joshua held on to. Moses, who held on to the sun that is Zeir Anpin, did not hear. And the light of all Yisrael darkened because of that evil, but because God had pardoned their sins, Moses was able to gather them all together.

1. "And Moses gathered all the Congregation of the children of Yisrael..." (Shemot 35:1). Rabbi Chiya opened the discussion with, "and Saul said the Kenite: Go, depart..." (I Shmuel 15:6). Come and see, what is written about Amalek, "I remember that which Amalek did to Yisrael..." (Ibid. 2), but the Holy One, blessed be He, remembered all the wars that the other nations waged against Yisrael. Why mention this particular war? Because there was not a more difficult war before Him as the one waged by Amalek. HE EXPLAINS, but of course, this war, that Amalek waged, was on all sides; up above and down below, because at that time the evil serpent strengthened up above and strengthened down below IN THIS WORLD!

2. Like an evil serpent that lurks in ambush on the crossroads, so was Amalek an evil serpent before Yisrael, that lurked in wait to ambush them on the crossroads, as written: "how he laid in wait for him in the way, when he came up from Egypt" (I Shmuel 15:2). And he lurked in ambush up above to defile the Temple, WHICH IS MALCHUT, and lurked down below to defile Yisrael. Whence do we know that? From the verse, "met you by the way" (Devarim 25:18). It is written here: "how he met you (Heb. karcha) by the way," and there: "If there be among you any man, who is not clean by reason of uncleanness that chances (Heb. mikre) by night" (Devarim 23:11). IN BOTH VERSES THE WORDS RELATE TO UNCLEANNESS.

3. And therefore it is written about Bilaam: "and Elohim met (Heb. vayikar) Bilaam" (Bemidbar 23:4). The word 'vayikar' denotes impurity, NAMELY, NOCTURNAL POLLUTION AS MENTIONED ABOVE. You may say that Elohim is, WHICH IMPLIES HOLINESS; yet the Holy One, blessed be He, supplied him with that place of defilement, to be defiled in it, so that he (Bilaam) would be defiled by the same grade to which he cleaved. What did Bilaam do? He planned by the offerings he sacrificed to rise TO HOLINESS. Immediately the Holy One, blessed be He, supplied him with that place OF DEFILEMENT. He said to him, 'Here is impurity upon you, as befits you.' Hence it is written: "and Elohim met Bilaam."

1. וַיִּקְהַל מֹשֶׁה אֶת כָּל עֵדַת בְּנֵי יִשְׂרָאֵל וְגו'. רַבִּי חֵיָא פָתַח, וַיֹּאמֶר שְׂאוּל אֶל הַקְּנִי לְכוּ סוּרוּ רְדוּ וְגו'. תָּא חֵיָי, מָה כְּתִיב בְּעַמְלֶק, פְּקַדְתִּי אֶת אֲשֶׁר עָשָׂה עַמְלֶק לְיִשְׂרָאֵל וְגו'. וְקוֹדֶשׁא בְּרִיךְ הוּא בְּכַלְהוּ קְרַבִּין דְּעַבְדוּ שְׂאֵר עַמְמִין לְגַבְיֵיהוּ דְיִשְׂרָאֵל, מ"ט לָא אֶקְשִׁי קַמְיָה, בְּהַאי קְרַבָּא דְעַבְד עַמְלֶק לְגַבְיֵיהוּ. אֶלָּא וְדַאי, קְרַבָּא דְעַמְלֶק הוּא בְּכָל סְטָרִין, לְעִילָא וְתַתָּא, דְהָא בְּהוּא זְמַנָּא אֲתַתְּקַף חוּיָא בִישָׂא לְעִילָא, וְאֲתַתְּקַף לְתַתָּא.

2. מָה חוּיָא בִישָׂא כְּמִין עַל פְּרֻשַׁת אַרְחִין, אוֹף הֶכָּא נְמִי עַמְלֶק, חוּיָא בִישָׂא הוּא לְגַבְיֵיהוּ דְיִשְׂרָאֵל, דְכְּמִין לֹון עַל פְּרֻשַׁת אַרְחִין, דְכְּתִיב אֲשֶׁר שָׁם לוֹ בְּדֶרֶךְ בְּעִלּוֹתוֹ מִמְצָרִים. כְּמִין הוּא לְעִילָא, לְסַאָבָא מְקַדְשָׁא. וְכְּמִין הוּא לְתַתָּא, לְסַאָבָא לְיִשְׂרָאֵל. מְנֻלָן, דְכְּתִיב אֲשֶׁר קָרַךְ בְּדֶרֶךְ. כְּתִיב הֶכָּא אֲשֶׁר קָרַךְ, וְכְּתִיב הָתָם כִּי יְהִיָּה בֶן אִישׁ אֲשֶׁר לֹא טְהוֹר מְקַרְה לְיָלָה.

3. וְע"ד בְּבַלְעָם כְּתִיב, וַיִּקַּר אֱלֹהִים אֶל בַּלְעָם. וַיִּקַּר לְיִשְׁנָא דְמְסַאָבָא נְקֻט. וְאִי תִימָא, הָא כְּתִיב אֱלֹהִים. אֶלָּא קוֹדֶשׁא בְּרִיךְ הוּא אֲזַמִּין לִיה הוּא אֲתַר דְמְסַאָבָא, לְאַסְתָּאָבָא בִיָּה, בְּהוּא דְרָגָא דְאִיהוּ אֲתַדְבֵּק לְאַסְתָּאָבָא בִיָּה. מָה עַבְד בַּלְעָם. אִיהוּ חָשִׁיב בְּאִינוֹן קְרַבְנִין לְסַלְקָא לְעִילָא, מִיַּד זְמִין לִיה קוֹדֶשׁא בְּרִיךְ הוּא הוּא אֲתַר. א"ל הָא מְסַאָבּוּ לְגַבְנָךְ, כְּמָה דְאֲתַחֲזִי לָךְ, וְע"ד וַיִּקַּר אֱלֹהִים אֶל בַּלְעָם.

4. In the same manner, "met you (Heb. karcha) by the way," REFERS TO that supernal evil serpent that was sent to you to defile you on all sides. And if it had not been for Moses becoming strong up above, and Joshua down below, Yisrael would not have overcome it. Therefore the Holy One, blessed be He, bore a grudge against that one for ages. The reason is that he planned to tear the member of the sign of the covenant from its place. And therefore it is written: "I remember (also: 'visit')" (I Shmuel 15:2), NAMELY, in remembrance (divine visitation), WHICH IS MALCHUT, because the secret of the holy covenant is implied in this word.

5. Come and look at the verse, "and Saul said to the Kenite" (I Shmuel 15:6). Who is the Kenite? It is Jethro. HE ASKS: Who placed the children of Jethro in here, to dwell in Amalek, their abode being in Jericho; AND ANSWERS: it is written "And the children of the Kenite, Moses' father-in-law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah" (Shoftim 1:16). And when they moved from there, they dwelt in the territory of Amalek until that time when King Saul came and removed the Kenite from Amalek.

6. For, when there are evil people, the righteous and pious that are among them are punished for their sins. This was already explained. THAT IS WHY SAUL REMOVED THE KENITE FROM AMONG AMALEK. In the same manner, if not for the mixed multitude who joined Yisrael, Yisrael would not have been punished for the sin of the golden calf.

7. Come and see what is written above: "of every man whose heart prompts him" (Shemot 25:2), which includes everyone, EVEN THE MIXED MULTITUDE. This is because the Holy One, blessed be He, wanted to build the tabernacle from all sides, the inner part and the shell. And since there were a mixed multitude among them, it was said, "of every man whose heart prompts him," in order to include them in Yisrael who are the inner part. Thus, everyone was commanded TO TAKE A PART IN THE TABERNACLE.

8. Afterwards, people came together according to their ilk, and the mixed multitude came and created the calf and those from among Yisrael were drawn towards them who eventually died. The mixed multitude brought upon Yisrael death and killings. The Holy One blessed be He, said: from now on the building of the tabernacle would be performed only on the part of Yisrael. At once, "Moses gathered all the Congregation of the children of Yisrael together..." (Shemot 35:1). Afterwards it is written: "Take from among you an offering to Hashem" (Ibid. 5). "From among you" surely, instead of as written before, "of every man whose heart prompts him" (Shemot 25:2). "And Moses gathered..." Where did he gather them from? Because the mixed multitude was among them, Moses had to gather and separate Yisrael from among them.

4. כְּגֹוֹנָא דַּא אֲשֶׁר קָרַךְ בְּדֶרֶךְ וְגו'. אֲזִמִּין לְגַבְרִי הֵהוּא חוּיָא בִּישָׁא לְעִילָא, לְסַאבָּא לֶךְ בְּכָל סְטְרִין. וְאַלְמֵלָא דַּאֲתַתְקַף מִשָּׁה לְעִילָא, וְיִהוּשֻׁעַ לְתַתָּא, לֹא יִכִּילוּ יִשְׂרָאֵל לֵיהּ. וּבְגִין כֵּן, נְטִיר קֹדֶשׁא בְּרִיךְ הוּא הֵהוּא דְּבָבוּ, לְדְרֵי דְרִין. מ"ט. בְּגִין דְּחָשִׁיב לְאַעְקָרָא אֶת קֵינִימָא מֵאַתְרֵיהּ. וּבְגִין כֵּן פְּקַדְתִּי, בְּפִקְדֵיהּ, דִּהָא תַּמָּן אֲתַרְמִיז רְזָא דַּאֲתָא קֵינִימָא קְדִישָׁא.

5. ת"ח, מַה כְּתִיב, וַיֹּאמֶר שָׁאוּל אֶל הַקֵּנִי. מֵאֵן קֵנִי דַּא יִתְרוֹ. וְכִי מֵאֵן יְהִיב בְּנֵי יִתְרוֹ הַכָּא, לְמַהוּי דְיִרְיָהוֹן בְּעַמְלֶק, וְהָא בִּירְיָחוֹ הוּוּ שְׂרִינִין. אֲלָא הָא כְּתִיב, וּבְנֵי קֵנִי חָתָן מִשָּׁה עָלוּ מְעִיר הַתְּמָרִים אֶת בְּנֵי יְהוּדָה מְדַבֵּר יְהוּדָה וְגו'. וְכֵד עָלוּ מִתַּמָּן, שְׂרוּ בְּתַחוּמָא דְעַמְלֶק, עַד הֵהוּא זְמַנָּא דַּאֲתָא שָׁאוּל מִלְכָּא, דְכְּתִיב וַיִּסַּר קֵנִי מִתּוֹךְ עַמְלֶק.

6. בְּגִין דִּהָא בּוֹזְמָנָא דְחֵיבֵינָא אֲשֶׁתְּכַחוּ, אֵינּוֹן חֲסִידֵי וְזִכְאֵי דְמִשְׁתַּכְּחִין בִּינֵייהוּ, מִתַּמָּסָן בְּחוּבֵיהוֹן, וְהָא אוֹקְמוּהּ. כְּגֹוֹנָא דַּא, אֲלְמֵלָא הֵהוּא עַרְבוּבֵינָא דַּאֲתַחְבְּרוּ בְּהוּ בִּישְׂרָאֵל, לֹא אֲתַעַנְשׁוּ יִשְׂרָאֵל, עַל עוֹבְדָא דְעַגְלָא.

7. וְת"ח מַה כְּתִיב בְּקַדְמֵיתָא, מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוֹ, לְאַכְלֵלָא כָּלָא, בְּגִין דְּבַעָא קֹדֶשׁא בְּרִיךְ הוּא לְמַעַבְד עוֹבְדָא דְמִשְׁכַּנָּא מְכָל סְטְרִין, בְּמוֹחָא וּקְלִיפָה. וּבְגִין דִּהוּוּ אֵינּוֹן עַרְב רַב בְּגֹוִייהוּ, אֲתַמַּר מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוֹ, לְאַכְלֵלָא לֹון בִּינֵייהוּ דִּישְׂרָאֵל, דֵּאֵינּוֹן מוֹחָא. וְכִלְהוּ אֲתַפְקְרוּ.

8. לְבַתֵּר סְטָא זִינָא לְזִינֵיהּ, וְאֲתוּ אֵינּוֹן עַרְב רַב וְעַבְדוּ יֵת עַגְלָא, וְסֵטוּ אֲבַתְרֵייהוּ אֵינּוֹן דְּמִיתוּ, וְגִרְמוּ לֹון לְיִשְׂרָאֵל מוֹתָא וְקְטוּלָא. אֲמַר קֹדֶשׁא בְּרִיךְ הוּא, מְכָאן וְלַהֲלָא עוֹבְדָא דְמִשְׁכַּנָּא לֹא יְהָא, אֲלָא מְסִטְרָא דִּישְׂרָאֵל בְּלַחוּדֵייהוּ. מִיַּד וַיִּקְהַל מִשָּׁה אֶת כָּל עַדְת בְּנֵי יִשְׂרָאֵל וְגו'. וְכְּתִיב בְּתַרְיָה קָחוּ מֵאַתְכֶם תְּרוּמָה לַיְיָ. מֵאַתְכֶם וְדַאי, וְלֹא בְּקַדְמֵיתָא דְכְּתִיב, מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוֹ. וַיִּקְהַל מִשָּׁה וְגו', מֵאֵן אֲתַר כְּנִישׁ לֹון. אֲלָא בְּגִין דִּהוּוּ אֵינּוֹן עַרְב רַב בִּינֵייהוּ, אֲצִטְרִיךְ מִשָּׁה לְאַכְנָשָׁא לֹון, וְלִיַּחְדָּא לֹון מִבִּינֵייהוּ.

9. "And Moses gathered": Rabbi Aba opened the discussion with the scripture, "Gather the people together, men, and women, and children" (Devarim 31:12). What is to be from now on the community of Yisrael, is also here the community of Yisrael, that is six hundred thousand people.

10. Rabbi Elazar opened the discussion with Yisrael, when Moses came down from Mount Sinai. It is written: "And when Joshua heard the noise of the people as they shouted (Heb. bere'oh), he said to Moses, There is a noise of war in the camp" (Shemot 32:17). HE ASKS: "Joshua heard"-could it be that Joshua heard and Moses did not? AND ANSWERS: until that time Joshua did not know and Moses did know, AND THEREFORE IT WAS WRITTEN: "JOSHUA HEARD." HE ASKS: What then does the word 'bere'oh' mean? AND ANSWERS: 'bere'oh' is spelled with Hei TO INDICATE that that voice was on the Other Side, THAT IS CALLED EVIL (HEB. RA'AH). And Joshua was the face of the moon, WHICH IS MALCHUT. He looked at the voice that was from the side of evil, and immediately "said to Moses, There is a noise of war in the camp."

11. At that time the first stone tablets broke. And we already explained that the stones in the hands of Moses became heavy, fell and broke. What is the reason? the letters have flown from the stone tablets AND THE STONES REMAINED WITHOUT SPIRIT AND THEREFORE GREW HEAVY.

12. Come and see, in the four seasons of the year, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT, a voice rises in the four winds of the worlds. THE SEASON OF NISSAN IS SOUTH AND CHESED; THE SEASON OF TISHREI IS NORTH AND GVURAH; THE SEASON OF TAMMUZ IS EAST AND TIFERET AND THE SEASON OF TEVET IS WEST AND MALCHUT. AND EACH SEASON INCORPORATES ALL THE OTHERS. By that voice the Other Side is aroused, and, by that arousal, enters between the voices, NAMELY, BETWEEN THE VOICE OF TIFERET AND THE VOICE OF MALCHUT, so the light in the lower voice darkens, NAMELY IN MALCHUT. This happens because the light of the upper voice-TIFERET-does not reach the lower voice -MALCHUT. Therefore this arousal OF THE OTHER SIDE comes early and the serpent that seduced the woman, EVE, enters between them, THAT IS, BETWEEN TIFERET AND MALCHUT and receives light. And that voice OF THE OTHER SIDE is the voice (noise) of war, the voice of evil (Heb. ra'ah). This is the meaning of 'bere'oh' NAMELY, IN THE VERSE: "AND WHEN JOSHUA HEARD THE NOISE OF THE PEOPLE AS THEY SHOUTED (HEB. BERE'OH)" (SHEMOT 32:17).

13. And therefore "Joshua heard" and not Moses, because that evil had seized the light of the moon, WHICH IS MALCHUT that Joshua was attached to. And Moses who was attached to the sun, WHICH IS ZEIR ANPIN, did not hear. And all Yisrael, their light darkened, because of that evil that clung to them. Since the Holy One, blessed be He, had pardoned their iniquity, then "Moses gathered the congregation of the children of Yisrael together and said to them, these are the words..." For the mixed multitude was separated from them.

9. וַיִּקְהַל מֹשֶׁה. רַבִּי אַבָּא פָתַח, הִקְהֵל אֶת הָעַם הָאֲנָשִׁים וְהַנְּשִׂימִים וְהַטָּף. מָה לְהֵלֵךְ בְּלֵלָא בְּכֻלְהוּ יִשְׂרָאֵל, אוֹף הֵכָא בְּלֵלָא בְּכֻלְהוּ יִשְׂרָאֵל, וּמֵאן אֵינּוּן. שְׁתִּין רַבּוּא.

10. רַבִּי אֱלֶעָזָר פָּתַח קָרָא בְּיִשְׂרָאֵל, כִּד נָחִית מֹשֶׁה מִן טוֹרָא דְסִינַי, דְכָתִיב וַיִּשְׁמַע יְהוֹשֻׁעַ אֶת קוֹל הָעַם בְּרַעָה וַיֹּאמֶר אֶל מֹשֶׁה קוֹל מִלְחָמָה בְּמַחֲנֶה. וַיִּשְׁמַע יְהוֹשֻׁעַ, וְכִי יְהוֹשֻׁעַ שָׁמַע, וּמֹשֶׁה לֹא שָׁמַע. אֲלָא וְדָאִי, עַד הִשְׁתָּא יְהוֹשֻׁעַ לֹא הוּא יָדַע, וּמֹשֶׁה הוּא יָדַע. אִי הָכִי מַהוּ בְרַעָה. אֲלָא בְרַעָה בַּה' כְּתִיב, דִּיהוּא קְלָא בְּסִטְרָא אַחְרָא הוּא. וַיְהוֹשֻׁעַ דִּיהוּא אֲנָפוּי דְסִיְהֵרָא, אֲסִתְּבַל בַּהוּא קְלָא, דִּיהוּא דְסִטְרָא דְרַעָה, מִיַּד וַיֹּאמֶר אֶל מֹשֶׁה קוֹל מִלְחָמָה בְּמַחֲנֶה.

11. בַּהֵיכָא שְׁעִתָּא אֲתַבְרוּ תְרִין לֻחֵי אַבְנָא דִּיהוּ בְּקַדְמִיתָא. וְהָא אוֹקִימָנָא, דְאֵינּוּן אֲתִיִּקְרוּ עַל יְדוּי וְנִפְלוּ וְאֲתַבְרוּ. מ"ט. בְּגִין דְפָרְחוּ אֲתוּן מְגוּ לֻחֵי אַבְנִין.

12. ת"ח, בְּד' תְּקוּמִין דְשִׁתָּא, קְלָא אֲתַעֵר, בְּד' סִטְרִין דְעֵלְמָא, בַּהוּא קְלָא אֲתַעֵרוּתָא דְסִטְרָא אַחְרָא אֲתַעֵר בֵּיה. וְהוּא אֲתַעֵרוּתָא דְסִטְרָא אַחְרָא עָל בֵּין קְלָא לְקְלָא, וְאֲתַחְשַׁךְ נְהוּרָא בְּקְלָא דִלְתַתָּא. בְּגִין דְלֹא מְטָא נְהוּרָא דְקְלָא דִלְעֵילָא, לְקְלָא דִלְתַתָּא, כְּדִין אֲקֵדִים הוּא אֲתַעֵרוּתָא, וְעָל בֵּין דָּא לְדָא נַחַש דְמַפְתִּי לְאֲתַתָּא, וְנִטִּיל נְהוּרָא. וְהוּא קְלָא, הוּא קוֹל מִלְחָמָה, קוֹל רַעָה. וְדָא אִיהוּ בְרַעָה.

13. וְע"ד שָׁמַע יְהוֹשֻׁעַ וְלֹא מֹשֶׁה, בְּגִין דְנִטֵּל הוּא רַעָה נְהוּרָא דְסִיְהֵרָא דִּיהוּ אַחִיר בַּה' יְהוֹשֻׁעַ. וּמֹשֶׁה דִּיהוּ אַחִיר בְּשִׁמְשָׁא, לֹא שָׁמַע. וַיִּשְׂרָאֵל כֻּלְהוּ אֲתַחְשַׁךְ נְהוּרָא דִילְהוּן, בְּגִין הוּא רַעָה דִאֲתַדְבַּקַת בַּהוּ. כִּיּוֹן דְמַחֵל קוּדְשָׁא בְרִין הוּא חוּבִיהוּן, כְּדִין וַיִּקְהַל מֹשֶׁה אֶת כָּל עַדְת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵיהֶם אֵלֶּה הַדְּבָרִים וְגו', דִּהָא הוּא עָרַב רַב אֲתַעֵבַר מִנִּיהוּ.

2. Three night watches

Rabbi Elazar describes how the night's twelve hours are divided into three, each of which is allotted to a different host of angels. The first is appointed to praise their Master with love. At that time the souls of those on earth leave their bodies to go up: those that are not worthy are rejected and hover about the world, but the worthy ones travel up to see their Master on the holy mountain of Hashem, where their deeds and merits are written down. The second host recites poetry for two hours. These angels of the second watch bewail the destruction of the temple, and weep by the rivers of Babylon. God weeps two tears into the great sea, a flame is awakened and paired with a spirit from the north, and the flame goes to hover about the world. Rabbi Elazar refers to Esther and the secret of judgment of the Left Column, which is at this time. When at midnight God enters the Garden of Eden to commune with the souls of the righteous, all the trees of the Garden and the souls of the righteous open and say "Lift up your heads, O you gates." Then the souls of the righteous return to their bodies, and the angels of the third host encourage them and recite poetry until the light of morning. These last four hours are in the central column. In the morning all the stars and constellations praise their Master along with the archangels that govern by daytime. All Yisrael sings below and the sweet voice of the wheel of the sun sings above.

14. Rabbi Elazar and Rabbi Yosi were sitting one night, studying the Torah, before midnight. During that time the rooster crowed, MEANING THAT MIDNIGHT HAD COME. They recited the blessing, "WHO GAVE THE ROOSTER UNDERSTANDING TO DISTINGUISH BETWEEN DAY AND NIGHT." Rabbi Elazar wept and said: come and see, until now the Holy One, blessed be He, has shaken and struck three hundred and ninety firmaments, shed two tears into the great sea, and tearfully remembered His children.

15. For the night with its twelve hours is divided into three directions, RIGHT, LEFT AND CENTER. And if there are more THAN TWELVE hours to the night, they are considered to be day and not night, for only twelve hours belong to it, TO MALCHUT CALLED NIGHT. These twelve hours are divided into three directions and three hosts of holy angels are allotted to these three directions.

16. The first host is appointed to the first four hours of the night to praise their Master, NAMELY, IN THE RIGHT COLUMN, WHICH IS CHESED. What do they say? they say "The earth is Hashem's, and the fullness thereof...for He has founded it upon the seas...who shall ascend the mountain of Hashem?...He that has clean hands, and a pure heart" (Tehilim 24:1-4). What is the reason for saying this? It is because the night spreads its wings over the world, and then all the inhabitants of the world taste death, and their souls leave the body to go up. And these angels stand and say ABOUT THE SOULS, "who shall ascend the mountain of Hashem?" "The mountain of Hashem" refers to the Temple Mount; "His holy place" refers to the men's section. As it is in the celestial TEMPLE, WHICH IS MALCHUT, so it is in the terrestrial TEMPLE .

17. Because in each firmament there are many chiefs and guards. When the souls leave, they want to go up, but if they are not worthy, they are rejected. Then the souls hover about the world and some troops of spirits take them and tell them some lies and some truths about what is to be in the near future. All this is as was explained.

14. רבי אלעזר ורבי יוסי הוו יתבי ליליא חר, וקא מתעסקי באורייתא, עד לא אתפלוג ליליא. אדהכי קרא גברא, בריכו ברכתא, בכה רבי אלעזר ואמר, ת"ח, עד השתא קודשא בריך הוא אזדעזע, תלת מאה ותשעין רקיעין, ובטש בהו, ובכה על חרבן בי מקדשא, ואוריד תרין דמעין לגו ימא רבא, ואדבר לבנוהי מגו בכיה.

15. בגין דלתלת סטרין אתפלג ליליא, בתריסר שעתיה דהוו רשימין ביה, ואי אתוספן שעתיה בליליא, אינון שעתיה דמתוספאן, דיממא אינון, ולא אתחשיבו מליליא, בר תריסר דאינון דילה. ואינון תריסר, אתפלגו לתלת סטרין, ותלת משריין דמלאכין קדישין, אתפלגו באינון תלת סטרין.

16. משרייא קדמא, אתמנא בד' שעתיה קמיותא, דשירותא דליליא, לשבחא למאריהון, ומה קאמרי. ליי' הארץ ומלאה וגו', כי הוא על ימים יסדה וגו', מי יעלה בהר יי' וגו', נקי כפים ובר לבב וגו'. מ"ט דא. בגין דכד ליליא פריש גדפוי על עלמא, כדין, כל בני עלמא טעמין טעמא דמותא, ונפקי נשמתיהו לסלקא לעילא, ואינון מלאכין קיימין וקא אמרי, מי יעלה בהר יי'. הר יי', דא הר הבית. מקום קדשו, דא עזרת ישראל. בגוונא דלעילא, הכי נמי לתתא.

17. בגין דבכל רקיעא ורקיעא, כמה ממנן, וכמה סרכין קיימין תמן. וכד נשמתין נפקין, בעאן לסלקא לעילא, ואי לא זכין אינון החיין לון לבר, ואזלין ושאטין בעלמא, ונטלין לון כמה חבילי טהירין, ואודעין לון מלין כדיבן, ולזמנין מלין דקשוט, ממה דאתי לזמן קריב, כמה דאוקמוה.

18. And the souls of the righteous travel up and doors are opened before them, and they go up into that place which is called the mountain of Hashem which is like the secret of the terrestrial Temple Mount . Then they go up to that place, which is called His holy place. There all the souls appear before their Master. That place is like that TERRESTRIAL place , where Yisrael appear before the Holy One, blessed be He, in the men's (lit. 'Yisrael's') section. At the time when the souls are standing there, the joy of their master is to construct with them a place that is called Holy of Holies, where all their deeds and merits are recorded.

19. The second host is appointed to recite poetry, in the second four hours. But they recite poetry only for two hours before midnight when the Holy One, blessed be He, THAT IS THE CENTRAL COLUMN, enters the Garden of Eden.

20. And these ANGELS OF THE SECOND WATCH are the mourners of Zion AFTER THE DESTRUCTION OF THE TEMPLE, for they bewail the destruction of the Temple. In the beginning of the second four hours, WHICH ARE THE SECRET OF THE LEFT COLUMN, WHICH THE OTHER SIDE MAINLY HOLDS TO, they open and say "By the rivers of Babylon, there we sat down, and also wept, when we remembered Zion" (Tehilim 137:1). And it is they, who weep by the rivers of Babylon, together with Yisrael. This is the meaning of the verse "and also wept," FOR THE MEANING OF "ALSO" IS THAT WE ALSO WEPT LIKE THE ANGELS. And how do we know that they cried there? It is written: "Behold, the mighty ones shall cry outside" (Yeshayah 33:7). What is outside? It is Babylon, for all the angels escorted the Shechinah to Babylon, sat there and wept with Yisrael, and therefore they opened with this, "BY THE RIVERS OF BABYLON" and concluded with "remember, Hashem, against the children of Edom" (Tehilim 137:7).

21. Then the Holy One, blessed be He, awakens along with His grades, and strikes the firmaments so that twelve thousand worlds are shaken. He roars and weeps as the verse says, "Hashem shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar because of His habitation" (Yirmeyah 25:30). He remembers Yisrael, THAT THEY ARE IN EXILE, and sheds two tears into the great sea. Then a flame is awakened from the north. One spirit from the north joins that flame, AND THE FLAME goes to hover about the world. Midnight comes then, and the flame goes to beat the wings of the rooster, and he crows. Then the Holy One, blessed be He, enters the Garden of Eden.

18. ואיננו נשמתין דצדיקיא, אזלין ושאטן לעילא, ופתחין לון פתחין, וסלקין לון לגו ההוא אתר דאקרי הר יי', בגוונא דרזא דהר הבית לתתא. ומתמן עאלין לגו ההוא אתר דאקרי מקום קדשו. דתמן אתחזיין כל נשמתין לקמי מאריהון. בגוונא דא ההוא אתר, דאתחזון ישראל קמי קודשא בריך הוא, אתר דאקרי עזרת ישראל. בשעתא דנשמתין קיימין תמן, כדון חרזה דמאריהון, לאתתקנא בהו אתר, דאקרי קדש הקדשים. ותמן רשימין כל עובדיהון וזכוון דלהון.

19. משרינא תניינא, אתמנא בארבע שעתין אחרנין, ולא אמרי שירתא, בר תרי שעתין, עד דאתפלג ליליא, ועאל קודשא בריך הוא בגנתא דעדן.

20. ואלין אינון אבלי ציון, ואינון דבכו על חרבין בי מקדשא. ובשירותא דארבע שעתין אמצעין, פתחי ואמרי, על נהרות בבל שם ישבנו גם בכינו וגו', ואלין אינון דבכו על נהרות בבל, עמהון דישראל, ממשמע דכתיב גם בכינו. ומנלן דבכו תמן. דכתיב הן אראלם צעקו חוצה. מהו חוצה. דא בבל, בגין דכלהו אוזמה לשכינה עד בבל. ותמן בכו עמהון דישראל. וע"ד פתחי בהאי, ומסיימי זכור יי' לבני אדום וגו'.

21. כדון אתער קודשא בריך הוא בדרגוי, ובטש ברקיעין כדאמרן, ואזדעזעו תריסר אלפי עלמין, וגעי ובכי, דכתיב יי' ממרום ישאג וממעון קדשו יתן קולו שאוג ישאג על נוהו, ואדבר לון לישראל, ואחית תרין המעין לגו ימא רבא. וכדון אתער שלהוביתא חד דבסטר צפון, ובטש רוחא חד דבסטר צפון בההוא שלהוביתא, ואזלא ושאטא בעלמא, וההיא שעתא אתפלג ליליא, ושלהוביתא אזלא ובטש בגדפוי דתרנגולא, וקארי, כדון קודשא בריך הוא עאל בגנתא דעדן.

22. The Holy One, blessed be He, has no pleasure until He enters the Garden of Eden and enjoys Himself in the souls of the righteous. And the sign TO THIS UNION IS IN THE WORDS OF ESTER - WHO IS MALCHUT-TO THE KING - NAMELY, ZEIR ANPIN, "for we are sold, I and my people, to be destroyed, to be slain, and to be annihilated" (Ester 7:4). THIS IS THE SECRET OF THE DOMINION OF JUDGMENTS OF THE LEFT COLUMN. And the King said: "who is he, and where is he..." (Ibid. 5), AND SHE SAID: "THIS WICKED HAMAN" (IBID. 6), NAMELY, THE KLIPAH THAT IS DRAWN FROM THE LEFT COLUMN. And then "And the king arising from the banquet of wine in his wrath went into the palace garden..." (Ibid. 7), THAT IS, TO THE GARDEN OF EDEN.

23. When the Holy One, blessed be He, enters the Garden of Eden, all the trees of the Garden and all the souls of the righteous open and say "Lift up your heads, O you gates...Who is this king of glory...Lift up your heads, O you gates..." (Tehilim 24:7-8). And when the souls of the righteous that are on earth return to their bodies, then all those angels encourage them and say "Behold, bless Hashem, all you servants of Hashem" (Tehilim 134:1). We learned that the third host says this verse in the last four hours, WHICH ARE THE CENTRAL COLUMN.

24. And the third host recites poetry until the light of the morning rises and then all those stars and constellations praise their Master and all those archangels that govern by daytime, NAMELY THAT ARE DRAWN FROM ZEIR ANPIN, all praise their Master and recite poetry. This is as said, "when the morning stars sang together, and all the sons of Elohim shouted for joy" (Iyov 38:7). THIS REFERS TO ALL THE ANGELS. BECAUSE AT NIGHT ONLY A PART OF THE ANGELS RECITE POETRY, MEANING THOSE WHO ARE DRAWN FROM MALCHUT. BUT DURING DAYTIME EVERYONE RECITES POETRY, EVEN THE ANGELS WHO ARE DRAWN FROM ZEIR ANPIN.

25. When the sun comes out, by day, all Yisrael sing below and the sun above. This is as written: "May they fear You as long as the sun" (Tehilim 72:5). When the sun drives its wheels, a pleasant voice begins to sing. What is it singing? It sings "Oh give thanks to Hashem, call upon His name... Sing to Him, sing psalms to Him..." (Tehilim 105:1-2). And Yisrael praise the Holy One, blessed be He, by day. This is the meaning of the verse "May they fear You as long as the sun." And though we established this scripture, Rabbi Elazar said: if the inhabitants of the world were not hard hearted and blindfolded, they would not have been able to bear the sweet voice of the wheel of the sun, when it drives and praises the Holy One, blessed be He. THIS IS THE MEANING OF "MAY THEY FEAR YOU AS LONG AS THE SUN."

22. וְקוֹדֵשׁ בְּרִיךְ הוּא לִית לִיה נִיחָא עַד דְּעָאֵל
לְגַנְתָּא דְּעֵרְן לְאַשְׁתַּעֲשֵׂא בְּנִשְׁמַתְהוֹן דְּצַדִּיקֵי וְגו' .
וְיֹאמֵר הַמֶּלֶךְ מִי
הוּא זֶה וְגו' , וְהַמֶּלֶךְ קָם בַּחֲמַתּוֹ מִמִּשְׁתֵּה הַיַּיִן אֵל
גַּנַּת הַבַּיִת וְגו' .

23. בְּשַׁעֲתָא דְּקוֹדֵשׁא בְּרִיךְ הוּא עָאֵל בְּגַנְתָּא דְּעֵרְן,
בְּדִין כָּל אֵינוֹן אֵילָנִין דְּגַנְתָּא, וְכָל אֵינוֹן נִשְׁמַתִּין
דְּצַדִּיקֵי וְגו' , פְּתַחֵי וְאִמְרוּ, שָׂאוּ שְׁעָרִים רְאִישֵׁיכֶם וְגו' .
מִי זֶה מֶלֶךְ הַכְּבוֹד וְגו' . שָׂאוּ שְׁעָרִים רְאִישֵׁיכֶם וְגו' .
וּבְשַׁעֲתָא דְּנִשְׁמַתְהוֹן דְּצַדִּיקֵי וְגו' הִי בְּאַרְעָא אֲהֲרֹו
לְגוּפֵיהּ, בְּדִין אֲתַקִּיפוּ בְּהוּ כָּל אֵינוֹן מְלָאכִין,
וְאִמְרוּ הִנֵּה בָּרְכוּ אֶת יְיָ כָּל עַבְדֵי יְיָ, וְאוֹלִיפְנָא
דְּדָא מְשָׁרְיָא תְּלִיתָא קָא אִמְרוּ דָּא, בְּאַרְבַּע שַׁעֲתֵי
בְּתַרְיָתָא.

24. וְקָאִמְרוּ שִׁירְתָּא, עַד דְּסָלִיק נְהוּרָא דְּצַפְרָא,
דְּכַדִּין מְשַׁבְּחִין לְמַרְיָהוֹן כָּל אֵינוֹן כְּכַבִּיא וּמְזִלֵי,
וְכָל אֵינוֹן מְלָאכִין עֲלָיִן, הִי שְׁלַטְנִיהוֹן בִּימְמָא,
כְּלָהוּ מְשַׁבְּחִין לְמַרְיָהוֹן, וְאִמְרוּ שִׁירְתָּא. הַה"ד בְּרִן
יְחַד כְּכַבִּי בְּקָר וַיְרִיעוּ כָּל בְּנֵי אֱלֹהִים.

25. בְּשַׁעֲתָא דְּשַׁמְשָׁא נְמִיק, בִּימְמָא, וְיִשְׂרָאֵל נְטִילֵי
שִׁירְתָּא לְתַתָּא, וְשַׁמְשָׁא לְעִילָא, דְּכַתִּיב וַיִּרְאוּךָ עִם
שַׁמֶּשׁ. בְּשַׁעֲתָא דְּנְטִיל שַׁמְשָׁא בְּגַלְגְלוֹי, פְּתַח קַל
נְעִימוּתָא, וְאִמְרוּ שִׁירְתָּא. וְמִי שִׁירְתָּא קָאִמְרוּ. הוּדוּ
לְיְיָ קְרָאוּ בְּשִׁמּוֹ וְגו' . שִׁירוּ לוֹ זְמֵרוּ לוֹ וְגו' . וְיִשְׂרָאֵל
מְשַׁבְּחִין לְקוֹדֵשׁא בְּרִיךְ הוּא בִּימְמָא, עִם שַׁמְשָׁא.
הַה"ד וַיִּרְאוּךָ עִם שַׁמֶּשׁ, וְאַף עַל גַּב דְּהָא אוֹקִימְנָא
לְהָאֵי קְרָא, א"ר אֶלְעָזָר, אֲלֵמָלָא דְּבַנֵּי עֲלָמָא
אַטִּימִין לְבָא וְסַתִּימִין עֵינֵינָן לָא יְכַלִּין לְמִיקָם מְקַל
נְעִימוּתָא דְּגַלְגְלָא דְּשַׁמְשָׁא, כְּדִ נְטִיל וּמְשַׁבַּח קָמִי
קוֹדֵשׁא בְּרִיךְ הוּא.

3. The Angel of Death is present among the women

At daylight the rabbis rise from studying the Torah and go to see Rabbi Shimon. He cautions them not to go outside because the Angel of Death is around, and has permission to destroy whoever he wants. Rabbi Shimon explains that the angel of death can ask for justice before God by repeating someone's offenses; when the person is sentenced, the Angel of Death kills him. When a dead man is taken to the cemetery, the Angel of Death is among the women, so the men must not look at the women. The ancient wise men decreed that a Shofar should be blown when the dead person was taken from his house, in order that the Angel of Death should have no power over the living. Then we hear that when Yisrael made the calf and many died, the angel of death was among the women inside the camp of Yisrael; Moses saw this, so he gathered the men all by themselves. The angel of

death did not leave the women until the tabernacle was built. Rabbi Shimon says that if the angel of death is among seven women he seeks justice, but if he is among ten women he blames and seeks to kill. After these admonitions the rabbis study Torah all day. Then Rabbi Shimon discusses the story of the ark, asking why God did not just move Noah to a safe place where the flood waters would not come. He answers saying that since the destroyer came into the world whoever did not protect himself and was found before him in the open forfeits his life because he brings death upon himself. We hear that while the rabbis are hiding at home thirteen people in town died, and Rabbi Shimon says: blessed be the merciful, that the Angel of Death did not behold your images.

26. While they were studying the Torah, daylight broke. They stood up and went to be before Rabbi Shimon. When he saw them, Rabbi Shimon said: "Elazar my son, you and the friends, remain hidden for these three days, and do not go outside, because the Angel of Death is in town and has permission to cause damage. Since permission was given to the Destroyer, he can destroy whomever appears before him.

27. Furthermore, when he, THE ANGEL OF DEATH, wants to destroy a person, he rises to accuse that person and repeats his offenses. He demands justice before the Holy One, blessed be He, and does not leave before that person is sentenced, and permission is given. Then he kills him.

28. Rabbi Shimon said: 'by Elohim', MEANING THAT HE SWORE IN THE NAME OF ELOHIM, most people do not die before their time, except those who do not know how to protect themselves, because when a dead man is taken from his house to the cemetery, the Angel of Death is among the women. Why is he among the women? BECAUSE this is his way since he seduced Eve and through her he brought death to the whole world. This is why when he kills a man, and the men are with the dead, THE ANGEL OF DEATH comes in among the women, on the way TO THE CEMETERY.

29. And THEN he has permission to kill people. He looks at the faces of those seen before him on the way TO THE CEMETERY, from the time when they take the dead from his house to burial until they get back to their houses. That is why he causes death for some men in the world before their time. Of that speaks the verse, "but sometimes ruin comes without judgment" (Mishlei 13:23). Because he goes up and accuses and repeats the offenses of that person before the Holy One, blessed be He. That person is judged for those offenses and passes away before his time.

30. HE ASKS: What his remedy is, HOW TO BEWARE OF THE ANGEL OF DEATH, AND SAYS that when the dead man is carried to the cemetery, a man should turn his face away from the women, and let them walk behind him. And if the women walk first, he should walk behind them, so as not to see them face to face. And when they come back from the cemetery, he should not walk on the same way where the women are standing, nor look at them at all, but go another way. And since most people do not know and do not care for this, most of them are judged and pass away before their time.

26. אֲדַהְכִי דְאֲתַעֲסֶקוּ בְאֹרֵייתָא, נְהַר יִמְמָא. קָמוּ וְאֲתוּ לְקַמֵּיהּ דְר"ש, בֵּינוּן דְחָמָא לֹון, אַר"ש, אֶלְעֶזֶר בְּרִי, אַנְתָּ וְחֻבְרֵיָא אֶסְתִּימוּ גְרַמֵּיכוּ אֶלִין תְּלַת יוֹמִין, דְלֹא תַמְקוֹן לְבַר בְּגִין דְמִלְאֲךָ הַמּוֹת אֶשְׁתַּכַּח בְּמַתָּא, וְאִית לֵיהּ רְשׁוּ לְחַבְלָא, וְכִיּוֹן דְאֲתִייהִיב לֵיהּ רְשׁוּ לְחַבְלָא, יְכִיל לְחַבְלָא, לְכָל מָאן דְאֲתַחְזִי קַמֵּיהּ.

27. וְתוּ דְבַר נֶשׁ דְאֲתַחְזִי קַמֵּיהּ, סְלִיק וְאֶסְטִי עֲלֵיהּ, וְאֲדַכְּרַ חוּבּוֹי, וּבְעֵי דִינָא מְקַמֵּי קוּדְשָׁא בְרִיךְ הוּא, וְלֹא אֲתַעֲדִי מִתְּמֹן, עַד דְאֲתַרְן הוּא בַר נֶשׁ, וְאֲתִייהִיב לֵיהּ רְשׁוּ וְקָטִיל לֵיהּ.

28. אַר"ש, הָאֱלֹהִים רוּבָא דְעֵלְמָא, לֹא מִיתוּ, עַד לֹא מָטָא זְמַנֵּיהּ, בַּר דְלֹא יָדְעִי לְאֶסְתַּמְרָא גְרַמֵּייהּ, דְהָא בְשַׁעְתָּא דְמִיתָא אֶפְקִי לֵיהּ מִבֵּיתֵיהּ לְבִי קְבָרִי, מִלְאֲךָ הַמּוֹת אֶשְׁתַּכַּח בֵּינוּי נְשִׁי, אִמְאִי בֵּינוּי נְשִׁי. דְהָכִי הוּא אֹרְחָוּי, מִיוֹמָא דְפִתֵּי לְחוּהּ, וּבְגִינָהּ גְרִים מוֹתָא לְכָל עֵלְמָא. וְע"ד קָטִיל בַר נֶשׁ, וְגוֹבְרִי אֶשְׁתַּכַּחוּ עִם מִיתָא, עָאל בֵּינוּי נְשִׁי בְאַרְחָא.

29. וְאִית לֵיהּ רְשׁוּ, לְמַקְטֵל בְּנֵי נְשָׂא, וְאֶסְתַּבְּל בְּאַנְפֵּיהּוּ בְאַרְחָא דְאֲתַחְזִיאוּ קַמֵּיהּ, מְשַׁעְתָּא דְמַמְקִי לֵיהּ מִבֵּיתֵיהּ לְבִי קְבָרִי, עַד דְאֶהְדְּרוּ לְבֵיתֵיהּוּ וּבְגִינֵיהּוּ גְרִים מוֹתָא לְכַמְהָ גּוֹבְרִין בְּעֵלְמָא, עַד לֹא מָטָא זְמַנֵּיהּוּ. וְע"ד כְּתִיב, וַיֵּשׁ נֹסֶפֶה בְּלֹא מִשְׁפָּט. בְּגִין דְסְלִיק וְאֶסְטִין, וְאֲדַכְּרַ חוּבּוֹי דְבַר נֶשׁ קַמֵּי קוּדְשָׁא בְרִיךְ הוּא, וְאֲתַרְן עַל אִינוּן חוּבִין וְאֶסְתַּלַּק עַד לֹא מָטָא זְמַנֵּיהּ.

30. מֵאִי תַקְנֵתֵיהּ. בְשַׁעְתָּא דְנִטְלִי מִיתָא לְבִי קְבָרִי, יְהַדְרַ בַר נֶשׁ אֲנַפּוֹי וַיִּשְׁבּוּק לְנֶשִׁי בְתַר כְּתַפּוֹי. וְאִי אִינוּן מְקַדְמִי, יְהַךְ לְאַחֹרָא, בְּגִין דְלֹא יִתְחַזִּי עִמְהוֹן אֲנַפּוֹן בְּאַנְפּוֹן. וְלְבַתַּר דְמַהְדְּרִי מִבֵּי קְבָרִי, לֹא יְהַדְרַ בְּהוּא אֲרַחָא דְנֶשִׁי קִיּוּמָן, וְלֹא יִסְתַּבְּל בְּהוּ כְלָל, אֶלָּא יִסְטִי בְאַרְחָא אַחֲרָא. וּבְגִין דְבִנֵּי נְשָׂא לֹא יָדְעִי, וְלֹא מְסַתְּבְּלֵן דָּא, רוּבָא דְעֵלְמָא, אֲתַדְּנוּ בְדִינָא, וְאֶסְתַּלְּקוּ עַד לֹא מָטָא זְמַנֵּיהּוּ.

31. Rabbi Elazar said: if this be so, then it is better for a man not to escort the dead. Rabbi Shimon said no. For a man who takes care of himself in that manner is worthy of a long life, and also of the World to Come.

32. Come and see, not for nothing did the ancient wise men decree that a Shofar was to be blown when the dead was taken from his house. You might say, this is solely to honor the dead. But no. This is to protect the living, so that the Angel of Death would have no power over them to accuse them above, and they might avoid him.

33. He started by saying, "And if you go to war in your land against the enemy that oppresses you..." (Bemidbar 10:9). I have observed that "the enemy," refers to the Angel of Death, that "oppresses you" forever, killing people and seeking to kill everyone. What is to be done about him? "then you shall blow an alarm" (Bemidbar 10:9). On Rosh Hashanah (the Jewish New Year), which is the day of Judgment above, the Angel of Death comes down to examine people's deeds and then ascends and prosecutes them. And Yisrael, who know that the Angel of Death comes down and then goes up to be their prosecutor, blow the Shofar early and complain against him so he would have no power against them, and in order to protect themselves.

34. All the more so when the Angel of Death punishes and takes lives, and also when people go to the cemetery and return from it, because when women walk to the funeral, he comes down and dwells among them, as says the verse "her feet go down to death" (Mishlei 5:5). Where do they go down? NAMELY, to that place which is called death, FOR THE ANGEL OF DEATH COMES BEFORE THEM, WHILE THEY WALK TO ESCORT THE DEAD, because Eve brought death upon the whole world, may the Merciful save us.

35. Come and see, it is written: "Likewise the way of an adulterous woman" (Mishlei 30:20), which we already interpreted . But "Likewise the way of an adulterous woman" alludes to the Angel of Death. This is him and that is his name. "She eats and wipes her mouth" (Ibid.), for he burns the world with his flames and kills people before their time. "and says I have done nothing wrong" (Ibid.), for he asked for justice and they were found guilty, and died according to true law.

31. א"ר אֶלְעָזָר, אִי הָכִי, טַב לִיָּה לְבַר נֶשׁ דְּלֵא יוֹזִיף לְמִיתָא. א"ל לָא. דְּהָא בַר נֶשׁ דְּאֶסְתָּמַר כְּהָאִי גּוֹנָא, אֶתְחַזִּי לְאַרְכָּא דְיוֹמִין, וְכַל שְׁכַן לְעֵלְמָא דְאַתִּי.

32. ת"ח, לָאו לְמַגְנָא אֶתְקִינּוּ קְדָמָי שׁוֹפָר, לְאַמְשָׁכָא מִיתָא מִן בֵּיתָא לְבִי קְבָרִי. אִי תִימָא דְעַל מִיתָא וַיִּקְרָא דִּילִיָּה לְחוּד אִיהוּ. לָא. אֶלָּא, בְּגִין לְאַגְנָא עַל חַיִּיא, דְּלֵא יִשְׁלוּט עֲלֵיהוּ מִלְּאַךְ הַמּוֹת, לְאַסְטָאָה לְעֵילָא וַיִּסְתַּמְרוּן מִנִּיה.

33. פֶּתַח וְאָמַר, וְכִי תִבְאוּ מִלְחָמָה בְּאַרְצְכֶם עַל הַצָּר הַצּוֹרֵר אֶתְכֶם וְגו', וְהִיָּקְנָא עַל הַצָּר, דָּא מִלְּאַךְ הַמּוֹת. הַצּוֹרֵר אֶתְכֶם תְּדִיר, וְקָטִיל לְבָנֵי נֶשָׂא, וּבְעֵי לְקַטְלָא אַחֲרֵינִין. מֵאִי תִקְנֵתִיה. וְהִרְעוּתֶם. אִם בְּרֵאשׁ הַשָּׁנָה, דְּהוּא יוֹמָא דְדִינָא לְעֵילָא, הָאִי מִלְּאַךְ הַמּוֹת נַחִית לְתַתָּא, בְּגִין לְאַשְׁחָא בְּעוֹבְדֵין דְּבָנֵי נֶשָׂא, וְלִסְלַקָּא לְעֵילָא לְאַסְטָאָה לוֹן. וַיִּשְׂרָאֵל דִּידְעֵי דְהָא מִלְּאַךְ הַמּוֹת נַחִית לְתַתָּא וְסָלִיק לְעֵילָא, בְּגִין לְמַהוּי קְטִיגוּרָא עֲלֵיהוּ. מְקַדְמֵי בְּשׁוֹפָר לְיֹבְבָא עֲלֵיהּ, דְּלֵא יְכִיל לוֹן וְלֵאגְנָא עֲלֵיהוּ.

34. וְכַל שְׁכַן בְּשַׁעְתָּא דְעֵבִיד דִּינָא וְקָטִיל בְּנֵי נֶשָׂא, וְאַשְׁתַּכַּח לְתַתָּא. וְכַל שְׁכַן בְּשַׁעְתָּא דְאַזְלוּ לְבֵי קְבָרִי, וְאַהֲדָרוּ מִבֵּי קְבָרִי, דְּהָא בְּשַׁעְתָּא דְנֶשִׁי נְטִילֵי רְגְלֵיהוּ עִם מִיתָא, אִיהוּ נַחִית וְאַשְׁתַּכַּח קְמִייהוּ, דְכִתְיִב רְגְלֵיהּ יוֹרְדוֹת מוֹת, יוֹרְדוֹת לְמָאן. לְהֵהוּא אֶתְר דְאַקְרִי מוֹת. וְע"ד חוּה גְרַמַת מוֹתָא לְכַל עֵלְמָא, רַחֲמָנָא לְשׁוֹבִינָן.

35. ת"ח, כְּתִיב כֵּן דֶּרֶךְ אִשָּׁה מְנַאֲפַת וְגו'. וְהָא אוֹקִימָנָא. אֲבָל כֵּן דֶּרֶךְ אִשָּׁה מְנַאֲפַת, דָּא הוּא מִלְּאַךְ הַמּוֹת, וְהָכִי הוּא, וְהָכִי אֶקְרִי. אֲכַלָּה וּמַחְתָּה פִּיהּ, אוֹקִידַת עֵלְמָא בְּשִׁלְהוּבוּי, וְקָטְלַת בְּנֵי נֶשָׂא עַד לָא מָטָא זְמַנֵּיהוּ, וְאַמְרָה לָא פְעַלְתִּי אֹן, דְּהָא דִּינָא בְּעָא עֲלֵיהוּ, וְאַשְׁתַּכַּחוּ בְּחוּבִין, וּבְדִינָא קְשׁוּט מִיתוּ.

36. When Yisrael made the calf and many died, the Angel of Death was among the women inside the camp of Yisrael. When Moses saw the Angel of Death among the women, and the camp of Yisrael between them, he immediately gathered all the men by themselves. This is the meaning of the verse "And Moses gathered all the Congregation of the children of Yisrael together" (Shemot 35;10). These were the men alone, who were gathered and separated.

37. And the Angel of Death did not leave the women until the tabernacle was built, as was written: "and Moses erected the tabernacle" (Shemot 40:18). And even when the women brought offerings to the tabernacle, the Angel of Death did not move away from them, until Moses saw that, and advised the men not to have contact with them and not to look at them face to face, but to walk behind them. This is the meaning of the verse "And they came (Heb. vayavo'u), both men and women" (Shemot 35:22). It does not say 'and they brought (Heb. vayavi'u)' but - "and they came." THIS TEACHES US THAT THE MEN did not walk with THE WOMEN together but behind them. All this is because the Angel of Death did not leave them until the tabernacle was built.

38. Come and see: THE ANGEL OF DEATH is not among the women when they are less than seven together or less than ten together. HE EXPLAINS: in public he is among seven women and seeks to punish. And if there are ten women he prosecutes in order to kill. And since he is among them openly, it is written: "And they came, both men and women." VIZ. BEHIND THEIR BACKS AS MENTIONED ABOVE. And all the friends were watchful that day and studied Torah.

39. Rabbi Shimon opened the discussion and said, "And Hashem said to Noah, come you and all your house into the ark" (Beresheet 7:1). We already explained this verse. But come and see, could not the Holy One, blessed be He, keep Noah in one place in the world, so that when there would be flood, it would not reach that particular place? This is as was said concerning Gidon "let it be now only dry upon the fleece" (Shoftim 6:40). Or could He not keep him in the land of Yisrael, of which it is written: "nor rained upon in the day of indignation" (Yechezkel 22:24) meaning that the flood did not come upon it?

40. AND ANSWERS: since the Destroyer came in the world, whoever did not hide himself, and was present before him in openly, forfeits his life, because he brings death on himself. How do we know that? from Lot, as states the verse "Escape for your life, look not behind you" (Beresheet. 19:17). What is the sense of "look not behind you?" It is because the Destroyer walked behind his back and if Lot had turned his head and looked him face to face, the angel might have done him harm.

36. בְּשַׁעֲתָא דְעֵבְרוּ יִשְׂרָאֵל יְתַּ עֲגָלָא, וּמִיתוּ כָּל אִינוּן אוּכְלוּסִין, הוּהּ מְלֵאךְ הַמּוֹת אֲשֶׁתְּכַח בִּינֵי נָשִׁי, בְּגוּ מִשְׁרִייתָא דִּישְׂרָאֵל. בִּיּוֹן דְּאֲסַתְּכַל מִשָּׁה, דְּהָא מְלֵאךְ הַמּוֹת אֲשֶׁתְּכַח בִּינֵי נָשִׁי, וּמִשְׁרִייתָא דִּישְׂרָאֵל בִּינֵינֵיהוּ, מִיַּד כְּנִישׁ לְכָל גּוּבְרִין לְחוּדְיֵיהוּ, הַה"ד וַיִּקְהַל מֹשֶׁה אֶת כָּל עַדְת בְּנֵי יִשְׂרָאֵל. אֵלִין גּוּבְרִין, דְּכְנִישׁ לֹון וְאִפְרִישׁ לֹון לְחוּדְיֵיהוּ.

37. וּמְלֵאךְ הַמּוֹת לֹא הוּהּ מִתְפָּרֵשׁ מִגּוּ נָשִׁין, עַד דְּאֲתוּקָם מִשְׁכְּנָא, דְּכֹתִיב וַיִּקָּם מֹשֶׁה אֶת הַמִּשְׁכָּן. וְאִפְּלוּ בְּשַׁעֲתָא דְנָשִׁין הוּוּ מֵייתִין נִדְבָה לְמִשְׁכְּנָא, לֹא הוּהּ מִתְעַדִּי מִבִּינֵיהוּ, עַד דְּחָמָא מִשָּׁה, וַיְהִי לְגּוּבְרִין עֵיטָא, דְּלֹא יִיתוּן בְּחִבּוּרָא חֲדָא עִמָּהוּן, וְלֹא יִתְחַזּוּן אֲנָפִין בְּאֲנָפִין, אֲלֵא לְבַתַּר כְּתַפְיֵיהוּ. הַה"ד וַיָּבֹאוּ הָאֲנָשִׁים עַל הַנָּשִׁים וַיְבִיאוּ לֹא כְּתִיב, אֲלֵא וַיָּבֹאוּ בְּאַרְחָא חֲדָא לֹא הוּוּ אֲזִלִּין, אֲלֵא לְבַתַּר כְּתַפְיֵיהוּ. בְּגִין דְּמְלֵאךְ הַמּוֹת לֹא אֲתַפְּרֵשׁ מִבִּינֵיהוּ עַד דְּאֲתוּקָם מִשְׁכְּנָא.

38. ת"ח, לֹא אֲשֶׁתְּכַח בִּינֵי נָשִׁי, פְּחוּת מִשְׁבַּע נָשִׁים, וְלֹא פְּחוּת מֵעֶשֶׂר. וּבְאַרְחָא בְּאַתְגְּלוּיָא, בְּשַׁבַּע אֲשֶׁתְּכַח, וּבְעֵי דִינָא. בְּעֶשֶׂר, אֲסִטֵּי לְקַטְלָא. וּבְגִין דְּאֲשֶׁתְּכַח בִּינֵיהוּ בְּאַרְחָא בְּאַתְגְּלוּיָא, כְּתִיב וַיָּבֹאוּ הָאֲנָשִׁים עַל הַנָּשִׁים. וְאֲסַתְּמְרוּ כָּל הַהוּא יוֹמָא כְּלָהוּ חֲבֵרֵינָא, וְאֲשֶׁתְּדָלוּ בְּאוּרֵייתָא.

39. פְּתַח ר"ש וְאָמַר, וַיֹּאמֶר יי' אֵל נֹחַ בֹּא אִתָּהּ וְכָל בֵּיתְךָ אֵל הַתְּבָה. הָאִי קְרָא אוּקִימְנָא, אֲבַל ת"ח, וְכִי לֹא יָכִיל קוּדְשָׁא בְּרִיךְ הוּא לְנִטְרָא לִיהַ לְנַח, בְּאֲתַר חַד בְּעֵלְמָא. דִּיהָא מִבּוּל בְּכָל עֵלְמָא, וְלֹא יְהָא בְּהוּא אֲתַר, כְּמָה דְּכֹתִיב בְּגִדְעוֹן, וַיְהִי חוּרְבַּ אֵל הַגָּזָה לְבִדְהָ. אוּ לְנִטְרָא לִיהַ בְּאַרְעָא דִּישְׂרָאֵל, דְּכֹתִיב בְּהַ, לֹא גִשְׁמָה בְּיוֹם זַעַם, דְּלֹא נַחְתּוּ עֲלֵהּ מִי טוּפְנָא.

40. אֲלֵא, בִּיּוֹן דְּמַחְבְּלָא נַחַת לְעֵלְמָא, מֵאֵן דְּלֹא סְגִיר גְּרַמִּיָּה, וְאֲשֶׁתְּכַח קְמִיָּה בְּאַתְגְּלוּיָא, אֲתַחֲיִיב בְּנַפְשִׁיהַ, דְּאִיהוּ קְטִיל גְּרַמִּיָּה. מְנָא לָן. מְלוּט, דְּכֹתִיב הַמְּלִט עַל נַפְשֶׁךָ אֵל תְּבִיט אַחֲרֶיךָ. מֵאִי טַעְמָא אֵל תְּבִיט אַחֲרֶיךָ. בְּגִין דְּמַחְבְּלָא אֲזִיל בְּתַר כְּתַפּוּי, וְאִי אֲהַדְרִי רִישִׁיהַ, וְאֲסַתְּכַל בִּיהַ אֲנָפִין בְּאֲנָפִין, יָכִיל לְנִזְקָא לִיהַ.

41. And therefore it is written OF NOAH: "and Hashem shut him in" (Beresheet 7:16), so he would not be seen by the destroyer and the Angel of Death would have no power over him . And while the friends were hiding AT HOME, thirteen men in town died. Rabbi Shimon said: blessed be the Merciful, that the Angel of Death did not behold your images.

42. "And Moses gathered." He repeats the building of the tabernacle a second time, as before IN THE PORTION OF TRUMAH. Rabbi Chiya said: everything is as we learned that the building of the tabernacle was done solely by Yisrael and not by the mixed multitude. For the mixed multitude drew AGAIN the Angel of Death and he descended into the world. Since Moses saw that, he threw the riff-raff out and gathered Yisrael only. It is written in the verse: "And Moses gathered," AND NOT LIKE IN TRUMAH, WHERE IT WAS SAID, "OF EVERY MAN WHOSE HEART PROMPTS HIM..." (SHEMOT 25:2), FOR THE MIXED MULTITUDE WAS PART OF THE CONGREGATION. AND THEREFORE THERE WAS NEED TO SAY THE BUILDING OF THE TABERNACLE A SECOND TIME.

4. "Who has ascended up into heaven, and come down"

We read a lengthy discussion of the verse, "Who has ascended up into heaven, and come down again? Who has gathered the wind in his fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His son's name, if you can tell?" Rabbi Shimon explains that this is said about God, Yud Hei Vav Hei, and that the name of his son is Yisrael. "who has ascended up into heaven" refers to Moses. Another explanation for "who has ascended up into heaven" refers to Elijah. Rabbi Shimon says that Elijah left the world in his body, left that body in the storm of wind and donned a new light body to rise above. Then he descended again, regained his body in the storm of wind, and returned to earth. Another explanation is that "who ascended up into heaven" refers to Elijah, and "came down" refers to Jonah, whom the fish brought down deep into the ocean. Rabbi Shimon explains how all the pieces of the opening verse refer to Elijah, but then offers us yet another interpretation, where "who has ascended up into heaven" refers to God, where heaven, that is Zeir Anpin, lifts Binah; this is the secret of the upper Chariot, composed of the four spirits of the world: Chesed, Gvurah, Tiferet and Malchut, that are the primordial elements.

43. Rabbi Shimon opened the discussion with "Who has ascended up into heaven, and come down again? who has gathered the wind in His fists? who has bound the waters in a garment? who has established all the ends of the earth? what is His name, and what is His son's name, if you can tell?" (Mishlei 30:4). We explained this verse, together with its many interpretations. It is all said about the Holy One, blessed be He, which is all! And we learned, "what is His name, and what is His son's name, if you can tell?" This is the Holy One, blessed be He, What is His name? Yud Hei Vav Hei, and the name of His son-Yisrael. As is written: "Yisrael is My son, My firstborn" (Shemot 4:22), and we already talked about it. And we explained that "who has ascended up into heaven" refers to Moses, as is written: "And He said to Moses, Come up to Hashem" (Shemot 24:1).

44. Another explanation for "Who has ascended up into the heaven" (Mishlei 30:4): it speaks about Elijah, of whom it is written: "And Elijah went up by a storm of wind" (Il Melachim 2:11). HE ASKS: 'And how could Elijah go up to the sky, for the sky cannot bear a body of this world, even the size of a mustard seed', yet you say "And Elijah went up by a storm of wind."

41. וע"ד כתיב, ויסגור יי' בערו. דלא יתחזי קמי מחבלא, ולא ישלוט עליה מלאך המות. ועד דהוה טמירין, מיתו תליסר גוברין במתא. אמר רבי שמעון, ברין רחמנא, דלא אסתכל בדיוקנייכו מלאך המות.

42. ויקהל משה וגו'. אהדר לון כמלקדמין, עוברא דמשכנא. אמר רבי חייא, כלא כמה דאתמר. ועוברא דמשכנא לא אתעביד אלא מישראל בלחודייהו, ולא מאינן ערב רב, בגין דאינן ערב רב אמשיכו ליה למלאך המות לנחתא לעלמא. כיון דאסתכל משה ביה, אשדי לאינן ערב רב, לבר, וכניש לון לישראל בלחודייהו, הדא הוא דכתיב ויקהל משה וגו'.

43. רבי שמעון פתח, מי עלה שמים וירד מי אסף רוח בחפניו מי צרר מים בשמלה מי הקים כל אפסי ארץ מה שמו ומה שם בנו כי תדע. האי קרא הא אוקימנא, וכמה סמכין אית ביה. וכלא בקודשא ברין הוא אתמר, דאיהו כלא. ואתמר, מה שמו ומה שם בנו כי תדע, דא קודשא ברין הוא. מה שמו ידו"ד. ומה שם בנו, ישראל דכתיב, בני בכרי ישראל, והא אוקימנא. מי עלה שמים. הא אוקמוה, דא משה, דכתיב ואל משה אמר עלה אל יי'.

44. ד"א מי עלה שמים, דא אליהו, דכתיב ביה ויעל אליהו בסערה השמים. וכי הוה יכול אליהו לסלקא לשמים. והא בלהו שמים, לא יכלין למסבל, אמילו גרעינא כחרדל מגופא דהאי עלמא, ואת אמרת ויעל אליהו בסערה השמים.

45. AND HE ANSWERS: 'But this is as you say "And Hashem came down upon Mount Sinai" (Shemot 19:20), and "And Moses went into the midst of the cloud, and went up into the mountain." Yet the Holy One, blessed be He, was on mount Sinai, and it is written: "And the sight of the glory of Hashem was like a devouring fire on the top of the mountain" (Shemot 24:17). How could Moses climb it? But it is written about Moses: "And Moses went into the midst of the cloud, and went up into the mountain" (Ibid. 18), meaning that he entered the cloud as if he were donning a garment. And here, IN THE SCRIPTURE "AND HE SAID TO MOSES, COME UP TO HASHEM" he also donned a cloud and entered it. And in the cloud he approached the fire, and could come nearer. So it was with Elijah, as was written: "And Elijah went up by a storm of wind," meaning that he was clothed with the storm of wind and went up'.

46. And I found a secret in the book of Adam, which talked about the offspring THAT WOULD COME into the world: that there would be a spirit that would go down to the world to earth, and don a body and which name is Elijah. In that body he would quit the world and then remove the body and remain in the storm of wind. And another body of light would present itself before him, that he may go with it among the angels. And when he descends INTO THIS WORLD, he would don that body that was left in the other world, NAMELY IN THE STORM OF WIND. In this body he shall be seen down below, and in that other body OF LIGHT he would be seen above. And this is the secret of "Who has ascended up into heaven, and come down again? (Mishlei 30:4), for there was no man whose spirit would ascend to heaven AFTER THE BODY IS GONE, and come down again later, like Elijah, who went up and came down.

47. Another explanation: "Who ascended up into heaven" refers to Elijah, and "came down" refers to Jonah, whom the fish brought down deep into the ocean. Jonah draws from the strength of Elijah, FOR HE HAD ELIJAH'S SPIRIT, Elijah ascended and Jonah descended. The one wanted to die and the other wanted to die. That is why Jonah is called "son of Amitai" (Yonah 1:1), as says the verse "and that the word of Hashem in your mouth is truth (Heb. emet)" (I Melachim 17:24).

48. "Who has bound the waters" (Mishlei 30:4) alludes to Elijah, who knotted the knot of water in the world, and there was no dew nor rain from the sky. "In a garment" (Mishlei 30:4) also refers to Elijah, who brought his mantle when he committed miracles. FOR HE DIVIDED, TOGETHER WITH ELISHA, THE JORDAN BY USING HIS MANTLE (II MELACHIM 2:7-8). "who has gathered the wind (or: 'spirit') in his fists?" (Mishlei 30:4) refers to Elijah, who brought a spirit of a man back into his body AFTER HE DIED (I MELACHIM 17:22-24).

45. אֵלָא כְּמָה דְּאֵת אִמְר, וַיֵּרֵד יְיָ עַל הַר סִינַי. וְכָתוּב וַיָּבֵא מֹשֶׁה בְּתוֹךְ הָעֲנָן וַיַּעַל אֶל הָהָר. וְכִי קוֹדֵשׁא בְּרִיךְ הוּא דְהוּה בְּטוֹרָא דְסִינַי, וְכָתוּב וּמְרָאָה כְבוֹד יְיָ כַּאֲשׁ אֹכֶלֶת בְּרֹאשׁ הָהָר, אִיךְ יָכִיל מֹשֶׁה לְסַלֵּקָא לְגַבְיָהּ. אֵלָא בְּמֹשֶׁה כְּתוּב, וַיָּבֵא מֹשֶׁה בְּתוֹךְ הָעֲנָן וַיַּעַל אֶל הָהָר. דְּעָאֵל גּוּ עֲנָנָא, כְּמָאן דְּאִתְלַבֵּשׁ בְּלַבּוּשָׁא. הֵכִי נָמִי אִתְלַבֵּשׁ בְּעֲנָנָא, וְעָאֵל בְּגוּיָהּ. וּבְעֲנָנָא אִתְקְרִיב לְגַבְיָא אִשָּׁא, וְיָכִיל לְמַקְרֵב. אוּף הֵכִי אֵלִיָּהוּ, דְּכָתוּב וַיַּעַל אֵלִיָּהוּ בְּסַעְרָה הַשָּׁמַיִם, דְּעָאֵל בְּהֵיִיא סַעְרָה, וְאִתְלַבֵּשׁ בֵּיהּ בְּהֵיִיא סַעְרָה, וְסָלִיק לְעִילָא.

46. וְרָזָא אֲשַׁכְּחָנָא, בְּסַפְרָא דְאֲדָם קְדַמָּא, דְּאִמְר בְּאִינוּן תּוֹלְדוֹת דְּעֲלָמָא, רִחְזָא חֲדָא יְהֵא דִּיחּוֹת לְעֲלָמָא בְּאַרְעָא, וַיִּתְלַבֵּשׁ בְּגוּפָא, וְאֵלִיָּהוּ שְׁמִיָּהּ. וּבְהֵיִיא גּוּפָא יִסְתַּלֵּק, וְאִשְׁתַּלִּיל מְגוּפִיָּהּ, וַיִּשְׁתַּאֲר בְּסַעְרָה. וּגּוּפָא דְנִהוּרָא אַחְרָא יִזְדַּמֵּן לֵיהּ, לְמַהוּי גּוּ מְלָאכִי. וְכֵד יְחוּת, יִתְלַבֵּשׁ בְּהֵיִיא גּוּפָא, דִּיִּשְׁתַּאֲר בְּהֵיִיא עֲלָמָא, וּבְהֵיִיא גּוּפָא יִתְחַזֵּי לְתַתָּא, וּבְגּוּפָא אַחְרָא יִתְחַזֵּי לְעִילָא. וְדָא אֵיִהוּ רָזָא, דְּמִי עֲלָה שָׁמַיִם וַיֵּרֵד. לֹא הוּה בְּרַ נֶשׁ דְּסָלִיק לְשָׁמַיָא רִחְזָא דִּילֵיהּ, וְנַחֲיִית לְבַתֵּר לְתַתָּא, בְּרַ אֵלִיָּהוּ, דְּאֵיִהוּ סָלִיק לְעִילָא וְנַחֲיִית לְתַתָּא.

47. ד"א מִי עֲלָה שָׁמַיִם, דָּא אֵלִיָּהוּ. וַיֵּרֵד, דָּא יוֹנָה, דְּנַחַת לֵיהּ נוֹנָא גּוּ תְהוּמִי, לְעַמְקֵי יָמָא. יוֹנָה מַחִילָא דְּאֵלִיָּהוּ קָא אִתָּא, אֵלִיָּהוּ סָלִיק, יוֹנָה נַחֲיִית, דָּא שְׁאִיל נַפְשִׁיָּהּ לְמִימַת, וְדָא שְׁאִיל נַפְשִׁיָּהּ לְמִימַת, וּבְגִין כִּךְ אִקְרִי בֶן אֲמַתִּי. וְכָתוּב, וְדִבֵּר יְיָ בְּפִיךְ אֲמַת.

48. מִי צָרַר מַיִם, דָּא אֵלִיָּהוּ, דְּצָרִיר צְרוּרָא דְּמִיָּא בְּעֲלָמָא, וְלֹא נַחְתּוּ טְלָא וּמְטָרָא דְּשָׁמַיָא. בְּשִׁמְלָה, דָּא אֵלִיָּהוּ, דְּהוּה מִיִּיתִי אֲדַרְתֵּיהּ לְמַעַבְד נְסִין. מִי אֲסַף רוּחַ בְּחַפְנֵי, דָּא אֵלִיָּהוּ, דְּאִהְדֵּר רוּחָא דְּבֵר נֶשׁ לְגוּ מַעוּ.

49. "Who has established all the ends of the earth?" refers to Elijah who after bagging the water in the world, and restrained the rain by oath, prayed again, thus reviving the world, so rain and food would be given to everyone. "What is his name"-Elijah, "and what is his son's name?" also Elijah. AND HE EXPLAINS, what is his name?- when he ascended up-it is Elijah. "And what is his son's name" refers to the time he came down, and became a messenger to perform miracles, and his name is Elijah.

50. Another interpretation: "who (Heb. mi) has ascended up into heaven" refers to the Holy One, blessed be He, as we already learned. The secret of it is that the word "Mi" is used. We already said THAT THIS WORD IS THE NAME OF BINAH. AND THE EXPLANATION IS THAT HEAVEN, WHICH IS ZEIR ANPIN, LIFTS BINAH, WHICH IS CALLED "MI," and this is the secret of the upper Chariot, composed of the four directions of the world, NAMELY, THE FOUR SFIROT CHESED, GVURAH, TIFERET AND MALCHUT, FROM THE CHEST UPWARD OF ZEIR ANPIN, THAT FORM A CHARIOT TO BINAH THAT IS CALLED "MI." They are the primordial elements that come all from that place which is called Mi, NAMELY, THEY ARE ITS CHARIOT, as we learned.

5. "whoever is of a willing heart"

Rabbi Shimon speaks first of the raising of Malchut to be united with Zeir Anpin, the uniting of the supernal Chariot and the lower Chariot. We hear of the upper ministers and the patriarchs who have the honor to bear the holy chair, Malchut. "Whoever is of a willing heart" refers to the four hosts of high angels in which are included the twelve hosts. The four hosts are called the holy animals and the twelve hosts are the offerings. All these Chariots are called "whoever is of a willing heart." Rabbi Yehuda speaks of how a man is blessed with happiness when a poor man comes to him; he is as honored as if he created his soul. Rabbi Aba then talks about the verse: "Since the day that I brought forth my people Yisrael out of Egypt, I chose no city out of all the tribes of Yisrael to build a house...that my name might be there, but I chose David," saying that God does not choose a city until he has a good leader for the people. We hear a discussion on "Happy is he who has the El of Jacob for his help, whose hope is in Hashem his Elohim." The righteous put their trust in God, and are content to break themselves for His sake, therefore they merit miracles and many signs. "Whoever is of a willing heart" refers to he whose heart is willing to draw the Shechinah into himself.

51. Come and see: when it is a time of goodwill before the Holy One, blessed be He, to unite the supernal Chariot with the lower Chariot so that they would become one, a voice issues from the uppermost holy place, which is called heaven, ZEIR ANPIN, and gathers all those who are holy down below, NAMELY, THE RIGHTEOUS IN THIS WORLD, all the holy ministers, MICHAEL, GABRIEL, URIEL AND RAPHAEL, and all the upper hosts, THE ANGELS, so that all would be ready together. This is the meaning of "And Moses gathered"-Moses is the secret of heaven, ZEIR ANPIN, "all the Congregation of the children of Yisrael"-these are the twelve upper holy hosts, WHICH ARE THE LOWER CHARIOT, UPON WHICH MALCHUT RIDES, AND THEY LIFT MALCHUT TO BE UNITED WITH ZEIR ANPIN.

52. "And he said to them." What did he say? "This is the thing... Take from among you an offering" (Shemot 35:4-5), which means, prepare yourself, all of you, to bear and carry upon you the honor of the holy throne, WHICH IS MALCHUT, to raise it, TO ZEIR ANPIN.

49. מי הקים כל אפסי ארץ. דא אליהו, דלבתר דצרר מים, ואומי על מטרא, לבתר אהדר בצלותיה, ואוקים כל עלמא, ונחית מטרא, ואתיהיב מזונא לכלא. מה שמו, דא אליהו. ומה שם בנו, דא אליהו. מה שמו, כד סליק לעילא, אליהו. ומה שם בנו, כד נחית לתתא, ואתעביד שליחא למעבר נסיון, אליהו שמייה.

50. דבר אחר מי עלה שמים, דא קודשא בריך הוא, במה דאוקימנא. ורזא דמלה, מ"י, והא אוקימנא. והכא איהו רזא דרתיכא עלאה, ארבע סטרין דעלמא, דאינון יסודי קדמאי הכלא, וכלהו תלויין בהוא אתר עלאה דאקרי מ"י, במה דאתמר.

51. ת"ח, כד קיימא שעתא דרעותא קמי קודשא בריך הוא, ליחדא רתיכא עלאה ברתיכא תתאה, למהוי כלא חד. כדן קלא נמיק, מההוא אתר עלאה קדישא, דאקרי שמים, וכניש כל אלין קדישין דלתתא, וכל אינון רברבן קדישין, ומשריין עלאין, למהוי בלהו זמינין כחדא, הה"ד, ויקהל משה, דא רזא דשמים. את כל עדת בני ישראל, אלין אינון תריסר משריין עלאין קדישין.

52. ויאמר אליהם. ומאי קאמר זה הדבר וגו', קחו מאתכם תרומה, אתתקנו בלכון, לסלקא עלייכו, ולמיטל עלייכו, יקרא דכרסויא קדישא, לסלקא לעילא.

53. Allocate from among you the honored, the elevated ministers, MICHAEL, GABRIEL, URIEL AND RAPHAEL, to raise this offering, which is the secret of the holy throne, MALCHUT, to be united with the patriarchs, WHO ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. And it is not meet that the Matron, MALCHUT, come to her husband, unescorted by virgin maidens who come with her and conduct her to her husband, ZEIR ANPIN, as is said, "the virgins, her companions that follow her" (Tehilim 45:15). Wherefore all that? To bring her to join her husband, ZEIR ANPIN.

54. "Whoever is of a willing (Heb. nediv) heart" (Shemot 35:5) refers to the four hosts of high angels THAT COME FROM NETZACH, HOD, YESOD AND MALCHUT OF MALCHUT; in them are included all the other hosts, NAMELY THE TWELVE HOSTS. SINCE EACH OF THE FOUR HOSTS CONSISTS OF THREE HOSTS, THEY ARE ALTOGETHER TWELVE. And those who come out of the high patriarchs, CHESED, GVURAH AND TIFERET, are called nobles. As we stated, that it is written about the well, "that the nobles of (Heb. nedivei) the people delved" (Bemidbar 21:18). 'Nobles' refers to the fathers.

55. HE ASKS: It is written "he will bring it (Heb. yevi'eha)" (Shemot 35:5) and not "they will bring it"; AND SAYS, "he will bring it" WHICH IS IN THE SINGULAR, INDICATES the unifying of everything into one, THAT IS TO SAY THE MALE AND FEMALE PRINCIPLES. Also, it does not say 'he will bring (Heb. yavi)' but "he will bring it (Heb. yevie'ha)," TO INDICATE MALCHUT WHICH IS CALLED AN OFFERING, to be given to her husband honorably as is proper. "an offering to Hashem," the particle 'Et', before "an offering," comes to add all the other hosts of angels, so that everything should be united into one, to make twelve HOSTS into one, WHICH ARE "gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and acacia wood, and oil for the light, and spices for anointing oil, and for the sweet incense" (Ibid. 5-8) WHICH ARE THE TWELVE KINDS. These are the highest twelve hosts, that are included in these four, which are called the holy living creatures. FOR EACH LIVING CREATURE CONSISTS OF THREE, SO TOGETHER THERE ARE TWELVE.

56. And all of them ascend to the holy throne, WHICH IS MALCHUT, to lift her up to be united with her husband, ZEIR ANPIN, so that all becomes one, and that he be with her in high glory. Then the supreme King sits on the holy throne, and wife is united with her husband, MALCHUT WITH ZEIR ANPIN, so that everything would be one. Then everyone rejoices.

57. Come and see, here the count starts with gold, and then silver, because that reckoning is from below UPWARD, FOR GVURAH, THAT IS GOLD, PRECEDE SILVER THAT IS CHESED. But when counting by the reckoning of the supernal Chariot, the counting starts from the right side first, WHICH IS SILVER, and then left, WHICH IS GOLD. Whence do we derive this? It is written: "The silver is Mine, and the gold is Mine" (Chagai 2:8); first silver and then gold, BECAUSE IT RELATES TO THE HIGHER. With the lower Chariot, WHICH IS MALCHUT, it starts with left and then the right, as is written: "gold, and silver, and brass," first gold and then silver.

53. אִמְרוּשׁוּ מִגֵּיבֵיכֶם אִינוּן יְקִירִין, אִינוּן רַבְרָבִין עֲלָאִין, לְסַלְקָא לְהֵיחֵא תְרוּמָה, רְזָא דְכַרְסִינָא קְדִישָׁא, לְאַתְחַבְרָא בְּאַבְהֶן, דְּהָא מְטְרוֹנִיתָא לָא אֲתַחְזִי לְמִיתֵי לְבַעְלָהּ, אֲלָא בְּאִינוּן בְּתוּלְתָן עוֹלְמַתָּהָא, דִּינִיתוּן עִמָּהּ, וּמְדַבְּרִין לָהּ, עַד דְּמִטַּת לְבַעְלָהּ, כְּמָה דְּאֵת אִמְרוּ, בְּתוּלוֹת אַחְרֵיהּ רְעוּתֵיהּ וְגו', וְכֹל כֵּן לְמָה, לְמִיתֵי לְאַתְחַבְרָא בְּבַעְלָהּ.

54. כֹּל נְדִיב לְבוֹ, אֲלִין אִינוּן אַרְבַּע מְשָׁרְיִין עֲלָאִין, דְּבַכְלָלָא דְּלְהוֹן כְּלִילָן, כֹּל אִינוּן שְׁאָר מְשָׁרְיִין, וְאֲלִין אִינוּן דְּנַפְקִין בְּאַבְהֶן עֲלָאִין, דְּאִקְרוּן נְדִיבִים. כְּמָה דְּאוּקְמוּהּ, דְּכַתִּיב כְּרוּהּ נְדִיבֵי הָעַם, אֲלִין אַבְהֶן.

55. יְבִיאַהּ, יְבִיאוּהָ לָא כְּתִיב, אֲלָא יְבִיאַהּ, לְיַחְדָּא כֹּלָא בְּחֻדָּא. וְכֵן יְבִיָא לָא כְּתִיב, אֲלָא יְבִיאַהּ, לְסַלְקָא לָהּ לְגַבֵּי בַעְלָהּ בְּיַקְרָא, כְּמָה דְּאַצְטְרִיךְ. אֵת תְּרוּמַת יו', אֵת לְאַסְגָּאָה, כֹּל אִינוּן מְשָׁרְיִין עֲלָאִין אַחְרֵינִין, לְאַתְחַבְרָא כֹּלָא בְּחֻדָּא, וְאִינוּן תְּרִיסַר בְּכֻלָּלָא חֻדָּא. זֶהָב. וְכֶסֶף. וְנַחוּשֶׁת. תְּכֵלֶת. וְאַרְגָּמָן. וְתוּלַעַת שָׁנִי. וְשֵׁשׁ וְעִזִּים. וְעֵרַת אֱלִים מְאַדְמִים. וְעֵרַת תַּחְשִׁים. וְעִצֵּי שֵׁטִים. וְשֶׁמֶן לְמְאוּר. וּבְשָׁמִים לְשֶׁמֶן הַמְּשַׁחָה. וְלִקְטָרֵת הַסַּמִּים. אֲלִין אִינוּן תְּרִיסַר מְשָׁרְיִין עֲלָאִין, דְּכֻלִּילָן כֻּלְהוּ בְּחֻדָּא בְּכֻלָּלָא דְּאַרְבַּע דְּאִקְרוּן חֵיוֹת הַקֹּדֶשׁ כְּמָה דְּאַתְמַר.

56. וְכֻלְהוּ אֲלִין סַלְקִין לְכַרְסִינָא קְדִישָׁא, לְאַעְלָא לָהּ לְעֵילָא, לְאַתְחַבְרָא בְּבַעְלָהּ, בְּגִין לְמַהוּי כֹּלָא חַד, בְּגִין דִּישְׁתַּכַּח עִמָּהּ בְּיַקְרָא עֲלָאָה. כְּדִין יְתִיב מְלַכָּא עֲלָאָה עַל כּוּרְסִינָא קְדִישָׁא, וְאַתְחַבְרָא אֲתָתָא בְּבַעְלָהּ, לְמַהוּי כֹּלָא חַד. וְכְדִין, אִיהוּ חֲדוּתָא דְּכֻלָּא.

57. ת"ח, הָכָא שְׁאָרֵי לְמַמְנֵי זֶהָב בְּקַדְמִיתָא, וְכֶסֶף לְבִתְרָא, בְּגִין דְּהָאִי חֲשַׁבְנָא מִתְתָּא. אֲבָל כִּד אֲתִי לְמַמְנֵי מַחוּשְׁבָּנָא דְּרִתִּיכָא דְּלְעֵילָא, שְׁאָרֵי לְמַמְנֵי מִימִינָא בְּקַדְמִיתָא, וְלְבִתְרָא מִן שְׁמַאלָא. מְנַלְן. דְּכַתִּיב, לִי הַכֶּסֶף וְלִי הַזֶּהָב. כֶּסֶף בְּקַדְמִיתָא, וְלְבִתְרָא הַזֶּהָב. וּבְרִתִּיכָא דְּלְתַתָּא, שְׁאָרוֹ מִשְׁמַאלָא וְלְבִתְרָא מִימִינָא, דְּכַתִּיב זֶהָב וְכֶסֶף וְנַחוּשֶׁת. זֶהָב בְּקַדְמִיתָא, וְלְבִתְרָא כֶּסֶף.

58. And all these Chariots are called "whoever (lit. 'all who') is of a willing heart" (Shemot 35:5). "All," IN THE VERSE "ALL WHO IS OF A WILLING HEART" includes all the other Chariots, WHICH ARE TWELVE. What is heart? It is the secret of the verse "but he that is of a merry heart has a continual feast" (Mishlei 15:15), which refers to the heart of all, and is the holy throne, MALCHUT. Therefore they are called heart. "All who is of a willing heart" is as we stated that the four legions include everything, FOR EACH CONSISTS OF THREE, AND TOGETHER THEY ARE TWELVE, and all are named after the meaning of "all who is of a willing heart." "A heave-offering to Hashem" (Shemot 35:5) is the holy throne. And since they heaved it up and raised it TO ZEIR ANPIN, it is called "an offering to Hashem."

59. For that reason, when Ezekiel saw the secret of the living creatures, that were raising MALCHUT TO UNION, he did not see what they were raising, THAT IS-MALCHUT THAT IS RIDING UPON THEM, because she went to the highest King, ZEIR ANPIN, hidden and secretly, within the supreme glory.

60. "And every wise hearted man among you" (Shemot 35:10) refers to the sixty sources, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD WITHIN ZEIR ANPIN, EACH CONTAINING TEN, that water the world, WHICH IS MALCHUT. From them it is watered. "shall come" (Ibid.) - why is it written? AND HE ANSWERS: For they shall come to receive from the treasury of life, WHICH IS BINAH. Afterwards they will do what the Holy One, blessed be He, BINAH, commands them - to cause enjoyment to the world.

61. "Take from among you an offering to Hashem." Rabbi Yehuda opened the discussion with the verse "Is it not to share your bread with the hungry..." (Yeshayah 58:7). Come and see, blessed is a man's portion when a poor man approaches him. Since he is a poor man, he is a gift that the Holy One, blessed be He, sent him. Blessed is the portion of he who welcomes this gift cordially.

62. Come and see, whoever pities the poor man and refreshes him, the Holy One, blessed be He, honors him as if he created him. This is why Abraham, who pitied all the inhabitants of the world, the Holy One, blessed be He, treated him as if he created them. Such is the meaning of the verse "and all the souls that they had acquired in Charan" (Beresheet 12:5).

63. Although we talked about THE VERSE "Is it not to share (Heb. paros)" (Yeshayah 58:7), yet what does it mean? It means to spread over a tablecloth bread and food to eat. There is another interpretation for this verse. The word "paros" also means "to break," and so pieces of bread should be broken before him, that he would not feel ashamed. And one should break it before him generously. The word "your bread" (Ibid.) is used and not just "bread," for "your bread" TEACHES US THAT THE BREAD SHOULD BE yours, from your own money and not by theft, oppression or robbery. Otherwise, it is no merit; on the contrary, woe to him, when his sin is brought up. Similarly "Take from among you an offering" means to take and give from your own, not from theft, plunder or robbery, as was already explained.

58. וְכָל אִינוֹן רְתִיכִין אֶקְרוֹן נְדִיב לֵב. כָּל: לְאֶכְלָלָא כָּל שְׂאָר רְתִיכִין. לֵב. מֵאֵי לֵב. הֵיוּנוּ רְזָא דְכֶתִיב, וְטוֹב לֵב מִשְׁתַּה תְּמִיד. וְדָא אִיהוּ לְבָא דְכֻלָּא, וְדָא בְרִסְיָא קְדִישָׁא. וְעַל דָּא אֶקְרוֹן לֵב. כָּל נְדִיב לֵב, כְּמָה דְאוּקִימָנָא, דְאַרְבַּע מִשְׁרִיין אֵלִין, כְּלָלָא דְכֻלָּהוּ אֶקְרוֹן בְּרִזָּא חֲדָא, נְדִיב לֵב. תְּרוּמַת יוֹ, דָּא בְרִסְיָא קְדִישָׁא. וּבְגִין דְאַרְיֵמוּ לָהּ לְעֵילָא, וְסֻלְקִין לָהּ לְעֵילָא, אֶקְרִי תְרוּמַת יוֹ.

59. וְעַל דָּא, כַּד חֲמָא יַחְזַקְאֵל רְזָא דְחַיּוֹת, דְּהוּוּ סֻלְקִין, לֹא חֲמָא מְהוּ דְסֻלְקִין, בְּגִין דְאִיהוּ סֻלְקָא לְגַבֵּי מַלְכָּא עֲלָאָה בְּגִיזוּ בְּטַמִּירָא בִּיקְרָא עֲלָאָה.

60. וְכָל חֲכָם לֵב בְּכֶם, אֵלִין אִינוֹן שְׁתִּין מְקוּרִין, דְאַשְׁקִיָּא עֲלֵמָא, וּמְנַהוֹן אֶתְשָׁקִי. וּבֵאן, אֲמֵאֵי וּבֵאן. אֵלָא דִּיִּיתוֹן לְמִנְקֻט מַעַם גְּנָזָא דְחַיּוֹן. וּבֵאן, וּלְבַתֵּר וַיַּעֲשׂוּ מָה דְקוּדְשָׁא בְרִיךְ הוּא פְקִיד לֹון לְאַהֲנָאָה עֲלֵמָא.

61. קָחוּ מֵאַתְכֶם תְּרוּמָה לַיּוֹ. רַבִּי יְהוּדָה פְּתַח, הֲלֵא פְרוֹס לְרַעֵב לַחֲמֵךְ וְגוֹ'. ת"ח, זְכָאָה חוּלְקִיָּה דְבֵר נֶשׁ, כַּד מְסַכְנָא אֶעְרַע לְגַבִּיָּה. דְּהוּא מְסַכְנָא דְוִרוּנָא דְקוּדְשָׁא בְרִיךְ הוּא הוּי, דְשֻׁדֵּר לִיָּה. מֵאֵן דְמִקְבֵּל לִיָּה לְהוּא דְוִרוּנָא בְּסַבֵּר אֲנַפִּין, זְכָאָה חוּלְקִיָּה.

62. תָּא חֲזִי, מֵאֵן דְחַיִּיס לְמְסַכְנָא, וְאַתִּיב לִיָּה נְפִשְׁיָה, קוּדְשָׁא בְרִיךְ הוּא סֻלִיק עֲלֵיָּה, כְּאִילוּ הוּא בְּרָא לְנַפְשֵׁיָּה. וְע"ד אַבְרָהָם דְהוּוּ חַיִּיס לְכָל בְּנֵי עֲלֵמָא, סֻלִיק עֲלֵיָּה קוּדְשָׁא בְרִיךְ הוּא, כְּאִילוּ הוּא בְּרָא לֹון, דְכֶתִיב וְאֵת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בַחֲרָן.

63. וְאֵע"ג דְּהָא אוּקִימָנָא הֲלֵא פְרוֹס, מֵאֵי פְרוֹס, לְמַפְרֵס לִיָּה מִפָּה בְּנַהֲמָא וּמְזוּנָא לְמִיכָל. ד"א הֲלֵא פְרוֹס, כַּד"א פְרִיס פְרִיסַת וְגוֹ'. דְבַעֵי לְמַפְרֵס פְרִיסִין דְנַהֲמָא קְמִיָּה, בְּגִין דְלֹא לְכַסִּיף. וַיַּפְרוֹס קְמִיָּה בְּעֵינָא טְבָא. לַחֲמֵךְ, לַחֵם לֹא כְתִיב, אֵלָא לַחֲמֵךְ. הֲוֵא דִילָךְ מְמֻמוּנָךְ, וְלֹא דְגִזְלוּ, וְלֹא דְעֶשְׂקָא, וְלֹא דְגִנְבָה. דְאֵי הָכִי, לֹא זְכוּתָא הוּא, אֵלָא ווֹי לִיָּה, דְאַתִּי לְאַדְכְּרָא חוּבוֹי. כְּגוּוּנָא דָּא קָחוּ מֵאַתְכֶם תְּרוּמָה, לְאַרְמָא מְמָה דְלִכּוֹן, וְלֹא מְעֶשְׂקָא, וְלֹא מְגֻזְלָא, וְלֹא מְגֻנְבָה, וְדָא אוּקִימָהּ.

64. Rabbi Chiya, Rabbi Yitzchak and Rabbi Yosi were walking on the way. While they were walking, they were met by Rabbi Aba. Rabbi Chiya said: assuredly the Shechinah is with us. When he reached them, Rabbi Aba said, it is written: "Since the day that I brought forth My people Yisrael out of Egypt, I chose no city out of all the tribes of Yisrael to build a house...that My name might be there, but I chose David..." (I Melachim, 8:16). There is a contradiction between the beginning and end of this verse, for it is written: "I chose no city...I chose David." (Ibid.) They do not agree with each other, for it should have been said 'I chose Jerusalem.'

65. But when it pleases the Holy One, blessed be He, to build a city, He looks first at the leader who heads the people of the city, and then builds the city and brings the people thither. This is to say, "I chose no city," until I saw that David will be a good shepherd for Yisrael. For the city and its citizens all depend on the shepherd, the leader of the city. If the shepherd is good, then it is well for him, well for the city, well for the people, but if the shepherd is bad, woe to him, woe to the city, woe to the people. And now the Holy One, blessed be He, looked at the world and it occurred to Him to build it, He first raised David. This was said in, "And I chose David My servant."

66. I heard a new idea. He opened the discussion and said, "Happy is he who has the El of Jacob for his help, whose hope is in Hashem his Elohim" (Tehilim 146:5). HE ASKS: Why say "El of Jacob" and not "El of Abraham" or "El of Isaac," AND ANSWERS: Because Jacob did not put his trust in his father, nor in his mother, when he fled his brother, and walked alone without money, as was written: "for with my staff I passed over this Jordan" (Beresheet 32:11). And he put his trust in the Holy One, blessed be He, as is written: "If Elohim will be with me, and will keep me..." (Beresheet 28:20), and everything he asked from the Holy One, blessed be He, was given him.

67. "Whose hope (Heb. sivo) is in Hashem his Elohim" (Tehilim 146:5). HE ASKS: IT IS WRITTEN, his hope, not his Faith nor his trust, AND ANSWERS: Do not pronounce it "sivo" with the letter Sin but "shivro" with the letter Shin, which implies breaking. For the righteous are content to break themselves, and to be broken to pieces, and all for the sake of Hashem his Elohim. As much was written: "But for Your sake are we killed all the day long" (Tehilim 44:23), and "Because for Your sake we have borne insult" (Tehilim 69:8).

64. רַבִּי חֵיָּיא וְרַבִּי יִצְחָק וְרַבִּי יוֹסִי, הָיוּ אֹזְלֵי בְּאַרְחָא, עַד דִּהְווּ אֹזְלֵי, פְּגַע בְּהוּ רַבִּי אַבָּא. אָמַר רַבִּי חֵיָּיא, וְדַאי שְׂכִינְתָא בְּהַדָּן. כִּד מְטָא לְגַבְיֵיהוּ, אָמַר רַבִּי אַבָּא, כְּתִיב, מִן הַיּוֹם אֲשֶׁר הוֹצֵאתִי אֶת עַמִּי אֶת יִשְׂרָאֵל מִמִּצְרַיִם לֹא בַחֲרֵתִי בְעִיר מִכָּל שְׁבִטֵי יִשְׂרָאֵל וְאֶבְחַר בְּדָוִד וְגו'. לְבָנוֹת בֵּית לַיהוָה שְׁמִי שָׁם. הָאִי קְרָא, לֹא רִישִׁיָּה סִימָיָה, וְלֹא סִימָיָה רִישִׁיָּה, דְּכְתִיב לֹא בַחֲרֵתִי בְעִיר, וְאֶבְחַר בְּדָוִד, מֵאִי הָאִי עִם הָאִי. וְאֶבְחַר בִּירוּשָׁלַם מִבְּעֵי לֵיהּ.

65. אֵלָא כִּד קוֹדֶשָׁא בְּרִיךְ הוּא אֵית רְעוּתָא קַמֵּיהּ לְמַבְנֵי קְרְתָא, אֶסְתַּכַּל בְּקַדְמֵיתָא, בַּהוּא רִישָׁא דְנִהִיג עִמָּא דְקְרְתָא, וּלְבַתֵּר בְּנֵי קְרְתָא, וְאֵייתִי לְעִמָּא בֵּיהּ. הַה"ד לֹא בַחֲרֵתִי בְעִיר, עַד דְאֶסְתַּכַּלְנָא בְּדָוִד, לְמַהוּ רְעִיא עַל יִשְׂרָאֵל. בְּגִין דְמֵתָא וְכָל בְּנֵי מֵתָא, כְּלָהוּ קִיּוּמִין בְּרְעִיא דְנִהִיג לְעִמָּא, אִי רְעִיא אִיהוּ טָבָא, טָב לֵיהּ, טָב לְמֵתָא, טָב לְעִמָּא. וְאִי רְעִיא אִיהוּ בִישָׁא, וְוִי לֵיהּ, וְוִי לְמֵתָא וְוִי לְעִמָּא. וְהִשְׁתָּא אֶסְתַּכַּל קוֹדֶשָׁא בְּרִיךְ הוּא בְעַלְמָא, וְסָלִיק בְּרְעוּתֵיהּ לְמַבְנֵי לֵיהּ, וְאוּקִים בְּרִישָׁא לְדָוִד, הַה"ד וְאֶבְחַר בְּדָוִד עַבְדִּי.

66. מֵלֵתָא חֲדָתָא שְׁמַעְנָא. פִּתַּח וְאָמַר, אֲשֶׁרִי שְׂאֵל יַעֲקֹב בְּעִזְרוֹ שְׁבָרוּ עַל יְיָ אֱלֹהֵיוּ. וְכִי אֵל יַעֲקֹב, וְלֹא אֵל אַבְרָהָם, וְלֹא אֵל יִצְחָק, אֵלָא אֵל יַעֲקֹב. בְּגִין דִּיעֲקֹב לֹא אֶתְרַחֵץ בְּאִבּוּהֵי, וְלֹא בְאִמֵּיהּ, כִּד עָרַק קַמֵּי אַחֵיוּ, וְאֹזֵל יַחֲדָאִי, בְּלֹא מְמוּנָא, כְּד"א כִּי בְמַקְלֵי עֲבָרְתֵי אֶת הַיַּרְדֵּן הַזֶּה, וְאִיהוּ אֶתְרַחֵץ בֵּיהּ בְּקוֹדֶשָׁא בְּרִיךְ הוּא, דְּכְתִיב אִם יִהְיֶה אֱלֹהִים עִמָּדִי וְשִׁמְרֵנִי וְגו'. וְכָלָא שְׂאֵל מְקַמֵּיהּ דְקוֹדֶשָׁא בְּרִיךְ הוּא, וְיִהְיֶה לֵיהּ.

67. שְׁבָרוּ עַל יְיָ אֱלֹהֵיוּ. שְׁבָרוּ, וְלֹא אָמַר תְּקוּתוֹ, וְלֹא בְטַחוּנוֹ, אֵלָא שְׁבָרוּ. אֵל תְּקֵרִי שְׁבָרוּ, אֵלָא שְׁבָרוּ. דְנִיחָא לְהוּ לְעִדִיקְיָא, לְתַבְרָא גְרַמֵּייהוּ, וְלֹא תַבְרָא תְבִירוֹ עַל תְּבִירוֹ, וְכָלָא עַל יְיָ אֱלֹהֵיוּ. כְּד"א, כִּי עָלִיךְ הוֹרְגֵנוּ כָּל הַיּוֹם. כִּי עָלִיךְ נִשְׂאָנוּ חֲרָפָה.

68. The same happened to Jacob, as is written: "Now when Jacob saw that there was corn (Heb. shever, also: 'trouble') in Egypt" (Beresheet 42:1). For Jacob saw the calamity of exile awaiting him in Egypt and put his trust in the Holy One, blessed be He. And the children of Jacob also suffered the trouble of exile, yet they did not waver from the Faith of their fathers, and the name of the Holy One, blessed be He, was constantly on their lips.

69. That is why it is written about Moses, "And they shall say to me, what is His name?" (Shemot 3:13), FOR THE LAST LETTERS OF THE WORDS OF THE VERSE FORM YUD HEI VAV HEI, A NAME THAT WAS CONSTANTLY ON THEIR LIPS. Since they have known it, they never forgot it, and suffered the trouble of exile for the sake of the Holy One, blessed be He. Therefore they merited many miracles and signs.

70. And you, lofty saints, who suffer the breaking of the body in wandering from place to place for the sake of the Holy One, blessed be He, you are doubly worthy of miracles and redemption, and deserve life in the World to Come. They walked together.

71. He opened and said "Take from among you an offering to Hashem: whoever is of a willing heart, let him bring it..." (Shemot 35:5). Come and see, when a man wills himself to worship his Master, the will first reaches the heart, which is the basis and foundation of the entire body. Then that goodwill is diffused in all the members of the body; and the will of the members of the body and the will of the heart combine, and draw to themselves the splendor of the Shechinah to rest on them. Such a man becomes the portion of the Holy One, blessed be He. This is implied in "Take from among you an offering," that is, drawing to receive upon you that offering, WHICH IS THE SHECHINAH, so that THIS MAN would be a portion to Hashem.

72. And if you say that this is beyond man's power, come and see what is written: "whoever is of a willing heart, let him bring it (her), an offering of Hashem" (Ibid.). "Whoever is of a willing heart," assuredly refers to he whose heart is willing to draw the Shechinah to himself. This is the meaning of "bring her," for though She is highly elevated, he will "bring her," draw Her to reside with him!

73. And when She comes to reside with him, how many blessings and how much wealth does She bring with Her, that is, "gold, and silver, and brass (Shemot 35:5)." He would not need any of the wealth of the world, which is for other people. But you, exalted saints, "Take from among you an offering to Hashem," MEANING THAT THEY WILL GIVE NEW INTERPRETATIONS OF THE TORAH TO RAISE THE SHECHINAH. Rabbi Chiya said, whoever started to raise Her, let him continue.

68. כְּגִוּוֹנָא דִיעֶקֶב, דְכֶתִיב וַיֵּרָא יַעֲקֹב כִּי יֵשׁ שֶׁבֶר בְּמִצְרַיִם, דְּהָא תְּבִירוּ דְגָלוּתָא, חֲמָא דְהוּה לִיה בְּמִצְרַיִם, וְשׂוּי תּוֹקֶפְיָה בְּקוּדְשָׁא בְּרִיךְ הוּא. וּבְנוּי דִיעֶקֶב סִבְלוּ תְּבִירוּ דְגָלוּתָא, וְלֹא אֲשַׁתְּנוּ מִגּוּ רָזָא דְמַהִימְנוּתָא דְאַבְהֵתְהוּ, וְשִׁמְא דְקוּדְשָׁא בְּרִיךְ הוּא הוּה בְּגָלוּתָא רְגִילָא בְּטוּמִיּוּהוּ.

69. וְעַד כְּתִיב בְּמִשָּׁה, וְאָמְרוּ לִי מַה שְּׁמוֹ מַה. בְּגִין דְהוּוּ יִדְעֵי לִיה, וְלֹא אָנְשׁוּ לִיה לְעֵלְמִין, וְסִבְלוּ תְּבִירוּ דְגָלוּתָא עַל קוּדְשָׁא בְּרִיךְ הוּא, וּבְגִין כֶּן זְכִי לְפִוּרְקָנִין וּלְנִסִּין וּלְאַתְוֹן סְגִיִּין.

70. וְאַתְוֹן קְדִישִׁין עֲלִיוֹנִין, דְסִבְלִין תְּבִירוּ דְגוּפָא מְאַתָר לְאַתָר עַל קוּדְשָׁא בְּרִיךְ הוּא, עֵאכֹ"ו דְזִכְאִין אֲתוֹן לְמַעַבְדַּ לְכוּ נִסִּין וּפִוּרְקָנִין, וְתִזְכּוּן לְחַיֵּי עֲלְמָא דְאַתִּי. אֲזִלוּ בְּלֵהוּ בְּחָדָא.

71. פִּתַח וְאָמַר קָחוּ מֵאַתְכֶם תְּרוּמָה לַיְיָ כָּל נְדִיב לְבוֹ יָבִיֵאָה וְגו'. תָּא חֲזִי, בְּשַׁעֲתָא דְבֵר נֶשׁ שׂוּי רְעוּתִיה, לְגַבֵּי פוּלְחָנָא דְמֵאֲרִיָּה, הֵהוּא רְעוּתָא סְלִיק בְּקַדְמִיתָא עַל לְבָא, דְאִיהוּ קִיּוּמָא וַיִּסּוּדָא דְכָל גּוּפָא. לְבַתָר סְלִיק הֵהוּא רְעוּתָא טְבָא, עַל כָּל שׂוּיִפִּי גּוּפָא. וְרְעוּתָא דְכָל שׂוּיִפִּי גּוּפָא, וְרְעוּתָא דְלְבָא, מִתְחַבְרָאן בְּחָדָא, וְאִינוּן מְשַׁכִּין עֲלִיּוּהוּ זִיְהֵרָא דְשְׁכִינְתָא לְדִיּוּרָא עֲמֵהוּן, וְהֵהוּא בְּרִיךְ הוּא אִיהוּ חוּלְקָא דְקוּדְשָׁא בְּרִיךְ הוּא הוּי, הַה"ד קָחוּ מֵאַתְכֶם תְּרוּמָה. מֵאַתְכֶם הוּה אֲמִשְׁכוּתָא, לְקַבְּלָא עֲלִיּוּכוּ הֵהִיא תְּרוּמָה, לְמַהוּי חוּלְקָא לַיְיָ.

72. וְאִי תִימָא דְלֵאוּ בְּרִשׁוּתִיה דְב"נ קִיּוּמָא מְלָה. ת"ח, מַה כְּתִיב כָּל נְדִיב לְבוֹ יָבִיֵאָה אֶת תְּרוּמַת יְיָ. כָּל נְדִיב לְבוֹ יָבִיֵאָה, מֵאֵן דִּיתְרַעֵי לְבִיָּה, יִמְשִׁיךְ לָהּ לְשְׁכִינְתָא לְגַבִּיָּה. הַה"ד יָבִיֵאָה, אַע"ג דְאִיהוּ בְּאַסְתְּלִקוּתָא לְעִילָא, יָבִיֵאָה מְאַתָר עֲלָאָה, לְאַמְשַׁכָּא לְדִיּוּרָא עֲמִיה.

73. וְכֹד תִּיתִי לְאַשְׂרָאָה עֲמִיה, כְּמַה בְּרַפְאֵן וְכְמַה עֲתָרָא תִּיתִי עֲמֵה. הַה"ד זָהָב וְכֶסֶף וְנַחֲשֶׁת. לֹא יַחְסֹר לִיה כָּל עֲתָרָא דְעֲלְמָא. דָּא לְשִׁאֵר בְּנֵי עֲלְמָא. אֲבָל אֲתוֹן קְדִישִׁין עֲלִיוֹנִין, קָחוּ מֵאַתְכֶם תְּרוּמָה לַיְיָ. אָמַר רַבִּי חֲזִינָא, מֵאֵן דְּשְׂרִי לְאַרְמָא, הוּא יָרִים.

6. In the works of Creation, He set conditions for everything

Rabbi Aba says that when God created the world He foresaw events and created conditions for everything. When He created the fish he stipulated that a certain fish in the future would swallow Jonah. When He created the heavens He stipulated that they would raise Elijah by a storm of wind. When He created the firmament to divide water from water He stipulated that the waters would divide between defilement and purity so that Yisrael might purify in them. When He divided the land from the sea He stipulated that it would let Yisrael pass on dry land but drown the Egyptians. Also He stipulated that the dry land would open its mouth and swallow Korach and all his community. When He created the sun and moon He stipulated that the sun would stand still in the days of Joshua, and that the stars would fight Sisera. When He created the fish of the sea and the birds of the sky He stipulated that the ravens would feed Elijah and a fish would swallow Jonah and vomit him out again. When He created man He stipulated that a widow woman would descend from him and sustain Elijah. So He saw all these things on the six days of Creation.

74. Rabbi Aba opened the discussion and said "and Hashem spoke to the fish" (Yonah 2:11). HE ASKS: And where did He speak to the fish? AND ANSWERS: When the Holy One blessed be He, created the world, He created on the fifth day the fish of the sea. Then He commanded and said that in the future there will be a fish that would swallow Jonah, keep him in its bowels for three days and three nights and than vomit him out.

75. And not only that, but to everything that the Holy One blessed be He, created at the time of the Creation, He added certain stipulations. On the first day He created the heavens and stipulated that they would raise Elijah up by a storm of wind. And so it happened, as written: "and Elijah went up by a storm of wind into heaven" (II Melachim 2:12). On that day He created the light, and stipulated that the sun will darken in Egypt for three days, as is written: "and there was a thick darkness in all the land of Egypt three days" (Shemot 10:22).

76. On the second day He created the firmament to divide water from water. It was written: "And Elohim said, Let there be a firmament in the midst of the waters, and let it divide water from water" (Bereshheet 1:6). The Holy One, blessed be He, stipulated that the water will divide between defilement and purity so that Yisrael might be purified by them. And so it was.

77. On the third day He brought out earth out of the water, and collected the water into one place, to wit, the sea. He stipulated with the sea that it would let Yisrael pass in it on dry land, and drown the Egyptians. And so it was, as is written: "and the sea returned to its strength (Heb. le'eitano)" (Shemot 14:27). The word "le'eitano" by transposition of letters becomes "litna'o" (lit. 'to its condition'), viz. to what the Holy One blessed be He, stipulated with it at the time of the Creation. He also stipulated that the dry land would open its mouth at the time of the rebellion of Korah and swallow Korah and his entire community. And so it was, as is written: "and the earth opened her mouth, and swallowed them up, and...Korah" (Bemidbar 16:32).

74. פֶּתַח רַבִּי אַבָּא וְאָמַר, וַיֹּאמֶר יְיָ לְדָג וְגו', וְכִי בָּאן אַתְרֵי אָמַר לִיה. אֱלֹא בְשַׁעֲתָא דְּבְרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלֵמָא בְּעוֹבְדָא דְּבְרָאשִׁית, בְּיוֹמָא חֲמִישָׁא בְּרָא נוּנֵי יַמָּא. בְּדִין פְּקִיד וְאָמַר, דִּיהָא זְמִין חַד נוּנָא לְמַבְלַע לְיוֹנָה, וַיְהִי בְּמַעוּי תִּלְתָּא זְמִין וְתִלְתָּ לַיְלֻוֹן, וְלִבְתֵּר דִּירְמֵי לִיה לְבַר.

75. וְלֹא דָּא בְּלַחְדוּדֵי, אֱלֹא כָּל מַה דְּעֵבֵד קוּדְשָׁא בְּרִיךְ הוּא בְּעוֹבְדָא דְּבְרָאשִׁית, בְּכֹלֵא אַתְנֵי עֲמִיָּה. בְּיוֹמָא קְדָמָא בְּרָא שְׁמַיָּא, אַתְנֵי עֲמַהוֹן דִּי־סְלִיק לְאַלְיָהוּ הַשְּׁמַיָּמָה בְּגוּ סַעְרָה, וְכֵן הוּהוּ, דְּכִתְיֵב וַיַּעַל אֲלֵיהוּ בְּסַעְרָה הַשְּׁמַיָּמִים. בַּהוּא יוֹמָא בְּרָא נְהוּרָא, וְאַתְנֵי עֲמִיָּה דִּי־חֲשִׁיךְ לְשִׁמְשָׁא בְּמִצְרַיִם תִּלְתָּא זְמִין, דְּכִתְיֵב וַיְהִי חֲשֶׁךְ אִפְלָה בְּכָל אֶרֶץ מִצְרַיִם שְׁלֹשַׁת יָמִים.

76. בְּיוֹמָא תְּנִינָא בְּרָא רְקִיעָא, דִּיהָא מְפָרִישׁ בֵּין מַיָּא לְמַיָּא, בְּדְכִתְיֵב וַיֹּאמֶר אֱלֹהִים יְהִי רְקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מַבְדִּיל בֵּין מַיִם לְמַיִם. וְאַתְנֵי עֲמַהוֹן קוּדְשָׁא בְּרִיךְ הוּא, דְּמַיָּא יְהוֹן מְפָרִישִׁין לְיִשְׂרָאֵל בֵּין טוּמְאָה לְטַהֲרָה, לְאַתְדַּכָּא בְּהוּ, וְכֵן הוּהוּ.

77. בְּיוֹמָא תְּלִיתָאָה אִפִּיק אֶרְעָא מִגּוּ מַיָּא, וְאַכְנִישׁ לְמַיָּא, וְעֵבֵד מַהֲהוּא כְּנִישׁוּ דְּאַתְכַּנְשׁוּ לְאַתְרֵי חַד, יַמָּא. וְאַתְנֵי בִּימָא לְמַעְבַּר לְיִשְׂרָאֵל בְּגוּיָה בִּיבְשִׁתָּא, וְלְמַטְבַּע לְמִצְרַאִי, וְכֵן הוּהוּ, דְּכִתְיֵב וַיֵּשֶׁב הַיָּם לְפָנֹת בְּקַר לְאַיְתָנוּ. אֵל תְּקַרֵּי לְאַיְתָנוּ, אֱלֹא לְתַנְאוּ, לְמַה דְּאַתְנֵי עֲמִיָּה קוּדְשָׁא בְּרִיךְ הוּא, בְּעוֹבְדָא דְּבְרָאשִׁית. תּוּ אַתְנֵי בְּאַרְעָא, דְּתַפְתַּח יַת פּוּמְהָא בְּמַחְלָקוֹתָא דְּקֶרַח, וְתַבְלַע לְקֶרַח וְלְכָל בְּנֵי־שִׁתְיָה, וְכֵן הוּהוּ, דְּכִתְיֵב וְתַפְתַּח הָאֶרֶץ אֶת פִּיהָ וְתַבְלַע אוֹתָם וְאֶת קֶרַח.

78. On the fourth day He created the sun and moon, as is written: "let there be lights in the firmaments of heaven" (Beresheet 1-14), and stipulated that with the sun, that it will stand on the zenith in the days of Joshua, as is written: "so the sun stood still in the middle of the sky" (Hoshea 10:13). He stipulated with the stars that they would fight Sisra, as is written: "the stars in their courses fought against Sisra" (Shoftim 5:20).

78. בְּיוֹמָא רְבִיעָא, בְּרָא שְׁמַשׁ וְסִיהֲרָא, דְּכִתְיב יְהִי מְאֹרֹת בְּרִקִיעַ הַשָּׁמַיִם, וְאַתְנִי עִם שְׁמַשׁ, לְמַהוּי קָאִים בְּפִלְגּוֹ שְׁמַיָא בְּיוֹמֵי דִיהוֹשֻׁעַ, דְּכִתְיב וַיַּעֲמֹד הַשֶּׁמֶשׁ בַּחֲצֵי הַשָּׁמַיִם. אֲתֵנִי בְּכַכְבֵּי לְמַעַבְדִּי קְרָבָא בְּסִיסְרָא, דְּכִתְיב הַכְּכָבִים מִמְּסֻלוֹתָם נִלְחְמוּ עִם סִיסְרָא.

79. On the fifth day, He created the fish of the sea and the birds in the sky. He stipulated with the birds that the ravens would feed Elijah as is written: "and I have commanded the ravens to feed you there" (I Melachim 17:4); "commanded" precisely, AT THE WORKS OF CREATION. Also He stipulated with the fish that one fish would come and swallow Jonah, and then vomit him out.

79. בְּיוֹמָא חֲמִישָׁא בְּרָא נוּנִי יַמָּא, וְעוֹפֵי דְשְׁמַיָא, אֲתֵנִי בְּעוֹפֵי לְמִיּוֹן עוֹרְבִים לְאַלְיָהוּ, בְּזִמְנָא דְעֶצֶר לְשְׁמַיָא, דְּכִתְיב וְאֵת הָעוֹרְבִים צִוִּיתִי לְכַלְכֶּלְךָ שָׁם. צִוִּיתִי דִּיִּיקָא. וְאַתְנִי בְּנוּנִי יַמָּא לְאַזְדַּמְנָא נוּנָא חֲדָא, לְמַבְלַע לִיָּה לְיוֹנָה, וְלֹאֲשַׁדָּאָה לִיָּה לְבָר.

80. On the sixth day He created Adam, and stipulated with him that a certain woman would descend from him and sustain Elijah, as is written: "behold, I have commanded a widow woman there to sustain you" (I Melachim 17:9). I have commanded, namely, at the time of the Creation of the World. In the same manner, "Hashem spoke to the fish," spoke on the six days of Creation.

80. בְּיוֹמָא שְׁתִּיתָא בְּרָא לְאָדָם, וְאַתְנִי עִמָּיה, דְּתַפּוּק מְנִיָּה אֲתָתָא, דְּתִיּוֹן לְאַלְיָהוּ, דְּכִתְיב הִנֵּה צִוִּיתִי שָׁם אִשָּׁה אֶלְמָנָה לְכַלְכֶּלְךָ. הִנֵּה צִוִּיתִי, מִיּוֹמָא דְאַתְבְּרִי עֲלֵמָא. וְכֵן בְּכָל עוֹבְדָא וְעוֹבְדָא דְאַתְחַדֵּשׁ בְּעֲלֵמָא, קוּדְשָׁא בְּרִיךְ הוּא פְקִיד הַהוּא עוֹבְדָא מִיּוֹמָא דְאַתְבְּרִי עֲלֵמָא. אוּף הָבָא, וַיֹּאמֶר יי' לְדָג. וַיֹּאמֶר, מִשִּׁית יוֹמִין דְּבְרָאשִׁית קָאֵמֵר לִיָּה.

7. Jonah descended into the ship

In this section Rabbi Aba draws an extended parallel between the story of Jonah who went down into the ship, and the soul of man that descends into this world to dwell in the body of man. The soul is called Jonah (deceived) because after it enters the body it is deceived by the world. Because man in this world is a sinner, God rouses a mighty tempest, that is his prosecution. The soul must use his good inclination and repent of his offenses. The tempest that is the prosecution asks the king to sentence the prisoners; the counselors come forth to defend and accuse, and the prosecution asks for judgment. If the man is not found innocent those who pleaded his cause can not bring him back into this world, and the tempest grows stronger. Then three appointed messengers descend upon him: one to write down his merits and misdeeds, one to do the reckoning of the days, and one who was with him still in his mother's womb. The prosecution does not subside until the man is taken to the cemetery. If he is righteous they proclaim him homage, but if he is wicked they proclaim woe to him. Rabbi Aba says that the grave is the fish that swallowed Jonah. He describes what happens as the body decays and the man is judged and the Nefesh and the body are chastised. When the Nefesh ascends after thirty days the body rots until God rises to resurrect the dead. At that time the angel of death will depart from the world, God will destroy death forever, and there will be no more tears. Some of those in the cemetery will resurrect and some will not. Yisrael will be the first to awaken. Rabbi Aba then lists the seven ordeals that await man when he dies, and says that when King David looked at all these judgments waiting for man he hastened to bless the Holy Name while there was still time.

81. At all events, we find support here, BECAUSE A VERSE ALWAYS RETAINS ITS LITERAL MEANING, concerning people's actions in this world. The story of Jonah, who went down into the ship, is analogous to the human soul, that descends into this world to dwell in a human body. Why is it called Jonah (deceived)? Because after it joins the body, it is deceived in this world, THAT IS, BY THE BODY, WHICH DEFRAUDS IT, as was said "You shall not therefore defraud (Heb. tonu) one another" (Vayikra. 25:17). And then a man walks about this world like a ship in a great ocean about to break, as written: "and the ship seemed likely to be wrecked" (Yonah 1:4).

81. הָבָא אֵית לָן סִמְךָ עֲלֵמָא, עַל עוֹבְדִין דְּבְנֵי נֶשָׁא בְּהַאי עֲלֵמָא. יוֹנָה דְנַחַת לְסַפִּינָה, דָּא אִיְהִי נִשְׁמַתָּא דְּבַר נֶשׁ, דְנַחַתָּא לְהַאי עֲלֵמָא לְמַהוּי בְּגוּפָא דְּב"נ. אֲמַאי אֲתִקְרִי יוֹנָה. בְּגִין דְּכִיּוֹן דָּאֲשַׁתְּתַּפַּת בְּגוּפָא, כְּדִין אִיְהִי יוֹנָה בְּהַאי עֲלֵמָא. כְּמָה דְאַתְמַר, וְלֹא תוֹנוּ אִישׁ אֶת עֵמִיתוֹ. וְכְדִין בְּרַ נֶשׁ אֲזִיל בְּהַאי עֲלֵמָא, כְּסַפִּינָה בְּגוּ יַמָּא רַבָּא, דְּחֻשִׁיבַת לְאַתְבְּרָא, כְּד"א וְהָאֲנִיָּה חֻשְׁבָה לְהִשְׁבֵּר.

82. And when man in this world is a sinner and thinks he has fled from his Master, because HIS MASTER does not pay attention to this world, the Holy One, blessed be He, rouses a windstorm, which is the prosecution that always stands before Him and demands to punish that man. And this WINDSTORM came to the ship, and mentioned the sins of the man it wishes to take.

83. And since man is seized by that windstorm, he lies in his sickbed, as is written "but Jonah was gone down into the recesses of the ship; and he lay down and was fast asleep" (Yonah 1:5). Though man is lying down sick, the soul does not waken to repent before its Master to redeem his sins. It is written: "so the shipmaster came to him" (Ibid. 6); who is the shipmaster? the Good Inclination that guides everyone? "And said to him, What do you mean, O sleeper? arise, call upon your Elohim..." (Ibid.). This is not the time to sleep, because you are being brought to judgment for all you have done in this world. Repent your offenses.

84. Consider these things and repent before your master. "What is your occupation?" with which you have been occupied in this world, confess it before your Master. "And where do you come from?" consider whence you came: "a putrid drop," and you shall not be arrogant before Him. "What is your country?" see that you were created from earth, and to earth you shall return. "And of what people are you?" look for ancestral merits to protect you.

85. Once he is brought up to the supernal court, the windstorm, which is the Prosecution that storms against him, demands from the King to sentence the King's prisoners, and they all approach HIM one by one. At that time the court opens. Some defend him, and others accuse him. And the Prosecution asks for punishment.

86. And if that man was not found innocent, it is written, "the men rowed hard to bring the ship back to land; but they could not" (Ibid. 13). Those who pleaded his cause try to bring him back into this world but cannot. Why is that? "for the sea grew more and more tempestuous against them," the Prosecution storms with his sins and grows stronger because of them.

82. וְבַר נֶשׁ כִּד אִיהוּ בְּהַאי עֲלֵמָא חָטִי, וְחָשִׁיב דְּעֵרְק מִקְמֵי מְאָרִיָּה. וְלֹא אֲשַׁנַּח בְּהֵוּא עֲלֵמָא. וְכִדִּין אֲטִיל קוֹדֶשָׁא בְּרִיךְ הוּא רַחַח סְעָרָה תְּקִיפָא. דָּא אִיהוּ גְזִירַת דִּינָא, דְּקִיּוּמָא תְּדִיר קְמֵי קוֹדֶשָׁא בְּרִיךְ הוּא. וּבְעָאֵת דִּינָא דְּבַר נֶשׁ מִקְמֵיָּה, וְדָא אִיהוּ דְּקָא מְטִי לְסַפִּינָה, וְאֲדַכְּר חוּבּוֹי דְּבַר נֶשׁ לְאַתְּפָסָא לִיָּה.

83. כִּיּוֹן דְּאַתְּפָס בַּר נֶשׁ עַל יְדָא דְּהֵהִיא סְעָרָה בְּבֵי מְרַעִיָּה, מַה כְּתִיב וְיוֹנָה יָרַד אֶל יַרְכְּתֵי הַסְּפִינָה וַיִּשְׁכַּב וַיִּרְדָּם. אַע"ג דְּבַר נֶשׁ בְּבֵי מְרַעִיָּה, נִשְׁמַתָּא לֹא אֲתַעְרַת לְאַתְּבָא קְמֵי מְאָרִיָּה, לְמַפְרַק חוּבּוֹי. מַה כְּתִיב, וַיִּקְרַב אֵלָיו רַב הַחוּבָל. מֵאֵן רַב הַחוּבָל. דָּא יַצֵּר טוֹב, דְּאִיהוּ מְנַהֵיג כֻּלָּא. וַיֹּאמֶר לוֹ מַה לָּךְ נִרְדָּם קוּם קְרָא אֶל אֱלֹהֶיךָ וְגו'. לֹא שְׁעָתָא הוּא לְמַדְמַךְ, דְּהָא סְלִקִין לָךְ לְדִינָא, עַל כָּל מַה דְּעַבַּדְתָּ בְּהַאי עֲלֵמָא, תּוֹב מְחוּבְךָ.

84. אֲסַתְּפַל בְּמַלְיִן אֱלִיִן, וְתוֹב לְמַאֲרַךְ. מַה מְלֹאכְתְּךָ דָּאֵת עֲסַקְתָּ בְּהַאי עֲלֵמָא, וְאוּדִי עָלֶה קְמֵי מְאָרַךְ. וּמֵאֵינ תְּבֹא, אֲסַתְּפַל מֵאֵינ בְּאֵת, מְטַפָּה סְרוּחָה, וְלֹא תַתְּגַאי קְמֵיָּה. מַה אַרְצְךָ, אֲסַתְּפַל דְּהָא מְאַרְעָא אֲתַבְרִיָּאֵת, וְלֹאֲרַעָא תִיתוּב. וְאִי מְזַה עִם אֲתָה, אֲסַתְּפַל אִי אֵיֵת לָךְ זְכוּ דְּאַבְהֵן, דִּיגִין עֲלָךְ.

85. כִּיּוֹן דְּסְלִקִין לִיָּה לְדִינָא, בְּבֵי דִינָא דְּלַעִילָא, הֵהִיא סְעָרָה, דְּאִיהוּ גְזִירַת דִּינָא, דְּסַעִיר עָלֶיהָ דְּבַר נֶשׁ, תְּבַעַת מִן מְלָכָא לְמִידָן אֵינוֹן תְּפִיסִין דְּמְלָכָא, וְכִלְהוּ אֲתִיִן חַד חַד קְמֵיָּה. בֵּיה שְׁעָתָא אֲתַקְרִיבוּ בֵי דִינָא. אֵיֵת מְנַהֵן דְּפַתְחֵי בְּזָכוֹת, וְאֵיֵת מְנַהֵן דְּפַתְחֵי בְּחוּבָה. וְגִזְרַת דִּינָא תְּבַעַת דִּינָא.

86. וְאִי הֵהוּא ב"נ לֹא זְכוּי בְּדִינָא, מַה כְּתִיב. וַיַּחֲתְרוּ הָאֲנָשִׁים לְהָשִׁיב אֶל הַיַּבְשָׁה וְלֹא יָכְלוּ. מִשְׁתַּדְּלִין אֵינוֹן דְּאוּרוֹ זְכוּתֵיהָ לְאַתְּבָא לִיָּה לְהַאי עֲלֵמָא, וְלֹא יָכְלוּ. מֵאִי טַעְמָא. כִּי הֵיִם הוֹלֵךְ וְסוּעֵר עָלֵיהֶם, גְּזַרְהָ דְּדִינָא, אֲזִיל וְסַעִיר בְּחוּבּוֹי דְּב"נ, וְאַתְּגַבֵּר עָלֵיהֶוּ.

87. Then three appointed messengers descend upon him; the one writes down all his merits and misdeeds. THESE ARE LIKE TWO COLUMNS, RIGHT AND LEFT; THE MERITS ARE ON THE RIGHT AND THE MISDEEDS ON THE LEFT. Another does the reckoning of the days, LIKE THE RECONCILING CENTRAL COLUMN THAT WEIGHS THEM. Yet another was with him in his mother's womb. THIS IS THE SECRET OF MALCHUT, THE SECRET OF THE VERSE "WHEN HIS CANDLE SHONE UPON MY HEAD" (IYOV 29:2), THAT REFERS TO THE MONTHS OF PREGNANCY. And we explained that the Prosecution does not subside until, as is written: "they took up Jonah" (Yonah 1:15). "They took up" THAT IS, when they take him from his home to the cemetery.

88. Then proclamation is made concerning him. If he is righteous, it is thus proclaimed: render homage to the image of the King. "He that walks in his uprightness shall enter in peace to them that rest in their graves" (Yeshayah 57:2). Whence do we know this? from the words: "and your righteousness shall go before you, the glory of Hashem shall be your rearguard" (Yeshayah 58:8). But if he be wicked, it is thus proclaimed: woe to that man, for it would be better for him not to be born. And then it is written: "and cast him into the sea; and the sea ceased from its raging," meaning that they put him in his grave, which is the place of punishment. Then the Prosecution, which was storming AND SOUGHT PUNISHMENT, is NOW soothed from its wrath, SINCE WHAT IT WANTED CAME TO PASS. And the fish that swallowed him is his grave.

89. It is written: "And Jonah was in the belly of the fish" (Yonah 2:1). The belly of the fish is the belly of Sheol. We know that from the verse "out of the belly of Sheol I cried" (Ibid. 3) for Jonah was in the belly of the fish and called it the belly of Sheol. "three days and three nights" (Ibid. 1) resembles the three days that man is in the grave before his bowels split open.

90. After three days, the filth IN HIS BOWELS is spilt on his face, and says to him: take what you put in me. You ate and drank all day and gave not to the poor; all your days were like feasts and holidays, while the poor were hungry because they did not eat with you. Take what you put in me. This is implied by the verse "and I will spread dung upon your faces" (Malachi 2:3). We already explained that.

91. After three days, man is judged for his eyes FOR LOOKING AT WHAT IS FORBIDDEN, for his hands FOR DOING WHAT IS FORBIDDEN, for his legs FOR GOING TO COMMIT SIN. And it was said that IT LASTS up to thirty days. During those thirty days the Nefesh and body are chastised together. For that reason the soul remains down on earth and does not rise to its place, like a woman who sits apart all the days of her impurity. Afterwards the Soul ascends and the body rots in the dust, until the time comes, when the Holy One, blessed be He, awakens to RESURRECT the dead.

87. כְּדִין נִחְתָּיִן עָלָיו תְּלַת שְׁלִיחֵי מִמֶּנּוּ, חָדָה, דְּכֹתִיב כָּל זְכוּוֹן, וְכָל חֻבּוּיִן, דְּעֵבֵד בַּר נֶשׁ בְּהָאֵי עֲלָמָא. וְחָדָה דְּעֵבֵיד חוּשְׁבָן יוֹמוּי. וְחָדָה דְּהוּהָ אֲזִיל עֲמִיָּה, בְּדָה הוּהָ בְּמַעֲוֵי אֲמִיָּה. וְהָאֵ אֻקְיָמָנָא דְּגִזְרַת דִּינָא לֹא שְׁכִיךְ, עַד הָהוּא זְמַנָּא דְּכֹתִיב, וַיִּשְׂאוּ אֶת יוֹנָה. וַיִּשְׂאוּ: בְּדָה נִטְלֵי לִיָּה מִבֵּיתָהּ, לְבֵי קִבְרֵי.

88. כְּדִין מְכַרְזֵי עֲלוּי. אֵי אִיהוּ זָכָאָה, מְכַרְזֵי עָלָיו וְאִמְרֵי, הָבּוּ יָקָר לְדִיּוּקָנָא דְּמַלְכָּא, יָבֵא שְׁלוֹם יִנְחֹחוּ עַל מְשַׁכְּבוֹתֵם הֵלֶךְ נִכְחוּ. מִנִּ"ל. דְּכֹתִיב וְהֵלֶךְ לְפָנֶיךָ צְדָקָךָ כְּבוֹד יְיָ וַיִּאֲסַפְךָ. וְאֵי חֲוִיבָא אִיהוּ, מְכַרְזֵי עָלָיו וְאִמְרוּ, וְוִי לִיָּה לְפָלְגֵינָא. טַב לִיָּה דְּלֹא יִתְבַּרְוּ. כְּדִין מָה כְּתִיב, וַיִּטְלְהוּ אֶל הַיָּם וַיַּעֲמֹד הַיָּם מִזְעָפוּ. בְּדָה עֲאֵלִין לִיָּה לְבֵי קִבְרֵי דְּאִיהוּ אֲתָר דִּינָא. כְּדִין גִּזְרַת דִּינָא דְּהוּהָ סְעִיר, שְׁכִיךְ מִזְעָפִיָּה. וְנִנְאָ דְּבַלְע לִיָּה, דָּא אִיהוּ קִבְרָא.

89. מָה כְּתִיב, וַיְהִי יוֹנָה בְּמַעֲוֵי הַדָּג. מַעֲוֵי דְּדָג, דָּא אִיהוּ בָּטָן שְׂאוּל. מִנְלָן. דְּכֹתִיב מִבָּטָן שְׂאוּל שׁוֹעֲתִי. וְאִיהוּ בְּמַעֲוֵי דְּנִנְאָ הוּהָ, וְקִאֲרֵי לִיָּה בָּטָן שְׂאוּל, שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלוֹת, אֵלִין תְּלַת יוֹמִין, דְּבַר נֶשׁ בְּקִבְרָא, וְאֲתַבְּקֵעוּ מַעֲוֵי.

90. לְבַתֵּר תְּלַתָּא יוֹמִין, הָהוּא טְנוּפָא אֲתַהֲפֵךְ עַל אֲנַפּוּי, וְאוֹמֵר לוֹ טוֹל מָה דִּיהֵבַת בֵּי. אֲכַלַת וְשִׁתִּית כָּל יוֹמָא, וְלֹא יְהֵבַת לְמַסְכְּנֵי, וְכָל יוֹמָךְ הוּוּ כְּחֻגִין וְכְמוֹעֲדִין, וּמַסְכְּנֵי הוּוּ כְּפָנִין, דְּלֹא אֲכַלוּ בְּהַדָּךְ, טוֹל מָה דִּיהֵבַת בֵּי. הָדָא הוּא דְּכֹתִיב וְזִרְתִּי פָּרַשׁ עַל פְּנֵיכֶם וְגו', וְהָא אֻקְיָמָנָא.

91. לְבַתֵּר דָּא, מִתְלַתָּא יוֹמִין וּלְהֵלָאָה, כְּדִין אֲתַדֵּן בַּר נֶשׁ מַעֲוִינוּי, מִיַּדוּי, וּמִרְגְּלוּי, וְאוֹקְמוּהָ עַד תְּלַתִּין יוֹמִין. כָּל אֵינּוֹן תְּלַתִּין יוֹמִין, אֲתַדְּנּוּ נַפְשָׁא וְגוּפָא בְּחָדָא. וּבְגִינֵי כִךְ אֲשַׁתְּכַח נִשְׁמַתָּא לְתַתָּא בְּאַרְעָא, דְּלֹא סְלִקַת לְאַתְרָהּ. כְּאַתְתָּא דִּי תַבַּת לְבַר, כָּל יוֹמֵי מַסְאַבוּתָא. לְבַתֵּר, נִשְׁמַתָּא סְלִקָא, וְגוּפָא אֲתַבְּלֵי בְּאַרְעָא. עַד הָהוּא זְמַנָּא דִּי תַעֲרָ קוּדְשָׁא בְּרִיךְ הוּא לְמִיתֵינָא.

92. And a voice will rise in the cemetery and say, "Awake and sing, you that dwell in dust, for your dew is as the dew on herbs, and the earth shall cast out the shades of the dead" (Yeshayah 26:19). When will that be? when the Angel of Death departs from the world, as said in the verse "He will destroy death for ever..." (Yeshayah 25:8) Since He will destroy death for ever then "and Hashem Elohim will wipe away tears from off all faces, and the insult of His people shall He take away from off all the earth" (Ibid.). Then it is written: "And Hashem spoke to the fish, and it vomited out Jonah upon the dry land" (Yonah. 2:11).

93. Since that voice has risen from among the graves, all the graves vomited out the dead that were in them. This is the meaning of "and cast out the shades of the dead (Heb. refaim also 'healed')." What is meant by "cast out"? IT MEANS THAT it will vomit them out. What are refaim? They are those who received healing, WERE HEALED AND BECAME like they were before their, and the bones were healed together. These are called refaim.

94. And if you ask why it is written: "the shades of the dead shall not rise" (Yeshayah 26:14), HE ANSWERS: surely all the inhabitants of the world will heal by themselves in the cemetery, but some will resurrect and some will not, NAMELY, THOSE WHO DID NOT BELIEVE IN RESURRECTION. Concerning this the verse says, "the shades of the dead shall not rise." Happy is the portion of Yisrael, about whom is written: "my dead body shall arise" (Ibid. 19). And in that fish, WHO SWALLOWED JONAH, I found IMPLIED words that may heal the whole world, TO WIT, RESURRECT THE DEAD, AS WAS EXPLAINED.

95. This fish, when he swallowed Jonah, died, and Jonah was in it for three days. Afterwards it was restored to life and vomited Jonah out. And we talked about the verse, "Then Jonah prayed to Hashem his Elohim out of the fish's belly" (Yonah 1:2) The word 'fish' also appears in the verse "And the fish that is in the river died" (Shemot 7:21); ALSO HERE THE FISH DIED. And we explained that in a similar way, the land of Yisrael will be the first to awaken, MEANING THAT IT WILL BE PURIFIED OF ALL THE WICKED PEOPLE; AND LIKE THE FISH OF JONAH IT WILL RESURRECT. Afterwards, "and the earth shall cast out the shades of the dead" (Yeshayah 26:19), BY LATER VOMITTING THE DEAD AND THEY WILL REVIVE, AS WAS MENTIONED.

96. As we said, seven ordeals await man, when he departs AND PASSES AWAY from the world. The first is the high ordeal when the Spirit leaves the body, WHICH IS THE ORDEAL OF DEATH. The second is when his deeds and words march before him and proclaim his worth. The third one is when he enters the grave. The fourth one is the ordeal of the grave. The fifth one is the ordeal of the worms THAT EAT HIM. The sixth is the ordeal of Gehenom. The seventh is the ordeal of the Spirit, that roams about the world without a resting place, until his deeds are perfected AND PURIFIED. For that reason a man should always examine his deeds, and repent before his Master.

92. וְזַמְינָא קְלָא חֲדָא לְאַתְעָרָא בְּבֵי קְבָרֵי, וְיִמָּא, הִקְיָצוּ וְרַנְּנוּ שׁוֹכְנֵי עֶפְרָי כִּי טַל אֹרוֹת טַלְךָ וְאַרְץ רְפָאִים תְּפִיל. אִימַתִּי יְהֵא דָא. בְּזַמְנָא דִּיתְעַבְר מְלַאךְ הַמּוֹת מְעַלְמָא, דְּכַתִּיב בְּלַע הַמּוֹת לְנִצְחָ וְגו'. בֵּינָן דְּבַלְעַת הַמּוֹת לְנִצְחָ, לְבַתָּר, וּמַחָה יְיָ אֱלֹהִים דְּמַעָה מַעַל כָּל פְּנִים וְחֲרַפְתָּ עִמּוֹ יְסִיר מַעַל כָּל הָאָרֶץ. כְּדִין כְּתִיב, וַיֹּאמֶר יְיָ לְדָג וַיִּקַּא אֶת יוֹנָה אֶל הַיַּבְשָׁה.

93. בֵּינָן דְּאַתְעָר הַהוּא קְלָא בֵּינֵי קְבָרֵי, כְּדִין כָּל קְבָרֵי יִקְיָאוּ וְלֵאמֹר מִתְיָא דְּבַהוֹן לְבָר. הַה"ד וְאַרְץ רְפָאִים תְּפִיל. מֵאֵי תְּפִיל. דִּיקְיָא לֹון לְבָר. רְפָאִים, מֵהוּ רְפָאִים. דְּקְבִילוּ. אֲסוּוֹתָא כְּמַלְקְדַּמִּין, וְאַתְסִיאוּ גְרַמִּין בְּגְרַמִּין. וְאַלִּין אַקְרוּן רְפָאִים.

94. וְאִי תִּימָא, הָא כְּתִיב רְפָאִים בְּל יְקוּמוּ. אֶלָּא וְדֵאֵי כָּל עַלְמָא יִתְסוּן גְרַמִּין בְּבֵי קְבָרֵי, אֲבַל מְנַהוֹן יְקוּמוּן, וּמְנַהוֹן לֹא יְקוּמוּן. וְעַל דָּא כְּתִיב רְפָאִים בְּל יְקוּמוּ. זְכָאָה חוֹלְקָהוֹן דִּישְׂרָאֵל, דְּכַתִּיב בְּהוּ נְבַלְתִּי יְקוּמוּן. וּבְהֵאֵי נֹנָא, אֲשַׁכְּחָנָא מְלִין לְאַסוּוֹתָא, דְּכָל עַלְמָא.

95. הָאֵי נֹנָא בֵּינָן דְּבַלְעַת לְיוֹנָה מִיֵּת. וּבִיָּה הוּא יוֹנָה תְּלַתָּא יוֹמִין, לְבַתָּר אַתְקִיִּים כְּמַלְקְדַּמִּין, וְאַקִּי לְיוֹנָה לְבָר, וְהָא אֹקְמוּהָ, דְּכַתִּיב וַיִּתְפַּלֵּל יוֹנָה אֶל יְיָ אֱלֹהֵיו מִמַּעַי הַדְּגָה. כְּתִיב הֲכָא הַדְּגָה, וּכְתִיב הַתָּם וְהַדְּגָה אֲשֶׁר בִּיאֹר מִתָּה, וְהָא אֹקְמוּהָ. כְּגוּוֹנָא דָא, זְמִינַת אַרְעָא דִּישְׂרָאֵל לְאַתְעָרָא בְּקַדְמִיתָא, וּלְבַתָּר וְאַרְץ רְפָאִים תְּפִיל.

96. וְהָא אֹקִימָנָא, דְּשַׁבְעָה דִּינִין יַחְלַפּוּן עֲלֵיהּ דְּבַר נֶשׁ, כְּד נְפִיק מֵהֵאֵי עַלְמָא. חַד, הַהוּא דִּינָא עֲלָאָה, כְּד נְפִיק רִוְחָא מִן גּוּפָא. ב', כְּד עוּבְדוּי וּמְלוּי אֲזִלִּין קְמִיָּה וּמְכַרְזֵי עֲלוּי. ג', כְּד עוּיִל לְקַבְרָא. ד', דִּינָא דְּקַבְרָא. ה', דִּינָא דְּתוּלְעָתָא. ו', דִּינָא דְּגִיָּהֶנּם. ז', דִּינָא דְּרִוְחָא דְּאֲזִלָּא וְשִׁאטְתָּ בְּעַלְמָא, וְלֹא אֲשַׁכְּחַת אַתָּר נְיִוְחָא, עַד דִּישַׁתְּלִים עוּבְדוּי. בְּג"ד, בְּעֵי בַר נֶשׁ לְאַסְתַּכְּלָא תְּדִיר בְּעוּבְדוּי, וְיִתּוּב קְמִי מְרִיָּה.

97. When King David looked at those punishments waiting for man, he hastened to say, "bless Hashem, my soul" (Tehilim 104:35), before you leave this world, while you are still with the body. "And all that is within me bless His Holy Name" (Ibid.), the members of the body that are companions to the Ruach. Now that you are with THE NEFESH, hasten to bless the Holy Name, before the time arrives when you will no longer be able to bless and repent. Therefore he repeated "Bless Hashem, my soul, Haleluyah" (Ibid.). The friends came and kissed his head.

97. וכד אסתכל דוד מלפא בדינין אליון דבר נש, אקדים ואמר ברכי נפשי את יי', עד לא תפוק מן עלמא, בעוד דאנת אשתכחת עם גופא. וכל קרבי את שם קדשו, אינון שייפא גופא, דמשתתפי בחדא ברוחא. השתא דתשתבחון עמה, אקדימו לברכא שמא קדישא, עד לא ימטי זמנא דלא תיכלון לברכא, ולא תבא בתיובתא, ועל דא אמר ברכי נפשי את יי' הללויה. אתו אינון חברייה ונשקו רישיה.

8. The book above and the book below

Rabbi Chiya explains in this section the written and hidden Torah above and the Oral Torah below. He says that when God created the world, He did so solely for Yisrael so they would come and receive the Torah; by the Torah the world was created and upon the Torah it perseveres. The man who studies Torah is saved from the ordeal of this world, the ordeal of the angel of death who cannot have power over him, and the ordeal of Gehenom. The Torah above, that is Chochmah, is referred to as a book of remembrance, the sign of the holy covenant. The Torah below, that is Malchut, is referred to as a book of reckoning. The supernal wisdom is hidden in the palace of the Torah above, but wisdom is revealed in the lower Torah when one deciphers it.

98. Rabbi Chiya opened the discussion with the text, "Take from among you an offering to Hashem" (Shemot 35:5). Come and see, when the Holy One, blessed be He, created the world, He did so solely so that Yisrael would come and receive the Torah. By the Torah the world was created and upon the Torah it perseveres. This is the meaning of "Were it not for my covenant that endures day and night, the ordinances of heaven and earth I would not have appointed" (Yirmeyah 33:25). The Torah is length of life in this world and length of life in the World to Come.

98. רבי חייא פתח ואמר, קחו מאתכם תרומה ליי'. ת"ח קודשא בריך הוא בד ברא עלמא, לא ברא ליה, אלא בגין דיינתון ישראל, ויקבלון אורייתא. באורייתא אתברי עלמא, ועל אורייתא קיימא. הדא הוא דכתיב, אם לא בריתי יומם ולילה חקות שמים וארץ לא שמתי. אורייתא איהי ארבא דחיי בהאי עלמא, וארבא דחיי בעלמא דאתי.

99. And whoever studies the Torah, it is as if he labors in the palace of the Holy One, blessed be He; for the palace of the Holy One, blessed be He, WHICH IS MALCHUT, is the Torah. NAMELY, THE ORAL LAW IS THE SECRET OF MALCHUT. And when a man studies the Torah, the Holy One, blessed be He, stands and listens to his voice, as says "and Hashem hearkened, and heard it..." (Malachi 3:16). This saves man from three ordeals; the ordeal of this world, and the ordeal of the Angel of Death who cannot have power over him, and the ordeal of Gehenom.

99. וכל מאן דאשתדל באורייתא, באלו אשתדל בהיכליה דקודשא בריך הוא. דהיכלא עלאה דקודשא בריך הוא, אורייתא איהי וכד בר נש עסיק באורייתא, קודשא בריך הוא קאים תמן, ואצית לקליה, במה דכתיב, ויקשב יי' וישמע וגו'. ואשתזיב ב"נ מהלת דינין: מדינא דהאי עלמא. ומדינא דמלאך המות, דלא ניכיל לשלטאה עליה. ומדינא דגיהנם.

100. "And a book of remembrance was written" (Ibid.): HE ASKS: What is a book of remembrance? AND REPLIES THAT there is a book above, WHICH IS CHOCHMAH, and a book below, WHICH IS MALCHUT. 'Remembrance' is the sign of the holy covenant, WHICH IS YESOD, that receives and gathers to itself all life from above, ALL THE SUPERNAL MOCHIN. The book of remembrance consists of two grades that are one. This is the secret of the name of Yud Hei Vav Hei: name is one, NAMELY MALCHUT, Yud Hei Vav Hei is one, NAMELY ZEIR ANPIN. Together they are one word; IN THE SAME MANNER THE BOOK OF REMEMBRANCE IS ONE WORD, THOUGH IT INCLUDES TWO GRADES: MALCHUT AND YESOD.

100. ויכתב ספר זכרון. מאי איהו. אלא אית ספר לעילא, ואית ספר לתתא. זכרון את קיימא קדישא, דנטיל וכניש לגביה, כל חיינ דלעילא. ספר זכרון תרין דרגין דאינון חד, ורזא דא שם הוי"ה שם חד. יהו"ה חד. וכלא מלה חדא.

101. For there is a name and there is a name. HE EXPLAINS, THERE IS a name above, that is implied by that which is unknown and not alluded to by any information, NAMELY BY KETER, called the upper point, WHICH IS CHOCHMAH. AND THERE IS a name below, MALCHUT, that is called 'name', AS WRITTEN: "and from the one end of the heaven to the other" (Devarim 4:32). The end of the heaven, THAT IS YESOD, is called remembrance, and that name is the point below YESOD, NAMELY MALCHUT, which is the name of that remembrance, which is the end of the heaven that draws all supernal vitality, THAT IS THE MOCHIN. And there is the lower end of heaven, YESOD, whose name is the lower point, MALCHUT. This point is a book that can be numbered, MEANING THE MOCHIN OF COUNTING, which is the meaning of: "for those who...took heed of (lit. 'counted') His name," AS WRITTEN: "AND A BOOK OF REMEMBRANCE WAS WRITTEN BEFORE HIM FOR THOSE WHO FEARED HASHEM, AND TOOK HEED OF HIS NAME" (MALACHI 3:16). AND THIS BOOK OF REMEMBRANCE IS FOR THOSE WHO "COUNTED HIS NAME," WHICH BESTOWS MOCHIN OF RECKONING AND COUNTING. The book that we mentioned and the name are the same in all respects, NAMELY MALCHUT.

102. This point is superior to all that were united in it, since it is situated in the center. HE EXPLAINS THAT six ends, YISRAEL-SABA AND TEVUNAH, were united in the upper book, WHICH IS CHOCHMAH, and it is above them. Six ends, THE SIX CHAMBERS OF BRIYAH, were united in the lower book, WHICH IS MALCHUT, which is above them. Therefore there are a higher book and a lower book, and everything is considered Torah.

103. HE ASKS: What is THE DIFFERENCE between them, THE HIGHER BOOK AND THE LOWER BOOK, AND ANSWERS: the higher book is the Written Law, WHICH IS SUPERNAL CHOCHMAH, for it is concealed and available only in writing, NAMELY, IT IS WORTHY OF BEING REVEALED. For there is a place there, YISRAEL-SABA AND TEVUNAH, where Chochmah may be revealed down below, IN MALCHUT, and that place is the World to Come, YISRAEL-SABA AND TEVUNAH. The lower book is the Torah which is called the Oral Law; by 'oral' are meant the lower Chariots, THE SEVEN CHAMBERS OF BRIYAH, upon which MALCHUT stands, AS WAS MENTIONED BEFORE, and since they are not part of the supernal writing, they are considered oral. THAT IS, THEY ARE NOT IN THE REALM OF THE HIDDEN AS IS SUPERNAL CHOCHMAH IN YISRAEL-SABA AND TEVUNAH, THAT IS CALLED WRITING, AND HENCE they are called oral, WHICH IS THE REVELATION OF ALL THAT IS CONTAINED IN WRITING.

104. And this Torah is established orally, THAT IS, ON SEVEN CHAMBERS THAT ARE ITS MOUTH, BY WHICH CHOCHMAH MAY BE REVEALED. For it is written: "and from thence it was parted, and branched into four streams" (Beresheet 2:10), TO WIT, FROM THE GARDEN (MALCHUT) DOWNWARD BEGINS THE WORLD OF SEPARATION, THEN THE SEVEN CHAMBERS OF BRIYAH ARE ALREADY IN THE WORLD OF SEPARATION. THEREFORE MALCHUT STANDS ON THEM, NAMELY 'ORAL' (LIT. 'ABOVE THE MOUTH'). And the supernal Torah, WHICH IS SUPERNAL CHOCHMAH, though it too stands upon ITS CHARIOT, YISRAEL-SABA AND TEVUNAH, NEVERTHELESS is not called 'TORAH above writing' but only 'Torah in writ' for it is in the midst of the writing. And that writ, YISRAEL-SABA AND TEVUNAH, becomes a chamber ABOVE THE SUPERNAL CHOCHMAH, WHICH stands in that chamber, and is hidden there. THAT IS, THE WRITING, THAT IS YISRAEL - SABA AND TEVUNAH, IS ALSO THE WORLD OF ATZILUT LIKE SUPERNAL CHOCHMAH, AND HENCE THE SCRIPT IS CONSIDERED ITS CHAMBER, and it is therefore called (lit.) the Torah in writing and not Torah above the writing.

101. בגין דאית שם, ואית שם, שם לעילא, דאיהו אתרשים ממה דלא ידוע, ולא אתרמיז בידועה כלל. ודא אקרי נקודה עלאה. שם לתתא, דאקרי שם, מקצה השמים ועד קצה השמים, בגין דקצה השמים אקרי זכרון. והאי שם, איהו נקודה דלתתא, דאיהו שם מההוא זכרון, דאיהו קצה השמים, דנטיל כל חיון דלעילא. ודא איהו קצה השמים דלתתא. ושם דיליה איהו נקודה דלתתא. נקודה דא, איהו ספר דקיימא בחושבנא, ודא הוא ולחושבי שמו. ספר דקאמרן, ושם, חר מלה הוא, בכל סטרין.

102. נקודה דא בגין דקיימא באמצעיתא, איהו עלאה על כל דאתאחדן בה. שית סטרין, אתאחדן בספר עלאה, ואיהו עלאה עליוהו. שית סטרין אתאחדן בספר תתאה, ואיהו עלאה עליוהו. ועל דא, ספר עלאה, ספר תתאה, וכלא אקרי תורה.

103. מה בין האי להאי. אלא, ספר עלאה איהו תורה שבכתב. בגין דאיהו סתימא, ולא קיימא אלא בכתב, דתמן איהו אתר לאתגלאה לתתא. ומאן איהו עלמא דאתי. ספר תתאה, דא תורה דאקרי תורה שבעל פה, ומאן איהו על פה, אליון רתיבין דלתתא, דאיהו קיימא עליוהו. ובגין דלאו אינון בכללא דכתיבה דלעילא, אקרון על פה.

104. ותורה דא קיימא על פה, בגין דכתיב ומשם יפרד והיה לארבעה ראשים ותורה עלאה, אע"ג דאיהו קיימא לעילא, לא אקרי על הכתב, אלא שבכתב, דקיימא בכתב, וההוא כתב אתעביד היכלא לגביה, ואיהו קיימא גו ההוא היכלא, ואתטמרת תמן. ובגין כן אקרי תורה שבכתב, ולא על כתב.

105. But the lower Torah, MALCHUT, is situated on its Chariot and is literally called 'on mouth', because it stands upon them. It is not considered the inner part of the writing. THAT IS, CHOCHMAH WITHIN IT DOES NOT DISAPPEAR BECAUSE OF THE CHAMBERS, AS IS THE WRITTEN TORAH, SINCE WRITING INDICATES THE HIDDEN, UNTIL SOMEONE COMES, READS THE WRITING AND EXHIBITS IT, AND CHOCHMAH THEREIN IS REVEALED IN THE CHAMBERS AND IS NO LONGER A MYSTERY. THEREFORE THE SEVEN CHAMBERS did not become a chamber to that point, MALCHUT AS YISRAEL-SABA AND TEVUNAH BECAME A CHAMBER to the higher point, SINCE A CHAMBER MEANS A COVER, AND THESE DO NOT COVER. HOWEVER, BY THEMSELVES THEY ARE ALSO CONSIDERED CHAMBERS. And since MALCHUT stands upon them, she is called a heave-offering.

105. אָבֵל תּוֹרָה דִּלְתַתָּא, אִיהִי קַיִימָא עַל רְתִיבָהָא, וְאִקְרִי עַל פִּה, דְּקַיִימָא עֲלֵיהּ. וּבְגִין דְּלֹא אֲתַחְשִׁיבַת מְלִגּוֹ, מִכְּלָלָא דְּכִתְיִיבָהּ, לֹא אֲתַעְבִּידוּ הַיְכָלָא לְהֵאֵי נְקוּדָה, בְּהֵיא נְקוּדָה עֲלָהּ. וּבְגִין דְּקַיִימָא עֲלֵיהּ אִקְרִי תְרוּמָה.

9. Two out of a hundred

Here Rabbi Chiya explains the meaning of "heave-offering," that is the tithing of two parts out of one hundred. Each of the ten Sfirot includes ten Sfirot, so this makes one hundred. To lift Malchut, she must be raised with her husband Yesod, so these two Sfirot are called a heave-offering.

106. I also heard from the holy luminary: what is heave-offering (Heb. trumah)? It is like we explained ABOUT SETTING ASIDE THE CONTRIBUTION TO THE PRIEST, TO WIT, two (Aramaic tri) PARTS out of hundred (Aramaic me'ah) PARTS. Come and see, all those sacred grades that are part of the Faith, in which the Holy One, blessed be He, is revealed, are ten grades, which are ten sayings, NAMELY, THE TEN SFIROT, like we said. And these ten amount to a hundred, BECAUSE EACH SFIRAH INCLUDES TEN SFIROT. And when we have to lift this lower point, MALCHUT, we must not take her by herself, but with her husband YESOD; and these are two SFIROT, YESOD AND MALCHUT, out of the said hundred. For she must never be separated, but united with her husband. Therefore she is called a heave-offering, an inclusive term, A COMBINATION OF YESOD AND MALCHUT.

106. תּוֹ שְׁמַעְנָא מְבוֹצִינָא קְדִישָׁא. תְרוּמָה. מֵהוּ תְרוּמָה. בְּמָה דְּאוּקִימָנָא, תְּרֵי מִמְּאָה. ת"ח, כָּל אֵינּוֹן דְּרִגִּין קְדִישִׁין, הֵי בְּרִזָּא דְּמַהִימְנוּתָא, דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַגְלִי בְּהוֹן, אֵינּוֹן עֲשֵׂה דְּרִגִּין, וְאֵינּוֹן עֲשֵׂה אֲמִירָן, בְּמָה דְּאוּקִימָהּ. וְאֵלִין עֲשֵׂה סְלִקִּין לְמָאָה, וְכַד אֲצַטְרִיךְ לֶן לְהֵאֵי נְקוּדָה תַּתָּא לְאַרְמָא לָהּ, אֲסִיר לֶן לְנִטְלָא לָהּ בְּלַחֲוֹדָהּ. אֶלָּא לָהּ וּלְבַעְלָהּ. וְאֵינּוֹן תְּרֵי מֵאֵינּוֹן מָאָה דְּקֶאֱמֵרֶן, בְּגִין דְּלֹא אֲצַטְרִיךְ לְאַפְרָשָׁא לֶזֶן כָּלֵל, אֶלָּא לְיַחְדָּא לָהּ וּלְבַעְלָהּ. וְעַל דָּא אֲתַקְרִי תְרוּמָה בְּכָלֵלָא חֲדָא.

10. The intent of prayer

Rabbi Shimon is speaking about the secret of prayer, that when a man devotes his heart and will to prayer, he amends the supernal amendment. We hear of the parts of the prayer, the benedictions, the sitting and the standing. Then we are told that when the High Holy King, Zeir Anpin, reaches for Malchut and they embrace in a kiss, one may ask for any request. During the last three benedictions a man should wish with all his heart and will that the people on earth will be blessed from those three benedictions of the secret bliss of union. If a man prays properly, he is bundled in the bundle of life in this world and in the. Then God calls him "peace." Later when he passes away from this world his soul goes up and cleaves all the firmaments, he enters in, and thirteen mountains of pure balm are opened before his soul. Rabbi Shimon says this is why a man is happy who puts his heart and will into prayer. Rabbi Yosi says that understanding is superior to wisdom because wisdom is contained in the heart, that is found in Malchut, but a man of understanding exists both above and below, and understands himself and others.

107. Come and see, each day the crier calls to all the people of the world, 'this depends upon you'. This is the meaning of, "Take from among you an offering to Hashem" (Shemot 35:5). And if you find this difficult then "whoever is of a willing heart, let him bring it (her)" (Ibid.)

107. וְתָא חֲזִי, בְּכָל יוֹמָא בְּרוּזָא קֶאֱרִי, כָּל בְּנֵי עֲלְמָא, בְּכוּ קַיִימָא מְלָה דָּא, וְדָא הוּא קַחוּ מֵאַתְכֶּם תְרוּמָה לַיְיָ. וְאִי תִימָא דְּקֶשִׁיא מְלָה עֲלֵיכוּ. כָּל נְדִיב לְבוּ וְיִבִיאהּ.

108. HE ASKS: What is THE MEANING OF "let him bring her?" AND ANSWERS: here we learn the meaning of prayer. For when a man fears his Maker and devotes his heart and will to prayer, he forms a supernal arrangement, like we said. First by the songs and praises that the high angels say above; and in the series of praises that Yisrael say down below, MALCHUT adorns herself, and arranges herself like a woman adorning herself for her husband.

109. In the order of the prayer that is said sitting down, THAT IS, FROM THE BENEDICTION 'WHO FORMS LIGHT' UNTIL THE PRAYER OF AMIDAH, all those maids were prepared, THE SEVEN MAIDS OF MALCHUT, and all her retinue are adorned with her. After all was arranged and prepared, when reaching 'True and certain', then everything is ready, she and her maids, in reaching 'who has redeemed Yisrael'. Then everyone has to stand up.

110. By the time a man reaches 'True and certain', everything is already established, the maids conduct MALCHUT, and she bears herself to the high King, ZEIR ANPIN. Once we reach 'who has redeemed Yisrael' the high Holy King travels with His grades, IN THE ORDER OF THE THREE COLUMNS, and comes out to receive her, MALCHUT.

111. And we have to stand up before the high Holy King in awe and trembling, for then He reaches His right hand to her, WHICH IS THE BENEDICTION OF 'THE SHIELD OF ABRAHAM' THE SECRET OF THE RIGHT COLUMN. Then He put His left hand under her head, ACCORDING TO THE SECRET OF "HIS LEFT HAND IS UNDER MY HEAD" (SHIR HASHIRIM 2:6), WHICH IS THE BENEDICTION OF 'YOU ARE ETERNALLY MIGHTY', WHICH IS THE LEFT COLUMN. They then embrace together in KISSES, IN THE BENEDICTION OF 'THE HOLY EL', WHICH IS THE CENTRAL COLUMN FOR FROM THERE ON IS THE SECRET OF THE KISS UNTIL THE LAST THREE BENEDICTIONS. These are the first three benedictions OF THE AMIDAH. A man should devote his heart and will, and meditate on all those arrangements and sequences of the prayer, with his mouth, heart and will together.

112. Now that the high King and Malchut are blissfully united in those kisses, whoever needs to ask for any request OR PETITIONS, may do so, because it is a time of goodwill. Since a man submits his requests before the King and Queen, NAMELY, IN THE MIDDLE TWELVE BENEDICTIONS, then he should prepare himself, in will and heart, to the last three BENEDICTIONS, to stir the secret bliss, because from these three BENEDICTIONS he is blessed by a different devotion, THE SECRET OF UNISON. And a man should prepare to leave them in this secret bliss in these three BENEDICTIONS, AS WAS EXPOUNDED AT LENGTH. Therefore he should wish it, that the lower beings be blessed from those three benedictions of the secret bliss.

108. מהו יביאה. אלא מהכא אוליפנא רזא לצלותא. דבר נש דרחיל למאריה ומכוין לביה ורעותיה בצלותא, אתקין תקונא דלעילא, כמה דאוקימנא. בקדמיתא בשירין ותושבחן, דקאמרין מלאכין עלאין לעילא. ובההוא סדורא דתושבחן דקא אמרי ישראל לתתא, איהי קשיטת גרמאה, ואתקנת בתקונהא. באתתא דאתקשטת לבעלה.

109. ובסדורא דצלותא, בההוא תקונא דצלותא דמיושב, אתקיננו עולמתהא וכל אינון דילה. ומתקשטן כל אינון בהדה, לבתר דאתתקן כללא ואתסדרו, כד מטו לאמת ויציב, כדון כללא מתתקנא, איהי ועולמתהא, עד דמטו לגאל ישראל, כדון אצטריך למיקם כללא על קיומיהו.

110. בגין דכד בר נש מטי לאמת ויציב, וכללא אתתקן. עולמתהא נטלי לה, ואיהי נטילת גרמאה לגבי מלכא עלאה. ביון דמטו לגאל ישראל, כדון מלכא קדישא עלאה נטיל בדרגוי, ונפיק לקבלא לה.

111. ואנו, מקמי מלכא עלאה בעינן לקיימא על קיומנא, באימתא ברעדה. דהא כדון אושיט ימיניה לגבה, ולבתר שמאליה, דשוו לה תחות רישה, ולבתר אתחבקו תרווייהו כחדא בנשיקו. ואלין אינון תלת קדמיתא, ובעי בר נש לשואה לביה ורעותיה, ולכוונא בכל הני תקונין וסדוריין דצלותא. פומיה ולביה ורעותיה כחדא.

112. השתא דמלכא עלאה ומטרוניתא אינון בחבורא בחדוה באינון נשיקין. מאן דאצטריך למשאל שאלתיו, ישאל. דהא כדון שעתא דרעותא איהו. ביון דשאל בר נש שאלתיו מקמי מלכא ומטרוניתא, כדון יתקין גרמיה ברעותיה ולביה לתלתא אחרנין, לאתערא חדוה דטמירו, דהא מאלין תלת אתברכא בדבקותא אחרא. ויתקין בר נש גרמיה למיפק מקמיהו, ולאנחא לון בחדוה גניזא דאלין תלת. ועב"ד, דיהא רעותיה, דיתברכון תתאי, מאינון ברפאן בחדוה טמירא.

113. Then he should prostrate himself and offer his Nefesh, at the time when MALCHUT takes hold of the Nefashot and Ruchot. For then is the time to offer one's Nefesh among all those Nefashot she takes, because then the bundle of life, WHICH IS MALCHUT, is as it should be.

114. This I heard among the secrets of the holy luminary, but I was not given permission to reveal it, except for you, lofty pious ones. If, when MALCHUT takes hold of HUMAN Nefashot and Ruchot, a man, with a single devoted wish, sets his heart and wish to surrender his Nefesh with devotion and wish of incorporating his Nefesh in such devotion; and if THE OFFERING OF HIS NEFESH is then acceptable, when the Nefashot, the Ruchot and the Neshamot that she holds are willing, this man is bundled in the bundle of life in this world and in the World to Come.

115. Also when the King and the Queen, TIFERET AND MALCHUT, need to be included on all sides, above and below, and be adorned with souls on all sides. She is adorned with souls from above and souls from below, NAMELY, FROM THOSE WHO SURRENDER HER THEIR SOULS. And when a man directs his heart and will to it, and gives her his soul from below, devotedly and willingly, as we said, then the Holy One, blessed be He, names him "peace" below, after that peace of above, WHICH IS YESOD THAT IS CALLED PEACE. That PEACE blesses the Queen and incorporates her and adorns her on all sides.

116. So the Holy One, blessed be He, names that man peace, as is written: "and Hashem called him peace" (Shoftim 6:24). And all his days he is thus called above 'peace', because he comprised and adorned the Queen from below, as did the upper peace, WHICH IS YESOD, AS WAS MENTIONED BEFORE.

117. And when that man passes away from this world, his soul goes up and cleaves all the firmaments, and no one can stop it. The Holy One, blessed be He, calls it and says, "let peace enter" (Yeshayah 57:2) and the Shechinah says "them that rest in their graves" (Ibid.). Thirteen mountains of pure balsam trees are opened before the soul, and none can detain it. Therefore happy is he, who puts his heart and will into it. That is why it is written: "whoever is of a willing heart, let him bring it, an offering of Hashem," to the high King, NAMELY as I said.

113. וְכִדִּין אֶצְטָרִיךְ לְמִנְפֵּל עַל אֲנַפּוּי, וְלִמְסָר נַפְשִׁיהּ, בְּשַׁעֲתָא דְאִיהִי נִקְטָא נַפְשִׁין רוּחִין. כִּדִּין אִיהִי שַׁעֲתָא לְמִמְסָר נַפְשִׁיהּ בְּגוֹ אִינוּן נַפְשִׁין דְאִיהִי נִקְטָא, דְהָא כִּדִּין צְרוּרָא דְחַיִּי אִיהוּ כִּדְקָא יָאוּת.

114. מִלָּה דָא שְׁמַעְנָא בְּרִזִין דְּבוּצִינָא קְדִישָׁא, וְלֹא אֲתִיְהִיב לִי רְשׁוֹ לְגַלְאָה, בַּר לְכוּ חֲסִידֵי עֲלוּנוּן. דְּאִי בַּהֲהִיא שַׁעֲתָא דְאִיהִי נִקְטָא נַפְשִׁין וְרוּחִין בְּרַעַו דְּדְבִיקוּתָא חֲדָא, אִיהוּ יִשׁוּי לְבִיָּה וְרַעוּתִיהּ לְדָא, וְיִהִיב נַפְשִׁיהּ בְּדְבִיקוּתָא, בַּהֲהוּא רַעוּתָא, לְאֲכַלְלָא לָהּ בַּהֲהוּא דְבִיקוּתָא. אִי אֲתִקְבַּלְת בַּהֲהִיא שַׁעֲתָא בַּהֲהוּא רַעוּתָא, דְאִינוּן נַפְשִׁין רוּחִין וְנִשְׁמַתִּין דְאִיהִי נִקְטָא. הָאִי אִיהוּ בַּר נֶשׁ דְּאֲתַצְרִיר בְּצְרוּרָא דְחַיִּי בַּהֲאִי עֲלָמָא, וּבַעֲלָמָא דְאֲתִי.

115. וְתוּ דְּבַעֲוָא לְאֲתַכְלֵלָא מִכָּל סְטָרִין, מְלַכָּא וּמִטְרוּנִיתָא, מְלַעֲיָלָא וּמִתַּתָּא, וְלֹאֲתַעֲטָרָא בְּנִשְׁמַתִּין בְּכָל סְטָרִין. אֲתַעֲטַרְת בְּנִשְׁמַתִּין מְלַעֲיָלָא, וְאֲתַעֲטַרְת בְּנִשְׁמַתִּין מִתַּתָּא. וְאִי בַּר נֶשׁ יְכוּיָן לְבִיָּה וְרַעוּתִיהּ לְכָל דָּא, וְיִמְסָר נַפְשִׁיהּ מִתַּתָּא בְּדְבִיקוּתָא בְּרַעוּתָא כְּמָה דְאֲתַמַּר. כִּדִּין קוּדְשָׁא בְּרִיךְ הוּא קֹאֲרִי לִיָּה שְׁלוֹם לְתַתָּא, כְּגוּוּנָא דְהִהוּא שְׁלוֹם דְלַעֲיָלָא. הִהוּא דְבְּרִיךְ לָהּ לְמִטְרוּנִיתָא וְאֲכַלִּיל לָהּ וְאֲעֵטֵר לָהּ בְּכָל עֲטָרִין.

116. אוּף הָכִי, הָאִי בַּר נֶשׁ קוּדְשָׁא בְּרִיךְ הוּא קְרִי לִיָּה שְׁלוֹם לְתַתָּא, כְּדָא וְיִקְרָא לוֹ יוֹי שְׁלוֹם. וְכָל יוֹמוֹי הָכִי קְרָאֵן לִיָּה לַעֲיָלָא, שְׁלוֹם. בְּגִין דְאֲכַלִּיל וְאֲעֵטֵר לְמִטְרוּנִיתָא לְתַתָּא, כְּגוּוּנָא דְהִהוּא שְׁלוֹם לַעֲיָלָא.

117. וְכִדְ אֶסְתַּלַּק הִהוּא בַּר נֶשׁ מִהָאִי עֲלָמָא, נִשְׁמַתִּיהּ סְלָקָא וּבִקְעָא בְּכָל אִינוּן רְקִיעִין, וְלִית מֵאן דִּימְחִי בִידָהּ. וְקוּדְשָׁא בְּרִיךְ הוּא קְרִי לָהּ וְאֲמַר יְבֵא שְׁלוֹם. וְשְׁכִינְתָא אֲמַרָה, יְנוּחוּ עַל מְשַׁכְּבוֹתֵם וְגו'. וְיִפְתַּחוּן לָהּ תְּלִיסַר טוּרֵי דְאֲפִרְסִמוּנָא דְכִנְיָא, וְלֹא יְהֵא מֵאן דִּימְחִי בִידָהּ. וְע"ד, זְכָאָה אִיהוּ מֵאן דִּישׁוּי לְבִיָּה וְרַעוּתִיהּ לְדָא. וְעַל דָּא כְּתִיב, כָּל נְדִיב לְבוֹ יְבִיאָה אֶת תְּרוּמַת יוֹי לְגַבֵּי מְלַכָּא עֲלָאָה, כְּמָה דְאֲתַמַּר.

118. Rabbi Aba raised his voice and said, Woe, Rabbi Shimon, you are among the living, and I already weep for you. Not for you I weep, but for the friends, for the world I weep; THAT THEY WILL BE ORPHANED WHEN YOU PASS AWAY FROM THE WORLD. Rabbi Shimon is like the light of a candle that burns above and burns below. And with the light that he lit down below shine all the people of the world. Woe to the world when the terrestrial light will pass AND BE ABSORBED IN the celestial light . Who will illuminate the light of Torah for the world? Rabbi Aba stood and kissed Rabbi Chiya. He said to him, those thoughts were with you, therefore the Holy One, blessed be He, sent me here to join you, happy is my portion.

119. Afterwards, Rabbi Yosi opened the discussion with the following verse "And every wise hearted individual among you shall come and make..." (Shemot 35:5). We already explained this text but come and see, when the Holy One, blessed be He, said to Moses "Take wise men, and understanding" (Devarim 1:13), he searched throughout Yisrael but did not find men of understanding. This is why, "So I took the chief of your tribes, wise men, and known" (Ibid. 15), but 'understanding' is not mentioned. You might say that understanding is in a grade superior to wisdom, AND THAT IS WHY HE DID NOT FIND MEN OF UNDERSTANDING, and this of course is right, THAT UNDERSTANDING IS SUPERIOR TO WISDOM.

120. HE ASKS: What is the difference between them, BETWEEN A WISE MAN AND A MAN OF UNDERSTANDING? AND REPLIES: THAT we explained about a wise man, that even a pupil who imparts wisdom to his rabbi is considered wise. A wise man knows for himself what is ought to be done. A man of understanding has many grades in him, because he examines everything and knows for himself and for others. You may derive this from "A righteous man regards the life of his beast (Heb. behemah)" (Mishlei 12:10) FOR THE RIGHTEOUS, YESOD, IMPARTS TO MALCHUT, THAT IS THE SECRET OF YUD HEI VAV HEI OF THE NUMERICAL VALUE OF 52, WHICH IS THE NUMERICAL VALUE OF BEHEMAH. And also "righteous ruling in the fear of Elohim" (II Shmuel 23:3), AS THE RIGHTEOUS, YESOD, RULES AND FILLS MALCHUT, THAT IS CALLED 'FEAR OF ELOHIM', WITH PLENTY. And here, "wise hearted" is precise, MEANING THAT THE WISE MENTIONED HERE IS OF THE ASPECT IN MALCHUT, THAT IS CALLED WISE HEARTED. Man is wise in his heart, THAT IS MALCHUT and not elsewhere, because wisdom lies in the heart, MALCHUT, AND NOT ELSEWHERE. But a man of understanding exist both above and below, and observes himself and others.

11. The ascension of prayer

Rabbi Yosi tells us about the external service of deeds that relies on the twelve outer limbs, and the internal service of prayer that relies on the twelve internal organs of the body. A man's prayer is considered a worship of the Ruach, and it has great power above. Rabbi Yosi goes on to tell of the rulers of the day and the rulers of the night, who are all different. Prayer ascends to them; if the man is righteous they kiss the prayer and it ascends even higher. We are told of many guardians, first of the four sides, and then of the guardians of the firmaments. Rabbi Yosi says that on the east the twelve letters of the Holy Name soar and ascend with the prayer. The prayers of those who pray broken-heartedly ascend to the south, while the prayers of those who pray for deliverance from enemies ascend to the north. After the prayers ascend to the four directions they are escorted up and through the firmaments into their gates. As the prayer reaches the seventh firmament it unites Zeir Anpin and Malchut, and the righteous man is blessed. Rabbi Yosi then turns to a discussion of the six precepts of the Torah, and describes their meaning in some detail. He says that these six precepts correspond to Chesed, Gvurah, Tiferet, Netzach, Hod and Yesod. We learn that there are thirteen more precepts that draw the thirteen attributes of mercy; thus the man who puts his heart and will into his prayers to perfect them every day is a happy man. Rabbi Yitzchak reminds us that those who worshipped the golden calf died, and Moses gathered the children of Yisrael together and gave them the laws of Shabbat.

118. אָרִים ר' אָבָא קָלִיה, וְאָמַר, וּוִי ר' שְׁמַעוֹן, אַנְתָּ בְּחַיִּין, וְאִנָּא בְּכִינָא עֲלֶיךָ. לֹא עֲלֶיךָ בְּכִינָא, אֶלָּא בְּכִינָא עַל חֲבֵרָיִיא, וּבְכִינָא עַל עֲלָמָא. רַבִּי שְׁמַעוֹן כְּבוּצִינָא דְשַׁרְגָּא, דְאֲדַלִּיק לְעִילָא וְאֲדַלִּיק לְתַתָּא. וּבְנִהוּרָא דְאֲדַלִּיק לְתַתָּא, נִהִירִין כָּל בְּנֵי עֲלָמָא, וּוִי לְעֲלָמָא, בְּדַ יִסְתַּלַּק נִהוּרָא דְלְתַתָּא בְּנִהוּרָא דְלְעִילָא. מֵאֵן יְנַהִיר נִהוּרָא דְאֲוִרִיתָא לְעֲלָמָא. קָם ר' אָבָא וּנְשִׁיק לר' חַיִּיא. א"ל מְלִין אֵלִין הוּוּ תַחֲוֹת יְדֶיךָ, וְעַד קוּדְשָׁא בְּרִיךְ הוּא שְׁדַרְנִי עַד הֵכָא, לְאַתְחַבְרָא עִמְכוֹן זְכָאָה חוּלְקִי.

119. רַבִּי יוֹסִי פִתַּח קְרָא אֲבַתְרִיהּ וְאָמַר, וְכָל חָכָם לֵב בְּכֶם יִבְאוּ וַיַּעֲשׂוּ וְגו', הָאִי קְרָא אוֹקְמוּהּ. אֶבֶל תָּא חַזִּי, בְּשַׁעֲתָא דְאָמַר קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה, הָבוּ לָכֶם אַנְשִׁים חָכְמִים וְנְבוֹנִים, אֲשַׁחַּב בְּכָל יִשְׂרָאֵל, וְלֹא אֲשַׁחַּב נְבוֹנִים, הֲדָא הוּא דְכַתִּיב, וְאֶקַּח אֶת רֵאשֵׁי שְׁבִטֵיכֶם אַנְשִׁים חָכְמִים וַיְדוּעִים, וְאֵלוּ נְבוֹנִים לֹא כְּתִיב. וְאִי תִימָא דְנְבוֹן אִיהוּ דְרָגָא עֲלָאָה מִחָכָם, הֲכִי אִיהוּ וְדָאִי.

120. מַה בֵּין הָאִי לְהָאִי. חָכָם, הָא אוֹקְמוּהּ, דְאֶמִּילוּ תְלַמִּיד הַמְּחֻבֵּים לְרַבִּיהּ אֶקְרִי חָכָם. חָכָם, דִּידַע לְגַרְמִיָּה כָּל מַה דְאֶצְטְרִיךְ. נְבוֹן כְּמַה דְרָגִין אִית בֵּיהּ, דְאֶסְתַּבֵּל בְּכָלֵא, וַיְדַע בְּדִילִיהּ וּבְאַחַרְנִין. וְסִימְנָךְ, יוֹדַע צְדִיק נֶפֶשׁ בְּהַמְתּוּ. צְדִיק מוֹשֵׁל יֵרָאֵת אֱלֹהִים. וְהֵכָא חָכָם לֵב דִּיִּיקָא. בְּלֵב חָכָם, וְלֹא בְּאַתְרָא אַחְרָא, בְּגִין דְקִיּוּמָא בְּלֵב, וְנְבוֹן לְעִילָא וְתַתָּא, אֶסְתַּבֵּל בְּדִילִיהּ וּבְאַחַרְנִין.

121. He opened with "and said to me, you are My servant..." (Yeshayah 49:3). Here THIS REFERS TO the prayer man should recite before the Holy One, blessed be He, which is a great and precious service among the worships of his Master. Come and see, some worships to the Holy One, blessed be He, are based on deeds, that is, based on physical activity, NAMELY, PRECEPTS BASED ON ACTION; and that is considered a service. And there is worship of the Holy One, blessed be He, that is a more internal worship, which is the essence of all, it has to do with inner work, which is the essence of all, NAMELY, PRECEPTS THAT CONCERN SPEECH AND INTENTION.

122. In the body there are twelve organs that relate to physical activity, as we said, WHICH ARE TWO ARMS AND TWO LEGS; THREE JOINTS IN EACH, AND THREE TIMES FOUR ARE TWELVE. These are the members of the body, and the worship of the Holy One, blessed be He, THROUGH action related PRECEPTS is based on them. For there are two ways to serve the Holy One, blessed be He: THE FIRST IS by the outer limbs, THE TWELVE JOINTS OF THE ARMS AND LEGS; THE SECOND TALKS OF the twelve internal organs inside the body, THE BRAIN, HEART, LIVER, MOUTH, TONGUE, THE FIVE LOBES OF THE LUNG AND TWO KIDNEYS. They are the internal fixtures inside the body, with which to establish the Ruach, which is the inner and precious worship of the Holy One, blessed be He. THESE PRECEPTS ARE BASED ON SPEECH, SUCH AS PRAYER, BENEDICTION AND THANKSGIVING, as we explained from the inner secrets that Rabbi Shimon told, and it is the secret of the supernal wisdom, that is known among the friends, happy is their portion.

123. A man's prayer is considered the worship of the Ruach, WHICH IS OF THE SECOND KIND OF SERVICE MENTIONED ABOVE THAT CONCERNS SPEECH. It is based on supernal secrets, but men do not know that a man's prayer can cleave the ether and the firmaments, opens gates and ascends.

124. And when the MORNING light breaks, and the light is separated from darkness, a proclamation sounds in all the firmaments: be ready, rulers of the gates, rulers of the chambers, each one in his post, for those who rule by day are not those who rule by night. And when night comes, the day rulers withdraw and other rulers are assigned to rule by night. And they interchange.

125. This is the secret of "the greater light to rule by day..." (Bereshheet 1:16). The day rulers and night rulers REFER TO those who are in charge by day and those who are in charge by night. The ones are considered the day rule and the others are considered the night rule.

121. פתח ואמר, ויאמר לי עבדי אתה וגו', הכא בצלותא דבעי בר נש לצלאה קמיה דקודשא בריך הוא, דאיהו פולחנא חדא רבא ויקרא, מאינן פולחנן דמאריה. תא חזי, אית פולחנא דקודשא בריך הוא, דקיימא בעובדא, דאיהו פולחנא דקיימא בעובדא דגופא, ואיהו פולחנא. ואית פולחנא דקודשא בריך הוא, דאיהו פולחנא פנימאה יתיר, דאיהו עקרא דכלא, קיימא בדהוא פולחנא פנימאה, דאיהו עקרא דכלא.

122. בגופא אית תריסר שויפין, דקיימין בעובדא דגופא, כמה דאוקיימנא. ואינן שויפין דגופא, ופולחנא דקודשא בריך הוא, דעובדא קיימא בהו. בגין דפולחנא דקודשא בריך הוא, בתרין סטרין, שויפין דגופא לבר, ואית תריסר שויפין אחרנין, פנימאין לגו מן גופא. ואינן תקונין פנימאין לגו מן גופא, לאתתקנא בהו תקונא דרוחא, דאיהו פולחנא יקרא פנימאה דקודשא בריך הוא, כמה דאוקיימנא גו רזין פנימאין דקאמר ר"ש, ואינן רזא דחכמתא עלאה, ואתידיעו ביני חבריא, זכאה חולקהון.

123. צלותא דבר נש, איהו פולחנא דרוחא, ואיהו קיימא ברזין עלאין, וב"נ לא ידעין, דהא צלותא דבר נש בקעת אוירין, בקעת רקיעין, פתחת פתחין, וסלקא לעילא.

124. בשעתא דנהיר נהורא, ואתפרש נהורא מן חשוכא, כדן כרוזא אזלא בכלהו רקיעין, אתתקנו מארי דפתחין, מאריהון דהיכלין, כל חד וחד על מטריה. בגין דאינן דשלטניהון ביממא, לאו אינן דשלטניהון בליליא. וכד עאל ליליא, אתעברו שולטנין דיממא, ואתמנון שלטנין אחרנין, דשליטין בליליא, ואתחלפן אלין באלין.

125. ורזא דא, את המאור הגדול לממשלת היום וגו'. וממשלת היום וממשלת הלילה, שולטנין אינן די ממנן ביממא, ושולטנין אינן די ממנן בליליא. ואלין אקרון ממשלת היום. ואלין אקרון ממשלת הלילה.

126. And when night comes, a proclamation resounds, 'be prepared, rulers of the night, each one in his post. And when the day breaks the proclamation resounds, 'be prepared, rulers of the day, each one in his post'. And when the proclamation is heard, each one is assigned a place he is worthy of. Then the Shechinah goes forward and descends, and Yisrael go into the synagogue to praise their Master and start to sing and give thanks.

127. For it is incumbent upon a man to have prepared himself for the worship by deed, TO WIT, OF THE FIRST KIND, with the implements of precepts and holiness, THAT ARE THE FRINGES (HEB. TZITZIT) AND TEFILIN; HE SHOULD consecrate his heart to establish the inner work for his Master, THAT IS, THE SECOND KIND, and put his heart and will to that work by those words IN THE PRAISES, because the speech goes UP.

128. And all those guards who stand in the air, are assigned over the four directions of the world. To the east is appointed one guardian who stands in the air and is called Gzardia. With him are other appointed ministers. They await that utterance of the prayer that rises in the air on that side, and that guardian takes it.

129. And if that speech is proper, all the ministers kiss that speech, and go up with it until they reach the air of that firmament, where there are other ministers. When they kiss that utterance, they open and say, happy are you, Yisrael, who can bedeck their Master with holy crowns. Happy is the mouth, from which that crowning speech came forth.

130. Then the twelve letters of the Holy Name that stand in the air soar, for that name has power over the air. And that is the name Elijah soared with until he went up to heaven. This is the meaning of what Ovadyah told Elijah, "the spirit of Hashem shall carry you" (Melachim I 18:12), for Elijah soared in the air by means of that name that rules the air.

131. And these letters soar and ascend with that particular word, and that guard who has the keys to the air, and all the other assigned chiefs all go with it up to the firmament, where another chief is assigned to carry it further up.

126. כִּד עָל לַיְלִיָּא, כְּרוּזָא נִפְקָא, אֲתַתְּקִנוּ שׁוֹלְטָנֵי דְלַיְלִיָּא, כָּל חַד וְחַד לְאַתְרֵיהּ. וְכִד נְהִיר יִמְמָא, כְּרוּזָא נִפְקָא, אֲתַתְּקִנוּ שׁוֹלְטָנֵי דְיִמְמָא, כָּל חַד וְחַד לְאַתְרֵיהּ. וְכִד כְּרוּזָא אֲכַרְיִז, כְּדִין כְּלָהּוּ כָּל חַד וְחַד, אֲתַפְקֵד עַל הָהוּא אֲתֵר דְאַתְחַזֵּי לֵיהּ. כְּדִין שְׂכִינְתָא קִדְמָא, וְנַחְתָּא, וְיִשְׂרָאֵל עָאֲלִין לְבֵי כְּנִישְׂתָּא, לְשַׁבְחָא לְמַאֲרִיהוֹן, פְּתַחִין בְּשִׁירִין וְתוֹשְׁבָחִין.

127. דְּבַעֵי לֵיהּ לְבִ"נ, בֵּינִין דְאַתְקִין גְּרַמְיָהּ בְּפּוֹלְחָנָא דְעוֹבְדָא, בְּתַקּוּנֵי דְמִצְוָה וְקִדּוּשָׁה, לִיְחֻדָּא לְבֵיהּ בְּתַקּוּנָא דְפּוֹלְחָנָא פְּנִימָאָה דְמַאֲרִיָּה, וְלִשְׂוָאָה לְבֵיהּ וְרַעוּתֵיהּ בְּהוּא פּוֹלְחָנָא דְאִינוּן מְלִין, דְּהָא מְלָה סְלָקָא.

129. וְאִינוּן מְמַנֵּן דְקִיּוּמִין בְּאוּרָא, אֲתַמְנוּן לְדִ' סְטְרֵי עֲלְמָא. לְסֵטֵר מְזַרְחָא אֲתַמְנָא מְמַנָּא חַד, דְקִיּוּמָא בְּאוּרָא לְהוּא סְטְרָא, גְּזַרְדִּי"א שְׁמִיָּה, וְעַמִּיָּה סְרַכִּין מְמַנֵּן אַחַרְנִין, דְאִינוּן מַחְבָּאן לְהֵיָּא מְלָה דְצִלוּתָא, וְסְלָקָא בְּאוּרָא בְּהוּא סְטְרָא, וְנָטִיל לָהּ הָאִי מְמַנָּא.

129. אִי הֵיָּא מְלָה כְּדָקָא יָאוּת, הוּא, וְכָל אִינוּן סְרַכִּין נִשְׁקִין לְהֵיָּא מְלָה, וְסְלָקִין עִמָּה עַד הָהוּא אֲוִירָא דְרַקִּיעָא לְעֵילָא, דְתַמְנֵן מְמַנֵּן סְרַכִּין אַחַרְנִין. בְּשַׁעֲתָא דְנִשְׁקִי לְהֵיָּא מְלָה, פְּתַחֵי וְאִמְרֵי, זְכָאִין אֲתוּן יִשְׂרָאֵל, דִּידְעִיתוּ לְאַעֲטְרָא לְמַאֲרִיכּוֹן בְּעֵטְרִין קְדִישִׁין זְכָאָה אִיהוּ פּוּמָא, דְמְלָה דְעֵטְרָא דָּא נִפְקָא מִנֵּיהּ.

130. כְּדִין פְּרַחִין אֲתוּן דְקִיּוּמִין בְּאוּרָא, דְבִשְׂמָא קְדִישָׁא דְתַרְיִסֵּר אֲתוּן, דְּהוּא שְׂמָא שְׁלִיט בְּאוּרָא, וְהָאִי אִיהוּ שְׂמָא, דְהוּהּ טָאס בֵּיהּ אֱלֹהִי"ו, עַד דְאַסְתַּלַּק לְשְׁמִיָּא. וְהֵיָּינוּ דְקָאֵמֵר עוֹבְדֵיהּ לְאַלְהֵוּ, וְרוּחַ יְיָ יִשְׁאָךְ. בְּגִין דְבִשְׂמָא דָּא, הוּהּ אֱלֹהֵוּ טָאס בֵּיהּ בְּאוּרָא, וְהָאִי אִיהוּ שְׂמָא דְשְׁלִיט בְּאוּרָא.

131. וְאִינוּן אֲתוּן פְּרַחִין וְסְלָקִין בְּהֵיָּא מְלָה, וְהוּא מְמַנָּא דְמַפְתַּחִין דְאוּרָא בִידֵיהּ, וְכָל אִינוּן מְמַנֵּן אַחַרְנִין, כְּלָהּוּ סְלָקִין בֵּיהּ עַד רַקִּיעָא, וְאַתְמַסֵּר בִּידָא דְמְמַנָּא אַחַרָא, לְסְלָקָא לְעֵילָא.

132. To the south, CHESED, there is another chieftain who rules the air on that side, and some chiefs and ministers together with him. His name is Pesagniyah. He has the keys to the air on that side, and those who are laden with troubles, and pray brokenheartedly to their Master from the midst of their troubles with a broken heart - if their utterance is worthy, it ascends into the air of that side. There the chieftain receives and kisses it. When he kisses it, he says: may the Holy One, blessed be He, have mercy upon you and be filled with compassion for you.

133. All the holy ministers and all the chieftains on that side go up with it. For on that side, the letters soar of the Holy Name EHEYEH, OF THE TWELVE-LETTERED NAME, THAT IS, FOUR LETTERS ON EACH SIDE AS MENTIONED. The ministers, who rule over this side of the air, go on that side, up to the SOUTHERN firmament, WHICH IS CHESED, NAMELY, THE SIXTH FIRMAMENT, AS WE EXPOUNDED AT LENGTH, up to the chief of the firmament who governs that SOUTH side. FOR ON THE SOUTHERN FIRMAMENT THERE IS ALREADY ANOTHER MINISTER BY THE NAME OF ANFI'EL.

134. On the northern side, WHICH IS GVURAH, there is another chief WHO RULES THE AIR, and with him some appointed ministers who rule the air; this chief is called Petachiyah and he is in charge over the air on that side. And the utterance of all those who pray for deliverance from enemies who distress them, ascends into the air of that side; if that individual is righteous, the chief accepts and kisses it.

135. Then one Ruach is roused and emerges from the abyss on the northern side, and that spirit calls out to all the airs, and they all take that utterance, raise it to the NORTHERN firmament, WHICH IS THE FIFTH FIRMAMENT, and kiss it. They open and say 'may your Master cast your enemy from before you'.

136. HERE STARTS THE SEQUENCE OF THE ASCENSION OF THE PRAYER. THE PRAYER ascends higher and higher and cleaves airs, until it is escorted into the first firmament of Malchut of Asiyah. The prayer ascends and reaches the chief that is appointed over the west side, WHICH IS MALCHUT, where there are nine gates, in which several chieftains are stationed, whose superior is called Zevuli'el.

132. לְסֵטֶר דְרוֹם, אֵיִת מְמַנָּא אַחְרָא דְשִׁלְטָא בְּאֹיִרָא לְהֵהוּא סֵטֶר, וְכַמְּה מְמַנְן אַחְרַנִּין וְסִרְכִּין עִמֵּיהּ. פְּסַגְנִיָּה שְׁמִיָּה, וְלִיָּה אֲתַמְסְרָאן מִפְּתַחְן דְּאֹיִרָא לְהֵהוּא סֵטֶר. וְכָל אֵינּוֹן מְאִרֵּי דְעֵקָה, דְּצִלְאֵן צְלוֹתָא לְמֵאֲרִיְהוֹן מְגוּ עֵקְתָא, מְגוּ תְּבִירוֹ דְּלֵבָא, אֵי הֵיָא מְלָה בְּדִקָּא יָאוֹת, סִלְקָא לְאֹיִרָא בְּהֵהוּא סֵטֶרָא, וְנָטִיל לָהּ הָאֵי מְמַנָּא, וְנָשִׁיק לָהּ כַּד נָשִׁיק לָהּ, פִּתַּח וְאָמַר, קוּדְשָׁא בְּרִיךְ הוּא יְחוּס עֲלֶךָ, וּבְגִינְךָ יִתְמְלֵי רַחֲמִין.

133. סִלְקִין עִמָּה כָּל אֵינּוֹן מְמַנְן קְדִישִׁין, וְכָל אֵינּוֹן סִרְכִּין דְּהֵהוּא סֵטֶרָא. וּפְרַחִין אֲתוּוֹן דְּשְׁמָא קְדִישָׁא, דְּאֵינּוֹן ד' אֲתוּוֹן, דְּמִתְעַטְרִין וְשִׁלְטִין בְּהֵהוּא סֵטֶרָא דְּאֹיִרָא, וְסִלְקִין בְּהֵהוּא סֵטֶרָא דְּאֹיִרָא, עַד רְקִיעָא, עַד הֵהוּא מְמַנָּא דְּרְקִיעָא דְּשִׁלְטִי בְּהֵהוּא סֵטֶרָא.

134. לְסֵטֶר צְפוֹן, אֵיִת מְמַנָּא אַחְרָא, וְעִמֵּיהּ כְּמָה סִרְכִּין מְמַנְן דְּשִׁלְטִין בְּאֹיִרָא, וְהֵהוּא מְמַנָּא פְּתַחֲנִיָּה שְׁמִיָּה, וְהָאֵי אֲתַמְנָא בְּאֹיִרָא לְהֵהוּא סֵטֶרָא, וְכָל אֵינּוֹן דְּמִצְלָאן צְלוֹתִין עַל בְּעֵלֵי דְּבָבוּ דְּעֵקִין לוֹן, וְכַד מְלָה דְּהֵיָא צְלוֹתָא סִלְקָא לְאֹיִרָא בְּהֵהוּא סֵטֶרָא, אֵי זְכָאָה הוּא, נָטִיל לָהּ הָאֵי מְמַנָּא, וְנָשִׁיק לָהּ.

135. בְּרִין אֲתַעֵר רוּחָא חָדָא דְּנִפְקָא מְגוּ תְּהוּמָא בְּסֵטֶרָא דְּצְפוֹן, וְהֵהוּא רוּחָא קְאִרֵּי בְּכָל אֵינּוֹן אֹיִרִין, וְנָטִיל בְּלָהּ הֵיָא מְלָה, וְסִלְקִין לָהּ עַד רְקִיעָא וְנָשִׁקִין לָהּ. פְּתַחֲנִי וְאָמַרִי, מְרַךְ יִרְמִי שְׁנַאךְ לְקַמְךָ.

136. וְאֲזֵלָא וְסִלְקָא וּבִקְעָא אֹיִרִין עַד דְּסִלְקִין עִמָּה לְגַבֵּי רְקִיעָא קְדַמָּה סִלְקָא צְלוֹתָא, וּמִטָּאת לְגַבֵּי חַד מְמַנָּא, דְּאֲתַמְנָא לְסֵטֶר מְעַרְב, וְתַמְן קִיּוּמִין תְּשַׁעַה פְּתַחֲנִין, וּבָהּ קִיּוּמִין כְּמָה סִרְכִּין, וְכַמְּה מְמַנְן, וְעִלְיָהּ מְמַנָּא חַד דֵּי שְׁמִיָּה זְבוּלִי'אֵל.

137. And he wants to govern this firmament by day, but was not given permission, until the moonlight shines, VIZ. BY NIGHT. He then takes out his armies and all the chieftains. When daylight breaks they all ascend through one of the nine gates, which is the most superior. And when the prayer enters that HIGHEST gate, all the ministers and chieftains go out of that gate, with Zevuli'el the superior chief over them. THAT IS, THERE IS NO OTHER CHIEF THERE BUT THE SAID ZEVULI'EL WHO IS APPOINTED OVER THE AIR AND ALSO OVER THAT SUPERIOR GATE, and they all go out and kiss it and come with it to the second firmament.

138. And when the prayer rises to that firmament, YESOD, its twelve gates are opened, and in the twelfth gate stands a chief by the name of Ana'el. He is in charge over some hosts and legions, and when the prayer arises, this chief stands and proclaims concerning those gates "open the gates" (Yeshayah 26:2) and all the gates are opened, and the prayer enter all the gates.

139. Then an ancient chief is aroused, who stands to the south, by the name of Azri'el Saba, who is sometimes called Machni'el, since he is chief over six hundred thousand camps (Heb. machanot), all of them winged; camps of eyed ones. Next to them are camps of the eared ones, that are called 'ears', since they listen to all those who whisper their prayers, in silence, with devotion, that prayer is not heard by anyone else. That prayer rises and is heard by all those who are called 'the eared ones'.

140. And if that prayer is overheard by another man, no one will accept it above, and it is never received once it was first heard by someone, THAT IS, PEOPLE OTHER THAN THE MAN WHO OVERHEARD IT. This is why we ought to be careful, lest that prayer is overheard by people. Another reason is that the words of the prayer are united in the supernal world, ZEIR ANPIN, and an utterance of the supernal world ought not to be heard.

141. In the same manner, when reading the Torah, one reads aloud and the other one is silent. If two read the Torah, they lessen the Faith of above, since one voice and utterance are all one, but two voices and two utterances cause lack and blemish to the Faith, WHICH IS MALCHUT. Thus, there should only be one voice and one utterance, so that that one voice, ZEIR ANPIN WHICH IS CALLED VOICE, and the one utterance, MALCHUT THAT IS CALLED UTTERANCE, will be one.

137. וְדָא אִיהוּ דְבַעֵי לְשִׁמְשָׁא בְּהַאי רְקִיעָא בְּיַמְמָא, וְלֹא אֲתִיְהִיב לִיה רְשׁוּ, עַד דְּסִלִּיק נְהוּרָא דְּסִיְהִירָא, וְכַדִּין אֲפִיק כָּל אֵינוֹן חִילִין, וְכָל אֵינוֹן מִמְנָן. וְכַד נְהִיר יַמְמָא, עָאלִין כְּלָהוּ בְּפִתְחָא חָדָא, דְּאֵינוֹן ט' פְּתַחִין, דְּאִיהוּ פְּתַחַא עֲלָאָה עַל כְּלָהוּ. וְכַד צְלוֹתָא סְלָקָא, עָאלַת בְּהַוּא פְּתַחַא, וְכְלָהוּ סְרַכִּין, וְכְלָהוּ מִמְנָן, נְפַקִין מֵהַוּא פְּתַחַא. וְעֲלִיהוֹן זְבוּלִיא"ל, הַוּא רַב מִמְנָא, וְנַפְקִי כְּלָהוּ וְנִשְׁקִי לֵהּ, וּמִטָּאן עִמָּה עַד רְקִיעָא תְּנִינָא.

138. וְכַד סְלָקָא צְלוֹתָא עַד הַוּא רְקִיעָא, אֲתַפְתְּחוּ תְּרִיסַר תְּרַעִין דְּהַוּא רְקִיעָא. וּבְהַוּא תְּרַעָא דְּתְרִיסַר, קָאִים מִמְנָא חָד, דְּשָׁמִיָּה עֵנ"אֵל, וְהַאי מִמְנָא עַל כְּמָה חִילִין, עַל כְּמָה מְשַׁרְיִין, וְכַד צְלוֹתָא סְלָקָא, קָאִים הַאי מִמְנָא וְכַרִּיז עַל כָּל אֵינוֹן פְּתַחִין וְאָמַר, פְּתַחוּ שְׁעָרִים וְגו', וְכְלָהוּ תְּרַעִין פְּתִיחִין, וְעָאלַת צְלוֹתָא בְּכָל אֵינוֹן פְּתַחִין.

139. כַּדִּין, אֲתַעַר חָד מִמְנָא סְבָא דְּיוּמִין, דְּקָאִים לְסִטְר דְּרוּם, דְּשָׁמִיָּה עֲזְרִיא"ל סְבָא, וְלִזְמִינִין אֲתַקְרִי מַחְנִיא"ל, בְּגִין דְּאֲתַמְנָא עַל שְׁתִּין רַבּוּא מְשַׁרְיִין, וְכְלָהוּ מְאָרִי דְּגַדְפִּין, מְאָרִי דְּמְשַׁרְיִין, מְלִיִין עֵינִינִין. וְלִגְבִיָּהוּ קִימִין אֵינוֹן מְשַׁרְיִין מְאָרִיָּהוֹן דְּאוּדְנִין. וְאֲקָרוּן אֲוִדְנִין, בְּגִין דְּאֵינוֹן צִיִּיתִין, כָּל אֵינוֹן דְּמַצְלָאן צְלוֹתְהוֹן בְּלַחִישׁוֹ, בְּרַעוּתָא דְּלִבָּא, דְּלֹא אֲשַׁתַּמַּע הַוּא צְלוֹתָא לְאַחְרָא. הַאי צְלוֹתָא סְלָקָא, וְצִיִּיתִין לֵהּ כָּל אֵינוֹן דְּאֲקָרוּן מְאָרִי דְּאוּדְנִין.

140. וְאִי הָיָא צְלוֹתָא אֲשַׁתַּמַּע לְאוּדְנִין דְּבַר נֶשׁ, לִית מֵאן דְּצִיִּית לֵה לְעִילָא, וְלֹא צִיִּיתִין לֵה אַחְרַנִּין, בַּר מֵאן דְּשַׁמַּע בְּקַדְמִיתָא, בְּג"כ בַּעֵי לְאַסְתַּמְרָא דְּלֹא יִשְׁמַעוֹן לֵה הָיָא צְלוֹתָא בְּנִי נֶשׁ. וְתוּ, דְּמִלָּה דְּצְלוֹתָא אֲתַאחְדָּא בְּעִלְמָא עֲלָאָה, וּמִלָּה דְּעִלְמָא עֲלָאָה, לֹא אֲצַטְרִיךְ לְמִשְׁמַע.

141. כְּגוּוֹנָא דָא, מֵאן דְּקָרִי בְּסַפְרָא דְּאוּרִיִּיתָא, חָד קָרִי, וְחָד לְשַׁתּוּק, וְאִי תְּרִי קְרָאן בְּאוּרִיִּיתָא, גְּרַעִי מְהִימְנוּתָא דְּלְעִילָא, בְּגִין דְּחָד קְלָא וְדִיבּוּר כְּלָא חָד כַּדִּין תְּרִין קְלִין וְתְרִין דְּבוּרִין, אִיהוּ גְּרִיעוּתָא דְּמְהִימְנוּתָא. אֲלֵא דִּיהָא קְלָא וְדִיבּוּר חָד כְּמָה דְּאֲצַטְרִיךְ, בְּגִין דִּיהָא הַוּא קְלָא וְהַוּא דְּבוּר חָד.

142. And that minister's name is Azri'el Saba. When the prayer rises secretly, all those 600,000 camps and all those eared and eyed beings, all come out and kiss that word of the mounting prayer, as written, "The eyes of Hashem are towards the righteous, and His ears are open to their cry" (Tehilim 34:16). "The eyes of Hashem are towards the righteous" refers to the eyed ones from below, NAMELY, THOSE SAID ANGELS IN THE FIRMAMENT OF YESOD OF ASIYAH, since there are eyed ones above. Therefore it is written: "The eyes of Hashem are towards the righteous, and His ears are open to their cry" refers to the eared ones.

143. The third firmament IS NETZACH AND HOD OF ASIYAH. The prayer mounts and reaches that firmament, where there is a minister by the name of Gedariah, accompanied by some ministers and chieftains. He ministers three times a day before a scepter of light that comes out, goes up and down, and is never still in one place. This is the scepter, which travels three times and then is concealed. When the prayer ascends, the scepter descends and bows before this prayer. The THIRD firmament, NETZACH AND HOD OF ASIYAH, is called the firmament of the scepter, NAMED AFTER THE SCEPTER THAT IS ACTIVE IN IT.

144. And when that prayer rises, that minister, after bowing TOWARDS THE PRAYER, strikes with that scepter a strong luminous rock, placed in the middle of that firmament, and 375 troops come out of it that were concealed there from the day the Torah come down to the earth. And since they insisted on refusing AND WITHHOLDING the Torah from descending, to the earth, the Holy One, blessed be He, rebuked them and they entered into that rock. And they do not leave THAT PLACE except when prayer goes up. Then they open and say, "Hashem our Master, how majestic is Your name in all the earth..." (Tehilim 8:2). This is the prayer, WHICH IS CALLED MAJESTIC, SINCE it mounts over all those firmaments and then they bow before it.

145. From now on the prayer is adorned with supernal crowns and ascends into the fourth firmaments, WHICH IS TIFERET. Then the sun, WHICH IS TIFERET, comes out with its grades, and Shamshi'el (from Heb. shemesh lit. 'sun') the superior chief comes out and ascends into that firmament together with 365 camps, that are called the solar days, SINCE THEY ARE GRADES THAT COME FROM THE SUN, WHICH IS TIFERET. And they all adorn the prayer with perfumed crowns from the Garden of Eden.

142. וְהוּא מִמְנָא, שְׁמִיָּה עֲזַרְיֵל אֶל סָבָא. כִּד הָיָא צְלוֹתָא סְלָקָא בְּלַחִישׁוֹ, כָּל אֵינֹן שְׁתִּין רַבּוּא מִשְׁרִיין, וְכָל אֵינֹן מֵאֲרֵי דְעֵינִין, וְכָל אֵינֹן מֵאֲרֵי דְאוֹדִינִין, בְּלֵהוּ נִפְקֵי וְנִשְׁקִי לְהָיָא מְלֵה דְצְלוֹתָא דְסְלָקָא. הַה"ד, עֵינֵי יְיָ אֵל צְדִיקִים וְאֲזִנֵּי אֵל שׁוֹעֲתָם. עֵינֵי יְיָ אֵל צְדִיקִים, אֲלִין מֵאֲרֵי דְעֵינִין דְלִתְתָא, בְּגִין דְאִית מֵאֲרֵי דְעֵינִין לְעִילָא. וְאֲזִנֵּי אֵל שׁוֹעֲתָם, אֲלִין מֵאֲרִיהוֹן דְאוֹדִינִין.

143. רְקִיעָא תְּלִיתָא, הֵיא צְלוֹתָא סְלָקָא וּמְטִי לְהָוָא רְקִיעָא, וְתַמֵּן הוּא מִמְנָא דְאֶקְרִי גְדַרְיָה, וְעֵמִיָּה כְּמָה סְרַכִּין וְכְמָה מִמְנָן. וְאִיהוּ מִשְׁמֵשׁ ג' זְמַנִּין בְּיוֹמָא, לְקַבֵּל חַד שְׁרַבִּיטָא דְזִיזְהָרָא דְנִפְקֵי, סְלִיק וְנַחִית וְלֹא קִיַּימָא בְּאַתְרַּחַד, וְהֵאֵי אִיהוּ שְׁרַבִּיטָא דְנִטּוּל ג' זְמַנִּין וְאַתְגַּנּוּ. וְכִד צְלוֹתָא סְלָקָא, נַחִית הוּא שְׁרַבִּיטָא, וְסָגִיד קִמֵּי הוּא צְלוֹתָא, וְאֶקְרִי הֵאֵי רְקִיעָא, רְקִיעָא דְשְׁרַבִּיטָא.

144. וְכִד סְלָקָא הֵיא צְלוֹתָא, הוּא מִמְנָא בְּתַר דְסָגִיד, בְּטַשׁ, בְּהָוָא שְׁרַבִּיטָא בְּטִינְרָא, תְּקִיפָא דְזִזְהִיר, דְאִיהוּ קָאִים בְּאִמְצַעִיתָא דְהָוָא רְקִיעָא, וְנִפְקֵי מִגּוֹ הוּא טִינְרָא, תְּלַת מְאָה וְשִׁבְעִין וְחֻמֵּשׁ חֲזִילִין דְאֵינֹן גְּנִיזִין תַּמֵּן מִן יוֹמָא דְאוֹרִייתָא נַחֲתָא לְאַרְעָא, בְּגִין דְאַתְתְּקֵפוּ לְסַרְבָּא דְלֹא תַחֲתָא לְאַרְעָא, וְאֲנִיף בְּהוּ קֹדֶשׁא בְּרִיךְ הוּא, וְעֵאלוּ גוֹ הוּא טִינְרָא. וְלֹא נִפְקִין בְּרַ הוּא זְמַנָּא דְצְלוֹתָא סְלָקָא, פְּתַחֵי וְאִמְרֵי יְיָ אֲדוֹנֵינוּ מַה אֲדִיר שְׁמֵךְ וְגו'. דָּא הֵיא צְלוֹתָא, דְסְלָקָא עַל כָּל אֵינֹן רְקִיעִין. כְּדִין סָגִידִין לְגַבְהָ.

145. מִכָּאֵן וְלַהֲלָא, צְלוֹתָא מִתְעַטְרָא בְּעַטְרִין עֲלָאִין, וְסְלָקָא לְגוֹ רְקִיעָא רְבִיעָא, וְכְדִין שְׁמֵשׁא נְפִיק בְּדִרְגוּי, וְשְׁמֵשׁוֹ אֵל רַב מִמְנָא נְפִיק, וְתַלַּת מְאָה וְשְׁתִּין וְחֻמֵּשׁ מִשְׁרִיין סְלָקִין עֵמִיָּה, לְגוֹ הוּא רְקִיעָא, וְאֶקְרוּן יְמוֹת הַחֻמָּה, וְכִלְהוּ מְעַטְרִין לְהָיָא צְלוֹתָא, בְּעַטְרִין דְבוֹסְמִין דְגַנְתָּא דְעַדָּן.

146. There the prayer stays some time until all the troops ascend with it into the fifth firmament, WHICH IS GVURAH. The minister Gadri'el is there, who is in charge over wars waged by the other nations. FOR GVURAH IS THE SECRET OF THE LEFT COLUMN, TO WHICH THE NATIONS ARE ATTACHED. And when the prayer goes up, he and all his troops shudder, and their might is enfeebled. They go out and bow, and adorn that prayer.

147. They mount with it until they reach the sixth firmament, CHESED, when some hosts and legions come out and receive that prayer until they arrive at seventy gates, WHICH ARE THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, EACH INCLUDING TEN. FOR CHESED INCLUDES IN IT ALL THE SEVEN LOWER SFIROT. There stands a chief by the name of Anfi'el, who is the supreme chief, who adorns the prayer with seventy crowns.

148. And after the prayer is bedecked with all those crowns, the soldiers from all firmaments, WHO ACCOMPANIED THE PRAYER UP TO HERE, FROM ONE FIRMAMENT TO ANOTHER, jointly raise the prayer to the seventh firmament, BINAH, WHICH INCLUDES THE FIRST THREE SFIROT. Then the prayer enters THAT PLACE, and Sandalfon, the precious, supreme minister, who has all his Master's keys in his hands, ushers the prayer into seven chambers OF YETZIRAH. (THE CHAMBERS THAT WERE ALREADY PRINTED IN BERESHEET 2 ARE MISSING HERE).

149. These seven chambers are the King's chambers, VIZ. THE SEVEN CHAMBERS OF MALCHUT OF ATZILUT WHERE THE KING, ZEIR ANPIN, IS UNITED. And when this prayer, adorned with all those crowns, goes up there, it unites ZEIR ANPIN AND MALCHUT together and crowns them from above. Thus everything becomes one, as is befitting, and the name of the Holy One, blessed be He, MALCHUT, is decorated on all sides, above and below and becomes one WITH ZEIR ANPIN. Then "blessings are upon the head of the righteous" (Mishlei 10:6), FOR YESOD, THAT IS CALLED RIGHTEOUS, BESTOWS BLESSINGS ON MALCHUT .

150. Happy is the portion of the person, who knows how to arrange his prayer properly, for when it is AS IT OUGHT TO BE the Holy One, blessed be He, bedecks Himself with it, while waiting for all the prayers of Yisrael to be completed AND INCLUDED IN THE WHOLE PRAYER. Then all is properly complete above and below. So far were discussed the matters of prayer, to know the lofty secrets IN IT. From now on, there are precepts of the Torah that are based on speech, just as there are OTHERS that are based on actions.

146. וְתִמֵּן אֶתְעַכְבַּת צְלוֹתָא, עַד דְּכֻלְהוּ מִשְׁרִיין סְלָקִין עִמָּה לְגוּ הוּא רְקִיעָא חֲמִישָׁאָה, וְתִמֵּן אִיהוּ מְמַנָּא חַד גְּדַרִי"אֵל שְׁמִיָּה, וְהוּא מְאִרִי קְרַבִּין דְּשָׂאֵר עִמּוּין. וְכַד צְלוֹתָא סְלָקָא, בְּדִין אֲזַדְעֻזַּע הוּא, וְכַל מִשְׁרִיין דִּילִיָּה, וְאִתְבַּר חִילִיָּהּ, וְנַפְקִי וְסַגְדִּי, וּמַעֲטִין לְהֵיא צְלוֹתָא.

147. וְסְלָקִין עִמָּה עַד דְּמִטּוּ לְגַבִּי רְקִיעָא שְׁתִּיתָאָה, וְכַדִּין נִפְקִין בְּמָה חִילִין, וְכַמָּה מִשְׁרִיין, וּמְקַבְּלִין לְהוּא צְלוֹתָא, וְסְלָקִין בְּהַדְּהָ, עַד דְּמִטּוּ לְשַׁבְּעִין תַּרְעִין, דְּתִמֵּן קָאִים חַד מְמַנָּא, דִּי שְׁמִיָּה עֲנַמּוּ"אֵל, רַב מְמַנָּא. וְאִיהוּ מַעֲטַר לְהֵיא צְלוֹתָא, בְּשַׁבְּעִין עֲטָרִין.

148. וְכִיּוֹן דְּמִתְעַטְרָא צְלוֹתָא בְּכָל הַנִּי עֲטָרִין, בְּדִין מִתְחַבְּרִין כָּל אִינוּן חִילִין דְּכֻלְהוּ רְקִיעִין, וְסְלָקִין לְהֵיא צְלוֹתָא דְּמִתְעַטְרָא בְּכָל עֲטָרִין, לְגַבִּי רְקִיעָא שְׁבִיעָאָה. וְכַדִּין עֲאֵלֵת צְלוֹתָא, וְסַנְדַּלְפִּין רַב יְקִירָא עֲלָאָה דְּכָל מִפְתָּחִין דְּמְאִרִיָּה בִּידֵיהּ, אֲעִיל לְהוּא צְלוֹתָא, לְגוּ שְׁבַעַה הַיְכָלִין.

149. שְׁבַעַה הַיְכָלִין אֵלִין, אִינוּן הַיְכָלִין דְּמַלְכָּא, וְהֵאֵי צְלוֹתָא כַּד מִתְעַטְרָא בְּכָל הַנִּי עֲטָרִין, כַּד עֲאֵלֵת, מְחַבֵּר לֹון כְּחַדָּא, לְאַתְעַטְרָא לְעִילָא לְמַהוּי כְּלָא חַד כְּדָקָא יְאוּת. וְשְׂמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, מִתְעַטְרָא בְּכָל עֲטָרִין, עִילָא וְתַתָּא, לְמַהוּי חַד, וְכַדִּין בְּרַכּוֹת לְרֵאשׁ צְדִיק כְּתִיב.

150. זְכָאָה חוּלְקִיָּה דְּבַר נֶשׁ, דִּידַע לְסַדְרָא צְלוֹתִיָּה כְּדָקָא יְאוּת. בְּהֵאֵי צְלוֹתָא דְּמִתְעַטְרָא בִּיָּה קוּדְשָׁא בְּרִיךְ הוּא, אִיהוּ מְחַבֵּר עַד דִּיסְתַּיִימוּן כָּל צְלוֹתְהוֹן דִּישְׂרָאֵל, וְכַדִּין כְּלָא אִיהוּ בְּשִׁלְיָמוּ כְּדָקָא יְאוּת, עִילָא וְתַתָּא. עַד הֵכָא מְלִין דְּצְלוֹתָא, לְמַנְדַּע רְזִין עֲלָאִין, מְכָאן וְלְהֵלָאָה אִית פְּקוּדֵי אֲוִרִיָּתָא, דְּאִינוּן קִיּוּמִין בְּמֵלָה, כְּמָה דְּקִיּוּמִין בְּעוּבְדָא.

151. There are six precepts, that are observed during the prayer: 1) "that you may fear this glorious and fearful name" (Devarim 28:58). 2) "to love Him (Devarim 10:12). 3) to bless Him. 4) to profess His unity. 5) that the priest would bless the people. 6) to surrender the soul to Him. These are the six precepts that apply to prayer, BASED ON speech, excepting those that are based on action, like the fringes (Heb. Tzitzit) and Tefilin.

152. HE EXPLAINS THESE SIX PRECEPTS: 1) this precept applies to the poems of King David, and the sacrifices mentioned in the Torah, for there a man should indicate fear of his Master, since these particular chants are in a place called fear, THAT IS MALCHUT. And all these Haleluyas THAT ARE WRITTEN, allude to the secret of the fear of the Holy One, blessed be He, WHICH IS MALCHUT. Therefore a person should be attentive to those chants with awe. Already the friends explained all the secret of the chants and praises, and all the secrets of Haleluyah.

153. 2) Upon reaching "praised be," one should concentrate on the benedictions before the Holy One, blessed be He, such as "blessed are You...who forms light... blessed are You, Hashem, creator of the luminaries." 3) "to love Him": upon reaching "eternal love" followed by "and you shall love Hashem your Elohim," which is the secret of the love of the Holy One, blessed be He. 4) to profess His unity: NAMELY, "Hear, O Yisrael, Hashem our Elohim Hashem is One" (Devarim 6:4), for here is the secret of the unifying of the Holy One, blessed be He, and we ought to declare His unity with a willing heart as is fit. From there on is the remembrance of the exodus from Egypt. It is a precept to mention the emergence from Egypt, as is written: "but you shall remember that you were a bondsman in the land of Egypt" (Devarim 5:15).

154. 5) That the priest would bless the people, in order to unite Yisrael together while they receive blessings from above, for at that time, the Congregation of Yisrael, MALCHUT, receives blessings. 6) And it is a time of goodwill to surrender one's soul to Him with a willing heart, when one prostrates and says, "To You, Hashem, do I lift up my soul" (Tehilim 25:1), when one should direct his heart and will to surrender his soul with complete devotion. These are the six precepts pertaining to prayer that correspond to the six hundred precepts of the Torah.

151. ואיננו שית פקודין, וקיימין אוף הכא בצלותא. חד, ליראה את השם הנכבד והנורא. תנינא, לאהבה אותו. תליתא, לברכו. רביעא, ליחדו. חמישא, לברך בהנא ית עמא. שתיתא, למסור נשמתיה ליה. ואלין שית פקודין דקיימין בצלותא דמלא, בר אינון פקודין דקיימין בעובדא, כגונא דציצית ותפלין.

152. ליראה את השם, פקודא דא קיימא באלין תושבחן דקאמר דוד מלכא, ובאינון קרבנין דאורייתא, דתמן בעי בר נש לרחלא מקמי מאריה, בגין דאינון שירין קיימין בההוא אתר דאקרי יראה. וכל אינון הללויה, דאינון רזא דיראה דקודשא בריך הוא. ובעי בר נש לשואה רעותיה באינון שירין ביראה, ואוקמוה חברינא כל אינון רזין דשירין ותושבחן, וכל אינון רזין דהללויה.

153. כיון דמטי ב"ג לישתבח, ישוי רעותיה לברכא ליה לקודשא בריך הוא, כגון יוצר אור, יוצר המאורות. לאהבה אותו, כד מטי לאהבת עולם, ואהבת את יי' אלהיך, דדא איהו רזא דרחימו דקודשא בריך הוא, והא אוקמוה. ליחדא ליה, שמע ישראל יי' אלהינו יי' אחד, דהכא קיימא רזא דיחדא דקודשא בריך הוא, ליחדא שמייה ברעותא דלבא כדקא חזי. ומתמן ולהלאה אדפרותא דיציאת מצרים, דאיהו פקודא לאדכרא יציאת מצרים דכתיב וזכרת כי עבד היית בארץ מצרים.

154. לברכא בהנא ית עמא, בגין לאכללא ישראל כחדא, בשעתא דנטלין ברבאן לעילא, דהא בההוא שעתא נטלא כנסת ישראל ברבאן, ושעתא דרעותא הוא, למסור נשמה לגביה, ולמיהב ליה נשמתא ברעותא דלבא, כד נמלין על אנפין, ואמרין אליך יי' נפשי אשא, דיכוין לביה ורעותיה לגביה, לממסר ליה נפשא ברעותא שלים. ואלין אינון שית פקודין דקיימין בצלותא, דסלקין לגבי שית מאה פקודין דאורייתא.

155. You may argue there are thirteen more precepts in the Torah, FOR THERE ARE SIX HUNDRED AND THIRTEEN PRECEPTS, AND WHY SAY THAT SIX PRECEPTS ARE EQUIVALENT TO SIX HUNDRED. HE REPLIES: the purpose OF THE THIRTEEN PRECEPTS is to draw the all encompassing thirteen attributes of Mercy. NAMELY, THE THIRTEEN ATTRIBUTES OF MERCY THAT WE SAY, CORRESPOND TO THEM, and the prayer adorns itself with the six precepts, TO WIT, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, THAT THE PRAYER, WHICH IS THE SECRET OF MALCHUT, RECEIVES FROM ZEIR ANPIN.

156. Happy is the portion of he who puts his heart and will to it to perfect them every day. And upon them depend many other things. However, when a man reaches these passages, he should concentrate his heart and will to complete that precept that is connected to that particular word; then the proclamation resounds "and He said to me, you are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3). Rabbi Aba approached and kissed him.

157. Rabbi Yitzchak then opened after him, and said, "and Moses gathered all the Congregation of the children of Yisrael..." HE ASKS why he gathered them, AND REPLIES: In order to give them the laws of Shabbat as before. For before Yisrael created the golden calf, He gave them the Shabbat. And this is what the mixed multitude did not keep. When they heard the verse "between Me and the children of Yisrael" (Shemot 31:17), they said: but from us this is withheld! Quickly "the people gathered themselves together against Aaron" (Shemot 32:1) IN ORDER TO MAKE THE CALF, and many followed them. And after those WHO WORSHIPPED THE CALF died, Moses gathered the Congregation of Yisrael alone, and gave them the laws of Shabbat as before, as is written: "six days shall work be done..." (Shemot 35:2).

12. A fire on Shabbat eve

Rabbi Yitzchak says there is a very high secret why "You shall kindle no fire throughout your habitations on the Shabbat day," and talks about the shining star that comes from the north and strikes another seventy stars, until all seventy become one and the star expands into a blazing flame that extends across a thousand mountains. We are told that the storm wind that Elijah saw is that star that swallowed up the others. It is called a storm wind because it disturbs everything above and below, and it came from the north, since "out of the north the evil shall break forth." We read of the "great cloud," the cloud of darkness that hides the light. The "fire flaring up" refers to the fire of judgment, "and a brightness was about it"; this means that although it is from the side of defilement a man should not treat it with contempt because there is a brightness about it. Rabbi Hamnuna Saba (the elder) disagrees, saying that it should indeed be treated with contempt because inside it is "the form of Chashmal," that can be translated as 'beasts of fire muttering'. But now we hear from Rabbi Shimon the secret mystery of how these meanings are symbolized in the circumcision of the foreskin, that allows the light to be revealed. Rabbi Hamnuna Saba (the elder) says that the snake seduced Eve with the brightness of that star that was spoken of earlier. Finally, then, we are told why people must not kindle another fire from those that are hidden.

158. "You shall kindle no fire throughout your habitations" (Shemot 35:3). Here there are most high mysteries revealed to those in possession of supernal wisdom. The friends have already expounded on the secret of Shabbat, yet this mystery was given to the wisest men, for it is a very high secret.

155. וְאִי תִימָא תְּלִיסַר אַחֲרָנִין יִתִּיר. אֵינּוּן קִיּוּמִין לְאַמְשָׁכָא תְּלִיסַר מְכִילֵן דְּרַחֲמִין, דְּכֻלָּא כְּלִילָן בְּהוּ. שִׁית מְקוּרִין אֲלֵין, דְּצִלוֹתָא מִתְעַטְרָא בְּהוּ.

156. זָכָאָה חוֹלְקִיָּהּ, מֵאֵן דִּישׁוּי לְבִיָּה וְרַעוּתִיָּה לְדָא, וְלֹאֲשַׁלְמָא לֹוּן בְּכָל יוּמָא. וּבְאַלִּין תְּלִיּוּן אַחֲרָנִין סְגִיָּאִין. אֲבָל כִּד מְטִי בַר נֶשׁ לְאַתְרִין אֲלֵין, אֲצַטְרִיךְ לִיָּה לְכוּנָא לְבִיָּה וְרַעוּתִיָּה, לְאַשְׁלָמָא הֵהוּא פְּקוּדָא דְקִיּוּמָא בְּהֵוּא מְלָה. וְכִדִּין אֲכַרְיִזוּ עֲלִיָּה וְאִמְרִי, וַיֹּאמֶר לִי עֲבָדִי אֶתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַמְאָר. אֶתָּה ר' אָבָא וְנִשְׁקִיָּהּ.

157. פָּתַח ר' יִצְחָק אֲבַתְרִיָּה וְאָמַר, וַיִּקְהַל מֹשֶׁה אֶת כָּל עַדְת בְּנֵי יִשְׂרָאֵל וְגו'. אִמְאִי כְּנִישׁ לֹוּן. בְּגִין לְמַמְסַר לֹוּן שַׁבַּת כְּמַלְקָדְמִין, דְּהָא בְּקַדְמִיתָא עַד לֹא עֲבָדוּ בְּנֵי יִשְׂרָאֵל יַת עֲגָלָא, מְסַר לֹוּן אֶת הַשַּׁבָּת. וְדָא אִיְהוּ דְלֹא נִטְרוּ אֵינּוּן עַרְב רַב. בִּיּוֹן דְּשִׁמְעוּ בִּינֵי וּבִין בְּנֵי יִשְׂרָאֵל, אִמְרוּ וְאֵן מְלָה דָא אֲתַמְנַע מִינָן, מִיַּד וַיִּקְהַל הָעָם עַל אֶהְרֹן וְגו', וְאֲתַמְשְׁכוּ סְגִיָּאִין אֲבַתְרִיָּיָהוּ. לְבַתֵּר דְּמִיתוּ אֵינּוּן דְּמִיתוּ, כְּנִישׁ מֹשֶׁה לְבְנֵי יִשְׂרָאֵל בְּלַחֲדוּיָהוּ, וַיְהִי לֹוּן שַׁבַּת כְּמַלְקָדְמִין, דְּדָא הוּא דְכֻתִּיב שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלֶאכֶה וְגו'.

158. לֹא תִבְעֵרוּ אֵשׁ בְּכָל מוֹשְׁבוֹתֵיכֶם, הֲכָא אִית רְזָא דְרִזִּין, לְאֵינּוּן דִּידְעֵי חֲכַמְתָּא עֲלָאָה, רְזָא דְשַׁבַּת הָא אוֹקְמוּהָ חֲבַרְיָא. אֲבָל רְזָא דָא, אֲתַמְסַר לְחֲכִימֵי עֲלִיוּנִין, דְּהָא שַׁבַּת רְזָא עֲלָאָה הוּא.

159. Come and see, on Friday, when evening sets, a shining star comes from the north and with it seventy other stars; the star smites these SEVENTY stars, which become incorporated in that star and WITHIN IT all seventy become one. That star then expands and turns into a blazing flame on all sides. This flame is extended across a thousand mountains, and stands UPON THEM like a thread encircling THEM.

160. And this flaming mass draws to it other colors that are inside it UNDERNEATH ITS OWN COLOR. The first color is green, WHICH IS THE LIGHT OF THE CENTRAL COLUMN. When this color is established that flame of fire jumps upon this green color and enters inside it and throws the green color out. The green color stays out, and the flame of fire of that star INCLUDED OF SEVENTY STARS IS inside.

161. Afterwards it draws to it a second color, white, THE LIGHT OF THE RIGHT COLUMN. This white color shone inside, but after that color is established, the flame of fire of the star rose, expelling the white color, and entering inside. The same procedure transpired with all the other colors. It threw them out, went inside and approached the hidden point, to receive light.

162. He opened and said, "and I looked, and, behold, a storm wind came out of the north..." (Yechezkel 1:4). Yechezkel saw that vision in a pattern that appears only when that star rules, as we said, FOR IT DOES NOT ALWAYS RULE BUT IS HIDDEN. We explained that "and behold, a storm wind," refers to the wind that comes to conquer the world for Nebuchadnezzar. Yet the storm wind is that star we mentioned that swallowed seventy other stars. This is the storm wind Elijah had seen, OF WHICH IS SAID "rending the mountains and breaking up the rocks" (I Melachim 19:11), FOR THERE IS NO FORCE THAT COULD WITHSTAND IT. It is that which always stands against all THE KLIPOT ON THE OUTSIDE to protect what is inside, like a shell protects the fruit.

163. Why is it called a storm? because it storms against everything above and below, AND NOTHING CAN STAND IN ITS WAY. It "came out of the north," for this is the side it came from. We can tell this from the verse "out of the north the evil shall break forth" (Yirmeyah 1:14). For many other aspects besides the north hold on to that storm wind. Therefore THE SCRIPTURE SAYS ABOUT THEM, that it comes out from the north.

159. ת"ח בשעתא דיומא שתיתאה מטא זמנא דערב, כדין, ככבא חד מסטרא דצפון נהיר, ועמיה שבעין ככבין אחרנין, והוא ככבא בטש באינון ככבין אחרנין, ואתכלילו בלהו בהוא ככבא, ואתעביר חד כללא דשבעין. והוא ככבא אתפשט, ואתעביר כמדורא חדא, להיטא בכל סטרין. כדין אתפשט ההוא מדורא סחרנייהו דאלף טורין, וקיימא כחד חוטא דסחרא.

160. והאי מדורא דאשא, משיך לגביה גוונין אחרנין הלגו מניה. גוון קדמאה ירוקא. בין דקיימא האי גוונא, סלקא ההוא מדורא דאשא, ודליג לעילא על ההוא גוון ירוקא, ועאל לגו מניה, ושדי לההוא גוון ירוקא לבר, וקיימא ירוקא לבר, וההוא מדורא דאשא דככבא כלילא לגו.

161. לבתר, אמשיך אבתריה גוון אחרא תניינא חורא, וההוא חורא עאל לגו, בין דקיימא האי גוון, סלקא ההוא מדורא דאשא דההוא ככבא, ושדי לההוא חורא לבר, ועאל איהו לגו. וכן כל אינון גוונין, עד דשדי לון לבר, ועייל איהו לגו, וקריב לגבי ההוא נקודה טמירא, למיטל נהורא.

162. פתח ואמר, וארא והנה רוח סערה באה מן הצפון וגו'. ויחזקאל חמא להאי חיזו, בתקונא דלא קיימא, בר בשעתא דשליט ההוא ככבא כדקאמרן, אבל האי קרא אוקמוה. והנה רוח סערה, אוקמוה, דהוה אתי למכבש כל עלמא, לקמיה דנבוכדנצר חייבא. אבל רוח סערה דא, איהו ההוא ככבא דקאמרן, דבלע שבעין ככבין אחרנין, ודא איהו רוח סערה דחמא אליהו, מפרק הרים ומשבר סלעים, ודא דקיימא תדיר קדם כללא, למיטר ההוא הלגו, כקליפה למוחא.

163. ואמאי אקרי סערה. דסעיר כללא, עילא ותתא. באה מן הצפון, דהא מן ההוא סטרא קא אתיא, וסימנך, מצפון תפתח הרעה, דהא כמה סטרין אחרנין אתאחדן בההוא רוח סערה, ובג"כ נפקא מן הצפון.

164. THE SECOND KLIPAH MENTIONED IN EZEKIEL IS CALLED 'A GREAT CLOUD'. IT IS CALLED a cloud because it is the dross of gold. This dross clings to the northern side, NAMELY, TO THE LEFT COLUMN, and is the central point, which abides in deserted places. Once it learned how to seduce EVE, it controls the central point of the inhabited world and everything that pertains to it, save the land of Yisrael. When Yisrael dwelt in it, it had no power over it, but later when Yisrael sinned, it took control over the holy land too. That is shown in the verse "He has drawn back His right hand from before the enemy" (Eichah 2:3).

165. HE ASKS why it is called a great cloud, AND ANSWERS: For it is a cloud of darkness that darkened the whole world. Come and see, there are different clouds. Of that cloud, it is written: "and the cloud of Hashem was upon them by day" (Bemidbar 10:34), and "that your cloud stands over them" (Bemidbar 14:14). That cloud is shining and luminous and all lights are seen within that cloud. But this cloud OF THE KLIPOT is a cloud of darkness that sheds no light, but prevents all the lights from being seen through it.

166. HE ASKS: IT IS CALLED GREAT. YET IF IT IS DARK why call it great, if it is small? HE ANSWERS: it is indeed great, because it has power. Also IT IS CALLED great, since the darkness in it is great, and it covers all the lights, so that they are not seen because of it. And it is greater than anything done in the world.

167. "And a fire flaring up" (Yechezkel 1:4) alludes to the fire of rigorous Judgment that never leaves it. MEANING THAT THE KLIPAH ITSELF IS NOT FIRE - RIGOROUS JUDGMENT - BUT THE FIRE THAT CAME FROM BELOW FROM THE STORM WIND. IT CATCHES THE FIRE AND NEVER LEAVES IT. "And a brightness was about it" (Ibid.), INDICATES THAT even though all this is in THE KLIPAH OF A FIRE FLARING UP, NEVERTHELESS, "a brightness was about it." Hence we learn that though this is but the side of defilement, there is a brightness about it, that there is brightness and the illumination of holiness around it. Therefore a man should not cast it out. The reason is that since "a brightness was about it," it has part in the holy side of Faith, and one should not treat it with contempt. Therefore it should be given a part in the holy side of Faith.

168. Rabbi Hamnuna Saba said that, THIS WAS WRITTEN AS A QUESTION, 'is there a brightness about it?' Therefore it should be treated with contempt, because there is brightness only inside it, not outside AND AROUND THE FIRE FLARING UP. And since that brightness is inside, it is written: "and out of the midst of it, as it were the color of electrum (Heb. chashmal)" (Yechezkel 1:4). In the midst of what - of that brightness. The color of Chashmal consists of the letters of chash mal, namely, muttering fiery living creatures (Heb. chayot esh memalelot).

164. עָנַן, בְּגִין דְּאִיהִי סוּסְפִיתָא דְרֵהָבָא. וּמִסְטָרָא דְצִפּוֹן אֲתֵאָחֳדָא דָא. וְהָאִי אִיהִי נְקוּדָה אֲמַצְעִיתָא, דְקִיּוּמָא בְּחוּרְבָא. וּבְגִין דִּידַע לְמַפְתִּי, שְׁלִיט בְּגוּ נְקוּדָה דִּישׁוּבָא, וְכָל מְלִין דִּישׁוּבָא. בְּרֵ אֲרַעָא דִּישְׂרָאֵל, כְּדִ שְׂרָאן יִשְׂרָאֵל בְּגוּהָ, אִיהוּ לֹא שְׁלֵטָא עֲלֵיהוּ, וּלְבַתֵּר דְּחָבוּ יִשְׂרָאֵל שְׁלֵטָא עַל אֲרַעָא קְדִישָׁא, בְּגִין דְּכִתִּיב הָשִׁיב אַחֲוֹר יָמִינוּ מִפְּנֵי אוֹיֵב.

165. עָנַן גְּדוֹל דָּא, אִיהוּ עֲנָנָא דְחִשׁוּכָא, דְאֲחֻשִׁין כָּל עֲלָמָא. תָּא חֲזִי, מַה בֵּין עֲנָנָא לְעֲנָנָא. הָהוּא עֲנָנָא דְכִתִּיב וְעֲנַן יְיָ עֲלֵיהֶם יוֹמָם. וְעֲנַן עוֹמֵד עֲלֵיהֶם. הָאִי אִיהוּ עֲנָנָא דְנְהִיר וְזָהִיר, וְכָל נְהוּרִין אֲתַחְזוּן גּוּ הָהוּא עֲנָנָא. אֲבָל עֲנָנָא דָּא, עֲנָנָא חֲשׁוּךְ, דְּלֹא נְהִיר כְּלָל, אֲבָל מְנַע כָּל נְהוּרִין, דְּלֹא יִכְלִין לְאֲתַחְזָא קְמִיָּה.

166. גְּדוֹל, אֲמַאי אֲקָרִי גְדוֹל, וְהָא זְעִיר אִיהוּ. אֲלָא גְדוֹל אִיהוּ, בִּינּוֹן דְּשְׁלִיט. ד"א גְדוֹל, הָהוּא חֲשׁוּכָא גְדוֹל, בִּינּוֹן דְּכִסִּי כָּל נְהוּרִין וְלֹא אֲתַחְזוּן קְמִיָּה, וְאִיהוּ גְדוֹל עַל כָּל עוֹבְדִין דְּעֲלָמָא.

167. וְאֵשׁ מִתְלַקַּחַת, דְּהָא אֲשָׁא דְדִינָא קְשִׁיָּא, לֹא אַעֲדִי מְנִיָּה לְעֲלָמִין. וְנִגְהָ לּוֹ סְבִיב, אַע"ג דְּכָל הָאִי קִיּוּמָא בִּיָּה, נִגְהָ לּוֹ סְבִיב. מִהֲכָא אֲוִלִיפְנָא, דְּאָף עַל גַּב דְּלִית סְטָרָא דָּא, אֲלָא סְטָרָא דְּמִסְאָבוּ, נִגְהָ לּוֹ סְבִיב, וְלֹא אֲצִטְרִין לִיָּה לְבַר נֶשׁ, לְדַחֲוִיָּא לִיָּה לְבַר. מ"ט. בְּגִין דְּנִגְהָ לּוֹ סְבִיב, סְטָרָא דְּקְדוּשָׁה דְּמַהִימְנוּתָא אִית לִיָּה, וְלֹא אֲצִטְרִין לְאַנְהָגָא בִּיָּה קְלָנָא. וְע"ד אֲצִטְרִין לְמִיָּהֵב לִיָּה חוּלְקָא, בְּסְטָרָא דְּקְדוּשָׁא דְּמַהִימְנוּתָא.

168. רַב הַמְנוּנָא סָבָא, הֲכִי אָמַר, וְכִי נִגְהָ לּוֹ סְבִיב, וְאֲצִטְרִין לְאַנְהָגָא בִּיָּה קְלָנָא, הָאִי נִגְהָ לּוֹ, לְגוּ אִיהוּ, וְלֹא קִיּוּמָא לְבַר. וּבְגִין דְּקִיּוּמָא הָהוּא נִגְהָ לּוֹ מְגוּ, כְּתִיב וּמִתּוֹכָהּ כְּעִין הַחֲשַׁמַּל מִתּוֹךְ הָאֵשׁ. מִתּוֹכָהּ דְּמֵאן. מִתּוֹכָהּ דְּהָהוּא נִגְהָ. כְּעִין הַחֲשַׁמַּל: חֶשׁ, מֶל, הָא אֲוִקְמוּהָ, חִיוּוֹן דְּאֲשָׁא מְמַלְלָא.

169. But from the holy luminary we heard the most secret mysteries concerning the subject. When the foreskin rests on the member of the holy covenant and defiles the temple, WHICH IS THE GLANS PENIS, THE SECRET OF MALCHUT, then that temple is prevented from exposing the secret of the sign of the covenant inside the foreskin. And when that brightness enters and separates the foreskin from the temple, it is called Chashmal, WHICH MEANS it hastens (Heb. chash) to be revealed. BUT, HE ASKS, THERE IS ALSO 'Mal' IN CHASHMAL. What is 'Mal'? HE ANSWERS: it is written, "Joshua circumcised (Heb. mal)" (Yehoshua 5:4), WHICH ALLUDES TO the secret sign of the covenant (circumcision) that was detained from revealing its light by the foreskin. BUT NOW, SINCE HE ALREADY CIRCUMCISED (HEB. MAL), THE LIGHT IS REVEALED. AND THE MEANING OF CHASHMAL IS THAT HE HASTENED (HEB. CHASH) TO EXPOSE, SINCE HE ALREADY CIRCUMCISED (HEB. MAL) THE FORESKIN.

170. Another secret states, that the light OF THE KLIPOT was both visible and invisible, WHICH MEANS THAT THERE WAS STILL IN THEM A TINY RAY THAT MAY BE SEEN ONCE, but when Chashmal was revealed, their light was gone COMPLETELY. But the first secret THAT WE SAID, is well embedded in the written verse while this secret cannot fit properly in the writing. Nonetheless, All is well and correct, FOR BOTH ARE TRUE.

171. With this brightness, THE SNAKE seduced the woman EVE to receive light. That is the meaning of "and her mouth is smoother than oil" (Mishlei 5:3), for it put light against the covenant. That is why it seduced her and she took its light. This is the temptation with which it tempted the woman, as written "for the lips of a strange woman drip honey..." (Ibid.).

172. Come and see, on Friday, WHICH IS YESOD, when evening sets, AT ITS CONCLUSION, the burning flame, THE STORM WIND, leaps inside to enter within the colors. Then Yisrael make ready below, fix the meals and set the tables, each his own table. A flame of fire then comes out and strikes the burning flame, AND JOINS IT. Once it struck and they joined, the flame of fire and that flame roll TOGETHER, and enter a hollow in a great abyss, where they sit concealed.

173. And that flame of fire is from the right. Since it is from the right side, it canceled THE JUDGMENTS OF that fire and put it into the cavern in the great abyss. There it sits IN THE GREAT ABYSS, until Shabbat is concluded. When Shabbat is concluded, Yisrael must say the benediction over fire. By that benediction from below, the flame of fire comes out and has power over that flame all that night AFTER SHABBAT. And this flame is subdued, FOR ITS POWER IS CONCEALED.

169. אָבֵל מְבוֹצֵינָא קְדִישָׁא שְׁמַעְנָא עֲלֵה רִזָּא דְרִזִּין. כִּד עֲרֵלָה שְׂרִי עַל קַיִמָא קְדִישָׁא לְסַאבָא מְקַדְשָׁא, כְּדִין הָהוּא מְקַדְשָׁא, אֲתַעֲכַב מִלְּגַלְאָה רִזָּא דְאֵת קַיִמָא, מְגוּ עֲרֵלָה. וְכִד הָאִי נִגְהָ עָאֵל לְגוּ, וְאִפְרִישׁ בֵּין עֲרֵלָה, וּבִין מְקַדְשָׁא, כְּדִין אִקְרִי חֲשַׁמַּל חֶשׁ וְאֲתַגְלִיא. מֵל, מְהוּ מֵל. כִּד"א מֵל יְהוֹשֻׁעַ. רִזָּא דְאֵת קַיִמָא, אֲתַעֲכַב מִלְּאֲתַגְלִיאָה מְגוּ עֲרֵלָה.

170. וְאֵית רִזָּא אַחְרָא, דְּהָא נְהוּרָא דִּילִיָּה, אֲתַחְזִי וְלֹא אֲתַחְזִי, וְכִד אֲתַגְלִיא חֲשַׁמַּל אֲתַעֲבַר נְהוּרִיָּה. אָבֵל רִזָּא קְדַמָּאָה, אִיהוּ בְרִזָּא דְקָרָא כְּדָקָא יְאוּת, וְכֹלָא שְׁפִיר אִיהוּ, וְיְאוּת הוּא.

171. בְּהָאִי נִגְהָ, מִפְתִּי לְאֲתַתָּא, לְנִטְלָא נְהוּרָא וְע"ד כְּתִיב, וְחֹלֵק מִשְׁמֵן חֶבֶה, שׁוֹי הוּא נְהוּרָא לְקַבְלִיָּה דְבְרִית. וּבְגִינִי כִּךְ מִפְתִּי לִיָּה, וְנִטְלָא נְהוּרִיָּה. וְדָא אִיהוּ פְתוּיָא דְמִפְתִּי לְאֲתַתָּא, דְכְתִיב נִפְתַּת הַטְּפָנָה שְׁפִתֵי זָרָה וְגו'.

172. ת"ח, בְּיוֹמָא שְׁתִּיתָאָה כִּד מְטָא זְמָנָא דְעֶרֶב, דְּלִיג לְגוּ, הוּא מְדוּרָה דְאִשָּׁא, וְסִלְקָא לְעִילָא לְאֲעֵלָא גוּ גּוּוּנִין. כְּדִין מִתְתַּקְנִין יִשְׂרָאֵל לְתַתָּא, וּמְסַדְרִין סְעוּדָתֵין, וּמִתְקַנִּין פְּתוּרִין, כֹּל חַד וְחַד פְּתוּרִיָּה. כְּדִין חַד שְׁלֵהוּבָא נִפְיָק וּבִטְשׁ בְּהוּא מְדוּרָה, כִּיּוֹן דְּבִטְשׁ בֵּיה, מִתְגַּלְגֵּלֵן הוּא שְׁלֵהוּבָא, וְהוּא מְדוּרָה וְעָאֵלִין בְּנוֹקְבָא דְתַהוּמָא רַבָּא, וְאֲתַטְמָרֵן וְיִתְבַת תְּמָן.

173. וְהוּא שְׁלֵהוּבָא אִיהוּ מְסַטְרָא דִּימִינָא, וּבְגִין דְּהוּא מְסַטְרָא דִּימִינָא, אֲעַבְרַ לְהוּא מְדוּרָה, וְאֲעִיל לִיָּה לְנוֹקְבָא דְתַהוּמָא רַבָּא, וְיִתִּיב תְּמָן עַד דְּנִפְיָק שְׁבַתָּא. כִּיּוֹן דְּנִפְיָק שְׁבַתָּא, אֲצַטְרִיךְ לְהוּ לְעַמָּא דְיִשְׂרָאֵל לְבִרְכָא עַל אִשָּׁא, וְנִפְקָא הוּא שְׁלֵהוּבָא, בְּבִרְכַתָּא דְלְתַתָּא, וְשְׁלִיט עַל הוּא מְדוּרָה כֹּל הוּא לִילִיא, וְאֲתַכְפִּיא הוּא מְדוּרָה.

174. Come and see, when Shabbat enters and that flame was hidden IN THE GREAT ABYSS, all the flames of the harmful fire are hidden and subdued, FOR THE FLAME, WHICH IS A STORM WIND, IS THE ROOT OF ALL THE STRICT JUDGMENTS. And even the fire of Gehenom rests, and all the evil therein have respite, and all, above and below have rest. And at the end of Shabbat, when Yisrael recite the benediction over fire, all the hidden flames come out and return each to its place. In order not to kindle another flame OF THOSE THAT ARE HIDDEN, it is written: "You shall kindle no fire throughout your habitations on the Shabbat day" (Shemot 35:3). And it was already explained why the fire on the altar is allowed ON SHABBAT.

174. תָּא חֲזִי, בֵּינוֹן דְּעָאֵל שַׁבְּתָא, וְאִתְטַמְר הַהוּא מְדוּרָה, כֹּל אֲשֵׁינ דְּאֲשָׁא קְשִׁיָּא אִתְטַמְרוּ וְאִתְכַּפְּיִין, וְאִמְלוּ אֲשָׁא דְגִיְהֵנָם, וְחִיִּיבִין דְגִיְהֵנָם, אִית לֹון נְיִיחָא. וְכֹלָא תִתָּא וְעִילָא אִית לְהוּ נְיִיחָא. כִּד נִמְק שַׁבְּתָא, וּמְבָרְכִין יִשְׂרָאֵל עַל נוּרָא, כְּדִין נִמְקִין כֹּל אֲשֵׁינ דְּמִתְטַמְרוּן, כֹּל חַד וְחַד לְאַתְרֵיהּ. וּבְגִין דְּלָא לְאַתְעָרָא אֲשָׁא אַחְרָא, כְּתִיב לֹא תִבְעֵרוּ אֵשׁ בְּכֹל מוֹשְׁבוֹתֵיכֶם בְּיוֹם הַשַּׁבָּת, וְהָא אוּקְמוּהָ, אֲשָׁא דְּמִרְבְּחָא אֲמַאי.

13. What is Shabbat

Rabbi Hamnuna Saba (the elder) says that when Shabbat enters, the crier proclaims throughout all the firmaments, 'be prepared, O Chariots; be prepared, O legions, before your Master.' After this a spirit, the light of Chesed, comes from the south and is called 'the precious garment of Shabbat.' It enfolds all the armies of the right side. Then the person whose table is properly set is happy because his table is perfected in the palace, Malchut. When Shabbat arrives everyone must wash themselves so that the holy supernal spirit can rest on them. Rabbi Hamnuna Saba (the elder) tells us about the other six days, the work days. Then he says the word Shabbat is derived from 'shavat' in "because in it he rested (shavat)," but it also refers to the three patriarchs joined with Malchut. In the high Shabbat, every point is the most important part of the eye.

175. When Shabbat enters, the crier proclaims throughout all the firmaments 'be prepared, O Chariots; be prepared, O legions, before your Master'. Then a spirit comes from the south, WHICH IS THE LIGHT OF CHESED. That spirit expands over all those armies and legions of the right side, and they wrap themselves in it. That spirit is called 'the precious garment of Shabbat'. Then the tables people set in this world are placed in one chamber, WHICH IS MALCHUT. Happy is the portion of the person, whose set table is considered well prepared, and everything is arranged without shame, each man according to his means.

175. אֵלָא כִּד עָאֵל שַׁבְּתָא, כְּרוּזָא קְרִי בְּכוּלְהוּ רְקִיעֵין, אִתְתַּקְנוּ רְתִיכִין, אִתְתַּקְנוּ מְשָׁרְיִין, לְקַדְמוֹת מְאָרִיכוֹן. כְּדִין נִמְיֵק חַד רוּחָא מְסַטְרָא דְדְרוּם, וְהוּא רוּחָא אִתְפָּרֵשׁ עַל כֹּל אֵינוֹן חִילִין וּמְשָׁרְיִין דְּלִסְטֵר יְמִינָא, וְאִתְלַבְּשֵׁן בֵּיהּ, וְהוּא רוּחָא אֲקָרִי לְבוּשָׁא דִּיקָר דְּשַׁבְּתָא. כְּדִין פְּתוּרֵי דְהָאֵי עֲלִמָא, מִתְתַּקְנֵן בְּחַד הֵיכְלָא. זְכָאָה חוּלְקִיָּה דְהוּא בְּרַ נֶשׁ, דְּסְדוּרָא דְפְתוּרֵיהּ אִתְחֲזִי תַמָּן כְּדָקָא יְאוּת, וְקִיּוּמָא כֹּלָא מִתְתַּקְנָא, בְּלֹא כְּסוּפָא, אֵינֶשׁ כְּפּוּם חִילִיָּה.

176. When Shabbat comes in, the holy nation has to wash themselves from the work week's habits. What is the sense? During the work week, a different spirit roams and hovers about the people, and when a person wishes to be released from that spirit and come into the influence of another, holy and Supernal Spirit, he should wash himself, so that that holy Supernal Spirit shall rest upon him.

176. כִּד עָאֵל שַׁבְּתָא, אֲצַטְרִיכוּ אֵינוֹן עֲמָא קְדִישָׁא לְאַסְחָאָה גְרַמְיֵיהוּ מִשְׁמוּשָׁא דְחוּל, מְאֵי טַעֲמָא. בְּגִין דְּבַחוּל, רוּחָא אַחְרָא אֲזֵלָא וְשִׁטָּיָא וְשָׂרָא עַל עֲמָא. וְכִד בְּעֵי בְרַ נֶשׁ לְנִמְקָא מִן הַהוּא רוּחָא, וְלֵאעֲלָא בְּרוּחָא אַחְרָא קְדִישָׁא עֲלָאָה, בְּעֵי לְאַסְחָאָה גְרַמְיָהּ, לְמִשְׁרֵי עֲלִיָּה הַהוּא רוּחָא עֲלָאָה קְדִישָׁא.

177. Come and see the lofty meaning of the matter. All these six days, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN are united within the secret of a certain holy point, MALCHUT, and all the days become one with it. There are other days that stand outside on the Other Side, namely, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF THE KLIPOT and there are days which are CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF MALCHUT that stand inside the holy circle, united within the holy point, MALCHUT OF MALCHUT.

177. תִּי"ח רְזָא עֲלָאָה דְמִלָּה, כֹּל אֵינוֹן שִׁית יוּמִין, אִתְאַחְדֵן בְּרְזָא דְחַד נְקוּדָה קְדִישָׁא, וְכֹלְהוּ יוּמִין אִתְאַחְדֵן בֵּיהּ. וְאִית יוּמִין אַחְרָנִין, דְּקִיּוּמִין לְבַר בְּסַטְרָא אַחְרָא. וְאִית יוּמִין אַחְרָנִין, דְּקִיּוּמִין לְגוּ מַעְגוּלָא קְדִישָׁא, וְאִתְאַחְדֵן בְּנְקוּדָה קְדִישָׁא.

178. And holy Yisrael and all those who work in holiness all the days of Shabbat, THEIR six days are joined with the six inner days which are CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF MALCHUT that are united within the point of MALCHUT OF MALCHUT to guard and keep it. And all the six days of that Shabbat pertain to that hidden point. And when Shabbat commences, the point, MALCHUT OF MALCHUT, ascends and is crowned and united above, and they are all hidden in it.

179. Come and see, there are days and there are days. THERE ARE workdays, as we learned, that are outside for the nations CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF THE OTHER SIDE. The days of Shabbat, the six weekdays, exist for Yisrael CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF MALCHUT. When this point ascends, everything is concealed THE SIX SFIROT IN IT and it goes up. Once it ascends, it is called Shabbat.

180. HE ASKS: What is Shabbat, NAMELY, WHY IS IT CALLED BY THE NAME SHABBAT? You may say it is due to rest from work, as written, "because in it He rested (Heb. shavat)" (Bereshheet 2:3), and this is correct. But the secret of the matter is that since that point ascended and its light is shining, it adorns itself with the patriarchs, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. When it does so, it is joined and united with them and together everything is called Shabbat. THAT IS TO SAY, THE PATRIARCHS TOGETHER WITH MALCHUT ARE CALLED SHABBAT. The word 'Shabbat IS COMPOSED OF THESE LETTERS Shin and the segment Bat. It has been explained that Shin refers to the three patriarchs who are united in the only daughter (Heb. bat) WHICH IS MALCHUT. FOR THE THREE BARS OF THE HEBREW LETTER SHIN ALLUDE TO THE THREE PATRIARCHS, CHESED, GVURAH AND TIFERET. And she, WHO IS CALLED DAUGHTER is crowned with them; and THE PATRIARCHS are crowned in the World to Come, WHICH IS BINAH, and all is one. And Shabbat indicates that all are one.

181. You may say that the Great Shabbat, WHICH IS BINAH THAT IS ALSO CALLED SHABBAT, is high up WHERE CHOCHMAH IS HIDDEN AND NOT REVEALED. Why is it called Shabbat? HE ANSWERS: assuredly it is so CALLED SHABBAT, and the secret thereof is that the point is always the essence of the eye, THAT IS, IT HAS CHOCHMAH IN IT, WHICH IS CALLED EYES. It is named pupil (Heb. bat), as is written: "keep me as the apple (Heb. bat) of the eye" (Tehilim 17:8).

182. The World to Come, BINAH, is a chamber to that supernal point, NAMELY TO SUPERNAL CHOCHMAH. And when it rises and takes the patriarchs in its wings to bedeck them above, they all are called Shabbat, in a way that the patriarchs, adorned above in the supernal point, are called Shabbat. And when the point below, MALCHUT, is adorned by the patriarchs, it is called Shabbat.

178. וְיִשְׂרָאֵל קְדוּשִׁין, וְכָל אֲיֻנּוֹן דְּמִתְעַסְקִין בְּקְדוּשָׁה, כָּל יוֹמֵי דְשַׁבְּתָא, אֲתֵאְחָדֵן כָּל אֲיֻנּוֹן שִׁית יוֹמֵי, בְּאֲיֻנּוֹן שִׁית יוֹמֵי דְלִגּוֹ דְאֲתֵאְחָדֵן בְּהֵיא נְקוּדָה, אֲתֵאְחָדֵן בְּהֵיא, בְּגִין לְנִטְרָא לֹון. וְכָל אֲיֻנּוֹן שִׁית יוֹמֵי דְשַׁבְּתָא, הֵיא נְקוּדָה טְמִירָא אִיהִי. כִּיּוֹן דְּעָאֵל שַׁבְּתָא, כְּדִין סְלָקָא הֵיא נְקוּדָה, וְאֲתֵעֲטְרָא וְאֲתֵאְחָדָא לְעֵילָא, וְכִלְהוּ טְמִירִין בְּגוּה.

179. ת"ח, אִית יָמִים וְאִית יָמִים. יָמֵי חוּל, כְּמָה דְאֲתֵמַר, וְאֵלִין קְיָיִמִין לְבַר לְעֵמִין. יָמֵי הַשַּׁבָּת, דְּאֲיֻנּוֹן יָמֵי הַשַּׁבּוּעַ, קְיָיִמִין לְיִשְׂרָאֵל. וְכַד סְלָקָא הֵיא נְקוּדָה, כְּלָא אֲתַגְנִיז, וְאִיהִי סְלָקָא, כִּיּוֹן דְּאִיהִי סְלָקָא, אֲקָרִי שַׁבָּת.

180. מְהוּ שַׁבָּת. אִי תִימָא בְּגִין שְׁבִיתָהּ, דְּכֵתִיב כִּי בּוֹ שַׁבָּת, יָאוּת הוּא. אֲבָל רְזָא דְמַלְכָה, כִּיּוֹן דְּסְלָקָא הֵיא נְקוּדָה, וְנִהוּרָא נִהִיר, כְּדִין מִתְעַטְרָא אִיהִי בְּאַבְהֵן, כִּיּוֹן דְּמִתְעַטְרָא אִיהִי בְּאַבְהֵן, כְּדִין אֲתַחְבֵּרַת וְאֲתֵאְחָדַת בְּהוּ, לְמַהוּי חַד, וְאֲקָרִי כְּלָא שַׁבָּת. שַׁבָּת: ש' בַּת. ש' הָא אֻקְמוּהּ, רְזָא דְתַלְתָּ אֲבָהֵן, דְּמִתֵּאְחָדֵן בְּבַת יַחֲדָה, וְאִיהִי מִתְעַטְרָא בְּהוּ, וְאֲיֻנּוֹן בְּעֵלְמָא דְאֲתִי. וְכִלָּא אִיהוּ חַד. וְדָא אִיהוּ ש' בַּת, לְמַהוּי כְּלָא חַד.

181. וְאִי תִימָא, שַׁבָּת הַגְּדוֹל, וְאִיהוּ לְעֵילָא, אֲמָאִי אֲקָרִי שַׁבָּת. אֵלָא וְדָאִי הָכִי הוּא. וְרְזָא דְמַלְכָה, בְּכָל אֲתַר נְקוּדָה דְאִיהִי עֲקָרָא דְכָל עֵינָא, אֲקָרִי בַת. כַּד"א, שְׁמַרְנִי כְּאִישׁוֹן בַּת עֵין, בְּגִין דְּאִיהִי עֲקָרָא דְכָל עֵינָא, אֲקָרִי בַת.

182. עֵלְמָא דְאֲתִי, אִיהוּ הֵיכְלָא לְהֵיא נְקוּדָה עֵלְאָה, וְכַד אִיהִי קְיָיִמָא, וְנִטְלָא בְּגַרְפְּהָא לְאַבְהֵן, לְאֲתֵעֲטְרָא לְעֵילָא אֲקָרִי כְּלָא שַׁבָּת. וְכַד אֲבָהֵן מִתְעַטְרִין לְעֵילָא, בְּגוֹ נְקוּדָה עֵלְאָה, אֲקָרִי שַׁבָּת. נְקוּדָה תַּתָּא כַּד מִתְעַטְרָא בְּאַבְהֵן אֲקָרִי שַׁבָּת.

14. The additional soul

We are told that Malchut is the lowest point, and when it emerges on Shabbat night it expands along with its lights and spreads its wings over the world to protect it. Then another spirit of Neshamah is added to each person, and joy replaces sorrow and wrath. Ruach descends, washes itself in perfumes from the Garden of Eden, and rests upon the holy nation. Sixty Chariots descend with it when it goes down to the Garden of Eden. The Ruach is the secret of Shabbat that dwells below, and since it joins in the pleasures and delights of Yisrael on that day, it should be given pleasure in food and drink. During the other six days it is gladdened by the supernal spirit of the Ancient of Ancients, and on the Shabbat it takes pleasure from the body in the meal of faith. Rabbi Shimon explains that every Nefesh of Yisrael is adorned on Shabbat by the crown of the Ruach that dwells

inside them. When Shabbat leaves and the Ruach goes up, the Nefesh feels sorrow for what it lost. We read of the reason for performing marital duties on Shabbat nights; Rabbi Shimon explains the difference between intercourse on that night and intercourse the rest of the week and in the daytime - on this night a holy superior Ruach descends into the holy children.

183. The lower point, MALCHUT, when it emerges to become seen, NAMELY WHEN IT RECEIVES CHOCHMAH CALLED SIGHT, and is decorated WITH SUPERNAL MOCHIN, there is bliss above and below and all the worlds are in joy. At SHABBAT night, the point expands along with its lights, and spreads its wings over the world. Then all other rulers are removed, and the world is protected.

184. Then a Ruach of the Soul is added to Yisrael, to each and every one. With this additional soul all sorrow and wrath are forgotten, and above and below there is only joy. That Ruach that went down as an addition to the world's inhabitants, when it comes down, washes itself with perfumes of the Garden of Eden, and descends to rest upon the holy nation. Happy are they when that Ruach is aroused.

185. When the Ruach descends, sixty Chariots decorate the six directions, descend with it to the Garden of Eden. THE SIX ENDS ARE THE SIX SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, EACH CONSISTING OF TEN, AMOUNTING TO SIXTY IN ALL. When the Ruach arrives in the Garden of Eden, then all these spirits and souls in the Garden of Eden, are bedecked with it. The crier calls and announces: happy are Yisrael, a holy nation, for the good will of your Master is awakened toward you.

186. The most guarded mystery is for those familiar in wisdom. Happy are they when that Ruach is aroused. That Ruach is the expansion of the point, MALCHUT. It comes from it and spreads throughout the world. And that RUACH is the secret of Shabbat that dwells below. Therefore it is written regarding it that it should be kept: "Wherefore the children of Yisrael shall keep the Shabbat" (Shemot 31:16). It has been explained that it does not say "Shabbat," but "the Shabbat," alluding to that additional Ruach that dwells in everything and should be kept, since it stays with man. Therefore it is written: "that keeps the Shabbat and does not profane it" (Yeshayah 56:2).

187. Within that secret there is another one. That Ruach partakes on this day in the pleasures and delights of Yisrael. It therefore should be given pleasure in food and drink three times in the three meals of the three grades of the Faith, as was explained. And that RUACH receives gladness and pleasure from these meals of Yisrael. Happy is he who gladdens and delights it on that day.

183. האי נקודה תתאה בד סלקא ואתחזית, ואתקשיטת. בדין כל חדוה אשתכח לעילא ותתא, ועלמין בלהו בחדוה. ובהאי ליליא, האי נקודה אתפשט נהוראה, ופריש גדפוי על עלמא, וכל שלטונין אחרנין מתעברן, וגטירו אשתכח על עלמא.

184. וכדין אתוסף רוח נשמתא בישראל, על כל חד וחד, ובהיא נשמתא יתירא, נשיון כל עצבא וחיתא, ולא אשתכח בר חדוה, לעילא ותתא. ההוא רוחא דנחית ואתוסף בבני עלמא, בד נחית, אתסחי בבוסמין דגנתא דערן, ונחית ושרא על עמא קדישא, זכאין אינון, בד האי רוחא אתער.

185. בהיא שעתא דההוא רוחא נחית נחיתין עמה לגו גנתא דערן, שתין רתיכין, מתעטרין לשית סטרין. וכד מטי לגנתא דערן, בדין כל אינון רוחין ונשמתין דגנתא דערן, בלהו מתעטרי בההוא רוחא. כרוזי קרי ואמר, זכאין אתון ישראל, עמא קדישא, דרעותא דמאריכון אתער לגביכון.

186. רזא דרזין לידעי חכמתא, זכאין אינון בד האי רוחא אתער. האי רוחא איהו אתפשטותא דהאי נקודה, ונפקא מינה, ואתפשטא בעלמא, וההוא הוי רזא דשבת, דשרא לתתא, ועל דא כתיב ביה שמירה, ושמרו בני ישראל את השבת, והא אוקמוה, שבת לא כתיב, אלא את השבת, לאסגאה ההוא רוחא דשרי על כלא, ואצטריך לנטרא ליה, הואיל וקיימא עמיה דבר נש, ועל דא כתיב, כל שומר שבת מחללו.

187. בהאי רזא אית רזא אחרא. האי רוחא, אתהני בהאי יומא, מהנאותן דישראל, ומענוגא דלהון, ובג"ד, בעי למיהב ליה ענוגא, במיכלא ובמשתיא, תלת זמנין, בתלת סעודתין, דתלת דרגי מהימנותא, כמה דאוקמוה. והאי נטיל חדוה וענוגא, באינון סעודתי דישראל. זכאה חולקיה, מאן דאהני ליה, ומענג ליה, בהאי יומא.

188. That Ruach enjoys during the six days the Supernal Spirit of the most Ancient. On Shabbat day, after descending and washing in the Garden of Eden during the night, it takes pleasure in the physical pleasure at the meal of Faith, and is adorned above and below. It is situated on all sides, VIZ. IN CHOCHMAH AND CHASSADIM, on the higher crown, CHASSADIM, and the lower crown, CHOCHMAH.

189. Since it is with man, it should be properly kept. Therefore it is written: "Wherefore the children of Yisrael shall keep the Shabbat." Shabbat is the lower point, MALCHUT. "The Shabbat" refers to that Ruach which is the expansion of that point. This expansion, when holiness was added to that point, and blessings from above, everything became illuminated, and THE EXPANSION turned into a Ruach luminous on all sides. HALF OF IT divides and turns up and shines, and HALF OF IT divides and turns down and shines. This is the meaning of "between Me and the children of Yisrael" (Shemot 31:16), FOR THE RUACH WAS DIVIDED BETWEEN HIM AND YISRAEL, and together we share a portions and heritage.

190. The upper portion is adorned on that day by the higher, holy pleasure and enjoys the supernal glow of the most Ancient, WHICH IS KETER. The lower portion is adorned on that day with the lower pleasure, by enjoying the meals PREPARED BY YISRAEL; therefore one should delight it with food and drink, with respectable attire, and much joy.

191. When the lower portion is adorned and kept as it ought, it rises up high and joins the other, HIGHER portion. And that point, MALCHUT, receives everything FROM THE RUACH, from the upper PORTION and the lower PART, and is incorporated on all sides. And since it is adorned by Shabbat from above and from below, all the rest of the days, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD give power to everything, and MALCHUT is given dominion above and below. And among the secrets of the book of King Solomon is this secret, which the holy luminary, RABBI SHIMON, explained. Happy is the portion of Yisrael.

192. It is written: "and He rested (Heb. vayinafash)" (Shemot 31:17), which is explained as, woe for the loss of the Nefesh. This is correct, but if this is so, it should have been said, woe to the body for losing the Nefesh, YET IN 'VAYINAFASH' ONLY THE NEFESH IS INDICATED. HE REPLIES: the secret of the matter is that in each person there is a Nefesh, which draws to itself and receives THAT SAID Ruach from Shabbat eve. And that Ruach dwells and rests in the Nefesh throughout the Shabbat day. Then the Nefesh is in a state of more greatness and more benefited than it used to be.

188. האִי רוּחַא, אֲתֵהֲנִי כֹל שִׁיתָא יוֹמִין, מְרוּחָא
עֲלָאָה דְעֵתִיקָא דְכָל עֵתִיקִין. וּבְיוֹמָא דְשַׁבְּתָא, בֵּינָן
דְנֻחִית, וְאֲתַסְחִי בְּגִנְתָּא דְעֵדֶן בְּלִילְיָא, אֲתַעֲנַג
מֵעֲנוּגָא דְגוּפָא, בְּסַעֲדֵתִי דְמֵהִימְנוּתָא, וְאֲתַעֲטֵר
הָאִי רוּחַא מֵעִילָא וְתַתָּא, וְאֲתֵרוּי בְּכָל סְטְרִין,
בְּעֵטְרָא דְלַעִילָא וְתַתָּא.

189. וְהוּאִיל וְקִימָא עֲמִיה דְבֵר נֶשׁ, אֲצֵטְרִין לִיה
לְנֻטְרָא לִיה. וְע"ד כְּתִיב וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל. אֶת
הַשַּׁבָּת, שַׁבַּת דָּא, הוּא הֵיא נְקוּדָה תַתָּאָה. אֶת
הַשַּׁבָּת, דָּא הוּא הָאִי רוּחַא, אֲתַפְּשֻׁתָּא דְהֵיא
נְקוּדָה. הֵהוּא אֲתַפְּשֻׁתָּא, כַּד אֲתוּסַף קְדוּשָׁן
וּבְרַבָּאן מְלַעִילָא, עַל הֵיא נְקוּדָה, אֲתַנְהִיר כְּלָא,
וְאֲתַעֲבִיד רוּחַא נְהִירָא בְּכָל סְטְרִין, אֲתַפְּלַג לַעִילָא
וְנְהִיר. וְאֲתַפְּלַג לְתַתָּא וְנְהִיר. וְדָא הוּא דְכְּתִיב בֵּינִי
וּבֵין בְּנֵי יִשְׂרָאֵל חוֹלֵק אַחְסָנָא אִית לָן כַּחְדָּא.

190. חוֹלְקָא דְלַעִילָא, אֲתַעֲטֵר בְּהָאִי יוֹמָא, מֵעֲנוּגָא
עֲלָאָה קְדִישָׁא, וְאֲתֵהֲנִי מִזִּיּוּא עֲלָאָה דְעֵתִיקָא דְכָל
עֵתִיקִין. חוֹלְקָא תַתָּאָה, אֲתַעֲטֵר בְּהָאִי יוֹמָא,
מֵעֲנוּגָא דְלַתַתָּא, דְאֲתֵהֲנִי בְּהָאִי סַעֲדֵתִי. וְע"ד, בְּעִי
לַעֲנָא לִיה, בְּמִיכְלָא וּבְמִשְׁתֵּיָא בְּלְבוּשֵׁי יְקָר,
וּבְחֻדוּה דְכְּלָא.

191. וְכַד מְתַעֲטֵרָא הָאִי חוֹלְקָא לְתַתָּא, וְאֲתַנְטִיר
כְּמָה דְאֲצֵטְרִין, סְלֵקָא לַעִילָא, וְאֲתַחְבְּרָא בְּהוּא
חוֹלְקָא אַחְרָא. וְהָאִי נְקוּדָה נְטִיל כְּלָא מֵעִילָא
וְתַתָּא, וְאֲתַכְּלִילָא מִכָּל סְטְרִין. וּבְגִין דְמִתַּעֲטֵרָא
בְּשַׁבָּת, מֵעִילָא וּמִתַתָּא, כָּל שָׂאָר יוֹמִין יְהִיב חוֹלָא
לְכְלָא, וְאֲתִייהִיב לִיה שׁוּלְטָנוּ מֵעִילָא וּמִתַתָּא.
וּבְרִזִין דְסַפְרָא דְשַׁלְמָה מְלָכָא, אֲשַׁתְּכַח רְזָא דָּא,
וְאוּקְמוּהָ בּוּצִינָא קְדִישָׁא, זְכָאָה חוֹלְקִיהוּן דְיִשְׂרָאֵל.

192. כְּתִיב וַיִּנְפֹשׁ, וְאוּקְמוּהָ וּוִי נֶפֶשׁ דְאֲבָרְת וְשִׁפּוּר
אִיהוּ. אָבֵל אִי הָכִי וּוִי גוּפָא אֲצֵטְרִין לְמִימְר, דְמִנְיָה
אֲבָרְת נֶפֶשׁ. אָבֵל רְזָא דְמֵלָה, בְּבֵר נֶשׁ אִית נֶפֶשׁ,
דְנֻטְלָא וּמְשִׁיךְ לְגַבִּיָה לְהָאִי רוּחַא מֵעֲרֵב שַׁבָּת.
וְהֵהוּא רוּחַא שְׂרִיָא בְּגוּוּה דְהֵהִיא נֶפֶשׁ, וְדִינְרָא בְּהָ
כָּל יוֹמָא דְשַׁבְּתָא. וְכַדִּין, הֵהוּא נֶפֶשׁ, יִתִּירָה בְּרַבּוּיָא
וְתוּעֵלְתָא יִתִּיר מִמָּה דְהוּה.

193. Therefore we learned that every Nefesh of Yisrael is adorned on the day of Shabbat, and their crown is that SAID Ruach, which dwells inside them. When Shabbat leaves and the Ruach goes up, woe to the Nefesh for losing that which it lost, THAT IS, that superior crown and that holy power that it had. And that is the meaning of "vayinafash," woe (Heb. vay) to the Nefesh, for losing what it lost.

194. The wise who are initiated in the high secrets, perform their marital duty on Shabbat nights, as was explained. However, this subject I asked the holy luminary, for we see that the lower crown, MALCHUT, receives what she receives FROM ZEIR ANPIN THROUGH COUPLING by day, and at night gives nourishment to all her armies as stated in the verse "She rises also while it is yet night, and gives food to her household, and a portion to her maidens" (Mishlei 31:15). She receives THROUGH INTERCOURSE by day, and by night she gives, SO THERE IS NO INTERCOURSE AT NIGHT. Yet now you say, Master, that there is union on that night OF SHABBAT.

195. He said, but of course there is union on that night. The reason is that that night OF SHABBAT, WHICH IS MALCHUT, distributes souls to those wise men who are versed in the secret of wisdom. And there is no union on any other day that is completely joyful and without a mixture FROM THE OTHER SIDE, like on that NIGHT, since these souls that she distributes, she distributes them to the wise, the righteous and the pious, as fit. Similarly, a union surely occurs every night BETWEEN ZEIR ANPIN AND MALCHUT, at midnight, as was already explained, but it is not COMPLETE on all sides like that union OF SHABBAT NIGHT.

196. For that reason, the wise men who know these secrets, should organize and perform their conjugal duties on that night. Why? because on all the days of the week, we have a different Ruach dwelling in the world. On this night we have another holy, superior Ruach that descends to the holy children. This Ruach blows from the most Ancient, KETER, and goes down to the lower point, to bring therein rest for all. This Spirit is divided on all sides, above and below, as was said "between Me and the children of Yisrael" (Shemot 31:16).

197. When these wise man dwell with that holy Ruach, the supernal Ruach, they should perform their marital duty, for that Ruach draws down with it all the holy souls. And lofty saints inherit from it holy souls for their children, as fit.

193. ועל דא תנינן, כל נפשאן דישראל מתעטרן ביומא דשבתא, ועטרא דלהון, דשריא האי רוחא בגוויהו. בין דנפס שבתא, והוא רוחא סלקא לעילא, כדון ווי לנפש, דאברת מה דאברת. אברת ההוא עטרא עלאה, והוא חילא קדישא דהוה בה, ודא הוא וינפש, ווי נפש, דאברת מה דאברת.

194. עונתן דחכימין, דידעי רזין עלאין, מליליא דשבתא לליליא דשבתא, ואוקמוה. אבל מלה דא שאילנא לבוצינא קדישא, דהא חזינן דהאי בתרא תתאה, נקטא מה דנקטא ביממא, ובלייליא יהיב מזונא לכל חיליה, כמה דאוקמוה, דכתיב ותקם בעוד לילה ותתן טרף לביתה וחק לנערותיה. נקטא ביממא, ויהבא בליליא. והשתא אמר מר דזוגא אשתכח בהאי ליליא.

195. אמר, ודאי זוגא אשתכח בליליא דא. מ"ט. בגין דהאי ליליא, אפרישת נשמתין לכל אינון חכימין, דידעין רזין דחכמתא. וחבורא, וזוגא, לא אשתכח ביומא אחרא בכל חדוה, בלא ערבוביא אחרא, כגון דא. בגין דאינון נשמתין דפליגת, פליגת לון בחכימין, בצדיקים, בחסידים כדקא יאות. ובכל ליליא וליליא, זוגא אשתכח ודאי. אימתי בפלגות ליליא. והא אוקימנא. אבל לא בכל סטרין כהאי זוגא.

196. ובגין דא, חכימין דידעין רזין, בעינן לסדרא שמושא דלהון, כהאי ליליא. מאי טעמא. בגין דכל יומי דשבתא, אית לון רוחא אחרא דשרא על עלמא, ובהאי ליליא אית לון רוחא אחרא קדישא עלאה, דנחתא לבני קדישין, והוא רוחא נשיב מעתיקא דכל עתיקין, ונחתא לגו נקודה תתאה, למיהב בה נייחא לכלא, ודא אתפליג לכל סטרין, לעילא ותתא, כמה דאת אמר ביני ובין בני ישראל.

197. וכד אינון חכימין, יתבין בהוא רוחא קדישא, רוחא עלאה, בעאן לשמשא ערסויהו, דהאי רוחא אמשיך אבתריה לתתא, כל אינון נשמתין קדישין, וירתין קדישי עליונן, כהאי רוחא, נשמתין קדישין לבניהון כדקא יאות.

When the spirit of Ruach rests upon the world it protects all Yisrael from harm, from evil spirits and prosecutors. Rabbi Shimon says that on the eve of the fourth day one should be careful of the Other Side, for curses and maledictions exist when the moon is not full; therefore a man should not go out alone. On Shabbat eve the evil ones disperse to a hole in the ground, but a person should still be careful in case they see him on their way to the hole or in case he is harmed by the mere sight of them. Still, there is protection, because when Shabbat enters, everyone from Yisrael is given an additional Neshamah. The tabernacle of peace, Binah, is also spread over the people to protect them. When the people come to pray in the synagogue the higher and lower worlds are happy together; this day is the day of the soul.

198. When this spirit rests on the world, all the evil spirits and prosecutors are gone from the world, and we do not need to pray for protection. For Yisrael are kept protected by that spirit, and the tabernacle of peace, MALCHUT, spreads its wings over them, and keeps them safe from all harm.

198. בִּיּוֹן דְּהַאי רוּחָא שְׂרָא עַל עֲלָמָא, כָּל רוּחִין בְּיִשְׂרָאֵל, וְכָל מְקַטְרְגִין בְּיִשְׂרָאֵל, אֶסְתְּלִקוּ מֵעֲלָמָא וְלֹא בְּעֵינָן לְצַלָּאָה עַל נְטוּרָא, בְּגִין דְּיִשְׂרָאֵל אֵינּוּן נְטוּרִין בְּהַהוּא רוּחָא, וְסַכְתָּ שְׁלוֹם פְּרִיסַת גְּדַפְהָא עֲלֵיהּ, וְאֵינּוּן נְטוּרִין מִכְּלָא.

199. You may say: we learned that a man should not walk solitary on the eve of the fourth day of the week and on Shabbat eve, and that a man should be careful. We, on the other hand, said that on Shabbat eve all people are kept from prosecution, and we do not have to pray for safety.

199. וְאֵי תֵימָא, הָא תְּנִינָן, דְּלֹא יִפּוּק בְּרֵי נֶשׁ יַחֲדָאֵי, לֹא בְּלִילִיא רְבִיעָא דְּשַׁבְּתָא, וְלֹא בְּלִילִיא דְּשַׁבְּתָא, וּבְעֵי בְּרֵי נֶשׁ לְאַסְתְּמָרָא. וְהָא אֲמַרְן, דְּבְּלִילִיא דְּשַׁבְּתָא נְטוּרִין בְּנֵי נֶשׂא מִכָּל מְקַטְרְגִין דְּעֲלָמָא, וְלֹא בְּעֵינָן לְצַלָּאָה עַל נְטוּרָא.

200. HE ANSWERS: Come and see, it is certainly so that on the eve of the fourth day of the week, one should be careful OF THE OTHER SIDE. The reason is in the verse "let there be lights (Heb. me'orot)" (Bereshheet 1:14). Me'orot is spelled without Vav, WHICH INDICATES THAT THE MOON WAS WANING. And since the moon, MALCHUT, is waning, some troops of spirits were included in these curses (Heb. me'erot) for there are curses and maledictions when the moon is not full, which all have power on that night; THEREFORE A MAN SHOULD NOT GO OUT ON HIS OWN.

200. תָּא חֲזִי, הָכִי הוּא וְדָאֵי, לִילִיא רְבִיעָא דְּשַׁבְּתָא, בְּעֵינָן לְאַסְתְּמָרָא מְנִיְהוּ, מ"ט. בְּגִין דְּכְתִיב יְהִי מְאֹרֹת, מְאֹרֹת כְּתִיב חֶסֶד, וְהָא אוֹקְמוּהּ, דְּבְּגִין דְּהִיא חֶסֶד, כְּמָה חֲבִילֵי טְהִירִין אֲתְּכִילִין בְּהָאֵי מְאֹרֹת. לְוֹטִין וּמְאֹרֹת אֵינּוּן בְּגְרִיעוּתָא דְּסִיְהָרָא, וְכִלְהוּ שְׁלִיטִין בְּהַהוּא לִילִיא.

201. On Shabbat eve, all demons disperse to enter a hole in the ground SO they would not be able to have power and cause harm. WE LEARN FROM IT THAT BEFORE THEY GO INTO THE HOLE THEY DO HAVE POWER TO HARM. THEREFORE, a man should be careful not to go out alone, FOR THEY COULD HARM HIM ON THEIR WAY TO THE HOLE IN THE GROUND. Also, even though they have no power, they could sometimes be seen, and man should guard himself FROM SEEING THEM, FOR HE COULD BE HARMED BY THE SIGHT.

201. בְּלִילִיא דְּשַׁבְּתָא, בִּיּוֹן דְּכִלְהוּ מִתְּבַדְרִין לְאַעֲלָא בְּנוֹקְבָא דְּעַמְרָא, דְּלֹא יִכְלִין לְשַׁלְטָאָה, בְּעֵי בְּרֵי נֶשׁ יַחֲדָאֵי, לְאַסְתְּמָרָא. וְתוּ, אֶף עַל גַּב דְּלֹא יִכְלִין לְשַׁלְטָאָה, אֲתַחֲזִיין לְזַמְנִין, וּבְרֵי נֶשׁ יַחֲדָאֵי בְּעֵי לְאַסְתְּמָרָא.

202. HE MENTIONS THE MEANING HE LEARNED CONCERNING THE MATTER, SAYING THAT this is the way he learned it IN THE FOLLOWING WORDS. HE ASKS: If it is so, THAT A MAN SHOULD NOT GO OUT ALONE ON SHABBAT EVE, then the protection is inadequate. HE ANSWERS: still there is protection on Shabbat for the holy nation, and when Shabbat commences, the Holy One, blessed be He, bedecks everyone from Yisrael WITH AN ADDITIONAL SOUL. They should keep the holy crown they were adorned with. And though they, THE DEMONS, are not in inhabited places, they nevertheless appear before lone persons and diminish their good fortune. A person should be adorned with the holy crown and guard it.

202. מְלָה דָּא הָכִי תְּנִינָן, וְאֵי הָכִי גְרִיעוּתָא דְּנְטוּרָא אִיהוּ. אֲבָל בְּשַׁבְּתָא נְטוּרוֹ אֶשְׁתַּכַּח לְעַמָּא קְדִישָׁא, וְקוּדְשָׁא בְּרִיךְ הוּא כֹּד עַל שַׁבְּתָא, מְעַט לְכָל חַד וְחַד מִיִּשְׂרָאֵל, וּבְעֵי דִינְטְרוֹן לִיהּ לְהָאֵי עַטְרָא קְדִישָׁא, דְּאֲתַעְטְרוּ בֵיהּ, וְאֶף עַל גַּב דְּאֵינּוּן לֹא אֶשְׁתַּכַּחוּ בִישׁוּבָא, לְזַמְנִין לְבַר נֶשׁ יַחֲדָאֵי אֲתַחֲזוּן, וְאֲתַרַע מְזֻלִיהּ. וְאַצְטְרִיךְ לִיהּ לְבַר נֶשׁ, לְאַתַּעְטְרָא בְּעַטְרָא קְדִישָׁא, וּלְנִטְרָא לִיהּ.

203. And last, there is keeping for the holy nation, since the tabernacle of peace, BINAH, is spread over the people. For we learned that wherever the tabernacle of peace is present, the Other Side is not. Therefore the tabernacle is considered to be protection, and there is protection available.

204. Shabbat day is joy for all, and everything is protected above and below. And the lower point, MALCHUT, shines in rising higher with the beauty of seventy crowns, THAT ARE the additional parts FROM SHABBAT EVE. And the eldest of the old, KETER is awakened TO GIVE AFFLUENCE TO IT.

205. When dawn rises, the holy nation hasten to come to the synagogue gladly, dressed in their best attire, and bedeck themselves with that holy, high crown from above, and with that spirit, THE ADDITIONAL SOUL, which awaits them below. They sing with praises and hymns, and the hymns go up. The higher and the lower beings are all glad, adorned together. The higher beings begin by saying 'happy are you, a holy nation upon the earth, for your Master is bedecked through you, and all the holy armies are crowned for your sake.'

206. This day is the day of the soul, not of the body, because it is in the power of the bundle of souls, BINAH. The higher and lower beings are all in unison, with the crown of the additional, holy, supernal Ruach.

16. The Shabbat prayer

We learn that the Shabbat prayer consists of three prayers that correspond to three Shabbats (Binah, Zeir Anpin and Malchut) that are all really one. Anyone in the synagogue must occupy himself solely with praises, prayers and study of the Torah. Shabbat is the day of the souls. We are told of many things - of the praise to another grade, of the secret of the luminous light, of the hymn to the World to Come, and of the mystery of the 22 sacred letters in the prayer, "El, blessed, great in knowledge..." When the praise reaches the holy throne Malchut it waits there until all Yisrael recite the high Kedusha of the Musaf; then Malchut rises to Ima, Binah and Zeir Anpin rises to Aba. With the passage, "Moses rejoiced in the gift of his portion....," the Written Law, Tiferet up high, becomes connected to the lower Torah, the Oral Law, Malchut.

207. The Shabbat prayer of the holy people consists of three prayers, which correspond to three Shabbatot (Heb. plural), BINAH, ZEIR ANPIN AND MALCHUT THAT RULE TOGETHER, as was explained. And all of them are one. Once the holy nation comes to the synagogue, they are not allowed to concern themselves even with the needs of the synagogue, but with words of praise, prayers and Torah study, as they ought.

203. סוף סוף, נטירו אשתכח בהוא ליליא לעמא קדישא, הואיל וסבת שלום פריסא על עמא, דהא תנינן, בכל אתר דסבת שלום אשתכח, סטרא אחרא לא אשתכח תמן. וע"ד נטורא איהו ונטורא שכיח.

204. יומא דשבתא, חדוה איהו לכלא, וכלא אתנטר לעילא ותתא. ונקודה תתאה נהרא לסלקא לעילא, בשמירו דעטרין שבועין חולקין יתיר, וסבא דכל סבין אתער.

205. בדין בר סליק נהורא, עמא קדישא מקדמי לבי בנישתא בלבוש יקר בחדוה, מתעטרן בעטרא קדישא דלעילא, בהוא רוחא דקנימא עליהו לתתא, משבחן בשירין ותושבחן, וסלקין תושבחן לעילא, ועלאין ותתאין כלהו בחדוה, ומתעטרן כלהו בחדא. פתחי עלאי ואמרי, זכאין אתון עמא קדישא בארעא, דמאריכון אתעטר עלייכו, וכל חילין קדישין, מתעטרין בגיניכון.

206. האי יומא, יומא דנשמתינ איהו, ולא יומא דגופא, בגין דשלטנו דצורא דנשמתינ איהו, וקיימן עלאין ותתאין כלהו בזוגא חדא, בעטרא דרוחא יתירא עלאה קדישא.

207. צלותא דשבתא, דעמא קדישא, תלת צלותין אשתכחו בהאי יומא, לקבל תלת שבתי, ואוקמוה, וכלהו חד. ביון דעאלו עמא קדישא לבי בנישתא, אסיר לאשתדלא אפילו בצורך בי בנישתא, אלא במלי תושבחן וצלותא, ואורייתא, וכדקא חזי לון.

208. And whoever is occupied with other things and with worldly matters, desecrates the Shabbat, and has no portion in the people of Yisrael. Two angels are appointed to that task on Shabbat. They put their hands on his head and say: Woe to so and so, who has no portion in the Holy One, blessed be He. Therefore they should strive to pray, sing and praise their Master, and study the Torah.

209. Shabbat is the day of the souls, for with it the bundle of souls, BINAH, is decorated. To that purpose the praise of the souls is sung 'The soul of every living being shall bless Your name, Hashem our Elohim, and the spirit of all flesh...(Heb. nishmat)'. Praises refer solely to the side of the Ruach and Neshamah. This day too pertains to the Ruach and Neshamah and not to the body.

210. The song of another high grade, the secret of the day and the holy sun, ZEIR ANPIN, which is daylight, is THE BENEDICTION 'who forms light'. That is the secret of the luminous light, from which all the armies and Chariots, stars and constellations, and all those who rule the world, take their sustenance and light.

211. The hymn to the World to Come, BINAH, on that day is 'El, the Master over all works'. It is based on the meaning of the twenty two sacred high and holy letters that crown themselves with the patriarchs, CHESED, GVURAH AND TIFERET, and with the holy supernal Chariot, BINAH.

212. The small letters, the twenty two letters of the lower world, MALCHUT, are in the prayer "El, blessed, great in knowledge..." The letters appear in each successive word in alphabetical order, and nothing breaks the sequence in between. NAMELY, THE INITIALS FOLLOW THE ALPHABETICAL ORDER. In the upper world, BINAH, EACH SEQUENTIAL ALPHABET LETTER BEGINS A PHRASE OF A FEW WORDS. Thus there is space and holy places between the letters. This is the highest praise, formed by the supernal letters of the seventh day, BINAH. It praises and proclaims before the high King 'who formed the world at the beginning', WHICH IS CHOCHMAH, THE SUPERNAL POINT.

213. When this praise, "El, the Master over all works," rises, the sixty high Chariots we mentioned IN THE GARDEN OF EDEN, unite to take it from the holy nation, and elevate it to adorn some high Chariots, for the chiefs and all the righteous in the Garden of Eden. They all bedeck themselves with this praise, and all the Chariots and the souls of the righteous mount with that praise up to the secret of the throne, MALCHUT.

208. ומאן דאשתדל במלין אחרנין, ובמלין דעלמא, דא איהו בר נש דקא מחלל שבתא, לית ליה חולקא בעמא דישראל. תרין מלאכין ממנן על דא, ביומא דשבתא, ואיגון שוו ידיהון על רישיה, ואמרי, ווי לפלניא, דלית ליה חולקא בקודשא בריך הוא. וע"ד, בעי לאשתדלא בצלותא ובשירין ובתושבחן דמאריהון, ולאשתדלא באורייתא.

209. האי יומא, איהו יומא דנשמתין, דאתעטר אהוא צרורא דנשמתין. בג"כ משבחי בתושבחן תשבחתא דנשמתא, והיינו נשמת כל חי תברך את שמך יי' אלהינו ורוח כל בשר וכו'. ולית תושבחתא אלא בסטרא דנשמתא ורוחא, והאי יומא, קיימא ברוחא ונשמתא, ולא דגופא.

210. תושבחתא דדרגא אחרא עלאה, רזא דיומא, שמשא קדישא דאיהו נהורא דיממא, היינו יוצר אור. רזא דנהורא דנהיר, דמניה אתזנן ונהרין כל איגון חיילין, רתיכין, וככביא ומזלי, וכל איגון דשלטין על עלמא.

211. תושבחתא דעלמא דאתי ביומא דא, היינו אל ארון. ותושבחתא דא, איהו ברזא דעשרין ותריין אתוון עלאין קדישין, דמתעטרן באבהן וברתיכא עלאה קדישא.

212. אתוון זעירין, איגון עשרין ותריין אתוון, דאיגון בעלמא תתאה, דאיגון אל ברוך גדול דעה וכו', ולא אית בין תיבה לתיבה, רווחא אחרא, אלא את רשימא בכל תיבה ותיבה. ובעלמא עלאה, אית רווחא, וסטריין קדישין, בין את לאת. ודא איהו, תושבחתא על תושבחתא, דאתוון עלאין דיומא שביעאה, קא משבח ואמר למלכא עלאה יוצר בראשית.

213. כד תושבחתא דא סלקא לעילא, שתין רתיכין עלאין דקאמרן, מזדמנין ונטלי להאי תושבחתא מעמא קדישא, וסלקי לה לאתעטרא בה, בכמה רתיכין עלאין, די ממנן, וכל איגון צדיקיא דבגנתא דערן, בלהו מתעטרן בתושבחתא דא, וכל איגון רתיכין, וכל איגון נשמתין דצדיקיא, בלהו סלקין בתושבחתא דא, עד רזא דכורסייא.

214. When the praise THAT WAS SUNG by all Yisrael reaches the holy throne, MALCHUT, it waits there until YISRAEL recite the high Kedusha (lit. 'sanctification') of the Musaf (lit. 'the additional prayer'), NAMELY 'THEY SHALL CROWN YOU'. Then THOSE below may rise up, VIZ. MALCHUT, THE THRONE, RISES TO IMA - BINAH, AND ZEIR ANPIN RISES TO ABA, WHICH IS THE SECRET OF THE SUPERNAL POINT. In that way everything is united high up and becomes one. THUS, THE PRAISE "EL, THE MASTER..." WHICH ALREADY ASCENDED WITH MALCHUT TO BINAH, BINAH RECITES IT TO THE SUPERNAL KING, WHO IS CHOCHMAH. This praise is superior to all praises.

215. Hereafter, the prayer continues as on the rest of the days, until the passage 'Moses rejoiced in the gift of his portion...' that is the rejoicing of the higher grade, TIFERET THAT IS CALLED MOSES, AND THE SECRET OF JACOB the most valuable patriarch, THE COLUMN THAT RECONCILES AND UNITES CHESED AND GVURAH THAT ARE CALLED ABRAHAM AND ISAAC. He is happy in his portion, MALCHUT, because the throne THAT IS MALCHUT goes up to him. He takes it and they are fused into one. This is the joy of the Torah, which is the Written Law, TIFERET, that rejoices in the lower Torah, the Oral Law, MALCHUT, and they unite with each other.

216. Once they are united, we should include the holy nation in that rejoicing, by SAYING "May they rejoice in Your kingdom, those who observe the Shabbat...our Elohim and Elohim of our fathers, accept our rest."

17. The secret of the Torah scroll

In this section we are reminded that we have already been told why the Torah scroll is read on Shabbat, and that the mysteries of all the small details of the text were given to Moses on Mount Sinai. The question is asked why then the scroll is lacking all those mysteries of verse division, tonal accents and Massoretic readings. We are told that the bare letters of the Written Law, Tiferet, are brought into the Oral Law, Malchut, and cause her to conceive the accents and Massoretic readings. He explains why on the Shabbat seven people read the Torah in public, yet on festivals only five people read and on Yom Kippur six people are called up. We read about the throne chair that is made into the reader's desk; when the Torah scroll is put there the people should concentrate as though they were standing below Mount Sinai to receive the Torah. We learn about the prayer that should be prayed, and that only one person is allowed to read, as though Elohim were reading to the people below. The reader should perfect his reading, and never read into the portion of the next Shabbat. 53 Chariots are assigned to the service of the Torah, each one to a portion of a certain Shabbat. The Chariot raises the reading before God; then the portion, the throne and Zeir Anpin all become one.

217. The reason of reading the Torah scroll on that day was already expounded. We learned that "So they read in the book, in the Torah scroll of Elohim distinctly, and gave the sense, and caused them to understand the reading" (Nechemyah 8:8). We also explained that the mysteries of the verse divisions, the tonal accents, the Massoretic readings and all the small details, together with the supernal secrets, were given to Moses on Mount Sinai. HE ASKS: If the Torah was given to Moses together with all these details, and the Torah scroll given with these sanctities, why then is it lacking all those corrections and mysteries that were given to Moses inside the Torah?

214. כִּד מְטָא לְכוּרְסֵינָא קְדִישָׁא, תּוֹשְׁבַתָּא דָּא
דְּכָל יִשְׂרָאֵל, קְיִימָא תַּמּוֹן, עַד זְמַנָּא דְּקָאמְרִי קְדוּשָׁה
עֲלָאָה דְּמוֹסָף. וּכְדִין סְלוּקָא דְּלִתְתָּא לְעֵילָא,
לְאַתְאַחְדָּא כָּלָא לְעֵילָא לְעֵילָא, לְמַהּוּ כָּלָא חַד.
דָּא אִיהִי תּוֹשְׁבַתָּא, דְּסֻלְקָא עַל כְּלָהּ תּוֹשְׁבַתָּן.

215. מִכַּאֲן וּלְהֵלָאָה, סְדוּרָא דְּצִלּוֹתָא דְּשָׂאֵר יוֹמֵי,
עַד יִשְׁמַח מֹשֶׁה וְכוּ', חֲדוּתָא דְּדִרְגָּא עֲלָאָה, עִקְרָא
דְּאַבְהֹן, דְּחַדִּי בַּהֲהוּא עַדְבָּא דִּילֵיהּ, כִּד סְלוּק
כוּרְסֵינָא לְגַבִּיָּהּ, וְנָטִיל לָהּ, וּמִתְחַבְּרָאן כְּחַדָּא. וְדָא
אִיהוּ חֲדוּהָ דְּאוּרִייתָא עֲלָאָה דְּלְעֵילָא, תּוֹרָה
שְׁבַכְתָּב. דְּחַדִּי בְּאוּרִייתָא דְּלִתְתָּא, תּוֹרָה שְׁבַעַל פִּה,
וְאַתְחַבְּרוּ דָּא בְּדָא.

216. כִּיּוֹן דְּאַתְחַבְּרוּ כְּחַדָּא, בְּעֵי ב"נ לְאַכְלֵלָא
בַּהֲהוּא חֲדוּהָ לְעַמָּא קְדִישָׁא, יִשְׁמַחוּ בְּמַלְכוּתָךְ
שׁוּמְרֵי שַׁבָּת וְכוּ', אוּ"א רְצָה נָא בְּמַנוּחַתְנּוּ.

217. רְזָא דְּסִ"ת בְּיוֹמָא דָּא, הָא אוּקְמוּהָ תְּנִינָן
כְּתִיב, וַיִּקְרָאוּ בְּסֹפֵר תּוֹרַת הָאֱלֹהִים מִמִּזְרָח וְשׁוֹם
שָׁכַל וַיְבִינּוּ בְּמִקְרָא וְהָא אוּקְמוּהָ רְזָא, דְּאִינוּן פְּסוּקֵי
טַעֲמֵי, וּמְסוּרַת, וְכָל אִינוּן דְּיוּקִין, וְרִזִּין עֲלָאִין, כָּלָא
אַתְמַסֵּר לְמֹשֶׁה מְסִינֵי. אִי בְּכָל הֵנִי דְּיוּקִין אַתְמַסֵּר
אוּרִייתָא לְמֹשֶׁה, סֹפֵר תּוֹרָה דְּאִיהוּ בְּכָל אִינוּן
קְדוּשָׁאן, אֲמַאי אִיהוּ חֲסֵר, מִכָּל הֵנִי תְּקוּנִין, וְרִזִּין,
דְּאַתְמַסְרוּ לֵיהּ לְמֹשֶׁה בְּאוּרִייתָא.

218. HE ANSWERS: The secret of the matter is that when the holy throne, MALCHUT, is decorated by and incorporated in the Written Law, TIFERET, then all those punctuation marks, tonal accents and Massoretic points are impressed upon the holy throne FROM TIFERET and concealed therein. On the other hand the shapes (letters) of the Written Law, TIFERET, are brought into the Oral Law, MALCHUT, and cause her to conceive, as a woman conceiving from the male. So the high letters IN THE WRITTEN LAW remain alone in their sanctity as should be, WITHOUT ADDITIONAL SIGNS and are thus shown in synagogue. For the throne, MALCHUT, is blessed and adorned by the secret of the Written Law, and in it, IN MALCHUT, are put all those shapes, WHICH ARE ACCENTS AND MASSORETIC READINGS AS MENTIONED so it is sanctified by the Written Law. The bare letters alone ought to be seen.

219. Then everything is sanctified with most high sanctity as fit, most certainly and especially on this day, SHABBAT. On this day seven people are called up to publicly read the Torah. They correspond to seven voices, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN, which are the inner mystery of the Torah, ZEIR ANPIN. On festivals, only five people are called up in accordance with this principle, BECAUSE THE SEVEN SFIROT ARE PRINCIPALLY FIVE, CHESED, GVURAH, TIFERET, NETZACH AND HOD; YESOD IS THEIR INCLUSION FROM THE GIVING PART AND MALCHUT INCLUDES THEM ON THE RECEIVING PART. On Yom Kippur (Day of Atonement) six people are called up, according to this higher mystery, VIZ. THE SIX SFIROT OF ZEIR ANPIN: CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN.

220. All these rules HE EXPLAINS, come from the same principle. The five people CALLED UP ON HOLIDAYS, correspond to the five grades CHESED, GVURAH, TIFERET, NETZACH AND HOD, that are beneath the grade of the ancient light, BINAH AND THE FIRST THREE SFIROT, below IN ZEIR ANPIN. They are the secret of the Torah, FOR ZEIR ANPIN IS CALLED TORAH. The six people ON YOM KIPPUR correspond to the six directions, THAT IS, THE FIVE SFIROT AND YESOD THAT INCLUDES THEM. All comes from the same mystery. FOR THERE IS NO ADDITION TO THE PRINCIPAL FIVE SFIROT. The seven PEOPLE CALLED UP ON SHABBAT CORRESPOND TO the seven voices, FOR MALCHUT INCLUDES THEM TOO. All these combinations stem from the one secret, NAMELY THAT THEY ALLUDE TO THE SFIROT OF ZEIR ANPIN.

221. On the day of the new month, one person is added, WHO CORRESPONDS TO MALCHUT, to the three readers ON WEEKDAYS, THAT ALLUDE TO CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, because at that time the sun, ZEIR ANPIN, shines upon the moon, MALCHUT. This is the secret of the Musaf (lit. 'additional prayer') OF THE NEW MONTH THAT SIGNIFIES THE SAID ADDITION. Upon reading the Torah only one voice and speech ought to be heard.

222. The holy nation should fix and prepare on that day, as well as other days WHEN the Torah scroll IS READ, a throne to become a reader's desk. That throne must have six steps, THE SIX SFIROT OF MALCHUT, leading to it and no more, as is written: "and there were six steps to the throne" (II Divrei Hayamim 9:18), WHICH ALLUDES TO MALCHUT. And there is also one step above, THAT REFERS TO CHOCHMAH OF MALCHUT - THE READER'S DESK, to put on it the Torah scroll and show it to everyone. BECAUSE THE READER'S DESK, THE SECRET OF CHOCHMAH OF MALCHUT, ENABLES THE TORAH SCROLL TO BE SEEN, THAT IS THE SECRET OF ZEIR ANPIN. FOR SIGHT IS AVAILABLE ONLY IN MALCHUT.

218. אֵלֶּא רְזָא דָּא, בְּד בּוּרְסִיָּא קְדִישָׁא מִתְעַטְרָא, וְאַתְבְּלִילַת בְּתוֹרָה שְׁבַכְתָּב, כֹּל אֵינּוֹן דְּיוֹקְנִין, וְכֹל אֵינּוֹן טַעְמִין וּמְסוּרוֹת, כְּלָהּוּ עֲלֵין בְּגַנְיּוֹ, וְאַתְרְשִׁימוּ בְּגוּ בּוּרְסִיָּא קְדִישָׁא, וְאֵינּוֹן דְּיוֹקְנִין, דְּאֵעִיל אֲוִרִיָּתָא דְּבַכְתָּב, בְּאֲוִרִיָּתָא דְּבַעַל פֶּה, וְבָהּ אֲתַעְבְּרַת, כְּאַתְתָּא דְּאַתְעַבְרַת מִן דְּכוּרָא, וְאַשְׁתְּאַרוּ אֲתוּן עֲלֵין לְחוֹדְרִיָּהּ בְּקְדוּשִׁיָּהּ בְּדָקָא חֲזִי. וְלֹאֲתַחֲזָא בְּבִי כְּנִישְׁתָּא, דְּהָא אֲתַבְּרַכַת וְאַתְעַטְרַת בּוּרְסִיָּא מִרְזָא דְּתוֹרָה שְׁבַכְתָּב, וְתַמֵּן אֵעִיל כֹּל אֵינּוֹן דְּיוֹקְנִין, וְאִיהִי אֲתַקְדֶּשֶׁת מִנִּיה, בְּעִי לֹאֲתַחֲזָא בְּאַתְוּן לְחוֹדְרִיָּהּ בְּדָקָא יְאוּת.

219. וְכִדִּין, כֹּלֵּא אֲתַקְדֶּשׁ בְּקְדוּשָׁה עֲלָאָה בְּדָקָא חֲזִי, כ"ש וְכ"ש בְּהֵאֵי יוֹמָא. בְּהֵאֵי יוֹמָא בְּעִי לְסַלְקָא שְׁבַעָה גּוּבְרִין, לְקַבֵּל שְׁבַעָה קִלִּין, דְּאֵינּוֹן רְזָא דְּאֲוִרִיָּתָא. וּבְזַמְנִין וּבְמוֹעֲדִין חֲמִשׁ, גּוּ רְזָא דָּא. בְּיוֹמָא דְּכַפּוּרֵי שִׁית. גּוּ רְזָא עֲלָאָה דָּא.

220. וְכֹלֵּא רְזָא חֲדָא. חֲמִשׁ, דְּאֵינּוֹן חֲמִשׁ דְּרִגִין לְתַתָּא, מִדְּרָגָא דְּאוּר קְדַמָּאָה לְתַתָּא, וְאֵינּוֹן רְזָא דְּאֲוִרִיָּתָא. שִׁית, דְּאֵינּוֹן שִׁית סְטְרִין וְכֹלֵּא רְזָא חֲדָא. שְׁבַע אֵינּוֹן שְׁבַע קִלִּין. וְכֹלֵּהוּ רְזָא חֲדָא, אֵלִין וְאַלִּין.

221. בְּר"ח אֲתוּסְף חַד עַל תְּלַתָּא, בְּגִין שְׁמִשָּׁא, דְּנִהִיר בְּהֵוּא זְמַנָּא, לְסִיְהֵרָא, וְאַתוּסְף נְהוּרָא עַל סִיְהֵרָא, וְהֵינּוּ רְזָא דְּמוּסְף. בְּסַפֵּר תוֹרָה, בְּעִי לְשַׁתְּמַע חַד קְלָא וְדַבּוּר.

222. סְדוּרָא לְסִדְרָא עֲמָא קְדִישָׁא בְּיוֹמָא דָּא, וּבְשָׂאֵר יוֹמִין דְּסַפֵּר תוֹרָה בְּעִי לְסִדְרָא וְלְתַקְנָא תְּקוּנָא, בְּחַד בְּרְסִיָּא דְּאֲקִרֵי תִיבָה, וְהֵוּא בְּרְסִיָּא דְּלֵהוּי בְּשִׁית דְּרִגִין, לְסַלְקָא בְּהוּ וְלֹא יִתִּיר, דְּכַתִּיב וְשֵׁשׁ מַעֲלוֹת לְכֶסֶּא. וְדְרָגָא חַד לְעִילָא, לְשׁוּאָה עֲלֵיהּ סַפֵּר תוֹרָה, וְלֹאֲחֻזָּאָה לִיה לְכֹלֵּא.

223. When the Torah scroll is put there, the whole people should make themselves ready down below, with awe and fear, quaking and trembling, and to meditate in their heart, as if there were standing now beneath Mount Sinai to receive the Torah. They should listen and lend their ears. For the people are not permitted to open their mouths even to discuss the Torah, not to mention other matters. But they are all in awe, as one who is speechless. And we already explained it in relation to the words: "and when he opened it, all the people stood up" (Nechemyah 8:5), and "and the ears of all the people were attentive to the book of the Torah" (Ibid. 3).

224. Rabbi Shimon said that when the Torah scroll is brought out to be read in public, the heavenly gates of Mercy open and stir the love of above. Then one should thus pray:

225. Blessed be the name of the Master of the universe, blessed be Your crown and Your place. May Your good will be with Your people Yisrael for ever, and the redemption of Your right hand be shown to Your people in Your Temple. May You bestow on us the bounty of Your light, and accept our prayers in mercy. May it please You, that You shall lengthen our lives in goodness, and that I, Your servant, shall be remembered among the righteous, so as to have mercy upon me and safeguard me and all that is mine, and that of Your people Yisrael. You are that giver of nourishment and sustenance for all. You rule over all. You rule over kings, and the kingdom is Yours. I am the servant of the Holy One, blessed be He; before Him I bow, and before the majesty of His Torah at all times. Not upon man do I put my trust, nor upon angels do I rely, but only upon Elohim in heaven, that is the Elohim of truth, and Whose Torah is truth, and Whose prophets are true; that acts with much kindness and truth. In Him do I put my trust, and to His holy and precious name do I sing praises. May it be Your will to open my heart to Your Torah, and to grant me male children to do Your wish; and may You fill the proper requests of my heart, and the heart of all Your people Yisrael for good and life and peace. Amen.

226. Only one person is allowed to read the Torah, and everyone else are to listen in silence, to hear the words of his mouth, as if they were now receiving it on Mount Sinai. There should be one person standing next to the reader, VIZ. THAT WAS CALLED UP TO THE READING. And he must be silent so that only one speech is heard and not two. THERE SHOULD BE ONE WHO READS IN the holy tongue, not two, because if two read the Torah, it would diminish the secret of the Faith, and the majesty of the Torah is reduced. It is essential to have only one voice. THERE ALSO SHOULD BE one translator, in the secret of the shell and the fruit. BECAUSE THE TRANSLATOR IS CONSIDERED THE SHELL, AND THE READER IN THE HOLY TONGUE ALLUDES TO THE FRUIT. THERE IS NO FRUIT WITHOUT A SHELL.

223. כִּד סְלִיק ס"ת לְתַמֵּן, כְּדִין בְּעָאן כָּל עַמָּא לְסַדְרָא גְרַמְיִיהוּ לְתַתָּא, בְּאִימְתָא בְּרַחֲלוֹ בְּרַתְתָּ בְּזִיעַ, וּלְכוּנָא לְבִיּוּהוּ, כְּמָה דְהִשְׁתָּא קְיִימִין עַל טוּרָא דְסִינֵי לְקַבְּלָא אֹרִייתָא, וְיִהוּן צִייתִין וְיִרְכוּן אֹדְנִיּוּהוּ. וְלִית רְשׁוֹ לְעַמָּא לְמַפְתַּח פּוּמִיּוּהוּן, אֲפִילוּ בְּמִילֵי דְאֹרִייתָא, וְכָל שְׁכָן בְּמַלְהָ אַחְרָא, אֵלָא כְּלָהוּ בְּאִימְתָא, כְּמָאן דְלִית לֵיהּ פּוּמָא וְהָא אֹקְמוּהוּ, דְכְתִיב וּכְפַתְחוּ עֵמְדוֹ כָּל הָעָם. וְאֲזַנֵּי כָּל הָעָם אֵל סֵפֶר הַתּוֹרָה.

224. אר"ש, כִּד מְפָקִין ס"ת בְּצַבּוּרָא, לְמַקְרָא בֵּיהּ, מִתְפַּתְחוּן תְּרַעֵי שְׁמַיָּא דְרַחֲמִין, וּמַעוֹרְרִין אֶת הָאֲהָבָה לְעֵילָא, וְאֲבַעֵי לֵיהּ לְבַר נֶשׁ לְמִימַר הַכִּי.

225. בְּרִיךְ שְׁמִיָּה דְמֵאֲרֵי עֲלֵמָא, בְּרִיךְ כְּתָרְךָ וְאֲתָרְךָ, יְהֵא רְעוּתְךָ עִם עַמְךָ יִשְׂרָאֵל לְעַלְמָא, וּפּוֹרְקָן יְמִינְךָ, אַחְזִי לְעַמְךָ בְּבֵית מִקְדָּשְׁךָ, וְלֹאֲמִטּוּי לְנָא מְטוּב נְהוּרְךָ, וְלְקַבְּלָא צְלוֹתְנָא בְּרַחֲמִין. יְהֵא רְעוּא קְדָמְךָ, דְתוֹרִיךָ לָן חַיִּים בְּטִיבוּ, וְלֵהוּי אֲנָא פְקִידָא בְּגוּ צְדִיקָא, לְמַרְחָם עֲלֵי, וְלִמְנַטֵּר יְתִי, וְיִת כָּל דִּילֵי, וְדִי לְעַמְךָ יִשְׂרָאֵל. אֶת הוּא זֶן לְכֻלָּא, וּמִפְרִינֵס לְכֻלָּא, אֶת הוּא שְׁלִיט עַל כֻּלָּא, אֶת הוּא דְשְׁלִיט עַל מַלְכֵינָא, וּמַלְכוּתָא דִּילְךָ הוּא. אֲנָא עֲבָדָא דְקוּדְשָׁא בְּרִיךְ הוּא, דְסִגִּידְנָא קְמִיָּה, וּמְקָמֵי דִיקַר אֹרִייתִיָּהּ, בְּכָל עֵידָן וְעֵידָן. לֹא עַל אִינֶשׁ רְחִיצָנָא, וְלֹא עַל בַּר אֱלֹהִין סְמִיכְנָא, אֵלָא בְּאֱלֹהָא דְשְׁמַיָּא, דְהוּא אֱלֹהָא קְשׁוּט, וְאֹרִייתִיָּהּ קְשׁוּט, וּנְבִיאוּהִי קְשׁוּט, וּמִסְגִּי לְמַעַבְד טְבוּן וְקְשׁוּט. בֵּיהּ אֲנָא רְחִיץ, וְלִשְׁמִיָּה קְדִישָׁא יְקִירָא אֲנָא אִימַר תּוֹשְׁבָחָן. יְהֵא רְעוּא קְדָמְךָ, דְתַפְתַּח לְבָאֵי בְּאֹרִייתְךָ וְתִיְהֵב לִי בְּנִין דְכְרִין דְעֲבָדִין רְעוּתְךָ. וְתַשְׁלִים מִשְׁאֲלִין דְלְבָאֵי, וְלְבָא דְכָל עַמְךָ יִשְׂרָאֵל לְטַב וְלַחַיִּין וְלְשִׁלְמָא אָמֵן.

226. וְאִסִּיר לְמַקְרֵי בְּסַפְרָא דְאֹרִייתָא, בַּר חַד בְּלַחְדוּדֵי, וְכֻלָּא צִייתִין וְשִׁתְקִין, בְּגִין דְיִשְׁמַעוּן מְלִין מִפּוּמִיָּה, בְּאִילוּ קְבִילוּ לָהּ הֵיא שְׁעֵתָא מְטוּרָא דְסִינֵי. וּמָאן דְקָרִי בְּאֹרִייתָא, לְהוּי חַד קְאִים עֲלֵיהּ, וְשִׁתִּיק. דְלֹא יִשְׁתַּמַּע בַּר דְּבוּר חַד בְּלַחְדוּדֵי, לֹא תְרִין דְבוּרִין, לְשׁוֹן קְדָשׁ חַד, וְחַד הוּא, וְלֹא תְרִין דְבוּרִין, וְאִי תְרִין מִשְׁתַּכְּחִין בְּס"ת, גְּרִיעוּתָא דְרְזָא דְמַהִימְנוּתָא אִיהוּ וּגְרִיעוּתָא דִיקְרָא דְאֹרִייתָא אֲשִׁתַּכַּח בְּס"ת, וּבְעֵי חַד קְלָא. מִתְרַגְּם חַד. וְרְזָא דָא קְלִיפָה וּמוּחָא.

227. All are silent and one reads, as is written: "And Elohim spoke all these words, saying" (Shemot 20:1). He is above ON THE TOP OF THE MOUNTAIN, and the people are below, as is written: "they took their positions at the base of the Mountain" (Shemot 19:17), and "And Moses went up to Elohim" (Ibid. 3). FOR THERE WAS ONE READER, AND ONE CALLED UP TO THE READING, ON THE TOP OF THE MOUNTAIN; AND ALL THE PEOPLE AT THE BASE OF THE MOUNTAIN LISTENED IN SILENCE. SO SHOULD IT BE WITH THE TORAH SCROLL.

228. The reader of the Torah should concentrate in his heart and will, upon that he reads, and realize he is the messenger of his Master in the orderly uttering of the verses before the whole people, for he is the likeness of the high one, LIKE THE HOLY ONE, BLESSED BE HE, AT THE GIVING OF THE LAW. For that reason he who is summoned to read the Torah, should rehearse first at his home. And if he did not REHEARSE, he must not read. Whence do we know that? From what THE HOLY ONE, BLESSED BE HE, said, before He uttered aloud the Torah to the holy people, as is written: "then He saw it, and related to: He established it, and searched it out" (Iyov 28:27), and then "to man He said, Behold, the fear of Hashem, that is wisdom..." (Ibid. 28). FOR BEFORE RECITING IT TO MAN, HE PREPARED AND RELATED TO HIMSELF EACH AND EVERY UTTERANCE. SO IT BEHOOVES EVERY READER TO DO.

229. The reader must not break the reading of the Portion of the Law, not even by one word, save at the places Moses indicated to the holy people. Also he must not read into the next portion of the following Shabbat.

230. The secret thereof is that when all the portions are read, as divided, each and every one is adorned with a crown and stands before the Holy One, blessed be He. When all the divided portions of the year are completely read, they all come adorned before the Holy One, blessed be He, and say: I am of this Shabbat, I am of that Shabbat.

231. At that time, the Holy One, blessed be He, calls Yofi'el, the supreme chief, and the fifty three Chariots under his command, CORRESPONDING TO THE FIFTY THREE PORTIONS OF THE TORAH. The Chariots were assigned to the service of the Torah, each Chariot to a certain portion of a certain Shabbat. Each one of them is at the service of its own weekly portion of the Torah, and we must not disarrange them and cause the Chariots to touch each other, even by a hairbreadth, or by one word, or even by one letter. Each portion ought to be as the Holy One, blessed be He, decreed, NAMELY IN THE SAME WAY THEY WERE ADORNED BEFORE HIM, and THE CHARIOTS SHOULD BE as appointed over the apportioned passages, each to its post.

227. בְּלֹא שְׁתִּיקוֹן, וְחֵד קֹאֲרֵי, דְּכֹתִיב וַיְדַבֵּר אֱלֹהִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאֹמֵר אִיהוּ לְעִילָא, וְכָל עֵמָא לְתַתָּא, דְּכֹתִיב וַיִּתְיַצְבוּ בְּתַחְתִּית הָהָר. וְכֹתִיב וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים.

228. וְהוּא דְקֹאֲרֵי בְּאוֹרֵייתָא, יִשְׁוֵי לְבִיָּה וְרַעוּתִיהָ לְאִינוּן מְלִין, וְכִי אִיהוּ שְׁלִיחָא דְמֵאֲרִיָּה, בְּסִדּוּרָא דְהַנִּי מְלִין, לְמִשְׁמַע לְכָל עֵמָא, דְּהָא אִיהוּ קֹאֲרֵי כְּדוּגְמָא עֲלָאָה. בְּגִין כֵּן, מֵאֵן דְּסִלִּיק לְמִקְרֵי בְּאוֹרֵייתָא, יִסְדֵּר אִינוּן מְלִין בְּקִדְמִיתָא בְּבִיתִיהָ, וְאִי לֹא, לֹא יִקְרִי בְּאוֹרֵייתָא, מְנַלְן מֵהוּא דְּבּוֹר, עַד לֹא יִשְׁמַע אוֹרֵייתָא לְעֵמָא קְדִישָׁא מַה כְּתִיב, אִזְ רָאָה וַיִּסְפְּרָה הַכִּינָה וְגַם חִקְרָה, וּלְבַתָּר, וַיֹּאמֶר לְאָדָם הֵן יִרְאֵת יְיָ הִיא חֲכֵמָה וְגו'.

229. אֲסִיר לִיָּה לְמֵאֵן דְּקֹאֲרֵי בְּאוֹרֵייתָא לְמַפְסַק פְּרָשְׁתָּא, אוֹ אֲפִילוּ מֵלָה חֲדָא, אֲלֵא בְּאַתֵּר דְּפַסְק מִשָּׁה פְּרָשְׁתָּא לְעֵמָא קְדִישָׁא, וַפְּסִיק. וְלֹא יַפְּסִיק מְלִין דְּפְרָשְׁתָּא דְּשַׁבְּתָא דָּא, בְּפְרָשְׁתָּא דְּשַׁבְּתָא אַחְרָא.

230. רְזָא דָּא, בְּשַׁעֲתָא דְּאִיַּפְּסִיקוּ פְּרָשְׁיִין, כָּל חֵד וְחֵד אֲתַעֲטְרָא וְקִיַּמָּא קְמִי קוּדְשָׁא בְּרִיךְ הוּא. בִּיּוֹן דְּאֲשְׁלִימוּ לְמַפְסַק הַנִּי פְּרָשְׁיִין דְּכָל שַׁתָּא, אֲתַעֲטְרוּ קְמִיָּה קוּדְשָׁא בְּרִיךְ הוּא, וַאֲמַרִי אֲנָא מְשַׁבַּת פְּלוּנִי, וְאֲנָא מְשַׁבַּת פְּלוּנִי.

231. בְּהֵיא שַׁעֲתָא, קְרָא לְיוֹפִיא" ל רַב מְמוּנָא, וְלַחֲמִשִּׁין וְתַלְת רְתִיכִין קְדִישִׁין דְּתַחֲוֹת יְדִיָּה, דְּאֲתַמְנוּן בְּשִׁמוּשָׁא דְּאוֹרֵייתָא, וְכָל רְתִיכָא וְרְתִיכָא מְנִי לִיָּה, לְהֵאִי רְתִיכָא עַל פְּרָשְׁתָּא פְּלוּנָא, דְּבְּשַׁבַּת פְּלוּנִי. וְרְתִיכָא פְּלוּנִי, עַל פְּרָשְׁתָּא פְּלוּנָא, דְּשַׁבַּת פְּלוּנִי. וְכָל חֵד וְחֵד, מִשְׁמַשָּׁא לְאוֹרֵייתָא, דְּהוּא שַׁבַּת דִּילִיָּה. וְאֲסִיר לָן לְעַרְבָא אֵלִין בְּאֵלִין, וְלֹא לְאֲעֵלָא רְתִיכָא בְּרְתִיכָא דְּחִבְרִיָּה, אֲפִילוּ כְּמֵלָא נִימָא. וְאֲפִילוּ בְּחֵד תִּיבָה, אוֹ אֲפִילוּ בְּאַת חֵד, אֲלֵא כָּל חֵד וְחֵד, כְּמַה דְּפַסִּיק לֹון קוּדְשָׁא בְּרִיךְ הוּא, וְכְּמַה דְּמְנִי לֹון בְּאִינוּן פְּרָשְׁיִין, כָּל חֵד וְחֵד עַל מְטְרִיָּה.

232. With the crowning of each portion, its words go up after the completion of the public reading, and are received by the Chariot in charge of that portion. That Chariot raises them before the Holy One, blessed be He, and these actual words stands before Him, and say 'I come of a certain portion that was read this way and that, in such and such a congregation', TO SHOW WHETHER THEY WERE READ CORRECTLY OR INCORRECTLY.

233. If the complete portion was properly read, its words mount and adorn the holy throne, WHICH IS MALCHUT, and a Chariot is assigned to serve it. Each Chariot is assigned to serve the portion of each Shabbat, MEANING TO ITS OWN PORTION. And all are decorated within the holy throne, which rises with them to be united above, WITH ZEIR ANPIN, so that all, THE PORTION, THE THRONE AND ZEIR ANPIN, become one. For that reason happy is the portion of him, who completes the reading of the weekly portion in a proper manner, according to the division fixed above.

234. The Torah is read twice on Shabbat, IN THE MORNING, AND at dusk (Minchah), when Judgment hangs over the world ON WEEKDAYS, before sunset. We should combine left and right, as the Torah was given from both sides, as is written: "from His right hand went a fiery law for them" (Devarim 33:2). FOR THE TORAH IS FIRE, WHICH ALLUDES TO THE LEFT, TOGETHER WITH HIS RIGHT HAND, NAMELY right and left. THEREFORE IT IS READ IN THE MORNING, WHICH ALLUDES TO THE RIGHT, AND AT DUSK, WHICH ALLUDES TO THE LEFT. For that reason ten verses or more are read in the Book of the Law at Minchah, but not a whole portion, because a whole portion exists only in the right, and the right prevails only before the time of Minchah, BUT AT MINCHAH IS THE LEFT. And this was already explained.

235. On the second and on the fifth days of the week we read the Torah, because the grades descend. FOR ON WEEKDAYS JACOB AND RACHEL TAKE THE DUTY OF THE GREAT MALE AND FEMALE, which are the whole of the Torah, WHOM THEY CLOTHE FROM THE CHEST DOWNWARD OF ZEIR ANPIN, JACOB CORRESPONDING TO THE TORAH LIKE ZEIR ANPIN. You may say that only the prophets extend downward, FOR JACOB CLOTHES ONLY NETZACH, HOD AND YESOD OF ZEIR ANPIN, THE GRADES OF THE PROPHETS, BUT NOT OF THE TORAH, WHICH IS THE ASPECT OF CHESED, GVURAH AND TIFERET. THEREFORE WHY READ THE TORAH? HE REPLIES: assuredly this is so, THAT JACOB CLOTHES ONLY NETZACH, HOD AND YESOD OF ZEIR ANPIN, but all of those who are below, THE NINE SFIROT OF JACOB, the Torah is comprised of them all. TO WIT, THE WHOLE OF JACOB CORRESPONDS TO CHESED, GVURAH AND TIFERET, WHICH ARE THE TORAH, LIKE ZEIR ANPIN. And each of these three Sfirot is comprised of the other, AND SINCE THEY CONSIST OF ONE ANOTHER, EACH HAS IN IT CHESED, GVURAH AND TIFERET.

232. ועל דא, כד מתעטרא פרשתא דא, סלקן אינון מלין דההיא פרשתא, דאשתלים בצבורא, ונטול לון ההוא רתיבא, דממנא בדהיא פרשתא, וסליק לון קמי קודשא ברין הוא, ואלין מלין ממש, קיימין קמיה ואמריין, אנא פרשתא פלניא, דאשלימו לי צבורא פלוגי, הכי והכי.

233. אי אשתלים כדקא חזי ליה, סלקין אינון מלין, ומתעטרין על בורסייא קדישא, וההוא רתיבא משמשא קמיה, כל רתיבא ורתיבא, פרשתא דכל שבתא ושבתא, וכלהו מתעטרין בגו בורסייא קדישא, ובהו איהי סלקא לאתיחדא לעילא לעילא, ואתעביד כלא כללא חדא. בגין כך, זכאה חולקיה מאן דאשלים פרשתא דכל שבתא ושבתא, כדקא יאות, כמה דאפסיקו לעילא.

234. תרי זמני, קרינן בס"ת בשבתא, במנחה, בשעתא דינא תליא, לעידן ערב. צריכין לאכללא שמאלא בימינא, דהא אורייתא מתרין סטרין אתיהיבת, דכתיב מימינו אש דת למו, וימינא ושמאלא. בג"כ ספר תורה במנחה די בעשרה פסוקין, או יתיר, אבל לא שלימו דפרשתא, דהא שלימו דפרשתא לא הוי, אלא בימינא, וימינא תליא עד שעתא דמנחה, והא אוקמוה.

235. בשני בשבתא, ובחמישי בשבתא, בגין דקא נחתין דרגין לתתא, דאינון כללא דאורייתא. ואי תימא, הא נביאין מתפרשן לתתא. אלא הכי הוא ודאי, אבל הני דלתתא, פלהו כללא דאורייתא, וכל חר וחר כליל לכל חר וחר.

236. The secret of the matter is that these upper grades, THE SEVEN SFIROT OF ZEIR ANPIN are called one portion, NAMELY THE WEEKLY PORTION. From them emanate nine grades bound together, THE NINE SFIROT OF JACOB. This is why nine people are called to read the Torah; three on Shabbat's Minchah, CORRESPONDING TO CHOCHMAH, BINAH AND DA'AT OF JACOB, three on Monday, CORRESPONDING TO CHESED, GVURAH AND TIFERET OF JACOB, and three on Thursday, CORRESPONDING TO NETZACH, HOD AND YESOD OF JACOB. Altogether there are nine people. IT WAS ALREADY EXPLAINED THAT THE NINE SFIROT ARE INCLUDED THE ONE WITHIN THE OTHER, AND THUS EACH HAS CHESED, GVURAH AND TIFERET THAT ARE THE TORAH, EVEN NETZACH, HOD AND YESOD.

237. It is written in the book of Rav Yeba Saba (the elder) that, on Minchah of Shabbat, the mystery of the left is awakened, and the lower point, MALCHUT, receives from the left side the mystery of the Torah. At that time MALCHUT is going from the left, from which side we read THE TORAH. THAT IS TO SAY, THAT THOUGH MALCHUT HERSELF IS NOT CONSIDERED THE WRITTEN LAW, YET SINCE SHE RECEIVES THE ASPECT OF THE WRITTEN LAW FROM THE LEFT SIDE OF ZEIR ANPIN, WE READ THE TORAH.

238. For MALCHUT is based on the secret of the nine SFIROT, and therefore we call up nine PEOPLE, THAT IS, six PEOPLE - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF MALCHUT - on weekdays, MONDAY AND THURSDAY, and three PEOPLE, THAT ARE HER FIRST THREE SFIROT, when the left awakens on Shabbat, AT MINCHAH OF SHABBAT; and we unite them into one. MALCHUT adorns herself with them on three sides, RIGHT, LEFT, AND CENTRAL, like the upper three sides, CHESED, GVURAH AND TIFERET, that are included in the weekly portion, THAT WE READ IN THE MORNING. Happy is the portion of whoever is worthy of the preciousness of Shabbat, he is happy on both worlds, this world and the World to Come.

18. The secrets of Shabbat

The passage begins with "let no man go out of his place on the seventh day," saying that it is a profanation of the Shabbat to work with one's hands or to walk more than 2,000 cubits out of the city limits. Now we hear that it is good to draw out the Shabbat as long as possible. At the end of it the wicked are turned back to Sheol and the demons torture them again in Gehenom. We are told that it is wrong to fast on the Shabbat because it is a day for pleasure and rejoicing; recompense for this error can only be made by fasting on the first day of the week. We learn now of the significance of the 32 paths in Chochmah, the three grades of holy apples and the seventy words in the Testimony of Faith and the Kidush. We read a discussion of the prayers in the morning, the daytime, the evening and the night, and of their different results.

239. It is written: "let no man go out of his place on the seventh day" (Shemot 16:30). HE ASKS: What is his place, AND ANSWERS: We learned that 'from his place' MEANS from within the place it is fit to walk in. THAT IS OUT OF MORE THAN TWO THOUSANDS CUBITS OUTSIDE THE CITY LIMITS. The secret of this matter is written in the verses, "blessed be the glory of Hashem from His place" (Yechezkel 3:12), which refers to a specified place, and "for the place on which you stand" (Shemot 3:5). For there is a known place above, MALCHUT, by the name of 'place', in which the high glory of above is made known, WHICH IS MALCHUT. Therefore a man who is adorned with the holy crown of above is warned, not to leave the place, for if he does, that is profanation of the Shabbat. NEITHER should he work with his hands, NOR walk with his feet over two thousand cubits out of city limits, for all these are profanation of the Shabbat.

236. וְרָזָא דְמַלְאָה, אֲלִין דְרִגִין עֲלָאין, אִינוּן אַקְרוּן פְּרִשְׁתָּא חֲדָא, וּלְבַתֵּר נִמְקִין מְנִייהוּ תְשַׁע דְרִגִין, דְאַתְאַחֲדוּן בְּחֲדָא, וּבְגִין כִּךְ תְשַׁעָה גּוּבְרִין, תִּלְתַּת בְּשַׁבְּתָא בְּמִנְחָה, וְתִלְתַּת בְּיוֹמָא תְנִינָא, וְתִלְתַּת בְּיוֹמָא חֲמִשָּׁא, הָא תְשַׁעָה.

237. וּבִסְטְרָא דְרַב יִיבָא סְבָא, בְּמִנְחָה בְשַׁבְּתָא, הָא אֲתַעֵר רְזָא דְשְׂמַאלָא, וְנִקּוּדָה תְתַּאָה, בְּהוּא סְטְרָא דְשְׂמַאלָא, מְקַבְּלָא רְזָא דְאוּרִייתָא, כְּדִין בְּהִיָא שְׁעָתָא, נְטִלָא מִסְטְרָא דְשְׂמַאלָא, וּמִדִּילֵיהּ קְרִינֵן.

238. דְהָא אִיהִי קְיַימָא בְרְזָא דְתְשַׁע, וְקְרִינֵן תְשַׁע, וְאִינוּן שִׁית דְחוּל, וְתִלְתַּת בְשַׁעָתָא דְאַתְעֵר שְׂמַאלָא בְשַׁבְּתָא, וְלֹא תִכְלֵלָא כֹּלָא בְּחֲדָא. וְאִיהִי מִתְעַטְרָא בְהוּ, בְתִלְתַּת סְטְרִין, כְּגוּוּנָא דְתִלְתַּת סְטְרִין עֲלָאין, דְאִינוּן כֹּלָא דְפְרִשְׁתָּא דְשַׁבְּתָא. זְכָאָה חוּלְקִיָהּ מֵאֵן דְזָכִי לִיקְרָא דְשַׁבְּתָא, זְכָאָה אִיהוּ בְתִרִין עֲלִמִין, בְּעֲלָמָא דִין, וּבְעֲלָמָא דְאַתִּי.

239. כְּתִיב אֵל יֵצֵא אִישׁ מִמְּקוֹמוֹ בַּיּוֹם הַשְּׁבִיעִי מֵהוּ מִמְּקוֹמוֹ. תְנִינֵן, מִמְּקוֹמוֹ מֵהוּא אֲתֵר דְאַתְחֲזִי לְמַהֲרָ. וְרָזָא דְמַלְאָה, דְכְתִיב בְרוּךְ כְבוֹד יְיָ מִמְּקוֹמוֹ. וְדָא אִיהוּ מְקוֹם, וְדָא אִיהוּ רְזָא דְכְתִיב בִּי הַמְּקוֹם אֲשֶׁר אֲתָה עוֹמֵד עָלָיו. אֲתֵר יִדְעָא אִיהוּ לְעִילָא, וְקְרִינֵן לִיהּ מְקוֹם, דְאַשְׁתְּמוּדְעָ בֵּיהּ יִקְרָא עֲלָאָה דְלְעִילָא. וּבִג"כ, אֲזַהְרֹתָא לִבְנֵי דְהָא מִתְעַטְרָא בְּעַטְרָא קְדִישָׁא דְלְעִילָא, דְלֹא יִפּוֹק מִיּוֹנִיָה דְאִי יִפּוֹק מִנִּיהּ, קָא מְחַלֵּל שַׁבְּתָא. בִּידוּי, בְּעִבְרִיתָא. כְּמָה דְאוּקִימָנָא. בְּרִגְלוּי, לְמַהֲרָ לְבַר מִתְרִי אֲלִמִין אֲמִין, כֹּל אֲלִין חֲלוּלָא דְשַׁבְּתָא אִיהוּ.

240. "let no man go out of his place" refers to the holy place of glory, WHICH IS MALCHUT; for beyond it, lies the place of other Elohim. "Blessed be the glory of Hashem from His place": 'the glory of Hashem' is the glory above, BINAH; His place' is the lower glory, MALCHUT. This is the secret of the crown of Shabbat, and therefore "let no man go out of his place." Blessed be He for ever and ever.

241. It is written, "There is a place by me" (Shemot 33:21). The 'place by me' assuredly refers to a hidden and concealed place that is utterly unknown, BINAH. 'by me' INDICATES that this place which is not revealed and remains hidden, is the most high place, viz. the supernal hidden and concealed chamber, SUPERNAL BINAH. But this PLACE HERE is the lower place, MALCHUT, as we said. This place is extended above IN BINAH, and below IN MALCHUT. Therefore "let no man go out of his place on the seventh day."

242. It is written: "And you shall measure from outside the city limits on the east side two thousand cubits..." (Bemidbar 35:5). We already expounded on these high secrets. But two thousand cubits ARE MEASURED BECAUSE MALCHUT, THAT IS CALLED 'CITY', inherited two sides, RIGHT AND LEFT. FOR CHOCHMAH CLOTHED IN CHASSADIM AND CHASSADIM CLOTHED IN CHOCHMAH AMOUNT TO TWO THOUSANDS, BECAUSE THE SFIROT OF CHOCHMAH ARE BY THE THOUSANDS. AND MALCHUT is always adorned on both sides both above and below. You can tell that from the Shechinah that does not hover outside the boundary proper to Her, WHICH IS OUTSIDE THE TWO COLUMNS.

243. When Shabbat withdraws, it behooves Yisrael below to delay it, THAT IS, TO TAKE FROM THE WEEK DAYS AND ADD TO THE HOLY, because this is a great and high day, and on that day a great and precious visitor stays with it, THE ADDITIONAL SOUL. For that reason one should detain the guest and show that there is no hurry to press the holy guest BY ESCORTING HIM OUT. Then Yisrael commence with the hymn "And He being merciful, will forgive iniquity..." which is fit to be said on that night, since Judgment returns to its place, not like on Shabbat eve, when Judgment is gone and is not present.

244. While Yisrael start TO RECITE the prayer "and let the pleasantness" and the holy prayer, NAMELY "AND YOU ARE HOLY..." all the wicked in Gehenom open and say 'happy are you, holy nation of Yisrael, and you righteous, that keep the precepts of the Torah. Woe to the evil who were not worthy of observing the Torah'. Then Dumah makes haste, and a crier resounds: "the wicked shall be turned back to Sheol, all the nations that forget Elohim" (Tehilim 9:18). Then all those troops of demons torture them in Gehenom, and no one has pity for them. Happy are those who observe Shabbat in this world, and please the delight that hovers above, NAMELY, THE SUPERNAL SPIRIT, as mentioned.

240. אֵל יֵצֵא אִישׁ מִמְּקוֹמוֹ, דָּא אִיהוּ אַתְרַּא יְקָרָא דְקָדוּשָׁה דָּא, דְּהָא מְנִיָּה לְבַר, אַתְרַּא דְאֱלֹהִים אַחֲרִים אִיהוּ. בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ. כְּבוֹד יְיָ דְלַעִילָא. מִמְּקוֹמוֹ, דָּא כְּבוֹד דְלַתְתָּא וְדָא אִיהוּ רְזָא דְעֵטְרָא דְשַׁבְּתָא, בְּג"כ אֵל יֵצֵא אִישׁ מִמְּקוֹמוֹ, בְּרִיךְ הוּא לְעַלְמֵי עֻלְמֵינָא.

241. כְּתִיב הִנֵּה מְקוֹם אֲתִי, מְקוֹם אֲתִי, וְדָאֵי דָּא אִיהוּ מְקוֹם טְמִיר וְגַנְיֹז, דְלֹא אֲתִיּוּדַע כְּלָל. מִשְׁמַע דְכְּתִיב אֲתִי, אַתְרַּא דְלֹא אֲתַגְלִיא, וְקִיּוּמָא טְמִירָא, וְדָא אִיהוּ אַתְרַּא עֲלָאָה לְעִילָא לְעִילָא, הִיכְלָא עֲלָאָה טְמִיר וְגַנְיֹז. אֲבָל דָּא, אִיהוּ אַתְרַּא לְתַתָּא כְּדַקְאֲמַרְן. וְדָא אִיהוּ מְקוֹם דְאֲתַפְרֵשׁ לְעִילָא, וְאֲתַפְרֵשׁ לְתַתָּא, וּבְג"כ אֵל יֵצֵא אִישׁ מִמְּקוֹמוֹ בְּיוֹם הַשְּׁבִיעִי.

242. וּמִדַּתְּם מִחוּץ לְעִיר אֶת פֶּאת קְדָמָה אֲלֵפִים בְּאַמָּה וְגו', הָא אוּקְמוּהָ בְּאִינּוֹן רְזִין עֲלֵאִין. אֲבָל אֲלֵפִים בְּאַמָּה, דִּירְתָּה תְרִין סְטְרִין לְכָל סְטְרָא, וְאִיהִי מִתְעַטְרָא תְדִיר בְּתְרִין סְטְרִין, בֵּין לְעִילָא בֵּין לְתַתָּא. וְסִימְנָךְ שְׂכִינָה לָא שְׂרִיא לְבַר מִתְחוּמָא דְאֲתַחְזִי לָהּ.

243. כִּד נִפְקַ שַׁבְּתָא, צְרִיכִין יִשְׂרָאֵל דְלַתְתָּא, לְאַעֲכָבָא, דְּהָא יּוֹמָא רַבָּא עֲלָאָה אִיהוּ. וּבְהָאֵי יּוֹמָא, אוּשְׁפִיזָא רַבָּא וְיִקְרָא, קָא שְׂרִיא עֲלֵיהּ, בְּגִין כִּן בְּעֵי לְאַתְעַכְבָּא, לְאַתְחַזָּא דְלֹא דְחִקִּין בְּאוּשְׁפִיזָא קְדִישָׁא. בְּדִין פְּתַחֵי יִשְׂרָאֵל וְאֲמַרֵי, וְהוּא רַחוּם יִכְפֹּר עֲוֹן וְגו', דְתַקְוָא שְׁפִירָא אִיהוּ בְּהָאֵי לִילָא, בֵּינוֹן דְדִינָא אֲתַהֲדֵר לְאַתְרֵיהּ, מַה דְלֹא אֲתַחְזִי כִּד עֵייל שַׁבְּתָא, דְדִינָא אֲסַתְלַק, וְלֹא אֲשַׁתְכַּח.

244. בְּשַׁעֲתָא דְפְתַחֵי יִשְׂרָאֵל וְיְהִי נֹעֵם, וְקְדוּשָׁתָא דְסִדְרָא, כָּל אִינּוֹן חַיִּיבִין דְגִיּוּהֶם, פְּתַחִין וְאֲמַרֵי, זְכָאִין אַתּוֹן יִשְׂרָאֵל עִמָּא קְדִישָׁא, זְכָאִין אַתּוֹן צְדִיקֵינָא, דְנִטְרִי פְקוּדֵי אוּרִייתָא. וְוִי לֹון לְחַיִּיבֵינָא, דְלֹא זְכוּ לְמִיטְר אוּרִייתָא, בְּדִין דּוּמָה קְדִים, וְכְרוּזָא אֲתַעֵר וְאֲמַר, יִשׁוּבוּ רְשָׁעִים לְשִׁאוּלָה כָּל גּוֹיִם שְׂכַחֵי אֱלֹהִים. וְכָל אֲלִין חַבִּילֵי טְהִירִין, טְרַדִּין לֹון בְּגִיּוּהֶם, וְלִית מָאן דְמַרְחַם עֲלֵיהוֹן. זְכָאִין אִינּוֹן כָּל נִטְרֵי שַׁבְּתָא בְּהָאֵי עֲלֵמָא, וְקָא מְעַנְגִי לְהֵהוּא עֲנַג דְשְׂרִיא מְלַעִילָא, כְּדַקְאֲמַרְן.

245. Whoever fasts on Shabbat, two are stirred against him before the Holy One, blessed be He. One is the holy Supernal Spirit, that should have been pleased but was not. The other is a chief in charge of those who fast, by the name of Sangaryah. They rise to discuss him before the Holy King.

246. The spirit was gone since there was lack OF PLEASURE and delight, down below, and when that spirit is not perfected below, another upper spirit is not perfected. Since there is no perfection above and below, this man deserves to be cursed and punished. But if there was perfection at a different time, BY THAT SAME MAN, and the chief in charge of fasting is perfected among other chiefs in the upper pleasure, the verdict is remitted, that was sentenced by seventy high years, CHESD, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT.

247. In the same manner, a king, rejoicing in his banquet with all the people rejoicing about him, when he saw a man sitting chained, he ordered that he would be set free, so that all shall be in gladness.

248. Afterwards, the same officers return who punish the men, and exact their due from the man that was the cause of diminution above and below, FOR HE DID NOT HAVE PLEASURE ON SHABBAT. How can he amend: by fasting on another day against his fast ON SHABBAT. What is the sense? For he who stopped pleasure on Shabbat, shall stop FOR THAT REASON pleasure on a weekday.

249. And if he stops pleasure on Shabbat but has pleasure on a weekday, he is considered as if he values other things more than the Holy One, blessed be He. For he did not give pleasure to the Supernal Spirit, the Holy of Holies, that rested on him, and neglected it; but to another weekday spirit that will remain afterwards in the world he pays attention and gives it pleasure. They then return to exact punishment in this world and in the World to Come.

245. הָאֵי מֵאֵן דְּשָׂרֵי בְּתַעֲנִיתָא בְּשַׁבְּתָא, תְּרֵי מִתְעָרֵי עֲלֵיהּ קָמֵי מַלְכָּא קְדִישָׁא. חַד, הֵהוּא רֹחָא עֲלָא קְדִישָׁא דְאַצְטְרִיךְ לְאַתְעֵנְגָא, וְלֹא אֲתַעֲנֵג. וְחַד, הֵהוּא מְמַנָּא דְקִיּוּמָא עַל מֵאֵן דְּשָׂרֵי בְּתַעֲנִיתָא, וְסַנְגָרִי"ה שְׁמִיָּה. וְסַלְקִין קָמֵי מַלְכָּא קְדִישָׁא, וּמִתְעָרֵי עֲלֵיהּ.

246. וְהֵהוּא רֹחָא אֲסַתְלַק גְּרִיעַ מֵהוּא אֲתַהֲנוּתָא דְלִתְתָּא. וְכַד הָאֵי רֹחָא לֹא אֲשַׁתְּלִים לִתְתָּא, רֹחָא אַחְרָא דְלַעֲיֹלָא לֹא אֲשַׁתְּלִים. בֵּינֵן דְּלֹא אֲשַׁתְּלִים לִתְתָּא וְלַעֲיֹלָא, כְּדִין אֲתַחְזִי הֵהוּא ב"נ לְאַתְלִטָּא, וְלְאַתְעֵנְשָׁא. אֲלֹא בֵּינֵן דְּאֲשַׁתְּלִים זְמַנָּא אַחְרָא, וְהֵהוּא מְמַנָּא דְאַתְמַנָּא עַל עֲנוּיָא וְתַעֲנִיתָא, אֲשַׁתְּלִים גּוֹ אֵינּוֹן מְמַנֵּן אַחְרֵינֵן, בְּעֵנוּגָא דְלַעֲיֹלָא, קוֹרְעִין לִיהּ כָּל גְּזֵר דִּינָא, דְּאַתְגְּזֵר מֵאֵינּוֹן שְׁבַעִין שָׁנִין עֲלָאִין.

247. לְמַלְכָּא דְחַדֵּי בְּהַלּוּלָא דִּילֵיהּ, וְכָל בְּנֵי נֶשֶׁא חַדָּאן עֲמִיָּה, חָמָא חַד בְּרַ נֶשׁ יְהִיב בְּקוֹלֵר, פְּקִיד עֲלוּ, וְשְׂרִייוּהוּ. בְּגִין דִּישְׁתַּכְּחוּן כּוֹלָא בְּחַדְוָה.

248. וְלִבְתֵּר, מִתְהַדְרִין אֵלִין מְמַנֵּן דְּעֵנְשִׁין לְבְנֵי נֶשֶׁא, וְאַתְפְּרַעִין מִנִּיהּ דְּב"נ, עַל דְּאֲשַׁתְּכַח בְּגִינֵיהּ גְּרִיעוּתָא עֲיֹלָא וְתַתָּא. מֵאֵי תְקַנְתִּיהּ. לִיתִיב תַּעֲנִיתָא עַל תַּעֲנִיתָא. מֵאֵי טַעְמָא. דָּא בְּטוּל עֵנוּגָא דְשַׁבְּתָא, יְבַטֵּל עֵנוּגָא דְחוּל.

249. וְאֵי אִיהוּ מְבַטֵּל עֵנוּגָא דְשַׁבְּתָא, וְקָא מִתְעֵנְג בְּחוּל, דְּמֵי כְּמֵאֵן דְּחָשַׁב לְמַלְהָ אַחְרָא, יִתִּיר מִמָּה דְחָשִׁיב לִיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. רֹחָא עֲלָא, קְדִישָׁא דְקוּדְשִׁין דְּשָׂרִיא עֲלֵיהּ, לֹא עֲנִיג, וּבְטוּל לִיהּ מִנִּיהּ. רֹחָא אַחְרָא דְחוּל, דְּשָׂרִיא לְבְתֵר עַל עֲלִמָּא, חָשִׁיב וְקָא מְעַנְגָּא לִיהּ. כְּדִין מְהַדְרִין וּמִתְפְּרַעִין מִנִּיהּ, בְּהָאֵי עֲלִמָּא, וּבְעֲלִמָּא דְאַתֵּי.

250. To correct it he should fast on the first day of the week, when a weekday spirit abides in the world. By that he may make good his offense, by not considering the weekday spirit MORE THAN THE SHABBAT SPIRIT. It is learned from the verse "he shall restore that which he took violently away..." (Vayikra 5:23). A robber has no consideration either for the Holy One, blessed be He, or for people, therefore his punishment is not as great as that of a thief, who has consideration for people more than for the Holy One, blessed be He. He is punished in this world and in the World to Come. Happy is he who properly perfects down below the high delight.

251. That day is bedecked with seventy crowns, FOR IT IS THE SEVENTH DAY IN WHICH THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT WERE PERFECTED AND DECORATED, EACH CONTAINING TEN, ALTOGETHER THERE ARE SEVENTY CROWNS. And the highly Holy Name, BINAH, is perfected on all sides, FROM THE THREE COLUMNS, WHICH ARE THE SECRET OF THE PATRIARCHS, and all the grades shine all in the gladness of the benedictions, with sanctity upon sanctity, and the additional sanctity (Heb. Kedusha of Musaf). THE BENEDICTIONS COME FROM BINAH AND THE SANCTIFICATIONS FROM CHOCHMAH.

252. The sanctity of the commencement of Shabbat, MALCHUT, is the same sanctity of Shabbat of Creation, WHICH IS IN THE SECRET OF BINAH, THE SECRET OF 32 TIMES ELOHIM IS MENTIONED IN THE ACTS OF CREATION, SANCTIFIED BY THE 32 PATHS OF CHOCHMAH. ALSO MALCHUT was sanctified by the 32 paths OF CHOCHMAH and the three grades of holy apple trees. THE APPLES REPRESENT THE PRINCIPLE OF THE THREE COLUMNS THAT CORRESPOND TO THE THREE COLORS OF THE APPLE: WHITE, RED AND GREEN THAT DRAW CHOCHMAH THAT IS THE SECRET OF SANCTITY. THEREFORE THEY ARE CONSIDERED HOLY APPLES, AND MALCHUT THAT RECEIVES THEM IS CALLED A FIELD OF HOLY APPLE TREES. And the entire act of creation and the rest ON THE SEVENTH DAY must be mentioned in this sanctification according to the principle of the 32 paths of Chochmah and the three grades OF APPLE TREES incorporated in them, that is the secret of the testimony regarding the acts of Creation, namely, "Thus the heavens and the earth were finished, and all their host. And by the seventh day Elohim ended..." (Bereshheet 2:1-2). This testimony contains 35 words IN CORRESPONDENCE WITH the 32 paths and three grades of the holy apples.

253. The three grades that are the three times 'seventh' IN "THUS THE HEAVENS...WERE FINISHED," contain the mystery of the upper world, BINAH, THAT IS CALLED 'SEVENTH' FROM BELOW UP, STARTING FROM YESOD; and the secret of the lower world, MALCHUT THAT IS CALLED 'SEVENTH', WHEN YOU COUNT FROM CHESED; and the secret of all the Faith, WHICH IS THE CROWN OF YESOD OF ZEIR ANPIN, THAT IS CONSIDERED AS MALCHUT OF ZEIR ANPIN AND NAMED 'SEVENTH'. IN THE TEXT "THUS THE HEAVENS...WERE FINISHED" the word Elohim is mentioned three times. One stands for the lower world, MALCHUT BY THE NAME OF ELOHIM, another one stands for the "fear of Isaac," THAT IS GVURAH OF ZEIR ANPIN AND IS CALLED ELOHIM, and one stands for the holy upper world, the Holy of Holies, THAT IS BINAH BY THE NAME OF ELOHIM. A man should give this testimony gladly and willingly, and to testify before the Master of the Faith. And whoever gives this testimony and puts his heart and mind to it, his sins are thereby atoned.

250. בְּגִין כֵּן, אֶצְטְרִיךְ תְּעִינֹתָ אַחֲרֵינוּא, בְּיוֹמָא קְדָמָא דְּחוּל, בְּזִמְנָא דְּשֵׁרִיָּא עַל עֲלָמָא הֵוּא רוּחָא דְּחוּל. וּבְהָאֵי אֵית לִיה אֲסוּוֹתָא, בֵּינּוּן דְּלֵא חָשִׁיב לְרוּחָא דְּחוּל. וְסִימְנִיךְ וְהָשִׁיב אֶת הַגְּזֻלָּה אֲשֶׁר גָּזַל וְגו'. גְּזֻלָּן, לֹא חָשִׁיב לְקֹדֶשׁא בְּרִיךְ הוּא, לֹא חָשִׁיב לְבִנְי נְשָׂא, בְּגִין כֵּן לִית לִיה עוֹנְשָׂא בְּגִבְבָּ גִבְבָּ, דְּחָשִׁיב לְבִנְי נְשָׂא, וְתִיר מְקוּדְשָׂא בְּרִיךְ הוּא, אֵית לִיה עוֹנְשָׂא בְּהָאֵי עֲלָמָא, וּבְעֲלָמָא דְּאֲתִי. זְכָאָה אִיהוּ, מֵאֵן דְּאֲשְׁתַּלִּים לְתַתָּא, לְהֵוּא עוֹנֵג עֲלָאָה בְּדְקָא חֲזִי.

251. יוֹמָא דָּא, מִתְעַטְרָא בְּשִׁבְעִין עֲטָרִין, וְשִׁמָּא עֲלָאָה קְדִישָׂא, אֲשְׁתַּלִּים בְּכָל סְטָרִין, וְאֲתַנְהִירוּ בְּלָהוּ דְּרֵגִין, וְכֹלָא בְּחֻדְהָ דְּבִרְכָּאָן, וּבְקְדוּשָׁה עַל קְדוּשָׁה, וְתוֹסַפְתָּ דְּקְדוּשָׁה.

252. קְדוּשָׁה דְּמַעְלֵי שַׁבְּתָא, דָּא אִיהִי קְדוּשָׁה דְּשַׁבְּתָא בְּרֵאשִׁית. דְּהָא אֲתַקְדַּשׁ מִתְלַתִּין וְתִרִין שְׁבִילִין, וְתַלְתָּ דְּרֵגִין דְּתַפּוּחִין קְדִישִׁין. וּבְעִינֵן לְאֲדַכְרָא עַל הָאֵי קְדוּשָׁה, כִּלְלָא דְּעוֹבְדָא דְּבְרֵאשִׁית, וְנִיחָא בְּרֻזָּא דְּתַלְתִּין וְתִרִין שְׁבִילִין, וְתַלְתָּ דְּרֵגִין דְּאֲתַכְלִילֵן בְּהוּ, רֻזָּא דְּסִהְדוּתָא דְּעוֹבְדָא דְּבְרֵאשִׁית, דְּהֵינּוּ וְיַכְלוּ הַשְּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם וְגו'. וְיַכְלוּ אֱלֹהִים, דְּאֵית בְּסִהְדוּתָא דָּא, תַּלְתִּין וְחֲמֵשׁ תִּיבִין. תַּלְתִּין וְתִרִין שְׁבִילִין, וְתַלְתָּ דְּרֵגִין דְּתַפּוּחִין קְדִישִׁין.

253. תַּלְתָּ דְּרֵגִין, דְּאִינוּן: שְׁבִיעִי. שְׁבִיעִי. שְׁבִיעִי. וְאֵית בֵּיה רֻזָּא דְּעֲלָמָא עֲלָאָה, וְרֻזָּא דְּעֲלָמָא תַּתָּאָה, וְרֻזָּא דְּכָל מְהִימְנוּתָא. תַּלְתָּ זְמַנִּין אֱלֹהִים, חֲדָה, עֲלָמָא תַּתָּאָה. וְחֲדָה, פַּחַד יַצְחָק. וְחֲדָה, עֲלָמָא עֲלָאָה קְדִישָׂא, קְדַשׁ קוּדְשִׁין. בְּעִי ב"נ לְמַסְהַד סִהְדוּתָא דָּא, בְּחֻדְהָ, בְּרַעוּתָא דְּלִבָּא, לְאַסְהַדָּא קְמִי מַאֲרִיָּה דְּמְהִימְנוּתָא. וְכָל מֵאֵן דִּיִּסְהִיד דָּא, וְיִשְׁוֵי לְבִיָּה וְרַעוּתֵיהָ לְדָא, מְכַפֵּר עַל כָּל חוּבוּי.

254. The kiddush (lit. 'sanctification') of the day - "Blessed are You, Hashem our Elohim, King of the universe, who has sanctified us by His commandments and has taken pleasure in us..." - is the kiddush that balances the testimony of Faith "THUS THE HEAVENS...WERE FINISHED," and likewise it contains thirty five other words, as in "thus the heavens..." TOGETHER there are seventy words, with which to adorn Shabbat in its beginning, NAMELY MALCHUT. Happy is the portion of whoever meditates upon these things to the glory of his Master.

255. The kiddush in the morning consists, as we said, of the blessing over the cup of wine, and no more, because the day, ZEIR ANPIN, sanctifies MALCHUT, WHICH IS THE SECRET OF THE CUP OF WINE. FOR BY DAY, MALE AND FEMALE ASCEND TO ABA AND IMA, THE SECRET OF HOLINESS, AND ARE SANCTIFIED THROUGH THEM. But at night, we should sanctify MALCHUT by the recital we mentioned, THE SEVENTY WORDS. The night, MALCHUT is sanctified only by the holy nation down below, at the time when the higher spirit, THE ADDITIONAL SOUL, rests upon them. And we should sanctify it with a willing heart and meditate upon it.

256. And the day, SHABBAT, THE PRINCIPLE OF ZEIR ANPIN THAT ASCENDED TO THE SUPERNAL ABA AND IMA AND BECAME SANCTIFIED LIKE THEM, IT sanctifies MALCHUT THAT IS CALLED CUP, NOT WE. and Yisrael sanctify by prayers and supplications, AS THROUGH THE PRAYERS OF THE MORNING, THE MUSAF PRAYER AND THE REPETITION OF THE AMIDAH BY THE CANTOR, WE RAISE MALE AND FEMALE TO ABA AND IMA, AND THEY NEED NO KIDUSH TO SANCTIFY THEM FURTHER, for they are sanctified by the sanctity OF ZEIR ANPIN IN ABA AND IMA on that day. Happy are Yisrael, the holy nation, that inherited this day as an everlasting heritage.

19. The luminaries of fire

We are told that at the end of Shabbat permission is given to the lower chiefs to govern the world, and a man must now separate the holy from the secular. At this time he must say the blessing over the light of fire. This fire is not the everyday fire but Shabbat's fire that comes from the fire of above drawn down to the altar, Malchut. When this fire is blessed by the benediction all the other fires are given permission to illuminate. Four Chariots appear (Michael, Gabriel, Uriel and Raphael), each in charge of a legion of angels that are shining with that blessed fire; they are called the lights of the fire. We are told of the fingers of the right hand, how they allude to the lights of the fire, how they are raised to demonstrate the supernal sanctity of the upper grades that rule over all, and how they are bent to point at the lower grades, the Chariots. At the end of Shabbat, Malchut lets out the luminaries of fire as if they were created anew at that moment, and they are assigned their place to rule. The higher grades are called the luminaries of light, that rule by day and shine by the supreme light, Binah.

257. At the end of Shabbat, it behooves a man to separate the holy from the secular. Why? The reason is that permission is now given to the lower chiefs to govern the world, and all its matters. ONE HAS to demonstrate the unity in a holy place in supernal holiness, THAT IS SHABBAT, separate the lower beings from the supernal unity, and say the blessing over the light of fire.

254. בא"י אמ"ה אק"ב ורצה בנו וכו', האי קידושא איהו בחד מתקלא, לקבל סהדותא דמהימנותא, ואינון תלתין וחמש תיבין אחרנין, במה דאית בוּיכלו. כלא סלקין לשבעין תיבין, לאתעטרא בהו שבת, דמעלי שבתא. זכאה חולקיה דבר נש, דיכוון רעותיה למלין אלין, ליקרא דמאריה.

255. קידושא דיומא, הא אוקמוה בורא פרי הגפן, ולא יתיר. דהא יומא קאים לקדשא ליה, מה דלית הכי בליליא, דאנן צריכין לקדשא ליה, בהני מלין, במה דאוקימנא. ולא אתקדש האי ליליא, אלא בעמא קדישא לתתא, כד שריא עלייהו ההוא רוחא עלאה. ואנן בעינן לקדשא ליה ברעותא דלבא, לכוונא דעתא להאי.

256. ויומא איהו קא מקדשא ליה. וישראל מקדשי בצלותין ובעותין, ומתקדשין בקדושתיה, בהאי יומא. זכאין ישראל, עמא קדישא, דאחסינו יומא דא, אחסנת ירותא לעלמין.

257. לבתר דנפיק שבתא, בעי בר נש לאמרשא, בין קדש לחול. אמאי. דהא אתיהיב רשו לממנן דלתתא לשלטאה על עלמא, ובכל עובדין דעלמא, לאחזאה יחודא, באתר קדישא, בקדושה עלאה, ולאמרשא לתתא מיחודא עלאה, ולברכא על נהורא דאשא.

258. For all other fires are hidden and concealed on Shabbat, except the one fire of supernal holiness that is revealed and included in the holiness of Shabbat, WHICH IS MALCHUT CLOTHING BINAH. And when this fire is revealed, all other fires are hidden and concealed before it. And that is the fire of the Binding of Isaac, THE CENTRAL COLUMN THAT TIES AND BINDS THE LEFT COLUMN, CALLED ISAAC, SO IT WOULD SPREAD ITS LIGHT ONLY FROM BELOW UPWARD, IN ORDER TO BE INCLUDED IN THE RIGHT. It burns on the altar ON SHABBAT. FOR THE ALTAR FIRE THAT BURNS ALSO ON SHABBAT IS DRAWN FROM THE CENTRAL COLUMN TO MALCHUT THAT IS NAMED ALTAR. For that reason we should say the blessing over the luminary of the fire AT THE END OF SHABBAT. This fire is not the everyday fire but Shabbat's fire that comes from the fire of above, FOR IT IS DRAWN FROM THE CENTRAL COLUMN TO THE ALTAR, WHICH IS MALCHUT.

259. This is the fire that sustains fire, VIZ. THE FIRE WITHIN MALCHUT. And when that fire which emanates from the upper fire, FROM THE CENTRAL COLUMN, is blessed by the blessing over light, all the other fires go out and are assigned to their places, NAMELY, they are given permission to illuminate.

260. When we recite the blessing over fire, appear four Chariots, four lower legions, MICHAEL, GABRIEL, URIEL AND RAPHAEL, EACH IN CHARGE OVER A LEGION OF ANGELS, which are shining with that fire OF MALCHUT that was blessed. They are called the luminaries of fire, BECAUSE THEIR ILLUMINATION IS COMING FROM THE FIRE OF MALCHUT THAT WAS BLESSED, and therefore we should bend the four fingers of the right hand, so the light of the blest candle would shine upon them.

261. These fingers allude to the luminaries of fire, NAMELY, THE SAID FOUR CHARIOTS, which shine and rule from within the light of the blest candle. And since they are lower grades, a person, when showing his fingers in front of the light of the candle, should bend them before it, since this light rules over them and they shine with its light.

262. When reciting other blessings, THAT ARE PRIESTLY BENEDECTION, one should raise the fingers, to demonstrate the supernal sanctity of the upper grades that rule over all, THE SECRET OF THE GRADES IN THE RIGHT OF ZEIR ANPIN THAT DRAW THEIR HOLINESS FROM SUPERNAL ABA AND IMA, THE SECRET OF HOLINESS. For the Holy Name, MALCHUT, is crowned and sanctified by them; thus all the grades together are blessed and shine from within the highest luminary, THE FIRST THREE SFIROT OF BINAH, THE ROOT TO ALL THE CHASSADIM. For that reason one should raise one's fingers. But in this blessing, we must bend our fingers before the candle, to point at the lower grades, THE FOUR SAID CHARIOTS, that shine from within the upper luminary, WHICH IS MALCHUT, for thence they rule and shine forth; these are the luminary of fire.

258. בְּגִין דְּכָל אֲשֵׁי אַחֲרָיִן, אֲתַטְמְרוּ וְאֲתַגְנִיזוּ בְיוֹמָא דְשַׁבְּתָא, בַּר אֲשָׁא חַד דְּקְדוּשָׁה עֲלָא, דְּאֲתַגְלִיא וְאֲתַבְּלִילָא בְּקְדוּשָׁא דְשַׁבְּתָא. וְכַד הָאִי אֲשָׁא אֲתַגְלִיָּא, כָּל אֲשֵׁי אַחֲרָיִן אֲתַטְמְרוּ, וְאֲתַגְנִיזוּ קַמֵּיהּ. וְהָאִי אֲשָׁא, אִיהִי דְעֵקִידָה דִּיצְחָק, דְּאֲתַלְהֵטָא עַל גְּבִי מַדְבַּחָא. בְּגִין כֵּן, בְּעֵי לְבָרְכָא עַל נְהוּרָא דְאֲשָׁא. וְהָאִי אֲשָׁא, לֹא בְעֵי אֲשָׁא דְחוּל, אֲלֵא אֲשָׁא דְשַׁבְּתָא, וְהָאִי אֲשָׁא, אִיהוּ אֲשָׁא דְנַפְתִּיק מֵהוּא אֲשָׁא דְלַעִילָא.

259. וְדָא אִיהוּ אֲשָׁא דְסָבִיל אֲשָׁא. וְכִיּוֹן דְּהָאִי אֲשָׁא דְנַפְתִּיק מֵאֲשָׁא דְלַעִילָא אֲתַבְּרָכָא בְּבָרְכָה דְנְהוּרָא, כְּדִין כָּל שָׂאֵר אֲשֵׁי אַחֲרָיִן נַפְתִּיק, וְאֲתַמְנָן בְּדוּכַתֵּיהוּ, וְאֲתִיְהִיב לוֹן רְשׁוּתָא לְאַנְהָרָא.

260. בְּהֵיּוֹא שְׁעֵתָא דְקָא מְבָרְכִין עַל אֲשָׁא, אֲזִדְמָנָן אַרְבַּע רְתִיבִין, אַרְבַּע מְשָׁרִיין לְתַתָּא, לְאַנְהָרָא מֵהוּא אֲשָׁא מְבָרְכָא, וְאִינוּן אַקְרוּן מְאוּרֵי הָאֵשׁ. בְּגִין כֵּן, בְּעֵינָן לְאַכְפֵּיָא ד' אַצְבָּעָן דִּירָא דִּימִינָא, וְלְאַנְהָרָא לוֹן מְגוּ הוּא נְהוּרָא דְשָׁרְגָא דְמִתְבָּרְכָא.

261. וְאִינוּן אַצְבָּעָן, רְמִז לְאִינוּן מְאוּרֵי הָאֵשׁ, דְנְהִירֵי וְשִׁלְטֵי מֵהוּא נְהוּרָא דְשָׁרְגָא דְמִתְבָּרְכָא. וּבְגִין דְּאִינוּן דְרָגִין לְתַתָּא, כַּד אַחוּזֵי בַר נֶשׁ אַצְבָּעָן קַמֵּי הוּא נְהוּרָא דְשָׁרְגָא, בְּעֵי לְאַכְפֵּיָא לוֹן קַמֵּיהּ, בְּגִין דְּהוּא נְהוּרָא שְׁלֵטָא עֲלֵיהוּ, וְאִינוּן נְהִרִין מְנִיָּה.

262. בְּשָׂאֵר בְּרָכָאן בְּעֵינָן לְזַקְפָּא לוֹן לְאַצְבָּעָן, בְּגִין לְאַחְזָא קְדוּשָׁה עֲלָא, דְּרָגִין עֲלָיִן, דְּשִׁלְטִין עַל כְּלָא, דְּשִׁמָּא קְדִישָׁא אֲתַעֲטַר בְּהוּ וְאֲתַקְדַּשׁ בְּהוּ, וְאֲתַבְּרָכֵן כְּלָהוּ דְרָגִין כַּחְדָּא, וְנְהִרִין מְגוּ בּוּצִינָא עֲלָא דְכְּלָא, וּבְג"כ בְּעֵינָן לְזַקְפָּא לוֹן לְעִילָא. וְהֵכָא בְּעֵינָן לְאַכְפֵּיָא אַצְבָּעָן קַמֵּי שָׁרְגָא, בְּגִין לְאַחְזָא דְרָגִין דְלְתַתָּא, דְנְהִרִין מְגוּ בּוּצִינָא דְלַעִילָא, וּמֵהֵכָא שְׁלֵטִין וְנְהִרִין מְנִיָּה, וְאִינוּן מְאוּרֵי הָאֵשׁ.

263. Every day we say the blessing over the luminaries of light, "WHO CREATES LIGHT," "WHO CREATES THE LUMINARIES," that refer to the supernal lights which dwell in that primordial light, WHICH IS CHESED. Then all the grades are blessed and shine forth together by the supreme luminary, BINAH. BUT these IN HERE are called the luminaries of fire. For that secret reason do we bless 'who creates the lights of fire'.

264. And one may ask why say, 'who creates the luminaries of light' and not 'who lights'? AND HE ANSWERS: because the luminaries shine by that fire of the blessed luminary, WHICH IS THE FIRE DRAWN TO IT FROM THE CENTRAL COLUMN. However, with the commencement of Shabbat, all the lower grades, THE SAID FOUR CHARIOTS, and all those which shine and rule BY THE LIGHT OF THAT FIRE, enter and become included in that candle, MALCHUT, and are kept hidden and concealed in it; they are there invisible save that point alone, MALCHUT. All of them are hidden and stored in it the whole of Shabbat day.

265. At the end of Shabbat, MALCHUT lets out those LUMINARIES OF FIRE, each and every one, as if they were created anew at that moment. They all come out and are created as in the beginning, and are assigned to their place to rule. The candle is then blessed and they bow before it and shine. THIS IS THE MEANING OF BENDING THE FINGERS. Now that they shine, they are appointed each to its place.

266. In the same manner, the higher grades are called the luminaries of light. They rule by day and shine by the supreme luminary, BINAH. As night falls, the supreme luminary gathers them and absorbs them within itself, until daybreak. When Yisrael bless over the daylight, it lets them out fully radiant. Therefore we bless Hashem "who forms luminaries" and not "who creates," THOUGH THEY ARE RENEWED EVERY MORNING; But here AT THE END OF SHABBAT, we use the verb 'to create' AND THE REASON IS that it refers to the lower grades.

267. And all is symbolized by the fingers, in which we find allusion to the higher grades, THE LUMINARIES OF LIGHT, and the lower grades, THE LUMINARIES OF FIRE. The higher grades are recognized by the raising of the finger, THAT SHOWS THE LIGHT SPREADING FROM THE FIRST THREE SFIROT FROM ABOVE DOWNWARD. By the raising of the fingers, the upper and lower grades are blessed together. By lowering the fingers, WHICH ALLUDES TO THE SIX DIRECTIONS THAT DO NOT SHINE BUT FROM BELOW UPWARD, only the lower grades, MALCHUT AND THE CHARIOTS DRAWN FROM IT, are blessed so they may shine.

263. בכל יומא אנן מברכין מאורי אור, דאינון נהרין עלאין, דקיימן בהוא אור קדמא, ואתברכן בלהו דרגין, ונהרין בלהו בחדא, מגו בוצינא עלאה. והני אקרון מאורי האש. ובגיני רזא דא, מברכין בורא מאורי האש.

264. ואי תימא, אמאי בורא, ולא אמרו מאיר מאורי האש. הואיל וקא נהרין מההוא אש, מההוא בוצינא מברכא. אלא בין דעאל שבתא, כל אינון דרגין דלתתא, וכל אינון דנהרין ושלטין, בלהו עלאין ואתכלילו בהאי שרגא, ואתטמרו ואתגניזו, ואתנטרו ביה, ולא יתחזון ביה, אלא ההוא נקודה בלחודה, וכלהו אתטמרו בגוה, כל יומא דשבתא.

265. בין דנפק שבתא, אפיק לון לכל חד וחד, באילו ההיא שעתא אתבריא, ונפקו בלהו ואתבריא במלקדמין, ואתמניאו על דוכתייהו לשלטה בדין אתברכא האי שרגא, ואתכפיין קמיה, לאנהרא. בין דנהרין, בדין אתמנון כל חד וחד על דוכתייהו.

266. בגוונא דא, אינון דרגין עלאין, דאקרון מאורי אור, שלטין ביממא, ונהרין מגו בוצינא עלאה. בשעתא דרמש ליליא, ההוא בוצינא עלאה בניש לון, ואעיל לון בגויה, עד דנהיר יממא. בין דמברכין ישראל על נהורא ביממא, בדין אפיק לון בשלימו דנהורא. ועד מברכין יוצר המאורות, ולא אמרי בורא, והכא בורא מאורי האש. בגין דאינון דרגין לתתא.

267. וכלא איהו רזא דאצבעאן, בהו רמיז דרגין עלאין, ודרגין תתאין. דרגין עלאין אשתמודעאן, בזקיפו דאצבעאן לעילא. ובזקיפו דאצבעאן, אתברכן דרגין עלאין, ודרגין תתאין בחדא. ובמאיכו דאצבעאן, אתברכן לאנהרא דרגין תתאין לחודייהו.

20. The fingernails

We learn that the fingernails are the secret of the luminaries of fire while the inner parts of the fingers are the secret of the luminaries of light. This is why the fingernails should be exposed to the candle when the blessing over the candle is said, but the inner fingers must not face that light. The nails should be exposed to draw Chochmah from that candle. Now we are told that we should smell perfumes at the end of Shabbat because the additional Neshamah and the Ruach leave man, leaving the Nefesh naked. The meaning of "and he smelt the smell of his garments" is explained, referring to the garments of Adam that were given to him by God before he sinned. The fingernails are a remnant, and must not be grown, and must

not be thrown away, because they emanate from the back and are of filth.

268. This is the secret meaning of the fingernails at the back of the fingers, WHICH IS THE SECRET OF THE LUMINARIES OF FIRE, and the fingers themselves on the inside OF THE HAND, THE SECRET OF THE LUMINARIES OF LIGHT. HE EXPLAINS THAT the fingernails at the back of the fingers are considered 'outer (Heb. acherim) countenance', that need to shine from within the candle, MALCHUT, which face is named "achoraim (lit. 'hind-parts')." The fingers inside THE HAND, without the nails, are the 'inner (Heb. pnimiyim) countenance' that is covered, BECAUSE THERE IS NO SIGHT, CHOCHMAH, IN THEM. This is the secret of the verse, "and you shall see My back (Heb. achorai)" (Shemot 33:23). For 'My back' ALLUDES TO the nails at the back of the fingers. "but My face (Heb. panai) shall not be seen" (Ibid.) refers to the fingers on the inside OF THE HAND, the part without nails, the 'inner countenance'.

269. When we say the blessing over the candle, we should expose the nails at the back of the fingers, WHICH ALLUDES TO THE FOUR CHARIOTS, to be illumined by that candle, WHICH REFERS TO MALCHUT. But the inner side of the fingers must not be exposed to the light of the candle to shine by it, MALCHUT, because they do not shine save by the supernal, most high candle, CHOCHMAH OF ZEIR ANPIN, which is covered and concealed, AND ITS CHOCHMAH is not revealed at all. They do not shine from the uncovered candle, MALCHUT IN WHICH CHOCHMAH IS REVEALED. Therefore the nails at the back of the fingers should be exposed, TO DRAW CHOCHMAH FROM THAT CANDLE, MALCHUT. But the inner side of the fingers must not be seen by that candle, because it is hidden and shines secretly, AND DOES NOT RECEIVE CHOCHMAH FROM THAT CANDLE. For it pertains to the inner part and shines from the inner side, it is supernal and therefore illumines from the supernal luminaries. Happy are Yisrael in this world and in the World to Come.

270. It behooves us at the end of Shabbat to smell spices, because that Ruach leaves MAN, THE ADDITIONAL SOUL OF SHABBAT, and the Nefesh of man is left naked, because the Ruach left it. We already expounded on the subject.

271. It is written: "and he smelt the smell of his garments" (Beresheet 27:27). This was already explained, and we learned it. But come and see, the smell is sustenance to the Nefesh, because it enters the Nefesh and not the body. Come and see, the verse "and he smelt the smell of his garments," refers, as explained, to the garments of Adam, that were given to him by the Holy One, blessed be He, to wear.

272. When Adam sinned, that precious garment he received when the Holy One, blessed be He, placed him in the Garden of Eden, was stripped from him, and he was given another garment. The original garment he put on first in the Garden of Eden was of the Chariots that are called hind-parts, which are the garments by the name garments of nails.

268. וְרָא דָא, טוּפְרֵי דְאַחֲרֵי אֶצְבָּעָן. וְאֶצְבָּעָן לְחוּדְיֵיהוּ לְגוּ. טוּפְרֵי דְאַחֲרֵי אֶצְבָּעָן, אֵינּוּן אַנְפִּין אַחֲרָנִין, דְאֶצְטְרִיכוּ לְאַנְהָרָא מְגוּ הֵהוּא שְׂרָגָא, וְאֵינּוּן אַנְפִּין דְאֶקְרוּן אַחֲרָיִים. אֶצְבָּעָן לְגוּ בְּלֹא טוּפְרֵין, אֵלִין אֵינּוּן אַנְפִּין פְּנִימָאן אַתְכֶּסְיִין. וְרָא דָא, וְרֵאִית אֶת אַחֲרֵי אֵלִין אַחֲרֵי, אֶצְבָּעָן, לְאַחֲרָא בְּטוּפְרֵיהוּן. וּפְנֵי לֹא יֵרְאוּ, אֵלִין אֶצְבָּעָן לְגוּ, בְּלֹא טוּפְרֵין, דְאֵינּוּן אַנְפִּין פְּנִימָאִין.

269. וְכֹד מְבַרְכִינָן עַל שְׂרָגָא, בְּעֵי לְאַחֲזָא אַחֲרֵי אֶצְבָּעָן בְּטוּפְרֵין, לְאַתְנַהֲרָא מְגוּ הֵהוּא שְׂרָגָא, וּפְנִימָאֵי דְאֶצְבָּעָן, לֹא אֶצְטְרִיכוּ לְאַחֲזָא לֹון לְאַתְנַהֲרָא מְגוּ הֵהוּא שְׂרָגָא, דְהָא אֵינּוּן לֹא נְהָרִין, אֲלֹא מְגוּ שְׂרָגָא עֲלָא דְלַעִילָא לַעִילָא, דְאֵיהִי טְמִירָא וּגְנִיזָא דְלֹא אַתְגְּלִיָא כְּלָל. וְאֵינּוּן לֹא נְהָרִין מְגוּ שְׂרָגָא דְאַתְגְּלִיָא כְּלָל, בְּגִין כֶּךָ בְּעֵי לְאַחֲזָא אַחֲרֵי אֶצְבָּעָן בְּטוּפְרֵין. וּפְנִימָאֵי דְאֶצְבָּעָן, לֹא בְּעֵי לְאַחֲזָא קְמֵי הָאֵי שְׂרָגָא. טְמִירִין אֵינּוּן, וּבְטְמִירוּ אַתְנַהֲרִין. פְּנִימָאִין אֵינּוּן, וּמְפְנִימָאִין אַתְנַהֲרִין. עֲלֵאִין אֵינּוּן, וּמַעֲלָא אַתְנַהֲרִין. זְכֵאִין אֵינּוּן יִשְׂרָאֵל, בְּעֲלָמָא דִּין, וּבְעֲלָמָא דְאַתֵּי.

270. וּבְעֵי לְאַרְחָא בְּבוּסְמִין, כֹּד נְפִיק שְׁבִתָא, עַל דְאַסְתַּלַּק הֵהוּא רוּחָא, וּנְפִשָׁא דְבַר נֶשׁ אֲשִׁתְאַרְתָּ בְּעֲרִטוּלָא, בְּגִין הֵהוּא סְלִיק, דְאַסְתַּלַּק רוּחָא מִנֵּיהּ וְהָא אוֹקְמוּהּ.

271. כְּתִיב וַיֵּרַח אֶת רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ וְגו'. הָאֵי קְרָא אוֹקְמוּהּ וְאַתְמַר, אֲבַל ת"ח, רִיחָא אֵיהוּ קְיוּמָא דְנִפְשָׁא, בְּגִין דְאֵיהוּ מְלָה דְאֵעִיל לְנִפְשָׁא, וְלֹא לְגוּפָא. ת"ח, כְּתִיב וַיֵּרַח אֶת רִיחַ בְּגָדָיו, הָא אוֹקְמוּהּ, אֵינּוּן לְבוּשֵׁי דְאָדָם קְדַמָּא הוּוּ, דִּיהֵב לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא לְאַלְבָּשָׁא לֹון.

272. בְּגִין דְהָא כֹּד חָב אָדָם, אַתְעָרֵי מִנֵּיהּ הֵהוּא לְבוּשָׁא יְקִירָא, דְאַתְלַבֵּשׁ בֵּיהּ בְּקַדְמִיתָא, כֹּד אֵעִיל לֵיהּ בְּגִנְתָא דְעָדָן. וּלְבַתֵּר דְחָב, אֲלַבִּישׁ לֵיהּ בְּלְבוּשָׁא אַחֲרָא, לְבוּשָׁא קְדַמָּא, דְאַתְלַבֵּשׁ בֵּיהּ אָדָם בְּגִנְתָא דְעָדָן, אֵיהוּ הוּוּ מֵאֵינּוּן רְתִיכִין, דְאֶקְרוּן אַחֲרָיִים, וְאֵינּוּן לְבוּשֵׁין דְאֶקְרוּן לְבוּשֵׁי טוּפְרָא.

273. When Adam was in the Garden of Eden, all those Chariots and holy legions surrounded him, and thus he was completely protected, and nothing evil could approach him. Once he sinned and those nail-garments were stripped of him, he started to fear evil things and evil spirits, and the holy legions THAT SURROUNDED AND PROTECTED HIM left. From those garments nothing remained but the nails at the tip of the fingers, surrounded by the filth of the Other SIDE.

274. For that reason we must not grow our fingernails, for there is filth in them, and as they grow, so grows in relation to it the power of Judgment, FROM THE POWER OF THE KLIPOT THAT NOURISHES FROM THE PART OF THE NAILS THAT OUTGROWS THE FLESH. One should see to it daily, to cut the nails, but not throw them, so as not to show contempt for the place, FOR THEY EMANATE FROM A HIGH PLACE AS MENTIONED, because a man might be harmed by it. All that follows a higher pattern, because the Other Side is around all THE hinder VESSELS ABOVE. IN THE SAME MANNER, THE NAILS ARE SURROUNDED BY FILTH, BECAUSE THEY EMANATE FROM THE BACK, AS MENTIONED. And they should not exist in the place of the world, NAMELY IN INHABITED PLACES.

21. Smelling the myrtle branches

We are told that after Adam sinned, God made him other garments from the leaves of the Garden's trees, that were lights. These garments were made of the earthly Garden of the World of Asiyah. Adam's garments emanated the fragrance of that higher Garden; the Nefesh and Ruach of Isaac were composed by that smell. This is why we should smell fragrance at the end of Shabbat to let the soul be calmed; the best odor is myrtle, for the sustenance of the holy place from which the souls emanate is called myrtle. Thus the Nefesh, Malchut, is sustained.

275. Afterwards, the Holy One, blessed be He, made for Adam other garments from the leaves of the trees in the Garden of Eden. IT IS WRITTEN: "DID HASHEM ELOHIM MAKE COATS OF SKIN (HEB. OR, AYIN RESH)" (BERESHEET 3:21). HOWEVER, RABBI MEIR'S TORAH SCROLL HAD IT AS COATS OF LIGHT (HEB. OR, ALEPH RESH), FOR THEY WERE INDEED MADE OF LEAVES OF THE TREES IN THE GARDEN OF EDEN, THAT WERE LIGHTS. The reason for that is that at first his garments were made from the back of the higher garden, MALCHUT OF ATZILUT, but now AFTER THE SIN his garments were made of the earthly garden, OF THE WORLD OF ASIYAH, and came from the garden. The original garments were emanating smells and perfumes of the garden, by which the Nefesh is calmed and gladdened. This is the meaning of the verse "and he smelt the smell of his garments," for the Nefesh and Ruach of Isaac were composed by that smell.

276. For that reason, at the conclusion of Shabbat, we should smell spices, to let the Nefesh be calmed by the fragrance, instead of the high and holy fragrance that left it. And the most worthy odor is that of the myrtle, for the sustenance of the holy place, NAMELY, MALCHUT, from which the souls emanate, is the myrtle. It also gives sustenance to the Nefesh of man, as well as the high one, so it may be maintained when it is left naked, AFTER THE DEPARTURE OF THE ADDITIONAL SOUL OF SHABBAT

273. וְכִד הוּהּ בְּגָנְתָא דְעֵדֶן, כֹּל אֵינֹן רְתִיכִין, וְכֹל אֵינֹן מְשֻׁרִיין קְדִישִׁין, כְּלֵהוּ סַחְרִין לִיה לְאָדָם, וְאִתְנַטֵּיר מְכֻלָּא, וְלֹא הוּהּ יָכִיל מְלֵה בִישָׁא לְאִתְקַרְבָּא בְהַדְיָה. בֵּינֹן רְחַב, וְאִתְעַדוּ מְנִיה אֵינֹן לְבוֹשִׁין, רְחִיל מְמַלִּין בִּישִׁין, וְרַחֲזִין בִּישִׁין, וְאִסְתַּלְקוּ מְנִיה אֵינֹן מְשֻׁרִיין קְדִישִׁין, וְלֹא אִשְׁתַּאֲרוּ בֵיה, אֶלָּא אֵינֹן רֵאשֵׁי טוֹפְרֵי דְאֶצְבָּעָאן, דְסַחְרִין לֹון לְטוֹפְרִין סַחְרָנֹן דְזוּהֵמָא אַחְרָא.

274. וּבְגִין כֵּן, לֹא לִיבְעֵי לִיה לְבַר נֶשׁ לְרַבָּאָה אֵינֹן טוֹפְרִין דְזוּהֵמָא, דְהָא כְּמָה דְאִסְגִּיאָו, הֲכִי נְמִי אִסְגִּי עֲלִיה קְסֻטוֹרָא, וְיִדְאָג בְּכֹל יוֹמָא, וּבְעֵי לְסַפְרָא לֹון, וְלֹא יִרְמִי לֹון, דְלֹא יַעֲבִיד קְלָנָא בְהַהוּא אַתְר, דִּיכִיל הֵהוּא בַר נֶשׁ לְאִתְזַקָּא. וְכֹלָא כְּגוֹוֹנָא עֲלָאָה. דְהָא לְכֻלְהוּ אַחוּרִיִּים, סַחְרָא סַטְרָא אַחְרָא, וְלֹא אֶצְטְרִיךְ לִיה בְּאִתְר דְעֵלְמָא.

275. לְבַתֵּר עֲבַד לִיה לְאָדָם, לְבוֹשִׁין אַחְרָנִין, מְטַרְפֵי אֵילָנִין דְגִנְתָּא דְעֵדֶן דְאַרְעָא. דְהָא בְּקִדְמִיתָא הוּוּ אֵינֹן לְבוֹשִׁין, מֵאֵינֹן אַחוּרִיִּים דְגִנְתָּא דְלַעִילָא, וְהִשְׁתָּא מְגִנְתָּא דְאַרְעָא, וְנִפְקֵי מְגִנְתָּא. וְאֵינֹן לְבוֹשִׁין הוּוּ סַלְקִין רִיחִין וּבוֹסְמִין דְגִנְתָּא, דְנִפְשָׁא מְתִישְׁבָּא בְהוּ, וְחֲדִי בְהוּ. הַה"ד וְיִרַח אֶת רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ, דְהָא אִתְיִישְׁבָּא נְפִשָׁיה וְרַחֲזִיה דִּיצְחָק בְּהַהוּא רִיחָא.

276. בְּגִ"ד כִּד נִפְקַ שְׁבֵתָא, בְּעֵי לְאַרְחָא בְּבוֹסְמִין, לְאִתְיִישְׁבָּא נְפִשָׁיה בְּהַהוּא רִיחָא, עַל הֵהוּא רִיחָא עֲלָאָה קְדִישָׁא דְאִסְתַּלְק מִינָה. וְהַהוּא רִיחָא מְעֲלִיא דְבוֹסְמִין אִיהוּ הֵרֵס. דְהָא קִיּוּמָא דְאַתְר קְדִישָׁא דְנִשְׁמָתִין נִפְקִין מְנִיה, הֵרֵס אִיהוּ. וְדָא אִיהוּ קִיּוּמָא דְנִפְשָׁא, כְּגוֹוֹנָא דְלַעִילָא, לְאִתְקִיּוּמָא מְהַהוּא עֵרְטוּלָא דְאִשְׁתַּאֲרַת.

277. At the conclusion of Shabbat, Adam wore the garments of the MENTIONED earthly Garden of Eden, that emanate fragrance and perfumes, in which to sustain his Nefesh, INSTEAD OF the holy supernal and precious Ruach, THE SECRET OF THE SUPERNAL SPLENDOR OF ATZILUT, that departed from him. And the myrtle gives certain sustenance to the Nefesh, as well as to the high one, and thus the Nefesh, MALCHUT, is sustained, AS MENTIONED ABOVE.

277. כִּד נִמְקַ שְׁבֵתָא, אֶתְלַבֵּשׁ אָדָם, בְּאִינוֹן לְבוּשֵׁי
דְּגַנְתָּא דְּעֵרָן דְּאַרְעָא, דְּסִלְקִין רִיחֵין וּבוֹסְמִין,
לְקַיְימָא נַפְשֵׁיהּ, עַל הֵהוּא רוּחָא קְדִישָׁא עֲלָא
יְקִירָא דְּאַסְתֵּלֵק מִנֵּיהּ. וְהִדֵּס אִיהוּ קִיּוּמָא דְּנַפְשָׁא
וְדֵאֵי. כְּגִוּוּנָא עֲלָא, דְּאַתְקַיְימָא קִיּוּמָא דְּנַפְשָׁא.

22. The Supernal Spirit

Rabbi Yitzchak says that the additional Neshamah gladly descends on man on the Shabbat to gladden his Nefesh. As man is given pleasure, which is the spirit, and gives it pleasure, so will he have enjoyment in the World to Come. Rabbi Aba is happy with this explanation. He says that he saw today the three high luminaries that shine upon this world and the World to Come, and they are the three rabbis, Rabbi Chiya, Rabbi Yosi and Rabbi Yitzchak. He says all these utterances will go up before the holy throne and be taken by the chief minister Metatron who will turn them into crowns for his master. As the sun has set, the four rabbis go to a village and sleep, then arise at midnight to study the Torah. Rabbi Aba says this is the time when God and all the righteous in the Garden of Eden listen to the voice of the righteous on earth.

278. The high spirit, THE ADDITIONAL SOUL, gladly descends upon man ON SHABBAT, to gladden his Nefesh. Then the Nefesh of man is transcended, so to speak, into the World to Come, in which it is to find pleasure in the future FROM THE SPIRIT. As man gives pleasure to the spirit in this world, so does the spirit give pleasure to man in the World to Come. As is written: "then shall you delight yourself in Hashem..." (Yeshayah 58:14), and "and satisfy your soul in drought" (Ibid. 11). As man is given pleasure, WHICH IS THE SPIRIT, and gives it pleasure, so will he have enjoyment in the World to Come. Then when a man is worthy of and accomplishes the precious wholeness of Shabbat, as we said, the Holy One, blessed be He, says to him "You are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3).

278. הֵהוּא רוּחָא עֲלָא דְּנַחִית עֲלֵיהּ דְּבַר נֶשׁ בְּחֵרוֹ,
וְחֵדֵי לְנַפְשֵׁיהּ, כְּדִין קִיּוּמָא נַפְשָׁא דְּבַר נֶשׁ, כְּגִוּוּנָא
דְּעֲלָמָא דְּאַתִּי, דְּזָמִין לְאַתְהֵנָא מִנֵּיהּ, כְּמָה דְּבַר
נֶשׁ, אֵהֵי לְהֵאֵי רוּחָא בְּעֲלָמָא דָּא. הֵכִי הֵהוּא רוּחָא
אֵהֵי לֵיהּ לְבַר נֶשׁ, לְעֲלָמָא דְּאַתִּי, דְּכַתִּיב אִז
תִּתְעַנֵּג עַל יְיָ וְגו'. וְכַתִּיב וְהִשְׁבִּיעַ בְּצַחְצְחוֹת נַפְשֶׁךָ.
כְּמָה דְּבַר נֶשׁ, רֵוִי לְהֵהוּא עֲנוּגָא, וְאֵהֵי לֵיהּ, הֵכִי
נָמִי אִיהוּ רֵוִי לֵיהּ לְעֲלָמָא דְּאַתִּי. כְּדִין כִּד בַּר נֶשׁ
זְכִי, וְאַשְׁלִים שְׁלִימוֹ דִּיקְרָא דְּשֵׁבֵתָא כְּדִקְאֲמַרְן,
קוֹדֶשׁא בְּרִיךְ הוּא קֹאֲרֵי עֲלֵיהּ וְאָמַר, וַיֹּאמֶר לִי עַבְדִּי
אַתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאֵר.

279. Rabbi Aba and the rest of the friends stood up, and they kissed his head, OF RABBI YITZCHAK. They wept and said 'happy is our portion, that the Holy One, blessed be He, led us into this way'. And Rabbi Aba said 'the Holy One, blessed be He, led me into this way so I may be with you. Happy is my portion, to be worthy to be in this way'.

279. קָם רַבֵּי אַבָּא, וְשָׂאֵר חֲבֵרֵינָא, וְנִשְׁקוּ רִישֵׁיהּ.
בְּכוּ וְאָמְרוּ, זְכָאָה חוּלְקֵנָא דְּאַרְחָא דָּא זְמִין קוֹדֶשׁא
בְּרִיךְ הוּא לְקַבְּלָן. אָמַר ר' אַבָּא, לִי זְמִין קוֹדֶשׁא
בְּרִיךְ הוּא אַרְחָא דָּא, בְּגִין לְאַתְחַבְּרָא עִמְכוּן. זְכָאָה
אִיהוּ חוּלְקֵי, דְּזְכִינָא לְאַרְחָא דָּא.

280. He said to them, I will repeat to you what I saw today when I went on the way. I saw one light divided into three lights. They went ahead of me and then were hidden. I said, 'assuredly I have seen the Shechinah, happy is my portion'. And the three lights I have seen, are you, THAT IS, RABBI CHIYA, RABBI YOSI AND RABBI YITZCHAK. You are the lights and high luminaries that shine upon this world and the World to Come.

280. אָמַר לְהוּ, אֵימָא לְכוּ מַה דְּחִמֵּינָא, יוּמָא דָּא
נַמְקֵנָא לְאַרְחָא, וְחִמֵּינָא נְהוּרָא חָדָא, וְאַתְפְּלַג
לְתַלְתַּל נְהוּרִין, וְאִזְלוּ קְמָאֵי, וְאַתְטַמְרוּ. וְאֵמִינָא וְדֵאֵי
שְׂכִינְתָא חִמֵּינָא, זְכָאָה חוּלְקֵי. וְהִשְׁתָּא אִינוֹן תַּלְתַּל
נְהוּרִין דְּחִמֵּינָא, אַתְוֹן אִינוֹן, וְדֵאֵי אַתְוֹן נְהוּרִין,
וּבוֹצִינִין עֲלָאִין, לְאַנְהָרָא בְּעֲלָמָא דִּין וּבְעֲלָמָא
דְּאַתִּי.

281. Rabbi Aba said, until now I did not know that all these hidden jewels were in your possession. Since I saw that these words were said by the instructed will of your Master, I know that all these utterances go up on this day before the high throne, WHICH IS BINAH, and are taken by the chief minister, METATRON, who turns them into crowns for his Master. This day is crowned by sixty holy Chariots, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, to honor the throne, BINAH, by these words that were said in this day.

282. While he was speaking, he lifted his eyes and saw that the sun set. Rabbi Aba said, let us go into that village in the desert, that is close to us. They went and slept there. By midnight, Rabbi Aba and the rest of the friends woke up to study Torah. Rabbi Aba said, from now on we shall say words with which to crown the righteous in the Garden of Eden, for now is the time when the Holy One, blessed be He, and all the righteous in the Garden of Eden listen to the voice of the righteous on earth.

23. The firmaments of Asiyah

Rabbi Aba opens with a discussion of "The heavens are the heavens of Hashem, but He has given the earth to the children of man," asking why it says, "The heavens are the heavens." Rabbi Shimon says that there are heavens down below in the world of Asiyah, and earth beneath it, and there are heavens above in the world of Atzilut, and earth beneath this heaven. Everything that exists above exists below. The heavens below are like ten curtains, the ten Sfirot, that God made together with the legions of angels in them in order to rule over the lower world. The tenth firmament is the principal one, of Keter. The ninth firmament is Chochmah that rules over all the lower ones. Rabbi Shimon goes on to explain the relationship of the firmaments to one another. Rabbi Aba asks if no firmament rules over the land of Yisrael, how can it still have rain and dew? Rabbi Shimon explains that God rules over it directly. We then hear of the portals within each firmament, and how the authority of the chiefs lie between those portals.

283. Rabbi Aba opened the discussion with the verse, "The heavens are the heavens of Hashem, but He has given the earth to the children of men" (Tehilim 115:16). We should look carefully into this verse, for it should have been said "the heavens are to Hashem, but He has given the earth to the children of men." Why say "the heavens are the heavens." HE ANSWERS: we should note that there are heavens and heavens; there are heavens down below, IN THE WORLD OF ASYAH, and earth beneath it, and there are heavens above, IN THE WORLD OF ATZILUT, and earth beneath this heaven. And all the higher and lower grades ARE DRAWN in the same fashion one from the other. AND EVERYTHING THAT EXISTS ABOVE, ALSO EXISTS BELOW. THEY RESEMBLE EACH OTHER AS THE SEAL RESEMBLES THE INSIGNIA, AND ALL THAT IS IN THE SEAL IS ALSO IN THE INSIGNIA. EACH ONE DOWN BELOW RECEIVES FROM ITS COUNTERPART ABOVE.

281. אָמַר רַבִּי אַבָּא עַד הֵכִי לֹא יָדַעְנָא, דְּכָל אֱלִין מְרַגְלֵן סְתִימִין הוּוּ תְּחוּת יְדֵיכֹן, בֵּינָן דְּחַמִּינָא, דְּהָא בְּרַעוּתָא דְּמַקּוּדָא דְּמֵאֲרִיכוֹן אֲתַאֲמְרוּ מְלִין אֱלִין, יָדַעְנָא, דְּכֻלְהוּ מְלִין סֻלְקִין יוֹמָא דָּא, לְגוּ בּוּרְסִיָּא עֲלָאָה, וְנָטִיל לֹון הָהוּא מְאֲרִי דְּאַנְפִּין, וְעֵבִיד מִינְיָהוּ עֵטְרִין לְמֵאֲרִיָּה. וְיוֹמָא דָּא מִתְעַטְרִין שְׁתִּין רְתִיבִין קְדִישִׁין, לִיקְרָא דְּכַרְסִיָּא, בְּאֱלִין מְלִין דְּאֲתַאֲמְרוּ הֵכָא, יוֹמָא דָּא.

282. אֲדַהֲכִי זָקֵף עֵינָיו, וְחָמָא דְּאֲעֲרַב שְׁמַשָּׁא. אָמַר ר' אַבָּא, נִהְךְ לְגַבֵּי הָאִי כְּפַר, דְּאִיהוּ קְרִיב לְגַבְּן בְּמַדְבָּרָא. אָזְלוּ וּבֵיתוּ תַּמָּן. בְּפִלְגוּת לִילִיא, קָם ר' אַבָּא וּשְׂאֵר חֲבֵרָיָא, לְאַשְׁתַּדְּלָא בְּאוּרִיזְתָּא, אָמַר רַבִּי אַבָּא, מִכָּאן וּלְהֵלָאָה גִּימָא מְלִין לְאַתְעֵטְרָא בְּהוּ צְדִיקָא דְּבִגְנֻתָא דְּעֵרָן, דְּהַשְׁתָּא אִיהוּ זְמָנָא, דְּקוּדְשָׁא בְּרִיךְ הוּא וְכָל צְדִיקָא דְּבִגְנֻתָא דְּעֵרָן, צִיִּיתִין לְקִלְיָהוֹן דְּצְדִיקָא דִּי בְּאַרְעָא.

283. פָּתַח רַבִּי אַבָּא וְאָמַר, כְּתִיב הַשְּׁמַיִם שָׁמַיִם לִי, וְהָאָרֶץ נָתַן לְבְנֵי אָדָם הָאִי קָרָא אִית לְאַסְתַּבְּלָא בֵּיהּ, וְהֵכִי אֲצַטְרִיךְ לְמֵימַר הַשְּׁמַיִם לִי, וְהָאָרֶץ נָתַן לְבְנֵי אָדָם. מֵאִי הַשְּׁמַיִם שָׁמַיִם. אֱלָא הֵכָא אִית לְאַסְתַּבְּלָא, בְּגִין דְּאִית שָׁמַיִם, וְאִית שָׁמַיִם. שָׁמַיִם לְתַתָּא, וְאָרֶץ לְתַתָּא מְנִיָּהוּ. שָׁמַיִם לְעִילָא, וְאָרֶץ לְתַתָּא מְנִיָּהוּ. וְכָל דְּרָגִין עֲלָאִין וְתַתָּאִין, כְּלָהוּ בְּגוּוּנָא דָּא, אֱלִין בְּאֱלִין.

284. The heavens below, IN THE WORLD OF ASIYAH, are like ten curtains, THAT IS, TEN SFIROT, as written in the verse, "who stretches out the heavens like a curtain" (Tehilim 104:2). The Holy One, blessed be He, made them together with the legions OF ANGELS in them, in order to rule over the lower world OF ASIYAH. The ninth FIRMAMENT, CHOCHMAH rules over the lower beings and circles them like a string of precious stones, THAT CIRCLES THE NECK, WHICH MEANS THAT NOTHING IS MADE IN THE LOWER WORLD SAVE BY HIM. THIS IS THE INNER MEANING OF THE VERSE "IN WISDOM HAVE YOU MADE THEM ALL" (IBID. 24). The tenth FIRMAMENT is the principal FIRMAMENT, SINCE IT IS THE SFIRAH OF KETER, THE ROOT AND SOURCE TO ALL THE OTHER NINE SFIROT.

285. In all THE FIRMAMENTS there are assigned camps, up to the seventh firmament, WHICH IS CHESED. BUT IN THE FIRST THREE FIRMAMENTS THERE ARE NO APPOINTEES. From the seventh FIRMAMENT upwards, IN THE FIRST THREE SFIROT, KETER, CHOCHMAH AND BINAH, a light emanates down from the high throne, WHICH IS MALCHUT OF ATZILUT, and illumines the tenth FIRMAMENT, WHICH IS KETER OF ASIYAH, and the tenth FIRMAMENT gives the light it received to the ninth FIRMAMENT, WHICH IS CHOCHMAH. THE NINTH FIRMAMENT ILLUMINES the eighth FIRMAMENT, WHICH IS BINAH and downward.

286. In the eighth FIRMAMENT THERE ARE STARS, and when the hosts of stars are enumerated, and it brings them out, that same light IT RECEIVED FROM THE FIRMAMENT OF CHOCHMAH, gives from its strength to each and every one so it may be assigned in its own place as needed. This is written in, "that brings out their host by number...because of the greatness of his might" (Yeshayah 40:26). The greatness of his might is the supernal radiant splendor, IT RECEIVED FROM THE FIRMAMENT OF CHOCHMAH, which is called 'greatness of might'.

287. In each firmament there is a chief assigned to a world and a land, to rule over all of them, except over the land of Yisrael. No firmament rules over it, nor other force, but the Holy One, blessed be He, alone. This was already explained. But, one may ask, how is there a firmament over the land of Yisrael without effect, and still there is rain and dew over it like any other land?

288. HE REPLIES THAT in each firmament there are assigned chiefs who rule the world, and the chief who rules over a certain firmament, gives it from his strength, and the firmament receives it and transmits it to the land. That chief gets but the remnant of that light above, FOR THE PEOPLES OF THE WORLD ARE SUSTAINED BY THE REMNANT ALONE. But the Holy Land is not under the rule of any firmament and other assigned chief, nor any other force but under the Holy One, blessed be He, alone. And He rules over the Holy Land from the firmament above it.

284. שָׁמַיִם לְתַתָּא, אֵינּוּן עֶשֶׂר יְרִיעוֹת, כַּד"א נוֹטָה שָׁמַיִם בְּיַרְיעָה. וְקוֹדֶשָׁא בְּרִיךְ הוּא עֶבֶד לֹוּן, וּמְשַׁרְיִין דִּי בְּגוֹוִיָּהוּ, לְאַנְהָגָא אֶרְעָא תַתָּא. תְּשִׁיעָא אַנְהִיג לְתַתָּאי, דְּסַחֲרִן בְּקוֹמְטָרָא דְקַרְלָהוּ. עֲשִׂירָא, אִיהוּ עֶקְרָא.

285. וּבְכֻלָּהוּ מְשַׁרְיִין מִמֶּנּוּן עַד שְׁבִיעָא. מְשַׁבְּעָא וְלֵהֲלָא, אִית נְהוּרָא דְאַתְפֶּשֶׁט לְתַתָּא, מְגוּ בּוֹרְסִינָא עֲלָא, וְנְהִיר לְעֲשִׂירָא. וְעֲשִׂירָא, מֵהוּא נְהִירוּ דְנִקְטָא, יְהִיב לְתְּשִׁיעָא, וְאִיהוּ לְתַמְינָא וְלְתַתָּא.

286. הָאִי תְּמִינָא, כַּד אֲתַפְקִדוּן חִילֵי דְכוּכְבָּי, וְאַפִּיק לֹוּן, הֵהוּא נְהִירוּ, קִיַּימָא וְיְהִיב חִילֵיהּ לְכָל חַד וְחַד, לְאַתְמַנָּא בְּהוּא אַתְר דְּאַצְטְרִיךְ. דְּכַתְּיב הַמוֹצִיא בְּמַסְפֵּר צְבָאָם וְגו', מֵרַב אוֹנִים, דָּא אִיהוּ זְהָרָא דְלַעִילָא, דְּאַקְרִי רֹוב אוֹנִים.

287. וּבְכָל רְקִיעָא וּרְקִיעָא, אִית מְמַנָּא, וְאַתְפַּקְד עַל עֲלְמָא, וְעַל אֶרְעָא, לְאַנְהָגָא כְּלָא. בְּר אֶרְעָא דִּישְׂרָאֵל, דְּלָא אַנְהִיג לָהּ רְקִיעָא, וְלָא חִילָא אַחְרָא, אֶלָּא קוֹדֶשָׁא בְּרִיךְ הוּא בְּלַחְדוּי, וְהָא אוֹקְמוּהּ. וְאִי תִיַּימָא הֵיךְ שְׂרִינָא לְמַגְנָא רְקִיעָא עַל אֶרְעָא דִּישְׂרָאֵל, וְהָא מְטָרָא וְטֵלָא מְרְקִיעָא נְחִית עֲלָהּ, כְּשֶׁאֵר כָּל אֶרְעָא אַחְרָא.

288. אֶלָּא, בְּכָל רְקִיעָא וּרְקִיעָא אִית מְמַנָּן שְׁלִטִין עַל עֲלְמָא, וְהֵהוּא מְמַנָּא דְשִׁלְטָא עַל הֵהוּא רְקִיעָא, יְהִיב מְחִילָא דְאִית לֵיהּ לְהֵהוּא רְקִיעָא, וְהֵהוּא רְקִיעָא נְקִיט מֵהֵהוּא מְמַנָּא, וְיְהִיב לְתַתָּא לְאַרְעָא. וְהֵהוּא מְמַנָּא לָא נְקִיט, אֶלָּא מְתַמְצִית דְלַעִילָא. אֲבַל אֶרְעָא קְדִישָׁא, לָא שְׁלִיט עַל הֵהוּא רְקִיעָא דְעֵלִיָּהּ מְמַנָּא אַחְרָא, וְלָא חִילָא אַחְרָא, אֶלָּא קוֹדֶשָׁא בְּרִיךְ הוּא בְּלַחְדוּי וְאִיהוּ פְקִיד לְאַרְעָא קְדִישָׁא בְּהֵהוּא רְקִיעָא.

289. In each firmament there are several designated portals, and the authority of each chief lies between two portals. He has no authority outside his area, even by a hairbreadth, except when he is given permission to rule over his fellow-chief. Then the kings on earth also rule one over another. NAMELY, THE KINGS OF THE LANDS DESIGNATED UNDER THESE FIRMAMENTS AND CHIEFS.

290. In the middle of the firmaments, ABOVE THE LAND OF YISRAEL, WHICH IS IN THE MIDDLE OF THE WORLD, there is an opening by the name of Gevilon. Under that portal there are seventy other portals, and seventy chiefs guard them from two thousand cubits away, IN THE SECRET OF SHABBAT LIMIT, FROM THE OPENING GEVILON, which they do not approach. From this opening a way mounts higher and higher until it reaches the supernal throne, WHICH IS MALCHUT, and from this opening ITS AUTHORITY IS SPREAD over to all the quarters of the firmament up to the opening called Magdon, where the firmament over the land of Yisrael ends.

291. All the seventy doors marked in that opening called Gevilon, are engraved on the holy throne, and are named "gates of righteousness," AFTER MALCHUT WHICH IS CALLED RIGHTEOUSNESS, for no other rules over them. And the Holy One, blessed be He, rules over the land of Yisrael in that firmament from one opening to another, THAT IS FROM THE OPENING CALLED GEVILON TO THE OPENING CALLED MAGDON. From His worthy authority, NAMELY FROM THE FULL NEEDED INFLUENCE, the remnant is given to the SAID seventy chiefs, who transmit it to all the other chiefs THAT RULE OVER THE PEOPLES OF THE WORLD.

289. בְּכֹל רִקיעַ וּרְקיעָא, אֵית פְּתִיחַי יָדִיעֵן, וְשׁוֹלְטָנֵי דְכָל מַמְנָן, מִפְּתִיחָא לְפְתִיחָא רְשִׁימָא, וּמַהְוָא פְּתִיחָא וְלַהֲלֵן, לֹא שְׁלֵטָא אֲמִילוּ בְּמַלְא נְימָא, וְלֹא עָאל דָּא, בְּתַחֲוּמַי דְּפְתִיחָא דְּחַבְרִיָּה, בְּרַבְרָא אֲתִיְהִיב לִיה רְשׁוֹ, לְשִׁלְטָאָה חַד עַל חַבְרִיָּה. בְּדִין, שְׁלֵטִין מְלַכִּין דִּי בְּאַרְעָא, חַד עַל חַבְרִיָּה.

290. בְּאַמְצְעִיתָא דְּכָלְהוּ רְקיעֵין, אֵית פְּתִיחָא חַדָּא, דְּאַקְרִי גְבִילוֹן, וְתַחֲוֹת הָאֵי פְּתִיחָא, אֵית שְׁבַעִין פְּתִיחַי אַחְרָנִין לְתַתָּא, וְשְׁבַעִין מַמְנִין נְטְרִין, מִרְחִיק תְּרֵי אֲלָפִין אֲמִין, דְּלֹא קְרַבִּין לְגַבְיָהּ. וּמַהְוָא פְּתִיחָא אַרְחָא סְלוּק לְעִילָא לְעִילָא, עַד דִּי מְטָא לְגוּ בּוֹרְסִינָא עֲלָאָה, וּמַהְוָא פְּתִיחָא לְכָל סְטְרִין דְּרְקיעָא, עַד תְּרַעָא דְּפְתִיחָא דְּאַקְרִי מַגְדוֹן, דְּתַמְן אִיהוּ סִיּוּמָא דְּרְקיעָא דְּתַחֲוּמַי דְּאַרְעָא דִּישְׂרָאֵל.

291. וְכָל אֵינוֹן ע' פְּתִיחַי, דְּרְשִׁימִין גּוֹ הֵוָּא פְּתִיחָא דְּאַקְרִי גְבִילוֹן, בְּלָהוּ רְשִׁימִין בְּבוֹרְסִינָא קְדִישָׁא, וְכָלְהוּ קְרִינָן לֹון שְׁעָרֵי צְדָקָה, דְּלֹא שְׁלִיט אַחְרָא עֲלֵיהוּ. וְקוּדְשָׁא בְּרִיךְ הוּא פְּקִיד לְאַרְעָא דִּישְׂרָאֵל בְּהָוָא רְקיעָא, מִפְּתִיחָא לְפְתִיחָא, בְּפְקִידוֹ בְּמַה דְּאַצְטְרִיךְ. וּמַתְמַצִּיתָא דְּהָוָא פְּקִידָא, נְטְלִין אֵינוֹן שְׁבַעִין מַמְנָן, וְיַהֲבִין לְכָלְהוּ מַמְנָן אַחְרָנִין.

24. The firmaments over the Garden of Eden

Rabbi Shimon tells us of the firmament that stands upon the earthly Garden of Eden. When God made it, he brought fire and water from the Throne of Glory (the World of Binah) and put them together to form our firmament. He added to this other fire and water from the holy high heaven, which then made the firmament expand. We are told of that expansion, and the movement of the letters that illuminate, and of the Chariots. We read of the garments that the souls are worthy of wearing; in these garments the good deeds are recorded, and the angels clothe the souls of the righteous with them in the Garden. We are told however that in those days immediately following death, the soul is punished before it enters the Garden of Eden. We hear that the 22 letters are engraved upon the firmament; they distill dew on all those who study the Torah. Rabbi Shimon says that the lower garments of the earthly Garden of Eden are connected with deeds and the higher garments are connected with the intention and the will of the spirit in the heart. Now he tells us that we cannot know the source of the river that flows out of Eden because if this place were disclosed and revealed down below, then that place of the higher holy Eden would have to be disclosed and known also. Therefore this Eden is not revealed even to the souls in the Garden of Eden. Rabbi Shimon explains the meaning of the name Elohim, and then he says that when the soul leaves the darkness of this world it longs to see the light of the upper world, like one thirsting for water. In the river that flows out of Eden sit all the souls clad in their precious garments, without which they would not be able to bear the lights; now they slake their thirst in the brightness. The souls of the righteous ascend by way of the pillar in the middle of the Garden through the door of the firmament of the Garden of Eden. The souls go out and listen to the sweet voice that comes of the firmament's revolving. Later they receive the illumination of Chochmah; from the joy and gladness caused by what they see, they go up and down, come near and retreat. Rabbi Shimon turns to, "And over the heads of the living creatures there was the likeness of a firmament, like the color of the terrible ice, stretched out over their heads above." He speaks about the firmament above and the firmament below. When souls ascend they bathe in the river of fire and are washed in it, not consumed but purified. We learn of Behinom, that place of purification in Gehenom. We learn that God brings out the sun after the purification and heals the broken soul: this is the meaning of, "But to you who fear my name the sun of righteousness shall arise with healing in its wings." Rabbi Shimon tells us that at every new moon and Shabbat the souls in the lower Garden of Eden hover about the world and see the bodies of the wicked being punished, and they watch the sick and suffering. Then they go back to the Garden of Eden and tell these things to Messiah, who cries for the wicked. Messiah enters the temple of the sick that exists in the Garden of Eden and calls upon him all the diseases, pains and agonies of Yisrael. But for him, no man would ever have been able to bear the sufferings of Yisrael for the punishments of the Torah. Rabbi Shimon says that Rabbi Elazar also used to take sufferings upon himself for the sake of Yisrael. For now, Messiah detains the illnesses and agonies until a man passes away from the world and receives punishment. Finally, Rabbi Shimon says those who observe the precepts of the Torah are happy, because when the point down below wants to be delighted in the Garden of Eden by the souls of the righteous, it is like a mother, happy and delighted with her sons.

292. Upon the lower, EARTHLY, Garden of Eden there stands a firmament, in which are contained high mysteries. When the Holy One, blessed be He, made the firmament, He brought fire and water from the Throne of Glory, WHICH IS THE WORLD OF BRIYAH, and put them together to form the lower firmament, OF OUR EARTH. They expanded until they reached that place, the Garden of Eden, and settled, THAT IS, EXPANDED NO MORE. What did the Holy One, blessed be He, do? He took from the holy high heaven, CHOCHMAH AND BINAH OF ZEIR ANPIN, CALLED HEAVEN OF ATZILUT, other fire and water, that both exist and do not exist, both disclosed and not disclosed. From these fire and water taken from the high heaven, He caused the firmament to expand, and stretched them over the lower Garden of Eden. That firmament, WHICH IS DA'AT, is united with the other firmament, OF OUR EARTH, WHICH IS TIFERET.

293. In the expansion of that firmament upon the garden, four colors are displayed: white, red, green and black. THEY ARE THE THREE COLUMNS, RIGHT, LEFT AND CENTRAL, WHITE, RED AND GREEN; AND BLACK WHICH IS MALCHUT THAT RECEIVES FROM THESE THREE COLUMNS. In these colors there are four openings underneath the expansion of the firmament. They open to the four sides of the firmament above the garden. FOR SOUTH AND NORTH ARE CHESED AND GVURAH, AND EAST AND WEST ARE TIFERET AND MALCHUT. From the fire and water from which the firmament was made, THE MENTIONED CHOCHMAH AND BINAH OF ZEIR ANPIN, four lights come through these four doors.

294. On the opening to the right from the expansion of the water aspect OF THE FIRMAMENT, THAT IS MADE OF FIRE AND WATER, NAMELY FROM THE LIGHT OF CHASSADIM, two lights shine through the two doors: through the right opening, IN THE SOUTH WHICH IS CHESED, and through the frontal opening, THAT IS, IN THE EAST WHICH IS TIFERET. BECAUSE EAST AND WEST ARE CALLED FRONT AND BACK. AND THE LIGHT OF CHASSADIM ALSO ILLUMINES IN TIFERET AS WE ALREADY KNOW.

295. Within the light that illumines to the right, one letter engraved, stands out and glitters from inside the light. It is the letter Mem, THE FIRST LETTER OF 'MICHAEL', which stands in the middle of that light at that opening. This letter goes up and down, and does not stand still. That light ON THE RIGHT SIDE takes that letter out, therefore it does not stand still. THIS IS THE MYSTERY OF "AND THE LIVING CREATURES RAN AND RETURNED" (YEchezkel 1:14), FOR THEY DO NOT STAND STILL.

296. Within the light that illumines the side opposite the front, THAT IS EAST WHICH IS TIFERET, one letter is engraved, shining and standing out and glitters from inside the light. It is the letter Resh, WHICH IS THE FIRST LETTER OF THE ANGEL RAPHAEL. Sometimes the letter Bet is seen, THE FIRST LETTER THE ANGEL BOEL. It stands in the center of that light in the opening, going up and down. Sometimes it is seen and sometimes not. And it does not stand still, IN ACCORDANCE WITH THE MYSTERY OF "AND THE LIVING CREATURES RAN AND RETURNED." These two letters stand IN THE CENTER OF THE LIGHT IN THE TWO OPENINGS, and when the souls of the righteous come to Garden of Eden, these two letters step out of the light, and stand by that soul, and go up and down, IN ACCORDANCE WITH THE MYSTERY OF "AND THE LIVING CREATURES RAN AND RETURNED." AND WHAT IS SAID HERE THAT THE EAST IS CALLED RAPHAEL IS IN OPPOSITION TO SOME EXPLANATIONS IN WHICH URIEL IS THE EAST.

292. בגנתא דערן דלתתא, רקיעא דקיימא עליה, אית ביה רזין עלאין. כד עבד קודשא ברין הוא רקיעא אייתי אש ומים, מגו כורסי יקריה, ושתף לון כחדא, ועבד מנהון רקיעא לתתא, ואתפשטו עד דמטו לההוא אתר דגנתא דערן, ויתבו. מה עבד קודשא ברין הוא. נטל משמים עלאין קדישין, אש ומים אחרנין דמשתכחין ולא משתכחין, דאתגליין ולא אתגליין, ומאינון אש ומים, דאתנטלו משמים עלאין, עבד מנייהו מתיחו דרקיעא, ומתח ליה על האי גנתא דלתתא, ומתחבר גו רקיעא אחרא.

293. ארבע גוונין, בההוא מתיחו דרקיעא דעל גנתא, חיוור וסומק ורוק ואוכם. לגבי הני גוונין, אית ארבע פתחין, לתתא מההוא מתיחו דרקיעא. ואינון פתחין לארבע סטרין דרקיעא דעל גבי גנתא. מאינון אש ומים, דאתעביד מנהון ההוא רקיעא. מתפתחין בארבע פתחין, ארבע נהורין.

294. לסטר ימינא בההוא פתחא, מגו מתיחו דסטר מיא, נהרין תרין נהורין, באינון תרין פתחין, בפתחא דימינא, ובפתחא דאיהו לקבל אנפין.

295. גו נהורא דנהיר לסטר ימינא, אתרשים את חד, נהיר ובלוט, ונציץ בנציצו, מגו ההוא נהורא, ואיהו את מ', וקיימא באמצעיתא דההוא נהורא דפתחא. את דא, סלקא ונחתא, ולא קאים באתר חד. ההוא נהורא, נטיל לההוא את ואפיק לה, בג"כ לא קיימא באתר חד.

296. גו נהורא דנהיר בסטרא דאיהו לקבל אנפין, אתרשים את חד, דנהיר ובלוט, ונציץ בנציצו גו ההוא נהורא, ואיהו את ר', ולזמנין אתחזי ב' וקיימא באמצעיתא דההוא נהורא דפתחא. וסלקא ונחתא, לזמנין אתגליא, ולזמנין לא אתגליא, ולא קיימא באתר חד. אליון תרין אתון קיימין, וכד נשמטא דצדיקיא עאלת בגנתא דערן, אליון תרין אתון נפקין מגו ההוא נהורא, וקיימין על ההוא נשמטא, וסלקי ונחתי.

297. From the two doors, two Chariots then hasten to come down. One supernal Chariot is the Chariot of Michael, the great prince, and the second Chariot is of the superior chief Boel, who is the important minister called Raphael. They go down and stand by the soul and tell it, 'come in peace, it "shall enter in peace" (Yeshayah 57:2), enter in peace'. The two letters then mount, stand in their places and are concealed within the light of the doors.

298. Through the other two openings shine two other lights, glowing from the light of the fire in the openings, one to the left side and one to the rear. Two other letters burn within the lights and glitter therein. One is the letter Gimel and one letter is Nun, WHICH ARE THE FIRST LETTERS OF THE ANGEL GABRIEL AND THE ANGEL NURIEL. And when the first two letters return to their place, these two letters glitter and go up and down, leave the lights IN THE OPENINGS and stand by the soul.

299. Two Chariots then descend from the two openings. One is the Chariot of Gabriel, a high delegate and honorable chief. The second is another holy Chariot of the high superior Nuriel. They descend from the doors and stand by the soul. And the letters Gimel and Nun go back to their places.

300. The two Chariots then ascend into a hidden chamber called 'Ohalot' (lit. 'tents'), where there are twelve kinds of concealed sweet spices, as is written: "Nard and saffron, calamus and cinnamon, with all trees of frankincense..." (Shir Hashirim 4:14). These are ALSO the twelve kinds of spices of the lower GARDEN OF EDEN.

301. There you may also find the garments, the souls are worthy of wearing, each according to the soul's worth. In that garment, the good deeds are recorded, which he did in this world. All are written and proclaim, 'this is the garment of so-and-so'. AND THE ANGELS take the garments and clothe the souls of the righteous in the garden, in the likeness of the form of this world.

297. בְּדִין, מְאִינּוֹן תְּרִין פְּתָחִין, מְקַדְמֵי וְנַחְתֵי
מְעִילָא, תְּרִין רְתִיכִין. רְתִיכָא חָדָא עֲלָא, דְאִיהִי
רְתִיכָא דְמִיכָאל, רַב סַגְנִין. רְתִיכָא תְנִינָא, דְאִיהִי
רְתִיכָא מֵהוּא רַב מְמַנָּא, דְאִקְרִי בּוּא"ל. וְדָא אִיהוּ
שְׁמַשָּׁא וְקִירָא דְאִקְרִי רַפָּא"ל. וְאִינּוֹן נַחְתִין וְקִימִין
עַל גְּשְׁמַתָּא, אִמְרִין לֵה שְׁלוֹם בּוּאָךְ. יְבָא שְׁלוֹם יְבָא
שְׁלוֹם. בְּדִין אִינּוֹן תְּרִין אַתּוּן, סַלְקִין וְקִימִין
בְּאַתְרֵיהוּ, וְאַתְגְּנִיזוּ גּוּ הוּא נְהוּרָא, דְאִינּוֹן פְּתָחִין.

298. תְּרִין פְּתָחִין אַחְרָנִין, תְּרִין נְהוּרִין אַחְרָנִין קָא
מְלַהֲטִין, מְנַהֲרוּ דְאִשָּׁא, בְּאִינּוֹן פְּתָחִין חַד לְסֹטֵר
שְׁמַאלָא, וְחַד לְאַחֹרָא. תְּרִין אַתּוּן אַחְרָנִין,
מְלַהֲטִין בְּאִינּוֹן נְהוּרִין, וְנִצְיָצִין בְּגוּוֹיָהוּ, אֶת חַד ג',
וְאֶת חַד נ', וְכַד אַתּוּן קְדַמַי מִתְהַדְרִין לְאַתְרֵיהוּ,
אֲלִין תְּרִין אַחְרָנִין נִצְוִצִין, סַלְקִין וְנַחְתִין, נִפְקִין
מְאִינּוֹן נְהוּרִין, וְקִימִין עַל גְּשְׁמַתָּא.

299. בְּדִין נַחְתִין תְּרִין רְתִיכִין, מְאִינּוֹן תְּרִין פְּתָחִין.
רְתִיכָא חָדָא אִיהוּ רְתִיכָא דְגַבְרִיאֵל, רַב מְמַנָּא
וְיִקְרָא. רְתִיכָא תְנִינָא, אִיהִי רְתִיכָא אַחְרָא קְדִישָׁא
דְנִוְרִיא"ל רַב מְמַנָּא, וְנַחְתִין מְאִינּוֹן פְּתָחִין, וְקִימִין
עַל גְּשְׁמַתָּא, וְאַתּוּן מִתְהַדְרִין לְאַתְרֵיהוּ.

300. בְּדִין, אֲלִין תְּרִין רְתִיכִין, עֲאֲלִין לְגוּ הֵיכְלָא
חָדָא טְמִירָא דְגַנְתָּא, דְאִקְרִי אֶהְלוֹ"ת, וְתַמְן תְּרִיסֵר
זִינֵי בּוֹסְמִין גְּנִיזִין, דְכַתִּיב נִרְדָּ וְכַרְכֵּם קִנְהָ וְקַנְמוֹן
וְגו'. וְאִינּוֹן תְּרִיסֵר זִינֵי דְבוֹסְמִין דִּלְתַתָּא.

301. וְתַמְן כָּל אִינּוֹן לְבוּשִׁין דְנִשְׁמַתִין, דְאַתְחַזִין
לְאַתְלַבְּשָׁא בְהוּ, כָּל חַד וְחַד, בְּדָקָא חַזִי. בְּהוּא
לְבוּשָׁא, אַתְרְשִׁימוּ כָּל אִינּוֹן עוֹבְדִין טְבִין, דְעֵבַד
בְּהַאי עֲלָמָא. וְכִלְהוּ רְשִׁימִין בֵּיהּ, וּמְכַרְיִזֵי הָאִי אִיהוּ
לְבוּשָׁא דְפִלְנִיא, וְנִטְלִין לְהוּא לְבוּשָׁא וְאַתְלַבְּשַׁת
בֵּיהּ הֵיא נִשְׁמַתָּא דְצְדִיקָא דְבַגְנַתָּא, כְּגוּוֹנָא
דְדִיוֹקְנָא דְהַאי עֲלָמָא.

302. This takes place only at the thirtieth day and afterwards. For in the thirty days AFTER DEATH, there is no soul that is not punished before entering the Garden of Eden. Once it is punished, it enters the Garden of Eden, as explained. And after it was blanched, NAMELY, AFTER PURIFICATION OF THE FILTH OF THIS WORLD BY PUNISHMENT, it wears THE SAID GARMENT. Once it wore the garment, it is given place according to its worth. Then, AFTER THE SOUL RECEIVES ITS PLACE, all the letters MEM, RESH, GIMEL, NUN, WHICH ARE THE INITIALS OF THE MENTIONED ANGELS, go down, and the Chariots OF THOSE FOUR ANGELS MENTIONED go back up to their places. FOR AFTER THE ANGELS COME BACK, AN IMPRESSION OF THEIR ILLUMINATION MUST REMAIN. THIS IS THE SECRET OF FOUR THE LETTERS MEM, RESH, GIMEL, NUN.

303. That firmament revolves twice a day by the journey of another firmament that is attached to it. And that firmament does not go out of the Garden OF EDEN, FOR IT ONLY HOVERS ABOVE THE GARDEN EXCLUSIVELY; this firmament is embroidered with many colors, TO WIT, WHITE, RED, GREEN AND BLACK, WHICH ARE CHESD, GVURAH, TIFERET AND MALCHUT.

304. The twenty two letters are impressed and engraved upon that firmament, ABOVE THE GARDEN OF EDEN, each letter distilling dew, from the higher dew, over the Garden. By that dew, WHICH IS ILLUMINATION OF CHASSADIM, the souls are bathed and healed, after immersing themselves in the river of fire for purification. The dew comes down only from within the letters that are impressed and engraved upon that particular firmament, because these letter are the entirety of the Torah, FOR THEY ARE DRAWN FROM ZEIR ANPIN OF ATZILUT, named Torah because it was made from the fire and water of the Torah, THAT IS, FROM THE FIRE AND WATER OF ZEIR ANPIN OF ATZILUT.

305. Therefore they distill dew on all those that are occupied in the Torah for its sake in this world. For these words that are engraved in the Garden of Eden, go up to the firmament ABOVE THE GARDEN OF EDEN and take from those TWENTY TWO letters THAT ABIDE THERE, dew to nourish the soul. This is the meaning of "my doctrine shall drop as the rain, my speech shall distill as the dew" (Devarim 32:2)

306. In the middle of that firmament, there is an opening, facing the opening of the supernal chamber, IN YETZIRAH, through which the souls soar from the lower Garden of Eden upward by means of a pillar that is stuck in the EARTH OF Garden of Eden AND REACHES that opening.

302. וְהָנִי מִיְלִי, מִתְּלַתִּין יוֹמִין וְאֵילָךְ, דִּהְיָא כָּל תְּלַתִּין יוֹמִין, לִית לָךְ נִשְׁמַתָּא דְלֵא תְּקַבֵּל עוֹנָשָׁא, עַד לֹא תִיעוּל לְגַנְתָּא דְעַדָּן. בֵּינָן דְּקַבִּילַת עוֹנָשָׁא, עָאלַת לְגַנְתָּא דְעַדָּן, בְּמָה דְאֻקְמוּהָ. לְבַתַּר דְּאֲתַלְבַּנַּת, אֲתַלְבַּשְׁת בֵּינָן דְּאֲתַלְבַּשְׁת בְּהָאֵי לְבוּשָׁא, יְהִיבִין לָהּ אֲתַר בְּמָה דְאֲתַחְזִי לָהּ. כְּדִין, כָּל אֵינוֹן אֲתוּן, נַחְתִּין, וְסַלְקִין אֵינוֹן רְתִיכִין.

303. הַהוּא רְקִיעָא אֲהֵרַר תְּרִין זְמַנִּין בְּכָל יוֹמָא, בְּהוּא נְטִילוֹ דְהָאֵי רְקִיעַ אַחְרָא, דְּמִתְדַבֵּק בֵּיהּ. וְהָאֵי רְקִיעָא לֹא נִפִיק לְבַר מִגַּנְתָּא. רְקִיעָא דָּא, מְרַקְמָא בְּכָל זַיְנֵי גְוּוּנִין.

304. תְּרִין וְעֶשְׂרִין אֲתוּן רְשִׁימִין מַחְקָקִין, בְּהוּא רְקִיעָא, כָּל אֵת וְאֵת, נְטִיף טְלָא, מִשְׁלָא דְלַעִילָא עַל גַּנְתָּא. וּמַהוּא טְלָא דְאֲתוּן אֲתַסְחִינָן אֵינוֹן נִשְׁמַתִּין, וּמִתְסִינָן, בְּתַר דְּטַבְלוּ בְּנַהַר דִּינוּר לְאֲתַדְבָּאָהּ. וְטְלָא לֹא נַחִית, אֶלָּא מִגּוֹ אֲתוּן דְרְשִׁימִין וּמַחְקָקִין בְּהוּא רְקִיעָא, בְּגִין דְּאֵינוֹן אֲתוּן כָּלְלָא דְאֻרִייתָא. וְהוּא רְקִיעָא רְזָא דְאֻרִייתָא, דִּהְיָא מֵאֵשׁ וּמֵיִם דְּאֻרִייתָא אֲתַעֲבִיד.

305. וְעַד אֵינוֹן נְגִדִין טְלָא, עַל כָּל אֵינוֹן דְּאֲשַׁתְּדִלוּ בְּאֻרִייתָא לְשִׁמָּה בְּהָאֵי עֲלָמָא. וְאֵלִין מְלִין רְשִׁימִין בְּגַנְתָּא דְעַדָּן, וְסַלְקִין עַד הַהוּא רְקִיעָא וְנִטְלִין מֵאֵינוֹן אֲתוּן הַהוּא טְלָא, לְאֲתַזְנָא הֵיאֵא נִשְׁמַתָּא. הִדָּא הוּא דְכַתִּיב, יַעֲרֹף כַּמָּטָר לְקַחֵי תִזְל כִּטְל אֲמַרְתִּי.

306. בְּאֲמַצְעִיתָא דְהָאֵי רְקִיעָא, קִיּוּמָא פְּתָחָא חֲדָא, לְקַבֵּל פְּתָחָא דְהֵיכְלָא דְלַעִילָא, דְּבִהּהוּא פְּתָחָא, פְּרַחִין נִשְׁמַתִּין מִגַּנְתָּא דְלַתְתָּא לַעִילָא, בְּחַד עַמּוּדָא דְנַעִיץ בְּגַנְתָּא, עַד הַהוּא פְּתָחָא.

307. Into that firmament, within that opening in the middle of the firmament above the garden, three colors of light enter, mixed together. They ARE CHOCHMAH, BINAH, DA'AT, WHICH shine upon the colors of that pillar, WHICH GOES UP THERE. Then the pillar glitters and glows by the glowing colors. AND THE RIGHTEOUS, WHO ASCENDED BY WAY OF THAT PILLAR INTO THE FIRMAMENT, RECEIVE THE LIGHTS THROUGH THAT PILLAR. The righteous glow at any time from that high effulgence; THAT GOES ON, CONSTANTLY, but on Shabbat and the beginning of the month more than on other times because the Shechinah is then noticeably revealed in that firmament, and all the righteous come to bow before Her.

308. Happy is the portion of whoever is worthy of the said garments. These garments are made from the good deeds one did in this world by the precepts of the Torah, THE COMMANDMENTS CONNECTED TO ACTION, and through them the soul stands in the lower Garden of Eden wrapped in these precious garments.

309. When the soul ascends through the door of the higher firmament, other lofty and precious garments are presented before it, MADE BY PRECEPTS CONNECTED WITH wish and intention of the heart, study and prayer. For when that wish goes up, it is used as a crown, and part of it remains for that person, and is made into garments of light for the soul to wear when it ascends. And though it was said that the garments OF THE SOUL IN THE LOWER GARDEN OF EDEN depend on deeds, AS WAS MENTIONED BEFORE, nevertheless, those THAT GO UP TO THE HIGH FIRMAMENT depend on the wish of the spirit alone, as we said, to be among the angels, who are holy spirits. This is the clarification of the matter, and the holy luminary, RABBI SHIMON, learned it so from Elijah, that the lower garments of the earthly Garden of Eden ARE CONNECTED with deeds and the higher garments ARE CONNECTED with the intention and the wish of the spirit that is in the heart.

310. It is written: "and a river went out of Eden to water the garden..." (Bereshheet 2:10). This verse was explained. But assuredly a river flows out of Eden (lit. 'pleasure') of the Garden below, THE LOWER GARDEN OF EDEN. One should know that river that is flowing out of the lower Garden, its whereabouts and source. HE ANSWERS: THERE IS NO QUESTION about its location BECAUSE it is in Eden, SAME AS THE RIVER WHICH FLOWS OUT OF EDEN OF ATZILUT, WHICH IS CHOCHMAH OF ATZILUT. But Eden is a very high mystery and permission was not given for the mind's eye to have power over it. The secret of the matter is that if this place, NAMELY, EDEN, WHICH IS CHOCHMAH IN THE FIRMAMENTS OF THE LOWER GARDEN OF EDEN, were disclosed and revealed down below; then that place of the higher holy Eden WOULD HAVE TO be disclosed and known. But in order to keep the secrecy of the honor of the higher holy Eden, WHICH IS CHOCHMAH OF ATZILUT, WHICH MUST NOT BE REVEALED, the lower Eden too is hidden and concealed, WHICH IS CHOCHMAH IN THE FIRMAMENTS OF THE LOWER GARDEN OF EDEN, out of which the river in the Garden of Eden emanates. Therefore this Eden is not revealed even to the souls in the Garden of Eden.

307. גוֹ הַהוּא רְקִיעָא בְּהוּא פְתַחַא פְתַחַא דְאִיהוּ בְּאַמְצְעִיתָא דְרְקִיעָא דְבְּגִנְתָּא, עֲאֲלִין בְּגוּהַ תְּלַת גּוּוּנִין דְנְהוּרָא כְּלִילִן כְּחָדָא, וְנַהֲרִן לְגוּוּנִין דְהַהוּא עֲמוּדָא. וְכַדִּין עֲמוּדָא דָּא, נְצִיץ וְאַתְלֵהִיט בְּכַמְה גּוּוּנִין דְמִתְלֵהֲטִין. בְּכַל שְׁעָתָא, נְהָרִין צְדִיקָא, מֵהַהוּא זִיוָא עֲלָאָה. אֲבַל בְּכַל שַׁבְּתָא וְשַׁבְּתָא, וּבְכַל רִישׁ יָרַח, אֲתַגְלִינָא שְׁכִינְתָּא, יִתִּיר מִשָּׂאָר זְמַנֵּי בְּהַאי רְקִיעָא, וְאַתִּינִין כְּלֵהוּ צְדִיקָא, וְסַגְדִּין לְגַבִּיָּה.

308. זְכָאָה חוּלְקִיָּה, מֵאַן דְּזָכִי לְהַנִּי לְבוּשֵׁי דְקְאָמְרִין, דְּמִתְלַבְּשִׁין בְּהוּ צְדִיקָא בְּגִנְתָּא דְעָרְן. אֲלִין מְעוּבְדִּין טְבִין, דְעֵבִיד בְּרִישׁ, בְּהַאי עֲלֵמָא, בְּמְקוּדֵי אֹרִייתָא. וּבְהוּן קִימָא נְשַׁמְתָּא בְּגִנְתָּא דְעָרְן לְתַתָּא, וְאַתְלַבְּשַׁת בְּהַנִּי לְבוּשִׁין יְקִירִין.

309. כִּד סְלֵקָא נְשַׁמְתָּא בְּהוּא פְתַחַא דְרְקִיעָא לְעִילָא, אֲזִדְמַנִּן לָהּ לְבוּשִׁין אַחֲרָנִין יְקִירִין עֲלֵאִין, דְאִינֻן מְרַעוּתָא וְכֹוְנָה דְלֵבָא בְּאֹרִייתָא וּבְצִלוּתָא, דְכִד סְלֵקָא הַהוּא רַעוּתָא לְעִילָא, מִתְעַטֵּר בְּהַ מֵאַן דְּמִתְעַטֵּרָא, וְאַשְׁתָּאָר חוּלְקָא לְהַהוּא בְּרִישׁ, וְאַתְעַבְדִּי מְנִיָּה לְבוּשִׁין דְנְהוּרָא, לְאַתְלַבְּשָׁא בְּהוּ נְשַׁמְתָּא. לְסֵלֵקָא לְעִילָא. וְאַף עַל גַּב דְאֹקְמוּהַ, דְאִינֻן לְבוּשִׁין בְּעוּבְדִין תְּלִינִין. אֲלִין לֹא תְלִינִין אֲלֵא בְּרַעוּתָא דְרוּחָא, כְּמָה דְאַתְמֵר, לְקִימָא גּוֹ מְלֵאכִין רוּחִין קְדִישִׁין וְדָא אִיהוּ בְּרִירוּ דְמֵלָה. וּבּוּצִינָא קְדִישָׁא, אֹלִיף הַכִּי מֵאַלְהוּ, לְבוּשִׁין דְלְתַתָּא בְּגִנְתָּא דְאַרְעָא בְּעוּבְדִין. לְבוּשִׁין דְלְעִילָא, בְּרַעוּתָא וְכֹוְנָא דְרוּחָא בְּלֵבָא.

310. וְנַהֲרִ יוּצָא מֵעָרְן לְהַשְׁקוּת אֶת הַגֶּן וְגו', הַא אֹקְמוּהַ, אֲבַל בְּהַאי גִנְתָּא דְלְתַתָּא, נַהֲרִ יוּצָא מֵעָרְן וְדָאִי. וְאַצְטְרִיךְ לְמַנְדַּע, הַאי נַהֲרִ דְנִמְקִי בְּגִנְתָּא דְלְתַתָּא, בְּאַן אֲתֵר עֲקָרָא וְשָׂרְשָׁא דִילִיָּה. בְּאַן אֲתֵר, בְּעָרְן. עָרְן דָּא רְזָא עֲלָאָה אִיהוּ, וְלֹא אֲתִיְהִיב רְשׁוֹ לְשִׁלְטָאָה בֵּיהּ עֵינָא דְסַכְלַתְנֻ. וְרְזָא דְמֵלָה אֲלֵמְלֵי אֲתֵר דָּא אֲתַמְסֵר לְתַתָּא לְאַתְגְּלָאָה, אֲתֵר דְעָרְן עֲלָאָה קְדִישָׁא, אֲתַמְסֵר אוּף הַכִּי לְמַנְדַּע. אֲלֵא בְּגִין טְמִירוּ דִיקְרָא דְעָרְן עֲלָאָה קְדִישָׁא, אֲתַטְמֵר וְאַתְגְּנִיז עָרְן תַּתָּאָה, דְהַהוּא נַהֲרִ נְגִיד וְנִמְקִי מְנִיָּה. וְע"ד לֹא אֲתַמְסֵר לְאַתְגְּלָאָה, אֲפִילוּ לְאִינֻן נְשַׁמְתִּין דְבְּגִנְתָּא דְעָרְן.

311. As this river, BINAH, TIFERET AND MALCHUT, departs and flows out of Eden, WHICH IS CHOCHMAH AT THE TOP OF ARICH ANPIN, to water the upper garden, MALCHUT OF ATZILUT; a light comes out of the center door OF THE GARDEN'S FIRMAMENTS, divided between the four openings in the four directions, where the letters MEM, GIMEL, RESH, NUN, are written. This light, divided into four lights and four glittering letters, goes out of Eden, where the upper point shines, WHICH REFERS TO CHOCHMAH, THE ASPECT OF THE HIGHEST POINT, OF THE FIRMAMENTS OF THE EARTHLY GARDEN OF EDEN.

312. That UPPER point shines and causes Eden to shine. No one is able to see and comprehend that point, only the light spreading from it BY WAY OF THE DOOR IN THE MIDDLE OF THE SAID FIRMAMENTS. The righteous in the Garden of Eden bow before the light, as we learned. And this lower point, MALCHUT WITHIN THE GARDEN OF EDEN, is the garden to the supernal Eden, THE UPPER POINT, CHOCHMAH, where it is not possible to know and behold.

313. This is referred to in the verse "no eye has ever seen that Elohim, beside You" (Yeshayah 64:3). This name, ELOHIM, is explained: A) 'Elohim, beside You' is the lower holy point, MALCHUT OF ATZILUT NAMED ELOHIM, that knows the lower Eden IN THE EARTHLY GARDEN OF EDEN, hidden in the garden, which is known by none other, SAVE MALCHUT OF ATZILUT. B) 'Elohim, besides You' is the uppermost Eden, above all, the secret of the World to Come, THAT IS CHOCHMAH OF ATZILUT NAMED UPPER EDEN, WHEN REVEALED IN BINAH OF ATZILUT BY THE NAME 'THE WORLD TO COME', CALLED ELOHIM. It knows the lower point MALCHUT OF ATZILUT, by means of a certain righteous that flows out of it - the river which waters it, NAMELY, THE RIVER THAT FLOWS OUT OF EDEN, WHICH IS YESOD, CALLED RIGHTEOUS. No one else knows it besides Him, as is written: 'Elohim, beside You', that is connected above up to the Endless Light.

314. This river, flowing out of Eden of the lower GARDEN OF Eden, is a mystery enclosed to the wise, based on the secret meaning of the verse "and satisfy your soul in drought (Heb. tzach'tzachot)" (Yeshayah 58:11). This explanation applies both above and below. When the soul leaves the darkness of this world, it longs to see the light of the upper world, like a man in his thirst desiring to drink water. Thus each one is thirsty as it says, "dried up (Heb. tzicheh) with thirst" (Yeshayah 5:13), SIMILARLY 'TZACH'TZACHOT' MEANS 'THIRSTY FOR LIGHTS'. SINCE it thirsts for the brightness (Heb. tzachut) of the lights of the garden, the firmaments and the chambers in the Garden.

315. In the river that flows out of Eden sit all the souls clad in precious garments. Without the garments, they would not be able to bear THE LIGHTS. Now they sit and slack their thirst within the brightness, for they are able to stand it. This river amends the souls so they would be able to be sustained by and enjoy the brightness. The souls are amended by it and settled by it.

311. כִּמָּה דֵּהֵאֵי נְהַר אֲתַפְרֵשׁ וְנִמְיָק מִגּוֹ עַרְוֹן, לְאַשְׁקָאָה לְגִנְתָּא דְלַעִילָא, הֲכִי נִמְיָ מִגּוֹ הֵוֵא פְתַחֵא דְאַמְצְעִיתָא נִמְיָק חַד נְהוּרָא, דְאַתְפְּרֵשׁ לְד' סְטְרִין, בְּד' פְתַחִין דְקְאֻמְרֵן. אֲתֵר דְקִיּוּמִין אִינוּן אֲתוּוֹן רְשִׁימָן. וְהֵוֵא נְהוּרָא דְאַתְפְּרֵשׁ לְאַרְבַּע נְהוּרִין, בְּד' אֲתוּוֹן דְנִיּוּצִין, נִמְיָק מִעַרְוֹן, אֲתֵר דְזֵהֵרָא נְקוּדָה לַעִילָא.

312. וְהֵוֵא נְקוּדָה אֲתַנְהִיר, וְאַתְעֵבִיד עַרְוֹן לְאַנְהֵרָא. וְלֹא אֵית מָאן דְשְׁלִיט לְמַחְמֵי וּלְמַנְדַּע לְהֵאֵי נְקוּדָה, בַּר הֵוֵא נְהִירוֹ דְאַתְפְּשֵׁט מִנְיָה, דְסַגְדִּין לְקַמְיָה אִינוּן צְדִיקָא דְבִגְנַתָּא דְעַרְוֹן, כִּמָּה דְאַתְמַר. וְהֵאֵי נְקוּדָה תַּתְּאָה, אִיְהִי גִנְתָּא לְגַבֵּי עַרְוֹן עֲלָאָה, אֲתֵר דְלֹא אֲתִיְהִיב לְמַנְדַּע וְלֹאֲסַתְכֵלֵא.

313. עַל כָּל דָּא כְּתִיב, עֵין לֹא רָאָתָה אֱלֹהִים זְוֹלְתָךְ. שְׂמָא דָּא אֲתַפְרֵשׁ, אֱלֹהִים זְוֹלְתָךְ, דָּא נְקוּדָה תַּתְּאָה קְדִישָׁא, דְאִיְהוּ יוֹדַע הֵאֵי עַרְוֹן דְלַתְתָּא, דְטְמִיר בְּגִנְתָּא, וְלִית אַחְרָא מָאן דְיֹדַע לִיְהִי. אֱלֹהִים זְוֹלְתָךְ, דָּא עַרְוֹן עֲלָאָה עַל כֻּלָּא, דְאִיְהוּ רְזָא דְעֲלָמָא דְאֲתֵי, דְאִיְהוּ יוֹדַע לְנְקוּדָה תַּתְּאָה, בְּחַד צְדִיק דְנִמְיָק מִנְיָה, נְהַר דְרִוֵּי לִיְהִי, וְלִית מָאן דְיֹדַע לִיְהִי בַר אִיְהוּ, דְכְּתִיב אֱלֹהִים זְוֹלְתָךְ, דְאִיְהוּ אַחִיר לַעִילָא לַעִילָא עַד אֵין סוּף.

314. וְהֵאֵי נְהַר דְנִמְיָק מִעַרְוֹן לַתְּתָא, רְזָא אִיְהוּ לְחַכְיִמִין, בְּרְזָא דְכְּתִיב, וְהִשְׁבִּיעַ בְּצַחְצָחוֹת נַפְשָׁךְ. וּמִלָּה דָּא אֲתַפְרֵשׁ לַעִילָא וְתַתָּא. נִשְׁמַתָּא דְנִמְיָקָא מְהֵאֵי עֲלָמָא דְחִשׁוּכָא, אִיְהִי תְאִיבַת לְמַחְמֵי בְנְהִירוֹ דְעֲלָמָא עֲלָאָה, כִּהֵאֵי בַר נִשׁ דְתְאִיב לְמִשְׁתֵּי בְתִאִיבוּ לְמִיָּא, הֲכִי כָל חַד וְחַד, אִיְהוּ צַחְצָחוֹת, כִּמָּה דְאֵת אָמַר, צַחָה צָמָא. צָמָא, מְאִינוּן צַחוֹת דְנְהוּרִין דְגִנְתָּא וְרִקִיעָא וְהִיכְלִין דְגִנְתָּא.

315. וְהֵוֵא נְהַר דְנִמְיָק מִעַרְוֹן, כָּל אִינוּן נִשְׁמַתִּין בְּלְבוּשֵׁי יִקְר, יִתְבִּין עַל הֵוֵא נְהַר, וְאַלְמֵלֵא הֵוֵא לְבוּשָׁא, לֹא יְכֻלִין לְמַסְבֵּל. וְכַדִּין מְתִישְׁבֵן, וְרוּוֹן בְּאִינוּן צַחוֹת, וְיְכֻלֵי לְמַסְבֵּל. וְהֵוֵא נְהַר אִיְהוּ תְקוּנָא דְנִשְׁמַתִּין, לְאַתִּישְׁבָא, וְלֹאֲתַזְנָא וְלֹאֲתַהֲנָא, מְאִינוּן צַחוֹת וְנִשְׁמַתִּין אֲתַתְקִנֵן עַל הֵוֵא נְהַר, וּמְתִישְׁבֵן בֵּיה.

316. AS the high river, YESOD OF ZEIR ANPIN, lets out souls and they soar from it into the garden, MALCHUT OF ATZILUT, SO does the lower river in the terrestrial garden prepare the souls so they would be amended and settle within the brightness, like in this exterior world, where the souls are settled and shine within the smell of water. For at first they came out this way, AS WAS ALREADY SAID. And since the souls are prepared in the river that flows out of Eden, they are able to be settled in the upper brightness, and ascend higher by way of the door in the middle of the firmament and the pillar that stands in the middle of the garden, as was explained. THUS IS EXPLAINED THE VERSE "AND SATISFY...TZACHTZACHOT (LIT. 'DRAUGHT', ALSO 'BRIGHTNESS')," ABOVE AND BELOW. THE BRIGHTNESS ABOVE WAS NOW EXPLAINED. THE BRIGHTNESS BELOW ARE THE LIGHTS OF THE GARDEN, THE FIRMAMENTS AND THE CHAMBERS AS WAS SAID. BOTH ARE FORMED BY THE RIVER THAT FLOWS OUT OF EDEN.

317. THE SOULS OF THE RIGHTEOUS ascend by way of the pillar IN THE MIDDLE OF THE GARDEN, through the door of the firmament OF THE GARDEN OF EDEN. Around the pillar there are "a cloud and smoke...and the shining" (Yeshayah 4:5). THIS IS THE SECRET OF THE VERSE "AND HASHEM WILL CREATE UPON EVERY DWELLING PLACE OF MOUNT ZION, AND UPON HER ASSEMBLIES, A CLOUD AND SMOKE BY DAY, AND THE SHINING..." And though this verse was already explained, yet the cloud and smoke WERE outside and the shining light inside, in order to cover those who mount, so they would not be seen by those who stay below.

318. This is a secret mystery. When the point, THE GARDEN WHICH IS MALCHUT OF BINAH OF THE EARTH OF ASYAH, CALLED POINT, wanted to be properly fixed, and be adorned on Shabbat and the festivals and holidays; THE HOLY ONE, BLESSED BE HE, sent it the four faces of the eagle. They stand upon the temple called Dror, OF "pure (Heb. dror) myrrh" (Shemot 30:23). For that reason, at the time of Jubilee, we should proclaim freedom, as says the verse "and proclaim liberty (Heb. dror)...TO ALL ITS INHABITANTS" (Vayikra 25:10). These four aspects utter a sound, NAMELY, THEY PROCLAIM FREEDOM TO ALL THE INHABITANTS OF THE GARDEN, and no one hears it save the souls worthy of ascending. And they gather there, IN THE TEMPLE OF FREEDOM, and are taken by the four aspects and put inside the pillar that stands in the middle OF THE GARDEN.

319. At that time the pillar raises cloud, fire, smoke and bright light from within. These two, THE ILLUMINATION OF FREEDOM AND THE SOULS, are called "dwelling place of Mount Zion, and... her assemblies," OF WHICH IT IS WRITTEN: "AND HASHEM WILL CREATE UPON EVERY DWELLING PLACE OF MOUNT ZION, AND UPON HER ASSEMBLIES, A CLOUD AND SMOKE BY DAY, AND THE SHINING OF A FLAMING FIRE BY NIGHT" (YESHAYAH 4:5). For the dwelling place of Mount Zion is the higher amendment, when the lower point is adorned, TO WIT, IT IS THE ILLUMINATION OF FREEDOM BY THE FOUR FACES OF THE EAGLE OF ABOVE. And they, THE SOULS, are called by that point to be adorned. MEANING, THESE SOULS THAT HEARD THE LIBERATION CALL, ARE CONSIDERED HER INVITED GUESTS CALLED TO HER.

316. הַהוּא נְהַר עֲלֵאָה דְלַעִילָא, אַמִּיק נִשְׁמַתִּין, וּפְרַחִין מְנִיָּה, לְגוּ גְנֻתָא, דְהַאי נְהַר דְלִתְתָא בְּגֻנְתָא דְאַרְעָא, אֲתִקִּין נִשְׁמַתִּין, לְאַתְתְּקְנָא לְאַתְיִישְׁבָא, בְּאַיְנוּן צְחוּת. כְּגוּוּנָא דָא בְהַאי עֲלָמָא לְבַר, בְּרִיחָא דְמִיָּיא מְתִישְׁבָא נַפְשָא לְאַתְנַהְרָא, דְהַא מְעִיקְרָא כְּגוּוּנָא דָא נַפְקָא. וּבְגִין דְמִתְתַּקְנִין נִשְׁמַתִּין עַל הַהוּא נְהַר דְנִגִּיד וְנִפְיָא מְעַדָן, יְכַלִּין לְאַתְיִישְׁבָא בְּאַיְנוּן צְחוּת עֲלָיִין, וְלִסְלַקָא לְעִילָא. בְּהַהוּא פְתַחָא דְאַמְצַעִיתָא דְרִקִיעָא וְחַד עֲמוּדָא דְקָאִים בְּאַמְצַעוֹת גְנֻתָא דְקָאִמְרָן.

317. בְּהַהוּא עֲמוּדָא סְלִקִּין לְעִילָא, גוּ הַהוּא פְתַחָא דְרִקִיעָא, וּבִיָּה סַחְרָנִיָּה, אִית בִּיָּה עֵנָן וְעֵשָׁן וְגַנְהָ. וְאֵע"ג דְאַוּקְמוּהָ לְהַאי קְרָא, אֲבַל עֵנָן וְעֵשָׁן אֵלִין מְלַבְר, וְגַנְהָ מְלֻגוּ. וְדָא אִיהוּ לְחַמִּיָּא עַל אִינוּן דְסְלִקִּין לְעִילָא, דְלֹא יִתְחַזֵּן מְקַמֵּי אִינוּן דִּיתְבִּין לְתַתָּא.

318. וְהָא הִכָּא רְזָא דְרִזִּין, כִּד הַאי נְקוּדָה בְּעָא לְאַתְתְּקְנָא בְּתַקּוּנוּי, וְלַאֲתַקְשָׁטָא, בְּשַׁבְתֵּי וּבְזַמְנֵי וּבְחַגֵּי, מְשַׁדֵּר אַרְבַּע אַנְפִּין דְנֶשֶׁר, וְקִיּוּמִין עַל הַיְכָלָא דְאַקְרִי דְרוּר, וְהִינְנוּ מֵר דְרוּר. וּבְגִין דָּא בְּשַׁתָּא דְיוּבִלָא, בְּעִינָן לְאַכְרִזָא דְרוּר, כִּד"א וְקִרְאַתֶּם דְרוּר. וְאַיְנוּן אַרְבַּע אַנְפִּין יְהִיבִין קְלָא, וְלִית מֵאן דִּישְׁמַע לִיה, בַּר אִינוּן נִשְׁמַתִּין דְאַתְחַזֵּן לְסְלַקָא, וְאַיְנוּן מְתַבְּנָשִׁין תַּמָּן, וְנִטְלִי לֹון אֵלִין ד' אַנְפִּין, וְאַעֲלִין לֹון לְגוּ, בְּהַהוּא עֲמוּדָא דְקִיּוּמָא בְּאַמְצַעִיתָא.

319. וּבְהַיָּא שְׁעַתָּא סְלַקָא הַהוּא עֲמוּדָא, עֲנָא וְאַשָׁא וְתַנְנָא, וְגַנְהָ מְלֻגוּ. וְאַלִּין תְּרִין אַקְרוּן, מְכוּן הַר צִיּוֹן וּמְקַרְאִיָּה. מְכוּן הַר צִיּוֹן, דָּא אִיהוּ תְּקוּנָא דְלַעִילָא, כִּד נְקוּדָה תַּתָּא מְתַקְשָׁטָא, וְאַיְנוּן מְקַרְאִיָּה דְהַיָּא נְקוּדָה לְאַתְתְּקְשָׁטָא.

320. When the souls mount and arrive at the opening of that firmament, then that firmament revolves three times around the garden. From the sweet voice that comes of the firmament's revolving, the souls in the door of the firmament go out and listen to the sweetness of the firmament and see the pillar THROUGH WHICH THEY ASCENDED, that emits fire, cloud, smoke and a bright light. They all bow LOWERING THEIR HEAD, they then ascend through that opening, until they reach the circle that goes round that point, NAMELY, INTO THE FIRMAMENT THAT REVOLVES AROUND THE GARDEN CALLED POINT, WHICH IS THE SECRET OF CHOCHMAH. Then they see what they see, TO WIT, THEY RECEIVE THE ILLUMINATION OF CHOCHMAH BY THE NAME OF SIGHT. From the joy and gladness caused by what they see, they go up and down, come near and retreat, IN THE SECRET OF "RAN AND RETURNED" (YEchezkel 1:14).

321. CHOCHMAH, THE SECRET OF THE SUPERNAL POINT, desires them and decorates them with its light. MEANING, THE SOULS THAT ROSE TO IT BECOME WITHIN IT AS MAYIN NUKVIN (LIT. 'FEMALE WATERS'). Then one supernal Righteous is clad with jealousy, YESOD OF THE WORLD OF YETZIRAH, regards the light and beauty of that point and its establishments, seizes it and brings it up to him TO YETZIRAH, and light shines into light. TO WIT, THE LIGHT OF CHASSADIM IN YESOD SHINES INTO THE LIGHT OF CHOCHMAH WITHIN THE POINT and they become one. NAMELY, THEY UNITE. All the legions of heaven open and say at that time 'happy are the righteous, who observe the Torah, happy are you to be occupied in the Torah, for the joy of your Master is in you, who adorn the crown of your Master, FOR THEY BROUGHT ABOUT THAT UNITY.

322. When light shines into light, NAMELY, THE LIGHT OF CHASSADIM INTO THE LIGHT OF CHOCHMAH, the two lights become one and illumine. Then the colors, THE LIGHTS OF THE UNITY, go down and observe so as to take pleasure in the righteous, THAT ASCENDED AS FEMALE WATERS, AS MENTIONED, and prepare them to be adorned above. Concerning this the verse says "no eye has ever seen that Elohim, beside You, will do such a thing for him who waits for him" (Yeshayah 64:3).

323. Rabbi Shimon opened the discussion and said, it is written: "And over the heads of the living creatures there was the likeness of a firmament, like the color of the terrible ice, stretched out over their heads above" (Yechezkel 1:22). This scripture was already explained, but there is firmament and firmament. The firmament below stands upon four living creatures, THE FOUR LIVING CREATURES WITHIN MALCHUT, THE SECRET OF MICHAEL, GABRIEL, RAPHAEL AND NURIEL. Thence this firmament extends and takes a female form, MALCHUT, at the back of the male, ZEIR ANPIN. This is the recondite meaning in the verse "and you shall see My back" (Shemot 33:23), MEANING THAT MALCHUT IS AT THE BACK OF ZEIR ANPIN, as is written: "You have formed me behind and before" (Tehilim 139:5), WHICH ALLUDES TO ZEIR ANPIN IN FRONT AND MALCHUT IN THE BACK. It is similarly written: "and He took one of his ribs" (Beresheet 2:21), ALLUDING TO ZEIR ANPIN AND MALCHUT, THAT WERE DOUBLED-FACED, FRONT AND BACK, AND THEN WERE SAWED, WHICH THE SAID VERSE ALLUDES TO.

320. בִּינוֹן דְּסַלְקִין אֲלֵין נִשְׁמַתִּין עַד הֵוא פְּתַחא דְּרִקִיעָא, כְּדִין, הֵוא רִקִיעָא סַחְרָא סַחְרָנִי דְּגִנְתָּא, תְּלַת זְמַנִּין. וּמְקַל נְעִימוּ דְּסַחְרָא הֵוא רִקִיעָא, נִפְקִין כָּל אֵינוֹן נִשְׁמַתִּין וְשִׁמְעִין הֵוא נְעִימוּ דְּהֵוא רִקִיעָא, וְחֻמָּאן הֵוא עֲמוּדָא, דְּסַלְקָא אִשָּׁא וְעִנְנָא וְתַנְנָא וְנִגְהָ דְּלֵהִיט, וְסִגְדִין כְּלֵהוּ. כְּדִין נִשְׁמַתִּין סַלְקִין בְּהֵוא פְּתַחא, עַד דְּסַלְקִין לְגוּ עֲגוּלָא, דְּסַחְרָא בְּהֵיא נְקוּדָה. כְּדִין חֻמָּאן מַה דְּחֻמָּאן. וּמִגּוּ נְהִירוּ וְחֲדוּתָא מֵהֵוא דְּחֻמָּאן, סַלְקִין וְנַחְתִּין קְרַבִּין וְרַחֲקִין.

321. וְאִיהִי תְּאִיבָא לְגַבִּייהוּ, וּמִתְקַשְׁטָא בְּנֵהִירוּ. כְּדִין אֲלֵבִישׁ קְנָאָה חַד צְדִיק עֲלָאָה, וְאִסְתַּבֵּל בְּנֵהוּרָא וְשִׁמְרוּ דְּהֵאֵי נְקוּדָה, וּבִתְקוּנָהָ, וְאִחִיד בְּהָ, וְסַלְיִק לָהּ לְגַבִּיָּה, וְנִהִיר נְהוּרָא בְּנֵהוּרָא, וְהוּוּ חַד. כָּל חֵילָא דְּשִׁמְיָא פְּתַחִי בְּהֵיא שְׁעֵתָא וְאִמְרִי, זְכָאִין אֲתוֹן צְדִיקֵיָא, נְטְרִי אִוְרֵיָתָא, זְכָאִין אֵינוֹן דְּמִשְׁתַּדְּלִין בְּאִוְרֵיָתָא, דְּהֵא חֲדוּתָא דְּמֵאֲרִיכוֹן הוּי בְּכוּ, דְּהֵא עֲטָרָא דְּמֵאֲרִיכוֹן, מִתְעַטֵּר בְּכוּן.

322. כְּדִין בִּינוֹן דְּנֵהִרִין נְהוּרָא בְּנֵהוּרָא, תְּרִין נְהוּרִין מִתְחַבְּרִין בְּחָדָא, וְנֵהִרִין. לְבַתֵּר אֵינוֹן גּוּוֹנִין נַחְתִּין, וְאִסְתַּבֵּלִין לְאִשְׁתַּעֲשֵׂא בְּאֵינוֹן נִשְׁמַתִּין דְּצְדִיקֵיָא, וּמִתְקַנִּי לֹוֹן לְעֲטָרָא לְעִילָא. וְעַל דָּא אֲתַמֵּר, עֵין לֹא רָאָתָה אֱלֹקִים זּוֹלַתֵךְ יַעֲשֶׂה לְמַחְבֵּה לּוֹ.

323. פְּתַח ר"ש וְאִמֵּר, בְּתִיב וּדְמוּת עַל רֵאשֵׁי הַחַיָּה רִקִיעַ כְּעֵין הַקֶּרַח הַנּוֹרָא נְטוּי עַל רֵאשֵׁיהֶם מִלְּמַעְלָה. הֵאֵי קְרָא אִוְקְמוּהָ, אָבֵל אֵית רִקִיעַ וְאֵית רִקִיעַ, רִקִיעַ דְּלִתְתָא אִיהוּ קִיּוּמָא עַל גְּבִי ד' חִינוּן. וּמִתְמַן אֲתַפְּשֵׁט וְשִׁאֲרֵי דִּיוֹקְנָא דְּחַד נּוֹקְבָא, דְּאִחוּרֵי דְּכוּרָא, וְדָא אִיהוּ רְזָא דְּכַתִּיב, וְרָאִית אֶת אַחוּרֵי כד"א, אַחוּר וְקָרַם צִרְתָּנִי. וּכְתִיב וַיִּקַּח אֶחָת מִצְלָעוֹתָיו.

324. The firmament above rests upon the supernal living creatures, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. Thence, FROM THAT FIRMAMENT, extends and prevails a male form, which is a higher secret ABOVE THE FEMALE. THIS REFERS TO ZEIR ANPIN. These two firmaments are called, the one, 'end of the heaven' and the other 'from the end of the heaven', as is written: "from the end of the heaven to the end of the heaven" (Devarim 4:32). The heads of the lower living creatures IN MALCHUT, refer to the four living creatures, which are supernal lights upon the four letters engraved on the four doors in the Garden of Eden. AND THESE FOUR LIVING CREATURES ARE THE SECRET OF THE AFOREMENTIONED ANGELS.

325. And though we said that the lower Eden is on earth, AND THE GARDEN RECEIVES FROM THE LOWER EDEN, YOU SAY THAT THE GARDEN RECEIVES FROM THE FOUR LIVING CREATURES. HE ANSWERS: everything is a very high mystery, as we learned. For the said point, MALCHUT OF ATZILUT, as it has a part above, IN ATZILUT, so it has a part below on earth, NAMELY, AS IT IS THE TENTH PART OF ATZILUT, SO IT IS THE TENTH PART OF EARTH, THAT IS, THE GARDEN. The lower garden is part of the point ON EARTH, and is delighted by the spirits of the righteous on earth, taking pleasure on every side, above and below. Above it enjoys the Righteous, YESOD OF ZEIR ANPIN, and below the fruit of the Righteous, THE SOULS OF RIGHTEOUS PEOPLE BORN OF YESOD OF ZEIR ANPIN. The sole delight above or below caused TO MALCHUT, is by the Righteous. FOR ITS FRUIT IS ALSO CONSIDERED AS THE RIGHTEOUS AS IT IS. AND THEREFORE AS THE UPPER MALCHUT RIDES THE FOUR LIVING CREATURES, SO THE LOWER MALCHUT, THE GARDEN, RECEIVES FROM THE FOUR LIVING CREATURES AS SAID. And the garden is DRAWN from that point called Eden, THAT IS, ALSO LIKE MALCHUT ABOVE. FOR SHE IS DISCERNED AS THE LOWER CHOCHMAH DUE TO HER BEING DRAWN FROM THE HIGHER EDEN, SO TOO, THE GARDEN, THAT IS LOWER MALCHUT IS DRAWN FROM THE LOWER EDEN, IN A WAY THAT IT RECEIVES FROM BOTH. HOWEVER, THE FOUR LIVING CREATURES ARE FROM MALCHUT HERSELF, WHILE EDEN IS THE HIGHER LIGHT DRAWN TO MALCHUT, ABOVE, AND BELOW.

326. The heads of the living creature are the four faces. One is a lion, as said "the face of a lion on the right side" (Yechezkel 1:10), WHICH IS CHESED, NAMELY, MICHAEL. One is an ox, as is written: "the face of an ox on the left side," WHICH IS GVURAH, NAMELY, GABRIEL. One is an eagle, as is written: "they four also had the face of an eagle," WHICH IS TIFERET, NAMELY RAPHAEL. Man embraces them all, as said "and the likeness of their faces was that of a man" (Ibid.), WHICH IS MALCHUT RECEIVING FROM THEM ALL, NAMELY NURIEL. FROM ANOTHER POINT OF VIEW, MICHAEL IS OF THE RIGHT, LION; GABRIEL OF THE LEFT, OX; URIEL IN THE MIDDLE, TIFERET; RAPHAEL IS THE FACE OF A MAN. These are the four heads of the living creatures that carry the holy throne, MALCHUT, and perspire because of the burden. The sweat because of the load they carry becomes the river Di Nur (lit. 'of fire'), as is written: "A fiery stream issued and came forth from before him; a thousand thousands served him" (Daniel 7:10)

324. רְקִיעַ הַלְעִילָא אִיהוּ קַיִמָא עַל גְּבֵי חַיּוּן עֲלָאִין, וּמִתְמַן אֲתַפְּשֵׁט וְשָׂאֲרֵי דְיוֹקְנָא דְחַד דְּכוּרָא, דְּאִיהוּ רְזָא עֲלָאָה. וְהַנִּי תְרִין רְקִיעִין, חַד אֲקָרִי קְצָה הַשָּׁמַיִם. וְחַד אֲקָרִי מְקַצָּה הַשָּׁמַיִם. רְאִשֵׁי הַחַיָּה דְלִתְתָא אֵינּוּן אַרְבַּע חַיּוּן, דְּאֵינּוּן נְהוּרִין עֲלָאִין, עַל אֵינּוּן אַרְבַּע אֲתוּן רְשִׁימִין, דִּי בְּגוּ אֵינּוּן אַרְבַּע פְּתַחֲרִין, דְּבִגְנָתָא דְעָרִין.

325. וְאִף ע"ג דְּאֲמַרְן עָרִין דְּלִתְתָא בְּאַרְעָא, הַכִּי הוּא וְדָאִי. אָבֵל כֻּלָּא רְזָא עֲלָאָה אִיהוּ, בְּמָה דְּאֲתַמַּר דְּהָאִי נְקוּדָה דְּקְאֲמַרְן, בְּמָה דְּאִית לָהּ חוּלְקָא לְעִילָא, הַכִּי נִמְי אִית לָהּ חוּלְקָא לְתַתָּא בְּאַרְעָא. וְהָאִי גְּנָתָא לְתַתָּא, אִיהוּ חוּלְקָא דְּהָאִי נְקוּדָה לְאַשְׁתַּעֲשַׂעַא בְּרוּחֵי דְּצַדִּיקִיָּא בְּאַרְעָא, וְאֲתַהֲנִי בְּכָל סְטָרִין לְעִילָא וְתַתָּא. לְעִילָא בְּצַדִּיק. לְתַתָּא בְּהוּא אֵיבָא דְּצַדִּיק, וְלֹא אֲשַׁתְּכַח שְׁעִשׂוּעָא עִילָא וְתַתָּא אֵלָא בְּצַדִּיק. וְהָאִי גְּנָתָא אִיהוּ, מֵהָאִי נְקוּדָה דְּאֲקָרִי עָרִין.

326. אֵינּוּן רְאִשֵׁי הַחַיָּה, אֵלִין אַרְבַּע רִישֵׁי אַנְפִּין. חַד אַרְיָה, דְּכִתְיִב וּפְנֵי אַרְיָה אֶל הַיְמִין. וְחַד שׁוֹר, דְּכִתְיִב וּפְנֵי שׁוֹר מֵהַשְּׂמָאל. וְחַד נֶשֶׁר, דְּכִתְיִב וּפְנֵי נֶשֶׁר לְאַרְבַּעַתָּן. אֲדָם כֻּלְּלָא דְּכֻלָּא, דְּכִתְיִב וּדְמוּת פְּנֵיהֶם פְּנֵי אֲדָם. וְאֵלִין אַרְבַּע רִישֵׁי חַיּוּן דְּנִטְלִין לָהּ לְכוּרְסֵיָא קְדִישָׁא, וּמְגוּ מְטוּלָא דְּיִלְהוּן זְעִין. וּמֵהָוּא זִיעָא דְּמְטוּלָא דְּיִלְהוּן, אֲתַעְבִּיד הַהוּא נְהַר דִּי נוֹר. דְּכִתְיִב, נְהַר דִּי נוֹר נִגְדַּ וְנִמְקַ מִן קְדְמוּהֵי אֶלְף אֲלִפִּין יִשְׁמְשׁוּגָה.

327. When the souls ascend, they bathe in the river of fire and are offered as sacrifice, not consumed but washed. Come and look at the salamander that is born of fire. A garment is made of it, that is washed only by fire. The fire eats away the filth and the garment is washed. So is the soul, made by the fire taken from the holy throne, MALCHUT, concerning which the verse says, "his throne was fiery flames" (Ibid. 9). When it is time for the soul to be washed from the filth, it passes through fire and is washed, the fire consuming all uncleanness and the soul cleansed and blanched.

328. And if you say that the soul undergoes no penance that way, FOR IT IS ONLY WASHED, come and see, woe to the soul that endures a strange fire, though it is purified by it. But when there is much pollution then woe to the soul that undergoes such punishment, for the filth is twice blanched.

329. After the first time the body received punishment, the soul is taken and put in a place called Ben-hinom. Why is it so called? because there is one place in Gehenom where the souls are cleansed by being burned in a melting pot before entering the Garden of Eden. Two appointed messengers stand ready at the gate of the Garden of Eden and cry to the chieftains in charge over that place in Gehenom to receive that soul.

330. That soul, before it is bleached by fire, the messengers cry TO THE CHIEFTAINS and say, 'here they are (Heb. hinam)'. And while it is cleansed, the chieftains go out with it from that place and put it at the entrance of the Garden of Eden, where the same messengers STAND. THE CHIEFTAINS say TO THE MESSENGERS, 'here they are', NAMELY, here are the purified souls. Then the soul is put in the Garden of Eden. FOR THAT REASON THAT PLACE IN GEHENOM IS CALLED BEN-HINOM.

331. How broken IS THE SOUL from the breaking of the purification in Gehenom, because it was broken by lowly fire. And though it descended from above, FROM THE RIVER OF FIRE, yet when it reaches the earth below, the fire there is not fine, and the soul is punished by it and is broken. Then the Holy One, blessed be He, brings out the sun, NAMELY, THE SUPERNAL LIGHT, which illumines the four openings that shine upon the firmament above the Garden of Eden. It reaches the soul and heals it. This is written in, "But to you who fear My name the sun of righteousness shall arise with healing in its wings" (Malachi 3:20).

327. וְנִשְׁמָתֵינּוּ כִּד סִלְקִין, אֶתְסַחֲוִין בְּהוּא נְהַר דִּי נוֹר, וְסִלְקִין לְקוֹרְבָנָא וְלֹא אֶתְוֹקְדִין, אֶלֶּא אֶתְסַחֲוִין. תָּא חֲזִי מִסְלַמְנִדְרָא, דְּעֵבְרִין מְנָה לְבוּשָׁא. וּמְגוּ דְאִיהִי מְנוֹרָא, לֹא אֶתְסַחֲוִיא הוּא לְבוּשָׁא, אֶלֶּא בְנוֹרָא, אֲשָׁא אֲכִיל זוּהֵמָא דִּבְיָה, וְאֶתְסַחֲוִי הוּא לְבוּשָׁא. הֲכִי נְמִי נִשְׁמָתָא דִּי נוֹר דְאֶתְנַטִּילת מְגוּ כּוֹרְסִיָּא קְדִישָׁא. דְּכִתִּיב בְּהַ כְּרִסִּיהַ שְׁבִיבִין דִּי נוֹר. בְּזִמְנָא דְּבַעֲוִיָּא לְאֶתְסַחֲוִיא מְהוּא זוּהֵמָא דִּבְהַ, אֶתְעַבְרַת בְּנוֹרָא וְאֶתְסַחֲוִיָּא. וְנוֹרָא אֲכִילָא כֹּל הוּא זוּהֵמָא דִּי בְּנִשְׁמָתָא. וְנִשְׁמָתָא אֶתְסַחֲוִיָּא וְאֶתְלַבְּנַת.

328. וְאִי תִימָא אִי הֲכִי עוֹנֵשָׁא לִית לָהּ לְנִשְׁמָתָא בְּהַאִי. תָּא חֲזִי, וְוִי לְנִשְׁמָתָא דְּסַבְּלַת אֲשָׁא נּוֹכְרָאָה, וְאֶע"ג דְּאִיהִי אֶתְלַבְּנָא. אֲבָל כִּד זוּהֵמָא אִיהוּ סְגִי עָלָה, וְוִי לְנִשְׁמָתָא דְּסַבְּלַת הוּא עוֹנֵשָׁא, בְּגִין דְּהוּא זוּהֵמָא בְּתֵרִי זְמִינִי אֶתְלַבְּנַת בְּנוֹרָא.

329. זְמָנָא קְדָמָאָה בִּיּוֹן דְּקַבִּילַת עוֹנֵשָׁא בְּגוּפָא, אֲזִילָא נִשְׁמָתָא, וְנִטְלִי לָהּ, וְאֶעֱלִין לָהּ בְּגוּ אֶתְרַ חַד דְּאֶקְרִי בֶן הַנֶּם, וְאֶמְאִי אֶקְרִי בֶן הַנֶּם. אֶלֶּא אֶתְרַ חַד אִיהוּ בְּגִיהֵנִם, דְּתִמְן אֶתְצַרִּיטוּ נִשְׁמָתֵין, בְּצִרוּפָא, לְאֶתְלַבְּנָא עַד לֹא עֲאֵלִין בְּגִנְתָּא דְּעַרְן. תְּרִין מְלָאכִין שְׁלִיחִין זְמִינִין בְּגִנְתָּא דְּעַרְן, וְקִיּוּמִין לְתַרְעָא, וְצוּחִין לְגַבִּי אִינוּן מְמַן דְּבַהוּא אֶתְרַ דְּגִייהֵנִם, בְּגִין לְקַבְּלָא הֵיא נִשְׁמָתָא.

330. וְהֵיא נִשְׁמָתָא עַד לֹא אֶתְלַבְּנַת בְּנוֹרָא, אִינוּן שְׁלִיחִין צוּחִין לְגַבִּייהוּ, וְאֶמְרִי הַנֶּם. וּבְזִמְנָא דְּהֵיא אֶתְלַבְּנַת, אִינוּן מְמַן נְפִקִין עִמָּה מְהוּא אֶתְרַ, וְזְמִינִי לָהּ לְגַבִּי פְתַחַא דְּגִנְתָּא דְּעַרְן, דְּתִמְן אִינוּן שְׁלִיחִין וְאֶמְרִי לוֹן הַנֶּם. הָא אִינוּן נִשְׁמָתֵין דְּהָא אֶתְלַבְּנוּ, כְּדִין אֶעֱלִין לְהֵיא נִשְׁמָתָא בְּגִנְתָּא דְּעַרְן.

331. וְכִמָּה אִיהִי תְבִירָא מְגוּ הוּא תְבִירוּ דְּאֶתְלַבְּנוּתָא דְּגִייהֵנִם. דְּהוּא תְבִירוּ דְּאֲשָׁא תְתָאָה. וְאֶע"ג דְּנְחִית מְלַעִילָא, אֲבָל בִּיּוֹן דְּמָטָא לְאַרְעָא לְתַתָּא, אִיהוּ אֲשָׁא דְּלֹא דְּקִיק, וְנִשְׁמָתָא אֶתְעוֹנֵשָׁא בִּיהַ, וְאֶתְבְּרַת. כְּדִין קוֹדֵשָׁא בְּרִיךְ הוּא אֶפִּיק שְׁמָשָׁא דְּנְהִיר מְאִינוּן אַרְבַּע פְּתַחִין דְּנְהִרִין בְּרִקִיעָא דְּעַל גִּנְתָּא, וּמָטָא לְהֵיא נִשְׁמָתָא וְאֶתְסִיאַת. הַה"ד וְזִרְחָה לְכֶם יִרְאִי שְׁמִי שְׁמֵשׁ צִדְקָה וּמִרְפָּא בְּכַנְפֵיהַ.

332. The second time, THE SOUL IS PURIFIED BY FIRE after sitting in the lower Garden of Eden for some time, because it has not yet separated itself entirely from all worldly matters. And when it is brought up, TO THE UPPER GARDEN OF EDEN, it must part completely from every worldly sight and matter. For that reason it is immersed in the river of fire, where the soul is thoroughly blanched. Then it comes out to be seen before the Master of the universe, clear on all sides. Having looked at that light, it is completely healed. Then these souls stand clad and adorned before their Master. Happy is the portion of the righteous in this world and in the next.

333. The souls in the lower Garden of Eden roam at every new moon and Shabbat, and rise to the place called 'the walls of Jerusalem', THE OUTSKIRTS OF MALCHUT OF ATZILUT, where some chieftains and Chariots guard the walls, as is written: "I have set watchmen upon your walls, O Jerusalem" (Yeshayah 62:6). They rise to that place but do not enter inside MALCHUT before they are cleansed. There they bow and rejoice in the light, and return into the LOWER Garden OF EDEN.

334. They leave GARDEN OF EDEN, and hover about the world and see the bodies of the wicked being punished, as is written: "and they shall go forth, and look upon the carcasses of the men that have rebelled against Me, for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorrence to all flesh" (Yeshayah, 66:24). 'All flesh' refers to the bodies around them, as already explained. Then they roam and watch the sick and suffering, and those who suffer for the unification the Holy Name. They go back TO THE GARDEN OF EDEN and tell that to the Messiah, WHO IS IN THE GARDEN OF EDEN.

335. When they tell the Messiah about the sorrow of Yisrael in exile, and about the wicked ones among them, who do not care to know their Master; he raises his voice in crying for the wicked among them, as is written: "But he was shuddered because of our transgressions, heart broken because of our iniquities" (Yeshayah 53:5). The souls return and remain in their places.

332. זְמַנָּא תְּנִינָא, לְבַתַּר דִּיתְבָּא בְּגִנְתָּא דְעָרִין דְּלִתְתָּא, כֹּל הָהוּא זְמַנָּא דִּיתְבָּא וְעַד כְּעַן לֹא אֲתַפְּרֶשֶׁת מֵאִינוּן מְלִין דְּחִיזוּ דְהָאִי עֲלֵמָא מִכָּל וְכַד סִלְקִין לָהּ לְעִילָא, אֲצִטְרִיךְ לְאַתְפְּרֶשָׁא, מִכָּל חִיזוּ וּמִכָּל מְלִין דְּלִתְתָּא. וְאֲעֵבְרוּ לָהּ בְּהוּא נְהַר דִּי נּוֹר, בְּדִין נְשַׁמְתָּא אֲתַלְבְּנַת בֵּיהּ מִכָּל וְכַל. וְנִפְקַת וְאַתְחַזִּיאת קִמִּי מֵאִרִּי דְעֲלֵמָא בְּרִירָא מִכָּל סְטְרִין. בֵּינּוּן דְּאַסְתַּכְּלַת בְּהוּא נְהוּרָא אֲתַסִּיאת וְאַשְׁתַּלִּימַת מִכָּלֵא. וְכַדִּין קִיַּיְמִין אִינוּן נְשַׁמְתִּין בְּלְבוּשִׁין, מִתְעַטְרִין קִמִּי מֵאִרִּיהוּן. זְכָאָה חוּלְקִיהוּן דְּצִדִּיקֵינָא בְּעֲלֵמָא דִּין וּבְעֲלֵמָא דְאַתִּי.

333. וְאִינוּן נְשַׁמְתִּין דְּבְּגִנְתָּא דְעָרִין דְּלִתְתָּא, שְׁטָאן בְּכָל רִישֵׁי יְרֵחֵי וּשְׁבֻתֵי, וְסִלְקִין עַד הָהוּא אֲתַר דְּאִקְרִי חוּמוֹת יְרוּשָׁלַם. דְּתַמְנָן כְּמָה מְמַנָּן וְרִתִּיכִין דְּנִטְרִי אִינוּן חוּמוֹת. דְּכְתִיב, עַל חוּמוֹתֶיךָ יְרוּשָׁלַם הִפְקַדְתִּי שׁוֹמְרִים. וְסִלְקִין עַד הָהוּא אֲתַר, וְלֹא עָאֲלִין לְגוּ, עַד דְּאַתְלַבְּנָן. וְתַמְנָן סְגִדִּין, וְחֲדָאן מֵהוּא נְהִירוּ, וְתִיבִין לְגוּ גִנְתָּא.

334. נְפִקִין מִתַּמְנָן וְשְׁטָאן בְּעֲלֵמָא, וְחֲמָאן בְּאִינוּן גּוֹפִין דְּחִיבֵינָא, בְּהוּא עוֹנָשָׁא דִּילְהוּן, דְּכְתִיב, וַיֵּצְאוּ וַרְאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפּוֹשְׁעִים בִּי כִּי תוֹלְעָתָם לֹא תָמוּת וְאִשָּׁם לֹא תִכָּבֵד וְהָיוּ דְרָאוּן לְכָל בָּשָׂר. מֵאִי לְכָל בָּשָׂר. לְאִינוּן שְׂאֵר גּוֹפִין דְּבִסְחָרְנִייהוּ, וְהָא אִוְקְמוּהּ. וְלְבַתַּר מְשַׁטְטִי וּמְסַתְּבִין בְּאִינוּן מֵאִרִּיהוּן דְּכָאבִין, וּבְנֵי מְרַעִין, וְאִינוּן דְּסַבְּלִין עַל יְחוּדָא דְּמֵאִרִּיהוּן, וְתַבִּין וְאִמְרִין לִיהּ לְמִשִּׁיחָא.

335. בְּשַׁעֲתָא דְּאִמְרִין לִיהּ לְמִשִּׁיחָא צַעֲרָא דִּישְׂרָאֵל בְּגִלוּתְהוּן, וְאִינוּן חִיבֵינָא דִּי בְּהוּן, דְּלֹא מְסַתְּבִילִי לְמַנְדַּע לְמֵאִרִּיהוּן, אֲרִים קְלָא וּבְכִי, עַל אִינוּן חִיבִין דְּבְּהוּ. הַה"ד, וְהוּא מְחוּלָל מִפְּשָׁעֵינוּ מְדוּכָא מְעוֹנְתֵינוּ תִּיבִין אִינוּן נְשַׁמְתִּין וְקִיַּיְמִין בְּאַתְרֵיהוּ.

336. In the Garden of Eden there is one temple called the temple of the sick. The Messiah enters that temple, and calls upon all the diseases, the pains and agonies of Yisrael to descend upon him. And they all descend upon him. But for him, who eases them off Yisrael and takes them upon himself, no man would have been able to bear the sufferings of Yisrael for the punishments of the Torah. This is the meaning of "he has borne our sicknesses..." (Ibid. 4). In the same manner, Rabbi Elazar on earth, USED TO TAKE SUFFERINGS UPON HIMSELF FOR THE SAKE OF YISRAEL.

337. The sufferings, daily in wait for man for the punishments of the Torah, are innumerable; and they all descended into the world when the Torah was given. When Yisrael dwelt in the Holy Land, they averted those illnesses and agonies by way of sacrifices. Now, the Messiah removes them from the world, until a man passes away from the world and receives punishment, and as we learned. When the sins are many, the person is put in Gehenom, in the lower sections, where he receives heavy punishment because of the pollution in the soul. Then more fire is kindled to consume that filth.

338. Happy are those who observe the precepts of the Torah. Because the holy point, MALCHUT, wants to be delighted above IN ITS PLACE, and below, IN THE GARDEN OF EDEN, with the spirits of the righteous, as we learned. And when the point down below wants to be delighted IN THE GARDEN OF EDEN by the souls of the righteous, it is like a mother, happy and delighted with her children. So at midnight it descends INTO THE GARDEN OF EDEN, and is delighted by them.

25. The firmament above Malchut

Rabbi Shimon speaks now about the higher firmament above Malchut that is embroidered with holy colors, that are Chesed, Gvurah, Tiferet and Malchut. In this firmament the 22 letters are written and adorned with crowns that are an aspect of Binah. Rabbi Shimon tells us of Yud Hei Vav Hei, of the 32 paths of wisdom, and of the additional Vav to make Vav Yud Hei Vav Hei, which then alludes to male and female. He tells of the lights, the colors, the Chariots and armies that are sustained by the holy dew that is the eternal flame of judgment. We learn of the firmaments of the Other Side, shining with worldly matters, and other firmaments above; all colors come from the eighth firmament, Binah. God is called by name, and this is significant because a name means perception; what we do not perceive we can not call by name. Therefore from here upward no wise man can by use of his intelligence know or grasp any but a slight illumination. When one worships his Master in prayer, will and intention he connects his will as a fire to coal, and unites the lower and higher firmaments. Rabbi Shimon tells us that the secret of secrets where all thoughts and wills are kept is in the secret of the Endless Light, that should be meditated on every day. At night the souls of the righteous return up to their source. The chieftains who are appointed over these souls sacrifice them as fragrant sacrifice to their Master. Then Malchut gives the souls birth as before; this is the secret of "they are new every morning."

336. בַּגִּנְתָּא דְעֵדֶן אֵיִתְּ הַיְכָלָא חֲדָא, דְאֶקְרִי הַיְכָלָא דְבְנֵי מֵרְעִין. כְּדִין מְשִׁיחַ עָאֵל בְּהוּא הַיְכָלָא, וְקָרִי לְכָל מֵרְעִין וְכָל כְּאִבִּין, כָּל יִסּוּרֵיהוֹן דְיִשְׂרָאֵל, דִּיִּתְּוֹן עֲלֵיהּ, וְכִלְהוּ אֲתֵיִן עֲלֵיהּ. וְאֶלְמָלָא דְאִיהוּ אֶקִּיל מְעֲלִיְהוּ דְיִשְׂרָאֵל, וְנָטִיל עֲלֵיהּ, לֹא הוּי בְר נֶשׁ דִּיכִיל לְמַסְבַּל יִסּוּרֵיהוֹן דְיִשְׂרָאֵל, עַל עוֹנְשֵׁי דְאֹרִיִּיתָא. הַה"ד אֶכֶן חֲלִינּוּ הוּא נֶשׁא וְגו'. כְּגוּוֹנָא דְא רַבִּי אֶלְעָזָר בְּאַרְעָא.

337. בְּגִין דְלִית חוֹשְׁבָנָא, לְאִינוּן יִסּוּרֵין דְקִיּוּמִין עֲלֵיהּ דְב"נ בְּכָל יוֹמָא, עַל עוֹנְשֵׁי דְאֹרִיִּיתָא, וְכִלְהוּ נַחְתוּ לְעֵלְמָא, בְּשַׁעְתָּא דְאַתִּיְהִיבַת אֹרִיִּיתָא. וְכִד הוּוּ יִשְׂרָאֵל בְּאַרְעָא קְדִישָׁא, בְּאִינוּן פּוֹלְחָנִין וְקִרְבָּנִין דְהוּוּ עֲבָדִי, הוּוּ מְסַלְקִין כָּל אִינוּן מֵרְעִין וְיִסּוּרֵין מְעֵלְמָא. הַשְׁתָּא מְשִׁיחַ מְסַלֵּק לֹון מִבְּנֵי עֵלְמָא, עַד דְנִפְיֵק בְר נֶשׁ מֵהַאי עֵלְמָא, וּמְקַבֵּל עוֹנְשֵׁיהּ, כְּמָה דְאַתְמַר. כְּד אִינוּן חוֹבִין יְתִיר דְעֵיִלִין לֹון לְגוּ בְּגוּ גְהִינָם, בְּאִינוּן מְדוּרִין תְּתָאִין אַחֲרָנִין, וּמְקַבְּלִין עוֹנְשָׁא סְגִי מְסֻגִּיאוֹת זוּהֵמָא דִּי בְּנִשְׁמָתָא, כְּדִין אֶרְלִיקוּ נוּרָא יְתִיר, לְמִיכָל הַהוּא זוּהֵמָא.

338. זְכָאִין אִינוּן דְנִטְרֵי פְקוּדֵי אֹרִיִּיתָא. הַהִיא נְקוּדָה קְדִישָׁא, דְאִיהִי בְעֵינָא לְאַשְׁתַּעֲשַׁע לְעוֹלָא וּלְתַתָּא בְרוּחִיהוֹן דְצְדִיקָאֵי, כְּמָה דְאַתְמַר. כְּד הַהִיא נְקוּדָה בְעָא לְאַשְׁתַּעֲשַׁע לְתַתָּא בְרוּחִיהוֹן דְצְדִיקָאֵי, כְּאֵמָא דְחֲדָאת עַל בְּנֵהָא, וְאַשְׁתַּעֲשַׁע בְּהוּן, ה"נ בְּפִלְגוֹת לִילֵיָא אִיהִי נַחְתָּא וְאַשְׁתַּעֲשַׁע בְּהוּ.

339. The firmament above the garden stands upon the four heads of the living creatures, that are the four letters MEM, RESH, GIMEL AND NUN, said to be the mystery of the living creatures, MICHAEL, GABRIEL, RAPHAEL AND NURIEL. And that firmament stands upon them as said. The firmament of the point, THE FIRMAMENT ABOVE MALCHUT, stands upon high four living creatures as said. THEY ARE SUPERIOR COMPARED TO THOSE OF THE LOWER GARDEN OF EDEN. That firmament ABOVE MALCHUT OF ATZILUT is embroidered with holy colors. AS THERE ARE FOUR COLORS IN THE FIRMAMENT ABOVE THE LOWER GARDEN, SO IS THE UPPER FIRMAMENT ABOVE MALCHUT EMBROIDERED WITH COLORS. 'THE ZOHAR' EXPLAINS TO US THAT ALL THAT WAS SAID CONCERNING THE FIRMAMENT OVER THE LOWER GARDEN OF EDEN, ALSO APPLIES FOR THE UPPER FIRMAMENT ABOVE MALCHUT OF ATZILUT.

340. The four living creatures and all the armies below observe at the firmament ABOVE THE UPPER MALCHUT, to see when it is shining and glittering in its colors. THE FOUR MENTIONED COLORS, CHESED, GVURAH, TIFERET AND MALCHUT WITHIN THE FIRMAMENT ITSELF, SHINE THROUGH THE PORTALS. The Chariots and all the armies and legions know then that there is food to be had, FOR THEY RECEIVE IT THROUGH THE PORTALS. This firmament is embroidered with holy colors, THE FOUR LIGHTS OF CHESED, GVURAH, TIFERET AND MALCHUT. Therein are four doors, THROUGH EACH SHINES ONE COLOR. AND THE LIGHTS are impressed upon four glittering letters.

341. One portal is to the east, TIFERET. One letter stands in it, SAME AS IN THE FIRMAMENT ABOVE THE GARDEN, ONLY THERE STANDS THE LETTER RESH, THE FIRST LETTER OF RAPHAEL, AND HERE STANDS ALEPH, THE FIRST LETTER OF THE NAME ADONAI. This letter glitters and goes up and down inside the portal. This portal is shining and scintillating from the supernal glittering, THAT IS FROM ONE OF THE COLORS OF CHESED, GVURAH, TIFERET AND MALCHUT, THE LIGHTS WITHIN THE FIRMAMENT ITSELF. The letter ALEPH glitters and stands out in it, going up and down, and gets marked in that opening.

342. The second portal is inscribed in the northern side, GVURAH. In it stands one letter, the letter Dalet OF THE NAME ADONAI. It stands glittering, going up and down and glowing in that portal TO THE NORTH. Sometimes it glitters sparkingly and sometimes it is concealed and therefore does not shine. Therefore this letter is not stable in its presence. This letter is stamped upon that door.

343. The third door is to the west, MALCHUT. In it stands one letter stamped upon the door and shines there. This is the letter Nun OF THE NAME ADONAI. This letters glitters sparkingly in that portal.

344. The fourth door is to the south, CHESED. In it stands the impression of a lower small point, visible yet invisible. This is the letter Yud OF THE NAME ADONAI. These four letters OF ADONAI (ALEPH-DALET-NUN-YUD) GLITTER to the four sides of the firmament, in the FOUR doors AT ITS ENDS.

339. רְקִיעַ דְּקַאמְרֵן דְּקַיִמָא עַל גְּנֵתָא, אִיהוּ קַיִמָא עַל ד' רִישֵׁי חַיּוֹן, וְאִינוּן ד' אַתּוּן דְּקַאמְרֵן, אִינוּן רְזָא דְד' חַיּוֹן. וְהֵאֵי רְקִיעָא קַיִמָא עֲלֵיהוּ, בְּמַה דְאַתְמַר. רְקִיעַ דְּהֵהִיא נְקוּדָה, קַיִמָא לְעֵילָא, עַל אִינוּן ד' חַיּוֹן עֲלָאֵין דְּקַאמְרֵן, וְהֵהוּא רְקִיעָא אִיהוּ אַתְרָקִם בְּגוּוּנֵין קְדִישִׁין.

340. בְּהֵאֵי רְקִיעַ אֶסְתַּבְּלָן אַרְבַּע חַיּוֹן, וְכֹל אִינוּן חַיִּילֵין לְתַתָּא. בְּדֵּהֵאֵי רְקִיעַ אֲנֵהִיר בְּגוּוּנוֹי וְנִצִּיץ, בְּדֵּין יַדְעִין כֹּל אִינוּן רְתִיכֵין, וְכֹל אִינוּן חַיִּילֵין וּמְשִׁירֵין, דְּהֵא טְרַפָּא דִּילְהוֹן אֲזַדְמֵן. רְקִיעָא דָּא מְרַקְמָא בְּכֹל גּוּוּנֵין קְדִישִׁין, בֵּיהּ קַיִמִין אַרְבַּע פְּתַחֵין רְשִׁמִין, בְּאַרְבַּע אַתּוּן מְנַצֵּץ.

341. פְּתַחַא חֲדָא רְשִׁמָא לְסֵטֵר מְזֵרְחָ, וּבֵיהּ קַיִמָא בְּהֵהוּא פְּתַחַא אֶת חֲדָ, וְהֵהוּא אֶת אִיהוּ א', וְדָא נִצִּיץ וְסֻלִיק וְנַחִית בְּהֵאֵי פְּתַחַא. פְּתַחַא דָּא נְהִיר וְנִצִּיץ מְנַצִּיצוֹ עֲלָאָה. וְהֵאֵי אֶת נִצִּיץ וּבִלִּיט בְּגוּיָה, וְאִיהוּ נַחֲתָא וְסֻלְקָא, וְאַתְרָשִׁים בְּהֵהוּא פְּתַחַא.

342. פְּתַחַא תְּנִינָא, רְשִׁמָא לְסֵטֵר צְפוֹן, וּבֵיהּ קַיִמָא אֶת חֲדָ, וְאִיהוּ אֶת ד'. וְדָא קַיִמָא וְנִצִּיצָא, סֻלְקָא וְנַחֲתָא, וְלֵהֲטָא בְּהֵהוּא פְּתַחַא. לְזַמְנֵין נִצִּיץ בְּנִצִּיצוֹ, וְלְזַמְנֵין אֲתַטְמַר הֵהוּא נְהוּרָא, וְלֹא נְהִיר. וְעַל דָּא, אֶת דָּא לֹא קַיִמָא בְּקִיּוּמָא תְּדִיר, וְאֶת דָּא אַתְרָשִׁים בְּהֵהוּא פְּתַחַא.

343. פְּתַחַא תְּלִיתָאָה, אִיהוּ פְּתַחַא דְּקַיִמָא לְסֵטֵר מְעַרְבָ, וּבֵיהּ קַיִמָא אֶת חֲדָ, דְּאַתְרָשִׁים וְאַתְנֵהִיר בְּהֵהוּא פְּתַחַא. וְדָא אִיהוּ אֶת נ', וְהֵאֵי אֶת נִצִּיץ בְּנִצִּיצוֹ בְּהֵהוּא פְּתַחַא.

344. פְּתַחַא רְבִיעָאָה, דָּא אִיהוּ פְּתַחַא דְּקַיִמָא לְסֵטֵר דְּרוּם, וּבֵיהּ קַיִמָא רְשִׁמוֹ דְּחֲדָ נְקוּדָה תְּתָאָה זְעִירָא, דְּאַתְחֻזֵי וְלֹא אַתְחֻזֵי, וְדָא אִיהוּ אֶת י', וְאֵלֵין אַרְבַּע אַתּוּן לְאַרְבַּע סֵטְרֵין, נִצִּיצֵין בְּהֵהוּא רְקִיעַ, בְּאִינוּן פְּתַחֵין.

345. In this firmament, other letters are written, with crowns on their heads. These are the twenty two letters adorned with crowns. THE TWENTY TWO LETTERS ARE THE MYSTERY OF ZEIR ANPIN INCLUDED IN THIS FIRMAMENT OF MALCHUT. THE CROWNS ABOVE THEIR HEADS ARE AN ASPECT OF BINAH, WHICH IS KETER OF ZEIR ANPIN. FOR THE ROOT OF EACH LETTER, NAMED CROWN, COMES FROM BINAH. This firmament moves and revolves over the living creatures, upon which the letters are marked, based on the reckoning of the unity, the secret of one ALPHABETICAL combination, that are: Aleph-Tet, Bet-Chet, Gimel-Zayin, Dalet-Vav.

346. These letters, ALEPH-TET, BET-CHET, GIMEL-ZAYIN, DALET-VAV, go round this firmament based on the secret of other high, holy and undisclosed letters, THAT COME FROM BINAH. And those other undisclosed letters revolve round that firmament, and are then seen when turned into the letters mentioned before - Aleph-Tet, Bet-Chet, GIMEL-ZAYIN, DALET- VAV and are stamped upon this firmament.

347. When this firmament shines, four secrets are luminous in it, THE FOUR LETTERS YUD HEI VAV HEI, of the Holy Names in combinations. THESE ARE THE TWELVE COMBINATIONS OF THE YUD HEI VAV HEI of the thirty two paths. NAMELY, IT ILLUMINATES THIRTY TWO PATHS OF WISDOM UPON THE TWELVE NAMES. Then dew, THE HOLY ABUNDANCE, descends from this firmament by these letters in the mystery of the Holy Name, THAT IS, WITH THE TWELVE COMBINATIONS OF YUD HEI VAV HEI. And all the holy Chariots, armies and legions are sustained and gladly receive it.

348. When Judgment impends upon the world, the letters hide and are concealed inside the four LETTERS, NAMELY ALEPH, BET, GIMEL, DALET WHICH ARE THE ROOTS, hide and disappear, and these, Tet, Chet, Zayin Vav are left, NAMELY, THE BRANCHES WITHOUT THE ROOTS. Once ALEPH, BET, GIMEL, DALET are concealed and hide, a voice resounds in the north side, WHERE JUDGMENTS LIE, and makes it known that Judgment impends upon the world. In this firmament, one color is imprinted, that includes all other colors. THIS IS MALCHUT RECEIVING FROM THE THREE COLUMNS, WHICH SYMBOLIZE THE THREE COLORS.

349. When the firmament on the east side, THE CENTRAL COLUMN, travels; the four heads, THE FOUR ROOTS, which allude to the four letters, ALEPH, BET, GIMEL AND DALET, all travel and ascend, THAT IS, THEY DISAPPEAR. And when they disappear, something disappears, TO WIT, THE ILLUMINATION OF CHOCHMAH DOES SINCE THE ROOTS OF ALEPH-TET, BET-CHET, GIMEL-ZAYIN, DALET-VAV GO UP. AFTERWARDS, the letters ALEPH, BET, GIMEL, DALET reappear WITHIN THE BRANCHES whole like in the first combination Aleph-Tet, Bet-Chet, Gimel-Zayin, Dalet-Vav. They are woven into the firmament and it illuminates with the light OF CHOCHMAH.

350. When the firmament shines upon the letters as before, UPON THE LETTERS, ALEPH-TET, BET-CHET...everyone roars again and seeks food. Once they roar and cry aloud, it is heard above, and those WHO ARE WORTHY come to collect blessings and holy things.

345. בהאי רקיע רשימין אתון אחרנין, בכתיבין על רישייהו. ואינון עשרין ותריין אתון, מתעטרן בכתיבין. רקיעא דא נטיל וסחרא על גבי חיוון, ברשימו דאתון, רזא החושבן דיחודא, ברזא דיצרופא חדא ואינון: א"ט ב"ח ג"ז ד"ו.

346. אלין אתון סחרן בההוא רקיע, ברזא דאתון אחרנין, עלאין קדישין סתימין. ואינון אתון אחרנין סתימין, סחרין לההוא רקיע, וכדין אתחזיין אלין אתון בגלגולא, דאינון א"ט ב"ח, ורשימין בהאי רקיעא.

347. בשעתא דאתנהיר האי רקיעא, אתנהרן ביה ארבע רזין דשמהן קדישין, ואינון צרופא בצרופין התלתין ותריין שבילין. כדין נחית טלא מהאי רקיעא, באינון אתון דרזא דשמא קדישא, ואתזנו כל אינון רתיכין, וכל אינון חזילין ומשיריין קדישין, ונטלי כלהו בחדרה.

348. בשעתא דינא תלינא, אלין אתון אתטמרו, ואתגניזו ד' גו ד', ואינון ט"ח ז"ו. בשעתא דאלין אתגניזו ואתטמרו, כדין קלא דסטר צפון אתער, וידעי דינא שרייא על עלמא. ובהאי רקיעא אתרשים גוונא חדא, דכליל כל גוונין.

349. כד נטיל האי רקיעא מסטרא דמזרח, אינון ארבע רישין דקאמרן, בארבע אתון, נטלין כלהו במטלנין, וסלקי בסליקו לעילא. וכד אינון נטלין וסלקין לעילא, אסתלקת מאן דאסתלקת. ואתון אתהדרו ואתחזיין בשלימו, ברזא קדמאה, א"ט ב"ח ג"ז ד"ו, ואתרקם ההוא רקיעא, כדין אתנהיר בנהירו.

350. וכד האי רקיעא אתנהיר במלקדמין, באלין אתון, כולהו אתהדרו ושאגי למטרף טרפא ומזונא. בין דאינון שאגי וסלקין קלא, ההוא קלא אשתמע לעילא לעילא, וכדין נטלא ברכאן וקדושן, מאן דנטלא.

351. The letters ALEPH-TET, BET-CHET...turn around and revolve ROUND THE THREE COLUMNS. They go round the firmament ABOVE MALCHUT and come to stand on the southern side. They mount glittering and sparkling in the glow. Then in the middle of that firmament an impression is stamped. This impression is comprised of one letter Yud. Once it is written down and seen, the other three letters, Hei Vav Hei start to glow AND THE NAME YUD HEI VAV HEI IS ILLUMINATING.

352. These letters, YUD HEI VAV HEI, glitter in the middle of the firmament, go up and down and burn, glowing with twelve glitters, NAMELY, WITH THE TWELVE PERMUTATIONS OF THE HOLY NAME. After they burn and glow twelve times, something descends, THE ILLUMINATION OF CHOCHMAH. It is absorbed in the letters OF THE TWELVE PERMUTATIONS OF THE HOLY NAME YUD HEI VAV HEI, crowned by them and becomes unknown. Then all the troops and camps rejoice and utter songs and hymns.

353. The firmament travels a second time, revolves and turns round THE THREE COLUMNS. And the first letters, mentioned above, Aleph-Tet, Bet-Chat...are all included within the supernal letters that are in the mystery of Holy Name, YUD HEI VAV HEI as we said. They turn round the firmament, and the letters, YUD HEI VAV HEI, the secret of the Holy Name, which were standing in its midst, were imprinted on the northern, LEFT side. Imprinted and not imprinted, because no one looks at that side, NAMELY, TO DRAW CHOCHMAH WHICH IS THE SECRET OF SIGHT. All are wrapped BY CHOCHMAH and say in a pleasant voice, "Blessed be the glory of Hashem from His place" (Yechezkel 3:12). They wrap themselves in the northern side, WHICH IS THE SECRET OF THE LEFT COLUMN, and say it. Then they are wrapped on all sides and say it, NAMELY, "BLESSED BE THE GLORY OF HASHEM FROM HIS PLACE." THE REASON IS THAT THE NORTH SIDE COMPRISES ALL THE THREE SIDES. THE SENSE IS THAT CHOCHMAH IS REVEALED ONLY WITHIN MALCHUT THAT RECEIVES FROM THE THREE COLUMNS, AND NOT WITHIN THE THREE COLUMNS THEMSELVES.

354. AFTER EXPLAINING THE ACTIONS DONE IN THE FIRMAMENT ON ITS THREE SIDES, EAST, SOUTH AND NORTH, WHICH ARE THE THREE COLUMNS; HE NOW EXPLAINS THE ACTIONS DONE ON THE WEST SIDE OF THE FIRMAMENT, WHICH IS MALCHUT THAT RECEIVES FROM ALL THE SIDES TOGETHER. HE SAYS, this firmament revolves as before and sways from side to side, TO ALL FOUR SIDES, UNTIL IT REACHES WEST, WHICH IS MALCHUT. Then a pleasant voice of many troops OF ANGELS arises from this side, and a pleasant voice of many troops on that side, and so on all sides, EAST, SOUTH, NORTH AND WEST. At that time the firmament illuminates with another, greater light than it used to ILLUMINATE IN THE THREE SIDES, FOR IN IT THE LIGHT OF CHOCHMAH IS REVEALED, WHICH IS REVEALED ONLY IN MALCHUT. It illuminates, displaying another color, that comprises all colors. FOR MALCHUT COMPRISES THE THREE COLORS IN THE THREE COLUMNS.

351. סַחֲרָן אֶתּוֹן וּמִתְגַלְגֵּלָן, וְסַחֲרָן הֵהוּא רְקִיעָא, וְקִיּוּמָן אֵינּוֹן אֶתּוֹן לְסֵטֶר דְּרוּם. בֵּינָן דְּקִיּוּמִין אֵינּוֹן אֶתּוֹן לְסֵטֶר דְּרוּם, סִלְקִין וְנִצְצָן בְּנִצְצוֹ וּלְהֵטִין. כְּדִין בְּאִמְצַעִיתָא דֵּהוּא רְקִיעָא, רְשִׁימוּ חַד אֶתְרָשִׁים, וְהֵהוּא רְשִׁימוּ אִיהוּ אֶת חַד, וְאִיהוּ י'. בֵּינָן דָּאֵת דָּא אֶתְרָשִׁים וְאֶתְחַזְיָא, כְּדִין לְהֵטִין אֶבְתְּרִיהּ, תֵּלַת אֶתּוֹן אַחֲרָנִין, וְאֵינּוֹן הוּ"ה.

352. אֵלִין אֶתּוֹן מְנַצֵּן בְּאִמְצַעוּ דֵּהֵאֵי רְקִיעָא, סִלְקִין וְנַחְתִּין, מְלַהֲטִין בְּתַרִּיסַר לְהֵטִין. כְּדִין לְבַתְרֵי דְאֵלִין תְּרִיסַר זְמַנִּין מְלַהֲטִין, נַחְתָּא מֵאֵן דְּנַחְתָּא, וְאֶתְבְּלִילַת בְּאֵינּוֹן אֶתּוֹן, וְאֶתְעַטְרַת בְּהוּ, וְלֹא אֶתְיִידַעַת. כְּדִין, כְּלֵהוּ חַיִּילִין, וְכֵלְהוּ מְשִׁירִין, בְּחִידוּ. וְסִלְקִין שִׁירִין וְתוֹשְׁבָחוֹן.

353. רְקִיעָא דָּא נְטֵלָא תְּנִינּוֹת, וְסַחֲרָא וּמִתְגַלְגֵּלָא, וְאֵינּוֹן אֶתּוֹן קְדַמָּי דְּקַאמְרָן, דְּאֵינּוֹן א"ט ב"ח, כְּלֵהוּ אֶתְבְּלִילוּ בְּאֵינּוֹן אֶתּוֹן עֲלֵאִין, רְזָא דְשִׁמְא קְדִישָׁא דְּקַאמְרָן, וְסַחֲרָן הֵהוּא רְקִיעָא, וְקִיּוּמִין אֵינּוֹן אֶתּוֹן דֵּהוּוּ בְּאִמְצַעִיתָא רְזָא דְשִׁמְא קְדִישָׁא, כְּלֵהוּ אֶתְרָשִׁימוּ לְסֵטֶר צַפּוֹן, וְאֶתְרָשִׁימוּ וְלֹא אֶתְרָשִׁימוּ. לִית מֵאֵן דִּיִּסְתַּבֵּל בְּהוּא סְטְרָא, כְּלֵהוּ אֶתְחַפִּיין, וְאִמְרִי בְּקַל נְעִימוּ בְּרוּךְ כְּבוֹד יי' מִמְּקוֹמוּ. אֶתְחַפִּיין מִסְטְרָא דְצַפּוֹן וְאִמְרִין דָּא אֶתְחַפִּיין מִכָּל סְטְרִין וְאִמְרִין דָּא.

354. רְקִיעָא דָּא סַחֲרָא כְּמִלְקַדְמִין, וְאֶתְגַלְגֵּלָא מִסְטְרָא לְסְטְרָא. כְּדִין קַל נְעִימוּ דְּמְשִׁירִין סְגִיאִין בְּסְטְרָא דָּא, וְקַל נְעִימוּ דְּמְשִׁירִין סְגִיאִין בְּסְטְרָא דָּא, וְכֵן לְד' סְטְרִין. בְּהֵיא שְׁעַתָּא הֵהוּא רְקִיעָא אֶתְנַהֵיר בְּנַהִירוּ אַחֲרָא, יִתִּיר מִכְּמַה דֵּהוּוּ, וְקִיּוּמָא בְּנַהִירוּ בְּגוֹזֵן אַחֲרָא, כְּלִילָא בְּכָל גּוֹזֵין.

355. These letters we mentioned, YUD HEI VAV HEI, mount up to that firmament, NAMELY, TO ZEIR ANPIN, where they receive one supernal letter FROM IT, which unites with the name of those letters YUD HEI VAV HEI. For though these letters are of the Holy Name, YUD HEI VAV HEI, NEVERTHELESS this name is included below, THAT IS, IN THE FIRMAMENT OF MALCHUT. For the secret of that name is included above IN ZEIR ANPIN and below IN MALCHUT. And when it is included below IN MALCHUT, the letters OF YUD HEI VAV HEI go up to receive one letter FROM ZEIR ANPIN, for the letters YUD HEI VAV HEI below, IN MALCHUT, are sustained by that letter. It is the letter Vav, which descends INTO MALCHUT, where the letters, YUD HEI VAV HEI, are united with it, NAMELY 'VAV YUD HEI VAV HEI', IN WHICH THE FIRST VAV INDICATES ZEIR ANPIN CONNECTED WITH THE HOLY NAME WITHIN MALCHUT, BASED ON THE PRINCIPLE OF 'HE AND HIS COURTHOUSE'. Then they become one crown and one complete name is formed.

356. THE HOLY NAME YUD HEI VAV HEI below is complete yet incomplete. IT IS COMPLETE IN ITSELF, AND INCOMPLETE, BEING INCLUDED IN THE ASPECT OF MALCHUT. A whole name includes five letters, VAV YUD HEI VAV HEI, IN WHICH THE VAV FROM ZEIR ANPIN, UNITED WITH YUD HEI VAV HEI, ALLUDES TO ZEIR ANPIN AND ITS COURTHOUSE, MALCHUT. This is the secret which alludes to male and female, FOR THE VAV ALLUDES TO MALE, AND YUD HEI VAV HEI ALLUDES TO FEMALE. THE ENTIRE whole name INDICATING COMPLETENESS consists of nine letters, that are Yud Hei Vav Hei, Elohim, WHEREBY YUD HEI VAV HEI, ALLUDES TO MALE AND ELOHIM TO FEMALE. Together the name is completely whole. The other name, Vav YUD HEI VAV HEI, is an allusion, FOR THE VAV REFERS TO MALE, and contains five letters as said. But this NAME OF NINE LETTERS YUD HEI VAV HEI, ELOHIM is entirely complete.

357. When the letters are united, NAMELY, VAV HEI VAV YUD HEI, the firmament illuminates with thirty two lights, TO WIT, THE THIRTY TWO PATHS OF CHOCHMAH. Then all is filled with joy, and is one mystery, above and below. All the Chariots and the troops are in the secret of completeness, and all the grades are established in their place, each as it ought.

358. In the firmament OF MALCHUT, to the north, WHERE CHOCHMAH IS LUMINOUS WITHIN MALCHUT, there is one flame that shines forever. TO WIT, THE JUDGEMENT VERDICT WHERE CHOCHMAH IS REVEALED. THIS JUDGMENT IS NAMED 'FLAME'. Other letters are imprinted to its right, the ten names turned into seventy names. THEY DERIVE FROM THE SEVENTY TWO NAMES OF THE HOLY NAME OF SEVENTY TWO (AYIN BET) LETTERS, AS WAS SAID, THAT THEY ARE THE SECRET OF SEVENTY MEMBERS OF THE SANHEDRIN AND THE TWO WITNESSES. All are engraved upon this firmament and illuminate together.

359. From this firmament travel all the lower firmaments on the side of holiness, until they reach the other firmaments of the Other Side, called "curtains of goats' hair," as is written: "And he made curtains of goats' hair for the tent over the tabernacle" (Shemot 36:14).

355. וְאֵלֵּין אֲתוּן דְקָאמְרִן, סִלְקִין לְעִילָא בְּהוּא רְקִיעָא, וּמְקַבְּלִין לְאֵת חַד דְּאִיהִי עֲלָא, דְקָא מִתְחַבְּרָא בְּשִׁמָּא דָא, דְאֵלֵּין אֲתוּן. בְּגִין דְּאֵע"ג דְּאֵלֵּין אֲתוּן דְּשִׁמָּא קְדִישָׁא, הָאִי אִיהוּ שִׁמָּא דְאֲתַבְּלִיל לְתַתָּא, בְּגִין דְּרִזָּא דָּא אֲתַבְּלִיל לְעִילָא, וְאֲתַבְּלִיל לְתַתָּא, וְכֹד אֲתַבְּלִיל לְתַתָּא, אֵלֵּין אֲתוּן סִלְקִין לְקַבְּלָהּ לְאֵת חַד דְּהָא מְהֵהוּא אֶת אֲתוּנֵוּ אֵלֵּין אֲתוּן לְתַתָּא, וְהוּא אֶת אִיהוּ ו'. וְנַחֲתִית וְאֲתַחְבְּרוּ אֵלֵּין אֲתוּן. בְּהוּא אֶת, וְכִדִּין כִּלְהוּ בְּעִטוּרָא חֲדָא, וְאֲתַעֲבִיד שִׁמָּא שְׁלִים.

356. לְתַתָּא, שִׁמָּא שְׁלִים וְלֹא שְׁלִים. שִׁמָּא שְׁלִים בְּחִמְשָׁא אֲתוּן אִיהוּ, וַיְדוּ"ד. רִזָּא דְכֹר וְנוֹקְבָא בְּרַמְיֻזוּ. שִׁמָּא שְׁלִים בְּתַשַׁע אֲתוּן, אֵינֻן יְדוּ"ד אֱלֹהִים. דָּא אִיהוּ שִׁמָּא שְׁלִים מְכֻלָּא. שִׁמָּא אַחְרָא אִיהוּ בְּרַמְיֻזוּ, וְאִיהוּ בְּחִמְשָׁא בְּדְקָאמְרִן. אֲבָל דָּא אִיהוּ שְׁלִים בְּכֻלָּא.

357. כִּיּוֹן דְּמִתְחַבְּרִין אֵלֵּין אֲתוּן, הוּא רְקִיעָא אֲנַהִיר בְּתַלְתִּין וְתַרִּין נְהוּרִין, כִּדִּין כֻּלָּא אִיהוּ בְּחֲדוּוּהָ, כֻּלָּא קָאִים בְּרִזָּא חֲדָא עִילָא וְתַתָּא. כֻּלָּא אֵינֻן רְתִיבִין, וְכֻלָּא אֵינֻן מְשִׁירִין, כִּלְהוּ קִיּוּמִין בְּרִזָּא דְשְׁלִימוּ. וְכֻלָּא דְרִגִּין מִתְקַנְן עַל אֲתַרְיֵיהוּ, כֻּלָּא חַד וְחַד בְּדְקָא יְאוּת.

358. בְּהָאִי רְקִיעָא קָאִים לְסִטְרָא צְפוֹן, חַד שְׁלֵהוּבָא נְהִיר, דְּלֹא שְׁכִיךְ תְּדִיר, וְאִיהוּ רְשִׁים בְּאֲתוּן אַחְרָנִין, לִיּוּמִין, וְאֵינֻן עֶשֶׂר שְׁמַהֲן, וְסִלְקִין לְשַׁבְּעִין שְׁמַהֲן, וְכֻלְהוּ רְשִׁימִין בְּהָאִי רְקִיעָא, וְנַהֲרִין כִּלְהוּ בְּחֲדָא.

359. מְהָאִי רְקִיעָא, נִטְלִין כֻּלָּא אֵינֻן רְקִיעִין דְּלְתַתָּא, דְּלְסִטְרָא קְדוּשָׁה, עַד דְּמִטּוּ לְאֵינֻן רְקִיעִין אַחְרָנִין דְּלְסִטְרָא אַחְרָא, וְאֵלֵּין אַקְרוּן יְרִיעוֹת עֲזִים, כַּד"א וַיַּעַשׂ יְרִיעוֹת עֲזִים לְאֹהֶל עַל הַמִּשְׁכָּן.

360. There are curtains and curtains. The curtains of the tabernacle are called the firmaments of the living creatures of the holy tabernacle. The curtains of goats' hair are other firmaments of the Other Side. These firmaments OF THE TABERNACLE are based on the secret of the Chariots of the holy spirits, and those firmaments outside, THE CURTAINS OF GOATS' HAIR, shine with worldly matters, and are considered aspects of repentance and bodily worship BY PEOPLE. And they cover the firmaments inside as a shell covers the fruit. The firmaments inside are like a thin SKIN MEMBRANE around the brain, and called "the heavens of Hashem," NAMELY, the one name YUD HEI VAV HEI, down below IN MALCHUT.

361. There are other firmaments above: the inner firmaments OF ZEIR ANPIN, named the firmaments of the living creatures. They are the secret of the Holy Name, YUD HEI VAV HEI, according to the mystery of the large upper living creatures, CHESED, GVURAH, TIFERET AND MALCHUT FROM THE CHEST UPWARD OF ZEIR ANPIN. They are the secret of the high letters of the mysteries of the Torah, NAMELY, the whole of the twenty two letters engraved and impressed, coming from the eighth firmament, BINAH, above the high living creatures, CHESED, GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN. This FIRMAMENT has no visibility, concealed and hidden without hues.

362. All the colors are coming from THE EIGHTH FIRMAMENT, BINAH. In ITSELF, there are no colors, it is neither seen nor appears. This is the meaning of it letting out all luminaries, FOR ALL MOCHIN OF THE THREE COLUMNS OF BINAH COME OUT, but in ITSELF no light is seen, nor darkness, nor any other color, except for the souls of the righteous, who watch from the lower firmament OF MALCHUT, as if from behind a wall, the light sent to shine by the upper firmament, BINAH. And no one is able to know or bear that light OF BINAH which never stops.

363. Underneath THE FIRMAMENT OF BINAH, all the firmaments were designed to completeness by that name and are thus called 'heavens'. Of those called IN THE SCRIPTURE 'the heavens', some bear the Supernal Name YUD HEI VAV HEI OF ZEIR ANPIN, and with some, the Holy Name, MALCHUT, is adorned, FOR THE FIRMAMENTS OF MALCHUT RECEIVE FROM THE FIRMAMENTS OF ZEIR ANPIN. Therefore it is written: "the heaven are the heavens of Hashem" (Tehilim 115:16), that is, they are concealed in the supernal firmament, BINAH, that is situated over them.

364. Up to THE FIRMAMENT OF BINAH, the Holy Name, YUD HEI VAV HEI, is alluded to, IN THE VERSE "THE HEAVENS ARE THE HEAVENS TO YUD HEI VAV HEI." For the Holy One, blessed be He, BINAH, is called by names, AND A NAME MEANS PERCEPTION, FOR WHAT WE DO NOT PERCEIVE, WE DO NOT CALL BY NAME. From now upward, HIGHER THAN BINAH, no wise man can, by use of intelligence, know and grasp anything but one slight illumination, that is not enough to grasp fully. Happy is the portion of whoever comes in and goes out and knows how to behold the mysteries of his Master, and be devoted to Him.

360. בגין דאית יריעות ואית יריעות, יריעות המשכן, אינון יריעות דאקרון רקיעי חיוון דמשכנא קדישא. יריעות עזים. אינון רקיעין אחרנין דסטררא אחרא. אליון רקיעין ברזא דרתיכין דרוחין קדישין. ואליון רקיעין דלבר, דקיימין במליון דעלמא, ואינון סטרין דתיובתין, ועובדין דגופא. ואליון חמיון על אינון רקיעין דלגו, בקליפה על מוחא. רקיעין דלגו אינון ההוא קלישו, דקיימא על מוחא, ואליון אקרון שמים ליו. לשמא חדא דא דלתתא.

361. רקיעין אחרנין לעילא, ואינון רקיעין פנימאין, דאקרון רקיעי החיות, דאינון רזא דשמא קדישא, ברזא דחיוון רברבן עלאין, ואליון אינון רזין דאתוון עלאין, ברזי דאורייתא, כללא דעשרין ותרין אתוון, מחקקן רשימין, דנפקי מגו רקיעא עלאה תמינאה. דאיהו רקיע דעל גבי חיוון עלאין, והאי איהו דלית ליה חיוו. האי איהו טמיר וגניז, לית ביה גוון.

362. כל גוונין מניה נפקי. ביה לית גוון, לא אתחזי, ולא אתגלויא, האי איהו דאפיק כל נהורין. ביה לא אתחזי, לא נהירו, ולא חשוך, ולא גוון כלל, בר נשמתינ דצדיקיא, דחמאן מגו רקיעא תתאה, כמבתר כותלא, נהירו דאפיק ונהיר האי רקיעא עלאה, וההוא נהירו דלא פסק, לית מאן דינדע ליה, לית מאן דקאים ביה.

363. מתחות דא, כל אינון רקיעין אתכלילו בשמא דא אקרי שמים ואליון אקרון השמים אינון דשמא עלאה אקרי בהון, אינון דשמא קדישא אתעטר בהון. וע"ד כתיב, השמים שמים ליו, לההוא גניזו דרקיעא עלאה, דקאים עליוהו.

364. עד הכא רמז לשמא קדישא, דקודשא בריך הוא אקרי בשמהן. מכאן ולהלאה, לית חבים בסכלתנו, דיכול למנדע ולאתדבקא כלל. בר נהירו חד זעיר בלא קיומא, לאתוישבא ביה. זכאה חולקיה מאן דעאל ונפק, וידע לאסתכלא ברזין דמאריה, ולאדתבקא ביה.

365. By these mysteries a man can be devoted to his Master and know the wholeness of wisdom in the high secret. While he worships his Master in prayer, will and intention of the heart, he connects his will as a fire to coal, to unite these lower firmaments of the holy side, FROM MALCHUT, and bedeck them with a lower name, YUD HEI VAV HEI IN THE FIRMAMENTS OF MALCHUT, and from there on, to unite the inner and high FIRMAMENTS OF ZEIR ANPIN, so they would all become one in the supernal firmament OF BINAH, that is situated over them.

366. While his mouth and lips are moving, he should concentrate his heart, and his will should soar higher and higher, to unite all in the secret of secrets, where all wills and thoughts are kept. This place is in the secret of the Endless Light. One must meditate upon it in each prayer everyday, to adorn his days in the secret of the high days, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, in his worship.

367. At night he should pay attention that he is about to pass away and his soul leaves to return to the Master of all. For every night, the point MALCHUT absorbs the souls of the righteous. THAT IS, THE SOULS OF THE RIGHTEOUS MOUNT TO MALCHUT EVERY NIGHT BY MEANS OF MAYIN NUKVIN.

368. The mystery of mysteries is to be known by the wise of heart. The lower firmament is established by the secret of the point MALCHUT, as we said. This firmament consists of high and low, and its base down below is like a candle emitting black light, to be united with white light, OVER THE BLACK LIGHT, THAT IS, FROM ABOVE. Its base is below, in the wick of oil. So is that point, MALCHUT, BASED below. During the day it is united above, WITH ZEIR ANPIN, at night it is united below with the souls of the righteous.

369. All that is in the world go back to their source and root from which the came, and for a few nights each of them is going to take what it deserves. This is written in, "my kidneys also admonish me in the night" (Tehilim 16:7). FOR EVERYTHING GOES BACK TO ITS SOURCE, and the soul hovers back to its root, that fits it, ABOVE. And the body stays quiet as a stone and goes back to the place fit to hover above it, TO WIT, THE OTHER SIDE THAT WILL PREVAIL OVER IT AFTER DEATH. For that reason the body returns to its side, and the soul to its side.

365. בְּרִזּוֹן אֵלֶיךָ יָכִיל בַּר נֶשׁ לְאַתְדַּבֵּק בְּמֵאֲרִיָּה, לְמַנְדֵּעַ שְׁלִימוֹ דְּחֻכְמָה בְּרִזָּא עֲלֵאָה, כִּד פִּלְח לְמֵאֲרִיָּה בְּצִלּוֹתָא, בְּרַעוּתָא, בְּכוּוֹן לְבָא, אֲדַבֵּק רַעוּתֵיהָ בְּנוֹרָא בְּגַחְלָתָא, לְיִיחָדָא אֵינּוֹן רְקִיעֵין תְּתַאֲרִין דְּסֻטְרָא דְקִדּוּשָׁה, לְאַעֲטְרָא לּוֹן בְּשֵׁמָא חֲדָא תְּתַאֲרֵהּ. וּמִתַּמֵּן וְלֵהֲלֵאָה לְיִיחָדָא אֵינּוֹן רְקִיעֵין עֲלָאִין פְּנִימָאִין, לְמַהוּי כְּלֵהוּ חֲדָא, בְּהֵהוּא רְקִיעָא עֲלֵאָה דְקִיּוּמָא עֲלֵייהוּ.

366. וּבְעוֹד דְּפּוֹמִיָּה וְשִׁמּוֹתֵיהָ מֵרַחֲשָׁן, לְבִיָּה יְכוּוֹן, וְרַעוּתֵיהָ יִסְתַּלַּק לְעֵילָא לְעֵילָא, לְיִיחָדָא בְּלֵא בְרִזָּא דְרִזּוֹן, דְּתַמֵּן תְּקִיעוּ דְכָל רַעוּתֵין וּמַחֲשָׁבִין בְּרִזָּא דְקִיּוּמָא בְּאִין סוּף, וּלְכוּוֹנָא בְּהֵאִי בְּכָל צִלּוֹתָא וְצִלּוֹתָא, בְּכָל יוֹמָא וְיוֹמָא לְאַעֲטְרָא כָּל יוֹמוֹ, בְּרִזָּא דְיוֹמִין עֲלָאִין בְּפּוֹלְחָנִיהָ.

367. בְּלִילֵיָא יִשּׁוּי רַעוּתֵיהָ, דְּהֵא אֲתַפְטֵר מֵעֲלָמָא דָּא, וְנִשְׁמַתֵּיהָ נִפְקַת מִנִּיָּה, וְיִהְיֶה לָּהּ לְמֵאֲרִי דְכְּלָא, בְּגִין דְכָל לִילֵיָא וְלִילֵיָא, הֵהוּא נְקוּדָה קִיּוּמָא, לְאַכְלֵלָא בְּגוּוָה אֵינּוֹן נִשְׁמַתֵין דְּצַדִּיקֵיָא.

368. רִזָּא דְרִזּוֹן לְמַנְדֵּעַ לְאֵינּוֹן חֲבִימֵי לְבָא. רְקִיעָא דָּא תְּתַאֲרֵהּ, בְּרִזָּא דְּהֵהוּא נְקוּדָה קִיּוּמָא, כְּמָה דְאֵמְרֵן. הֵהוּא רְקִיעָא אִיהוּ כְּלִיל מֵעֵילָא וּמִתַּתָּא, וְיִסוּדָא דִּילֵיהָ לְתַתָּא בְּהֵאִי שְׂרָגָא דְסֻלְקָא נְהוּרָא אֹכְמָא, לְאַתְאֲחָדָא בְּנְהוּרָא חוּרָא, וְיִסוּדָא דִּילָהּ אִיהוּ לְתַתָּא, בְּהֵהוּא פְתִילָהּ בְּמִשְׁחָא. אוּף הַכִּי לְתַתָּא, הֵהוּא נְקוּדָה. בִּימָמָא אֲתַכְלִילַת מִלְּעֵילָא, וּבְלִילֵיָא אֲתַכְלִילַת מִתַּתָּא, בְּאֵינּוֹן נִשְׁמַתֵין דְּצַדִּיקֵיָא.

369. וְכָל מְלִין דְּעֲלָמָא, אֵהָרֵרוּ בְּלֵהוּ, לְעַקְרָא וְיִסוּדָא וְשְׂרָשָׁא, דְנִפְקוּ מִנִּיָּה. וְכְמָה לִילּוֹן זְמִינִין לְנִטְלָא כָּל חֲדָא וְחֲדָא מֵהָ דְאֲתַחֲזִי לֵיהָ. כִּד"א אֶף לִילּוֹת יִסְרוּנֵי כְלִיּוֹתֵי. נִפְשָׁא אֲזֵלַת וְשִׁטָּא, וְתַבַּת לְהֵהוּא עַקְרָא דְאֲתַחֲזִי לָּהּ. גּוּפָא קָאִים שְׂכִיךְ כְּאֲבָנָא, וְאֵהָרֵר לְהֵהוּא אֲתַר דְאֲתַחֲזִי לֵיהָ, לְמִשְׁרֵי עֲלוּי, וּבְגִין כֵּךְ תַּב גּוּפָא לְסֻטְרֵיהָ, וְנִפְשָׁא לְסֻטְרָהּ.

370. After the body returns TO ITS SIDE, the secret of the Other Side prevails upon it, and therefore the hands are defiled and should be washed, as we explained that at night everything returns to there its place, ITS ROOT. The souls of the righteous mount and return to their source, THEIR ROOT WHICH IS MALCHUT OUT OF WHICH THEY WERE BORN. And the one who wishes to, NAMELY, MALCHUT, is bedecked with crowns, whole on all sides, ABOVE AND BELOW. Then the glory of the Holy One, blessed be He, rises to be adorned by all.

371. The chieftains appointed over the souls of the righteous rule at night. They elevate them, and sacrifice them as fragrant sacrifice to their Master. The chief appointed over these legions is called Suriya, a supreme chief. Once the soul mounts through all these firmaments, it is brought before him, SURIYA, and he smells it, same as in the verse "and he will inhale the scent of the fear of Hashem" (Yeshayah 11:13). Namely, as will the King Messiah do in the world of the future, SO DOES CHIEF SURIYA, and the souls pass before him, under his charge, to further approach MALCHUT.

372. All souls approaching that place, NAMELY MALCHUT, are seen there. This is a secret: THEN all the souls are contained within that point, MALCHUT, and it takes them at once, as if swallowing them, and conceives like a woman. This secret is for the scholars engrossed in the law, when this point conceives as a woman in conception. It has pleasure having the soul of this world included in it, together with its deeds and study of the Torah during that day. It takes that will of this world and gladly rejoices in it, becoming whole on all sides, ABOVE AND BELOW.

373. Then MALCHUT lets them out, and gives them birth as before. FOR THE SOULS ARE THE OFFSPRING OF MALCHUT, and the soul is now new as in its birth. This is the secret of "they are new every morning..." (Eichah 3:23), THAT ALLUDES TO THE SOULS, which are certainly new EVERY MORNING. What is the sense of their being new? It is in the secret at the end of the verse "great is Your faithfulness" (Ibid.). FOR MALCHUT IS NAMED FAITH AND it is indeed great and can contain THE SOULS, let them in and bring them out when they are new. Therefore it receives others from above, during the day. Happy are the righteous in this world and the World to Come.

374. In the meantime, the daylight broke. Rabbi Aba said 'let us rise and go to thank the Master of the universe.' So they prayed. Afterwards the friends came back TO RABBI ABA and said to him 'whoever started, let him finish praising'. Happy is our portion on the way, that we so deserved to adorn the Holy One, blessed be He, with the secrets of wisdom.

370. גּוּמָא שְׂרִי עֲלוּי רִזָּא דְסִטְרָא אַחְרָא, וּבְגִין כִּן אִסְתָּאבוּ יְדוּי, וּבְעֵי לְאַסְחָאָה לִוּן. בְּמָה דְאוּקִימָנָא, דְהָא בְלִילִיָא כְּלָא תֵב לְאַתְרֵיהּ, וּנְשַׁמְתְּהוּן דְצִדִיקֵינָא סִלְקִין וְאַתְהֵדְרִין לְאַתְרֵיהוּ, וְאַתְעֵטְרַת בְּהוּ מָה דְאַתְעֵטְרַת, וְאַתְכְּלִילַת מְכַל סִטְרִין, כְּדִין סִלְקָא יִקְרָא דְקוּדְשָׁא בְרִין הוּא וְאַתְעֵטְר מְכַלָּא.

371. בְּלִילִיָא שְׁלֵטָאן מְמַנֵּן דְאַתְפְּקְרוּ עַל אִינוּן נְשַׁמְתִּין דְצִדִיקֵינָא, לְסִלְקָא לִוּן לְעִילָא, וּלְקִרְבָּא לִוּן קִרְבָּן נְיִיחָא לְגַבֵּי מְאִרֵיהוּן. הֵהוּא מְמַנָּא דְאַתְפְּקֵד עַל כָּל אִינוּן מְשִׁירֵינִין, סוּרִיָּא שְׁמִיָּה רַב מְמַנָּא. בֵּינָן דְנְשַׁמְתָּא סִלְקָא בְּכָל אִינוּן רְקִיעִין, כְּדִין מְקִרְבִּין לָהּ לְגַבֵּיהּ, וְאַרְחָ בְּהָ כְּמָה דְאַתְ אָמַר, וְהִרִיחוּ בִירָאֵת יְיָ. כְּמָה דְזִמִּין מְלַכָּא מְשִׁיחָא לְמַעַבְדָּא בְּעֵלְמָא, וְעַל יְדֵיהּ אֶעְבְּרוּ כְּלָהוּ בְּמִקְרוּנָא עַל יְדֵיהּ, לְאַתְקִרְבָּא לְהֵלְאָה.

372. וּכְלָהוּ נְשַׁמְתִּין כִּד אִתְקִרְבוּ לְהֵהוּא אִתְרֵי דְאַתְקִרְבוּ, וְאַתְחִזּוּן תְּמַן, דָּא אִיהוּ רִזָּא, כְּלָהוּ נְשַׁמְתִּין אִתְכְּלִילוּ בְּהֵיָא נְקוּדָה, וּנְטֵלָא לִוּן זְמַנָּא חֲדָא, כְּמָאן דְבִלְעַ בְּלִיעוּ דְמֵלָה, וְאַתְעֵבְרָא כְּאַתְתָּא דְמִתְעֵבְרָא. רִזָּא דָּא לְמְאִרֵי מְדִין. כִּד הָאִי נְקוּדָה אִתְעֵבְרַת, כְּאַתְתָּא דְמִתְעֵבְרָא, אִתְהַנִּי מְהֵיָא הִנְאוּתָא, דְאַתְכְּלִילַת נְשַׁמְתָּא מְהֵיָא עֵלְמָא, בְּאִינוּן עוּבְדִין, וּבְהֵיָא אִוְרִייתָא דְאַשְׁתַּדְלַת בְּהָ בִינְמָמָא. וּנְטֵלָא הֵהוּא רְעוּ דְהָאִי עֵלְמָא, וּבִיָּה אִתְהַנִּי בְּחִדּוּהָ, וְאַתְכְּלִילַת מְכַל סִטְרִין.

373. לְבַתֵּר אֶפִּיקַת לִוּן לְבָר, וְאוּלִידַת לִוּן כְּמִלְקַדְמִין, וּנְשַׁמְתָּא אִיהִי חֲדַתָּא הַשְׁתָּא כְּמִלְקַדְמִין, וְרִזָּא דָּא חֲדָשִׁים לְבִקְרִים. חֲדָשִׁים וְדָאִי כְּמָה דְאַתְמַר. מָה טַעַם אִינוּן חֲדָשִׁים. בְּגִין רִזָּא דְכַתִּיב, רַבָּה אֲמוּנַתְךָ. רַבָּה וְדָאִי, דִּיכְלָא לְאַכְלִילָא לִוּן, וְלְאַעֲלָא לִוּן לְגִוּוָה, וְאַפִּיקַת לִוּן וְאִינוּן חֲדַתִּין. וְעַל דָּא נְקֵטָא אַחְרָנִין מְלַעִילָא בִינְמָמָא. זְכָאִין אִינוּן צִדִיקֵינָא בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאַתִּי.

374. אֲדֵהֲכִי נְהַר יִמְמָא, אָמַר רַבִּי אַבָּא, נְקוּם וּנְהַךְ, וְנוּדָה לְרַבּוּן עֵלְמָא. קְמוּ וְאַזְלוּ, וְצִלוּ, וּלְבַתֵּר אֶהְדְּרוּ חֲבֵרֵינָא לְגַבֵּיהּ, אָמְרוּ לֵיהּ, מָאן דְשְׂרִי, לְסִיִּים שְׁבַחָא. זְכָאֵה חוּלְקָנָא בְּאוּרְחָא דָּא, דְכָל הָאִי זְכִינָא לְאַעֲטָרָא לֵיהּ לְקוּדְשָׁא בְּהָ, בְּרִזּוּן דְחֻכְמָתָא.

26. "And Betzalel made the ark"

Rabbi Aba tells us that the ark symbolizes Malchut, and the Written Torah symbolizes Zeir Anpin, so the ark is a mystery in which the Written Torah is put. Rabbi Aba discusses the meaning of the number of boards in the ark. He also says that there is the ark of the Malchut of holiness and the ark of the Malchut of the Other Side. This leads into a discussion of, "All these things did the king Aravna give to the king," and the conquest of Jerusalem by David. Seeing the slaughter during that conquest, Hashem told the angel of destruction to stop. Through an examination of the letters in the name Aravna and the word 'aron' (ark) and the name Adam, Rabbi Aba ascertains that the holy side is called the ark (aron) of the covenant. He says it is fit for the body, i.e. that the image form of man should be put into it. Therefore when the righteous die they are put in a coffin (aron); this alludes to the union of Zeir Anpin and the Ark of the covenant. Because they do not pertain to the body of Adam, there are no created bodies to the Other Side.

375. Rabbi Aba opened the discussion and said "and Betzalel made the ark of Acacia wood..." (Shemot 37:1). Though the friends explained all the secret of the tabernacle at the holy assembly, nevertheless we should look in here, for this secret is adorned with several mysteries as to impart wisdom. This ark is a mystery in which the Written Torah is put. FOR THE ARK SYMBOLIZES MALCHUT AND THE WRITTEN TORAH SYMBOLIZES ZEIR ANPIN. The Torah is concealed within its six boards round it, FOR THE ARK IS MADE OF SIX BOARDS ROUND IT, FOUR BOARDS AROUND THE SIDES, ONE ABOVE AND ONE BELOW; ALTOGETHER THERE ARE SIX. This is called an ark. When the six boards, THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF MALCHUT, become one, they turn into a vessel in which the secret of the Torah can be put, which is composed of six endings, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, NAMELY, ZEIR ANPIN.

376. But there are five boards TO THIS ARK, FOUR ON THE SIDES AND ONE BELOW, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH AND HOD. FOR THE BOARD ON TOP IS THE SECRET OF THE COVERING OF THE ARK, AND IS NOT OF THE ARK PROPER. Five books are put in it, THE FIVE BOOKS OF THE TORAH, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH AND HOD OF ZEIR ANPIN. These five boards become six, together with one grade, that comes in secretly, called the secret of all, and is the secret of the covenant. BEING YESOD, AND CONCEALED, THERE IS NO BOARD CORRESPONDING TO IT IN THE ARK. When it enters within those five boards, the ark and the Torah are established in the secret of the nine grades, the two names Yud Hei Vav Hei, Elohim, WHICH CONSIST OF NINE LETTERS. Then there is one board, a high secret, THE COVERING, that covers all. THIS IS THE SECRET OF THE FIRMAMENT THAT GOES ROUND AND ABOVE ALL, THE EIGHTH FIRMAMENT, BINAH. Hence, SINCE THE COVERING OF THE ARK IS ABOVE THEM ALL, they are concealed, THAT IS, INVISIBLE.

377. Here we should look and know the secret of the ark. For there is ark and ark, TO WIT, MALCHUT OF HOLINESS, AND MALCHUT OF THE OTHER SIDE, one against the other. He opened and said "All these things did the king Aravna give to the king..." (II Shmuel 24:23). HE ASKS: But was Aravna a king? Though the friends explained it, yet David, upon whom was written: "Whoever smites the Yevusite, and gets up to the aqueduct" (II Shmuel 5:8), took hold of and conquered Jerusalem, WHERE HIS TEMPLE LIES; why did he pay Aravna for the place? You may say that though Jerusalem was David's, NEVERTHELESS it was a heritage of Aravna AND THEREFORE HAD TO BE BOUGHT, as in the case of Navot the Jesreelite. Although Achav was ruler and king, he had to obtain his permission for the vineyard. So did David.

375. פֶּתַח רַבִּי אַבָּא וְאָמַר, וַיַּעַשׂ בְּצִלְאֵל אֶת הָאָרוֹן עֲצֵי שֵׁטִים וְגו'. הֵכָא, אַע"ג דְּכָל רִזִּין דְּמִשְׁכְּנָא הָא אֻקְמוּהּ חֲבֵרִינֵיא בְּאֲדָרָא קְדִישָׁא. הֵכָא אֵית לְאַסְתַּכְּלָא, דְּהָא רִזָּא דָא מִתְעַטְרָא בְּכַמְהָ רִזִּין, לְמִילָף חֲכֻמָּתָא. אָרוֹן דָא אִיהוּ רִזָּא לְמִיעַל תּוֹרָה שְׂבֻכְתָּב. וְאַתְגַּנִּיז בֵּיהּ בְּשִׁית לִוְחִין מְסַחְרִין, וְדָא אֲקָרִי אָרוֹן. כִּד סַחְרָן אֵינּוֹן שִׁית לְמַהוּ כְּחָדָא, כִּדִּין אִיהוּ גּוּפָא חָד לְאַעְלָא בֵּיהּ רִזָּא דְאֹרִייתָא, בְּשִׁית סְטְרִין.

376. וְאֵינּוֹן לִוְחִין, אֵינּוֹן חֲמִשׁ, וְעָאֲלִין בֵּיהּ חֲמִשׁ סְטְרִים, וְאֵינּוֹן חֲמִשׁ אֵינּוֹן שִׁית, בְּחָד דְּרָגָא דְאָעִיל בֵּיהּ בְּגַנִּיזוּ, דְאֲקָרִי רִזָּא דְכֻלָּא, וְהָאִי אִיהוּ רִזָּא דְבְרִית. כִּד עָאֵל דָא, גּוּ אֵינּוֹן חֲמִשׁ לִוְחִין, כִּדִּין קֵינִמָּא אָרוֹנָא וְאֹרִייתָא, בְּרִזָּא דְתַשַּׁע דְרָגִין, דְאֵינּוֹן תְּרִין שְׂמֵהֶן, יְהוָה אֱלֹהִים. וְלִבְתָּר קֵינִמָּא לִוְחָא חָדָא, רִזָּא לְמִיעַל תּוֹרָה שְׂבֻכְתָּב. וְאַתְגַּנִּיז בֵּיהּ בְּשִׁית לִוְחִין מְסַחְרִין, וְדָא אֲקָרִי כֻלָּא, וְכֻלְהוּ קֵינִימֵי בְּגַנִּיזוּ.

377. הֵכָא אֵית לָן לְאַסְתַּכְּלָא, וְלִמְנַדַּע רִזִּין דְאָרוֹנָא, אֵית אָרוֹן וְאֵית אָרוֹן, דָא לְקַבֵּל דָא. פֶּתַח וְאָמַר, הִכֵּל נָתַן אָרוֹנָה הַמֶּלֶךְ לְמֶלֶךְ וְגו'. וְכִי אָרוֹנָה מֶלֶךְ הוּא וְאֵע"ג דְּחֲבֵרִינֵיא אֻקְמוּהּ, אֶלָּא דוּד, דְכֻתִּיב בֵּיהּ כָּל מַכָּה יְבוּסֵי וַיִּגַע בְּצַנּוֹר וְגו' וְאִיהוּ נָטַל וְתַמִּיס לִירוּשָׁלַם, וּמְדִידִיָה הוּא, אֲמַאי קִנְהָ בְּכַסְפָּא. וְאִי תִימָא אַע"ג דְּהוּוֹת יְרוּשָׁלַם דִּידִיָה דְדוּד, הֵהוּא אָתָר אַחְסַנְתִּיָה דְאָרוֹנָה הוּא, כְּמָה דְהוּוֹת בְּנִבּוֹת הַיְזוּרְעָאֲלִי, דְאֵע"ג דְּשִׁלִּיט אַחָב, וְהוּוֹת מְלָכָא, אֲצַטְרִיךְ לְמַתְבַּע לְנִבּוֹת הֵהוּא בְרָם, אוּף הֵכִי דוּד.

378. HE ANSWERS: Assuredly Aravna was a king, and that place was under his authority and possession. When the time arrived for the place to be free of his rule, it did not happen, save by much bloodshed and killing among Yisrael, THAT IS, THROUGH WAR. Later, the angel of destruction stood upon that place in order to kill, but could not for his strength failed him.

379. This was the place where Isaac was bound, where Abraham built the altar to sacrifice his son Isaac. When the Holy One, blessed be He, saw that place, He was filled with pity, as is written: "Hashem beheld, and He relented..." (I Divrei Hayamim 21:15). What did Hashem behold? The binding of Isaac, immediately He felt compassion towards them.

380. And He said to the angel of destruction "it is enough (Heb. rav)" (Ibid.). What is the meaning of 'rav'? It was explained as 'take the greater one' (Heb. rav). But here the meaning of 'enough' is as in "you have dwelt long enough in this mountain" (Devarim 1:6) 'Enough' here means that the place was in your possession for many years, and from now on it is enough. Return the place to its owners. Despite that, it could only be taken from him through sacrifice of lives and money.

381. HE ASKS: Why is he called Aravna? AND REPLIES: there is the name 'Aravna' and 'Ornan' (I Divrei Hayamim 21:15). THE REASON IS THAT while the place was still in his possession, it was called 'Aravna (from Heb. aron lit. 'ark'), alluding to the ark of the Other Side, THEIR MALCHUT. And as there are letters added, ARVANA INSTEAD OF ARON, so there is an addition to the evil-eyed, which is the secret of the Other Side, for to him an addition is considered diminution.

382. On the side of holiness, once letters are deducted, holiness is accumulated. This is the secret of the verse "twelve (Heb. shnei asar) oxen" (I Melachim 7:25) in which one letter is missing, Shnei instead of Sheneim. The Other Side, though, is given additional letters, as is written: "and he made curtains of goats' hair for the tent over the tabernacle" (Shemot 36:14). In 'twelve curtains' there is an additional letter, Ayin, to Shtei Esrei. This implies diminution, FOR ASHTEI IMPLIES ONE SHORT OF SHTEI ESREI. On the holy side IT IS WRITTEN: Shnei Asar, WITHOUT MEM, and no more, and here it is written Asthtei Esrei, WITH AN ADDITIONAL AYIN (LIT. 'EYE'), to imply diminution. So deserves the evil eyed, that wishes to fill his eyes, that is, his (eye) Ayin, and is thus lessened, IN THE SECRET OF 'MORE IS LESS'.

378. אֵלָא וְדַאי אַרְוֹנָה מְלָכָא הוּא, וְהוּא אֶתְרֵי בְרִשׁוּתֵיהּ הוּא, וְהוּא שְׁלִיט עֲלוּי, וְכַד מָטָא זְמַנָּא לְנַפְקָא מִתְּחוּת יְרֵיהּ, לֹא נִמְיָק אֵלָא בְּסִגְיֹאת דְּמָא וְקִטּוּלָא בְּיִשְׂרָאֵל. לְבִתְרֵי קָאִים הוּא מְלָאכָא מְחַבְּלָא עַל הוּא אֶתְרֵי, וְתַמְנֵן כַּד הוּא קִטּוּל, וְקָאִים בְּהוּא אֶתְרֵי, לֹא הוּא יְכִיל, וְתִשְׁשׁ חִילֵיהּ.

379. וְהוּא אֶתְרֵי, אֶתְרֵי דְאֶתְעַקֵּד בֵּיהּ יִצְחָק הוּא, דְּתַמְנֵן בְּנֵה אַבְרָהָם מִדְּבַחָא, וְעַקֵּד לֵיהּ לְיִצְחָק בְּרֵיהּ. בֵּינָן דְּחָמָא קוּדְשָׁא בְּרִינָן הוּא הוּא אֶתְרֵי, אֶתְמַלִּי רְחִמִין, הֵהֱ"ד, רָאָה יְיָ וַיִּנָּחֵם וְגו'. מֵהוּ רָאָה יְיָ. חָמָא עֲקִידַת יִצְחָק בְּהוּא אֶתְרֵי, וְתַב וְרִיחַם עֲלֵיהוּ מִיַּד.

380. וַיֹּאמֶר לְמַלְאָךְ הַמְּשַׁחֵת רַב עֵתָהּ וְגו'. מֵהוּ רַב. הָא אֹוֹקְמוּהּ, טוּל הָרַב. אֵלָא הָכִי הוּא, כְּתִיב הָכָא רַב, וְכְתִיב הֵתָם, רַב לָכֶם שָׁבַת בְּהַר הַזֶּה. אוֹף הָכִי נִמְיָ רַב, רַב לָךְ לְמַהוּי הָאִי אֶתְרֵי תְּחוּת יְדָךְ, שְׁנִין סִגְיֵאִין הוּא תְּחוּת יְדָךְ, מִכָּאן וְלַהֲלָאָה רַב, אֶהְדֵּר אֶתְרָא לְמֵאֲרִיָּה. וְעַכְ"ד בְּמוֹתָא וּמְמוֹנָא נַפְק מִתְּחוּת יְרֵיהּ.

381. אִמְאִי אֶקְרִי אַרְוֹנָה. אֵלָא כְּתִיב אַרְוֹנָה וְכְתִיב אַרְוֵן. בְּעוּד דְּהוּא אֶתְרֵי הוּא תְּחוּת יְרֵיהּ, אֶקְרִי אַרְוֹנָה אַרְוֵן דְּסִטְרָא אַחְרָא. וְעַל דְּאֶתּוּסְפוּ בֵּיהּ אֶתּוּן יְתִיר, הָכִי אֶצְטְרִיךְ לְאֶתּוּסְפָא לְהוּא רַע עֵין, רְזָא דְּסִטְרָא אַחְרָא, וְהוּא תּוּסְפַת אִיהוּ גְרִיעוּתָא לְגַבִּיָּהּ.

383. בְּסִטְרֵי קְדוּשָׁה גְרַעִין לֵיהּ אֶתּוּן, וְאֶתּוּסְפָא קְדוּשָׁתֵיהּ. וְדָא רְזָא דְכְּתִיב, עַל שְׁנֵי עֶשֶׂר בְּקָר. גְרַע מִ"ם דְּלֹא כְּתִיב שְׁנַיִם, אֵלָא שְׁנֵי. וְלְסִטְרָא אַחְרָא יְהִיבִין לֵיהּ תּוּסְפַת אֶתּוּן, דְּכְתִיב וַיַּעַשׂ יְרִיעוֹת עֲזִים לְאֶהֱלֵ עַל הַמִּשְׁכָּן עֶשְׂתֵי עֶשְׂרֵה יְרִיעוֹת, תּוּסְפַת אֶתּוּן וְאִיהוּ גְרִיעוּתָא. וּבְסִטְרָא דְקְדוּשָׁה, שְׁנֵי עֶשֶׂר וְלֹא יְתִיר. וְהָכָא עֶשְׂתֵי עֶשְׂרֵה. וְכֹלָא אִיהוּ גְרִיעוּתָא לְגַבִּיָּהּ, וְהָכִי אֶצְטְרִיךְ לְהוּא רַע עֵין, לְאֶשְׁלָמָא עֵינֵיהּ וְאִיהוּ בְּגִרְעוּ.

383. Come and see, the holy side is called the ark (Heb. aron) of the covenant, ALLUDING TO MALCHUT OF HOLINESS. That ark of the covenant, MALCHUT CONNECTED TO THE COVENANT - YESOD, is fit for the body, ZEIR ANPIN, that is, that the human (Heb. adam) form should be put in it, NAMELY, YUD HEI VAV HEI, FULLY SPELLED WITH ALEPH'S HAS THE SAME NUMERICAL VALUE AS ADAM. In accordance with this mystery, when the holy pious pass away, they are put in a coffin (Heb. aron), AN ALLUSION TO THE UNION OF ZEIR ANPIN AND THE ARK OF COVENANT. For the Other Side cannot be established within a body, and has no part in one, IN ZEIR ANPIN. For that reason no bodies were created to the Other Side, for they are not part of the human body .

383. ת"ח, סְטָרָא דְקְדוּשָׁה אֶקְרִי אַרְוֹן הַבְּרִית. וְהָיָא אַרְוֹן הַבְּרִית, אֶתְחַזִּי לְגוּפָא לְמִיעַל בֵּיהּ דְּיוֹקְנָא דְאָדָם. וְעַל רְזָא דָא, אֵינּוֹן חֲסִידֵי קְדִישִׁין, כִּד הוּוּ מְפָטְרֵי מֵהָאֵי עֲלָמָא, הוּוּ אֶעְלִין לֹוֹן בְּאַרְוֹן. דְּהָא סְטָרָא אַחְרָא לֹא מִתְתַקֵּן בְּגוּפָא, וְלֹא אִיהִי בְּכַלְלָא דְגוּפָא דְאָדָם. וּבְגִין דָּא לֹא אֶתְבְּרוּן גּוּפֵיִיא לְהָהוּא סְטָרָא אַחְרָא, בְּגִין דְּלֹא אֵינּוֹן בְּכַלְלָא דְגוּפָא דְאָדָם.

27. He should not be put in a coffin

Rabbi Aba opens by telling us that Joseph was put into a coffin in Egypt. He deserved to be put in a coffin because he kept the holy covenant intact, and only the righteous are accorded that privilege. If a man impaired the covenant in the past and now also desecrates his coffin, he is sentenced and put into Gehenom, never to leave. Rabbi Aba says this is true only of those who did not repent enough to wipe out their misdeeds. If someone sinned and did not repent, he may not see the face of the Shechinah. Rabbi Aba explains that it was Betzalel who made the ark instead of those wise men who made the tabernacle because he was of a grade that symbolizes the holy covenant.

384. It is written concerning Joseph, "and he was put (Heb. vayisem) in a coffin (Heb. aron)" (Beresheet 50:26). HE ASKS: Why IS VAYISEM SPELLED with two Yuds? HE ANSWERS: It shows the connection between one covenant and another covenant, FOR YUD ALLUDES TO THE COVENANT, NAMELY, TO YESOD; AND THE TWO WRITTEN YUDS, CORRESPONDING TO THE TWO COVENANTS, one in the secret of the lower COVENANT, and the other in the secret of the upper COVENANT, THE ARK (HEB. ARON) OF THE COVENANT. Then he was placed in a coffin (Heb. aron). Why so? because he observed the holy covenant, which was established through him. Therefore he deserved to be put in a coffin. And everything is proper.

384. בְּיוֹסֵף מַה כְּתִיב, וַיִּשֶׂם בְּאַרְוֹן תְּרִין יוֹדִין אֲמַאי. אֲלֵא דְאֶתְחַבֵּר בְּרִית בְּבְרִית. רְזָא דְלִתְתָא בְּרְזָא דְלַעִילָא. וְעַל בְּאַרְוֹנָא. מֵאֵי טַעְמָא. בְּגִין דְּנִטְר בְּרִית קְדִישָׁא, וְאֶתְקִיָּים בֵּיהּ. לְהַכִּי אֶתְחַזִּי לְאֶעְלָה בְּאַרְוֹנָא, וְכֹלָא כְּדָקָא חֲזִי.

385. Rabbi Aba wept and said, woe to people who are unaware of that disgrace, and woe to the punishment exacted from all those who wish to be put in a coffin, AFTER THEIR DEATH. For only the righteous may be put in a coffin, who knows himself and sees that he did not offend the covenant, the sign of the holy covenant, during his lifetime, and kept it as he should. And if this is not so, he must not be put in a coffin (Heb. aron) AFTER HIS DEATH and impair the ark (Heb. aron). FOR THE IMPAIRMENT REACHES THE ARK OF THE COVENANT.

385. בְּכַה ר' אַבְא וְאָמַר, ווִי לְבַנֵּי עֲלָמָא, דְּלֹא יָדְעֵי לְהָהוּא כְּסוּפָא. ווִי לְהָהוּא עוֹנְשָׁא, דְּכֹל מֵאֵן דְּבַעֵי עַל בְּאַרְוֹנָא. בְּגִין דְּלֹא אֶצְטְרִיךְ לְמִיעַל בְּאַרְוֹנָא, בְּרַ צְדִיק, דְּיָדַע בְּנַפְשֵׁיהּ, וְאֶשְׁתַּמּוּדַע בְּגַרְמִיָּה, דְּלֹא חָטָא בְּהָהוּא בְּרִית, אֶת קִיּוּמָא קְדִישָׁא, מְעוּלְמוּי, וְקָא נְטִיר לִיהּ כְּדָקָא יְאוּת. וְאֵי לֹא, לֹא אֶצְטְרִיךְ לִיהּ לְמִיעַל בְּאַרְוֹנָא, וְלִמְפָגַם אַרְוֹנָא.

386. The inner meaning of this is that A MAN has to be connected with the sign of the holy covenant, the secret that is fit for him, WHICH ALLUDES TO YESOD OF ZEIR ANPIN, and not for the other, THE OTHER SIDE. For the ark (or coffin), ALLUDING TO MALCHUT, is united only with the righteous who keeps the sign of the holy covenant. And whoever impairs the member of the covenant and is nevertheless put in a coffin, woe to him, for impairing it in his life, woe to him for impairing it in his death. Woe to him who receives this punishment, for impairing the sign of the covenant, and the holy ark of the covenant. Woe to the disgrace, for which there will be forever upon him the revenge of this world and of that impairment. This is the secret of the verse "for the scepter of wickedness shall not rest upon the share allotted to the righteous" (Tehilim 125:3).

386. רְזָא אֶצְטְרִיךְ לְאֶתְחַבְּרָא בְּאֶת קִיּוּמָא קְדִישָׁא דְּאִיהוּ רְזָא דְּאֶתְחַזִּי לִיהּ, וְלֹא לְאַחְרָא. דְּהָא אַרְוֹן לֹא אֶתְחַבֵּר אֲלֵא בְּצְדִיק, דְּנְטִיר אֶת קִיּוּמָא קְדִישָׁא. וּמֵאֵן דְּפָגִים בְּרִית וְעַל בְּאַרְוֹנָא, ווִי לִיהּ, דְּפָגַם לִיהּ בְּחַיָּוִי. ווִי לִיהּ דְּפָגִים לִיהּ בְּמִיתָתִיהּ. ווִי לִיהּ מֵהָהוּא עוֹנְשָׁא. ווִי לִיהּ דְּפָגִים אֶת וְאַרְוֹן קִיּוּמָא קְדִישָׁא. ווִי לִיהּ לְהָהוּא כְּסוּפָא, דְּנִקְמִין מִנֵּיהּ נִקְמַת עֲלָמִין, נִקְמַת דְּעֲלָמָא דָא, וְנִקְמַת דְּהָהוּא פְּגִימוּ. וְרְזָא דָא כְּתִיב כִּי לֹא יִנְחַח שִׁבְט הַרְשָׁע עַל גּוֹרֵל הַצְּדִיקִים.

387. When a man is judged in that world, his deeds are examined. If he used to impair the secret of the holy covenant stamped in his flesh, and now he also desecrates his coffin, he is not of the righteous. They look at him and sentence him to be excluded from the community of mankind, and from those who were given eternal life. He is given to that side, which has no part in the secret of man, NAMELY, THE OTHER SIDE, AS MENTIONED. When he is delivered to that side, woe to him, for he is put in Gehenom, never to leave. Upon this says the verse "and they shall go forth, and look upon the carcasses of the men that have rebelled against Me'..." (Yeshayah 66:24). These stay apart from mankind, THAT IS, THEY WERE LEFT OUT OF HUMANITY.

388. That is true only for those who did not repent completely, enough to wipe their misdeeds. It is nevertheless better for them not to be put in a coffin, for as long as the body exists, the soul is judged and does not go to its place, save the high righteous worthy of ascending in their bodies. Happy is their portion in this world and in the World to Come.

389. For there is not a graver offense before the Holy One, blessed be He, than that of lying and impairing the holy sign of the covenant. That person may not see the face of the Shechinah, if he thus sins, as is written: "And Er, Judah's firstborn, was wicked in the sight of Hashem" (Bereshheet 38:7) and also "nor shall evil dwell with You" (Tehilim 5:5), FOR THIS OFFENSE IS CALLED 'EVIL'.

390. It is written: "and Betzalel made the ark" (Shemot 37:1). HE ASKS: Why did not the wise men who made the tabernacle proceed to build the ark? HE REPLIES THAT Betzalel was of the grade of the ending part of the body, which symbolizes the holy covenant, and kept it. Therefore he deserves the part allotted to him, THE ARK HE MADE, NAMELY, MALCHUT. He strove in what he did, and not another. All the friends came and kissed Rabbi Aba.

387. בְּשַׁעֲתָא דְדִיּוּנִין לִיָּה בְּהוּא עֲלֵמָא, מְסַתְבְּלָן בְּעוּבְדוּי, אִי הוּא פְּגִים רְזָא דְבְרִית קְדִישָׁא דְחַתִּים בְּבִשְׂרִיה. וְהִשְׁתָּא פְּגִים אַרְוֵנָא דִּילִיָּה בְּהָאִי. הָאִי לִיָּת לִיָּה חוּלְקָא בְּצַדִּיקוּיָא. מְסַתְבְּלָן בֵּיָּה, וְדִיּוּנִין לִיָּה, וּמִפְקִי לִיָּה לְבַר מְכַלְלָא דְאָדָם. בֵּיּוֹן דְּאִמְפִּי לִיָּה מְכַלְלָא דְאָדָם, אִמְפִּי לִיָּה מְכַלְלָא דְכֻלְהוּ אַחֲרֵינִין, דְּאִתְעַתְדוּ לְחַיִּי עֲלֵמָא, וַיְהִיבִי לִיָּה לְהַהוּא סְטְרָא דְלֹא אִתְבְּלִיל בְּרְזָא דְגוּפָא דְאָדָם. בֵּיּוֹן דְּאִתְמַסֵּר לְהַהוּא סְטְרָא, וַיְהִי לִיָּה, דְּאִעְלִין לִיָּה בְּגִיָּהֶנָם, וְלֹא נִפְיֵק מְנִיָּה לְעֵלְמִין. ע"ד כְּתִיב וַיֵּצְאוּ וַרְאוּ בְּכַגְרֵי הָאֲנָשִׁים הַפּוֹשְׁעִים בִּי וְגו'. אִינוּן דְּאִשְׁתָּאֲרוּ מְכַלְלָא דְאָדָם.

388. וְהֵינִי מִלִּי כִּד לֹא עֲבַד תְּיוּבְתָא שְׁלִימְתָא. תְּיוּבְתָא דְאִיָּהוּ אִתְחַזְוִיָּא לְחַפְיָא עַל כָּל עוּבְדוּי. וְעַב"ד טַב לִיָּה דְלֹא יַעוּל בְּאַרְוֵנָא, דְּהָא כָּל זְמַנָּא דְּגוּפָא קָיִים, נִשְׁמַתָּא אִתְדַּנָּת, וְלֹא עֲאֵלֶת לְאַתְרָה. בַּר אִינוּן חֲסִידֵי עֲלִיוּנִין קְדִישִׁין, דְּאִתְחַזְוִין לְסַלְקָא בְּגוּפִיהוּן, זְכָאָה חוּלְקִיהוּן בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאַתִּי.

389. בְּגִין דְלִיָּת חוּבָא דְקִשְׁיָא קְמִיָּה קוּדְשָׁא בְרִיךְ הוּא, בְּהָאִי מֵאֵן דְּמִשְׁקַר וּפְגִים לְהָאִי אֵת קְיָימָא קְדִישָׁא. וְדָא לֹא חֲמִי אֲנִפִּי שְׁכִינְתָּא, עַל חוּבָא דְאִי כְּתִיב וַיְהִי עַר בְּכוֹר יְהוּדָה רַע בְּעֵינֵי יי'. וְכְתִיב לֹא יִגוּרְךָ רַע.

390. מַה כְּתִיב הֵכָא, וַיַּעַשׂ בְּצַלְאֵל אֵת הָאֲרוֹן. וְכִי אֲמַאי לֹא עֲבַדוּ אִינוּן חַבְיָמִין, דְּעֲבַדוּ מִשְׁכָּנָא, יָת אַרְוֵנָא. אֵלָּא בְּצַלְאֵל, סוּמָא דְגוּפָא דְאִיָּהוּ רְזָא דְבְרִית קְדִישָׁא, וְנִטְר לִיָּה, וְאִיָּהוּ קָאִים בְּעַדְבָּא דְחוּלְקִיָּה. אִיָּהוּ אִשְׁתַּדַּל בְּעוּבְדָּא דִּילִיָּה, וְלֹא אַחֲרָא. אֲתוּ כְּלָהוּ חַבְרִיָּא, וְנִשְׁקוּ לִיָּה.

28. "The path of just men is like gleam of sunlight"

Rabbi Shimon opens with, "but the path of just men is like the gleam of sunlight, that shines ever more brightly until the height of noonday." He says that "the path" is the way of truth. Another explanation draws a distinction between "the path" and 'the way', maintaining that "the path" is the word that describes the way of the righteous, who have opened it for the first time; also, the Shechinah now goes into that place that has been opened. Rabbi Shimon moves to, "And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him...", comparing Moses to the sun and Joshua to the moon. When the moon is full it is in completeness and is called Yud Hei Vav Hei.

391. When they came to Rabbi Shimon, they repeated before him what was said on that way. He opened and said "but the path of just men is like the gleam of sunlight, that shines ever more brightly until the height of noonday" (Mishlei 4:18). This verse was already explained. Nevertheless, we should look at it. "The path of just men," NAMELY, THE PATH, in which the righteous walk, is the way of truth, preferred by the Holy One, blessed be He, a way in which the Holy One, blessed be He, goes before them, and all the Chariots come to hear the words of their mouths. "The gleam" that shines forth is not darkened as in the way of the wicked, whose way is always dark, as is written: "the way of the wicked is like darkness..." (Ibid. 19)

392. There is another explanation concerning "the path of the just men." The difference between a way and a path was already explained. But a path means a certain place, in which a path was just now opened, discovered and formed, where no feet have yet trodden. A way is "that treads in the winepress" (Yeshayah 63: 2), anybody who wishes can tread it.

393. Therefore for the righteous, A WAY IS called a path, for they were the first to uncover it. And not of the place IS IT SAID THAT IT WAS OPENED, for though other people walk in this particular place, nevertheless now when righteous walk it, it is new, AS IF NEWLY OPENED, and not trodden by anyone else before. This is so because the righteous renew that entire place with many NEW holy expositions, with which the Holy One, blessed be He, is pleased.

394. Furthermore, the Shechinah now goes into that place, a thing which did not happen before. Therefore it is called "the path (Heb. orach) of just men," for a holy and high visitor (Heb. ore'ach) came to visit, NAMELY THE SHECHINAH. A way is opened for all, and whoever wants to, can tread it, even the wicked. A way is in the mystery of the verse "who makes a way in the sea" (Yeshayah 43:16), FOR IN THE SEA THE WAY IS NOT SAFE, since the Other Side treads in it, and though uninvited, rules it and defiles the tabernacle. Therefore the righteous alone exist in and rule the specified place called path, as I explained. For a way is open and available to all, to this and that side, TO HOLINESS AND DEFILEMENT.

395. And you, holy saints, a high and holy path was presented before you, and you were its guests; supernal and excellent matters were expounded before the Ancient One (Heb. Atik Yomin). Happy is your portion.

391. כִּד מְטוּ לַגְּבִי דְרַבִּי שְׁמַעוֹן, וְסִדְרוּ מַלְיָן אֲלֵיךְ קָמִיָּה, כָּל מָה דְאִתְמַר בְּהוּא אֹרְחָא. פִּתַּח וְאָמַר, וְאֹרַח צְדִיקִים כְּאוֹר נֶגְהָ הוֹלֵךְ וְאוֹר עַד נֶכּוֹן הַיּוֹם. הָאֵי קְרָא אִתְמַר. אֲבָל הָאֵי קְרָא אֵיִתְלַאֲסַתְבְּלָא בֵּיהּ, וְאֹרַח צְדִיקִים, הֵהוּא אֹרְחָא דְצְדִיקִיָּא אֲזִלוּ בֵּיהּ, אִיהוּ אֲרַח קְשׁוּט. אֹרְחָא דְקוּדְשָׁא בְרִיךְ הוּא אֲתַרְעֵי בֵּיהּ. אֹרְחָא דְאִיהוּ אֲזִיל קְמִיָּהּ, וְכָל אֵינּוֹן רְתִיבִין, אֲתִיִּין לְמִשְׁמַע מַלְיָן דְאֵינּוֹן מְמַלְלִין וְאִמְרֵי בְּפִמְיָהּ. כְּאוֹר נֶגְהָ: דְנִהִיר וְאֲזִיל, וְלֹא אֲתַחֲשַׁךְ כָּלֵל, כְּאוֹר דְאֵינּוֹן חֲיִיבִיא, דְאֹרַח דִּילְהוֹן אֲתַחֲשַׁךְ תְּדִיר, כִּד"א דְרַךְ רְשָׁעִים כְּאִפְלָה וְגו'.

392. ד"א וְאֹרַח צְדִיקִים. מָה בֵּין אֹרַח לְדֶרֶךְ, הָאֵי אֹקְמוּהּ. אֲבָל אֹרַח הוּא, דְהִשְׁתָּא אֲתַפְתַּח וְאֲתַגְלִיִּיא, וְאֲתַעֲבִיד בְּהוּא אֲתַר אֹרַח, דְלֹא כְתִישׁוּ בֵּיהּ רַגְלֵין מְקַדְמַת דְנָא. דְרַךְ: כִּד"א כְּדוֹרֵךְ בְּגַת, דְכַתְּשִׁין בֵּיהּ רַגְלֵין כָּל מֵאן דְבַעֵי.

393. וְע"ד לְצְדִיקִיָּא קֹאֲרֵי אֲרַח, דְאֵינּוֹן הוּוּ קְדַמְאֵי לְמַפְתַּח הֵהוּא אֲתַר. וְלֹא עַל אֲתַר אִיהוּ אֲלֵא אַע"ג דְאֲחַרְגִּין בְּנֵי עֲלְמָא אֲזִילֵי בְּהוּא אֲתַר, דְהִשְׁתָּא דְאֲזִילֵין בֵּיהּ צְדִיקִיָּא, אִיהוּ אֲתַר חֲדַתָּא, דְהִשְׁתָּא חֲדַתָּא אִיהוּ הֵהוּא אֲתַר כְּמָה דְלֹא אֲזִיל בֵּיהּ בַּר נֶשׁ אַחֲרָא לְעֲלַמִּין. בְּגִין דְצְדִיקִיָּא עֲבָדִין חֲדַתָּא לְכָל הֵהוּא אֲתַר, בְּכַמָּה מַלְיָן עֲלֵאִין דְקוּדְשָׁא בְרִיךְ הוּא אֲתַרְעֵי בְּהוֹן.

394. וְתוּ, דְשְׁכִינְתָּא אֲזִילָא בְּהוּא אֲתַר, מָה דְלֹא הָוּוּת מְקַדְמַת דְנָא. וּבג"כ אֲרַח צְדִיקִים אֲקֹרֵי, בְּגִין דְאֲתַרְרַח בֵּיהּ אוֹשְׁפִיזָא עֲלָאָה קְדִישָׁא. דְרַךְ: אִיהוּ פִּתּוּחַ לְכָלֵא, וְכַתְּשִׁין בֵּיהּ כָּל מֵאן דְבַעֵי, אֲפִילוּ אֵינּוֹן חֲיִיבִין. דְרַךְ, רְזָא דֵא, הַנּוֹתֵן בֵּינָם דְרַךְ, בְּגִין דְדְרִיךְ בֵּיהּ סְטְרָא אַחֲרָא, דְלֹא אֲצַטְרִיךְ, וְשְׁלִיט לְסַאבָא מְשַׁכְנָא. וְע"ד, צְדִיקִיָּא בְּלַחוּדִיָּהּ, קִיָּיִמִי וְשְׁלִטִי בְּהוּא אֲתַר דְאֲקֹרֵי אֹרַח. כְּמָה דְאוֹקִימְנָא דְרַךְ פִּתּוּחַ לְכָלֵא, לְהָאֵי סְטְרָא וְלְהָאֵי סְטְרָא.

395. וְאִתּוֹן קְדִישֵׁי עֲלִיוֹנִין, אֹרַח קְדִישָׁא עֲלָאָה אֲזַדְמֵן לַגְּבִיבִיכוּ, וְאֲרַחֲתוֹן בֵּיהּ וּמַלְיָן מְעַלְיִין עֲלֵאִין אֲתַסְדְּרוּ קְמִי עֵתִיק יוֹמִין. זְכָאָה חוֹלְקִיכוֹן.

396. Rabbi Shimon opened the discussion and said "And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him..." (Devarim 34:9). We learned a few time that the face of Moses was like that of the sun, WHICH IS ZEIR ANPIN, and that of Joshua was like the face of the moon, WHICH IS MALCHUT, for the moon does not have light save the light of the sun, ZEIR ANPIN, that shines upon the moon, MALCHUT. The moon grows full from the sun. When it is full, it is whole.

397. HE ASKS: What is the fullness of the moon, AND ANSWERS: the mystery of all this is that the image, THE SECRET OF MALCHUT, is named after the secret of the upper Name, Yud Hei Vav Hei. It does not bear that name, YUD HEI VAV HEI save in its fullness. For many are the names it inherited, and bears according to its state. And when it is in the state of the secret of fullness, whole on all sides, it is called Yud, Hei, Vav, Hei, for its completeness resembles the completeness of above, THAT IS, ZEIR ANPIN CALLED YUD HEI VAV HEI. THEREFORE MALCHUT TOO IS CALLED YUD HEI VAV HEI for the daughter inherited her mother. THAT SHE RECEIVED ALL THE MOCHIN FROM IMA, THAT IS BINAH, THROUGH ZEIR ANPIN.

29. "The fifteenth day of this seventh month"

Rabbi Shimon explains the mystery of the fifteenth day of the month, talking about the fullness of the moon and saying that Joshua is full of the spirit of wisdom because of his designation 'son of Nun'. We learn that a spirit, Ruach, issued from the expansion of the higher firmament, and it formed a temple below, Malchut in its fullness. Joshua is "full of the spirit of wisdom" because "Moses laid his hands upon him." Moses is considered to be the face of the sun and Joshua the face of the moon. Rabbi Shimon tells the rabbis that each of them is also filled with the spirit of wisdom because God has laid his hands upon them.

398. MALCHUT IS NAMED YUD HEI VAV HEI ON the fifteenth day, as is written: "The fifteenth day of this seventh month" (Vayikra 23:34), and: "on the tenth of this seventh month" (Ibid. 27). All has the same meaning: when the World to Come, BINAH, composed of the secret of the ten utterances, ITS TEN SFIROT, rests upon this month, MALCHUT, it is called 'the tenth'. And when the moon is impressed between THE TEN SFIROT OF BINAH, for one wholeness, MALCHUT is called 'the fifteenth', since Hei (=five), WHICH IS MALCHUT, was joined and engraved among THE TEN SFIROT OF BINAH.

399. This is the secret reason, why MALCHUT IS CALLED Yud Hei Vav Hei. When it is called by that name, YUD HEI VAV HEI, it is connected to the LAST Hei OF YUD HEI VAV HEI, and added to BECOME A PART OF the secret of the last Hei OF YUD HEI VAV HEI, as before. THEN IT IS PART OF THE SECRET OF THE WHOLE NAME YUD HEI VAV HEI AND IS ITS LAST HEI, so it is a) engraved and united with the secret of above. IN THIS SENSE MALCHUT TAKES ALL THE NAME YUD HEI VAV HEI. b) to give sustenance below. IN THIS SENSE IT IS UNITED WITH THE LAST HEI OF YUD HEI VAV HEI. Then the moon is whole on all sides, above and below in the secret of the name YUD HEI VAV HEI so everything becomes one secret and one wholeness.

400. Joshua is the secret of making the moon complete by the letters 'son of Nun'. Assuredly it is Nun (= fifty), THAT IS, BASED ON THE SECRET OF THE FIFTY GATES, SAME AS BINAH, for Nun is the mystery of the moon when it is full by means of the fullness of the Holy Name YUD HEI VAV HEI. Then he is "full of the spirit of wisdom (lit. 'Chochmah')" (Devarim 34:9), TO WIT, IS IN THE SECRET OF THE SIX ENDS OF CHOCHMAH CALLED SPIRIT.

396. פתח ר"ש ואמר, ויהושע בן נון מלא רוח חכמה כי סמך משה וגו', בכמה אתר תנינן, דמשה אנפוי כאנפוי שמשא, ויהושע כאנפוי סיהרא. דלית נהורא לסיהרא, אלא נהורא דשמשא בד נהר לסיהרא, וסיהרא מגו שמשא אתמלייא. וכד אתמלייא, כדין קיימא באשלמותא.

397. אשתלמותא דסיהרא, מאן איהו. רזא דכלא, דאקרי דמות ברזא דשמא עלאה יי'. דהא בשמא דא לא קאים, בר בזמנא דקיימא באשלמותא. דהא כמה שמהן אינון דאחסינא, ואתקרי בהו כן כפום שעתא דקיימא ביה, הכי אקרי בההוא שמא ממש. וכד קיימא ברזא דאשלמותא ואשתלומת מכל סטרין, כדין אקרי ידו"ד אשלמותא דילה, באשלמותא דלעילא. דירתא ברזא לאמה.

398. והיינו בחמיסר יומין, דכתיב בחמשה עשר יום לחדש השביעי הזה. וכתיב אך בעשור לחדש השביעי. וכלא רזא חדא, בד קיימא עלמא דאתי ברזא דכל עשר אמירן, על האי חדש, אקרי בעשור. וכד אתרשימת סיהרא באשלמותא חדא בינייהו, אקרי בחמשה עשר, דהא ה' אתחברת ואתחקת בינייהו.

399. ורזא דא י"ה ו"ה וכד קיימא בשמא דא, כדין אתחבר בה', ואיהי אתוספא איהי, ברזא דאת ה' כמלקדמין. חדא, לאתחקא ולא אתחברא ברזא דלעילא. וחדא למיהב מזונא לתתא. וכדין קיימא סיהרא באשלמותא לכל סטרין, עילא ותתא, ברזא דשמא דא, למיהוי בלא רזא חדא, ושלימו חד.

400. יהושע דא איהו רזא דאשלמותא דסיהרא, באלין אתוון בן נון, נון ודאי דהא נון רזא דסיהרא איהו. מלא ברזא דאשלמותא דשמא קדישא, כדין איהו מלא רוח חכמה ודאי.

401. When the upper point, Yud OF YUD HEI VAV HEI, NAMELY CHOCHMAH, expanded, it issued a spirit, TO WIT, THE SIX ENDS OF CHOCHMAH. This spirit formed a chamber, BINAH, from which it spread and became six ends, THAT IS, ZEIR ANPIN. The spirit was spread through all these, THAT IS, AS THE SIX ENDS OF CHOCHMAH AND BINAH and filled and formed a lower chamber, MALCHUT IN ITS FULLNESS. So everything was filled and became, WITHIN MALCHUT, the secret of the Holy Name YUD HEI VAV HEI, as one whole.

402. For this reason Joshua is "full of the spirit of wisdom," because "Moses laid his hands upon him" (Ibid.). For Moses, CONSIDERED TO BE THE FACE OF THE SUN, WHICH IS ZEIR ANPIN, poured out his blessings upon him, and the well was filled from it, MALCHUT, THAT IS, JOSHUA, WHO IS THE FACE OF THE MOON, WAS FILLED BY ZEIR ANPIN, AS SAID. And you, exalted saints, each one of you is filled with the spirit of wisdom, and is full of the mysteries of wisdom, since the Holy One, blessed be He, takes pleasure in you and has laid His hands upon you. Happy is my portion that my eyes beheld it, and beheld the spirit of wisdom in its wholeness.

30. Whoever eats without a prayer

Rabbi Shimon opens with "You shall not eat with the blood, neither shall you practice divination nor soothsaying." He says that whoever eats without praying for his blood is the same as someone who practices divination and soothsaying. We learn that during the nights the souls go up, and since man is sustained by the power that permeates the blood he tastes death, for the power of the blood is not strong enough to receive the power of the Neshamah. Therefore when a man awakens he is not pure; the Other Side has power over a place vacant of soul. Even after a person washes himself with water, the Nefesh rules him, not the Neshamah. But when he prays, the power of the Neshamah is strengthened and the man is properly perfected with the Nefesh below and the Neshamah above. Finally, Rabbi Shimon explains how a man who eats before praying is considered a diviner and a soothsayer.

403. He opened the discourse with the verse, "You shall not eat anything with the blood, neither shall you use enchantment nor soothsaying" (Vayikra 19:26). This was explained, but its secret is this: whoever eats without praying for his blood, is considered as if he practices divination and soothsaying.

404. For at night the soul mounts and gazes upon the mystery of the supernal glory, each according to its merits. Man is sustained by the power that permeates the blood and preserves the body. Therefore he tastes death, for the strength OF THE BLOOD is not able to awaken to the power of the soul and receive it. For that reason, when man awakens FROM SLEEP he is not pure. We already explained that the Other Side has power over a place vacant of soul.

401. בגין הנקודה עלאה דאיהי י, אתפשט ואמיק רוח, והוא רוח עבד היכלא. והוא רוח אתפשט, ואתעבד שית סטרין. ההוא רוח אתפשט, ברזא דכל אליון. ואמלי ועבד היכלא לתתא, ואתמלי כללא, ואתעבד רזא דשמא קדישא, באשלמותא חדא.

402. ובג"ד יהושע מלא רוח חכמה, בגין כי סמך משה את ידיו עליו, דאיהו אריק ברכאן עליה, ואתמלי בירא מניה. ואתון קדישי עליונין, כל חד מנייכו אתמלי רוח חכמה, וקיימא באשלמותא, ברזין דחכמתא. בגין דקודשא בריך הוא הוא אתרעי בכך, ואסמיך ידיו עלייכו. זבאה חולקי דעיני חמו דא, וחמו שלימו דרוח חכמתא בכך.

403. פתח ואמר, בתיב לא תאכלו על הדם לא תנחשו ולא תעוננו. האי קרא אוקמה, ורזא דמלה, האי מאן דאכיל בלא צלותא, דיצלי על דמיה, שקיל איהו כמנחש ומעונן.

404. בגין דבליליא נשמתא סלקת למחמי ברזא דיקרא עלאה, כל חד וחד כמה דאתחזי ליה. ואשתאר ב"נ בהוא חילא דאתפשט גו דמא, לאתקיימא גופא. ועל דא טעים טעמא דמותא, והוא חילא לא מתעתדא לאתערא גו ההוא חילא דנשמתא, ולקבלא ליה. וכד אתער בר נש, לאו איהו דכי. והא אוקימנא, דסטרא אחרא שליט, על אתר דקיימא בלא נשמתא.

405. After washing himself with water, though he is occupied in the Torah, the Neshamah is not kept in its place nor rules man, only the power of the blood alone does, which is called Nefesh. The Nefesh always permeates the blood, as we already explained. And when a man prays, worshipping his Master, then the power of the blood resumes its place, and the power of the Neshamah is strengthened, so it settles in that place IN THE BODY. Then a man is properly perfected before his Master, the Nefesh below and, the inner matter, the Neshamah, above.

406. Therefore, whoever prays before eating, is considered to be in a good position. The Neshamah mounts to settle in its place as ought. But if he eats before praying, causing the blood to settle in its place, he is considered a diviner and a soothsayer. WHY? Because it is the way of the diviner to elevate the Other Side and humiliate the holy side.

407. HE ASKS: Why is a man who tried to please that side, NAMELY, WHO ATE BEFORE PRAYING, CALLED an enchanter (Heb. menachesh)? HE REPLIES: IT IS SO since he worked hard for that serpent (Heb. nachash) OF THE KLIPOT, to raise its power and strength. It is like one worshipping other Elohim, serving the power of the blood, not the Holy One, blessed be He, by strengthening the side of the Neshamah, the holy side.

408. HE ASKS: WHY A MAN WHO EATS BEFORE PRAYING IS CALLED a diviner, AND ANSWERS: BECAUSE he worked towards sins and did not place his effort for merits, FOR THE HEBREW WORD SOOTHSAYER - (HEB. ME'ONEN), IS DERIVED FROM THE LETTERS OF THE WORD 'SIN' (HEB. AVON). And if you say that there is an extra Nun in the middle OF THE WORD ME'ONEN, AND THEREFORE IT SHOULD HAVE BEEN SAID 'MA'ON' WITHOUT THE EXTRA NUN IN THE MIDDLE, THEN HE EXPLAINS THAT it is assuredly so, for we cannot have power over the Other Side, only when we mix in it a little from the holy side, as a thin thread. Whoever wishes for a lie to endure, should mix some truth in it, so the lie will prevail. Therefore, a sin is a lie and in order to keep it intact, some truth is added. This is the meaning of Nun IN THE MIDDLE OF THE WORD 'ME'ONEN', to keep the lie. THEREFORE he who does not pray for his blood (for himself) before the Holy One, blessed be He, before eating, is considered a diviner and soothsayer.

405. בִּינוֹן דְּאַתְדְּכִי בְּמִיָּא, וְאַע"ג דְּאַשְׁתַּדְּל בְּר נֶשׁ בְּאוֹרֵייתָא, הֵהִיא נִשְׁמַתָּא לָא אֲתַקְיִימַת בְּאַתְרָהּ, וְלֹא שְׁלֵטָא בִּיהַ בְּב"נ, בְּר חֵילָא דְרַמָּא בְּלַחְדוּדֵי, דְּאַקְרִי נֶפֶשׁ, הֵהִיא דְּאַתְפְּשָׁטָא בְּדַמָּא תְּדִיר, וְהָא אוֹקִימָנָא. וְכַד יִצְלִי ב"נ צְלוֹתָא דְּפּוֹלְחָנָא דְּמַאֲרִיָּה, בְּדִין מְתִישְׁבָּא חֵילָא דְרַמָּא בְּאַתְרֵיהּ, וְאַתְגַּבַּר חֵילָא דְנִשְׁמַתָּא, וְאַתִּישְׁבָּא עַל הֵהוּא אֲתֵר. וְכַדִּין בְּר נֶשׁ אֲשַׁתְּלִים קְמִי מַאֲרִיָּה, כְּמַה דְּאַצְטְרִיךְ, נֶפֶשׁ לְתַתָּא, וְרִזָּא דְּמַלְהָ דְנִשְׁמַתָּא לְעֵילָא.

406. וְע"ד, מֵאַן דְּצִלִי צְלוֹתָא עַד לֹא יִיכּוֹל, קְאִים גְּרַמִּיָּה כְּמַה דְּאַצְטְרִיךְ, וְסַלְקָא נִשְׁמַתָּא עַל אֲתֵר מוֹתְבָה כְּמַה דְּאַצְטְרִיךְ, וְאִי אֲכִיל עַד לֹא צִלִי צְלוֹתֵיהּ לְאַתִּישְׁבָּא דְמָא עַל אֲתֵרֵיהּ, הָא אִיהוּ כְּמִנְחַשׁ וּמְעוֹנָן. בְּגִין דְּהָא אִיהוּ אֲרַחֲיָה דְּמִנְחַשׁ, לְסַלְקָא לְסֵטֵר אַחְרָא, וְלִמְאַכָּא סֵטְרָא דְקְרוּשָׁה.

407. אֲמַאי אֲקְרִי בְּר נֶשׁ הֵהוּא דְּאַשְׁתַּדְּל בְּהֵהוּא סֵטְרָא מְנַחֵשׁ. עַל דְּאַשְׁתַּדְּל בְּהֵהוּא נַחֵשׁ, לְאַתְקַפָּא חֵילִיָּה וְלְאַתְגַּבְרָא. וְדָא אִיהוּ כְּמֵאַן דְּפִלַּח לְאַלֵּהִים אַחְרִים. וְכֵן הָאִי פִלַּח לְהֵהוּא חֵילָא דְרַמָּא, וְלֹא פִלַּח לִיָּה לְקוּדְשָׁא בְּרִיךְ הוּא, לְאַתְקַפָּא סֵטְרָא דְנִשְׁמַתָּא, סֵטְרָא דְקְרוּשָׁה.

408. מְעוֹנָן, דְּאַשְׁתַּדְּל בְּחוּבָא, וְלֹא אֲשַׁתַּדְּל בְּזוּבָא. וְאִי תִימָא הָא קְיִימָא נ' בְּאַמְצַעִיתָא. הֲכִי הוּא וְדָאִי, דְּהָא לֹא יִכְלִין לְשַׁלְטָאָה בְּהֵהוּא סֵטְרָא אַחְרָא, עַד דְּאַתְעַרְבִי בִּיהַ עְרוּבָא דְסֵטֵר קְרוּשָׁה, כְּחוּטָא חַד דְּקִיק. מֵאַן דְּבַעֵי לְקִיִּימָא שְׁקָרָא, יַעֲרַב בְּהַ מְלָה דְקִשׁוּט, בְּגִין דִּיתְקִיִּים הֵהוּא שְׁקָרָא. וְעַל דָּא עוֹן מְלָה דְשְׁקֵר הוּא, וּבְגִין לְקִיִּימָא לִיָּה, עֲאֲלוּן בְּהַ מְלָה דְקִשׁוּט, וְדָא אִיהוּ נ', בְּדָא מְקִיִּימֵי לְהֵהוּא שְׁקֵר. וּמֵאַן דְּלֹא צִלִי צְלוֹתָא לְקְמִי קוּדְשָׁא בְּרִיךְ הוּא, עַד לֹא יִיכּוֹל עַל דְּמִיָּה, כְּמִנְחַשׁ וּמְעוֹנָן.

31. The four corrections of prayer

Rabbi Shimon says that in a prayer, man's body and Nefesh are corrected and become whole. Prayer consists of four kinds of rectifications. The first is of the self, for a man should mend himself with precepts and holiness and sacrifices and offerings that will purify him. The second is of this world, to bless God for each deed in creation; this sustains the world. The third is the rectification of the higher world together with all its armies and camps. The fourth rectification is that of the prayer of Amidah, fixing the secret of the Holy Name or the wholly perfected name.

409. The prayer of man is as you described it, exalted saints, happy is your portion. Through prayer, man's body and Nefesh are mended and become whole. Prayer consists of corrections carried out together, four CORRECTIONS in all. The first correction is mending oneself so one may become whole. The second is correcting this world. The third is to correct the heavenly armies. The fourth is the correction of the Holy Name by means of the holy Chariots and of all the worlds, properly corrected above and below.

410. HE EXPOUNDED UPON WHAT HE SAID, the first work I MENTIONED IS the correction of the self, for a man should correct himself with precepts and holiness, and with sacrifices and burnt offerings that will purify him. THE FRINGES (HEB. TZITZIT) ARE WHAT IS MEANT BY PRECEPT, AND TEFILIN ARE WHAT IS MEANT BY HOLINESS; BY SAYING THE PRAYER OF SACRIFICES AND BURNT OFFERINGS HE IS CORRECTED AS IF HE OFFERED THEM. The second correction is of this world, NAMELY, regarding the work of Creation to bless the Holy One, blessed be He, for every action, by saying "praise Him, all you stars of light, praise Him, heavens of heavens..." (Tehilim 148:3-4). IT IS SAID to sustain this world. Therefore we say 'Blessed be He who said', for 'blessed' MEANS blessed for everything.

411. The third correction is on amending the higher world together with all its armies and camps, IS THE PRAISE 'Creator of ministering angels, all of Whose ministering angels...and the ofanim and the holy living creatures'. The fourth is the correction of the Amidah prayer, establishing the secret of the Holy Name, as you said, happy is your portion. And here is the secret of correcting the entire Name. Happy is my portion with you in this world and in the World to Come.

32. "fear your Elohim"

Rabbi Shimon opens with, "You shall fear Hashem your Elohim; Him shall you serve," and, "but you shall fear your Elohim (lit. 'from your Elohim')." He says that 'from your Elohim' means from that place that is connected to and surrounds the inner brain from inside. We read that this is the Shechinah named Elohim, and there is a fire around it. There are three kinds of fire. The first receives fire gladly, and they love each other. In the second the brightness, the Shechinah, is seen; this fire gladly dwells within the first one. The third fire surrounds that brightness, and in it lies the fear of judgment. On the left side is the fear of punishment, but this must be joined with love that is drawn from the right. Rabbi Shimon says that we should not be afraid of strange deities. After this he talks about love, saying that He who worships with love joins the high place above, the holiness of the World to Come that is Binah and the right side that is Chesed of Zeir Anpin. Nothing has power over the level of fear but love.

409. צְלוֹתָא דְּבַר נֶשׁ, כְּמָה דְּאִמְרַתּוֹן אַתּוֹן קְדִישִׁי
עֲלִינוּן, זְכָאָה חוֹלְקִיכּוֹן, דְּהָא בְּצִלוֹתָא מִתְתַּקֵּן
גּוּפִיָּה וְנַפְשִׁיָּה דְּבַר נֶשׁ, וְאַתְעֵבִיד שְׁלִים. צְלוֹתָא
אִיהִי תְּקוּנָא מִתְקַנֵּן דְּמִתְתַּקֵּן בְּחֻדָּא, וְאִינוּן אַרְבַּע.
תְּקוּנָא קְדָמָאָה, תְּקוּנָא דְּגַרְמִיָּה, לְאַשְׁתַּלְמָא. תְּקוּנָא
תְּנִינָא, תְּקוּנָא דְּהָאֵי עֲלָמָא. תְּקוּנָא תְּלִיתָאָה,
תְּקוּנָא דְּעֲלָמָא לְעִילָא, בְּכָל אִינוּן חִילֵי שְׁמַיָּא.
תְּקוּנָא רְבִיעָאָה, תְּקוּנָא דְּשְׁמַא קְדִישָׁא, בְּרֻזָּא
דְּרִתִּיכּוֹן קְדִישִׁין, וּבְרֻזָּא דְּעֲלָמִין בְּלָהוּ, עִילָא וְתָתָא
בְּתְּקוּנָא כְּדָקָא יָאוּת.

410. תְּקוּנָא קְדָמָאָה תְּקוּנָא דְּגַרְמִיָּה, בְּגִין דְּאַצְטְרִיךְ
לְאַתְתַּקְנָא גַרְמִיָּה, בְּמִצְוָה וּקְדוּשָׁה, וּלְאַתְתַּקְנָא
בְּקַרְבָּנִין וְעֲלוּן לְאַתְדַּכָּאָה. תְּקוּנָא תְּנִינָא, בְּתְּקוּנָא
דְּקִיּוּמָא דְּהָאֵי עֲלָמָא, בְּעוּבְדָא דְּבְרָאשִׁית, לְבְּרָכָא
לְקוּדְשָׁא בְּרִיךְ הוּא, עַל כָּל עוּבְדָא וְעוּבְדָא, בְּאִינוּן
הֲלֻוּיָּהּ, הֲלֻוּהוּ כָּל כְּכַבִּי אֹר הֲלֻוּהוּ שְׁמֵי הַשְּׁמַיִם
וְגו' לְקִיּוּמָא קִיּוּמָא דְּהָאֵי עֲלָמָא. וְעַל דָּא בְּבְרוּךְ
שְׁאֵמֵר, בְּרוּךְ, בְּרוּךְ עַל כָּלָּא.

411. תְּקוּנָא תְּלִיתָאָה, דְּאִיהִי תְּקוּנָא לְעֲלָמָא
לְעִילָא, בְּכָל אִינוּן חִילֵי חִילִין וּמִשְׁרִינִין. יוֹצֵר
מִשְׁרָתִים וְאִשְׁר מִשְׁרָתֵינוּ וְגו', וְהַאֲוֹפְנִים וְחַיִּוֹת
הַקֹּדֶשׁ. תְּקוּנָא רְבִיעָאָה, תְּקוּנָא דְּצִלוֹתָא, בְּתְּקוּנָא
דְּרֻזָּא דְּשְׁמַא קְדִישָׁא כְּדָקָא אִמְרַתּוֹן, זְכָאָה
חוֹלְקִיכּוֹן. וְהֵכָּא רֻזָּא דְּתְּקוּנָא דְּשְׁמַא שְׁלִים. זְכָאָה
חוֹלְקֵי עֲמֻכּוֹן בְּהָאֵי עֲלָמָא וּבְעֲלָמָא דְּאַתִּי.

412. The precepts of the Torah you spoke of in relation to prayer, are assuredly so. He opened with the words: "You shall fear Hashem your Elohim; Him shall you serve" (Devarim 10:20) and "but shall fear your Elohim (lit. 'be afraid of your Elohim')" (Vayikra 19:14). The second verse should have been read "your Elohim," for it is written: "fear Hashem your Elohim" AND NOT "OF HASHEM YOUR ELOHIM." What is meant by "of your Elohim?" HE ANSWERS: The secret meaning is that "of your Elohim" surely refers to that place that is connected to and surrounds the inner fruit from inside. IT IS THE SHECHINAH NAMED ELOHIM, AND THE FIRE AROUND IT IS THE MYSTERY OF THE FIRE SURROUNDING THE BRIGHTNESS, FROM WHICH JUDGMENT IS DRAWN UPON THE WICKED AS WILL BE EXPUNDED LATER. This is what is meant by "of your Elohim," THAT IS, THE SURROUNDING FIRE. He should be feared, for Judgment prevails there, drawn from the higher Judgment in that place.

413. There are three kinds of fire here. The first is the fire which receives fire gladly, and they are glad, and love each other. Upon the second fire it is written: "and there was a glowing brightness to the fire" (Yechezkel 1:13), for the brightness, WHICH IS THE SHECHINAH, is seen in it. This fire gladly dwells within the inner fire, as said, NAMELY, THE FIRST FIRE. The third fire surrounds that glowing brightness, and in it lies the fear of judgment that smites the wicked.

414. And though we learned that there are four colors to fire, NAMELY, WHITE, RED, GREEN AND BLACK; and these four are one, EACH CONSISTS OF THESE FOUR COLORS, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT; nevertheless this DOES NOT APPLY TO the fire mentioned before, WE ARE ONLY REFERRING TO THE AREA which is where lies the fear of judgment. THEREFORE WE PARTICULARLY EXPUNDED AS REQUIRED UPON THREE FIRES ONLY AND NO MORE. About this speaks the verse "And you shall be afraid of your Elohim," MEANING, of His punishment. THIS IS WHY IT IS WRITTEN "OF YOUR ELOHIM."

415. One should concentrate with love and fear together, to fear on one side, DRAWN FROM THE LEFT, and love on another side, DRAWN FROM THE RIGHT, with the said aspects, FOR MALCHUT TOO HAS THE FOUR ASPECTS: CHESED, GVURAH, TIFERET AND MALCHUT. That fear would be fear of punishment, THE LOWER FEAR, for whoever transgresses the precepts of the Torah is punished by the LEFT side. And once this side starts to strike, it never ceases until it exterminates him from this world and the World to Come. Therefore one should fear that fire, for there is fear within it.

412. פְּקוּדֵי אֲוִרֵיִתָּא דְאִמְרֵתוֹן בְּצִלּוֹתָא וּדְאֵי הָכִי הוּא. פְּתַח וְאָמַר, כְּתִיב אֵת יְיָ אֱלֹהֶיךָ תִירָא אוֹתוֹ תַעֲבֹד. וְכְתִיב, וַיִּרְאֵת מֵאֱלֹהֶיךָ. הָאֵי קְרָא אֵית לְמִימַר הָכִי, וַיִּרְאֵת אֱלֹהֶיךָ, בְּגִין דְּהָא כְּתִיב אֵת יְיָ אֱלֹהֶיךָ תִירָא, מְהוּ מֵאֱלֹהֶיךָ. אֵלָא רְזָא אִיהוּ, מֵאֱלֹהֶיךָ וּדְאֵי, מְהוּהוּ אֲתֵר דְאִתְחַבֵּר וְסַחְרָא לְמוֹחָא דְלִגּוּ, וְדָא אִיהוּ מֵאֱלֹהֶיךָ, דְחִילוֹ דָּא לְמִדְחַל לִיָּה, דְּהָא תַמָּן שְׂרִיָּא דִינָא, וְאִיהוּ דִינָא דְאִשְׁתְּאִיב מִגּוּ דִינָא דְלַעִילָא, בְּהָאֵי אֲתֵר.

413. תְּלַת גּוּוֹנֵי אִשָּׁא הֵכָא. אִשָּׁא קְדָמָאָה, אִיהוּ אִשָּׁא דְקַבִּיל אִשָּׁא בְּחִידוֹ, וְחִדְאֵן דָּא בְּרָא בְּרַחֲמֵי. אִשָּׁא תְנִינָא, אִיהוּ אִשָּׁא דְכְּתִיב בֵּיהּ וְנִגְה לְאִש דְאִתְחַזִּי בֵּיהּ נִגְה. וְדָא אִיהוּ אִשָּׁא, דְקִיּוּמָא גּוּ אִשָּׁא פְּנִימָאָה בְּחִידוֹ, כְּמָה דְאִתְמַר. אִשָּׁא תְלִיתָאָה, אִיהוּ אִשָּׁא דְסַחְרָא לְהוּא נִגְה. וּבְהָאֵי אִשָּׁא שְׂאֵרֵי דְחִילוֹ דְדִינָא, לְאַלְקָאָה חִיבִיָּא.

414. וְאִף ע"ג דְתִנִּינָן, דְאִרְבַּעָה גּוּוֹנֵי אִשָּׁא נִינְהוּ, וְאִינּוֹן אִרְבַּע דְאִינּוֹן חַד. אֲבַל הֵכָא בְּהוּא אִשָּׁא דְקִאֲמַרְן, שְׂאֵרֵי דְחִילוֹ דְדִינָא, וְעַל דָּא כְּתִיב, וַיִּרְאֵת מֵאֱלֹהֶיךָ, מְהוּהוּ עוֹנֵשָׁא דִילִיָּה.

415. וּבְהוּא יִרְאֵה בְּעֵי לְשׁוּאָה רַעוּתִיָּה, בְּדְחִילוֹ וְרַחֲמֵי בְּחִדָּא, לְמִדְחַל בְּהָאֵי סְטְרָא, וְלְמִרְחַם בְּהָאֵי סְטְרָא. וּבְאִינּוֹן גּוּוֹנִין דְקִאֲמַרְן, וְהוּא דְחִילוֹ לְהוּי לְמִדְחַל מְעוֹנֵשָׁא. דְמָאֵן דְעֵבֵר עַל פְּקוּדֵי אֲוִרֵיִתָּא, אִתְעַנֵּשׁ בְּהוּא סְטְרָא דְכַד שְׂאֵרֵי הוּא סְטְרָא לְאַלְקָאָה, לֹא שְׂכִיךְ עַד דְשַׁצִּי לִיָּה מְהוּא עֲלֵמָא, וּמְעֵלְמָא דְאִתֵּי. וּבג"כ בְּעֵי לְמִדְחַל מְהוּא אִשָּׁא, דְדְחִילוֹ שְׂרִיָּא בֵּיהּ.

416. From THE THIRD FIRE a fire is spread outwards to strange Elohim. Upon this says the verse "you shall not fear the Elohim of the Amorites" (Shoftim 6:10), because one must not be afraid of them. This fire of fear we mentioned, NAMELY, THE THIRD FIRE, is holy and takes part in holiness. It is that which surrounds the brightness. But the other fire outside is sometimes connected TO THIS FIRE OF FEAR, and sometimes separates from it and disconnects. And when SINS cause the fire outside to be joined with the fire OF FEAR, then the fire becomes dark, darkens and covers the other lights WITHIN THE BRIGHTNESS. This may be derived from the expression "a fire flaring up" (Yechezkel 1:4), for it is not ALWAYS burning, as was already explained.

417. After this there is love, as explained that love dwells after ATTAINING fear. The secret of the matter is that once fear dwells upon the head of man, WHICH IS FROM THE LEFT, love is awakened from the right, THAT IS, FROM CHESED OF ZEIR ANPIN. He who worships with love, cleaves the high place above, and joins the holiness of the World to Come, WHICH IS BINAH; for he rises and bedecks himself and joins the right side, WHICH IS CHESED OF ZEIR ANPIN, UPON WHICH DWELLS BINAH.

418. And if you say that worship out of fear is not considered worship, THIS IS NOT SO. For it is precious worship, though it does not rise to be joined above TO ZEIR ANPIN. And when one worships with love, one rises and bedecks oneself above and cleaves to the World to Come. This man is summoned to the World to Come. Happy is his portion, for he has power over the place of fear, and nothing has power over the level of fear but love, which is the mystery of the right, THE MYSTERY OF UNITY OF ZEIR ANPIN AND MALCHUT.

419. The person, worthy of the World to Come, should avow the unity of the name of the Holy One, blessed be He, and connect the organs, MALE AND FEMALE, to the higher grades, ABA AND IMA, the high with the low, and to unite them all and put them in their proper place, IN THE BLESSED ENDLESS LIGHT, and tie knots. This is the secret of "Hear O Yisrael, Hashem our Elohim, Hashem is one" (Devarim 6:4).

33. The secret of Sh'ma

We hear from Rabbi Shimon that 'name' (Shem) is included in 'hear' (Sh'ma). All is considered one, for Zeir Anpin and Malchut alluded to in the Sh'ma are united to be one with Yisrael Saba. The heart wishes to cleave to infinity where the supernal tabernacle shall be joined with the lower tabernacle. Rabbi Shimon speaks about the letters in Yud Hei Vav Hei and Yud Hei Yud Hei. We read that the purpose of the word 'one' is to strengthen the desire to bind all together and raise our will in fear and love up to infinity. 'One' is the secret of above, below and the four directions of the world.

416. ומנייה אתפשט אשא לבר דדחלא אחרא, ועל דא כתיב, לא תיראו את אלהי האמורי, דאסור למדחל מניה. והאי אשא דדחילו דקאמרן, איהו קדש ואשתתף בקדושה, והאי איהו דסחרא להווא נגה דקאמרן. וההיא אשא אחרא דלבר, איהו דאתחבר בהאי לזמנין. ולזמנין אתעבר מניה, ולא אתחבר בהדיה. וכד גרים דאתחבר בהאי, כדן הוא אשא דחשור, ואחשיך וכסי נהירו דאלין אחרנין. וסימניך ואש מתלקחת, ולא דקיימא תדיר, והא אתמר.

417. לבתר אהבה, כמה דאוקמוה דאהבה שרינא לבתר יראה. ורזא המלה, כיון דשארני יראה על רישיה דבר נש, אתער לבתר אהבה, דאיהו ימינא. דמאן דפלח מגו אהבה, אתדבק באתר עלאה לעילא, ואתדבק בקדושה דעלמא דאתי, בגין דהא סליק לאתעטרא ולא תדבקא בסטר ימינא.

418. ואי תימא דפולחנא דאיהו מסטרא דיראה לאו איהו פולחנא. פולחנא יקירא איהו, אבל לא סליק לאתדבקא לעילא. וכד פלח מאהבה, סליק ואתעטר לעילא, ואתדבק בעלמא דאתי, ודא איהו בר נש דאזדמן לעלמא דאתי, זבאה חולקיה דהא שליט על אתר דיראה, דהא לית מאן דשליט על דרגא דיראה, אלא אהבה, רזא דימינא.

419. רזא דיחודא דאצטריך ליה להווא דאתחזי לעלמא דאתי, ליחדא שמא דקודשא בריך הוא, ולייחדא שיימין ודרגין עלאין ותתאין, לאכללא בלהו, ולאעלאה באתר דאצטריך לקשרא קשרא. ודא איהו רזא דכתיב, שמע ישראל יי' אלהינו יי' אחד.

420. The secret meaning of the word sh'ma (lit. 'hear') is a name (Heb. shem), WHICH IS MALCHUT, amounting to Ayin (=70) names, WHICH IS THE NAME OF SEVENTY TWO NAMES (AYIN BET=72) OF THE UPPER CHARIOT, THAT IS, CHESED, GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN ABOVE THE CHEST. Everything is one whole, THAT IS, MALCHUT CALLED NAME IS INCLUDED WITHIN ZEIR ANPIN ABOVE THE CHEST, WHICH IS THE SECRET OF LARGE AYIN. 'Yisrael' refers to Yisrael - Saba, THE SIX ENDS OF BINAH. For there is also Small Yisrael, WHICH IS ZEIR ANPIN, as is written: "when Yisrael was a child, then I loved him" (Hoshea 11:1); BUT HERE it is Yisrael - Saba, one mystery into one whole, FOR ZEIR ANPIN AND MALCHUT ALLUDED TO IN THE 'SH'MA', ARE ONE WITH YISRAEL - SABA, FOR THEY RISE UP AND BECOME ONE WITH HIM. 'Sh'ma Yisrael' (lit. 'Hear, O Yisrael') INDICATES THAT here, IN YISRAEL - SABA, wife is united with her husband, THAT IS, MALCHUT WITH ZEIR ANPIN.

421. After ZEIR ANPIN AND MALCHUT were included the one within the other into one IN YISRAEL - SABA, then all the organs should be joined together, THE SIX ENDS OF ZEIR ANPIN AND MALCHUT, to unite two tabernacles together in all the organs, THE SUPERNAL DWELLING IS THE SECRET OF YUD-HEI, AND THE LOWER DWELLING IS THE SECRET OF VAV-HEI, with the heart wishing to rise to cleave with the Endless Light, where all, the upper and lower, will cleave and become one will.

422. This is the inner meaning of 'Yud Hei Yud Hei', as is said "and Hashem will be (Heb. yihyeh, Yud Hei Yud Hei) one" (Zechariah 14:9), NAMELY, ONE in the secret of Yud Hei Yud Hei: Yud OF YUD HEI YUD HEI, THE SECRET OF CHOCHMAH, is to be united and attached to the Hei OF YUD HEI YUD HEI, which is an inner chamber, BINAH, the place where the supernal point is concealed, which is Yud, CHOCHMAH. This is the secret of Yud Hei Vav Hei our Elohim. These two names are Yud Hei, CHOCHMAH AND BINAH, HASHEM BEING CHOCHMAH AND OUR ELOHIM BEING BINAH.

423. Also all the body parts are put together, THE SIX ENDS OF ZEIR ANPIN AND MALCHUT, where they came from, in the inner chamber, BINAH, AS WAS SAID; and everything returns to its place, to its essence and root, up to where the root of the covenant is, THAT IS, ABA.

424. Then the other two letters OF YUD HEI YUD HEI are combined and attached together, the Yud with the Hei. The Yud is the inner meaning of the holy covenant, TO WIT, YESOD OF ZEIR ANPIN. And the Hei is a temple, and a place to conceal the holy covenant, the Yud. NAMELY, MALCHUT IS A TEMPLE TO YESOD, AS BINAH IS A TEMPLE TO CHOCHMAH AS SAID. And though we explained that Yesod is the second Vav OF THE LETTER VAV FULLY SPELLED (VAV VAV), THE FIRST VAV BEING TIFERET AND THE SECOND BEING YESOD, WHY THEN IS IT SAID HERE TO BE YUD? HE ANSWERS: the implication of Yud is uniting them into one, THAT IS, WHEN IN THE SECRET OF UNITY WITH MALCHUT, YESOD IS CALLED YUD.

420. וְרָזָא דְשִׁמְעַ, שֵׁם דְּסָלִיק לְעַ שְׁמָהּ, וְדָא בְּלָלָא חֲדָא. יִשְׂרָאֵל: יִשְׂרָאֵל סָבָא, בְּגִין דְּאִית זִוּטָא, דְּכִתְיִב נְעִיר יִשְׂרָאֵל וְאֶהְבֵּהּ. וְדָא אִיהוּ יִשְׂרָאֵל סָבָא, רְזָא חֲדָא בְּכֻלָּא חֲדָא. שְׁמַע יִשְׂרָאֵל, הֲכָא אֲתַכְלִילַת אֲתַתָּא בְּבַעְלָהּ.

421. וּלְבַתֵּר דְּאֲתַכְלִילוּ דָּא בְּדָא בְּכֻלָּא חֲדָא, כְּדִין אֲצִטְרִיכוּ לְיִיחָדָא שְׁוִימִין, וּלְחִבְרָא תְרִין מִשְׁכְּנִין כְּחֲדָא, בְּכֻלָּהוּ שְׁוִימִין, בְּרַעוּ דְלִבָּא, לְאַסְתַּלְקָא בְּדַבְקוּתָא דְאִין סוּף, לְאַתְדַּבְקָא כְּלָא תַמּוֹן, לְמַדּוּי רַעוּתָא חֲדָא עֲלָי וְתַתָּאי.

422. וְרָזָא דָּא יְהִיָּה, כְּדָא יְהִיָּה יִי אַחַד, בְּרָזָא יְהִיָּה. י, לְיִיחָדָא וּלְאַתְדַּבְקָא בְּה, דְּאִיהוּ הִיכְלָא פְּנִימָאָה, לְאַתֵּר גְּנִיזוּ דְּהָאִי נְקוּדָה עֲלָאָה, דְּאִיהוּ י. וְדָא אִיהוּ רְזָא יְדוּד אֱלֵהִינוּ. אֵלִין תְּרִין שְׁמָהּ דְּאִינּוֹן י"ה.

423. וּלְאַכְלָלָא כָּל שְׁוִימִין בְּהוּא אֲתֵר דְּנִפְקוּ מִנְיָה, דְּאִיהוּ הִיכְלָא פְּנִימָאָה, לְאַתְבָּא מְלִין לְאַתְרֵיהוֹן, לְעַקְרָא וּיְסוּדָא וְשִׁרְשָׁא דְּיִלְהוֹן, עַד הֵוּא אֲתֵר דְּשִׁרְשָׁא דְּבְרִית.

423. וּלְבַתֵּר אִינּוֹן תְּרִין אֲתוּוֹן אַחֲרֵינִין לְיִיחָדָא וּלְאַתְדַּבְקָא י' בְּה. י' אִיהוּ רְזָא דְּבְרִית קְדִישָׁא. וְהָאִי ה' אִיהוּ הִיכְלָא, אֲתֵר גְּנִיזוּ דְּהָאִי רְזָא דְּבְרִית קְדִישָׁא דְּאִיהוּ י. וְאֵע"ג דְּאִוְקִימְנָא דְּאִיהוּ ו' תְּנִינָא. אֲבָל י, רְזָא דְּיִלְיָה לְיִיחָדָא לֹוֹן כְּחֲדָא.

425. THE PURPOSE OF THE WORD One is to cause unity from there upward, THAT IS, FROM MALCHUT UPWARD, to awaken the desire to bind all together and awaken our wish with awe and love up to the Endless Light. This desire TO GO UP TO THE ENDLESS LIGHT will not be lacking in these grades and body parts, but will appear in them all, NOTHING SHALL BE WITHOUT IT, to attach them, so that all will be one unity bound together in the Endless Light.

426. This is the avowal of unity of Rav Hamnuna Saba (the elder), who learned it from his father, and his father from his Rabbi, and so on up to the mouth of Elijah. This avowal is very well and by reparation. And though we explained this avowal by many secrets, OTHER WAYS, all the secrets amount to one. But this I found in his book and it is well for it is an avowal of unity by amendment. We expounded upon another secret elsewhere, which is well and proper as it should be. But this avowal is by amendment, the avowal of Rav Hamnuna Saba (the elder).

427. He also says that whoever wishes to unite all the secrets of the avowal of unity within the word One, this is better. Therefore we lengthen the pronunciation of 'one' to awaken the desire to draw from above downward and to raise from below upward, so all will be one. This is the secret of Yud Hei Yud Hei, that alludes to this, AS WE SAID.

428. We learned THAT WITHIN THE WORD One is the secret of above, below and the four directions of the world. It is so, and we need to unite the higher and the lower as we said, THEY BEING ABA AND IMA AND MALE AND FEMALE. The four directions of the world are the secret of the supernal Chariot, CHESED, GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN ABOVE THE CHEST, and we should put them all together in one bond, one unity, all the way to the Endless Light, as we explained.

34. Mentioning the exodus from Egypt

Rabbi Shimon tells us that the upper and lower worlds could not be joined while the Shechinah was in exile. He speaks of the freedom of Malchut now united with Zeir Anpin. During the exile of the children of Yisrael the Shechinah always remained with them, but when she left the exile she asked God to redeem her four times (against the four exiles) so she would be free; she was thus redeemed four times by the Exodus. Therefore the four redemptions are repeated in the prayers, before and after "You have been the help of our fathers," to make them fortified and lasting. Lastly, Rabbi Shimon mentions the initiated who behold the holiness of their Master, saying that the mystery of surrendering the soul to one's Master is very important.

425. אַחַד, לְיַחְדָּא מִתְמַן וְלַעֲיֹלָא, כֹּלָא כְּחַדָּא, וְלִסְלָקָא רַעוּתָא לְאַתְקַשְׂרָא כֹּלָא בְקַשְׁוֹרָא חַד. לִסְלָקָא רַעוּתִיָּה בְדַחֲלוֹ וּרְחִימוֹ לַעֲיֹלָא לַעֲיֹלָא עַד אֵין סוּף וְלֹא יִשְׁתַּבֵּק רַעוּתָא מִכֹּל אֵינוּן דְרַגְיִן וְשֵׁיפִין, אֲלֵא בְכֹלְהוּ יִסְתַּלַּק רַעוּתִיָּה לְאַדְבָּקָא לִוְן, וְלִמְהוּי כֹּלָא קַשְׁוֹרָא חַדָּא בְּאֵין סוּף.

426. וְדָא הוּא יַחְוּדָא דְרַב הַמְנוּנָא סָבָא, דְאֹלִיף מֵאֲבוּי, וְאֲבוּי מֵרַבִּיָּה, עַד פּוּמָא דְאֵלִיָּהוּ, וְשֵׁפִיר אִיהוּ, וְיַחְוּדָא בְתַקּוּנָא. וְאֵע"ג דְאֵנָן אֹוקִימְנָא לְהָאֵי בְכַמָּה רְזִין, כֹּלְהוּ רְזִין סְלָקִין לְחַד. אֲבָל רְזָא דָא אֲשַׁכְחָנָא בְּסַפְרִיָּה, וְשֵׁפִיר אִיהוּ, וְיַחְוּדָא בְתַקּוּנָא. וְהָא אֵנָן בְּיַחְוּדָא דְרְזָא אַחְרָא אֲתַעֲרָנָא מְלִין, וְאִיהוּ שֵׁפִיר, וְיַחְוּדָא כְּדָקָא חֲזִי וְהָכִי הוּא. אֲבָל יַחְוּדָא דָא, יַחְוּדָא בְתַקּוּנָא, וְדָא אִיהוּ יַחְוּדָא דְרַב הַמְנוּנָא סָבָא.

427. וְתוּ הוּוּ אָמַר, מֵאֵן דְרַעוּתִיָּה לְאַכְלָלָא כֹּל רְזִין דְיַחְוּדָא בְמִלָּה דְאַחַד שֵׁפִיר טְפִי. וְלֵהָכִי אֵנָן מְאַרִיכִין בְּאַחַד, לִסְלָקָא רַעוּתִיָּה מֵעֲיֹלָא לְתַתָּא, וּמִתַּתָּא לַעֲיֹלָא, לְמְהוּי כֹּלָא חַד. אֲבָל בְּרְזָא דָא יְהִי"ה, סִימְנָא אִיהוּ לְהָאֵי.

428. וְהָא דְתַנִּינָן אַחַד רְזָא עֲיֹלָא וְתַתָּא, וְאַרְבַּע סְטְרִין דְעֲלָמָא, הָכִי אִיהוּ. לְיַחְדָּא עֲיֹלָא וְתַתָּא כְּמָה דְאַתְמַר וְאַרְבַּע סְטְרִין דְעֲלָמָא, אֵלִין אֵינוּן רְזָא רְחִיבָא עֲלָאָה, לְאַתְכַּלְלָא כֹּלָא כְּחַדָּא, בְקַשְׁרָא חַדָּא, בְּיַחְוּדָא חַדָּא עַד אֵין סוּף, כְּמָה דְאֹוקִימְנָא.

429. After THE MEDITATION OF SH'MA, there is a mystery of mentioning the Exodus from Egypt, since the Shechinah was in exile, and when She is in exile, there is no joining together the upper world, ZEIR ANPIN, and the lower world, MALCHUT. THEREFORE ONE NEEDS to demonstrate the freedom of that redemption FROM EGYPT carried out by several signs and miracles performed by the Holy One, blessed be He. This redemption ought to be mentioned and beheld, for though it occurred in exile, now it is free, since the day the bonds of Egypt were thrown open and several miracles were performed.

430. One ought to point at freedom OF MALCHUT, because she is united with her husband, ZEIR ANPIN; and also in order to bring nearer the uttering of the word redemption, YESOD, to the Amidah prayer, THE SECRET OF MALCHUT, so all will become one without separation or divorce, MEANING THAT MALCHUT IS DEVORCED IN EXILE FROM HER HUSBAND, ZEIR ANPIN. This is implied by "neither shall they take a woman put away from her husband" (Vayikra 21:7).

431. And you may say that she is in exile, and divorced FROM HER HUSBAND, ZEIR ANPIN. This is not so. She is in exile to dwell with Yisrael, FOR WHEREVER YISRAEL WERE EXILED, THE SHECHINAH IS WITH THEM, to protect them, but not put away BY ZEIR ANPIN. The Shechinah was not seen during the first Temple or the second Temple, WHEN YISRAEL SINNED, THEREFORE IT WAS NOT CONSIDERED AN EXILE, NOR SEPARATION. Before Yisrael went in exile, IF THEY SINNED, the Shechinah went up, and afterwards, WHEN THEY WENT IN EXILE, SHE DID NOT MOUNT UP, BUT Her abode was with Yisrael. But never was there separation.

432. For that reason we must display redemption, which enfolds four redemptions. The secret thereof is that when the Shechinah left the exile in Egypt, She asked the Holy One, blessed be He, to redeem Her four times, four redemptions, against the four exiles, so She would be free and no longer put away. THEREFORE at the time OF THE REDEMPTION FROM EGYPT, She was redeemed four redemptions, by the Exodus. TO WIT, WHEN RECEIVING MOCHIN OF THE EXODUS FROM EGYPT, THE SHECHINAH WAS REDEEMED FROM ALL FOUR KINGDOMS, THAT IS, FROM ALL THE EXILES UP TO THE COMING OF THE MESSIAH, IN A WAY THAT SHE WOULD NO LONGER BE CONSIDERED AS SEPARATED FROM HER HUSBAND ZEIR ANPIN. And now that the Shechinah needs to be prepared to be united with Her husband ZEIR ANPIN, we have to display that redemption from Egypt, that enfolds four redemptions. AND WITH THE AWAKENING OF MOCHIN OF THE EXODUS FROM EGYPT, SHE IS PREPARED TO BE UNITED WITH HER HUSBAND, BECAUSE THERE IS FREEDOM FROM ALL THE FOUR KINGDOMS.

433. Therefore we mention that redemption four times: true, true, true, true, until the passage "You have been the help of our fathers," AGAINST THE FOUR REDEMPTIONS, for they are help and support for all Yisrael. And from "THE HELP OF OUR FATHERS" there are four more 'true', REPEATED, so the four redemptions would be fortified and lasting, sealed by the signet of the King. Therefore the four redemptions are repeated.

429. רָזָא לְאִדְכָרָא יְצִיאַת מִצְרַיִם לְבִתְרָ. בְּגִין דְּהוּוֹת שְׂכִינְתָא בְּגִלּוּתָא, וּבְזִמְנָא דְאִיהִי בְּגִלּוּתָא, לֹא אִיהוּ חֲבוּרָא, לְאִתְחַבְרָא דָא בְרָא עֲלֵמָא תַתָּא בְּעֲלֵמָא עֲלָאָה, וּלְאִתְחַזָּא חִירוֹ דְּהִיָּא גְאוּלָּהּ, דְּהוּוֹת בְּכֻמָּה אֲתִין, בְּכֻמָּה נְסִין דְּעֵבֵד קֹדֶשָׁא בְרִין הוּא. וְאִצְטְרִין הוּא פּוֹרְקָנָא לְאִתְדַכְרָא, וּלְאִתְחַזָּא דָאָף עַל גַּב דְּהוּוֹת בְּגִלּוּתָא, הֲשַׁתָּא חִירוֹ אִית לָהּ, מִיּוֹמָא דְאִינוּן קֶשְׁרִין בְּמִצְרַיִם אֲשֶׁתְרִיאָ, אִינוּן אֲתִין וְנִסִּין אֲתַעְבִּידוּ.

430. וְאִצְטְרִין לְאִתְחַזָּא חִירוֹ דִּילָהּ, בְּגִין דְּאִתְחַבְרָא בְּבַעֲלָהּ וּבְגִין לְאִסְמַכָּא גְאוּלָּהּ לְתַפְלָהּ, לְמַהוּי כְּלָא חָד בְּלָא פְרוּדָא, וְלֹא לְאִתְחַזָּא תְרוּכִין, וְסִימְנִין וְאִשָּׁה גְרוּשָׁה מֵאִישָׁה לֹא יִקְחוּ.

431. וְאִי תִימָא, וְהָא בְּגִלּוּתָא אִיהִי, וְהָא אֲתַתְרַכַּת, לֹא הִכִּי, אֲלֵא וְדָאִי בְּגִלּוּתָא אִיהִי, לְדִיִּירָא עֲמַהוּן דְּיִשְׂרָאֵל, וְלֹאֲגָנָא עֲלֵיהוּ, אֲבָל לֹא אֲתַתְרַכַּת. וְהָא שְׂכִינְתָא לֹא אֲתַחְזִי בְּבֵית רֵאשׁוֹן וּבְבֵית שְׁנִי. עַד דְּלֹא גָלוּ יִשְׂרָאֵל סִלְקָא לְעִילָא, וּלְבִתְרָ אִיהִי שׁוּיָתָ מְדוּרָה עֲמַהוּן. אֲבָל תְרוּכִין לֹא הוּוֹת לְעֲלָמִין.

432. וּבְגִ"ד בְּעִי לְאִתְחַזָּא פּוֹרְקָנָא, דְאִית בָּהּ אַרְבַּע גְאוּלוֹת. וְרָזָא הַכָּא, בְּשַׁעֲתָא דְנִמְקָא שְׂכִינְתָא מְגִלּוּתָא דְּמִצְרַיִם, תְּבַעַת מְקוּדֶשָׁא בְרִין הוּא, דִּיפְרוֹק לָהּ הֲשַׁתָּא ד' זְמַנִּין, דְאִינוּן ד' גְאוּלוֹת, לְקַבֵּל אַרְבַּע גְלוּת. בְּגִין דְּתַהָּא בַת חוּרִין, וְלֹא תַהָּא מִתְתַרְכָּא. וּבַהֲהִיא שַׁעֲתָא קִיּוּמָא וְאִתְפַּרְקַת אַרְבַּע גְאוּלוֹת, בַּהֲהִיא יְצִיאַת מִצְרַיִם. וְהֲשַׁתָּא דְאִצְטְרִיכַת בְּתַקּוּנָהָא לְאִתְחַבְרָא בְּבַעֲלָהּ, אִצְטְרִין לְאִתְחַזָּא הִיא גְאוּלַת מִצְרַיִם, דְאִית בָּהּ אַרְבַּע גְאוּלוֹת.

433. וְעַל דָּא אִית לְאִדְכָרָא בַּהֲהִיא גְאוּלָּהּ, ד' זְמַנִּין אַמְתָּ. אַמְתָּ. אַמְתָּ. אַמְתָּ. עַד עֲזֵרַת אֲבוּתֵינוּ. דְּדָא הוּא עֲזָרָה וְסִמְךָ לְיִשְׂרָאֵל כְּלָהּ. וּמִתְמַן וּלְהֲלָאָה אַרְבַּע זְמַנִּין אַחְרֵנִין, אַמְתָּ, אַמְתָּ, אַמְתָּ, אַמְתָּ. לְמַהוּי אַרְבַּע גְאוּלוֹת אֲלִין בְּקִיּוּמָא תְקִיף, בְּחוּתְמָא תְקִיף דְּגוּשְׁפִּנְקָא דְּמֶלְכָא. ד' גְאוּלוֹת כְּפוּלִין בְּקִיּוּמָא.

434. All FOUR REDEMPTIONS concern the Exodus from Egypt, because were there not four redemptions in that exodus from Egypt, She would not be able to unite, together in her decorations WITH ZEIR ANPIN, whenever there is an exile, for the unification of the Holy Name. Therefore one should mention the redemption from Egypt always, in every sanctification (Heb. kedusha) of the Holy One, blessed be He. Blessed be His name for ever and ever.

435. This is the mystery of sanctification, THAT IS, HOLY, HOLY, HOLY, THAT WE SAY. We explained that during sanctification, everything is sanctified above and below, THE ANGELS AND YISRAEL, and all the grades and the Chariots, upper and lower. We already explained its high mysteries to the initiated who behold the holiness of their Master, happy is their portion.

436. The mystery of surrendering the soul to one's Master, that you expounded upon is very well. Friends, happy is your portion, and happy are my eyes to behold, while still alive, holy matters awakened in this world, written above before the Holy King.

35. "Then they who feared Hashem spoke to one another"

Rabbi Shimon opens with: "Then they who feared Hashem spoke to one another and Hashem hearkened, and heard it: and a book of remembrance was written before him for those who feared Hashem, and took heed of His name." He tells us that this means that the holy Chariots and armies spoke with one another before God. And when these holy words rise up, the Holy King delights in them and they mount to His head and become a crown. We read that "they who feared Hashem" above means when they repent with love they stand before God. "They who feared Hashem" below means that afterwards they go down to earth, but even then their words retain their shape above. All the words that the righteous on earth bedeck themselves with stay standing before God in the same shape of wickedness turned into merit. And afterwards they are written in the book of remembrance before Him, so they would exist before Him always.

"Took heed of His name" means that those who value the importance of the Torah fix the wisdom of their Master's name in their hearts.

437. He opened and said "Then they who feared Hashem spoke to one another and Hashem hearkened, and heard it: and a book of remembrance was written before Him for those who feared Hashem, and took heed of His name" (Malachi 3:16). We should examine this verse. It is written: "spoke to one another," but should have merely been written 'spoke'. Why is it so? HE ANSWERS: the holy Chariots and armies spoke with one another BEFORE THE HOLY ONE, BLESSED BE HE.

434. וְכִלְהוּ בַּהֵיחֵד בְּהֵיחֵד יְצִיאַת מִצְרַיִם, דְּאִילוּ לֹא אֶשְׁתַּכְּחוּ אֵינּוֹן ד' גְּאוּלוֹת בְּהֵיחֵד יְצִיאַת מִצְרַיִם, כָּל זְמַנָּא דְּלֵהוּ גְלוּתָא, לֹא אֶתְחַבְּרַת בְּתַקּוּנָהּא לְאַתְיַחְדָּא שְׁמָא קְדִישָׁא. וְעַד אֵית לְאַדְבָּרָא גְאוּלָּה דְּמִצְרַיִם תְּדִיר, בְּכָל קְדוּשָׁין דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּרִיךְ שְׁמִיהּ לְעַלְמֵי עֲלְמֵינָא.

435. רְזָא דְּקְדוּשָׁה הָא אוּקִימְנָא, דְּהָא בְּקְדוּשָׁה מִתְקַדְּשֵׁי כְּלָא, עֵילָא וְתַתָּא, וְכָל דְּרָגִין, וְכָל רְתִיבִין עֲלָאִין וְתַתָּאִין, כְּלָהוּ מִתְקַדְּשֵׁי בְּקְדוּשַׁתָּא דָּא. וּבְקְדוּשָׁה דָּא, אוּקִימְנָא רְזִין עֲלָאִין, לְאֵינּוֹן מְאִרֵי רְזִין דְּמִסְתַּבְּלִין בְּקְדוּשָׁה דְּמְאִרֵיהוֹן, זְכָאָה חוּלְקֵיהוֹן.

436. רְזָא לְמַמְסַר נַפְשָׁא לְמְאִרֵיהּ, שְׁפִיר אִיהוּ, דְּקָא אֲמַרְתוּן חֲבֵרֵינָא, זְכָאָה חוּלְקִיכוֹן, וְזְכָאִין עֵינֵי דְּחֲמוּ כֶּךָ, דְּזְכִינָא בְּחַיֵי, דְּמִתְעֵרִין מְלִין קְדִישִׁין אֲלִין בְּהָא עֲלְמָא, וְכִלְהוּ כְּתִיבֵי לְעֵילָא קְמֵי מְלַכָּא קְדִישָׁא.

437. פְּתַח וְאָמַר אֲז נְדַבְּרוּ יִרְאֵי יי' אִישׁ אֶל רֵעֵהוּ וַיִּקְשֹׁב יי' וַיִּשְׁמַע וַיִּכְתֹּב סֵפֶר זְכוֹרֹן לְפָנָיו לִירְאֵי יי' וּלְחוֹשְׁבֵי שְׁמוֹ. הָאִי קָרָא אֵית לְאַסְתַּבְּלָא בֵּיהּ, אֲז נְדַבְּרוּ, אֲז דְּבֵרוּ מִבְּעֵי לֵיהּ, מְאִי נְדַבְּרוּ. אֶלָּא נְדַבְּרוּ לְעֵילָא, מְכָל אֵינּוֹן רְתִיבִין קְדִישִׁין, וְכָל אֵינּוֹן חֲנִילִין קְדִישִׁין.

438. Since these holy words THEY SPOKE mount up, some hasten to carry them before the Holy King, and they are adorned with crowns of supernal light and speak about it with one another before the supernal King. Who has seen joys, and who has seen praises mounting through all the firmaments! And when these words rise, the Holy King looks at them and adorns Himself with them. They come up to sit in His lap, and He delights in them. From there, HIS BOSOM, they mount to His head and become a crown. Upon this the Torah said "and I will be daily His delight" (Mishlei 8:30). It is not written "I was," but "I will be," IN THE FUTURE TENSE, namely, anytime and whenever the supernal words mount before Him.

439. "They who feared Hashem" is written twice, NAMELY, "THEN THEY WHO FEARED HASHEM...AND A BOOK OF REMEMBRANCE WAS WRITTEN BEFORE HIM FOR THEM WHO FEARED HASHEM..." THE MEANING IS "they who fear Hashem" above, MEANS, WHEN THEY REPENT WITH LOVE, THEY STAND ABOVE BEFORE THE HOLY ONE, BLESSED BE HE. "They who fear Hashem" below MEANS THAT AFTERWARDS THEY GO DOWN TO THEIR PLACE ON EARTH. AND EVEN WHEN they who fear Hashem are already below, IN THEIR PLACE, those words retain their shape above. I found this secret in the book of Enoch, that all the words, that the righteous on earth bedeck themselves with, stand before the King. NAMELY, WHEN THEY REPENT WITH LOVE, THEY ARE ADORNED WITH THEIR WICKEDNESS WHICH TURNED INTO MERIT, AS SAID; they stand on their own above before the King, and the Holy One, blessed be He, is delighted by them. After that THE RIGHTEOUS descend AND THE WORDS STAY standing before Him in the same shape OF WICKEDNESS TURNED INTO MERIT, as the righteous uttered them. The Holy One, blessed be He, is delighted in that image. And afterwards they are written in the book of remembrance before Him, so they would exist before Him always.

440. HE ASKS: What is the meaning of "took heed of His name?" HE ANSWERS: It was already explained that those, who heed and value the words of Torah, cleave to their Master in the secret of the Holy Name, to know Him, so the wisdom of His name will be fixed upon their heart. OF THEM it is written, who "took heed of His name," for this is the secret of the Holy Name.

36. "And above the firmament"

We hear the meaning of: "And above the firmament that was over their heads was the likeness of a throne, in appearance like a sapphire stone." The firmament refers to the lower firmament for no one can behold the one above. "A throne" refers to the throne below; had it said 'the throne' it would have meant the supernal throne, and this is impossible because the supernal throne cannot be seen; it is concealed and undisclosed. In "the likeness as the appearance of a man," "the appearance" includes all the forms of the utterances of wisdom. The secrets of Chochmah go up and stand in the likeness of man. Rabbi Shimon tells the rabbis that he can see the secret of man is impressed upon them all, and that the righteous are destined to be seen by all. He admonishes Rabbi Yosi for thinking of worldly matters, and Rabbi Yosi comes back to the words of the Torah, so his image is complete.

438. בְּגִין דְּאִינוּן מְלִין קְדִישִׁין, סִלְקִין לְעִילָא, וְכַמְה אִינוּן דְּמִקְדָּמִי וְנִטְלִין לֹון קָמִי מְלַכָּא קְדִישָׁא, וּמִתְעַטְרִין בְּכַמְה עֵטְרִין, בְּאִינוּן נְהוּרִין עֲלָאִין, וְכִלְהוּ נְדַבְרוּ מִקָּמִי מְלַכָּא עֲלָאָה. מֵאן חָמִי חֲדוּן, מֵאן חָמִי תּוֹשְׁבָחוֹן, דְּסִלְקִין בְּכָל אִינוּן רְקִיעִין, בְּד סִלְקִין מְלִין אֲלִין, וּמְלַכָּא קְדִישָׁא מְסִתְבֵּל בְּהוּ, וְאִתְעַטֵּר בְּהוּ, וְאִינוּן סִלְקִין וְיִתְבִּין עַל חִיקָה, וּמִשְׁתַּעֲשַׁע בְּהוּ, מִתְמָן סִלְקִין עַל רִישִׁיה, וְהוּ עֵטְרָה. וְע"ד אַמְרָה אוּרִייתָא, וְאִהִיה שְׁעִשׂוּעִים יוֹם יוֹם. וְהִייתִי לֹא כְתִיב, אֵלָא וְאִהִיה, בְּכָל זְמָן, וּבְכָל עֵידוֹן, דְּמִלִּין עֲלָאִין סִלְקִין קָמִיה.

439. תְּרִי זְמַנִּי כְתִיב וְרָאִי יִי' וְרָאִי יִי'. אֵלָא וְרָאִי יִי' לְעִילָא, וְרָאִי יִי' לְתַתָּא. וְרָאִי יִי' קִיּוּמִין לְתַתָּא, וְאִינוּן מְלִין קִיּוּמִין בְּדִיוּקְנִיהוּן לְעִילָא. וְרָאִי דָא אֲשַׁכְּחָנָא בְּסַפְרָא דְּחֲנוּךְ, דְּכָל מְלִין דְּצִדִיקָאִי הִי בְּאַרְעָא, אִינוּן מִתְעַטְרִין, וְקִיּוּמִין קָמִי מְלַכָּא, וּמִשְׁתַּעֲשַׁע בְּהוּ קוּדְשָׁא בְּרִיךְ הוּא. וּלְבַתֵּר אִינוּן נְחִמִי, וְקִיּוּמִין קָמִיה בְּדִיוּקְנָא דְּהוּא צְדִיק דְּקָאֵמֵר לֹון, וְאִשְׁתַּעֲשַׁע קוּדְשָׁא בְּרִיךְ הוּא בְּהוּא דְּיוּקְנָא. וּלְבַתֵּר אֲכַתִּיבוּ בְּסַפְרֵי זְכוּרֹון לְפָנֵיו, לְקִיּוּמָא קָמִיה בְּקִיּוּמָא תְּדִיר.

440. וְלְחוֹשְׁבֵי שְׁמוֹ, מֵאִי וְלְחוֹשְׁבֵי שְׁמוֹ. הָא אוּקְמוּהָ, כָּל אִינוּן דְּמִחְשְׁבֵי מְלִין דְּאוּרִייתָא, לְאַדְבָּקָא לְמֵאֲרִיהוּן בְּרָא דְּשִׁמָּא קְדִישָׁא, בְּגִין לְמַנְדַּע לִיה, וְלֵאֲתַתְּקֵנָא חֲכְמָה דְּשִׁמְיָה בְּלִבֵּיהוּ, דְּכְתִיב וְלְחוֹשְׁבֵי שְׁמוֹ, דְּהוּא רָא דְּשִׁמָּא קְדִישָׁא.

441. It is written: "And above the firmament that was over their heads was the likeness of a throne, in appearance like a sapphire stone" (Yechezkel 1:26). This verse was already explained. Yet "above the firmament" refers to the lower firmament, BENEATH MALCHUT, as you, friends, have explained. FOR THEY MENTIONED IT IN THE NAME OF RABBI SHIMON, happy is my portion and happy is your portion. For nobody can behold the upper firmament, BINAH. BUT IT IS WRITTEN ABOUT THE FIRMAMENT BELOW WITHIN MALCHUT "AND YOU SHALL SEE MY BACK" (SHEMOT 33:23), and above THIS FIRMAMENT that sapphire stone is located, which we said IS MALCHUT, based on the inference of its being a good and precious pearl, as I explained.

442. It is written: "the likeness of a throne" and not "the likeness of the throne," for there is throne and throne. "The throne" is supernal, concealed and undisclosed, that is, not revealed, and no one can bear look at it and know it, BEING BINAH. Therefore it is simply written: 'a throne' WITHOUT THE DEFINITE ARTICLE, for it is the lower throne, NAMELY, MALCHUT.

443. "the likeness as the appearance of a man" (Yechezkel 1:26): HE ASKS: Since it was said "likeness," why add 'as the appearance'. Would not it suffice to say "the likeness of a man?" HE ANSWERS: "the likeness of man" represents the high secret of the high glory, THAT IS ZEIR ANPIN, IN YUD HEI VAV HEI FULLY SPELLED WITH ALEPH'S WHICH EQUALS THE NUMERICAL VALUE OF ADAM. This is the likeness of man SITTING ON THE THRONE WHICH IS MALCHUT; and the addition, "the appearance," includes all the forms of the words of wisdom CALLED SIGHT OR APPEARANCE, FOR CHOCHMAH IS SO CALLED. They are the secrets of Chochmah that go up and adorn themselves above, IN ZEIR ANPIN, and then assume the likeness of man, NAMELY, that form with which the righteous are bedecked. And in all these the Holy One, blessed be He, is delighted in His crowns.

444. And you, friends, the Holy One, blessed be He, is delighted even now with the words you said, and they are crowned on that way. And you have established THE LIKENESS OF A MAN before your Master by your holy forms, for when I beheld you and regarded your shapes, I saw that you were marked with the secret of man, and I knew that your shape is invited above. And so the righteous are destined to be recognized by everyone and display the sacred form of their countenances before the whole world. This is the meaning of the verse "All that see them shall acknowledge them, that they are the seed which Hashem has blessed" (Yeshayah 61:9).

445. While he was speaking he saw Rabbi Yosi contemplating worldly matters. He told him 'Yosi, stand and complete your image, for one letter is missing in you'. FOR SINCE HE WAS CONTEMPLATING WORLDLY THINGS, HE CALLED HIM YOSI AND NOT RABBI YOSI. Rabbi Yosi arose and rejoiced in words of Torah and stood before him. Rabbi Shimon looked upon him and said 'Rabbi Yosi, now you are whole before the Ancient One (Heb. Atik Yomin), and your image is whole.

441. כתיב וממעל לרקיע אשר על ראשם כמראה אבן ספיר דמות כסא, האי קרא הא אוקמוה. אבל וממעל לרקיע, בהוא רקיע לתתא, כמה דאמרתון חבריאי, זבאה חולקי, וזבאה חולקיבון. דהא ברקיעא דלעילא, לית מאן דאסתבל ביה. ומלעילא מניה קיימא ההוא אבן ספיר, דהא אתערנא ביה ברזא דההוא מרגלית טבא יקירא, כמה דאוקימנא.

442. דמות כסא, ולא כתיב דמות הכסא. בגין דאית כסא, ואית כסא. הכסא: עלאה טמירא גניזא דלא אתגלויא, ולית מאן דקיימא ביה למנדע ולאסתבלא. וע"ד כתיב כסא סתמא, דא כסא דלתתא.

443. דמות כמראה אדם, כיון דאמר דמות, אמאי כמראה, דהא סגי ליה דמות אדם. אלא דמות אדם, דא איהו רזא עלאה, בהוא כבוד עלאה, דיוקנא דאדם. אבל הא דאתוסף כמראה, לאכללא אינון דיוקנין דמלין דחכמתא, ואינון רזין דחכמתא דסלקן ומתערין לעילא, ולבתר קיימין בדיוקנא דאדם בההוא דיוקנא דצדיקיא דמעטרין לון, ובכלהו אשתעשע קודשא בריך הוא בעטרוי.

444. ואתון חבריאי, הא קודשא בריך הוא אשתעשע השתא, באינון מלין דקא אמריתו, מתערין בההוא אורחא. והא קיימתון קמי מאריכון בדיוקניכו קדישין, דהא אנא בשעתא דחמינא לכו, ואסתבלנא בדיוקניכו, חמינא בכו דאתון רשימין ברזא דאדם, וידענא דהא דיוקנא דילכון אתעתדא לעילא. והכי אודמנן צדיקיא לזמנא דאתי, לאשתמודעא לעיניהון דכלא, ולאחזאה פרצומא קדישא לקמי כל עלמא, הה"ד כל רואיהם וכירום כי הם זרע ברכי יי'.

445. אדהכי חמא לרבי יוסי, דהוה מהרהר במלי דעלמא. אמר ליה, יוסי קום אשלים דיוקנך, דאת חד חסר בך. קם רבי יוסי וחדוי במלין דאורייתא, וקם קמיה, אסתבל ביה ר"ש, א"ל, ר' יוסי, השתא אנת שלים קמי עתיק יומין, ודיוקנך שלים.

37. "And they made the Head plate"

Rabbi Shimon opens with: "And they made the plate (tzitz) of the holy crown of pure gold..." 'Tzitz' means 'to peek' and that is because the plate is to be looked at, for the plate reflects immediately the level of righteousness of the person looking at it. In the plate the letters of the Holy Name were engraved; when a righteous person stood before it the light would come from the plate and shine upon his face. The priest would notice this only the first time but not later. The reflection is because the mirror shines on him from above as an indication that God wants him. If a person stands before that plate and his face never shows the holy reflective light, the priest knows that he is an evildoer.

446. He opened and said "And they made the Head plate (Heb. tzitz) of the holy crown of pure gold..." (Shemot 39:30). HE ASKS: Why is it called 'Tzitz' (lit. 'to peep')? AND ANSWERS: IT IS meant to be looked at. And since it is there for men to see, it is called 'tzitz'. And whoever glances at that glint, it is reflected at once on him WHETHER HE IS RIGHTEOUS OR NOT.

446. פֶּתַח וְאָמַר, וַיַּעַשׂ אֶת צִיץ נֹזֵר הַקֹּדֶשׁ זֶהב טְהוֹר וְגו'. אֲמַאי אֶקְרִי צִיץ. אֶסְתַּבְּלוּתָא לְאַסְתַּבְּלָא בֵּיהּ. וּבְגִין דְּהוּה קַיִימָא עַל אֶסְתַּבְּלוּתָא דְּבַר נֶשׁ, אֶקְרִי צִיץ. וְכַל מֵאן דְּאַסְתַּבְּל בֵּיהּ בְּהוּא צִיץ אֶשְׁתַּמוּדְעָא בֵּיהּ.

447. HE EXPLAINS HIS WORDS. In the Head plate were the letters of the Holy Name, ornamentally engraved in it. If a righteous man stands before it, the letters engraved in gold would shine in relief and their lights would go from below upward protruding from the engraving, and shine in the face of that person.

447. בְּצִיץ הוּוּ אֲתוּוֹן דְּשֵׁמָא קְדִישָׁא גְלִימָן בְּגִלּוּמָא, וּמְחַקְקֵן בֵּיהּ. וְאִי זִכְאָה הוּוּ הָהוּא דְקַיִימָא קַמֵּיהּ, אִינוּן אֲתוּוֹן דְּמַחְקְקֵן בֵּיהּ גּוּ דְּהַבָּא, הוּוּ בְּלִטְוִין מִתַּתָּא לְעֵילָא, וְסַלְקִין מֵהוּא גְלִימּוּ בְּנֵהִירוּ, וְהוּוּ נִהְרִין בְּאַנְפִּין דְּהוּוּא בַּר נֶשׁ.

448. AT ONE TIME, the sparkling would shine in him, and AT ONE TIME it would not. HE EXPLAINS, when the priest looked first at the person, he saw the illuminations of all the letters on his face. But when he looked closely, he would see nothing but the light of his face, TO THE EXTENT of the sparkling coming from gold, shining on him, AND NO MORE. Only the priest understood what he saw at first glance, which he saw for a while, AND THE SAME WITH EVERYONE ELSE. IT IS because the Holy One, blessed be He, favors that man, WHO REGARDS THE HEAD PLATE, and knows that he is destined for the World to Come, as the sight THAT ILLUMINATED WITH THE LETTERS OF THE HEAD PLATE, shines on him from above, to say that the Holy One, blessed be He, is pleased with him. But when they look at him closely, later, TO EXAMINE HIM they would see nothing, since the upper mirror is seen in him only for a while.

448. נְצִיץ נְצִיצוּ בֵּיהּ, וְלֹא נְצִיצִין. בְּשַׁעֲתָא קְדַמֵּיתָא דְאַסְתַּבְּל כְּהֵנָּא בֵּיהּ, הוּוּ חָמִי נִהִירוּ דְאַתוּוֹן בְּלֵהוּ בְּאַנְפִּין. וְכַד הוּוּ מְסַתַּבְּלָא לְעֵינָא בֵּיהּ, לֹא הוּוּ חָמִי מְדִי, אֶלָּא נִהִירוּ דְאַנְפוּי דְנֵהִיר, כְּאִילוּ נִיצוּצָא דְדִּהַבָּא הוּוּ נְצִיץ בֵּיהּ, בַּר דְּכֵהֵנָּא הוּוּ יַדַּע חִיזוּ דְאַסְתַּבְּלוּתָא קְדַמָּא, דְּהוּוּ חָמִי לְפּוּם שַׁעֲתָא, דְּהָא רַעוּתָא דְקוּדְשָׁא ב"ה הוּוּ בֵּיהּ בְּהוּא ב"נ, וַיַּדַּע דְּאִיהוּ זְמוּן לְעֵלְמָא דְאַתִּי, בְּגִין דְּחִיזוּ דְּהָא נִהְרִין עֲלֵיהּ מְלַעֲיֵלָא, וְקוּדְשָׁא בְּרִיךְ הוּוּ הוּוּ אֲתַרְעֵי בֵּיהּ. וְכַד מְסַתַּבְּלִין בֵּיהּ לֹא חָמָאן מְדִי, בְּגִין דְּחִיזוּ דְלַעֲיֵלָא לֹא אֲתַגְלִינָא אֶלָּא לְפּוּם שַׁעֲתָא.

449. And if a person stands before that Head plate and his face does not show, NOT EVEN for a short time, the holy reflective sight, then the priest knows that he is brazen, and in need of atonement and mercy.

449. וְאִי קַיִימָא ב"נ קַמֵּי הָהוּא צִיץ, וְאַנְפוּי לֹא אֲתַחְזִיין לְפּוּם שַׁעֲתָא, חִיזוּ קְדִישָׁא. הוּוּ יַדַּע כְּהֵנָּא דְּהָא אִיהוּ תְּקִיף מְצַחָא, וּבְעֵי לְכַפְרָא עֲלֵיהּ, וְלִמְבַעֵי עֲלוּי רַחֲמִין.

38. "let your eyes be on the field that they reap"

Rabbi Yehuda reads the title verse from the book of Ruth. We are told that Boaz the judge of Yisrael saw Ruth's humility since she looked only in front of her, and he praised her eyes. He saw that she brought prosperity, for the more she gleaned, the more there was to glean in that field. Boaz saw that the Holy Spirit was upon her, and her eyes gave blessings. Now we are told of another explanation, where Boaz saw that many kings and rulers were destined to issue from her; the kings are like eyes because the eyes lead the body. Now we hear that 'the field' being reaped is Zion and Jerusalem, for the eyes that will issue from her shall rule in that field where the Torah is received. "And when you are thirsty" means that if you desire to be attached to a man and raise a seed you should "go to the vessels" who are the righteous, the vessels of Hashem - only God makes use of these vessels.

450. "And they made the Head plate (Heb. tzitz) of the holy crown" (Shemot 39:30). Rabbi Yehuda opened the discussion and read from the scroll of Ruth, "let your eyes be on the field that they reap..." (Rut 2:9). We have to examine the relevance of this verse here. Rabbi Yitzchak said to him, in the same way, there are many verses in the Torah that seem as if they do not need to be written, yet we see high secrets in them all. Rabbi Yehuda said that whoever looks at the verse but not closely, is like someone who never tasted a dish.

451. HE ANSWERS: there is a mystery, which was written under the inspiration of the Holy Spirit. For Boaz, the judge of Yisrael, saw the humility of this righteous woman, who did not lift up her eyes to look elsewhere but in front of her, and he saw that whatever she beheld, she did so with a benevolent eye, and there was no impudence in her. He then praised her eyes.

452. For some eyes cause that there will be no blessing upon that place. AND BOAZ saw a benevolent eye in her, and also that she brings prosperity, for the more she gleaned, the more was to be gleaned in the field. And Boaz saw that the Holy Spirit was upon her. Then he said "let your eyes be on the field that they reap, and go after them." And if you say that it is for the other gleaners THAT HE TOLD RUTH "ON THE FIELD THAT THEY REAP, AND GO AFTER THEM"; THEREFORE why did he tell her to go after them and not to glean after them? What is the meaning of 'go after them'? He said that about her eyes, that brought many blessings, and therefore "go after them," after your eyes. No one in the world has permission to follow their eyes, but you SHALL GO after your eyes for they bestow many blessings.

453. Another explanation concerning "let your eyes be on the field that they reap." Boaz looked at the Holy Spirit and saw that many high kings and rulers are destined to issue from her, and they are the eyes of all. She is like Tamar who "sat by the entrance of Einayim (lit. 'eyes')" (Beresheet 38:14), for she sat at the opening and through her issued high kings and rulers, called eyes. It is written: "through the eyes of the congregation" (Bemidbar 15:24), for as the members of the body follow the eyes alone and the eyes lead the body; so are kings and the Sanhedrin and all the rulers, everybody follows them. This is why he mentioned "your eyes," which are those kings and rulers destined to issue from her.

450. וַיַּעַשׂ אֶת צִיץ נֹזֵר הַקֹּדֶשׁ. ר' יְהוּדָה פָּתַח קָרָא בְרוּת, עֵינֶיךָ בַשָּׂדֶה אֲשֶׁר יִקְצְרוּן וְגו'. הָאֵי קָרָא אֵיט לְאַסְתַּכְּלָא בֵּיהּ, אֲמַאי אֲצַטְרִיךְ הֵכָא לְמַכְתָּב. א"ל ר' יִצְחָק, אֵי הָכִי כְּמָה קָרְאִין אֵינּוֹן בְּאוּרֵייתָא דְאַתְחֻזְיָאוּ דְלֹא אֲצַטְרִיכוּ לְמַכְתָּב, וְחַמִּינָן דְכֻלְּהוּ רְזִין עֲלָאִין. א"ר יְהוּדָה, הָאֵי קָרָא מֵאֵן דְחָמִי וְלֹא אֲסַתְכַל בֵּיהּ, כְּמָה דְלֹא טַעִים תְּבַשְׂלִיל דְחָמִי.

451. אֲלֹא רְזָא הֵכָא, וּבְרוּחַ קוּדְשָׁא אֲתָמַר, בְּגִין דְחָמָא בְּעִזּוּ דֵּיִינָא דִּישְׂרָאֵל, עֲנוּתְנוּתָא דֵּהֵיִיא צַדִּיקָתָא, דְלֹא מְסַלְקָא עֵינָא לְמַחְמִי בְּאַתְרֵי אַחְרָא, אֲלֹא לְקַמָּה. וְחָמָתָא כָּל מַה דְחָמָתָא, בְּעֵינָא טְבָא, וְתוּקְפָא דְמַצְחָא לֹא הוּוּ בְּהּ, שְׂבַח עֵינְהָא.

452. בְּגִין דְאֵיט עֵינִין דְבְּגִינֵיהוֹן לֹא שְׁלֵטָא בְּרַכְתָּא בְּהֵוּא אַתְרֵי, וְאֵיהּ עֵינָא טְבָא חָמָא בְּהּ, דְכָל מַה דְאַסְתַּכְּלַת הוּוּ בְּעֵינָא טְבָא. וְתוּ, דְחָמָא, דֵּהוּוּ אֲצַלַח בִּידְהָא, כָּל מַה דֵּהוּוּת לְקַטָּא, אֲתוּסַף בְּחַקְלָא. וּבְעִזּוּ אֲסַתְכַל דְרוּחָא קְדִישָׁא שְׂרִינָא עֲלֵהּ, כְּדִין פָּתַח וְאָמַר, עֵינֶיךָ בַשָּׂדֶה אֲשֶׁר יִקְצְרוּן וְגו'. אֵי תִימָא בְּגִין אֵינּוֹן לְקַטִּין כָּל אֵינּוֹן אַחְרֵינִין, הֵיךְ אָמַר דִּתְהֵךְ אֲבַתְרֵייהּ, לֹא אֲצַטְרִיךְ לְמַכְתָּב אֲלֹא וְלְקַטָּת אַחְרֵייהּ, מֵאֵי וְהִלְכַת אַחְרֵייהּ, אֲלֹא בְּגִין עֵינְהָא קָאמַר. עֵינְהָא דֵּהוּוּ גְרַמִּין בְּרַכָּאן סְגִיאִין, וְע"ד, וְהִלְכַת אַחְרֵייהּ, בְּתַר עֵינֶיךָ. כָּל שְׂאֵר בְּנֵי עֲלָמָא לִית לְהוּ רְשׁוּ לְמִיחָךְ בְּתַר עֵינֹי. וְאַנְתְּ לְבְּתַר עֵינֶיךָ, דְעֵינֶיךָ גְרַמִּין בְּרַכָּאן סְגִיאִין.

453. ד"א עֵינֶיךָ בַשָּׂדֶה אֲשֶׁר יִקְצְרוּן. בְּעִזּוּ חָמָא בְּרוּחַ קוּדְשָׁא, דְזַמִּינִין לְנַפְקָא מִינָהּ מַלְכִין עֲלָאִין שְׁלִיטִין דְאֵינּוֹן עֵינִין דְכֻלָּא. כְּמָה דֵּהוּוּת תָּמַר, דְכְּתִיב בְּהּ, וְתָשִׁב בַּפֶּתַח עֵינִים. אֲתִיּוּשְׁבַת בַּפֶּתַח דְנַפְקִין מִינָהּ מַלְכִין שְׁלִיטִין עֲלָאִין, דְאֲקָרוּן עֵינִין, כְּד"א אִם מְעִינֵי הָעֵדָה. כְּמָה דְכָל שְׁיִיפֵי גּוּפָא לֹא אֲזֻלִין אֲלֹא בְּתַר עֵינִין, וְעֵינִין אֵינּוֹן מְנַהֲגִין לְכָל גּוּפָא. אוּף הָכִי מַלְכִין וְסַנְהֶדְרִין, וְכָל אֵינּוֹן שְׁלִיטִין, כָּלֹא אֲזֻלִין אֲבַתְרֵייהּ וּבְגִין כֵּן אָמַר לֵה עֵינֶיךָ אֵלִין מַלְכִין וְשְׁלִיטִין, דְזַמִּינִין לְמִיפְקָ מִינָהּ.

454. HE ASKS: It is written "in the field," what is a field? HE ANSWERS: it is Zion and Jerusalem, as is written: "Zion...be ploughed like a field" (Michah 3:12), and "as the smell of a field which Hashem had blessed" (Bereshheet 27:27), which is Jerusalem. Therefore it is written: "let your eyes be on the field," for the eyes that will issue from her shall rule no place save the field. "that they reap": for from that field all the people receive Torah and shining light, as is written: "for out of Zion shall go forth Torah" (Yeshayah 2:3).

455. "And you shall follow them": with the good deeds I see in you. "Have I not charged the young men that they shall not touch you?" (Rut 2:9), is to be understood AT FACE VALUE, for a woman's mind is easily swayed. THEREFORE HE WARNED THE YOUNG MEN NOT TO TOUCH HER. "And when you are thirsty" (Ibid.) is clean language, ITS MEANING IS that if you desire to be attached to a man and raise a seed, "go to the vessels" (Ibid.), to the righteous called the vessels of Hashem, as is written: "be clean, you that bear the vessels of Hashem" (Yeshayah 52:11). For the righteous are destined to be brought by the whole world as a gift to the King Messiah. These are the vessels the Holy One, blessed be He, takes delight in. They are broken vessels in this world for the sake of observing the Torah. And the Holy One, blessed be He, is waited upon only by them. And when you are attached to them, "drink..."

39. "and his heart was merry"

We learn from Rabbi Yosi that "and his heart was merry" as written in "and Boaz ate and drank and his heart was merry" means that he said the benediction over his food; 'heart' refers to Malchut. Since food is of below, God cannot take satisfaction from it unless it is prayed over. But on the Shabbat the food itself and the pleasure of eating are included above and below. This is the secret of "For all things come of thee, and of your own have we given you." Whoever blesses God has to do it joyously with a benevolent eye. The four Chariots, in charge of the four directions of Malchut and the troops of angels, are nourished by that benediction after a meal. Now Rabbi Yosi explains, "for he gives of his bread to the poor," saying that a man with a benevolent eye gives to the poor out of his own blessing and joy. The other part of this meaning is that he gives to the place that needs sustenance from all sides, that is Malchut who has nothing by itself; in this sense Malchut is poor. From here Rabbi Yosi moves to discuss, "he went to lie down at the end of the heap," and "your belly is like a heap of wheat." Whoever says the benediction with joy ascends after death to the holy temples of Malchut called 'heap'. From each precept of the Master high secrets and high lights and radiances are suspended. Those who do not observe these precepts are impudent; when they looked upon the golden plate with the engraved letters of the Holy Name their hearts were broken so that they would feel shame and they would surrender before their Master.

456. Rabbi Yosi opened the discussion with the verse "and Boaz ate and drank and his heart was merry" (Rut 3:7). What does it mean, "and his heart was merry?" It means that he said the blessing over his food. And it was explained that its meaning is that whoever says the blessing after the meal, he makes merry his heart. Who is such a one? He is alluded to in "to you my heart has said" (Tehilim 27:8), and "the firm strength of my heart" (Tehilim 73:26), REFERRING TO MALCHUT CALLED HEART.

457. And since the blessing after the meal pleases the Holy One, blessed be He, whoever blesses when satisfied, does good and joy to another place, VIZ. MALCHUT, as shown by the meals of Shabbat. For that other place, MALCHUT, enjoys the blessing and the joy of satiation. Here MALCHUT takes pleasure in the blessing of satisfaction of Boaz the righteous. This is the meaning of "and his heart was merry."

454. בְּשָׂדֵה. מֵאֵן שָׂדֵה. דָּא צִיּוֹן וִירוּשָׁלַם, דְּכֵתִיב צִיּוֹן שָׂדֵה תַחֲרַשׁ. וְכֵתִיב כְּרִיחַ שָׂדֵה אֲשֶׁר בְּרַכּוּ יי, דָּא יְרוּשָׁלַם. וְעַד כְּתִיב עֵינֶיךָ בְּשָׂדֵה, דְּאִינוּן עֵינֵינוּ דִּילְיָה, דְּזַמְיִנִין לְמִיפְק מִינָה, לֹא יְהוּן שְׁלִיטִין אֶלָּא בְּשָׂדֵה. אֲשֶׁר יִקְצְרוּן, דְּהָא מֵהוּא שָׂדֵה, הוּוּ נִקְטִין כָּל בְּנֵי עֲלָמָא, תּוֹרָה, וְנִהוּרָא דְנִהוּר, דְּכֵתִיב כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה.

455. וְהִלַּכְתָּ אַחֲרֵיהֶן, בְּאֵלִין עוֹבְרִין דְּכֶשֶׁרן, דְּאִנָּא חֲמִינָא בְךָ. הֲלֹא צִוִּיתִי אֶת הַנְּעָרִים וְגו'. כְּמִשְׁמַעוּ דִּילְיָה, בְּגִין דְּאִתְתָּא דַּעְתָּא קְלָה. וְצִמִּית, לִישָׁנָא דְנִקְיֹת נִקְט, וְצִמִּית, דְּאִי תִיאוּבְתָךְ לְאִדְבָקָא בְּבִר נִשְׁ לְקִימָא זֶרְעָא בְּעֲלָמָא, וְהִלַּכְתָּ אֶל הַכְּלָיִם, אֵלִין אִינוּן צְדִיקִינָא, דְּאִקְרוּן כְּלֵי יי, דְּכֵתִיב הִבְרוּ נִשְׁאֵי כְּלֵי יי. דְּזַמְיִנִין צְדִיקִינָא לְאִייתָאָה לֹון כָּל עֲלָמָא, דּוֹרְנָא לְמַלְכָּא מְשִׁיחָא, וְאִינוּן כְּלֵי יי, מְאִנִּין דְּקוּדְשָׁא בְרִיךְ הוּא אֲתֵהֵי בְהוּ, אֵלִין אִינוּן מְאִנִּין תְּבִירִין, תְּבִירִין אִינוּן בְּהָאֵי עֲלָמָא, בְּגִין לְקִימָא אִוְרִיתָא. וְשִׁימוּשָׁא דְקוּדְשָׁא בְרִיךְ הוּא אֲשִׁתְּמַשׁ בְּהוּ, לֹא אֲשִׁתְּמַשׁ אֶלָּא מִגּוֹ הַנִּי כְּלָיִם. וְכֵד תִּתְדַבֵּק בְּהוּ וְשִׁתִּית וְגו'.

456. רַבִּי יוֹסִי פִתַּח וְאָמַר, וַיֹּאכַל בְּעֵז וַיִּשֶׁת וַיִּיטֵב לְבוֹ. מֵהוּ וַיִּיטֵב לְבוֹ. דְּבְרִיךְ עַל מְזוּנִיָּה, וְאִוְקְמוּהָ. וְדָא הוּא רְזָא, דְּמֵאֵן דְּמְבַרְךְ עַל מְזוּנִיָּה, דָּא אִוְטִיב לְלִבִּיָּה, וְמֵאֵן אִיהוּ כְּמָה דְכֵתִיב לָךְ אָמַר לְבוֹ. וְכֵתִיב צוּר לְבָבִי וְגו'.

457. וּבְגִין דְּבִרְכַת מְזוּנָא חֲבִיבָא קְמִי קוּדְשָׁא בְרִיךְ הוּא, כָּל מֵאֵן דְּבְרִיךְ עַל שְׁבַעָא, אִוְטִיב וְחֵדִי לְאִתְר אַחֲרָא, וְסִימְנָךְ סְעוּדַתִּי דְשַׁבַּת, דְּאִתְר אַחֲרָא אֲתֵהֵי מֵהֵיא בְרַכָּה דְשְׁבַעָא וְחִידוֹ. וְהֵכָא אֲתֵהֵי מֵהֵיא בְרַכָּה דְשְׁבַעָא דְהֵיא צְדִיק בְּעֵז וְדָא וַיִּיטֵב לְבוֹ.

458. What is the reason, MALCHUT ENJOYS THE BLESSING AFTER THE MEAL? A man's food is troublesome to the Holy One, blessed be He, being of that place, THAT IS, MALCHUT. When he eats and drinks and says the blessing OVER FOOD, the blessing rises, and MALCHUT enjoys the rising words said by the satisfied man. So MAN enjoys the food below and MALCHUT above.

459. This is a mystery among the friends. The mystery is that on weekdays, that place derives enjoyment only from the words coming from satiation, NAMELY, FROM THE BLESSING AFTER THE MEAL. And all the words are crowned, satiated and satisfied with joy, and that place takes pleasure in them. On Shabbat it is another principle. MALCHUT ENJOYS the actual food and the pleasure in the food consumed to fulfill the Shabbat precept. AND THE FOOD ITSELF is totally included high and low. This is the secret of "for all things come of You, and of Your own have we given You" (I Divrei Hayamim 29:14). Assuredly MALCHUT PARTAKES OF this enjoyment OF MAN and the joy in eating to fulfill the Shabbat precept as explained.

460. Whoever blesses the Holy One, blessed be He, when he is full, should have intention in his heart, and gladness in his mind, and must not be sad. But he has to bless joyously according to this secret, and pay attention that now he gives to another, gladly and with a benevolent eye. And as he blesses gladly with a benevolent eye, so he will be given gladly with a benevolent eye, and therefore one will not be in sadness at all, but in gladness and with words of the Torah. And one should be careful to bless the proper place, NAMELY, MALCHUT.

461. Here is a secret: the four Chariots, in charge of the four directions OF MALCHUT and the troops OF ANGELS, are nourished by that blessing over satiety. And the words "Blessed are You," IN THE BLESSING AFTER THE MEAL, MALCHUT enjoys, grows and adorns herself with them. And he who blesses, should do it willingly, joyously and with a benign eye. Therefore it is written: "he that has a generous eye shall be blessed" (Mishlei 22:9).

462. Here we ought to understand the verse ending thoroughly, for it goes on to say "for he gives of his bread to the poor" (Ibid.). You may disagree with it THAT THE BEGINNING OF THE VERSE SPEAKS OF THE BLESSING AFTER THE MEAL, AND has no connection to the end, and the end has no connection to the beginning. But a man of benevolent eye, as we said, assuredly blesses gladly with a benign eye, and not for no reason does he joyously bless, for from that blessing and joy, "he gives of his bread to the poor," namely, to the place which needs sustenance from all sides, RIGHT AND LEFT, a place that has nothing to itself, but enjoys on all sides, and is included on all sides. THIS IS MALCHUT, WHICH IS THEREFORE CALLED POOR, OF WHICH IS SAID "FOR HE GIVES OF HIS BREAD TO THE POOR." These words are told solely to the wise men who know the high mysteries and the ways of the Torah.

458. מ"ט. בגין דמזונא איהו קשה קמי קודשא בריך הוא הוא אהוא אתר, וכיון דבר נש אכיל ושתי, וקא מברך. ההיא ברכתא סלקא, ואתהני מאינון מלין דשבעא דסלקין, ואשתכח דאתהני ממזונא מתתא ומלעילא.

459. ודא איהו רזא דבין חברינא. רזא בחול לא אתהני הוא אתר, אלא מאינון מלין דסלקין מגו שבעא, וכלהו מלין מתעטרן ורוון ושבעין בחידו, ודהוא אתר אתהני מנייהו. בשבת איהו רזא אחרא, במזונא ממש, ובהוא חדוה דמזונא דמצוה דשבת, ובכלא אשתכח כלילא מעילא ותתא. ורזא דא כי ממך הכל ומידך נתנו לך. ודאי בהנאותיה דא, ובהוא חדוה דמזונא דמצוה דשבת, כמה דאוקמוה.

460. מאן דמברך לקודשא בריך הוא מגו שבעא, בעי לכוונא לביה, ולשוואה רעותיה בחדוה, ולא ישתכח עציב, אלא דיברך בחדוה ברזא דא, ולשוואה רעותיה דהא איהו יהיב השתא לאחרא בחדוה, בעינא טבא, וכמה דאיהו מברך בחדוה ובעינא טבא. הכי יהבין ליה בחדוה ובעינא טבא. ובג"כ לא ישתכח עציב כלל, אלא בחדוה, ובמלין דאורייתא, וישוי לביה ורעותיה למיהב ברכה דא, ברזא דאצטריך.

461. רזא הכא, ארבע רתיכין שליטין, בדי סטרין ומשיריין, אתזנו מההיא ברכתא דשבעא, ובאינון מלין דברוך אתה, אתהני ואתרבי ואתעטר ביה. ומאן דמברך אצטריך רעותא בחדוה, ובעינא טבא, וע"ד כתיב, טוב עין הוא יבורך.

462. והכא שפיל לסיפיה דקרא, דכתיב כי נתן מלחמו לדל. דאי לא תימא הכי, האי קרא לאו רישיה סיפיה, ולא סיפיה רישיה. אלא טוב עין, כמה דאוקימנא, הוא יברך ודאי, בעינא טבא בחדוה. ולא איהו למגנא לברכא בחדוה, דהא מההוא ברכתא, ומההוא חידו נתן מלחמו לדל, אתר דאצטריך לאתזנא מכל סטרין. אתר דלית ליה מגרמיה כלום. אתר דאתהני מכל סטרין ואתכליל מכל סטרין. מלין אלין לא אתמסרו אלא לחכימין הידעין רזין עלאין ואורחין דאורייתא.

463. Come and see, Boaz had a benevolent eye. He was never impudent. It is written: "he went to lie down at the end of the heap" (Rut 3:7). This is the secret of "your belly is like a heap of wheat" (Shir Hashirim 7:3), ALLUDING TO MALCHUT. MALCHUT IS FOUND EVEN AT THE END OF THE HEAP. From this I learned that whoever says the blessing over food properly, with joy, willingly, when he ascends from this world, a place is prepared for him amidst the high secrets, in the Temples OF MALCHUT CALLED HEAP, TO WHICH THE VERSE ALLUDES. "HE WENT TO LIE" AFTER PASSING FROM THE WORLD "AT THE END OF THE HEAP," WHICH IS MALCHUT. Happy is the man who observes the precepts of his Master, and knows their secret meanings, for from each precept, many high secrets, and high lights and radiance's are suspended. And people do not know nor care for the glory of their Master. Happy is the portion of the righteous, those who are occupied in the Torah. Happy are they in this world and the World to Come.

464. Come and see, it is said that all the impudent without shame have no portion in this world or in the World to Come. All the impudent in Yisrael, when they looked upon the plate, their heart broke and they searched their deeds. Since the plate was based on a letter, AS 'HOLY TO HASHEM' WAS ENGRAVED ON IT and whoever looked at it, felt ashamed for what he has done; thus the plate atoned for the impudent and shameless.

465. The letters of the secret of the Holy Name engraved upon the plate shone with glittering emitting light. Whoever looked upon the radiance of the letters, his face would fall in terror, and his heart would break. Then the plate atones for them that way, for it caused their heart to break and them to surrender before their Master.

40. The incense

In this passage Rabbi Yosi tells of the great power of incense to break evil inclinations, to banish sorcery, and to protect us from the Other Side. It is as miraculous as the golden plate. Furthermore, whoever reads and studies intently the section on the preparation of the incense is protected. When the smoke of the incense went up like a pillar the priest saw the letters of the Holy Name soaring in the air and going up like a pillar; afterwards many Chariots circled it on all sides. It creates unity above and below, atoning for sin and idolatry.

466. So is the incense. Whoever smelled the smoke coming from the pillar OF SMOKE rising from the smoke raiser, would cleanse his heart totally to worship his Master, and the filth of the Evil Inclination would pass from him. He would have only one heart towards his father in heaven. Since incense breaks the Evil Inclination on all sides; as the plate is miraculous, so is the incense, for nothing in the world breaks the Other Side except incense.

463. תָּא חֲזִי, בְּעֵז טֵב עֵינָא הוּה תּוֹקפָּא דְּמִצְחָא לָא הוּה בִּיה לְעֵלְמָא. מַה כְּתִיב, וַיָּבֵא לְשֹׁכֵב בְּקֶצֶה הָעֵרְמָה, רִזָּא דְּכְתִיב, בְּטַנְךְ עֵרְמַת חֲטִים. מִהֲכָא אֹלִיפְנָא, כָּל מֵאן דְּמִבְרַךְ בְּרַכַּת מְזוֹנָא בְּדָקָא יֵאוּת, בְּחֶדְוָה בְּרַעוּתָא דְּלִבָּא, כַּד סְלִיק מֵהַאי עֵלְמָא, אֲתֵר אֲתַתְּקֵנָא לִיה, גּוֹ רִזִּין עֵלְאִין בְּהִיכְלִין קְדִישִׁין. זְכָאָה אִיהוּ בְּרַ נֶשׁ דְּנָטִיר פְּקוּדֵי דְּמֵאֲרִיָּה, וַיִּדַע רִזָּא דִּילְהוֹן, דְּלִית לֶךְ פְּקוּדָא וּפְקוּדָא בְּאוּרִייתָא, דְּלֵא תְלִינ בִּיה רִזִּין עֵלְאִין, וְגַהֲרִין חֲזִינ עֵלְאִין, וּבְנֵי נֶשָׂא לָא יַדְעִי, וְלֵא מִשְׁגִּיחִין בִּיקְרָא דְּמֵאֲרִיָּהוֹן. זְכָאָה חוֹלְקִיהוֹן דְּצִדִּיקֵי, אִינוּן דְּמִשְׁתַּדְּלֵי בְּאוּרִייתָא זְכָאִין אִינוּן בְּעֵלְמָא דִּין וּבְעֵלְמָא דְּאֲתִי.

464. תָּא חֲזִי דְּהָא אָמְרוּ, דְּכָל אִינוּן תְּקִיפֵי מִצְחָא, דְּלִית לְהוּ כְּסוּפָא, לִית לְהוּן חוֹלְקָא בְּעֵלְמָא דִּין וּבְעֵלְמָא דְּאֲתִי. כָּל אִינוּן תְּקִיפֵי מִצְחָא דְּהוּ בְּהוּ בִּישְׂרָאֵל, כַּד הוּוּ מִסְתַּכְּלָן בְּהָוָא צִיץ, הוּוּ מִתְבַּרְךְן לְבִיָּהוּ, וּמִסְתַּכְּלָן בְּעוֹבְדֵיָּהוּ. בְּגִין דְּצִיץ עַל אֲת הוּוּ קָאִים, וְכָל מֵאן דְּמִסְתַּכְּלָן בִּיה, הוּוּ מְכַסִּיף בְּעוֹבְדוֹי. וְעַד צִיץ מְכַפְרָא עַל אִינוּן תְּקִיפֵי אֲנְפִין, תְּקִיפֵי מִצְחָא.

465. אֲתוּן דְּרִזָּא דְּשִׁמָּא קְדִישָׁא דְּהוּ גְלִיפִין עַל צִיץ, הוּוּ נְהָרִין וּבִלְטִין וְנִצְצִין. כָּל מֵאן דְּהוּ מִסְתַּכְּלָן בְּהָוָא נִצְצֵי דְּאֲתוּן, אֲנְפוֹי נִפְלִין מֵאִימְתָא, וְהוּוּ אֲתֵבֵר לְבִיָּה, וּכְדִין צִיץ מְכַפְרָא עֲלֵיהוּ. כְּגוּוֹנָא דָּא כִּיּוֹן דְּאִיהוּ גְרִים לְתִבְרָא לְבִיָּה, וְלֵאֲתַכְּנַע מִקְמֵי מֵאֲרִיָּה.

466. כְּגוּוֹנָא דָּא קְטָרֵת, כָּל מֵאן דְּאֲרַח בְּהָוָא תִּנְנָא, כַּד סְלִיק הָוָא עֵמוּדָא מֵהָוָא מְעֵלָה עֲשׂוּן, הוּוּ מְבַרֵר לְבִיָּה, בְּבִרְיוֹ לְמַמְלַח לְמֵאֲרִיָּה, וְאֵעֵבֵר מִנְיָה זוֹהֵמָא דִּיצֵר הָרַע, וְלֵא הוּוּ לִיה אֵלָא לְבָא חֲדָא, לְקַבֵּל אָבוּה דְּבִשְׁמִיָּא. בְּגִין דְּקְטָרֵת, תְּבִירוֹ דִּיצֵר הָרַע אִיהוּ וְדָאִי בְּכָל סְטְרִין. וּכְמָה דְּצִיץ הוּוּ קָאִים עַל נִיּוֹסָא, אוּף קְטָרֵת. דְּלִית לֶךְ מְלָה בְּעֵלְמָא, לְמַתְבַּר לִיה לְסִטְרָא אַחְרָא, בְּרַ קְטָרֵת.

467. Come and look at the verse "take a censer, and put fire in it from off the altar, and put on incense" (Bemidbar 17:11). What is the sense? "for wrath is gone out from Hashem: the plague has begun" (Ibid.). Nothing breaks that side except for incense, for nothing is more delightful before the Holy One, blessed be He, than incense. It can revoke sorcery, and evil things at home. The smell and smoke of manmade incense cancels SORCERY, when done for that specific purpose, and incense all the more.

468. It is a standing decree before the Holy One, blessed be He, that whoever looks at and reads every day the section of the preparation of incense, he is protected from all evil things and sorcery in the world, from mishaps and evil brooding, from bad punishment and death, and shall not come to harm on that day, for the Other Side may not have power over him. Only he must read it intently.

469. Rabbi Shimon said, if people would know how lofty is the section of the preparation of incense before the Holy One, blessed be He, they would take each word and raise it to be adorned as a golden crown upon their heads. Whoever studies well the section on the formulation of the incense, has to examine it closely. And if he concentrates on it every day, he has a portion in this world and in the World to Come. Death is banished from him and from the world, and he is protected from this world's ordinances, the ordeal of Gehenom, and the judgment of other kingdom (Heb. malchut).

470. In that incense, when the smoke went up like a pillar, the priest saw the letters of the Holy Name soaring in the air and going up like a pillar, and afterwards, many Chariots circled it on all sides, and it goes up shining and joyous, and gladdens those who are gladdened, and binds bonds, THAT IS, CREATES UNITY, above and below, so that everything becomes one. This has already been explained. This atones for the Evil Inclination and idolatry, which is the Other Side as clarified.

467. ת"ח מה כתיב, קח את המחתא ותן עליה אש מעל המזבח ושים קטרת. מ"ט. כי יצא הקצף מלפני יי', החל הנגף. דהא לית תבירו להווא סטרא בר קטרת. דלית לך מלה חביבה קמי קודשא בריך הוא, בקטרת. וקיימא לבטלא חרשין, ומלין בישין מביתא. ריחא ועשנא דקטרת דעבדי בני נשא, בהווא עובדא איהו מבטל, כ"ש קטרת.

468. מלה דא גזרה קיימא קמי קודשא בריך הוא, דכל מאן דאסתפל וקרי בכל יומא עובדא דקטרת, ושתזיב מכל מלין בישין חרשין דעלמא. ומכל פגעין בישין, ומהרהורא בישא, ומדינא בישא, וממותנא, ולא יתוק כל ההוא יומא, דלא יכיל סטרא אחרא לשלטא עליה, ואצטריך דיכיון ביה.

469. אר"ש, אי בני נשא הוו ידעי כמה עלאה איהו עובדא דקטרת קמי קודשא בריך הוא, הוו נטלי כל מלה ומלה מניה, והוו סלקי לה עטרה על רישויהו, ככתרא דדהבא. ומאן דאשתדל ביה, בעי לאסתכלא בעובדא דקטרת, ואי יכוין ביה בכל יומא, אית ליה חולקא בהאי עלמא, ובעלמא דאתי, ויסתלק מותנא מניה, ומעלמא, וישתזיב מכל דינין דהאי עלמא, מסטרין בישין, ומדינא דגיהנם, ומדינא דמלכו אחרא.

470. בהווא קטרת בד הוה סליק תננא בעמודא, בהנא הוה חמי אתון דרוז דשמא קדישא, פרחין באורא, וסלקי לעילא בהווא עמודא. לבתר כמה רתיבין קדישין סחרין ליה מכל סטרין, עד דסליק בנהירו וחדוה, וחדוי למאן דחדוי, וקשר קשרין לעילא ותתא ליחדא בלא, והא אוקימנא. ודא מכפר על יצר הרע, ועל ע"ז, דאיהו סטרא אחרא. והא אוקמוה.

41. "And you shall make an altar for the burning of incense"

Rabbi Yosi says there are two altars, an inner one for fragrant spice burnt incense and an outer one for burnt offering. The Other Side is bound and tied to the altar; when he saw the smoke of incense rising he fled, leaving the tabernacle purified. Wherever the section of the incense is said with dedication death has no sway, even as Aaron bound the angel of death so he could have no power nor could he pronounce judgment. A man can escape judgment if he says twice a day the passage of the incense ordinance; upon this passage the world exists, and also the World to Come. If it is not said, judgment and plagues hover over the land and it is ruled by other nations. Rabbi Yosi tells us that the section of the incense is dearer to God and more important than all prayers. Incense does more than prayer by creating unity and bringing light and removing filth from the world. The incense unites Zeir Anpin and Malchut. Malchut then becomes Hei; the Hei unites with Vav, that is Zeir Anpin; the Vav arises to be adorned by the first Hei, Binah; that Hei is glittering by the Yud that is Chochmah. Then all their will rises to infinity, and all of them become one; the Holy Name shines and adorns itself, all the worlds rejoice, candles burn brightly, and there is food and blessing for all the worlds.

471. He opened and said "And you shall make an altar for the burning of incense" (Shemot 30:1). We should look carefully into this verse. For there are two altars, of fragrant spice burnt incense and of burnt offering, the former an inner and the latter an outer one. Why is it called an altar if no animals are sacrificed upon it, to give it the name of altar?

472. Since some evil beings were neutralized and bound, and the Other Side is bound, it cannot rule nor denounce. Therefore it is called an altar (Heb. mizbeach), FOR THE OTHER SIDE IS BOUND AND TIED TO IT LIKE A SACRIFICED ANIMAL (HEB. ZEVACH). And when the Other Side saw the smoke of incense rising, he surrendered and fled, and could not approach the tabernacle, so it was purified. And no one delighted in that high joy but the Holy One, blessed be He, alone. Since He is very fond of it, the altar stands inside, for there are blessings in such an altar, and therefore it is not exposed, THAT IS, IT STANDS INSIDE.

473. It is written about Aaron, "And he stood between the dead and the living, and the plague was stayed" (Bemidbar 17:13). For he bound the Angel of Death, so he could not have power at all, nor carry out punishment. A sign was given to us, that wherever the section of the incense is said with intention and a willing heart, death has no sway over that place, nor can it harm. Also other nations have no power over that place.

474. Come and look at the verse, "an altar for the burning of incense" (Shemot 30:1). HE ASKS: Why is it called an altar, if it is meant for burning incense? HE ANSWERS: this is because FIRE is taken from that place to burn incense, like Aaron did, AS IS WRITTEN: "TAKE A CENSER, AND PUT FIRE IN IT FROM OFF THE ALTAR" (BEMIDBAR 17:11). Moreover, since it is an altar, it must be sanctified by that incense, therefore it is for the burning of incense. ANOTHER SENSE is that 'the burning of incense' literally means that incense must be burnt only in a censer.

471. פתח ואמר, ויעש מזבח מקטר קטרת וגו'. האי קרא אית לאסתבלא ביה, בגין דתרין מדבחין הוו, מדבחא דעלוון, ומדבחא דקטרת בוסמין, דא לבר, ודא לגו. האי מדבחא דקטרת, דאיהו פנימאה, אמאי אקרי מזבח, והא לא דבחין ביה דבחין, ומזבח ע"ד אקרי.

472. אלא בגין דבטיל וכפית לכמה סטריין בישין, ובגין דההוא סטרא בישא כפית לא יכיל לשלטאה, ולא למהוי קטיגורא, וע"ד אקרי מזבח. בד ההוא סטרא בישא הוה חמי עשנא דקטרת דסליק, אתכפניא וערק, ולא יכיל לקרבא כלל למשכנא. ובגין דא אתדכי ולא אתערב בההוא חדוה דלעילא, בר קודשא בריך הוא בלחודוי, ובגין דחביבא כ"כ, לא קאים ההוא מזבח, אלא לגו. דהאי איהו מזבח דברכאן אשתכחו ביה, וע"ד סתים מעינא.

473. מה כתיב באהרן, ויעמוד בין המתים ובין החיים ותעצר המגפה, דכפית ליה למלאך המות, דלא יכיל לשלטאה כלל, ולא למעבד דינא. סימנא דא אתמסר בידנא, די בכל אתר דקאמרי בכוונה, ורעותא דלבא עובדא דקטרת, דלא שלטא מותנא בההוא אתר, ולא יתזק, ולא יכלין שאר עמין לשלטאה על ההוא אתר.

474. ת"ח מה כתיב, מזבח מקטר קטרת. כיון דכתיב מזבח, אמאי אקרי מקטר קטרת. אלא בגין דנטלי מהאי אתר לאקטרא, כמה דעבד אהרן. תו, מזבח אצטריך לאקטרא לקדשא ליה בההוא קטרת, וע"ד מקטר קטרת. תו, מקטר קטרת, כתרגומו, לאקטרא קטרת, דהא אסיר לאקטרא באתר אחרא קטרת, בר ממחיתה.

475. Come and see, whoever is pursued by Judgment, is in need of incense and must repent before his Master. For INCENSE helps Judgment to disappear from him. And assuredly Judgment leaves him, if he is wont to say twice a day, morning and evening, the passage of the incense, as is written: "sweet incense every morning... at evening, he shall burn incense upon it" (Shemot 30:7-8). Upon this the world perpetually exists, as is said, "a perpetual incense before Hashem throughout your generations" (Ibid. 8). Assuredly, this world is sustained by it and so is the World to Come.

476. Wherever the section of incense formulation is not daily mentioned, WHEN NOT RECITED, judgment and many plagues hover above this place, and it is ruled by other nations. Therefore it is written: "a perpetual incense before Hashem." It stands always before Hashem, more than other devotions. The section of the incense is more precious and delightful to the Holy One, blessed be He, than all worship and petitions. And though prayer is most valuable, the section of the incense formulation is MORE highly regarded and precious to the Holy One, blessed be He.

477. Come and see the difference between prayer and the section of incense. Prayer was composed instead of the sacrifices offered by Yisrael. But all those sacrifices are not as valuable as the incense. Also, the difference between them is that prayer perfects whatever needs perfection. Incense, on the other hand, does more by both perfecting and binding, THAT IS, CREATING UNITY, and brings more light than anything else, which removes filth and cleanses the tabernacle. And everything is shining, perfected and joined together.

478. Therefore the section of incense is recited before the prayer every day, to remove filth from the world; for it perfects everything on that day, like a desired sacrifice with which the Holy One, blessed be He, is pleased.

479. It is written of Moses, "And Hashem said to Moses, take to you sweet spices, balm..." (Shemot 30:34). This was already explained. Nevertheless, why is it written here: "take to you" (Ibid.) that was not said elsewhere?" HE ANSWERS: "Take to you" MEANS for your pleasure and benefit. For it is as a purified wife bringing pleasure to her husband. FOR INCENSE PURIFIED THE TABERNACLE, WHICH IS MALCHUT, THE BRIDE OF MOSES, WHO WAS A CHARIOT OF ZEIR ANPIN. This is the inner meaning of "take to you sweet spices," to remove the filth, so that the wife, MALCHUT, is sanctified by her husband, ZEIR ANPIN. Blessed is the portion of Moses.

475. ת"ח, האי מאן דדינא רדיף אבתריה, אצטריך להאי קטרת, ולא תבא קמי מאריה, דהא סיועא איהו לאסתלקא דינן מניה, ובהאי ודאי מסתלקין מניה, אי הוא רגיל בהאי, לאדכרא תרין זמנין ביומא, בצמרא וברמשא, דכתיב קטרת סמים בבקר בבקר וכתוב בין הערבים יקטירנה. ודא איהו קיומא דעלמא תדיר, דכתיב קטרת תמיד לפני יי' לדורותיכם ודאי הוא קיומא דעלמא לתתא, וקיומא דעלמא לעילא.

476. בהוא אתר דלא אדכר בכל יומא עובדא דקטרת, דינן דלעילא שריין ביה, ומותנין סגיא ביה, ועמין אחרנין שלטין עליה. בגין דכתיב, קטרת תמיד לפני יי'. תמיד איהו קיומא לפני יי', יתיר מכל פולחנין אחרנין, חביבא איהו עובדא דקטרת, דהוא יקיר וחביב קמי קודשא בריך הוא, יתיר מכל פולחנין ורעותין דעלמא. ואע"ג דצלוחתא איהו מעלייא מכלא, עובדא דקטרת הוא יקיר וחביב קמי קודשא בריך הוא.

477. תא חזי, מה בין צלותא לעובדא דקטרת. צלותא אתקיננו לה באתר דקרבנין, דהוו עבדי ישראל, וכל אינון קרבנין דהוו עבדין ישראל, לאו אינון חשיבין בקטרת. ותו מה בין האי להאי. אלא צלותא איהו תקונא לאתקנא מה דאצטריך, קטרת עביד יתיר, מתקין וקשיר קשרין, ועביד נהירו יתיר מכלא. ומאן איהו דאעבר זוהמא ואידכוי משכנא, וכלא אתנהיר ואתתקן ואתקשר בחדא.

478. וע"ד בעינן לאקדמא עובדא דקטרת לצלותא, בכל יומא ויומא, לאעברא זוהמא מעלמא, דאיהו תקונא דכלא, בכל יומא ויומא. כגוונא דההוא קרבנא חביבא דאתרעי ביה קודשא בריך הוא.

479. מה כתיב במשה ויאמר יי' אל משה קח לך סמים נטף וגו' אע"ג דאוקמוה, אבל מאי שנא בעובדא דא יתיר מכל מה דאמר ליה. אלא קח לך, להנאתך ולתועלתך. בגין דכד אתתא אתדכאת, הנאותא דבעלה איהו. ורזא דא קח לך סמים, לאעברא זוהמא, לאתקדשא אתתא בבעלה. זכאה חולקיה דמשה.

480. In the same manner, it is written of Aaron, "take you a young calf" (Vayikra 9:2). THIS ALSO MEANS FOR YOUR PLEASURE AND BENEFIT, NAMELY, to atone for his sin of the golden calf that he brought upon Yisrael. Therefore it is written of Moses, "'take to you," NAMELY, for your pleasure and benefit.

481. The incense joins things together, TO WIT, IT UNIFIES, brings light and removes filth. The Dalet becomes Hei, FOR BEFORE UNITING WITH ZEIR ANPIN, MALCHUT IS DALET, FOR WITHOUT CHASSADIM SHE DOES NOT SHINE AND IS POOR (HEB. DALA). BUT WHEN ZEIR ANPIN UNITES WITH HER, CHOCHMAH IN HER IS CLOTHED BY CHASSADIM AND SHE SHINES WITH ALL PERFECTION AND BECOMES HEI. THE INCENSE UNIFIES ZEIR ANPIN WITH MALCHUT, CAUSING THE DALET TO BECOME HEI. BY THIS the Hei is united with Vav, WHICH IS ZEIR ANPIN, and the Vav rises to be adorned by THE FIRST Hei, WHICH IS BINAH, AND SO RECEIVES PLENTY FOR MALCHUT. That Hei, BINAH, is glittering from the Yud, WHICH IS CHOCHMAH, IN ORDER TO BESTOW ON ZEIR ANPIN. And their will rises to the Endless Light, and all of them, NAMELY, CHOCHMAH, BINAH, ZEIR ANPIN AND MALCHUT, THAT ARE YUD HEI VAV HEI become one, bound together in the one high secret, which is the loftiest bond. AND ALL THIS IS DONE BY THE INCENSE.

482. From now onward, since everything was thus knotted together, it is all adorned according to the secret of the Endless Light, and the secret of the Holy Name shines and adorns itself on all sides, all the worlds rejoice, candles burn brightly, and there is sustenance and blessings for all the worlds. Everything was BROUGHT by the secret of incense. For if the filth had not been removed BY THE INCENSE, this would not have taken place, for everything depend on it.

483. Come and see, the incense always comes first and precedes everything. For this reason the section of the incense comes before prayer, hymns and praises. For nothing rises, is perfected or connected, before filth is removed BY INCENSE. It is written: "and he shall make atonement for the holy place" first, and then "because of their transgressions in all their sins" (Vayikra 16:16). Therefore, one should atone for the holy place, and remove filth, and purify the holiness BY USE OF INCENSE, and then sing hymns and pray, as we already said.

484. Happy are Yisrael in this world and in the World to Come, for they know how to perfect above and below, as this perfection is ought to be done, from below upward, until everything is bound together into one supernal knot, THAT IS, THE INCENSE. It is done when improvement is necessary by perfecting the engraved letters which constitute the name of the Holy One, blessed be He, THAT IS, YUD HEI VAV HEI.

480. בְּגוֹנוֹא דַּא קַח לְךָ עֵגֶל בֶּן־בָּקָר, דִּיאַתְמַר לְאַהֲרֹן. לְכַפֵּרָא עַל חוֹבֵיָהּ, עַל הֵהוּא עֵגֶל דִּיאִהוּ גֵרִים לֹון לְיִשְׂרָאֵל. וְעַד כְּתִיב בְּמִשָּׁהּ, קַח לְךָ, לְהִנָּאתְךָ, וּלְתוֹעֵלְתְךָ.

481. קְטֹרֶת קְשִׁיר קְשִׁירו, נִהִיר נִהִירו וְאֶעֱבֵר זוֹהֶמָא. וְד' אֶתְעִבִיד ה', ה' אֶתְחַבֵּר בּו'. ו' סְלִיק וְאֶתְעֵטֵר בְּה'. ה' אֶתְנַהִיר בִּי. וְכֹלָא סְלִיק רַעוּתָא לְאִין סוּף. וְהוּי בְּלֹא קְשִׁירו חֵד, וְאֶתְעִבִיד חֵד קְשִׁירו, בְּרֹזָא חֵדָא דִּיאִהוּ קְשִׁרָא עֲלָאָה דְכֹלָא.

482. מִכָּאן וּלְהֵלָאָה, בִּיּוֹן דְכֹלָא אֶתְקְשֵׁרָא בְּהָאִי קְשִׁרָא, אֶתְעֵטֵר בְּלֹא בְרֹזָא דִּיאִין סוּף. וְרֹזָא דְשָׁמַא קְדִישָׁא אֶתְנַהִיר, וְאֶתְעֵטֵר בְּכֹל סְטְרִין, וְעֲלָמִין כְּלָהוּ בְּחֵדוּהּ. וְאֶתְנַהִירוּ בּוֹצִינִין וּמְזוּנִין וּבְרַכָּאן אֶשְׁתַּכְּחוּ בְּכֹל עֲלָמִין, וְכֹלָא בְרֹזָא דְקְטֹרֶת. וְאִי זוֹהֶמָא לֹא אֶתְעֵבֵר בְּלֹא לֹא אֶתְעִבִיד. דְכֹלָא בְּהָאִי תְלִיּוּא.

483. ת"ח, קְטֹרֶת אִיְהוּ קְדָמָאָה תְדִיר, קְדָם לְכֹלָא. וּבִג"כ עוֹבְדָא דְקְטֹרֶת אֶצְטְרִיךְ לְאֶקְדָּמָא לְצִלוּתָא, לְשִׁירִין וְתוֹשְׁבָחוֹן. בְּגִין דְכֹל דַּא לֹא סְלָקָא, וְלֹא אֶתְתַּקֵּן, וְלֹא אֶתְקְשֵׁר, עַד דִּיאֶתְעֵבֵר זוֹהֶמָא, מַה כְּתִיב וְכַפֵּר עַל הַקֹּדֶשׁ וְגו' בְּקְדָמִיתָא, וְלִבְתֵּר וּמִפְשְׁעֵיהֶם לְכֹל חַטָּאתָם. וְעַל דַּא בְּעִינָן לְכַפֵּרָא עַל קוּדְשָׁא, וְלֹאֶעֱבֵרָא זוֹהֶמָא, וְלֹאֶתְדַכָּאָה קְדָשָׁא. וְלִבְתֵּר שִׁירִין וְתוֹשְׁבָחוֹן וְצִלוּתִין, בְּלֹא בְדִקְאֶמְרִין.

484. זְכָאִין אִינוּן יִשְׂרָאֵל בְּעֲלָמָא דִּין, וּבְעֲלָמָא דִּיאֲתִי, דְהָא אִינוּן יִרְעִין לְתַקְנָא תְקוּנָא דְלַעִילָא וְתַתָּא, בְּדַבְעִינָן לְתַקְנָא תְקוּנָא מִתַּתָּא לַעִילָא עַד דִּיאֶתְקְשֵׁר בְּלֹא כְּחֵדָא, בְּקְשׁוּרָא חֵד, בְּהֵהוּא קְשׁוּרָא עֲלָאָה כַּד בְּעִינָן לְתַקְנָא בְּתַקְנָא דִּיאֲתוּון רְשִׁימִין, דְקוּדְשָׁא בְרִיךְ הוּא אֶתְקְרִי בְּהוּן.

42. "in sorrow you shall bring forth children"

Rabbi Elazar asks his father Rabbi Shimon how this title passage applies to the supernal woman, Malchut. Rabbi Shimon replies by referring to "as the hart pants after the water brooks," coming to the conclusion that the female (Malchut) pants after the water (the light of Chassidim), conceives from the male and is in labor because she is under judgment. He says that when she gives birth God prepares for her a big supernal serpent; it bites

that place and she delivers. The meaning of, "I will greatly multiply the pain of your childbearing," is that she shudders daily and is saddened by the deeds of the world. The sorrow of the title verse is the secret of the serpent that saddens the face of the world. Rabbi Shimon says that Malchut was originally as big as Zeir Anpin but she diminished her light and rule and has no power herself but what Zeir Anpin gives her, exactly like the moon and the sun, and so he rules over her. We are told that the serpent, sorrow, is required because he opened a way through which the upper souls descend into the world, and if it weren't for that opening, no souls would dwell inside man at all. In "sin crouches at the door," the 'door' is the door of Malchut, whose purpose is to give birth; the serpent stands at the door. However, Rabbi Shimon tells us, any souls that descend into holy bodies do not have the serpent present at their entrance because their gates are not closed, as they are drawn from the Right Column. But for everyone else the serpent rules over the body and Malchut rules over the soul, both being wrapped around one another. Lastly, we hear that when the serpent delivers before his time he dies at delivery, as written in, "He will destroy death forever," and "The dead men of your people shall live, my dead body shall arise."

485. Rabbi Shimon and his son Rabbi Elazar were sitting one night and studying the Torah. Rabbi Elazar said to Rabbi Shimon his father, it is written: "To the woman He said, I will greatly multiply the pain of your childbearing. In sorrow you shall bring forth children; and yet your desire shall be to your husband..." (Bereshheet 3:16). We learned that this high secret, TAHT IS, WHICH APPLIES ALSO TO MALCHUT ABOVE, IS true below FOR THE PHYSICAL WOMAN. But if this is the reflection of above, TO WIT, THE SUPERNAL WOMAN, MALCHUT, WAS TOLD "IN SORROW YOU SHALL BRING FORTH CHILDREN," what then is the meaning of all this?

486. Rabbi Shimon opened the discussion and said, "as the hart longs for the water brooks" (Tehilim 42:2). This verse was already explained, yet there is a living creature in the world, WHICH IS MALCHUT; it has in its charge a thousand keys every day, NAMELY, THE ILLUMINATION OF CHOCHMAH CALLED THOUSAND. This animal is female, and is always desirous of the water brooks, THAT IS, OF CHASSADIM OF ZEIR ANPIN, IN WHICH CHOCHMAH CLOTHES ITSELF, to drink and quench her thirst. FOR CHOCHMAH IN HER CANNOT ILLUMINATE WITHOUT CHASSADIM AND THEREFORE IT IS DARK AND ATHIRST FOR THE LIGHT OF CHASSADIM CALLED WATER, as is written: "as the hart longs for the water brooks."

487. Here we should look closely. In the beginning it is written 'hart', WHICH IS MASCULINE, and not THE FEMININE 'doe'. Later it is written 'longs' IN THE FEMININE FORM. The secret thereof is that male and female are together and must not be separated, nor mentioned the one without the other, only together. The female longs for the water brooks, conceives from the male, and is in labor because he is under judgment.

488. When she gives birth, the Holy One, blessed be He, prepares for her a big supernal serpent. It bites that place and she delivers. This is the meaning of "I will greatly multiply the pain of your childbearing" (Bereshheet 3:16), because she shudders daily, and is saddened by the deeds of the world. "In sorrow you shall bring forth children" (Ibid.): this sorrow is the secret of the serpent which saddens the face of the people, FOR IT BROUGHT DEATH TO THEM BY THE TEMPTATION OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, AND SHE NEEDS HIM TO OPEN THE OPENING SO SHE CAN DELIVER.

485. ר"ש ור' אלעזר בריה, הוּו יתבי ליליא חד, ולעאן באורייתא. א"ר אלעזר לר"ש אבוי. הא כתיב ואל האשה אמר הרבה ארבה עצבונך והרונך בעצב תלדי בנים ואל אישך תשוקתך וגו'. ואולימנא דדא איהו רזא עלאה. תינח לתתא, אבל איהו כגוונא דלעילא, מאי איכא למימר.

486. פתח ר"ש ואמר, כאיל תערג על אפיקי מים וגו'. האי קרא אוקמוה. אבל חיה חדא אית בעלמא, ואיהי שלטא בשלטנא על אלף מסתחן בכל יומא. ואיהי נוקבא ותיאובתא דילה תדיר על אפיקי מים למשתמי ולא תרוואה מצחותא, דכתיב כאיל תערוג על אפיקי מים.

487. הכא אית לאסתכלא. בקדמיתא כתיב כאיל, ולא כתיב כאילת, ולבתר תערוג, ולא כתיב יערוג. אבל רזא דא, דכר ונוקבא תרווייהו כחדא דלא לאמרשא לון, וחד איהו, דלא אצטרין לסלקא דא מן דא, אלא תרווייהו כחדא. והאי נוקבא, תערוג על אפיקי מים, ואיהי מתעברא מן דכורא, וקשי עלה דהא על דינא קיימא.

488. וכד אולידת קודשא בריך הוא זמין לה חד חויא עלאה רברבא, ואתי ונשיך לגבי ההוא אתר, ואולידת. ורזא דא הרבה ארבה עצבונך והרונך, בגין דאיהי מתחלחלא בכל יומא, ובעצבו על עובדין דעלמא. בעצב תלדי בנים. בעצב, דא רזא דחוייא, דעציב אנפיהון דעלמא.

489. "And yet your desire shall be to your husband" (Ibid.) is connected to "longs for the water brooks" (Tehilim 42:2). SHE IS DESIROUS OF ZEIR ANPIN THAT WILL FILL HER WITH ABUNDANCE OF CHASSADIM SO SHE WILL QUENCH HER THIRST. "and he shall rule over you" (Beresheet 3:16) refers to the meaning that he, ZEIR ANPIN, rules over her, MALCHUT. And all this is BECAUSE IN THE BEGINNING SHE WAS AS BIG AS ZEIR ANPIN, AND HE DID NOT RULE OVER HER, and since the moon said, as we learned, THAT SHE IS MALCHUT, WHO SAID THAT IT IS NOT POSSIBLE FOR TWO KINGS TO RULE UNDER ONE CROWN, SHE WAS TOLD TO DIMINISH HERSELF. For that reason she diminished her light, and her rule, and has no power of her own but what power ZEIR ANPIN gives her. AND SO HE RULES OVER HER, AS IS SAID, "AND HE SHALL RULE OVER YOU."

490. "In sorrow you shall bring forth children" is explained THAT SORROW IS THE INNER MEANING OF THE SERPENT. And if you say, why do we need this serpent. HE ANSWERS: he opened a way through which the souls descend into the world, and but for that opening through which the souls can descend, no SOULS would dwell inside man. It is written: "sin crouches at the door" (Beresheet 4:7). What is this door? It is the door OF MALCHUT, which purpose is to give birth, to deliver souls into the world. He, THE SERPENT, stands at the door.

491. But all the souls that descend into holy bodies, NAMELY, THE SOULS DRAWN FROM THE RIGHT COLUMN, THE SERPENT is not present at the entrance. FOR THEN MALCHUT IS NOT OBLIGED TO DRAW CHOCHMAH FROM THE POWER OF THE LEFT COLUMN. HER GATES ARE NOT CLOSED SO THERE IS NO NEED FOR THE SERPENT TO OPEN THEM. The serpent has no dominion over that soul. Otherwise, the serpent bites, and that place is defiled, and such soul does not remain pure. OF THESE IT IS WRITTEN: "In sorrow you shall bring forth children," and the secret thereof is the serpent, with whom she bears souls, THAT IS, HE OPENS THE DOOR, AS WAS SAID. For the one, THE SERPENT, rules over the body, THE BODY BEING BORN OF THE DEFILEMENT OF THE SERPENT, and the other, MALCHUT, rules over the soul, AS SOULS ISSUE FORM HER. Both ARE CLOTHED with each other, one attached to the soul and one to the body.

492. The serpent is destined to deliver all those bodies before his time is due. This is the meaning of the verse "before she travailed, she brought forth" (Yeshayah 66:7). Because though the serpent gives birth after seven years, here he bears after six years, that is, before his time. And when he bears at that time, he dies at delivery, as is written: "He will destroy death forever" (Yeshayah 25:8), and "The dead men of your people shall live, my dead body shall arise" (Yeshayah 26:19).

43. The resurrection of the dead

Rabbi Shimon says at the time of the resurrection the dead will awaken in the holy land because Joseph kept the covenant on their behalf. Here Messiah is destined to be revealed. All the troops in the land of Galilee will return to their ancestors' piece of land and everyone will recognize one another. God will give each person his embroidered garment, and all will come and praise him in Jerusalem that shall then expand on all sides. Then God will rejoice with them. It is written: "Wake up and rejoice you who dwell lowly in the dust."

489. וְאֵל אִישׁךָ תִּשְׁקֶתְךָ, כִּדְ"א תִּעְרוּג עַל אִמִּיקוּ מִיָּם. וְהוּא יִמְשַׁל בְּךָ, הֵא אֹקִימָנָא רְזָא, דְּאִיהוּ שְׁלִיט עָלָה. וְכֹל דָּא לְמָה. בְּגִין דְּאִמְרָה סִיְהֵרָא, כְּמָה דְּתַנִּינָן. וּבג"כ אֲזַעֲרִית נְהוּרָא, וְאֲזַעֲרִית שׁוֹלְטָנְהָא, וְלִית לָהּ רְשׁוּ מְגַרְמָה, בְּרַב דְּיַהֲבִין לָהּ חִילָא.

490. בְּעֶצֶב תִּלְדִּי בָנִים, כְּמָה דְּאֹקִימָנָא. וְאִי תִימָא אֲמָאי אֲצַטְרִיךְ חוּיָא לְדָא. אֶלָּא דָּא פִּתַח אֹרְחָא לְנַחְתָּא כָּל אֵינּוֹן נִשְׁמַתִּין דְּעֵלְמָא. דְּאֶלְמָלָא לָא פִּתַח אֹרְחִין לְנַחְתָּא לְתַתָּא, לָא יִשְׂרִי בְּגוּיָה דְּבַר נֶשׁ, מַה כְּתִיב לְפִתַח חֲטָאת רַבִּץ. מָאי לְפִתַח. לְהֵהוּא פִּתַח דְּאִתְעַתְדָא לְאֹלְדָא, לְאֶפְקָא נִשְׁמַתִּין לְעֵלְמָא, אִיהוּ קָאִים לְגַבִּי הֵהוּא פִּתַח.

491. וְכֹל אֵינּוֹן נִשְׁמַתִּין דְּאֲצַטְרִיכוּ לְנַחְתָּא בְּגוּפִין קְדִישִׁין, לָא קָאִים אִיהוּ לְהֵהוּא פִּתַח, וְלִית לִיהּ רְשׁוּ בְּהֵיָא נִשְׁמַתָּא. וְאִי לָאו, הֵא חוּיָא נִשְׂיךְ, וְאֶסְתָּאֵב הֵהוּא אֲתֵר, וְלָאו אִיהוּ נִשְׁמַתָּא דְּאִתְדַכֵּיָא וְהֵכָא אִיהוּ רְזָא עֵלְאָה, בְּעֶצֶב תִּלְדִּי בָנִים. רְזָא דָּא, דָּא נַחֲשׁ, דְּהָא עֵמִיָּה אֹלִידַת נִשְׁמַתִּין, בְּגִין דְּדָא אִיהוּ עַל גּוּפָא, וְדָא עַל נִשְׁמַתָּא, וְתַרְוּוּיָהּ דָּא בְּדָא. דָּא נְקִיט נִשְׁמַתָּא, וְדָא נְקִיט גּוּפָא.

492. וְזַמְיָנָא דָּא חוּיָא, לְאֹלְדָא כָּל אֵינּוֹן גּוּפִין, עַד לָא וִיתִי זַמְנָא דִּילִיָּהּ, הֵה"ד בְּטָרָם תְּחִיל וְלָדָה. זַמְנָא דְּחוּיָא לְאֹלְדָא בְּשֶׁבַע שָׁנִין, וְהֵכָא בְּשִׁית, מַה דְּלָאו אִיהוּ זַמְנִיָּה. וּבְהֵהוּא זַמְנָא דְּאֹלִיד לֹון, מִיָּהוּא לִידָה יָמוּת. דְּכְתִיב בְּלַע הַמּוֹת לְנֶפֶח. וְכְתִיב יַחֲיוּ מִתֵּיךְ נְבִלְתֵי יְקוּמוּן.

493. Rabbi Shimon said, at that time when the dead of the world will arise and prepare themselves to go to the Holy Land, troops upon troops shall rise upon the land of the Galilee. For there King Messiah is destined to be revealed, as this is the portion of Joseph, and the place where they were first broken and whence they were exiled from their habitations to be dispersed among the nations as said "but they are not grieved for the ruin of Joseph" (Amos 6:6).

493. אר"ש, בַּהֲהוּא זְמַנָּא דִּיתְעָרוּן מְתֵי עֲלְמָא, וִיתְעָרְדוּן בְּאַרְעָא קְדִישָׁא, יְקוּמוּן חַיִּילִין חַיִּילִין, כְּלֵהוּ עַל אַרְעָא דְגָלִיל, בְּגִין דְתַמָּן זְמִין מְלַכָּא מְשִׁיחָא לְאַתְגְּלָאָה, בְּגִין דְאִיהוּ חוֹלְקִיה דְיוֹסֶף, וְתַמָּן אֲתַבְּרוּ בְקִדְמִיתָא. וּמִתַּמָּן שָׂארוּ לְאַגְלָאָה מִכָּל אֲתְרֵיהוּ, וְלֹאֲתַבְּדְרָא בִּינֵי עַמְמֵי, כַּד"א וְלֹא נִחְלוּ עַל שְׁבַר יוֹסֶף.

494. Why shall THOSE WHO ARE ABOUT TO RESURRECT awaken there? Because it is the heritage of him who was put in the ark, as is written: "and he was put in a coffin (also: ark) in Egypt" (Bereshheet 50:26). After that he was buried in the Holy Land, as was written: "And the bones of Joseph, which the children of Yisrael brought up out of Egypt, they buried in Shchem" (Yehoshua 24:32). And he, JOSEPH, kept the covenant more than all THE TRIBES.

494. וְאַמַּי יְקוּמוּן תַּמָּן, בְּגִין דְאִיהוּ חוֹלְקִיה דֵּהוּא דְאֲשֵׁתֵי בְּאֵרוּנָא, דְכִתְיִב וַיִּשֶׂם בְּאֵרוֹן בְּמִצְרַיִם, וְלִבְתֵּר אֲתַקְבֵּר בְּאַרְעָא קְדִישָׁא, דְכִתְיִב וְאֵת עֲצָמוֹת יוֹסֶף אֲשֶׁר הֶעֱלוּ בְנֵי יִשְׂרָאֵל מִמִּצְרַיִם קָבְרוּ בְשֶׁכֶם. וְדָא אִיהוּ דְקָאִים בְּקִינוּמָא דְבְּרִית, יִתִּיר מִכָּל.

495. At that time, when all the troops shall rise UPON THE LAND OF THE GALILEE, they shall all return each to his ancestors' inheritance as is written: "and you shall return every man to his possession" (Vayikra 25:10), and everybody will recognize each other. The Holy One, blessed be He, will give each and every one embroidered garments. And all will come and praise their Master in Jerusalem, where multitude will assemble, and Jerusalem shall extend on all sides, more than it expanded when they assembled when returned from the exile.

495. וּבַהֲהוּא זְמַנָּא דִּיתְעָרוּן כְּלֵהוּ חַיִּילִין חַיִּילִין, כְּלֵהוּ יִהְיוּן דָּא לְחוּלְקֵי אֲבֹהֵיהוֹן, וְדָא לְחוּלְקֵי אֲבֹהֵיהוֹן, דְכִתְיִב וְשִׁבְתֶּם אִישׁ אֶל אַחֲוָתוֹ. וַיִּשְׁתַּמְדְּעוּן דָּא לְדָא. וְזְמִין קוּדְשָׁא בְּרִיךְ הוּא לְאַלְבָּשָׁא לֹוֹן לְכָל חַד וְחַד לְבוּשֵׁי מְרַקְמָן, וַיִּיתוּן כְּלֵהוּ וַיִּשְׁבְּחוּן לְמַאֲרִיהוֹן בִּירוּשָׁלַם, וַיִּתְחַבְּרוּן תַּמָּן, אוּכְלוּסִין אוּכְלוּסִין, וִירוּשָׁלַם יִתְמַשֵּׁךְ לְכָל סְטְרִין, יִתִּיר מִמָּה דְאִתְמַשֵּׁךְ כַּד אֲתַחְבְּרוּ תַּמָּן מִגְּלוּתָא.

496. And when they gather and praise their Master, the Holy One, blessed be He, will rejoice with them, as said, "Therefore they shall come and sing in the height of Zion," and then "shall flow to the bounty of Hashem" (Yirmeyah 31:11). Each one shall return to his property and the property of his ancestors. And the heritage of Yisrael shall reach to the heights of Rome, where Torah will be studied, as was already explained. As written: "Wake up and rejoice you who dwell lowly in the dust" (Yeshayah 26:19). Blessed is Hashem for ever. Amen and Amen.

496. בִּיּוֹן דִּיתְחַבְּרוּן וַיִּשְׁבְּחוּן לְמַאֲרִיהוֹן, קוּדְשָׁא בְּרִיךְ הוּא יַחְדֵּי עִמָּהוֹן, הֵה"ד וּבָאוּ וּרְנְנוּ בְּמִרוֹם צִיּוֹן, וְלִבְתֵּר וְנִהְרוּ אֶל טוֹב יְיָ וְגו', כָּל חַד וְחַד לְחוּלְקִיה, וְחוּלְקֵי אֲבֹהֵתֵי. וְאַחְסַנְתֵּיהוֹן דִּישְׂרָאֵל תְּהֵא, עַד רִמְתָּא דְרוּמָא, וְתַמָּן יִלְכוּן אוּרִיתָא, וְהָא אוּקְמוּהָ, וְכִתְיִב הִקִּיצוּ וּרְנְנוּ שׁוֹכְנֵי עִמְרָ וְגו'. בְּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן.