

1. "Hear, my son, the instruction of your father"

Rabbi Elazar deconstructs the title verse to teach us that people must follow the Torah that was given to them by God along with His rebukes and punishments. When someone who has studied the Torah dies, it precedes him and opens all the gates for him to the next world. Rabbi Elazar says that God takes most joy in those who get up at night to study the Torah.

1. "And Hashem spoke to Moses, saying, Pinchas, the son of Elazar..." (Bemidbar 25:10). Rabbi Elazar began, "Hear, my son, the instruction of your father, and do not forsake the Torah of your mother" (Mishlei 1:8). "Hear, my son, the instruction of your father..." This refers to the Holy One, blessed be He. "and do not forsake the Torah of your mother." This refers to the Congregation of Yisrael. What is the instruction of your father? Instruction is the Torah which contains a number of rebukes and punishments, as it is said: "My son, do not despise the chastening of Hashem, nor be weary of His correction" (Mishlei 3:11).

2. And since everyone who engages in Torah in this world is worthy that a number of gates, a number of lights to the next world, be opened for him, therefore when he departs from this world THE TORAH precedes him, going to all the gate keepers proclaiming, "Open the gates, that the righteous nation...may enter in" (Yeshayah 26:2). Prepare a seat for so-and-so, the King's servant! The Holy One, blessed be He, has no joy other than with one who engages in Torah. How much more so with a man who rises up at night to engage in Torah, for all the righteous in The Garden of Eden are attentive to his voice and the Holy One, blessed be He, is amongst them, as they put it: "You that dwell in the gardens, the companions hearken for your voice: Cause me to hear it" (Shir Hashirim 8:13).

2. "The companions hearken for your voice"

Rabbi Shimon tells us that everyone who studies the Torah at night is strengthened by the Shechinah, and this is even more true of those who guard the covenant. He says that Yisrael would have been destroyed had Pinchas not killed Cozbi and Zimri, but his act appeased God's anger. Lastly we hear that if a person reincarnates the second time without improving his soul he has betrayed God's truth.

3. Rabbi Shimon said: This verse has in it the secret of wisdom. "You that dwell in the gardens" refers to the Congregation of Yisrael, THAT IS MALCHUT, which is with Yisrael in exile and accompanies them in their troubles. "the companions hearken for your voice..." refers to the camps of the higher heavenly ANGELS, all of whom listen to your voice, the voice of your praises in exile. "Cause me to hear it" is as it is said: "let me see your countenance, let me hear your voice" (Shir Hashirim 2:14). "let me hear your voice" refers to the voice of those companions who engage in Torah, for I have no praise such as those who engage in Torah.

4. Rabbi Shimon said: Apparently at midnight, as the day begins to dawn, all those who are privileged to engage in Torah come with the Queen to welcome the King, and they grow stronger and take possession of the Shechinah. Moreover, a thread OF CHESED hangs over Him, as the Sages have explained.

1. וַיְדַבֵּר יְיָ אֶל מֹשֶׁה לֵאמֹר, פְּנַחֶס בֶּן אֶלְעָזָר וְגו', רַבִּי אֶלְעָזָר פָּתַח וְאָמַר, שָׁמַע בְּנֵי מוֹסֵר אָבִיךָ וְאֵל תְּטוֹשׁ תּוֹרַת אִמְךָ. שָׁמַע בְּנֵי מוֹסֵר אָבִיךָ, דָּא קוּדְשָׁא בְרִיךְ הוּא. וְאֵל תְּטוֹשׁ תּוֹרַת אִמְךָ, דָּא כְּנֶסֶת יִשְׂרָאֵל. מַאי מוֹסֵר אָבִיךָ, מוֹסֵר, דָּא אֹרִייתָא, דָּאִית בְּהָ בְּמַה תּוֹכְחִין, בְּמַה עוֹנְשִׁין. כַּד"א, מוֹסֵר יְיָ בְּנֵי אֵל תִּמְאַס וְאֵל תְּקוֹץ בְּתוֹכְחָתוֹ.

2. וּבְגִין דְּכָל מָאן דְּאִשְׁתַּדַּל בְּאֹרִייתָא בְּהָאֵי עֲלָמָא, זְכִי דִימְתַחֵן לִיה בְּמַה תְּרַעִין לְהֵהוּא עֲלָמָא, בְּמַה נְהוּרִין. בְּשַׁעֲתָא דִּינְפּוֹק מֵהָאֵי עֲלָמָא, הֵיא אַקְדִּימַת קַמִּיהָ, וְאִזְלָא לְכָל נְטוּרֵי תְרַעִין, מְכַרְזַת וְאוֹמְרַת, פְּתַחוּ שַׁעֲרִים וְיִבְא גּוֹי צַדִּיק. אֲתַקִּינוּ בְּרַסְיִין לְפִלְנֵיא עֲבָדָא דְּמִלְכָא. דְּלִית חֲדוּ לְקוּדְשָׁא בְרִיךְ הוּא אֵלָא מָאן דְּאִשְׁתַּדַּל בְּאֹרִייתָא, כ"ש ב"נ דְּמִתְעַר בְּלִילֵיא לְאִשְׁתַּדַּל בְּאֹרִייתָא, דְּהָא כָּל צַדִּיקֵיא דְּבִגְנַתָּא דְּעָרָן, צִייתִין לְקַלְיָה, וְקוּדְשָׁא בְרִיךְ הוּא מְשַׁתְּכַח בִּינֵייהוּ, בְּמַה דְּאוּקְמוּהָ הַיּוֹשֶׁבֶת בְּגַנִּים חֲבָרִים מְקַשְׁיבִים לְקוֹלְךָ הַשְּׁמִיעֵנִי.

3. ר"ש אָמַר הָאֵי קְרָא רְזָא דְּחֻכְמַתָּא אִית בֵּיה. הַיּוֹשֶׁבֶת בְּגַנִּים, דָּא כְּנֶסֶת יִשְׂרָאֵל, דָּאִיהִי בְּגִלּוּתָא עִם יִשְׂרָאֵל, וְאִזְלָא עִמָּהוֹן בְּעַקְתֵּיהוּ. חֲבָרִים מְקַשְׁיבִים לְקוֹלְךָ, מְשַׁרְיִין עֲלָיִן. כְּלָהוּ צִייתִין לְקוֹלְךָ, לְקוֹל תּוֹשְׁבַחְתָּךְ בְּגִלּוּתָא. הַשְּׁמִיעֵנִי, כַּד"א הָרְאִינוּ אֶת מְרַאֲךָ הַשְּׁמִיעֵנִי אֶת קוֹלְךָ. הַשְּׁמִיעֵנִי, קְלָא דְּאִינוֹן חֲבָרֵיא דְּמִשְׁתַּדְּלֵי בְּאֹרִייתָא דְּהָא לִית תּוֹשְׁבַחְתָּא קַמָּי, בְּאִינוֹן דְּמִשְׁתַּדְּלֵי בְּאֹרִייתָא.

4. אָמַר ר"ש, כְּבִיכּוֹל, כָּל אִינוֹן דְּזִכְאֵן לְאִשְׁתַּדַּלָּא בְּאֹרִייתָא, וּמְכַד פְּלִיג לִילֵיא, וְאֲתִינִין בְּמִטְרוֹנֵיתָא כַּד נְהִיר יִמְמָא, לְקַבְּלָא אֲנָפֵי מִלְכָּא, אֲתַקִּיף וְאֲחִסִּין בְּשְׁכִינְתָּא. וְלֹא עוֹד, אֵלָא דְּשְׁרִיא בֵּיה חוּט שֶׁל חֶסֶד, בְּמַה דְּאוּקְמֵנָא.

5. Come and see: Everyone who is privileged to be strengthened in the Shechinah gains protection for himself from those matters that are considered to be opposed TO THE SHECHINAH. Who is protected? Those who do not falsify by the sign of the Holy Covenant LIKE MATING WITH the daughter of a foreign EI. And he who watches over himself, as it were, the Assembly of Yisrael is linked to Him, in turn, and protects him and greets him peacefully. And this is even more so if he has been privileged to zealously take up the cause and guard THE SIGN OF THE HOLY COVENANT.

6. Said Rabbi Shimon: Yisrael at that time would have deserved to have been extirpated from the world had not Pinchas first done the deed OF KILLING ZIMRI AND COZBI, and thus the anger abated. This is what is said: "Pinchas, the son of Elazar, the son of Aaron the priest, has turned my wrath away" (Bemidbar 25:11). Another explanation: "Pinchas, the son of Elazar, the son of...": Rabbi Shimon said, The word son occurs twice to complete the act.

7. Said Rabbi Shimon: When the soul of a person reincarnates, MEANING A SECOND TIME AROUND, without gaining merits to be changed for the better, it is as though he betrays the truth of the King and I apply to him the verse, "...or has found that which was lost, and have lied concerning it, and have sworn falsely..." (Vayikra 5:22). "And have lied concerning it," MEANING TO THE SOUL, it would have been better for him had he not been created, FOR IT WOULD HAVE BEEN BETTER HAD HE NOT REINCARNATED INTO THIS WORLD.

3. The complete righteous and the incomplete righteous

In this section we learn that a completely righteous person is allowed to challenge an evil person, but an incompletely righteous person is not. The latter is defined as someone who did evil deeds himself in his first incarnation but now in this incarnation has done only good deeds. These good deeds are required to repair his earlier bad deeds. Rabbi Shimon says that even one who is not destined for greatness can achieve it through dedication to the Holy Name, as did Pinchas.

8. We have learned: A totally righteous person is not put off BY AN EVIL PERSON AND MAY CHALLENGE HIM, but one who is not totally righteous is held back AND IS FORBIDDEN TO CHALLENGE AN EVIL PERSON. HE ASKS, Who is totally righteous? And who is incompletely righteous? And could it be that one who is not perfect in his deeds is nevertheless called 'righteous', THAT IS, THAT YOU REFER TO HIM AS AN INCOMPLETE RIGHTEOUS? FOR SOMEONE WHO IS LACKING IN HIS DEEDS, ACCORDING TO HOW THEY SHOULD BE, OUGHT TO BE CALLED 'BAD'. THE ANSWER TO THIS IS it is known that a totally righteous person is one who has not undertaken upon himself to undergo crooked incarnations THAT IS, HE IS INCARNATED and within his OWN inheritance he constructs edifices, puts up walls, digs wells and plants trees. THAT IS TO SAY, ALL THE GOOD DEEDS THAT HE DID PERTAIN TO HIM, FOR HE HAS NO NEED OF CORRECTING OTHERS.

5. ת"ח, כל מאן דזכי לאתתקף בשכינתא, יסתמר גרמוהי מאנון מלין דאחידן לקבלה. כגון מאן. אינון דלא משקרי באת קדישא, כגון בת אל נכר. וכל מאן דנטיר גרמיה, כביכול כנסת ישראל אחידא ביה, ונטרא ליה, והיא אקדימת ליה שלם. וכ"ש אי זכי וקני להאי.

6. ואמר ר"ש, אתחזיין ישראל לאשתצאה בהווא שעתא, בר דאקדים פנחס להאי עובדא, ושכיך רוגזא. הה"ד, פנחס בן אלעזר בן אהרן הכהן השיב וגו'. ד"א, פנחס בן אלעזר וגו'. אר"ש, בן בן תרי זמני, לאשלמא עובדא קא אתי.

7. אמר רבי שמעון, האי ב"נ דנטיל גלגולא דנשמתא, ולא זכי דיתתקן ביה, כאילו משקר בקושטא דמלכא. ואנא קרינא עליה האי קרא או מצא אבירה וכחש בה ונשבע על שקר. וכחש בה, טב ליה דלא אברי.

8. תנינן צדיק גמור, אינו נדחה. וצדיק שאינו גמור, נדחה. מאן הוא צדיק גמור, ומאן הוא צדיק שאינו גמור, וכי מאן דלא שלים במלוי, צדיק אקרי. אלא, צדיק גמור, ידיע, דהא לא נטיל גלגולין עקימין, ובאחסנתיה בני בניין, ואתקין שורין, וחצב בירין, ונטע אילנין.

9. An incompletely righteous person IS one who constructs edifices on someone else's inheritance, THAT IS TO SAY, WHOSE SOUL IS ON ITS SECOND INCARNATION BECAUSE HE WAS WICKED THE FIRST TIME, WITH THE RESULT THAT ALL HIS GOOD DEEDS ARE NEEDED TO REPAIR THE SOUL FROM THE FIRST TIME THAT IT CAME INTO THE WORLD, AND SO HIS EDIFICES ARE BUILT WITHIN SOMEONE ELSE'S INHERITANCE. He digs wells within it and cultivates it, restores the foundation stones to the way they were, and labors there, but does not know whether it will remain his. For in terms of himself, THAT IS, ACCORDING TO HIS DEEDS IN THIS INCARNATION, he is good, and is 'a righteous person'. But in terms of the legacy, THAT IS, IN TERMS OF HIS DEEDS ON THE FIRST OCCASION THAT HE CAME INTO THE WORLD, he is not so. THAT IS TO SAY, HE HAS NOT YET REMEDIED THE EFFECTS OF THE SINS COMMITTED THE FIRST TIME.

10. HE IS LIKENED TO a person who constructs beautiful and attractive buildings. Look at the foundation and observe it sunken and twisted in all directions. The building will not be perfect until he has demolished it and rebuilt it as it was, namely, AS IT SHOULD BE. Thus in terms of the superstructure of the building that he constructed, everything was good and wonderful but in terms of the edifice's foundation it is bad and twisted, and for this reason is not referred to as a perfect deed, and not considered a perfect building. AND SO IT IS WITH THE INCARNATED SOUL. ALTHOUGH IN TERMS OF HIS DEEDS HE IS RIGHTEOUS, NEVERTHELESS, SINCE HE HAS NOT YET REMEDIED THE EFFECTS OF THE SINS HE COMMITTED THE FIRST TIME THAT HE CAME INTO THE WORLD, he is called 'an incompletely righteous person' because of it and he is pushed aside BY A WICKED PERSON. And on this SCRIPTURE SAYS, "when the wicked devours the man that is more righteous than he" (Chavakuk 1:13).

11. Come and see: One who is zealous for the Holy Name of the Holy One, blessed be He, even if he is not designated for greatness and is not worthy of it, he earns it and gains it. Pinchas was not worthy OF THE PRIESTHOOD at that time, but because he was zealous for the name of his Master, he earned everything and rose to the highest position, and everything was put right within him, and he was privileged to serve in the supreme priesthood. From then on he was referred to as Pinchas the son of Elazar, the son of Aaron the priest, WITH THE WORD 'SON' OCCURRING TWICE since he completed two stages, THAT IS, HE MADE GOOD FOR HIMSELF AND ALSO FOR THE SOULS OF NADAV AND ABIHU WHICH HAD INCARNATED INTO HIM, FOR THEY ARE THE SONS OF AARON AND IT IS THEREFORE WRITTEN "THE SON OF ELAZAR, THE SON OF AARON. And this was because he was zealous for the name of his Master and put the wrong right, FOR HE CORRECTED HIMSELF AND ALSO FROM THE POINT OF VIEW OF THE SOULS OF NADAV AND ABIHU THAT WERE INCARNATED IN HIM.

9. צָרִיק שְׂאִינוּ גָּמור, דְּבַנֵּי בְּנִיין בְּאַחְסֹנְתָא אַחְרָא, חָפַר בָּהּ בִּירִין, וְאַעְדָּר, הָא אַתְקִין אַבְנֵי יְסוּדָא כְּמַלְקָדְמִין, וְאַעֲמַל בָּהּ, וְלֹא יָדַע אִי אֲשַׁתָּאֵר דִּילִיָּה. מְסֻטְרָא דִּילִיָּה, טַב וְצָרִיק אַקְרִי. וּמְסֻטְרָא דִּיהוּא אַחְסֹנְתָא, לָאוּ הֵכִי.

10. לַב"נ דְּבַנֵּי בְּנִיין שְׂפִירָן, וְאֵן לְמַחְזִי, אֲסִתְּבַל בִּיסוּדָא, וְחָמֵי לִיָּה שְׂקִיעַ עֲקִימָא מְכַל סְטָרִין. הָא בְּנִינָא לֹא שְׁלִים, עַד דְּסִתְרָ לִיָּה, וְאַתְקִין לִיָּה כְּמַלְקָדְמִין. מְסֻטְרָא דִּיהוּא בְּנִינָא דִּילִיָּה, אֲשַׁתְּכַח טַב וְשְׂפִיר. מְסֻטְרָא דִּיסוּדָא, בִּישׁ וְעִקִּים. וּבְגִין כֶּךָ, לֹא אַקְרִי עוֹבְדָא שְׁלִים, לֹא אַקְרִי בְּנִינָא שְׁלִים. בְּג"כ צָרִיק שְׂאִינוּ גָּמור אַקְרִי, וְנִדְחָה. וְע"ד כְּבַלְע רָשַׁע צָרִיק מִמֶּנּוּ.

11. ת"ח, מֵאֵן דְּמִקְנָא לְשִׁמָּא קְרִישָׁא דְקוּדְשָׁא בְּרִיךְ הוּא, דְּאִפִּילוּ לֹא יִזְכִּי לְגְדוּלָה, וְלֹא אַתְחִזִּי לָהּ, רוּחַ לָהּ וְנָטִיל לָהּ. פְּנַחַס לֹא אַתְחִזִּי לִיָּה בְּהוּא זְמַנָּא, וּבְגִין דְּקָנָא לְשִׁמָּא דְּמֵאֲרִיָּה, רוּחַ לְכֻלָּא, וְסָלִיק לְכֻלָּא, וְאַתְתְּקֵן בֵּיהּ כְּלָא וּזְכָה לְאַשְׁתַּמְשָׁא בְּכַהֲנָה עֲלָאָה. מֵהֵיָּא שַׁעְתָּא, פְּנַחַס בֶּן אֶלְעָזָר בֶּן אֶהֱרֹן הַכֹּהֵן, דְּאֲשִׁלִּים לְתַרִּין דְּרִגִּין, בְּגִין דְּקָנָא לְשִׁמָּא דְּמֵאֲרִיָּה, דְּאַתְתְּקֵן מֵה דְּאַתְעִקִּים.

4. "Preserve my soul; for I am pious"

Rabbi Shimon tells Rabbi Yehuda that "Preserve my soul" means "preserve the Hei," for the soul holds onto the Hei. If the soul is deserving when it leaves this world it is welcomed to the next world, but if it is not deserving, the angels of destruction push it outside. When David prayed for the preservation of his soul, he called himself pious because he was receiving the flow of Chassadim, and Rabbi Yitzchak says that Chassadim is bestowed by the Righteous, Yesod.

12. Rabbi Yehuda began: "Preserve my soul; for I am pious: Save Your servant..." (Tehilim 86:2). One has to look at the end of the verse, and then at the whole verse. At the end of the verse it says, "who trusts in You." HE ASKS, Should it not have said, "who trusts You"? HE ANSWERS: apparently David promised not to be asleep when midnight passed, as it is written: "At midnight I will rise to give thanks to You" (Tehilim 119:62). He should have said, "I arose," but THE MEANING IS, I will arise and be bound to You for ever.

13. HE ASKS "Preserve (Heb. shomrah) my soul." He should have used the form 'shamor', but we have learnt that there is no letter in the Torah that does not have heavenly and precious secrets. HE ANSWERS 'shomrah', for he was saying to the Holy One, blessed be He, 'shamor Hei', NAMELY PRESERVE THE HEI, for it is that same part onto which the soul holds. When the soul leaves this world it enters to inherit the domain of the next world. If it so merits, a number of heavenly hosts come out to greet it, guard it, and bring it into its residence in its place. That letter Hei, NAMELY MALCHUT, preserves it, so as to unite with it on new moons and Shabbats.

14. But if it does not so merit, a number of angels of destruction are directed against it, and push it outside. Woe to that soul that wanders in vain as a stone in the hollow of the sling. This is what was said: "and the souls of your enemies, them shall he sling out, as out of the hollow of a sling" (I Shmuel 25:29). And David made his request before the Holy One, blessed be He, and said, "Preserve my soul" that it be not rejected, and when they come out against it, may the portals be opened for it, and may you accept it before you. "for I am pious...": HE ASKS, was David really called 'pious'? WAS HE NOT A KING, AND WAS NOT KINGSHIP (MALCHUT) HIS CHARACTERISTIC? Said Rabbi Yehuda, Yes, HE WAS CALLED 'PIOUS', for it is written, "the sure Chassadim of David" (Yeshayah 55:3). THAT IS, SINCE HE WAS RECEIVING CHASSADIM THAT ARE SURE, HE IS 'PIOUS' (HEB. CHASID) and this is the reason for "Preserve my soul," namely, do not abandon it to wander on the outside.

15. Rabbi Yitzchak said: Everyone who has a portion in this righteous, NAMELY WHO GUARDS HIS COVENANT, inherits this land, THAT IS MALCHUT, as it is said: "Your people also shall be all righteous: they shall inherit the land for ever" (Yeshayah 60:21). And this righteous, WHICH IS YESOD, is called 'pious' SINCE HE BESTOWS CHASSADIM. THAT IS why David said, Since I am linked and holding onto that place, UNTO THE RIGHTEOUS, THEREFORE, "I am pious"; and because of this, "Preserve my soul" that it be bound up with You.

12. רבי יהודה פתח ואמר, שמרה נפשי כי חסיד אני הושע עבדך וגו'. סופיה דקרא אית לאסתכלא, ולבתר קרא כלא, סופיה דקרא כתיב, הבוטח אליך, הבוטח בך מבעי ליה, מאי הבוטח אליך. אלא כביכול דוד מבטח ליה, דלא יעבר ליה פלגות ליליא בשנתא, במה דכתיב חצות לילה אקום להודות לך. קמתי מבעי ליה. אלא, אקום, ואתקשר בך לעלמין.

13. שמרה נפשי, שמור מבעי ליה. והא תנינן דלית את באורייתא דלא אית בה רזין עלאין ויקירין. שמרה. לקודשא בריך הוא קאמר, שמרה לההוא חולקא, דאתאחד ביה נפש. דכד נפשא נפקת מהאי עלמא, אתיא למירת עלמא דאתי. אי זכי, במה חילין עלאין נפקין לקבלא, ולנטרא לה, ולאעלא לה במדורא דדוכתהא, והאי ה' נטיל לה, לאתאחדא עמה בריש ירחי ושבתאי.

14. ואי לא זכי, במה גרדיני טהירין אודמנן לקבלה, ודחו לה לבר. ווי לההיא נפשא, דמתגלגלא בריקניא, באבנא בקוסמיתא. הה"ד, ואת נפש אויביך יקלענה בתוך כף הקלע. ודוד בעי בעותיה קמי קודשא בריך הוא ואמר, שמרה נפשי, דלא ידחון לה לבר. וכד מטי לקבלה, יפתחון לה פתחין, ותקבל לה קמן. כי חסיד אני, וכי חסיד אקרי. א"ר יהודה, אין. דכתיב, חסדי דוד הנאמנים. בגין כך שמרה נפשי, דלא תשובק לה למהך לבר.

15. ר' יצחק אמר, כל ב"ג דאית ליה חולקא בצדיק, ירית להאי ארץ, במה דכתיב, ועמך כלם צדיקים וגו'. והאי צדיק חסיד אקרי. אמר דוד בתר דבהאי אתר אחידנא, חסיד אני, ובג"כ שמרה נפשי, לאתקשרא בך.

5. The Hei added to the name of Joseph and the Yud to Pinchas

Rabbi Chiya begins by saying that the angel taught Joseph the seventy languages that the Pharaoh knew but also taught him the Holy Language that the Pharaoh did not. Rabbi Shimon says that even though Joseph pretended not to understand the language of Potiphar's wife she eventually caught on to him and knew that he did understand; then the Holy Spirit known as 'testimony' gave him a warning. It is this testimony that is the Hei that was added to Joseph's name and the Yud that was added to the name of Pinchas.

16. Rabbi Chiya began: "This he ordained in Joseph for testimony, when he went out over the land of Egypt, I heard the language of him whom I had not known" (Tehilim 81:6). We have learnt THAT THE ANGEL taught Joseph seventy languages, AS WERE KNOWN BY PHARAOH, but also in the Holy Tongue HE WAS GREATER THAN PHARAOH, FOR PHARAOH DID NOT KNOW THE HOLY TONGUE. This is meant by "I heard the language of him whom I had not known" FOR HE TAUGHT HIM LANGUAGES THAT HE HAD NOT KNOWN PREVIOUSLY. But, IF THIS IS SO, what is "testimony"? AND HE ANSWERS, Come and see: When Potiphar's wife took hold of him to seduce him, Joseph made himself as one who did not know her language, and so it was each day until the last moment, as it is written: "And she caught him by his garment" (Bereshheet 39:12). What is the meaning of "she caught him"? Until that time he had pretended that he did not know her language, BUT THEN SHE SAW THROUGH HIM, THAT HE DID KNOW HER LANGUAGE, MEANING THAT HE UNDERSTOOD HER INTENTION. THIS IS THE MEANING OF "SHE CAUGHT HIM": THAT SHE CAUGHT THE TRICKERY IN HIM. "HIS GARMENT (HEB. BEGED)," IS ANOTHER WAY OF SAYING INFIDELITY (HEB. BEGIDAH) AND TREACHERY. And the Holy Spirit, THAT IS, MALCHUT, cried out to him, "that they may keep you from the strange woman, from the alien woman who makes smooth her words" (Mishlei 7:5). HE ASKS, what is this trying to teach us here? AND ANSWERS, THIS IS TEACHING US that everyone who keeps himself from such a thing AS JOSEPH DID is bound up with the Shechinah and holds on to this testimony WHICH IS MALCHUT. And which is it? This is the Hei that was added to it, as it is written: "This he ordained in Joseph for testimony." Also in our section, a Yud was added to the name of Pinchas because he was zealous over the same matter, THE AFFAIR OF ZIMRI, FOR THE YUD HINTS AT MALCHUT.

16. רבי חייא פתח, ערות ביהוסף שמו וגו'. הא אוקמוה, דאוליף שבועין פתקין, ולשון הקדש יתיר. הה"ד, שפת לא ידעתי אשמע. אבל מאי ערות. ת"ח, בשעתא דאתתיה דפוטופר הות אחידא ביה לההיא מלה, הוה יוסף עביד גרמיה כמאן דלא ידע לישנא דילה, וכן בכל יומא עד ההיא שעתא בתרייתא, דכתיב ותתפשהו בבגדו. מאי ותתפשהו. אלא בגין דעביד גרמיה כמאן דלא ידע לישנא. ורוח הקדש צווח לקבליה, לשמרך מאשה זרה מנכריה אמריה החליקה. מאי קמ"ל. אלא כל מאן דנטיר גרמיה מהאי, אתקשר בה בשכינתא, ואחיד בההוא ערות. ומאי הוא. ה' דאתוסף ביה. דכתיב, ערות ביהוסף שמו. אוף הכא י' אתוסף בפנחס, על דקני בהאי.

6. Keeper of the covenant

Rabbi Yesa wonders why when the children of Yisrael were exiled to Babylon and wept, they were remembering Zion and not Jerusalem. Rabbi Shimon's answer is that the whole purpose of the Righteous, Yesod, is to bestow blessings, and if the Shechinah is in exile it has no one to bestow blessings upon and therefore the Righteous has perished. Rabbi Yisa says that whoever respects God is honored in his life and in his death, as were Joseph and Pinchas. From Rabbi Shimon we learn why Pinchas was granted the priesthood, even though he had killed and all those who kill are normally barred from the priesthood.

17. Rabbi Yesa began: "By the rivers of Babylon, there we sat down, we also wept, when we remembered Zion" (Tehilim 137:1). HE ASKS, should it not have said Jerusalem since it is written, "If I forget you, Jerusalem, let my right hand forget its cunning" (Tehilim 137:5). Why then, "when we remembered Zion"? AND HE ANSWERS: IT IS LIKE a man who had a precious and beautiful palace, and robbers came and burned it down. Whose is the anguish IF not that of the palace owner? Here also, whose anguish is it that the Shechinah is in exile, if not that of the Righteous, namely YESOD? And this fits in with what they taught, as it is written: "The righteous perishes" (Yeshayah 57:1) literally, perished. FOR THE WHOLE PURPOSE OF YESOD IS TO BESTOW. BUT IF THE SHECHINAH IS IN EXILE IT HAS NO ONE TO BESTOW UPON, AND THEREFORE IT IS AS IF IT DOES NOT EXIST, BUT HAD PERISHED. Here also, "when we remembered Zion," MEANS when we remembered the anguish OF ZION, WHICH IS YESOD, because of its LACK of mating, for the anguish is indeed his.

17. רבי ייסא פתח, על נהרות ככל שם ישבנו גם בכינו בזכרנו את ציון. את ירושלם מבעי ליה, כמה דכתיב אם אשכחך ירושלם תשכח ימיני, מאי בזכרנו את ציון. לב"נ דהו"ל היכלא יקירא, יאה ושפירא, אתו לסטין ואוקידו ליה. צערא דמאן הוא, לאו דמאריה דהיכלא. אוף הכא שכינתא בגלותא שריא, צערא דמאן הוא, לאו דצדיק. ואזלא הא כמה דאוקמוה, דכתיב הצדיק אבד, אבד ממש. אוף הכא בזכרנו את ציון, בזכרנו ההוא צערא דיליה על זונגהא, צערא דיליה הוא.

18. Rabbi Yesa said: Whoever respects the name of his Master in this matter, and keeps THE COVENANT, is privileged to have his Master respect him over all. How do we know this? Because regarding Joseph, it is written, "And he made him to ride in the second Chariot which he had... and made him ruler over all the land of Egypt" (Bereshheet 41:43). Furthermore, when Yisrael crossed the sea, Joseph's coffin entered the water first and the waters in front of it were unable to stay as they were. Therefore it is written, "The sea saw it, and fled" (Tehilim 114:3). What is the meaning of "and fled"? The sea saw him about whom this is written, "and fled, and went outside" (Bereshheet 39:12).

19. Come and see: He was honored in his life and in his death. Why in his life? Because during that time he did not want to cleave TO POTIPHAR'S WIFE, as it is written: "But he refused, and said to his master's wife..." (Bereshheet 39:8). As it is written, "that he hearkened not to her, to lie by her, or to be with her" (Bereshheet 39:10). For this reason he was honored in this world. For it is written, "And she caught him by his garment...and he fled, and went outside." BECAUSE OF THAT he earned entry after HIS DEMISE into the heavenly curtain THAT IS IN THE TEMPLE OF THE HOLY OF HOLIES. And so it was befitting to him, RESULTING that he received his due in this world and in the other world.

20. Pinchas was privileged in this world and in the next, and was enabled to live and exist longer than all those who came out of Egypt. He also merited to serve as High Priest, both he and all his sons after him. However, this is incorrect, there are those who say that he had earned the priesthood previously. If so, how should we understand the words, "because he was zealous for his Elohim"? (Bemidbar 25:13), whose meaning is that he earned the priesthood because of this deed and had not gained it previously.

21. HE RESPONDS: come and see, any priest who kills a person is considered forever unfit for the priesthood because he has marred his own status, BECAUSE PRIESTHOOD IS THE STATUS OF CHESED AND KILLING A PERSON CONTRADICTS THIS. SINCE PINCHAS HAD KILLED ZIMRI AND COZBI, he was legally barred from remaining a priest. But because he was zealous for the Holy One, blessed be He, He had to reinstate him, and also his seed after him for all time, into the priesthood. THIS IS THE MEANING OF THE WORDS, "BECAUSE HE WAS ZEALOUS FOR HIS ELOHIM." Rabbi Yitzchak said, Come and see: Pinchas is recorded above and below. 'ABOVE' MEANS before he came into the world. The reason his deeds were recorded BELOW is that he was among those who came out of Egypt.

18. אָמַר רַבִּי יֵסָא, מֵאֵן דְּאֻקִּיר שְׁמָא דְּמֵאֲרִיָּה בְּהַאי, וְנָטִיר הַאי, זָכָה דְּיוֹקִיר לִיָּה מֵאֲרִיָּה עַל בְּלָא. מְנַלְן. מִיּוֹסֶף. דְּכִתְיִב וַיִּרְכַּב אוֹתוֹ בְּמִרְכַּבַּת הַמְּשֻׁנָּה אֲשֶׁר לוֹ, וְכִתְיִב וַנְתֵן אוֹתוֹ עַל כָּל אֶרֶץ מִצְרַיִם וְלֹא עוֹד, אֲלֵא כִּד עֲבְרוּ יִשְׂרָאֵל יַת יַמָּא, אַרְוֵנָא דְּיוֹסֶף עָל בְּגוּ בְּקִדְמִיתָא, וְלֹא הוּוּ מִיָּא קִיּוּמִין עַל קִיּוּמֵיהוּ קַמֵּיהּ, הֲדָא הוּוּ דְּכִתְיִב, הֵינֵס רָאָה וַיִּנּוֹס. מֵאֵי וַיִּנּוֹס. אֲלֵא רָאָה הֵוּוּ דְּכִתְיִב בֵּיהּ וַיִּנּוֹס וַיִּצָּא הַחוּצָה.

19. ת"ח, זְכִי לִיקְרָא בְּחַיּוּוֹ זְכִי לִיקְרָא בְּמִיתָתֵיהּ. בְּחַיּוּוֹ אָמַאי. בְּגִין הֵוּוּ זְמַן דְּלֵא בְּעָא לְאִתְדַבְּקָא בֵּיהּ, דְּכִתְיִב וַיִּמָּאן וַיֹּאמֶר אֵל אִשְׁתֵּי אֲדֹנָיו. וְכִתְיִב וְלֹא שָׁמַע אֵלֵיהּ לְשַׁכַּב אֶצְלָהּ לְהִיּוֹת עִמָּהּ. בְּגִין כִּן זָכָה בְּהַאי עֲלֵמָא. בִּין דְּכִתְיִב וַתִּתְפָּשְׁהוּ בְּבַגְדוֹ, וְכִתְיִב וַיִּנּוֹס וַיִּצָּא הַחוּצָה, זְכִי לְבַתֵּר דְּעָל לְגוּ פְּרוּכְתָא עֲלָאָה, וְהָכִי אִתְחַזִּי לִיָּה, דְּיִדְיָה נָטַל בְּהַאי עֲלֵמָא, וְדִידְיָה נָטַל בְּעֲלֵמָא אַחְרָא.

20. פְּנַחַס זְכִי בְּהַאי עֲלֵמָא, וְזָכָה בְּעֲלֵמָא דְּאִתֵּי, וְזָכָה לְקִיּוּמָא יְתִיר מִכָּל אֵינּוֹן דְּנַפְקוּ מִמִּצְרַיִם, וְזָכָה לְכַהֲנָא עֲלָאָה, הוּוּ וְכָל בְּנוֹי אֲבִתְרֵיהּ. וְאֵי תִימָא דְּלֵא זָכָה לְכַהֲנָא עַד לֵא עֲבַד עוֹבְדָא דָא. לֵא. דְּהָא אֵינּוֹן דְּאִמְרֵי דְּזָכָה קוֹדֵם. לֵאוּ הָכִי אֲלֵא בְּמֵאֵי אוֹקִימָנָא תַּחַת אֲשֶׁר קָנָא לְאֵלֵהוּ, דְּמִשְׁמַע דְּבִגִּין עוֹבְדָא דָא רוּחַ כְּהוֹנָתָא, מַה דְּלֵא הוּוּ קוֹדֵם.

21. ת"ח, כָּל כְּהֵן דְּקָטִיל נַפְשָׁא, פְּסִיל לִיָּה כְּהוֹנָתֵיהּ לְעֲלֵמִין. דְּהָא וְדֵאֵי פְּסִיל הֵוּוּ דְּרָגָא דִּילִיָּה לְגַבִּיָּהּ. וּפְנַחַס מִן דִּינָא פְּסִיל לְכַהֲנָא הוּוּ, וּבְגִין דְּקָנָא לִיָּה לְקוֹדֶשָׁא בְּרִיךְ הוּוּ, אֶצְטְרִיךְ לִיָּה לְיָחֶסֶא לִיָּה כְּהוֹנָת עֲלֵמִין, לִיָּה, וְלְבָנוֹי אֲבִתְרֵיהּ, לְדְרֵי דְּרִין. א"ר יִצְחָק, ת"ח, רְשִׁים הוּוּ פְּנַחַס לְעֵילָא, וְרְשִׁים הוּוּ לְתַתָּא, עַד לֵא יַפּוּק לְעֲלֵמָא דְּהָא עִם אֵינּוֹן דְּנַפְקוּ מִמִּצְרַיִם אִתְמַנִּי.

22. Rabbi Elazar, Rabbi Yosi, and Rabbi Chiya were walking in the wilderness. Rabbi Yosi said, This that is written concerning Pinchas, "Behold I give him My covenant of peace" (Bemidbar 25:12), refers to peace from the Angel of Death, the Angel who will never have control over him or have power to judge him. If you were to suggest that he did not die, you would be mistaken. HE DID DIE but certainly not in the same way as others do and he lived longer than all the other members of his generation because he held on to that heavenly covenant. And when he did leave this world he departed from his fellow mortals with a supreme longing and with wonderful devoutness.

22. רבי אלעזר ור' יוסי ור' חייא, הוו אזלי במדברא, א"ר יוסי, הא דכתיב בפנחס הנני נותן לו את בריתי שלום. שלום ממלאך המות, דלא שליט ביה לעלמין, ולא אתדן בדינוי. ואי תימא דלא מית. ודאי לא מית בשאר בני עלמא, ואוריך יומין על כל בני דרא, בגין דבהאי ברית עלאה אחיד, וכד אסתלק מעלמא, בתיאובתא עלאה ובדיקותיה שפירא אסתלק משאר בני עלמא.

7. The attire of that world

Rabbi Elazar deduces from some verses in Zecharyah that it is a person's bad deeds that make a filthy garment for his spirit, and that everyone will be joyful if they can don a more suitable garment in the next world. Next the rabbis sit in the shade of a rock while they pause from their travels, and Rabbi Elazar says, 'Shade is without doubt the joy of the soul'.

23. Rabbi Elazar began: "And he showed me Joshua the High Priest, standing before the angel of Hashem..." (Zecharyah 3:1). Come and see: woe to those people who do not look out for their Master's honor and do not pay attention to the fact that He daily issues a proclamation about them. When a person observes the commandments of the Torah, many defenders rise to recall his good points, but if a person transgresses the commandments his deeds accuse him before the Holy One, blessed be He. We have been told that Joshua was a High Priest. And what is written about him? "... and the adversary standing at his right hand to thwart him" (Ibid.). If this is how it was for him, then how much more so for those ordinary mortals who do not respect the honor of their Master.

23. רבי אלעזר פתח ואמר, ויראני את יהושע הכהן הגדול עומד לפני מלאך יי' וגו'. ת"ח, ווי לאינון בני נשא, דלא מסתבלאן ביקרא דמאריהון, וכל יומא ויומא פרוזא קארי עליהו, ולא משגיחין. אתא ב"נ לאסתבלא בפקודי אורייתא, כמה סניגורין קיימין לאדברא עליה לטב. אתא ב"נ ואעבר על פקודי אורייתא, אינון עובדין קטיגורין עליה לביש, קמי קדשא בריך הוא. יהושע בהן גדול הוה, ואוקמוה, מה כתיב ביה. והשטן עומד על ימינו לשטנו. ומה בהאי כך, בשאר בני עלמא דלא מסתבלי ביקרא דמאריהון, על אחת כמה וכמה.

24. Look what is written: "Now Joshua was clothed in filthy garments..." (Ibid. 3). This has been explained. Yet the filthy garments were surely the garments in which the spirit is attired in that world. Happy is the destiny of he whose garments are repaired and complete in that world! We have already learnt what raiment they clothe everyone with who they want to send to Gehenom, what these raiments are that they dress him in. AND ANSWERS: here it is written, "Now Joshua was clothed in filthy garments, and he stood before the angel." Which angel? The Angel appointed to be in charge of Gehenom and who is also appointed to be in charge of everyone who he sees in such clothes. Then a voice said, "Take off the filthy garments from him" (Ibid. 4).

24. חמי מה כתיב, ויהושע היה לבוש בגדים צואים, ואוקמוה. אבל בגדים צואים, ודאי אינון לבושין דאתלבשא ביה רוחא בההוא עלמא. זכאה חולקיה דמאן דלבשושוי מתתקנין ושלמין בההוא עלמא. והא אתמר, כל מאן דבעין לאעלא לגיהנם, אינון לבושין דמלבשין ליה, היך אינון. מה כתיב הכא, ויהושע היה לבוש בגדים צואים ועומד לפני המלאך. מאן מלאך. דא מלאך דממנא על גיהנם, וממנא על מאן דחמי באינון לבושין. עד דאתיב קלא ואמר, הסירו הבגדים הצואים מעליו.

25. It follows from this that it is a person's bad deeds that make the filthy garments for him. "And he said to him, 'Behold I have caused your iniquity to pass from you; and I clothe you in festive garments'" (Ibid.). For they clothed him in other more suitable garments, in which a person may observe the splendor of his Master's honor.

26. Come and see the similarity: Pinchas, who did not leave this world until he had changed into other fitted garments which the spirit would enjoy in the next world, had in one hour taken off one set and put on the other, to fulfil that which is written: "Behold, I give to him My covenant of peace" (Bemidbar 25:12). While they were on their way and the sunlight was strong, they sat down in the shade of a rock in the wilderness. Said Rabbi Elazar, Shade is without doubt the joy of the soul.

8. From Rosh Hashanah to the last day of Sukkot

Rabbi Elazar explains to Rabbi Chiya the significance of the days mentioned in the title of this section. We hear that it has to do with the order in which God lifts up his right arm and extends it to embrace Malchut and unite with her. It includes the purification and fasting that the children of Yisrael do at this time.

27. Rabbi Chiya said to Rabbi Elazar, I should like to discuss these days from Rosh Hashanah until the last day of Sukkot. Rabbi Elazar said, But we have already studied them, and the companions have made their comments about them. Rabbi Chiya said, Of course, but I heard something about them from the great and holy luminary, RABBI SHIMON. He said to him, Tell us. To which Rabbi Chiya replied, Its comprehension has slipped my mind AND IS NOT AS CLEAR AS IT SHOULD BE. Rabbi Elazar said, Although the companions have already discussed this matter, and it is beautiful, the order of these days is the secret of wisdom, amongst the reapers in the field, NAMELY, AMONGST THOSE SCHOLARS WHO HAVE ALREADY COMPLETED ALL THE CLARIFICATIONS OF MALCHUT, WHICH IS TERMED 'A FIELD'.

28. Come and see: The order of unifying all into one, How does that go? We have learnt, He began, "Hashem has made bare His holy arm" (Yeshayah 52:10). This is one arm, WHICH IS THE LEFT COLUMN on which are dependent salvation, vengeance, and redemption. But why DID HASHEM MAKE BARE THIS HOLY ARM OF HIS? It was to raise up the Assembly of Yisrael, NAMELY, MALCHUT, from the dust and to welcome her with Him so as to unite as one. When that ARM is raised up against her, there is much fear present in the world, until He rests that arm under her head to unite with her, as it is said: "His left hand is under my head..." (Shir Hashirim 2:6). And then judgment rests and He atones for sins.

25. מֵהֵכָא אֵיִתְּ לְאַסְתַּכְּלָא, דְּעוֹבְדִין בִּישׁוּן דְּב"נ, עֲבָדִין לִיה אֵינוֹן לְבוּשִׁים צוּאִים. וַיֹּאמֶר אֵלָיו רַאֵה הָעֵבְרָתִי מֵעֲלִיךְ עֹנֵךְ וְהַלְבַּשׁ אוֹתְךָ מַחְלְצוֹת. אֲלֵבִישִׁינִיה לְבוּשִׁין אַחֲרָנִין מִתְתַּקְּנָן, דְּבִהוּ אֶסְתַּכְּל ב"נ בְּזִיו יִקְרָא דְּמֵאֲרִיה.

26. ת"ח, כְּגוֹוֹנָא דָּא פְּנַחַס, דְּלֵא אֶסְתַּלַּק מֵעֲלֵמָא, עַד דְּאַתְתַּקְּנוּ קַמִּיה לְבוּשִׁין אַחֲרָנִין, דְּרוּחָא אַתְהֵנִי בְּהוּ, לְעֵלְמָא דְּאֵתִי. בְּשַׁעֲתָא חֲדָא אַתְפַּשְׁט מֵאֵלִין. וְאַתְלַבֵּשׁ בְּאֵלִין, לְקִיּוּמָא דְּכְתִיב הִנְנִי נוֹתֵן לוֹ אֵת בְּרִיתִי שְׁלוֹם. עַד דְּהוּ אֲזֵלִי, שְׁמַשָּׂא הוּהּ תְּקִיפָא, וַיִּתְּבוּ תַּחוֹת צֵלָא דְּחַד טַנְרָא דְּמִדְּבְרָא. אָמַר ר' אֶלְעָזָר, וְדֵאִי צֵלָא חֲרוּתָא דִּנְפִשָּׂא הוּא.

27. אָמַר רַבִּי חִיָּיא לְרַבִּי אֶלְעָזָר, אֵלִין יוֹמִין, מֵרֵאשׁ הַשָּׁנָה עַד יוֹמָא בְּתַרְרָא דְּחַג, בְּעֵינָא לְמִיקָם עֲלִייהוּ. א"ר אֶלְעָזָר, הָא אַתְמַר וְחֲבַרְיָא אַתְעֵרוּ בְּהוּ. א"ר חִיָּיא, וְדֵאִי הֲכִי הוּא, אֲבַל אֲנָא שְׁמַעְנָא לְבוּצִינָא קְדִישָׂא עֲלָא מְלָה בְּהוּ. אָמַר לִיה, אֵימָא הֵוּא מְלָה. א"ל עַד לָא קְאִימְנָא בֵּיה. א"ר אֶלְעָזָר, אַף עַל גַּב דְּחֲבַרְיָא אוֹקְמוּ מְלָה, וְשִׁפִּיר הוּא, אֲבַל סְדוּרָא דְּהֵנִי יוֹמִי, רְזָא דְּחֻכְמָתָא הוּא, בֵּין מַחְצְרֵי חֻקְלָא.

28. ת"ח, הָא אַתְמַר סְדוּרָא דִּיחֻודָא כְּלָא בְּחַד הַיֵּךְ הוּי. וְהָא אַתְמַר. פְּתַח וְאָמַר, חֲשֵׁף יְי' אֵת זְרוּעַ קְדָשׁוֹ, דָּא דְּרוּעָא חֲדָא, דְּבִיה תְּלִיא יִשׁוּעָה, דְּבִיה תְּלִיא נּוֹקְמָא, דְּבִיה תְּלִיא פּוֹרְקָנָא. וְלָמָה, לְמִיקָם לָהּ לְכַנְי מֵעַפְרָא, וְלִקְבֵּלָא לָהּ לְגַבִּיה, לְאַזְרוּגָא בְּחֲדָא. וְכַד הָאִי אַתְעַר לְקַבְּלָהּ, כְּמָה דְּחִילוּ שְׂרִיא בְּעֵלְמָא, עַד דִּינַח הֵוּא דְּרוּעָא תַּחוֹת רִישָׁא לְאַתְחַבְרָא. כְּמָה דְּאֵת אָמַר, שְׁמַאלוֹ תַּחַת לְרֵאשִׁי וְגו', וְכַדִּין נִיחָא דִּינָא, וּמְכַפֵּר חוּבִין.

29. Later the Right COLUMN comes to embrace her. Then rejoicing engulfs the world, and all countenances shine. Subsequently, she, MALCHUT, unites with the body, NAMELY, THE CENTRAL COLUMN, and then everything is called 'one without schism', FOR THE CENTRAL COLUMN INCORPORATES THE RIGHT AND THE LEFT. Then everything is perfection and everything is joy and they, ZEIR ANPIN AND MALCHUT, certainly unite, which is not the case at other times.

30. The order of those days, from Rosh Hashanah until the last day of Sukkot, is like this. On Rosh Hashanah, the left arm is awakened, NAMELY, THE LEFT COLUMN OF ZEIR ANPIN, to welcome the Queen. The whole world is then in fear of Judgment, and the whole world has to be in complete repentance before the Holy One, blessed be He. Later, on the ninth of the month, the Queen comes and the palace retinue, NAMELY, THE CHILDREN OF YISRAEL, make merry and immerse themselves in the river to purify themselves SO AS TO BE WORTHY OF the mating of the Queen WITH ZEIR ANPIN, on the other day, NAMELY, THE TENTH OF THE MONTH, YOM KIPPUR (DAY OF ATONEMENT). For her mating is accomplished by ZEIR ANPIN placing his left hand under her head, in accordance with the text, "His left hand is under my head."

31. Then, on the tenth day Yisrael fast for their sins and are forgiven. For the Heavenly Ima, namely, BINAH, looks kindly on Malchut in the mating, FOR ON YOM KIPPUR MALCHUT RISES AND COATS BINAH, and makes atonement for all of the retinue of the temple, NAMELY, YISRAEL, since the left OF ZEIR ANPIN welcomes her on this day, for the head of Malchut rests on the left.

32. On the first day of Sukkot, the Right COLUMN OF ZEIR ANPIN begins to move towards MALCHUT to embrace her. THIS IS THE HIDDEN MEANING OF THE VERSE, "AND HIS RIGHT HAND EMBRACES ME" (SHIR HASHIRIM 2:6). Then everyone rejoices and all countenances shine. There is joy in pouring pure water on the altar. People should be happy by rejoicing in many different ways. This is brought about by the right, for wherever the right side, NAMELY, CHASSADIM, rests, there has to be joy for everyone. Then, this way, she is happy to be entertained.

33. Later, on the day of Shmini Atzeret (the Eight day of Assembly), is Simchat Torah, as then the mating of the body NAMELY, THE CENTRAL COLUMN CALLED 'BODY' is taking place. This is the mating of all parts, FOR IT INCLUDES THE MATING OF THE LEFT SIDE, OF ROSH HASHANAH AND YOM KIPPUR AS WELL AS THE MATING OF THE RIGHT SIDE OF THE HOLIDAY OF SUKKOT SINCE THE CENTRAL COLUMN INCORPORATES THE RIGHT AND THE LEFT. Thus all is one and this is the perfection of all. And this day is definitely Yisrael's. Its portion belongs to them alone, for no other people has a part in it. THAT IS TO SAY, IT IS NOT LIKE THE FESTIVAL OF SUKKOT WHEN SEVENTY BULLS ARE SACRIFICED FOR THE SEVENTY NATIONS, BECAUSE THE NATIONS HAVE NO PART IN SHMINI ATZERET. Happy are Yisrael in this world and in the World to Come. About them it is written, "Because you are a holy people for Hashem your Elohim" (Devarim 14:2).

29. לְבַתֵּר אֶתִּי יְמִינָא לְחַבְקָא, בְּדִין חֲדוּתָא שְׂרִיָּא בְּעֵלְמָא, וְכָל אַנְפִּין נְהִירִין. לְבַתֵּר אֲדוּוּגַת בְּגוּפָא, וְכַדִּין כָּלָא אֶקְרִי אַחַד, בְּלֹא פְרוּדָא, בְּדִין הוּא שְׁלִימוֹ דְכָלָא, וְחֲדוּתָא דְכָלָא, וְאַחִידוּ וְדַאי, מַה דְלֹא אֲשַׁתְּכַח הָכִי בְּשָׂאר זְמַנֵּי.

30. בְּגוּוּנָא דְהַאי, סְדוּרָא דְהַנִּי יוּמִין, מְרֹאֵשׁ הַשָּׁנָה עַד יוּמָא בְּתַרְאָה דְחַג. בְּרֹאֵשׁ הַשָּׁנָה, אֲתַעַר דְרוּעָא דְשְׂמָאֵלָא, לְקַבְּלָא לָהּ לְמַטְרוּנִיתָא, וְכַדִּין כָּל עֵלְמָא בְּדַחִילוֹ בְּדִינָא, וּבְעֵי הוּא זְמַנָּא בְּתִיּוּבַתָּא שְׁלִים, לְאֲשַׁתְּכַח עֵלְמָא קְמִי קוּדְשָׁא בְּרִיךְ הוּא. לְבַתֵּר אֲתִיָּאת מְטְרוּנִיתָא, וּבְעֵינִין בְּנֵי הַיְכָלָא בְּתַשְׁעָה לְיַרְחָא, לְמַעַבְדַּ חֲדוּתָא, וּלְמַטְבֵּל בְּנֵהָרָא, לְדַכְּאָה גְרַמְיִיהוּ בְּזוּגָא דְמַטְרוּנִיתָא, בְּיוּמָא אַחְרָא, הוּא זְוּגָא דִּילָהּ לְשׁוּאָה שְׂמָאֵלָא תַּחַת רִישָׁהָ, כְּמַה דְאֵת אָמַר שְׂמָאֵלוֹ תַּחַת לְרִישֵׁי.

31. וְכַדִּין יִשְׂרָאֵל בְּתַעֲנִיתָא עַל חוּבֵייהוּ, וּמְכַפְּרָא לָהּ. דְהָא אִימָא עֲלָאָה אֲנֵהִירַת אֲנַפְהָא לְמַטְרוּנִיתָא בְּזוּגָהָא, וּמַתְכַּפְּרִין כָּל בְּנֵי הַיְכָלָא. בֵּינָן דְשְׂמָאֵלָא מְקַבְּלָהּ לָהּ בְּהַאי יוּמָא, דְרִישָׁא דְמַטְרוּנִיתָא שְׂרִיָּא עַל שְׂמָאֵלָא.

32. בְּיוּמָא קְדַמָּאָה דְחַג, יִתַּעַר יְמִינָא לְקַבְּלָהּ, בְּגִין לְחַבְקָהּ וְכַדִּין כָּל חֲדוּתָא וְכָל אַנְפִּין נְהִירִין, וְחֲדוּתָא דְמִים צְלִילָן, לְנִסְכָּא עַל מַדְבַּחָא. וּבְעֵינִין בְּנֵי נֶשֶׁא לְמַחְרֵי בְּכָל זִינִין דְחַדְרוּהּ, דְהָא יְמִינָא גְרִים. בְּכָל אֲתַר דְשָׂאֲרֵי יְמִינָא, חֲדוּתָא אֲצַטְרִיךְ בְּכָלָא, בְּדִין חֲדוּתָא הִיא לְאֲשַׁתְּעִשָׂא.

33. לְבַתֵּר בְּיוּמָא תְּמִינָאָה, חֲדוּתָא דְאֲוִרִיתָא הוּא, דְהָא בְּדִין זְוּגָא דְגוּפָא, הוּא זְוּגָא דְכָלָא, לְמַהוּי כָּלָא חַד, וְדָא הוּא שְׁלִימוֹ דְכָלָא, וְדָא יוּמָא דְיִשְׂרָאֵל אִיהוּ וְדַאי, וְעַדְבָּא דִירְהוּ בְּלַחְדוּרֵייהוּ, דְלִית בֵּיהּ חוּלְקָא לְאַחְרָא. זְכַאִין אִינּוּן יִשְׂרָאֵל בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאֲתִי, עֲלִייהוּ כְּתִיב כִּי עִם קְדוּשׁ אֲתָה לִינִי אֱלֹהֶיךָ וְגו'.

9. The rainbow

Rabbi Yehuda says the rainbow appears to remind people of God's promise never again to destroy the world, and we also hear that the rainbow

appears whenever there is no righteous person to protect the world. When Rabbi Elazar talks about the green, red and white colors in the rainbow that correspond to the three patriarchs, Rabbi Aba disagrees with his assignment of each color. He ends by talking about the letter Yud in Pinchas' name, and mentions that Nadab and Abihu were reincarnated in Pinchas.

34. "Pinchas, the son of Elazar, the son of Aaron the priest, has turned My wrath away from the children of Yisrael..." (Bemidbar 25:11). Rabbi Yehuda began: "Recall, now, who that was innocent ever perished? or where were the upright cut off?" (Iyov 4:7). We learned there that whoever sees the rainbow in all its colors has to say the blessing: "Blessed is He who remembers the covenant," since this is the sign of a holy covenant that the Holy One, blessed be He, placed on earth that the waters of the flood will not cover it again. This is because, when the numbers of wicked people increase in the world, the Holy One, blessed be He, wants to destroy them, but then he recalls for them that oath that He swore to the land, for it is twice written 'not': "I will not again curse...neither will I again smite any more..." (Bereshheet 8:21). And TWICE 'NOT' constitutes an oath, as it is said: "as I have sworn that the waters of Noah should no more go over the earth" (Yeshayah 54:9).

35a. Rabbi Yosi said: "A rainbow comes to protect the world. It is like a queen wearing royal apparel who appears before the king every time he is about to hit his son because he has sinned against him. The king sees her and his anger with his son leaves him and he rejoices with her, as it is written: "and I will look upon it, that I may remember the everlasting covenant" (Bereshheet 9:16). And this is why a rainbow appears in the world, only in the royal apparel of Malchut. THESE GARMENTS OF MALCHUT ARE: WHITE, RED AND GREEN, AND THEY SUGGEST THE THREE COLUMNS AS WILL BE EXPLAINED. When there is a righteous person in the world, he upholds the covenant and thus protects the world. But if there is no righteous person, then there is a rainbow to indicate that the world is about to perish but SURVIVES because of it.

35b. Rabbi Elazar said: This rainbow, NAMELY MALCHUT, has never worn anything except the apparel of the patriarchs, NAMELY, CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, NAMELY green, red, and white. The raiment of Abraham is 'green', and it was so colored when Ishmael issued from him. 'Red' is Isaac, who acquired this color when Esau issued from him. This red stretches down to the planet Mars - Ma'adim (from red - Heb. adom), which Esau is holding onto. 'White' is the fine garment of Jacob, whose good countenance never changed, FOR HIS BED WAS PERFECT AND THERE WAS NO BLEMISH IN HIM.

34. פִּנְחָס בֶּן אֱלֶעָזָר בֶּן אֶהֱרֹן הִכְהֵן הַשֵּׁיב אֶת חַמְתִּי מֵעַל בְּנֵי יִשְׂרָאֵל וְגו'. ר' יְהוּדָה פָּתַח, זָכַר נָא מִי הוּא נָקִי אָבֵד וְאִיפָּה יִשְׂרָיִם נִכְחָדוּ, תִּמְן תִּנְיָנָן, מֵאֵן דְּחַמֵּי קֶשֶׁת בְּגוּוֹנוֹי, אֶצְטְרִיךְ לְבָרְכָא בְּרוּךְ זֹכֵר הַבְּרִית. בְּגִין דְּדָא אִיהוּ בְּרִית קְיִימָא קְדִישָׁא, דְּשׁוּי קוּדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא דְּלֹא יִיטִי עָלֶיהָ מִי טוּפְנָא. בְּגִין דְּכַד סָגִיאוּ חַיִּיבִין בְּעֵלְמָא, בְּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְאוּבְדָא לֹון, וְכִדִּין דְּכִיר לֹון הָאֵי אוּמָאָה דְּאוּמֵי לְאַרְעָא, דְּכִתִּיב תְּרֵי זְמַנֵּי לֹא לֹא. לֹא אוּסִיף לְקַלֵּל, וְלֹא אוּסִיף עוֹד לְהַכּוֹת, דָּא אִיהוּ אוּמָאָה. כִּמָּה דְּכִתִּיב אֲשֶׁר נִשְׁבַּעְתִּי מֵעַבּוֹר מֵי נֹחַ.

35(1). רַבִּי יוֹסִי אָמַר, קֶשֶׁת אֶתָּא לְאַגְנָא עַל עֵלְמָא. לְמַלְכָּא, דְּכָל זְמַנִּין דְּבְרִיָּה חָב לְקַבְּלִיהָ, אֶתָּא מְלַכָּא לְאַלְקָאָה לִיָּה, אֶתְגַּלִּיא עֲלִיהָ מְטְרוֹנִיתָא בְּלְבוּשֵׁי יָקָר דְּמַלְכוּ, מְלַכָּא חַמֵּי לָהּ סְלִיק רוּגְזָא דְּבְרִיָּה, וְחֲדִי בָּהּ, דְּכִתִּיב וּרְאִיתִיהָ לְזָכוֹר בְּרִית עוֹלָם. וְעַד, לֹא אֶתְחַזֵּי קֶשֶׁת בְּעֵלְמָא, אֲלֹא בְּלְבוּשֵׁי יָקָר דְּמַלְכוּ. וּבִשְׁעֵתָא דְּאִית צְדִיק בְּעֵלְמָא, אִיהוּ בְּרִית, לְמִיָּקָם בְּרִית, וְאִגִּין עַל עֵלְמָא. לֹא הוּי צְדִיק, הָא קֶשֶׁת, לְאַתְחַזָּאָה דְּהָא עֵלְמָא אִיהוּ קְיִימָא לְאוּבְדָא, אֲלֹא בְּגִין קֶשֶׁת דָּא.

35(2). ר' אֱלֶעָזָר אָמַר, לְעוֹלָם לֹא אֶתְלַבֵּשׁ קֶשֶׁת דָּא, אֲלֹא בְּלְבוּשָׁא דְּאַבְהֵן קְדִמָּאֵי. יְרוּק וְסוּמְק וְחִיוּוֹר. יְרוּקָא, דָּא לְבוּשָׁא דְּאַבְרָהָם, אֶצְטַבַּע לְבוּשָׁא דָּא, כַּד נִפְק מִנִּיהָ יִשְׁמַעֵאל. סוּמְקָא, דָּא גּוּוֹן יִצְחָק. דְּאֶתְנִיא סוּמְקָא וְאַצְטַבַּע, כַּד נִפְק מִנִּיהָ עֶשׂוֹ. וְאַתְמַשְׁךְ הֵוּא סוּמְקָא לְתַתָּא, עַד כִּכְבָּא דְּמַאֲדִים, דְּאַתְאַחִיד בֵּיהָ עֶשׂוֹ. חִוּוֹרָא, דָּא אִיהוּ לְבוּשָׁא טְבָא דִּיעֻקְב, דְּהָא לֹא אֶשְׁתַּנּוּ אֲנַפּוּהֵי לְעֵלְמִין.

35c. Rabbi Aba said: That is good, but the holy luminary, NAMELY RABBI SHIMON, said, 'White' is Abraham, who was purified ('whitened') in the white-hot heat of the fire BY NIMROD, WHO CAST HIM INTO UR (FIRE) OF THE CHALDEES. 'Red' is obviously Isaac, and 'green' is Jacob, who is between the other two colors, FOR GREEN INCLUDES WHITE AND RED, WHICH ALSO REPRESENT THE COLOR OF THE SUN. And about Jacob it is written, "Jacob shall not now be ashamed, neither shall his face now wax pale" (Yeshayah 29:22) because the whole of the bed was perfect. AND THE INTERPRETATION OF this is: "Jacob shall not now be ashamed" because he shall not be seen in red like Isaac, who fathered Esau. "neither shall his face now grow pale." This means that he shall not be seen in white like Abraham, who fathered Ishmael. Instead he took the colors WHITE AND RED and enveloped them to adorn himself in his ancestors. HE INCORPORATED WITHIN HIMSELF THE TWO PATRIARCHS ABRAHAM AND ISAAC, WHO ARE WHITE AND RED, AND THIS IS WHY HIS COLOR IS GREEN, WHICH INCLUDES WHITE AND RED. And the rainbow, NAMELY, MALCHUT, puts on these garments OF WHITE, RED, AND GREEN when it appears before the King, ZEIR ANPIN.

35d. Come and see: The secret of the holy covenant is the letter Yud that adorns itself with a Supreme heavenly impression, NAMELY THE DIADEM OF YESOD OF ZEIR ANPIN and this is recorded forever in the everlasting covenant. And because Pinchas was zealous for the covenant, that letter Yud was inserted into the spelling of his name. The Yud in the spelling of 'Pinchas' is a small one, WHICH IS THE SECRET OF MALCHUT, THE SECRET OF DIADEM OF YESOD, FOR 'PINCHAS' HERE IS SPELLED WITH YUD, which is definitely the covenant, which emanated from the upper holy Yud BECAUSE MALCHUT EMANATED FROM THE YUD OF THE YUD HEI VAV HEI IN THE SECRET OF THE FATHER ESTABLISHING HIS DAUGHTER. And this is why PINCHAS has a perfect existence before the Holy King and shall never perish from the world. And because of this he was without guilt at Peor. For he never lost himself from the world's holiness. "or where were the upright cut off?" (Iyov 4:7): this refers to Nadab and Abihu, who did not totally perish from the world BECAUSE THEIR SOULS INCARNATED IN PINCHAS, WHO CORRECTED THEM.

Moses tells the rabbis that Elijah is Pinchas so they must come up with some new interpretations. Rabbi Yehuda's opinion is that the rainbow does not shine with its proper colors, but the colors hint at the merits of the priests and Levites and Yisrael in all their beauty. Next we hear that Malchut in exile can only be dressed in black, and that the rainbow is really the angel Metatron, the eldest servant of God. God's promise to look at the rainbow and remember His covenant refers to the shining secrets of the Torah, for light signifies all the mysteries of the Torah. Lastly we hear that every one of the names of God testifies about God who is above everything, and that all of Yisrael, as they are all the sons of Adam, must serve God. Ra'aya Meheimna (the Faithful Shepherd)

36. The Faithful Shepherd said to him: What you said is good, but since Elijah is Pinchas, who was zealous for the covenant, one must establish new and important interpretations about him. This is because this portion in the Torah is named Pinchas after him, NAMELY ELIJAH, WHO WAS PINCHAS, of whom it is said, "I have been very (lit. 'zealously') zealous" (I Melachim 19:10). This refers to two forms of zealotness, one for the heavenly name of Shadai, YESOD of ZEIR ANPIN, and the other for the lower name of Shadai, Metatron CALLED 'SHADAI'. And this is why he made two oaths for the two of them and it is twice WRITTEN, 'Not, not.'

35(3). ר' אבא אמר יאות הוא, אבל הכי אמר בוצינא קדישא, חזיר, דא אברהם. דאתלפן בחזירא דגזירא. סומקא, דא יצחק ודאי. ירוק, דא הוא יעקב, דקיימא בין תרין גוונים, וכתיב ביה ביעקב, לא עתה יבוש יעקב ולא עתה פניו יחורו דהא כל ערסיה שלים הוה. והכי הוא לא עתה יבוש יעקב, לאתחזא בגוון סומק, ביצחק דנפק מניה עשו. ולא עתה פניו יחורו, כאברהם לאתחזא בגוון חזיר, דנפק מניה ישמעאל. אלא נטל גוונים לאתעטרא בהו, על אבהו דיליה, ובאלין לבושין מתלבשת קשת, בשעתא דאתחזי קמי מלכא.

35(4). תא חזי, רזא דברית קדישא, היא את יו"ד, דמתעטרא ברשימו עלאה, ודא איהו דאתרשים בברית תדיר לעלמין, ובגין דקני פנחס על ברית, אתרשים בשמיה הכא את דא, פנחס יו"ד זעירא, איהו יו"ד דאיהו ברית ודאי, דנפיק מגו יו"ד עלאה קדישא. וע"ד, איהו קאים בקיימא שלים קמי מלכא קדישא, דלא אתאביד מגו עלמא. והכי הוא נקי מההוא חובא דפער, ולא אתאביד תדיר מגו קדישא דעלמא. ואיפה ישרים נכחדו, אלין נדב ואביהוא, דלא אשתציאו מן ההוא עלמא בגיניה.

רעיא מהימנא

36. אמר ליה רעיא מהימנא, שפיר קאמרת, אבל בגין דאליהו דאיהו פנחס, קני על ברית, צריך לחדתא מלין סגיאין ביה, דהאי פרשתא כתיבא באורייתא על שמיה, דעליה אתמר קנא קנאתי, תרי קנאות, חד בשד"י דלעילא, ותניינא בשד"י דלתתא, ובגין דא עביד תרין שבועות בתרווייהו, ותרי זמנין לא לא.

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37. But Rabbi Yehuda said: Whoever sees a rainbow in shining colors must recite the blessing, 'Blessed be He who remembers the covenant.' In exile the rainbow does not shine in its proper colors BECAUSE IN EXILE MALCHUT DOES NOT RECEIVE PROPERLY, AS FITTING THE UNIFICATION OF THE THREE COLUMNS, WHICH ARE REPRESENTED BY THE SECRET OF THE RAINBOW'S THREE COLORS. Furthermore, sometimes it hardly shines and at other times it doesn't shine at all. The rainbow's colors hint at the merits of the Priests, Levites, and Yisrael when they are in their beauty, since the rainbow is radiant in its THREE colors, THE SECRET OF THE THREE COLUMNS.

38. Rise up now, Rabbi Yosi of Galilee, and say, for you said beautiful things in the previous discussion, that the rainbow only comes to protect the world. IT IS LIKE the king who, whenever his son sins, and he sees the queen, it takes away his anger with his son, as it is written: "and I will look upon it, that I may remember the everlasting covenant." Therefore the rainbow only appears in order to protect the world FOR IT IS PART OF THE SECRET OF MALCHUT, AS EXPLAINED ABOVE. It appears only in precious royal apparel, THE SECRET OF THE THREE COLORS. But when there is a righteous person in the world, he is representing the upholding of the covenant. THIS MEANS HE ESTABLISHES THE UNION BETWEEN ZEIR ANPIN AND MALCHUT, THEREFORE THERE IS NO NEED TO AROUSE MALCHUT BY THE SECRET OF THE RAINBOW.

39. HE QUESTIONS, but how can the queen put on royal apparel, THE SECRET OF THE THREE COLUMNS, in exile? For in exile the Holy One, blessed be He, draws away from the queen. THE ANSWER IS NO, IN EXILE SHE DOES NOT WEAR ROYAL APPAREL, but is dressed in gloomy darkness, NAMELY IN BLACKNESS, and says: "Do not gaze upon me, because I am black" (Shir Hashirim 1:6). On the contrary, the rainbow that is viewed as appearing in the exile is none other than THE ANGEL Metatron, who is called 'Shadai', and he is "the eldest servant" OF ZEIR ANPIN "of his house, that ruled over all that he had" (Bereshheet 24:2), while his sons, NAMELY THOSE WHO ATTAINED RUACH FROM THE ASPECT OF METATRON are called 'the servants of the Holy One, blessed be He'. The queen's sons, NAMELY THOSE WHO ATTAINED NEFESH FROM MALCHUT OF ATZILUT, ARE CALLED 'sons'. This is the reason WHY WE PRAY 'whether as sons or as servants'.

40. When the Temple was destroyed, so we are told, servants covered their heads in shame and men of action were diminished and weakened. This term 'men of action' is definitely derived from the name of 'Malchut,' about whom it is said: "Many daughters have done valiantly, but you have excelled them all" (Mishlei 31:29). THAT IS, EXCELLED REGARDING ACTION, FOR MALCHUT IS CALLED "ACTION." However, if there is a righteous person whose merits and actions are such as to enlighten Malchut and to strip the raiment of blackness from her, literally AND NOT SECRETLY, and adorn her with the garments of the shining colors of secrets of the Torah, what is written about him? "and I will look upon it, that I may remember the everlasting covenant." "and I will look upon it" - this refers to the shining secrets to the Torah, for light is called 'a secret', NAMELY THE NUMERICAL VALUE OF OR (ENG. LIGHT) IS THE SAME AS THAT OF RAZ (ENG. SECRET). THUS, LIGHT SIGNIFIES ALL THE MYSTERIES OF THE TORAH, as it is said: "For the commandment is a lamp; and the Torah is light" (Mishlei 6:23). And by these mystical secrets it was "and I will look upon it."

37. אָבֵל רַבִּי יְהוּדָה אָמַר, מֵאֵן דְּחָמֵי קֶשֶׁת בְּגוֹוֹנֵי נְהִירִין, צְרִיךְ לְבָרְכָא בְּרוּךְ זֹכֵר הַבְּרִית. וּבְגִלּוּתָא דְּלָאוּ אִיהוּ נְהִיר בְּגוֹוֹנֵי בְּדָקָא יְאוּת, וְלֹא עוֹד אֵלָא דְּלְזַמְנִין נְהִיר זְעִיר, וְזַמְנִין לֹא נְהִיר כֻּלָּל, זַמְנִין אֲתַחְזִי בְּשִׁלְמוֹ, חֲזַמְנִין לֹא. דְּקֶשֶׁת קָא רְמִיז גּוֹוֹנֵי, לְזַכּוֹן דְּכֹהֲנִים לוֹיִם וְיִשְׂרָאֵלִים, כִּד אֵינּוֹן שְׁפִירִין, דְּנְהִיר קֶשֶׁת בְּגוֹוֹנֵי דְּאֵינּוֹן תֵּלַת.

38. קוּם אַנְתָּ רַבִּי יוֹסֵי הַגָּלִילִי, וְאֵימָא, דְּהָא מְלִין שְׁפִירִין קְאֻמְרַת בַּחְבוּרָה קְדַמָּא, דְּקֶשֶׁת לֹא אֲתִיא אֵלָא לְאַגְנָא עַל עֲלֵמָא. לְמַלְכָא, דְּבִכַל זַמְנָא דְּבִרְיָה חָב, וּמַלְכָא חֲזִי לְמַטְרוֹנִיתָא, סְלִיק רוּגְזָא דְּבִרְיָה, דְּכֹתִיב וְרֵאִיתִיהּ לְזַכּוֹר בְּרִית עוֹלָם. וְעַד לֹא אֲתַחְזִי קֶשֶׁת, אֵלָא לְאַגְנָא עַל עֲלֵמָא. וְלֹא אֲתַגְלִיא, אֵלָא בְּלְבוּשׁ יָקָר דְּמַלְכוּ, וּבְשַׁעְתָּא דְּאִית צְדִיק בְּאַרְעָא, אִיהוּ בְּרִית. לְמִיקָם בְּרִית.

39. וְכִי בְּגִלּוּתָא, קוּדְשָׁא בְּרִיךְ הוּא אֲתַרְחֵק מִמַּטְרוֹנִיתָא, וְאֵיךְ מַטְרוֹנִיתָא אֲתַלְבַּשַׁת לְבוּשֵׁי מַלְכוּתָא בְּגִלּוּתָא לֹא. אָבֵל בְּגִלּוּתָא, לְבוּשָׁה דְּקְדֻרוֹת, וְאִיהוּ אֻמְרַת אֵל תְּרַאוּנִי שְׁאֲנִי שְׁחַרְחַרְתִּי. אֵלָא וְדָאֵי הוּא קֶשֶׁת דְּאֲתַגְלִיא בְּגִלּוּתָא, לֹא אִיהוּ אֵלָא מַטְטְרוֹן, דְּאֲתַקְרִי שְׁדִי וְאִיהוּ עֵבְדוּ זֶקֶן בֵּיתוֹ, דְּשִׁלִּיט בְּכָל דְּיִלְיָהּ, וּבְנוֹי, אֲתַקְרִיאוּ עֵבְדִים דְּקוּדְשָׁא בְּרִיךְ הוּא. וּבְנֵי מַטְרוֹנִיתָא בְּנִים, וּבְגִין דָּא, אִם כְּבָנִים אִם כְּעֵבְדִים.

40. וּבְזַמְנָא דְּאֲתַחְרַב בֵּי מַקְדְּשָׁא, אֻקְמוּהּ דְּעֵבְרִים חָפוּ רֵאשִׁים, וְנִתְדַלְדְּלוּ אַנְשֵׁי מַעֲשָׂה. וְדָאֵי אַנְשֵׁי מַעֲשָׂה אֲתַקְרִיאוּ, עַל שֵׁם מַטְרוֹנִיתָא, דְּאֲתַמַּר עָלֶיהָ רַבּוֹת בְּנוֹת עָשׂוּ חֵיל וְאֵת עָלִית עַל כְּלָנָה. אָבֵל אֵי אִית לִיהּ צְדִיק, דְּזַכּוּוֹי וְעוֹבְדוֹי לְאַנְהָרָא, בְּהוּן מַטְרוֹנִיתָא, וְלִמְפִשֵׁט מְנָה לְבוּשֵׁי קְדֻרוֹתָא דְּמִשְׁטִין וְלְקֶשֶׁטָא לָהּ בְּלְבוּשִׁין דְּגוֹוֹנִין נְהִירִין דְּרִזִין דְּאוּרִייתָא, מַה כְּתִיב בֵּיהּ, וְרֵאִיתִיהּ לְזַכּוֹר בְּרִית עוֹלָם. וְרֵאִיתִיהּ, בְּרִזִין נְהִירִין דְּאוּרִייתָא, דְּאוּר רִ"ז אֲתַקְרִי, הֵה"ד, כִּי נִרַ מְצוּה תוֹרָה אוּר. וּבְאֵלִין רִזִין אֲתַמַּר וְרֵאִיתִיהּ.

41. When HE LOOKS AT THE RAINBOW, NAMELY MALCHUT, his anger at his son leaves him, "Then the king's wrath was pacified" (Ester 7:10). And the king says to her, with the Amidah prayer before him, "What is your petition? and it shall be granted you: and what is your request..." (Ester 5:6). Then she asks for her redemption and that of her sons, as it is said: "let my life be given me at my petition, and my people at my request" (Ester 7:3). But a rainbow that appears in the world at a time of exile is of the servant, NAMELY METATRON. THAT IS TO SAY, THE LIGHT OF THE HEAVENLY MATING IS CLOTHED IN METATRON, AND HE IS BEARER OF THE THREE COLORS OF THE RAINBOW, WHICH ARE THE THREE COLUMNS. And sometimes she comes out completely, when her sons act correctly, while at other times she does not come out completely, when her sons do not act correctly.

42. (THE BEGINNING IS MISSING) and those who make their acts agreeable to the King and are zealous for His name, sanctifying it in public, as they sanctify it in heaven amongst the angels who are appointed over the other nations - each chieftain being known by the name of the nation. Yisrael, however, is known above by the name Yud Hei Vav Hei, which is the life to all titles.

43. And every name and appellation testifies about Him, ABOUT THE HOLY ONE, BLESSED BE HE. The name El testifies that He can overcome every other El, as it is said: "But as for me, I would seek to El" (Iyov 5:8). El is the master of every El. Elohim testifies that He is the Elohim of the Elohim. Adonai testifies that He is the Master (Heb. adon) over masters. And so it is with each name. And each angel has a proper name and each group OF ANGELS is known to be recognized by the name of its king. Yisrael, however, is known to Him by the Yud Hei Vav Hei.

44. And the secret of the matter is that just as one man can have a number of horses, so it is that all of Yisrael are the sons of Adam; THE SECRET OF THE NUMERICAL VALUE OF YUD HEI VAV HEI, FULLY SPELLED WITH ALEPHS, WHICH AMOUNTS TO THE NUMERICAL VALUE OF 'ADAM'. FOR THE SOULS OF YISRAEL ARE THE PROGENY OF ZEIR ANPIN AND MALCHUT. And every son must be like a horse and beast of burden for his father, and be subject to him. This secret is expressed thus: "Hashem, You preserve Man and beast" (Tehilim 36:7). FOR THE PEOPLE OF YISRAEL are the children of Adam, WHICH IS YUD HEI VAV HEI OF THE NUMERICAL VALUE OF 45. And they make themselves as a beast under him.

41. וְבַהּוּא זְמַנָּא סְלִיק מַנְיָה רִגְזָא דְבְרִיָּה, וְחַמַּת הַמֶּלֶךְ שָׁכְכָה, וַיִּימָא לָהּ מַלְכָּא בְּצִלּוֹתָא דְעַמִּיכִּיהָ קַמִּיָּה, מַה שְׂאֵלְתִּךְ וַיִּנְתֵּן לָךְ וַיְמַה בְּקִשְׁתֵּךְ. בְּהַהוּא זְמַנָּא, שְׂאֵלְתָּא עַל פּוּרְקָנָא דִּילָהּ, וּבְנֵהָא עַמִּיָּה, הַה"ד תִּנְתֵּן לִי נַפְשִׁי בְּשְׂאֵלְתִּי וְעַמִּי בְּבִקְשָׁתִּי. אָבֵל קִשְׁתְּ דַּאֲתַחְזִיָּא בְּעֵלְמָא בְּגִלּוֹתָא, דְּעֵבְדָּא אִיהוּ, זְמַנִּין דְּנִמְיֵק בְּשְׁלִימוֹ, כִּד בְּנוֹי מְכַשְׁרִין עוֹבְדוֹי, וְלְזְמַנִּין לֹא אֲשַׁתְּכַח בְּשְׁלִימוֹ, כִּד בְּנוֹי לֹא מְכַשְׁרִין עוֹבְדוֹי.

42. אֵלִין דְּמְכַשְׁרִין עוֹבְדֵיהוֹן קַמִּי מַלְכָּא, וּמְקַנְיִן עַל שְׁמִיָּה, וּמְקַדִּישִׁין לִיהּ בְּרַבִּים. הֵכִי מְקַדִּישִׁין לִיהּ לְעִילָא, בֵּין מַמְנָן דְּשָׂאֵר עַמִּין, וְאֲשַׁתְּמוּדְעִין לִיהּ כֹּל מַמְנָא בְּכַנּוּיָּהּ. אָבֵל יִשְׂרָאֵל אֲשַׁתְּמוּדְעִין לְעִילָא כְּלָא בְּשֵׁם יְרוּ"ד, דְּאִיהוּ חַיִּי כֹּל כְּנּוּיִין.

43. וְכֹל שֵׁם וְכַנּוּי סְהִיד עֲלֵיהּ, אִ"ל סְהִיד עֲלֵיהּ, דְּאִית לִיהּ יְכוּלַת עַל כָּל אֵל, הַה"ד אֲנִי אֲדְרוּשׁ אֵל אֵל. אֵל, מְאִרִי דְּאֵל. אֱלֹהִים סְהִיד עֲלֵיהּ, דְּאִיהוּ אֱלֹהֵי אֱלֹהִים. אֲדַנְי סְהִיד עֲלֵיהּ, דְּאִיהוּ אֲדוֹנֵי הָאֲדוֹנִים. אוֹף הֵכִי כָּל שֵׁם. דְּכָל מַלְאָךְ אִית לְכָל חַד שֵׁם יְדִיעַ, לְאֲשַׁתְּמוּדְעָא לְכָל כַּת בְּהַהוּא שֵׁם דְּמַלְכָּא דִּילֵיהּ. אָבֵל יִשְׂרָאֵל, אֲשַׁתְּמוּדְעִין לִיהּ בִּיהוּ"ה.

44. וְרָזָא דְּמַלְהָ, בְּ"נ חַד יְכוּיל לְמַהוּי לִיהּ כְּמַה סוּסוֹון, אוֹף הֵכִי כָּל יִשְׂרָאֵל אִינוּן בְּנוֹי דְּאָדָם, וְכֹל בְּרָא צְרִיךְ לְמַהוּי לִיהּ לְאָבוּי כְּסוּס וְכַחְמוֹר לְמַשׁוּי, וְלְמַהוּי כְּפִיף תַּחּוּתוֹי, וְהֵאִי אִיהוּ רִזָּא אָדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ. דְּאִיהוּ בְּרָא דְּאָדָם, וְעֵבִיד גְּרַמִּיָּה כְּבַהֲמָה תַּחּוּתוֹי.

10. Levirate marriage and reincarnation

We learn why levirate marriage is permitted even though it is normally forbidden for a man to marry his brother's wife. We are told that the flow of the letter Vav causes the letter Yud to turn, and from here the explanation uses the concept of flow to show how the soul of man returns to God. If it returns in perfection it runs back into the great sea, but if not, it reincarnates. And if a man has no children his soul is not perfect. When a man has committed evil during three incarnations he will not be given a fourth chance, but is sent to Gehenom for judgment. A parallel is drawn between the three colors of the rainbow, the three incarnations, and the three Sfirot associated with them. Someone who becomes righteous through the experience of many incarnations will not then come back to this world again. For the soul of the man who died childless, his widow becomes a home and his brother who fathers children by her becomes a redeemer. We learn that Moses has reincarnated in a number of generations to save the souls of Yisrael, and that God ascribed the merit of all these people to Moses. Moses had been destined to receive the Torah in the generation of the Flood, but this did not happen due to the sins of the people. Rabbi Shimon stands up and concludes this section by giving an example of a poor rabbi who is being punished now for his sins in an earlier incarnation.

45. And for this reason it is a commandment of the Holy One, blessed be He, that a man should marry his deceased brother's widow, to have a son for his brother that he be not lost to that world. And this is like the secret of the mixed kinds in the fringes (Heb. Tzitzit). For they have said: What I have forbidden to you in one place, I have permitted in another. I have forbidden mixed kinds in general, but permitted mixed kinds in the fringes. I have forbidden you to marry your brother's wife, but have permitted levirate marriage. Similarly, one may graft apples or dates, each on its own species, but it is forbidden to graft one species onto another. And on this it is said: "For man is a tree of the field" (Devarim 20:19), FOR MAN IS ALSO FORBIDDEN TO MATE WITH ONE WHO IS NOT OF HIS SPECIES, NAMELY INCEST, but, for levirate marriage, one may mix two that do not go together so that the soul of the deceased shall not be lost, "that his name be not wiped out in Yisrael" (Devarim 25:6).

46. And this is the secret of reincarnation. The wheel does not move without the flow of water through the conduit TO TURN IT. So also, the conduit is the secret of the letter Vav, by which the wheel is turned. And the secret of the matter is that just as the wheel will have no motion without the water conduit, so also the wheel which is the letter Yud will have no motion without the water conduit which is the letter Vav. A deceased brother's widow is Hei, and we thus have THE LETTERS OF Binah, Ben (lit. 'the son of') Yah. FOR THE SON, WHO IS ZEIR ANPIN, ISSUES FROM THE UNION OF YUD HEI, THAT ARE CHOCHMAH AND BINAH, AND HENCE HE IS IMPLIED IN HIS MOTHER'S NAME, BEN YAH, NAMELY THE LETTERS OF BINAH. With the letter Yud, THAT IS CHOCHMAH, He created the next world, which is an extended world, namely the letter Vav, WHICH IS ZEIR ANPIN.

47. For this reason, anyone who has no son, WHICH IS CORRESPONDING TO ZEIR ANPIN, WHICH IS THE SECRET OF VAV, WHICH IS THE NEXT WORLD, will not be in the next world. For the sea, WHICH IS BINAH, THE SECRET OF THE NEXT WORLD, corresponds to it, TO THE VAV, for the Vav emerges from between THE YUD-HEI, WHERE THE YUD IS THE SECRET OF CHOCHMAH AND THE HEI OF BINAH, WHICH IS CALLED 'SEA'. THEREFORE THE VAV IS LIKEWISE CALLED 'THE NEXT WORLD' LIKE IT. And from the sea, WHICH IS BINAH, a number of rivers separate, THESE BEING THE SFIROT OF THE VAV, WHICH IS ZEIR ANPIN, and they circumscribe the world, WHICH IS MALCHUT, until they return to the sea, WHICH IS BINAH, from which THE RIVERS, WHICH ARE ZEIR ANPIN, issued. This is why scripture said: "All the rivers run into the sea; yet the sea is not full; to the place where the rivers flow, thither they return" (Kohélet 1:7). That is to say, until they return to it as they came out: namely IN THE SAME CONDITION AS THE RIVERS FLOW OUT OF BINAH, SO DO THEY RETURN TO BINAH.

48. So also, REGARDING THE SOUL OF MAN, IT IS WRITTEN, "and the spirit returns to the Elohim who gave it" (Kohélet 12:7), NAMELY IT RETURNS TO HIM IN PERFECTION, as He gave it in perfect condition. If it returns in repentance, which is the supernal Binah, THAT IS CALLED 'REPENTANCE', WHICH IS THE LETTERS OF Ben-Yah, the letter Hei IN THIS WORD is multiplied by the letter Yud IN IT, which means ten (=Yud) times five (=Hei) equals fifty. This, ACCORDING TO THE NUMERICAL VALUE, is the sea (Yam, =fifty). THIS IS THE SECRET OF THE LETTERS Yud-Hei IN BINAH, HEI TIMES YUD. THE LETTERS 'BEN' OF BINAH ARE the river flowing from it, ZEIR ANPIN, and it divides into several rivers, NAMELY SIX ENDS, like a tree spreading into a number of branches. AND WHEN A MAN REPENTS, HE CLINGS TO THE RIVER, WHICH IS ZEIR ANPIN AND RETURNS WITH ITS RIVERS TO BINAH, WHICH IS CALLED 'REPENTANCE', AND IS ALSO CALLED 'SEA'. AND THIS IS THE SECRET OF THE VERSE: "ALL THE RIVERS RUN INTO THE SEA," AS ABOVE.

45. וּבְגִין דָּא אִיהוּ פְּקוּדָא דְקוּדְשָׁא בְּרִיךְ הוּא בְּאוּרֵייתָא, לְמַהוּי אַח מֵיבָם לְאַתְתִּיה דְאַח, לְמַעַבְד בְּרָא לְאַחוּי, בְּגִין דְּלֹא יִתְאַבִּיד מֵהֵוּא עֲלֵמָא. וְהָאֵי אִיהוּ כְּגוֹן רְזָא דְכְּלָאִים בְּצִיצִית. דְּאִמְרוּ, מַה שְּׂאִסְרֵיתִי לְךָ כְּאֵן, הִתְרַתִּי לְךָ כְּאֵן. אִסְרֵיתִי לְךָ כְּלָאִים דְּעֵלְמָא, הִתְרַתִּי לְךָ כְּלָאִים דְּצִיצִית. אִסְרֵיתִי לְךָ אֶשֶׁת אַח, הִתְרַתִּי לְךָ יְבָמָה. כְּגוֹן מְרַכִּיבִים תְּפוּחִים אוּ דְקָלִים מִן בְּמִינוּ. וְאִסוּר לְאַרְכְּבָא מִין בְּשִׂאִינוּ מִינוּ. וְאִתְמַר בֵּיה כִּי הָאֲדָם עֵץ הַשָּׂדֶה. וּבִיבְמָה מְרַכִּיבִין מִין בְּשִׂאִינוּ מִינוּ, בְּגִין דְּלֹא לְתַאבִּיד נַפְשׁ הַמֵּת. וְלֹא יִמְחָה שְׁמוֹ מִיִּשְׂרָאֵל.

46. וְהָאֵי אִיהוּ רְזָא דְגִלְגּוּל. גִּלְגַּל לִית לִיה תְּנוּעָה בְּלֹא אֲמַת הַמַּיִם, אוֹף הֵכִי, אֲמַת הַמַּיִם רְזָא דְאֵת ו', בֵּיה אֲתַעְבִּיד גִּלְגַּל גִּלְגּוּל. וְרְזָא דְמַלְהָ, מַה גִּלְגַּל אִין לוֹ תְּנוּעָה בְּלֹא אֲמַת הַמַּיִם, אוֹף הֵכִי, גִּלְגַּל אִיהוּ ו', וְלִית לִיה תְּנוּעָה בְּלֹא אֲמַת הַמַּיִם דְּאִיהוּ ו'. יְבָמָה ה'. לְהָאֵי אִיהוּ בִּינָה בִּין ו'ה'. בְּאוֹת ו' בְּרָא עֲלֵמָא דְאֵתִי, עוֹלָם אַרוּךְ, דְּאִיהוּ ו'.

47. בְּגִין דָּא, מֵאֵן דְּלִית לִיה בֶּן, לֹא אִיהוּ מְבַיְי עֲלֵמָא דְאֵתִי, דִּימָא לְקַבְּלִיה, וּמְנִיָּה נַפְיָק, מְבַיְינִיהוּ ו', וּמְנִיָּה מִתְפַּלְגִין כְּמַה נַחְלִי, דְּאִינוּן מְסַבְּבִין עֲלֵמָא, עַד דְּחִזְרוּ לִימָא דְנַפְקוּ מִתְמָן, וּבְגִין דָּא אֲמַר קְרָא, כֹּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְהַיָּם אֵינְנוּ מֵלֵא אֶל מְקוֹם שֶׁהַנְּחָלִים וְגו'. עַד דְּאִהְדְּרוּ כְּגוּוּנָא דְנַפְקוּ.

48. אוֹף הֵכִי, וְהַרוּחַ תְּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נָתַתָּה. כְּגוּוּנָא דִּיהִיב לָהּ שְׁלִימְתָא. אִם תְּשׁוּב בְּתִיּוּבְתָא, דְּאִיהוּ בִּינָה בִּין ו'ה', עֲלָאָה. אֵת ה' סְלִיקַת בְּאֵת ו' לְחַמְשִׁין, עֶשֶׂר זְמַנִּין חֲמֵשׁ. הָא אִיהוּ י"ם, ו'ה'. בִּין, נַחַל דְנַפְק מִן יִמָּא, וְאִתְפַּלְיג לְכַמְהָ נַחְלִין, כְּגוּוּנָא דְאִילְנָא דְאִתְמַשֵּׁט לְכַמְהָ עַנְפִּין.

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49. And if the soul does not return perfect as it was WHEN IT WAS GIVEN, the verse says about it, "thither they return" (Kohelet 1.7), it and to all the other souls WHICH ARE LIKE IT, NAMELY NOT PERFECT. IN OTHER WORDS, THEY RETURN TO THIS WORLD IN AN INCARNATION. And so also if he is incomplete, in not having a son, or if he has no daughter, who is ALLUDED TO in this world, BEING MALCHUT, so that he can be perfected by her in this world, MALCHUT, which was created with Hei, as it is written: "These are the generations of the heaven and the earth when they were created (Heb. behibaram)" (Bereshheet 11:4). MEANING BEHEI BERA'AM (HE CREATED THEM WITH HEI). SO A MAN HAS TO INCARNATE A SECOND TIME BECAUSE HIS SOUL IS NOT PERFECT, AND TO HIM IS THE VERSE APPLIED "THITHER THEY."

50. Yud-Hei-Vav OF YUD HEI VAV HEI FORM THE SECRET OF CHESED, GVURAH, TIFERET. THIS IS THE SECRET OF THE VERSE: "Lo, El does all these things twice or three times with a man" (Iyov 33:29). THAT IS TO SAY THAT THE SOULS TRANSMIGRATE IN THE SECRET OF THE LETTERS YUD, HEI AND VAV, ABOUT WHICH SCRIPTURE SAYS: "LO, EL DOES ALL THESE THINGS..." Regarding the wicked, it is said: "And so I saw the wicked buried, and come" (Kohelet 8:10). THAT IS, DESPITE BEING TRANSMIGRATED THEY REMAINED WICKED, causing "These (Heb. Eleh) are your Elohim, O Yisrael" (Shemot 32:4). THEY DO HARM TO "ELEH," NAMELY THE SECRET OF THE YUD, HEI, VAV, and about them it is said: "For three transgressions of Yisrael, I will turn away his punishment, but for the fourth I will not turn away his punishment" (Amos 2:6). THIS MEANS THAT, after they have corrupted themselves three times IN THEIR INCARNATIONS, and they have not merited TO BE CORRECTED by Yud, Hei, Vav, about which it is said: "in the place where the tree falls, there (Heb. yehu, Yud Hei Vav) shall it lie" (Kohelet 11:3). THAT IS TO SAY, THE REPAIR OF THE TREE, WHICH IS MAN, IS AFFECTED BY YUD, HEI, VAV. THEN "but for the fourth I will not turn away his punishment" (Amos 2:6) THIS REFERS TO THE LAST HEI, THE FOURTH LETTER OF THE YUD HEI VAV HEI, AND MEANS, HE WILL NOT SEND THE SOUL BACK FOR A FOURTH REINCARNATION, CORRESPONDING TO THE FINAL LETTER, BUT it will be judged in Gehenom by destruction, anger, and wrath.

51. And the garments of these three letters, YUD-HEI-VAV, are known from the rainbow, namely white, red, and green. A person in his first time OF REINCARNATION is white, CORRESPONDING TO THE LETTER YUD OF THE YUD HEI VAV HEI, which is CHESED; in the second he is red, CORRESPONDING TO THE HEI OF THE YUD HEI VAV HEI, WHICH IS GVURAH; and in the third he is green, CORRESPONDING TO THE VAV OF THE YUD HEI VAV HEI, WHICH IS TIFERET, CALLED 'JACOB', THE CENTRAL COLUMN INCORPORATING THE OTHER TWO, CHESED AND GVURAH. And since the letters YUD AND HEI, WHICH ARE CHESED and GVURAH, are included in Jacob, and the tree takes root, grows, and gives good fruits, THEREFORE IT IS SAID: "Jacob shall not now be ashamed, neither shall his face now wax pale" (Yeshayah 29:22). So that his Chariot should not journey with the Evil Inclination, which is the serpent, nor with any other type of evil beasts. And for this reason, IT IS WRITTEN ABOUT HIM: "and he strove with an angel, and prevailed" (Hoshea 12:5). And because man is called 'a tree', he is, in this secret, SIMILAR TO a tree planted in a place where it does not bear fruit. What can one do about it? One removes it and replants it elsewhere. This is why the scholars of the Mishnah taught that A MAN is not considered barren until he be replanted in the land of Yisrael and tries to make a woman conceive there.

49. ואי לא חזר נשמתא שלימתא, כגוונא דאשתלמת. אתמר בה, שם הם שבים ללכת, איהו וכל נשמתין אחרנין. אוף הכי לאו איהו שלים בבן, אי לית ליה בת, דאיהו עלמא דין, למהוי שלים בהאי עלמא דאתברי בה, הה"ר אלה תולדות השמים והארץ בהבראם.

50. יה"ו הן כל אלה יפעל אל פעמים שלש עם גבר. ורשיעינא דאתמר בהון, ובבן ראיתי רשעים קבורים ובאו, גרמו אלה אלהיך ישראל, דאתמר עליהו, על שלשה פשעי ישראל. בתר דקלקלו גרמייהו תלת זמנין, ולא זכי ביה"ו, דאתמר ביה מקום שיפול העץ שם יהו. על ארבעה לא אשיבנו, דהיינו ה'. ואתדנו בגיהנם, במשחית אף וחימה.

51. ולבושין דתלת אתון אלין, אשתמודעין בקשת, דאינון חיוור סומק וירוק. מאן דייתי בזמנא חדא, איהו חיוור. בתניינא, סומק. בתליתאה, ירוק. ובגין דביעקב אתכלילו אתון, ואשתרש אילנא ואתנטע ואתרבא, ואתעביד איבא טבא, לא עתה יבוש יעקב ולא עתה פניו יחורו, למהוי מרכבתיה ביצר הרע, דאיהו נחש, וכל מיני חיה בישא. ובג"ד, וישר אל מלאך ויוכל. ובגין דאתקרי אדם אילנא, איהו רזא דא, לאילנא דאתנטע באתר דלא עביד איבא. מה עבד. עקר ליה ונטעיה באתר אחרא. ובגין דא אוקמוה מ"מ דלא הוי מחזק למהוי עקר, עד דאזיל לארץ ישראל, ואתנטע תמן באתתא.

52. So also, a righteous man who wanders from place to place, from house to house, is like a person who goes through many incarnations. That is what is meant by "but showing mercy to thousands of generations of those that love Me" (Shemot 20:6), until he achieves perfection in the World to Come. But, a wicked person is not allowed more than three INCARNATIONS. If he repents, however, HIS WANDERING IS CONSIDERED A REINCARNATION AND HE ACHIEVES THE PERFECTION OF A RIGHTEOUS MAN. For we have learnt that 'Exile atones for transgression'. This is why the sages of the Mishnah taught: 'The righteous do not return to their dust', NAMELY ARE NOT TRANSMIGRATED.

53. But CONCERNING THE WICKED, scripture says: "and he shall take other mortar, and shall plaster the house" (Vayikra 14:42), NAMELY THAT HE SHALL TAKE ANOTHER BODY COMING FROM THE DUST, IN A REINCARNATION, AND AMEND HIS SOUL. "and man shall return to dust" (Iyov 34:15) MEANS THAT HE WILL RETURN IN REINCARNATION. AND ALSO, "the dust returns to the earth as it was" (Kohelet 12:7) INTIMATES THAT HE WILL RETURN IN A REINCARNATION. This is because the wicked person is afflicted and has but a bad woman - that is, the Evil Inclination, about which we have learnt that 'a bad woman is like leprosy to her husband' FOR SHE IS THE BODY OF THE WICKED. What remedy does the wicked person have? Let him divorce her and be healed. THAT IS, HE SHOULD GET RID OF HIS PRESENT BODY, TRANSMIGRATE INTO ANOTHER BODY, AND SO BE HEALED. For she, THE WICKED WOMAN, THAT IS, THE BODY, was the cause of: "So He drove out the man" (Beresheet 3:24). "the man" refers to the soul; the particle "et (the)" REFERS TO THE BODY, which is the spouse of man, WHO IS THE SOUL, AS IT SAYS: "As a bird who wanders from her nest, so is man who wanders from his place" (Mishlei 27:8). IN OTHER WORDS, BECAUSE THE MAN CAUSED THE BIRD, WHICH IS THE SOUL, TO WANDER FROM ITS NEST, FOR IT WAS DRIVEN OUT FROM ITS HEAVENLY PLACE BECAUSE OF HIS SINS, SO ALSO DOES A MAN WANDER FROM HIS PLACE IN ORDER THAT HE SHOULD RETURN IN A REINCARNATION.

54. And that is why: "Even the sparrow has found a home" (Tehilim 84:4), meaning the deceased brother's wife. THIS MEANS THAT THE SPARROW, THE DEAD CHILDLESS MAN'S SOUL, HAS FOUND A HOME, AS IT WAS INCARNATED IN THE BODY OF THE WIDOW, WHO BECAME A HOME TO IT. "and the swallow a nest for herself" refers to the redeemer WHO MARRIES THE DECEASED BROTHER'S WIDOW AND FINDS HIMSELF A NEST IN HER. "where she may lay her young" refers to a son and a daughter THEY BEGET. Happy is he who makes a nest, THAT IS, WHO MARRIES THE WIDOW OF HIS CHILDLESS DECEASED BROTHER. "and shall redeem that which his brother sold" (Vayikra 25:25), FOR THE WIDOW OF HIS DECEASED BROTHER is considered as though sold to him, for she is not his, BUT HIS BROTHER'S, AND SHE IS THEREFORE CALLED "THAT WHICH HIS BROTHER SOLD."

55. And this was why Moses said: "And Hashem was angry (Heb. vayit'aber) with me for your sakes" (Devarim 3:26). And this is the secret of the conception (Heb. Ibur), FOR MALCHUT CONCEIVED BY THE SOUL OF MOSES. The Faithful Shepherd saved sixty thousand SOULS in Yisrael a number of times, for he transmigrated IN A NUMBER OF GENERATIONS AND SAVED THEM. For this reason, the Holy One, blessed be He, ascribed TO MOSES the merit of all of them, and this is why the sages taught: 'One woman in Egypt brought forth in one womb six hundred thousand at one birth'. THIS IS MOSES WHO WAS CONSIDERED AS EQUAL TO SIX HUNDRED THOUSAND SOULS OF YISRAEL. And although the rabbis expounded this verse with regard to other matters, THERE IS NO DIFFICULTY because 'there are seventy aspects to the Torah'.

52. אוף הכי צדיק, דאיהו מטלטל מאתר לאתר, מבית לבית, כאילו ייתי בגלגולא זמנין סגיאין. והיינו ועושה חסד לאלפים לאוהביו, עד דיזכה לעלמא. דאתי שלים. אבל לחיבינא, לא אייתי ליה יתיר מתלת זמנין. ואי חזר בתשובתא, אתמר ביה גלות מכפרת עון. ובגין דא אוקמוה מ"מ, צדיקים שוב אינן חוזרים לעפרם.

53. אלא קא רמיז, ועפר אחר יקח וטח את הבית. ואדם על עפר ישוב. וישוב העפר על הארץ כשהיה. בגין דהוא מנוגע, ולית ביה אלא אשה רעה, יצר הרע, דאתמר בה אשה רעה צרעת לבעלה. מאי תקנתיה. יגרשנה ויתרפא. דאיהי גרמת ויגרש את האדם האדם, דא נשמתא. א"ת, בת זוגו דאדם. כצפור נודדת מן קנה בן איש נודד ממקומו.

54. ובגין דא, גם צפור מצאה בית, היינו יבמה. ודרור קן לה, היינו גואל, אשר שתה אפרוחיה, בן ובת. זכאה איהו מאן דעבד קינא, וגאל את ממכר אחיו. דאיהו מכור בעבור דלאו דיליה.

55. ובגין דא אמר משה, ויתעבר יי' בי למענכם. הכא הוא סוד העבור. רעיא מהימנא, שזיב שתין רבוא, כמה זמנין דאתי בגלגולא, ובגין דא זכות בלהו תלויא קודשא ברין הוא ביה. ובגין דא אוקמוה רבנן, אשה אחת ילדה במצרים ששים רבוא בכרס אחד. ואע"ג דאוקמוה רבנן במלין אחרנין, שבעים פנים לתורה.

56. This is the way in which the men of mysteries offer a pearl to their pupils, and if THE PUPILS do not understand the hint, it is explained to them as a jest. For example, a man says that a single egg overthrew sixty villages, because the egg was dropped by a bird in the air and struck onto the villages. The jesters said that this is not what he said, but that a man wrote ON A PIECE OF PAPER 'sixty villages' and the egg dropped by the bird erased THE WORDS 'sixty villages'. And heaven forbid that the sages of the Torah should say jocular and useless things of the Torah!

57. But they taught: 'The chicks' are the students of the Mishnah, 'the eggs' are the Bible scholars, THAT IS TO SAY: 'THE CHICKS' ARE ZEIR ANPIN, ONTO WHICH THESE STUDENTS OF THE MISHNAH HOLD, WHEREAS 'THE EGGS' ARE MALCHUT, ONTO WHICH THE SCRIPTURE SCHOLARS HOLD. He fell (Heb. nafal) from the same young bird (Heb. nipol). ZEIR ANPIN IS called 'fallen', BECAUSE THE DOWNFALL OCCURS FROM HIM, JUST AS AN EGG DROPS FROM A BIRD. For FROM HIM falls the egg, which is like an etrog, as it is the same size as an egg, WHICH IS TO SAY THAT BOTH AN EGG AND AN ETROG ARE MALCHUT. THAT IS WHY AN ETROG IS EGG-SIZE, and it is said about it: "On that day I will raise up the tabernacle of David that is fallen" (Amos 9:11), FOR IT HAS FALLEN INTO EXILE AND HAS TO BE RAISED UP AGAIN. And with it INTO EXILE fell "sixty queens" (Shir Hashirim 6:8) CHESED, GVURAH and TIFERET, NETZACH, HOD and YESOD, EACH ONE OF WHICH INCLUDES TEN, AND THEY ARE CALLED 'BINDINGS' since they are bound to it. It has the same sense as in 'how are the portions of the Sh'ma tied together', NAMELY JOINED TOGETHER WITHOUT INTERRUPTION. AND HERE ALSO ITS MEANING IS THAT ITS SIX ENDS ARE TIED TOGETHER IN IT, and they correspond to the sixty tractates, FOR THE ORAL LAW, WHICH IS MALCHUT, IS DIVIDED INTO SIXTY TRACTATES, WHICH CORRESPOND TO THE SIXTY QUEENS REFERRED TO ABOVE. "and young women without number" (Ibid.) - these are: "the virgins, her companions that follow her" (Tehilim 45:15), NAMELY THE PALACES THAT ARE IN BRIYAH, which are Halachot (legal rulings) that have no reckoning, BEING IN BRIYAH.

58. And that young bird is the son of Yud-Hei, NAMELY ZEIR ANPIN, which is within the fifty gates of Binah, namely Yud-Hei, where ten is multiplied by five AMOUNTING TO FIFTY. The Vav, WHICH IS ZEIR ANPIN, is CALLED because it fell after that ABOUT WHOM it is said: "How are you fallen from Heaven, O bright star, son of the morning!" (Yeshayah 14:12). THIS IS MALCHUT, WHICH IS SO CALLED BECAUSE OF ITS TWO STATES, FOR IN ONE STATE IT IS BLACK AND IN THE OTHER IT IS BRIGHTLY LIGHTED, AND ZEIR ANPIN FOLLOWED AFTER HER WHEN SHE WAS IN EXILE, IN ORDER TO RAISE HER UP. AND THAT IS WHY He is called "fallen" and it is not written that He fell or falls. THAT IS TO SAY, IT IS NOT HE THAT FALLS BUT MALCHUT WHO FALLS FROM HIM, FROM HEAVEN TO EARTH. AND HE HAS IN HIM Yud and Vav; NAMELY ZEIR ANPIN INCLUDES THE YUD AND VAV OF THE YUD HEI VAV HEI, THAT ARE CHOCHMAH AND ZEIR ANPIN and He descends through them IN ORDER TO RAISE UP THE two letters Hei OF THE YUD HEI VAV HEI, NAMELY BINAH AND MALCHUT, about whom it is said: "So the two of them went..." (Rut 1:19). It is also written: "but you shall surely let...go" (Devarim 22:7) (lit. 'Letting go you shall let go'). The first LETTING GO refers to the first Temple, WHICH WAS DESTROYED, AND CORRESPONDS TO THE FIRST HEI. The second LETTING GO REFERS TO the second Temple, WHICH WAS ALSO DESTROYED, AND CORRESPONDS TO THE HEI THAT IS THAT LAST LETTER OF THE YUD HEI VAV HEI. THE YUD AND THE VAV

56. דְּהָכִי אֵרַח דְּמֵאֲרֵי רִזּוֹן, אֲמַרִין מְרַגְלִית לְתַלְמִידֵיהוֹן, וְלֹא אֲשַׁתְּמוּדְעוֹן בִּיהַ בְּרֵמִיזָא, אֲהַדְרִ לִוֵן הֵהוּא מְלָה בְּמַלְי שְׁחֹק, כְּגִוּוֹנָא דֵּהֵהוּא דְּאֲמַר, דְּבִיּוּצָה אַחַת, אֲפִילַת שְׁתִין בְּרַכִין. וְאַתָּא בִּיּוּצָה וְנִפְלַת מִן עֹפָא דֵּהוּה פֶּרַח בְּאוּרָא, וּמַחַתָּא אֲלִין שְׁתִין בְּרַכִין, וּמֵאֲרֵי דְּלִיּוּצָנוּתָא אֲמַר, דְּלֹא אֲמַר הוּא אֲלֵא דב"נ כְּתַב שְׁשִים בְּרַכִין, וְאַתָּא בִּיּוּצָה דְּנִפְקַת מִן עֹפָא וּמַחַקַת שְׁתִין בְּרַכִין דְּכַתִּיבָהּ. וְחַס וְשְׁלוֹם דְּמֵאֲרֵי אוּרִייתָא אֲמַרִין מְלִין דְּשְׁחֹק, וּדְבָרִים בְּטָלִים בְּאוּרִייתָא.

57. אֲלֵא הָא אוֹקְמוּהָ, אֲפֶרוּחִים, אֲלִין מֵאֲרֵי מְשָׁנָה. אוּ בִּיּוּצִים, אֲלִין מֵאֲרֵי מְקָרָא. וְכְגִוּוֹנָא דְּנִפְלָ מֵהֵהוּא נְפֹל, דְּאִיהוּ בְּרַ נְפִלִי, נְפִילַת בִּיּוּצָה דְּאִיהוּ אֲתָרוּג שִׁיעוּרָא בְּכַבִּיּוּצָה. וּבְגִינָה אֲתָמַר בְּיוֹם הֵהוּא אֲקִים אַת סַכַּת דְּוֹד הַנוּפְלַת. וְנִפְלו עִמָּה שְׁשִים הֵמָּה מְלַכּוֹת, דְּאִינוֹן בְּרִיכִין בְּהַ, כְּגִוֹן בִּיּוּצָה כּוֹרְכִין אַת שְׁמַע. וְאִינוֹן לְקַבֵּל שְׁשִים מְסַכְתּוֹת. וְעֲלָמוֹת אִין מְסַפֵּר, אֲלִין בְּתוּלוֹת אַחֲרֵיהָ רַעוּתֵיהָ, דְּאִינוֹן הֲלַכּוֹת, דְּלִית לִוֵן חוּשְׁבָן.

58. וְהֵהוּא נִיפּוּל אִיהוּ בִין י"ה אִיהוּ בְּתוֹךְ נ' תְּרַעִין דְּבִינָה, דְּהִינּוּ י"ה חֲמֵשׁ זְמַנִין עֶשֶׂר ו' אִיהוּ נִיפּוּל, דְּנִפְל בְּתַר הֵהוּא דְּאֲתָמַר, אִין נִפְלַת מְשָׁמִים הִילַל בִין שְׁחַר וְאֲקִרֵי נִיפּוּל, וְלֹא נִפְל, וְלֹא נִפְל. בְּגִין דְּבִיהַ נִיפּוּל י"ו וְנַחֲתִת בְּהוֹן לְגַבִי ה' ה', דְּאֲתָמַר בְּהוֹן וְתַלְכְּנָה שְׁתִינָהן. הַה"ד שְׁלַח תְּשַׁלַּח חַד מִבֵּית רֵאשׁוֹן וְתַנְיִנָא מִבֵּית שְׁנִי, לְאֲקַמָּא לִוֵן. הַה"ד, י"שְׁמַחוּ ה"שְׁמִים ו"תְּגַל ה"אֲרִץ.

OF THE YUD HEI VAV HEI DESCENDED in order to raise up THE TWO LETTERS HEI, as is written: "Let the heavens rejoice, and let the earth be glad" (Tehilim 96:11). THE INITIAL LETTERS OF THE FOUR HEBREW WORDS FORMING THIS VERSE ARE YUD, HEI, VAV AND HEI, AND SO THE YUD AND THE VAV ARE JOINED WITH THE TWO LETTERS HEI.

59. Come and see: The sun is seen by day and hidden by night when it shines through six hundred thousand stars. The Faithful Shepherd is similar. After his departure from the world, HE RETURNS IN AN INCARNATION AND shines through six hundred thousand souls in Yisrael, but only if the generation is worthy. This is the secret of reincarnation, concerning which Kohelet said: "One generation passes away, and another generation comes: but the earth abides for ever" (Kohelet 1:4). One generation passes away and another generation comes - we have learned that a generation is at least six hundred thousand. "but the earth abides forever" - this is the Congregation of Yisrael, WHICH IS MALCHUT, concerning which it is written: "and the earth is My footstool" (Yeshayah 66:1), "and your seed shall be as the dust of the earth" (Beresheet 28:14).

60. And the sages have taught us yet another secret. "ONE GENERATION PASSES AWAY, AND ANOTHER GENERATION COMES" MEANS THAT the generation that passes away is the same generation that comes. A cripple goes and a cripple comes; a blind man goes and a blind man comes. And the sages further taught that Moses was destined to receive the Torah in the generation of the Flood, but DID NOT RECEIVE IT THEN because of the wicked people, as it is written: "for that he also (Heb. beshagam) is flesh" (Beresheet 6:3). THE NUMERICAL VALUE OF THE WORD "beshagam" is the same as that of Moses. Why is he called "beshagam"? IN ORDER TO KEEP THE MATTER SECRET. And Kohelet EVEN removed the Bet from "beshagam" to conceal it even more, when he said: "I said that this also (Heb. shegam) is vanity" (Kohelet 8:14). "SHEGAM" HERE REFERS TO MOSES, AND KOHELET REMOVED THE BET IN ORDER TO CONCEAL THE MATTER.

61. And they taught about Jethro: Why is his name called 'Kenite'? Because the Kenite "had severed himself from Cain" (Shoftim 4:11). The holy luminary, RABBI SHIMON, arose and said: Therefore it is written ABOUT CAIN, "I have acquired (Heb. Kaniti) a manchild from Hashem" (Beresheet 4:1), for she saw JETHRO through the Holy Spirit and that his sons would in the future sit in the Chamber of Hewn Stones, WHERE THE SANHEDRIN USED TO MEET.

62. And so it was with Rabbi Pedat, who was in distress and who had no more than a measure of carobs from one Shabbat Eve to the next, like Rabbi Chanina. HE ASKS why is this, since a heavenly voice had proclaimed: The whole world is fed only because of Chanina, my son?

59. ת"ח, האי שמשא אתגליא ביממא, ואתבסיא בליליא. ונהיר בשתיין רבוא ככביא. אוף הכי רעיא מהימנא, בתר דאתבניש מעלמא, נהיר בשתיין רבוא נשמתין דישראל, אי דרא כדקא יאות. והאי איהו רזא דגלגולא, דאמר עליה קהלת, דור הולך ודור בא. ואוקמוה דלית דור פחות מששים רבוא. והארץ לעולם עומדת, דא כ"י. ההיא דאתמר בה, והארץ הדום רגלי, והיה זרעך כעפר הארץ.

60. ועוד רזא אחרא אוקמוה רבנן, הדור שהולך הוא הדור שבא, הלך חגר בא חגר, הלך סומא בא סומא. ועוד אוקמוה רבנן, דעתיד הוה משה לקבלא אורייתא בדרא דטופנא, אלא בגין דהו רשיעינא, הה"ד בשג"ם הוא בשר. בשג"ם זה מש"ה. ואמאי קרי ליה בשג"ם. אלא קהלת חסר ב' מן בשג"ם לכסאה מלה. אמר אמרתי שג"ם זה הבל.

61. ואוקמוה על יתרו, למה נקרא שמו קיני, שנפרד מקין. קם בוצינא קדישא ואמר, על דא כתיב, קניתי איש את ירו"ד. דחזאת ליה ברוח הקדש, דעתידין בנוי למיתב בלשכת הגזית.

62. ואוף הכי ר' פדת, דהוה דחיקא ליה שעתא, דלא הוה ליה אלא קב חרובין מע"ש לע"ש, כמו לר' חנינא. אמאי האי, בתר דהות בת קול נפקת ואומרת, כל העולם בלו אינו ניזון אלא בשביל חנינא בני.

63. THE ANSWER IS that he caused this IN HIS FIRST REINCARNATION, when he destroyed (Heb. charav) the measure (Heb. kav, Kof Bet) from Yud, which makes Yud Kof Bet, hence he was left with only a measure of carobs (Heb. charuv). HE EXPLAINS HIS WORDS: YUD BET KOF ARE THE INITIAL LETTERS OF THE WORDS YICHUD (ENG. 'UNIFICATION'), BERACHAH (ENG. 'BLESSING') AND KEDUSHAH (ENG. 'HOLINESS'). The letter Yud stands for unification, WHICH IS THE SECRET OF THE NAME EHEYEH, BINAH, from which the emanation comes to the letter Bet, standing for blessing, WHICH IS THE SECRET OF THE YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, which is holy, from which Kof is sanctified, which is his sanctification NAMELY THE NAME ADONAI, WHICH IS MALCHUT. And Rabbi Pedat caused, IN HIS FIRST REINCARNATION, his measure (Kof Bet) to be destroyed, which are holiness and blessing, WITHOUT THE UNITY SHINING UPON THEM. Thus he had only a measure of carobs. So, too, was it with Job, who was the son of a levirate widow, and he was punished because of what had already happened to him IN THE FIRST REINCARNATION.

63. אֵלָא אִיהוּ גְרִים קוֹדֵם, דְּחָרַב ק"ב מִן י', דְּאִיהוּ יב"ק. אוֹף הָכִי לֹא הוּ"ל אֵלָא קב חֲרוּבִין. דָּאת י' אִיהוּ יחוד, וּמְנִיָּה אֲתִיָּא נְבִיעוּ לָאת ב', דְּאִיהוּ בְרָכָה, וְאִיהוּ קִדְשׁ, וּמְנִיָּה אֲתַקְדֵּשׁ ק', דְּאִיהוּ קְדוּשָׁה. וְר' פְּדָת גְרִים לְמַהוּי חֲרוּבִין דִּילִיָּה ק"ב, דְּאִינוּן ק"דוּשָׁה בְּרָכָה, אוֹף הָכִי לֹא הוּ"ל אֵלָא קב חֲרוּבִין, אוֹף הָכִי אִיּוּב בֶּן יִבְמָה הוּהּ, וּבְגִין דָּא אֲתַעֲשֵׂשׁ, עַל מַה דְּאִירַע לוֹ כְּבָר.

11. Before the Giving of the Torah they depended on constellations

We are told that before the Torah was given, even children, life and sustenance were dependent on destiny, but afterward God removed Yisrael from the influence of the stars and constellations. If a person does not keep the commandments, however, the stars and constellations will still hold sway over him. Finally we hear again that people grow old and die, and then return again as children.

64. And those who do not know this secret say: 'Children, life and sustenance is not a matter of one's merit, rather depends on destiny (Heb. mazal)'. Take the case of Abram, who saw that he was not destined to have a son, and the Holy One, blessed be He, took him outside, as it is said: "And He brought him outside, and said, Look..." (Beresheet 15:5). And it has been taught: that He said to him: 'Leave your constellations', NAMELY DO NOT CONSULT THE STARS. And He took him up above the stars and said to him: "Look now towards heaven, and count the stars" (Beresheet 15:5). So much for the words of the rabbis, but they have to be interpreted mystically!

64. וְאִינוּן דְּלֹא יִדְעִי רְזָא דָּא, אֲמַרִי בְּנֵי חַיִּי וּמְזוּנֵי לֹאוּ בְּזִכּוּתָא תְּלִיָּא מְלִתָּא, אֵלָא בְּמִזְלָא תְּלִיָּא מְלִתָּא. וְהָא חֲזִינָא לְאַבְרָהָם דְּחִזָּא בְּמִזְלֵיהּ, דְּלֹא הוּהּ עֲתִיד לְמַהוּי לִיָּה בְרָא, וְקוּדְשָׁא בְּרִיךְ הוּא אֲפִיק לִיָּה לְבְרָא, בְּדַכְתִּיב וַיּוּצֵא אוֹתוֹ הַחוּצָה וַיֹּאמֶר הִבֵּט וְגו'. וְאַקְמוּהּ, דֹּא"ל צֵא מֵאֲצַטְטַגְנִינּוֹת שְׁלַךְ, וְהִעֲלֵהוּ לְמַעְלָה מֵהַכְּכָבִים, וְאָמַר לוֹ הִבֵּט נָא הַשְּׁמַיִמָה וּסְפּוֹר הַכְּכָבִים. עַד הֲכָא מְלִין דְּרַבְּנָן, וְצִרִיךְ לְפַרְשָׁא לֹון בְּדַרְךְ נִסְתָּר.

65. Come and see: All creatures in the world, before the Torah was given to Yisrael, were dependent on destiny, even children, life and sustenance. But after the Torah was given to Yisrael, He removed Yisrael from the influences of the stars and constellations. This we have learned from Abraham, since his children were destined to receive Hei from Abraham, that is, the five books of the Torah NAMELY MALCHUT. As it is said: "These are the generations of heaven and earth when they were created (Heb. behibar'am)" (Beresheet 2:4). behibar'am: beHei bera'am (meaning 'He created them with a Hei'). He said to Abraham 'Because of that Hei that was added to your name, the heavens below you and all the stars and constellations that shine in Hei will be subservient to your will' BECAUSE HE RAISED HIM ABOVE THEM. Moreover, it is said: "Io (Heb. He), here is grain for you, and you shall sow the land" (Beresheet 47:23) with Hei. "for in Isaac shall your seed be called" (Beresheet 21:12), WHO IS THE SECRET OF THE LEFT COLUMN, FROM WHICH MALCHUT, THE SECRET OF HEI, IS DRAWN, AND THE SOWING IS THUS IN MALCHUT.

65. ת"ח, כָּל בְּרִיין דְּעֵלְמָא, קוֹדֵם דְּאֲתִיְהִיבַת אוֹרִיָּתָא לְיִשְׂרָאֵל, הוּוּ תְּלִיין בְּמִזְלָא, וְאֲפִילוּ בְּנֵי חַיִּי וּמְזוּנֵי. אֲבָל בְּתַר דְּאֲתִיְהִיבַת אוֹרִיָּתָא לְיִשְׂרָאֵל, אֲפִיק לֹון מַחִיּוּבָא דְּכַבְּיָא וּמְזִלִי. וְדָא אוֹלִיפְנָא מֵאַבְרָהָם. בְּגִין דְּהוּוּ עֲתִידִין בְּנוּי לְקַבְּלָא ה' מֵאַבְרָהָם, דְּאִיהוּ חֲמֵשָׁה חוּמְשֵׁי תוֹרָה. דְּאֲתַמַּר בְּה' אֵלֵה תוֹלְדוֹת הַשְּׁמַיִם וְהָאָרֶץ בְּהַבְרָאָם, בְּה' בְּרָאָם. אָמַר לְאַבְרָהָם, בְּגִין הָאֵי ה' דְּאֲתוּסָף בְּשִׁמְךָ, הַשְּׁמַיִם תַּחְתֶּךָ, וְכָל כַּכְּבִּיָּא וּמְזִלֵי דְּנְהִירִין בְּה'. וְלֹא עוֹד, אֵלָא דְּאֲתַמַּר בְּה' אֵלֵה לְכֶם זֶרַע, וְזִרְעֵתֶם בְּה' א. כִּי בִּינְצַחַק יִקְרָא לְךָ זֶרַע.

66. For this reason, everyone who engages in the Torah is released from the influence of stars and constellations. By learning Torah HERE IS MEANT with the intention of keeping its commandments. If it is not HIS INTENTION TO KEEP ITS COMMANDMENTS, then he is as one who does not engage in Torah, and the stars and constellations hold sway over him. This is even more true with respect to the common people, who are likened to animals, about which it has been taught: "Cursed be he who lies with any manner of beast" (Devarim 27:21). The hold of the stars and constellations over them is certainly not annulled.

67. "As for man, his days are as grass: as a flower of the field so he flourishes" (Tehilim 103:15). And ABOUT MAN it is said: "I was young and am now old" (Tehilim 37:25). And later IT IS SAID: "He returns to the days of his youth" (Iyov 33:25). IT IS LIKE a tree from which the old branches were cut off, but they grew again from its roots, as at the beginning. For PEOPLE die when old and return to this world as children. And this is the secret of the Holy One, blessed be He, 'renewing the creation every day continually'. For a thousand die each day and a thousand are renewed each day, REINCARNATION INTO THE WORLD.

12. "Wine makes glad the heart of man...the cypress trees are her house"

The "wine" is said to be the Torah, but we are told that the secrets of the Torah should be disclosed only to those who fear God. The red and white colors of the wine are said here to be Judgment and Mercy. It is significant that certain commandments and blessings are performed with wine. "The heart of man" means two hearts, that of Binah and that of Malchut, and we read the numerology of the words, letters and vowels associated with this lesson. Next Rabbi Elazar asks his father how Nadab and Abihu could have reincarnated into Pinchas when he was already alive at the time of their deaths. Rabbi Shimon replies that both Nadab and Abihu died childless so they were not fit for the priesthood. When Pinchas saw the tribe of Shimon coming after him his soul fled out of him in terror; then the unamed souls of Nadab and Abihu joined with his soul and all returned to his body. After this he deserved the priesthood. Rabbi Shimon explains God's command to hang the chiefs up against the sun to demonstrate that everyone must make amends in his soul on the same level at which he sinned. Rabbi Shimon talks for a long time about the sustenance that is provided for the righteous.

68. "Wine makes glad the heart of man" (Tehilim 104:15). This is the wine of the Torah, for the numerical value of the letters of the word YAYIN (Eng. 'wine') is the same as the letters of sod (Eng. 'secret'). Just as wine has to be kept sealed so that it should not be used in a libation for idol worship, so also must the secret of the Torah be closed up and sealed, and none of its secrets be disclosed other than to those who fear Him. And it is not for nothing that a number of commandments are performed with wine; and blessings to the Holy One, blessed be He, are said. Wine comes in two (the letter Bet) colors: white and red, which are Judgment and Mercy. And this is why we have the added Bet in be'yayin ('with wine'). THIS BET HINTS AT JUDGMENT AND MERCY. It is like the rose which has in it both white and red - white from the right side WHICH IS CHESED, and red from the left side WHICH IS GVURAH.

66. ובג"ד, כל המשתדל באורייתא, בטול מניה חיובא דככביא ומזלי. אי אוליה לה כדי לקיימא פקודהא. ואם לאו, כאלו לא אשתדל בה, ולא בטול מניה חיובא דככביא ומזלי. כל שכן עמי הארץ דאינון אתמתלן לבעירן. דאוקמוה עליהו ארור שוכב עם כל בהמה, דלא אתבטלון מנהון חיובא דככביא ומזלי.

67. אנוש כחציר ימיו כציץ השדה בן יציץ, ואתמר ביה, נער הייתי גם זקנתי. לבתר ישוב לימי עלומיו. דאילנא דאתקציצו ענפין עתיקין דיליה, וצמחו כמלקדמין בשרשוי, אהדרו בעלמא כמלקדמין. מיתו סבין, ואתהדרו להאי עלמא עולימין. והיינו רזא דמחדש קודשא בריך הוא בכל יום תמיד מעשה בראשית. דמתין אלף בכל יומא ומתחדשין אלף בכל יומא.

68. ויין ישמח לבב אנוש, דא יינא דאורייתא. דהכי סליק יין, כחושפן סו"ד. ומה יין צריך למהוי סתים וחתים, דלא יתנסך לע"ז. אוף הכי צריך למהוי סתים וחתים סוד דאורייתא, וכל רזין דילה, ולא אשתקיין אלא ליראיו. ולא למגנא עבדין כמה פקדין ביין, ומברכין ביה לקודשא בריך הוא, ויין אית ליה תרי גוונין, חיוור וסומק, דינא ורחמי, והיינו ב' תוספת ביין. כגוונא דשושנה חיורא וסומקא. חוור מסטרא דימינא, סומק מסטרא דשמאלא.

69. HE ASKS why does it say "the heart (Heb. levav) of man"? It should have said "lev (Eng. 'heart')." HE ANSWERS, there is one heart (Heb. lev) hidden in another heart (Heb. lev), NAMELY TWO HEARTS. They are THE FIRST Lamed Bet (=32) Elohim in the works of Creation, AND THIS LEV IS THE SECRET OF BINAH. THE SECOND LEV (LAMED-BET) IS COMPOSED OF the Bet of Beresheet ("In the beginning"), and the Lamed of "in the eyes of (Heb. le'einei) all Yisrael" (Devarim 34:12). AND THESE TWO LETTERS, THE BET AT THE BEGINNING OF THE TORAH, AND THE LAMED WITH WHICH IT ENDS COME TOGETHER TO FORM THE WORD LEV, NAMELY THE HEART OF MALCHUT. THIS IS WHY IT IS WRITTEN LEVAV. FOR THE WINE, WHICH IS THE ILLUMINATION OF CHOCHMAH IS REVEALED AND GLADDENS THE HEART (HEB. LEV) OF BINAH AND THE HEART (HEB. LEV) OF MALCHUT, FROM WHERE MAN RECEIVES IT. THE NUMERICAL VALUE OF THE LETTERS OF twice lev is 64, which is eight less than 72; and 72 IS THE NUMERICAL VALUE OF vaychulu ("And... were finished") (Beresheet 2:1). BUT IS THE NAME OF AYIN BET (72), ALLUDED TO IN VAYCHULU, THE SECRET OF THE NAME OF THE ILLUMINATION OF CHOCHMAH, THAT IT SHOULD BE ALLUDED TO IN THOSE LEV LEV? HE ANSWERS, these are the seven days of Creation THEMSELVES, IN WHICH LEV OR 32 ELOHIM SHINE. THEY ARE JOINED TO THE NUMBER 64. BUT 64 AND 7 IS ONLY 71, AND WE ARE STILL ONE SHORT. HE ASKS, what of the eighth, TO COMPLETE IT TO 72? HE ANSWERS, IT IS the seven days of Creation together with "This is the book of the generations of Adam" (Beresheet 5:1), WHICH IS ALSO CONSIDERED TO BE A DAY OF CREATION. And this 72 is also the numerical value of the letters of beyayin ('with wine'), WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH, AS DISCUSSED ABOVE.

70. HE ASKS what is the meaning of "oil to brighten his face" (Tehilim 104:15)? AND ANSWERS these are the twelve faces: four of the lion, four of the ox, and four of the eagle: There is Michael the lion, WHO IS THE SECRET OF CHESED. His four faces are THE FOUR LETTERS Yud Hei Vav Hei, WHERE THE YUD AND THE VAV HAVE THE VOWEL SEGOL ("E"). The four faces of the ox, which is Gabriel, NAMELY GVURAH, are FOUR LETTERS Yud Hei Vav Hei, HER YUD AND VAV BEING POINTED WITH PATACH ("A"). The four faces of the eagle, which is Nuriel, are THE FOUR LETTERS Yud Hei Vav Hei, WHEN THE YUD IS POINTED WITH CHIRIK ("I"), AND THE VAV WITH SH'VA (SEMI-VOWEL). They are appointed under THE THREE SFIROT OF ZEIR ANPIN: Chesed, Fear, Truth, WHICH ARE CHESED, GVURAH, AND TIFERET. These are the steps of the three patriarchs, ABRAHAM, ISAAC, AND JACOB. The sages have taught: 'the patriarchs are the Chariot'. The lights OF THE TWELVE COUNTENANCES add up to Yud Bet Kof, which are Melech (lit. 'reigns'), Malach (lit. 'reigned'), Yimloch (lit. 'will reign'). For the total numerical value OF THESE THREE NAMES is Yud Bet Kof, WHICH IS 112.

71. Rabbi Shimon was sitting and engaging in the study of this portion, when his son, Rabbi Elazar, came to him and asked: How did it come about that Nadab and Abihu were ABLE TO TRANSMIGRATE into Pinchas? Had Pinchas not been in the world when they died, and had only come into the world later, AND THEY WERE INCARNATED IN HIM, and he had perfected their souls, it would have been fine. But Pinchas was in the world AT THE TIME WHEN NADAB AND ABIHU DIED, and his soul already existed in him, SO HOW COULD THEY HAVE TRANSMIGRATED INTO HIM?

69. ומאי לבב אנוש, לב הו"ל למימר. אלא אית לב מסור ללב. ואינון ל"ב אלהים דעובדא דבראשית, ב' מן בראשית, ל' מן לעיני כל ישראל, איהו ל"ב תניינא. דא ל"ב ל"ב שנים ס"ד, חסר תמניא לע"ב, דאיהו ויכלו. אינון שבעה ימי בראשית. תמנינא מאי היא. ז' ימי בראשית, עם זה ספר תולדות אדם. זה ע"ב, בחושבן ביין.

70. מאי להצהיל פנים משמן. אינון י"ב פנים, ד' דאריה, ד' דשור, ד' דנשר, דאינון מיכאל אריה, ארבע אנפין דיליה יהו"ה. ארבע אנפין דשור, ואיהו גבריאל, ואינון יהו"ה. ד' אנפין דנשר, ואיהו נוריאל, ואינון יהו"ה. ואינון ממנן, תחות חס"ד פח"ד אמ"ת, דרגין דתלת אבהן. ואוקמוה רבנן, האבות הן הן המרכבה. וסלקין נהורין לחשבן יב"ק. ואינון מלך מלך ומלוך, יהו"ה אהי"ה ארנ"י. סך הכל יב"ק.

71. רבי שמעון הוה יתיב ולעי בפרשתא דא, אתא לקמיה ר' אלעזר בריה, א"ל, נדב ואביהוא מאי עבידתיהו במנחס. אי לא הוה פנחס בעלמא כד מיתו, ובתר אתא לעלמא ואשלים דוכתייהו שפיר. אבל פנחס בעלמא הוה, ונשמתייה ביה בקיומא קאי.

72. He replied: My son, there is a divine secret here: When NADAB AND ABIHU left the world, they did not take shelter under the wings of the Holy Rock, WHICH IS MALCHUT. The reason for this IS found in the verse: "And Nadab and Abihu... had no children" (Bemidbar 3:4). That is, they decreased the King's image, FOR THEY DID NOT PERFORM THE PRECEPT OF BEING FRUITFUL AND MULTIPLYING, PRODUCING SONS IN THE IMAGE OF ELOHIM. For this reason they were not fitted to serve in the high priesthood.

73. When Pinchas was zealous for the Holy Covenant and went in amongst the crowds and held up the adulterers on spear-point in the sight of all Yisrael, he saw the tribe of Shimon coming at him in large numbers, and Pinchas' soul fled out of him DUE TO FEAR. THEN the two souls that were naked, NAMELY THE UNAMENDED SOULS OF NADAB AND ABIHU, approached the soul of Pinchas and were joined together with it, and it THEN returned to him. His soul, a collective spirit, inclusive with the other two spirits, then supported him, and he earned the right to priesthood in their place OF NADAB AND ABIHU, for which he had not previously been fit.

74. And about this it is written: "Recall, now, who that was innocent ever perished?" (Iyov 4:7). THIS WAS SAID ABOUT PINCHAS, who did not perish at that moment, and did not lose his spirit when it fled from him. The same verse continues: "or where were the upright cut off?" This refers to the sons of Aaron, NADAB AND ABIHU, who returned to the world BY TRANSMIGRATING INTO PINCHAS AND WERE REMEDIED that which they had lost in their lifetime, NAMELY THE EMENDATION OF THE COVENANT. This is why the word son is used twice regarding Pinchas: "Pinchas the son of Elazar, the son of Aaron" (Bemidbar 25:11), TEACHING US ABOUT THE TWO SOULS THAT HAD TRANSMIGRATED INTO HIM, NAMELY THE SONS OF AARON. THUS THE SON OF ELAZAR REFERS TO PINCHAS, AND THE SON OF AARON REFERS TO NADAB AND ABIHU.

75. What does scripture say just before this chapter? - "And Hashem said to Moses: Take all the chiefs of the people, and hang them up before Hashem against the sun" (Bemidbar 25:4). HE ASKS: What about when they are killed at night or on a cloudy day? Scripture WARNS THAT THEY MUST BE KILLED against the sun. WHAT IS THE MEANING OF "AGAINST THE SUN." Said Rabbi Yehuda: "AGAINST THE SUN" MEANS THAT just as their sin was in public so must their death be in public.

76. Rabbi Shimon said: This was not the reason why it said "AGAINST THE SUN," but from this we learn that at whatever level a man sins before the Holy One, blessed be He, he must make amends in his soul at that same level. They sinned in the holy covenant, which is called 'sun', and this is why their correction is against the sun, THE SECRET OF THE COVENANT, and not elsewhere. It follows that a man requires to remedy the misdeeds he has committed only in the place where he sinned, and that if he attempts to remedy them elsewhere BUT NOT WHERE HE SINNED he will never attain a proper emendation.

72. א"ל בְּרִי, רָזָא עֲלָאָה הֶכָא, וְהִכִּי הוּא. דְּבִשְׁעָתָא דְּאִסְתְּלִקוּ מִן עֲלֵמָא, לֹא הוּוּ מִתְטַמְרֵן תַּחֲוֹת גְּדַפֵּי טַנְרָא קְדִישָׁא. מ"ט. בְּגִין דְּכִתִּיב וּבְנִים לֹא הָיוּ לָהֶם, דְּאִזְעִירוּ דִּיוקְנָא דְּמַלְכָא, דְּהָא אִינוּן לֹא אֲתַחְזוּן לְשִׁמְשָׁא בְּכַהוּנָה רַבָּה.

73. בִּשְׁעָתָא דְּקָנִי פְּנַחַס עַל בְּרִית קְדִישָׁא, וְעָאֵל בְּגוּ כְּמָה אוּכְלוּסִין, וְסָלִיק לֹוּן, לְגִיטְפִין עַל רוּמְחָא, לְעִינֵיהוּן דְּכָל יִשְׂרָאֵל. כִּד חֲמָא שְׁבִטָא דְּשִׁמְעוֹן בְּכַמָּה אֲכְלוּסִין דְּאִתּוּ לְגַבִּיָּה, פְּרַחָא נְשִׁמְתִּיה מְנִיָּה, וְתֵרִין נְשִׁמְתִּין דְּהוּוּ עֲרִטִירָאִין בְּלֹא דוּכְתָא, אֲתַקְרִיבוּ בֵּהּ, וְאֲתַכְּלִילוּ בְּחָדָא, וְאֲתַהֲדֵרַת נְשִׁמְתִּיה, כְּלִילָא רוּחָא, דְּאֲתַכְּלִיל בְּתֵרִין רוּחִין, וְאֲתַתְּקִפוּ בֵּיהּ, כְּדִין רוּחַ דְּוִכְתִּיָּהוּ, לְמִיָּהוּי כְּהֵנָּא מַה דְּלֹא אֲתַחְזִי מִן קְדַמַּת דְּנָא.

74. וע"ד כְּתִיב, זָכַר נָא מִי הוּא נָקִי אֲבָד, דְּלֹא אֲתַאֲבִיד בְּהֵיאָ שְׁעָתָא, וְלֹא אֲבִיד רוּחִיה כִּד פְּרַחָה מְנִיָּה. וְאִיפָּה יִשְׁרִים נִכְחָדוּ. אֵלִין בְּנֵי אֲהֲרֹן, דְּאֲתַהֲדְרוּ לְעֲלֵמָא, מַה דְּאֲבָד בְּחִיָּהוּן. וע"ד כְּתִיב בֵּיהּ בְּפְּנַחַס בֶּן בֶּן, תֵּרִי זְמַנִּי. פְּנַחַס בֶּן אֲלַעְזָר בֶּן.

75. מַה כְּתִיב לְעִילָא מִפְּרִשְׁתָּא דָּא. וַיֹּאמֶר יי' אֵל מֹשֶׁה קַח אֶת כָּל רֵאשֵׁי הָעָם וְהוֹקַע אוֹתָם לַיּוֹם נֶגֶד הַשָּׁמַשׁ. וְכִי עַל דְּקִטְלִין בְּלִילִיא, אוּ עַל דְּקִטְלִין בְּיּוֹמָא בְּיוֹמָא דְּעֵיבָא, כְּתִיב נֶגֶד הַשָּׁמַשׁ. אָמַר ר' יְהוּדָה, דְּתֵּהּא מִיתְּתַהוּן בְּאֲתַגְּלִיָּא, כְּמָה דְּחָבוּ בְּאֲתַגְּלִיָּא.

76. א"ר שְׁמַעוֹן, לֹאוּ בְּגִין כֶּךָ אֲתַמַּר. אֵלָא מִהֶכָּא אוּלִיפְנָא, בְּדִרְגָא דְּחָב ב"נ לְקוּדְשָׁא בְּרִיךְ הוּא, לְהוּוּ אֲתַר אֲצִטְרִין לְמַעַבְדַּ תְּקִנְתָּא לְנַפְשִׁיהּ. אִינוּן חָבוּ בְּבְרִית קְדִישָׁא דְּאֲקָרִי שְׁמֵשׁ. בְּגִין כֶּךָ דִּינָא וְתַקְוָא דִּילְהוּן אִיהוּ כְּנֶגֶד הַשָּׁמַשׁ, וְלֹאוּ בְּאֲתַר אַחֲרָא. מִכָּאן דְּלֹא אֲצִטְרִין ב"נ לְתַקְנָא נַפְשִׁיהּ, אֵלָא בְּהוּוּ אֲתַר דְּחָב לְגַבִּיָּה וּמֵאן דְּלֹא יַעֲבִיד הִכִּי, לִית לִיהּ תַּקְוָא לְעֲלָמִין כְּדָקָא יָאוּת.

77. Rabbi Chiya began: "The trees of Hashem have their fill; the cedars of Lebanon which he has planted" (Tehilim 104:16), and before it, "Wine makes glad the heart of man, oil to brighten his face" (Tehilim 104:15). HE ASKS what is the connection between these two matters? AND ANSWERS we have learnt as follows: "He causes the grass to spring up for the cattle..." (Tehilim 104:14). And did David really come with the Holy Spirit to speak the praises of cattle that has grass? HE ANSWERS: No, but "He causes the grass to spring up" refers to the sixty thousand myriads of angels, messengers, who were created on the second day of Creation. All of them are of burning fire. It is they who are meant by grass. Why are they grass? It is because they grow in the world as does grass: one day it is cut short, but then it returns and grows as previously.

78. And this is why the verse says: "He causes the grass to spring up for the cattle." THE SECRET IS THAT MALCHUT IN THE ASPECT OF YUD HEI VAV HEI, FULLY SPELLED WITH THE LETTER HEI, HAS THE SAME NUMERICAL VALUE, 52, AS THE WORD BEHEMAH (ENG. 'CATTLE'). As it is written: "A Righteous man (YESOD) regards the life of his beast (MALCHUT)" (Mishlei 12:10). And we have learned that a thousand mountains rise up FOR MALCHUT each day and each one of the mountains is sixty myriads OF ANGELS WHO ARE CALLED 'GRASS', AS MENTIONED ABOVE, and MALCHUT devours them.

79. "and plants for the service of (lit. 'the') man" (Tehilim 104:14). These are the souls of the righteous, for that man, NAMELY ZEIR ANPIN, who is riding on and controlling the beast, NAMELY MALCHUT, devours them and takes them into himself. THAT IS TO SAY, THE SOULS OF THE RIGHTEOUS RISE UP AND ARE INCORPORATED INTO ZEIR ANPIN IN THE SECRET OF THE WATER OF MAYIN NUKVIN, FEMALE WATERS, IN ORDER TO UNITE ZEIR ANPIN AND MALCHUT. And it is to their credit that the whole world is fed from that man, WHO IS ZEIR ANPIN, FOR THEY CAUSE HIS MATING WITH MALCHUT, AND THE FOOD IS BESTOWED UPON MALCHUT, AND MALCHUT DISTRIBUTES IT TO THE WHOLE WORLD. As is written: "and upon the likeness of the throne was a likeness as the appearance of a man above upon it..." (Yechezkel 1:26). That is why it says "for the service of the man," WITH THE DEFINITE ARTICLE - THAT IS, THAT SPECIFIC MAN, NAMELY ZEIR ANPIN. And this is in order to "bring forth food out of the earth" (Tehilim 104:14), NAMELY to bring forth provisions for the world from the holy earth, WHICH IS MALCHUT.

80. "and wine" is old wine drawn from above, NAMELY THE ILLUMINATION OF CHOCHMAH, WHICH IS DRAWN FROM BINAH. "makes glad the heart of man (Heb. Enosh)." Enosh here refers to the secret of that youth who attained old age, and later returns TO BE A YOUTH as formerly. THIS IS METATRON, PRINCE OF THE WORLD, WHO SAYS: "I HAVE BEEN YOUNG, AND NOW AM OLD" (TEHILIM 37:25), WHICH IS IN THE SECRET OF "RAN AND RETURNED" (YECHZEKEL 1:14). WHEN HE "RAN" TO RECEIVE CHOCHMAH, HE IS OLD, AND WHEN HE IS IN THE SECRET OF "RETURNED," HE IS YOUNG. Scripture therefore says ABOUT HIM: "As for man, his days are like grass" (Tehilim 103:15), FOR HE IS LIKE GRASS WHICH IS CUT AND GROWS AGAIN. WHEN HE RETURNS TO YOUTH, HIS FIRST THREE UPPER SFIROT ARE CUT, BUT LATER HE AGAIN REACHES OLD AGE, NAMELY GROWS AGAIN, AND SO ON AND SO FORTH.

77. רבי חיה פתח, ישבעו עצי יי ארזי לבנון אשר נטע, מה כתיב לעילא, ויין ישמח לבב אנוש וגו'. וכי מאי האי להאי. אלא הכי אוליפנא, דכתיב מצמיח חציר לבהמה וגו'. וכי שבחא דבהמה דאית לה חציר אתא דוד למימר ברוח קודשא. אלא מצמיח חציר, אליו אינון שתין אלף רבוא דמלאכין, שליחו, דאתבריואו ביומא תניינא דבראשית, וכלהו אשא מלהטא. אליו אינון חציר. אמאי חציר. בגין דצמחין כחציר דא בעלמא, דכל יומא ויומא אתקצירו השתא, ולבתר צמחין ומהדרין כמלקדמין.

78. וע"ד כתיב מצמיח חציר לבהמה, הה"ד יודע צדיק נפש בהמתו, ותנינו, אלף טורין סלקין לה בכל יומא ויומא. וכל טורא וטורא שתין רבוא הוי, והיא אכלה.

79. ועשב לעבודת האדם, אליו אינון נשמתהון דצדיקניא, דההוא אדם דרכיב ושליט על בהמה דא אכיל, ואעיל לון בגויה, ובזכותהון אתון כל עלמא מיההוא אדם, דכתיב ביה, ועל דמות הכסא דמות כמראה אדם וגו'. וע"ד כתיב האדם, ההוא דאשתמודע, בגין להוציא לחם מן הארץ, לאפקא מזונא לעלמא מן הארץ קדישא.

80. ויין, דא חמרא עתיקא דנגיד מלעילא. ישמח לבב אנוש, אנוש: דא רזא דההוא נער, דסליק לסיבו, ואתהדר כמלקדמין. וע"ד כתיב, אנוש כחציר ימיו.

81. "to brighten his face" (Tehilim 104.15): these are the faces that are called 'large countenances' and 'small countenances'. THE COMPLETED FIRST THREE OF MALE AND FEMALE ARE THE LARGE COUNTENANCES, AND THE FIRST THREE OF THE SIX ENDS OF MALE AND FEMALE ARE THE SMALL COUNTENANCES. "oil," namely from the drawing down of the next world, NAMELY OF BINAH, FROM WHOM the oil derives, as well as greatness of the divine holy one. "and bread which sustains the heart of man" (Ibid.), that is that bread upon which the skies, WHICH IS THE SECRET OF NETZACH AND HOD, bestow and mill the manna for the food of the righteous in general, WHICH IS THE SECRET OF YESOD AND MALCHUT, WHO ARE CALLED 'RIGHTEOUS' AND 'RIGHTEOUSNESS', AND WHO ACCEPT THE MAYIN NUKVIN THAT NETZACH AND HOD GRIND FOR THEM. FROM THERE it is drawn out to a number of hosts who are called "the heart of man." And everything comes from the divine emanation, FROM BINAH.

82. "The trees of Hashem have their fill" (Ibid. 16) These are the internal divine trees, NAMELY ZEIR ANPIN AND MALCHUT. "The cedars of Lebanon which He has planted": They are ZEIR ANPIN AND MALCHUT, who are uprooted FROM THEIR PLACE. The Holy One, blessed be He, WHO IS THE EMANATING SOURCE, planted them IN PLACE OF BINAH. What is the connection between the trees of Hashem and the cedars of Lebanon? THE TREES OF HASHEM refer to the Tree of Life, WHICH IS ZEIR ANPIN, and the Tree of the Knowledge of Good and Evil, WHICH IS MALCHUT. The cedars of Lebanon are the fifty gates OF BINAH which He planted IN MALE AND FEMALE, which are called 'five hundred years', FOR THEY ARE THE SECRET OF BINAH; MALE AND FEMALE RISE UP IN AND COAT CHESED, GVURAH, TIFERET, NETZACH AND HOD. IN TERMS OF ZEIR ANPIN, WHOSE SFIROT ARE IN TENS, THEY ARE FIFTY, WHILE IN TERMS OF BINAH, WHOSE SFIROT ARE COUNTED IN HUNDREDS, THEY ARE FIVE HUNDRED.

83. "which He has planted, where the birds make their nests" (Tehilim 104:16-17). In the shadow OF ZEIR ANPIN AND MALCHUT the souls of the righteous make their nests, and all the holy hosts are fed from there. The stork (Heb. chasidah) IS MALCHUT, that is the daughter of the patriarch Abraham, who is called 'pious' (Heb. chasid), and who performed deeds of loving-kindness (Heb. Chesed) for all men in the world. This is why MALCHUT is called 'a stork'. "The cypress trees are her house" (Ibid. 17): this means that she sits between the arms of the world, WHICH ARE CHESED AND GVURAH OF ZEIR ANPIN. THESE BECOME FOR HER CHOCHMAH AND BINAH, WHICH ARE HEADS (HEB. RASHIM), WHICH IS WHY HE SAYS, "THE CYPRESS TREES (HEB. BROSHIM) ARE HER HOUSE" THAT IS TO SAY: HER HOUSE IS AT THE HEADS (HEB. BERASHIM).

End of Ra'aya Meheimna

81. לְהַצְהִיל פָּנִים, אֵלֵין אִינוּן פָּנִים: דְּאֶקְרוּן אֲנַפֵי רַבְרָבִי, וְאֲנַפֵי זוּטְרִי. מִשְׁמֵן: מִנְגִירו דְּעֵלְמָא דְאֲתִי, מִשַׁח וּרְבוּ קְדִישָׁא עֲלָאָה. וְלַחֵם לְבָב אָנוּשׁ יִסְעָד, הֵהוּא לַחֵם דְּאִזְלוּ שְׁחָקִים, וְטַחֲנָן מִנָּא לְמִיכְלָא דְצִדִיקָיָא סִתְמָא, וּמִתְמָן אֲתַנְגִיד לְכַמְה חַיִלִין, דְּאֶקְרוּן לְבָב אָנוּשׁ. וְכֹלָא אֲתָא מִנְגִירו דְּעֵלְמָא.

82. יִשְׁבְּעוּ עֵצֵי יוֹ, אֵלֵין אִינוּן אִילָנִין עֲלָאִין פְּנִימָאִין. אֲרִזֵי לְבָנוּן אֲשֶׁר נָטַע, דְּהָא אֲתַעְקְרוּ וְנָטַע לִין קוּדְשָׁא בְרִיךְ הוּא. מָאִי בֵין עֵצֵי יוֹ, לְאֲרִזֵי לְבָנוּן. עֵצֵי יוֹ, אֵלֵין עֵץ הַחַיִים, וְעֵץ הַדַּעַת וְטוֹב וְרַע. אֲרִזֵי לְבָנוּן, אֵלֵין חֲמִשִּׁין תְּרַעִין, דְּאֶקְרוּן חֲמִשׁ מֵאוֹת שָׁנָה.

83. אֲשֶׁר נָטַע. אֲשֶׁר שָׁם צִפְרִים יִקְנְנוּ, בְּטוּלִיהוּן, מְקַנְנִין נִשְׁמַתְהוּן דְּצִדִיקָיָא, וְכֹל חַיִלִין קְדִישִׁין אֲתַזְנוּ מִתְמָן. חֲסִידָה, בְּרַתִּיה דְּאַבְרָהָם אֲבִינוּ, דְּאֶקְרִי חֲסִיד, וְעֵבֶד חֲסֵד עִם כָּל בְּנֵי עֲלָמָא, בְּגִ"כ אֶקְרִי חֲסִידָה. בְּרוּשִׁים בֵּיתָה. בֵּין דְּרוּעֵי עֲלָמָא יִתְבָּא ע"כ רַעִיא מֵהִימְנָא

13. "For the wind passes over it, and it is not"

Rabbi Aba, Rabbi Yosi and Rabbi Chiya discuss the title verse, and we learn that "the wind" is the concealed and holy spirit that is hidden from everyone; this is the secret of Enoch who became Metatron.

84. Rabbi Aba and Rabbi Yosi rose at midnight to engage in Torah. They were still sitting and engaging in Torah, when Rabbi Yosi said: Rabbi Chiya's comment on THE VERSE "As for man, his days are like grass" (Tehilim 103:15) is beautiful, but what is taught about the end of the verse: "For the wind passes over it, and it is not; and its place knows it no more" (Tehilim 103:16). He replied, it is certainly as follows: "As for man, his days are as grass" is as explained BY RABBI CHIYA. "like a flower of the field" - this is the known field, NAMELY MALCHUT. "so he blooms" means that he is renewed and returns as formerly.

85. "For the wind (spirit) passes over it and it is not." This is the heavenly concealed and Holy Spirit, which is hidden from all, NAMELY THE SPIRIT OF BINAH, which engulfs METATRON and then "is not." And this is the secret of Enoch, about whom Scripture says: "and he was not, for Elohim took him" (Bereshheet 5:24). The reference here is to the higher Elohim, NAMELY BINAH, who is an upper spirit, hidden and concealed. "and its place knows it no more": This is the small spirit OF METATRON that is engulfed by the upper spirit OF BINAH. And what is written further on? "But the steadfast love (Heb. Chesed) of Hashem is from everlasting to everlasting" (Tehilim 103:17). That means that the High Priest, WHO IS CHESSED, introduces him into the Holy of Holies and takes him and has him born as before: "your youth is renewed like the eagle's" (Tehilim 103:5) and he becomes a youth again. Moses tells Rabbi Shimon that this explanation is incomplete because it doesn't say what "passes over it" means. Rabbi Shimon says this refers to Anger, and that the verse is to be applied to one who dies childless. Such a person must achieve a change of place, a change of name and a change of action. Because his countenance is so changed, the evil angel whose name is Anger will pass him over because he will not be recognizable. Rabbi Shimon advises anyone who lives in a city where he is unable to keep the commandments and where he is not studying the Torah successfully to move to a place where he can replant himself among good people, sages of the Torah. Lastly we are reminded that the most important thing is not talking about the Torah but performing its precepts. Ra'aya Meheimna (The Faithful Shepherd)

86. Said the Faithful Shepherd: holy luminary, the commentary ABOVE of Rabbi Aba, Rabbi Chiya, and Rabbi Yosi ON THE VERSE "AS FOR MAN, HIS DAYS ARE AS GRASS" is very nice, but what about "The wind passes over it and it is not"? Here matters have to be developed. What is the meaning of "passes (Heb. AVRAHI) over it"? AND REPLIES, it refers to "anger (Heb. evrah), wrath and indignation" (Tehilim 78:49), where it is one of these evil angels, THE ONE CALLED 'ANGER', AND THIS IS THE MEANING OF THE VERSE "THE WIND PASSES OVER IT," WHICH SHOULD THEREFORE BE RENDERED 'THE SPIRIT OF ANGER IS ON HIM'. AND THE VERSE IS TO BE APPLIED TO ONE WHO DIES CHILDLESS, WHO TRANSMIGRATES.

84. רבי אבא ור' יוסי, קמו למלעי באורייתא במלגות ליליא, עד דהוו יתבי ולעאן באורייתא. א"ר יוסי, הא דא"ר חייא אנוש כחציר ימיו שפיר קאמר. אבל במאי אוקימנא סופיה דקרא, כי רוח עברה בו ואיננו ולא יכירנו עוד מקומו. א"ל הכי הוא ודאי, אנוש כחציר ימיו כמה דאמר, כציץ השדה ההוא שדה דאשתמודע. בן יציץ דאתחדש ואתהדר במלקדמין.

85. כי רוח עברה בו ואיננו, דא הוא רוחא עלאה טמירא קדישא גניזא מכלא, דכליל ליה בגייה. וכדין ואיננו. ודא הוא רזא דחנוך, דכתיב ביה ואיננו כי לקח אותו אלהים, דא אלהים עלאה. רוח עלאה, רוח גניזא טמירא. ולא יכירנו עוד מקומו. דהא אתכליל רוחא זעירא, ברוחא עלאה. מה כתיב בתריה, וחסד יי מעולם ועד עולם ועאל ליה בהנא רבא לגו קדש קדשים. ונטיל ליה, ואוליד ליה במלקדמין, ואתחדש כנשר עולמין. ואתהדר איהו נער.

רעיא מהימנא

86. ובחבורא קדמאה אמר רעיא מהימנא בוצינא קדישא, שפיר אמרו ר' אבא ור' חייא ור' יוסי, אבל כי רוח עברה בו ואיננו, הכא צריך למפתח מלין, מאי עברה בו. דא עברה וזעם וצרה. חד מאיננו מלאכין רעים.

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87. In order that the monitors of sins should not recognize him, WHO DIED CHILDLESS, it is necessary to perform for him a change of place, a change of name, and a change of action. This is how it was with Abraham, as Scripture tells us. "Get you out of your country, and from your kindred" (Beresheet 12:1) is the change of place. "Neither shall your name anymore be called Abram, but your name shall be Abraham" (Ibid. 17:5) is the change of name. And there is also the change of action, for he changed from doing bad deeds, as he had at first, to doing good deeds. A similar thing happens to the spirit of the man who dies childless, for likewise, the Holy One, blessed be He does to the man in banishing him from that world BECAUSE HE DIED CHILDLESS, and brings him to this world IN A REINCARNATION INTO THE SON THAT IS BORN OUT OF HIS WIFE'S LEVIRATE MARRIAGE, and this has already been discussed above.

88. "You change his countenance and send him away" (Iyov 14:20). BECAUSE HE CHANGES HIS COUNTENANCE WHEN HE BANISHES HIM FROM THE HEAVENLY WORLD, IT IS SAID: "The wind passes (Heb. avrah) over it," WHICH ALLUDES TO one of the evil angels WHOSE NAME IS anger (Heb. evrah) AS MENTIONED ABOVE. And when he sees that he has altered, when he meets him, and the other demons of destruction ask about him: "Is this Your sinner?," He answers them and says: he "is not," FOR HE DOES NOT RECOGNIZE HIM, AND THIS IS THE SECRET OF THE VERSE "YOU CHANGE HIS COUNTENANCE."

89. NOW HE EXPLAINS WHAT IS THE SECRET OF THE VERSE "AND SEND HIM AWAY." When he is banished from his place and implanted elsewhere, NAMELY AFTER HE HAS ALREADY ENTERED A BODY IN THIS WORLD, it is said about him: "And its place knows it no more," for "and he shall take other mortar, and shall plaster the house" (Vayikra 14:42), NAMELY HE TOOK ANOTHER BODY OF DIFFERENT DUST, FOR BODY IS TERMED HOUSE. And this is the secret of, "And he shall break down the house, the stones of it, and its timber" (Vayikra 14:45), namely those bones, sinews, and flesh that he had PREVIOUSLY returned to the dust. What is written about it? "and dust shall be the serpent's food" (Yeshayah 65:25), FOR THE DUST THAT IS MADE UP OF THE DECEASED'S BODY IS OF THE ASPECT OF THE SERPENT, since it was afflicted BY IT. AND, THEREFORE, later "and he shall take other mortar, and shall plaster the house," namely build for himself bones and sinews and be renewed, as an old house that is made new, which certainly gets renovated.

90. What about "and its place knows it no more"? This IS SAID about HIS spirit, for his small spirit is engulfed in the Supernal Spirit. This is a parable to a tree that is not producing fruit. They take his branches and graft onto a better quality tree that produces fruits, combining both into each other. NOW BOTH produce fruits. About this moment it is said, "and its place knows it no more" SINCE EVEN THE PLACE OF THE DEFECTIVE SPIRIT IS NOT RECOGNIZABLE.

87. דְּבַגִּין דְּלֹא יִשְׁתַּמּוּדְעוּ בֵּיהּ אֵינּוֹן מְאִירי חוֹבִין, צְרִיךְ לְמַעַבְדַּד לִיהּ שְׁנוּי מְקוֹם, וְשְׁנוּי הַשֵּׁם, וְשְׁנוּי מַעֲשֵׂה. כְּגוֹנָא דְאַבְרָהָם, דְּאַתְמַר בֵּיהּ לֶךְ לֶךְ מְאַרְצֶךָ וּמְמוֹלְדְתֶךָ, הָרִי שְׁנוּי מְקוֹם. וְלֹא יִקְרָא עוֹד שְׁמֶךָ אַבְרָם, וְהִיא שְׁמֶךָ אַבְרָהָם, הָרִי שְׁנוּי הַשֵּׁם. שְׁנוּי מַעֲשֵׂה דְאַשְׁתַּנִּי מְעוֹבְדִין בִּישִׁין דְּעֵבֵד בְּקַדְמִיתָא, לְעוֹבְדִין טָבִין. אִיהוּ מְתָלָא. לְרוּחַ דְּהִהוּא דְּמִית בְּלֹא בְּנִין. כְּגוֹנָא דְּאֵ עֵבֵד קוֹדְשָׁא בְּרִיךְ הוּא לְאָדָם, כִּךְ תְּרִיךְ לִיהּ מִהִהוּא עֲלָמָא, וְאִייתִי לִיהּ לְהֵאֵי עֲלָמָא. וְהֵא אַתְמַר לְעִיל.

88. מְשַׁנֵּה פָּנָיו וְתִשְׁלַחְהוּ, וּבִגְדֵי כִי רוּחַ עֵבֶרָה בּוּ, חַד מְאִינּוֹן מְלֵאכִין רְעִים, כִּד חֲזִי לִיהּ מְשׁוּנָה, בְּזַמְנָא דְּאֵעֲרַע עַמִּיהּ, שְׁאַלִין לִיהּ שְׁאֵר מְשַׁחִיתִין עֲלֵיהּ, דְּאֵ הוּא מְאִירי חוֹבֶךָ. אִיהוּ עֲנִי לֹון וְאָמַר, וְאִינּוֹן.

89. כִּד אַתְתְּרַךְ מְאַתְרִיהּ, וְאַתְנַטֵּעַ בְּאַתְרֵי אַחְרָא, אַתְמַר בֵּיהּ וְלֹא יִכִּירְנוּ עוֹד מְקוֹמוֹ. בְּגִין דְּעֵפֵר אַחַר יִקַּח וְטַח אֶת הַבַּיִת. וְדָא אִיהוּ רְזָא, וְנִתְּךָ אֶת הַבַּיִת אֶת אֲבָנָיו וְאֶת עֲצָיו, אֵינּוֹן גְּרָמִין וְגִידִין וּבִשְׂרָא דְּהוּהוּ חוֹר עֵפְרָא. מַה כְּתִיב בֵּיהּ וְנַחֵשׁ עֵפֵר לְחַמוֹ. בְּגִין דְּהוּהוּ מְנוּגָע. וְלִבְתֵּר וְעֵפֵר אַחַר יִקַּח וְטַח אֶת הַבַּיִת, וּבְנִי לִיהּ גְּרָמִין וְגִידִין. וְאַתְחַדֵּשׁ, כְּבַיִת יִשְׁנָה דְּעֵבֵדִין לִיהּ חֲדָשָׁה. וְדָאֵי אִיהוּ דְּאַתְחַדֵּשׁ.

90. וּמְאִי דְּאָמַר וְלֹא יִכִּירְנוּ עוֹד מְקוֹמוֹ. עַל רוּחַ, דְּאַתְכַּלִּיל רוּחָא זְעִירָא, בְּרוּחָא עֲלָאָה. הָאֵי אִיהוּ מְתָלָא, לְאִילָן דְּלֹא עֵבִיר אֵיבִין, נְטִלִין עֲנָמִין דִּילִיהּ, וּמְרַכִּיבִין לִיהּ בְּעֵנְפָא דְּאִילָנָא אַחְרָא עֲלָאָה, דְּעֵבִיר פִּירִין, וְאַתְכַּלִּיל דְּאֵ בְּדָא, וְעֵבִיר פִּירִין. בְּהִהוּא זְמַנָּא אַתְמַר בֵּיהּ, וְלֹא יִכִּירְנוּ עוֹד מְקוֹמוֹ.

91. And so it is with a man who lives in a city where bad people dwell, and he is unable to keep the commandments of the Torah and is not successful with the Torah. He should change his place of residence and move from there, and settle somewhere with good people, sages of the Torah, who keep the precepts. This is because the Torah is called 'a tree', as it is written: "She is a tree of life to those who lay hold on her" (Mishlei 3:18). Man, too, is a tree, as it is written: "For man is a tree of the field" (Devarim 20:19), and the precepts of the Torah are like fruits. And what is written about it? "Only the trees which you know that they be not trees for food, you shall destroy and cut them down" (Devarim 20:20) That is to say, you shall destroy it from this world and cut it down from the next world. This is why he has to uproot HIMSELF from the place WHERE THERE ARE EVIL PEOPLE AND WHERE HE CAN NOT SUCCEED WITH THE TORAH AND THE PRECEPTS, and implant HIMSELF elsewhere, among righteous people, WHERE HE CAN SUCCEED WITH THE TORAH AND THE PRECEPTS.

91. אוף הכי בר נש דיתוב בקרתא דיתבין בה אנשין בושין, ולא יכיל לקיימא פקודין דאורייתא, ולא אצלח באורייתא, עביר שנוי מקום, ואתער מתמן, ואשתרש באתר דדירין ביה גוברין טבין, מארי תורה, מארי פקודין, דאורייתא אקרי עץ. הה"ד, עץ חיים היא למחזיקים בה. ובר נש הוא עץ, דכתיב כי האדם עץ השדה. ומקודין דבה, דמיון לאיבא, ומה כתיב ביה, רק עץ אשר תרע בו לא עץ מאכל הוא אותו תשחית וכרת. אותו תשחית מעלמא דין, וכרת מעלמא דאתי. ובגין דא צריך לאעקרא מהוא אתר, ויתנטע באתר אחרא בין צדיקיא.

92. As the childless man is called 'barren' and his wife 'barren', so also is the Torah when unaccompanied by PRECEPTS is considered barren. On this we have learned: 'Not the expounding of the Torah is the chief thing but the doing of it'. The companions came and prostrated themselves in front of him and said: We have certainly learned something CLEARLY new here - how one spirit can be incorporated in another. We were as someone whose vision was blurred and then became clear. Originally we had only a tradition ABOUT THESE MATTERS, but now they have been clearly explained.

92. מה בר נש בלא בנין, אתקרי עקר, ואתתיה עקרה. אוף הכי אורייתא בלא פקודין, אתקריאת עקרה, ובגין דא אוקמוה, לא המדרש הוא העיקר אלא המעשה. אתו חבריא ואשתטחו קמיה, ואמרו ודאי כען אוליפנא חדושא, איך אתכליל רוח ברוח, כמאן דחזי מלה בעינא ואתבריר ליה. בקדמיתא הוה לן קבלה, וכען ברירו דמלה.

14. Why is the righteous punished for the iniquity of his generation

Rabbi Shimon says that the Other Side is content to control the Righteous because then it can afford to ignore the rest of the world. For this assertion we have the evidence of the story of Job, where the Satan's attention to Job enabled God to save the rest of his generation. If the righteous one is strong, and he bears his afflictions and overcomes the accuser, he can save the whole generation - indeed, this is how Moses became the Faithful Shepherd over Yisrael, and why he will control them in the next world. Moses asks Rabbi Shimon why one righteous person is affected while another is not, and the response is that God does only what is necessary: if one will suffice, He only afflicts one, but if the sins are widespread He will also afflict other righteous men. Moses talks about three types of righteous people, all of whom become a chariot for Adam and the patriarchs, and who acquire from them the strength to suffer and to protect the whole generation.

93. Moreover, we learnt in the First Part of the compilation that the Other Side is more at ease to have control over the righteous than anything else, because he can then afford not to consider the rest of the world. While they were still discussing this, a shade came upon them, and asked: How do we know THAT HE PREFERS TO HAVE CONTROL OVER THE RIGHTEOUS TO CONTROL OVER THE WHOLE WORLD? We know this from Job. For the Holy One, blessed be He, saw that generation was deserving of annihilation, and when the Satan came to denounce, the Holy One, blessed be He, THEN said to him: "Have you considered My servant, Job, that there is none like him on earth" (Iyov 1:8). in order to save through him the whole generation. The matter can be likened to a shepherd when a wolf comes to devour his flock and destroy them. Being wise, what does the shepherd do? He gives the wolf a lamb that is stronger, fatter, and larger than the others, the leader of the flock, and the wolf, out of his desire to have control over the lamb, forgets about the rest of the flock. What does the shepherd do next? While the wolf is preoccupied with that lamb, he flees with the flock and brings them to safety. Later, he returns to the lamb and saves it from the wolf.

93. ותו אתמר בחבורא קדמאה, דהא ניקחא ליה לסטרא אחרא לשלטאה על זבאה, יתיר מבלא, ולא חייש כדין לכל עלמא. אדהכי, הא טולא אזדמן לגביהו, וא"ל מנלן. מאיוב. דחזא קודשא בריך הוא דדרא הוּו מחויבין בלייה, ואתא שטן לקטרגא, אמר ליה קודשא בריך הוא, השמת לבך אל עבדי איוב כי אין כמוהו בכל הארץ, לאשתזבא ביה דרא. ואיהו מתלא לרעיא דאתא זאב למטרף עאניה, ולמיכד ליה. מה עבד ההוא רעיא דהוה חכימא, יהיב ליה אמרא תקיפא ושמנה ורברבא מכלהו, ההוא דהוּו מתנהגין אבתריה בלהו. וברעו לשלטאה על ההוא אמרא טבא, שבק לכלהו. מה עבד ההוא רעיא, בשעתא דהוה זאב אשתדל בההוא אמרא, ברח רעיא עם עאנא ושוי לון באתריהון. ולבתר תב לאמרא, ושזיב ליה מזאב.

94. This is exactly what the Holy One, blessed be He, did with the generation. He offered the righteous man for indictment in order to save the generation on his account. And if, like Jacob, THE RIGHTEOUS MAN is strong, the verse says of him: "and there a man wrestled with him" (Beresheet 32:25). This is even more the case when he overcomes THE ACCUSER until he says: "Let me go" (Beresheet 32:27). He said: O Shade, O Shade, that is just how it is. Happy is the portion of that righteous man who is strong in suffering afflictions, and how much more so the one who, by means of his AFFLICTIONS, manages to overcome his accuser who has SPREAD his control over the whole generation, and it is accounted to him as though he had saved them, and the Holy One, blessed be He, appoints him as shepherd over them in the place OF THE ACCUSER. This was how the Faithful Shepherd came to be the shepherd over Yisrael, and not only that, but he will control them in the next world. And this was because he saved them that they should not be lost TO THE NEXT WORLD, for he guided them in the Torah and good deeds.

94. הכי עביד קודשא בריך הוא עם דרא, יהיב קודשא בריך הוא לצדיק, ברשו מקטרגא, לשזבא לדרא בגיניה. ואם הוא תקיף כיעקב, אתמר ביה ויאבק איש עמו, כ"ש וכ"ש דנצח ליה, עד דאמר שלחני. אמר טולא טולא, הכי הוא, זבאה חולקיה דההוא צדיק, דאיהו תקיף למסבל ויסורין, כ"ש מאן דנצח בהון למקטרגא דיליה. דאיהו שולטנותיה על כל דרא, ואתחשוב ליה כאילו הוא שזיב לון, וקודשא בריך הוא עביד ליה רעיא עלייהו באתריה, ובגין דא זכה רעיא מהימנא. למהוי רועה על ישראל, ולא עוד אלא דהכי אשליט ליה עלייהו בעלמא דאתי. בגין דשזיב לון דלא אתאבידו מתמן, דאנהיג לון באורייתא ובעובדין טבין.

95. While they were yet talking, the Faithful Shepherd himself came and said to them: And why was the right arm afflicted? Because the way of all healers is to let blood initially from the right arm? Since the left arm is the one that is nearer the heart, why is blood not let from it? OR, TO PUT THE QUESTION IN OTHER WORDS: WHY IS IT THAT ONE RIGHTEOUS MAN IS AFFLICTED AND ANOTHER IS NOT? He answered: Because the Holy One, blessed be He, does not want overly to strike, and one RIGHTEOUS MAN suffices. But if the illness is serious and spreads throughout the parts of the body, blood is let from the left arm ALSO, NAMELY OTHER RIGHTEOUS MEN ARE ALSO AFFLICTED.

95. אדהכי הא רעיא מהימנא, אמר לון, ואמאי לקי דרועא ימינא. דאורח כל מארי אסוותא דאקיון בקדמיתא דרועא ימינא, והא דרועא שמאלא איהו קריב ללבא, אמאי לא אקיון ליה. אמר ליה בגין דקודשא בריך הוא לא בעי לאלקאה יתיר, דהא בהאי סגין, ואי אתיקר מרעא על שוימין דגופא, אקיו דרועא שמאלא.

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96. He said to him: If the two of them were not (afflicted) at the same time, that would be fine, but what about the case of the two righteous men, one of whom suffers from diseases and troubles, while the other is treated with kindness? Why is it that if the disease, NAMELY THE SINS OF THE GENERATION, spread, blood is not let from both of them, NAMELY BOTH THE RIGHTEOUS PERSONS, who are the two arms, so that healing may be given to all parts OF THE BODY, NAMELY THE WHOLE OF THE GENERATION. And in the case where the illness does not become more serious, and does not spread throughout the parts of the body, why is more blood let from the right arm than from the left? WHY IS ONE MADE TO SUFFER AND NOT THE OTHER? He said to him: Why don't you give the answer?

97. He said to him: Certainly the body and the two arms stand for the three patriarchs and the head for Adam. The right arm is Abraham and the left arm is Isaac, while the body represents Jacob. Within the body, the liver is on the right, the spleen to the left, THESE BEING THE TWO KLIPOT OF Esau and Ishmael. The heart is Jacob, between them. The lungs and kidneys represent Abraham and Isaac, the lung being water, HINTING AT CHESED, for THE LUNG draws in all sorts of potions, while the kidneys are fire, which cooks the seed that descends from the brain.

98. And since Abraham is water, NAMELY CHESED, IF, THEREFORE, HIS OFFSPRING IMPAIRS CHESED, he places his offspring in the exile of Edom, WHICH IS THE WASTE MATTER of GVURAH FROM THE LEFT, AND THERE THEY RECEIVE THEIR PUNISHMENT: BECAUSE OF THEM BEING THE OPPOSITE OF ITS NATURE. This is why the liver and the gall that is in the liver are to the right of Abraham, NAMELY TO THE RIGHT OF THE BODY, his sword, NAMELY MALCHUT OF THE KLIPAH OF Esau being the gall (Heb. marah). About this it is said: "But her end is bitter (Heb. marah) as wormwood" (Mishlei 5:4). And if the sins become greater in number among the children of Abraham, NAMELY AMONG THOSE WHO EXTEND FROM THE SIDE OF CHESED, who are placed in the exile of Edom, and the disease spreads over them from the side of the liver, they have to be smitten and blood has to be let from the right arm, NAMELY FROM THOSE RIGHTEOUS WHO COME FROM THE SIDE OF CHESED, AND NOT FROM THOSE OF THE SIDE OF GVURAH, FOR THE FAULT IS IN THOSE OF THE SIDE OF CHESED. And 'whoever has his money taken is as though his blood was spilled', for he remains poor, and a poor man is considered as dead.

99. But if the sins become greater in number among the children of Isaac, NAMELY THOSE WHO DESCEND FROM HIM IMPAIR THE DEGREE OF GVURAH, WHICH IS THE SECRET OF ISAAC, they are THEN put into exile among Ishmael, WHICH IS THE KLIPAH OF THE RIGHT, WHICH IS THE OPPOSITE OF THE NATURE OF THE CHILDREN OF ISAAC, IN ORDER TO INCREASE THEIR PUNISHMENT. The disease spreads from the side of the spleen, which is to the left OF THE BODY AND CONTROLS THE CHILDREN OF ISAAC WHO IMPAIRED THE NATURE OF THE LEFT. And blood has THEREFORE to be let from the left arm, THAT IS TO SAY, FROM THOSE RIGHTEOUS WHO COME FROM THE SIDE OF GVURAH, and not from any others. THIS IS BECAUSE THE IMPAIRED HERE ARE THOSE WHO COME NOT FROM ABRAHAM, THE RIGHT ARM, BUT FROM ISAAC, THE LEFT ARM.

96. א"ל, אי לא הוּוּ תְרוּוּיָהוּ בְּחַד זְמַנָּא, יֵאוּת אֲבָל אֵית צְדִיק הֶכָּא, וְאֵית צְדִיק הֶכָּא, לְדָא אֵית מְרַעִין וּמְכַתְשִׁין, וְלְדָא אֵית טִיבּוּ. אֲמַאי. אֵי אֲתִיּוּקָר בֵּיה מְרַעָא יִקְיֹז לְתְרוּוּיָהוּ, דְּאֵינּוֹן תְּרִין דְּרוּעִין, לְמִיָּהב אֲסוּוּתָא לְכָל שְׁוִיפִין, וְאֵי לֹא אֲתִיּוּקָר בֵּיה מְרַעָא עַל כָּל שְׁוִיפִין, אֲמַאי אִקְיֹז לְדְרוּעָא יְמִינָא, יְתִיר מִשְׁמָאלָא. אֶלָּא א"ל אֵימָא אַנְתָּ.

97. אָמַר לֵיהּ, וְדָאי גּוּפָא וְתְרִין דְּרוּעִין, אֵינּוֹן לְקַבֵּל אֲבָהּן. רִישָׁא, לְקַבֵּל אֲדָם קְדָמָא. דְּרוּעָא יְמִינָא, לְקַבֵּל אַבְרָהָם. דְּרוּעָא שְׁמָאלָא, לְקַבֵּל יִצְחָק. גּוּפָא, לְקַבֵּל יַעֲקֹב. וּמְלֹגוּ לְגּוּפָא, כְּבֵד לְיְמִינָא. טַחוּל לְשְׁמָאלָא. עֲשׂוּ וּשְׁמַעְעָל. לְבָא יַעֲקֹב, בְּאֲמַצְעִיתָא. כְּנַפֵּי רִיָּאָה וְכוּלֵיין, לְקַבֵּל אַבְרָהָם וְיִצְחָק. רִיָּאָה מִיָּם. דְּאֵינּוֹן שׁוֹאֲבִין כָּל מִינֵי מִשְׁקִין. כּוּלֵיין אֲשָׁא, דְּבִשׁוּל זְרַע דְּנַחִית מִמוּחָא.

98. וּבְגִין דְּאַבְרָהָם אִיהוּ מִיָּם, שְׁוִי זְרַעִיהּ בְּגִלוּתָא דְּאֲדוּם וּבְגִין דָּא כְּבֵד לְיְמִינָא דְּאַבְרָהָם, וּמְרָה, דְּכְבֵד חֲרַב דִּילִיָּהּ, אִיהוּ מְרָה, אֲתַמַּר בֵּיה וְאַחֲרִיתָהּ מְרָה כְּלַעֲנָה. וְאֵי חוּבִין מִתְרַבִּין בְּכַנּוּי דְּאַבְרָהָם דְּאֵינּוֹן בְּגִלוּתָא דְּאֲדוּם, אֲתִיּוּקָר בֵּיה מְרַע עֲלִיָּהוּ מִסְטְרָא דְּכְבֵד, דְּרוּעָא יְמִינָא צְרִיךְ לְאַלְקָאָה לְאַקְזָא דְּמִיָּה מְנִיָּה, דְּמֵאן דְּנִטְלִין מְנִיָּה מְמוּנִיָּה, כְּאִילוּ שְׁפִיכוּ דְּמִיָּה, וְאַשְׁתָּאָר עָנִי, דְּעָנִי חָשׁוּב כְּמַת.

99. וְאֵי חוּבִין מִתְרַבִּין מִסְטְרָא דְּבְנֵי יִצְחָק, דְּאֵינּוֹן בְּגִלוּתָא בֵּין יִשְׁמַעְעָל, בֵּי מְרַעִיָּה יְתִיּוּקָר מִסְטְרָא דְּטַחוּל לְשְׁמָאלָא, וְצְרִיךְ לְאַקְזָא דְּרוּעָא שְׁמָאלָא, וְלֹא יְתִיר.

100. And if sins become greater in number amongst the children of Jacob, NAMELY THOSE WHO DESCEND FROM HIM IMPAIR HIS NATURE, WHICH INCLUDES BOTH SIDES, CHESED and GVURAH, who are scattered IN EXILE among the children of Esau and Ishmael, NAMELY IN THE KLIPTOT OF THE RIGHT AND OF THE LEFT, then the disease spreads over the body, WHICH IS THE ASPECT OF JACOB, and blood has to be let from both arms. But if all three of them, NAMELY THOSE DRAWN FROM JACOB, FROM ISAAC, AND FROM ABRAHAM, are diseased together, NAMELY ALL OF THEM HAVE DISCREDITED THEIR OWN ROOTS, the disease then rises to the head, and blood has to be let from the veins that are in the head. And these three TYPES OF RIGHTEOUS PEOPLE, THOSE DESCENDED FROM ABRAHAM, ISAAC, AND JACOB, became a Chariot for Adam and the patriarchs, and acquire from them strength to suffer torments and protect the generation throughout the four winds of the world.

101. Woe to that generation that causes the patriarchs and Adam to be struck, for this includes also the righteous men amongst them, for there is no difference between Adam and the righteous OF A GENERATION and the patriarchs and Adam. This is because those RIGHTEOUS are their souls DRAWN FROM THEM and their distress, pain, and anguish reach to the patriarchs and Adam. It is like the sea when a number of rivers flow out of it and return to it, impure and dirty, and the sea extracts their impurity and dirt. And because of the sea's strength, for it is strong, it does not suffer from their dirt, but throws it out, and the rivers remain clear and pure, without that dirt.

102. It can also be likened to a mother who cleans the dirt from her small children. In such a manner the patriarchs cleanse the sins and the dirt from their children, Yisrael, when there are among them people of righteous deeds who are strong enough to suffer torments for the sake of the generation. At that time there is no difference between them, namely AND THE PATRIARCHS, FOR THEY CLEANSE THE SINS OF THE GENERATION LIKE THE PATRIARCHS. They all came and greeted him, THE FAITHFUL SHEPHERD, and said to him: Sinai, Sinai, through whose mouth the Holy One, blessed be He, and his Shechinah speak, who is able to confront him in any MATTER? Happy is our portion that we have merited to revise and refresh new matters in this First Part of the compilation through you, so that the Shechinah may give light in the exile.

103. He said to them: Rabbis of every generation, those who have been OR WILL BE during their time, and how much more so the holy luminary, THAT IS, RABBI SHIMON, whose wisdom will shine in all the generations that come after him: do not give the Holy One, blessed be He, quiet in the Torah until the Holy Spirit is poured out on us. (THERE APPEARS TO BE AN OMISSION IN THE TEXT HERE). For none but you may use Metatron the great prince, since your name is intimated in the initials of his, FOR THE INITIAL LETTERS OF THE WORDS METATRON THE GREAT PRINCE ARE MEM SHIN HEI, WHICH SPELL MOSES.

15. The patient's pulse in the exile of Edom

The metaphor of Yisrael as a sick patient is used to show how the children of Yisrael are faring while in exile. With the description of the ten blowings of the Shofar we see how the length of the exile and the coming redemption are indicated.

100. ואי חובין מתרביין בבני יעקב, דאינון אחידין לתרין סטרין, דאינון מפוזרים בבני עשו וישמעאל, הא מרעא אתיקר על גופא, ובעי לאקזא ב' דרועין. ואי בלהו תלת במרעין בחדא. הא מרעא סליק לרישא, ובעי לאקזא ורידין דרישא, ואלין תלת אתעבידו מרפכה לאדם קדמא ולאהן, ובהון אתתקמו למסבל ייסורין, לאגנא על דרא לארבע סטרי דעלמא.

101. ווי ליה לדרא, דגרמין דילקון אבהן ואדם קדמא, ואלין צדיקיא דבינייהו, דלית אפרשותא בין אלין צדיקיא, לאבהן ואדם, דאינון נשמתיין דלהון, ורוחקא וצער א ויגונא דלהון, מטי לאבהן ואדם. בגוונא דימא, אלין נחלין דנפקין מתמן, אי חוזרין עכורין ומלוכלכין לימא, הא ימא נטיל מן עכירו ולכלוכא דלהון. ובחילא דימא דאיהי תקיפא, לא סבילת לכלוכא דלהון, וזריקת ליה לבר, ואשתארו נחלין צלילין ודכין מדהוא לכלוך.

102. בגוונא דאימא, דדכיאת לכלוכין דבנהא זעירין, הכי אבהן מדבאין חובין ולכלוכין דבינייהו דישראל, בד אשתכחו בהון צדיקיא בעובריהון, תקיפין למסבל ייסורין על דריהון. בההוא זמנא לית אפרשא בהון. אתו בלהו ובריכו ליה, ואמרו ליה סינ'י סינ'י, דקודשא בריך הוא ושכינתיה מליל בפומוי, מאן יכיל לקיימא קמיה בכלא. זבאה חולקנא, דזכינא לחדשא חבורא קדמא דא בך, לאנהרא שכינתא בגלותא.

103. אמר לון, רבנן דכל דרא הויתו בזמניהון, כ"ש בוצינא קדישא, דנהיר חכמתיה בכל דרין דהון אבתריה, אל תתנו דמי לקודשא בריך הוא באורייתא, עד יערה עלינו רוח קדשא דהא לא אית רשו לאשתמשא במטטרו"ן שר הפנים אלא לך, דאתון דיליה רמיוזין בשמןך.

104. And now there is need of a doctor to know by how many degrees the pulse of the patient, Yisrael, has increased in the exile of Edom, for it is said about him "that I am sick with love" (Shir Hashirim 5:8). For a number of doctors gathered over him to consider the pulse rate in order to know when his illness would come to an end, but not one of them could understand them, for no doctor is competent to read the pulse beats of this particular patient, for there are beats of T'kiah Sh'varim T'ruah T'kiah, T'kiah Shevarim T'kiah, T'kiah T'ruah T'kiah, as the prophet said about them: "Like as a woman with child, whose time of delivery draws near, is in pain and cries out in her pangs" (Yeshayah 26:17).

105. And all the ten Shofar blows, WHICH ARE T'KIAH SH'VARIM-T'RUAH, T'KIAH; T'KIAH SH'VARIM T'KIAH, T'KIAH T'RUAH T'KIAH, are included in three T'kiah Sh'varim T'ruah. FOR THEY INCLUDE ONLY THESE THREE DIFFERENT VARIATIONS IN BLOWS. T'kiah stands for the length of the exile. The Sh'varim TEACHES ABOUT the proximity of the exile, and the T'ruah about the coming redemption, FOR THE SOUNDS OF THE T'RUAH teach about duress after duress with no respite between them. And clearly, since the other nations make Yisrael's exile more difficult, it is the duress that they exert that brings the redemption closer. And so it is, too, in our case of the patient's pulse beat: AS the beats come faster, one after the other, with no space between them, the man's soul leaves him.

106. T'kiah Sh'varim-T'ruah, T'kiah; T'kiah Sh'varim T'kiah, T'kiah T'ruah T'kiah, WHICH ARE THE SECRET OF THE EXILE'S BEATS, AS ABOVE, make Kof Shin Resh (Heb. kesher - tie), the initials of T'kiah Sh'varim-T'ruah, by which falsehood (Heb. sheker, Shin Kof Resh) is removed from the world. Concerning this was the oath: "Hashem will have war with Amalek" (Shemot 17:16), FOR THE REDEMPTION WILL COME BY THE BEATS HINTED AT T'KIAH SH'VARIM-T'RUAH, T'KIAH; T'KIAH SHEVARIM T'KIAH, T'KIAH T'RUAH T'KIAH. AND THEN a simple, double, triple and quadruple song will arise in the world, where the letters OF THE YUD HEI VAV HEI will ascend AND JOIN TOGETHER. FIRST WILL COME Yud, THEN Yud-Hei, THEN Yud-Hei-Vav AND THEN Yud Hei Vav Hei, WHERE YUD IS THE SIMPLE SONG, YUD-HEI DOUBLE, YUD-HEI-VAV IS TRIPLE AND YUD HEI VAV HEI IS QUADRUPLE, AND THEIR NUMERICAL VALUE TOGETHER TOTALS 72. AT THE TIME OF THE REDEMPTION THIS NAME OF 72 WILL AWAKEN. At that time THE PRAYER will be answered: 'And therefore (Heb. uv'chen) the righteous shall see and be glad, the upright exult and the pious rejoice in song'. THE WORD 'UV'CHEN', THE NUMERICAL VALUE OF WHOSE LETTERS IS 78, NAMELY 72 WITH THE ADDITION OF SIX, WHICH IS THE VALUE OF THE LETTER VAV. This added Vav REFERS TO the sixth millennium. The Second Temple was destroyed Kof Ayin Bet (172) years before THE FIFTH THOUSAND. And following ITS DELAY AFTER THE FIFTH MILLENNIUM IT COULD BE the completion of Resh Ayin Bet (272) YEARS TO THE SIXTH MILLENNIUM. As in the verse "At evening (Heb. erev, Ayin Resh Bet) and you shall know that Hashem has brought you out, etc." (Shemot 16.6) Also, "For your servant became surety (Heb. Arav, Ayin Resh Bet) for the lad" (Beresheet 44.32). End of Ra'aya Meheimna
 Rabbi Aba recalls a time when he asked Rabbi Shimon why the righteous are punished for the sins of a generation, and was told that this atones for the sins of the world. He had said that all mortals are parts of the one body. Rabbi Aba learned that usually one righteous man is sufficient to atone for everyone, but if there is too much sin then more righteous men are stricken. When the righteous die then everything is healed and atoned for.

104. וכען צריך אסיא, למנדע בכמה דרגין אסתלק דפיקו דההוא חולה בגלותא דאדום, דאתמר עליה שחולת אהבה אני. דהא כמה אסיין אתכנשו עליה, למנדע קץ דמרעא דיליה, באלין דפיקין, ולא הוה חר מנייהו דאשתמודע בהון, דדפיקו דההוא חולה, לא כל אסיא בקי לאשתמודע ביה, דאית דפיקין דקשר"ק קש"ק קר"ק, דאמר נביא עליהו כמו הרה תקריב ללדת תחיל תזעק בחבליה.

105. וכלהו עשר שופרות, כלילין בתלת, דאינון סימן קש"ר, דאיהו תקיעה שברים תרועה. ותקיעה אחזי אריכו דגלותא, שברים קריבו דגלותא. תרועה ביה ייתי פורקנא, דאחזי דוחקא בתר דוחקא, ולית רוחא בין דא לדא, דודאי בין דשאר עמין מעבבין לון לישראל בגלותא, דוחקא דלהון מקרב לון פורקנא. אוף הכי מהירו דדפיקו דא בתר דא, ביה נפיק נפשא דב"ג, בתר דלית ריוח בין דא לדא.

106. קשר"ק קש"ק קר"ק, איהו דשוי קש"ר, תקיעה שברים תרועה. דאתעבר ביה שקר מן עלמא, דביה אומאה, מלחמה לוי' בעמלק. יתער בעלמא. שיר פשוט, וכפול, ומשולש, ומרובע. דאיהו סליק אתוון דיליה, י, י"ה, יו"ו, יהו"ה, ע"ב. בההוא זמנא, ובין צדיקים יראו וישמחו וישרים ועלוזו וחסידים ברנה יגילו. ו' תוספת, אלף שתיתאה. קודם דיליה עק"ב, חרב בי מקדשא, ולבתר דיליה, עד תשלום רעב, יהיה ערב. הה"ד ערב וידעתם כי יי' הוציא אתכם וגו'. כי עבדך ערב את הנער וגו'. ע"כ רעיא מהימנא

107. While they were still sitting, they saw a shade standing over them that came and went, hither and thither in the house. They were astonished. Said Rabbi Aba: Yosi, my son, I shall tell you what happened with me when I was with the holy luminary, THAT IS RABBI SHIMON, one day when we were walking in the Valley of Ono, and engaging in Torah the whole of that day, and because of the intensity of the sun's heat, we sat in a niche under a rock.

107. עַד דְּהוּוּ יִתְבִּי, חָמוּ חַד טוֹלָא דְקַיִמָא עֲלֵיהוּ, אֲזָלָא וְאֲתִיָא, אֲזָלָא וְאֲתִיָא, בְּגוּ בֵּיתָא. תְּוֹהוּ. א"ר אָבָא, יוֹסִי בְנִי, אִימָא לָךְ מַה דְּהוּוּ לִי עִם בּוֹצִינָא קְדִישָׁא. יוֹמָא חַד הוּיִנֵן אֲזֵלִינֵן בְּבִקְעָתָא דְאוֹנוֹ, וְהוּיִנֵן לְעָאן בְּאוֹרֵייתָא, כָּל הָהוּא יוֹמָא, וּמְגוּ תוֹקְפָא דְשִׁמְשָׁא אוֹתְבָנִין גְּבִי חַד טִינְרָא, בְּגוּ נּוֹקְבָא חֲדָא.

108. I asked him to explain to me why it is that, whenever the number of wicked in the world increases and Judgment rests on the world, the righteous among them are smitten on their account? For this is what we have learnt about the sins of the generations: that is the holy and righteous who are caught. Why should this be so?!? Could it be because they do not admonish the world about their deeds? For there are many who do admonish, but they will not accept it from them so they are subdued before those WHO DO NOT LISTEN TO THEM. IS THIS WHY THEY ARE CAUGHT FOR THE SIN OF THE GENERATION? Or maybe it is because the world has no protector AND THE RIGHTEOUS ARE CAUGHT AND DIE SO THAT THE WICKED CAN EXIST ON THEIR MERIT? AND I ASKED HIM: Were the righteous not to die and not to be caught for the sins OF THE WICKED, BUT IF THE WICKED WERE TO PERISH, then would not this be a cause of joy for the righteous that the wicked should perish? AS WRITTEN "BUT WHEN THE WICKED PERISH, THERE IS JUBILATION" (MISHLEI 11:10).

108. אֲמִינָא לִיה, מָאי הָאֵי, דְּבִכָּל שַׁעְתָּא דְחַיִּיבִין אֲסָגִיאוּ בְּעֵלְמָא, וְדִינָא שְׂרִיָא בְּעֵלְמָא, זִכְאִין דְּבַהוֹן לְקָאן עֲלֵיהוּ. דְּהָכִי תְּנִינֵן, בְּחֹבָא דְרָרָא, קְדִישָׁא וְצַדִּיקָא יִתְפָּסוּן. אָמַאי, אִי בְּגִין דְּאִינּוּן דְּלֹא מוֹכִיחִין לְעֵלְמָא עַל עוֹבְדֵיהוּ, כְּמַה אִינּוּן דְּמוֹכִיחִין, וְלֹא מְקַבְּלֵי מַנְיָהוּ, וְצַדִּיקָא אֲתַבְּמִין קְמִיָהוּ. וְאִי בְּגִין דְּלֹא הוּי מֵאן דִּיגִין עַל עֵלְמָא, לֹא יְהוּן מִתִּין, וְלֹא יִתְפָּסוּן בְּחֹבֵייהוּ, דְּהָא חֲדוּוּהָ אִיהוּ לְצַדִּיקָא בְּאַבְדָּא דְלַהוֹן.

109. He said to me: The righteous are certainly caught for the sins of the generation, and we have already discussed these matters. But when the righteous are caught with diseases and pestilence, it is in order to atone for the sins of the world, for then atonement is effected for the sins of the generation, SINCE THE SIDE OF HOLINESS IS THEREBY UPLIFTED AND THE OTHER SIDE SURRENDERS. How do we know about this? We learn it from all the parts of the body, for when all parts of the body are in trouble and a serious illness prevails in them, one limb has to suffer so that all of them should be healthy. And which IS THE LIMB THAT IS TO SUFFER? It is of course the arm, from which blood is let, and then all parts of the body regain health.

109. א"ל, בְּחֹבָא דְרָרָא וְדֵאֵי מִתְפָּסִין צַדִּיקָא, וְהָא אוֹקִימָנָא הֵינִי מִלִּי. אָבֵל בְּשַׁעְתָּא דִּיתְפָּסוּן צַדִּיקָא בְּמַרְעִין, אוּ בְּמַכְתָּשִׁין, בְּגִין לְכַפְרָא עַל עֵלְמָא הוּי, כְּדִין יִתְכַפְּרוּן כָּל חוֹבֵי דְרָא, מִנְלָן. מְכַל שׁוּיָמֵי גּוֹפָא, בְּשַׁעְתָּא דְכָל שׁוּיָמֵין בְּעַאקוּ, וּמַרְעֵ סָגִי שְׂרִיָא עֲלֵיהוּ, שׁוּיָמָא חֲדָא אֲצַטְרִיךְ לְאַלְקָאָה, בְּגִין דִּיתְסוּן כְּלָהוּ, וּמְגוּ דְרוּעָא. דְרוּעָא אֲלָקִי וְאַפִּיקוּ מִיָּנִיָּה דְמָא, כְּדִין הָא אֲסוּתָא לְכָל שׁוּיָמֵי גּוֹפָא.

110. And so it is that all mortals are parts of the one body. When the Holy One, blessed be He, wishes to grant healing to the world, He inflicts diseases and pestilence on one righteous man from among them, and, for his sake, gives healing to everyone. Where do we learn this from? From the verse: "But he was wounded because of our transgressions...and by his injury we are healed" (Yeshayah 53:5). "and by his injury": this refers to the letting of blood, as one who lets blood from the arm, for in that injury "we are healed," that is to say, we, the parts of the whole body, find healing.

110. אוּף הָכִי בְנֵי עֵלְמָא אִינּוּן שׁוּיָמִין דָּא עִם דָּא. בְּשַׁעְתָּא דְבַעֵי קוּדְשָׁא בְּרִיךְ הוּא לְמִיָּדָב אֲסוּתָא לְעֵלְמָא, אֲלָקִי לְחַד צַדִּיקָא בִּינְיָהוּ, בְּמַרְעִין וּבְמַכְתָּשִׁין, וּבְגִינֵיהּ יְהִיב אֲסוּתָא לְכָלָא. מִנְלָן. דְּכַתִּיב וְהוּא מְחֹלֵל מִפְּשַׁעֵינוּ מְדוּכָא מְעוֹנוֹתֵינוּ וְגו'. וּבְחִבּוּרְתוֹ נִרְפָּא לָנוּ. וּבְחִבּוּרְתוֹ, אֲקוּזָתָא דְרָמָא, כְּמֵאן דְּאֲקִיז דְרוּעָא, וּבְהָהוּא חִבּוּרָא נִרְפָּא לָנוּ, אֲסוּתָא הוּא לָנָא לְכָל שׁוּיָמִין דְּגּוֹפָא.

111. And He never smites the righteous man unless it is in order to grant healing to the generation and to make atonement for their sins, for the Other Side prefers MORE THAN ANYTHING ELSE that Judgment should have control over the righteous, for he does not then consider the rest of the world important and he doesn't watch over them because of his great joy that he has control OVER THE RIGHTEOUS. And the righteous person WHO SUFFERS BECAUSE OF THE GENERATION merits heavenly rule, in this world and in the next world. And WHERE THERE IS a righteous man with whom things are going well, the explanation is that the Holy One, blessed be He, is not concerned to make atonement for the world.

112. I said to him: But if THERE ARE TWO RIGHTEOUS MEN, WHERE ONE OF THEM IS RIGHTEOUS AND THINGS GO BADLY FOR HIM, WHILE THE OTHER IS RIGHTEOUS AND THINGS GO WELL FOR HIM? If they do not live at the same time, THEN WHAT YOU HAVE SAID makes sense THAT IS, THAT: THE RIGHTEOUS MAN FOR WHOM THINGS GO WELL LIVES AT A TIME WHEN THE HOLY ONE, BLESSED BE HE, IS NOT CONCERNED TO MAKE ATONEMENT FOR THE WORLD, WHILE THE RIGHTEOUS MAN FOR WHOM THINGS DO NOT GO WELL LIVES AT A TIME WHEN THE HOLY ONE, BLESSED BE HE, IS CONCERNED TO MAKE ATONEMENT FOR THE WORLD. But what about the case where there are two righteous men, one here and one here, both living AT THE SAME TIME, and the one suffers from diseases and pestilences while the other enjoys all the good things of the world? He said to me: One, or possibly two, righteous are sufficient FOR THE ATONEMENT OF THE GENERATION, for the Holy One, blessed be He, does not need to smite all of them, just as it is unnecessary to smite and draw blood from more than one arm in order to grant health to all parts OF THE BODY. Similarly, here too, one righteous man suffices.

113. But if the illness strikes all parts of the body, it is then necessary to let blood from both of the arms. So also in our case. If the number of serious sins in the world increases, then all the righteous have to be smitten in order to grant healing to the whole generation. But when they are not so many, then only one righteous man is smitten, and the other righteous live in peace, for the world is not in such need that all of them need to be smitten. And if the people are healed, the righteous are also healed, but it sometimes happens that THE RIGHTEOUS are afflicted with diseases throughout their lives in order to protect the generation, at a time WHEN THE SINS ARE HEAVIER. When THE RIGHTEOUS die, then everything is healed, and atoned for.

111. ולעולם לא אלקי צדיקא, אלא למיהב אסוותא לדרא, ולכפרא עלויהו. דהא נוחא לסטרא אחרא דינא שלטא על זבאה יתיר מכלא, דלא חייש בדין לכל עלמא, ולא אשגח בהו, מחרוה דשליט עליה. וההוא זבאה זכי לשולטנא עלאה, בהאי עלמא, ובעלמא דאתי. צדיק וטוב לו, דלא חייש קודשא בריך הוא לכפרא על עלמא.

112. אמינא ליה, אלו לא הוו בחד זמנא, יאות. אבל אית צדיק הכא, ואית צדיק הכא, לדא אית מרעין ומכתשין, ולדא אית כל טיבו דעלמא. אמר לו, בחד מנייהו או תרין סגי, דלא בעא קודשא בריך הוא לאלקאה בלא, במה דלא אצטריך אלא דרועא חדא, לאלקאה ולאקזאה למיהב אסוותא לכל שוימין. אוף הכא, בחד צדיקא סגי.

113. ואי אתקף ביה מרע, על כל שוימין, בדין אצטריך תרין דרועין לאקזאה. אוף הכי, אי אסגיאו חובין יקירין על עלמא, בדין כל זכאין אלקון, למיהב אסוותא על כל דרא. אבל בזמן דלא אסגיאו כל כן, בדין חד זבאה אלקי, ושאר צדיקנא בשלם, דהא לא אצטריך עלמא דילקון בלהו. אתסיאו עמא. אתסיאו צדיקניא. ולזמנין דכל יומיהון קיימין במרעין, לאגנא על דרא. מיתו, הא אתסי כלא, ואתכפר. לזמנין דחובין אינון יקירין יתיר.

16. All nations do not sway - just Yisrael

Rabbi Aba recounts Rabbi Shimon's explanation of why the children of Yisrael sway when they read the Torah. He learned that the spirit of man is the candle of God, and that light flickers and moves, swaying to and fro.

114. We got up and continued on our way. The intensity of the sun's heat was excessively STRONG and made it difficult for us to continue. Then we saw some trees in the wilderness with water under them. We sat down in the shade of one of the trees in the wilderness, and I asked him, RABBI SHIMON: Can you explain to me why it is that of all the nations of the world the only one that sways is Yisrael? For when they study Torah they sway back and forth? And this is not something that they learnt from anyone else, but they just can not stand still.

114. קָמַנָּא וְאִזְלַנָּא. וְתוֹקְפָא דְשִׁמְשָׁא הוּא יְתִיר, וְדַחִיק לָן בְּאוֹרְחָא. חָמִינָן אִילָנִין בְּמַדְבְּרָא, וּמִיּוּן תַּחֲתֵיהוּ. יְתִיבְנָא תַּחֲתֵיהוּ חַד טוּלָא דְאִילָנָא דְמַדְבְּרָא. שְׂאִילָנָא לִיה, מֵאִי הָאִי דְכָל עַמּוּן דְעֵלְמָא לֹא עֲבָדִין נְעוּעָא, אֲלֵא יִשְׂרָאֵל בְּלַחֲדוּיְהוּ, דְכַד לְעָאן בְּאוֹרֵיתָא, מִתְנַעֲנֵן הֵבָא וְהֵבָא, בְּלֹא לְמוּדָא דְבַר נֶשׁ בְּעֵלְמָא, וְלֹא יִכְלִין לְמִיָּקָם בְּקִיּוּמֵיהוּ.

115. He said to me: You have reminded me of a heavenly matter, yet people do not know and do not pay attention. He sat down for a while and cried. Then he said: Woe to people who go around like the beasts of the field, without understanding. In this matter alone are the holy souls of Yisrael distinguished from the souls of the other peoples, worshippers of idols. The souls of Yisrael are derived from the holy burning candle, WHICH IS MALCHUT, as it is written: "The spirit of man is the candle of Hashem" (Mishlei 20:27). And when this lamp is kindled from the higher divine Torah, WHICH IS ZEIR ANPIN, its light does not repose in stillness for even a moment, and this is the secret of the verse: "Elohim, keep not silent" (Tehilim 83:2), WHICH IS WRITTEN ABOUT MALCHUT. And something similar is written ABOUT THE SOULS: "you that make mention of Hashem, keep you not silent" (Yeshayah 62:6), NAMELY you have no respite. Once the light of the candle has taken hold of the wick, that light will never rest, rather, the fire light sways and fro, and never stays still.

115. אָמַר לִי, אֲדַבְּרְתָן מֵלְתָא עֲלָאָה, וּבְנֵי עֵלְמָא לֹא יִדְעִין, וְלֹא מְשַׁגְּיִחִין. יְתִיב שְׁעֵתָא וּבִבְכָה, אָמַר, וְוִי לְבַנֵּי נֶשׂא דְאִזְלִין כְּבַעֲרֵי חֻקְלָא, בְּלֹא סוּכְלָתְנֻן. בְּמֵלָה דָּא בְּלַחֲדוּי אֲשֶׁתְּמוּדְעָן נִשְׁמַתְהוּן קְדִישֵׁין דְיִשְׂרָאֵל, בֵּין נִשְׁמַתְהוּן דְעַמּוּן עַבְוֵי"ם. נִשְׁמַתְהוּן דְיִשְׂרָאֵל אֲתַגְּזֵרוּ, מְגוּ בּוּצִינָא קְדִישָׁא דְדְלִיק, דְכִתִּיב נֹר יִי' נִשְׁמַת אֲדָם. וְהָאִי נֹר בְּשְׁעֵתָא דְאֲתַדְלִיק מְגוּ אוֹרֵיתָא דְלַעֲיִלָּא, לֹא שְׂכִיךְ נְהוּרָא עֲלֵיהּ אֲפִילוּ רְגַעָא. וְרָזָא דָּא, אֱלֹהִים אֵל דְּמִי לָךְ. כְּגוּוּנָא דָּא כְּתִיב, הַמְזַכִּירִים אֶת יִי' אֵל דְּמִי לָכֶם, לֹא שְׂכִיכוּ לְכוּן. נְהוּרָא דְשִׁרְגָא בֵּין דְאֲתַאחֲרָא גּוּ פְתִילָה, הֵהוּא נְהוּרָא לֹא שְׂכִיךְ לְעֵלְמִין, אֲלֵא מִתְנַעֲנֵעָא נְהוּרָא לְכָאן וּלְכָאן, וְלֹא מִשְׁתַּכְּיךְ לְעֵלְמִין.

116. This is how it is with Yisrael, too, for their souls are of the light of the same candle, WHICH IS MALCHUT. Once he has raised one Torah subject, the light begins to burn, and they are unable to obtain respite. This is why they sway hither and thither and from side to side, just as the flame of the candle flickers, for it is written: "The spirit of man is the candle of Hashem."

116. כְּגוּוּנָא דָּא, יִשְׂרָאֵל, דְנִשְׁמַתֵּיהוּ מְגוּ הֵהוּא נְהוּרָא דְשִׁרְגָא, בֵּין דְאָמַר מֵלָה חֵדָּא דְאוֹרֵיתָא, הָא נְהוּרָא דְלִיק, וְלֹא יִכְלִין אִינוּן לְאֲשַׁתְּכַבָּא, וּמִתְנַעֲנֵעָן לְכָאן וּלְכָאן, וְלִכְלִ סְטְרִין. כְּנְהוּרָא דְשִׁרְגָא, דְהָא נֹר יִי' נִשְׁמַת אֲדָם כְּתִיב.

117. And it is written: "But you...are men" (Yechezkel 34:31). This means that you, and not the nations of the world, are called 'men'. The souls of the idol worshipping peoples are of extinguished straw, with no light resting on them. This is why they are in repose and do not sway, for they have no Torah by which to be enflamed and no light rests on them. THIS IS WHY they stand like trees in a blaze, burning without a light resting on them, and so they are still without any light at all. Said Rabbi Yosi: So this is the explanation of the matter. Happy is my lot that I deserved to hear this answer.

117. וּכְתִיב, אֲדָם אַתֶּם, אַתֶּם קְרוּיִין אֲדָם, וְלֹא אוּמִין עַבְוֵי"ם. נִשְׁמַתִּין דְעַמּוּן עַבְוֵי"ם, מְדַעֲיכוּ דְקֵשׁ, בְּלֹא נְהוּרָא דְשְׂרִי עֲלֵיהוּ. וְע"ד מִשְׁתַּכְּכִין, וְלֹא מִתְנַעֲנֵעָן, דְהָא לִית לוֹן אוֹרֵיתָא, וְלֹא דְלִקִין בְּה, וְלֹא נְהוּרָא שְׂרִיָּא בְּהוּן, אִינוּן קִיּוּמִין כְּעַצִּים בְּגוּ נוּרָא דְדְלִיק, בְּלֹא נְהוּרָא דְשְׂרִיָּא עֲלֵיהוּ, וְע"ד מִשְׁתַּכְּכִין בְּלֹא נְהוּרָא כְּלָל. א"ר יוֹסִי, דָּא אִיהוּ בְּרִירוּ דְמֵלָה, זְפָאָה חוּלְקֵי דְזַכִּינָא לְהָאִי, לְמִשְׁמַע דָּא.

17. "Let Yisrael rejoice in Him who made him"
We learn why people must involve God and His Shechinah in their rejoicing.

118. Arise Rabbi Aba to expound and refresh new matters in the Torah, as you said in the compilation of the First Part! Rabbi Aba began: "Sing to Hashem a new song, and His praise from the end of the earth, etc." (Yeshayah 42:10). How beloved are Yisrael before the Holy One, blessed be He, for their rejoicing and their praises are only in Him! For so we have learnt that any rejoicing of Yisrael in which they do not involve the Holy One, blessed be He, is no rejoicing at all. And in the future Samael and all his band will denounce that rejoicing, and they will be left with sorrow and weeping, and the Holy One, blessed be He, will not partake of that sorrow.

119. But whoever involves the Holy One, blessed be He, and his Shechinah in his rejoicing, if the accuser should come to denounce that rejoicing, the Holy One, blessed be He and His Shechinah participate in that sorrow. For does not Scripture say: "In all their affliction He was afflicted" (Yeshayah 63:9)? And how is this? Because THE VERSE SAYS: "I will be with him in trouble" (Tehilim 91:15).

120. And how do we know that Yisrael have to involve the Holy One, blessed be He, and His Shechinah, in their rejoicing? It is as is written: "Let Yisrael rejoice in Him (lit. 'they') who made him" (Tehilim 149:2), THE MEANING OF WHICH IS THAT Yisrael has no rejoicing but with them who made him. HE ASKS, Why "them who made him" when it should be "He"? HE ANSWERS THAT this refers to the Holy One, blessed be He, and His Shechinah, and a person's Father and his Mother. For, even if the latter be dead, the Holy One, blessed be He, uproots them from the Garden of Eden and brings them with Him to that rejoicing, so that they can participate in the rejoicing with the Holy One, blessed be He and His Shechinah. AND THE MEANING OF "THEM WHO MADE HIM" IS as in the verse: "let Him that made him bring near His sword to him" (Iyov 40:19)

18. Three Craftsmen: heaven, earth and water

Rabbi Aba says that a person is made by the partnership between his father, his mother and God. He then refers to the three craftsmen made by God - the heaven, the earth and the water - and with whom He produced the world. When these three were finished God commanded them to produce the body of man, and He provided the soul. When a person rejoices he is rejoicing with his parents, even though they may already have passed to the next world, and also with God.

121. An alternative explanation of "they who made him" IS THAT IT REFERS TO THE HOLY ONE, BLESSED BE HE, THE PERSON'S FATHER AND MOTHER, since man is made in partnership between man, his wife, and the Holy One, blessed be He. And in this secret it is written: "Let Us make man" (Beresheet 1:26), "Us, " implying a partnership WITH HIS FATHER AND HIS MOTHER. For we have learnt that the Holy One, blessed be He, made three craftsmen with whom to produce the world, namely: the heaven, the earth and the water, and each one of them served for one day, AND THEN LATER each served FOR A SECOND DAY, as previously.

118. קום ר' אבא, לְחַדְשָׁא מִלִּין דְּאוּרִייתָא, דְּאִמְרַת בְּחִבּוּרָא קְדָמָא. פִּתַּח ר' אבא וְאָמַר, שִׁירוּ לִי שִׁיר חֲדָשׁ תְּהִלְתּוּ מִקְצֵה הָאָרֶץ וְגו'. כַּמָּה חֲבִיבִין יִשְׂרָאֵל קָמִי קוּדְשָׁא בְּרִיךְ הוּא, דְּחֲדוּה דְּלֵהוֹן וְתוּשְׁבַחְתָּא דְּלֵהוֹן לָאו אִיהוּ, אֶלָּא בֵּיה דְּהִכָּא תְּנִינּוּ, כֹּל חֲדוּה דְּיִשְׂרָאֵל דְּלֵא מִשְׁתַּתְּמִי בֵּה לְקוּדְשָׁא בְּרִיךְ הוּא, לָאו אִיהוּ חֲדוּה. וְזִמִּין אִיהוּ סְמָאֵל וְכֹל סִיעֵתָא דִּילִיָּה לְקַטְרָגָא לְהוּא חֲדוּה, וְאִשְׁתָּאֵר בְּצַעְרָא וּבְכִיָּה, וְקוּדְשָׁא בְּרִיךְ הוּא לָא אִשְׁתַּתְּףָּ בְּהוּא צַעְרָא.

119. אֲבָל מֵאן דְּשִׁתִּיף קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ בְּחֲדוּה דִּילִיָּה, אִם יוֹתִי מְקַטְרָגָא לְקַטְרָגָא בְּהוּא חֲדוּה. קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ מִשְׁתַּתְּףָּ בְּהוּא צַעְרָא. מָה כְּתִיב בֵּיה בְּכֹל צַרְתָּם לָא צַר. וּבְמָאִי. בְּגִין דְּעָמוּ אֲנָכִי בְּצַרָּה.

120. וּמְנַלָּן, דְּאִית לֹון לְיִשְׂרָאֵל לְשִׁתְּמָא לְקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ בְּחֲדוּה דְּלֵהוֹן. דְּכְתִיב יִשְׂמַח יִשְׂרָאֵל בְּעוֹשָׁיו. הֵיא חֲדוּה דְּיִשְׂרָאֵל לָאו אִיהוּ, אֶלָּא בְּעוֹשָׁיו. בְּעוֹשָׁיו, בְּעוֹשׂוּ מִבְּעֵי לִיה. אֶלָּא אֵלִין קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ, וְאָבִיו וְאִמּוֹ, דְּאָף עַל גַּב דְּמִיתוּ, קוּדְשָׁא בְּרִיךְ הוּא אֶעְקֵר לֹון מִגֵּעַ, וְאִיִּתִי לֹון עִמֵּיהּ לְהוּא חֲדוּה, לְנִטְלָא חוּלְקָא דְּחֲדוּה עִם קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ. כְּדִ"א הַעֲשׂוּ יַגֵּשׁ חֲרָבוֹ.

121. דִּ"א בְּעוֹשָׁיו, בְּגִין דְּבִ"נ אֶתְעֵבִיד בְּשׁוֹתְמוֹת, גְּבָרָא וְאִתְתָּא, וְקוּדְשָׁא בְּרִיךְ הוּא. וְעַל רְזָא דָּא כְּתִיב, נַעֲשֵׂה אָדָם, בְּשׁוֹתְמוֹ. דְּתְנִינָן, תְּלַת אוּמְנִין עֲבַד קוּדְשָׁא בְּרִיךְ הוּא, לְאַפְקָא מְנַהוֹן עֲלָמָא, וְאֵלִין אִינוּן: שְׁמַיָּא, וְאַרְעָא, וּמַיָּא. וְכֹל חַד שְׁמֵשׁ חַד יוּמָא, וְאַהֲדָרוּ כְּמִלְקַדְמִין.

122. On the first day the heaven produced its craft, as it is written: "And Elohim said, Let there be light: and there was light" (Beresheet 1:3). On the second day the waters gave of their craft, as it is written: "And Elohim said, Let there be a firmament in the midst of the waters..." (Beresheet 1:6), where half the waters ascended on high and half remained below; and had the waters not divided there would have been no world. On the third day the earth did as it was commanded, as it is written: "Let the earth bring forth grass..." (Beresheet 1:11). And the next verse says "And the earth brought forth grass" (Beresheet 1:12).

123. So far each OF THE THREE CRAFTSMEN had produced of its craft and they had done what they had been commanded to do. Three other days remained IN THE ACT OF CREATION. On the fourth day, the first craftsman, THE HEAVEN, was commanded to do its craft, as it is written: "And Elohim said, Let there be lights in the firmament of the heaven..." (Beresheet 1:14), and so we have the skies. On the fifth day it was again the turn of the second craftsman, the waters, as it is written: "And Elohim said, Let the waters swarm..." (Beresheet 1:20). On the sixth day the earth again produced its craft, as it is written: "And Elohim said, Let the earth bring forth living creatures" (Beresheet 1:24).

124. These three craftsmen having finished their tasks, the Holy One, blessed be He, said to them: I have one more creation to make, namely Man. Join yourselves together and let us, I with you, make Man. The body shall be made by you, but I will be a partner with you BY GIVING THE SOUL, and we shall make Man. And just as formerly the three craftsmen worked in a partnership IN THE ACT OF CREATION, so also was it subsequently WITH THE CREATION OF MAN. There is the father, with whom He made the works of the heavens and the works of the waters, FROM WHOM COMES THE WHITENESS THAT IS IN MAN; and the mother, who is the third craftsman, like the earth, FROM WHOM COMES THE REDNESS IN THE BABY. And then there is the Holy One, blessed be He, who participated with them, FROM WHOM COMES THE SOUL. And in respect of this secret, the text has "they who made him" IN REFERENCE TO THE HOLY ONE, BLESSED BE HE, A PERSON'S FATHER AND HIS MOTHER.

125. And even though his father and his mother might have departed from this world, a man rejoices with all the three partners of his making, as we have learned: When a man involves the Holy One, blessed be He, in his rejoicing, the Holy One, blessed be He, comes to the Garden of Eden, and takes his father and mother from there, for they are partners with Him, and brings them with Him to that rejoicing, and all of them are there together but mortal men do not know it. When, on the other hand, a man is in trouble, the Holy One, blessed be He, is there with him alone, and He does not inform his father and mother, as it is written: "In my distress I called upon Hashem, and cried to my Elohim" (Tehilim 18:7).

122. יומא קדמא, אפיק שמיא אומנותא דיליה, דכתיב ויאמר אלהים יהי אור ויהי אור. יומא תניינא, אפיקו מיא אומנותא לעבידתא, דכתיב ויאמר אלהים יהי רקיע בתוך המים וגו'. אסתלקו פלגא מיא לעילא, ופלגא מיא לתתא אשתארו. ואלמלא כן דמיא אתפרשו, עלמא לא הוה קאים. יומא תליתאה, עבידת ארעא ואפיקת כמה דאתפקדת, דכתיב ויאמר אלהים תרשא הארץ דשא עשב, וכתיב ותוצא הארץ דשא וגו'.

123. עד הכא כל אומנא מאלין תלתא, אפיק אומנותא דיליה, ועברו מה דאתפקדו. אשתארו תלת יומין אחרנין. יומא ד', אתפקד אומנא קדמא למעבר אומנא דיליה, דכתיב ויאמר אלהים יהי מארת וגו', והיינו שמים. ביומא חמשאה, אפיקו מיא דאיהו אומנא אחרא, דכתיב ויאמר אלהים ישרצו המים וגו'. ביומא שתיתאה, עבדת ארעא אומנותא דילה, דכתיב ויאמר אלהים תוצא הארץ נפש חיה וגו'.

124. ביון תלת אומנין אלין אשלימו עובדיהו. אמר לון קודשא בריך הוא, אומנותא חדא אית לי למעבר, ואיהו אדם. אתחברו כחדא, ואנא עמכון, נעשה אדם, גופא דלכון, ואנא אהא שותפו עמכון, ונעשה אדם. כמה דבדקדמיתא הוה בשותפו הכי נמי לבתר. אבא, דכיה עביד עבידתא דשמיא, ועבידתא דמיא. ואתתא, דאיהו אומנא תליתאה, כגוונא דארעא. וקודשא בריך הוא דאשתתף בהדיהו. ועל רזא דא כתיב בעושו.

125. ואף על גב דאבא ואמא אתפרשו מהאי עלמא, חדוה בכל שותפותא הוי. דתנינן, בשעתא דבר נש שתיף לקודשא בריך הוא לחדוה דיליה, קודשא בריך הוא אתי לגנתא דערן, ואעקר מתמן לאבוי ואמיה, דאינון שותפין בהדיה, ואייתי לון עמיה להווא חדוה, וכלהו זמינין תמן, ובני נשא לא ידעין. אבל בעקו דב"ג, קודשא בריך הוא זמין לגביה בלחודו, ולא אודע לאבוי ולאמיה, הה"ד בצר לי אקרא יי' ואל אלהי אשוע וגו'.

We learn how many partners are responsible for creating and sustaining a person, including God and His Shechinah, one's mother and father, the angels, the sun and moon, the living creatures, the trees and the seed of the earth. At the time of the redemption all will come together and rejoice.

126. Said the Holy One, blessed be He: I and My Shechinah are the partners in the soul, a person's father and mother are the partners in the body, for his father injects the whiteness IN THE BABY, namely the white of the eyes, bones, sinews, and brain, and the woman SUPPLIES the black of the eyes, hair, flesh, and skin. The heavens, the earth, and all their hosts also participate in MAN'S creation. The angels, TOO, TAKE PART, for from them COME the Good Inclination and the Evil Inclination, THAT MAN should be portrayed in both of them. THE PART OF the sun and the moon is to give him light by day and by night, and even the beasts, cattle, birds, and fish PARTICIPATE IN MAN, for he makes a living from them. The trees and the seed of the earth PARTICIPATE IN HIM to sustain and nourish him.

Ra'aya Meheimna (The Faithful Shepherd)

127. What does the Holy One, blessed be He, do? He uproots his father and mother from The Garden of Eden and brings them with Him so that they should be with Him at the rejoicing of their children. AND SO IT IS AT THE TIME OF THE REDEMPTION, for there is no rejoicing like that of the Redemption, about which it is written: "Let the heavens be glad, and let the earth rejoice: and let it be said among the nations, Hashem reigns... Then shall the trees of the wood sing for joy before Hashem, because he comes to judge the earth" (I Divrei Hayamim 16:31-33), FOR THEN THE HOLY ONE, BLESSED BE HE, BRINGS THE PATRIARCHS AND MATRIARCHS OF YISRAEL TO BE AT THEIR REJOICING.

End of Ra'aya Meheimna

20. "Behold, I give to him My covenant of peace"

We learn about two alphabets, the large letters belonging to the next world and the small letters belonging to this world. As the Yud was added to the name of Pinchas the explanation becomes clear that God asked Moses to give His Shechinah to Pinchas. Next we realize that the shade of the departed Rabbi Pinchas ben Yair has been with the rabbis in their discussions, for he had spoken of those same matters while he was still alive.

128. The same shade returned as previously and walked around the house in the likeness of a man. Rabbi Aba fell on his face. Said Rabbi Yosi: I recall that in this spot I saw Rabbi Pinchas Ben Yair. One day he was standing on this spot and asked as follows: In the verse "Pinchas, the son of Elazar, the son of Aaron the priest" (Bemidbar 25:11), WHY IS PINCHAS HERE SPELLED with the addition of the small letter YUD?

129. AND HE ANSWERS because there are two sets of recorded alphabets, one alphabet of larger letters and one of small letters. AND HE EXPLAINS: the large letters belong to the next world AND ARE IN THE ASPECT OF BINAH, WHICH IS CALLED 'THE NEXT WORLD', while the small letters belong to this world AND ARE IN THE ASPECT OF MALCHUT, WHICH IS CALLED 'THIS WORLD'. HERE LIES THE REASON FOR the small letter Yud, which is a sign of the holy covenant, NAMELY MALCHUT. Since Pinchas was zealous for this covenant, a small Yud was added to him, which is the secret of this covenant, NAMELY MALCHUT.

רעיא מהימנא

126. אָמַר קוֹדֶשׁא בְּרִיךְ הוּא, אָנָּא וּשְׁכִינְתִּי שׁוֹתְפוּתָא דְנִשְׁמַתָּא, וְאָבוּי וְאִמִּיָּה שׁוֹתְפוּתָא דְגוּפָא, דְאָבוּי מְזִרִיעַ לּוֹבֵן, דְעֵינִינִן, וּדְגִרְמִין, וְגִידִין, וּמוֹחָא. וְאִתְתָּא שְׁחוּר דְעֵינִינִן, וּשְׁעָרָא, וּבִשְׂרָא, וּמִשְׁכָּא. וְאוּף הֵכִי שְׁמִיָּא וְאַרְעָא. וְכַל חֵיילִין דְלֵהוּן, אֲשִׁתְּפוּ בִּיצִירְתִּיהָ. מְלֹאכִין, מְנַהוּן יֵצֵר הַטּוֹב וְיֵצֵר הָרַע לְמַהוּי מִצְוִינִי מִתְרוּוִייהוּ. שְׁמִשָּׁא וְסִיְהָרָא, לְאַנְהָרָא לִיהּ בִּימְמָא וְלִילִיא. חֵיוֹן וּבְעִירָן וְעוֹמִין וְנוֹגִין, לְאַתְפְּרִנְסָא מְנַהוּן. כָּל אֵילָנִין וְזֵרְעִין דְאַרְעָא, לְאַתְפְּרִנְסָא מְנַהוּן.

127. מַה עֵבֵד קוֹדֶשׁא בְּרִיךְ הוּא, אֶעְקֵר לְאָבוּי וְלְאִמִּיָּה מִגְּנֶתָא דְעֵדֶן, וְאִינִי לְהוּ עִמִּיָּה, לְמַהוּי עִמִּיָּה בְּחֶדְוָה דְבְנוּי, וְלִית חֶדְוָה בְּחֶדְוָה דְפוּרְקָנָא, דְכִתִּיב בֵּהּ, יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ וְיֹאמְרוּ בְּגוֹיִם יְיָ מֶלֶךְ. אִזּוּ יִרְנְנוּ עֲצֵי הַיַּעַר מִלְּפָנֵי יְיָ כִּי בָא לְשִׁפּוֹט אֶת הָאָרֶץ.
ע"כ רעיא מהימנא

128. אַהֲדַר הוּוּא טוּלָא דְמְלַקְדָּמִין, וְאַזְלָא גוּ בֵּיתָא, כְּמוֹ דְיוֹקָנָא דְב"נ. נִפְלַע עַל אֲנָפוּי ר' אַבָּא. אָמַר רַבִּי יוֹסִי, אֲדַכְרְנָא דְבַהֲאִי אֲתָרָא חֲמִינָא לִיהּ לְר' פִּנְחָס בֶּן יֵאִיר, יוֹמָא חַד הוּוּא קָאִים בַּהֲאִי דְיוֹכְתָא, וְהוּוּא אָמַר הֵכִי, פִּינְחָס בֶּן אֶלְעָזָר בֶּן אַהֲרֹן הַכֹּהֵן, בָּאת י' זְעִירָא.

129. בְּגִין דְתִרִין אֶלְפִין בֵּיתִין רְשִׁימִין, אֶלְפָא בֵּיתָא דְאַתּוּן רַבְרָבִין, וְאַלְפָא בֵּיתָא דְאַתּוּן זְעִירָן. אֲתוּן רַבְרָבִין, אִינּוּן בְּעֶלְמָא דְאַתִּי. וְאַתּוּן זְעִירָן, אִינּוּן בְּעֶלְמָא תַתָּאָה. י' זְעִירָא, בְּרִית קְיָמָא קְדִישָׁא. כִּיּוֹן דְקִנִּי פִּנְחָס עַל בְּרִית דָּא, אֲתוּסָף בֵּיהּ י' זְעִירָא, רְזָא דְבְרִית דָּא.

130. At that time, the Holy One, blessed be He, said: What can I do with Moses, for this covenant came from Moses, and the bride, WHO IS MALCHUT, is his. It is not nice to give her, MALCHUT, to another, unless Moses knows about it and desires it. It just is not proper. The Holy One, blessed be He, started by saying to Moses: 'Moses, "Pinchas, the son of Elazar, the son of Aaron the priest..."' Moses interrupted Him and asked: Master of the Universe, what is all this about? THE HOLY ONE, BLESSED BE HE, answered him: 'You are the one who has given your soul for Yisrael a number of times so that they should not disappear from the world, while he, PINCHAS, "has turned My wrath away from the children of Yisrael"'(Bemidbar 25:11). Said Moses: What do You want of me? Is not everything Yours? AND IF YOU WANT TO CAUSE MALCHUT TO REST ON HIM, WHO CAN TELL YOU WHAT YOU SHOULD DO?

131. Said THE HOLY ONE, BLESSED BE HE, TO MOSES: 'Here: it is all yours! You tell PINCHAS THAT MY SHECHINAH will rest within him.' Said Moses: In all sincerity, let MALCHUT be with him. Said THE HOLY ONE, BLESSED BE HE, 'You tell him yourself, and in a loud voice, that you are handing THE SHECHINAH over to him, willingly and sincerely. Thus the verse "Wherefore say" - you say it willingly - "Behold, I give to him my covenant of peace" (Bemidbar 25:12) Moses started to say: "Behold I give to him." For if IT WAS REFERRING TO the Holy Blessed One, what should have been said was: 'Wherefore say to him, Behold, I give to him my covenant of peace'. But this is not written, but rather "Wherefore say" WITHOUT 'TO HIM', THE MEANING BEING THAT MOSES WAS COMMANDED TO SAY IT. Should you suggest that THE SHECHINAH was completely removed and taken away from Moses AND GIVEN TO HIM, you would be wrong, for it is like a candle that is used to light something else. The one gains the benefit of the light, while the other is no poorer.

132. The same shade came, sat down, and kissed him. They heard a certain voice saying: Make room, make room for Rabbi Pinchas ben Yair, for he is among you. As we have learned: in every place where a righteous man made a new interpretation of a matter in the Torah while he was in this world, he comes from the next world and visits that place. And this is even more likely when there are other righteous men in that place, deriving new interpretations and speaking about the Torah. And so it was that Rabbi Pinchas ben Yair came to visit his place and found there a number of righteous men revealing new interpretations of the Torah, and that matter was freshly renewed as previously in the presence of Rabbi Pinchas ben Yair. IN OTHER WORDS, THAT SAME TORAH MATTER THAT RABBI PINCHAS HAD SPOKEN OF WAS REESTABLISHED IN HIS PRESENCE WHEN YOU MENTIONED IT IN HIS NAME.

133. Rabbi Aba said: This interpretation of Rabbi Pinchas ben Yair is very nice, for it is indeed not written: 'Wherefore I give', but "Wherefore say, Behold, I to give to him," MEANING THAT MOSES WAS COMMANDED TO SAY TO HIM, AS NOTED ABOVE. And just to think that this matter was hidden with you from that devout man, and you said nothing UNTIL NOW. Happy is our portion that we were privileged to be here with the help of the holy shade.

130. בַּהֵוּא שְׁעָתָא, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, מַה אַעֲבִיד עִם מֹשֶׁה, בְּרִית דָּא מִמְּשָׁה הוּי, וְכֻלָּה דִּילֵיהּ הוּי. גָּנְאֵי הוּא לְמִיָּהֵב לֵיהּ לְאַחְרָא, בְּלֹא דַעְתָּא וְרַעוּתָא דְּמֹשֶׁה, לֹא וְאוּת הוּא. שְׂאֵרֵי קוּדְשָׁא בְּרִיךְ הוּא וְאָמַר לְמֹשֶׁה, מֹשֶׁה, פְּנַחֵס בֶּן אֲלַעְזָר בֶּן אֶהֱרֹן הַכֹּהֵן. א"ל מֹשֶׁה, רַב־שׁׁע מֵהוּ. א"ל, אַנְתָּ הוּא דְּמִסְרַת נַמְשָׁךְ עַל יִשְׂרָאֵל דְּלֹא יִשְׁתַּצּוֹן מִן עֲלְמָא בְּכַמְהָ זְמַנִּין, וְאִיהוּ הֵשִׁיב אֶת חַמְתֵּי מַעַל בְּנֵי יִשְׂרָאֵל וְגו'. אָמַר מֹשֶׁה מַה אֶתְּ בַעֵי מִנִּי, הָא כְּלָא דִּירְךְ.

131. א"ל, הָא כְּלָא דִּירְךְ הִיא, אִימָא לֵיהּ דְּתַשְׁרֵי בְּגוּיָהּ. אָמַר מֹשֶׁה, הָא בְּלָבָא שְׁלִים תְּהָא לְגַבִּיָּהּ. א"ל אִימָא אַנְתָּ בַּסּוּמְךְ, וְאָרִים קַלְךְ, דְּאַנְתָּ מָסַר לֵיהּ בְּרַעוּתָא, בְּלָבָא שְׁלִים. הַה"ד, לְכֹן אָמַר, אֶתְּ אִימָא בְּרַעוּתָא, הַנְּנִי נּוֹתֵן לוֹ אֶת בְּרִיתִי שְׁלוֹם. מֹשֶׁה הוּהּ אָמַר הַנְּנִי נּוֹתֵן לוֹ וְגו', דְּאִילוּ קוּדְשָׁא בְּרִיךְ הוּא, ה"ל לְמִימַר לְכֹן אָמַר לוֹ הַנְּנִי נּוֹתֵן לוֹ אֶת בְּרִיתִי שְׁלוֹם, אֲבָל לֹא כְּתִיב אֱלֹא לְכֹן אָמַר. וְאִי תִימָא, דְּאַתְּעַבְרַת מִן מֹשֶׁה. לֹא. אֱלֹא כְּבוּצִינָא דְּאֵדְלִיקוּ מִינָהּ, דָּא יְהִיב וְאִהֲנִי, וְדָא לֹא אֶתְּגַרַע מִנָּהּ.

132. אַתָּא הֵוּא טוּלָא, וְוִתִּיב, וְנָשִׁיק לֵיהּ. שְׁמַעוּ חַד קְלָא דְּהוּהּ אָמַר, פְּנּוֹן אַתְּר, פְּנּוֹן אַתְּר לְר' פְּנַחֵס בֶּן יָאִיר, דְּאִיהוּ גַבִּיּוּכוּ. דְּתַנְיִנְךְ, דְּכֹל אַתְּר דְּצִדִּיקָא אַתְּחַדֵּשׁ בֵּיהּ מְלִי דְּאוּרִייתָא, כְּדֵ אִיהוּ בַּהֵוּא עֲלְמָא, פְּקִיד לְהֵוּא אַתְּר, וְאִתִּי לֵיהּ לְגַבִּיָּהּ. וְכ"ש כְּדֵ שְׂרָאן בְּגוּיָהּ צִדִּיקָיָא אַחְרַנִּין. לְחַדְתָּא בַּהֵוּא אַתְּר, דְּאִמְרִין מְלִי דְּאוּרִייתָא. כְּגוּוֹנָא דָּא דְּהוּהּ אִתִּי ר' פְּנַחֵס בֶּן יָאִיר לְמַפְקַד לְאַתְרֵיהּ, וְאַשְׁכַּח אֲלִין צִדִּיקָיָא מְחַדְתִּין מְלִין דְּאוּרִייתָא, וְאַתְּחַדֵּשׁ בְּמַלְקְדֵימִין, הֵוּא מְלָה דְּר' פְּנַחֵס בֶּן יָאִיר קְמִיָּהּ.

133. א"ר אַבָּא, יְאוּת מְלָה דְּרַבִּי פְּנַחֵס בֶּן יָאִיר, דְּהָא לֹא כְּתִיב לְכֹן הַנְּנִי נּוֹתֵן, אֱלֹא לְכֹן אָמַר הַנְּנִי נּוֹתֵן לוֹ. וְכִי מְלָה דָּא הוּהּ גְּנִיזָא מְחַסִּידָא דָּא תַּחוּת יְדֶךְ, וְלֹא הוּיָת אָמַר. זְכָאָה חוּלְקָנָא, דְּזַכִּינָא לְמַהוּי בְּסִיעֵתָא דְּטוּלָא קְדִישָׁא הַכָּא.

21. "Whatever your hand finds to do, do it with your strength"

Rabbi Aba says that righteous men draw their strength from the power of God when they undertake to do His will. By awakening ourselves we awaken the holy and divine power, thus shattering any power that the Other Side may have had over us. Rabbi Aba tells us that the strength that

includes deed and speech and knowledge and wisdom does not exist at all in Sheol. We hear that all men actually go to Sheol, but the righteous rise up again immediately, having gone there to bring up with them anyone who considered repentance but was unable to repent before he died.

134. Then he began and said in the name of Rabbi Pinchas: "Whatever your hand finds to do, do it with your strength" (Kohelet 9:10). How good it is for a man to try to fulfill the will of his Master while the flame is yet burning and resting on his head. For the light of that flame is strength resting upon him, and so is it written: "let the power (strength) of my master be great" (Bemidbar 14:17). "the power of my master" - this is the power that rests on the head of the righteous and of all those who willingly undertake the will of their Master, WHICH IS THE SHECHINAH. And about this we have already learned: 'Whoever responds with all his power: 'Amen. May His great name be blessed...' - HIS SENTENCE OF SEVENTY YEARS IS TORN UP'.

135. He surely has to awaken all his parts with great power IN THE WORSHIP OF THE HOLY ONE, BLESSED BE HE, for by means of this powerful awakening that he summons up, he also awakens that holy and divine power, WHICH IS MALCHUT, and he is uplifted in holiness and shatters the power and hold of the Other Side. Hence IT IS WRITTEN: "WHATEVER YOUR HAND FINDS TO DO, DO IT WITH YOUR STRENGTH," FOR IT IS with your own strength that you must perform the will of your Master.

136. "for there is not work, nor device, nor knowledge, nor wisdom in Sheol, whither you go" (Kohelet 9:10). For it is in this power, that there is deed; namely the effort to engage in this world is called 'deed', namely the world of action, to complement the end of the thought. Device refers to the world that depends on speech, NAMELY MALCHUT, WHICH IS CALLED 'SPEECH', for an accounting device depends on speech, and this is why all the numerology and the solstices and equinoxes of the world are through the moon, WHICH IS MALCHUT. "nor knowledge" refers to the secret of the six ends, WHICH IS ZEIR ANPIN, which are dependent on thought, and are called to the world of that thought, WHICH IS BINAH. "nor wisdom" REFERS to CHOCHMAH, on which everything is dependent, AS IT IS SAID: "IN WISDOM HAVE YOU MADE THEM ALL" (TEHILIM 104:24).

137. And all of them, THE DEED, THE ACCOUNTING DEVICE, KNOWLEDGE, AND WISDOM, are included in that same strength, WHICH IS THE SHECHINAH THAT RESTS ON THE HEAD OF THE RIGHTEOUS. This is not the case on the side of Sheol, which is a level of Gehenom. For the end of everyone who does not try with this strength to enter with it into deed, accounting device, knowledge, and wisdom in this world will be in Sheol, where there is no deed, nor accounting device, nor knowledge, nor wisdom. For the Other Side is the way to Sheol, as it is written: "Her house is the way to Sheol" (Mishlei 7:27). Whoever becomes listless in that holy strength is attacked by the Other Side, whose house is Sheol.

134. אוף הוא פתח ואמר, משמיה דר' פנחס כל אשר תמצא ירך לעשות בכחך עשה וגו', כמה יאות ליה לב"נ בעוד דבוצינא דליק ושריא על רישיה, לאשתדלא ולמעבד רעותא דמאריה. בגין דההוא נהורא דבוצינא, איהי כ"ח דשריא עליה. וע"ד כתיב, יגדל נא כח יי'. כח יי', דא הוא כח, דשריא על רישיהון דצדיקינא, וכל אינון דמשתדלין ברעותא דמאריהון. ועל דא תנינן, כל העונה אמן יהא שמיה רבא מברך בכל כחו.

135. ודאי אצטריך לאתערא כל שייפוי בחילא תקיף בגין דבאתערותא תקיף דאתקף, אתער ההוא כח קדישא עלאה, ואסתלק גו קודשא ואתבר חילא ותוקפא דסטרא אחרא. וע"ד בכחך, אצטריך למעבד רעותא דמארך.

136. בי אין מעשה וחשבון וגו', בגין דבההוא כח אית מעשה, אשתדלותא לאשתדלא בהאי עלמא דאקרי מעשה, עלמא דעובדא, למשלם סופא דמחשבה. וחשבון, דא הוא עלמא, דתליא בדבורא, דהא חשבון בדבורא תלויא. וע"ד, כל גימטריאות, ותקופין, ועבורין דעלמא, בסיהרא הו. ודעת, דא איהו רזא דשית סטריין, דתלויין במחשבה, ואקרון עלמא דההוא מחשבה. וחכמה, דכלא תלויא מניה.

137. וכל אליון כלילין בההוא כח, מה דלאו הכי בסטרא דשאל, דרגא דגיהנם. דהא כל ב"נ דלא אשתדל בהאי כ"ח, בהאי עלמא, לאעלאה ביה, במעשה וחשבון ודעת וחכמה, סופיה לאעלאה בשאל, דלית ביה מעשה וחשבון ודעת וחכמה. דהא סטרא אחרא, ארע שאל איהי, דכתיב, דרכי שאל ביתה. מאן דאתרפי מהאי כ"ח קדישא, אתקף ביה סטרא אחרא, דשאל ביתה.

138. "whither you go": HE ASKS, Do, indeed, all men go there to Sheol? HE ANSWERS, yes, but THE RIGHTEOUS rise up again immediately, as it is written: "He brings down to Sheol, and brings up" (I Shmuel 2:6). This verse, however, is not to be applied to the wicked who never for a moment considered repentance, for they go down TO SHEOL and do not ascend again. Even the completely righteous go down there. Why should this be? It is because they take from there a number of wicked and bring them up from there. Who are the ones THAT THEY BRING UP? They, who considered repentance in this world, but were unable to repent for they departed from the world. And it is for these wicked people that the righteous go down to Sheol and take them and bring them up from there.

138. אֲשֶׁר אַתָּה הוֹלֵךְ שָׁמָּה, וְכִי כָל בְּנֵי עֲלָמָא אֲזִלוּ לְשָׂאוּל. אֵין. אֲבָל סִלְקִין מִיָּד, דְּכִתְיִב, מוֹרִיד שְׂאוּל וְיַעַל. בַּר אֵינּוֹן חַיִּיבִין, דְּלֹא הִרְהִרוּ תְּשׁוּבָה לְעֲלָמִין, דְּנַחְתִּין וְלֹא סִלְקִין. וְאִפְּלוּ צְדִיקִים גְּמוּרִים נַחְתִּין תַּמָּן. אֲמַאי נַחְתִּין. בְּגִין דְּנִטְלִין כַּמָּה חַיִּיבִין מִתַּמָּן, וְסִלְקִין לֹון לְעֵילָא. וּמֵאֵן אֵינּוֹן. אֵינּוֹן דְּהִרְהִרוּ בְּתְּשׁוּבָה בְּהָאֵי עֲלָמָא, וְלֹא יָכִילוּ, וְאִסְתַּלְקוּ מִן עֲלָמָא. וְצְדִיקַיָּא נַחְתִּין בְּגִינְהוֹן דְּחַיִּיבִין גּוֹ שְׂאוּל, וְנִטְלִין לֹון, וְסִלְקִין לֹון מִן תַּמָּן.

22. "Your Eyes like the Pools in Heshbon"

Rabbi Yosi is prompted by the shade of Rabbi Pinchas ben Yair to remember the esoteric explanation of the accounting of the numerical values of letters.

139. Said Rabbi Yosi: It is written: "counting one thing to another, to find out the sum (Heb. cheshbon)" (Kohelet 7:27), AND HE ASKED: the account of the numerical values of letters is according to the moon, WHICH IS MALCHUT, but in which of her levels? He did not answer, but said: I have heard this matter, but do not remember it. The same shade arose and hit Rabbi Aba in the eyes. He fell on his face out of fear, and while he was still lying on his face, a verse came to him, as it is written: "Your eyes like the pools in Heshbon, by the gate of Bath-rabbim" (lit. 'daughter of the many')" (Shir Hashirim 7:5). THE EXPLANATION IS: This refers to the eyes OF MALCHUT, NAMELY ITS CHOCHMAH WHICH IS CALLED 'EYES', and they are appetizers, NAMELY DELICACIES to the divine Chochmah which is drawn from above, FROM BINAH, AND HER EYES are filled by reckoning (Heb. cheshbon) and solstices and equinoxes and become pools flowing out from the right in all directions until they are counted in every account and intercalation of the moon from the outside, NAMELY OF THE EXTERNAL PARTS OF MALCHUT, also of the stars and the constellations - in order to reach a sum. And this is "by the gate of Bath-rabbim," which is the moon, WHICH IS MALCHUT, from the outside.

139. אָמַר ר' יוֹסִי, כְּתִיב אַחַת לְאַחַת לְמִצָּא חֶשְׁבוֹן. חֶשְׁבוֹן דְּגִימְטְרִיאוֹת דְּקִיּוּמֵן בְּסִיְהֵרָא, בְּאֵן דְּרִגָּא דִּילָהּ אֵינּוֹן. לֹא אַתִּיב לִיהּ. אָמַר, שְׂמַעְנָא, וְלֹא אֲדַכְרְנָא מְלָה. קָם הָהוּא טוֹלָא, וּבְטַשׁ בְּעֵינוּי דְּר' אָבָא, נָפַל עַל אַנְפוּי מַגּוּ דְּחִילוּ. עַד דְּהוּה נָפַל עַל אַנְפוּי, נָפַל קָרָא בְּפִסְמוּיָהּ, דְּכִתְיִב, עֵינֶיךָ בְּרִכּוֹת בְּחֶשְׁבוֹן עַל שַׁעַר בַּת רַבִּים. וְאֵלִין עֵינֵיךָ דִּילָהּ, פְּרַפְרָאוֹת לְגוֹ חֲכָמָה עֲלָא, דְּאִתְּמַשְׁכָּא מִלְּעֵילָא, וּמַגּוּ חֶשְׁבוֹן וְתִקּוּפִין וְעִבּוּרִין אִתְּמַלְיִין, וְאִתְּעִבְדוּ בְּרִיכּוֹת, דְּנִפְקוּ מִיּוּמִין, לְכָל סְטָרִין, עַד דְּאִתְּפַקְדוּ לְכָל חוּשְׁפִין וְעִבּוּרִין דְּסִיְהֵרָא דְּלִבְר, וְכַכְבִּין וּמְזִלֵי לְמַעַבְד חֶשְׁבוֹן, וְדָא אִיהוּ עַל שַׁעַר בַּת רַבִּים, דָּא אִיהוּ סִיְהֵרָא דְּלִבְר.

23. "in the evening she would go, and on the morrow she would return"

Rabbi Aba again goes over the matter of God persuading Moses to give His holy covenant of peace to Pinchas. We learn that Malchut has permission from Zeir Anpin to live among the righteous in the world. If Pinchas had not been given Malchut he would never have been able to attain the high priesthood.

140. Rabbi Aba said to Rabbi Yosi: That holy pearl that was in your possession with the help of the holy pious one who visited us, NAMELY THE REPORT FROM RABBI PINCHAS BEN YAIR, WITH THE HELP THAT CAME TO US - it is so beautiful that I must go over it again. For it is certainly unnecessary to remove a woman to another place unless her husband so commands and gives her permission to go. ACCORDINGLY, one first of all informs her husband and placates him so that he should command her and give her permission to go to that place. So the Holy One, blessed be He, placated Moses until he gave his permission. Then He said to him: "You say it - "Behold, I give to him my covenant of peace" (Bemidbar 25:12), that it should abide in PINCHAS, and so long as he had not given her permission to go, she did not go.

140. א"ר אבא לר' יוסי, ההוא מרגלא קדישא דהוה תחות ירך, מגו סיעתא דחסידיא קדישא דאיהו גבן, במה שפיר איהו, ואהרנא ביה. דהא ודאי לא אצטריך לאפקא אתתא, למשרי באתר אחרא, עד דבעלה ומקד לה ויהיב לה רשו למהך. ואודעין לבעלה בקרמיתא, ומפויסין ליה, דהוא ומקד לה, ויהיב לה רשו למיהך לההוא אתר. כך קודשא בריך הוא פויס למשה, ועד דיהיב ליה רשו, וא"ל אימא אנת, הנני נותן לו את בריתי שלום, למשרי בגוויה, ועד דיהיב לה רשו למהך תמן, לא אזלת.

141. How do we know this? From the righteous one of the world, WHICH IS YESOD OF ZEIR ANPIN, who gave MALCHUT permission to abide among the righteous in this world, and she dwells among them as a bride in all her jewelry, and the righteous of the world sees it, and is happy. But she lies in the arms of her husband, WHICH IS THE SECRET OF THE RIGHT COLUMN AND THE LEFT COLUMN, WHICH ARE CHESED AND GVURAH OF ZEIR ANPIN, and returns from there to be with the righteous, then returning to her husband, as it is written: "in the evening she would go, and on the morrow she would return" (Ester 2:14). "in the evening she would go" to her husband, NAMELY AT MIDNIGHT, FOR THEN IS THE MATING OF THE LEFT; "and on the morrow" WHEN SHE IS FULL OF CHASSADIM FROM THE MATING OF THE RIGHT, "she would return" to be among the righteous of the world, everything being done with the permission of her husband, ZEIR ANPIN.

141. מנלן. מצדיקו של עולם, דיהיב לה רשו, למשרי גו צדיקי בהאי עלמא. ויתבא עמהון, ככלה גו קשוטתא. וצדיקא דעלמא חמי, וחדוי בהאי. אבל בין דרועי דבעלה שכובת, ואתהדרת למהווי בהדיהו, ותבת לבעלה. כד"א, בערב היא באה ובבקר היא שבה. בערב היא באה, לגבי בעלה. ובבקר היא שבה, לגבי צדיקיא דעלמא. וכלא ברשותא דבעלה.

142. What Moses said was: "Behold I give to him My Covenant," WHICH IS THE SECRET OF MALCHUT. Just as the Righteous One on high gives, so also do I give a present, on condition that the present be returned, NAMELY JUST AS THE RIGHTEOUS ONE ON HIGH GIVES ON CONDITION THAT IT BE RETURNED. AS "IN THE EVENING SHE WOULD GO AND ON THE MORROW SHE WOULD RETURN," AS EXPOUNDED ABOVE, so ALSO WITH MOSES. And because of this covenant, he earned the high priesthood, WHICH IS THE SECRET OF CHESED, and if he had not had MALCHUT with him, Pinchas could not have arisen to the level of the high priesthood, for the covenant IS AN ASPECT OF MALCHUT, when she is always cleaving to the upper right, WHICH IS CHESED of ZEIR ANPIN. And this upper right will, in the future, construct the Temple, which is the covenant, NAMELY MALCHUT.

142. ומשה כך אמר, הנני נותן לו את בריתי, במה דצדיק דלעילא נותן, אוף אנא הנני נותן, מתנה למהדר מתנה איהו. ובגין ברית דא, רווח כהונה עלאה. ואי לא תהא בהדיה, לא אתקשר פנחס בדרגא דכהונה עלאה, דהא ברית דבקא איהו תדיר בימינא עלאה. וימינא עלאה דא, זמין למבני בי מקדשא, דאיהו ברית.

24. A third Temple is not mentioned in the Torah

We hear how a gentile told Rabbi Eliezer that Yisrael were not close to God, citing various kinds of evidence, whereupon the Rabbi turned him into a heap of bones. Rabbi Eliezer recounts the answers that Elijah once gave him when he raised the same issues as the gentile. We hear an explanation of the First and Second Temples, and how God will reveal the Temple at the time of the final redemption.

143. Rabbi Aba said: I have remembered a certain matter I heard from the holy luminary, RABBI SHIMON, who heard it in the name of Rabbi Eliezer. One day a clever gentile came and said to him: Old man, old man, I have three questions that I want to put to you. The first is: You say that another Temple will be built for you, but the Temple is not to be built more than twice. The First Temple and the Second Temple ARE MENTIONED, but you will not find a Third Temple in the Torah, and that which you had to build has already been built, and there will never be another one, for Scripture has referred to the two houses of Yisrael, AND ABOUT THE SECOND TEMPLE it is written: "The glory of this latter house shall be greater than that of the former" (Chagai 2:9).

144. Also, you say that you are closer to the divine King than all other peoples. Whoever is close to the King is forever rejoicing, without pain, without fear, without troubles. But you are perpetually in pain, trouble and agony, more than anyone else. Look at us - no pain, trouble nor agony approaches us at all, from whence it follows that we are close to the divine King and you are far from Him, and this is why you have pain and trouble and sorrow and agony, which we do not have.

145. Further: You do not eat of an animal found dead nor ritually slaughtered so that you will be healthy and your body healthy. We eat anything we want and we are physically strong and healthy and all our limbs are fit. You do not eat and all are sick with bad illnesses and broken more than all other peoples. You are a people whom HASHEM hates above all. Old man, old man, do not say anything to me because I shall not listen to you, nor accept it from you. Rabbi Eliezer lifted up his eyes, looked at him, and turned him into a heap of bones.

146. When his anger had subsided, he looked back, cried, and said: "Hashem, our Master, how majestic is Your name in all the earth" (Tehilim 8:2). How strong is the power of the holy and mighty name in all the earth, and how beloved are the words of the Torah, for nothing is so minor that it will not be found in the Torah, and even the smallest thing in the Torah issued from the mouth of the Holy One, blessed be He. Those matters that that wicked one asked, I too, once asked of Elijah, and he replied that in the academy of the firmament THESE VERY MATTERS were laid out before the Holy One, blessed be He, as follows:

143. אָמַר רַבִּי אַבָּא, אֲדַכְרֵנָּא מִלָּה חֲדָא, דְּשִׁמְעֵנָּא מִבּוֹצִינָא קְדִישָׁא, דְּשָׁמַע מִשְׁמִייה דְּרַבִּי אֱלִיעֶזֶר. יוֹמָא חַד, אַתָּא לְקַמִּייה חַד חֲכִים גּוֹי, א"ל סְבָא סְבָא, תִּלַּת בְּעֵינָן בְּעֵינָא לְמַתְבַּע מִנָּךְ. חַד, דְּאַתּוֹן אֲמַרִּין דִּיתְבְּנִי לְכוּ בִּי מִקְדָּשָׁא אַחְרָא, וְהָא לֹא הוּוּ לְמִבְנֵי אֱלֹא תְרֵי זְמַנִּין, בֵּית רֵאשׁוֹן וּבֵית שְׁנִי, בֵּית שְׁלִישִׁי לֹא תִשְׁכַּח בְּאוּרִייתָא, וְהָא מַה דְּהוּוּ לִיּוּה לְמִבְנֵי, כְּבַר אַתְבָּנוּן, וְלַעוֹלָם לִית בֵּיה יְתִיר, דְּהָא תְרֵי בְתֵי יִשְׂרָאֵל קְרָא לֹון קְרָא. וּכְתִיב, גְּדוֹל יְהוָה כְּבוֹד הַבַּיִת הַזֶּה הָאֲחֵרוֹן מִן הָרֵאשׁוֹן.

144. וְתוּ, דְאַתּוֹן אֲמַרִּין, דְאַתּוֹן קְרַבִּין לְמַלְכָּא עֲלָאָה, יְתִיר מִכָּל שְׂאָר עַמִּין, מֵאַן דְּמִתְקַרִּיב לְמַלְכָּא, אִיהוּ חֲדֵי תְדִיר, בְּלֹא צַעֲרָא, בְּלֹא דְחִילוּ, וּבְלֹא דְחִיקוּ. וְהָא אַתּוֹן בְּצַעֲרָא וּבְדַחְקָא וּבִיגוּנָא תְדִיר, יְתִיר מִכָּל בְּנֵי עַלְמָא. וְאַנּוּן לֹא אַתְקַרִּיב לֹון צַעֲרָא וְדַחְקָא וּיְגוּנָא כְּלָל. אַנּוּן קְרַיבִין לְמַלְכָּא עֲלָאָה, וְאַתּוֹן רְחִיקִין מִנִּיהּ, וְע"ד אִית לְכוּ צַעֲרָא וְדַחְקָא אַבְלָא וּיְגוּנָא, מַה דְלֹא אִית לֹון.

145. וְתוּ, דְאַתּוֹן לֹא אֲכָלִי נְבִלָה וְטִרְפָּה, בְּגִין דְּתַהוּוֹן בְּרִיאִין, וְגוֹפָא דְלִכּוֹן לְהוּי בְּבִרְיָאוּתָא. אַנּוּן אֲכָלִינָן כָּל מַה דְּבַעֲינָן, וְאַנּוּן תְּקִיפִין בְּחִילָא בְּבִרְיָאוּתָא, וְכָל שְׁוִיפוֹן דִּילָן בְּקִיּוּמֵיהוּ. וְאַתּוֹן דְלֹא אֲכָלִין, חֲלָשִׁין כְּלָכוּ בְּמַרְעִין בִּישׁוּן, וּבְתַבִּירוּ יְתִיר מִכָּל שְׂאָר עַמִּין. עַמָּא דְסָנִי לְכוֹן אֱלֹהִיכוֹן בְּכָלָא. סְבָא סְבָא, לֹא תִימָא לִי מְדִי, דְלֹא אֲשַׁמְעִינָךְ, וְלֹא אֲקַבֵּל מִנָּךְ. זְקִיף עֵינָיו ר' אֱלִיעֶזֶר, וְאַשְׁגַּח בֵּיה, וְאַתְעֵבִיד תֵּלָא דְגֵרְמִי.

146. בֵּינוּן דְנַח רוּגְזִייה, אַהֲדַר רִישִׁייה וּבְכַה, וְאַמַּר, יי' אֲדוֹנָנוּ מַה אֲדִיר שְׁמֵךְ בְּכָל הָאָרֶץ. כְּמַה תְּקִיף חִילָא דְשְׁמָא קְדִישָׁא, תְּקִיפָא בְּכָל אַרְעָא, וְכְמַה חֲבִיבִין מְלִי דְאוּרִייתָא, דְלִית לָךְ מִלָּה זְעִירָא דְלֹא תִשְׁכַּח לָהּ בְּאוּרִייתָא, וְלִית מִלָּה זְעִירָא דְאַתּוֹן בְּאוּרִייתָא, דְלֹא נִפְקַת מִפּוּמֵיהּ דְקוֹדְשָׁא בְרִיךְ הוּא. מְלִין אֲלִין דְשָׁאֵל הוּוּא רְשַׁע, אַנָּא שְׁאַלְנָא יוֹמָא חַד לְאַלְיָהוּ, וְאַמַּר דְהָא בְּמַתִּיבְתָּא דְרַקִּיעָא, אַתְסַדְרוּ קַמִּייה דְקוֹדְשָׁא בְרִיךְ הוּא, וְהִכִּי הוּא.

147. When Yisrael came out of Egypt, the Holy One, blessed be He, wanted to establish them in the country as are the holy angels on high, and He wanted to build a Temple for them, bring it down from the upper heavens, and plant Yisrael in the land as a holy planting, after the pattern of the heavenly form, as it is written: "You shall bring them in, and plant them in the mountain of Your inheritance" (Shemot 15:17). And where would that be? "in the place, Hashem, which You have made for You to dwell in" (Shemot 15:17). In that PLACE which You, Hashem, have made, and in no other. "The place, Hashem, which You have made for You to dwell in" refers to the First Temple, and the continuation of the verse, "in the sanctuary, Hashem, which Your hands have established," refers to the Second Temple. Both of them are the work of the Holy One, blessed be He.

148. But when they angered Him in the wilderness, they died, and He brought their children into the land, and the Temple was constructed by man, which is why it did not last. FOR THE BUILDING HAS TO BE THE WORK OF THE HOLY ONE, BLESSED BE HE. King Solomon knew that the Temple that he built was built by man and would not therefore last, which is why it is written: "Unless Hashem builds the house, they who build it labor in vain" (Tehilim 127:1) And indeed it no longer exists. In the days of Ezra, because of the sin, they had to rebuild THE TEMPLE, which is why it had no lasting existence. And up until now the first building of the Holy One, blessed be He, has not been placed in the world, but concerning the future it is written: "Hashem builds Jerusalem" (Tehilim 147:2). He WILL BUILD and no other. It is for this building that we are waiting, and not for a structure of man which has no permanence.

149. The Holy One, blessed be He, will bring down the First Temple and the Second Temple from on high simultaneously. The First Temple, WHICH IS EQUIVALENT TO BINAH, will be covered, and the Second Temple, WHICH IS PARALLEL TO MALCHUT, will be in the open. That house that is called 'the Second Temple' will be in the open so that the art of the Holy One, blessed be He, will be visible to the whole world. AND THEN THERE WILL BE perfect rejoicing, and goodwill throughout its existence.

150. The First Temple THAT WILL BE concealed ascends on high over THE SECOND TEMPLE that is revealed, and the whole world will see the clouds of glory that surround the Temple that is revealed, and within those clouds will be the First Temple in a hidden action, rising to the height of the glory of the heavens, WHICH IS BINAH, and this is the building for which we are waiting.

147. דָּכַד נִמְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, בְּעַא קֹדֶשׁא בְּרִיךְ הוּא לְמַעַבְד לֹון בְּאַרְעָא, כְּמִלְאֲכִין קְדִישִׁין לְעִילָא, וּבְעַא לְמַבְנֵי לֹון בֵּיתָא קְדִישָׁא, וּלְנַחְתָּא לִיה מִגּוּ שְׁמַי רְקִיעִין, וּלְנִטְעָא לֹון לְיִשְׂרָאֵל, נְצִיבָא קְדִישָׁא, כְּגֹוּנָא דְרִיוּקְנָא דְלְעִילָא. הֵה"ד תְּבִיאֲמוּ וְתִטְעֲמוּ בְּהַר נַחְלַתְךָ. בְּאֵן אַתְר בְּמִכּוֹן לְשַׁבְתְּךָ פְּעֻלַת יְיָ. בְּהֵהוּא דְפְעֻלַת אַנְתָּ יְיָ, וְלֹא אַחְרָא. מִכּוֹן לְשַׁבְתְּךָ פְּעֻלַת יְיָ, דָּא בֵּית רֵאשׁוֹן. מְקֻדֵּשׁ יְיָ כּוֹנֵנּוּ יְדִיךָ, דָּא בֵּית שְׁנֵי. וְתִרְוִייהוּ, אֹמְנוּתָא דְקֹדֶשׁא בְּרִיךְ הוּא אִינוּן.

148. וּמִדְאַרְגִּיזוּ קַמִּיהָ בְּמִדְבָּרָא, מִיתוּ, וְאַכְנַס לֹון קֹדֶשׁא בְּרִיךְ הוּא לְבַנְיָהּ בְּאַרְעָא. וּבֵיתָא אַתְבְּנֵי עַל יְדָא דְבַר נֶשׁ, וּבְגִין כֶּךָ לֹא אֶתְקִיִים. וּשְׁלֵמָה הוּהוּ יְדַע, דְּבְגִין דְּהֵאֵי עֹוּבְדָא דְּבַר נֶשׁ לֹא יִתְקִיִים, וְעַל דָּא אָמַר, אִם יְיָ לֹא יִבְנֶה בֵּית שׁוֹא עֲמִלוּ בּוֹנוּי בּוּ, דְּהֵא לִית לִיה בֵּיה קִיּוּמָא. בְּיוֹמוֹי דְּעֹזְרָא, גְּרַם חֲטָאָה, וְאַצְטְרַכּוֹן אִינוּן לְמַבְנֵי, וְלֹא הוּהוּ בֵּיה קִיּוּמָא. וְעַד כְּעַן, בְּנִינָא קְדַמָּא דְקֹדֶשׁא בְּרִיךְ הוּא, לֹא הוּהוּ בְּעֵלְמָא, וּלְזַמְנָא דְאַתֵּי כְּתִיב, בּוֹנֶה יְרוּשָׁלַם יְיָ, אִיהוּ וְלֹא אַחְרָא. וּבְנִינָא דָּא אָנּוּן מִחְכָּאן, וְלֹא בְנִינָא דְבַר נֶשׁ, דְּלִית בֵּיה קִיּוּמָא כִּלְל.

149. בֵּית רֵאשׁוֹן, וּבֵית שְׁנֵי, יַחִית לֹון קֹדֶשׁא בְּרִיךְ הוּא כְּחַדָּא מְלַעִילָא. בֵּית רֵאשׁוֹן בְּאַתְכְּסִיָּא, וּבֵית שְׁנֵי בְּאַתְגְּלִיָּא. הֵהוּא בֵּית לְהוּי בְּאַתְגְּלִיָּא, דְאַתְקְרִי בֵּית שְׁנֵי, דִּיתְחַזִּי לְכָל עֲלְמָא אֹמְנוּתָא דְקֹדֶשׁא בְּרִיךְ הוּא. חֲדוּה שְׁלִים, וְרַעוּתָא דְלְבָא בְּכָל קִיּוּמָא.

150. הֵהוּא בֵּית רֵאשׁוֹן בְּאַתְכְּסִיָּא, אֶסְתַּלַּק לְעִילָא, עַל גְּבוּי דְהֵהוּא דְאַתְגְּלִיָּא. וְכָל עֲלְמָא יַחְמוּן, עֲנְנֵי יְקַר דְסַחְרִין עַל גְּבוּי דְהֵהוּא דְאַתְגְּלִיָּא, וּבְגוּ דְאִינוּן עֲנְנִין, הֵוּי בֵּית רֵאשׁוֹן, בְּעֹוּבְדָא טְמִירָא, דְסְלוּק עַד רוּם יְקַר שְׁמַיָּא, וּבְנִינָא דָּא אָנּוּן מִחְכָּאן.

151. So far this has not happened in the world, for even the City of Jerusalem will not be the result of man's skills, for it is written: "for I, says Hashem, will be to her a wall of fire round about, and will be the glory in the midst of her..." (Zecharyah 2:9). If this is what is written about the City, how much more so will this be the case for the Temple, which is His dwelling place. And this action OF THE HOLY ONE, BLESSED BE HE, should have been apparent at the beginning, when Yisrael came out of Egypt, but it was delayed for the End of Days, for the final Redemption.

151. ועד כען, לא הוה בעלמא, דאפילו קרתא דירושלם לא ליהוי אומנותא רב"ג, דהא כתיב, ואני אהיה לה נאם יי' חומת אש סביב וגו'. אי לקרתא כתיב הכי, כל שכן ביתא, דאיהו דיורא דיליה. ועובדא דא, הוי אתחזי למהוי ברישא, בד נפקו ישראל ממצרים, ואסתלק עד לסוף יומין, בסורקנא בתראה.

25. Why Yisrael are in more trouble than other peoples

We are told that Yisrael is the heart of the whole world, and the heart is the only part of the body that knows pain and trouble because it incorporates existence and intelligence. Thus it is the only part that is close to God at all.

152. The second question ASKED BY THAT GENTILE, IS THUS: FOR surely we are closer to the Divine King than any of the other peoples. This must be so for the Holy One, blessed be He, made Yisrael the heart of the whole world, and the relationship of Yisrael to the other nations is as that of the heart to other parts of the body. And just as the other parts of the body have no existence, even for a moment, without the heart, so it is that none of the other peoples can exist in the world without Yisrael. Jerusalem, too, has the same relationship with the other countries, being as the heart to the parts of the body, which is why it is in the center of the whole world just as the heart is in the center of the limbs.

152. שאלתא אחרא, דודאי אנן קרבינ למלכא עלאה, יתיר מכל שאר עמין. ודאי הכי הוא, דירושלם עבד לון קודשא בריך הוא לבא דכל עלמא. והכי אינון ישראל בין שאר עמין, כלבא בין שיימין, כמה דשיימין לא יכלי למיקם בעלמא אפילו רגעא חדא בלא לבא, הכי עמין בלהו, לא יכלין למיקם בעלמא, בלא ישראל. ואוף הכי ירושלם בגו שאר ארעאן, כלבא בגו שיימין. ועל דא איהי באמצעיתא דכולי עלמא. כלבא גו שיימין.

153. And Yisrael's conduct amongst the other nations is as that of the heart amongst the limbs. The heart is soft and weak, but gives existence to all the limbs, AND ALL THE LIMBS do not know pain, trouble and agony at all, but only the heart does, for in it is existence and intelligence. PAIN AND ANGUISH come nowhere near the other limbs, for they have no existence and know nothing. None of the other limbs comes near to the King, who is wisdom and intelligence that reside in the brain; the heart is the only exception. The other limbs are far from Him and know nothing about Him. Thus it is that Yisrael is near to the Holy King while the other peoples are far from Him.

153. וישראל מתנהגן גו שאר עמין, בגוונא דלבא גו שיימין. לבא איהי רכיך וחלש, ואיהו קיומא דכל שיימין, לא ידע מצערא ועקא ויגונא כלל אלא לבא, דביה קיומא, דביה סוכלתנו, שאר שיימין לא אתקריב בהו כלל, דהא לית בהו קיומא, ולא ידעין מדי. כל שאר שיימין לא קריבין למלכא, דאיהו חכמתא וסוכלתנו, דשריא במוחא, אלא לבא. ושאר שיימין, רחיקין מניה, ולא ידעין מניה כלל. כך ישראל, למלכא קדישא קריבין, ושאר עמין רחיקין מניה.

26. Why Yisrael, who do not partake of animals found dead or not ritually slaughtered, are weak

Elijah teaches that the heart takes for its nourishment only the clearest and purest of the blood, and this food is softer and weaker than the rest of the food.

154. The third question POSED BY THAT GENTILE was that Yisrael do not partake of animals found dead or those not ritually slaughtered, nor of the filth and dirt of reptiles and insects as do the other peoples, BUT IS NEVERTHELESS WEAKER THAN THEY ARE. This is how it is. For the heart, which is soft and weak and is the king and the sustenance of the other limbs, does not take FROM MAN'S FOOD for its nourishment other than from the clearest and purest of all the blood THAT IS MADE FROM FOOD, and its food is clean and clear and is softer and weaker than all the rest. And it leaves the remaining waste matters OF THE BLOOD for the other limbs, and the other limbs are not concerned AS TO THE CLEANLINESS OF THEIR FOOD, but take all the waste matters, even the worst, and they are strong as befits them.

155. This is why all the other limbs have skin eruptions and scabs, bright spots and leprous boils, and the heart has none of them, for it is clean and clear, and has no blemish whatsoever. Thus the Holy One, blessed be He, took Yisrael, who is clean, clear, and without blemish, for Himself, as Scripture says: "You are all fair, my love; there is no blemish in you" (Shir Hashirim 4:7). Rabbi Yosi came, kissed his hands, and said: If I had come into the world just to hear this, it would have been sufficient.

27. "Now the name of the man of Yisrael that was slain"

Rabbi Eliezer tells Rabbi Yitzchak that the title verse does not say who killed the man because Pinchas had by then achieved priesthood, and it was not appropriate to mention a priest in connection with any killing.

156. "Now the name of the man of Yisrael that was slain" (Bemidbar 25:14). Said Rabbi Yitzchak: This verse should have been written so: 'Now the name of the man of Yisrael whom Pinchas slew', and not "that was slain, that was slain," simply WITHOUT EVEN MENTIONING THE ONE WHO DID THE SLAYING.

157. HE ANSWERS: this is how Rabbi Eliezer put it: Since the Holy One, blessed be He, had raised Pinchas to the level of High Priest, He did not want to mention Pinchas in the context of a man slaying, for this is hardly fitting for a High Priest. Before he elevated him to the high priesthood, He did mention him, and said: "And when Pinchas... saw... and took a spear... and thrust both of them through..." (Bemidbar 25:7-8). But once he was elevated to the high priesthood, his name is not mentioned in the context of killing, for this is unbecoming, and the honor of the Holy One, blessed be He, had compassion on him because it is not right for a High Priest to be mentioned in the context of a killing. "And the name of the Midianite woman that was slain" (Bemidbar 25:15) IS also GIVEN WITHOUT STATING WHO THE SLAYER WAS, FOR THE SAME REASON.

28. What is now first will be last at the resurrection of the dead

Rabbi Pinchas ben Yair explains that God will reconstruct a man in the opposite order that the body disintegrates, for now the body is first stripped of spirit, and then the skin, flesh, sinews and bones rot.

154. שְׁאַלְתָּ אַחֲרָי, יִשְׂרָאֵל לֹא אֲכָלִי נְבִלוֹת וְטֵרֵפוֹת, וְטִנוּפָא וְלִכְלוּכָא דְשִׁקְצִים וְרִמְשִׁים בְּשֵׁאר עֲמִין, הִכִּי הוּא, דְּהָא לְבָא דְאִיהוּ רְכִיךְ וְחֻלְשׁ, וּמְלַבָּא וְקִיּוּמָא דְכָל שֵׁאר שְׁיִיפִין, לֹא נְטִיל לְמִזְוִנְיָה, אֲלֵא בְרִירוֹ וְצַחוּתָא דְכָל דְמָא, וּמִזְוִנְיָה נְקִי וּבְרִירָא, וְאִיהוּ רְכִיךְ וְחֻלְשׁ מְכַלָּא, וְשֵׁאר פְּסוּלַת אֲנַח לְכָל שְׁיִיפִין, וְכָל שֵׁאר שְׁיִיפִין לֹא מְשַׁגְּחִין בְּהָא, אֲלֵא כָּל פְּסוּלַת וּבִישׁ דְּכַלָּא נְטִילִין, וְאִינוּן בְּתַקִּיפוֹ כְּמָה דְאַתְחִזִּי לֹון.

155. וְעַל דָּא בְּכָל שֵׁאר שְׁיִיפִין אִית אֲבַעְבוּעִין, שְׂאֵת אוֹ סַפְחָת, סְגִירוֹ דְּצַרְעַת. לְלֵבָא, לֹא מְכַל הֲנִי כְּלוּם, אֲלֵא אִיהוּ נְקִי בְרִירָא מְכַלָּא, לִית בֵּיה מוּמָא כְּלָל. כִּן קוּדְשָׁא בְרִיךְ הוּא נְטִיל לִיה לְיִשְׂרָאֵל דְאִיהוּ נְקִי וּבְרִירוֹ דְלִית בֵּיה מוּמָא עַל דָּא כְּתִיב, כִּלְךְ יָפָה רַעֲיָתִי וּמוֹם אֵין בְּךְ. אַתָּא רַבִּי יוֹסִי, נְשִׁיק יָדָיו, אָמַר, אִילוּ לֹא אַתִּינָא לְעַלְמָא, אֲלֵא לְמִשְׁמַע דָּא, דִּי.

156. וְשֵׁם אִישׁ יִשְׂרָאֵל הַמְּכָה וְגו'. אָמַר ר' יִצְחָק, הָאִי קָרָא הִכִּי הוּא לִיה לְמַכְתָּב, וְשֵׁם אִישׁ יִשְׂרָאֵל אֲשֶׁר הִכָּה פְּנַחֵס, וְלֹא הַמְּכָה אֲשֶׁר הִכָּה, לֹא נֶאֱמַר אֲלֵא בְּאַרְח סְתִים.

157. אֲלֵא הִכִּי אָמַר ר' אֲלַעְזָר, בֵּינן דְּסַלְקִיה קוּדְשָׁא בְרִיךְ הוּא לְפַנְחָס לְכַהֲנָא רַבָּא, לֹא בַעָא לְאַדְכְּרָא לִיה לְפַנְחָס בְּקַטְלָנוּתָא דְּבַר נֶשׁ. דְּהָא לֹא אַתְחִזִּי לְכַהֲנָא רַבָּא. עַד לֹא סַלְקִיה לְכַהֲנָא רַבָּא, אַדְכְּרָ לִיה, וְאָמַר וִירָא פְּנַחֵס וַיִּקַּח רֶמַח וְגו', וַיִּדְקוּר אֶת שְׁנֵיהֶם וְגו'. בֵּינן דְּסַלְקִיה לְכַהֲנָא רַבָּא לֹא אַדְכְּרָ שְׁמִיה בְּקַטְלָנוּתָא, דְּלֹא אַתְחִזִּי לִיה, וְחָס עָלֶיהָ יִקְרָא דְקוּדְשָׁא בְרִיךְ הוּא, דְּכַהֲנָא רַבָּא לֹא אַתְחִזִּי לְאַדְכְּרָא בְּקַטְלָנוּתָא. וְשֵׁם הָאִשָּׁה הַמוּכָה, אוּף הִכִּי.

158. Rabbi Shimon was traveling from Cappadocia to Lod, and Rabbi Yehuda was going with him. While they were en route, they were met by Rabbi Pinchas ben Yair and two donkey drivers following him. Rabbi Pinchas' donkey stopped. He prodded him WITH A SPUR THAT HE SHOULD CONTINUE, but he did not do so. Said Rabbi Pinchas TO THE DONKEY DRIVERS: Leave him be, for he can discern the smell of new countenances APPROACHING US, or a miracle will happen to us. While they were still there, Rabbi Shimon appeared from behind one of the rocks, and the donkey continued on. Rabbi Pinchas said, Did I not tell you that he discerned the smell of new countenances?

159. Rabbi Pinchas dismounted FROM HIS DONKEY, embraced RABBI SHIMON, and cried. He said to him, I saw in my dream that the Shechinah had come to me, and given me large presents, and I had rejoiced with her. And now what I saw HAS COME TO PASS. Rabbi Shimon said: I knew that it was you from the sound of your donkey's footsteps. Now the rejoicing is complete. Rabbi Pinchas said, Let us sit down somewhere, as a Torah discussion has to be lucid. They found a well of water and a tree and sat down.

160. Rabbi Pinchas said, I used to view matters such that the resurrection of the dead would be performed on us by the Holy One, blessed be He, in one way, and that what is now first to leave will be the last AT THE RESURRECTION. How do we know this? From those bones, the ones into which the Holy One, blessed be He, breathed life at the hands of Ezekiel. At the beginning it is written: "And the bones came together, bone to its bone" (Yechezkel 37:7), and later it is written: "And as I beheld, and, lo, there were sinews upon them, and flesh came up" (Yechezkel 37:8). AND THE SAME VERSE CONTINUES: "and skin covered them above: but there was no breath in them." From here, too, we can learn that what A PERSON takes off first will be the last to be put on again. Initially, man is stripped of spirit, and then his skin ROTS, followed by the flesh, THEN THE SINEWS, and finally the bones. AT THE RESURRECTION IT WILL BE THE OTHER WAY AROUND: INITIALLY THE BONES, THEN THE SINEWS, FOLLOWED BY THE FLESH, AND LASTLY THE SKIN.

29. The resurrection of the dead

Rabbi Shimon says that at the time of resurrection God will re-make a person from the remaining bone that has not disintegrated. We learn that all the souls of the righteous are concealed under God's throne, Malchut, and that the throne protects them so they can be returned. Rabbi Shimon says that wherever scripture does not explicitly state Hashem, the reference is always to Malchut.

158. רבי שמעון הוה אזיל מקפוטקיא ללוד, ור' יהודה אזיל עמיה, עד דהוו אזלי פגע בהו ר' פנחס בן יאיר, ותרין גוברין טוענין אבתריה. שכיך חמריה דר' פנחס. טעינו ליה, ולא אזיל. אמר ר' פנחס, שביקו ליה, דהא ריחא דאנפין חרתין קא ארח, או נסא אתעביד לן השתא. עד דאינון תמן, נפק ר' שמעון מבתר חד טנרא. נטל חמרא ואזיל, אמר ר' פנחס, ולא אמרית לכו, דהא ריחא דאנפין חרתין קא ארח.

159. נחת וגפיה ליה ר' פנחס, ובכה, אמר ליה, חמינא בחלמי, דאתיא שכינתא לגבי, ויהבת לי נבזבזן רברבן, וחדינא בה. השתא כמה דחמינא. אמר ר' שמעון, מקל פרסי דחמרך, ידענא דאנת הוא. השתא חרוה שלים. אמר ר' פנחס, נתיב ברוך חר, דמלי דאורייתא אצטריך צחותא. אשכחו עינא דמינא, ואילנא, ויתבו.

160. אמר ר' פנחס, מסתכל הוינא דהא לתחית המתים, בארחה אחרא יעביד לון קודשא בריך הוא, ומה דהוה השתא קדמאה, ליהוי כדין בתראה. מנלן. מאינון עצמות, הנהו גרמין דאחיא לון קודשא בריך הוא על ידי יחזקאל, דכתוב ותקרבו עצמות עצם אל עצמו בקדמיתא, ולבתר כתיב וראיתי והנה עליהם גידים ובשר עלה וגו'. ויקרם עליהם עור מלמעלה ורוח אין בהם. דהא מה דאפשיט בקדמיתא, ליהוי בתראה. בקדמיתא אפשיט מרוחא, ולבתר עור, ולבתר בשר, ולבתר עצמות.

161. Rabbi Shimon said: The earlier teachers had difficulties with this passage, but the truth is that the Holy One, blessed be He, performed strange miracles and signs with these bones into which he breathed life. Come and see: "Remember, I beseech You, that You have fashioned me like clay; and will You bring me back to dust" (Iyov 10:9). And then, in the next verses: "Have You not poured me out as milk, and curdled me like cheese? You have clothed me with skin and flesh, and have knit me together with bones and sinews." When a person has rotted in the dust, and the time of the resurrection of the dead has arrived, the Holy One, blessed be He, will re-make him from the remaining bone THAT HAS NOT ROTTED AWAY, make it like dough and as cheese from milk and as flowing as a stream of pure clear milk. For the bone will be refined, BECOMING VERY THIN, and polished as milk, curdled, and carved as in a drawing, like curdled cheese. After this structure is done He will create anew the skin, veins and bones.

162. Hence "Have You not poured me out as milk, and curdled me like cheese? You have clothed me with skin and flesh": all the verbs are in fact in the future form. Not 'Have You not poured me out', but 'Will You not pour me out'. Not 'Have You not clothed me with skin and flesh', but 'Will You not clothe me with skin and flesh etc'. This is because the reference throughout is to a future time, THAT OF THE RESURRECTION.

163. And what is written afterwards? "You have granted me life and favor" (Iyov 10:12). This is the spirit of life. But you may say: But it is written "have granted" IN THE PAST TENSE and not 'will grant'. HE ANSWERS THAT he said: "You have granted me life and favor," for in that world You have given me the spirit of life. But, the verse continues, "and Your providence," namely that of the King's Matron, MALCHUT, "has preserved my spirit," namely guards my spirit in that world. And why DOES HE REFER TO MALCHUT, AS "Your providence"? BECAUSE you will in the future visit her first. THEREFORE, HE REFERS TO HER AS HIS ASSIGNED ORDER AND COMMAND.

164. And the secret of this matter is that all the souls of the righteous are hidden and concealed under the King's throne, WHICH IS MALCHUT, WHICH IS CALLED 'A THRONE', and it protects them so that they can be returned to their place. As it is written: "and Your providence has preserved my spirit." What is "Your providence (Heb. pkudatcha)"? It is as in the verse: "and let another take his possessions (Heb. pkudato)" (Tehilim 109:8). "Your providence" refers to the King's Matron, NAMELY MALCHUT, for all the spirits are pledged in her hands, as it is written: "Into Your hand I commit (Heb. afkid) my spirit" (Tehilim 31:6), and she protects them. Thus IS IT WRITTEN "has preserved my spirit," (Iyov 10.12) for she preserves it.

165. David said something similar: "Preserve my soul; for I am pious" (Tehilim 86:2). "Preserve" refers to the King's Matron, for she has preserved my soul because I am pious. And as a general rule, whenever Scripture simply generalizes AND DOES NOT EXPLICITLY STATE HASHEM, the reference is to the Matron WHO IS MALCHUT. As for example, in the verse: "And He called to Moses" (Shemot 24:16), WHERE HASHEM IS NOT MENTIONED BY NAME, or "And He said: If you will diligently hearken to the voice of Hashem your Elohim" (Shemot 15:26), WHERE THE SPEAKER AGAIN IS NOT NAMED AND THE REFERENCE IS TO MALCHUT.

161. אר"ש, בָּדָא אַקְשָׁן קְדָמַי, אָבֵל גְּרָמִין אֵלִין דְּאַחֵיא קוּדְשָׁא בְּרִיךְ הוּא, נְסִין וְאַתִּין מְשַׁנְיִין, עֶבֶד בְּהוּ קוּדְשָׁא בְּרִיךְ הוּא. ת"ח מַה כְּתִיב, זָכַר נָא כִּי כַחֲמוֹר עֲשִׂיתָנִי וְאֵל עֶפְר תְּשִׁיבֵנִי. מַה כְּתִיב בְּתֵרִיה, הֲלֹא כַחֲלָב תְּתִיכֵנִי וְכַגְבִּינָה תְּקַפִּיאֵנִי, עוֹר וּבֶשֶׂר תְּלַבִּישָׁנִי וּבַעֲצָמוֹת וְגִידִים תְּסוּכְכֵנִי. זְמִין קוּדְשָׁא בְּרִיךְ הוּא, לְבַתֵּר דִּיתְבְּלִי ב"נ בְּעַמְרָא, וּמְטִי זְמָנָא דִּתְחִיית הַמֵּתִים, דִּהוּא גְרָמָא דִּישְׁתָּאֵר. לְמַעַבְד לִי הַ כְּעֵסָה דָא, וְכַגְבִּינָה דְחֲלָב, וְנָבִיעַ דְחֲלָב, דִּהוּא נָבִיעוּ נְקִי מְצוּחָצַח בְּצוּחָתָא. יִתְעַרְבַּ הַהוּא גְרָמָא וְיִתְמַחֵי בְּחֲלָבָא, וְלְבַתֵּר יִקְפִיא לִי, וְיִתְצִיֵּר בְּצִיּוּרָא כַּגְבִּינָה בְּקַפִּיאוּתָא, וְלְבַתֵּר יִתְמַשֵּׁךְ עֲלֵיהּ עוֹר וּבֶשֶׂר וְעֲצָמוֹת וְגִידִים.

162. הַה"ד הֲלֹא כַחֲלָב תְּתִיכֵנִי וְכַגְבִּינָה תְּקַפִּיאֵנִי. הַתְּכַתְּנִי לֹא כְּתִיב, אֲלֵא תְּתִיכֵנִי. הַקַּפִּיתָנִי לֹא כְּתִיב, אֲלֵא תְּקַפִּיאֵנִי. הַלְּבַשְׁתָּנִי לֹא כְּתִיב, אֲלֵא תְּלַבִּישָׁנִי. סוּכְכֵנִי לֹא כְּתִיב, אֲלֵא תְּסוּכְכֵנִי. כִּלְהוּ לְבַתֵּר זְמָנָא מְשַׁמַּע.

163. וְלְבַתֵּר מַה כְּתִיב, חַיִּים וְחֹסֵד עֲשִׂיתָ עִמָּדִי, דָא רִוְחָא דְחַיִּי. וְאִי תִימָא עֲשִׂיתָ עִמָּדִי כְּתִיב, וְלֹא כְּתִיב תַּעֲשֶׂה. אֲלֵא הֲכִי אָמַר, חַיִּים וְחֹסֵד עֲשִׂיתָ עִמָּדִי. בְּהוּא עֲלָמָא שְׂדִית בִּי רִוְחָא דְחַיִּים, אָבֵל וּפְקוּדָתְךָ, דְּמִטְרוּנִיתָא דְּמַלְכָא, שְׁמֵרָה רִוְחִי, אִיהִי נְטֵרַת לְרוּחִי, בְּהוּא עֲלָמָא. מֵאִי וּפְקוּדָתְךָ, דָאֵת זְמִין לְפַקְדָא לָהּ בְּקַדְמִיתָא.

164. וְרָזָא דְּמַלְהָ דָא, כֹּל נַפְשִׁין דְּצִדִיקַיָא, גְּנִיזִין וּטְמִירִין תַּחוּת בְּרִסְיָא דְּמַלְכָא, וְאִיהִי נְטֵרָא לֹון, לְאַתְבָּא לֹון לְדוּכְתִיָהּ, הַה"ד וּפְקוּדָתְךָ שְׁמֵרָה רִוְחִי. מֵאִי וּפְקוּדָתְךָ. כַּד"א, פְּקוּדָתוֹ יִקַּח אַחֲרָי. פְּקוּדָתְךָ, דָא מִטְרוּנִיתָא דְּמַלְכָא, דְּכָל רִוְחִין אִינּוּן פְּקוּדוֹנִין בִּידְהָא, הַה"ד בִּידְךָ אֶפְקִיד רִוְחִי וְגו', וְאִיהִי נְטֵרָא לֹון, בְּגִין דָא שְׁמֵרָה רִוְחִי, וְאִיהִי נְטֵרַת לָהּ.

165. כַּגּוּוּנָא דָא אָמַר דְּוֹר, שְׁמֵרָה נַפְשִׁי כִּי חָסִיד אָנִי. שְׁמֵרָה: דָא מִטְרוּנִיתָא דְּמַלְכָא. דָאִיהִי נְטֵרָא נַפְשִׁי, בְּגִין כִּי חָסִיד אָנִי. וּבְכָל אַתְרָא דְּכְתִיב סַתְּם, דָא מִטְרוּנִיתָא. כַּד"א, וְיִקְרָא אֶל מֹשֶׁה. וְיֹאמֵר אִם שָׁמַע תְּשַׁמַּע בְּקוֹל יְיָ אֱלֹהֶיךָ.

166. Rabbi Pinchas cried and said, And did I not tell you that IN MY DREAM the Shechinah had given me large offerings and gifts? THE MEANING WAS THESE SAYINGS OF RABBI SHIMON. Happy is my portion that I have merited seeing you and hearing this. He said to him: WHAT YOU HAVE SAID CONCERNING that time OF THE RESURRECTION is correct regarding the one bone THAT DOES NOT ROT, but what happens to the other bones that are there? He said to him: They will all be included in the totality of that one bone and will be incorporated with it and they will all be made into one dough, out of which MAN will be formed. As they said in the verse: "(Heb. Yachlitz) and make strong your bones" (Yeshayah 58:11). What is the meaning of Yachlitz? It is as in the verse: "He has withdrawn (Heb. Chalatz) Himself from them" (Hoshea 5:6). In other words, they will all be withdrawn from their place and incorporated in this bone, making one dough, and then "you shall be like a watered garden, and like a spring of water." (Yeshayah 58.11)

Moses gives a warning to people whose hearts are blocked off and whose eyes are closed, for the forces of the evil inclination will enter into them. He says that all the lights in the eyes issue from the heart. Ra'aya Meheimna (The Faithful Shepherd)

167. The Faithful Shepherd said, Woe to those humans whose hearts are blocked off and whose eyes are closed, for they do not know that when the night comes the gates of Gehenom are opened, for it is CALLED 'gall', and the odors that spread from it rise up to the brain. And a number of forces of the Evil Inclination spread throughout the parts of the body. And the gates of The Garden of Eden which are the eyes of the heart are blocked off and not opened, for all the lights that are in the eyes issue forth from the heart.

30. "Into Your hand I commit my spirit"

Moses goes on to say that the lights of the heart are angels that spread throughout the limbs like the branches of a tree. He tells us about the evil effect of shutting off the lights, and says that an ignorant man cannot be pious because unless he has studied the Torah he cannot join Zeir Anpin and Malchut.

168. And the gates of the heart, which are the eyes, are blocked off so that they should not view the evil spirits, that are Lilit. And thus they do not control the lights of the heart, which are angels, that spread throughout all the limbs as the branches of a tree in every direction. At that time all the lights are shut off in the heart, and they gather to it as doves into their dovecotes, as Noah and his wife and all the species who entered with him into the ark.

169. And the evil spirits that overcome all the parts of the body are like the waters of the flood, which prevailed over them fifteen cubits. This is because he had sinned in the matter of Yah, and Yah had left the body. THAT IS TO SAY, YUD-HEI HAD LEFT ELOHIM (ALEPH LAMED HEI YUD MEM), and He remained a mute (Heb. ILEM, ALEPH LAMED MEM), without sight, hearing, smell or speech. And the secret of the matter is to be found in the verse: "I was dumb (Heb. ilem) with silence (Heb. dumiyah)" (Tehilim 39:3). Dumiyah IS SPELLED DALET VAV MEM YUD HEI, WHICH CAN BE READ AS TWO WORDS: Silence (Heb. dom) of Yud Hei. IN OTHER WORDS, at that time OF THE FLOOD, the evil spirits prevailed for fifteen cubits over the body, and they ENCOMPASSED THE BODY as a furrow SURROUNDS THE DITCH of the flower-bed.

166. בְּכֹה ר' פִּנְחָס, וְאָמַר, וְלֹא אָמַרְתָּ לְךָ דְשִׁכְיִנְתָּא יְהִיבָת לִי נְבוֹבִין וּמִתְנִין, זְבָאָה חוֹלְקִי דְזִכְיִנְא לְמַחְמִי לְךָ, וְשִׁמְעֵנָא דָא. א"ל, בְּהוּא זְמָנָא, תִּינַח הוּא גְרָמָא, שְׂאָר גְרָמִין דִּישְׁתַּכְחוּן מַה יִתְעַבִּיד מְנַהוּן. א"ל, כְּלָהוּ יִתְכַלִּילוּ בְּהוּא נְבִיעוּ דְהָאֵי גְרָמָא, וְיִתְכַלִּילוּ בְּהִדְיָה, וְיִתְעַבִּיד כְּלָא עֶסָה חָדָא, וְתַמְן יִתְצַיֵּיר צִיּוּרָא, כְּמָה דְאִתְמַר. הַה"ד, וְעֲצָמוֹתֶיךָ יִחְלִיץ. מַאי יִחְלִיץ. כְּד"א חֲלִץ מֵהֶם. כְּלָהוּ יִתְעַבְרוּן מִקְיוּמֵיהוּ, וְיִתְכַלִּילוּ בְּהָאֵי גְרָמָא, לְמַהוּי עֶסָה חָדָא. וּכְרִין וְהֵייתָ בְּגִין רוּחַ וּכְמוֹצָא מֵיָם וּגו'.

רעיא מהימנא

167. אָמַר רַעֲיָא מְהִימְנָא, וּוִי לֹון לְבַנֵי נְשָׂא, דְאִינוּן אֲטוּמִין לְבָא, סְתוּמִין עֵינִינִין, דְלֹא יִדְעוּן דְכַד אַתּוּ לִילִיא, תִרְעִין דְגִיהֶנֶם אֲתַפְתְּחוּ, דְאִיהִי מְרָה. וְעֲשָׂנִין דִּילָהּ, דְמִתְפַּשְׁטִין סְלָקִין עַד מוֹחָא. וּכְמָה חִיילִין דִּיצַר הָרַע, מִתְפַּשְׁטִין בְּכָל אַבְרִין דְגּוֹפָא. וְתִרְעִין דְג"ע, דְאִיהוּ עֵינִינִין דְלְבָא, מְסַתְתְּמִין וְלֹא מִתְפַּתְחִין. דְכָל נְהוּרִין דְעֵינִינִין, מְלָבָא נְפִיקִין.

168. וְתִרְעִין דְלְבָא, אִינוּן עֵינִינִין מְסַתְתְּמִין, בְּגִין דְלֹא מְסַתְכְּלִין בְּאֵלִין מְזִיקִין, דְאִינוּן לִילִית. וְלֹא שְׁלִטִין בְּנְהוּרִין דְלְבָא, דְאִינוּן מְלָאכִים דְמִתְפַּשְׁטִין בְּכָל אַבְרִים, בְּעַנְפִין דְאִילָנָא לְכָל סְטְרָא. בְּהוּא זְמָנָא אִינוּן כְּלָהוּ נְהוּרִין סְתוּמִין בְּלְבָא, וּמִתְכַנְשִׁין לְגַבְיָהּ, כִּיּוֹנִים אֶל אַרְבוֹתֵיהֶם. כְּנַח וְאִתְתִּיהֵ, וְכָל מִין וּמִין, דְעָלוּ עִמָּיה בְּתִיבָה.

169. וּמְזִיקִין דְמִתְגַבְרִין עַל כָּל אַבְרִים דְגּוֹפָא, כְּמִין טוֹפְנָא דְגַבְרוּ עֲלֵיהּ ט"ו אַמְר, בְּגִין דְחָב בִּי"ה, וְאִסְתַּלַּק י"ה מִן גּוֹפָא, וְאִשְׁתָּאֵר אֶלֶם, בְּלֹא רֵאִיָּה וְשִׁמְיעָה וְרִיחָא וְדְבוּר. וְרָזָא דְמְלָה, נְאֻלְמַתִּי דוּמְיָה, דוּמְיָה: דו"ם י"ה. כְּהוּא זְמָנָא, חִמְשׁ עֶשְׂרֵה אַמָּה, גְּבָרוּ מְזִיקִין עַל גּוֹפָא. וְאִינוּן כְּכִסְלָא לְעוּגָיָא.

170. Just as Noah sent the dove out on his mission, so also does the soul of man send out HIS SPIRIT on its mission, and for this reason a man must commit his spirit with the Matron, WHO IS MALCHUT, as it says: "Into Your hand I commit my spirit" (Tehilim 31:6). But if it is imprisoned by the powers of the Evil Inclination in sins of the body, what does Scripture have to say? "Into Your hand I commit my spirit; You have redeemed me, Hashem, the El of truth" (Ibid.) FOR THE HOLY ONE, BLESSED BE HE, REDEEMS HIM FROM THEIR HAND.

171. And during the time that THE SOUL is guilty, what is said about his spirit? "They who join hands for wicked ends shall not go unpunished." (Mishlei 11:21), for he goes from hand to hand in the camps of the Evil Inclination, which rest upon him in his sins and cast him out from place to place. It is this that is happening when A MAN sees himself IN HIS DREAM in another country or another kingdom, and sometimes in the refuse, all depending on his sins. But if he is righteous, then all of the camps of the Good Inclination, ABOUT WHOM IT IS SAID "Thus were their faces; and their wings were divided upwards" (Yechezkel 1:11) in order to accept his spirit, and they raise it upward to the place of the living creatures, THE BEARERS of the throne, WHICH IS MALCHUT, and there he sees a number of visions, likenesses and prophetic revelations. And this is why the sages taught "The dream is one-sixtieth of prophecy."

172. Furthermore: "Preserve my soul; for I am pious" (Tehilim 86:2). But so did the sages teach: 'An ignorant man can not be pious.' For the Torah was given from the right side of the Holy One, blessed be He, which is Chesed. For this reason, one who engages in Torah is called 'pious', and therefore I say to the Holy One, blessed be He: "Preserve my soul," and do not judge it according to the deeds of these ignorant ones, about whom it is said: 'An ignorant man can not be pious.' And should you ask about the many ignorant people who act with loving kindness (Heb. Chesed), I would refer you to the teaching: 'Who is a pious man? He who behaves piously with his Maker,' like David, who was an author (the Hebrew root of 'author' means 'join together'). And what did he join together? He joined together the heavenly Torah, WHICH IS ZEIR ANPIN, with the Holy One, blessed be He, WHO IS MALCHUT, AND THIS IS WHAT IS MEANT BY 'BEHAVING PIOUSLY WITH HIS MAKER': THAT HE UNITED THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH. This, is why "Preserve my soul; for I am pious."

31. Two mirrors

The Faithful Shepherd talks about the two mirrors - one for the soul in this world, and one for the soul in the World to Come. We learn that God created man with two countenances, and that when the soul leaves the body the soul goes to the two Gardens.

173. When a man dies, what is written about his soul? "When you walk, it will lead you; when you lie down, it shall keep you; and when you awake" at the resurrection of the dead, "it shall talk with you" (Mishlei 6:22). HE INQUIRES: this is fine as far as the resurrection of the dead is concerned, that it should awaken THE BODY OF MAN AT THE RESURRECTION OF THE DEAD, but what will be the reward of the soul in the next world?

170. וּכְגֹוֹנָא דְנֹחַ, שְׁלַח אֶת הַיּוֹנָה בְּשְׁלִיחוּתָהּ. אוֹף הָכִי שְׁלַח נְשַׁמְתָּא בְּאֲדָם. רוּחִיה בְּשְׁלִיחוּתָהּ. וּבְגִין דָּא צְרִיךְ ב"נ לְפַקְדָּא לָהּ בְּמִטְרוּנֵיהָ. הַה"ד בְּיַדךְ אֶפְקִיד רוּחִי. וְאִם הִיא אֶסִירָא בְּחֻבּוּבֵי דְגּוּפָא, בְּיַד דְּחַיִּילִין דִּיצַר הָרַע, מַה כְּתִיב, בְּיַדךְ אֶפְקִיד רוּחִי פְדִית אוֹתִי יי' אֵל אֱמֶת.

171. וְעוֹד בְּזַמְנָא דְאִיהִי חַיִּיבַת, מַה כְּתִיב בְּרוּחִיה, יָד לְיָד לֹא יִנְקָה רַע. דְּאֲזִיל מִיָּד לְיָד, בְּמִשְׁרֵיין דִּיצַר הָרַע, דְּשִׁרְיִין עֲלֵיהּ בְּחֻבּוּבֵין דִּילֵיהּ, וְחֻרְקִין לֵיהּ מֵאַתָּר לְאַתָּר. וְהִיא אִיהוּ דְאַחֲזֵי גְרַמִּיה בְּמִדִּינָה אַחֲרַת, אוּ בְּמַלְכוּת אַחֲרָא, וְלִזְמַנִּין בְּאַשְׁפָּה, כְּפֻמֵּי חֻבּוּבֵי. וְאִי אִיהוּ זְכָאָה, כָּל מִשְׁרֵיין דִּיצַר טוֹב כְּלָהוּ, וּפְגִימָהּ וּכְנַפֵּיהֶם פְּרוּדוֹת, לְקַבְּלָהּ רוּחִיה, וְסַלְקִין לֵיהּ לְעֵילָא, לְאַתָּר דְּחִיּוֹן דְּכַרְסִיָּא, וְהַמֶּן חֲזִי, כְּמַה חֲזִיּוֹנוֹת, דְּמִיּוֹנוֹת, וּמְרָאוֹת דְּנִבְוָאָה. וּבְגִין דָּא אוֹקְמוּהּ רַבְּנָן, דְּחִלוּם אַחַד מִשְׁשִׁים בְּנִבְוָאָה.

172. וְעוֹד שְׁמַרְה נַפְשִׁי כִּי חָסִיד אָנִי, אֲלֵא הָכִי אוֹקְמוּהּ רַבְּנָן. וְלֹא עִם הָאָרֶץ חָסִיד. דְּאוּרִייתָא אֲתִיְהִיבַת מִימִינָא דְקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ חָסִיד. וּבְגִין דָּא, מֵאֵן דְּאַתְעַסַּק בְּאוּרִייתָא, אֲתַקְרִי חָסִיד. בְּגִין דָּא, אֲמִינָא לְקוּדְשָׁא בְּרִיךְ הוּא, שְׁמַרְה נַפְשִׁי, וְלֹא תִדּוֹן לָהּ כְּעוֹבְדֵי אֱלִין עַמֵּי הָאָרְצוֹת, דְּאַתְמַר בְּהוּ וְלֹא עִם הָאָרֶץ חָסִיד. וְאִי תִימָא, כְּמַה עַמֵּי הָאָרְצוֹת אֵינּוֹן דְּעַבְדוּ חָסִיד. אֲלֵא הָכִי אוֹקְמוּהּ, אִי זְהוּ חָסִיד, זֶה הַמִּתְחַסֵּד עִם קוּנּוֹ. כְּגוֹן דְּיָד דְּהוּהּ מַחְבֵּר. וּמֵאִי הוּהּ מַחְבֵּר. אוּרִייתָא דְלְעֵילָא, הוּהּ מַחְבֵּר עִם קוּדְשָׁא בְּרִיךְ הוּא. וּבְגִין דָּא, שְׁמַרְה נַפְשִׁי כִּי חָסִיד אָנִי.

173. וְכֹד ב"נ מִית, מַה כְּתִיב בְּהָאִי נַפְשִׁי בְּהַתְּהַלְכְךָ תִּנְחָה אוֹתְךָ בְּשִׁכְבְךָ תִּשְׁמֹר עֲלֶיךָ, וְהַקִּיצוֹת לְתַחִיית הַמֵּתִים, הִיא תִּשְׁיַחֲךָ. דָּא לְתַחִיית הַמֵּתִים שְׁפִיר, דִּיּוֹקִים לֵיהּ לִב"נ, אֲבָל לְאַגְרָא לְנִשְׁמַתָּא בְּעֵלְמָא דְאַתִּי, מֵאִי הוּי.

174. The answer to this is that the Holy One, blessed be He, dresses THE SOUL as formerly in clouds of glory, and as formerly it enters into a vision. In the same sort of way that the body has 248 parts, it will also be in a vision included in 248 lights that spread forth from that vision, FOR THE NUMERICAL VALUE OF THE LETTERS OF "BEMAR'AH" IS 248. And it is said about it: "If there be a prophet among you, I, Hashem, make myself known to him in a vision (Heb. bemar'ah)" (Bemidbar 12:6) and with the apparel of clouds of glory ABOUT WHICH IT IS SAID: "and I shall look upon it, that I may remember the everlasting covenant" (Beresheet 9:16). This is the shining mirror. "and speak to him in a dream" (Bemidbar 12:6): this is the mirror (Heb. mar'ah) that does not shine, being made up of 365 lights, corresponding to the numerical value of 'yeshenah' (lit. 'sleep'), as in the verse: "I sleep" (Shir Hashirim 5:2). One MIRROR, therefore, is FOR THE SOUL in this world, and the other MIRROR IS FOR THE SOUL in the World to Come, and they give light to the work of the hands of the Holy One, blessed be He, NAMELY, THE SOULS.

175. And their secret is to be found in the verse: "this is My name for ever" (Shemot 3:15). THE NUMERICAL VALUE OF 'Yud Hei' and 'My name' (Heb. shmi) is together 365. "AND THIS IS MY MEMORIAL (HEB. ZICHRI) TO ALL GENERATIONS" (SHEMOT 3:15). THE NUMERICAL VALUE OF Vav Hei together with zikhri is 248. And heralds descend and ascend before Him, proclaiming: 'Give honor to the likeness of the King', NAMELY TO THE SOUL.

176. And this is the meaning of the verse: "So Elohim created man in His own image, in the image of Elohim He created him" (Beresheet 1: 27). In other words, He created him in two forms: ONE, IN HIS OWN IMAGE; AND THE OTHER, IN THE IMAGE OF ELOHIM, NAMELY with two countenances. 1) is as it is said: "for you saw no manner of form" (Devarim 4:15), and regarding the other FORBIDDEN forms it is written, "the similitude of any figure" (Devarim 4:16). 2) "and the similitude of Hashem does he behold" (Bemidbar 12:8). And 613 angels raise up the soul in these forms, all of them with "Thus were their faces; and their wings were divided upwards" (Yechezkel 1:11), to establish the verse that is said about them: "I bore you on eagles' wings, and brought you to Myself" (Shemot 19:4).

177. Just as they came out of Egypt and went with clouds of glory and all that honor, so, too, is the exit of the soul from her body --- that "putrid drop": the soul goes to the two gardens, THE UPPER GARDEN OF EDEN AND THE LOWER GARDEN OF EDEN, whose heavens and earth were created with the Yud Hei Vav Hei, for whose reason it was said: "Let the heavens be glad and the earth rejoice" (Tehilim 96:11). At that time the verse will be fulfilled in man: "yet your teacher shall not withdraw himself any more" (Yeshayah 30:20) from you. "withdraw himself" IS AS WRITTEN: "with two he covered his face..." (Yeshayah 6:2), nevertheless "but your eyes shall see your teacher" (Yeshayah 30:20). And Moses our Master, may Peace be upon him --- the master of the prophet and sages --- is worthy in the aspect of these TWO visions. The holy luminary, THAT IS RABBI SHIMON, SAID TO THE FAITHFUL SHEPHERD, You are the one who merited in your lifetime what the righteous will merit after their lives. Happy is your portion!

174. אֵלֹהִים קֹדֶשׁא בְּרִיךְ הוּא מְלַבֵּישׁ לָהּ בְּקַדְמִיתָא בְּעַנְנֵי כְבוֹד. בְּקַדְמִיתָא תִיעוּל בְּמִרְאָה, דְּאִיהוּ כְּגוּוּנָא דְגוּפָא, כְּלִיל בְּרַמ"ח אֵיבָרִים. אוּף הֵכִי תִיעוּל בְּמִרְאָה, כְּלִיל בְּמֵאֲתִים וְאַרְבַּעִים וּשְׁמֹנֶה. נְהִירִין דְּמִתְפָּרְשֵׁן מֵהוּא מִרְאָה. דְּאִתְמַר בֵּיהּ, וַיֹּאמֶר אִם יִהְיֶה נְבִיאֲכֶם יִי בְּמִרְאָה אֵלָיו אֲתוּדַע. וּבְלִבּוּשֵׁין דְּעַנְנֵי כְבוֹד וּרְאִיתִיהּ לְזִכּוֹר בְּרִית עוֹלָם, דָּא אֲסַפְקְלִרְיָא הַמְּאִירָה. בְּחִלּוּם אֲדַבֵּר בּוּ, דָּא אֲסַפְקְלִרְיָא דְלֹא נְהִירָא. כְּלִיל מִשְׁסָה נְהִירִין, כְּחֻשְׁבָן יִשְׁנָה. וְהֵינּוּ אֲנִי יִשְׁנָה. חַד בְּעֵלְמָא דִּין. וְחַד בְּעֵלְמָא דְאַתִּי. וְאִינוּן בְּעוֹבְדֵי יְדוּי דְקוּדְשָׁא בְּרִיךְ הוּא.

175. וְרָזָא דְלֵהוּן, זֶה שְׁמִי לְעוֹלָם. יִי עִם שְׁמִי, שְׁלֹשׁ מֵאוֹת וַחֲמִשָּׁה וּשְׁשִׁים. וִי עִם זִכְרִי, מֵאֲתִים וּשְׁמֹנֶה וְאַרְבַּעִים. וְכְרוּזִין נַחְתִּין וְסַלְקִין קַמִּיהּ, הֵבִי יִקֵּר לְרִיוּקְנָא דְמַלְכָא.

176. וְהֵינּוּ וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצַלְם אֱלֹהִים בְּרָא אוֹתוֹ. וְהוּא דְעֵבֵד לִיהּ בְּתַרִּין דִּיוּקְנִין, בְּתַרִּין פָּנִים דְּאִתְמַר עֲלֵהּ כִּי לֹא רְאִיתֶם כָּל תְּמוּנָה. וְעַל שְׂאֵר דִּיוּקְנִין כְּתִיב, תְּמוּנַת כָּל וְגו'. וְתְמוּנַת יִי יְבִיט. וְתַרִּי"ג מְלֵאכִין סַלְקִין לָהּ לְנִשְׁמַתָּא. בְּאֵלִין דִּיוּקְנִין, כְּלֵהוּ וּפְנִיָהּם וּכְנִפְיָהּם פְּרוּדוֹת, לְקִיּוּם קְרָא דְכְּתִיב בְּהוּן וְאִשָּׁא אֲתֶכֶם עַל כְּנַפְי נְשָׂרִים וְאָבִיא אֲתֶכֶם אֵלַי.

177. כְּגוּוּנָא דְנִפְקוּ מִמִּצְרַיִם, וְאִזְלוּ בְּעַנְנֵי כְבוֹד, וּבְכָל הָהוּא יִקֵּר, כִּהוּא גּוּוּנָא תְּהָא מִפְקַנּוּתָא דְנִשְׁמַתָּא, מְגוּפָא דְטַפָּה סְרוּחָה, לְמִיזַל לְתַרִּין גְּנִים, דְּאִתְבְּרִי שְׁמִיא וְאַרְעָא דְלֵהוּן בְּשֵׁם יִי. וּבְגִינִיָה אִתְמַר, יִשְׁמַחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ. בִּהוּא זְמַנָּא יִתְקִיּוּם בְּב"נ וְלֹא יִכְנַף עוֹד מוֹרִיךְ לְגַבִּיךְ, בְּשִׁתִּים יִכְסֶה פָּנָיו, אֵלֹא וְהֵי עֵינֶיךָ רֹאוֹת אֶת מוֹרִיךְ. וּמִסְטֵרָא דְאֵלִין מִרְאוֹת, זְכָה מִרְעָה, רַבֵּן שֶׁל נְבִיאִים וְחַכְמַיִם. אָמַר בּוֹצִינָא קְדִישָׁא, אַנְתָּ הוּא דְזִכִּית בְּחַיִּיךְ, לְמָה דִּיזְכּוֹן צְדִיקָיָא בְּתַר חַיִּיהוּן, זְכָאָה חוּלְקֵךְ.

32. 'Aleph Nun Yud', and 'Vav Hei Vav'

We hear another interpretation of "Preserve my soul, for I am pious," where the esoteric meaning rests on the words 'I' and 'and He', and whereby we see how essential it is to refrain from separating Zeir Anpin and Malchut. This is because I and He are one, without distinction. We learn that the Left and Right Columns are united in the Central Column, Tiferet.

178. Another interpretation of the verse "Preserve my soul; for I am pious" (Tehilim 86:2) is as follows: Why should He preserve my soul? So that I should behave piously with 'I', NAMELY THAT I SHOULD UNITE WITH AND BRING THE CHESED FROM YUD HEI VAV HEI WHICH IS ZEIR ANPIN TO 'I', WHICH IS MALCHUT, for it has been said about it: I and He, WHERE 'ALEPH-NUN-YUD (I)' IS MALCHUT AND 'VAV-HEI-VAV (AND HE)' IS ZEIR ANPIN. Woe to anyone who separates 'I' from 'He', NAMELY TO ANYONE WHO CAUSES A SEPARATION BETWEEN ZEIR ANPIN AND MALCHUT, as it is said: "it is He who made us, and we belong to Him" (Tehilim 100:3), WHERE 'HE' STANDS FOR ZEIR ANPIN. This is because everything is one, NAMELY I AND HE ARE ONE, without distinction. This is what is said: "See now that I, even I am He... I kill and I make alive, I wound, and I heal: neither is there any that can deliver out of my hand" (Devarim 32:39). I am Hashem, I am He, and no other. And this 'I' is derived from Adonai, NAMELY THE LETTERS OF 'ANI' (I) ARE FOUND IN ADONAI. Yud Hei Vav Hei is the Central Column, NAMELY ZEIR ANPIN.

179. And because Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, is on the right, namely Chesed, he said: "Preserve my soul, FOR I AM PIOUS (HEB. CHASID)," meaning that I shall behave piously towards you and with 'I' which is Adonai, which is Gvurah. THAT IS TO SAY, I SHALL UNITE YUD HEI VAV HEI, WHICH IS CHESED, WITH ADONAI, WHICH IS GVURAH, SO CHASSADIM WILL BE DRAWN DOWN FROM YUD HEI VAV HEI TO ADONAI, AND IT, TOO, WILL BE CHESED. And both the names, YUD HEI VAV HEI AND ADONAI, combine together in Tiferet, WHICH IS THE CENTRAL COLUMN, AND COME TOGETHER THUS; Yud Aleph Hei Dalet Vav Nun Hei Yud. FOR IT IS THE CENTRAL COLUMN THAT COMBINES CHESED, WHICH IS THE SECRET OF YUD HEI VAV HEI WITH GVURAH, WHICH IS THE SECRET OF ADONAI. And the inner meaning of the matter is with Chesed and Gvurah, WHICH ARE THE RIGHT AND LEFT COLUMNS, ABOUT WHICH IT IS SAID: "Thus were their faces: and their wings were divided upwards" (Yechezkel 1:11), SINCE 'THEIR FACES' IS THE SECRET OF CHOCHMAH, BINAH, AND DA'AT, AND THE TWO COLUMNS, THE RIGHT AND THE LEFT, WHICH ARE CHOCHMAH AND BINAH, ARE DIVIDED. AND SO WITH THE TWO WINGS, THE SECRET OF THE RIGHT AND LEFT COLUMNS, WHICH ARE DIFFERENT FROM EACH OTHER, AND ARE THEREFORE DIVIDED. And in Tiferet, WHICH IS THE CENTRAL COLUMN, that is called: "Hashem is a man (Heb. Ish) of war" (Shemot 15:3), BECAUSE HE FIGHTS WITH THE LEFT COLUMN, AND MAKES IT SMALLER IN ORDER TO BRING IT TOGETHER IN UNITY WITH THE RIGHT, it is written: "two wings of everyone (Heb. ish) were joined one to another" (Yechezkel 1:11), for the two names, YUD HEI VAV HEI AND ADONAI were joined together in it, AND THUS "and two covered their bodies" (Yechezkel 1:11), FOR THE TWO WINGS JOINED THE BODY AND BECAME AS ONE. And Tiferet is called 'body', THIS BEING THE INNER MEANING OF THE VERSE: "his body was like beryl" (Daniel 10:6). AND SO IT IS WITH THE TWO COLUMNS, RIGHT AND LEFT OF THE UPPER THREE SFIROT WHICH ARE CHOCHMAH AND BINAH, THAT ARE THE TWO NAMES, YUD HEI VAV HEI AND EHEYEH, ABOUT WHICH IT IS SAID "THEIR FACES... DIVIDED UPWARDS," ALSO JOIN TOGETHER AND COMBINE BY THE CENTRAL COLUMN, WHICH IS THE SECRET OF DA'AT. AND THEY COME TOGETHER THUS: YUD ALEPH HEI HEI VAV YUD HEI HEI.

178. ד"א שְׁמֶרָה נַפְשִׁי בִּי חֲסִיד אָנִי, אֲמַאי. כְּרִי שְׂאֲתַחֲסֵד עִם אָנִי. דְּאֲתַמֵּר בֵּיה אָנִי וְהָיִי וְוִי לִיָּה לְמֵאן דְּאֲפָרִישׁ אָנִי מִן הוּא. דְּאֲתַמֵּר הוּא עֲשֵׂנוּ וְלֹא אֲנַחְנוּ. דְּכֻלָּא חַד בְּלֹא פְרֻדָּא. הֵה"ד, רֵאוּ עֵתָה בִּי אָנִי אָנִי הוּא אָנִי אֲמִית וְאֲחִיָּה מְחַצְתִּי וְאָנִי אֲרַפָּא וְאִין מִיָּדִי מְצִיל. אָנִי יְרוּ"ד, אָנִי הוּא וְלֹא אַחֵר. וְדָא אָנִי מִן אֲדָנִי. יְרוּד עֲמוּדָא דְּאֲמַצְעִיתָא.

179. וּבְגִין דִּירוּ"ד אִיהוּ לִימִינָא דְּאִיהוּ חֲסֵד, אָמַר, שְׁמֶרָה נַפְשִׁי דְּאֲתַחֲסֵד בְּךָ עִם אָנִי, וְאִיהוּ אֲדָנִי לְגַבּוּרָה. וּבִתְפָאֶרֶת, אֲתַחֲבֵן תְּרִין שְׂמֵהֵן יֵאֱהוּדוּנָה"י. וְרָזָא דְּמִלָּה בְּחֲסֵד וּבְגַבּוּרָה, וּפְנִיָּהִם וּכְנַפְיָהִם פְּרוּדוֹת מְלַמְעֵלָה וּבִתְפָאֶרֶת, דְּאֲתַקְרִי יְרוּ"ד אִישׁ מְלַחְמָה, מַה כְּתִיב שְׂתִים חוֹבְרוֹת אִישׁ, תְּרִתִּין שְׂמֵהֵן מִתְחַבְּרִין בֵּיה כְּחָדָא. וּשְׂתִים מְכֻסוֹת אֶת גּוֹיֹתֵיהֶנָּה. תְּפָאֶרֶת אֲתַקְרִי גּוֹף, וּגּוֹיֹתוֹ כְּתַרְשִׁישׁ יֵאֱהוּיָהּ"ה.

33. Three Times was David made a servant

We are told the three ways that a man must make himself a servant in terms of worship.

180. It is written: "O you, My Elohim, save Your servant... Rejoice the soul of Your servant...give Your strength to Your servant" (Tehilim 86:2,4,16). David is thrice referred to as a servant in this psalm which parallels the three times that a man has to be as a servant in the prayers, as taught by the sages of the Mishnah: 'In the first blessings, A MAN SHOULD BE as a servant arranging praises before his Master; in the intermediate ones, as a servant asking for a favor of his Master; and in the last BLESSINGS, a man should be as a servant thanking his Master for a favor received, and going on his way'.

181. And these are the three occasions that A MAN has to make himself as though a servant in terms of worship. And the sages of the Mishnah taught: There is no worship but prayer. And the three patriarchs are called 'servants' by the aspect of her, namely in the name of the Shechinah, which is the worship of Hashem. And so also is Moses REFERRED TO AS the servant of Hashem, which is why "For to Me the children of Yisrael are servants" (Vayikra 25:55). But in terms of their other QUALITIES in her, all Yisrael are called 'the children of kings' from the point of view of MALCHUT IN THEM. And why should MALCHUT be termed worship? It can be likened to the way of a woman who serves her husband, or children who serve their father.

34. David was made poor, pious and a servant

We learn how David's correction of the three Columns was effected through making himself as if poor, a servant, and pious. We are told that except for Moses, there has never been anyone who could access the highest understanding, and it is even more impossible to access the highest wisdom, for it is said that a wise man is preferable to a prophet.

182. And David was made poor, pious and a servant, as it is written: "A prayer of David. Incline Your ear, Hashem, hear me: for I am poor and needy. Preserve my soul; for I am pious: O you, my Elohim, save Your servant, who trusts in You" (Tehilim 86:1-2). He became poor at the gate of the king, WHICH IS MALCHUT, about which it is said: "Adonai, open my lips" (Tehilim 51:17). Adonai is the palace, and he became poor at the gate of the king's palace, WHICH IS ADONAI, namely MALCHUT. And what does it say? "Incline Your ear, Hashem, hear me." And this is the lower Shechinah, WHICH IS MALCHUT, which is an ear to receive and listen to prayers, as it is written: "For He has not despised nor abhorred the affliction of the afflicted; nor has He hid His face from him: but when he cried to Him, He heard" (Tehilim 22:25).

180. הוֹשֵׁעַ עֲבָדְךָ אֱתָהּ אֱלֹהֵי שְׂמֵחַ נַפְשׁ עֲבָדְךָ תְּנֶה עֵז לְעֲבָדְךָ. תִּלְתַּת זְמַנִּין אֲתַעְבִּיד דָּוִד עֶבֶד בְּתִהְלָה דָּא, לְקַבֵּל ג' זְמַנִּין, דְּאֻקְמוּהּ מֵאִרֵי מִתְנִיתִין, דְּבִעֵי ב"ג לְמַהוּי עֲבָדָא בְּצִלוֹתָא. בְּבִרְכָאן קְדָמָאִין, כְּעֶבֶד דְּמִסְדָּר שְׂבָחוּי קָמֵי רַבִּיָּה. בְּאֻמְצָעוּת, כְּעֲבָדָא דְּבִעֵי פָּרְס מְרַבִּיָּה. בְּאַחֲרוֹנוֹת, כְּעֶבֶד דְּמוֹדָה קָדָם רַבִּיָּה, בְּפָרְס דְּקַבִּיל מִינִיָּה, וְאֻזֵּל לִיָּה.

181. וּתְלַת זְמַנִּין דְּבִעֵי לְמַעַבְד עֶבֶד, מִסְטָרָא דְּעִבּוּדָּה. דְּאֻקְמוּהּ מֵאִרֵי מִתְנִיתִין, דְּלִית עִבּוּדָּה אֲלָא תַפְלָה. וּתְלַת אֲבָהָן, אֲתַקְרִיאוּ עֲבָדִים מִסְטָרָהָא, ע"ש שְׂכִינְתָא, דְּאִיְהִי עִבּוּדָּת יי'. וְאוּף הָכִי מִשָּׁה עֶבֶד יי'. וּבג"ד, כִּי לִי בְנֵי יִשְׂרָאֵל עֲבָדִים. אֲבָל לְגַבֵּי אַחֲרֵינִין, כָּל יִשְׂרָאֵל בְּנֵי מְלָכִים הֵם, מִסְטָרָא דְּמַלְכוּת. וְאִיְהִי אֲמָאֵי אֲתַקְרִיאת עִבּוּדָּה. כְּאוֹרַח דְּאֲתָתָא לְמִיפְלַח לְבַעֲלָהּ, וְאוֹרַח בְּנִין, לְמִפְלַח לְאֲבוּהוּן.

182. וְדָוִד, אֲתַעְבִּיד עֲנִי, חָסִיד, וְעֶבֶד. הַה"ד, תַפְלָה לְדָוִד הָטָה אֲדָנִי אֲזַנְךָ עֲנִי כִי עֲנִי וְאֲבִיוֹן אָנִי. שְׂמֵרָה נַפְשִׁי כִי חָסִיד אָנִי. הוֹשֵׁעַ עֲבָדְךָ אֱתָהּ אֱלֹהֵי הַבּוֹטָח אֵלֶיךָ. אֲתַעְבִּיד עֲנִי לְתַרְעָא דְּמַלְכָּא, דְּאֲתַמַּר בָּהּ, אֲדָנִי שְׂפָתַי תִּפְתַּח. אֲדָנִי הֵיכָל, אֲתַעְבִּיד עֲנִי לְתַרְעָא דְּהֵיכָלָא דְּמַלְכָּא. וּמָה כְּתִיב. הָטָה אֲדָנִי אֲזַנְךָ עֲנִי וְדָא שְׂכִינְתָא תַתָּא. דְּאִיְהוּ אֲזַן לְקַבֵּל צִלוֹתִין וְלִמְשַׁמַּע לוֹן. כְּדַכְתִּיב, כִּי לֹא בָּזָה וְלֹא שָׁקַץ עֲנֹת עֲנִי וְלֹא הִסְתִּיר פָּנָיו מִמֶּנּוּ וּבְשׂוּעוֹ אֵלָיו שָׁמַע.

183. For he became "poor and needy" in respect of the letter Dalet of (the word) 'Echad' (Aleph Chet Dalet) (= one), WHICH IS THE SECRET OF MALCHUT IN THE FIRST STATE, WHEN IT IS RECEIVING FROM THE LEFT COLUMN, FOR IT IS THEN NEEDY, FOR THE LETTER 'DALET' TEACHES US OF ITS POVERTY (HEB. DALAH). Then he requests HELP FROM THE other two letters OF ECHAD, from Aleph-Chet. AND THIS IS THE SECRET OF ZEIR ANPIN WHICH, IN THIS STATE IS MALCHUT, IS CALLED 'BROTHER' (ALEPH CHET), AND MALCHUT SISTER, BEING THEN AT ONE STAGE EVOLVING FROM BINAH, AS A BROTHER AND SISTER. This is the Central Column, NAMELY ZEIR ANPIN, with which to fulfill the verse: "I was brought low, and He saved me" (Tehilim 116:6), so that Messiah son of Efraim should not die. FOR MESSIAH SON OF EFRAIM IS DRAWN FROM MALCHUT WHEN THE LATTER IS FEEDING FROM THE LEFT, AND IS FULL OF JUDGMENT. And DAVID FURTHER requested of Him at this gate on behalf of Yisrael, who are poor, that the verse "And the afflicted people You will save" (II Shmuel 22:28) be established for them, AND THIS IS WHY HE MADE HIMSELF POOR, FOR IT IS THE SECRET OF THE LEFT COLUMN.

184. And afterwards he requested for the sake of the priests, THE SECRET OF THE RIGHT COLUMN, CHESED, that the worship be returned to its place, and he made himself as a servant. And later He gave them the Torah from the side of Chesed, to make a reward (Heb. gemul) with the letter 'Dalet' of the Torah. IN OTHER WORDS, THE TORAH, WHICH IS THE SECRET OF ZEIR ANPIN, THE CENTRAL COLUMN, UNITES THE CHESED OF THE RIGHT COLUMN WITH THE GVURAH OF THE LEFT COLUMN, AND THEN HE GIVES A REWARD WITH THE DALET, WHICH IS THE SECRET OF MALCHUT RECEIVING CHASSADIM AND BECOMING RICH, IN THE SECRET OF THE TWO LETTERS 'GIMEL' AND 'DALET' THAT FOLLOW EACH OTHER IN THE ORDER OF THE ALPHABET. And this is why he became pious. WHAT THIS MEANS IS THAT HE THEREBY CORRECTED THE SECRET OF THE THREE COLUMNS, CHESED, GVURAH, TIFERET. HE MADE HIMSELF POOR TO CORRECT THE LEFT COLUMN. HE MADE HIMSELF A SERVANT TO CORRECT THE WORSHIP OF THE PRIESTS, WHICH ARE THE RIGHT COLUMN, AND HE MADE HIMSELF PIOUS TO CORRECT THE CENTRAL COLUMN, SO IT WOULD BESTOW CHESED UPON MALCHUT. SUBSEQUENTLY HE CORRECTED THE THREE COLUMNS CHESED, GVURAH, TIFERET, and when he reached the three upper Sfirot, CHOCHMAH, BINAH, DA'AT, he began to say: "Hashem, my heart is not haughty, nor my eyes lofty: nor do I exercise myself in great matters, or in things too high for me" (Tehilim 131:1), NAMELY HE DID NOT TOUCH THEM.

185. Solomon said, Since Binah belongs to Moses, I shall ask for upper Chochmah, which is above the level OF MOSES. It is written: "I said, I will be wise; but it was far from me" (Kohelet 7:23), FOR UPPER CHOCHMAH WAS NOT GIVEN TO HIM. HE ASKS, but what about the verse: "And Hashem gave Solomon wisdom" (I Melachim 5:26)? HE ANSWERS, this refers to lower wisdom, WHICH IS MALCHUT. And he wanted to ascend upwards from below, NAMELY FROM LOWER CHOCHMAH HE WANTED TO ATTAIN UPPER CHOCHMAH, but it drew away from him. This is because there is no man in the world, apart from Moses, who can ascend to Binah, and how much truer is this for upper Chochmah, which is above BINAH. In its terms, 'a wise man is better than a prophet'. And even though THE VERSE "I SAID: I WILL BE WISE, BUT IT WAS FAR FROM ME" was applied homiletically to a red heifer, WHOSE REASON HE COULD NOT UNDERSTAND, 'there are seventy possible interpretations of Torah', THIS, TOO, BEING A TERM IN THE SECRET OF SCRIPTURE.

183. דַּאִיְהוּ אֲתַעְבִּיד עָנִי וְדַל, מִסְטָרָא דְאֵת ד' מִן אַחַד, לְמִשְׁאֵל מִן א"ח, דַּאִיְהוּ עֵמוּדָא דְאִמְצָעִיתָא. לְקַיִימָא בֵּיהּ, דְלוּתֵי וְלִי יְהוּשִׁיעַ, דְלֹא יָמוּת מְשִׁיחַ בֶּן אַפְרַיִם. וְשִׁאִיל מְנִיָּה בְּהוּא תְרַעָא, בְּגִין יִשְׂרָאֵל הָעֲנִיִּים, לְקַיִים בְּהוּ וְאֵת עִם עָנִי תוֹשִׁיעַ.

184. וּלְבַתֵּר שְׁאִיל בְּגִין כְּהֲנֵיָא, דִּיחֻזּוּר עֲבוּדָה לְמִקּוּמָהּ, וְאֲתַעְבִּיד עֲבָד. וּלְבַתֵּר דִּיהֵיב לֹון אֹרִייתָא מִסְטָרָא דְחֶסֶד, לְמַעַבְד גְּמוּל עִם דְלוּת מִן אֹרִייתָא, וּבְגִין דָּא אֲתַעְבִּיד חֶסֶד. כִּךְ מְטָא לְג' סְפִירָאן עֲלֵאִין, פְּתַח וְאָמַר יי' לֹא גָבַהּ לְבִי וְלֹא רָמוּ עֵינַי וְלֹא הִלְכֹתִי בְּגִדּוּלוֹת וּבְנִפְלְאוֹת מִמֶּנִּי.

185. שְׁלֹמֹה אָמַר, הָא בִּינָה אִיְהוּ דְמֹשֶׁה, אֲשֶׁאֵל בְּחֻכְמָה עֲלָאָה, דַּאִיְהוּ לְעִיל מְדַרְגִּיָּה. מַה כְּתִיב, אָמַרְתִּי אֲחֻכְמָה וְהִיא רְחוּקָה מִמֶּנִּי. וְהָא כְּתִיב וַיִּי נָתַן חֻכְמָה לְשֹׁלֹמֹה. חֻכְמָה זְעִירָא. וּבַעָא לְסַלְקָא מִתַּתָּא לְעִילָא, דְאֲתַרְחִיקַת מְנִיָּה. בְּגִין דְאִפְּלוּ לְבִינָה לִית בְּר נֶשׁ בְּעֵלְמָא דִּיכֻּל לְסַלְקָא, בְּר מִמְּשָׁה, כ"ש לְעִילָא מְנִיָּה, דַּאִיְהוּ חֻכְמָה עֲלָאָה, מִסְטָרָא דִּילָה חֻכְמָה עֲדִיף מִנְּבִיא. וְאֵע"ג דְאֹקְמוּהּ בְּאַרְח דְרִשָּׁא, עַל פְּרָה אֲרוּמָה. שְׁבַעִים פְּנִים לְתוֹרָה.

35. The allusions of Elazar, Yosi, Yehuda, Yudai, Aba and Rabbi Shimon and his friends Moses speaks to each of the rabbis inviting their interpretations and telling each one what his name means.

186. THE FAITHFUL SHEPHERD SAID, Rabbi Elazar, Rise up and say some new interpretations before the Shechinah, so that you may be of help (Heb. ezer) to your father, as your name requires, FOR THE LETTERS OF 'ELAZAR' MAKE UP THE TWO WORDS 'ezer' 'El', NAMELY 'El' from the right, WHICH IS THE SECRET OF CHESED, AND Ezer from the left, WHICH IS THE SECRET OF GVURAH. This is what is written: "I will make him a help (Heb. ezer) to match him" (Bereshheet 2:18), FOR MALCHUT, WHICH IS BUILT UP FROM THE LEFT, IS REFERRED TO AS A HELPMATE FOR HIM. In what way DOES IT BECOME A HELP TO HIM? With good seed (Heb. ZERA), which are the letters of 'ezer' in a different order.

187. And let Rabbi Yosi rise up with you, for he is a perfect throne for his Master, for the numerical value of Yosi is the same as that of the throne (Heb. haKisse) and that of Elohim. And let Rabbi Yehuda rise up with him, for in him make up THE TWO WORDS Hod and Yah, THE LATTER OF WHICH INSTRUCTS US ABOUT THE FIRST STAGE OF MALCHUT, WHICH IS THEN THE FIRST THREE. In it are contained THE LETTERS Yud Hei Vav Hei plus Dalet. THAT MEANS THAT IT INDICATES ZEIR ANPIN, CALLED YUD HEI VAV HEI, AND MALCHUT, CALLED DALET, PRIOR TO ITS BEING JOINED IN A MATING WITH YUD HEI VAV HEI. IT IS THE SECRET OF the Dalet (=four) living creatures. AND ABOUT THEM IT IS SAID: "Thus were their faces; and their wings were divided upwards" (Yechezkel 1:11). THIS PERTAINS TO all of them, FOR THEY DO NOT YET HAVE THE UNITY OF RIGHT AND LEFT AND ARE READY to receive THE CENTRAL COLUMN THAT WILL UNITE THEM. THEREFORE, THEY ARE THE FOUR LIVING CREATURES, FOR AFTER THE UNIFICATION OF RIGHT AND LEFT, THEY ARE CONSIDERED AS THREE LIVING CREATURES, WHICH IS THE SECRET OF THE THREE COLUMNS, EACH ONE OF WHICH HAS FOUR COUNTENANCES. And from him, FROM JUDAH, CAME David, who gave thanks to the Holy One, blessed be He, at the level of thanksgivings (Heb. hodaot), which is from the side of Hod. And let Rabbi Elai rise up with him, for the numerical value of the letters of Elai is 112, the same as that of Yud-Bet-Kof, WHICH, IN A DIFFERENT ORDER, SPELL BAKI (LIT. 'ERUDITE'), FOR HE IS erudite in the Halachah.

188. And let Rabbi Yudai rise up with him, for the numerical value of the letters of Yudai is the same as that of El, and he is like the angels, Michael and the others, who have the letters of 'El' in their names. It is as IN THE MEANING OF the expression: "It is in the power (Heb. el) of my hand" (Bereshheet 31:29), WHERE THE WORD CONNOTES STRENGTH. And the secret of 'El' (Aleph Lamed) is as follows: the Aleph is the likeness of a man, FOR THE LETTER HAS THE FORM OF A BODY WITH TWO ARMS, and the Lamed is the secret of the three living creatures, EACH ONE OF WHICH is with four countenances, and THE THREE LIVING CREATURES are intimated in the three Yuds that amount to Lamed, which are at the beginning of the three recited Yud Hei Vav Hei's which are 'Hashem reigns, Hashem reigned, Hashem will reign forever'. IN OTHER WORDS: THE THREE YUDS AT THE HEAD OF EACH YUD HEI VAV HEI HINT AT THE THREE LIVING CREATURES, EACH OF WHICH HAS FOUR COUNTENANCES, FOR IN EACH NAME ARE THE FOUR LETTERS OF YUD HEI VAV HEI. AND THIS IS THE SECRET OF THE LETTER LAMED OF 'EL'. And let Rabbi Aba rise up with them, for the numerical value of his name is four, NAMELY the four living creatures.

189. Rabbi Shimon is like a tree, and Rabbi Elazar his son and his friends, the five that we have just mentioned, are like large branches COMING OUT of the tree, similar to arms and legs, WHERE ARMS ARE CHESED AND GVURAH, AND LEGS ARE NETZACH AND HOD.

186. ר' אלעזר, קום לחדשא מלין קמי שכנתא, די תהא עזר לאביך, דשמא גרים, עזר אל, אל מימינא, עזר משמאלא. הה"ד, אעשה לו עזר כנגדו. במאי. בזרע שפיר, דאיהו הפך עזר.

187. ויקום ר' יוסי עמך, דאיהו ברסויא שלימתא למאריה, דהכי סליק יוסי, לחשבון הכס"א, אלהים בחושפן. ויקום עמיה ר' יהודה, דביה הו"ד, וביה י"ה, ובי ירוד ד', ד' חיון. ומניהם וכנפיהם פרודות, כלהו, לקבלא ליה. ומניה דוד, דהודה לקודשא בריך הוא, דרגא בהודאות דאיהו מצד הוד. ויקום עמיה ר' אלעאי, בגי' יב"ק, בקי בהלכתא.

188. ויקום עמיה ר' יודאי, דחושפניה א"ל. כגון מיכאל, מלאכין רשימין באל. כגון יש לאל ידי. ורזא דאל, א' דמות אדם. ל' תלת חיון, דאינון ד' אנפין לכל חר, דרמיזין תלת יודין, העולים ל'. ואינון בראשי תלת אזכרות, דאינון יי' מלך, יי' מלך, יי' ימלוך לעולם ועד. ויקום ר' אבא עמהון, דאיהו חושפניה ד', ד' חיון.

189. רבי שמעון איהו באילנא, ור' אלעזר בריה וחברוי, דאינון חמשה דאדברנא, כענפין דאילנא רבובין דדמיין לדרועין ושוקין.

36. To the chief musician, Give thanks, Rejoice O you righteous, Praise, Melody, Tune, Song, Blessing

Rabbi Shimon equates the kinds of music and praise to the various Sfirot. After a question from the Faithful Shepherd, Rabbi Shimon challenges him to show why, if he was at the level of Binah, scripture says that God gave Hod (honor) to him. Moses' answer includes a description of the work of the divine Chariot, and we hear that this work can never be expounded upon by one person alone unless he is a sage who has merited Chochmah, Binah and Da'at.

190. Rise, Rabbi Shimon, and let us hear new matters from you on this verse: "TO THE CHIEF MUSICIAN UPON SHUSHAN-EDUT, A WRIT OF DAVID TO TEACH" (TEHILIM 60:1). IT FIRST SAYS "To the chief musician (Heb. lamnatze'ach)." It contains THE LETTERS OF Netzach, THE MEANING OF WHICH is nigun tzach (lit. 'pure melody'), and by it Hashem called a man of war towards the nations of the world, but of mercy and justice towards Yisrael. And the secret of the matter is contained in: "And when the wicked perish, there is joy" (Mishlei 11:10). THUS, WHEN HASHEM IS VICTORIOUS (Heb. MENATZEACH) OVER THE WICKED, THERE IS A PURE MELODY. Mem and Lamed OF THE WORD LAMNATZE'ACH are the secret of the seventy names that He has. Together with Netzach and Hod, they come to 72, which is the numerical equivalent of Chesed. And the secret of the matter IS IN THE VERSE: "at your right hand are pleasures (Heb. Netzach) for evermore" (Tehilim 16:11), FOR NETZACH IS TO THE RIGHT, WHICH IS CHESED.

191. HAVING CLARIFIED THAT LAMNATZE'ACH IS THE SECRET OF THE SFIRAH NETZACH, HE CONTINUES: about HOD IT IS SAID, "Give thanks (Heb. Hodu) to Hashem" (I Divrei Hayamim 16:8). Of the righteous, WHICH IS YESOD, it is written: "Rejoice in Hashem, O you righteous" (Tehilim 33:1), and also: "Sing with gladness for Jacob" (Yirmeyah 31:6), WHICH IS AN INDICATION OF UNITY OF TIFERET, YESOD, MALCHUT. FOR 'SING' IS YESOD, IN WHICH THERE IS SINGING. JACOB IS TIFERET AND GLADNESS IS MALCHUT. Of Tiferet it is said: "Praise (Heb. Halelu) El" (Tehilim 150:1), "Haleluyah," "Praise Yah" and the name of Yud Hei Vav Hei, SINCE YUD HEI VAV HEI, WHICH IS A NAME FOR TIFERET. Of melody and tune: these are Chesed and Gvurah, MELODY BEING CHESED, AND TUNE GVURAH; Of song and blessing: they are Chochmah and Binah, song BEING Chochmah, AND blessing Binah. Happy IS Keter and praise is Malchut.

192. AND HE ELUCIDATES a psalm (Heb. Mizmor), WHICH IS GVURAH, that has in it THE LETTERS Raz (lit. 'secret') and THE LETTERS Mum (lit. 'blemish') from the side of the tune (Heb. Zemer) of the Torah and the tune of prayer. FOR WHEN THE LEFT COLUMN HAS CONTROL BY ITSELF, LIGHT TURNS INTO A SECRET, WHICH IS THE BACK PART OF THE LIGHT. AND THEREFORE IT HAS IN IT A BLEMISH, CONTAINING A HOLD FOR THE EXTERNAL ONES, AND ALL OF THIS IS FROM THE SIDE OF HOLINESS. THE PSALM (HEB. MIZMOR) THAT IS SUNG BY a tune of the Other Side contains THE PHONEMES mum zar (lit. 'a foreign blemish'). AND THIS IS WHY THEY SAID 'a tune (Heb. Zemer) in the house is destruction in the house', AND IT IS FROM THE ASPECT OF a menstruating woman, handmaid, daughter of idol worshippers, prostitute. And these are the letters of Mizmor, NAMELY 'MUM ZAR'. Melody (Heb. nigun) IS CHESED, containing THE LETTERS Gan (lit. 'garden'), WHICH IS MALCHUT. And such is the beauty of the melody, which has in it Halel (lit. 'Praise'), like THE HALEL in "It is a night of watchfulness to Hashem for bringing them out of the land of Egypt" (Shemot 12:42). IN OTHER WORDS, NOT THE WHOLE MELODY IS CHESED, BUT ONLY THE BEAUTY OF THE MELODY TENDS TOWARDS CHESED, WHICH IS THE SECRET OF THE HALEL OF THE EXODUS FROM EGYPT, WHICH INCLINES TOWARDS CHESED. 'Happy', with which everyone begins to offer praises, IS KETER, SINCE LIKE KETER, IT IS THE BEGINNING OF THE SFIROT, E.G. "Happy is that people, that is in such a case" (Tehilim 144:15). Of blessing, it is as in "I will bless Hashem at all times" (Tehilim 34:2), WHICH IS BINAH, FOR THE EMANATION OF BINAH IS UNCEASING; of praise, WHICH IS MALCHUT, as in "His praise shall continually be in my mouth" (Ibid.), FOR MOUTH INTIMATES MALCHUT.

190. קום ר"ש, ויתחדשון מלין מפומך, בהאי קרא דמלקדמין. למנצח, תמן נצח, נגון צח. וביה אתקרי ידוד מארי נצחן קרבין, לגבי אומין עכו"ם דעלמא, ורחמין ודינא לישראל. ורזא דמלה, ובאבוד רשעים רנה. מ"ל, שבועין שמהן אית ליה, ועם נצח והוד, ע"ב, כחושפן חס"ד, ורזא דמלה, נעימות בימינך נצח.

191. הוד, ביה הודו ליני. צדיק, ביה רננו צדיקים בידוד. וביה רנו ליעקב שמחה. תפארת, ביה הללו אל. הללויה, הללו יה. דתמן ידו"ד. בנגון ובזמר, חסד וגבורה. בשיר ובברכה, חכמה ובינה. באשרי, כתר. בתהלה, מלכות.

192. מזמור, ביה ר"ז, וביה מו"ם. מסטרא דזמר דאורייתא וזמר דצלותא. זמר מסטרא אחרא, איהי מו"ם ז"ר. זמרא בביתא, חרבא בביתא. נדה שפחה בת עכו"ם זונה. ודא אתון מזמו"ר. נגון, תמן ג"ן. הכי שפירו דנגונא, ביה הלל. כגון ליל שמורים הוא ליני להוציאם מארץ מצרים. אשרי דביה שרי עלמא משבחין, אשרי העם שככה לו. בברכה, אברכה את ה' בכל עת. בתהלה, תמיד תהלתו בפני.

193. RETURNING NOW TO THE VERSE: "TO THE CHIEF MUSICIAN UPON SHUSHAN-EDUT, A WRIT OF DAVID TO TEACH" (TEHILIM 60:1), IT HAS BEEN EXPLAINED THAT "LAMNATZE'ACH" IS NETZACH. AND CONTINUES "upon Shushan-edut" is Hod, that is Shoshan (lit. 'rose') in which the red controls the white, while with Netzach the white controls the red. But what is Edut (lit. 'Testimony')? This is the righteous one who is the covenant, NAMELY YESOD, which is held by the heavens and the earth WHICH ARE ZEIR ANPIN AND MALCHUT. This is as it is written: "I call heaven and earth to witness against you this day" (Devarim 4:26), WHICH IMPLIES THE UNITY OF TIFERET, YESOD, AND MALCHUT, FOR 'I CALL TO WITNESS' IS YESOD, WHILE THE HEAVEN AND EARTH ARE TIFERET AND MALCHUT. What is "writ" (Heb. michtam)? It forms the two words mach and tam; mach (lit. 'humble') is the righteous one, NAMELY YESOD, while tam (lit. 'complete') is the Central Column, NAMELY TIFERET, WHICH IS SECRET OF THE BODY, on the level of "Jacob was (Heb. Tam) a plain man" (Beresheet 25:27). We consider the body and the covenant, WHICH ARE TIFERET AND YESOD, to be one, WHICH IS WHY MACH AND TAM ARE WRITTEN AS ONE WORD: MIGHTAM. "to teach": This is Chesed and Gvurah, for from there was the Torah given 'to study and to teach'.

194. THE FAITHFUL SHEPHERD said to him: What you say is all very well, but SCRIPTURE SAYS: "To the chief musician upon the Shminit (lit. 'eighth')" (Tehilim 12:1). THIS MEANS that Netzach should not move from Hod, which is the eighth Sfirah, and that is why he says: To the chief musician (Heb. Lamnazte'ach) upon the eighth," RATHER THAN "TO THE CHIEF MUSICIAN UPON SHUSHAN," AS YOU HAVE IT. The holy luminary, RABBI SHIMON, responded: If that is so, IF YOU WANT TO BE SO PEDANTIC, ONE CAN ASK AN EVEN MORE PROFOUND QUESTION. Your level is that of Binah; why, then, was it taught that He gave Hod to Moses, as it is written: "And you shall put some of your honor (Heb. Hod) upon him" (Bemidbar 27:20)?

195. THE FAITHFUL SHEPHERD replied: That is a good question that you have asked. THE REASON IS THAT the letter Hei OF YUD HEI OF THE YUD HEI VAV HEI ascends AND IS MULTIPLIED by the Yud OF YUD-HEI, making five times ten, which is the fifty gates of Binah, whose extension is from Chesed to Hod, namely five SFIROT. And in each of the SFIROT there are ten, making fifty SFIROT, THAT RECEIVE THE FIFTY GATES OF BINAH, and there is, therefore, just one extension from Binah to Hod, THUS, WHEN MENTIONING HOD THEN BINAH IS GENERALLY INCLUDED. Subsequently 'righteous one', WHICH IS YESOD, comes and by itself takes all fifty gates OF BINAH, it being equivalent to all five, SINCE YESOD INCORPORATES ALL FIVE SFIROT: CHESED, GVURAH, TIFERET, NETZACH AND HOD. And it is called 'all', (Heb. kol = fifty) because it takes all fifty gates. And so also does the bride (Heb. kalah), WHICH IS MALCHUT, take all FIFTY GATES, WHICH IS WHY IT IS CALLED 'BRIDE', NAMELY KOL, AS YESOD, HINTING AT THE FIFTY GATES, WITH THE ADDITION OF HEI, IT BEING FEMININE. Said RABBI SHIMON: Now surely everything is falling into place.

193. על שושן עדות, דא הוד. דאיהו שושן, סומק שליט על חוור, דנצח שליט איהו חוור על סומק. מאי עדות. דא צדיק. איהו ברית, דאיהו אחיד לשמיא וארעא. הה"ד העידותי בכם היום את השמים ואת הארץ. מאי מכתם. מ"ך ת"ם מך, איהו צדיק. הם, עמודא דאמצעיתא, דרגא דיעקב. איש הם. גוף וברית חשבינן חד. ללמד, חסד וגבורה, דמתמן אורייתא אתיהיבת, ללמוד וללמד.

194. א"ל שפיר קאמרת, אבל למנצח על השמינית, דלא תזוז נצח מן הוד, דאיהו ספירה ח', אמר למנצח על השמינית. אמר בוצינא קדישא, או הכי, בינה דרגא דילך, ואמאי אוקמוה ונתן ההוד למשה, שנאמר ונתתה מהודך עליו.

195. א"ל, שפיר קא שאלת. ה' סלקא באת י', חמש זמנין עשר, לחמשין תרעין דבינה, ואתפשטותא דלהון מחסד עד הוד, הן חמש עשרה בכל ספירה, אינון חמשין. ובגין דא, מבינה עד הוד, כלא אתפשטותא חדא. לבתר אתא צדיק, ונטיל כל חמשין תרעין בלחודוי, למהוי שקיל לכל חמש, ואתקרי כל, דנטיל כל חמשין תרעין. ואוף הכי כלה, נטילת להו כלהו. אמר, בען ודאי אתיושב מלה על בורייה.

196. Moreover, THE LETTERS OF Lamnatze'ach can be re-arranged as 'mal' with 'Netzach'. And that is mal is MEM AND LAMED of Chashmal (lit. 'electrum'), WHEN REMOVING MEM AND LAMED from Chet Shin, WHICH ARE THE FIRST AND LAST LETTERS OF CHAYOT ESH (LIT. 'LIVING CREATURES OF FIRE'). And these are Hod and Netzach, which correspond to the two lips, NETZACH BEING THE UPPER AND HOD THE LOWER LIP. Therefore the lips are called 'muttering living creatures of fire'. And in Chagigah the question is asked: 'Until where is the Work of the divine Chariot?' And the answer was given: From "And I looked" (Yechezkel 1:4) until "electrum" (Yechezkel 1:27), WHERE THE WORD CHASHMAL (CHET SHIN MEM LAMED) FORMS THE INITIALS OF CHAYOT ESH MEMALELOT (LIT. 'MUTTERING LIVING CREATURES OF FIRE'). For from the side of Gvurah, NETZACH AND HOD are called 'living creatures of fire', and the river that flows from the sweat of these LIVING CREATURES OF FIRE is Yesod. All three of them, THAT IS NETZACH, HOD AND YESOD, form a Chariot for the splendor (Heb. Tiferet) of man, WHICH IS ZEIR ANPIN.

197. The Work of the Chariot is Malchut, INASMUCH AS IT IS MADE BY THE CHARIOT THAT IS NETZACH, HOD AND YESOD, and in these three (NETZACH, HOD, and YESOD) are Chochmah, Binah, and Da'at OF MALCHUT, FOR CHOCHMAH, BINAH AND DA'AT OF MALCHUT ARE MADE FROM THE HEADS OF NETZACH, HOD AND YESOD OF ZEIR ANPIN. For this reason the sages of the Mishnah taught: 'The Work of the Chariot may not be expounded by one alone, unless he is a sage who understands of his own knowledge'. THIS REFERS TO ONE WHO HAS MERITED CHOCHMAH, BINAH, AND DA'AT, SINCE A SAGE PERTAINS TO CHOCHMAH, WHO UNDERSTANDS PERTAINS TO BINAH, AND OF HIS OWN KNOWLEDGE IS DA'AT.

37. The Chariot of Metatron

We hear the esoteric explanation of the chariot below Zeir Anpin, that is Metatron, who is also known as the small man. This includes a description of the great and powerful flow of the waters of Chochmah that run from the sea of Torah, and from which three of the four rabbis were unable to emerge in peace. Lastly, it is shown how the first nine letters of the alphabet correspond to the nine Sfirot.

198. And there is a Chariot below NETZACH, HOD, YESOD OF Zeir Anpin, which is Metatron, ALSO KNOWN AS the small man. And in his Chariot, which is an orchard (Heb. Pardes), they are hurrying from the sea of the Torah, LIKE A RIVER WHOSE WATERS ARE FLOWING WITH GREAT SPEED AND FORCE TOWARDS THE SEA, flowing out of his Orchard, to the three of the four, about whom it was said that four entered the orchard, NAMELY: BEN AZZAI AND BEN ZOMA, ELISHA BEN ABUYAH AND RABBI AKIVA. THE FIRST THREE WERE INJURED BY THE FORCE OF THE FLOW OF THE WATERS OF CHOCHMAH, WHICH ARE CALLED 'AN ORCHARD', AND ONLY RABBI AKIVA ENTERED IN PEACE AND LEFT IN PEACE. And we have already learnt this.

199. For he, METATRON, is the bird who was espied by Raba bar bar Channah on the beach of the sea of the Torah when the sea, WHICH IS THE SECRET OF MALCHUT, ROSE AND reached his ankles, NAMELY TO THE END OF HIS NETZACH and HOD, CALLED 'ANKLES', and his head reached to the top of the heavens, WHICH IS ZEIR ANPIN. AND THE THREE OF THEM THAT WERE FAULTED IN IT, THE SECRET OF THE PARDES, AS ABOVE: these three did not fail by it because it contains much waters of CHOCHMAH, but because of the force of the flow of the waters OF CHOCHMAH IN IT. THAT IS TO SAY THAT THEY ARE SHARP AND FORCEFUL WITH JUDGMENTS, and so have we learnt.

196. ועוד למנצח, תמן מ"ל עם נצח. ודא מ"ל מן חשמ"ל. מן ח"ש, הוד ונצח, אינון לקביל תרין שפון. ובג"ד אתקריאו שפון, חיון אשא ממלא. ובחגיגה עד היכן מעשה מרכבה, ואוקמה מן וארא עד חשמל. דמסטרך דגבורה אתקריאו חיון אשא. ונהר דנפיק מזיען דלהון, יסוד. כלהו תלת אינון מרכבה לתפארת, אדם.

197. מעשה מרכבה, דא מלכות. ובתלת אלין, איהו חכמה ובינה ודעת. ובג"ד אוקמה מארי מתניתין, דאין דורשין במעשה מרכבה ביחיד, אא"כ הוא חכם ומבין מדעתו.

198. ואית מרכבה לתתא מזעיר אנפין, דאיהו מט"רון. אדם הקטן. דבמרכבה דיליה דאיהו פרדס, דדימי מיא דאורייתא, דנפיק מגו פרדס דיליה, לתלת מארבע, דאתמר עליוהו, ארבעה נכנסו לפרדס. והא אתמר.

199. דאיהו צפרא דחזא רבה בר בר חנה, לכיף ימא דאורייתא, דימא מטי עד קורסולוי. ורישיה מטי עד צית שמיא, ולא אכשילו תלת ביה, משום דנפישו מיא דיליה, אלא משום דרדימי מיא ואוקמהו.

200. THE LETTERS Aleph, Bet, Gimel, include them, THAT IS THE COMPONENTS OF THE CHARIOT OF METATRON, FOR THE NUMERICAL VALUE OF THESE THREE LETTERS amounts to six, which is the number of letters IN THE NAME Metatron. The fourth LETTER OF THE ALPHABET, DALET, IS THE SECRET OF "a still small voice" (I Melachim 19:12), WHICH IS THE SECRET OF MALCHUT. For the King comes there, for it is a man to sit on the throne, SINCE MALCHUT IS THE SECRET OF A MAN WHO SITS ON THIS THRONE OF METATRON.

201. The two Yud in THE SHAPE OF the Aleph ? : THE UPPER YUD STANDS FOR the upper waters, WHICH IS THE SECRET OF ZEIR ANPIN, and THE LOWER YUD FOR the lower waters, WHICH IS THE SECRET OF MALCHUT, and there is nothing between them apart from a hairsbreadth, which is Vav WRITTEN LIKE THE LINE IN THE MIDDLE OF THE ALEPH. It is a slant line between THE TWO. YUD IS IN THE SECRET OF the firmament WHICH IS THE SECRET OF THE CURTAIN that "divide water from water" (Beresheet 1:6). Thus there should be a distinction between female and male, and that is why IT IS WRITTEN "and let it divide..." (Beresheet 1:6). And the inner meaning of the matter is as follows: IN THE COMBINATION OF THE TWO DIVINE NAMES, YUD HEI VAV HEI AND ADONAI, Yud Aleph Hei Dalet Vav Nun Hei Yud, the upper Yud OF THE COMBINATION is the upper, male waters and the lower Yud OF THE COMBINATION is the lower, female waters. The six letters ALEPH HEI DALET VAV NUN HEI, which come between THE TWO LETTERS YUD are as the numerical value of Vav (= six), which is THE SECRET OF Metatron, which is THE VAV between THE TWO YUDs IN THE FORM OF the Aleph.

202. Furthermore, Yud is a point, WHICH IS THE SECRET OF UPPER CHOCHMAH. Vav is THE SECRET OF a wheel, WHICH REVOLVES IN THE SIX SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. And there is no movement in the wheel at the six extremities, as the numerical value of Vav, but only at the point, FOR EVERYTHING THAT IS IN CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD IS RECEIVED FROM THIS YUD. And this point is the unity of everything, and is witness to that unity, WHICH IS THE ENDLESS LIGHT, who has no second, and about whom the sages taught that one has to proclaim His unity in order to establish His kingship over the heavens and the earth and the four directions of the compass. THIS IS THE SECRET OF THE ALEPH (= ONE). Bet (= two) is THE SECRET OF heaven and earth, WHICH ARE ZEIR ANPIN AND MALCHUT. Gimel (= three) is THE SECRET OF the pillar that bears them, WHICH IS THE SECRET OF YESOD. Dalet (= four) is THE SECRET OF the four living creatures OF THE CHARIOT. Hei (= five) is THE SECRET OF the throne. Vav is THE SECRET OF the six steps up to the throne, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. Moreover, Aleph, Bet, Gimel, Dalet, Hei, Vav, Zayin, Chet, Tet are THE SECRET OF man, NAMELY THE FIRST NINE SFIROT OF ZEIR ANPIN. Yud is His Unity, NAMELY Malchut, WHICH IS the tenth SFIRAH of ZEIR ANPIN WHO IS CALLED 'Adam' (lit. 'man'). THIS IS THE SECRET OF THE YUD HEI VAV HEI, FULLY SPELLED WITH ALEPHS, MAKING THE NUMERICAL VALUE OF ADAM. The nine SFIROT OF ZEIR ANPIN correspond to the nine letters. Happy are those of Yisrael who know the secret of their Master!

200. אבג כליל לון דסלקין לשית, לקבל אתון מטטרוין. רביעאה ד, קול דממה דקה, דתמן אתי מלכא. ואיהו אדם לשבת על הכסא.

201. א י"י, מים עליונים, ומים תחתונים. הליה בינייהו אלא כמלא נימא, דאיהו ו, נטוי בינייהו, ברקיע דאיהו מבדיל בין מים למים, דיהא הבדלה בין נוקבא לדכורא. בג"ד ויהי מבדיל ורזא דמלה, יאהרונהי. מים עליונים זכרים י עלאה, מים תחתונים נקבות, י תתאה. שית אתון בינייהו, כחושפן ו, דא מטטרוין, דאיהו בין א.

א

202. ועוד, יוד נקודה. ו' גלגל. ולית תנועה בגלגל בשית סטרין כחושפן ו, אלא בההיא נקודה. וההוא נקודה איהו יחודא דכלא, ואסהידת על ההוא יחיד, הליה ליה שני, דאוקמוה עליה רבנן, שצריך ליחדו כדי שתמליכהו על השמים ועל הארץ, ועל ד' רוחות עלמא. ב' שמים וארץ. ג' עמודא סביל לון. ד' ארבע חיון. ה' כרסויא. ו' שית דרגין לכרסויא. ועוד, א ב ג ד ה ו ז ח ט: אדם. י' ייחוד דיליה, מלכות, עשיקאה דאדם. תשע, איהו לקבל תשע אתון. זכאין אינון ישראל, דינדעין רזא דמאריהון.

38. Smoke and Fragrance and Incense

Rabbi Yehuda, Rabbi Shimon and the Faithful Shepherd discuss the smoke that emerged from the left nostril and the fragrance that was drawn into the right nostril, and we learn that these are Judgment and Mercy. Incense corrects the two and removes death from the world.

203. Another explanation: "Command the children of Yisrael, and say to them, My offerings, the provision of My sacrifices made by fire, of a sweet savor to Me" (Bemidbar 28:2). Rabbi Yehuda said: With an offering there is smoke and there is fragrance and there is a sweet savor. Smoke is from the side of Judgment, as it is said: "But then the anger (also: nose) of Hashem shall smoke" (Devarim 29:19). "There went up a smoke out of His nostrils, and fire out of His mouth devoured" (Tehilim 18:9). Sweet savor is Mercy, as it is said: "and the scent of your countenance (lit. 'nose') like apples" (Shir Hashirim 7:9).

204. The Faithful Shepherd said, Both of them, smoke and fragrance, are in the nose, and are called 'witnesses'. The former IS IN THE NOSE, AS IT IS WRITTEN: "There went up a smoke out of His nostrils," and the latter IS IN THE NOSE, AS IT IS SAID: "and the scent of your countenance (lit. 'nose') like apples." If that is so, then why is the former, smoke, called 'Judgment', and the latter, FRAGRANCE, called 'Mercy'? HE ANSWERS THAT in the nose there are two windows, EACH OF WHICH IS A NOSTRIL. "There went up a smoke out of His nostrils" is said about the left-hand nostril, WHICH IS JUDGMENT. What is the meaning of "went up"? It is THAT THE SMOKE ROSE UP from the heart, which is on the left and is parallel to Gvurah. And from the right a breeze descends to cool him and quiet his anger from the side of Chesed, which is where the brain is; namely Chochmah, which is to the right, 'He who wishes to acquire wisdom, let him go to the south'. And Binah, WHICH IS THE SECRET OF CHOCHMAH OF THE LEFT, is in the heart, opposite the left, 'and he who wishes to enrich let him go to the north'. And this is why "There went up a smoke out of His nostrils," namely from Binah, WHICH IS ON THE LEFT, to Chochmah, which is on the right. And CHOCHMAH welcomes it with rejoicing to the accompaniment of the music of the Levites.

205. And this smoke only rises up with fire that is kindled with pieces of wood that are limbs filled with the precepts, which are CALLED "the wood for the burnt offering" (Beresheet 22:3). And the Torah of Torah scholars is enkindled by the precepts, their fire is by virtue of Gvurah, and the smoke rising up in them, IN BINAH, is called 'the smoke' of the set order on the altar.

206. And when the smoke has arisen to the nostrils, it is called "incense," as it is written: "They shall put incense in your nostrils." (Devarim 33:10). And nothing is as effective as incense for doing away with death in the world, for incense is the connecting of Judgment with Mercy with the sweet savor in the nostrils. For the Hebrew for 'connect' is in Aramaic ktiru, AND HENCE INCENSE (HEB. KToret) MEANS CONNECTION. Rabbi Yehuda said, Happy is our portion that we have gained hidden matters and can understand them openly. The holy luminary added, Since prayer is like a sacrifice, anyone, therefore, who says the prayer 'Compounding of the Incense' after "A praise of David" (Tehilim 145:1) does away with death from the house.

203. ד"א, צו את בני ישראל ואמרת אליהם את קרבני לחמי לאשי ריח נוחחי. ר' יהודה אמר, בקרבנא אית עשן, ואית ריח, ואית ריח נוחח, עשן איהו מסטרא דדינא, הה"ד, כי אז ועשן אף יי. עלה עשן באפו ואש מפיו תאכל. ריח נוחחי, רחמי וריח אפר בתפוחים.

204. אמר רעיא מהימנא, והא תרווייהו עשן וריח, אינון באף, וקראין סהדין. חד, עלה עשן באפו. ותניינא, וריח אפר בתפוחים. ואמאי אתקרי חד עשן דינא ותניינא רחמי. אלא, בחוטמא אית תרין חלונין, ואתמר בשמאלא, עלה עשן באפו, מאי עלה. אלא מלבא דאיהו בשמאלא, לקבל גבור. מימינא נחית רוחא לגביה, לקררא ליה, ולשכבא רוגזיה, מסטרא דחסד, דתמן מוחא. חכמה לימינא, הרוצה להחכים ידרים. בינה בלבא, כלפי שמאלא, הרוצה להעשיר יצפון. ובג"ד עלה עשן באפו, מן בינה לגבי חכמה, דאיהו לימינא, ומקבל ליה בחדרה, בנגונא דליואי.

205. והאי עשן לא סליק, אלא ע"י אש, דאדלוק בעצים, דאינון אברים מליין פקודין, עצי עולה. מארי תורה, אורייתא דאיהו אדליקת בהון, אש בתוקפא דגבורה, ועלה עשן בהון. בבניה עשן המערכה.

206. ומדסליקת לאף, אתקרי קטרת, הה"ד, ושימו קטורה באפר. ולית דבטיל מותנא בעלמא, בקטרת, דאיהו קשורא דינא ברחמי, עם ריח נוחח באף. תרגום דקשר קטירו. א"ר יהודה, זכאה חולקנא דרוחנא מלין סתימין באתגלויא. עוד אמר בוצינא קדישא, דבתר דצלותא איהו בקרבנא, מאן דיימא פטום הקטרת, בתר תהלה לרוד, בטיל מותנא מבייתא.

39. The three prayers

The Faithful Shepherd tells us how the three prayers were arranged to parallel the sacrifices.

207. The Faithful Shepherd said, One has to know how the prayers were arranged to parallel the sacrifices, for the prayers are three. The morning prayer (Shacharit) parallels "The one lamb you shall offer in the morning" (Shemot 29:39 and Bemidbar 28:4). As it is said: "And Abraham went early in the morning to the place where he had stood before Hashem" (Beresheet 19:27), and the rabbis have taught that standing means prayer. "and the other lamb you shall offer towards evening" (Shemot 29:39 and Bemidbar 28:4) parallels the afternoon prayer (Minchah), which was set by Isaac, as it is said: "And Isaac went out to meditate in the field at the eventide" (Beresheet 24:63), and there is no meditation that is not prayer. The evening prayer (Arvit) parallels the parts and the fat which are devoured all night. And it is said, "And he lighted on a certain place, and tarried there all night, because the sun was set" (Beresheet 28:11). Lighting upon refers to nothing else than prayer.

208. Since we have referred to the story in our discussion, THERE IS A POINT IN ASKING why Scripture says, "and he took of the stones of that place, and put under his head, and lay down in that place to sleep" (Beresheet 28:11). Did he not have pillows and cushions to lie ON? THE ANSWER IS: When the groom comes to the bride, even if he is used to lying on pillows and cushions, should she give him stones to lie on, he will accept everything willingly. And we have already learned this, and it is also stated in the first compilation. With respect to the verse: "And when Jacob saw them, he said" (Beresheet 32:3), Rabbi Shimon said: Sit down. And Scripture says... CONTINUES ON PARAGRAPH 238

End of Ra'aya Meheimna
Rabbi Pinchas has been thinking about the meaning of 'keeping' and 'remembering', and he opens the topic of the role of the liver in the sacrifice. Rabbi Shimon furthers the explanation, telling how the heart receives the confession and offers it to the brain. He closes by saying that all ills come from the liver and all goodness comes from the heart.

209. Rabbi Pinchas said, I have been thinking: Keeping certainly is in the heart, which is why it is written: "Keep" (Devarim 5:12), of the heart, WHICH IS MALCHUT, and of nowhere else. 'Remembering' (Heb. ZECHIRAH) is a matter of the male (Heb. ZACHAR), namely in the brain, WHICH IS ZEIR ANPIN, that rides and controls the heart, and it is therefore written: "Remember THE SHABBAT DAY" (SHEMOT 20:8), for the male, WHICH IS ZEIR ANPIN, while "Keep the Shabbat day" (Devarim 5:12) is for the female, WHICH IS MALCHUT. The brain, which is the male, ZEIR ANPIN, mounts and controls the heart, WHICH IS MALCHUT. The heart controls and mounts the liver, and liver is Samael and Serpent intertwined, and they are one. And they are the lobe of the liver and the liver, and so it is with the sacrifice. The lobe of the liver is Serpent, and the liver is devourer, the male, who is the secret of Samael.

210. Rabbi Shimon said: That is certainly how it is, and it is good, and it is a clarification of the matter and thus are the secret of the hidden matters of the sacrifice. He first takes the liver, together with its lobe, which are Samael and SERPENT his mate, and all those arteries that are in the liver are their hosts and encampments, and their receiving is that they devour the fatty parts and the fat of the sacrifice, as it is written: "and the fat that is upon them" (Shemot 29:22). And then everything is offered to the heart.

207. אָמַר רַעִיָא מְהִימְנָא, בְּעֵן בְּעֵי לְמַנְדַּע, אִינְךְ אֲתַקִּינוּ צְלוֹתֵינָן לְקַבֵּל קִרְבָּנֵינוּ. אֲלֵא תֵּלֶת צְלוֹתֵינוּ, לְקַבֵּל אֶת הַכֶּבֶשׂ הָאֶחָד תַּעֲשֶׂה בַּבֶּקֶר, דָּא צְלוֹתָא דְשַׁחְרִית, דְּאִתְמַר בָּהּ, וַיִּשְׁכַּם אַבְרָהָם בַּבֶּקֶר אֶל הַמָּקוֹם אֲשֶׁר עָמַד שָׁם אֶת פְּנֵי יי'. וְאֻקְמוּהָ רַבְּנָן, דְּלִית עֲמִידָה אֲלֵא צְלוֹתָא. וְאֵת הַכֶּבֶשׂ הַשְּׂנִי תַעֲשֶׂה בֵּין הָעֶרְבִים, לְקַבֵּל צְלוֹתָא דְמִנְחָה, דְּתַקִּין לָהּ יִצְחָק. הַה"ד, וַיֵּצֵא יִצְחָק לְשׁוּחַ בְּשָׂרָה לַפְּנוֹת עֶרֶב. וְלִית שִׂיחָה, אֲלֵא צְלוֹתָא. צְלוֹתָא דְעֶרְבִית, לְקַבֵּל אֲמֹרִין וּפְדֻרִין דְּמִתְאַבְּלִין כָּל הַלַּיְלָה. הַה"ד, וַיִּפְגַּע בַּמָּקוֹם וַיִּלֶּן שָׁם כִּי בָא הַשֶּׁמֶשׁ. וְלִית פְּגִיעָה, אֲלֵא צְלוֹתָא.

208. אֲדִהֲכִי דְאֲנִן בְּאִתְרֵי דָא, אֲמַאי כְּתִיב וַיִּקַּח מֵאֲבְנֵי הַמָּקוֹם וַיִּשָּׁם מֵרֵאשׁוֹתָיו וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא, וְכִי לֹא הוּוּ לִיָּה כְּרִים וְכִסְתוֹת לְמִשְׁכָּב. אֲלֵא הוּאִיל וְאִתָּא חֲתָן לְגַבֵּי כְּלָה, אַע"ג דְּלֹא הוּוּ אֲרַחוּי לְמִשְׁכָּב אֲלֵא בְּכָרִים וְכִסְתוֹת, וְאִיְהוּ יְהִיבַת לִיָּה אֲבָנִים לְמִשְׁכָּב, יִקְבֵּל כְּלָא בְּרַעוּתָא דְלִבָּא, וְהָא אִתְמַר. וְאוֹף הֲכִי אִתְמַר בְּחִבּוּרָא קְדָמָא. מ"ד וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם, אַר"ש תִּיב. וַאֲימָא קְרָא. ע"כ רַעִיָא מְהִימְנָא

209. אָמַר רַבִּי פִּנְחָס, מְסַתְּבַל הוּינָא, שְׁמִירָה בְּלָב אִיהוּ וְדָאי, וַע"ד שְׁמֹר בְּלָב, וְלֹא בְּאִתְרֵי אַחְרָא. זְכִירָה בְּזָכֵר, בְּמוֹחָא, דְּרִכִּיב וְשְׁלִיט עַל הַלֵּב. וְלִית זְכִירָה אֲלֵא בְּמוֹחָא. וַע"ד זְכוֹר לְזָכֵר וְשְׁמֹר לְנִקְבָּה. מוֹחָא דְאִיהוּ דְכוּרָא, רִכִּיב וְשְׁלִיט עַל הַלֵּב. לֵב שְׁלִיט וְרִכִּיב עַל הַכְּבֵד. כְּבֵד סְמָאֵל וְנַחֲשׁ דָּא בְּדָא, וְאִיהוּ חַד. יוֹתֵרַת הַכְּבֵד וְכְבֵד. וַע"ד בְּקוֹרְבָנָא, יוֹתֵרַת הַכְּבֵד, דָּא נַחֲשׁ. כְּבֵד מֵיכְלָא דְדְכוּרָא, רְזָא דְסְמָא"ל.

210. אָמַר ר"ש, וְדָאי כִּן הוּא, וַיָּאוֹת הוּא. וּבְרִירָא דְמִלָּה, וְרְזָא וְסִתְרִין דְקִרְבָּן, הֲכִי הוּא. כְּבֵד נְטִיל בְּקְדָמִיתָא, הוּא וְיוֹתֵרַת דִּילִיָּה, סְמָאֵל וְבֵת זוּגוּ. וְכָל אִינּוֹן עֶרְקִין דְכְּבֵדָא. חֲוִילִין וּמְשָׁרִיין דְלֵהוֹן. וְנְטִילוּ דְלֵהוֹן, דְאֲכָלִין חֲלָבִין שְׁמִנֵינוּ דְקִרְבָּנָא. הַה"ד, וְאֵת הַחֶלֶב אֲשֶׁר עֲלֵיהֶם. וְכִדִּין קְרִיב כְּלָא לְגַבֵּי לֵב.

211. And the heart does not receive from the whole of the sacrifice, but only from the confession made with it, which ascends with the smoke and the prayer that is made over the sacrifice. SUBSEQUENTLY, the heart offers to the brain the desire of the unification of the priests in it and the rejoicing of the Levites. This brain, WHICH IS ZEIR ANPIN, is the light that comes from the Divine Brain, WHICH IS FATHER AND MOTHER, and the DIVINE Brain offers to the All-Hidden who is Completely Unknown, THAT IS, KETER, and everything is interconnected. And the brain, WHICH IS ZEIR ANPIN, offers pleasure to all, TO ALL THE HEAVENLY BEINGS.

212. The arteries that are in the liver, these are the personages, NAMELY THE ANGELS OF THE EVIL FORCES, and all these are their hosts. The liver is as we said, THAT IS SAMAEL, while the lobe OF THE LIVER, which is feminine, is his female. And why IS IT CALLED 'lobe' (Heb. yoteret, derived from left-over)? It is because it does not join together with the male, WHICH IS SAMAEL, unless it has some spare time left over after the prostitution in which it engages, and after it leaves him. YOTERET MEANS LEFT OVER, FOR SHE LEAVES THE MALE, AND MAKES HIM INTO A LEFT-OVER, AFTER ALL HER FORNICATIONS. Again, the female is, therefore, CALLED 'yoteret', for when she wants to join together with a man TO MAKE HIM SIN, she first of all becomes for him as left-overs, without any importance, NAMELY WITHOUT THE POWER TO RULE OVER MAN, FOR THE START OF A SIN IS AS THE BREADTH OF A HAIR. Later she draws close to him, little by little, until she is in one union with him, AND HE CAN NO LONGER SEPARATE HIMSELF FROM HER. And from those arteries that are in the liver, other forces of a number of types spread out, and they all take the limbs and the fats THAT ARE BURNT ON THE ALTAR AT NIGHT, and all of them are included in the liver, WHICH IS SAMAEL.

213. And the heart, which is the main thing in holiness, NAMELY MALCHUT, takes and offers to the brain as we have learned. The heart rests over the two kidneys, WHICH ARE NETZACH AND HOD, and they are two Cherubs, who are advisers, IN THE SECRET OF THE ADVISING KIDNEYS. THAT IS TO SAY THEY ARRANGE THE EMANATION THAT DESCENDS FROM ZEIR ANPIN AND MALCHUT IN THE SECRET OF THE HEAVENS THAT GRIND THE MANNAH FOR THE RIGHTEOUS, WHICH ARE THE RIGHTEOUS ONE AND RIGHTEOUSNESS, NAMELY YESOD AND MALCHUT. And they are far and near, right and left. FOR WHEN NETZACH, WHICH IS RIGHT, IS IN CONTROL THEY ARE NEAR, BUT WHEN HOD, WHICH IS LEFT, IS IN CONTROL THEY ARE FAR. And all of them take and eat FROM THE LIGHT OF THE MATING WHICH IS BY THEIR SACRIFICE, each one as befits it, until everything is tied together as one.

214. "The sacrifices of Elohim are a broken spirit" (Tehilim 51:19). This, namely a broken spirit, confession, and prayer is an approach offered to the heart. For it is certain that: "and the spirit returns to the Elohim who gave it" (Kohelet 12:7), NAMELY A BROKEN SPIRIT ASCENDS TO ELOHIM WHO IS MALCHUT THAT IS CALLED 'HEART'. And the liver, WHICH IS SAMAEL, offers it closer to the heart, for it HAS BECOME a good advocate for him. And everything is one bond in the sacrifice.

215. And from the liver, WHICH REPRESENTS SAMAEL, come all the diseases and illnesses to all parts of the body and rest in it. But the heart, WHICH REPRESENTS MALCHUT, is the purest of all THE PARTS OF THE BODY, and from it are derived all goodness, all health of all the parts, and all the strength and all the joy and all the perfection needed by all the parts.

211. וְלֵב לֹא נִטִּיל מִכָּל אֵלָא וְדוּי דְאַתְעֵבִיד בֵּיהּ, וְסָלִיק בְּהֵוּא תַנְנָא וְצִלּוּתָא דְאַתְעֵבִיד עֲלֵיהּ דְקַרְבָּנָא. לֵב קָרִיב לְגַבֵּי מוּחָא, רַעוּתָא דִּיחֻדָּא דִּכְהֵנָא בֵּיהּ, וְחֻדּוּתָא דִּלְיוּאֵי. מוּחָא דָא, נְהוּרָא דְאַתְיָא מִמוּחָא עֲלָא. מוּחָא קָרִיב לְגַבֵּיהּ טְמִיר מִכָּל, דְלֹא אֲתִידַע כָּלִל. וְכֹלָא אֲתַקְשֵׁר דָּא בְדָא. וּמוּחָא קָרִיב נַחַת רוּחַ דְכָלָא.

212. עֲרִקִין דְכַבְדָּא, אֲלִין אִישִׁים, וְכָל אִינוּן חֵיילֵיהוּן. כְּבֵד, כְּמָה דְאַתְמַר. יוֹתֵרַת נִקְבָּה, נּוֹקְבָא דִּילֵיהּ. אֲמַאי יוֹתֵרַת. דְלֹא אֲתַחְבֵּרַת בְּדְכוּרָא. אֵלָא בְדֵ אֲשֶׁרֶת לָהּ שַׁעֲתָא, לְבַתֵּר דְעֵבֶרֶת נְאוּפְהָא, וְשִׁבְקָא לֵיהּ. תַּגּ, יוֹתֵרַת נִקְבָּה, דְכֵד בְּעֵנָא לְאַתְחַבְרָא בְב"נ, אֲתַעֲבִידַת לְגַבֵּיהּ שְׁוִירִין, דְלֹא אֲתַחְשַׁבַת כָּלִל. לְבַתֵּר אִיהִי אֲתַקְרַבַת זְעִיר זְעִיר לְגַבֵּיהּ, עַד דְאַתְעֵבִידָא לֵיהּ חֲבוּרָא חָדָא. וּמַאֲלִין עֲרִקִין דְכַבְדָּא, מִתְפַּשְׁטֵן אַחֲרֵן זְעִירִין, לְכַמָּה זְיַנְיִין, וְכֹלָא נִטִּילִין אִמּוּרִין וּפְדִרִין. וְכֹלָהוּ כָּלִילִין בְּכַבְדָּא.

213. לֵב דְאִיהוּ עֲקָרָא בְּקִדּוּשָׁה, נִטִּיל וּמִקְרִיב לְמוּחָא כְּמָה דְאַתְמַר. לֵב שְׂרִיא עַל תְּרִין כּוּלִּין, וְאִינוּן תְּרִין כְּרוּבִין. יְהִבִין עֵיטָא. וְאִינוּן רְחִיקִין קָרִיבִין, יְמִינָא וּשְׂמַאלָא. וְכֹלָהוּ נִטִּילִין וְאֲכָלִין כָּל חַד בְּדָקָא יְאוּת, עַד דְאַתְקַשֵּׁר כָּלָא בְּחָדָא.

214. זְבַחֵי אֱלֹהִים רוּחַ נְשִׁבְרָה, דָּא מִתְקָרִיב לְלֵב, רוּחַ נְשִׁבְרָה, וְדוּי וְצִלּוּתָא. דְהָא וְדָאי וְהָרוּחַ תְּשׁוּב אֵל הָאֱלֹהִים אֲשֶׁר נִתְּנָה. וְכַבְדָּא מִקְרִיב לֵיהּ לְגַבֵּיהּ לֵב, דְאִיהוּ סְיִגוּרָא עֲלֵיהּ, וְכֹלָא קְשׁוּרָא בְּחָדָא בְּקוּרְבָּנָא.

215. מִן כְּבֵד, נִפְקִין כָּל מְרַעִין, וְכָל מִכְתָּשִׁין, לְכָל שְׁוִיפֵי גּוּפָא, וּבֵיהּ שְׁוִיין. לֵב, אִיהוּ זְכִיךְ מִכָּל מִנְיָה נִפְקִין כָּל טַב, וְכָל בְּרִיאוּתָא דְשְׁוִיפִין כָּלָהוּ, וְכָל תּוּקְפָא, וְכָל חֲדוּהּ, וְכָל שְׁלִימוּ דְאַצְטְרִיךְ לְכָל שְׁוִיפִין.

40. The sacrifices

The Faithful Shepherd says that the purpose of the sacrifices is to remove the impure sides and bring the holy sides near. Rabbi Shimon argues that God distributes the food of the sacrifices as appropriate - He gives the nourishment of the Torah to those on the side of holiness, and he gives ordinary food to those on the Other Side. God takes nothing from the sacrifice other than the desire and remorse of the heart. Rabbi Shimon says that the priest is the brain, the Levite is the heart, and Yisrael is the body. The Faithful Shepherd continues the discussion with a higher explanation of the union effected by the sacrifices, and we learn that those who are like animals were commanded to sacrifice animals for atonement, but that those who are like angels offer up their good deeds instead. Moses talks about the Prime Cause, Ein Sof, saying that the four elements have no proximity to one another except when He is among them, and saying that the sacrifices draw them close to Him.

Ra'aya Meheimna (the Faithful Shepherd)

216. The Faithful Shepherd said: THE PURPOSE OF the sacrifices is to remove the impure sides and bring the holy sides near. And we learnt in the First compilation that among the arteries of the liver, WHICH ARE THE SOLDIERS OF SAMAEEL, AS ABOVE, there are large ones and there are those that are both large and small, and they spread out from there in a number of directions, and they take the parts and the pieces and fats that are devoured on the altar the whole night, for the whole of the sacrifice belongs to Hashem, AND THE OTHER SIDE TAKES ONLY THE PARTS AND THE FATS.

217. The holy luminary, THAT IS, RABBI SHIMON, said, O, Faithful Shepherd, did you not say before that the only purpose of the sacrifices of the Holy One, blessed be He, is to draw close the Yud to the Hei and the Vav to the Hei? Nevertheless, although all the sacrifices have to be offered before him, BEFORE THE HOLY ONE, BLESSED BE HE, and He distributes the foodstuffs of the sacrifices to all the various camps, to each as befits him. To the mental ones, namely ON THE SIDE OF HOLINESS, HE GIVES the nourishment of the Torah, and drinks of the wine and water of the Torah, WHICH IS THE SECRET OF THE CENTRAL COLUMN THAT IS CALLED 'TORAH', BY WHICH ALL THE LIGHTS ARE CORRECTED. To the natural ones, which are the demons who are like people, NAMELY THE OTHER SIDE, He gives them natural foodstuffs, and their fire descends to devour them, NAMELY THE ILLUMINATIONS COMING FROM THE LEFT COLUMN OF SEPARATION, WITHOUT THE RECONCILING OF THE CENTRAL COLUMN THAT IS CALLED 'TORAH'.

218. And this is as the sages taught. If Yisrael is meritorious, He would descend like a lion of fire to devour the sacrifices, but if they were not meritorious, He would descend like a dog of fire. Likewise, when a man dies, if he has been meritorious, the image of a lion descends to welcome his soul, but if he has not BEEN MERITORIOUS, an image of a dog descends, concerning which David said: "Deliver my soul from the sword; my only one from the power of the dog" (Tehilim 22:21).

219. And since the Holy One, blessed be He, desired to save the bodies of Yisrael from them, and their souls, too, He commanded that sacrifices be offered of beasts and bodies in their stead, SO THAT THE OTHER SIDE SHOULD NOT HAVE CONTROL OVER THEM, BUT SHOULD ENJOY THEM (THE SACRIFICED ANIMALS). This is according to the verse: "If your enemy be hungry, give him bread to eat, and if he be thirsty give him water to drink" (Mishlei 25:21). AND THUS WILL THE ACCUSER BECOME COUNSEL FOR THE DEFENSE. But the Holy One, blessed be He, takes nothing FROM THE SACRIFICE except the desire of the heart and remorse of the heart, as it is written: "The slaughtered sacrifices for Elohim are a broken spirit; a broken and contrite heart, Elohim, You will not despise" (Tehilim 51:19). They are like earthenware vessels, about which it is said: 'After they are broken, they become clean'.

רעיא מהימנא

216. אָמַר רַעִיָא מְהִימְנָא, לִית קְרַבְנִין, אֲלֵא לְרַחֲקָא סְטְרִין מִסְאָבִין, וְלִקְרָבָא דְרִגִין קְדִישִׁין. וְאַתְמַר בְּחַבּוּרָא קְדָמָא, דְּלֵהוּן, עֲרִקִין דְּכַבְדָּא, אִית מְנַהוּן רְבֻבִין, אִית מְנַהוּן רְבֻבִין וְזַעֲרִין, וּמִתְפַּשְׁטִין מְנַהוּן לְכַמָּה סְטְרִין. וְאַלִין גַּטְלִין אַבְרִין וְאַמּוּרִין וּפְדִרִין דְּמִתְאַבְּלִין כָּל הַלֵּילָה, דְּהָא קְרַבָּן כֻּלָּא לִי.

217. אָמַר בּוֹצִינָא קְדִישָׁא, רַעִיָא מְהִימְנָא, וְהֵלֵא אִמְרַת לַעִיל דְּקְרַבְנִין דְּקוּדְשָׁא בְּרִיךְ הוּא לָאו אִינוּן אֲלֵא לְקְרָבָא ו' בַּה' ו' בַּה'. אֲלֵא, אַע"ג דְּכָל קְרַבְנִין צְרִיכִין לְקָרֵב קַמֵּיהּ, אִיהוּ פְּלִיג לְכָל מְשֻׁרְיִין, מְאַכְלִין דְּקְרַבְנִין, לְכָל חַד בְּדַקָּא חַזִּי לֵיהּ, לְשַׁכְּלֵיִם, מְזוּנֵי דְאֹרִייתָא, וּמְשֻׁתֵּינָא דִּינָא וּמִנָּא דְאֹרִייתָא. לְטַבְּעִים, דְּאִינוּן שְׂדִים דְּאִינוּן כְּבָנֵי אָדָם, זְהִיב לֹון אִלִין מְאַכְלִין טַבְּעִים, דְּנַחֲתִית אֲשָׁא דְּלֵהוּן, לְמִיכַל לֹון.

218. כְּמָה דְאֹקְמוּה רַבָּנִין, אִי זְכוּ, הוּה נַחֲת כְּמוֹ אַרְיָה דְאֲשָׁא לְמִיכַל קְרַבְנִין. וְאִי לָא, הוּה נַחֲת תַּמָּן כְּמִין כֻּלָּבָא דְאֲשָׁא. וְאוּף הָכִי כַּד מִית ב"נ, אִי זְכוּ, נַחֲת בְּדַמּוֹת אַרְיָה, לְקַבְּלָא נַפְשֵׁיהּ. וְאִי לָאו בְּדַמּוֹת כֻּלָּב, דְּאִמַר הוּד עָלֵיהּ, הַצִּילָה מִחֶרֶב נַפְשִׁי מִיַּד כֻּלָּב יַחֲדַתִּי.

219. וּבְגִין לְשִׁיזְבָּא קוּדְשָׁא בְּרִיךְ הוּא גּוּמִיהוּן דְּיִשְׂרָאֵל מְנַהוּן וּנְפִשְׁהוּן. מְנִי, לְקָרֵב קְרַבְנִין דְּבַעֲרִין וְגוּפָן בְּאַתְרֵיהוּן, לְקֵיִים אִם רַעֲב שׁוֹנְאָךְ הַאֲכִילָהוּ לָחֶם וְאִם צָמָא הִשְׁקָהוּ מִיָּם. אֲבָל קוּדְשָׁא בְּרִיךְ הוּא, לָא גַטְלֵי אֲלֵא רַעוּתָא דְּלָבָא, וְתַבִּירוּ דִּילֵיהּ. הַה"ד, זְבַחֵי אֱלֹהִים רוּחַ נְשֻׁבָּה לֵב נְשֻׁבָּה וְנִדְכָּה אֱלֹהִים לָא תְבוּהָ. כְּגוּוֹנָא דְּכָלִי חָרַס, דְּאַתְמַר בְּהוּן נְשֻׁבְרוּ גַטְהֵרוּ.

220. The priest is brain, STANDING FOR ZEIR ANPIN, WHICH IS RIGHT. Levi is heart, STANDING FOR MALCHUT, WHICH IS ON THE LEFT. Yisrael is the body, NAMELY THE CENTRAL COLUMN, FOR WHEN THE SOULS OF YISRAEL RISE UP TO THE FEMALE WATERS, THEY BECOME THE CENTRAL COLUMN, BETWEEN ZEIR ANPIN AND MALCHUT. And it is said about them: 'The priests at their service, the Levites at their stand, and Yisrael at their post'. And if the liver, WHICH IS SAMAEL, wishes to offer fatty parts that are ritually impure to the heart, he takes only the fat of a ritually pure fatty part. For just as in the body there are pure and impure fatty parts, clean blood without waste matter and blood contaminated with waste matter, the arteries of blood in the heart, WHICH IS MALCHUT, are the holy hosts, while the arteries of the liver, WHICH IS SAMAEL, are the impure hosts. Here also, there are camps of the Evil Inclination and camps of the Good Inclination. The latter are appointed over the arteries of the heart and the former over the arteries of the liver. Similarly, too, there are two types of people: Yisrael, WHO IS LIKE THE ARTERIES OF THE HEART, and the other nations of the world, WHO ARE LIKE THE ARTERIES OF THE LIVER.

221. The Faithful Shepherd said to him: What you have said is altogether beautiful, but even Yisrael are not all equal, for there are among them the sons of royalty, from the side of the holy Malchut that is composed of ten Sfirot and all the names of Yud Hei Vav Hei and their titles. And there are those that are like slaves, from the side of the servant, METATRON, who is "the eldest servant of his house" (Bereshheet 24:2), NAMELY OF MALCHUT. There are also those who are like animals, about whom it is said: "And you, My flock, the flock of My pasture, are men" (Yechezkel 34:31). And the Holy One, blessed be He, commanded those who are like sheep to sacrifice animals in their stead, to make atonement for them. But the sacrifices of those who are like angels are the good deeds, over which are appointed angels who offer the good deeds before the Holy One, blessed be He, in the stead of them.

222. And those who are the children of Yud Hei Vav Hei, about whom it is written: "You are the children of Hashem your Elohim" (Devarim 14:1). It is because of their sins that the letters OF THE YUD HEI VAV HEI become separated, FOR THERE IS NO HEAVENLY MATING OF YUD-HEI, AND THERE IS NO MATING OF ZEIR ANPIN AND MALCHUT, WHICH ARE VAV-HEI. And their correction lies in the Torah, which is the name of Yud Hei Vav Hei, to bring the letters together by means of their sacrifice: Yud with Hei, WHICH IS THE SECRET OF THE MATING OF ABA AND IMA, and Vav with Hei, WHICH IS THE SECRET OF THE MATING OF ZEIR ANPIN AND MALCHUT.

223. And for all the sacrifices, whether OF THOSE WHO ARE animal-LIKE, or those who are like the ASPECTS OF angels appointed over the precepts, or of those WHO ARE OF THE ASPECT of Malchut, or of those WHO ARE of the name OF THE YUD HEI VAV HEI, in all cases THE SACRIFICE has to offer to the Holy One, blessed be He, THE UNION OF THE FOUR holy letters OF THE YUD HEI VAV HEI. AND THE HOLY ONE, BLESSED BE HE, mounts WITH THE FOUR LETTERS OF THE YUD HEI VAV HEI on the four living creatures of the angels, MICHAEL, GABRIEL, URIEL, AND RAPHAEL, WHICH ARE THE CHARIOT THAT IS IN BRIYAH. AND THE HOLY ONE, BLESSED BE HE rides, WITH THE FOUR LETTERS OF THE YUD HEI VAV HEI, on the four elements OF FIRE, WIND, WATER, AND EARTH, WHICH ARE THE SECRET OF CHESED AND GVURAH, TIFERET AND MALCHUT, THAT ARE IN YETZIRAH, WHICH IS THE ASPECT OF YESOD. From them were created the four natural beings, NAMELY CHESED AND GVURAH, TIFERET and MALCHUT, THAT ARE IN THE WORLD OF ASYAH. AND THE HOLY ONE, BLESSED BE HE, Himself brings water close to fire, WHICH IS THE SECRET OF THE TWO

220. כִּהְנָא מוּחָא. לְוֵי לְבָא. גּוֹפָא יִשְׂרָאֵל. וְאִתְמַר בְּהוּן, כְּהַנִּים בְּעִבּוּדָתָם, וְלוּיִם בְּדוּכְנָם, וְיִשְׂרָאֵל בְּמַעְמָדָם. וְאִי כְּבֹד בְּעֵי לְקַרְבָּא לְגַבֵּי דְלְבָא, חֲלָבִיָּה דְאִינוּן מְסַאֲבִין, אִיהוּ לֹא נָטִיל. אֶלָּא שְׂמָנוּנוּ דְחֲלָב טְהוֹר. כְּגוּוּנָא דְאִית בְּגוּפָא, חֲלָב טְהוֹר וְחֲלָב טְמָא, דִּם צְלִיל בְּלֹא פְסוּלָת, וְדִם עֲכוּר בְּפְסוּלָת. וְעַרְקִין דְלְבָא, חֲוִילִין קְדִישִׁין. וְעַרְקִין דְכְּבֹד, חֲוִילִין מְסַאֲבִין. אוּף הֲכִי אִינוּן מְשֻׁרְיִין דְיִצְרָה הֲרַע, וּמְשֻׁרְיִין דְיִצְרָה הַטּוֹב, אֵלִין מְמַנְן עַל עַרְקִין דְלְבָא, וְאֵלִין מְמַנְן עַל עַרְקִין דְכְּבֹדָא. אוּף הֲכִי תְרֵי אוּמֵי יִשְׂרָאֵל, וְאוּמֵין דְעֵלְמָא עֲכוּ"ם.

221. אָמַר לִיה רַעִיָּא מְהִימְנָא, שְׁפִיר קָא אִמְרַת בְּכֻלָּא, אָבֵל אִפִּילוּ יִשְׂרָאֵל לֹא כְּלָהוּ שׁוּין, דְאִית בְּהוּן בְּנֵי מַלְכוּת, מְסַטְרָא דְמַלְכוּת קְדִישָׁא, כְּלוּלָא מַעֲשֵׁר סְפִירָאן, וּמְכַל הוּוּיִין וְכַנּוּיִין. וְאִית מְנַהוּן עֲבָדִין, מְסַטְרָא דְעֵבֶד, דְאִיהוּ עֲבָדוּ זְקַן בֵּיתוֹ. וְאִית מְנַהוּן כְּבַעֲרִין, וְאִתְמַר בְּהוּן, וְאִתְּן צֹאנֵי צֹאן מְרַעִיתֵי אָדָם אֲתָם. וְאִינוּן דְרַמְיִין לְעֵנָא, קוּדְשָׁא בְרִיךְ הוּא מְנֵי לְקַרְבָּא בְּעִירָן בְּאִתְרֵיהוּ, לְכַפְרָא עֲלֵיהוּ. וְאִינוּן דְרַמְיִין לְמַלְאֲכִין, קְרַבְּנִין דְלָהוּן אִינוּן עוֹבְדִין טְבִין, דְמְמַנְן עֲלֵיהוּ מְלֹאכִים, דְמַקְרִיבִין לְקוּדְשָׁא בְרִיךְ הוּא בְּאִתְרֵיהוּ.

222. וְאִינוּן דְהוּוּ בְּנִין לִידוּד, הַה"ד בְּנִים אֲתָם לִינֵי אֱלֹהֵיכֶם. בְּחוּבִין דְלָהוּן מִתְפַּרְדֵּי אֲתוּוּן, וְתַקּוּנָא דְלָהוּן הוּא אוּרְבִיתָא, דְאִיהוּ שֵׁם יְדוּד, לְקַרְבָּא אֲתוּוּן, י' בַּה', ו' בַּה', בְּקַרְבָּנָא דְלָהוּן.

COLUMNS CHESED AND GVURAH; AND THIS IS THE SECRET OF YUD-HEI, and the bringing of wind to the earth NAMELY TIFERET, THAT IS CALLED 'WIND', TO MALCHUT, THAT IS CALLED 'EARTH', THIS BEING THE SECRET OF VAV-HEI. And this is as it is written: "He makes peace in his high places" (Iyov 25:2). And so also, HE BRINGS TOGETHER THE FOUR LIVING CREATURES OF THE ANGELS, namely: Michael, who is considered mental water, with Gabriel, who is thought mental fire, WHICH IS THE SECRET OF RIGHT AND LEFT, THE BASIS OF YUD-HEI; and He also brings close Uriel, who is air, namely the mental wind, with Raphael, earth, who is mental dust, WHICH IS THE SECRET OF VAV-HEI. For the moment the Holy One, blessed be He, departs from among them, they have no strength.

224. You might suggest that we have a problem here, since it is written that all the sacrifices are to Yud Hei Vav Hei, and ask how, therefore, it can be said that there is a separation of the letters OF THE YUD HEI VAV HEI, AND THAT THE SACRIFICE NOW COMES TO UNITE THEM. HE ANSWERS, This is said about those stages that were created and called by His name and not that they are He Himself, as it is written: "every one that is called by My name: for I have created him for My glory; I have formed him; yea, I have made him" (Yeshayah 43:7). And there are the four letters of the Yud Hei Vav Hei in Atzilut, containing no separation nor cessation, for they are as fountains FOR ALL THE WORLDS, watering the trees. And regarding those that were created, NAMELY VIS-A-VIS THE YUD HEI VAV HEI ATTIRED IN THE WORLD OF CREATION, THE FOUR LETTERS OF ATZILUT are likened, the Yud to a head, the Vav to a body, while the two Heis ARE LIKENED to ten fingers.

225. But the Prime Cause, NAMELY THE ENDLESS LIGHT, BLESSED BE HE, who is over everything, who is called Yud Hei Vav Hei, THAT IS, ITS LIGHT IS ATTIRED IN THE YUD HEI VAV HEI, about Him it is said: "To whom then will you liken Me, that I should be equal? says the Holy One" (Yeshayah 40:25). "To whom then will you liken El, or what likeness will you compare to Him?" (Yeshayah 40:18) "For I am Hashem, I do not change" (Malachi 3:6). The sins of the creatures BELOW do not touch Him, nor separate in Him the letter Yud from the letter Hei, nor the Vav from the Hei. For there is no separation in Him and it is said about Him. "nor shall evil dwell with you" (Tehilim 5:5). He rules over all and there is none who rules over Him. He comprehends all and there is none who comprehends Him. And He is not called by Yud Hei Vav Hei, nor by all the other names, but is known by His light that spreads over them, OVER THE LEVELS THAT ARE IN THE FOUR WORLDS, ATZILUT, BRIYAH, YETZIRAH, ASIYAH. And when He departs from them, He has, of Himself, no name at all. "exceeding deep, who can find it?" (Kohelet 7:24).

223. הרי בכל קרבנין, בין דבעירי, בין דמלאכין דממנן על פקודין, בין במלכותא, בין בשמיה. בלא צריך לקרבא לקודשא בריך הוא באתון קדישין. ואיהו רכיב בארבע חיון דמלאכים. ואיהו רכיב בארבע יסודין, דמנהון אתבריאוו ארבע חיון טבעיים. ואיהו הוא דמקרב מיא באשא, ורוחא בעפרא. הה"ד, עושה שלום במרומו. ואוף הכי הוא מקרב מיכאל דאיהו מים שכליים, עם גבריאל. דהוא אש שכלי. ואיהו מקרב אוריאל, דאיהו אויר. דהיינו רוח שכלי. עם רפאל, דאיהו אפר, דהיינו עפר שכלית. דמיד דאסתלק קודשא בריך הוא מבינייהו, לית בהון חילא.

224. ואי תימא, הא כתיב בכל קרבנין לידו"ד, ואיך אמרנא דאית פרודא באתון. אלא האי אתמר, בדרגין דאתבריאוו ואתקריאו בשמיה. ולא דאינון איהו ממש. הה"ד, כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף עשיתיו. דאית אתון ידו"ד באצילות, דלית בהון פרודא והפסקה, דאינון כמבועין לגבייהו, דאשקוין לאילנין. ובגין אליון דאתבריאוו, אדמיון י' לרישא, ו' לגופא, ה' ה' לעשר אצבען.

225. אבל עלות העלות על כלא, דאתקרי ידו"ד, אתמר ביה, ואל מי תדמיוני ואשוה ואמר קדוש. ואל מי תדמיון אל ומה דמות תערכו לו. אני יי' לא שניתי. לא מטי ביה חובין לאפרשא אתווי, י' מה, ו' מה, דלית ביה פרודא. ועליה אתמר, לא יגורך רע. איהו שליט על כלא, ולית מאן דשליט ביה. איהו תמיס בכלא, ולית מאן דתמיס ביה. ואיהו לא אתקרי ידו"ד, ובכל שמהן, אלא באתפשטות נהוריה עלייהו. וכד אסתליק מנייהו, לית ליה מגרמיה שם כלל מנהון. עמוק עמוק מי ימצאנו.

226. And there is no light that can withstand His radiance without appearing dark, even upper Keter OF ATZILUT, whose light is stronger than all of the levels and all the hosts of the upper and lower heavens, and it is said about Him, CONCERNING HIMSELF: "He made darkness His secret place" (Tehilim 18:12). Concerning Chochmah and Binah, IT IS SAID, "cloud and mist are round about Him" (Tehilim 97:2) How much more is it so for the other Sfirot and for the celestial beings, and the elements that are dead, WITHOUT LIFE. He surrounds all the worlds, and none but He surrounds them in any direction, up or down or to the four corners of the compass, and no one has left His domain for the outside, for He fills all the worlds and there is no other that fills them.

227. He grants life TO ALL THE WORLDS, and there is no other Eloha above Him to give Him life, as it is said: "and You do preserve them all" (Nechemyah 9:6), and for Him Daniel said: "and all the inhabitants of the earth are reputed as nothing: and He does according to His will in the host of heaven" (Daniel 4:32). He joins together and unites members of each species above and below, and the four elements have no proximity TO EACH OTHER apart from when the Holy One, blessed be He, is among them.

228. Immediately, when those who are called "You are the children of Hashem your Elohim" (Devarim 14:1), WHO ARE FROM THE SIDE OF THE YUD HEI VAV HEI, sin, He removes Himself from the letters OF THE YUD HEI VAV HEI, which are left separated from each other. How is this to be corrected? By bringing together the letters in the Holy One, blessed be He, Yud to Hei, WHICH IS THE MATING OF CHOCHMAH AND BINAH, Vav to Hei, WHICH IS THE MATING OF TIFERET AND MALCHUT. So also: those who are His servants, WHO ARE FROM THE SIDE OF METATRON, AND ARE from the side of the celestial beings MICHAEL, GABRIEL, URIEL AND RAPHAEL, whose sins caused HIS DIVINITY to leave them, how are they to be corrected? By AGAIN bringing the Holy One, blessed be He, down to them, and to bring them close TO EACH OTHER. So also with those who are the four elements, FIRE, WIND, WATER AND EARTH, which are CALLED 'the flock of the Holy One, blessed be He', WHO, BY THEIR SINS, cause the Holy One, blessed be He, to ascend from them, what is their correction? It is to draw them close to the Holy One, blessed be He.

229. And this is why He commanded for all of them a sacrifice to Yud Hei Vav Hei, NAMELY IN ORDER TO UNITE THE LETTERS OF THE YUD HEI VAV HEI, THAT WERE SEPARATED AND REMOVED, AS EXPLAINED ABOVE. "My offerings, the provisions of My sacrifices made by fire" (Bemidbar 28:2). Also: "The one lamb you shall offer in the morning and the other lamb you shall offer towards evening" (Bemidbar 28:4). Elsewhere it is written: "two turtledoves, or two young pigeons" (Vayikra 5:7). One goes after its own kind, AND JOINS IT. And the Holy One, blessed be He, brings all together in this place, for He is the cause of all; there is no Eloha beside Him, and none but He is able to bring the forces together.

226. לִית נְהוּרָא יָכִיל לְאַסְתַּבְּלָא בּוּיָה, דְּלָא אֶתְחַשְׁכַּת. אֲמִילוּ בְּתַר עֲלִיוֹן, דְּאִיְהוּ נְהוּרִיָּה תְּקִיף עַל כָּל דְּרָגִין, וְעַל כָּל חִילֵי שְׁמַיָּא, עַלֵּאִין וְתַתְּאִין, אֲתַמַּר עֲלֵיהּ, יִשֵּׁת חֲשַׁךְ סַתְרוּ. וְעַל חֲכֵמָה וּבִינָה, עֲנָן וְעַרְפֵּל סְבִיבֵיו. כ"ש שְׁאֵר סְפִירָאן. כ"ש חִיוֹן. כ"ש יְסוּדִין, דְּאִינּוֹן מֵתִים. אִיְהוּ סוּבְבַ עַל כָּל עֲלְמִין, וְלִית סוּבְבַ לּוֹן לְכָל סְטְרָא, עֵילָא וְתַתָּא, וְלֵאֲרַבַּע סְטְרִין, בַּר מְנִיָּה. וְלִית מֵאֵן דְּנִפְיָק מְרְשׁוּתֵיהּ לְבַר. אִיְהוּ מְמַלָּא כָּל עֲלְמִין. וְלִית אוֹחְרָא מְמַלָּא לּוֹן.

227. אִיְהוּ מְחַיֶּה לּוֹן וְלִית עֲלֵיהּ אֱלֹהָא אַחְרָא, לְמִיָּהֵב לִיהּ חִיוֹן. הַה"ד, וְאִתָּהּ מְחַיֶּה אֶת כּוֹלָם. וּבְגִינֵיהּ אֲמַר דְּנִיָּאֵל, וְכָל דְּאֲרֵי אֲרַעָא כְּלָא חֲשִׁיבִין וְכַמְצַבִּיָּה עֵבִיד בְּחִיל שְׁמַיָּא. אִיְהוּ מְקַשֵּׁר וּמְיַחֵד זִינָא לְזִינֵיהּ, עֵילָא וְתַתָּא. וְלִית קוֹרְבָא לְהוּ בְּד' יְסוּדִין, אֱלָא קוֹדֶשָׁא בְּרִין הוּא כַּד אִיְהוּ בִּינֵיהּוּ.

228. מִיַּד דְּחָבוּ, אֵלִין דְּאֶתְקְרִיאוּ בְּנִים אֲתָם לְיִדוּד אֶלְקִיכֶם, אֶסְתַּלַּק מִן אֲתוּון, אֲשֶׁתְּאָרוּ בְּפִרוּדָא. וּמֵאֵי תְּקוּנֵיהּ, לְקַרְבָּא אֲתוּון בְּקוֹדֶשָׁא בְּרִין הוּא, ו' בְּה', ו' בְּה'. אוּף הֲכִי אִינּוֹן עֵבְדִין דִּילֵיהּ, מְסִטְרָא דְּחִיוֹן. בְּחוּבִין דְּלֵהוֹן גְּרַמוּ לִיהּ, לְאַסְתַּלַּקָא מְנַהוֹן. מֵאֵי תְּקַנְתָּא דְּלֵהוֹן. לְנַחְתָּא קוֹדֶשָׁא בְּרִין הוּא עֲלֵיהּוּ, לְקַרְבָּא לּוֹן. אוּף הֲכִי אִינּוֹן דְּהוּ מֵאֲרַבַּע יְסוּדִין, דְּאִינּוֹן עֲאֵנָא דְּקוֹדֶשָׁא בְּרִין הוּא, דְּגִרְמוּ לְסַלְקָא קוֹדֶשָׁא בְּרִין הוּא מִינֵיהּוּ. מֵאֵי תְּקַנְתָּא. לְקַרְבָּא לּוֹן לְקוֹדֶשָׁא בְּרִין הוּא.

229. וּבְגִין דָּא בְּכֵלְהוּ מְנִי, קַרְבָּן לְיִדוּד, אֶת קַרְבָּנֵי לְחֵמֵי לְאֲשֵׁי. אוּף אֶת הַכֶּבֶשׂ אַחַד תַּעֲשֶׂה בְּבֹקֶר וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבָּים. וְכָתִיב שְׁתֵּי תוֹרִים אוּ שְׁנֵי בְּנֵי יוֹנָה, כָּל זִינָא אֲזִיל לְזִינֵיהּ. וְקוֹדֶשָׁא בְּרִין הוּא מְקַרְבַּ כְּלָא בְּאֲתַר דָּא, אִיְהוּ עֵלְתָּ עַל כְּלָא, דְּלִית אֱלֹהָא בַּר מְנִיָּה. וְלִית מֵאֵן דְּיָכִיל לְקַרְבָּא חִילִין, בַּר מְנִיָּה.

230. But the forces of the idol-worshipping nations are from the side of Separation. Woe to him who by his sins brings SEPARATION to the letters, beings and prime elements, for the Holy One, blessed be He, immediately removes Himself from Yisrael, and the idol-worshipping nations come in among them. THE IDOL-WORSHIPPERS have no proximity to the Holy One, blessed be He, since there are no rapprochement sacrifices outside the Land of Yisrael, WHERE THE IDOL-WORSHIPPERS ARE. In this context, the rabbis taught: 'He who lives outside the Land of Yisrael is comparable to one has no Eloha'. As the Faithful Shepherd said these things, all the holy letters FROM ATZILUT, and the holy living creatures FROM BRIYAH, and the four prime elements IN YETZIRAH AND ASIYAH came down to him, blessed him, and said: "By your doing, O Faithful Shepherd, did the Holy One, blessed be He, descend upon us, and each kind was drawn close to his own kind. You are blessed to the Holy One, blessed be He, by the four prime elements. Now everything has been clarified in its rightful place." End of Ra'aya Meheimna

230. אָבֵל חֵילִין דְּאוּמִין עֵכוּם, אִינוּן מִסְטָרָא דְפִרוּדָא. וּוי לְמֵאן דְגָרִים בְּחוּבוּי, לְאַעְלָא אֲתוּון וְחִיוֹן וְיִסוּדִין. דְּמִיד אֲסִתְלַק קוּדְשָא בְרִיךְ הוּא מִיִּשְׂרָאֵל. וְיִיעֲלוּן אוּמִין עֵכוּם בִּינִייהוּ. לִית לֹון קְרִיבוּת בְּקוּדְשָא בְרִיךְ הוּא, דְלִית קוּרְבָנִין בְּחוּצָה לְאַרְץ. וּבג"ד אוּקְמוּה רַבָּנָן, הִדֵּר בְּחוּצָה לְאַרְץ דּוּמָה כְּמִי שְׂאִין לוֹ אֱלוֹה. בְּהוּא זְמַנָּא דְאָמַר מְלִין אֱלִין, נְחִתוּ כָל אֲתוּון קְדִישִׁין, וְחִיוֹן קְדִישִׁין, וְד' יִסוּדִין, לְגַבִּיה, וּבְרִיכוּ לִיה וְאָמְרוּ, עַל יַדךְ רַעִיא מְהִימְנָא, נְחִית עֲלֵן קוּדְשָא בְרִיךְ הוּא, וּמִתְקַרְבִּין זִינָא לְזִינְיָה, בְּרִיךְ אַנְתְּ לְקוּדְשָא בְרִיךְ הוּא, בְּאַרְבַּע יִסוּדִין. בְּעַן אֲתַבְרִיר כְּלָא עַל בּוּרִינְיָה. ע"כ רַעִיא מְהִימְנָא.

41. "Delight yourself also in Hashem"

Rabbi Shimon talks about the scripture that begins with "Trust in Hashem, and do good; dwell in the land, and enjoy security." He once more reminds us why, after his promotion to the office of high priest, Pinchas is not named in the killing of Zimri.

231. He began by quoting: "Trust in Hashem, and do good; dwell in the land, and enjoy security" (Tehilim 37:3). "Trust in Hashem." This is as it should be. "And do good," THAT IS, UNDERTAKE the correction of the holy covenant, that you should correct it and keep it properly. And if you do this, you will be here in the land, NAMELY "DWELL IN THE LAND," and it will receive nourishment at your hand, and will flourish at your hand, namely that upper faithfulness WHICH IS MALCHUT, THIS BEING THE MEANING OF "ENJOY SECURITY (ALSO: CHERISH FAITH)."

231. פִּתַּח וְאָמַר, בְּטַח בְּיָי' וְעֵשֶׂה טוֹב שְׂכָן אַרְץ וְרַעַה אַמּוּנָה. בְּטַח בְּיָי', בְּדַקָּא יָאוּת. וְעֵשֶׂה טוֹב, תְּקוּנָא דְבְרִית קְדִישָא. דְּתֵהָא מִתְקַן לִיה, וְנִטִּיר לִיה בְּדַקָּא יָאוּת. וְאִי תַעֲבִיד דָּא, אַנְתְּ תֵהָא הִכָּא בְּאַרְעָא, וְיִתְזֹן מִנְךָ, וְיִתְפָּרַס מִנְךָ, הֵהִיא אַמּוּנָה דְלַעִילָא.

232. And the following verse: "Delight yourself also in Hashem; and He shall give you the desires of your heart" (Tehilim 37:4). All this is remedied with the correction of the covenant, for once the covenant is corrected, everything is corrected. And Pinchas, because he was zealous for this covenant, merited everything. And not only that but he was defender of all Yisrael, and the verse "You shall delight yourself in Hashem" was upheld in him, for he ascended and made contact above, with the first light that the Holy One, blessed be He, created and then concealed, that same light that Abraham enjoyed and with which Aaron the priest was bound.

232. וְתוּ, תִתְעַנַּג עַל יָי' וְיִתֵּן לְךָ מִשְׁאֲלוֹת לִבְךָ. כָּל דָּא אֲתַתְקַנַּת בְּתְקוּנָא דְבְרִית. בִּיּוֹן דְּאֲתַקַּנַּת בְּרִית, אֲתַקַּן כְּלָא. פְּנַחַס בְּגִין דְקִנִּי עַל בְּרִית דָּא, זְכָה לְכָלָא. וְלֹא עוֹד אֱלָא דְאֲגִין עַל כָּל יִשְׂרָאֵל, וּבִיָּה אֲתַקִּיּוּם וְהִתְעַנַּג עַל יָי'. דְּהָא סְלוּק וְאֲתַקְשֵׁר לְעִילָא, בְּאוּר קְדַמָּא דְבְרָא קוּדְשָא בְרִיךְ הוּא, וּגְנִיז לִיה. בְּהוּא אוּר דְּאֲתַהֲנִי אַבְרָהָם מִנִּיָּה, וְאֲהֲרֹן כְּהֵנָּא אֲתַקְשֵׁר בִּיה.

233. After PINCHAS was promoted to the office of High Priest, the killing of Zimri is not mentioned in connection with him, for it is not fitting, in order that he should not be caught up in the tentacles of the Other Side, and it is indeed not proper to mention the killing in connection with him. Everyone who kills has extensions of the Other Side in him, but Pinchas had already become united with the right, WHICH IS THE PRIESTHOOD, and had no portion whatsoever in the Other Side, which is why HIS NAME is not mentioned here. What might have seemed praiseworthy is really a matter of disgrace for him, for it would mean a descent from the upper level with which he was united. It is, therefore, written: "Now the name of the man of Yisrael that was slain, that was slain... And the name of the Midianite woman that was slain..." (Bemidbar 25:14-15), without mentioning by whom they were slain.

234. Rabbi Pinchas said, Happy is the generation that hears your interpretations of Torah, and happy is my portion that I have so merited. Rabbi Shimon replied TO RABBI PINCHAS, Happy is the generation in which you and your piety are. While they were still sitting appeasing and enjoying each other's company, Rabbi Elazar, the son of Rabbi Shimon, came and found them there. Rabbi Pinchas commented, this is certainly in fulfillment of the verse: "And when Jacob saw them, he said: This is Elohim's camp" (Bereshheet 32:3). Rabbi Shimon said, Elazar, my son, sit you down, my son, and expound to us this verse, and Rabbi Elazar sat down.

42. Lighting upon means words of reconciliation

Rabbi Elazar gives his interpretation of the time that Jacob was on his way and was met by angels of Elohim.

235. He began: "And Jacob went on his way, and angels of Elohim met him" (Bereshheet 32:2). HE ASKS what is the meaning of "met him?" THE ANSWER TO THIS IS that there is a meeting for good, a meeting for evil and a meeting for prayer. When Jacob was on his way to Charan, what does Scripture tell us? "And he came upon the place" (Bereshheet 28:11), for he prayed the evening service at that place, WHICH IS MALCHUT THAT IS CALLED 'PLACE', as it is written: "And Hashem said, Behold, there is a place by Me" (Shemot 33:21). For the evening prayer is proper for that place; THAT IS, THE EVENING PRAYER IS THE ASPECT OF CORRECTION OF MALCHUT, AND THIS IS IN ACCORD WITH WHAT WAS SAID ABOVE: "MEETING IS NONE OTHER THAN PRAYER."

236. Again. "And he lighted on a certain place" (Bereshheet 28:11). This means that he spoke words of conciliation, NAMELY AS HE HAS ALREADY NOTED: THERE IS NO MEETING THAT IS NOT CONCILIATION. "because the sun was set" (Ibid.), the Holy One, WHICH IS ZEIR ANPIN, comes to the moon, WHICH IS MALCHUT, the husband to the wife. It follows that it is not right for a husband to come to his wife without words of appeasement to placate her, for it is written: "And he lighted on a certain place" (Ibid.), WHICH MEANS THAT HE ADDRESSED HER WITH WORDS OF APPEASEMENT. And afterwards: "And he stayed there the night" (Ibid.). But what does Scripture tell us about his return from Charan? "met him" (Bereshheet 32:2), NAMELY MALCHUT sent messengers to placate him, so that he would come in to her.

233. לְבַתֵּר דְּאִסְתַּלַּק לְכַהֲנָא רַבָּא, לֹא אֲדַבֵּר לִיָּה קְטַלְנוּתָא דְזִמְרִי, וְלֹא יָאוֹת בְּגִין דְּלֹא יִתְאַחַד כָּלִל בְּעַנְפוּי דְּסִטְרָא אַחְרָא, וְלֹא אִתְחַזֵּי לְאֲדַרְבָּרָא עֲלֵיהּ. דְּכָל מֵאֵן דְּקִטִּיל, עֲנַפִּין דְּסִטְרָא אַחְרָא אֵית בֵּיהּ. וּפְנַחֵס הָא מִתְאַחִיד בִּימִינָא, וְלִית לִיָּה חוּלְק בְּסִטְרָא אַחְרָא כָּלִל, וְעַל דָּא לֹא אֲדַבֵּר הֵכָא. מַה דְּאִתְחַזֵּי שְׂבַחָא, אִיהוּ גְּנָאי לִיָּה, וְגַחֲתוּ מִדְּרַגָּא עֲלָאָה דְּאִתְאַחִיד בֵּיהּ. וְע"ד כְּתִיב הַמוֹכֵה אֲשֶׁר הוֹכֵה סִתָּם, וְשֵׁם הָאִשָּׁה הַמוֹכֵה, וְלֹא אֲדַבֵּר עַל יְדָא דִּמְאֵן.

234. א"ר פִּנְחָס, זְכָאָה דְרָא דְשִׁמְעִין מִיִּלְךָ בְּאוּרִייתָא, וְזְכָאָה חוּלְקֵי דְזַכִּינָא לְכָךְ. אָמַר רַבִּי שְׁמַעוֹן, זְכָאָה דְרָא, דְאֵנִת וְחִסְדוֹתְךָ אֲשֶׁתְּכַח בְּגוֹוִיָּה. עַד דְּהוּוּ יִתְבִּין וּמְפִיִּסִין דָּא לְדָא, אַתָּא רַבִּי אֶלְעָזָר בְּרִיָּה דְר"ש, וְאֲשַׁבַּח לוֹן תַּמָּן. א"ר פִּנְחָס, וְדָאי דְכְתִיב וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאִם מַחְנֵה אֱלֹהִים זֶה. א"ל ר"ש, אֶלְעָזָר בְּרִי, תֵּיב בְּרִי, וַאימָא קְרָא. יְתִיב רַבִּי אֶלְעָזָר.

235. פִּתַּח וַאֲמַר, וַיַּעֲקֹב הֵלֵךְ לְדַרְכוֹ וַיִּפְגְּעוּ בּוֹ מַלְאָכֵי אֱלֹהִים. מֵאִי וַיִּפְגְּעוּ בּוֹ. אֵלָא אֵית פְּגִיעָה לְטָב. וְאֵית פְּגִיעָה לְבִישׁ. וְאֵית פְּגִיעָה לְצִלוּתָא. אֵלָא בְּשַׁעֲתָא דְהוּוּ אֲזִיל לְחַרְן, מַה כְּתִיב. וַיִּפְגַּע בְּמָקוֹם, צִלוּתָא דְעַרְבִית הוּוּ דְצִלֵּי בְהוּוּא מְקוֹם. כְּד"א, הִנֵּה מְקוֹם אֲתִי. וְצִלוּתָא דְעַרְבִית בְּהוּוּא אַתְרֵי אִתְחַזֵּי.

236. תּוּ וַיִּפְגַּע בְּמָקוֹם, מִלֵּי פִּיּוּסִין אִיהוּ. דְאִתָּא שְׁמַשָּׁא קְדִישָׁא לְגַבֵּי סִיְהָרָא, בְּעֵלָה לְגַבֵּי אֲתָתָא. מִכָּאֵן דְּלֹא יָאוֹת לְבַעַל לְמִיתֵי לְגַבֵּי אֲתָתָא, אִי לֹא הוּי בְּמִלֵּי פִּיּוּסִין לְפִיּוּסָא לָהּ. דְכְתִיב וַיִּפְגַּע בְּמָקוֹם, וּלְבַתֵּר וַיִּלָּן שָׁם. כְּדִ הוּוּ אֲתִי יַעֲקֹב מִחַרְן, מַה כְּתִיב, וַיִּפְגְּעוּ בּוֹ, שְׁדַרְתָּ הִיא לְפִיּוּסָא לִיָּה, לְמִיתֵי לְגַבֵּהּ.

237. "And when Jacob saw them, he said" (Ibid. 3). HE ASKS what is the meaning of "when Jacob saw them"? THE ANSWER IS THAT they were the daytime angels OF ZEIR ANPIN, WHO IS CALLED 'DAY', and the night time angels OF MALCHUT, WHO IS CALLED 'NIGHT'. They were hidden from him and subsequently revealed to him, which is why it is written: "when Jacob saw them." The verse continues: "This is Elohim's camp." From here we know that there were those of the day and those of the night. Concerning those of the night, it is written "Elohim's camp" FOR MALCHUT IS CALLED 'ELOHIM', and concerning those of the day, it is written: "This," FOR ZEIR ANPIN IS CALLED "THIS." And thus the verse continues: "and he called the name of that place Machanaim (lit. 'two camps')." And now I see here holy camps, NAMELY THE CAMP OF RABBI SHIMON AND THE CAMP OF RABBI PINCHAS. Happy is my path that brought me here!

237. וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם. מֵאֵי כַּאֲשֶׁר רָאָם. אֵלֶיךָ מִלְאָכִין יוֹם, וּמִלְאָכִין לַיְלָה הוּא, וְאַתְּבַסְיָאוּ מִנִּיחָה, וּלְבַתֵּר אֶתְגַּלְיִין לִיָּהּ. וְעַד כַּאֲשֶׁר רָאָם, כְּתִיב מַחֲנֵה אֱלֹהִים זֶה. מֵהֵכָא דְהוּא אֵלֶיךָ דִּימְמָא, וְאֵלֶיךָ דְלֵילֵיָא. אֵינֹנְךָ דְלֵילֵיָא כְּתִיב בְּהוּ, מַחֲנֵה אֱלֹהִים, וְאֵינֹנְךָ דִּימְמָא, כְּתִיב בְּהוּ, זֶה. וְעַד וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מַחְנֵיָם. תְּרִין מִשְׁרִיין. וְהִשְׁתָּא מִשְׁרִיין קְדִישִׁין חֲמִינָא הֵכָא. זְכָאָה אַרְחֵי דְאַתִּינָא הֵכָא.

43. lighting on me as appeasement

From the words of Rabbi Shimon and Moses as they continue speaking about Jacob's encounter with the angels, we come to understand that there were two camps, the daytime angels and the night time angels, and that Jacob could not see them at night. We also learn the difference between 'coming upon', meaning appeasement, and 'lighting on', meaning union. In the evening prayer a person seeks for Adonai, the Shechinah, with entreaties, and he seeks for mercy from God.

Ra'aya Meheimna (the Faithful Shepherd)

238. (THIS IS THE CONTINUATION OF RABBI SHIMON'S WORDS, PARAGRAPH 208) But 'coming upon' means words of appeasement. When the groom comes to the bride, the groom does not unite with the bride without words of appeasement, and afterwards he spends the night with her. This is the meaning of "because the sun was set" (Bereshheet 38:11).

רַעִיָא מֵהֵימְנָא
238. אֵלָא פְּגִיעָה אִיְהִי פִּיּוֹסָא, דְּכֹד וַיְתִי חֶתֶן לְגַבֵּי בְּלָה, לִית אַרְח לְחֶתֶן לִיּוּחֲדָא בְּכֻלָּהּ, אֵלָא בְּפִיּוֹסָא. וּלְבַתֵּר יַעֲבֹד עִמָּה לֵינָה. וְהֵינֵנוּ כִּי בָא הַשֶּׁמֶשׁ.

239. The Faithful Shepherd said: If this is so, what is the meaning of "because the sun was set (Heb. ki va)," which is here explained homiletically, THAT 'KI VA' IS derived from extinguishing (Heb. kviyah), and so "because the sun was set" MEANS WHEN THE LIGHT OF THE SUN WAS EXTINGUISHED. However, what we can learn from this is that whoever unites with the wife must extinguish the lights at night, and that the sages do not advocate sexual intercourse by the light of day, but only by night, with modesty. When, therefore, does one stay overnight? SCRIPTURE SAYS: When the sun has set, namely after the light of the sun has turned away from the world.

239. אָמַר רַעִיָא מֵהֵימְנָא, אִי הֵכִי מֵאֵי נִיהוּ כִּי בָא הַשֶּׁמֶשׁ דְּהָא אַרְח דְּרִשָּׂא אֹקְמוּהָ, לְשׁוֹן כְּבִיּוּהָ, וְהֵינֵנוּ כִּי בָא הַשֶּׁמֶשׁ. אֵלָא מֵהֵכָא אֹלִיפְנָא, מֵאֵן דְּמִיּוּחַד בְּאַתְתִּיָּהּ, צְרִיךְ בְּלֵילֵיָא לְמַכְבֵּי שְׂרָגָא, וּבִימְמָא לָאו אַרְח דְּרַבְּנָן לְשִׁמְשׁ מִסְתָּן, אֵלָא בְּלֵילָה, אַרְח צְנֵעָא. וּבְגִין דָּא, מְתִי אֶתְעִבִיד לֵינָה. כִּי בָא הַשֶּׁמֶשׁ, דְּאַתְפְּנִי שְׁמָשׁא מֵעֲלָמָא.

240. For this reason, just as one has to cover oneself up from the sun, so does one have to cover oneself from the angels who are the Good Inclination on the right in a number of camps, AS WELL AS FROM THE ANGELS WHO ARE from the Evil Inclination that goes on the left in a number of camps. And so it was that after the morning had dawned, Jacob spoke when he saw the angels, FOR AT NIGHT HE DID NOT SEE THEM. And there was no one with Jacob, the plain man, WHO IS THE CENTRAL COLUMN except for the camps of the King and the Queen, WHO ARE CALLED 'THE DAYTIME ANGELS' AND 'THE NIGHT TIME ANGELS'. This is why "And he called the name of that place MACHANAIM (lit. 'two camps')." (Bereshheet 32:3). About the daytime angels, WHO ARE OF ZEIR ANPIN, WHO IS CALLED 'DAY', it is written: "And when Jacob saw them, he said: This is Elohim's camp" (Bereshheet 32:3), FOR ZEIR ANPIN IS CALLED 'THIS'. And when the night time angels came, NAMELY THOSE OF MALCHUT WHO IS CALLED 'NIGHT', who gathered around him to protect him, it is said: "And he called the name of that place Machanaim (lit. 'two camps')." AND THERE IS NO DIFFICULTY HERE, FOR THE VERSE "WHEN JACOB SAW THEM" IS WRITTEN ABOUT THE TIME AFTER HE HAD RETURNED FROM LABAN, FOR 'THERE IS NO 'EARLIER' OR 'LATER' IN THE TORAH'.

240. וּבְגִין דָּא, אֹפְךָ הֵכִי דְצְרִיךְ לְאַתְבַּסְיָא מִן שְׁמָשׁ, וְהֵכִי צְרִיךְ לְאַתְבַּסְיָא מֵאֵלֶיךָ מִלְאָכִין, דְּאֵינֹנְךָ מִיַּצֵּר הַטוֹב מִימִינָא, בְּכַמְהָ מִשְׁרִיין. וּמִיַּצֵּר הָרַע, דְּאֵזִיל לְשִׁמְמָלָא בְּכַמְהָ מִשְׁרִיין. וּבְגִין דָּא, בְּתַר דְּאַתָּא צְפָרָא, אָמַר כַּאֲשֶׁר רָאָם. וּמִסְטְרָא דִּיעֲקֹב דְּהוּא אִישׁ תָּם, לֹא הוּא עִמִּיָּה אֵלָא חִיּוּלִין דְּמַלְכָא וּמִטְרוּנִיתָא. וּבְגִין דָּא וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מַחְנֵיָם. אֵינֹנְךָ מִלְאָכִין דִּימְמָא כְּתִיב. כַּאֲשֶׁר רָאָם מַחֲנֵה אֱלֹהִים זֶה. וְכֹד אַתּוּ מִלְאָכִים דְלֵילֵיָא, דְּאַתְכַּנְשׁוּ בְּהַדְרִיָּה, לְנִטְרָא לִיָּהּ אָמַר וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מַחְנֵיָם.

241. THE AUTHOR HERE WISHES TO RECONCILE WHAT HE SAID INITIALLY ON "AND HE LIGHTED ON A CERTAIN PLACE," THAT "THERE IS NO 'COMING UPON' THAT IS NOT PRAYER" AND WHAT HE SAID LATER, NAMELY THAT 'COMING UPON' MEANS APPEASEMENT WHEN A GROOM COMES TO A BRIDE... ACCORDING TO WHICH "AND HE LIGHTED ON A CERTAIN PLACE" MEANS THE UNITY OF BRIDE AND GROOM. AND THIS IS WHAT HE SAYS: Since prayer is a bride, NAMELY MALCHUT, as it is said: "Come with me from Lebanon, my bride, with me from Lebanon" (Shir Hashirim 4:8), THUS MALCHUT is here called "with me" (Heb. iti). And in the written Torah, it is said about her: "Behold, there is a place by me (Heb. iti)" (Shemot 33:21). HENCE 'A PLACE' IS MALCHUT, AS IS 'WITH ME'. And since MALCHUT is called 'a place' in this world, it is said about her: "And he lighted on a certain place, and tarried there all night" (Beresheet 28:11).

242. And for this reason, she says: "O that I were in the wilderness, in a lodging place of wayfaring men" (Yirmeyah 9:1), for then she would have been independent, without those who impose an obligation on her, and without her groom. And whenever a man prays, the Holy One, blessed be He, precedes him and protects her. And the secret of the matter is to be found in the verse: "And the man (Heb. Ish) wondering at her" (Beresheet 24:21), for whenever the word Ish (lit. 'man') is used the reference is to the Holy One, blessed be He, as it is written: "Hashem is a man (Heb. Ish) of war": (Shemot 15:3). "And it came to pass, before he had done speaking, that, behold, Rivkah (Resh Bet Kof Hei) came out" (Beresheet 24:15), just as "and his arrow (Heb. habarak, Hei Bet Resh Kof) shall go forth like the lightning" (Zecharyah 9:14).

243. You might raise the possible objection to the above that the rabbis taught that in a gathering of ten the Shechinah is preceding to come among them, but does not come for a single one until he sits down, AND WHAT DID I SAY? THAT WHENEVER A MAN PRAYS, THE HOLY ONE, BLESSED BE HE, PRECEDES AND RECEIVES HIM, NAMELY, EVEN A SINGLE PERSON. HE ANSWERS THAT THE EXPLANATION IS AS FOLLOWS: In the case of ten, there is Yud (numerical value ten) before Hei; THAT IS TO SAY, IF THERE IS YUD HEI, THE MOCHIN OF CHOCHMAH AND BINAH, FOR THE YUD INCLUDES THE HEI ALSO, THEN THE SHECHINAH, WHICH IS THE SECRET OF HEI, COMES. In the case of one, which is Vav: IF THE VAV IS ALONE WITHOUT YUD HEI, until he sits himself down AND RECEIVES THE MOCHIN OF YUD HEI the second Hei OF YUD HEI VAV HEI does not come to him. And the secret of the matter is that the Hei THAT IS MALCHUT does not come to a place where Yud Hei are not. Whoever wishes to unite the letters YUD HEI AND VAV HEI must pray with supplications and entreaties, this being the reason for the verse: "And I besought Hashem at that time, saying: ADONAI ELOHIM, YOU HAVE BEGUN..." (DEVARIM 3:23-24), for Adonai, which is the Shechinah, is sought with entreaties, and mercy is sought from the Holy One, blessed be He. And up to here IS THE EXPLANATION FOR THE EVENING PRAYER.

44. "The one lamb you shall offer in the morning"

The sages taught that one should not pry into the secrets of God or mysteries of the world, and so the secrets of the Torah must be kept covered up and hidden from the wicked and the ignorant. We are reminded of the role and importance of Scripture, Mishnah, Talmud and Kabbalah.

241. בגין דצלותא איהי כלה, הה"ד אתי מלבנון כלה אתי וגו'. אתקרי הכא אתי. ובאורייתא דבכתב אתמר עליה, הנה מקום אתי. ובגין דאיהי אתקריאת מקום בעלמא דין, אתמר בה ויפגע במקום וילן שם.

242. ובג"ד איהי אמרת, מי יתנני במדבר מלון אורחים. דהות רשו בפני עצמה, ולא עם אינון דקבעין לה חובה עמהון, בלא חתן הילה. ובכל שעתא דב"נ מצלי, קודשא בריך הוא אקדים ונטר לה. ורזא דמלה, והאיש משתאה לה. ולית איש, אלא קודשא בריך הוא. הה"ד יי' איש מלחמה. ויהי הוא טרם כלה לדבר והנה רבקה יוצאת, כגון יוצא כפרק חצו.

243. ואי תימרון, דהא אוקמוה רבנן, לעשרה קדמא שכינתא ואתיא, לאחד עד דיתוב. לעשרה דהיא י' קדמה ה'. לאחד דאיהו ו', עד דיתוב, לא אתיא לגביה ה' תננינא. ורזא דמלה, דבאתר דלית תמן י"ה, לא אתיא תמן ה'. ומאן דבעי ליחדא אתוון, צריך בתחנה ובתחנוני. ובג"ד, ואתחנן אל יי', באדנ"י לשכינתא בתחנונים. ולקודשא בריך הוא ברחמי, עד הכא.

244. "The one lamb (Heb. keves) you shall offer in the morning, and the other lamb you shall offer towards evening" (Shemot 29:39 and Bemidbar 28:4). And about the secrets (Heb. Kavshi) of the Merciful One, the sages have taught: "Why do you probe into the secrets of the Merciful One?", THE MEANING OF WHICH is: Matters that are of the mysteries of the world, let them be concealed under your dress. Just as clothes cover the body, so also must the secrets of the Torah be kept covered up, and this applies even more to the secret of the sacrifices, which are like a wife drawing near to her husband, WHICH IS WHY A SACRIFICE IS CALLED 'KORBAN', FROM THE SAME ROOT AS THE WORD KIRVAH, MEANING NEARNESS.

245. And just as the proximity of the two of them, OF HUSBAND AND WIFE, has to be in concealment, so also must the sacrifice be concealed from the wicked, the impudent, the immoral and practitioners of incest, who have no shame and no modesty. And there are bastards of a number of sorts, children of incest, those who have intercourse during menstruation (Heb. Nidah). NIDAH MEANS THAT HEI, WHICH IS THE SHECHINAH WHO IS CALLED 'HEI', has moved (Heb. nad) away from her, and in her place is a bondswoman, daughter of a strange EI, a prostitute. And this is a secret of: "For three things the earth is disquieted...for a slave when he becomes king; and a fool when he is filled with food...and a handmaid that is heir to her mistress" (Mishlei 30:21-23). For the Hei has moved away from its place, which is the queen and is the Good Inclination, and in her stead has come in a handmaid, the Evil Inclination.

246. And the secret of the matter is to be found in the verse: "It seems to me there is as it were a plague in the house" (Vayikra 14:35), namely, the impure blood of menstruation. Just as in the one case, OF THE PLAGUE, "then the priest shall shut him up for seven days" (Vayikra 13:21), so also in the other: "she shall be seven days in her menstrual impurity" (Vayikra 15:19). Happy are the organs that are sanctified at the time of intercourse, for they are called 'the wood of the burnt offering', for they are engulfed by holy fires from the Name Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, who takes hold of their fire. And for this reason IT IS WRITTEN: "Wherefore glorify Hashem in the regions of light" (Yeshayah 24:15). Thus the mysteries of the Merciful One are: "The one lamb (lit. 'secret') you shall offer in the morning, and the other lamb you shall offer towards evening."

247. And the end of the scriptural text continues: "and a tenth part of an efa of fine flour" (Bemidbar 28:5). That is, happy is he who draws down from his brain a drop of clean refined flour without impurity and waste, AT THE TIME OF THE MATING, and this is hinted at in the letter Yud of 'Adonai', AND THAT IS WHY IT SAYS 'A TENTH PART' and is inherent in the ten Sfirot. And she is to be "mingled with a fourth part of a hin of beaten oil" (Ibid.). That is, it is mingled from FOUR, NAMELY, Scripture, Mishnah, Talmud, and Kabbalah, ON WHICH THE RIGHTEOUS BEAT THEMSELVES AND SO RAISE UP THE FEMALE WATERS FOR HER MATING.

244. אֶת הַכֶּבֶשׂ הָאֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים. דְּאִיהוּ רְזָא דְכִבְשֵׁי דְרַחֲמָנָא, דְּאֻקְמוּהָ עֲלֵיהּוּ רַבְנָן, גְּבִי כִבְשֵׁי דְרַחֲמָנָא לְמַה לָּךְ. אֲלֵא מְלִין דִּיהוּן תַּחוּת כִּבְשׁוֹנֵי דְעֵלְמָא, יְהוּן מְכוּסִין תַּחוּת לְבוּשְׁךָ. מַה לְבוּשׁ אִיהוּ מְכֶסֶה עַל גּוּפָא, אוֹף הֵכִי צְרִיךְ לְכֶסֶה רְזִין דְּאוֹרֵייתָא. כ"ש רְזִין דְּקִרְבָּנִין, דְּאִינוּן כְּגוּוֹנָא דְקִרְיָבו דְּאִתְתָּא לְגְבִי בְעֵלָה.

245. וּמַה קְרִיבו דְתִירוּוֵיהּוּ צְרִיךְ בְּאִתְכֶסֶיָא. אוֹף הֵכִי צְרִיךְ קְרַבְּן לְכֶסֶה לֹוֹן, מִבְּנֵי עֲרִיין רְשִׁיעֵיָא חֲצוּפִין, דְּלִית לֹוֹן בְּשֵׁת פָּנִים וְלֹא עֲנוּהָ. וְכַמַּה מֵינֵי מִמְזֵרִין אִינוּן, בְּנֵי עֲרִיּוֹת, בְּנֵי נְדָה, דְּנָד ה' מְנָה, וְאִשְׁתַּכַּח בְּאִתְרָהּ. שְׂפַחַה בַת אֵל נְכַר זֹנָה. וְהֵאִי אִיהוּ רְזָא, תַּחַת שְׁלֵשׁ רְגָזָה אֶרֶץ וְגו', תַּחַת עֶבֶד כִּי יִמְלוֹךְ וְנָבֵל כִּי יִשְׁבַּע לֶחֶם וְשְׂפַחַה כִּי תִירַשׁ גְּבִירָתָהּ. דְּנָד ה' מֵאִתְרָא, דְּאִיהִי מִטְרוּנֵיָא, יִצְה"ט. וְעֵאלָא בְּאִתְרָא שְׂפַחַה יִצְה"ר.

246. וְרְזָא דְמֵלָה, כְּנִגַּע נִרְאָה לִי בְּבֵית, הֵינּוּ דֵם טָמֵא דְנִדָּה. וּמַה הֵתָם וְהִסְגִּירוּ הַכֹּהֵן שְׁבַעַת יָמִים. אוֹף הֵכִי שְׁבַעַת יָמִים תְּהִיָה בְּנִדְתָהּ. זְכָאִין אִינוּן אֲבָרִים דְּמִתְקַדְשֵׁי בְשַׁעַת תְּשֻׁמִּישׁ, דְּאִינוּן עֲצֵי הָעוֹלָה, דְּאִחִירְדָן בְּהוּן אֲשִׁין קְדִישִׁין, שֵׁם יְדוּד דְּאִחִיר בְּאֲשִׁין דְּלֵהוּן. וּבג"ד פְּאוּרִים כְּפָדוּ יוֹ' ע"כ כִּבְשֵׁי דְרַחֲמָנָא, הֵינּוּ אֶת הַכֶּבֶשׂ הָאֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים.

247. שְׁלִימוּ דְקִרְא, וְעֲשִׂירִית הָאִיפָה סֵלֶת. זְכָאִי אִיהוּ מֵאן דְּאִנְגִיד מִמוּחִיָה, טְפָה סֵלֶת נִקְיָה בְּלֹא פְסוּלָת. וְאִיהִי רְמִיזָא בְּאֵת י' מִן אֲדֻנָּי, כְּלִילָא בְּעֵשֶׂר סְפִירָאן. דְּאִיהִי בְּלוּלָה בְּשֻׁמֵן כְּתִית רְבִיעִית הֵינּוּ. וְאִיהִי בְּלוּלָה, בְּמִקְרָא, בְּמִשְׁנָה, בְּתַלְמוּד, בְּקַבָּלָה.

45. The Chariot of Ezekiel

The Faithful Shepherd tells us about Ezekiel's ten visions of Metatron, and we hear a good deal about the meaning of the color blue and why it is so important in the Tzitzit and the Talit. Through the sacred numerical meaning of many words and letters we are led through an explanation of the throne and the sapphire stone and the six steps and the four beasts and the four faces. We are told that Metatron includes all the stages downwards from above and upwards from below.

248. When Ezekiel saw the Shechinah among the Klipot, THAT IS TO SAY, AMONG THE GARMENTS, he saw with her ten Sfirot, without any separation whatsoever, and these are the brain that is among all of them. He saw them within the earthly river K'var (Caf Bet Resh), NAMELY, THE EARTHLY CHARIOT (RESH CAF BET), NAMELY, THE LETTERS OF K'VAR REARRANGED) OF METATRON. That is, "The Chariots of Elohim are twice ten thousand, thousands upon (Heb. Shin'an) thousands" (Tehilim 68:18). "twice ten thousand" are twenty thousand. From this you should deduct two that are missing, AS SHIN'AN IS SPELLED THE SAME AS 'SHE'EINAN' (MISSING). "(SHIN'AN) THOUSANDS" ARE THE MISSING TWO THOUSANDS. Eighteen thousand remain, which is as the number of the eighteen (Chet Yud) worlds. THIS IS YESOD, WHICH IS CALLED 'CHAI' (LIT. 'LIVE' - CHET YUD.), which includes the ten Sfirot, attired in the Tet Tet (nine + nine = eighteen) of Metatron (Mem Tet Tet Resh Vav Nun). And this Tet Tet is taken from the word totafot (lit. 'frontlets'), about which it is said: "and they shall be as frontlets between your eyes" (Devarim 6:8). Who are the eyes? They are those above, about which it is said: "the heavens were opened, and I saw visions of Elohim" (Yechezkel 1:1). These are the ten visions of Metatron, whom Ezekiel saw as a candle within a lantern, nine OF THE VISIONS being clear, with one being vague.

249. One vision that he saw at the beginning of those ten VISIONS was the one about which it is said: "And above the firmament that was over their heads was the likeness of a throne, in appearance like a sapphire stone" (Yechezkel 1:26). Although this VERSE has already been explained above, new things have to be said about it.

250. The Holy One, blessed be He, said to the heavenly encampments: 'Anyone who prays, whether he be a mighty man, a wise man, or a rich man; if he is mighty in merits BECAUSE HE OVERCOMES HIS EVIL INCLINATION; a wise man in Torah; and a rich man who is rich in the precepts, do not allow his prayer to enter this chamber until there is seen in him these signs: that he has applied My corrections to himself.' For this reason, the sages of the Mishnah taught: If the rabbi is like an angel of Hashem Tzevaot, let people come to consult him in matters of the Torah. IN OTHER WORDS, you may accept the prayer of anyone who is impressed with these signs in his dress: One sign is that he should be marked in his prayer on the blue of the FOUR corners of his fringes, for blue is like the firmament, which is Metatron, AND IT WOULD THEN FOLLOW THAT HE WOULD BE LIKE AN ANGEL OF HASHEM TZEVAOT, whose form is the blue that is in the fringes (Tzitzit).

251. And for this reason the rabbis set the size for fringes and taught about a cloak (Talit) that a minor wears and which covers his head and most of his body. This is the same as was said about it: "and a little child shall lead them" (Yeshayah 11:6), WHICH ALLUDES TO METATRON, THAT IS CALLED 'A LITTLE CHILD'. He leads the four living creatures, and includes "The throne had six steps" (I Melachim 10:19), NAMELY, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, which are six. And since he is composed of ten, the ten Sfirot OF ZEIR ANPIN AND MALCHUT OF ATZILUT attire themselves in him, for they, too, are ten. And through him the Holy One, blessed be He, appears in His Shechinah to the prophets, for He is composed of ten Sfirot. And from the side of the Shechinah, WHICH METATRON SERVES AS GARMENT TO, which is the tenth SFIRAH and the blue of the fringes, METATRON ALSO appears as the blue of all colors, THAT IS TO SAY: ALL THE COLORS WERE INCLUDED IN THIS BLUE.

248. יחזקאל כִּד חָמָא שְׂכִינְתָא מִגּוּ קְלִיפִין, חֲזָא עִמָּה עֶשֶׂר סְפִירָאן. בְּלֵא פְרוּדָא כְּלָל. וְאֵלִין אִינוּן מוּחָא, מְלֻגוּ, כְּלֵהוּ חֲזָא לֹון מִגּוּ נְהַר כְּבֵר דְּלִתְתָא, אִיהוּ רִכְבּ אֱלֹהִים רְבוּתִים, כָּל רְבוּא עֶשֶׂר אֲלִפִין, רְבוּתִים כ' אֲלֶף, אֲפִיק תְּרֵי שְׁאִינָן, אֲשֶׁתְּאֲרוּ תְּמַנִּי סָר, בְּחֻשְׁבָּן ח"י עֲלָמִין. דְּכֻלִּיל עֶשֶׂר סְפִירָאן, דְּאֲתַלְבֵּשׁ בְּט"ט מִן מְטֵטְרוֹן. ט"ט מִן טֵטֶת, וְאֲתַמֵּר בֵּיהּ וְהִיוּ לְטֵטֶת בֵּין עֵינֵיךָ. מֵאן עֵינֵיךָ. אֵלִין לְעֵילָא, דְּאֲתַמֵּר בְּהוּ נִפְתְּחוּ הַשָּׁמַיִם וְאֲרָאָה מֵרְאוֹת אֱלֹהִים. מֵאן מֵרְאוֹת. אֵלִין אִינוּן עֶשְׂרָה מֵרְאוֹת דְּמְטֵטְרוֹן, דְּחֲזָא כְּשֶׁרְגָא בְּגוּ עֶשְׂרֵישִׁיתָא. תִּשְׁעָ בְּאֲתַגְלִינָא, וְחַד סְתִים.

249. מֵרְאָה חֲדָא דְּאִיהוּ חֲזוּ קְדַמָּא מֵאֵלוּ עֶשְׂרָה, דָּא אִיהוּ דְּאֲתַמֵּר בֵּיהּ, וּמִמַּעַל לְרִקִיעַ אֲשֶׁר עַל רְאִשָׁם כְּמֵרְאָה אֲבָן סְפִיר דְּמוֹת כֶּסֶף. וְאֵע"ג דְּאֲתַפְרֵשׁ לְעֵילָא, צְרִיךְ לְחַדְתָּא עֲלֵיהּ מֵלִין דְּחֲדוּשִׁין.

250. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, לְמִשְׁרִינֵין דְּלְעֵילָא, מֵאן דְּמִצְלִי, בֵּין יְהֵא גְבוּר, בֵּין יְהֵא חֲכָם, בֵּין יְהֵא עֶשֶׂיר. בְּזַכּוּן גְבוּר. חֲכָם בְּתוֹרָה. וְעֶשֶׂיר בְּמִצְוֹת. לֹא יִיעוּל בְּהִיכְלָא דָּא צְלוֹתִיהּ, עַד דְּתַחֲזוּן בֵּיהּ סִימְנִין אֵלִין, דְּיִהֵב גְרַמְיָה בֵּיהּ תְּקוּנִין דִּילִי. וּבְגִין דָּא אֻקְמוּהּ מֵאֲרֵי מִתְנִיתִין, אִם הֲרַב דּוּמָה לְמִלְאֲךָ יוֹי צְבָאוֹת תּוֹרָה יִבְקָשׁוּ מִפִּיהוּ. לְמֵאן דְּיְהֵא רְשִׁים בְּאֵלִין סִימְנִין בְּלְבוּשִׁיהּ, תְּקַבְּלוּן צְלוֹתִיהּ. סִימְנָא חֲדָא דְּיְהֵא רְשִׁים בְּצְלוֹתִיהּ, בְּתַכְלָת, בְּכַנְפֵי מִצְוָה צִיצִית. דְּאִיהוּ דְּמֵי לְרִקִיעַ, דְּאִיהוּ מְטֵטְרוֹן. דְּיוֹקְנָא דִּילִיהּ, תְּכַלַּת שְׂבִיצִית.

251. וּבְגִין דָּא, שִׁיעוּר הִצְיִצִית אֻקְמוּהּ רְבָנָן, טְלוֹת שְׁהֶקְטָן מִתְכֶּסֶה בְּהּ רְאִשׁוּ וְרוּבּוּ. וְהֵאֵי אִיהוּ דְּאֲתַמֵּר בֵּיהּ, וְנַעַר קָטָן נוֹהֵג בָּם. וְהֵאֵי אִיהוּ נוֹהֵג בְּד' חִינוּן, דְּאִינוּן ד', וְאִיהוּ כְּלִיל שֶׁשׁ מַעְלוֹת לְכֶסֶף, דְּאִינוּן ו'. וּבְגִין דְּאִיהוּ כְּלִיל עֶשֶׂר, מִתְּלַבְּשִׁין בֵּיהּ עֶשֶׂר סְפִירָאן, י'. וּבֵיהּ הוּא אֲתַחְזִי קוּדְשָׁא בְּרִיךְ הוּא בְּשְׂכִינְתִּיהּ, דְּאִיהוּ כְּלִילָא מֵעֶשֶׂר סְפִירָאן, לְנִבְיָאֵי. וּמְסֵטְרָא דְּשְׂכִינְתָּא דְּאִיהוּ עֶשְׂרֵי רְאָה, תְּכַלַּת שְׂבִיצִית, אִיהוּ תְּכַלַּת דְּכָל גּוּוּנִין.

252. For it, MALCHUT THAT IS CALLED 'BLUE' (HEB. T'CHELET), is the ultimate (Heb. tachlit) objective end of the ten Sfirot, and in it "Thus was all the work of the tabernacle of the tent of Meeting finished (Heb. Vatechel)" (Shemot 39:32), SINCE IT IS THE OBJECTIVE ULTIMATE OF ALL (HEB. TACHLIT) PERFECTION). AND THE WORD T'CHELET (ENG. 'BLUE') comes from the root: (Heb. calah) Caf Lamed Hei, meaning bride and consumation, as it is written: "And it came to pass of the day that Moses finished (Heb. calot) setting up the tabernacle" (Bemidbar 7:1). And the Sages set it also as Calah (lit. 'bride', 'consummation'). THIS IS WHY THE SHECHINAH IS CALLED 'T'CHELET' (LIT. 'BLUE'), She is the blue flame in a burning candle, which consumes the fatty parts of the burnt offerings.

253. And about it, NAMELY ABOUT THE LIGHT of CHOCHMAH IN IT, THAT IS CALLED 'BLUE', Ezekiel said: "the likeness of a throne, in appearance like a sapphire stone" (Yechezkel 1:26); and the particular virtue of this stone is that, whoever inherits it, the fire of Gehenom has no control over him, and there is no flame in the world that can damage it, nor any type of metal, FOR IF ONE HITS THIS SAPPHIRE STONE WITH A HAMMER, THE HAMMER WILL BREAK BUT THE STONE WILL BE UNDEMANAGED, AS THE SAGES SAID. It is, therefore, quite obvious that water can not harm it. THUS, for whoever inherits it the verse "When you pass through the waters, I will be with you" (Yeshayah 43:2) will be upheld, and all the upper and lower grades of the Other Side are fearful before him. It was also for the blue of the sea that it was said: "When you pass through the waters, I will be with you," for with this special attribute, THE BLUE LIGHT OF MALCHUT THAT IS CALLED 'SAPPHIRE STONE', "the horse and his rider has He thrown into the sea" (Shemot 15:1), for it is the one appointed over Egypt WHO DROWNED IN THE SEA IN THE STRENGTH OF THIS BLUE LIGHT.

254. From this BLUE color the upper and lower beings are fearful; the encampments of the sea are fearful of it, and the encampments of the firmament, which is blue, hold it in awe, as do the encampments of the blue fires of Gehenom, NAMELY THE BLUE OF THE OTHER SIDE.

255. And this blue is Judgment, FOR THE NAME OF MALCHUT IS 'ADONAI', THE LETTERS OF WHICH CAN BE REARRANGED AS DINA (LIT. 'LAW'), and this is the secret of the ruling that the law of the kingdom is indeed the law. The Talit (prayer-shawl) has two colors: white and blue, and in respect to these two colors it is said: "and there was under his feet a kind of paved work of sapphire stone" (Shemot 24:10). Livnat (lit. 'paved work') is the white (lit. 'lavan') of the sapphire, because the sapphire is composed of two colors, which are Mercy and Judgment, namely white, WHICH IS MERCY, and black, from which comes the darkness of the blue. And the sages hinted at THESE two colors when they asked: 'From what time in the morning may the Sh'ma Yisrael be recited? As soon as one can distinguish between blue and white'. For the daughter of the king, WHICH IS MALCHUT, WHICH IS THE SECRET OF the recital of the Sh'ma, which is the unity of the Holy One, blessed be He, is composed of these two colors, WHITE AND BLUE, which are the Yud Hei Vav Hei Adonai. THE YUD HEI VAV HEI IS THE SECRET OF WHITE, WHILE ADONAI IS THE SECRET OF BLUE, THUS COMBINING Mercy and Judgment. Similarly, the Holy One, blessed be He, WHO IS ZEIR ANPIN, is composed of two colors, WHICH IS THE SECRET OF YUD HEI VAV HEI ADONAI, being Mercy and Judgment, namely the Throne of Mercy and the Throne of Judgment.

252. דַּאִיְהוּ תְכֵלֶת דִּי סְפִירָאן. וּבִיָּה וְתַכְלַל כָּל עֲבוֹדַת אֱהָל מוֹעֵד. וְאִיְהוּ לְשׁוֹן כְּלָה. הֵה"ד, וַיְהִי בַיּוֹם כָּלַת מֹשֶׁה לְהִקְיָם אֶת הַמִּשְׁכָּן. וְאוֹקְמוּהָ רַבְּנָן, כָּלַת כְּתִיב, וְאִיהוּ תְכֵלֶת דְּשֶׁרְגָא, דְּאָכִיל תְּרַבִּין וְעֲלוּן.

253. וְעֲלִיָּה אָמַר יְחֻזְקָאֵל דְּמוֹת כְּמִרְאָה אָבָן סְפִיר דְּמוֹת כְּסָא. סְגוּלָּה דְּהָאִי אָבָן, מֵאֵן דִּירִית לָהּ, לֹא שְׁלֵטָא נוֹרָא דִּגְיֵהָנָם עָלֶיהָ. לִית נוֹרָא בְּעֲלָמָא מְקַלְקֵל לָהּ, וְלֹא כָּל מֵינֵי מִתְכוֹת. כָּל שְׂכָן מֵיָא, דְּלֹא מְזִיקוּ לָהּ. מֵאֵן דִּירִית לָהּ, אֶתְקִיָּים בִּיָּה כִּי תַעְבוֹר בְּמֵיָם אֶתְךָ אָנִי וְגו'. וְכָל עֲלָאִין וְתַתְּאִין דְּסִטְרָא אַחְרָא דְּחֻלִּין מְנִיָּה. תְּכֵלֶת דִּימָא בְּגִינְיָה אֶתְמַר, כִּי תַעְבוֹר בְּמֵיָם אֶתְךָ אָנִי. דְּבִסְגוּלָּה דָּא, סוּס וְרוֹכְבוֹ רְמָה בַּיָּם, דָּא מְמַנָּא דְּמִצְרַיִם.

254. מְגוּזָן דָּא, דְּחֻלִּין עֲלָאִין וְתַתְּאִין. מִשְׁרִיין דִּימָא דְּחֻלִּין מְנִיָּה. וּמִשְׁרִיין דְּרִקִיעָא דִּאִיהוּ תְכֵלֶת, מְנִיָּה דְּחֻלִּין. מִשְׁרִיין דְּתְכֵלֶת דְּנוֹרָא דִּגְיֵהָנָם דְּחֻלִּין מְנִיָּה.

255. וְהָאִי תְכֵלֶת אִיהוּ דִּין. דִּינָא אֲרַנְיָ. דִּינָא דְּמַלְכוּתָא דִּינָא וְתֵרִין גּוּזְנִין רְשִׁימִין בְּטִלִית, חַד חוּר, וְחַד תְּכֵלֶת. וְעַל תֵּרִין גּוּזְנִין אֲלִין אֶתְמַר, וְתַחַת רְגְלֵיו כְּמַעֲשָׂה לְבַנַּת הַסְּפִיר. לְבַנַּת, לוֹבָן דְּסְפִיר. דִּאִיהוּ כְּלִיל בְּתֵרִין גּוּזְנִין, רַחְמֵי וְדִינָא, חוּר וְאוֹכְם. אוֹכְמוּ דְּתְכֵלֶת. וְעַל תֵּרִין גּוּזְנִין, רְמִיזוּ רַבְּנָן, מֵאִימְתֵי קוֹרִין אֶת שְׁמַע בְּשַׁחְרִית, מְשִׁיבֵיךְ בֵּין תְּכֵלֶת לְלָבָן. לְמַהוּי בְּרַתָּא דְּמַלְכָּא, ק"ש, יְחֻדָּא דְּקוּדְשָׁא בְּרִיךְ הוּא, כְּלִיל מִתֵּרִין גּוּזְנִין אֲלִין, דִּאִינְוִן יְדוּ"ד אֲרַנְיָ, רַחְמֵי וְדִינָא. כְּגוּזְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא כְּלִיל ב' גּוּזְנִין, יְהוּ"ה אֲרַנְיָ לְמַהוּי רַחְמֵי וְדִינָא, כְּסָא דִּין וְכְסָא רַחְמֵיָם.

256. "the likeness of a throne, in appearance like a sapphire stone" (Yechezkel 1:26): HE ASKS IF THE SAPPHIRE STONE IS THE BLUE OF THE FRINGES, what, then, is "the likeness of a throne"? HE ANSWERS THAT it is to parallel the throne that has 72 bridges, NAMELY 72 LIGHTS FROM THE NAME OF 72. So should a person be noted for the 72 knots and links in his fringes, paralleling the 72 bridges of the throne. These are the eighteen knots and links on each side OF THE FOUR CORNERS OF HIS GARMENT, THAT IS, FIVE KNOTS AND THIRTEEN LINKS, AND FOUR TIMES EIGHTEEN IS 72. For the throne which is Hei, NAMELY MALCHUT, is on each corner, in the four living creatures of the throne, and they are four, PARALLEL TO THE FOUR CORNERS OF HIS RAIMENT.

257. And the six steps of the throne, which are Vav (numerical value = six), which is Metatron, include four living creatures, as it is said: "and a little child shall lead them" (Yeshayah 11:6), they being Michael, Gabriel, Nuriel and Raphael. And Metatron is "The throne had six steps" (1 Melachim 10:19), WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, EACH OF WHICH IS COMPOSED OF A HUNDRED, totaling six hundred in all. Tzitzit (lit. 'fringes'), WHEN WRITTEN OUT FULL, with two Yuds, has the numerical value OF SIX HUNDRED. And if THE WORD TZITZIT is written in the abbreviated SPELLING, with one Yud omitted, then the Chirik (vowel "i") IS LIKE A YUD AND makes up for its omission. And on each side of the four corners of his garment there is a fringe WITH THE NUMERICAL EQUIVALENT OF 600, which, together its the thirteen links, makes 613.

258. Again, "The throne had six steps": ARE VAV, and with the inner meaning of ITS BEING SPELT OUT IN FULL, is Vav Aleph Vav, its numerical value is 13. AND THIS VAV ALEPH VAV is hinted at in three words OF THE COMBINATION OF 72 WORDS INCLUDED IN THE THREE VERSES: "(Heb. Vayisa) And the angel Elohim, who went before the camp of Yisrael, removed... (Heb. Vayavo) and it came between... (Heb. Vayet) And Moses stretched out..." (Shemot 14:19-21). And these THREE WORDS are Vav Hei Vav, Aleph Nun Yud, Vav Hei Vav, THE INITIAL LETTERS OF WHICH ARE: VAV, ALEPH, VAV. AND THERE ARE HEI (= five) knots ON THE FRINGE, namely on each side OF THE FOUR CORNERS OF THE GARMENT. AND THE COMPLETION OF HEI, WHICH IS Aleph, is the garment itself, WHICH IS one for all of them. And with the letter Hei THAT IS JOINED WITH THE VAV ALEPH VAV, THAT AMOUNTS TO 13, the total comes to chai (= eighteen), which is the Tet Tet (nine + nine = eighteen) OF METATRON. AND EIGHTEEN, CHAI, HINTS AT CHAYAH, A LIVING CREATURE, one of which is on each side OF THE FOUR CORNERS, AND WHICH IS made up of four living creatures, FOR THE FOUR CORNERS COMPRISE EACH OTHER, each living creature having four countenances and four wings, making A TOTAL OF thirty-two countenances and wings, all of which are dependent on the FOURTH OF THE FOUR living creatures that is THE FACE OF a man, NAMELY A MAN WEARING FRINGES.

259. And these, THE FRINGES, are 32 in number, AS EXPLAINED ABOVE, as is the numerical value of Yud Vav Dalet, Hei Aleph, Hei Aleph, their complement being Vav Aleph Vav, namely thirteen links of each of the four corners. And the Vav Aleph Vav unites with all the four living creatures OF THE FOUR CORNERS, and completes THE NAME YUD VAV DALET, HEI ALEPH, VAV ALEPH VAV, HEI ALEPH above IN ZEIR ANPIN and MALCHUT OF ATZILUT, and completes it below IN THE LIVING CREATURES. For the purpose of the Central Column, which is Metatron, is to complete above like Tiferet OF ATZILUT, for METATRON'S name is as that of his Master, TIFERET, in whose image and according to whose likeness he was created. For he, METATRON, includes all the stages downwards from above, SINCE TIFERET AND MALCHUT OF ATZILUT ARE ATTIRED IN HIM, and also upwards from below, NAMELY INCLUDING ALL FOUR OF THE HOLY LIVING CREATURES, MICHAEL, GABRIEL, NURIEL, RAPHAEL and is held in the center, as it is said: "And the middle bar in the midst of the boards shall reach from end to end" (Shemot

256. כְּמַרְאֵה אֶבֶן סַפִּיר דְּמוּת כֶּסֶף. מֵאֵי דְּמוּת כֶּסֶף. אֵלֶּא לְקַבֵּל בְּרַסְיָא, דְּאִית לֵיה ע"ב גְּשָׁרִים. דִּיהָא ב"ג רְשִׁים בַּע"ב קְשָׁרִים, וְחֻלְיִין דְּצִיצִית, לְקַבֵּל ע"ב גְּשָׁרִים דְּכַרְסִיָּא. דְּאִינוּן ח"י קְשָׁרִים, וְחֻלְיִין לְכָל סְטְרָא. דְּכַרְסִיָּא דְּאִיהוּ ה', לְכָל סְטְרָא בְּד' חֵיוֹן דְּכַרְסִיָּא, דְּאִינוּן ד'.

257. וְשִׁית דְּרַגְיָן דְּכַרְסִיָּא, דְּאִינוּן ו', וְדָא מְטַטְרוֹן, אִיהוּ כְּלִיל ד' חֵיוֹן. הַה"ד וְנַעַר קָטָן נוֹהֵג בָּם. וְאִינוּן מִיכָאֵל גַּבְרִיאֵל נוּרִיאֵל רַפָּאֵל. מְטַטְרוֹן שֵׁשׁ מַעְלוֹת לְכֶסֶף, דְּסַלְקִין שִׁית מָאָה, צִיצִית בְּתָרִין יוֹדֵי"ן. וְאִי חָסֵר יוֹד, הָא חִירַק בְּאַתְרֵיהּ, הֲכִי סַלְקָא. בְּכָל סְטְרָא בְּד' בְּנָפִי, צִיצִית וְתַלְתָּ עֶשֶׂר חֻלְיִין דְּצִיצִית, אִינוּן תְּרִי"ג.

258. וְעוֹד. שֵׁשׁ מַעְלוֹת לְכֶסֶף, בְּרָזָא דָּא וְא"ו, סְלִיק לְחֻשְׁבָּן י"ג, דְּאַתְרַמִּיז בְּתַלְתָּ תִּיבִין, וְיִסַּע וְיָבֵא וְיֵט. דְּאִינוּן וְהוּ אֲנִי וְהוּ. חֲמֵשׁ קְשָׁרִין, ה' לְכָל סְטְרָא. א' טְלִית חַד לְכַלְהוּ. וּבָאת ה' אֲשֶׁתְּלִים ח"י. דְּאִינוּן ט"ט. לְמַהוּ חִיָּה לְכָל סְטְרָא. כְּלִיל ד' חֵיוֹת. וּלְכָל חִיָּה, אַרְבַּע אַנְפִּין, וְאַרְבַּע גְּדַפִּין, אִינוּן ל"ב אַנְפִּין וְגְדַפִּין. וְאִינוּן תְּלִינן מַחֲיָה דְּאִיהוּ אָדָם.

259. וְאִינוּן ל"ב, כְּחוּשְׁבָּן יו"ד ה"א ה"א. שְׁלִימוּ דְּלְהוֹן, וְא"ו. תְּלִיסַר חֻלְיִין בְּכָל ד' בְּנָפִי, וְהוּא"ו מְתִיחַד עִם כָּל אַרְבַּע חֵיוֹת, וְאֲשֵׁלִים לְעֵילָא, אֲשֵׁלִים לְתַתָּא. עֲמוּדָא דְּאֲמַצְעִיתָא אִיהוּ מְטַטְרוֹן, לְאֲשֵׁלְמָא לְעֵילָא, כְּגוּזָא דְּתַפְאֲרַת, שְׁמִיָּה כְּשֵׁם רִבִּיָּה. בְּצַלְמוֹ כְּדְמוּתוֹ אֲתַבְּרִי. דְּאִיהוּ כְּלִיל כָּל דְּרַגְיָן, מְעֵילָא לְתַתָּא, וּמִתַּתָּא לְעֵילָא. וְאִיהוּ אַחִיד בְּאֲמַצְעִיתָא. הַה"ד, וְהַבְּרִיחַ הַמִּיכּוֹן בְּתוֹךְ הַקְּרָשִׁים מְבַרֵּיחַ מִן הַקְּצֵה אֶל הַקְּצֵה.

260. And he, METATRON, is made up of the four countenances and the four wings of each of the living creatures above IN MALE AND FEMALE, which are Yud Aleph Hei Dalet Vav Nun Hei Yud, NAMELY THE COMBINATION OF THE TWO NAMES: YUD HEI VAV HEI AND ADONAI, WHICH ARE ZEIR ANPIN and MALCHUT. "Then (Heb. az) sang Moses" (Shemot 15:1), FOR ZEIR ANPIN, WHICH IS THE SECRET OF MOSES, has in each of his living creatures four countenances and four wings, WHICH IS AS THE NUMERICAL VALUE OF THE WORD AZ (=EIGHT). In like manner, there is az in a lion, az in an ox, az in an eagle, az in a man, making up thirty two wings and countenances, four times Az.

261. And these four countenances ARE THE FOUR LETTERS OF Yud Hei Vav Hei, and the four wings ARE THE FOUR LETTERS OF Adonai, that stand for the four garments of gold, WHICH IS THE SECRET OF ADONAI. And the four garments of white, WHICH IS THE SECRET OF YUD HEI VAV HEI, the priest wore to make atonement for Yisrael. And they stand for "Adonai, open my lips" (Tehilim 51:17), WHICH IS SAID AT THE BEGINNING OF THE AMIDAH PRAYER. And the prayer ITSELF has in each of the eighteen blessings the Yud Hei Vav Hei at the end. Thus Yud Hei Vav Hei occurs eighteen times, which makes a total of seventy-two letters, which is the same as the numerical value of "And (they) were finished (Heb. Vaychulu)" (Bereshheet 2:1). AND THIS IS THE SECRET OF YESOD, WHICH IS CALLED 'KOL' (lit. 'all'), FOR EIGHTEEN YUD HEI VAV HEI are included in the Righteous One that lives forever, WHICH IS THE SECRET OF "VAYCHULU" (BERESHEET 2:1).

262. And EACH ONE OF the four living creatures CONTAINS the Yud Hei Vav Hei Adonai, namely a total of eight LETTERS on each direction, that is, a total of thirty-two letters. And there are thirteen letters IN THE INITIALS OF THE THREE WORDS, Vav Hei Vav, Aleph Nun Yud, Vav Hei Vav, WHICH ARE VAV ALEPH VAV, HAVING THE NUMERICAL VALUE OF THIRTEEN. And thirteen, since the upper and lower beings are included in this Vav Aleph Vav, AS EXPLAINED ABOVE, completes man, which is the Central Column. FOR THE THIRTY-TWO LETTERS OF THE YUD HEI VAV HEI AND 'ADONAI' (ON EACH SIDE, TOGETHER WITH THE THIRTEEN OF THE VAV ALEPH VAV, COME TO FORTY-FIVE, THE NUMERICAL VALUE OF ADAM (LIT. 'MAN' = 45).

46. The four Klipot surrounding the four living creatures

The Faithful Shepherd tells us about the Klipot that surround the four beasts of Metatron, saying that they are "formless" and "void" and "thin" and "the deep." He compares the milling of wheat to remove the bran with the Halachah that refines Torah matters and provides food for the soul. He talks about the four archangels who control man's four good elements: water, fire, wind and earth, and the four Klipot: sin, destruction, anger and wrath. When these Klipot move away from man the Tree of Life takes control of him. In every part of the body is found water, the firmament, the spirit and the earth, and all the parts of the body are open to welcome the spirit. Were the spirit not to blow in the heart, the fire in the heart would burn up the whole body.

263. Above, at the Tree of Life, WHICH IS ZEIR ANPIN, there are no Klipot, "none might enter within the king's gate clothed with sackcloth" (Ester 4:2). Lower down, AROUND METATRON, there are Klipot, for he, METATRON, is in the form of the Central Column, WHICH IS ZEIR ANPIN, for when the Holy One, blessed be He, is deprived of his Malchut, NAMELY WHEN MALCHUT IS IN EXILE, He covers himself with the countenances and wings of His servant, WHO IS METATRON, as it is written: "And He rode upon a Cherub and did fly" (II Shmuel 22:11), FOR METATRON IS CALLED BOTH 'CHERUB' AND 'CHARIOT'.

260. ואִיהוּ כָּלִיל ד' אַנְפִּין, וְאַרְבַּע גְּדָפִין דְּכָל חַיָּה וְחַיָּה דְּלַעֲיָלָא, דְּאִינוּן, יְאָרְדוּנְהִי. אִזּוּ יִשְׂרָאֵל מֹשֶׁה. בְּכָל חַיָּה אַרְבַּע אַנְפִּין, וְאַרְבַּע גְּדָפִין, כְּגִוּוֹנָא דָא. אִ"ז בְּאַרְיָה. אִ"ז בְּשׂוֹר. אִ"ז בְּנִשְׂר. אִ"ז בְּאַדָּם. דְּאִינוּן ל"ב אַנְפִּין וְגְדָפִין, בְּחֻשְׁבָּן אִ"ז ד' זְמַנִּין.

261. וְאִינוּן ד' אַנְפִּין: יְדוּ"ד. אַרְבַּע גְּדָפִין: אֲדָנִי. לְקַבֵּל ד' בְּגָדֵי זָהָב, וְאַרְבַּע בְּגָדֵי לְבָן, דְּלְבִישׁ כְּהֵנָּא לְכַפֵּרָא עַל יִשְׂרָאֵל. לְקַבֵּל, אֲדָנִי שְׁפָתַי תִּפְתָּח. וְצִלּוֹתָא. דְּתַפְלָה יְדוּ"ד, בְּחַתִּימָה ח"י בְּרַכָּאן דְּצִלּוֹתָא. וְתַמְנֵי סְרֵי זְמַנִּין יְדוּ"ד, אֵית בְּהוּן ע"ב אַתּוּן, בְּחֻשְׁבָּן וַיְכַלּוּ, דְּכִלְיָן בְּצַדִּיק ח"י עֲלַמִּין.

262. וּבְאַרְבַּע חֵיוֹן, יְדוּ"ד אֲדָנִי. תַּמְנֵי לְכָל סְטְרָא, אִינוּן ל"ב אַתּוּן, וּי"ג אַתּוּן, דְּאִשְׁתַּכְּחוּ מִן זְה"ו אֲנִי זְה"ו, הָא תֵּלַת עֶשְׂר, דְּכִלְיָן עֵילָא וְתַתָּא. בְּהוּן אִשְׁתַּלִּים אַדָּם, דְּאִיהוּ מ"ה, עֲמוּדָא דְּאִמְצָעִיתָא.

263. לְעֵילָא בְּאִילָנָא דְּחַיָּי, לִית, קְלוּפִין. כִּי אִין לְבָא אֶל שַׁעַר הַמֶּלֶךְ בְּלְבוּשׁ שָׂק. לְתַתָּא אֵית קְלוּפִין בְּמַטְטְרוֹן, דְּאִיהוּ בְּדִיוקְנָא דְּעֲמוּדָא דְּאִמְצָעִיתָא. דְּבִזְמַנָּא דְּקוּדְשָׁא בְּרִיךְ הוּא לְבַר מְמַלְכוּתֵיהּ, אַתְּכַסִּי בְּגְדָפִין וְאַנְפִּין דְּעַבְדֵי דִּילֵיהּ, הַה"ד וַיִּרְכַּב עַל כְּרוּב וַיַּעֲף.

264. And these Klipot that surround the four living creatures of Metatron are: A) 'formless', ABOUT WHICH IS WRITTEN: "a great and strong wind rent the mountains, and broke in pieces the rocks before Hashem" (I Melachim 19:11). B) 'void', ABOUT WHICH IS WRITTEN: "and after the wind an earthquake; but Hashem was not in the earthquake" (Ibid.). These are two Klipot, WHICH ARE THE SECRET of the green KLIPAH and the white KLIPAH of the shells of the nut. The former, 'FORMLESS', is the green line, while the latter, 'VOID', is smooth stones, and is a Klipah as hard as a smooth stone. These two Klipot are also represented by the chaff and the straw of wheat.

265. The third Klipah THAT SURROUNDS THE FOUR LIVING CREATURES OF METATRON is thin and is represented by the bran of the wheat, for here it sticks to the wheat and cannot be separated from there without grinding it in the mill-stones, which are represented by the grinding molar TEETH in a man's jaw, with which matters of Torah have to be ground until they are as fine flour. And in a sieve, which is the lips, the waste matter, which is the bran of the Torah, is sorted out, until the Halachah is as clean fine flour. At that time, the heart and the brain and all those parts of the body through which the soul spreads, take that HALACHAH WHICH IS AS CLEAN REFINED FLOUR, and the soul lives on it just as the body lives on things from the MATERIAL world. "The Elohim has made the one as well as the other" (Kohelet 7:14): just as THERE IS food for the body, so IS THERE food for the soul, as it is written: "Come, eat of my bread" (Mishlei 9:5).

266. And this Klipah is like the shell that sticks to the kernel of the nut, for when the nut is soft the shell separates from the kernel without difficulty, but when the nut is dry, it is difficult for man to remove it from there, and the difficult problem still remains. For this reason, the Holy One, blessed be He, commanded man to return in repentance during his youth, before the Evil Inclination makes him old, as it is written: "You shall rise up before the hoary head" (Vayikra 19:32), THAT IS TO SAY: RISE UP IN REPENTANCE before your own old age. And this Klipah is fire, about which is written: "and after the earthquake a fire; but Hashem was not in the fire" (I Melachim 19:12). The fourth KLIPAH SURROUNDING THE FOUR LIVING CREATURES OF METATRON is the deep, NAMELY, "AND DARKNESS WAS ON THE FACE OF THE DEEP" (BERESHEET 1:2). AND THIS IS THE SECRET OF the space that is in the nut, about which is written: "a still small voice" (I Melachim 19:12), for this is where the King comes, AND ABOUT IT IS WRITTEN: "and out of the midst of it, as it were the color of electrum, out of the midst of the fire" (Yechezkel 1:4).

264. ואיננו קליפין דסחרין לר' חיון דמטטרון, איננו: תהו, והנה רוח גדולה וחזק מפרק הרים ומשבר סלעים לא ברוח יי'. בה"ג, ואחר הרוח רעש לא ברעש יי', הא תרין קליפין, ירוק וחווור, דקליפין דאגוזא, חד תהו, קו ירוק, תגיינא בהו, אבנין מפולמין, קליפא תקיפא, כאבנא מפולמא. לקבל תרין קליפין אלין, מוץ ותבן דחטה.

265. קליפא תליתא, דקיקא. לקבל סובין דחטה, דהכא איהו מתדבק בחטה, ולא יכיל לאתפרשא מתמן, עד דטחנין ליה בריחניא, דאיננו לקבל טוחנות דפומא דב"ג, דצריך למטחן בהון מלין דאורייתא, עד דיהון בקמח סלת נקיה, ובנפה דאיהי שפה, אתבריר פסולת דאיהי סובין דאורייתא עד דישתכח הלכה סלת נקיה. בהוא זמנא, נטיל לה לבא ומוחא, וכל אברין דגופא דאתפשט בהון נשמתא, ואתפרנסת בה נשמתא, כגוונא דגופא אתפרנסת במלין דעלמא, דזה לעומת זה עשה אלהים, נהמא דגופא, ונהמא דאורייתא. הדא הוא דכתיב, לכו לחמו בלחמי.

266. והאי קליפא, איהו כקליפא דמתדבקא במוחא דאגוזא, ובזמנא דאגוזא איהי רכיכא, אתפרש הויא קליפא ממוחא דאגוזא, בלא קושיא. ובזמנא דאגוזא איהי יבשה, קשה לב"ג לאעברא ליה מתמן, כי עדיין הקושיא במקומה עומדת. ובגין דא מני קודשא בריך הוא לב"ג, לאהדרא בתיובתא בבחרותיה, קודם דיזקין ביה יצר הרע. הה"ד, מפני שיבה תקום, קודם שיבה דילך. והאי קליפא איהי אש, ואתמר בה ואחר הרעש אש לא באש יי'. רביעא, תהום. חלל דאגוזא, ביה קול דממה דקה, תמן קא אתי מלכא, ומתוכה כעין החשמל מתוך האש.

267. And these four Klipot are marked on the four parts of the body: in the lung, in which is moisture from which come the adhesions of the lung that attach the lobes of the lung to each other and enfeeble it, ABOUT WHICH IT IS WRITTEN: "Her feet go down to death; her steps take hold of Sheol" (Mishlei 5:5). And there is also the "great and strong wind rent the MOUNTAINS," that beats in the lobes of a man's lung. This is the wind that stirs up a man's body. THIS REFERS TO THE FIRST KLIPAH, WHICH, IN EZEKIEL, IS CALLED "A STORM WIND" (YEchezkel 1:4), and this is the wind that Elijah subjugated and on which he ascended on high, as it is written: "And Elijah went up by a storm of wind into heaven" (II Melachim 2:11). And this WIND bangs against the lung, that imbibes all manner of drinks, concerning which is written: "And a wind from Elohim moved over the surface of the waters" (Bereshheet 1:2). This is a Klipah of the Holy Spirit. To the left there is a storm wind. About them it is written: "A wise man's heart inclines him to his right hand: but a fool's heart to his left" (Kohelet 10:2).

268. David removed it, THE STORM WIND, from his heart and killed it, as it is written: "And my heart is wounded (Heb. chalal) within me" (Tehilim 109:22). THAT IS, HE REMOVED THE STORMY WIND AND REMAINED WITH AN EMPTY SPACE (HEB. CHALAL) IN THE HEART IN ITS STEAD. And for this reason, he was privileged that a north wind should blow, NAMELY THE ILLUMINATION OF CHOCHMAH FROM THE LEFT, on his lyre, WHICH IS MALCHUT, and about it is said: "Thus says Adonai Elohim: Come from the four winds, O breath" (Yechezkel 37:9). And he used to play through it four types of melody on his lyre: a simple song, which is the secret of Yud; a double song, which is the secret of Yud Hei; a triple song, WHICH IS THE SECRET OF Yud Hei Vav; and, a quadruple song, which is THE SECRET OF THE FOUR LETTERS Yud Hei Vav and Hei. These, TOGETHER, are ten letters, against which David composed ten types of psalm: 'HAPPY', 'MASKIL', 'PSALM', 'A WRIT'... And they amount to the 72 countenances, THAT IS 72 LIGHTS, as the value of these ten letters OF THE FOURFOLD YUD HEI VAV HEI.

269. And when do they amount to 72 types of melody, THIS BEING THE SECRET OF THE FIRST THREE OF THE 72-LETTER NAME? It is when the rule of sin, destruction, anger, and wrath passes, for in them does the storm wind beat, on the four sides, adding up to Yud (ten) crowns, AS ABOVE. THIS IS SO IN THE FOUR LETTERS OF YUD HEI VAV HEI, IN THE DOUBLE, TRIPLE, AND QUADRUPLE SONG. THEY ARE TEN LETTERS ADDING UP TO A TOTAL OF 72, AND THEY THEN SUBJUGATE 72 nations, WHICH ARE THE SEVENTY NATIONS, PLUS EDOM AND ISHMAEL, as it is written: "but when the wicked perish, there is jubilation" (Mishlei 11:10) SINCE, WHEN THE FOUR KLIPOT OF SIN, DESTRUCTION, ANGER, AND WRATH PERISH, THE FIRST THREE ARE REVEALED, WHICH IS THE SECRET OF JUBILATION, NAMELY 72 TYPES OF MELODY.

270. For Michael, Gabriel, Nuriel, and Raphael, WHO ARE THE LIVING CREATURES OF THE CHARIOT, control man's four good elements, which are water, fire, wind and earth, WHICH ARE THE SECRET OF CHESED AND GVURAH, TIFERET AND MALCHUT, each one of them having four countenances: LION, OX, EAGLE, MAN. And sin, destruction, anger, and wrath are dependent on white gall, which is the lung in which they make an adhesion, and on the red gall that is in the liver that turns red with Mars (Heb. Ma'adim, from 'red'); and on the green gall (Heb. marah) that is attached to the liver, which is the sword of the Angel of Death, about which it is said: "her end is bitter (Heb. marah) as wormwood, sharp as a two edged sword" (Mishlei 5:4); and on the black gall which is Lilit, WHICH IS THE PLANET (Heb. Shabtai) Saturn, which is controlled by the spleen, which is melancholia, lower Sheol, poverty and darkness, weeping and mourning and starvation.

267. וְאִינוֹן קְלִיפִין, אִינוֹן רְשִׁימִין בְּד' אֲבָרִים דְּגוּפָא. בְּרִיאָה, תַּמֵּן לִיחָא, דְּמִינָה אֲשֶׁתְּכָחוּ סְרוּכֹת דְּרִיאָה, רִגְלֵיהּ יוֹרְדוֹת מוֹת שְׁאוֹל צַעְדֵיהּ יִתְמוּכוּ. וְתַמֵּן רוּחַ חֶזֶק מְפָרֵק, דְּדָפִיק בְּכַנְפֵי רִיאָה דְּב"ג, וְהָאִי אִיהוּ רוּחָא דְּאֲסַעִיר גּוֹפִיָה דְּב"ג, מַה דְּכַפֵּף לִיָּה אֲלֵיהּ תַּחוּתוּי, וְסָלִיק לְעֵילָא בֵּיה. הַה"ד, וְיַעַל אֲלֵיהּ בְּסַעְרָה הַשְּׁמַיְמָה. וְהָאִי דָפִיק עַל רִיאָה, דְּשׁוֹתָה כָּל מְשָׁקִין. וּבְהוֹן, וְרוּחַ אֱלֹהִים מְרַחַפֵּת עַל פְּנֵי הַמַּיִם, הָאִי אִיהוּ קְלִיפָה לְרוּחָא דְּקוּדְשָׁא. לְשִׁמְאָלָא, רוּחַ סַעְרָה, עַלִייהוּ אֲתַמְר, לֵב חֶכֶם לִימִינוּ וְלֵב כְּסִיל לְשִׁמְאָלוּ.

268. יוֹד אַעֲבַר לִיָּה מְלַבּוּי, וְקָטִיל לִיָּה. הַה"ד, וְלִבֵּי חָלַל בְּקִרְבֵי וּבְגִין דָּא זָכָה, לְנִשְׁבָּא רוּחַ צְפוּנִית, בְּכַנּוּר הִילִיָּה. וְאֲתַמְר בֵּיה, כֹּה אָמַר יי' מֵאֲרַבַּע רוּחוֹת בְּאֵי הָרוּחַ, וְהוּהּ מְנַגֵּן בֵּיה בְּכַנּוּר, בְּד' מִינֵי נְגוּנִין, בְּשִׁיר פְּשׁוּט, דְּאִיהוּ י'. וּבְשִׁיר כְּפֹל, דְּאִיהוּ י"ד. וּבְשִׁיר מְשׁוּלֵשׁ, דְּאִיהוּ יד"ו. וּבְשִׁיר מְרוּבַע, דְּאִיהוּ ידו"ד. הָא אִינוֹן עֶשֶׂר אֲתוּוֹן. דְּעַבַד יוֹד לְקַבְּלֵיהּ, י' מִינֵי תֵלִים. וְסָלִיק לְע"ב אֲנַפִּין, כְּחוּשְׁבֵן י' אֲתוּוֹן אֲלִין.

269. וּמְתֵי סָלִיקוּ בְּע"ב מִינֵי נְגוּנָא. כֹּד אֲתַעֲבַר שׁוֹלְטָנוּתָא דְּעוֹן מְשַׁחִית אֶף וְחִימָה. דְּבַהוֹן דָּפִיק רוּחַ סַעְרָה. בְּאֲרַבַּע סַטְרִין, דְּסָלִיקִין לִי' כְּתָרִין לְע"ב אֲוּמִין, הַה"ד, וּבְאָבוּד רְשָׁעִים רְנָה.

270. דְּמִיכָ"ל גְּבִרְיָ"ל נּוּרִיא"ל רְפָא"ל, שְׁלִטִין עַל ד' יְסוּדִין טְבִין דְּב"ג, דְּאִינוֹן מֵיָא וְאֲשָׂא וְרוּחָא וְעַפְרָא, וְכָל חַד אִית לִיָּה ד' אֲנַפִּין. עוֹן מְשַׁחִית אֶף וְחִימָה, תְּלִינִין עַל מְרָה לְבָנָה, דְּרִיאָה דְּעַבִּיד סְרַכָּא. וּבְמְרָה סוּמְקָא דְּכַבֵּד, דְּאֲתַאדֵם בְּמַאדִים. וּבְמְרָה יְרוּקָא דְּאֲחִידָא בְּכַבְדָּא, דְּאִיהוּ חֶרְבָא דְּמִלְאָךְ הַמּוֹת, דְּאֲתַמְר בֵּה וְאֲחִרִיתָה מְרָה כְּלַעְנָה חֲדָה כְּחֶרֶב פִּיּוֹת. וּבְמְרָה שְׁחוּרָה, לִילִית, שְׁבַתִי, שׁוֹלְטָנוּתָא בְּטָחוּל, דְּאִיהוּ עֲצִיבוּ, שְׁאוֹל תַּחְתִּית, עֲנִיּוּתָא וְחֲשׂוּכָא בְּכִיָּה וְהַסְפָּדָא וְרַעְבוּן.

271. Immediately, when these FOUR Klipot move away from man, the Tree of Life takes control over him with 72 countenances OF THE ILLUMINATION OF MALCHUT, NAMELY, THE FOURFOLD YUD HEI VAV HEI THUS: Yud, Yud Hei, Yud Hei Vav, and Yud Hei Vav Hei, THE NUMERICAL VALUE OF WHICH IS 72. Thus there are ten LETTERS, suspended from the four winds, which are THE FOUR LETTERS OF THE Yud Hei Vav Hei, about which it is said: "Thus says Adonai Elohim: Come from the four winds, O breath (Heb. Ruach)." This is the spirit of Messiah, about whom it is said: "And the (Heb. Ruach) spirit of Hashem shall rest upon him" (Yeshayah 11:2), WHICH IS THE SPIRIT OF MALCHUT, when YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, blows in the right auricle of the heart, where Chochmah from the side of Chesed is, in which one who wants to gain wisdom will move to the south with wisdom. And Chesed blows in Binah, AND THEN IN ZEIR ANPIN, AND THEN IN MALCHUT. WHEN IT BLOWS in Chochmah, it is Yud; when in Binah, Hei; when in Tiferet, Vav; and when in Malchut it is Hei. The Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, knocks on all four OF THESE SFIROT AND BECOMES FOUR COMBINATIONS. WHEN BEATING IN CHOCHMAH, HE IS YUD; WHEN BEATING IN BINAH, YUD HEI; WHEN BEATING IN TIFERET, YUD HEI VAV; AND WHEN IN MALCHUT, YUD HEI VAV AND HEI, making a total of ten LETTERS, PARALLELING THE TEN SFIROT. AND THEIR NUMERICAL VALUE IS 72, WHICH IS CHOCHMAH, NAMELY the thought of the heart.

272. Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph HAS THE NUMERICAL VALUE OF 45, WHICH IS ZEIR ANPIN, whose right is water, and is the great hand, NAMELY CHESED AND THE RIGHT COLUMN. His left is fire, which is the strong hand, NAMELY GVURAH AND THE LEFT COLUMN. In the Central Column THAT IS BETWEEN THEM, He is the uplifted hand, NAMELY TIFERET, WHICH IS THE CENTRAL COLUMN, which is the Holy Spirit. And He has altogether Yud-Hei, FOR HE HAS THE MOCHIN OF THE FIRST THREE FROM YUD-HEI.

273. "Wherever the spirit was minded to go, they moved... for the spirit of the living creature was in the wheels" (Yechezkel 1:20). Water and fire are directed by the SPIRIT, for it grips both of them and throbs on the arteries of the brain, which is water, AND IS CHOCHMAH, and on the arteries of the heart, which is fire, AND IS BINAH. AND THE PLACE OF the spirit (wind) is in the lobes of the lung, AS ABOVE.

274. In every part of the body are to be found THESE FOUR, NAMELY the wheels of the sea of the Torah, WHICH IS WATER, and the wheels of the firmament, which is fire, all of them ascending and descending in it, IN THE BODILY PART, FOR THE WATER, WHICH IS RIGHT AND CHESED DESCENDS, WHILE THE FIRE, WHICH IS THE LEFT AND GVURAH, ASCENDS. FOR THE LEFT ILLUMINATES ONLY UPWARDS FROM BELOW, WHILE it, the spirit, WHICH IS TIFERET AND THE CENTRAL COLUMN, has its place IN THE CENTER between the firmament and the sea, WHICH ARE THE LEFT AND THE RIGHT. And its tool OF THE SPIRIT, WHICH IS TIFERET, is the Earth, WHICH IS DUST, which is the Shechinah.

271. מִיָּד דִּמְתַעְבְּרִין אֵלֶיךָ קְלִיפִין מִבְּנֵי, שְׁלֹטָא עֲלֵיהּ אֵילָנָא דְחַיִּי, בַּעֲבֹד אֲנָפִין, דְּאִינוּן י' וְד' יוֹדֵי יוֹדֵי, דְּאִשְׁתַּכְּחוּ עֶשְׂרֵה תַלְמִינֵי מֵאַרְבַּע רוּחוֹת, דְּאִינוּן יוֹדֵי, דְּאִתְמַר בְּהוֹן, כִּה אָמַר יוֹדֵי מֵאַרְבַּע רוּחוֹת בְּאֵי הַרוּחַ, דָּא הוּא רוּחוֹ דְּמִשִּׁיחַ. דְּאִתְמַר בֵּיהּ, וְנָחָה עֲלֵינוּ רוּחַ יי', כִּד אִיהוּ מְנַשֵּׁב בְּאֶזְן יְמִינָא דְּלִבָּא, דְּתַמְן חֲכָמָה מְסַטְרָא דְּחֶסֶד, דְּבֵיהּ הַרוּצָה לְהַחֲכִים יְדֵרִים בְּחֲכָמָה. וְחֶסֶד נִשְׁבַּב בְּבִינָה, דְּבְחֲכָמָה י'. בְּבִינָה ה'. בְּתַפְאֶרֶת ו'. בְּמַלְכוּת ה'. יוֹדֵי דְּפִיק בְּכֻלָּהוּ אַרְבַּע. דְּסֻלְקִין לְעֶשֶׂר. וְלַעֲבֹד מִחֻשְׁבָּה דְּלִבָּא.

272. דָּא יוֹדֵי ה"א וְא"ו ה"א, יְמִינָא אִיהוּ מִיָּם. וְאִיהוּ יָד הַגְּדוּלָּה. מְשַׁמְאֵלָא אִשׁ. וְאִיהוּ יָד הַחֻזְקָה. בְּעֵמוּדָא דְּאִמְצַעִיתָא, יוֹדֵי רָמָה. דְּאִיהוּ רוּחָא דְּקַדְשָׁא. וְכֻלָּא בְּן יוֹדֵי.

273. כִּי רוּחַ הַחַיָּה בְּאוֹפְנִים אֵל אֲשֶׁר יִהְיֶה שְׁמָה הַרוּחַ לְלַכֵּת יִלְכוּ. בֵּיה מִתְנַהֲגִים מִיָּא וְאִשָּׁא. דְּאִחֻד בְּתַרְוֵיהוּ, וְדְפִיק בְּעַרְקִין דְּמוּחָא, דְּאִיהוּ מִיָּם. וּבְעַרְקִין דְּלִבָּא, דְּאִיהוּ אִשׁ. וְרוּחַ בְּכַנְפֵי רִיָּא.

274. בְּכָל אֵבֶר וְאֵבֶר דְּגוּפָא, אֲשֶׁתַּכַּח גְּלַגְלֵי יְמָא דְּאוּרִייתָא, וְגְלַגְלֵי רְקִיעָא, דְּאִינוּן אִשָּׁא. כְּלָהוּ סֻלְקִין וְנַחְתִּין בֵּיה. וְאִיהוּ אֲתַרְיָה בֵּין רְקִיעָא וְיְמָא, מֵאַנָּא דִּילֵיהּ אַרְעָא, דְּאִיהוּ שְׁכִינָתָא.

275. And just like the birds, who spread their wings against the wind so that they can fly with it, so also all the parts of the body are open at a number of sources, at a number of joints, a number of arteries, a number of compartments of the heart and a number of areas of the brain, in order to welcome THE SPIRIT WHICH IS THE CENTRAL COLUMN. Were it not to blow in the compartments of the heart, the fire that is in the heart, WHICH IS THE SECRET OF THE LEFT COLUMN, would burn up the whole body. THAT IS TO SAY: WERE IT NOT FOR THE CENTRAL COLUMN WHICH IS CALLED 'WIND', UNITING THE RIGHT AND THE LEFT WITH EACH OTHER, THE JUDGMENT OF THE LEFT SIDE, WHICH IS THE SECRET OF THE FIRE THAT IS IN THE HEART, WOULD BURN UP THE WHOLE BODY. FOR THE ILLUMINATION OF THE LEFT WITHOUT THE RIGHT IS HARSH AND BITTER JUDGMENT. And a number of ladders, NAMELY STEPS and compartments from the arteries of the aorta and trachea, are all corrected with it, WITH THE WIND, WHICH IS THE CENTRAL COLUMN.

275. וּכְגוֹנוֹנָא דְעוֹפִין, פְּתִיחוּ גְדִפְיֵיהוּ, לְקַבְּלָא רוּחָא לְפִרְחָא בֵּיהּ. הָכִי כֹל אַבְרִים דְּגוּפָא, פְּתִיחוּן בְּכַמָּה מְקוּרִין, בְּכַמָּה פְּרָקִין, בְּכַמָּה עֲרָקִין, בְּכַמָּה אֲדָרִין דְּלֵבָא, אֲדָרִין דְּמוּחָא, לְקַבְּלָא לִיהּ. דְּאִי לֹאוּ דְנִשְׁבִּיב בְּבִתְיֵין דְּלֵבָא, הָוָה נוֹרָא דְּלֵבָא, אוֹקִיד כֹּל גּוּפָא. וְכַמָּה סוּלְמִין, וְאֲדָרִין, דְּעֲרָקִין דְּקִנְהַ דְּלֵבָא, וְקִנְהַ דְּרִיאוֹהּ, כְּלָהוּ מִתְתַּקְּנִין לְגַבְיָהּ.

47. Voice and Speech

We learn how speech arises through the body, and the effect of speaking the Sh'ma Yisrael and the Amidah. The Faithful Shepherd talks about the speech and silence of the beasts of fire in Ezekiel's vision.

276. When speech rises, THAT IS TO SAY, AT THE BEGINNING OF THE FORMATION OF SPEECH IN A MAN, to the lobes of the lung, it there becomes a voice. At that time, IT IS SAID: "for a bird of the sky shall carry the sound" (Kohelet 10:20). "The voice of Hashem is upon the waters" (Tehilim 29:3) BECAUSE IT ASCENDS from the side of the water, WHICH IS THE RIGHT, which is the brain, where it ascends through the lobes of the lung. "The voice of Hashem hews out flames of fire" (Ibid. 29:7) from the side of the heart, WHICH IS THE LEFT, WHICH IS FIRE. AND WHEN THE VOICE emerges from the mouth, WHICH IS THE SECRET OF MALCHUT, it is called 'speech'.

276. בְּדִ סְלִיק דְּבוּרָא, עַל בְּנֵפִי דְּרִיאוֹהּ, אֲתַעְבִּיד קוּל. בְּהָוָה זְמַנָּא כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוּל. קוּל יִי' עַל הַמַּיִם. מִסְטֵרָא דְּמֵיָא, דְּאִיהוּ מוּחָא, דְּתַמְן סְלִיק בְּכַנְפֵי רִיאוֹהּ. קוּל יִי' חוֹצֵב לְהַבּוֹת אֵשׁ, מִסְטֵרָא דְּלֵבָא, כְּדִ נְפִיק מִפּוּמָא, אֲתַקְרִי דְּבוּר.

277. And just as there are two lobes (lit. 'wings') to the lung, NAMELY THE TWO HALVES OF THE LUNG that open up to welcome the voice as it is written: "Thus were their faces: and their wings were divided upwards" (Yechezkel 1:11), FOR THE LOBES OF THE LUNGS ARE SEPARATED FROM EACH OTHER, so also are the lips TWO IN NUMBER that take the speech and cast it upwards.

277. וְלְקַבְּלָא תְרִין בְּנֵפֵי רִיאוֹהּ, דְּפִתְחִין גְּדִפִין לְקַבְּלָא לִיהּ, הָדָא הוּא דְּכִתִּיב, וּפְנֵיהֶם וּכְנָפֵיהֶם פְּרוּדוֹת מִלְמַעְלָה. הָכִי שְׁפּוּן נְטִלִין לִיהּ לְדִיבוּר, וּפְרָחִין לִיהּ לְעִילָא.

278. And just as there are five lobes to the lung, NAMELY FIVE DIVISIONS IN THE TWO HALVES OF THE LUNG, all of them being open without an adhesion to receive this voice, so must there be five corrections in the mouth, all of them open without adhesions, and the five corrections are: the guttural LETTERS ALEPH CHET HEI AYIN THAT ARE FORMED in the throat; the labial LETTERS BET VAV MEM PE THAT ARE FORMED with the lips; and the LETTERS GIMEL YUD CAF KOF THAT ARE FORMED IN THE ROOF OF THE MOUTH; DALET TET LAMED NUN TAV THAT ARE FORMED on the tongue; and ZAYIN SAMECH SHIN RESH TZADIK by the teeth.

278. וּכְגוֹנוֹנָא דְּאֵינוּן חֲמֵשָׁה בְּנֵפֵי רִיאוֹהּ, כְּלָהוּ פְּתִיחוּן בְּלֹא סְרָכָא, לְקַבְּלָא הָאִי קוּל, הָכִי נְמִי צְרִיכִין לְמַהוּי חֲמֵשָׁה תְּקוּנִין דְּפּוּמָא, כְּלָהוּ פְּתִיחוּן בְּלֹא סְרָכָא, בְּחֵמֶשׁ תְּקוּנִין דְּאֵינוּן: אַחַהֵע בְּגְרוּן. בּוּמָף בְּשִׁפּוּן. גִּיכַק בְּחִיךְ. דְּטַלְנַת בְּלִישְׁנָא. וְסִרְחִין בְּשִׁינִים.

279. And speech will be in them, IN THE FIVE EMISSIONS OF THE MOUTH, without any adhesion or hindrance, as it is written: "And it came to pass, before he had done speaking, that, behold, Rivkah came out" (Beresheet 24:15), WHERE RIVKAH is the prayer, that is speech. For this reason have we learned: If the prayer is fluent in my mouth, I know that it has been accepted. But if there is an adhesion and it comes out with a hindrance, I know that my prayer is in disorder, BECAUSE there is an adhesion in the lung, which is defective.

279. וְדְבוּר דִּיהָא בְּהוּן, בְּלֹא סְרָכָא וְעִכּוּבָא כְּלָל. הַה"ד, וַיְהִי הוּא טֶרֶם כְּלָה לְדַבֵּר וְהִנֵּה רִבְקָה יוֹצֵאת. דָּא צְלוֹתָא, דְּאִיהוּ דְּבוּר. וּבְגִינְיָה אֲתַמֵּר, אִם שְׁגוּרָה תְּפִלְתִּי בְּפִי יוֹדַע אֲנִי שְׁמֻקּוּבָל. וְאִי אִית סְרָכָא וְנִפְקָא בְּעִכּוּבָא, יוֹדַע אֲנִי שְׁמִטוּרָף. בְּגִין סְרָכָא בְּרִיאוֹהּ דְּאִיהוּ טְרָפָה.

280. And this voice refers to the Sh'ma Yisrael, NAMELY THE UNITY OF THE SIX WORDS OF THE SH'MA YISRAEL, WHICH IS THE UNITY OF ZEIR ANPIN, CALLED 'VOICE'. On this: "I heard the noise of their wings" (Yechezkel 1:24). When Yud Hei Vav Hei, ZEIR ANPIN, who is voice, emerges to welcome the Shechinah with whispered prayer, which is speech, NAMELY MALCHUT THAT IS CALLED 'SPEECH', of which IT IS SAID: "Adonai, You, open my lips" (Tehilim 51:17), all the parts, NAMELY ALL THE 248 LIGHTS OF CHESED OF ZEIR ANPIN, WHICH ARE CALLED 'THE 248 PARTS OF THE BODY', their wings, NAMELY MALCHUT WHICH IS IN EACH PART, are all of them opened by the 248 words in the four sections of the recital of the Sh'ma Yisrael, in which the voice descends.

281. And when THE VOICE descends TO WELCOME the SHECHINAH IN THE AMIDAH (ENG. 'STANDING') PRAYER, a number of birds chirp with it, THEY BEING THE SECRET TO THE 248 LIGHTS OF THE SHECHINAH, WHICH IS THE SECRET OF SPEECH. AND FOR THIS REASON THEY CHIRP, all of them, in a number of types of melody on the parts of the body, WHICH ARE THE 248 LIGHTS OF ZEIR ANPIN, which are the branches of the tree, and on all the wings that are in all the parts, NAMELY ON MALCHUT WHICH IS IN EACH PART, WHICH IS CALLED 'WING'. For there is the lodging-place of the bird that is called 'Adonai', NAMELY MALCHUT. FOR THE 248 LIGHTS OF MALCHUT DWELL ON THE ASPECT OF THE WING THAT IS IN EACH OF THE 248 LIGHTS OF ZEIR ANPIN, FOR EACH ASPECT RECEIVES FROM THE ONE THAT IS PARALLEL TO IT ABOVE. For on each of the branches of ZEIR ANPIN, MALCHUT is open to her husband, THIS BEING THE SECRET OF "Adonai, You, open my lips," which is opening TO ZEIR ANPIN with the 'Amidah' prayer. For there is not one of the 248 parts of the Shechinah that is not open to receive ZEIR ANPIN. This is why THE SHECHINAH is called 'the talk of the ministering angels', BECAUSE IT IS THE ASPECT OF SPEECH, and it is the chirping of the birds, who are the souls resting on the limbs OF THE SHECHINAH, WHICH ARE CALLED 'BIRDS'. And it is 'the talk of palm trees', which are the branches of the tree THAT ARE THE LIMBS OF ZEIR ANPIN, WHICH ARE IN THE ASPECT OF PINIONS IN EACH BRANCH, FOR THERE RESTS ADONAI, WHO IS SPEECH.

282. And at the time, when Yud Hei Vav Hei descends to Adonai, in every one of the parts OF THE YUD HEI VAV HEI WHICH IS ZEIR ANPIN, IT EMITS TO THE PARALLEL PART OF MALCHUT WHICH IS 'ADONAI', and it is said about them: "when they stood still, they let down their wings" (Yechezkel, 1:24). "WHEN THEY STOOD" HINTS AT THE UNITY OF THE AMIDAH PRAYER, FOR THEN THE WINGS, WHICH ARE PARTS OF MALCHUT, ARE AT REST. And this is the secret of 'electrum' (Heb. Chashmal), WHICH IS THE LETTERS OF SILENT AND SPEAKING LIVING CREATURES OF FIRE. These living creatures of fire are sometimes quiet (Heb. Chashot) and sometimes speaking (Heb. Memalelot), and the sages of the Mishnah said: 'As we learnt in the Mishnah, When speech comes forth from the mouth of the Holy One, blessed be He, they are silent and when no speech comes forth from the mouth of the Holy One, blessed be He, they speak'. THE MEANING OF THIS IS THAT at the time when speech and voice are united together THAT IS, ZEIR ANPIN AND MALCHUT, which are THE COMBINATION: Yud Aleph Hei Dalet Vav Nun Hei Yud DURING THE AMIDAH PRAYER, they are silent. But when their countenances, WHICH IS THE SECRET OF ZEIR ANPIN, and their wings, WHICH IS THE SECRET OF MALCHUT, are divided --- when Yud Hei Vav Hei is separated from Adonai, He, THE YUD HEI VAV HEI, is to be found in the four countenances of the living creatures, which are all open. And before THE WINGS OF THE LIVING CREATURES, THAT ARE THE ASPECT OF ADONAI AND THE ASPECT OF SPEECH, they speak, requesting nourishment FROM ZEIR ANPIN, for "in it was food for all" (Daniel 4:18). Adonai WHO IS MALCHUT is to be found in the wings of the living creatures, and all of them are open to receive from the living creatures.

280. וְקוֹל דַּא שְׁמַע יִשְׂרָאֵל, דְּבִיָּה וְאִשְׁמַע אֶת קוֹל כְּנֻפְיָהֶם. וְדַא יְרוּד דְּאִיְהוּ קוֹל, בְּד נְמוּק לְקַבְּלָא שְׂכִינְתָא בְּצִלּוֹתָא בְּחֻשְׁאֵי, דְּאִיְהוּ דְבוּר, דְּבִיָּה אֲדָנְי שְׁפָתֵי תַפְתַּח, כָּל אַבְרִין פְּתִיחֵן כְּלָהוּ גְדַפְיָהוּ, בְּרַמ"ח תִּיבִין, דְּאִינֻן בְּד' פְּרֻשִׁין דְּק"ש, דְּבִהוֹן נְחִית קְלָא.

281. וְכַד נְחִית, כְּמָה צְפָרִין מְצַפְסִין לְגַבִּיה, בְּכֻמָּה מִינֵי נְגוּן, כְּלָהוּ עַל אַבְרִין דְּגוּפָא, דְּאִינֻן עֲנָפֵי אֵילָנָא. וּבְכָל גְדַפִּין דְּכָל אַבְר, דְּתַמְן דִּינֻרָא דְּצִפּוּרָא, דְּאִיְהוּ אֲדָנְי, בְּכָל עֲנַמָּא וְעֲנַמָּא, אִשְׁתַּכַּח פְּתִיחָא לְגַבִּי דְּבַעֲלָה. אֲדָנְי שְׁפָתֵי תַפְתַּח, אִיְהוּ פְּתַחָא לְגַבִּיה, בְּצִלּוֹתָא דְּעַמִּידָה. לִית אַבְר מְרַמ"ח אַבְרִים דְּשְׂכִינְתָא, דְּלָאו אִיְהוּ פְּתִיחָא לְקַבְּלָא לִיה. וּבְג"ד אֶתְקַרִּיאת שִׁיחַת מְלָאכֵי הַשְּׂרָת. אִיְהוּ צַפְצוּף עוֹפוֹת, דְּאִינֻן נִשְׁמָתִין דְּשְׂרִיין בְּאַבְרִים. אִיְהוּ שִׁיחַת דְּקָלִים, דְּאִינֻן עֲנָפִין דְּאֵילָנָא.

282. וּבִהוּוֹא זְמַנָּא, דְּנְחִית יְרוּד לְגַבִּי אֲדָנְי בְּכָל אַבְר, אֶתְמַר בְּהוּ, בְּעַמְדָם תְּרַפִּינָה כְּנֻפְיָהֶם. וְהֵאֵי רָזָא דְּחֻשְׁמַל. חֵיוֹת אֵשׁ, עֵתִים חֲשׁוֹת, וְעֵתִים מְמַלְלוֹת. וְאִמְרוּ מְאִרֵי מִתְנִיתִין, בְּמִתְנִיתָא תְנָא, כְּשֶׁהֲדְבוּר יוֹצֵא מִפִּי הַקּוֹדֶשׁא בְּרִיךְ הוּא, חֲשׁוֹת, וְכִשְׁאִין הַדְּבוּר יוֹצֵא מִפִּי הַקּוֹדֶשׁא בְּרִיךְ הוּא, מְמַלְלוֹת. בִּהוּוֹא זְמַנָּא דְּמִתְיַחֲדִין קוֹל וְדְבוּר כְּחָדָא, דְּאִינֻן יְאֵהֲדוּנְהוּ, חֲשׁוֹת. אֲבָל בְּזְמַנָּא דְּפְנִיָּהֶם וְכְנֻפְיָהֶם פְּרוּדוֹת, יְרוּד מִן אֲדָנְי בְּפְרוּדָא, אִיְהוּ אִשְׁתַּכַּח בְּאַרְבַּע אֲנָפֵי חֵיוֹן, כְּלָהוּ פְּתִיחֵן, לְקַבְּלִיה מְמַלְלוֹת, לְמִשְׁאֵל מְזוּנָא, בְּגִין דְּמְזוּן לְכָלָא בִּיה. אֲדָנְי אִשְׁתַּכַּח בְּכְנֻפֵי הַחֵיוֹת, כְּלָהוּ פְּתִיחֵן לְגַבִּי חֵיוֹן.

283. THE LIVING CREATURES THAT ARE IN YETZIRAH roar with a voice that is ZEIR ANPIN, CALLED Yud Hei Vav Hei. And they are all on the right, NAMELY WITH CHASSADIM. The Ofanim, WHICH ARE IN ASIYAH, chirp in speech, which is from MALCHUT, CALLED 'Adonai', and they are on the left. In the Serafim, WHICH ARE IN BRIYAH, voice and speech become joined, BEING ZEIR ANPIN AND MALCHUT, AND THEY ARE in the center, AND THEY ATTIRE THEMSELVES IN ONE UNITY IN THE TWO NAMES: YUD HEI VAV HEI ADONAI, AND COMBINE ONE WITH THE OTHER: Yud Aleph Hei Dalet Vav Nun Hei Yud. About them IT IS SAID: "And let fowl fly" (Bereshheet 1:20), AND ALSO: "Then one of the Serafim flew to me" (Yeshayah 6:6), THE REFERENCE BEING TO METATRON. And it is said about them: "for a bird of the sky shall carry the sound, and that which has wings shall tell the matter" (Kohelet 10:20), WHERE THE SOUND IS FROM THE SIDE OF THE YUD HEI VAV HEI ATTIRE WITH METATRON, AND "THAT WHICH HAS THE WINGS SHALL TELL THE MATTER" IS FROM THE SIDE OF ADONAI ATTIRE WITH METATRON. "Above Him stood the Serafim; each one had six wings" (Yeshayah 6:2) is from the side of the letter Vav (numerical value = six), which IS ATTIRE IN THEM, AND is the Central Column, incorporating right and left, INCLUDING THE SIX SFIROT OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, and it includes the six words OF THE UNITY AS EXPRESSED IN THE SH'MA YISRAEL. And that is derived from: "with two he covered his face, with two he covered his feet, and with two he did fly" (Yeshayah 6:2).

284. FROM "AND I LOOKED" (YECHZKEL 1:4) TO "APPEARANCE OF A MAN" (YECHZKEL 1:26) IS CONSIDERED TO BE ONE CORRECTION, FOR THERE ARE FOUR KLIPOT, WITHIN WHICH ARE THE FOUR LIVING CREATURES, AND THE SECRET OF METATRON IS THAT VIS-A-VIS THE LIVING CREATURES HE IS THE INNER MEANING OF THE FIRMAMENT WHICH IS ABOVE THEIR HEADS AND LEADS THEM, WHILE VIS-A-VIS MALCHUT HE IS THE INNER MEANING OF THRONE. AND ALL OF THIS IS THE FIRST CORRECTION. The second correction is: "and upon the likeness of the throne was a likeness as the appearance of a man above upon it" (Ibid.), WHERE BY MAN IS MEANT the imprint of the scroll of the Torah, NAMELY MALCHUT THAT IS THE IMPRINT OF ZEIR ANPIN, WHO IS CALLED 'THE TORAH SCROLL'. And this is: "According to the beauty (Heb. Tiferet) of man, that it may remain in the house" (Yeshayah 44:13). IN OTHER WORDS, MALCHUT IS ACCORDING TO THE TIFERET OF MAN, BUT NOT REALLY TIFERET ITSELF. SO ALSO HERE WHERE IT IS SAID "AS THE APPEARANCE OF A MAN," BUT NOT MAN ITSELF, IT IS APPLIED TO MALCHUT, FOR WHOM METATRON IS A THRONE.

48. The recital of the Sh'ma, Tefilin and straps

The sages taught that reciting the Sh'ma Yisrael twice daily is as good as meditating day and night. The Faithful Shepherd goes over the meaning of the number of knots in the prayer shawl, the four passages and the knots in the Tefilin and the length and winding of the straps. We learn that God and His Shechinah are the voice and speech of every angel, and that they are in every voice and speech of Torah, and in every voice of prayer and every single precept, and in every place of God's rule in the upper and lower worlds.

283. שְׁאֲגִין בְּקוֹל דְּאִיהוּ יְדוּ"ד, כְּלֵהוּ בְּיְמִינָא. אֹפְנִים מְצַמְצֵמֵן בְּדַבּוּר, דְּאִיהוּ אֲדוֹנָי בְּשִׁמְאֵלָא. בְּשִׁרְפִים מִתְחַבְּרִים קוֹל וְדַבּוּר בְּאֲמִצְעֵיתָא. יֵאֱהָדוּנְהִי. בְּהוֹן וְעוֹף יְעוֹפֵף. הֵה"ד, וַיַּעַף אֵלָי אֶחָד מִן הַשִּׁרְפִים. וְאֶתְמַר בְּהוֹן, וְעוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל וְיַעַל כְּנָפָיִם יִגִּיד דְּבַר. וְשִׁרְפִים שֵׁשׁ כְּנָפָיִם לְאֶחָד. מְסֻטְרָא דְּאֵת ו', דְּאִיהוּ עֲמוּדָא דְּאֲמִצְעֵיתָא, כְּלִיל יְמִינָא וְשִׁמְאֵלָא. וְאִיהוּ כְּלִיל שִׁית תִּיבִין, בְּשִׁתִּים יִכְסֶה פָּנָיו וּבְשִׁתִּים יִכְסֶה רַגְלָיו וּבְשִׁתִּים יְעוֹפֵף סִימָן.

284. תְּקוּנָא תְּנִינָא, וְעַל דְּמֹת הַכְּסָא דְּמֹת כְּמִרְאָה אָדָם עָלָיו מְלַמְעָלָה. רְשִׁימוּ דַס"ת, וְאִיהוּ כְּתַמְאָרַת אָדָם לְשֶׁבֶת בַּיִת.

285. The sages taught: 'Anyone reciting the Sh'ma Yisrael morning and evening is as though he had observed the saying that "but you shall meditate therein day and night" (Yehoshua 1:8).' THIS IS BECAUSE THE RECITAL OF THE SH'MA YISRAEL ENCOMPASSES RIGHT AND LEFT, WHICH ARE THE SECRET OF DAY AND NIGHT. HE EXPLAINS, for a prayer-shawl is white, THAT IS TO SAY, THE GARMENT OF THE FRINGES IS OF THE ASPECT OF THE WHITE THAT IS IN IT AND NOT THE BLUE THAT IS IN IT, and is to the right from the side of Chesed; and it is said about it: "Almighty King, who sits on the throne of mercy, governs with kindness (Heb. chasidut)" (Yeshayah 16:5), and also: "And in mercy (Heb. chesed) a throne is established" (Ibid.). The numerical value of Chesed is 72, which hints at the 72 links and knots of the prayer-shawl, NAMELY FOUR TIMES EIGHTEEN.

286. And there is a prayer-shawl from the side of Metatron, which is the Tet Tet OF METATRON, which includes the eighteen links and knots on each corner OF THE PRAYER-SHAWL, I.E five knots paralleling the five books of the Torah, and thirteen links, NAMELY THE THIRTEEN LOOPS THAT ARE WOUND AROUND THE FRINGES, which parallel the thirteen attributes of Mercy mentioned in the Torah, about which it is said: There are thirteen exegetical principles by which the Torah is expounded, WHICH IS THE SECRET OF THE THIRTEEN ATTRIBUTES OF MERCY THAT ARE DRAWN DOWN FROM THE THIRTEEN EMENDATIONS OF THE BEARD OF ARICH ANPIN.

287. About MALCHUT it is said: "as the appearance of a man above upon it" (Yechezkel 1:26), NAMELY THAT MALCHUT has the form of Tiferet, which is Tiferet of man upon it from above, and is called by the name OF TIFERET, WHICH IS YUD VAV DALET, HEI ALEPH, VAV Aleph Vav, Hei Aleph. THIS IS THE INNER MEANING OF THE VERSE: "every one that is called by My name: for I have created him for My glory; I have formed him; yea, I have made him" (Yeshayah 43:7). THEREFORE, "as the appearance of a man from above" is the Shechinah, which is as the form of the Central Column, WHICH IS TIFERET, with four countenances and ten Sfirot, that make man. THAT IS, THE TEN LETTERS YUD VAV DALET, HEI ALEPH, VAV ALEPH VAV, HEI ALEPH HAVE THE NUMERICAL VALUE OF ADAM (45). And the four faces of Adam are the four SIMPLE letters OF YUD HEI VAV HEI, which TOGETHER make Yud Dalet (=fourteen) letters, about which IT IS SAID: "and used similes by the hand (Heb. yad - Yud Dalet) of the prophets" (Hoshea 12:11).

288. Again, THE TZITZIT is called 'living' (Heb. Chai = eighteen), NAMELY THE THIRTEEN LINKS AND FIVE KNOTS, from the aspect of the righteous one, WHICH IS YESOD, in whom, NAMELY BY WHOSE UNITY, the Holy One, blessed be He and His Shechinah are called by the name 'man'. THAT IS, YUD HEI VAV HEI, SPELLED OUT IN FULL WITH ALEPHS, HAS THE SAME NUMERICAL VALUE AS MAN where He, the Central Column THAT IS ZEIR ANPIN, is YUD VAV DALET, HEI ALEPH, VAV ALEPH VAV, AND HAS THE NUMERICAL VALUE OF dew (Heb. tal = 39), while His Shechinah is Hei Aleph. And with Hei, the name Adam IS COMPLETED. This is because dew is in numerical value equal to Yud Vav Dalet, Hei Aleph, Vav Aleph Vav. And this, THE RIGHTEOUS ONE CALLED 'LIVING', 'causes the dew to fall', WHICH IS YUD VAV DALET, HEI ALEPH, VAV ALEPH VAV onto the Hei Aleph, WHICH IS THE SHECHINAH, FOR YESOD is the knot of the prayer-shawl, which is eighteen worlds ON EACH SIDE, NAMELY FIVE KNOTS AND THIRTEEN LINKS that bind together AND UNITE the Holy One, blessed be He, and His Shechinah on all sides, with the four corners of the prayer-shawl, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT.

285. ואוקמוה רבנן, כל הקורא ק"ש ערבית ושחרית, באילו מקינים והגית בו יומם ולילה. דטלית לבנה, איהו לימינא מסטרא דחסד. ואתמר, אל מלך יושב על כסא רחמים ומתנהג בחסידות. והוכן בחסד כסא. חסד סליק ע"ב חוליון וקשרין דטלית.

286. ואית טלית מסטרא דמטרו"ן, דאיהו ט"ט, כליל ח"י, בין קשרין וחוליון לכל סטרא. ה' קשרין לקבל ה' חומשי תורה. ותליסר חוליון, לקבל תליסר מכילן דרחמי דאורייתא. דאתמר בהון, בי"ג מדות התורה נדרשת.

287. ובגינה אתמר, במראה אדם עליו מלמעלה. בדיוקנא דתפארת, דאיהו ת"ת אדם עליו מלמעלה. ואתקרי בשמיה, יו"ד ה"א וא"ו ה"א. כל הנקרא בשמי ולכבודי בראתו יצרתו אף עשיתו. ולעילא במראה אדם, דא שכונתא, דאיהו בחיזו דעמודא דאמצעיתא, בד' אנפין, ובעשר ספיראן, דאינון אדם. וארבע אנפין דאדם, ארבע אתוון. ואינון י"ד אתוון, ובהון וביד הנביאים אדמה.

288. ועוד אתקרי ח"י, מסטרא דצדיק, וביה קודשא בריך הוא ושכינתיה אתקרי אז אדם, דאיהו עמודא דאמצעיתא, ט"ל, ושכינתיה ה'. ובה' איהו אדם. בגין דט"ל הכי סליק בחושפן יו"ד ה"א וא"ו. והאי איהו מוריד הט"ל, לגבי ה"א. קשר דטלית, ח"י עלמין, דקשיר קודשא בריך הוא ושכינתיה בכל סטרין, בארבע כנפות דטלית.

289. Tefilin are THE ASPECT OF the Left COLUMN, as it is said: "Hashem has sworn by His right hand, and by the arm of His strength" (Yeshayah 62:8), where "by His right hand" refers to the Torah and "by the arm of His strength" refers to Tefilin. The four passages IN THE TEFILIN are THE FOUR LETTERS Yud Hei Vav Hei. Adonai is a palace for the four letters, WHICH ARE THE FOUR PASSAGES in the four receptacles of the Tefilin. The knot of the hand Tefilin is the righteous one, who lives forever, WHICH IS YESOD, and is the bond between the two of them, BETWEEN THE YUD HEI VAV HEI AND 'ADONAI', on the left arm. The knot of the head Tefilin is the Central Column, NAMELY TIFERET, by which are united together on high the Yud Hei Vav Hei and Eheyeh which are Chochmah and Binah, FOR ZEIR ANPIN ASCENDS AND UNITES CHOCHMAH AND BINAH, WHICH ARE CALLED THE YUD HEI VAV HEI AND 'EHEYEH', WHERE DA'AT IS MADE.

290. The recital of the Sh'ma is the unification that is at the center, NAMELY THE UNITY THAT IS IN CHESED, GVURAH, TIFERET, and it is held between the fringes and the Tefilin, FOR THE FRINGES, THAT ARE OF THE ASPECT OF THE WHITE THAT IS IN THEM, ARE ON ITS RIGHT, AND THE TEFILIN ARE ITS LEFT. For all of the passages of the fringes and Tefilin are included in the unification of the recital of the Sh'ma. And from the side of the Central Column, namely prayer-shawl and Tefilin, it is said: "And it shall be for a sign upon your hand and for frontlets between your eyes" (Shemot 13:16), AND IT IS ALSO SAID: "that they make them fringes" (Bemidbar 15:38).

291. The letter Shin of the Tefilin is tradition Moses received on Mount Sinai, AS IT IS WRITTEN: "And all peoples of the earth shall see that You are called by the name of Hashem; and they shall be afraid of You" (Devarim 28:10). And it has been taught: What is the Yud Hei Vav Hei? It is the head Tefilin, specifically the Shin Shin of the Tefilin, THAT ARE VISIBLE ON THEM FROM THE TWO EXTERNAL SIDES. The two Shin have the numerical value of six hundred. Shin Shin are the six (Heb. shesh) stages CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD THAT ARE IN ZEIR ANPIN, WHERE THE RIGHT SHIN IS CHESED, GVURAH AND TIFERET, AND THE LEFT SHIN IS NETZACH, HOD AND YESOD. The two Shin have seven branches, AS THE RIGHT SHIN HAS THREE HEADS, AND THE LEFT FOUR HEADS. TOGETHER THERE ARE SEVEN HEADS, OR SEVEN BRANCHES. This adds up to thirteen, and together they are 613, BECAUSE SEVEN BRANCHES AND SIX GRADES AMOUNT TO THIRTEEN, AND THE NUMERICAL VALUE OF THE TWO SHIN IS SIX HUNDRED. And there is no precept that is not equivalent to the whole of the Torah, IT BEING, THEREFORE, SAID ABOUT IT: "AND ALL THE PEOPLES OF THE EARTH SHALL SEE THAT YOU ARE CALLED BY THE NAME OF HASHEM... (IBID.)."

292. Likewise, JUST AS 613 IS IMPLIED IN THE TEFILIN, so each precept is the Yud Hei Vav Hei, AS FOLLOWS: The Yud Hei IN IT, together with 'My name' (Heb. shmi) have the numerical value of 365, THIS BEING THE NUMBER OF THE NEGATIVE PRECEPTS IN THE TORAH. Again: Vav Hei IN IT, together with 'My memorial' (Heb. zichri) have the numerical value of 248, THIS BEING THE NUMBER OF THE POSITIVE PRECEPTS IN THE TORAH. THE TOTAL NUMBER OF PRECEPTS IS 613. This is why each precept is equivalent to 613. And the sages have taught that the recital of the Sh'ma Yisrael, INCORPORATING TEFILIN AND FRINGES contains 613 in the fringes, AS TZITZIT IN NUMERICAL VALUE IS SIX HUNDRED, WHICH TOGETHER WITH THE 13 LINKS THEREOF MAKES 613. And there is also 613 in the aspect of Tefilin, LIKE THE NUMERICAL EQUIVALENT OF THE TWO LETTERS SHIN ON THEM AND SO it is throughout.

289. תַּפְּלִין מִשְׁמַאלָא, הַה"ד, נִשְׁבַּע יְיָ בְּיָמֵינוּ וּבְזָרוּעַ עֵזוֹ. בְּיָמֵינוּ, זֶה תּוֹרָה. וּבְזָרוּעַ עֵזוֹ, אֵלּוֹ תַּפְּלִין. יְהוָה בְּד' פְּרָשִׁיין. אֲדֹנָי הַיִּכְלָא לְד' אֲתוּן, בְּד' בְּתֵי הַתַּפְּלִין. קֶשֶׁר שֶׁל תַּפְּלִין הֵיךְ, הָא צְדִיק חָי עַלְמִין, דְּאִיהוּ קְשׁוּרָא דִּתְרוּוּיָהּ. בְּזָרוּעַ שְׁמַאלָא. קֶשֶׁר דְּרִישָׁא, הָא עֲמוּדָא דְאֲמִצְעִיתָא, דְּאֲחִיד בֵּיהּ יְדוּד אֲהוּ"ה לְעִילָא, דְּאִינוּן חֲכַמָּה וּבִינָה.

290. ק"ש דְּאִיהוּ יְחֻדָּא בְּאֲמִצְעִיתָא, וְאִיהוּ אֲחִיד בֵּין צִיצִית וּתַפְּלִין, דְּכֻלְהוּ פְּרָשִׁיין דְּצִיצִית וּתַפְּלִין, אִינוּן כְּלִילֵן בִּיחֻדָּא דְק"ש. וּמִסְטָרָא דְעֲמוּדָא דְאֲמִצְעִיתָא, דְּאִיהוּ טְלִית וּתַפְּלִין, דְּאֲתַמַּר בְּהוּ, וְהִיא לְאוֹת עַל יְדְכָה וּלְטוֹטְפוֹת בֵּין עֵינַיִךְ. וְעָשׂוּ לָהֶם צִיצִית.

291. ש' שֶׁל תַּפְּלִין, הִלְכָה לְמֹשֶׁה מִסִּינַי. וְרָאוּ כָּל עַמֵּי הָאָרֶץ כִּי שֵׁם יְיָ נִקְרָא עֲלֵיךְ וַיִּרְאוּ מִמֶּךָ. וְאִקְמוּהּ מֵאֵי שֵׁם יְדוּד. אֵלּוֹ תַּפְּלִין שְׁבִרָאשׁ. ש' שֶׁל תַּפְּלִין. תְּרִין שִׁינִין שִׁית מֵאָה. ש' שִׁית דְּרִגִין. וְשֶׁבַע עֲנָמִין דְּתְרִין שִׁינִין, הָא תַּלְתַּת עֶשֶׂר, וְכֻלָּא תְרִי"ג. וְלִית פְּקוּדָא דְלָאו אִיהוּ שְׁקִילָא לְכָל אוֹרֵיתָא.

292. כְּגִוּוּנָא דָּא, כָּל מִצְוָה אִיהוּ יְהוּ"ה. וְהָ עִם שְׁמִי שֵׁס"ה. וְהָ עִם זְכָרֵי רַמ"ח. וּבִגְד' כָּל מִצְוָה אִיהוּ שְׁקִילָא לְתְרִי"ג. וְהָ אוֹקְמוּהּ, שְׁמַע יִשְׂרָאֵל כְּלִיל תְרִי"ג, מִסְטָרָא דְצִיצִית. וְתְרִי"ג מִסְטָרָא דְתַפְּלִין אִיהוּ בְּכָל אֲתָר.

293. "and they shall be as frontlets": totfet (lit. 'frontlet'), WHICH CAN BE SPLIT INTO TWO TET TET AND PE TAV. THE NUMERICAL VALUE OF Tet Tet is 'living' (Heb. chai = eighteen) worlds, the righteous one, NAMELY YESOD, parallel to which is Metatron, FOR YESOD IS ATTIRED WITH METATRON. Pe Tav refers to Tiferet, WHOSE LETTERS MAY BE REARRANGED as TAV ALEPH RESH, PE TAV (NAMELY A DESCRIPTION OF PE TAV). And Metatron is Tiferet's horse; THAT IS TO SAY TIFERET RIDES UPON HIM, for all the Sfirot dress up IN METATRON. AT ONE TIME IT MIGHT BE TIFERET THAT WEARS HIM, AT ANOTHER YESOD AND AT ANOTHER MALCHUT, WHILE AT OTHER TIMES ALL THREE MIGHT BE ATTIRED WITH HIM. And so it is that his relationship to them is as that of body to soul, and when the Holy One, blessed be He, removes Himself from him, METATRON is left dumb, having neither voice nor speech. For the Holy One, blessed be He, and His Shechinah are the voice and speech of every angel, and THEY ARE in every voice and speech of Torah, and in every voice of prayer, and in each single precept, and in every place of His rule, in the upper worlds and in the lower worlds. He is the life of everything. He carries everything.

294. Just as there is no speech without voice and no voice without speech, so is there no 'Adonai' without the Yud Hei Vav Hei. And this is true for the world of Atzilut, SINCE THERE NO SEPARATION EXISTS BETWEEN ZEIR ANPIN AND MALCHUT, WHO ARE VOICE AND SPEECH. But in the world of separation, NAMELY IN THE THREE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH, there is voice without speech. YET IN ATZILUT THEY ARE UNITED, and the knot of the Tefilin, which is Shadai, WHICH IS YESOD, is held by them from above and from below, and this is the righteous one, the life of the worlds, who is held between voice and speech AND UNITES THEM.

295. At this point, the Faithful Shepherd chanced upon the old man, and said: Old man, Old man, the Tefilin and the fringes and the section on the mezuzah are three precepts that are incorporated in the recital of the Sh'ma Yisrael, and the recital of the Sh'ma is the fourth precept. AND THE FOUR CORRESPOND TO CHESED, GVURAH, TIFERET AND MALCHUT, WHERE FRINGES AND TEFILIN ARE CHESED AND GVURAH, THE RECITAL OF THE SH'MA IS TIFERET THAT UNITES THEM, AND THE MEZUZAH IS MALCHUT. Fringes are mentioned three times, PARALLELING THE THREE COLUMNS, and regarding Tefilin the word 'sign', WHICH IS YESOD, is mentioned twice, ONCE FOR THE KNOT OF THE HEAD TEFILIN AND ONCE FOR THE KNOT OF THE HAND TEFILIN. In respect to the fringes, the letter Zayin of the word "tiz'keru (lit. 'that you remember')" (Bemidbar 15:40), has to be well stressed, FOR THIS LETTER ZAYIN (NUMERICAL VALUE SEVEN) IMPLIES MALCHUT, WHICH IS THE SEVENTH SFIRAH, AND IS THE SECRET OF THE BLUE THAT IS IN THE FRINGE, ON WHICH THE REMEMBERING DEPENDS. And on the mezuzah, WHICH IS MALCHUT, the name Shadai is on the outside, while Yud Hei Vav Hei is on the inside. THIS IS BECAUSE THERE ARE TWO MATINGS, THE EXTERNAL MATING WITH YESOD, AND THE INTERNAL MATING WITH TIFERET. THE FAITHFUL SHEPHERD CLARIFIED ALL THIS TO THE OLD MAN FOR HIM TO UNDERSTAND ON HIS OWN.

293. והיו לטוטפות, טטפת: טט, ח"י עלמין, צדיק, לקבליה מטטרון. פת, תפארת. מטטרון סוס דתפארת, דביה כל ספיראן מתלבשין. והכי איהו כגומא לנשמתא. וכד קודשא בריך הוא אסתלק מניה, אשתאר אלם, לית ליה קול ולא דבור. אשתכח, דקודשא בריך הוא ושכינתיה איהו קול ודבור. דכל מלאך ומלאך. ובכל קלא ודבור דאורייתא, ובכל קלא דצלוחא. ובכל פקודא ופקודא. בכל אתר שולטנותיה בעלאין ותתאין, איהו חיים דכלא, איהו סביל כלא.

294. ולית אדני בלא ידוד, כגוונא דלית דבור בלא קול. ולית קול בלא דבור. והאי איהו קשוט, בעלמא דאצילות. אבל בעלמא דפרודא, אית קול בלא דבור. קשר של תפלין שדי, אחיד ביה עילא ותתא. ודא צדיק חי עלמין, אחיד בין קול ודבור.

295. אדהכי, הא רעיא מהימנא אודמן לגבי סבא, ואמר סבא סבא, תפלין וציצית ופרשת מזוזה, אינון ג' פקודין, כלילין בק"ש. וק"ש פקודא רביעאה. וציצית אדכר ג' זמנין. ובתפלין אדכר בהו תרין זמנין אות. ובציצית ז' של תזכרו דצריך להתיו בה. ובמזוזה, שדי מלבר, ירו"ד מלגו.

296. THE FAITHFUL SHEPHERD ANSWERS THE VARIOUS QUESTIONS THAT FACE US. Why are there open and closed sections? WHY DOES the fringe have a fixed length and width, for the length of each fringe was determined as the size of twelve thumbs? WHY was the precept of the blue fixed at one-third twisted threads and two-thirds branched untwisted threads? WHY between each pair of knots IN THE FRINGES does there have to be A SPACE OF a full thumb's breadth? AND WHY SHOULD each link be triple, NAMELY THREE LOOPS? Also, why are Tefilin on the brain and against the heart? And why is the length of the straps to the heart on the left and to the navel on the right? And why does the strap of the hand Tefilin have to be wound three times round the middle finger?

297. HE ANSWERS: But the garment is certainly not important unless IT HAS three on three for each side OF THE FOUR SIDES, making twelve. And they represent the four garments of white THAT PARALLEL ZEIR ANPIN, WHICH IS THE SECRET OF THE FOUR LETTERS OF THE YUD HEI VAV HEI, and the four garments of gold THAT PARALLEL MALCHUT, WHICH IS THE SECRET OF THE FOUR LETTERS OF ADONAI, and the four garments of the ordinary priest, WHICH IS THE SECRET OF METATRON. In terms of the blessing of an ordinary priest, it is implied 'Let not the blessing of an ordinary man be considered lightly in your eyes'. AND, THEREFORE, the blue is one-third twisted thread, NAMELY BRAIDED, AS THIRTEEN LINKS ARE WOUND AROUND THE FRINGES, FOR IT IS PARALLEL TO THE FOUR GARMENTS OF WHITE, WHICH IS THE SECRET OF ZEIR ANPIN, WHO IS THE ROOT. And two-thirds are branched untwisted thread, FOR IT HAS TO HANG LOOSE, LIKE THE BRANCHES ON A TREE.

298. And every link MUST BE triple, MADE UP OF THREE, NAMELY OF THREE LOOPS. AND THE REASON IS THAT each tripling is from the side of holiness, WHICH IS THE SECRET OF THE THREE COLUMNS, as it is written: 'They proclaim you holy three times'. And Yisrael is made up of three parts, NAMELY PRIEST, LEVITES, AND YISRAEL in order to SUBJUGATE THE CAPTAINS (HEB. SHALISHIM - FROM SHALOSH (THREE)) OF THE OTHER SIDE, AS IT IS WRITTEN: "And captains over every one of them" (Shemot 14:7). For the fringe is from the side of the Central Column, WHICH IS TIFERET, which is the third of the patriarchs, FOR THE PATRIARCHS ARE CHESED, GVURAH, AND TIFERET. And everything that comes in threes HAS ITS ROOT IN THE 72-LETTER THAT STARTS WITH 'Vav Hei Vav', 'Yud Lamed Yud', IN WHICH every word consists of three LETTERS. From its point of view, every link is composed of three triple loops, AND THE LINK is the Shechinah, WHICH IS THE SECRET OF 'They proclaim You holy three times', and is tripled in the Central Column, FOR IT RECEIVES FROM THE CENTRAL COLUMN THE THREE COLUMNS THAT ARE IN IT. THUS is it made up of the three branches of the patriarchs, NAMELY OF NETZACH, HOD, AND YESOD, WHICH ARE THE BRANCHES OF CHESED, GVURAH, AND TIFERET, WHICH ARE CALLED 'THE PATRIARCHS'. And they are the letter Shin from the word 'Shabbat', WHICH HAS THREE HEADS, WHICH IS THE SECRET OF NETZACH, HOD, AND YESOD. THE 'BAT' FROM THE WORD SHABBAT ALLUDES TO the Shechinah, who is an only daughter (Heb. bat), WHICH IS THE SECRET OF the link, AND THE SECRET OF the blue that is in the Tzitzit.

296. וּפְרָשִׁיין סְתִימִיין וּפְתִיחִין אֲמָאי. וְשִׁיעוֹר אַרְבֵּה דְּצִיצִית וְרוּחָבָה, דְּתִקְנִינוּ אַרְךָ כָּל הַצִּיצִית תְּרִין עֶשֶׂר אֶצְבָּעֵן בְּגוּדֵל. מִצּוֹת תְּכֵלֶת, שְׁלִישׁ גְּדִיל, וְשְׁנֵי שְׁלִישֵׁי עֲנָף. וּבֵין קֶשֶׁר לְקֶשֶׁר כְּמֵלֵא גוּדֵל. וְכָל חוּלְיָא וְחוּלְיָא תְּהִיָּה מְשׁוּלֶשֶׁת. וְהָכִי תַּמְלִין אֲמָאי בְּמוֹחָא. וְלִקְבֵּל לְבָא. וְשִׁיעוֹר רְצוּעָתְהוֹן אֲמָאי אֵינוֹן עַד לְבָא לְשִׁמְאֵלָא. וְעַד טְבוּרָא לִימִינָא. וּרְצוּעָא דִּיד עַד דִּיכְרוֹךְ וְיִשְׁלַשׁ תְּלַת זְמַנִּין בְּאֶצְבַּע צַרְדָּא.

297. אֵלָא, וְדָאי בְּגַד חָשׁוּב לָאו אִיהוּ, אֵלָא שְׁלַשׁ עַל שְׁלַשׁ לְכָל סֵטְרָא. אֵינוֹן תְּרִיסָר, לְקַבֵּל ד' בְּגָדֵי לְבָן, וְד' בְּגָדֵי זָהָב, וְד' בְּגָדֵי דְכֹהֵן הַדְּיוּט. וּמִסֵּטְרָא דְּבִרְכַת כֹּהֵן הַדְּיוּט קָא רְמִיז, אֵל תְּהִי בְּרַכַּת הַדְּיוּט קְלָה בְּעֵינֶיךָ. שְׁלִישׁ גְּדִיל, וְשְׁנֵי שְׁלִישֵׁי עֲנָף, דָּאִיהוּ תְּכֵלֶת.

298. וְכָל חוּלְיָא מְשׁוּלֶשֶׁת, כָּל מְשׁוּלֶשׁ מִסֵּטְרָא דְּקְדוּשָׁה. הַה"ד קְדוּשָׁה לָךְ יִשְׁלָשׁוּ. וְיִשְׂרָאֵל שְׁלִישִׁיָּהּ, בְּגִין דּוֹשְׁלִישִׁים עַל כָּלוּ. דְּצִיצִית מִסֵּטְרָא דְּעֵמוּדָא דְּאִמְצָעִיתָא, דָּאִיהוּ תְּלִיתָא לְאַבְהֵן, וְכָל דְּבַר מְשׁוּלֶשׁ, וְה"ו יל"ו, כָּל תִּיבָה מְשׁוּלֶשֶׁת מִסֵּטְרוֹ. חוּלְיָא כְּלִילָא מִתְּלַת בְּרִיכוֹת מְשַׁלְשִׁין, דָּא שְׁכִינְתָּא. קְדוּשָׁה לָךְ יִשְׁלָשׁוּ. וְאִיהוּ מְשׁוּלֶשֶׁת בְּעֵמוּדָא דְּאִמְצָעִיתָא, כְּלִיל תְּלַת עֲנָפֵי אַבְהֵן, דָּאֵינוֹן ש' מִן שַׁבַּת, שְׁכִינְתָּא בַּת יְחִידָה. חֲלִיָּא, תְּכֵלֶת שְׁבַצִּיצִית.

299. Happy is the body who is thus marked with the Shechinah and the Holy One, blessed be He, through the wings of a precept, NAMELY WITH THE THIRTEEN LINKS IN THE PRECEPT OF THE FRINGE, and marked with the strap of the hand Tefilin, on the middle finger with three loops, which is like a link, wound around with three loops round the finger. THIS ALSO PARALLELS THE THREE COLUMNS, JUST LIKE THE LINK OF THE FRINGE, AND THERE ARE FOURTEEN LINKS. And it is marked with the knot of the Tefilin that consists of two knots, THE ONE ON THE HEAD AND THE OTHER ON THE ARM, FOR THEY ALSO ARE TRIPLE. And altogether there are fifteen triplets, FOR two knots in one knot IS ALSO CONSIDERED A TRIPLE, MAKING, THEREFORE, FIFTEEN TRIPLES.

300. The thirteen TRIPLE links contain 39 loops, as the numerical value of the word 'dew' (Heb. TAL = 39), which, together with the thirteen links THEMSELVES that have the numerical value of the word 'one' (Heb. echad = thirteen), adds up to 'son' (Heb. ben = 52). And this hints at the son of Yud Hei, which is the Central Column, ZEIR ANPIN.

301. Each knot is in the form of a right palm. Each link is in the form of a finger with three joints, paralleling the three loops, and so it is that all the fingers have three joints except the thumb THAT HAS JUST TWO. And it is the thumb that gives the distance between each pair of knots in the fringe, FOR THERE HAS TO BE A SPACE BETWEEN THEM OF A full thumb-breadth, and this is the same measurement as the nose, the width of the right and left eye, the distance between the eyes, the measurement of the right and left ear, and of each lip, and of the tongue. "and the curtains shall be all of one measure" (Shemot 26:2).

302. Cubit (lit. 'arm') is the measure of the body in four directions and up and down, making six cubits. And each arm has three joints, NAMELY THE ASPECT OF THREE COLUMNS, making eighteen joints in the six cubits, being the secret of the eighteen wavings with WHICH WE WAVE the Lulav in six directions, three in each direction. And about them it is said: "This your stature is like a palm-tree" (Shir Hashirim 7:8). FOR A PALM-TREE GROWS IN SEVENTY YEARS, WHICH IS THE SECRET OF THE SEVEN LOWER SFIROT THAT ARE IN THE BODY, WHERE CHOCHMAH, WHICH IS THE SECRET OF THE STATURE, IS REVEALED, AND NOT IN THE HEAD, AS EXPLAINED ABOVE. AND THEREFORE THE STATURE, WHICH IS THE SECRET OF THE FIRST THREE, IS LIKENED TO A PALM-TREE. And this is the height of the stature, THAT IT IS ONLY IN THE BODY, that the gathering (Heb. mikveh) of Yisrael WHICH IS ZEIR ANPIN BESTOWS upon the Shechinah, FOR THE LETTERS OF THE WORD MIKVEH, REARRANGED, SPELL 'STATURE' (Heb. KOMAH). THAT IS TO SAY, ZEIR ANPIN EMANATES THIS STATURE OF BODY TO MALCHUT. AND WE WAVE THE LULAV FOUR TIMES WHEN WE RECITE HALEL. This makes four times eighteen, which is 72, FOR THE 72-LETTER NAME IS THE ROOT OF THE THREE COLUMNS, AND IS THE SECRET OF THE THREE VERSES: "AND THE ANGEL OF ELOHIM, WHO WENT BEFORE THE CAMP OF YISRAEL, REMOVED...AND IT CAME... AND MOSES STRETCHED OUT" (SHEMOT 14:19-21).

299. זָבָאָה גּוֹפָא, דְּהִכִּי אִיהוּ רְשִׁים, בְּשִׁכְיִנְתָּא וְקוּדְשָׁא בְּרִיךְ הוּא, עַל כְּנָפֵי דְּמִצְוָה. רְשִׁים בְּרִצּוּעָא דְּאִיהוּ תַּמְלָה דְּיָד, בְּתַלְתָּ בְּרִיכוֹת בְּאֶצְבַּע צְרָדָא. דְּאִיהוּ כְּגוּוּנָא דְּחוּלְיָא, בְּרִיכָא בְּתַלְתָּ בְּרִיכוֹת בְּאֶצְבָּעָא. רְשִׁים בְּקֶשֶׁר דְּתַפְלִין, כְּלִיל בְּתַרְיִן קֶשֶׁרִין, סְלִקִין חֲמִשָּׁה עָשָׂר מְשׁוּלְשִׁין, תְּרִין בְּקֶשֶׁרָא חַד.

300. שְׁלֶשֶׁה עָשָׂר חוּלְיִין, אִית בְּהוּן תְּשַׁעָה וְשְׁלֹשִׁים בְּרִיכּוֹן, כְּחוּשְׁבֵן ט"ל. וְשְׁלֶשֶׁה עָשָׂר חַלְיִין, כְּחוּשְׁבֵן אַחַד. סְלִקִין ב"ן. וְהֵאֵי אִיהוּ בֵּן י"ה. עֲמוּדָא דְּאֲמַצְעִיתָא.

301. כָּל קֶשֶׁר בְּדִיוּקָא דְּכַף יְמִינָא, כָּל חוּלְיָא בְּדִיוּקָא דְּאֶצְבָּע, דְּאִית בֵּיה תַּלְתָּ פְּרָקִין, לְקַבֵּל תַּלְתָּ בְּרִיכוֹת. וְהִכִּי בְּכָל אֶצְבָּע תַּלְתָּ פְּרָקִין, לְבַר מְגוּדָל. דְּאִיהוּ שִׁיעוּר בֵּין קֶשֶׁר לְקֶשֶׁר דְּצִיצִית, כְּמֵלָא גּוּדָל. אִיהוּ מְדָה דְּחוּטְמָא. וּמְדָה דְּעֵין יְמִינָא וְשְׁמָאֵלָא. וְאִיהוּ מְדָה בֵּין עֵין לְעֵין. וּמְדָה דְּאֶזְן יְמִינָא וְשְׁמָאֵלָא. וּמְדָה דְּכָל שִׁפָּה וְשִׁפָּה. וּמְדָה דְּלִישְׁנָא. מְדָה אַחַת לְכָל הַיְרִיעוֹת.

302. אִמָּה שִׁיעוּר דְּגוּפָא, לְאַרְבַּע סְטְרִין וְעִילָא וְתַתָּא. דְּאִינוּן שִׁית אֲמוֹת. וּבְכָל אִמָּה וְאִמָּה שְׁלֶשֶׁה פְּרָקִין, ח"י פְּרָקִין בְּשִׁית אֲמִין. וְאִינוּן רָזָא דְּח"י נְעוּנְעִין דְּלוּלָב. לְשִׁית סְטְרִין. תַּלְתָּ נְעוּנְעִין לְכָל סְטְרָא. וְעִלְיָהּ אֲתָמַר, זֹאת קוּמְתָךְ דְּמַתָּה לְתַמְרָא. וְדָא שִׁיעוּר קוּמָה, מְקוּהַ יִשְׂרָאֵל בְּשִׁכְיִנְתָּא, אִיהוּ ח"י אַרְבַּע זְמַנִּין, דְּאִינוּן אַרְבַּע סְלִקִין שְׁבַעִים וְשָׁנִים.

303. And the secret of the living creatures, their stature IS THE SECRET OF THE VERSE: "As for their rims, they were so high that they were dreadful, and their rims" (Yechezkel 1:18). "Their rims" refers to the four living creatures of the lower Chariot, WHICH ARE FROM MALCHUT. "they were so high" refers to the four living creatures of the central Chariot, WHICH IS THE SECRET OF ZEIR ANPIN. "and their rims" refers to the four living creatures of the third Chariot, THAT ARE FROM BINAH, all of them together being 12. And THE FOUR LIVING CREATURES OF THE THIRD CHARIOT are "full of eyes round about them four," NAMELY ROUND ABOUT THE FOUR LIVING CREATURES OF THE THIRD UPPER CHARIOT, which is the secret of Yud Hei Vav Hei; Yud Hei Vav Hei; Yud Hei Vav Hei, THAT IS TO SAY, THE SECRET OF THE THREE YUD HEI VAV HEI IN 'HASHEM REIGNS, HASHEM REIGNED, HASHEM WILL REIGN FOR EVER AND EVER'; AND THEY HAVE A TOTAL OF TWELVE LETTERS BETWEEN THEM. 'HASHEM REIGNS', WITH THE VOWEL SEGOL (E), REFERS TO THE CENTRAL CHARIOT; 'HASHEM REIGNED', WITH PATACH (A) TO THE THIRD UPPER CHARIOT; AND 'HASHEM WILL REIGN' TO THE LOWER CHARIOT.

49. Bowing and standing upright

The Faithful Shepherd outlines the four occasions when one has to bow and the four occasions when he has to stand upright during prayer.

304. And those of stature are marked with these THREE CHARIOTS during prayer. Where would that be? HE ANSWERS: When one bows, one should bow at 'Blessed' (the first word of each blessing), and when returning to the upright position, one should do so at the mention of the Divine. THERE ARE four occasions when one has to bow and four when one has to stand upright. ONE HAS TO BOW AND THEN STAND UPRIGHT AT THE BEGINNING AND END OF THE FIRST BLESSING (OF THE AMIDAH), AND ALSO AT THE BEGINNING AND END OF 'MODIM' (LIT. 'WE GIVE THANKS'). By so bowing and standing upright, one suggests going to and bringing to Him, to whom the four directions belong, and ascending and descending for Him to whom the heaven and the earth belong, THE SAME AS WITH THE LULAV. These are the six directions: towards heaven and towards the earth and to the four points of the compass, which parallel the first three blessings, WHICH ARE CHESED, GVURAH, and TIFERET, and the last three blessings, WHICH ARE NETZACH, HOD, AND YESOD, MAKING A TOTAL OF 8 BOWS AND AGAIN STANDINGS UPRIGHT. And there are four in 'May He who makes peace in His high places make peace for us and for all Yisrael', namely: bowing and again standing upright to the left and bowing and again standing upright to the right, and this is LIKE ONE WHO STANDS OPPOSITE HIS MASTER. HIS RIGHT WILL BE HIS MASTER'S LEFT, AND HIS LEFT WILL BE HIS MASTER'S RIGHT. He THUS offers peace to his left and his right, WHERE HIS RIGHT IS OPPOSITE his master's left AND HIS LEFT IS OPPOSITE his master's right.

305. This makes a total of twelve bows and standings upright, NAMELY FOUR BOWS AND STANDINGS UPRIGHT AT THE BEGINNING AND END OF 'AVOT'; FOUR BOWS AND STANDINGS UPRIGHT AT THE BEGINNING AND END OF 'MODIM'; FOUR BOWS AND STANDINGS UPRIGHT TO THE RIGHT AND LEFT DURING "MAY HE WHO MAKES PEACE." And they contain 72 eyes, FOR THERE ARE SIX DIRECTIONS, NAMELY TO HIM TO WHOM THE FOUR POINTS OF THE COMPASS BELONG, TOGETHER WITH THE HEAVENS AND THE EARTH, AS ABOVE, AND SIX TIMES TWELVE IS 72. AND BECAUSE THEY DRAW DOWN CHOCHMAH IN THE SECRET OF THE STANDINGS UPRIGHT, THEY ARE, THEREFORE, CALLED 'EYES'. The six bows contain eighteen movements, three in each bow, for one has to bend the head, the back, and the tail, LOOSENING the eighteen vertebrae IN THE SPINE, THUS ALLUDING TO YESOD, WHICH IS CALLED 'LIVING' (HEB. CHAI = EIGHTEEN), AND THE IMPLICATION IS THAT ONE HAS TO INCLUDE YESOD IN THESE SIX BOWS. AND THE TWELVE BOWS AND STANDING

303. וְרָא דַחִיּוֹן, קוֹמָה דְלֵהוֹן וְגַבְיֵיהֶם וְגוֹבָה לָהֶם וּוְרָא לָהֶם וְגַבְוֹתָם וְגו', וְגַבְיֵיהֶם, אַרְבַּע חַיּוֹן דְּמַרְכַּבְתָּא תַתָּא. וְגוֹבָה לָהֶם, ד' חַיּוֹן דְּמַרְכַּבְתָּא מְצִיעַתָּא. וְגַבְוֹתָם, אַרְבַּע חַיּוֹן דְּמַרְכַּבְתָּא תַלִּיתָא. וְכִלְהוּ י"ב. וְאִינוֹן מְלֹאוֹת עֵינַיִם, סָבִיב לְאַרְבַּעַתָּן, יְרוֹד יְרוֹד יְרוֹד.

304. וּמֵאֲרִי דְקוֹמָה רְשִׁימִין בְּהוֹן בְּצִלּוֹתָא, בְּאֵן אַתְר. אֲלֵא כָל הַבוֹרֵעַ בּוֹרֵעַ בְּבוֹרֵן. וְכֵל הַזּוֹקֵף זּוֹקֵף בְּשֵׁם. זְקִיפּוֹת אַרְבַּעַה. וְכַרְיַעוֹת ד'. הָא הֵבָא קָא רְמִיז בְּאֵלִין זְקִיפּוֹת וְכַרְיַעוֹת, מוֹלִיךְ וּמְבִיא לְמִי שְׁד' רוּחוֹת הָעוֹלָם שְׁלוֹ, מַעֲלָה וּמוֹרִיד לְמִי שְׁהַשְׁמִיִם וְהָאֲרָץ שְׁלוֹ. וְאִינוֹן שִׁית סְטְרִין, שְׁמִיִם וְאֲרָץ וְד' רוּחוֹת. לְקַבֵּל תְּלַת בְּרַכָּאן קְדָמָיִן, וְתַלַּת בְּתַרְאִין, בַּעוֹשָׂה שְׁלוֹם בְּמְרוֹמֵי ד', כַּרְיַעַה וְזְקִיפָא לְשִׁמְאֵלָא, וְכַרְיַעַה וְזְקִיפָא לְיַמִּינָא. וְהֵאֵי אִיהוּ גוֹתָן שְׁלוֹם לְשִׁמְאֵלוֹ וְיַמִּינוֹ, לְשִׁמְאֵל רְבוֹ, וְלַיְמִין רְבוֹ.

305. הָא אִינוֹן תְּרִיסָר, בֵּין כַּרְיַעוֹת וְזְקִיפּוֹת. וּבְהוֹן ע"ב עֵינַיִן. ו' כַּרְיַעוֹת בְּהוֹן ח"י נַעֲנוּעִין, ג' בְּכֵל פַּעַם, רֵאשׁ וְגוֹף וְזַנָּב, דְּצַרִיךְ לְמַכְרַע. בְּח"י חוֹלִיין סֻלְקִין ע"ב. בְּאֵלִין ע"ב עֵינַיִן דְּקוֹדֶשׁא בְּרִיךְ הוּא, נְהַרִין ע"ב גְּדַפִּין דְּשְׁכִינְתָּא, וְקַמַּת עֲלִייהוּ, וְאַתְקִרִיאַת עֲמִידָה. דְּבַקְדָּמִיתָא נְפִילָה אִיהִי, וְצַרִיךְ לְאַקְמָא לָהּ בְּשֵׁם יְרוֹד, בְּח"י עֲלָמִין, וּבְאַרְבַּע זְקִיפּוֹת בְּשִׁית בְּרַכָּאן, דְּאִיהוּ תַפְאָרַת, כְּלִיל תְּלַת בְּרַכָּאן קְדָמָיִן, וְתַלַּת בְּרַכָּאן בְּתַרְאִין.

UPRIGHT amount to 72 AS ABOVE. And these 72 eyes of the Holy One, blessed be He, THAT ARE EMANATED TO MALCHUT, illuminated the 72 wings of the Shechinah that rises up over them and is called 'standing', WHICH IS THE SECRET OF THE AMIDAH (LIT. 'STANDING') PRAYER. For, initially, MALCHUT was a state of prostration, WHICH IS THE SECRET OF THE BOWING, and has to be raised up through the Name of the Yud Hei Vav Hei, AND HAS TO BE SET UPRIGHT THROUGH THE DIVINE NAME, through eighteen Worlds, WHICH IS THROUGH YESOD, THAT IS CALLED 'LIVING', and through the four standings upright in six blessings, which is Tiferet, including the first three blessings and the last three blessings.

306. And one has to bow at the living of the Worlds, NAMELY AT THE ATTRIBUTE OF YESOD WHICH IS CALLED 'LIVING'. And this is Vav Vav and Vav, for when one bows, one should bow at 'Blessed', WHICH IS YESOD THAT IS CALLED 'BLESSED', and when returning to the upright position, one should do so at the mention of the Yud Hei Vav Hei, which is the Central Column, THAT IS TIFERET, WHICH IS CALLED THE YUD HEI VAV HEI, and the Righteous One THAT IS CALLED 'BLESSED'. And they are Vav Vav and Vav, FOR TIFERET IS THE SECRET OF THE LETTER VAV FULLY WRITTEN WITH VAV VAV, WHILE YESOD IS THE SECRET OF THE LETTER VAV WRITTEN AS A SINGLE VAV. And these THREE VAVS are alluded to in THE INITIAL LETTERS OF THE THREE VERSES: "And the angel of Elohim, who went before the camp of Yisrael, removed (Heb. Vayisa)... and it came (Heb. Vayavo)... And Moses stretched out (Heb. Vayet)" (Shemot 14:19-21). AND THEY ARE THE SECRET OF THE THREE COLUMNS OF THE 72-LETTER NAME. The upper Vav Vav, WHICH IS TIFERET, is connected with standing upright and with bowing down, AND IS THEREFORE WITH TWO VAVs. BUT YESOD, WHICH IS CONNECTED WITH BOWING ONLY, HAS JUST ONE VAV. And all of them, ALL THE THREE VAVs, add up to EIGHTEEN, CORRESPONDING TO THE eighteen blessings of the Amidah prayer.

307. There are four bows at Adonai, and four standings upright at the Yud Hei Vav Hei, which is the Central Column CALLED YUD HEI VAV HEI, while the Shechinah IS CALLED 'ADONAI'. The living one of the worlds, WHICH IS YESOD, unites them, NAMELY YUD HEI VAV HEI AND ADONAI, ONE WITH THE OTHER, making: Yud Aleph Hei Dalet Vav Nun Hei Yud, WHICH IS THE LETTERS OF YUD HEI VAV HEI AND ADONAI INTERWOVEN. THE NUMERICAL VALUE OF THESE IS Amen, 91, at THE CONCLUSION OF each of the eighteen blessings OF THE SHEMONEH ESREH, WHERE IS YUD HEI VAV HEI. There are eighteen times THE FOUR LETTERS OF Yud Hei Vav Hei, AND EIGHTEEN X FOUR = 72, WHICH ARE the 72 eyes that illuminate in the 72 wings, which are eighteen times THE FOUR LETTERS OF Adonai.

308. And the secret of the matter is in the verse: "As for their rims, they were so high that they were dreadful, and their rims" (Yechezkel 1:18) THAT REFERS TO THE LIVING CREATURES. As for "as for their rims" REFERS TO the wings, WHICH IS MALCHUT; "they were so high" REFERS TO countenances, WHICH IS ZEIR ANPIN; "and their rims," which are over them IN THE ASPECT OF BINAH, are "full of eyes round about them four," for all of them are surrounded on the four sides BY THE FOUR LETTERS. AND THERE WOULD SEEM TO BE A CONTRADICTION HERE, FOR HE HAS SAID THAT THE 72 EYES ARE IN ZEIR ANPIN. HE THUS ADDS: And everything is true, THAT IS TO SAY, ALL THREE ASPECTS, PINIONS, COUNTENANCES, EYES, ARE ALL INCLUDED IN ZEIR ANPIN, WHICH IS CALLED 'TRUTH'. AND THE PROOF OF THIS IS TO BE FOUND IN THE SAYING 'There are Ayin (lit. 'eye' = seventy) faces to the Torah'. THUS THE TORAH, WHICH IS ZEIR ANPIN, HAS EYES AND FACES, BUT IN THE PARTICULAR ASPECT, the wings are considered Adonai, WHICH IS MALCHUT; the faces are Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, and the eyes are Eheyeh, WHICH IS BINAH. The sum total OF THE THREE NAMES ADONAI, YUD HEI VAV HEI AND EHEYEH is Yud Bet Kof (=112), AND THESE THREE LETTERS ARE THE INITIAL LETTERS OF THE WORDS YICHUD (LIT.

306. ולמכרע בח"י עלמין, והאי איהו ו"ו ו'. כל הכורע כורע בברוך, וכל הזוקף זוקף בשם יהוה. עמודא דאמצעיתא וצדיק ו"ו ו'. ואינון רמיזין בויסע ויבא ויט ו"ו עלאה. אחיד בזקיפה וכריעה, וכלהו סלקין ח"י ברכאן דצלוחא.

307. ד' כריעות בארני, ד' זקיפות בידוד, עמודא דאמצעיתא. ושכינתא חי עלמין, קשיר לון, ודא יאהדונה"י, אמן, בכל ברכתא מח"י ברכאן, ח"י זמנין ידוד אינון ע"ב עיינין, דנהרין בע"ב גרפיין, דאינון ח"י זמנין ארני.

308. ורזא דמלה, וגביהן, וגובה להם, וגבותם. וגביהן: גרפיין. וגובה להם: אנפיין. וגבותם: דאינון עליהו. מלאות עינים סביב לארבעתן, בלהו מרובעות. וכלא קשוט, ע' אנפיין לאורייתא. גרפיין, ארני. אנפיין, יהוה. עיינין, אהיה. וסלקין יב"ק בחושבן, ארני, במעשה. ידוד, בדבור. אהיה, במחשבה.

'UNITY'), BERACHAH (LIT. 'BLESSING') AND KEDUSHAH (LIT. 'SANCTIFICATION'). THE NAME 'Adonai' ALLUDES TO THE ASPECT OF action, the Yud Hei Vav Hei AT THE ASPECT OF speech, and Eheyeh at THE ASPECT OF thought.

309. Each and every eye is of the size of a thumb, and this is the middling Vav, NAMELY THE ASPECT OF THE CENTRAL COLUMN, OF THE ONLY TWO JOINTS, THE UPPER JOINT IS MISSING IN IT. For the thumb has but two joints which are the secret of Yud Yud. In respect to the nose, THE THUMB IS CALLED 'Vav', NAMELY MIDDLE VAV. And in respect to the two nostrils that are in the nose, WHICH ARE RIGHT AND LEFT AND NOT AS ONE, THEY ARE CALLED 'Yud Yud'. THE NUMERICAL VALUE OF THE VAV, TOGETHER WITH THE TWO LETTERS YUD is Yud Vav Dalet, Hei Aleph, NAMELY 26. And this is as in "vayyitzer (lit. 'formed')" (Bereshheet 2:7), WHICH IS SPELLED AT THE BEGINNING WITH VAV AND TWO YUDS, WHICH TEACHES ABOUT THE SIZE OF THE THUMB AND IS THE SECRET OF THE CONTROL OF CHASSADIM, WHICH IS THE ATTRIBUTE OF THE THUMB. IT IS the size of each measure of Yud Vav Dalet, Hei Aleph, WHICH IS THE UPPER THREE SFIROT, whenever THE UPPER THREE SFIROT have control in each and every part of the body. THAT IS TO SAY, IN EVERY LIMB THERE IS A HEAD AND A BODY, AND THE MEASURE OF THUMB WHICH IS CHASSADIM CONTROLS THE MEASURE OF THE HEAD OF THE LIMB. Every limb HERE MEANS EVERY WHOLE LIMB, such as in "spreads abroad her wings, takes them, bears them on her pinions (also: 'limbs')" (Devarim 32:11). THERE ARE WINGS, WHICH ARE THE LOWER ASPECT OF THE LIMB, WHICH IS THE ASPECT OF A THREE-JOINTED FINGER, AND THERE IS THE LIMB, AND THERE IS THE ASPECT OF A THUMB OF TWO JOINTS, BECAUSE IT IS THE UPPER ASPECT WHICH IS THE SECRET OF YUD HEI THAT IS IN IT.

310. And there is no limb in the whole of his Chariot that does not have the form of a COMPLETE limb, NAMELY ASPECT OF HEAD AND OF BODY, AS ABOVE, IN THE PRECEDING PARAGRAPH, and in every place you will find "Thus were their faces: and their wings were divided upwards" (Yechezkel 1:11), NAMELY IN THE ASPECT OF THE UPPER THREE SFIROT OF THE LIMB, WHERE A THUMB'S MEASURE IS IN CONTROL AS THE RIGHT AND THE LEFT OF THE CENTRAL COLUMN ARE SEPARATED, AS ABOVE. And this corresponds to the open sections (namely the Biblical text leaves the line open and continues on the subsequent line) in the Tefilin, WHICH PARALLELS THE ASPECT OF THE UPPER THREE SFIROT, WHICH ARE SEPARATED, to welcome the Torah, WHICH IS ZEIR ANPIN, AS IT IS THE UPPER THREE SFIROT, NAMELY THE EYES AND THE COUNTENANCES, AS ABOVE. And when they are below, IN THE ASPECT OF THE SIX ENDS, THERE IS THEN A MATING BETWEEN RIGHT AND LEFT OF THE CENTRAL COLUMN, AS WELL AS BETWEEN ZEIR ANPIN AND MALCHUT, WHICH ARE RIGHT AND LEFT. And THEN the sections OF THE TEFILIN are closed (namely the next verse in the Biblical text continues on the same line), paralleling the Yud Aleph Hei Dalet Vav Nun Hei Yud that are on them, with their faces and their wings, WHICH ARE ZEIR ANPIN and MALCHUT, WHO ARE HERE UNITED IN EACH OTHER, AND THUS THE SECTIONS ARE CLOSED. AND HERE THEIR FACES AND THEIR WINGS ARE NOT SEPARATED, BECAUSE IT IS FROM BELOW, WHICH IS THE SIX INTERMEDIATE SFIROT.

309. בְּכֹל עֵינַי וְעֵינַי, שִׁיעוֹר גּוֹדֵל. וְדָא ו' בִּינּוּנֵי. וּב' פְּרָקִין בְּגוֹדֵל, אֵינּוֹן י' י'. לְקַבֵּל חוּטְמָא ו'. לְקַבֵּל ב' נְקֵבֵי חוּטְמָא, י' י'. וְסִלְקִין יוֹד הָא. וְדָא וְיִיזְרָ. שִׁיעוֹר דְּכָל מֵדָה וּמֵדָה, יוֹד הָא, בְּכָל אֲתָר שְׁלִטְנוּתֵיהּ, בְּכָל אֶבֶר וְאֶבֶר. כָּל אֶבֶר, כְּגוֹן יַמְרוּשׁ כְּנַפְיוֹ יִקְחָהוּ יִשְׂאָהוּ עַל אֲבָרְתּוֹ.

310. לֵית אֶבֶר בְּכָל מְרַבְבָּתּוֹ, דְּלָאוּ אִיהוּ כָּל אֶבֶר בְּדִיוקְנֵיהּ. וּבְכָל אֲתָר אֲשֶׁתְּכַח, וּפְנֵיהֶם וּכְנַפֵּיהֶם פְּרוּדוֹת מִלְמַעְלָה. לְקַבֵּל פְּרָשִׁיין פְּתִיחֵן דְּתַפְלִין. לְקַבֵּל תּוֹרָה. וְכֹר לְתַתָּא, אֵינּוֹן סְתִימִין פְּרָשִׁיין, לְקַבֵּל יְאֻרְדּוּגְרֵי עֲלֵיהּ. בְּאַנְפּוֹי וּגְדַפּוֹי.

311. And the Holy One, blessed be He, makes marks on Yisrael in respect thereof, NAMELY IN RESPECT TO THE COUNTENANCES AND WINGS OF THE LIVING CREATURES in the prayer, in order that Yisrael should be friends WITH THE LIVING CREATURES, namely by bowing with the whole body in the eighteen blessings of the prayer, so that He should, in each and every one of their limbs, make Amen king over them, which is the secret of Yud Aleph Hei Dalet Vav Nun Hei Yud, WHICH HAS THE SAME NUMERICAL VALUE AS AMEN. FOR, BY BOWING ONE DRAWS DOWN 'ADONAI' AND BY STANDING UPRIGHT ONE DRAWS DOWN THE YUD HEI VAV HEI, AND LATER, BY THE LIVING ONE OF THE WORLDS, THE TWO OF THEM UNITE AND INTERWEAVE TOGETHER IN THE SECRET OF YUD ALEPH HEI DALET VAV NUN HEI YUD. And the Holy One, blessed be He, said TO THE ANGELS, WHO ARE THE FOUR LIVING CREATURES: 'Whoever is not marked before you as bowing at 'Blessed' and standing up erect at the Yud Hei Vav Hei to the full stature of his body, his prayer will not enter into My palace, which is 'Adonai', and you should not accept his speeches on your wings and your faces.' For everyone who prays with Adonai and combines this with the Yud Hei Vav Hei, which is the faces of the angels, NAMELY OF THE FOUR LIVING CREATURES, IT IS THEN SAID ABOUT THE LIVING CREATURES, "Thus were their faces: and their wings were divided upwards" (Yechezkel 1:11), IN THE ASPECT OF THEIR FIRST THREE SFIROT IN ORDER to welcome AFTERWARDS THE UNITY OF Yud Aleph Hei Dalet Vav Nun Hei Yud, IN THEIR SIX INTERMEDIATE SFIROT, with the words of the prayer that issues forth from the mouth of man.

312. And the one who answers 'Amen' is greater than the one who says the blessing, for, regarding Adonai combined with the Yud Hei Vav Hei said JUST in the prayer OF MAN, IT IS SAID "Thus were their faces: and their wings were divided," for 'faces' parallels the Yud Hei Vav Hei and 'their wings' PARALLELS Adonai. AND THIS IS THE SECRET OF "And make one cherub at the one end" (Shemot 25:19), WHICH IS THE YUD HEI VAV HEI, "and one cherub at the other end" (Ibid.), WHICH IS ADONAI; AND THE TWO ARE SEPARATED, FOR THE UNITY OF ADONAI AND THE YUD HEI VAV HEI IN THE COMBINATION IS NOT ACHIEVED IN THE PRAYERS IN GENERAL BUT ONLY IN THE PRAYER OF AMIDAH. But when the cantor of the service repeats the prayer, and one responds 'Amen', WHICH UNITES AND COMBINES YUD HEI VAV HEI WITH ADONAI, THE NUMERICAL VALUE OF 'AMEN' BEING THE SAME AS THAT OF THE TWO NAMES COMBINED, HE IS THUS GREATER THAN THE ONE WHO SAYS THE BLESSING. For he is in the second coupling, NAMELY IN THE LOWER JOINING OF THE SIX INTERMEDIATE SFIROT, for it is in the second coupling that the two names, THE YUD HEI VAV HEI AND ADONAI join together. At the beginning, NAMELY AT THE FIRST JOINING, WHICH PARALLELS THE FIRST THREE SFIROT, "the loops held one curtain to another" (Shemot 36:12) on the boards, which are the connection of the fingers AS THE WORD KERASHIM (LIT. 'BOARD') IS COMPOSED OF THE SAME LETTERS OF KESHARIM (LIT. 'CONNECTIONS'). FOR THEN, THE TABERNACLE IS NOT ONE ACCORDING TO THE SECRET OF YUD ALEPH HEI DALET VAV NUN HEI YUD. But at THE REPETITION BY THE CANTOR OF THE PRAYERS, WHICH IS THE SECRET OF THE AMIDAH, HE ANSWERS Amen, WHICH IS THE UNIFICATION OF THE COMBINATION YUD ALEPH HEI DALET VAV NUN HEI YUD, WHOSE TOTAL NUMERICAL VALUE IS AS THAT OF THE LETTERS OF THE WORD 'AMEN', THEN: "the tabernacle may be one" (Shemot 26:6), for in it they are "coupled one to another" (Shemot 26:3). THAT ALLUDES TO YUD HEI VAV HEI ADONAI. THUS, GREATER IS THE ONE WHO RESPONDS WITH AMEN AT THE AMIDAH PRAYER, MORE SO THAN THE ONE WHO BLESSES DURING THE OTHER BLESSINGS OF THE PRAYER.

311. וְקוֹדֵשׁ בְּרִיךְ הוּא רְשִׁים בְּיִשְׂרָאֵל לְקַבְּלֵיהוּ, בְּצִלּוֹתָא לְמַהוּי חֲבָרִים בְּהַדְרֵיהוּ, לְמַכְרַע בְּכָל גּוּפֵיהוּ, בְּתַמְנֵי סְרֵי בְרַכָּאן דְּצִלּוֹתָא, לְאַמְלָכָא עֲלֵיהוּ אָמֵן, וְאִיהוּ יְאֵהֲדוּנְהוּ, בְּכָל אֶבֶר וְאֶבֶר דְּלֵהוֹן, וְאָמַר קוֹדֵשׁ בְּרִיךְ הוּא, מֵאֵן דְּלֵא הוּי רְשִׁים קְדַמְיִיכוּ, לְמַהוּי כּוּרַע בְּבִרוּךְ, וְזוֹקֵף בִּיהוּהָ, בְּקוּמָה דְּגוּפָא, לֹא יִיעוּל צִלּוֹתֵיהָ בְּהִיכְלָא דִּילֵי, דְּאִיהוּ אֲדָנִי. לֹא תִקְבְּלוֹן מְלִין דִּילֵיהָ, עַל גְּדַפְיוּכוּ וְאַנְפְּיוּכוּ, דְּכָל מֵאֵן דְּמִצְלֵי בְּאֲדָנִי, וּמִצְרָף לִידוּד אֲנַפִּין דְּמִלְאָכִין, וּפְנִיָּהֶם וְכַנְפֵיהֶם פְּרֻדוֹת לְעִילָא, לְנִטְלָא יְאֵהֲדוּנְהוּ י, בְּמִלִּין דְּצִלּוֹתָא דְּנִסְקִין מִפּוּמוּי דְּבַר נֶשׁ.

312. וְגִדּוּל הָעוֹנָה אָמֵן יוֹתֵר מִן הַמְּבָרֵךְ. דְּלִגְבֵי אֲדָנִי יְהוּהָ בְּצִלּוֹתָא, וּפְנִיָּהֶם וְכַנְפֵיהֶם פְּרֻדוֹת. לְקַבֵּל יְהוּהָ בְּאַנְפִּין, אֲדָנִי בְּגַדְפִּין, כְּרוּב אֶחָד מְקַצֵּה מִזָּה וְכְרוּב אֶחָד מְקַצֵּה מִזָּה. אָבֵל כִּד חוֹר שׁ"צ צִלּוֹתָא, וְעוֹנָה אָמֵן, אִיהוּ בְּמַחְבֶּרֶת הַשְּׁנִית, מִתְחַבְּרִין תְּרִין שְׂמֵהֶן בְּמַחְבֶּרֶת הַשְּׁנִית. בְּקְדַמִּיתָא, מְקַבִּילוֹת הַלּוּלָאוֹת אַחַת אֶל אַחַת בְּקְרִשִׁים, דְּאִינוּן קֶשֶׁר אֶצְבְּעָאן. אָבֵל בְּאָמֵן, וְהִיא הַמְשַׁכֵּן אֶחָד, דְּבִיהָ חוֹבְרוֹת אֶשָּׁה אֶל אַחֻתָּהּ.

50. At times they are silent and at times they are speaking

This section tells about the arrangement of speech in prayer. The title refers to the beasts of fire in Ezekiel's vision, and we hear that they are silent when God speaks, even as Yisrael should be quiet when the Torah is being read. Those who are silent during prayer and Halachah will receive the

reward of understanding.

313. The third correction is the arrangement of the speech in prayer, in which the living creatures of fire speak. And this is: "And I saw something like the color of electrum, like the appearance of fire round about enclosing it" (Yechezkel 1:27). This is the secret of the electrum: that those living creatures of fire sometimes are silent and at other times speak. AND THEY ARE THE SECRET OF THE CONGREGATION LISTENING TO THE READING OF THE TORAH, for they are silent before the Torah scroll at this time when speech emerges from the mouth of the reader, for they consider it as though they were receiving the Torah on Mount Sinai. And when THE HOLY ONE, BLESSED BE HE, said: "I am Hashem your Elohim..." (Shemot 20:2), nothing but His speech was heard, no other sound nor speech of the living creatures. AND THEREFORE, SINCE THE ONE WHO READS IN THE TORAH IS IN THE PLACE OF THE HOLY ONE, BLESSED BE HE, ON SINAI, IT IS NECESSARY THEN TO BE QUIET.

314. And likewise AS WE HAVE SAID REGARDING "I AM," so is it always when the speech emerges from the mouth of the Holy One, blessed be He: the living creatures of fire are quiet, FOR THAT IS THE TIME OF THE UNITY OF VOICE AND SPEECH, AND CHOCHMAH CEASES, AND THE CONTROL OF CHASSADIM BEGINS, THIS BEING THE SECRET OF THEIR BEING SILENT. And when He is silent, NAMELY BEFORE THERE IS YET UNITY OF VOICE AND SPEECH, THEN, the living creatures of fire are speaking. This is as it is written: "And all the people perceived the thunderings" (lit. 'voices') (Shemot 20:15), namely the voice of the beings who were roaring. "and the lightnings," which were emitted with the speech of the living creatures, with many types of melody before the King, FOR THIS WAS BEFORE THE HOLY ONE, BLESSED BE HE, STARTED TO SPEAK. AND WHEN HE SAID: "I AM," THE living creatures FELL QUIET AND NOTHING WAS TO BE HEARD EXCEPT HIS VOICE, AS EXPLAINED ABOVE. And those who are quiet AT THE TIME OF THE READING FROM the scroll of the Torah have the same form as those living creatures WHO ARE QUIET AT THE TIME OF SPEECH OF THE HOLY ONE, BLESSED BE HE, AS EXPLAINED ABOVE. And the Holy One, blessed be He, commanded THAT THE BEASTS be brought into the room that is "like the appearance of fire round about enclosing it," FOR THIS IS THE SECRET OF HARSH JUDGMENTS THAT ARE REVEALED AT THE TIME WHEN CHOCHMAH IS revealed, AND THESE JUDGMENTS WERE ORDAINED BY THE HOLY ONE, BLESSED BE HE, THAT THEY SHOULD ENCLOSE THEM AS DOES A ROOM TO PROTECT THEM FROM THE EXTERNAL FORCES THAT THESE LATTER SHOULD NOT SUCKLE FROM THEM.

315. Again: Those who are silent during the prayer, during the eighteen blessings, FOR THAT IS WHERE THE UNIFICATION IS, will enter into the room of this appearance, NAMELY "LIKE THE APPEARANCE OF FIRE ROUND ABOUT ENCLOSING IT"; THIS WILL BE THEIR REWARD FOR THE FUTURE. And also those who are silent before the Halachah, namely THOSE WHO ARE SILENT IN ORDER TO HEAR AND UNDERSTAND THE PRACTICAL LAW AS EXPOUNDED BY THEIR RABBI, about which it is said: 'The reward of listening to the exposition of the Law is in the understanding thereof'. They will enter into the room, which is the palace of this appearance, of the Torah, WHICH IS FIRE, about which it is said: "Is not My word like a fire? says Hashem; and like a hammer that breaks the rock in pieces?" (Yirmeyah 23:29). And the rock mentioned here is that about which it is said: "and speak to the rock before their eyes; and it shall give forth its water" (Bemidbar 20:8), WHICH IS MALCHUT. For those who engage in the study of the Torah for its own sake, the waters of the Torah come forth for them corrected, and it is said about them: "And the congregation drank, and their beasts also" (Bemidbar 20:11). But those who do not engage in the Torah for its own sake shall find that the waters emerge for them bitter, and about them it is said: "And they made their lives bitter with hard (Heb. kashah) bondage, in mortar (Heb. chomer), and in brick (Heb. levenim)" (Shemot 1:14). Kashah is with difficult questioning or apparent contradictions (Heb. kushya): chomer refers

313. תְּקוּנָא תְּלִיתָא סֵדֵר דְּבוּרָא דְּצִלוּתָא, דְּבִיה חֵינּוּן אֲשָׁא מְמַלְלֵן. וְהָאֵי הִיא וְאָרָא כְּעֵינּוּן חֲשַׁמְל כְּמֵרָאָה אֲשֶׁר בֵּית לָהּ סְבִיב. הָאֵי אִיהוּ רְזָא דְּחֲשַׁמְל. דְּאִינוּן חֵינּוּן אֲשָׁא, עֵתִים חֲשׁוֹת עֵתִים מְמַלְלוֹת. וְאִינוּן דְּחֲשׁוֹת לִסְתָּ, בְּזִמְנָא דְּדְבוּר נְפִיק מִפִּי הַקּוֹרָא, אִיהוּ חֲשִׁיב לְגַבְיֵיהוּ, כְּאֵלוּ מְקַבְּלִים אוֹרֵייתָא בְּטוֹרָא דְּסִינֵי. וּבְזִמְנָא דְּאָמַר אִיהוּ אָנְכִי, לֹא אֲשַׁתְּמַע קְלָא, וְלֹא דְּבוּרָא אַחֲרָא דְּחֵינּוּן, אֶלָּא דִּילֵיהּ.

314. כְּגִוּוּנָא דָּא, כִּד דְּבוּרָא דָּא נְפִיק מִפּוּמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, חֵינּוּת אֲשֶׁר חֲשׁוֹת. וּבְזִמְנָא דְּשִׁתִּיק חֵינּוּת אֲשֶׁר מְמַלְלוֹת. הֵדָּא הוּא דְּכֶתִיב, וְכָל הָעָם רוֹאִים אֶת הַקּוֹלוֹת, קִלִּין דְּחֵינּוּן, דְּהוּוּ שְׁאֲגִין. וְאֵת הַלְּפִידִים, דְּהוּוּ נִפְקִין בְּדְבוּר דְּחֵינּוּן, בְּכִמְהָ מִינֵי נְגוּן קָדָם מַלְכָּא. וְאֵלִין דְּאִינוּן דְּחֲשׁוֹת לִסְתָּ, אִינוּן בְּדִיוקְנֵיהוּ דְּחֵינּוּן. וּמִנֵּי לוֹן קוּדְשָׁא בְּרִיךְ הוּא, לֹאֲעֵלָא לוֹן, בְּחֻדְרֵי דְּמֵרָאָה אֲשֶׁר בֵּית לָהּ.

315. וְעוֹד אִינוּן דְּחֲשׁוֹת בְּצִלוּתָא בַּח"י בְּרַכָּאן, וַיַּעֲלוּן בְּחֻדְרֵי דְּמֵרָאָה דָּא. וְעוֹד אִינוּן דְּחֲשׁוֹת לְהִלְכָּה, דְּאֲתַמַּר בֵּיהּ, אֲגַרָּא דְּשִׁמְעֵתָא סְבָרָא, וַיַּעֲלוּן בְּחֻדְרֵי דְּאִיהוּ הֵיכַל דְּמֵרָאָה דָּא, דְּאוֹרֵייתָא, עָלָה אֲתַמַּר הֵלָּא כֹּה דְּבָרֵי כְּאֵשׁ נָאִם יְיָ וּכְפִטוּשׁ יִפְוֶצֵץ סֵלַע. וְדָא סֵלַע דְּאֲתַמַּר בֵּיהּ וּדְבַרְתֵּם אֶל הַסֵּלַע לְעֵינֵיהֶם וְנָתַן מִימֵינוּ. אֵלִין דְּמִשְׁתַּדְּלִין בֵּיהּ לְשִׁמְהָ, נְפִיק לוֹן מֵינָא דְּאוֹרֵייתָא מִתִּיקוּן, וְאֲתַמַּר בְּהוּן, וְתִשֶׁת הַעֲדָה וּבְעֵינֵם. וְאֵלִין דְּלֹא מִשְׁתַּדְּלִין בֵּיהּ לְשִׁמְהָ, נְפִיק לוֹן מִים מְרִירִין, דְּאֲתַמַּר בְּהוּן וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעִבּוּדָה קָשָׁה: דָּא קוּשְׂיָא. בְּחוּמַר: דָּא קַל וְחוּמַר. וּבְלַבְנִים: בְּלַבּוֹן הִלְכָּה.

to the exegetical principle of inference from minor to major (Heb. kal vachomer); and, levenim means the elucidation of the Halachah.

51. "And their feet were straight feet"

The Faithful Shepherd undertakes a difficult explanation of a portion of Ezekiel's vision, from which we understand that people must run to the Torah and its precepts, and return in repentance.

316. The fourth and fifth corrections are, "...from what appeared to be his loins upward, and from what appeared to be his loins downward" (Yechezkel 1:27). About which IT IS SAID that the thighs of the living creatures are equivalent to all of them, and they are in the Sfirot of Netzach and Hod. FOR NETZACH AND HOD ARE CALLED 'LOINS', AND "FROM WHAT APPEARED TO BE HIS LOINS UPWARD" IS NETZACH, AND "FROM WHAT APPEARED TO BE HIS LOINS DOWNWARD" IS HOD. And Metatron is a letter in His army, for he has the form of a Righteous one, WHICH IS YESOD, FOR RIGHTEOUS ONE, TZADIK WHICH IS YESOD OF ZEIR ANPIN, is a letter in His heavenly hosts, IN ATZILUT, while Metatron is a letter in His earthly hosts, IN BRIYAH. Metatron has Shadai in him, AS HE HAS THE SAME NUMERICAL VALUE AS THE SHADAI, ABOUT WHOM IT IS SAID: "And the living creatures ran and returned like the appearance of a flash of lightning" (Yechezkel 1:14).

317. "And their feet were straight feet" (Yechezkel 1:7). For the feet of the demons are crooked, while about their feet, namely about the feet of the holy beings, it is said: "And their feet were straight feet." This is from the point of view of a living creature, which is Yisrael, and Yisrael includes three living creatures, about whom it is said: 'The patriarchs are the Chariot'.

318. "and the sole of their feet was like the sole of a calf's foot" (Yechezkel 1:7) BECAUSE THEY ARE from the side of the living creature that is called 'ox', WHICH IS THE SECRET OF THE LEFT COLUMN, AND THIS IS WHY THEY HAD A CALF'S FOOT. "and they sparkled like the color of burnished brass" (Yechezkel 1:7), namely from the side of the slithering serpent that is in the sea and which ascends to the one on the dry land, NAMELY THAT ASCENDS TO FIGHT WITH THE SERPENT THAT IS ON THE DRY LAND. SERPENT (HEB. NACHASH) AND BRASS (HEB. NECHOSHET) ARE MALE AND FEMALE, WHICH ARE IN THE BRIGHTNESS, AND IT IS THEREFORE SAID: "AND THEY SPARKLED LIKE THE COLOR OF BURNISHED BRASS" NAMELY FROM THE SIDE OF THE SERPENT WHO ILLUMINATES IN THEM. "ran" (Yechezkel 1:14), WHICH IS SAID ABOUT THE BEINGS, is from the side of Nuriel, which has the same numerical number as "ratzo" (lit. 'ran'). SIMILARLY, "and returned," WHICH IS SAID ABOUT THE LIVING CREATURES, is from the side of Shadai, which has the same numerical value as 'and returned' (Heb. vashov). And this is the numerical value of Metatron. AND THIS HAS ALREADY BEEN EXPLAINED ABOVE.

316. תְּקוּנָא רְבִיעָא וְחֻמְשָׁא, מִמְרָאָה מִתְּנִיּוֹ וּלְמַעְלָה וּמִמְרָאָה מִתְּנִיּוֹ וּלְמַטָּה. דְּבִהוּן שׁוּקֵי הַחַיּוֹת כְּנֶגֶד כְּלֵן, וּבְסִמְיָן נֶצַח וְהוֹד. מְטָטְרוֹן אוֹת בְּצַבָּא דִּילִיָּהּ, וְאִיהוּ דִּיוֹקְנָא דְצַדִּיק. דְצַדִּיק אוֹת בְּצַבָּא דְלַעִילָא, וּמְטָטְרוֹן אִיהוּ אוֹת בְּצַבָּא דְלַתְתָּא. מְטָטְרוֹן שְׂדֵי בֵיהּ, וְהַחַיּוֹת רְצוּא וְשׁוּב כְּמִרְאָה הַבְּזָק.

317. וְרַגְלֵיהֶם רַגְלֵי יִשְׂרָאֵל, דְּרַגְלֵין דְּמַזִּיקִין בְּלָהוּ עֲקָלְתוֹן. וְרַגְלֵיהוֹן וְרַגְלֵין דְּחַיּוֹן, קְדִישִׁין, אֲתָמַר בְּהוּן וְרַגְלֵיהֶם רַגְלֵי יִשְׂרָאֵל, מִצַּד חֶזֶק דְּאִיהוּ יִשְׂרָאֵל, יִשְׂרָאֵל כְּלִיל תְּלַת חַיּוֹן, דְּאֲתָמַר בְּהוּן הָאֲבוֹת הֵן הַן הַמְרַכְבָּה.

318. וְכַף רַגְלֵיהֶם כְּכַף רַגְלֵי עֵגֶל, מְסָטְרָא דְחַיָּה דְּאִיהוּ שׁוֹר. וְנוֹצְצִים כְּעֵין נְחוֹשֶׁת קָלֵל, מְסָטְרָא דְנֶחֱשׁ בְּרוּחַ דִּימָא. דְּאִיהוּ סְלִיק לְגַבִּיָּהּ בִּיבֻשְׁתָּא. רְצוּא, מְסָטְרָא דְנוּרִיָּאֵל, דְּסְלִיק רְצוּא. וְשׁוּב, מְסָטְרָא דְשְׂדֵי. דְּהָכִי סְלִיק בְּחוּשְׁבָן. וְאִיהוּ סְלִיק מְטָטְרוֹן.

319. And whenever Yisrael heard the voice OF TORAH AND PRAYER from the east, they would run to the east, and similarly to the west, and likewise to the south and to the north. Said the Holy One, blessed be He to the ministering angels: "Those who run to the ordained prayer, and who run to hear the lesson on the Shabbat, and run to do My will and who return in repentance, they are to be received in the temple of this appearance," NAMELY IN THE TEMPLE OF NETZACH AND HOD. For by these signs, THAT THEY RUN TO THE TORAH AND PRECEPTS AND RETURN IN REPENTANCE, NAMELY "RAN AND RETURNED," they are fellows with you. For they run and return in Torah, JUST AS THE LIVING CREATURES WHO "RAN AND RETURNED," in the speech of Halachah, and they are recorded with you, them you shall bring into this temple.

320. And so it is that when Yisrael prays, Michael flies round the world with one flap of his wings, and Gabriel with two, and when the speech emerges from Yisrael in Halachah, prayer, or any precept where the Shechinah is, they run to her, TO THE SHECHINAH and return with her, WITH THE SHECHINAH, on a mission from their Master, TO UNITE HER WITH YUD HEI VAV HEI. And in every place where the voice of Torah is heard, there the Holy One, blessed be He, is, and they run to that voice, and return with it on a mission from their Master. And whenever there is a voice without the Name Yud Hei Vav Hei being there, or speech without Adonai being there, MICHAEL AND GABRIEL do not run and return there. And this is why "their feet were straight feet," "for the ways of Hashem are straight" (Hoshea 14:10), THIS BEING THE SECRET OF THE CENTRAL COLUMN, where the way is straight. And if Yud Hei Vav Hei is not there, the way is not straight.

321. Again: "And their feet were straight feet." The sages of the Mishnah said: 'One who prays should arrange his feet during his prayer as do the ministering angels', NAMELY HIS FEET SHOULD BE STRAIGHT "like the sole of a calf's foot," namely to be THUS recorded with them. And for this reason the sages taught: 'When one prays, he should place his feet in proper position, as it says: "And their feet were straight feet".' And the Holy One, blessed be He, said TO THE MINISTERING ANGELS: 'Those who are thus noted in their prayer, that they place their feet as you do, for them open the gates of the temple to enter this appearance' OF NETZACH AND HOD.

52. Sight, hearing, smell and speech

We hear that Yud Hei Vav Hei rests on sight, hearing, smell and speech, and that Adonai rests on doing, touching, using and walking. The Faithful Shepherd explains what he means by this, and he tells us how Chochmah arose in a thought that is Binah; he says that thought and inspiration are both in the heart. The Shechinah is God's sight, hearing, sweet savor, speech, and performance of precepts - and in prayer it is also His bowing and standing. Moses says that in the future God will remove all of Lilit's children from the world, but not so the children of the Shechinah, who are Yisrael; the latter are virtuous, God-fearing men of truth who despise unjust gain. Moses tells what the sages meant when they said, 'No disciple whose inside does not correspond to his exterior may enter the house of study', and this explains why Yud Hei Vav Hei is called Adonai.

319. וְכֵן הוּא יִשְׂרָאֵל שִׁמְעִין קֵלָא מִמְּזֻרְחָ, הוּוּ רְצִין תְּמִן. וְלִמְעַרְבֵי הָכִי, וְכֵן לְדָרוּם וְלַצְּפוֹן. אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְמַלְאַכֵי הַשְּׁרָת, אֵלִין דְּרַהֲטִין לְצִלוֹתָא דְּמִצְוָה, וְרַהֲטִין לְפִרְקָא בְּשַׁבְּתָא, וְרַהֲטִין לְמַעַבְד רְעוּתָא דִּילִי, וְתִיַיבִין בְּתוּבָתָא. קַבִּילוּ לֹון בְּהִיכְלָא דְּהָאֵי מְרָאָה, דְּבָאֵלִין סִימְנִין, אֵינּוֹן חֲבֵרִים בְּהַדְרִיכּוּ, אֵינּוֹן דְּרִצִּין וְשָׁבִין בְּאוּרֵייתָא, בְּדַבּוּרָא דְּהִלְכָה, אֵינּוֹן רְשִׁימִין בְּהַדְרִיכּוּ, וְאַעִילוּ לֹון בְּהָאֵי הִיכְלָא.

320. הָכִי כֵד מְצִלִין יִשְׂרָאֵל, מִיכָא"ל טָאס עֲלֵמָא בְּטִיסָא חֲדָא. וְגַבְרִיא"ל טָאס בְּתִרִין טָאסִין. וְכֵד נְסִיק דַּבּוּרָא מִיִּשְׂרָאֵל, בְּהִלְכָה, בְּצִלוֹתָא, וּבְכַל פְּקוּדָא דְּשְׁכִינְתָא תְּמִן. אֵינּוֹן רְצִין לְגַבְהָ, וְשָׁבִין בְּהָ בְּשִׁלְיחוֹת מְאָרִיהוֹן. וּבְכַל אַתְר דְּשִׁמְעִין קֵלָא דְּאוּרֵייתָא, דְּתְמִן קוּדְשָׁא בְּרִיךְ הוּא, אֵינּוֹן רְצִין לְגַבֵי הַהוּא קֵלָא, וְתִיַיבִין בְּהָ בְּשִׁלְיחוֹתָא דְּמְאָרִיהוֹן. דְּבְכַל קֵלָא דְּשֵׁם יְדוּ"ד לִית תְּמִן, בְּדַבּוּרָא דְּלִית תְּמִן אֲדֻנִי, לֹא רְצִין וְשָׁבִין תְּמִן. וּבַגְ"ד, וְרַגְלֵיהֶם רַגְלֵי יִשְׂרָה, כִּי יִשְׂרִים דְּרַכִּי יְדוּ"ד, בְּאַתְר דְּיְדוּ"ד תְּמִן, אֵיהוּ דֶּרֶךְ יִשְׂרָה. וְאֵי לִית תְּמִן יְדוּ"ד, לֹא אֵיהוּ דֶּרֶךְ יִשְׂרָה.

321. וְעוּד רַגְלֵיהֶם רַגְלֵי יִשְׂרָה, אָמְרוּ מְאָרֵי מִתְנִיתִין, דְּמֵאֵן דְּמְצִלֵי, בְּעֵי לְתַקְנָא רַגְלוֹי בְּצִלוֹתֵיה, כְּמַלְאַכֵי הַשְּׁרָת. כְּכַף רַגְלֵ עֶגְל, לְמַהוּי רְשִׁים בְּהַדְרִיחּוּ. וּבְגִין דָּא, אוֹקְמוּהָ רַבְּנָן, הַמְתַּפְּלֵל צְרִיךְ לְכוּן אֶת רַגְלוֹי, שְׁנֵאמַר וְכַף רַגְלֵיהֶם כְּכַף רַגְלֵ עֶגְל. וְאָמַר קוּדְשָׁא בְּרִיךְ הוּא, אֵלִין דְּאֵינּוֹן רְשִׁימִין בְּצִלוֹתֵיהוּ הָכִי, לְכוּן רַגְלוֹי כְּוֹתִיכּוּ, אַמְתַּחוּ לֹון תְּרַעֵי הִיכְלָא, לְאַעֲלָא בְּמְרָאָה דָּא.

322. The sixth correction is "I saw what appeared to be fire" (Yechezkel 1:27). THIS IS THE FIRST TIME THAT HE USES THE WORDS "I SAW," THIS WAS NOT MENTIONED UP TO HERE FOR here the meaning is proper sight. Said the Holy One, blessed be He: Whoever enters in this vision, and during his prayer his heart is lifted up at the name of the Yud Hei Vav Hei and his eyes are cast down at the name of 'Adonai,' him shall you bring in to this temple, for he is like the angels ABOUT WHOM IT IS WRITTEN: "As for their rims" (Yechezkel 1:18) above, in the Yud Hei Vav Hei, "and they were dreadful" (Ibid.), downwards, towards the Shechinah, who is the dread of the Yud Hei Vav Hei.

323. The Yud Hei Vav Hei rests on sight, hearing, smell and speech, FOR SIGHT AND HEARING ARE YUD HEI, AND SMELL AND SPEECH ARE VAV HEI. Adonai rests on doing, touching, using, and walking. This sight is THAT MODE OF VISION by light and by candle flame, about which it is said: "...and Torah is light" (Mishlei 6:23). 'Smell' is THE SMELL of the sacrifices, which are prayers. 'Speech' is in Torah; speech is in prayer. And 'doing' refers to precepts. 'Using' also refers to precepts, as does touching and walking. Where there is 'sight' and 'hearing' but no Torah and no precepts, neither do the Holy One, blessed be He, nor His Shechinah, rest there. For the Holy One, blessed be He, rests on sight, WHICH IS CHOCHMAH, and so does the Shechinah, for it is Torah, and Torah is light, and His sight is the Shechinah, FOR CHOCHMAH IS NOT REVEALED OTHER THAN IN MALCHUT. FOR the Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, SAID: "make Myself known to him in a vision" (Bemidbar 12:6), WHICH IS the Shechinah, WHICH IS HIS VISION.

324. The thought that is within THE SENSES OF SIGHT, HEARING, SMELL, AND SPEECH, IS Binah, WHOSE LETTERS CAN BE REARRANGED AS the son (Heb. ben) of Yud Hei, because Yisrael, WHICH IS THE SECRET OF ZEIR ANPIN, WHO IS CALLED 'SON', arose in a thought, WHICH IS THE SECRET OF YUD HEI. Inspiration is Chochmah, a hint being sufficient for the wise man, NAMELY AN INSPIRATION IS PRIOR TO CONCEPTUALIZING THE THOUGHT. Chochmah arose in a thought, which is Binah, since thought and inspiration are all one, for Chochmah is known only through Binah, and Binah is in the heart. Thus thought is in the heart and inspiration is in the heart.

325. Likewise, THERE IS hearing in the Torah, for it is a precept that one should hear THE READING OF the scroll of the Torah. And likewise, in the nose there is a sweet savor to Hashem. The Shechinah is a sacrifice TO THE YUD HEI VAV HEI, His burnt offering, and prayer is like a sacrifice, FOR BY MEANS OF THE SACRIFICE OR THE PRAYER THE SHECHINAH ascends to THE YUD HEI VAV HEI as a sweet savor unto Him, and is offered to Him in prayer. And, likewise, about speech IS WRITTEN: "Is not my word like a fire? says Hashem" (Yirmeyah 23:29). The FINAL Hei OF THE YUD HEI VAV HEI, which is the Shechinah, is His speech.

326. Just as the Shechinah is His sight, His hearing, His sweet savor, His speech, in the head, so, in the hands, she is His performance of precepts, in the body His bowing, in prayer His straightening upright; AND ALSO in the prayer, it is His standing. FOR RECEPTION OF THE UPPER THREE SFIROT IS CALLED BOTH 'STANDING UP' AND 'STANDING', AS ABOVE, for she stands before Him always, and bows before Him and falls on her face at His feet to asks mercy from Him for her children. She is humble before Him and she is modest in His presence.

322. תְּקוּנָא שְׁתִּיתָא, רְאִיתִי כְּמֵרָאָה אֵשׁ, הֵבֵא רְאִיָּיה מִמֶּשׁ. אִמְר קוּדְשָׁא בְּרִיךְ הוּא, מֵאן דִּייעוּל בְּחִיזוּ דָא, וְיֵהָא בְּצִלּוֹתֶיהָ לְבִיָּה לְעִילָא, לְשֵׁם יְדוּד, וְעֵינוּ לְתַתָּא בְּשֵׁמָא דְאֲדֹנָי, תִּיעִלוּן בְּהִיכְלָא דָא, כְּגוּנָא דְמִלְאכִין, וְגִבְיָהֶן לְעִילָא, וְיֵרָאָה לְהֵם לְתַתָּא, לְקַבֵּל שְׂכִינְתָא דְאִיהִי יֵרָאָת יְדוּד.

323. וּבְרְאִיָּיה וְשְׁמִיעָה וְרִיחָא וְדְבוּר, שְׂרִיא יְדוּד. בְּעֵשְׂיָה, בְּמִשּׁוֹשׁ, שְׁמוֹשׁ, הַלּוֹךְ, שְׂרִיא אֲדֹנָי. וְדָא רְאִיָּה, דְאֹר וְנֵר, דְאֵתְמַר בֵּהּ וְתוֹרָה אֹר. רִיחָא דְקֶרְבָּנִין, דְאֵינוּן צִלּוֹתִין, דְבוּר בְּאוּרִייתָא, דְבוּר בְּצִלּוֹתָא. וְעֵשְׂיָה דְמִצְוָה, וְשְׁמוֹשׁ דִּילָהּ, וְמִשּׁוֹשׁ דִּילָהּ, וְהַלּוֹךְ דִּילָהּ. וְרְאִיָּיה וְשְׁמִיעָה, דְלִית תַּמָּן אֹרִייתָא וּמִצְוָה, קוּדְשָׁא בְּרִיךְ הוּא וְשְׂכִינְתֵיהָ לָא שְׂרִיא תַמָּן. דְקוּדְשָׁא בְּרִיךְ הוּא שְׂרִיא בְּרְאִיָּיה, וְכֵן שְׂכִינְתֵיהָ, דְאוּרִייתָא וְתוֹרָה אֹר, שְׂכִינְתֵיהָ רְאִיָּה דִילָיָה יְדוּד בְּמֵרָאָה אֵלֵיוּ אֲתוּדַע, שְׂכִינְתֵיהָ.

324. בְּמַחְשְׁבָה מְלֻגוּ בִינָה, בֵּן יֵה. יִשְׂרָאֵל עָלָה בְּמַחְשְׁבָה. הִרְהוּר חֲכָמָה, לְחֲכִימָא בְּרִמְיָא. חֲכָמָה עָלָה בְּמַחְשְׁבָה דְאִיהוּ בִינָה, מַחְשְׁבָה וְהִרְהוּר כְּלָא חָד. חֲכָמָה לָא אֲשֶׁתְּמוּדַע אֵלָא בְּבִינָה, וּבִינָה בְּלֵב. וּבְגִין דָּא, מַחְשְׁבָה בְּלֵב, הִרְהוּר בְּלֵב.

325. וְכֵן אֹרִייתָא ס"ת. מִצְוָה לְשְׁמוֹעַ. וְכֵן בְּחוּטְמָא, רִיחַ נִיחַח לִיהוּ"ה. שְׂכִינְתָא אִיהִי קֶרְבֵּן דִּילָיָה, עוֹלָה דִּילָיָה, וְצִלּוֹתָא אִיהִי כְּקֶרְבֵּן, וְכִרִיחַ נִיחַח סְלִיקַת לְגִבְיָהּ, וְאֲתַקְרִיבַת לְגִבְיָהּ בְּצִלּוֹתָא, וְהָכִי בְּדְבוּר, הֵלָא כֵּה דְבָרֵי כָּאֵשׁ נָאִם יְדוּד. ה' שְׂכִינְתָא, דְבוּר דִּילָיָה.

326. כְּגוּנָא דְשְׂכִינְתָא, אִיהִי מֵרָאָה דִּילָיָה, שְׁמִיעָה דִּילָיָה, רִיחַ נִיחַח דִּילָיָה, דְבוּר דִּילָיָה, בְּרִישָׁא. הָכִי אִיהוּ בְּיָדִין, עֵשְׂיָת מִצְוָה דִּילָיָה, בְּגוּפָא כְּרִיעָא דִּילָיָה. בְּצִלּוֹתָא זְקִיפָא דִּילָיָה, בְּצִלּוֹתָא עֵמִידָה דִּילָיָה, דְאִיהוּ דְקִיּוּמָא קָמִיָּה בְּכָל אֲתָר, וְכִרְעַת לְגִבְיָהּ, וְאֲתַנְפֵּלַת לְרַגְלוּי בְּנַפְיֵלַת אִפּוּס, לְמִשְׁאֵל מְנִיָּה רַחֲמִים עַל בְּנֵהָא, אִיהִי עֲנוּה לְגִבְיָהּ, וְאִית לָהּ בְּשֵׁת פְּנִים מִיָּנִיָּה.

327. And she is not as the wicked bondwoman WHO IS CALLED 'Lilit', for this latter is insolent, having no humility and no modesty, and she is the mother of a mixed multitude. For this reason, Solomon said: "A virtuous woman is a diadem to her husband" BEING THE SHECHINAH "but she that acts shamefully is as rottenness in his bones" (Mishlei 12:4). THIS IS THE HANDMAID LILIT, who has no humility nor modesty before the Holy One, blessed be He. And her children are similar, being a mixed multitude, and the Holy One, blessed be He, will in the future remove her and her children from the world, for they are bastards, born of the nine attributes, as described by the sages, NAMELY: THE CHILDREN OF A) A WIFE RAPED BY HER HUSBAND; B) A WIFE HATED; C) MENSTRUATING (AT THE TIME OF INTERCOURSE); D) A WIFE WHOSE HUSBAND AT THE TIME OF INTERCOURSE THOUGHT SHE WAS SOMEONE ELSE OR HIS OTHER WIFE; E) A WIFE WHO WAS REBELLIOUS (AT THE TIME OF INTERCOURSE); F) A HUSBAND DRUNK (AT THE TIME OF INTERCOURSE); G) HAVING INTERCOURSE WITH A WIFE DIVORCED IN HIS HEART; H) A WIFE WHO IS INSOLENT; I) CHILDREN BORN TO A WIFE WHO HAD RELATIONS IMMEDIATELY PRIOR TO HER MARRIAGE. They are considered bastards by the Torah.

328. And likewise, the Shechinah is the mating of the Holy One, blessed be He, His unity with the righteous one, who lives forever, WHICH IS YESOD. AND THE SHECHINAH is his walk. "Righteousness shall go before Him" (Tehilim 85:14) to act on his desire. AND THE SHECHINAH IS CALLED 'RIGHTEOUSNESS'. ALSO, "And it came to pass, before he had done speaking, that, behold, Rivkah came out" (Beresheet 24:15) THAT IS THE SHECHINAH THAT IS CALLED 'RIVKAH' came out to Him, to do His will. AND SO in sight, hearing, smell, speech, doing, body, mating, walking and, indeed, in every part, she is commanded to serve Him and to do His will.

329. And the children OF THE SHECHINAH, NAMELY YISRAEL, are also of her form, for they have humility and modesty, all of them have her qualities. And this is why the Holy One, blessed be He, commanded Moses: "Moreover you shall provide out of all the people able men, such as fear Elohim, men of truth, hating unjust gain" (Shemot 18:21). "Able men" are from the right side, which is Abraham, WHO IS CHESED THAT BECOMES CHOCHMAH, SINCE AT GREATNESS OF ZEIR ANPIN, CHESED, GVURAH AND TIFERET ASCEND AND BECOME CHOCHMAH, BINAH, AND DA'AT, AS IS KNOWN, for the sight of the Torah is there, as it is written: "from his right hand went a fiery law for them" (Devarim 33:2). "such as fear of Elohim" are from the side of Isaac, WHO IS GVURAH THAT BECOMES BINAH, for hearing is there, as the prophet Habakkuk said: "Hashem, I have heard the report of You, and I am afraid" (Chavakuk 3:2). Men of truth are from the side of Jacob, WHO IS TIFERET THAT BECOMES DA'AT, for a sweet savor to Hashem, in the nose. "Hating unjust gain" is from the side of speech, WHICH IS MALCHUT, the fourth pillar, WHICH IS THE ASPECT OF Adam who has joined together with the patriarchs, AND IS CONSIDERED AS MALCHUT FOR THEM. AND MALCHUT IS CALLED 'MAN', FOR the three living creatures are lion, ox, and eagle, THAT ARE CHESED, GVURAH, AND TIFERET in sight, hearing, and smell, AS ABOVE, AND THE FOURTH PILLAR FOR THEM IS THE FACE OF a man in speech, NAMELY THE FIRST MAN.

330. "and place such over them, to be rulers of thousands," (Heb. alafim), namely from the side of the letter Aleph OF ADONAI; "rulers of hundreds," from the side of the letter Dalet of ADONAI WHICH IS THE secret of the Dalet (= four) hundred years that Yisrael was enslaved in Egypt. "rulers of fifties," the Nun (= fifty) of Adonai, "and rulers of tens" (Shemot 18:21), the Yud (= ten) OF ADONAI.

327. וְלֹא כְשִׂמְחָה בְּיִשָּׂא, לְיִלִית, חֲצוּפָה בְּלֹא עֲנוּה, לִית לָהּ בִּשְׂת פָּנִים, אִימָא דְעֵרֵב רַב, וּבְגִין דָּא אָמַר שְׁלֵמָה, אִשְׁת חֵיל עֵטֶרָת בְּעֵלָה וּכְרָקֵב בְּעֲצָמוֹתָיו מְבִישָׁה. דְּשִׁכְיִנְתָּא אִיהִי מְטְרוּנִיתָא, שְׂמַחָה דִּילָהּ לְיִלִית, לִית לָהּ עֲנוּה, וְלֹא בִּשְׂת אֲנָפִין מְקוּדְשָׁא בְּרִיךְ הוּא. וְהָכִי בְּנָהָא עֵרֵב רַב, וְקוּדְשָׁא בְּרִיךְ הוּא עֲתִיד לְאֶעְבְּרָא לָהּ וּלְבָנָהָא מְעֵלְמָא, דְּמִמְזוּרִים אִינוּן מִבְּנֵי ט' מִדּוֹת, אֲסַנְיָת מִשְׁגַּחַת, מִמְזוּרֵי דְרַבְּנָן.

328. וְכֵן שְׁכִינָה אִיהִי שְׁמוּשׁ דְּקוּדְשָׁא בְּרִיךְ הוּא, יְחוּד דִּילִיָּהּ בְּצַדִּיק חַי עַלְמִין. וְאִיהִי הַלִּיכָה דִּילִיָּהּ, צָרֵק לְפָנָיו יְהִלֵּךְ, לְמַעַבְד רְעוּתִיהָ. וְיְהִי הוּא טְרַם כְּלָה לְדַבְּר וְהִנֵּה רַבְּקָה יוֹצֵאת, רְהִיטַת לְגַבִּיָּהּ, לְמַעַבְד רְעוּתִיהָ. בְּרֵאִיָּהּ, בְּשִׁמְיָעָה, בְּרִיחָא, בְּדַבְּוֹר, בְּעִשְׂיָה, בְּגוּפָא, בְּשִׁמוּשׁ, בְּהַלּוֹךְ, בְּכָל אַבְר, אִיהִי מִצְוָה לְשִׁמְשָׂא לִיָּהּ, וְלְמַעַבְד רְעוּתִיהָ.

329. וּבְנָהָא, הָכִי אִינוּן בְּדִיוּקְנָהָא, בְּנֵי עֲנוּה, בְּנֵי בִּשְׂת אֲנָפִין, כְּלָהוּ כְּמִדּוֹת דִּילָהּ. וּבְגִין דָּא מְנֵי קוּדְשָׁא בְּרִיךְ הוּא לְמַשָּׁה, וְאַתָּה תַּחֲזֶה מִכָּל הָעַם אֲנָשֵׁי חֵיל וְרֵאִי אֱלֹהִים אֲנָשֵׁי אֲמַת שׁוֹנְאֵי בְּצַע. אֲנָשֵׁי חֵיל, מְסִטְרָא דִּימִינָא דְאַבְרָהָם, דְּתַמָּן רֵאִיָּהּ דְאַוּרִייתָא, מִימִינוּ אֵשׁ דַּת לְמוֹ. וְרֵאִי אֱלֹהִים, מְסִטְרָא דִּיִּצְחָק, דְּתַמָּן שְׁמִיעָה, דְּאָמַר חֲבִקוּק נְבִיאָה יְי' שְׁמַעְתִּי שְׁמַעְךָ יְרֵאתִי. אֲנָשֵׁי אֲמַת, מְסִטְרָא דִּיעֻקֵּב, דְּתַמָּן רִיחַ גִּיחַח לִידוֹד, בְּחוּטְמָא. שׁוֹנְאֵי בְּצַע, מְסִטְרָא דְדַבְּוֹר, סַמְכָא רְבִיעָא, דְאָדָם הָרֵאשׁוֹן, דְאַתְחַבֵּר בְּאַבְהָן. תֵּלַת חִיוֹן אִינוּן, אֲרִיָּה שׁוֹר נֶשֶׁר, בְּרֵאִיָּהּ שְׁמִיעָה רִיחָא, אָדָם בְּדַבְּוֹר.

330. וְשִׁמְתָּ עֲלֵיהֶם שְׂרֵי אֱלָפִים, מְסִטְרָא דָּאֵת א'. וְשְׂרֵי מֵאוֹת, מְסִטְרָא דָּאֵת ד' ד' מֵאוֹת שָׁנָה דְאַשְׁתַּעְבִּידוּ יִשְׂרָאֵל בְּמִצְרַיִם. שְׂרֵי חֲמִשִּׁים ג'. וְשְׂרֵי עֶשְׂרוֹת י'.

331. Yisrael is recognized in these qualities to be the children of the Holy One, blessed be He, and His SHECHINAH; that is, that there should be among them able (Heb. chayil) men, as in the verse: "A virtuous (Heb. chayil) woman is a crown to her husband" (Mishlei 12:4), for they are bestowed with Chesed, AS AGAINST CHESED OF ZEIR ANPIN. "such as fear Elohim" PARALLELS GVURAH OF ZEIR ANPIN. "Men of truth" PARALLELS TIFERET OF ZEIR ANPIN, and not men of falsehood, for the Children of "Yisrael shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth" (Tzfanyah 3:13). "Hating unjust gain" PARALLELS MALCHUT, as a man who rejoices in his portion. And they are not as a mixed multitude, the children of the wicked bondwoman, LILIT, who are as a serpent before whom is the whole land, as it is written: "and dust shall be the serpent's food" (Yeshayah 65:25). WITH ALL THIS, he fears eating the dust until he is full, for he is afraid that there will not be enough for him. This is how it is with men of unjust gain, for even if they had all the money in the world, it would never be enough for them.

332. And this is why the sages of the Mishnah taught: 'Not the expounding of the Law is the chief thing, but the doing of it'. For the Holy One, blessed be He, is concealed by the secrets of the Torah. In what, then, can He be known? In the precepts, for they are the Shechinah, which is His form. Just as THE HOLY ONE, BLESSED BE HE, is humble, so is His Shechinah humble. He is pious and she is pious. He is valiant, and she is valiant over all the nations of the world. He is truth and she is Faith. He is a prophet and she is a prophetess. He is righteous and she is righteous. He is King and she is kingdom. He is wise and she is wisdom. He understands and she is His understanding. He is a crown, and she is His diadem, "a crown of glory" (Yeshayah 62:3). This is why the sages taught: 'No disciple whose inside does not correspond to his exterior may enter the house of study.' That is, the disciple will be as the form of the Holy One, blessed be He, who is his inside and the Shechinah is his outside. He is the inside within and THE SHECHINAH is His exterior on the outside. And she that is on the outside has not changed from Him who is on the inside, that it should be known that she is His Atzilut, and there is no separation there whatsoever, THIS BEING THE SECRET OF THE VERSE: "...within and without shall you overlay it" (Shemot 25:11).

333. And since He, the Yud Hei Vav Hei is concealed from within, He is called only by His Shechinah, Adonai. And this is why the rabbis taught: 'I am not spelled as I am pronounced. In this world I am spelled with the Yud Hei Vav Hei but pronounced as Adonai. In the next world I am pronounced with the Yud Hei Vav Hei and pronounced with the Yud Hei Vav Hei.' And this is so that there will be mercy from all sides. And this is why the Holy One, blessed be He, commanded the ministering angels: 'Whosoever's inside does not correspond to his exterior, in all his parts, both internal and external, that person may not enter this temple.' This is why Scripture says: "He is the Rock, his work is perfect" (Devarim 32:4) and "You shall be perfect with Hashem your Elohim" (Devarim 18:13), NAMELY HIS INSIDE EXACTLY CORRESPONDS WITH HIS EXTERIOR.

331. יִשְׂרָאֵל בְּאֵינֹן מִדּוֹת אֲשֶׁתְּמוֹדֵעוֹן, דְּאֵינֹן בְּנוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא וּשְׂכִינְתָּיה. לְמַהוּ בְּהוֹן אֲנָשִׁי חֵיל, כְּגוֹן אֵשֶׁת חֵיל עֵטְרַת בְּעֵלָה, מְאִירֵי דְחֶסֶד. יִרְאֵי אֱלֹהִים. אֲנָשִׁי אֱמֶת, וְלֹא אֲנָשִׁי שְׁקֵר, דְּבְנֵי יִשְׂרָאֵל לֹא יַעֲשׂוּ עוֹלָה וְלֹא יִדְבְּרוּ כְזָב וְלֹא יִמְצֵא בְּפִיהֶם לְשׁוֹן תְּרֻמִית. וְשׁוֹנְאֵי בְצַע, כְּבִ"ג שְׂמַח בְּחֶלְקוֹ. וְלֹא כְּעַרְב רַב בְּנוֹי דְּשִׂפְחָה בִישָׂא, דְּאֵינֹן כְּחוּיָא דְכָל אֶרְעָא קְדָמִיָּה. הֵה"ד וְנַחֲשׁ עֶפְרָא לְחַמוֹ, וְדָחִיל לְמִשְׁבַּע מַעֲפָרָא, דְּדָחִיל דְתַחֲסֵר לֵיהּ. וְהֵכִי מְאִירֵי בְצַע. דְּלֹא שְׂבַעִין מִכָּל מְמוֹן דְּעֵלְמָא.

332. וּבְגִ"ד אֲוִקְמוּהָ מְאִירֵי מִתְנִיתִין, לֹא הַמְדַרְשׁ הוּא הָעִיקָר אֲלֵא הַמַּעֲשֶׂה. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אִיהוּ סְתִים בְּסִתְרֵי הַתּוֹרָה, בְּמֵאֵי אֲשֶׁתְּמוֹדֵע. בְּמִצּוֹת, דְּאִיהִי שְׂכִינְתָּיה, דְּאִיהִי דִיוֹקְנִיה. כְּגוֹוֹנָא דְּאִיהוּ עָנּוּ, שְׂכִינְתָּיה עָנּוּהּ. אִיהוּ חָסִיד, וְאִיהוּ חֲסִידָה. אִיהוּ גְבוּר, וְאִיהִי גְבוּרַת עַל כָּל אוֹמִין דְּעֵלְמָא. אִיהוּ אֱמֶת, וְאִיהִי אֱמוּנָה. אִיהוּ נְבִיא, וְאִיהִי נְבִיאָה. אִיהוּ צְדִיק וְאִיהִי צְדָקָתָה. אִיהוּ מֶלֶךְ, וְאִיהִי מַלְכוּתָהּ. אִיהוּ חָכֵם, וְאִיהִי חֲכֵמָתָהּ. אִיהוּ מְבִין, וְאִיהִי תְבוּנָה דִּילֵיהּ. אִיהוּ כְּתֵר, וְאִיהִי עֵטְרָה דִּילֵיהּ, עֵטְרַת תְּפָאֶרֶת. וּבְגִ"ד אֲוִקְמוּהָ רַבָּנִין, כָּל מִי שְׂאִין תּוֹכוֹ כְּבָרוּ אֵל יִכְנַס לְבֵית הַמְדַרְשׁ. כְּדִיוֹקְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ תּוֹכוֹ וּשְׂכִינְתָּא בְּרוּ, אִיהוּ תּוֹכוֹ מְלֻגוֹ, וְאִיהִי בְרוּ מְלַבֵּר. וְלֹא אֲשֶׁתְּנִיָּאת אִיהִי דְלַבֵּר, מַהוּוּא דְלִגּוֹ, לְאֲשֶׁתְּמוֹדֵעָא דְהִיא אֲצִילוּתָּיהּ, וְלִית אֲפֻרְשׁוּתָא תַּמָּן כָּלֵל, דְּמִבֵּית וּמִבְחוּץ תִּצְפֹּנוּ.

333. וּבְגִין דְּאִיהוּ יְרוּד, סְתִים מְלֻגִין, לֹא אֲתַקְרִי אֲלֵא בְּשְׂכִינְתָּיהּ, אֲדֹנֵי. וּבְגִין דָּא אֲמָרוּ רַבָּנִין, לֹא כְּשִׂאֲנֵי נִכְתָּב אֲנִי נִקְרָא, בְּעוּה"ז, נִכְתָּב אֲנִי בִירוּד, וְנִקְרָא אֲנִי בְּאֲדֹנֵי. אֲבָל בְּעוּה"ב, נִכְתָּב בִירוּד, וְנִקְרָא בִירוּד. לְמַהוּ רַחֲמֵי מִכָּל סֵטְרָא וּבְגִין דָּא מְנִי קוּדְשָׁא בְּרִיךְ הוּא לְמַלְאכֵי הַשְּׂרָת, מֵאֵן דְּלֹא יְהֵא תּוֹכוֹ כְּבָרוּ, בְּכָל אַבְרִין פְּנִימָאִין וְחִצּוֹנִין, לֹא יִיעוֹל בְּהִיכְלָא דָּא. וּבְגִין דָּא אֲמַר קָרָא, הַצּוּר תָּמִים פְּעֵלוּ. תָּמִים תְּהִיָּה עִם יי' אֱלֹהֵיךְ.

334. The seventh correction is "As the appearance of the rainbow that is in the cloud in the day of rain" (Yechezkel 1:28). The sages said: 'The Work of the Chariot is from "And I looked AND, BEHOLD, A STORM WIND" (Ibid. 4) until "As the appearance of the rainbow," these are the work of the Chariot.' And the sages further said: 'When Rabbi Akiva was expounding the Work of the Chariot, fire came down from heaven and engulfed the trees, and the ministering angels assembled as though at a wedding feast.' FOR THE CHARIOT IS THE SECRET OF THE UNITY OF YUD HEI VAV HEI AND ADONAI, WHICH ARE THE SECRET OF GROOM AND BRIDE. THIS IS THE REASON FOR THE WORK OF THE CHARIOT TO CONCLUDE WITH THE VERSE STARTING "AS THE APPEARANCE OF THE RAINBOW," for there is no unity and connection of the Chariot of the Yud Hei Vav Hei with Adonai other than by means of the righteous one, WHICH IS YESOD, also called 'rainbow'. For through him is the upper Chariot, which is Yud Aleph Hei Dalet Vav Nun Hei Yud, complete.

335. The Shechinah is the Work of Creation, and it has been taught: 'The Work of Creation may not be expounded in the presence of two people.' Because the branches of the tree, WHICH ARE THE LIVING CREATURES, are divided above in the wings of the living creatures, with the Yud Hei Vav Hei to the right and Adonai to the left, FOR ZEIR ANPIN IS THE SECRET OF THE CHASSADIM ON THE RIGHT, AND MALCHUT IS THE SECRET OF THE LEFT, WITHOUT ANY UNIFICATION BETWEEN THEM, AND IT FOLLOWS that the bridegroom is to the right while the bride is to the left. And when she is brought to the wedding canopy with a number of types of melody, Yisrael must awaken them from below TO THE UNIFICATION with songs and praises and all sorts of melody in prayer, for, behold, they are approaching the wedding canopy, NAMELY ARE COMING TO BE UNITED.

336. And Yisrael must give THE RING of marriage FROM THE BRIDEGROOM to the bride, with the knot of the hand Tefilin, so that THE SHECHINAH should be bound to ZEIR ANPIN, and crown them with the head Tefilin, WHICH IS THE SECRET OF BRINGING DOWN TO THEM THE MOCHIN OF THE UPPER THREE SFIROT, which is glory (Heb. pe'er), as it is said: "Bind on your turban (Heb. pe'er)" (Yechezkel 24:17). And the three loops of the strap UPON THE MIDDLE FINGER parallel the three holies, which are 'Holy, Holy, Holy' "They proclaim you thrice holy'. And they have to be blessed with seven blessings, which are the seven blessings of the recital of the Sh'ma, namely: two before and one after in the morning service, and two before and two after in the evening service.

337. And the bride under the wedding canopy, NAMELY IN THE UNITY OF THE RECITAL OF THE SH'MA WHICH IS CALLED 'A WEDDING CANOPY', is in the form of the wings of a precept, which, in the fringes, are gilded. THAT IS TO SAY THAT THEY ARE BOUND WITH BLUE, WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH, WHICH IS DRAWN DOWN FROM THE LEFT SIDE OF BINAH, WHICH IS CALLED 'GOLD'. AND THUS THE FRINGES ARE AS THOUGH GILDED WITH BLUE. And the blue and the white THAT ARE IN THE FRINGES are the Throne of Judgment and the Throne of Mercy interwoven with each other, FOR BLUE IS JUDGMENT AND WHITE IS MERCY. And there are a number of knots and links surrounding THE FRINGES with a number of pearls and precious stones, NAMELY THE LIGHTS OF CHOCHMAH AND CHASSADIM, full of special qualities surrounding it in the form of bells and pomegranates of the apparel of the King and the queen, which are the four garments of white OF ZEIR ANPIN, and the four garments of gold OF MALCHUT, which are from the side of the two names: The Yud Hei Vav Hei and Adonai. As is His name, so is His throne, so is His wedding canopy, so is His apparel. His name is marked on all, FOR HE IS YESOD, WHO IS CALLED 'ALL' when He wishes to let enter into His palace His groom and bride to be there, in the eighteen blessings of the prayer, WHERE EIGHTEEN HINTS AT YESOD, which is "As the appearance of the rainbow," NAMELY YESOD, AS ABOVE.

334. תְּקוּנָא שְׂבִיעָאָה, כְּמַרְאֵה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בְּעֵנַן בַּיּוֹם הַגֶּשֶׁם. אָמְרוּ רַבָּנִן, מִן וָאֵרָא עַד כְּמַרְאֵה הַקֶּשֶׁת הֵן הֵן מַעֲשֵׂה הַמְרַכְבֶּה. וְאָמְרוּ חֲכָמִים, כְּשֶׁהָיָה ר"ע דּוֹרֵשׁ בְּמַעֲשֵׂה מְרַכְבָּה, יֵרְדֵה אֵשׁ מִן הַשָּׁמַיִם, וְסַבְבָּה הָאֵילָנוֹת. וְהָיוּ מִתְקַבְּצִין מִלְּאָכֵי הַשָּׁרֵת כְּבַמְזֻמוּטֵי חֵתָן וְכֵלָה. בְּגִין דְּלִית יְחֻדָּא וְקִשּׁוּרָא וּמְרַכְבָּה, לְשֵׁם יְדוּד בְּאֲדָנָי, אֱלָא בְּצַדִּיק. דְּאִיהוּ קֶשֶׁת, דְּבִיהַ מְרַכְבָּתָא שְׁלִימָתָא דְּלַעִילָא, יֵאֱהָרֻנָּה י."

335. שְׂכִינְתָא אִיהִי מַעֲשֵׂה בְּרֵאשִׁית, וְאוֹקְמוּהָ, אִין דּוֹרְשִׁין בְּמַעֲשֵׂה בְּרֵאשִׁית בְּשָׁנִים. בְּגִין דְּעַנְפֵין דְּאֵילָנָא, אֵינּוּן פְּרוּדוֹת מִלְּמַעְלָה בְּכַנְפֵי חֵינּוּן, יְדוּד לִימִינָא, אֲדָנָי לְשִׁמְאֵלָא. חֵתָן לִימִינָא, כֵּלָה לְשִׁמְאֵלָא. כִּד אֲתִינּוּן לָהּ לְחוּפָה, בְּכַמָּה מִינֵי נְגוּנָא, צְרִיכִין יִשְׂרָאֵל לְאַתְעָרָא לִוּן לְתַתָּא, בְּשִׁירוֹת וְתִשְׁבָּחוֹת, בְּכָל מִינֵי נְגוּנָא בְּצִלּוֹתָא, הָא קָא אֲתִינּוּן לְחוּפָה.

336. וְצְרִיכִין יִשְׂרָאֵל לְמִיָּהֵב קְדוּשִׁין לְכֵלָה. מִחֲתָנָא, בְּקִשּׁוּרָא דְּתַפְלָה דִּיר, לְמַהוּי קִשּׁוּרָא לִיהַ, וְלַעֲטָרָא לִוּן בְּתַפְלִין דְּרִישָׁא, דְּאִיהוּ פָּאֵר, הַה"ד, פָּאֵרְךָ חָבוּשׁ עֲלֶיךָ. וְתַלְתָּ בְּרִיכִין דְּרִצּוּעָה, לְקַבֵּל ג' קְדוּשׁוֹת, דְּאֵינּוּן קְדוּשׁ קְדוּשׁ קְדוּשׁ, קְדוּשָׁה לְךָ יִשְׁלֹשׁוּ. וְצְרִיךְ לְבָרְכָא לִוּן בְּשֶׁבַע בְּרָכָאן, דְּאֵינּוּן שֶׁבַע בְּרָכוֹת דְּק"ש, בְּשַׁחַר שְׁתַּיִם לְפָנֶיהָ וְאַחַת לְאַחֲרֶיהָ. וּבְעֶרֶב שְׁתַּיִם לְפָנֶיהָ וְשְׁתַּיִם לְאַחֲרֶיהָ.

337. וְכֵלָה בְּחוּפָה, דְּאִיהִי בְּדִיוקְנָא דְּכַנְפֵי מְצוּהָ, בְּצִיצִיּוֹת מְזוּהָבוֹת, וְתַכְלֵת וְלָבָן, כֶּסֶא דִּין וְכֶסֶא רַחֲמִים, כָּלִיל דָּא בְּדָא. וְכַמָּה קִשְׁרִים וְחַלְלִין, סַחְרִינָה. בְּכַמָּה מְרַגְלָאן וְאַבְנִין יְקִירִין, מְלִיִין סְגוּלוֹת, סַחְרִין לְגַבִּיָּה, בְּדִיוקְנָא דְּזִגִין וְרִמּוֹנִין, דְּלְבוּשֵׁי מְלָכָא וּמְטְרוֹנִיתָא, דְּאֵינּוּן ד' בְּגָדֵי לָבָן, וְד' בְּגָדֵי זָהָב, מְסַטְרָא דְּתַרִין שְׁמַהן, יְדוּד אֲדָנָי, כְּשִׁמוּ בֵּן כֶּסֶא, בֵּן חוּפָתוֹ, בֵּן לְבוּשׁוֹ. רְשִׁים שְׁמִיָּה בְּכֵלָא, כִּד בְּעֵי לְאַעֲלָא בְּהִיכְלִיָּה, לְמַהוּי תַּמָּן חֵתָן בְּכֵלְתִיָּה, בַּח"י בְּרָכָאן דְּצִלּוֹתָא, דְּאִיהִי כְּמַרְאֵה הַקֶּשֶׁת.

54. Mystic speculations on the divine Chariot and prayer

Moses speaks about the Amidah prayer, and says that everyone should pray quietly so that his neighbor can not hear him. He says that prayer can be learned from what is said about the sacrifices. We hear about Rabbi Akiva discussing the Work of the Chariot, and we are given another explanation of the rainbow.

338. AND REGARDING THE AMIDAH PRAYER, THEY TAUGHT: 'The Work of the Chariot may not be expounded before one person', because he who expounds to a single person, is not THAT PERSON NOW with him during the exposition, and are they not two? And he does not have to let his voice be heard there in the prayer, but "only her lips moved, but her voice was not heard" (I Shmuel 1:13). And in this lies the secret of the verse: "and the stranger that comes near shall be put to death" (Bemidbar 3:38). And so it is with prayer: everyone should pray quietly in such a way that his prayer is not heard by his neighbor, THIS BEING WHAT THEY REFERRED TO WHEN THEY SAID: 'THE WORK OF THE CHARIOT MAY NOT BE EXPOUNDED EVEN BEFORE ONE PERSON.' It is just as one who is expounding to his fellow and he wants to silence the speech to him, SO THAT HE SHOULD NOT HEAR; he does not have to do anything other than speak in silence, and then his fellow will not hear. All this is why the sages taught: 'One who says the prayer so that it can be heard is of small Faith'.

339. And this is why the heavenly living creatures of fire speak as the branches of the tree, WHICH ARE THE MINISTERING ANGELS who assemble there at the wedding feast. And where is this to happen? At the unification of the recital of the Sh'ma, WHICH IS THE SECRET OF THE WEDDING CANOPY, for there IT IS SAID: "I heard the noise of their wings" (Yechezkel 1:24), FOR THE LOWER UNITY, YUD ALEPH HEI DALET VAV NUN HEI YUD, IS NOT YET THERE AND THEY ARE THEREFORE SPEAKING. And there are 64 for each of the four wings. THAT IS TO SAY: THE FOUR LIVING CREATURES, EACH OF WHICH IS COMPOSED OF FOUR, MAKE SIXTEEN LIVING CREATURES. EACH LIVING CREATURE HAS FOUR WINGS, MAKING A TOTAL OF 64 WINGS. BUT THE WINGS ARE INTERWOVEN AND THERE ARE FOUR WINGS IN EACH WING, THUS 64 HAS TO BE multiplied by four, making 256, and this is: "Sing (Heb. ron = 256) with gladness for Jacob" (Yirmeyah 31:6). And when will this be? After he has wreaked vengeance on those who hate him and burnt their deities, as it is written: "but when the wicked perish, there is jubilation (Heb. rinah)" (Mishlei 11:10) WHICH HAS THE NUMERICAL VALUE OF 256, TOGETHER WITH THE ONE THAT REPRESENTS THE INCLUSION.

340. And the 64 are derived from eight TIMES az (lit. 'then' = eight); FOR AZ INDICATES THE EIGHT LETTERS OF THE UNITY, YUD ALEPH HEI DALET VAV NUN HEI YUD, and thus the 64 is DERIVED from eight TIMES az. AND WITH THE 64 ON each of the four corners, the total is 256. And when he reaches heart (Heb. lev = 32), which is four times az, which is four times the letter Chet, Yud is joined with them on each side, making 'Hashem lives', NAMELY THAT YESOD WHICH IS CALLED 'LIVING' JOINS WITH THE YUD HEI VAV HEI in the eighteen blessings of the prayer, in which the Yud Hei Vav Hei appears eighteen times, for a total of 72 LETTERS. At the moment the Yud Hei Vav Hei is joined with Adonai by the Living (eighteen) of the Worlds, namely Yud Aleph Hei Dalet Vav Nun Hei Yud IS FORMED BY YESOD, WHO IS CALLED 'LIFE OF THE WORLDS'. Immediately, the living creatures of fire fall silent, FOR AT THE TIME OF THE UNIFICATION THEY ARE QUIET. What is written about them? "When they stood, they let down their wings" (Yechezkel 1:24), THE MEANING OF WHICH IS: When Yisrael stands in prayer, THIS BEING THE TIME OF THE UNIFICATION, they let down their wings, that their presence should not be felt, until that time NAMELY THEY FALL SILENT.

338. אין דורשין במרכבה ביחיד, בגין דהדורש לייחיד, עמיה הא אינון שנים בדרשא. ולא צריך תמן למשמע קלא בצלותיה. אלא רק שפתיה נעות וקולה לא ישמע, ובהאי רזא והזר הקרב יומת. והכי בצלותא כל חד מצלי בחשאי, דלא אשתמע צלותיה לגבי חבריה. כגון מאן דדריש לחבריה, וישתיק דבור לגביה, לא צריך למעבד אלא דבור בחשאי, דלא ישמע חבריה. ובג"ד אוקמוה רבנן, כל המשמיע קולו בתמלתו, ה"ז מקטני אמנה.

339. ובג"כ חיוון אשא לעילא, ממללן בענפין דאילנא, דהוו מתקבצין תמן, במזמוטי חתן וכלה. באן אתר. בק"ש, דתמן ואשמע את קול כנפיהם. דאינון ס"ד לד' גדפין, ד' זמנין ס"ד, סלקין רנ"ו. והאי איהו, רנו ליעקב שמחה. אימתי. לבתר דנטיל נוקמא משנאוי, ויוקיר טעוון דלהון, הה"ד ובאבוד רשעים רנה.

340. ותליין ס"ד, מן תמניא א"ז. והכי ס"ד מתמניא א"ז לד' סטרין, רנ"ו. וכד מטי לל"ב, דאינון א"ז א"ז א"ז א"ז, דאינון ח' ח' ח' ח', אתחבר ו' לכל סטר, למהוי ח"י יהו"ה, בח"י ברכאן דצלותא, דאית בהון ח"י זמנין ידו"ד, דסלקין ע"ב. בההוא זמנא דמתחברא יהו"ה בארנ"י בח"י עלמין יאהרונהי, מיד חיוון דאש חשות. מה כתיב בהון. בעמדם תרפינה כנפיהם, בעמדם ישראל בצלותא, תרפינה כנפיהם, דלא ישמורעון עד ההיא שעתא.

341. And this is the meaning of "Only her lips moved, but her voice was not heard," where lips refer to the wings of the living creatures. For the electrum was PREVIOUSLY living creatures of fire who were speaking, while NOW they are silent. And this is why silent prayer was ordained, and thus the Work of the Chariot is without sound, for he speaks there to himself in a whisper. Three prayers were ordained and in each one the Yud Hei Vav Hei is ENUNCIATED eighteen TIMES, making 72 letters in each prayer, in the CONCLUDING SENTENCES OF EACH OF THE eighteen blessings, AND 3 X 72 makes 216 LETTERS that are included in Chesed. AND THREE X 72, together with the 32 paths OF CHOCHMAH comes to 250 minus two, NAMELY, ADDS UP TO 248, WHICH IS CHESED, that are included in the Central Column, WHICH IS CHESED.

342. From what is said about the sacrifices, prayer can be learned, and prayer is deduced from the sacrifices. Just as it is said ABOVE ABOUT PRAYER, "I heard the noise of their wings" (Yechezkel 1:24), so with regard to the Cherubs, WHICH ARE THE SECRET OF SACRIFICE, NAMELY OF THE UNIFICATION OF THE HOLY NAME YUD HEI VAV HEI AND ADONAI THAT IS ATTAINED THROUGH THE SACRIFICE, AS IT IS SAID: "Then he heard the voice speaking to him" (Bemidbar 7:89). AND SO WE DEDUCE ABOUT PRAYER FROM THE SACRIFICES. ABOUT THE LATTER IT IS WRITTEN: "THE VOICE SPEAKING" WHICH HINTS AT BOTH VOICE AND SPEECH, WHICH ARE THE YUD HEI VAV HEI AND ADONAI. SIMILARLY, ABOUT PRAYER IT IS SAID ONLY: "I HEARD THE NOISE OF THEIR WINGS," WITHOUT SPEECH BEING MENTIONED IN THIS CONTEXT. NEVERTHELESS, SPEECH IS ALSO INCLUDED THERE. Just as with the ramp OF THE ALTAR, on which sacrifices and burnt offerings ascend and descend, so in the prayer two angels ascend and two descend. And so it was at Mount Sinai, where Moses and Aaron ascended the mountain and descended, NAMELY two went up and two came down. And all the precepts of the Torah are implied in this precept OF PRAYER.

343. Thus, when Rabbi Akiva started to discuss the Work of the Chariot, his mouth was Sinai and his voice was a ladder on which angels ascended and descended. With every speech of his, the angel Metatron would ride on it. He is a vehicle of the Shechinah, for included in him are the Sfirot of the Central Column, WHICH IS ZEIR ANPIN, which is Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph. They are inside, while the Shechinah, which is composed of ten Sfirot, is outside ON HIM. And the Holy One, blessed be He, and His Shechinah are revev (lit. 'vehicle', masc.) and Merkavah (lit. 'Chariot', fem.). The Central Column is a vehicle to the Cause of Causes, WHICH IS THE ENDLESS LIGHT, while his Shechinah is a vehicle for the Central Column. And the Cause of Causes, WHICH IS THE INFINITE ONE, is the All-uniting and the All-arranging and the All-illuminating. His light passes through the soul and body and apparel, and He is unchanging, and without partnership, or account or picture or likeness of any Chariot or vision or likeness that the MIND'S eyes can summon up. The upper and lower steps are a vehicle and Chariot to him, but none ride on Him.

341. וְהָיָה אִיהוּ רַק שִׁפְתֶיהָ נִעוּת. דְּאִינוּן כְּנִפְי הַחַיּוֹת, וְקוֹלָהּ לֹא יִשְׁמַע. מֵה דִּהְוֵי חֲשֵׁמֶל, חַיּוֹן אֲשָׁא מִמְלַלְן, אִינוּן חֲשׁוֹת. וּבג"ד תְּקִינוּ צְלוֹתָא בְּחֲשָׁאֵי, וְהִכִּי מַעֲשֵׂה מְרַכְבָּה בְּחֲשָׁאֵי, לְמַלְלָא תַמָּן בְּחֲשָׁאֵי, בִּינוּ לְבִין עֲצֻמוֹ. ג' צְלוֹתִין תְּקִינוּ, וּבִכְלָהּ ח"י יְהוּ"ה, דְּאִינוּן ע"ב אֲתוּון, בְּכָל צְלוֹתָא, בְּתַמְנֵי סְרִי בְּרַכָּאן, דְּאִינוּן רִי"ו, וּבְכִילֵן בְּחֶסֶד, בַּע"ב, עִם ל"ב נְתִיבוֹת, וְהֵינּוּ ר"ן חֲסִרִין ב'. דְּכִילֵן בַּעֲמֻדָא דְּאִמְצִיעִיתָא.

342. דְּמִקְרָבָנָא אֲשֶׁתַּמַּע צְלוֹתָא, צְלוֹתָא מִקְרָבָנָא כְּגוֹוֹנָא דְּאֲתַמַּר בְּהוֹן, וְאֲשֶׁמַּע אֶת קוֹל כְּנַפְיָהֶם. הִכִּי בְּכְרוּבִים, וְיִשְׁמַע אֶת הַקּוֹל מִדְּבַר אֱלֹוֵי. כְּגוֹוֹנָא דְּכָבֶשׂ סִלְקִין וְנַחְתִּין בֵּיה קְרָבָנִין וְעֵלוּן. הִכִּי בְּצְלוֹתָא, מְלֹאכִין סִלְקִין תְּרִי וְנַחְתִּי תְרִי. וּכְגוֹוֹנָא דְּסִינֵי, דְּבֵיה מֹשֶׁה וְאַהֲרֹן סִלְקִין וְנַחְתִּין, סִלְקִין תְּרִין וְנַחְתִּין ב'. וּבְפְקוּדָא דָּא, אֲתַרְמִיזוּ כָּל פְּקוּדִין דְּאוֹרֵייתָא.

343. וְהִכִּי כִּד הוּה פְּתַח ר"ע בְּמַעֲשֵׂה מְרַכְבָּה, פּוֹמִיָה הוּה סִינֵי, וְקִלְיָה הוּה סֶלֶם, דְּבֵיה מְלֹאכִין סִלְקִין וְנַחְתִּין. בְּכָל דְּבוּר וּדְבוּר דִּילֵיה, הוּה רְכִיב עֲלֵיה מְלֹאךְ מִטְטְרוּ"ן. אִיהוּ רְכִב לְשְׁכִינְתָא, דְּכִילָא בֵּיה סְפִירָן עֲמוּדָא דְּאִמְצִיעִיתָא, דְּאִיהוּ יו"ד ה"א וְא"ו ה"א מְלֹגוֹ. דְּשְׁכִינְתָא כְּלִילָא מִי' סְפִירָן, דְּלִבְר. וְקוּדְשָׁא בְּרִיךְ הוּא וְשְׁכִינְתֵיהּ, רְכִב וּמְרַכְבָּה. עֲמוּדָא דְּאִמְצִיעִיתָא, רְכִב לְעֵלַת הָעֲלוֹת. וְשְׁכִינְתֵיהּ, רְכִב לְעֲמוּדָא דְּאִמְצִיעִיתָא. וְעֵלַת הָעֲלוֹת אִיהוּ דְּמִיחַד לְכֹלָא, וּמִסְדֵּר לְכֹלָא, וְנִהִיר בְּכֹלָא. נְהוּרִיָה אַעֲבַר בְּנִשְׁמַתָּא וְגוֹפָא וְלְבוּשָׁא. וְלִית בֵּיה שְׁנוֹי וְשׁוֹתְפוֹ וְחוּשְׁבָן וְתַמוּנָה וְדְמִיוֹן מִכָּל מְרַכְבָּתָא, וּמְרָאָה וְדְמִיוֹן דְּאֲתַחֲזִיָּא בְּעֵין הַשְּׁכֵל. דְּרִגִין עֲלָאִין וְתַתָּאִין, אִינוּן רְכִב וּמְרַכְבָּתָא לְגַבֵּיה, וְעֲלֵיה לִית מֵאן דְּרִכִּיב.

344. The rainbow (Heb. keshet - Kof Shin Tav) stands for initials of teki'ah, shevarim, teru'ah and they are a sign for the patriarchs' Chariot. Teki'ah is Abraham, shevarim Isaac, and teru'ah is Jacob, about whom it is said: "And the trumpet blast (Heb. TERU'AH) of a king is among them" (Bemidbar 23:21). And in it three colors are visible: white, red, and green. From the side of Gvurah it, YESOD, is called "The bows of the mighty are broken" (I Shmuel, 2:4), and from the right side, WHICH IS CHESED, IT IS CALLED "As the appearance of the rainbow that is in the cloud in the day of rain" (Yechezkel 1:28). When it appears on a rainy day, Mercy is visible, but when it appears when there is no rain, Judgment is visible. And when it is blended in between rain and sun, this shows that Mercy and Judgment are both apparent. And this is the letter Shin of Shadai (Shin Dalet Yud), THAT TEACHES ABOUT the three branches of the patriarchs, namely: The Yud Hei Vav Hei, Our Elohim, the Yud Hei Vav Hei, these being the three names that parallel the three branches of the patriarchs, WHICH ARE CHESED, GVURAH, AND TIFERET. AND THESE THREE NAMES contain Yud Dalet (= fourteen) the letters of which form the Dalet Yud of Shadai. AND SHADAI IS YESOD OF ZEIR ANPIN, and the apparel of Shadai IS Metatron, which has the same numerical value as Shadai.
End of Ra'aya Meheimna

344. קֶשֶׁת, סִימָן תְּקִיעָה שְׁבָרִים תְּרוּעָה. וְאִינוּן סִימָן מְרַכְבָּה דְאֲבָהָן. תְּקִיעָה, דְאֲבָרָהֶם. שְׁבָרִים, דְיִצְחָק. תְּרוּעָה, דְיַעֲקֹב. דְאֶתְמַר בֵּיהּ וּתְרוּעַת מֶלֶךְ בּוּ. וְג' גּוֹזֵינָן אֶתְחַזְיִין בֵּיהּ, חָזוּר סוּמָק וְיָרוּק. וּמִסְטָרָא דְגְבוּרָה, אֶתְקָרִי קֶשֶׁת גְּבוּרִים חֲתִים. וּמִסְטָרָא דִימִינָא, כְּמַרְאֵה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בְעֵינַי בְּיוֹם הַגֶּשֶׁם. כִּד אֶתְחַזִּי בְיוֹם הַגֶּשֶׁם, אַחֲזִי רַחֲמֵי. וְכִד אֶתְחַזִּי בְלֹא מִטְרָא, אַחֲזִי דִינָא. מְעוֹרָב בֵּין מִטְרָא וְשֶׁמֶשׁ, אַחֲזִי דִינָא וְרַחֲמֵי כְלִיל. וְהֵאֵי אִיהוּ ש' מִן שְׂדֵי, תְּלַת עֲנַפֵּי אֲבָהָן, דְאִינוּן יְדו"ד אֱלֹהֵינּוּ יְדו"ד, תְּלַת שְׁמֵהּ לְקַבֵּל תְּלַת עֲנַפֵּי אֲבָהָן. וּבְהוּן י"ד אֶתּוּן, בְּחוּשְׁבַן ד"י מִן שְׂדֵי. וּלְבוּשׁ דְשְׂדֵי, מִטְטְרוּן, דְהֵכִי סְלִיק בְּחוּשְׁבַן שְׂדֵי.
ע"כ רעיא מהימנא

55. He who says "A praise of David" every day
Rabbi Elazar says that one must recite the title psalm three times each day - twice for the food of mortal man, and once to give force to the world above.

345. Rabbi Shimon said: Let he who has started continue! (THIS IS THE REACTION OF RABBI SHIMON TO RABBI ELAZAR'S WORDS, SEE ABOVE 237). Rabbi Elazar said, we learned: Whoever recites the psalm "A praise of David" (Tehilim 145) three times daily is sure to inherit the World to Come. And we have already learned the reason, NAMELY THAT IT CONTAINS THE VERSE: "YOU OPEN YOUR HAND, AND SATISFY THE DESIRE OF EVERY LIVING THING" (TEHILIM 145:16), THIS BEING A PRAYER OVER FOOD. HE ASKS, IF THE REASON has to do with sustenance and food for all the worlds, THEN HE SHOULD SAY IT TWICE each day, in the morning and the evening, for it is written: "When Hashem shall give you in the evening meat to eat, and in the morning your fill of bread" (Shemot 16:8). If a man eats only twice a day, why should he have to recite it three times daily? THE ANSWER IS that he says it twice for the food of mortal man, and for the whole world, and once is to give force to that place where His hands are open.

345. אר"ש, מֵאֵן דְפִתַּח פִּתְחָא יִימָא. א"ר אֶלְעָזָר, תְּנִינָן, כֹּל מֵאֵן דְאֶמַר תְּהִלָּה לְדוֹד בְּכֹל יוֹם תְּלַת זְמַנִּין, אִיהוּ בַר עֲלָמָא דְאֵתִי. וְהֵא אֶתְמַר טַעְמָא. אִי בְּגִין פְּרִנְסָה וּמְזוֹנָא דְכָל עֲלָמִין, תְּרִין זְמַנִּין אִינוּן בְּכֹל יוֹמָא בְּצַפְרָא וּבִפְנֵינָא, דְכֹתִיב בְּתַת י"י לְכֶם בְּעָרְבַּ בֶּשֶׂר וְגו', אֲמַאי תְּלַת זְמַנִּין בְּכֹל יוֹמָא. אֶלָּא תְּרִין לְמְזוֹנָא דְבְנֵי אִינוּשֵׁי וְדְכָל עֲלָמָא. וְחַד לְמִיָּהֵב תּוֹקְפָא לְהֵהוּא אֶתְר דְפִתְיָחוּ יְדוּי.

346. These two foodstuffs OF MAN differ from each other, FOR THE ONE IS FOR THE RICH AND THE OTHER FOR THE POOR. And all three types of food are mentioned here in the psalm "A PRAISE OF DAVID." "and you give them their food in due season" (Tehilim 145:15) refers to the food of the rich, for He gives "them their food in due season." This is the first of the three. The second is "and satisfy the desire of every living thing" (Tehilim 145:16). This refers to the food of the poor, for they are satisfied not with much food but with what He satisfied them with. The third is the verse "You open your hand" (Ibid.), this being strength to that place, for when He opens His hands, favor and abundance for all emerge.

346. וְתְרִין מְזוֹנִין אֶלִין מְשַׁנִּין דָּא מִן דָּא, וּכְלָהוּ תְּלַת מְזוֹנֵי כְּתִיבֵי הַכָּא, וְאֵתָּה נּוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ, דָּא מְזוֹנָא דְעֵתִירִי, דְיִהִיב מִיכְלָא סְגִי בְעֵתוֹ, הָא חַד. תְּרִין, דְכֹתִיב וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן, דָּא מְזוֹנָא דְמִסְכְּנֵי, דְאִינוּן שְׁבַעִין מִרְצוֹן, וְלֹא מְגוּ מִיכְלָא סְגִי. תְּלַת דְכֹתִיב פּוֹתַח אֶת יָדְךָ, דָּא תּוֹקְפָא לְהֵהוּא אֶתְר, וּבְפִתְיָחוּ דִיְדוּי, נִמְקָא רְצוֹן וְשְׁבַע לְכֹלָא.

347. Again, I have learned that A MAN HAS TO SAY "A PRAISE OF DAVID" twice a day only for his daily food and sustenance. And these TWO TIMES are mandatory for a person. And if he says it more than twice, this is not in fulfillment of an obligation, but in praise among the songs of praise of King David. What is the reason? It is because it is not fitting that a man should ask for his sustenance until after the prayer, FOR THE PRAYER ITSELF is his Master's sustenance, and the King should eat first, and his servants should eat afterwards.

347. תו הכי אוליפנא, דלא איהו אלא תרי זמני, בגין מזונא ופרנסה בכל יומא. דאלין חיובא על ב"ג. ואי אמר יתיר, לאו בגין חובה איהו, אלא בגין שבחא גו תושבחן דזמירות דדוד מלכא. מ"ט. בגין דפרנסה לא חזי למשאל אלא בתר צלותא ופרנסה דמאריה. מלכא ייכול בקדמיתא ולבתר ייכלון עבדוי.

56. "I have eaten my honeycomb with my honey; I have drunk my wine with my milk"
Rabbi Elazar explains the title verse in the context of the recital of the Sh'ma.

348. It is written: "I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk" (Shir Hashirim 5:1). The verse continues: "Eat, O dear ones." "I have eaten my honeycomb" refers to that part of the prayer service that is said seated; NAMELY FROM 'WHO FORMS LIGHT AND CREATES DARKNESS...' UNTIL THE RECITAL OF THE SH'MA. "with my honey" refers to the recital of the Sh'ma. HE EXPLAINS, "I have eaten my honeycomb (Heb. ya'ar)" refers to that part of the prayer service that is said seated, BECAUSE the forest (Heb. ya'ar) of Lebanon WHICH IS THE WORLD OF BRIYAH, INCLUDES, 'Who forms light and creates darkness,' including the wheels and the holy living creatures, all of which are called 'the forest of trees' and the saplings in it. "with my honey" refers to the recital of the Sh'ma, which is the sweetest of all, with much nectar and sweetness.

348. הה"ד, באתי לגני אחותי כלה אכלתי וערי עם דבשי שתיתי ויני עם חלבי, לבתר אכלו רעים. אכלתי וערי, דא צלותא דמיושב. עם דבשי דא ק"ש. אכלתי וערי דא צלותא דמיושב, ההוא יער לבנון, יוצר אור והאופנים וחיית הקדש, כל הני אקרון יער אילנין ונציבין דביה. עם דבשי דא ק"ש, דאיהו מתיקו דכלא, בכמה צופין ומתיקין.

349. "I have drunk my wine" is that part of the prayer service that is said standing, for it is the drawing down of the upper cellared wine, WHICH IS THE ILLUMINATION OF CHOCHMAH THAT IS IN BINAH, AND IT IS THEREFORE SAID ABOUT IT "I HAVE DRUNK MY WINE." And this is in the first three OF THE EIGHTEEN blessings OF THE AMIDAH, PARALLELING CHOCHMAH, BINAH, AND DA'AT. "with my milk" refers to the final three blessings OF THE AMIDAH, AND THEY PARALLEL NETZACH, HOD, AND YESOD. AND THE ILLUMINATION OF CHASSADIM IS TERMED MILK. And the ones are included in each other, NAMELY THE ILLUMINATION OF CHOCHMAH AND OF CHASSADIM ARE INCLUDED IN EACH OTHER. To this point is the food of the King. And after the King has eaten, "Eat, O dear ones," NAMELY THE ANGELS, "drink deep, O living companions" below, NAMELY THE SOULS.

349. שתיתי ויני, דא צלותא, דמעומד, משיכו דיינא עלאה דאתנטר. ודא בשלש ברכות ראשונות. עם חלבי, אלין אינון שלש ברכות אחרונות, ואתבלילן אלין באלין. עד כען מיכלא דמלכא. לבתר דאכל מלכא, אכלו רעים לעילא, שתו ושכרו דודים לתתא.

350. And thus there is no obligation TO OFFER PRAISES for food until after the prayer, NAMELY UNTIL AFTER THE KING HAS EATEN, AS ABOVE. And what is the reason FOR THE RECITAL OF "A PRAISE OF DAVID" (TEHILIM 145) IN THE AFTERNOON SERVICE BEFORE THE AMIDAH? IT IS BECAUSE THE AFTERNOON SERVICE PARALLELS ISAAC, WHICH IS JUDGMENT. SO before there is harsh judgment, NAMELY BEFORE THE PRAYER, while the King's countenance is still shining WITH CHESED (LIT. 'FAVOR'), let him say "A praise of David" in that order of foodstuffs IN THE THREE ASPECTS, for after THE PRAYER when Judgment prevails and impends over the world, it is an inappropriate time for that. Rabbi Pinchas came and kissed him.

350. וע"ד לית חיובא דמזונא אלא לבתר צלותא. בצלותא דמנחה קודם צלותא מ"ט. בגין דעד לא אשתכח דינא קשיא, בעוד דאנפין דמלכא נהירין, יומא תהלה לדוד, בהאי סדורא דמזונא. דלבתר דדינא שריא ותלי על עלמא, לאו שעתא איהו. אתא ר' פנחס ונשקיה.

57. Now there was a day when the sons of Elohim came to present themselves before Hashem"

Rabbi Shimon talks about Rosh Hashanah (the Jewish New Year), when harsh judgment is present in the world, telling us that the day spoken of in the title was Rosh Hashanah. We learn that "the sons of Elohim" are the supreme court, the seventy officials who always surround the King, and that everyone must take care to honor the Holy Name in order to avoid judgment.

351. Rabbi Yehuda said to Rabbi Shimon, Let my master say some beautiful things about Rosh Hashanah. Rabbi Shimon began by quoting: "there was (Heb. vayehi) a day" (Iyov 1:6). Wherever it is written: vayehi, IT IS A TERM OF anguish. "Now there was a day" refers to anguish. Certainly "Now there was a day" refers to a day on which there is anguish, and this is Rosh Hashanah, a day on which harsh judgment is on the world. SIMILARLY: "And it happened one day, that Elisha passed to Shunem" (II Melachim 4:8) was on the day of Rosh Hashanah. And wherever it is said "And it happened one day" the day referred to is Rosh Hashanah. CONSEQUENTLY, "Now there was a day when the sons of the Elohim came to present themselves before Hashem" (Iyov 1:6) refers to the day of Rosh Hashanah.

352. Rosh Hashanah always lasts for two days. What is the reason for this? It is so that Isaac, WHO IS THE LEFT COLUMN, WHICH IS THE ASPECT OF ROSH HASHANAH, should be composed of Judgment and Mercy, WHICH ARE two days, and ISAAC WILL not BE JUST one. For WERE ISAAC TO BE just one, WITHOUT THE INCLUSION OF MERCY, he would destroy the world, and this is why it is written IN JOB twice: "Now there was a day THAT THE SONS OF ELOHIM CAME TO PRESENT THEMSELVES BEFORE HASHEM" (IYOV 1:6; 2:1).

353. "the sons of the Elohim came": These are certainly the supreme court, the sons of the Elohim, before whom the sons of the King, NAMELY YISRAEL, draw near. And they are the seventy officials who always surround the King, and they decree Judgment on the world. "to present themselves before (lit. 'upon') Hashem": HE ASKS, do they stand upon Hashem? HE ANSWERS, No, but when they stand to judge THE WORLD, the first to be judged is the one who does not honor the Holy Name and does not respect the Torah and His servants. So, too, whoever is not concerned about the honor of the Holy Name, WHICH IS THE SHECHINAH, that it be not desecrated in the land, and whoever is not concerned over the honor of the Holy One, blessed be He, WHO IS ZEIR ANPIN, he does not give honor to this Name. "and the adversary came also amongst them" (Ibid.): "also" adds the female of the adversary, LILIT. And so it is here: "to present themselves before Hashem" means that the Satan, too, was concerned for the honor of this Name, THAT IS TO SAY, HE CAME TO INCITE ABOUT THIS.

351. אָמַר רַבִּי יְהוּדָה, לֵימָא לָן מַר, מַלִּין מַעֲלִיתָא דְרֵאשׁ הַשָּׁנָה. פִּתַּח רַבִּי שְׁמַעוֹן וְאָמַר וַיְהִי הַיּוֹם. בְּכָל אֶתֶר דְּכַתִּיב וַיְהִי, אִיהוּ צַעַר, וַיְהִי בַיּוֹמֵי צַעַר. וְדַאי, וַיְהִי הַיּוֹם, יוֹמָא דְאִית בֵּיה צַעַר, וְדָא הוּא רֵאשׁ הַשָּׁנָה, יוֹמָא דְאִית בֵּיה דִּינָא קְשׂוּיָא עַל עֲלָמָא. וַיְהִי הַיּוֹם וַיַּעֲבֵר אֱלֹשֶׁעַ אַל שׁוֹנִים, יוֹמָא דְרֵאשׁ הַשָּׁנָה הַזֶּה. וּבְכָל אֶתֶר וַיְהִי הַיּוֹם, דָּא רֵאשׁ הַשָּׁנָה. וַיְהִי הַיּוֹם וַיָּבֹאוּ בְנֵי הָאֱלֹהִים, יוֹם רֵאשׁ הַשָּׁנָה הַזֶּה.

352. בְּכָל זְמַנָּא תְרִין יוֹמִין אִינוּן, מַאי טַעְמָא. בְּגִין, דְּלֵהוּי יִצְחָק כְּלִיל דִּינָא וְרַחֲמֵי, תְרִין יוֹמִין וְלֹא חַד. דְּאֵלְמָלָא יִשְׁתַּכַּח יַחֲדַאי, יַחֲרִיב עֲלָמָא. וְעַל דָּא כְּתִיב תְרִין זְמַנִּין, וַיְהִי הַיּוֹם וַיְהִי הַיּוֹם.

353. וַיָּבֹאוּ בְנֵי הָאֱלֹהִים, אֵלִין ב"ד רַבְרָבָא. בְּנֵי הָאֱלֹהִים וְדַאי, בְּנוֹי דְּמַלְכָּא קְרִיבִין לְגַבְיָהּ. וְאִינוּן שְׁבַעִין מְמַנָּן, דְּסַחְרִין תְּדִירָא לְמַלְכָּא. וְאִינוּן חַתְכִּין דִּינָא עַל עֲלָמָא. לְהַתִּיצֵב עַל יוֹי, וְכִי עַל יוֹי קְוִימוּ. אֲלָא, בְּשַׁעֲתָא דְאֵלִין קְוִימוּ עַל דִּינָא, דִּינָא קְדַמָּה דְכָלָא בֵּיה, מֵאֵן הוּא. דְּלֹא יוֹקִיר לְשִׁמָּא דְקוּדְשָׁא בְרִיךְ הוּא, וְדָלָא יוֹקִיר לְאֹרִייתָא וְלַעֲבָדוּי. אוּף הַכִּי, מֵאֵן הוּא דְלֹא חֲוִישׁ עַל יִקְרָא דְשִׁמָּא קְדִישָׁא, דְּלֹא יִתְחַלֵּל בְּאַרְעָא. מֵאֵן הוּא דְלֹא חֲוִישׁ לִיקְרִיָּה דְקוּדְשָׁא בְרִיךְ הוּא, מֵאֵן הוּא דְלֹא שׁוּי יִקְרָא לְשִׁמָּא דָּא. וַיָּבֹא גַם הַשָּׁטָן בְּתוֹכְכֶם, גַּם, לְרַבּוֹת הָהִיא נּוֹקְבָא דִּילִיָּהּ. אוּף הַכִּי לְהַתִּיצֵב עַל יוֹי, דְּאִיהוּ חֲוִישׁ נְמוּ לִיקְרָא דְשִׁמָּא דָּא.

58. The righteous suffer, the wicked thrive

Rav Hamnuna tells Elijah that a righteous man whose sins are few is punished in this world, but a man with many sins and a few good deeds is rewarded in this world. He goes on to say that people must confess their own sins to God and then He will hear, judge, and forgive him.

354. Here the ancient pillars of the world were divided. One said: Job was one of the pious of the nations of the world, and another said: Job was one of the pious of Yisrael, but was smitten in order to find atonement for the world. One day Rav Hamnuna found Elijah and said to him: We have definitely learned that there is a righteous man in adversity and a wicked man who prospers. RAV HAMNUNA EXPLAINED AND said: A righteous man is one whose sins are few and who pays the price for them in this world, and thus is a righteous man in adversity. But if his sins are many and his good deeds few, then he receives his reward in this world, AND THUS is a wicked man who prospers. He said to him: The judgments of the Master of the World are profound, but when the Holy One, blessed be He, wants to make atonement for the sins of the generation, He smites their arm and through this action the generation is healed. It can be likened to a doctor who smites, NAMELY LETS BLOOD IN the arm in order to save all the parts, as it is written: "But he was wounded because of our transgressions" (Yeshayah 53:5).

355. As we have learned, on that day of Rosh Hashanah, seventy seats of justice arise to judge the world, many for the defense and many for the prosecution standing on high, those on the right for innocence and those on the left for guilt, to recall the sins of the world and the sins of each individual. A man has therefore to CONFESS AND specify his sins, each one just as it is, for whoever expounds his sins BEFORE THE HOLY ONE, BLESSED BE HE, judgment is passed on him by the Holy One, blessed be He, and by no other. And whoever is judged by the Holy One, blessed be He, it is for his good. This is why King David requested: "Judge me, Elohim" (Tehilim 43:1), You and none other. Similarly, Solomon said, "that He maintain the cause of His servant" (I Melachim, 8:59). He and no other. And the HEAVENLY court leaves him.

356. This is why the sins of every limb have to be expounded, and everything that he did in detail, as it is written: "I acknowledge my sin to You" (Tehilim 32:5). And this same verse concludes: "and You forgave the iniquity of my sin. Se'la." How do we know this? We know it from Moses, for it is written: "This people has sinned a great sin" (Shemot 32:31). And about Yisrael is written: "We have sinned because we have forsaken Hashem" (I Shmuel 12:10). Should you suggest THAT THE VERSE ABOUT MOSES refers to an individual alone, while in public one does not HAVE TO SPECIFY ONE'S SINS, then the other verse "WE HAVE SINNED BECAUSE WE HAVE FORSAKEN HASHEM" comes to teach the opposite, FOR IT IS SAID IN PUBLIC. And should you agree that it is to be in public, but that it is not the cantor WHO HAS TO DETAIL THE SINS, the opposite is suggested, as it is written: "And Moses returned to Hashem and said: This people has sinned a great sin." And it is written in the continuation of the same verse: "and have made them an Elohim of gold." What is the reason? It is because the heavenly court leaves alone the person who expounds his own sins AND DOES NOT FIND HIM GUILTY. Because a man may be considered as one of his own close relatives, AND A RELATIVE IS UNACCEPTABLE AS A WITNESS. He is, THEREFORE, not judged according to his OWN testimony.

354. הָכָא אֶפְלִיגוּ עֲמוּדֵי קַדְמָאִין דְּעֵלְמָא. חַד אָמַר, אִיּוֹב מַחְסִירֵי אֹמֹת עוֹלָם הוּהוּ. וְחַד אָמַר, מַחְסִירֵי יִשְׂרָאֵל הוּהוּ. וְאֵלְקֵי, לְכַפְרָא עַל עֵלְמָא. דְּהָא יוֹמָא חַד אֲשַׁכְחִיה רַב הַמְנוּנָא לְאֵלִיהוּ. א"ל, וְדָאִי תְגִינָן דְּאִית צְדִיק וְרַע לוֹ, רְשַׁע וְטוֹב לוֹ. אָמַר, צְדִיק, כָּל שְׂמֻעֵטִין לוֹ חוּבוֹתָיו נוֹתְנִין לוֹ בְּעוֹלָם הַזֶּה חוּבוֹ, וְעַל כֵּן צְדִיק וְרַע לוֹ. וְכָל שְׂמֻרוּבִין עוֹנוֹתָיו, וּמְמוּעֵטִין זְכוּיוֹתָיו, נוֹתְנִין לוֹ שְׂכָרוֹ בְּעוֹלָם הַזֶּה, רְשַׁע וְטוֹב לוֹ. א"ל, דִּינוּי דְּמָאֲרֵי עֵלְמָא, עִמְיָקִין אָבַל בְּשַׁעְתָּא דְּבַעֵי קוּדְשָׁא בְּרִיךְ הוּא לְכַפְרָא חוּבִין דְּעֵלְמָא, אֵלְקֵי בְּדְרוּעָא דְּלֵהוֹן, וְאִסִּי לְכוּלְהוּ מִתַּל לְאִסְיָא, דְּאֵלְקֵי לְדְרוּעָא, לְשִׁיזְבָּא לְכָל שְׁיִפְיָן. כְּמָה דְּכַתִּיב, וְהוּא מְחוּלָל מִפְּשָׁעֵינוּ וְגו'.

355. כְּמָה דְּאֵתְמַר, בְּהַהוּא יוֹמָא שֶׁל רֵאשׁ הַשָּׁנָה, דְּקִיּוּמִין שְׁבַעִין קַתְדְרָאִין לְמִידָן דִּינָא לְעֵלְמָא, כְּמָה אִינוּן מָאֲרֵי תְרִיסִין, קְטִיגוּרִין, דְּקִיּוּמֵי לְעֵילָא. אֵלִין מִיּוּמִינִין לְזִכּוֹ וְאֵלִין מִשְׂמָאֵלִין לְחוּבָא, לְאֵדְכְרָא חוּבִין דְּעֵלְמָא, חוּבִין דְּכָל חַד וְחַד. וְעַל דָּא אֲצַטְרִיךְ לְב"נ, לְפָרְשָׁא חוּבוֹי, כָּל חַד וְחַד כְּמָה דְּאִיהוּ בְּגִין דְּמָאן דְּמִפְרֵשׁ חֲטָאוֹי, לֹא אֵתְמַסֵּר דִּינִיהּ, אֵלָא בִּידָא דְּמִלְכָּא קוּדְשָׁא בְּרִיךְ הוּא בְּלַחוּדוּי. וּמָאן דְּדָאִין לִיהּ קוּדְשָׁא בְּרִיךְ הוּא, אִיהוּ לְטָב. וְע"ד בְּעָא דְּדוּר מִלְכָּא, שְׂפִטְנֵי אֵלְקִים, אַנְתָּ, וְלֹא אַחְרָא. וְכֵן שְׁלֵמָה אָמַר, לְעִשׂוֹת מִשְׁפֵּט עֲבָדוּ, הוּא, וְלֹא אַחְרָא, וְכָל ב"ד בְּדִילִין מִמְנוּ.

356. וְע"ד אֲצַטְרִיךְ לוֹן לְפָרְשָׁא חוּבִין דְּכָל שְׁיִוְפָא וְשְׁיִיפָא, וְכָל מַה דְּעֵבִיד בְּפָרְט. הַה"ד, חֲטָאֲתִי אֹדִיעֶךָ וְגו'. לְכַתֵּר וְאַתָּה נִשְׂאֵת עוֹן חֲטָאֲתִי סְלָה. מְנַלְן. מִמְשָׁה, דְּכַתִּיב אֲנָא חֲטָא הָעָם הַזֶּה וְגו'. בְּיִשְׂרָאֵל כְּתִיב, חֲטָאנוּ כִּי עֲזַבְנוּ אֶת יי', דְּאִי תִימָא הָאִי בְּיַחֲד, אָבַל בְּצַבוּר לֹא. הָא כְּתִיב קְרָא דָּא. וְאִי תִימָא הָא בְּצַבוּר, אָבַל שְׁלִיחָא דְּלֵהוֹן לֹא, הָא כְּתִיב וַיֵּשֶׁב מֹשֶׁה אֶל יי' וְגו'. וְכַתִּיב וַיַּעֲשׂוּ לָהֶם וְגו'. מ"ט. מָאן דְּמִפְרֵשׁ חוּבִיהּ, בִּי דִינָא בְּדִילִין מִיּוּנִיהּ, בְּגִין דְּב"נ קָרִיב לְגַרְמִייהּ, וְלֹא אֵתְדָן עַל פּוּמִייהּ.

357. Again, he does not let the prosecutor teach guilt and fault about him, because the person himself comes first and tells all, leaving nothing for anyone else to mention. Then the Holy One, blessed be He, forgives him, as it is written: "But whoever confesses and forsakes them shall have mercy" (Mishlei 28:13).

357. ותו, לא שביק למקטרגא לאולפא עליה חובא מומא. דבר נש יקדים וימא, ולא יהיב דוכתא לאחרא למימר. כדין קודשא בריך הוא מחיל ליה, וה"ד, ומודה ועוזב ירוחם.

59. Rosh Hashanah

We learn why Rosh Hashanah lasts for two days, and that when people are coming to be judged Yisrael comes in first. It is important that we know the meaning of the blowing of the Shofar that arouses leniency and mercy.

358. On the days of Rosh Hashanah, the court prepares a throne for the King to judge the whole world. Yisrael comes in first to be judged before Him, so that Mercy will multiply, NAMELY BEFORE ANGER IS AROUSED AT THE SINNERS OF THE WORLD. It is written "that He maintain...the cause of his people Yisrael, as each day may require" (I Melachim 8:59). What is the meaning of "as each day may require"? THE MEANING IS the two days of Rosh Hashanah. And why are there two days? Because they are two courts joined together. There is the upper judgment, which is harsh, and the lower judgment that is lenient, and both of them exist.

358. ביומי דר"ה, מתקנין בי דינא בורסויא למלכא, למידן כל עלמא. וישראל עאלין בקדמיתא בדינא קמיה, דליפוש רחמי. תנן ומשפט עמו ישראל דבר יום ביומו, יום ביומו מאי הוא. אלא הני תרי יומין דר"ה. אמאי תרי יומין. בגין דאינון תרי בי דינא, דמתחברן כחדא. דינא עלאה, דאיהו קשיא, בדינא תתאה, דאיהו רפיא, ותרוייהו משתכחי.

359. And in this respect the Babylonians did not know the secret of the Sh'varim and T'ruah and that both of them are required. The T'ruah is strict judgment. The three notes of the Sh'varim are lenient judgment, AND IT IS LIKE someone who groans FROM HIS HEART, which is soft. They did not know WHICH OF THE TWO WAS REQUIRED, AND they THEREFORE had both of them. But we know BOTH, THAT BOTH OF THEM ARE REQUIRED, and do both OF THEM. And everything comes out by the way of truth.

359. ועל דא לא ידעי הני בבליאי, רזא דיבבא ויללותא, ולא ידעי דתרוייהו אצטריכו, ויללותא דאיהו דינא תקיפא. תלת תבירין דאיהו דינא רפיא, גנוחי גנח רפיא. אינון לא ידעי, ועבדין תרווייהו. ואנן ידעינן, ועבדינן תרווייהו. וכלא נפקין לארח קשוט.

360. He began by quoting: "Blow the horn at the new moon, in concealment for our feast day. For it is a statute for Yisrael, an ordinance of the Elohim of Jacob" (Tehilim 81:4-5). What is "Blow the horn at the new moon"? It means the lenient judgment, that is called "new moon." And what is "in concealment"? This is harsh judgment, which is ALSO TERMED 'the fear of Isaac'. It is a judgment that is concealed permanently, NAMELY THE MANULA, which is not judgment openly, FOR IT IS CONCEALED IN THE UPPER THREE SFIROT, AS ABOVE. "For it is a statute" refers to lenient judgment, WHICH IS THE SECRET OF THE MAFTECHA, WHICH IS IN THE OPEN. "an ordinance" refers to judgment contained with compassion, and the two of them are there together, AS IN THE PARAGRAPH ABOVE, and this is why there are two days OF ROSH HASHANAH, both of which are in the same secret.

360. פתח ואמר, תקעו בחדש שופר בכסה ליום חגנו. תקעו בחדש שופר, מאי בחדש. דא בי דינא רפיא, דאקרי חדש. בכסה: דא דינא קשיא, פחד יצחק. דינא דאתבסויא תדיר, דלאו איהו דינא באתגלייא. בי חק, דא דינא רפיא. ומשפט, דא דינא ברחמי. ותרוייהו אינון כחדא. בג"כ תרין יומין, ותרוייהו ברזא חדא.

361. "Happy is the people that know teru'ah" (Tehilim 89:15). It does not say "that hear," nor does it say "that blow the sounds OF A TERU'AH," but "that know." This is because ONLY the sages who dwell in the atmosphere of the holy land are the ones who know teru'ah. The secret of the teru'ah is as it is written: "You shall break them (Heb. teroem) with a rod of iron" (Tehilim 2:9). What people is there like Yisrael, who know the heavenly secrets of their Master and enter in before Him and associate with Him. And all those who know the secret of the teru'ah will draw near and walk in the light of the countenance of the Holy One, blessed be He, because this is the first light that the Holy One, blessed be He, hid for the righteous. This is why it is necessary to know it, THE T'RUAH.

361. אֲשֶׁרֵי הָעַם יוֹדְעֵי תְרוּעָה וְגו', לֹא כְתוּב שְׁמַעֵי, אוֹ תוֹקְעֵי תְרוּעָה, אֲלֵא יוֹדְעֵי תְרוּעָה. בְּגִין חֲבוּמֵי דְדִיּוּרֵי בְּאוּרָא דְאַרְעָא קְדוּשָׁא, אֵינּוּן יוֹדְעֵי תְרוּעָה. רְזָא דְתְרוּעָה, כְּמָה דְכְתוּב תְרוּעַם בְּשֶׁבֶט בְּרָזַל. מֵאן עֵמָא כְּיִשְׂרָאֵל, דְיֹדְעֵי רְזִין עֲלֵאֵי דְמֵאֲרִיהוֹן, לְמִיעַל קַמֵּיהּ, וְלֹאֲתַקְשְׂרָא בֵיהּ. וְכֹל אֵינּוּן דְיֹדְעֵי רְזָא דְתְרוּעָה, יִתְקַרְבוּן לְמִיָּהֵךְ בְּאוּר פְּגוּזֵי דְקוּדְשָׁא בְרִיךְ הוּא. וְדָא אוּר קְדָמָא דְגִנְזוּ קוּדְשָׁא בְרִיךְ הוּא לְצַדִּיקַיָּא. וְע"ד אֲצַטְרִיךְ לְמַנְדַּע לָהּ.

60. The appendix of the liver, gall, trachea, esophagus and the Shofar
 Rav Hamnuna talks about the iniquity of Lilith and Samael, saying that they are the liver and the appendix, and that from them emerge the gall that is the sword of the Angel of Death. On Rosh Hashanah the gall wanders the world collecting up sins, and all of Yisrael are in trouble; this is when they blow the Shofar.

362. It is written: "the appendix of the liver" (Vayikra 9:10), and also: "the appendix above the liver" (Ibid. 3:4). "the appendix of the liver" MEANS a woman of harlotry, THAT IS LILIT, who comes out and emerges from the liver, THAT IS SAMAEL, to mislead the world and denounce them, and she leaves the male to practice prostitution. And that is why IT IS WRITTEN: "the appendix of the liver"; "the appendix above the liver" MEANS THAT, after making her adulterous union, she rises above him. She has "a harlot's forehead" (Yirmeyah 3:3) and subdues her husband, who is SAMAEL, WHO IS CALLED 'liver', with the anger of the gall, being a quarrelsome and anger-prone wife who rules over her male. THUS "The harlot's forehead" has control over the liver, WHICH IS SAMAEL, BECAUSE SHE IS a woman of quarrel and anger AND IS THEREFORE CALLED "THE APPENDIX ABOVE THE LIVER."

362. כְּתוּב הַיּוֹתֵר מִן הַכְּבֵד. וְכְתוּב וְאֵת הַיּוֹתֵרָה עַל הַכְּבֵד. יוֹתֵרָה מִן הַכְּבֵד, דָּא אִשְׁתּוּ זְנוּנִים, דְאַזְלָא וְנִמְקָא מִן הַכְּבֵד, לְאַסְטָאָה בְּנֵי עֲלָמָא, וְלְאַסְטָנָא עֲלֵיהוּ. וְשִׁבְקַת לְדְכוּרָא, לְמַעַבְד זְנוּנִים. וּבג"ד הַיּוֹתֵרָה מִן הַכְּבֵד, יוֹתֵרָה עַל הַכְּבֵד. בְּתַר דְעֵבְדַת נִיאוּפָא, אִסְתַּלְקַת עֲלֵיהּ. מִצַּח אִשָּׁה זֹנָה. אֲתַגְבֵּרַת עַל בַּעְלָהּ דְאִיהוּ כְּבֵד, בְּכַעַס דְמֵרָה, אִשְׁתּוּ מְדַנִּים, וְכַעַס, דְשִׁלְטָא אִיהוּ עַל דְכוּרָא דִילָהּ. מִצַּח אִשָּׁה זֹנָה שִׁלְטָא עַל הַכְּבֵד, אִשְׁתּוּ מְדַנִּים וְכַעַס.

363. "the appendix of the liver:" BECAUSE SHE emerges from the liver, WHO, AS EXPLAINED ABOVE, IS SAMAEL HER HUSBAND, in order to harm the whole world and practice adultery with all. She then mounts the male, with "a harlot's forehead," audaciously, and she is then above the liver. Again, she is called "the appendix of the liver," from another point of view, for after she has gone out to play prostitute with all, she gives the leftovers to her husband, and this is the meaning of "the appendix of the liver," appendix MEANING THE REMAINING LEFTOVERS.

363. יוֹתֵרָה מִן הַכְּבֵד, מִן הַכְּבֵד נִמְקָא לְאַבְאָשָׁא לְכָל עֲלָמָא, וְלְמַעַבְד נִיאוּפִין עִם כָּלָא. לְבַתַּר אִיהוּ סִלְקָא לְגַבֵּי דְכוּרָא, מִצַּח אִשָּׁה זֹנָה, בְּעִזּוֹתָא דְאַנְפִּין, וְכַדִּין אִיהוּ עַל הַכְּבֵד. וְעוֹד, יוֹתֵרָה מִן הַכְּבֵד אֲתַקְרִיאת מְסִטְרָא אַחְרָא, בְּתַר דְנִמְקַת לְנִאֲפָא עִם כָּלָא, יְהִיבַת שְׂוִירִין לְבַעְלָהּ, וְהֵאֵי אִיהוּ יוֹתֵרָה מִן הַכְּבֵד.

364. From the liver and the appendix, WHICH ARE SAMAEL AND LILIT, emerges the gall, which is the sword of the Angel of Death, from which come bitter drops to kill human beings. It is written: "Her end is bitter (Heb. marah, also meaning 'gall') as wormwood" (Mishlei 5:4). And the gall is hanging over the liver, all sickness and death being dependent on it, ON THE KLIPAH THAT IS CALLED 'GALL'. And on that day of Rosh Hashanah, she prowls through the world, collecting up all the sins that are in the world. And then all the parts, which are Yisrael, are in trouble, FOR YISRAEL is composed of the parts of the Shechinah, AS IT IS SAID: "The soul of man is the candle of Hashem" (Mishlei 20:27), WHICH MEANS THAT THE SOUL OF MAN IS DERIVED FROM THE CANDLE OF HASHEM, which is the holy Shechinah. And then, on ROSH HASHANAH, all Yisrael is in trouble, so they take a Shofar to awaken with those calls: T'kiah, Sh'varim, T'ruah. Moses talks about the participation of the body - the trachea, the lungs, the arteries, the breath, the esophagus and the mouth - in the blowing of the Shofar. He says that the Satan has no control on Yom Kippur, the Day of Atonement. Yisrael's strength is in the voice, not in eating and drinking like everyone else in the world, and it is necessary to awaken the voice with the ten Shofar verses. Ra'aya Meheimna (the Faithful Shepherd)

365. Said the Faithful Shepherd: Certain it is that since the limbs and the arteries of the heart, that are likened to Yisrael, are in trouble, they have to awaken in the trachea pipe, which is the secret of the Shofar, this being the windpipe connected to the lung. Since the lobes of the lung are unable to quiet the anger of the gall, which overcomes the arteries of the heart and all the arteries in the limbs of the body, that breath, WHICH IS THE SECRET OF CHASSADIM that blows in them, rises in the trachea, which is a Shofar, namely the next world. FOR A SHOFAR IS THE SECRET OF BINAH THAT IS CALLED 'THE NEXT WORLD'. And so it has been taught: The esophagus is like this world, WHICH IS THE SECRET OF MALCHUT, for there is eating and drinking in it, NAMELY THE MOCHIN OF CHASSADIM AND CHOCHMAH THAT ARE TERMED EATING AND DRINKING. The trachea is likened to the next world, WHICH IS BINAH, for there is no eating and drinking in it, FOR THOSE MOCHIN ARE NOT DISCLOSED THERE IN BINAH, BUT IN MALCHUT.

366. And after the Vav of trachea (Heb. VESHET - VAV SHIN TET) has wandered off (HEB. SHAT - SHIN TET), because of the great amount of eating that it robbed, it grew longer, AND THE VAV BECAME A FINAL NUN and becomes the Satan (Sin Tet Nun). Who caused that? "the people wandered about (Heb. shatu) and gathered..." (Bemidbar 11:8), 'SHATU', CAN BE DERIVED FROM THE WORD 'SH'TUT' (LIT. 'STUPIDITY'). FOR THAT ONE brought about their stupidity in that they intermingled with the foolish mixed multitude whose craving was for food and drink and robbery and violence, "For the violence done to the poor, for the sighing of the needy" (Tehilim 12:6). They went astray with a bent Nun, for they ate without grinding it. And what is written about them? "And while the meat was yet between their teeth, before it was chewed, the wrath of Hashem was inflamed against the people" (Bemidbar 11:33). For the Vav of shatu (Shin Tet Vav), wandered about, expanded AND BECAME A FINAL NUN, THUS MAKING THE SATAN. And he whose spirit is bowed down is as a BENT Nun, THAT IS TO SAY THAT THE SANCTITY HAD BECOME A BENT NUN, BUT THE OTHER SIDE A STRAIGHT FINAL NUN. And the result of this was that the Satan spread through eating and drinking and overcame all the limbs and the arteries with the 365 negative precepts, FOR ALL 365 DAYS OF THE SOLAR YEAR. And this is as the numerical value of HaSatan (the Satan), minus one, which is THE DAY OF Yom Kippur, on which there is no eating and drinking. THUS the Satan HAS NO CONTROL ON THE DAY OF ATONEMENT, AND IS SHORT ONE DAY OF THE FULL 365.

364. מִגּוֹ כְּבֵד, וַיּוֹתֵרַת הַיֵּלָה, נִפְקֵת מֵרָה, וְאִיָּהּ חֲרָבָא דְּמִלְאֲךָ הַמּוֹת, דְּנִפְקוּ מִנָּה טַפִּין מְרִירָן לְקַטְלָא בְּנֵי נִשְׂאָה. וְהָה"ד, וְאַחֲרֵיתָהּ מֵרָה כְּלַעֲנָה. וְאִיָּהּ תְּלִיא בְּכַבֵּד, כָּל מֵרְעִין וּמוֹתָא בֵּיהּ תְּלִיין. וְהָהוּא יּוֹמָא דְּר"ה מִשְׁטָטָא בְּעֵלְמָא, לְמַכְנֵשׁ כָּל חוּבֵי עֵלְמָא וּכְדִין כָּל אַבְרִין דְּאִינוּן יִשְׂרָאֵל, אִינוּן בְּעָאקוּ, דְּאִינוּן אַבְרֵי דְּמִטְרוּנִיתָא, נֵר יִי' נִשְׁמַת אֲדָם, שְׂכִינְתָא קְדִישָׁא. וּכְדִין כָּל יִשְׂרָאֵל בְּעָאקוּ, וְנִטְלֵי שׁוֹפֵר לְאַתְעָרָא בֵּיהּ הָהוּא תְּקִיעָה וּשְׁבָרִים וְתִרְעָה.

רַעִיא מֵהֵימְנָא

365. אָמַר רַעִיא מֵהֵימְנָא, וְדַאי בְּתַר דְּאַבְרִים וְעֵרְקִין דְּלֵבָא, דְּדַמְיִין לְיִשְׂרָאֵל, אִינוּן בְּעָאקוּ. צְרִיכִין לְאַתְעָרָא בְּקִנְהָ, דְּאִיָּהּ שׁוֹפֵר. וְדַא קִנְהָ דְּרִיָּאָה. בְּתַר דְּכִנְפֵי רִיָּאָה לֹא יִכְלִין לְשַׁכְּכָא רוּגְזָא דְּמֵרָה דְּאַתְגַּבְרַת עַל עֵרְקִין דְּלֵבָא, וְעַל כָּל עֵרְקִין דְּאַבְרִים דְּגּוֹפָא. הָהוּא רוּחָא דְּנִשְׁיב בְּהוּן, סְלִיק בְּקִנְהָ, דְּאִיָּהּ שׁוֹפֵר, עֵלְמָא דְּאַתֵּי. דְּהַכִּי אֻקְמוּהָ, וְשֵׁט, דּוּמָה לְעֵלְמָא דִּין, דְּבֵיהּ אֲכִילָה וְשִׁתְיָה. קִנְהָ, דּוּמָה לְעֵלְמָא דְּאַתֵּי, דְּלִית בֵּיהּ אֲכִילָה וְשִׁתְיָה.

366. וּלְבַתֵּר דְּשֵׁט ו' מִן וְשֵׁט, בְּרַבּוּי אֲכִילָה דְּגִזְלֵי אֲתַאֲרָן וְאַתְעֵבִיד שְׁטָן. וּמֵאֵן גְּרִים דָּא. שְׁטוּ הָעַם וְלָקְטוּ שְׁטוּתָא דְּלֵהוּן, דְּאַתְעֵרְבוּ בְּעַרְבּ רַב שְׁטִיין, דְּתַאֲוָה דְּלֵהוּן אֲכִילָה וְשִׁתְיָה דְּגִזְלֵי חֻמְסֵי, דְּשׁוּד עֵנִים וְאַנְקַת אַבְיוֹנִים. בְּנוּן כְּפוּפָה שְׁטִיין, דְּאַכְלִין בְּלֹא טַחִינָה. מַה כְּתִיב בְּהוּ, הַבָּשָׂר עוֹדְנוּ בֵּין שִׁינֵיהֶם טָרָם יִכְרַת וְאַף יִי' חָרָה בְּעַם. אֲתַפְּשֵׁט ו' דְּשֵׁט, אִיָּהּ דְּרוּחִיהּ כְּפוּף, וְאִיָּהּ נ'. וְדַא גְּרָם דְּאַתְפָּשֵׁט שְׁטָן בְּאֲכִילָה וְשִׁתְיָה, וְאַתְגַּבֵּר עַל כָּל אַבְרִין וְעֵרְקִין בְּשַׁס"ה לֹא תַעֲשֶׂה. כַּחוּשְׁבָן הַשְּׁטָן חָסֵר חֵד, דָּא יוֹם הַכְּפוּרִים, דְּלִית בֵּיהּ אֲכִילָה וְשִׁתְיָה.

367. AND THE DAY OF ATONEMENT is like the trachea OF THE LUNG, WHICH IS BINAH AND THE NEXT WORLD, AS ABOVE. And it is Vav, the son (Heb. ben) of Yud Hei. And in respect thereof, the sages of the Mishnah taught: "If one sees a reed (Heb. kaneh) in a dream, he may hope for wisdom, for it says "Get (Heb. k'neh) wisdom, get understanding" (Mishlei 4:5). For there is no kaneh that is less than two, namely: Yud Chochmah, Hei Binah, FOR THERE IS NO BINAH WITHOUT CHOCHMAH AND NO CHOCHMAH WITHOUT BINAH. And this is why they should awaken the Shofar, for it is a trachea, AS ABOVE, which is the next world, a long world, THAT RECEIVES FROM ARICH (LIT. 'LONG') ANPIN, from whom come the thirteen attributes of Mercy, because in Vav Aleph Vav, of which the Aleph is THE SECRET OF Erech (lit. 'long'), and the two Vavs are THE SECRET OF Apayim (suffering, lit. 'two noses').

368. And Upper Mother is teki'ah from the side of Abraham, WHO IS CHESED. Shevarim are from the side of Isaac, WHO IS GVURAH. Teru'ah is from the side of Jacob, WHO IS TIFERET. The lower Shechinah, WHICH IS MALCHUT, is the link (Heb. keshet - Kof Shin Resh) between them all, for it receives them all. AND THE WORD KESHER IS FORMED FROM THE INITIAL LETTERS OF TEKI'AH, SHEVARIM, TERU'AH, where teki'ah is Kof, shevarim is Shin, and teru'ah is Resh. And all of them are tripled in the Shechinah, as it is written: 'They proclaim you thrice holy'. For the voice cannot come out OF THE BODY other than through the mouth. So here, too, the Shechinah must not be separated from the Holy One, blessed be He, for about the Holy One, blessed be He, it is said: "The voice of Hashem hews out flames of fire" (Tehilim 29:7). And the Shechinah is "the prayer of every mouth." And these are the mnemonics: Kof Shin Resh Kof; Kof Shin Kof; Kof Resh Kof. AND THE BLOWS ARE EXPLAINED ABOVE.

369. The Shofar is taken in order to awaken with it T'ruah and T'kiah, WHICH ARE harsh Judgment with Mercy, FOR THE T'RUAH IS HARSH JUDGMENT, AND T'KIAH IS MERCY. And Sh'varim T'KIAH means lenient Judgment with Mercy, SINCE SHEVARIM IS LENIENT JUDGMENT AND T'KIAH IS MERCY. And then they thus awaken on high and intermingle with each other, THAT IS, JUDGMENT WITH MERCY AND MERCY WITH JUDGMENT.

370. And in the compilation of the first section, the Faithful Shepherd said that through this the Satan was sweetened and the final Nun of veshet (lit. 'esophagus' - Vav Shin Tet), was folded AND IT RETURNED TO BE A VAV. Where the ESOPHAGUS became the Satan, it is now put back, and becomes an esophagus again, as it was. This is because "the voice is the voice of Jacob" (Beresheet 27:22), for Yisrael have no power through eating and drinking, as do the other nations who inherit this world, for their strength is in eating and drinking. But AS FOR YISRAEL, their strength is in the voice, which is the next world, a long world that was created with the letter Yud. And since the voice of the Shofar WHICH IS THE SECRET OF THE MOCHIN OF ZEIR ANPIN THAT ARE CALLED 'VOICE', WHICH RECEIVES FROM SHOFAR, WHICH IS BINAH, emerges from it, FROM THE YUD WHICH IS CHOCHMAH, the sages said: 'one may not blow less than...ten Shofar verses' NAMELY CORRESPONDING TO THE LETTER YUD (= ten). For with the letter Yud is certainly made a long world, which is Vav, the next world, NAMELY THAT RECEIVES MOCHIN OF THE NEXT WORLD, AS ABOVE. And with the letter Hei He created this world, which is small Hei, NAMELY MALCHUT, in which there is eating and drinking of the Torah, NAMELY THE MOCHIN OF CHOCHMAH AND CHASSADIM THAT ARE CALLED 'EATING' AND 'DRINKING'.

367. ואֵיהוּ בְּגוֹנוֹא דְקִנְהָ, וְאֵיהוּ ו' בֶּן יוֹ"ה, מִן בִּינָה. וּבְגִינְיָה אוֹקְמוּהָ מְאִירֵי מִתְנִיתִין, הַרְוֵאָה קִנְהָ בְּחִלּוֹם, זוֹכֶה לְחֻכְמָה. הַה"ד, קִנְהָ חֻכְמָה קִנְהָ בִּינָה. דְּלִית קִנְהָ דְאֵיהוּ פְחוֹת מִתְרוּוֹיָהּ, דְאֵינּוּן ו' חֻכְמָה, ה' בִּינָה. וּבג"ד, צְרִיךְ לְאַתְעָרָא בְשׁוּפֵר, דְאֵיהוּ קִנְהָ, עֲלֵמָא דְאֵתִי, עוֹלָם אַרוּךְ, אַרְךְ אֲפִים, דְּמִשְׁתַּכְחֵי מִינְיָה י"ג מְכִילִין דְּרַחֲמֵי, בְּחוּשְׁבָן וַא"ו, א' אַרְךְ, ו' אֲפִים.

368. וְאֵימָא עֲלָאָה אֵיהִי תְקִיעָה, מְסִטְרָא דְאַבְרָהָם. שְׁבָרִים, מְסִטְרָא דְיִצְחָק. תְּרוּעָה, מְסִטְרָא דְיַעֲקֹב. שְׂכִינְתָא תְתָאָה, קֶשֶׁר דְכֻלְהוּ. דְהֵינּוּ: ק' תְקִיעָה. ש' שְׁבָרִים. ר' תְרוּעָה. וְכֻלְהוּ מְשֻׁלְשִׁין לְגַבֵּי שְׂכִינְתָא, הַה"ד, קְדוּשָׁה לֶךְ יִשְׁלֹשׁ. דְלִית קְלָא יָכִיל לְנַפְקָא לְבַר, אֶלָּא מִן הַפֶּה. אוּף הַכִּי, לִית לְאַפְרָשָׁא שְׂכִינְתָא מִן קוּדְשָׁא בְרִיךְ הוּא. דְקוּדְשָׁא בְרִיךְ הוּא אֲתַמַּר בֵּיהּ, קוֹל יוֹי' חוֹצֵב לְהַבּוֹת אֶשׁ. וּשְׂכִינְתָא תְפִלַּת כָּל פֶּה. וְאֵינּוּן סִימְנִין, קֶשֶׁר"ק קֶשֶׁר"ק קֶר"ק.

369. נְטִלִין שׁוּפֵר, לְאַתְעָרָא בֵּיהּ, תְרוּעָה וְתְקִיעָה, דִּינָא קֶשֶׁיָא בְּרַחֲמֵי, וּשְׁבָרִים דִּינָא רַפּוּא בְּרַחֲמֵי וְכַדִּין הַכִּי יִתְעַרוּ לְעִילָא לְאַתְעָרְבָא דָּא בְּדָא.

370. וּבְחַבּוּרָא קְדַמָּאָה, אָמַר רַעִיָא מְהֵימְנָא, בְּהַאי אֲתַבְסַם שְׁטָן, וְקִמֵּיט נּו"ן מִן וְשֵׁט, מַה דְהוּה שְׁטָן לְפָנִים, תֵּב לְאַחֹרָא, וְאַתְהֵדֵר וְשֵׁט, כְּדַבְּרֵי קְדַמִּיתָא. בְּגִין דְהַקּוֹל קוֹל יַעֲקֹב. יִשְׂרָאֵל לִית חִילִיָּהוּן בְּאֲכִילָה וּשְׁתִּיָּה, בְּשָׂאֵר עַמִּין, דִּירְתִּין עֲלֵמָא דִּין, דְּחִילִיָּהוּן בְּאֲכִילָה וּשְׁתִּיָּה. אֶלָּא חִילִיָּהוּן בְּקוֹל דָּא, דְאֵיהוּ עֲלֵמָא דְאֵתִי, עוֹלָם אַרוּךְ, דְאַתְבְּרִי בְּאֵת יו"ד, וּבְגִין דְקוֹל שׁוּפֵר מִינְיָה נְפִיק, אָמְרוּ רַבָּנָן אֵין פּוֹחֲתִין מְעַשְׂרָה שׁוּפְרוֹת. וּבְאוֹת י' וְדָא, אֲתַעֲבִיד עוֹלָם אַרוּךְ, דְאֵיהוּ ו' עֲלֵמָא דְאֵתִי וּבְאֵת ה', בְּרָא עֲלֵמָא דִּין, דְאֵיהוּ ה' זְעִירָא, דְבָה אֲכִילָה וּשְׁתִּיָּה דְאוּרִיָּתָא.

371. And there is yet another secret. For after the decree is enacted in the two letters Hei Hei, which are the two courts OF BINAH AND OF MALCHUT, who is able to rescind the decree of both of them, if not the YUD VAV OF Yud Hei Vav Hei. For the letter Hei OF is Upper Mother, BINAH, and Yud is father, CHOCHMAH. And what is written? "Every vow and every binding oath to afflict the soul (which is Hei THAT IS CALLED 'SOUL', HEB. NEFESH), her husband may let it stand or her husband may make it void" (Bemidbar 30:14). HERE YUD IS THE HUSBAND OF THE FIRST HEI, WHICH IS BINAH, AND VAV IS THE HUSBAND OF THE SECOND HEI, WHICH IS MALCHUT. THUS THE YUD AND VAV CAN RESCIND THE DECREE OF THE TWO HEIS, (the two courts). It is thus necessary to awaken the voice, that is Vav, WHICH IS ZEIR ANPIN, with the ten Shofar verses, that is Yud, IN ORDER TO ANNUL THE JUDGMENTS OF THE TWO (HEIS) COURTS, WHICH ARE BINAH AND MALCHUT. And the main thing is that each of the mnemonics (the order of the prescribed blowing sounds) should be sounded in one breath, in the mouth, which is the tenth part of ten, (the mnemonics being KOF SHIN RESH KOF (standing for the SHOFAR calls: T'KIAH, SHEVARIM, T'RUAH, T'KIAH); KOF SHIN KOF (standing for the calls: TEKI'AH, SHEVARIM, T'KIAH); and KOF RESH KOF (standing for T'KIAH, T'RUAH, T'KIAH)).

372. Immediately on hearing these matters, Rabbi Shimon and the friends exclaimed: Blessed be Elohim that we have been privileged to hear such matters from him, who is called 'the master of all the prophets', 'master of all the sages', 'master of all the ministering angels', through whose mouth the Holy One, blessed be He, and His Shechinah speak, and by whose hands He wrote these secrets, the like of which have not been heard since the revelation of the Torah until now.

373. The FAITHFUL SHEPHERD said TO RABBI SHIMON: holy luminary, complete the matters of the secrets of the first compilation part, by expounding on them, for the heads of all of the academies on high and the heads of all the academies below are ready to hear these things from your mouth, with your clarifications. For thereby will rejoicing and redemption awaken in heaven above and on the earth below. "Give no rest" (Yeshayah 62:7), neither you nor any of your friends.

61. The liver and the heart

Rabbi Shimon says that the heart (God) takes from the liver only that which is pure and clean, leaving all the foulness for Samael, who distributes it to the idol worshipping nations.

374. With T'ruah and T'kiah and Sh'varim, everything is perfumed, one with the other, FOR ALL OF THE JUDGMENTS ARE MITIGATED, and everything that the liver is holding it sacrifices to the heart, which is the King, to nourish him. And it is neither the way of that heart, nor its desire, the foulness of the deeds of His people, but He takes everything that is clear and pure, NAMELY all the merits and the good deeds, while all the foulness, the filth and the dirt, which are the bad deeds He leaves for the liver, WHICH IS SAMAEI, about whom it is said: "Esau...is a hairy (Heb. sair) man" (Beresheet 27:11). And all its arteries, which are the other idol-worshipping peoples, are as it is written: "And the goat (Heb. seir) shall bear upon him all their iniquities" (Vayikra 16:22). What is meant by "their iniquities" (Heb. avonotam)? avonot tam, namely the iniquities of a tam, a complete man, the reference being to the same one about whom it is said: "And Jacob was a plain (Heb. tam) man" (Beresheet 25:27). And the iniquities of His people are in the arteries AND SINEWS that pulsate in the heart.

371. ועוד רזא אחרא, בתר דאתגזר גזרה בתרין אתוון, דאינון ה' ה', תרין בתי דינין, מאן יכיל לבטלא גזרה דתרווייהו. י"ו. דאת ה"א אימא עלאה. י' אב. ומה בתיב, כל נדר וכל שבועת אסר לענות נפש, דאיהי ה', אישה יקימנו ואישה יפרנו. ובג"ד, צריך לאתערא קלא דאיהו ו', בעשרה שופרות, דאינון י'. ועקרא דלהון בנשימה אחת, כל סימן וסימן, בפה, דאיהי י' מעשרה.

372. מיד דשמעו מלין ר"ש וכל חברייה, אמרו, בריך אלהא דזכינא למשמע מלין, מההוא דאתקרי רבן של נביאים, רבן דחכמים, רבן דמלאכי השרת, דקודשא בריך הוא ושכינתיה מדבר על פומי, וכתב על ידוי רזין אלין, דלא אשתמעו כוותיהו ממתן תורה, ועד בען.

373. א"ל, בוצינא קדישא, אשלים מלולי דרזין דחבורא קדמאה, לפרשא לון, דהא כל מארי מתיבתאן דלעילא, ומארי מתיבתאן דלתתא, בלהו מזומנין למשמע מלין אלין מפומך, ופירושין דילך. דהא חדרה ופורקנא, יתער בהון לעילא ותתא. אל תתנו דמי, לא אנת, וכל סיעתא דילך.

374. בתרועה ותקיעה ושברים, אתבסם כלא דא בדא. וכל מה דההוא כבד נקיט, אקריב לגבי לב, דאיהו מלבא, לזינא. וההוא לב, לאו אורחיה, ולא תיאובתיה, בעבירו דעובדין דעמיה. אלא נקיט כל ברירו, וכל צחותא, וכל זכין, וכל עובדין טבין. וכל ההוא עבירו וטנופין ולכלוכא דאינון עובדין בישין, אנח לכבד. דאתמר ביה, עשו איש שעיר. וכל ערקין דיליה, דאינון שאר עמין עכו"ם. הה"ד, ונשא השעיר עליו את כל עונותם. מאי עונותם. עונות הם. דאתמר ביה, ויעקב איש הם. וחובין דעמיה דאינון ערקין ודפקין דלבא.

375. And this is why boils and leprosy and skin sores of all the limbs are to be found in the liver, deriving from the filth that remains there. From the heart comes health for all the limbs, for that is how it is: since the heart took all that is pure, clean, and bright, the liver takes what is left over there of the dirt and the filth and distributes it to all the other limbs, which are the other idol worshipping nations, against their will. And from the garbage, the refuse of the liver, the spleen, WHICH IS LILIT, takes, about whom it is said: "Let there be lights" (Bereshheet 1:14), where the word 'lights' is spelled without Vav, WHICH CAN ALSO BE READ AS M'ERAT, 'THE CURSE OF,' BECAUSE LILIT WAS CREATED, as in the verse: "The curse (Heb. M'erat) of Hashem is in the house of the wicked" (Mishlei 3:33).

375. ובג"ד, שחין וצרעת וספחת, לכל אינון אברין, מכבד אשתכחו, מאילין לכלוכין דאשתארו ביה. מלבא אתי כל בריאותא, לכל אברין. דהכי הוא, בין דלבא נטיל כל זכיו ובריירא וצחותא. כבד נטיל כל מה דאשתכח ואשתאר מן לכלוכא וטנופא. וזריק לכל שאר שייפין, דאינון שאר עמין עבו"ם אחרנין, בעל כרחיהו. ומפסולות דמפסולות דכבד, נטל טחול, דאתמר ביה יהי מארת. מארת יי בבית רשע.

62. The spleen and the gall

Moses talks about the spleen that is laughter and the gall that is anger, and says that anger is better than laughter; this illustrates his point that the righteous are punished now for their sins so that they will inherit the World to Come.

376. More was compiled in this first section. The Faithful Shepherd said, Did not the sages teach about it: The spleen laughs, and this is "the laughter of the fool" (Kohelet 7:6)? For this reason the sages of the Mishnah taught: Woe to him to whom time laughs. FOR HE RECEIVES HIS REWARD DURING HIS LIFETIME. And Kohelet said: "Anger is better than laughter" (Kohelet 7:3). THE MEANING OF THIS IS: The anger of the liver, which is the gall, the whiplash of the Holy One, blessed be He, is a whip with which to beat the righteous in this world with bad illnesses and plagues. AND THIS IS BETTER than the laughter with which the spleen, WHICH IS LILIT, laughs at us, with the dirt of this world, and better than the laughter of time, namely temporary wealth. FOR THEY RECEIVE IN THIS WORLD THE REWARD OF THE GOOD DEEDS THAT THEY DID, SO THAT THEY SHOULD UTTERLY PERISH FROM THE NEXT WORLD, WHILE THE RIGHTEOUS RECEIVE THE PUNISHMENT FOR THE SINS THEY HAVE COMMITTED IN THIS WORLD SO THAT THEY WILL INHERIT THE NEXT WORLD. Again, venom of the spleen is a reptile of the dust, which is stronger than the venom of the gall.

376. עוד אמר בחבורא קדמא, אמר רענא מהימנא, והא אוקמוה רבנן עליה, טחול שוחק. ואיהו שחוק הכסיל. ובג"ד, אוקמוה רבנן דמתניתין, אוי לו למי שהשעה משחקת לו. וקהלת אמר טוב בעס משחוק. טוב בעס דכבד, דאיהי מרה, רצועה דקודשא ברין הוא, רצועה לאלקאה בה צדיקאי בעלמא דין במרעין בישין, במכתשין, משחוק דשחיק לון בטחול, בכלוכא דהאי עלמא, דשוחק לון שעתא בעותרא. ועוד, ארס דטחול איהו זחיל עפר, ואיהו תקיף יתיר מארס דמרה.

377. And since the mixed multitude are the leaven in the dough, NAMELY THEY INTERMINGLED WITH YISRAEL AS LEAVEN IN THE DOUGH and the nations of the world are like chaff, the mixed multitude delays Yisrael in exile more than do the idol-worshipping nations, as the sages taught. But what prevents us? The leaven in the dough." FOR THE MIXED MULTITUDE stick to Yisrael as does the leaven to the dough, but the nations of the world are no more than "like the chaff which the wind drives away" (Tehilim 1:4).

377. ובגין דערב רב אינון שאור שבעיסה, ואינון אומין דעלמא דמיין למוץ, יתיר מעכבין בגלותא ערב רב לישראל, מאומין עבו"ם. כמה דאוקמוה רבנן, מי מעכב. שאור שבעיסה מעכב. דאינון דבקיין בישראל, בשאור בעיסה. אבל אומין עבו"ם, לאו אינון אלא כמוץ אשר תדפנו רוח.

63. The scapegoat, the liver and the heart

The Faithful Shepherd explains how the goat bears all of Yisrael's iniquities.

378. Again: "And the goat shall bear upon him all their iniquities" (Vayikra 16:22). When the Satan wants to inform against Yisrael before the Holy One, blessed be He, and he bears all the sins that he can carry, until he becomes heavy (Heb. kaved, which word also means 'liver') "like a heavy burden they are too heavy for" him (Tehilim 38:5), THAT HE CARRIES upon his wings. What does he do? He, like an ass, ascends a high mountain, and when he gets near the top and wants to climb up that little bit more that is left for him, the weight of the burden overcomes him, and he falls, and tumbles down to the bottom, and with the weight of the burden pressing on him, all his bones are broken into pieces, until not a single limb in him remains whole. Thus, too, did it happen to Samael and the Serpent, which are liver and the appendix of the liver, the Evil Inclination and its partner a harlot, whence every daughter of a strange El is CALLED 'a harlot'.

End of the Ra'aya Meheimna

Rabbi Pinchas reiterates the information about the role of Samael, the liver. We also hear about the humility of David.

379. Rabbi Pinchas said TO RABBI SHIMON, This path was ordained for me to hear these things from the Ancient of Days. Happy is the world in which you reside. Woe to the world where orphans remain without knowing matters of Torah properly. For it is certainly like that: the liver, WHICH IS SAMAEL, takes everything, good and bad, and although it moves around and gathers in all the sins of Yisrael, it likewise gathers up their merits, too, to establish his slanderous informing FOR THE LIAR HAS TO SPEAK SOME TRUTH AT THE BEGINNING FOR PEOPLE TO BELIEVE HIM. And it sacrifices everything, BOTH MERITS AND DEMERITS, to the heart, and the way of the heart is not to take anything but the purest, clearest and brightest of all, NAMELY THE MERITS, as you have said. And the remaining filth and dirt, WHICH ARE THE INIQUITIES, it returns to the liver, who has no choice but to take everything, as it is written: "And the goat shall bear upon him all their iniquities" (Vayikra 16:22). I am going over this matter again, ALTHOUGH YOU HAVE ALREADY STATED IT, so that it will be sweet in my mouth as the sweetness of honey. Happy is my portion that I have been privileged to see this with my own eyes.

380. He, too, began by quoting: "Hashem, my heart is not haughty, nor my eyes lofty" (Tehilim 131:1). David spoke this verse when he was walking on the bank of the river, and said, Master of the Universe, has there ever been a man in the world who gave thanks and praised his Master as I have? A frog chanced by and said to him, David, you have no cause to be proud, for I have achieved more than you, for I have sacrificed my body at my Master's command, as it is written: "and the river shall bring forth frogs in swarms" (Shemot 7:28). And this, indeed, is how it has been interpreted. And also, I give praises and sing day and night, without interruption. Then at that moment, David said: "Hashem, my heart is not haughty, nor my eyes lofty." "Hashem, my heart is not haughty..." (THE CONTINUATION IS MISSING).

378. ועוד ונשא השעיר עליו, כד רעותיה למעבד קורצנא לקודשא בריך הוא עם ישראל, דאיהו נשא כל חובין דיכיל למסבל לון, עד דאתעביד כבד, כמשא כבד יכבדו ממנו, חובין על גדפוי. מה עביד, סליק לטורא עלאה, בחמרא כד איהו בעי לסלקא לטור גבוה, כמשא כבד יכבד עליה. כד איהו לעילא, ובעי לסלקא לפי מעוט דאשתאר ליה, אתיקר עליה מטולא, ונפיל, ואפיל גרמיה לתתא, ובכבד משא דאתתקף עליה, אתעבידו כל אברין דיליה פסקות, דלא אשתאר אבר שלים. אוף הכא אירע לסמאל ונחש, כבד ויותרת הכבד, יצר הרע ובת זוגיה זונה. מתמן כל בת אל נכר זונה. ע"כ רעיא מהימנא

379. אמר רבי פנחס, אורחא דא הוה מתקנא לי, למשמע מלין אלין מעתיק יומין, זכאה עלמא דאנת שארי בגויה. ווי לעלמא, דישתארוך יתמין, ולא ידעין מלי דאורייתא כדקא יאות. ודאי הכי הוא, דכבד נטיל כלא טב וביש. ואע"ג דמשטטא ולקיט כל חוביהון דישראל, ה"נ זכין דלהון לקיט, בגין לקיימא קורציה. וכלא האי והאי מקריב לגבי לב. ואורחוי דלב, לא נטיל אלא זכיו וברירו וצחותא דכלא, כמה דאמרת. ושאר טנופא ולכלובא, אהדר לכבד, ונטיל כלא בעל ברחיה, דכתיב ונשא השעיר עליו וגו'. מלה דא אהדרנא, בגין דיתבסם לפומי כמתקא דדובשא, זכאה חולקי דזכינא להאי, למחמי דא בעיני.

380. אוף הוא פתח ואמר, יי' לא גבה לבי ולא רמו עיני וגו', האי קרא אמר דוד, בשעתא דהוה אזיל על כוף נהרא, אמר רבש"ע, כלום הוה ב"נ בעלמא, דאודי ומשבח למאריה כותי. אודמנת ליה צפרדע, א"ל, דוד, לא התגאה, דאנא עבדית יתיר מנך, דמסרית גופאי על מימרא דמארי, דכתיב ושרץ היאור צפרדעים, והא אוקמוה. ותו דאנא משבח ומזמר ליליא ויומא, בלא שכיכו. בההיא שעתא אמר דוד, יי' לא גבה לבי ולא רמו עיני. יי' לא גבה לבי.

381. (THE BEGINNING OF THE ARTICLE IS MISSING)...this is a sacrifice that is on every day and at every time to the Holy One, blessed be He, in which the Shechinah is included among all HER other crowds, WHO ARE YISRAEL. And all these Services remove her from among the thorns, namely from among the other nations. So it is with Yisrael. So long as they are hard-hearted and do not make a start at repenting, they do not send up an aroma, and there is none to remove them from among the thorns. But when they open their hearts in repentance, they immediately emit an aroma, and He removes them from among the thorns. And the Congregation of Yisrael, WHICH IS MALCHUT, obtains pleasure from them, as it is written: "Open to me, my sister, my love" (Shir Hashirim 5:2), for so long as the rose is closed, it gives off no aroma and does not rise above the thorns but sits among them, as they have said. And the only reason that the Holy One, blessed be He, sent us along this path was so that we should learn these matters.

381. דא הוא קרבנא, דבכל יומא, ובכל זמן וזמן, לגבי קודשא בריך הוא. דאתכלילת כנ"י ביה, בין כל שאר אכלוסין, וכל אילין פולחנין, אפיקו לה מבין גובין, ומבין שאר עמין. כך ישראל, כל זמן דאינון אטימי לבא, ולא פתחין בתשובתא, לא סלקין ריחא, ולא אפיק לון מגו גובין. אבל כד פתחין בתשובתא, מיד סלקין ריחא, ופיק לון מבין גובין, ויתהני בהו כנסת ישראל. דכתיב, פתחי לי אחותי רעיתי. דכל זמן דשושנה אטימא, לית לה ריחא, ולא סליקא מבין גובין, ודיורהא בינייהו, כמה דאתמר. וקודשא בריך הוא לא שדר לן למהך אורחא דא, אלא לאוליה מלין אלין.

65. The eagle

An eagle descends, takes a rose from among the rabbis, and flies away. Rabbi Pinchas talks about the inner meaning of this event. In the morning the rabbis see a comet, and Rabbi Pinchas says that when God calls the stars by name they run to praise him.

382. While they were still sitting there, an eagle came, descended IN HIS FLIGHT and took one rose from among them and went. They said: From here on we shall go on our way. They arose and left. And so far they had ALL gone in the way of Rabbi Pinchas, for Rabbi Shimon went together with Rabbi Elazar and the other companions, while Rabbi Pinchas was with the other companions.

382. עד דהוו יתבי, אתא נשרא, ומאיך, ונטיל חד שושנה מבינייהו, ואזלת. אמרו, מכאן ולהלאה, נהך לאורחין. קמו ואזלו. עד הכא אורחא דר' פנחס, ור' ש אזל ליה, איהו ור' אלעזר, ושאר חברייהו, ור' פנחס ושאר חברייהו.

383. Rabbi Pinchas began by quoting about this, ABOUT THE EAGLE THAT TOOK THE ROSE: "To the chief musician upon Shushan Edut; A michtam (lit. 'writ') of David, to teach" (Tehilim 60:1). What is the meaning of "to teach"? It is to teach wisdom to mortal man, and we have already expounded this. "Shushan Edut" refers to the Great Sanhedrin, WHICH IS MALCHUT THAT ATTIRES BINAH, FOR THE MOCHIN OF BINAH ARE CALLED 'EDUT' (LIT. 'TESTIMONY'). "A michtam of David" refers to a sign that was shown to David in Shushan Edut THAT HE WOULD WIN THE WAR, when he sent Joab to Aram Naharaim (Mesopotamia) and Aram Tzova to make war against them. Rabbi Pinchas said, This Shushan Edut that is mentioned here is when the stars that are in the heavens and the Shechinah are over us, and with it the upper levels, NAMELY THE MOCHIN OF BINAH THAT ARE CALLED 'TESTIMONY', and it is a holy help for extolling praises. This is Shushan, in perfection, as is fitting. They arose and went on their way, some in one direction, others in a different direction. Rabbi Pinchas went to the village of Akimin and stayed overnight, and Rabbi Yitzchak and Rabbi Chiya were with him.

383. פתח ואמר ר' פנחס על זה, למנצח על שושן עדות מכתם לדוד ללמד, מאי ללמד. לאולפא לבני עלמא חכמתא. והא אוקמוה, שושן עדות, אלין סנהדרין גדולה. דכתיב בה, סוגה בשושנים. מכתם לדוד סימנא דאחזיאו ליה לדוד, כד שדר ליואב לארם נהרים ולארם צובא, לאגחא בהו. א"ר פנחס, דא איהו שושן עדות דקיימא הכא, הא ככביא בשמיא, שכינתא עלן, ודרגין עלאין בהדה, וסייעתא קדישא לתושבחתא, דא איהו שושן בשלימו בדקא יאות. קמו ואזלו. אלין הכא ואלין הכא. אזל ליה ר' פנחס, ובת בכפר עקימין, ור' יצחק ור' חייא בהדיה.

384. As they got up early to leave, and sat to wait for the morning light, Rabbi Chiya looked up and saw those comets: NAMELY STARS THAT CARRY ALONG A TAIL OF LIGHT BEHIND THEM, streaming in the sky. He said: a number of times I have asked about those stars. WHAT IS THEIR SIGNIFICANCE?

384. עד דאקדימו למיזל, יתבו ומחכו לנהורא דצפרא, זקיף עינוי ר' חייא, וחמא אלין בוכבייא דשרביטא, דקא מרהטן ואזלן. אמר, ודאי בכמה זמנין שאלנא על אלין בוכבייא.

385. Rabbi Pinchas said, These comets are known in the understanding of the companions, for the Holy One, blessed be He, created all these stars of the firmament, both great and small, and they all give thanks and praise to the Holy One, blessed be He, and when their time to sing praises arrives, the Holy One, blessed be He, calls them by name, as it is written: "He calls them all by names" (Yeshayah 40:26). And they then run and hold out a scepter of light to go and praise their Master in the same place where they were numbered, as it is written: "Lift up your eyes on high and behold who has created these things, that brings out their host by numbers" (Ibid.). Meanwhile the light dawned. They arose and went.

385. א"ר פנחס, אליון בוכבייא דשרביטא ידיען בסוכלתנו דחברייא, דהא קודשא בריך הוא ברא כל אינון בוכבי רקיעא, רברבין וזעירין. וכלהו אודן ומשבחן לקודשא בריך הוא. וכד מטא זמנייהו לשבחא, קרא לון קודשא בריך הוא בשמא, דכתיב לכולם בשם יקרא. וכדין רהטי, ואושיטו שרביטא דנהורא, למהך לשבחא למאריהון, בההוא אתר דאתפקדן. דרא הוא דכתיב, שאו מרום עיניכם וראו מי ברא אלה. וגו'. אדהכי אתא נהורא, קמו ואזלו.

66. A great eagle and King Solomon

An eagle circles over the heads of the rabbis. Rabbi Pinchas interprets this as a sign of mercy for those who are on their sick-beds, and says that this is the time for them to be healed. He calls to the eagle but it flies away, and Rabbi Chiya recalls how King Solomon used to ride on a great eagle every day to the place where Aza and Azael were imprisoned; from them Solomon learned wisdom.

386. While they were walking along, a large eagle came and circled their heads, remaining over them. Rabbi Pinchas said, This is certainly a favorable time, right now, and the Gates of Mercy are open for all those who are on a sick-bed, and this is the time to heal them. And although they are the prisoners of the King, FOR THEY ARE CONFINED TO THEIR BEDS, this eagle is a sign of Mercy, FOR THE FACE OF THE EAGLE IS THE SECRET OF THE CENTRAL COLUMN, WHICH IS MERCY.

386. עד דהוו אזלי, אתא נשרא רברבא, אסחר על רישויהו, וקיימא עלייהו. א"ר פנחס, ודאי עידן רעותא הוא השתא, בה שעתא, אתפתחו תרעי דרחמי, לכל אינון בי מרעי, והוא זמנא לאסוותא לון. ואע"ג דאינון אסירין דמלכא. דהא נשרא דא סימנא דרחמי איהו.

387. He began by quoting: "As an eagle that stirs up its nest, broods over its young" (Devarim 32:11). There is none in the world that has mercy over its young as does the eagle. This we have already learnt as it is written: "and the young vultures shall eat it" (Mishlei 30:17), for he is merciful to his children. And since now is the time of mercy, this eagle has come and circled around us. This is the time of mercy for all those who are ill AND LYING ON THEIR BEDS, and this is as it is written: "My voice shall You hear in the morning, Hashem" (Tehilim 5:4), this being the morning of Abraham, WHICH IS THE SECRET OF CHESED, and the awakening OF CHESED.

387. פתח ואמר, כנשר יעיר קנו על גוזליו ירחף וגו'. ליכא בעלמא מאן דאיהו ברחמי על בנוי כנשרא, והא אוקמוה דכתיב, ויאכלוה בני נשר, דאיהו רחמנא על בנוי. ומגו דהשתא עידן דרחמי, אתא נשרא דא ואסחר עלנא. בשעתא דא איהו רחמי, לכל אינון בי מרעי. ודא איהו דכתיב, יי בקר תשמע קולי. ודא בקר דאברהם, ואתערוותא דיליה.

388. While he was speaking, the eagle flew in a circle and went ahead of them. Rabbi Pinchas said, Eagle, eagle, what are you doing here with us? If you have come on a mission from your Master, behold, we are here. If you have come for something else, behold, we are here, ready. The eagle flew upwards and disappeared from their sight, and they sat down.

388. אדהכי, אסחר נשרא ואעבר לקמיהו. א"ר פנחס, נשרא נשרא, מה אנת לגבן, אי בשליחותא דמרך אתית, הא אנת הכא. אי בגין מלה אחרא אתיתא, הא אנת הכא זמינין. אתרם נשרא לעילא, ואתכסי מנייהו, ואינון יתבו.

389. Rabbi Chiya said: This matter of King Solomon is wondrous, for we have learned that a large eagle used to come to King Solomon every day, and King Solomon would ride on the wings, and they would travel four hundred parasangs in one hour. Where did the eagle take him? "and Tadmor in the wilderness" (I Melachim 9:18), in the hills. There is a certain place among the Mountains of Darkness that is called 'Tarmod' in the wilderness, and this is not the place WHERE the Tarmodites LIVE, but Tarmod that is in the wilderness in the hills, where all the spirits AND FORCES of the Other Side gather. And that eagle would fly there in one hour.

390. Once the eagle stood over that place, TARMOD; the eagle drew itself up, and Solomon wrote a note and threw it down there, and THEREBY was saved from those spirits. And the eagle used to look into the darkness of the mountains, to the place where Uza and Azael were imprisoned by chains of iron, thrust and anchored in the depths; there is no man in the world that has the ability to enter there, not even birds of the heaven, with the exception of Bilaam.

391. And since the eagle used to look into the great darkness, he FLEW down low and took King Solomon under his left wing and covered him. AND THE EAGLE stood upon those chains OF UZA AND AZAEL, and drew near to them. Solomon then took out a ring, on which he had engraved the Holy Name, and placed it in the eagle's mouth. And immediately they, UZA AND AZAEL, would say everything that Solomon wanted, and from there Solomon knew wisdom. This is as it is written: "And Solomon built (Heb. Vayiven)... Tadmor in the wilderness, in the land" (Ibid.). HE ASKS did he really put up a building in the land? No! So what is meaning of "Vayiven"? VAYIVEN COMES FROM THE WORD HAVANAH (lit. 'understanding'), for he looked with understanding and knew that place, TADMOR, from which he knew wisdom.

67. The rose, part two

The eagle returns, drops a rose to the rabbis, and again flies away. Rabbi Pinchas says that God sent them this rose through the agency of the eagle as testimony to the Work of Creation. He explains the meaning to be derived from the parts of the rose.

392. And while they were still sitting there, the eagle came back to them, with one rose in its mouth, which he dropped in front of them, and flew away. They saw this and rejoiced. Rabbi Pinchas said, Did I not tell you that this eagle is on a mission from its Master? This rose (Heb. shoshanah) is an allusion to Shushan Edut, as I said, and the Holy One, blessed be He, sent it to us.

389. א"ר ח'י'א, ה'א ד'ש'ל'מ'ה מ'ל'כ'א ת'י'ו'ד'ה' ה'ו'א, ד'ת'נ'י'נ'ן, ו'נ'ש'ר'א ר'ב'ר'ב'א ה'ו'ה א'ת'י ל'ג'ב'י'ה ש'ל'מ'ה מ'ל'כ'א ב'כ'ל י'ו'מ'א ו'י'ו'מ'א, ו'ה'ו'ה ש'ל'מ'ה מ'ל'כ'א ר'כ'י'ב ע'ל ג'ד'פ'ה'א, ו'א'ו'ב'י'ל ל'י'ה ד' מ'א'ה פ'ר'ס'י ב'ש'ע'ת'א ח'ד'א. ל'א'ן א'ו'ב'י'ל ל'י'ה ל'ת'ר'מ'ו'ד ב'מ'ד'ב'ר ב'ה'ר'י'ם. א'ת'ר כ'ד א'י'הו, ל'ג'ב'י ט'ו'ר'י ד'ח'ש'ו'כ'א, ד'א'ק'ר'י ת'ר'מ'ו'ד ב'מ'ד'ב'ר ו'ל'א'ו א'י'הו א'ת'ר ד'ת'ר'מ'ו'ד'א'י, א'ל'א ת'ר'מ'ו'ד ד'א'י'הו ב'מ'ד'ב'ר ב'ה'ר'י'ם, ו'ת'מ'ן מ'ת'כ'נ'ש'י כ'ל ר'ו'ח'י'ן ו'ס'ט'ר'י'ן א'ח'ר'נ'י'ן. ו'ה'ו'א נ'ש'ר'א ה'ו'ה ט'א'ס ל'ת'מ'ן, ב'ש'ע'ת'א ח'ד'א.

390. ב'י'ו'ן ד'ק'א'י'ם ע'ל ה'ה'ו'א ד'ו'כ'ת'א, א'ג'ב'ה נ'ש'ר'א, ו'ש'ל'מ'ה כ'ת'ב פ'ת'ק'א, ו'א'ר'מ'י ת'מ'ן, ו'א'ש'ת'ז'י'ב מ'א'י'נ'ו'ן ר'ו'ח'י'ן. ו'נ'ש'ר'א ה'ו'ה מ'ס'ת'פ'ל ג'ו ח'ש'ו'כ'א ד'ט'ו'ר'י'ן, ל'א'ת'ר ד'ת'מ'ן ע'ז'א ו'ע'ז'א'ל, ד'א'י'נ'ו'ן ת'מ'ן א'ס'יר'י'ן ב'ש'ל'ש'ל'א'י ד'פ'ר'ז'ל'א, נ'ע'י'צ'ן ג'ו ת'ה'ו'מ'י. ו'ל'י'ת י'כ'י'לו ל'ב'נ' ב'ע'ל'מ'א ל'מ'י'ע'ל ת'מ'ן, ו'א'פ'י'לו ע'ו'פ'י ש'מ'י'א, ב'ר ב'ל'ע'ם.

391. ו'כ'י'ו'ן ד'נ'ש'ר'א מ'ס'ת'פ'ל ג'ו ח'ש'ו'כ'א ר'ב'ר'ב'א, מ'א'י'ך ל'ת'ת'א, ו'נ'ט'י'ל ל'י'ה ל'ש'ל'מ'ה מ'ל'כ'א ת'ח'ו'ת ג'ד'פ'ה'א ש'מ'א'ל'א, ו'מ'כ'ס'י'נ'א ל'י'ה. ו'ק'י'י'מ'א ע'ל א'ל'י'ן ש'ל'ש'ל'א'י, ו'א'ז'ל'א ו'מ'ק'ר'ב'א ל'ג'ב'י'ו'הו, ו'ש'ל'מ'ה כ'ד'י'ן א'פ'י'ק ע'ז'ק'א, ד'ח'ק'י'ק ע'ל'י'ה ש'מ'א ק'ד'י'ש'א, ו'ש'ו'י ב'פ'ו'מ'א ד'נ'ש'ר'א. ו'מ'י'ד, א'י'נ'ו'ן ה'ו'ו א'מ'ר'י, כ'ל מ'ה ד'ב'ע'י ש'ל'מ'ה מ'ל'כ'א, ו'מ'ת'מ'ן ה'ו'ה י'ד'ע ש'ל'מ'ה ח'כ'מ'ת'א. ה'ה'ד', ו'י'כ'ן ו'ג'ו' א'ת ת'ר'מ'ו'ד ב'מ'ד'ב'ר ב'א'ר'ץ. ו'כ'י ב'נ'י'נ'א ה'ו'ה ע'ב'י'ד ב'א'ר'ץ. א'ל'א מ'הו ו'י'כ'ן. א'ס'ת'פ'ל ב'ס'כ'ל'ת'נ'ג, ו'י'ד'ע ל'ה'ה'ו'א ד'ו'כ'ת'א, ל'מ'נ'ד'ע ב'י'ה ח'כ'מ'ת'א.

392. ע'ד ד'ה'ו'ו י'ת'ב'י, ה'א נ'ש'ר'א א'ת'י'א ל'ג'ב'י'ו'הו, ו'ש'ו'ש'נ'ה ח'ד'א ב'פ'ו'מ'ה, ו'ש'ר'י ק'מ'י'י'הו, ו'א'ז'ל'ת ל'ה, ח'מ'ו ו'ח'ד'ו. א"ר פ'נ'ח'ס, ו'ל'א'ו א'מ'י'נ'א ל'כ'ו, ד'נ'ש'ר'א ד'א ב'ש'ל'י'ח'ו'ת'א ד'מ'א'ר'ה, א'ז'ל'א ו'א'ת'י'א. ש'ו'ש'נ'ה ד'א, א'י'ה'י ש'ו'ש'ן ע'ד'ו'ת ד'ק'א'מ'י'נ'א, ו'ק'ו'ד'ש'א ב'ר'י'ך ה'ו'א ש'ד'ר ל'י'ה ל'ג'ב'ן.

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393. He began again as before and said: "To the chief musician upon Shushan Edut; A michtam (lit. 'writ') of David, to teach" (Tehilim 60:1). HE ASKS does this mean that Shushan is testimony (Heb. edut)? What is the testimony to which it testifies? THE ANSWER IS that this Shushan is witness to the Work of Creation, and is witness to the Congregation of Yisrael, and is witness to the heavenly unity. And this is so because in a rose (Heb. shoshanah) there are thirteen petals, all of them on one root, and there are five strong petals on the outside, that cover this rose and protect it.

394. And it is all in the secret of wisdom, for the thirteen leaves allude to the thirteen attributes of Mercy that the Congregation of Yisrael, WHICH IS MALCHUT, inherit from above, FROM THE THIRTEEN ATTRIBUTES OF ARICH ANPIN. And all of them are attached to one root, which is one covenant, NAMELY YESOD OF ZEIR ANPIN, BY WHOSE MEANS MALCHUT RECEIVES THE THIRTEEN ATTRIBUTES OF MERCY OF ARICH ANPIN. AND THUS THE ROOT OF THE THIRTEEN LEAVES OF THE ROSE THAT ARE BENEATH THEM IS an example of the covenant, which is the foundation (Yesod) of everything. The five strong LEAVES that surround it are the fifty gates, NAMELY CHESED, GVURAH, TIFERET, NETZACH, AND HOD, OF BINAH, EACH ONE OF WHICH IS COMPOSED OF TEN. And they are five hundred years that the Tree of Life, WHICH IS ZEIR ANPIN, goes by, FOR IT RECEIVES THEM IN THE PLACE OF BINAH, WHOSE SFIROT ARE IN THE SECRET OF HUNDREDS, AND THEY ARE FIVE HUNDRED YEARS.

395. THE ROSE IS witness to the Work of Creation, for all the Works of Creation are words known with understanding and take part in the reckoning of Elohim of the Work of Creation, WHICH IS BINAH. And it is seen above and seen below. It is seen above, namely in the secret of the next world, WHICH IS BINAH, and seen below in the secret of the Congregation of Yisrael, WHICH IS MALCHUT.

396. The rose is witness to the Work of Creation, for it has all these signs, NAMELY THE THIRTEEN ATTRIBUTES OF MERCY AND THE FIVE SFIROT OF CHESED, GVURAH, TIFERET, NETZACH, AND HOD. For it is written: "In the beginning Elohim created..." (Bereshheet 1:16): This is the rose, WHICH IS BINAH AND WHICH IS MALCHUT, BECAUSE IT IS SEEN ABOVE AND SEEN BELOW, AS ABOVE IN THE PRECEDING SECTION. The thirteen leaves are the thirteen words from "In the beginning Elohim" (Bereshheet 1:1) UNTIL "...AND A WIND FROM Elohim" (Ibid. 2), namely: ...1) the 2) heaven 3) and the 4) earth. 5) And the earth 6) was 7) without form 8) and void 9) and darkness was 10) on 11) the face of 12) the deep 13). And a wind... These, then, are the thirteen leaves of the rose THAT ALLUDE TO THE THIRTEEN ATTRIBUTES. The five stronger LEAVES that surround these thirteen are: 1) moved 2) over 3) the surface of 4) the waters. 5) And (Elohim) said; FROM THE WORD ELOHIM IN THE EXPRESSION "AND A WIND FROM ELOHIM" UNTIL "ELOHIM" IN "AND ELOHIM SAID." For there are five others THAT ALLUDE TO THE FIVE SFIROT: CHESED, GVURAH, TIFERET, NETZACH, AND HOD, AS EXPLAINED ABOVE. After this comes "Let there be light," this being the prime cause and the root of the rose, for all THE GRADES ARE INCLUDED IN AND attached to it.

393. פתח כמלקדמין ואמר, למנצח על שושן עדות
מכתם לרוד ללמד. וכי שושן עדות מאי סהדותא
סהיד. אלא שושן דא איהי סהדותא למעשה
בראשית, ואיהי סהדותא לכנ"י. ואיהי סהדותא
ליחודא עלאה, ודא איהו. בגין דשושנה דא אית
בה תליסר עלין, וכלהו קיימין בעקרא דא אית
בה חמש עלין לבר תקיפין, דחמין לדא שושנה
ואגיננו עליה.

394. וכלא ברזא דחכמתא הוא, תליסר עלין, אלין
תליסר מכילן דרחמי, דירתא בנסת ישראל
מלעילא, וכלהו אחידן בעקרא דא, ואיהו ברית
דא ודוגמא דברית יסודא דכלא. חמש תקיפין
דסחרן עליה, אלין חמשין תרעין, חמש מאה שנין
דאילנא דחיי, אזלא בהו.

395. סהדותא לעובדא דבראשית. כל עובדא
דבראשית, בלהו תיבין ידיען בסוכלתנו, וקיימא
בחושבנא אלהים דמעשה בראשית. אחזי לעילא,
ואחזי לתתא. אחזי לעילא, ברזא דעלמא דאתי.
ואחזי לתתא, ברזא דכנסת ישראל.

396. שושנה סהדותא לעובדא דבראשית, דקיימא
בכל הני סימנין, דכתיב בראשית ברא אלהים, דא
שושנה. תליסר עלין, אינון תליסר תיבין עד
אלהים תניינא. ואינון: את, השמים, ואת, הארץ,
והארץ, היתה, תהו, ובהו, וחשך, על, פני, תהום,
ורוח. הא תליסר עלין דשושנה. חמש תקיפין
דסחרן לאלין, אינון: מרחפת, על, פני, המים,
ויאמר. הא חמש אחרנין. לבתר יהי אור, הא
עיקרא ושרשא דשושנה דכלא ואחידן בה.

397. THE ROSE IS witness to the unity, for the five strong leaves are the roots and the unity to which these thirteen leaves are attached. THE FIVE WORDS, "Hear, Yisrael, Hashem our Elohim; Hashem" (Devarim 6:4), PARALLEL the five leaves of the rose, while "one" is the prime cause and the root to which all of them are attached, for the word Echad (lit. 'one') is a secret, having the numerical value of thirteen. And this is the King's signet ring.

398. Come and see: "Like the rose among the thorns" (Shir Hashirim 2:2), so is Yisrael among the idol-worshipping nations and so is the Congregation of Yisrael, WHICH IS MALCHUT among the many other angels appointed OVER THE NATIONS. So long as the rose stands there closed, unopened, it has no fragrance and one does not lift it out and remove it from among the thorns. When the rose is open and gives off a fragrance, then one takes it out from among the thorns. And the Congregation of Yisrael will benefit from them, as it is said: "Open to me, my sister, my love" (Shir Hashirim 5:2). And the Holy One, blessed be He, only sent to us THE EAGLE, WHO BROUGHT THE ROSE SO THAT we should continue on our journey WITH THE SHECHINAH.

68. Internal organs

Rabbi Shimon explains to his son the secret of the inner organs, telling him about the wings of the lung that are like the wings of a dove covered with silver, Chassadim.

399. Rabbi Elazar said to his father, We have already heard THE EXPOSITION OF the finished organs, NAMELY THE EXTERNAL LIMBS, in the secret of the sacrifice, but what is the secret of the other organs, THE INNER ONES? Rabbi Shimon said to Rabbi Elazar: Elazar, my son, all the other organs that are internal have a supreme secret.

400. Come and see, We have already learned about the heart: The heart is a burning fire, and if the Supreme King had not arranged for it the wings of the lung that bring to it a breeze from the wind that blows with the upper spices, NAMELY FROM THE UPPER THREE SFIROT OF ZEIR ANPIN, the heart would burn up the whole world in a single moment.

401. He began by quoting: "Then Hashem caused to rain upon S'dom and upon Amorah brimstone and fire" (Beresheet 19:24). Why did he burn them? Because at that time the wings of the lung did not blow a wind ON THE ILLUMINATION OF THE LEFT THAT IS IN THE HEART. AND THUS IT WAS THE ILLUMINATION OF THE LEFT THAT BURNT THEM UP. And the secret of these wings of the lung is the secret of the verse, "the wings of a dove covered with silver" (Tehilim 68:14). FOR DOVE, WHICH IS THE SECRET OF MALCHUT, OF WHICH THE ROOT IS FROM THE LEFT OF BINAH, FROM THE ASPECT OF THE HEART, HAS TO BE COVERED WITH SILVER, WHICH IS THE SECRET OF CHASSADIM. AND WHEN IT IS COVERED WITH SILVER IT IS THE SECRET OF THE ANGELS Raphael and Tzidkiel, WHICH ARE DRAWN DOWN FROM IT FOR THE HEALTH AND SALVATION OF THE WORLD. And it is said about them: "who makes the winds His messengers" (Tehilim 104:4), namely permanently to blow on the heart, NAMELY TO ILLUMINATE WITH CHASSADIM. Moses tells Rabbi Shimon about the inner meaning of the brain, the heart, the lungs and the kidneys, further refining his interpretation of the brain, which he says is the Throne of Mercy. Ra'aya Meheimna (the Faithful Shepherd)

397. סְהֵדוּתָא לְיְחֻדָּא. חֲמֵשׁ עָלִין תְּקִיפִין, שְׂרָשִׁין וְיְחֻדָּא, דְּאֶחִידֵן בֵּיהַ תְּלִיסַר עָלִין אֱלִין. שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ, הָא חֲמֵשׁ עָלִין דְּשׁוֹשַׁנָּה. אַחַד, דָּא הוּא עֵיקְרָא וְשְׂרָשָׁא דְכֻלָּהוּ אֶחִידֵן בֵּיהַ. רְזָא דְתְלִיסַר בְּחוֹשְׁבָנָא, גּוֹשְׁפִנְקָא דְמַלְכָּא.

398. ת"ח, כְּגוֹנוֹנָא דְשׁוֹשַׁנָּה בֵּין הַחוּחִים, הֲכִי אֵינוֹן יִשְׂרָאֵל בֵּין עַמִּין עֲבוּ"ם. וְהֲכִי כְּנֶסֶת יִשְׂרָאֵל, בֵּין שְׂאֵר אַכְלוּסִין רַבְרַבֵּן מִמֶּנּוּ. כָּל זְמַן דְּשׁוֹשַׁנָּה קְיַימָא אֲטִימָא, דְּלֹא פְתִיחָא, לִית בֵּה רִיחָא, וְלֹא סִלְקִין לָהּ, וְלֹא מִפְקִין לָהּ מִגּוֹ גּוֹבִין, בְּשַׁעֲתָא דְשׁוֹשַׁנָּה פְתִיחָא, סִלְקָא רִיחָא, כְּדִין אֲפִיקוּ לָהּ מִגּוֹ גּוֹבִין. וְיִתְהַיְיב הָהוּ כ"י, שְׁנַאמַר פְּתַחֵי לִי אַחוּתִי רַעִיתִי, וְקוּדְשָׁא בְרִיךְ הוּא לֹא שְׂדֵרָה לָן אֶלָּא לְמִיּהָרְךָ לְאוּרְחָךְ.

399. אָמַר ר' אֶלְעָזָר לְאַבְוָהִי, הָא שְׁמַעְנָא אֱלִין שְׁוִיפִין אֲטִימִין, בְּרְזָא דְקַרְבָּנִין. שְׁוִיפִין אַחֲרָנִין, רְזָא דְלֵהוֹן מְאִי. א"ל רַבִּי שְׁמַעוֹן לר"א, אֶלְעָזָר בְּרִי, כָּל שְׂאֵר שְׁוִיפִין דְלֵגוּ, רְזָא עֲלָאָה אִיהוּ.

400. ת"ח, לְבָא הָא אֲתַמַּר, אֲבָל לֵב דָּא אִיהוּ נוֹרָא דְדְלִיק, וְאַלְמָלָא דְזַמִּין לְגַבִּיָּה מְלַכָּא עֲלָאָה כְּנַפְי רִיָּאָה, דְּאֲתִיִּין לְקַמִּיָּה רוּחָא, מִרוּחָא דְנָשִׁיב מִגּוֹ בּוֹסְמִין עֲלָאִין, הוּוּ אֻקִּיד לְעֲלָמָא בְּרַגְעָא חָדָא.

401. פְּתַח וְאָמַר, וַיְיָ הַמְטִיר עַל סְדוֹם וְעַל עִמּוֹרָה גַּפְרִית וְאֵשׁ, אֲמַאי אֻקִּיד לֹון. בְּגִין דְּכַנְפֵי רִיָּאָה לֹא נָשִׁיבוּ בַּהֲהִיא שַׁעֲתָא. וְסַתְרָא דְכַנְפֵי רִיָּאָה, דָּא כְּנַפְי יוֹנָה נַחֲפָה בְּכֶסֶף וְאֵינוֹן רַפָּאֵל, וְצַדִּיקִיאֵל. וְעֲלִיָּיהוּ אֲתַמַּר, עוֹשֶׂה מְלַאכְיוֹ רוּחוֹת, לְנִשְׁבָּא תְדִיר קַמִּי לְבָא.

402. And in the compilation of the first section, the Faithful Shepherd said TO RABBI SHIMON, holy luminary, everything that you have said is good, but the brain is water, IE. CHOCHMAH THAT IS ON THE RIGHT, WHICH IS THE SECRET OF CHASSADIM; the heart is fire, WHICH IS THE SECRET OF THE CHOCHMAH WHICH IS IN THE LEFT COLUMN OF BINAH, WHICH IS THE SECRET OF JUDGMENTS, and the two of them are Mercy and Judgment. This, THE BRAIN, is the Throne of Mercy, while the other, THE HEART, is the Throne of Judgment. And the Holy One, blessed be He, is the King who stands up from the Throne of Judgment which is the heart, and sits down on the Throne of Mercy which is the brain.

403. When iniquities multiply in the organs and in the arteries of the heart, which is the Throne of Judgment, it is said of the heart: "And the king arising from the banquet of wine in his wrath" (Ester 7:7), which is the wine of the Torah. But when the wings of the lung blow on the heart, it is said: "Then the king's wrath was pacified" (Ibid.10). For the two wings of the lung are THE SECRET OF THE VERSE, "And the Cherubs shall stretch out their wings on high, over spreading the covering with their wings" (Shemot 25:20). This is the atonement of the heart.

404. And in what way was the king's wrath appeased? It was because "then he heard the voice" (Bemidbar 7:89), this being the voice of the Torah, the voice of the recital of the Sh'ma, WHICH IS THE CENTRAL COLUMN, WHICH IS CHASSADIM, THAT UNITES THE RIGHT AND THE LEFT WITH EACH OTHER UNDER THE CONTROL OF THE CHASSADIM. AND THEN THE JUDGMENTS ARE QUIETED, AS EXPLAINED IN THE PREVIOUS PARAGRAPH. "and it spoke to him" (Ibid.), WHICH IS THE SECRET OF THE REVELATION of CHOCHMAH THAT IS in MALCHUT, WHICH IS CALLED 'SPEECH', and this is in the prayer that is formulated in the mouth, which is "Adonai, open my lips; and my mouth shall rehearse your praise" (Tehilim 51:17), WHICH IS MALCHUT.

405. And that wind that blows in the wings of the lung, NAMELY THE CHASSADIM THAT ARE REVEALED BY CHOCHMAH OF THE RIGHT, AS ABOVE IN THE PRECEDING PARAGRAPH, carries the voice out through the trachea (Heb. kaneh), which is "Get (Heb. k'neh) wisdom, get understanding" (Mishlei 4:5). FOR THE VOICE, WHICH IS ZEIR ANPIN, NAMELY VAV, IS THE SON OF YUD HEI, WHICH ARE CHOCHMAH AND BINAH. And about this it is said: "Thus says Adonai Elohim; Come from the four winds, O breath (Heb. Ruach)" (Yechezkel 37:9). And the four are the four letters of the Holy Name Yud Hei Vav Hei OF ZEIR ANPIN. And this is the wind that beats and palpates on all the arteries of the heart, about which it is said: "Wherever the spirit (Ruach) was minded to go, they went" (Yechezkel 1:12).

406. The holy luminary said TO THE FAITHFUL SHEPHERD: Certainly, O Faithful Shepherd, it is your level at which it is said: "Then the king's wrath was pacified (Heb. shachachah)," FOR THE LEVEL OF THE FAITHFUL SHEPHERD IS THE CENTRAL COLUMN, WHICH IS ZEIR ANPIN, THAT IS CALLED 'VOICE', BY WHICH THE JUDGMENTS ARE QUIETED, AS ABOVE. "Happy is the people that is in such a case (Heb. shecachah)" (Tehilim 144:15) SHACHACHAH having the numerical value of Moses. THE FAITHFUL SHEPHERD said to him, Blessed are you, O holy luminary, FOR YOU ARE the candle that burns before the King and His Matron. "the candle of Hashem" (Mishlei 20:27) is your soul.

רעיא מהימנא

402. ובחבורא קדמא, אמר רעיא מהימנא, בוצינא קדישא, כל מה דאמרת שפיר, אבל מוחא איהו מים, לב איהו אש, ותרוניהו איהו רחמי ודינא, דא כסא רחמי, ודא כסא דינא. וקודשא בריך הוא מלך, עומד מכסא דין, דאיהו לב. ויושב על כסא רחמים, דאיהו מוחא.

403. וכד חובין מתרבין על אברים, ועל ערקין דלבא, דאיהו ברסניא דינא. אתמר בלבא, והמלך קם בחמתו ממשטה היין, דאיהו ינא דאורייתא. ובזמנא דכנפי ריאה נשבין על לבא, וחמת המלך שככה. דתרין כנפי ריאה, והיו הכרובים פורשי כנפים למעלה סוככים בכנפיהם על הכפרת, דא כפורתא דלבא.

404. ובמאי וחמת המלך שככה. בגין וישמע את הקול, דא קול תורה, קול דק"ש. וידבר אליו, בצלותא דפומא, דאיהו אדני שפתי תפתח ופי יגיד תהלתך.

405. והוא רוחא דנשיב בכנפי ריאה, איהו אפיך קלא בקנה, דאיהו קנה חכמה קנה בינה. ואתמר בה, כה אמר יי מארבע רוחות באי הרוח. דאינון ארבע אתון ידוד, והאי איהו רוח דדמיק בכל ערקין דלבא, דאתמר בהון, אל אשר יהיה שמה הרוח ללכת ילכו.

406. אמר בוצינא קדישא, ודאי רעיא מהימנא, דרגא דילך איהו, דביה וחמת המלך שככה. אשרי העם שככה, בגימטריא משה. אמר ליה, בריך אנת בוצינא קדישא, בוצינא דדליק קמי מלכא ומטרוניתא. נר יי, איהו נשמה דילך.

407. RABBI SHIMON said to THE FAITHFUL SHEPHERD, You have given AN EXPLANATION for the brain, the heart, and the wings of the lungs, but what about the two kidneys? What are they? The Faithful Shepherd replied, We learned about the wings of the lungs: "who makes the winds His messengers" (Tehilim 104:4), THIS BEING THE SECRET OF CHASSADIM, WHICH ARE CALLED 'WINDS'. The kidneys ARE "the flames of fire His ministers" (Ibid.), NAMELY JUDGMENTS, and the two wings of the lung with the two kidneys stand for the four living creatures of the Throne, WHERE THE WINGS OF THE LUNG ARE LION AND EAGLE, WHICH ARE CHASSADIM, AND THE TWO KIDNEYS ARE OX AND MAN, WHICH ARE GVUROT. And the Throne is the heart that is in the middle, WHICH IS THE THRONE OF JUDGMENT.

408. And so, too, does the brain have four living creatures, FOR THE BRAIN is the Throne of Mercy. And who might they be? They are sight, hearing, smell, and speech. Sight is lion, NAMELY CHOCHMAH. Hearing is ox, NAMELY BINAH. Smell is eagle, NAMELY ZEIR ANPIN, and each of them has four countenances and four wings. Speech is man, NAMELY MALCHUT. He is attached above, NAMELY ON THE MOUTH OF THE HEAD, and below IN THE BODY. For ABOUT the arms of the body, IT IS SAID: 'Our hands are spread forth as the eagles of the heavens'. Body is man, THAT IS TO SAY THAT HE IS IN THE ASPECT OF MALCHUT, WHICH CLINGS TO THE CENTRAL COLUMN, WHICH IS BODY. And ABOUT the thighs IT IS WRITTEN: "and the sole of their feet was like the sole of a calf's foot" (Yechezkel 1:7), WHICH INCLINE TO THE FACE OF OX, WHICH IS GVURAH. And about the body, WHICH IS MAN, it is called "the second chariot" (Beresheet 41:43), NAMELY THE CHARIOT OF MALCHUT, WHICH IS CALLED 'SECOND' (HEB. MISHNEH), BUT THIS CAN ALSO BE READ AS Mishnah, WHICH IS MALCHUT. End of Ra'aya Meheimna From Rabbi Shimon we learn about the spleen, called Lilit, and the liver, called Samael or the Angel of Death.

409. WHAT IS the spleen? The holy luminary, NAMELY RABBI SHIMON, began: "and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed" (Kohelet 4:1). Who are those who are oppressed? They are the children who are still in need of their mother when the Angel of Death takes them from the world. HE ASKS, And is it indeed the case that the Angel of Death kills them, that he oppresses THEM? AND REPLIES, Not really, for Scripture adds: "and on the side of their oppressors there was power; but they had no comforter" (Ibid.). Then who is that power THAT KILLS THEM? The answer to this is to be found in the verse: "Let there be lights (Heb. meorot) in the firmament of heaven" (Beresheet 1:14). And the word "meorot" is written in the abbreviated spelling, namely without a Vav, AND CAN BE READ MEEROT. The reference, therefore, is to Lilit, who is appointed over that oppressor.

410. AND LILIT is called 'spleen', and she goes to play with the children, later KILLING THEM, and creates in them anger and tears and bewailment. The spleen goes to its own kind, the liver, WHICH IS SAMAEL, WHO IS THE ANGEL OF DEATH. This, NAMELY THE LIVER, was created on the second day OF THE WORK OF CREATION, while the other, NAMELY THE SPLEEN, was created on the fourth day of the Work of Creation. And for this reason it is not a good omen TO COMMENCE SOMETHING on Mondays or on Wednesdays. Liver is death for adults; spleen is death for children. Moses repeats some of the information from earlier sections and adds the fact that anger comes from the gall and that anyone who is angry is the same as an idol-worshipper. We learn that the Shechinah wraps the body that is sick in order to heal it, but the totally wicked person is surrounded on all sides by the Angel of Death. Ra'aya Meheimna (the Faithful Shepherd)

407. א"ל, היא אמרת מוחא ולבא וכנפי ריאה, תרי כולין מאי ניהו. אמר רעיא מהימנא, הא אוקימנא בכנפי ריאה, עושה מלאכיו רוחות, כולין משרתי אש לזהט. ואינון תרין כנפי ריאה, ותרין כולין, לקבל ד' חיון דכרסויא. כרסויא, איהו לבא באמצעיתא.

408. וכן מוחא, אית ליה ארבע חיון, דאיהו כרסויא דרחמי. ומאי ניהו. ראיה שמיעה ריחא דבור. ראיה: אריה. שמיעה: שור. ריחא: נשרא. וד' אנפין וד' כנפין לכל חר. דבור: אדם איהו. אחיד עילא ותתא, דרועין דבהון וידינו פרושות כנשרי שמים. גוף אריה, ושוקים, וכף רגליהם ככף רגל עגל. ועל גופא אתמר, מרכבת המשנה. משנה כתיב, לישנא דמתניתין. ע"כ רעיא מהימנא

409. טחול, פתח בוצינא קדישא ואמר, ואראה את כל העשוקים שנעשו תחת השמש והנה דמעת העשוקים. מאן אינון עשוקים. אלין ינוקין דאינון בתוקפא דאמהון. דסלקין מעלמא, ע"י מלאך המות. וכי מלאך המות קטיל לון, דאיהו עושק. אלא הדר ואמר, ומיד עושקיהם כח ואין להם מנחם. מאן ההוא כח. דא הוא דכתיב, יהי מארת ברקיע השמים. ודא הוא מארת חסר ואו, ודא לילית, דאיהו ממנא דההוא עושק.

410. ואיהו אקרי טחול, ואיהו אזלת וחיכא בינוקי, ובתר עבדת בהו רוגזא ודמעה, למבכי עלייהו. טחול לזינא דכבד אזלא. דא אברי בשני, ודא ברביעי בעובדא דבראשית. ובג"ד, לית סימנא טבא בשני וברביעי. כבד מותא דרברבי, טחול מותא דזוטרי.

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411. And in the compilation of the first section, said the Faithful Shepherd, that is certainly how it is, for the liver is the level of Esau, and Esau is Edom, NAMELY IS ALL BLOOD (HEB. DAM), and gathers in all blood whether clear or turbid, and does not differentiate between good and bad, BETWEEN IMPURE BLOOD AND PURE BLOOD, for it makes no distinction between them. But the heart, which is Yisrael, does distinguish between good and bad, between impure blood and pure blood, and takes only the clear and the clean of that blood, like one who picks food out of the waste matter.

412. And after the heart, which is Jacob, NAMELY ZEIR ANPIN, takes the clear blood which is at the top, and the liver, which is Esau, NAMELY SAMAEL, remains in the waste matter OF THE BLOOD, it is angered at it with the gall, which is Gehenom, which was created on the second day OF THE WORK OF CREATION, THE LIVER BEING the death of all the adults, while THE GALL is the wicked Female OF SAMAEL, which is called 'a strange fire', 'hard bondage', and idolatry.

413. And since the anger awakens from it, FROM THE GALL, towards the liver, the sages taught in the Mishnah: Anyone who is angry is as though he worshipped idols. And furthermore, any burning up and heat that comes with any of the illnesses of the parts of the body is only from the gall, FOR, AT THE TIME OF ILLNESS, it engulfs the arteries of the liver in flames and wishes to burn up the whole body. It is like a storm in the sea and its waves reach up to the skies and want to break out of their limits and destroy the world. And this would indeed happen were it not for the Shechinah, which is for a sick person like the sand to the sea, surrounding it so that it should not break out. So, too, is the Shechinah enwrapping the body and assisting it, as it is written: "Hashem strengthens him upon the bed of sickness" (Tehilim 41:4).

414. And for this reason the sages of the Mishnah taught: One who visits a sick person should not sit at the head of the bed because the Shechinah is over his head, nor at the foot of the bed because the Angel of Death is at his feet. And this is not the case for every person, but just for ordinary people. In the case of the perfectly righteous, "Hashem strengthens him upon the bed of sickness," namely at his head, and the Shechinah enwraps his body up to his feet. And this is why it was said about Jacob: "he gathered up his feet into the bed" (Beresheet 49:33). This is the Shechinah, about which it is said: "And the earth is my footstool" (Yeshayah 66:1), AND THE SHECHINAH IS ALSO CALLED 'BED'. In the case of the thoroughly wicked person, the Angel of Death surrounds him on every side, and this is the Evil Inclination FOR THE ANGEL OF DEATH IS THE EVIL INCLINATION. For the Angel of Death surrounds him on every side and his sword IS THE GALL, whose edges turn green with one drop of the three drops that THE GALL sprinkles on it, as it is written: "But her end is bitter (same word as for 'gall') as wormwood, sharp as a two-edged sword" (Mishlei 5:4). Liver is Male, WHICH IS SAMAEL, and the appendix of the liver is his Female. End of Ra'aya Meheimna
We learn that the stomach is one sixtieth part of death.

רעיא מהימנא

411. ובחבורא קדמא, אמר רעיא מהימנא, ודאי הכי הוא, דכבד איהו דרגא דעשו. עשו הוא אדום. הוא בניש כל דמין, בין צלולין, בין עכורין. ולא אבחין בין טב לביש. לא עביר אמרשותא בינייהו. לבא איהו ישראל, דאבחין בין טב לביש, בין דם טמא לדם טהור, ולא נטיל אלא ברירו ונקיו דההוא דמא, כבורר אוכל מגו פסולת.

412. ולבתר דנטיל לבא, דאיהו יעקב, ברירותא דדמים, דאיהו לעילא. ואשתאר כבד דאיהו עשו בפסולת. איהו כעיס עליה במרה, דאיהו גיהנם, דאתבריאת ביומא הננינא, מותא דרברבי, ואיהו נוקבא בישא, אש זרה, עבודה קשה, ע"ז קרינן לה.

413. ובגין דמינה אתער כעס לכבד, אוקמוה רבנן במתניתין, כל הכועס כאילו עובד ע"ז. ולא עוד, אלא דלית שריפה וחמימות בכל מרעין דאברין דגופא, אלא ממרה. דאיהו ארליקת בשלהובין על ערקין דכבד, ובעי לאוקדא כל גופא. ואיהו כגוונא דימא, כד איהו כעיס, דגלי ימא סלקין עד רקיעא, ובעו לנפקא מגבוליהו, לחרבא עלמא. אי לאו שכינתא, דאיהו לחולה כחול דאסחר לימא, דלא נפקת מפומהא, אוף הכי שכינתא אסחרת לגופא, וסמין ליה, כד"א, וי' ויסעדנו על ערש דוי.

414. ובג"ד אוקמוה מארי מתניתין, המבקר את החולה, לא ליתיב למראשותיו, משום דשכינתא על רישיה. ולא לרגלוי דמלאך המות לרגלוי. האי לאו לכל ב"נ, אלא לבינוני. אבל לצדיק גמור, וי' ויסעדנו על ערש דוי, על רישיה. ושכינתא אסחר גופיה, עד רגלוי. ובג"ד אתמר בייעקב, ויאסף רגליו אל המטה, ודא שכינתא דאתמר בה, ודארץ הדום רגלוי. לרשע גמור, מלאך המות אסחר ליה בכל סטרא. ודא יצה"ר, דמ"ה אסחר ליה בכל סטרא, חרבא דיליה, דפניו מוריקות, בטפה חדא מאינון ג' טפות, דזריק ביה. הה"ד ואחריתה מרה כלענה. כבד דא דכורא. יותרת הכבד נוקבא.

עד כאן רעיא מהימנא

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415. The stomach is one part in sixty of death and is called 'a deep sleep' SINCE 'THE STOMACH SLEEPS', and is Asirta, which is the sixth stage of the Angel of Death. And because it came from afar it is from the side of death, but is not death itself. The hint is 'one sixtieth part of death'.

The Faithful Shepherd tells us about the Good and Evil Inclination in each part of the body, about the four kinds of offerings and elements and Holy Beasts.

Ra'aya Meheimna (the Faithful Shepherd)

416. The Faithful Shepherd said, Since this body is of "the Tree of the Knowledge of Good and Evil" (Bereshheet 2:9), there is no part of the body that does not have in it both the Evil Inclination and the Good Inclination, THIS BEING THE CASE for ordinary mortals. In the case of the perfectly righteous, EACH PART DOES INDEED ALSO HAVE two inclinations, which are male and female, BUT both of them are good, being like the bride and the bridegroom. The utterly wicked have in each part of their bodies two Evil Inclinations, male and female, from the side of Samael and the Serpent.

417. And it follows from this that, in terms of the Tree of the Knowledge of Good and Evil, IN THE CASE OF ORDINARY MORTALS, there are in the stomach two levels: GOOD AND EVIL. And this indeed is what the sages taught: the stomach is asleep, and there is sleep that is one sixtieth part of death. And there is also sleep that is one sixtieth part of prophecy. And for this reason, the heads of the Academy taught: 'IT IS WRITTEN: "and the dreams tell falsehood" (Zecharyah 10:2), and it is also written: "and speak to him in a dream" (Bemidbar 12:6). There is no contradiction here. In the former case it is through a demon, NAMELY THE OTHER SIDE FROM THE SIDE OF THE EVIL IN A MAN'S SLEEP. And in the latter case it is through an angel, WHICH IS FROM THE GOOD SIDE IN A MAN'S SLEEP. A dream through an angel is one sixtieth part of prophecy. A dream through a demon, which is falsehood, is from the side of death, and is straw. Thus indeed was it taught: Just as wheat cannot be without straw, so there cannot be a dream without some nonsense.'

418. The stomach is the peeled gizzard, NAMELY IT IS LIKE THE PEELED GIZZARD OF A BIRD, and the sages taught: the gizzard grinds, for it takes everything and pulverizes THE FOOD, sending it to all the parts. If the parts are without iniquities, it is as the sages taught, that there are matters that delay the sacrifice, and the one who is sent by the Holy One, blessed be He, to receive His offering, THE PEELED STOMACH MUSCLE, does not descend to accept it. For there is AN OFFERING that the Holy One, blessed be He, receives through the lion, as it is said: "and they four had the face of a lion, on the right side" (Yechezkel 1:10), and the Holy One, blessed be He, rides on him, and comes down with him to receive that offering. And there is an offering that He receives through the ox, as it is said: "And they four had the face of an ox, on the left side" (Ibid.).

415 קיבה, איהו דרגא חד משתינ דמותא. ודיא אתקרי תרדמה. עסירטא, דרגא שתיתאה דמלאך המות. ומגו דאתי מרחיק, איהו מסטרא דמותא. ולא מותא. רמזא, חד משתינ דמותא.

416. אמר רעיא מהימנא, בתר דגופא איהו מאילנא דטוב ורע, לית אבר בגופא, דלא אית ביה יצר הרע ויצר טוב, לבינוננים. ולצדיקים גמורים, תרין יצירות, דכר ונוקבא, תרווייהו טובים. כגוונא דחתן וכלה. לרשעים גמורים, תרין יצירות בישין, דכר ונוקבא, בכל אבר ואבר, מסטרא דסמאל ונחש.

417. ובג"ד מסטרא דאילנא דטוב ורע, קיבה אית בה תרין דרגין. דהכי אוקמוה רבנן, קיבה ישן. ואית שינה, אחת משתינ במותא. ושינה, אחת משתינ בנבואה. ובג"ד אוקמוה רבנן מארי מתיבתא, החלומות שוא ידברו, והכתיב בחלום אדבר בו. לא קשיא, כאן על ידי שד. כאן על ידי מלאך. חלום ע"י מלאך, חד משתינ בנבואה. חלום על ידי שד, איהו שוא, מסטרא דמותא. ואיהו תבן, דהכי אוקמוה, בשם שאי אפשר לבר בלא תבן, כך אי אפשר לחלום בלא דברים בטלים.

418. אצטומכא דא קרקבן נקלף. ואוקמוה רבנן, קרקבן טוחן, דאיהו נטיל כלא, ושוחק, ומשדר לכל אברין. אי אברין בלא חובין, כגוונא דאוקמוה רבנן, דאית מליון דמעכבין ית קרבנא, דלא נחית לקבלא ליה, ההוא דשדר קודשא בריך הוא לקבלא דורונא דיליה. דאית דמקבל ליה קודשא בריך הוא על ידי אריה, דאתמר ביה ופני אריה אל הימין לארבעתן. וקודשא בריך הוא רכיב עליה, ונחית ביה, לקבלא ההוא דורונא. ואית דורונא דמקבל ליה על ידי שור, דאתמר ביה ופני שור מהשמאל לארבעתן.

419. And there is an offering that He receives through the eagle, as it is written: "the four also had the face of an eagle" (Yechezkel 1:10), and they are "two turtledoves or two young pigeons" (Vayikra 5:7). And there is an offering that He receives by Man, about whom it is written: "If any man of you bring an offering to Hashem" (Vayikra 1:2), in the form of the same one about whom it is written: "As for the likeness of their faces, they had the face of a man" (Yechezkel 1:10). THE EXPLANATION HERE IS THAT THE FOUR LIVING CREATURES ARE THE SECRET OF THE FOUR LETTERS YUD HEI VAV HEI, LION AND OX BEING YUD-HEI, AND EAGLE AND MAN BEING VAV-HEI. For Yud Hei Vav Hei descends on them to receive the sacrifice, WHICH IS THE SECRET OF THE FOUR LIVING CREATURES.

420. And there are natural living creatures NAMELY ANGELS appointed over bodies that are of the four basic elements: FIRE, WIND, WATER, AND EARTH, and they are pure. Opposite them are four living creatures of prey, NAMELY THE ANGELS OF DESTRUCTION, who, being impure, are appointed over the four galls, namely: white gall, red gall, green gall, black gall, WHO ARE THE DEMONS OF THE WORLD, FOR ALL TEMPERATURE IN EVERY ILLNESS COMES FROM THE GALL.

421. And there are mental living creatures, NAMELY: THE FOUR ANGELS MICHAEL, GABRIEL, URIEL, RAPHAEL, who surround the Throne, WHICH IS MALCHUT. And above them and higher than they are, the divine living creatures from the side of Holiness, NAMELY CHESED, GVURAH, TIFERET, AND MALCHUT OF ZEIR ANPIN. There are also the living creatures of the Other Side, and they are called other Elohim, while the divine living creatures of holiness are CALLED "living Elohim." And those divine living creatures of holiness are called "Elohim of divinity," and the Cause of all Causes, "El, Master over all works." A kind is drawn to its own kind and so, since there are other Elohim, it is said about them: "He that sacrifices to any Elohim, save to Hashem only, he shall be utterly destroyed" (Shemot 22:19). And this is so that the living Elohim should not be mingled with the other Elohim.
End of Ra'aya Meheimna
The grinding of the stomach is likened to the distribution of the offering.

422. And the stomach takes and grinds and distributes in all directions below, NAMELY TO THE PARTS OF THE BODY, and from it are nourished the lower beings. And from those dregs all those spirits and other parties who take their nourishment at night drink below, from those parts and fats THAT ARE BURNT ON THE ALTAR AT NIGHT. And the remainder is taken by the other parts, the liver taking everything and sacrificing to the heart, as we have learned, and this is what is written: "...the face of a lion, on the right side" (Yechezkel 1:10). Thus there appears on the altar a lion-like image that devours the sacrifices. From here on all the other parts are in the secret of the body on the same pattern as above. Again Moses uses the organs of the body as a metaphor for sacrifice, the distribution of nourishment, and the acquisition of wisdom, understanding and knowledge.
Ra'aya Meheimna (the Faithful Shepherd)

419. ואֵית דּוֹרוֹנָא, דְּמִקְבֵּל עַל יְדֵי דְנִשְׁר, דְּאִתְמַר בֵּיהּ וּפְנֵי נֶשֶׁר לְאַרְבַּעַתָּן. דְּאִינוּן שְׁתֵּי תוֹרִים, אוּ שְׁנֵי בְנֵי יוֹנָה. וְאֵית דּוֹרוֹנָא, דְּמִקְבֵּל לִיהּ ע"י דְּאָדָם דְּכִתְיֵב בֵּיהּ, אָדָם כִּי יִקְרִיב מִכֶּם קֶרְבָּן לַיהוָה. בְּדִינוּקְנָא דֵּהוּא דְּאִתְמַר בֵּיהּ. וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם. יְרוּד נְחִית עֲלֵיהּ, לְקַבֵּל דּוֹרוֹנָא.

420. וְאֵית חֵיוֹן טְבַעִיּוֹת, מִמְּנָן עַל גּוּפִין, דְּאִינוּן מְאַרְבַּע יְסוּדִין, וְאִינוּן דְּכִיּוּן. וְלְקַבְּלֵיהוּ אַרְבַּע חֵיוֹן דּוֹרְסִין, מְסַאֲבִין, מִמְּנָן עַל ד' מְרִירָן, דְּאִינוּן: מְרָה חֲוֹרָא, מְרָה סוּמְקָא, מְרָה יְרוּקָא, מְרָה אוּכְמָא.

421. וְאֵית חֵיוֹן שְׁכֵלִיּוֹת, דְּסַחְרִין לְכַרְסִיּוּא. וְאֵית לְעֵילָא מְנִיּוּהוּ, וּגְבוּהִים עֲלֵיהֶם, וְאִינוּן חֵיוֹן אֱלֹהִיּוֹת, מְסַטְרָא דְּקְדוּשָׁה. וְאֵית חֵיוֹן דְּסַטְרָא אַחְרָא. וְאִתְקְרִיאוּ אֱלֹהִים אַחְרִים. וְאֱלֹהִיּוֹת דְּקוּדְשָׁא, אֱלֹהִים חַיִּים. וְאֵלִין אֱלֹהִיּוֹת דְּקְדוּשָׁה, אִתְקְרִיאוּ אֱלֹהֵי הָאֱלֹהִיּוֹת, וְעֵלְת עַל כְּלָא, אַל אֲדוּן עַל כָּל הַמַּעֲשִׂים. וְכָל זֵינָא אֲזִיל לְזֵינֵיהּ. וּבְגִין דְּאֵית אֱלֹהִים אַחְרִים, אֲמַר עֲלֵיהּ, זֹבַח לְאֱלֹהִים יַחְרָם בְּלַתִּי לִירוּד לְבָדוּ. בְּגִין דְּלֹא יִתְעַרְבּ אֱלֹהִים חַיִּים עִם אֱלֹהִים אַחְרִים.
עַד כֵּאן רַעִיא מְהִימְנָא

422. אֲצִטּוּמְכָא דָא, נְטִיל וְשָׁחִיק, וּמְשַׁדְּר לְכָל סַטְרִין דְּלַתְתָּא, וּמְנִיָּה אֲתַזְנוּ תַּתְּאִי. מְאִינוּן שְׁתֵּין שְׁמֵרִים לַתְּתָא, כָּל אִינוּן רוּחִין וְסַטְרִין אַחְרָנִין דְּאִיתַזְנוּ בְּלִילֵיא, מְאִינוּן אַבְרִים וּפְדֵרִים. וְשָׂאֵר נְטִלִין כָּל שְׁוִיפִין, וְנְטִיל כְּלָא כְּבֵד, וְקְרִיב לְלֵב, כְּמָה דְּאִתְמַר. וְדָא אִיהוּ דְּכִתְיֵב, וּפְנֵי אַרְיָה אַל הַיַּמִּין. וְעַל דָּא אֲתַחְזִי עַל מְדַבְּחָא, כְּגוּוֹנָא דְּאַרְיָה אֲכִיל קֶרְבָּנִין. מְכָאן וְלַהֲלָאָה כָּל שָׂאֵר שְׁוִיפִין, בְּרָזָא דְּגוּפָא כְּגוּוֹנָא דְּלְעֵילָא.
רַעִיא מְהִימְנָא

423. The Faithful Shepherd said TO RABBI SHIMON, holy luminary, it is certain that omasum takes everything up to six hours and bakes. For the gizzard, WHICH IS THE OMASUM, is a baker. And the lung is a butler. The heart is the King, and these two, THE OMASUM AND THE LUNG, are certainly the baker and the butler who give to the King of the choicest of food and drinks, for He is the head of them all and the choicest of them all. And this is the meaning of what is written: "I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk" (Shir Hashirim 5:1). And the verse continues: "Eat, O dear ones, and drink; drink deep, loving companions" (Ibid.). THE COMPANIONS ARE the other parts of the body, WHICH ARE the hosts and camps of the King who distributes food to them by means of the chief baker, WHICH IS THE OMASUM, while the drink is by means of the chief butler, WHICH IS THE LUNG.

424. And the liver is on the right side of man, wherefore: "And they four had the face of a lion on the right side," namely to the right of the King, which is the heart. THE MINISTER OF Esau, AND THE SPLEEN IS LILIT, AS EXPLAINED ABOVE The spleen is to the left, and they are of the Other Side. FOR THE LIVER IS SAMAEL. "And the face of an ox on the left side," refers to the pouring out of wine mixed with water before the King, FOR WINE IS OF THE LEFT SIDE. And the lion devouring THE SACRIFICES is the liver, who collects together the food, NAMELY THE PRAYER IN THE STEAD OF THE SACRIFICES, before the King, which is the heart. HE IS, THEREFORE, ON THE RIGHT, FOR EATING COMES FROM THE RIGHT AND THE WINE FROM THE LEFT. AND ALL THIS REFERS TO THE TIME OF EXILE, AS WILL BE EXPLAINED.

425. But there is a difficulty here. If the liver is Esau, how does it arrange food for the heart, WHICH IS JACOB? THE ANSWER IS THAT the heart is certainly like Isaac, NAMELY THE LEFT COLUMN, and the liver is Esau, who hunted venison, then says to him, "Let my father arise, and eat of his son's venison" (Beresheet 27:31). This refers to the prayers of the poor who are sent away AND ARE NOT ACCEPTED ON HIGH. And Isaac suffers trouble and anguish because they do not know how to direct the prayer. This is why ESAU did not say 'eat of my venison' but "eat of his son's venison," NAMELY OF YISRAEL, AS IT IS WRITTEN: "Yisrael is My son, My firstborn" (Shemot 4:22). Likewise, Yisrael in exile has no food except through the nations of the world.

426. But when they are in the land of Yisrael, their food is through the Shechinah, and the two wings of the lung will give drink to the nation of Yisrael, FOR THEY ARE the chief butler, AS ABOVE. And the two kidneys, which are the chief baker, cook the seed that descends from the brain and cook the water that they receive from the wings of the lung. And after the King, which is the heart, has eaten, it is said of its two kidneys: "Eat, O dear ones" (Shir Hashirim 5:1), and of the two wings of the lung: "and drink; drink deep, loving companions" (Ibid.).

423. אָמַר רַעִיָּא מְהִימְנָא, בּוֹצִינָא קְרִישָׁא, וְדָאִי אֶצְטוּמְכָא בְּקַדְמִיתָא נְטִיל כְּלָא, עַד שֵׁית שְׁעֵתִין, וְאוּפָה. קְרַקְבֵן, אִיהוּ אוּפָה. וְרִיָּאָה, אִיהוּ מִשְׁקָה. לְבָא מְלַכָּא. וְאִינוּן תְּרִין, אִינוּן וְדָאִי אוּפָה וּמִשְׁקָה, לְמִיָּהֵב לְמְלַכָּא, מִשְׁפִּירוּ דְכָל מְאָכְלִין וּמִשְׁקִין, רִישָׁא דְכֻלְהוּ, מִבְּחַר לְכֻלְהוּ. וְהִיוּנוּ דְכֻתִּיב, אֲרִיתִי מוֹרִי עִם בְּשָׁמִי אֶכְלֵתִי יַעֲרִי עִם דְּבִשִׁי שְׁתִּיתִי יוּנִי עִם חֲלָבִי. לְבַתֵּר, אֶכְלוּ רַעִים, שְׂאֵר אַבְרָים, דְּאִינוּן חִילִין וּמִשְׁרִיין דְּמְלַכָּא, דְּפִלִיג לֹון מְזוּנָא, ע"י שֵׁר הָאוּפִים. שְׁתוּ וּשְׁכְרוּ דוֹרִים, ע"י שֵׁר הַמִּשְׁקִים.

424. וְכִבְדַּר אִיהוּ לְיִמִּינָא דְב"נ. וּבג"ד, וּפְנֵי אֲרִיָּה אֶל הַיָּמִין לְאַרְבַּעַתָּן לְיִמִּינָא דְּמְלַכָּא, דְּאִיהוּ לְבָא. טָחוּל, לְשִׁמְאָלָא. אֵלִין אִינוּן מְסִטְרָא אַחֲרָא, וּפְנֵי שׁוּר מְהִשְׁמָאֵל. מִשְׁקָה חֲמָרָא מְזוּג בְּמִיָּא לְמְלַכָּא. וְאֲרִיָּה אֶכִּיל, דָּא כְּבַד, כְּנִישׁ מְזוּנָא קָמִי מְלַכָּא, דְּאִיהוּ לְבָא.

425. וְאִית לְאַקְשׁוּיִי עַל הָאִי. אִי כְּבַד אִיהוּ עֲשׂוּ, אִיךְ הוּא מְתַקֵּן מְזוּנָא לְלְבָא. אֶלָּא וְדָאִי לְבָא אִיהוּ כְּגוּוּנָא דִּיצַחֵק. כְּבַד עֲשׂוּ, דְּאִיהוּ הַצֵּר צִיד. וְיִימָא לִיָּה, יָקוּם אָבִי וְיֹאכַל מְצִיד בְּנוּ. אֵלִין אִינוּן צְלוֹתִין, דְּאִזְלוּן וּמִתְתַרְכִּין מְעַנִּיִים, וְיִצַחֵק בְּצַעֲרָא וּבִיגוּנָא, דְּלֹא יְכַלִּין לְכוּוּנָא לְצְלוֹתָא. וּבְגִין דָּא לֹא אָמַר וְיֹאכַל מְצִידִי, אֶלָּא וְיֹאכַל מְצִיד בְּנוּ. בְּנֵי בְכוּרֵי יִשְׂרָאֵל. כְּגוּוּנָא דָּא, לִית לֹון לְיִשְׂרָאֵל מְזוּנָא בְּגִלוֹתָא, אֶלָּא ע"י אוּמִין דְּעֵלְמָא.

426. אָבֵל כַּד אִינוּן בְּאַרְעָא דְּיִשְׂרָאֵל, מְזוּנִיהוּן ע"י שְׁכִינְתָּא. וְהִיוּן תְּרִין כְּנַפְי רִיָּאָה מִשְׁקִין אוּמָה, שֵׁר הַמִּשְׁקִים. וְתִרִין כּוּלִיין הָאוּפִים, דְּמִבְּשְׁלִין הַזְרַע דְּנְחִית מִן מוּחָא, וּמִבְּשְׁלִין מִיָּא דְּמִקְבְּלִין מִכְּנַפֵּי רִיָּאָה. וּלְבַתֵּר דִּיכּוּל מְלַכָּא, דְּאִיהוּ לְבָא, אֲתַמַּר בְּתִרִין כְּלִיין דִּילִיָּה, אֶכְלוּ רַעִים. וְלְתִרִין כְּנַפֵּי רִיָּאָה, שְׁתוּ וּשְׁכְרוּ דוֹרִים.

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427. For the heart is the Throne of Judgment, and the four living creatures that are its messengers are the two wings of the lung and the two kidneys, NAMELY: CHESSED, GVURAH, NETZACH AND HOD, for the wings of the lung ARE THE SECRET OF "Thus were their faces: and their wings were divided upwards" (Yechezkel 1:11) to welcome the King, which is "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Hashem" (Yeshayah 11:2), for it is He who sits on the Throne, which is the heart, WHICH IS THE THRONE OF JUDGMENT, and all the pulse beats follow after it as soldiers after their king.

428. And the wind that blows from the wings of the lung blows through the two nostrils of the nose, and it is cold and chilled on the left and warm on the right. And from the point of view of the brain, which is the Throne of Mercy, the cold wind is to the right, which is Chesed, and the warm is to the left, which is Gvurah, for that is where the heart is. And the brain is tempered between the two of them, THE RIGHT AND THE LEFT, and so the heart is blended of cold and hot, NAMELY BY MEANS OF THE WIND OF THE WINGS OF THE LUNG THAT BLOWS ON IT, and the brain also IS BLENDED OF COLD AND HOT, FOR THE BRAIN AND THE HEART receive from each other.

429. And the spleen, with its camps, which are the bondmen and bondwoman, takes the dregs of everything. And Solomon said about them: "I acquired menservants and maidservants" (Kohelet 2:7). The two kidneys are called 'fire-offerings', named after the heavenly fire-offerings, about which it is said: "the offerings of Hashem made by fire, and His dues shall they eat" (Devarim 18:1).

430. And in the trachea there are six cartilage rings, about which it is said: "Ascribe to Hashem, O you mighty" (Tehilim 29:1), for ascending through them is the voice that subdivides into the six voices of the Shechinah, while the seventh ascends to the mouth, which is the Throne. And the six cartilage rings of the trachea are like the six steps of the King's Throne, WHICH IS THE MOUTH, and the trachea is a ladder with "the angels of Elohim ascending and descending on it" (Beresheet 28:12), FOR THE ANGELS OF ELOHIM are the vapors that ascend from the heart, while the spirits of air descend into the heart to cool its heat, so that it should not burn the body up.

431. And when the breath descends, it does so in a number of breaths, like a king with his soldiers. And the wings of the lung welcome the breath which is as a king over them, as I have noted: "Thus were their faces; and their wings were divided upward," THIS BEING IN ORDER TO WELCOME THE KING OVER THEM, AND ALSO: "And the cherubim shall stretch out their wings on high" (Shemot 25:20).

427. דְּלֶבֶת אֵיחֻוּ כִּסֵּא דִּין, אַרְבַּע חַיִּין שְׁלִיחֵי
דְּחַיִּיָּה. תְּרִין כְּנָפֵי רִיָּא, וּתְרִין כְּלִיִּין, דְּכְנָפֵי רִיָּא
וּפְנֵיהֶם וּכְנֵפֵיהֶם פְּרוּדוֹת מְלַמְעֵלָה, לְקַבְּלָא עַלְיֵיהּ
מְלָכָא, דְּאֵיחֻוּ רֹחַ חֲכָמָה וּבִינָה רֹחַ עֲצָה וּגְבוּרָה
רֹחַ דַּעַת וִירְאָת יי'. דִּיתִיב עַל כְּרִסְיָא, דְּאֵיחֻוּ לְבָא,
דְּכָל אֵינֻן דְּפִיקִין מִתְּנַהֲגִין אַבְתְּרִיָּה, כַּחַיִּילִין בְּתֵר
מְלַכְיָהוּן.

428. וְרוּחָא דְנִשְׁבִּיב מִכְּנָפֵי רִיָּא, נִשְׁבִּיב עַל תְּרֵי
נוֹקְבֵי חוּטְמָא. וְאֵיחֻוּ קְרִיר וְצְנִינָא מִשְׁמַאלָא. וְחָם
מִימִינָא. וּמִסְטָרָא דְמוֹחָא דְאֵיחֻוּ כְּרִסְיָא דְרַחֲמֵי,
אֵיחֻוּ רֹחַ קָר לִימִינָא, דְחָסֵד. וְחָם מִשְׁמַאלָא
דְּגְבוּרָה, דְתִמְן לְבָא. וּמוֹחָא מְזִיג בֵּיהּ, בְּאִמְצָעֵיתָא
דְּתִירוּוִיָּהוּ. אוּף הֵכִי לְבָא מְזִיג, מְקוֹר וְחוּם. וּמוֹחָא
אוּף הֵכִי, דְמְקַבְּלִין דִּין מֵדִין.

429. וּשְׁמֵרִים דְכָלָא, נְטִיל טְחוּל, וּמִשְׁרִיִּין דְחַיִּיָּה,
דְּאֵינֻן עֲבָדִים וּשְׁפָחוֹת, דְּאִמְר עַלְיֵיהּ שְׁלֵמָה,
קְנִיתִי לִי עֲבָדִים וּשְׁפָחוֹת. תְּרִין כּוּלִיִּין אַתְקִרִיא
אֲשִׁים, עַל שְׁם אֲשִׁים דְלַעִילָא, דְאִתְמַר בְּהוּ אֲשִׁי יי'
וּנְחָלְתוּ יֹאכְלוּן.

430. וּבְקִנָּה שִׁית עֲזָקָן, דְעַלְיֵיהּ אִתְמַר, הִבּוּ לִי
בְנֵי אֵלִים. דְּבַהוּן סְלִיק קְלָא, דְאִתְפְּלִיג לִו קְלִין
דְשְׁכִינְתָא. וּשְׁבִיעָא סְלִיק לְפּוּמָא, דְאֵיחֻוּ כְּרִסְיָא.
וּשִׁית עֲזָקָן דְקִנָּה, אֵינֻן כְּגוּזָא דְשִׁית דְרַגִּין
דְכְרִסְיָא דְמְלָכָא. וּקְנָה אֵיחֻוּ סְלָם, דְּבֵיהּ מְלָאכִי
אֱלֹהִים עוֹלִים וְיוֹרְדִים בּוּ, דְאֵינֻן הִבְלִים סְלִקִין בֵּיהּ
מְלָכָא, וְרוּחִין דְאֵוִרָא נְחָתִין בֵּיהּ בְּלָבָא, לְקִרְרָא
חֲמִימוֹתָא, דְלֹא לֹקִיד גּוּפָא.

431. וְכַד רוּחָא נְחָת, נְחָת בְּכַמָּה רוּחִין, כְּמְלָכָא
עִם חַיִּיָּה. וּכְנָפֵי רִיָּא מְקַבְּלִין לְרוּחָא, דְאֵיחֻוּ
מְלָכָא עַלְיֵיהּ, כְּמָה דְאִמִּינָא. וּפְנֵיהֶם וּכְנֵפֵיהֶם
פְּרוּדוֹת, וְהֵיוּ הַכְּרוּבִים פּוֹרְשֵׁי כְּנָפִים לְמַעְלָה.

432. If the parts of man are meritorious in keeping the precepts of the Supreme King, who is the Holy Spirit, he descends on the ladder, which is the throat, with a number of Holy Spirits, about which it is said: "who makes the winds His messengers" (Tehilim 104:4). They rise to accept the vapors that are in the heart, about which it is said: "the flames of fire His ministers" (Ibid.). And it is also said about them: "The voice of Hashem hews out flames of fire" (Tehilim 29:7), because the heart is Adonai, from whom ascend the flames of fire in the mouth, which is Yud Hei Vav Hei. For a number of spirits of holiness descend with him, that is from the four letters Yud Hei Vav Hei, concerning which it is said: "Thus says Adonai Elohim; Come from the four winds, O breath" (Yechezkel 37:9).

433. The trachea (Heb. kaneh) is "Get (Heb. k'neh) wisdom, get understanding (Heb. Binah)" (Mishlei 4:5), for they are to the right OF THE TRACHEA, which is Chesed, THIS BEING THE SECRET OF "GET WISDOM," and to the left OF THE TRACHEA, which is Gvurah, THIS BEING THE SECRET OF "GET UNDERSTANDING." Tiferet is in the middle OF THE TRACHEA, and is a ladder AND THE SECRET OF DA'AT. And the body has SIX EXTREMITIES, NAMELY: The two arms WHICH ARE CHESED AND GVURAH, the torso and the covenant WHICH ARE TIFERET AND YESOD, and the two thighs WHICH ARE NETZACH AND HOD. AND THE SIX EXTREMITIES OF THE BODY parallel the six cartilage rings of the trachea.

434. And when Yud Hei Vav Hei descends to the heart, to Adonai, Judgment joins with Mercy in the heart, making: Yud Aleph Hei Dalet Vav Nun Hei Yud. And when Adonai ascends to the mouth at "Adonai, open my lips" (Tehilim 51:17) to welcome Yud Hei Vav Hei in the mouth, the two names become there one union, namely: Yud Aleph Hei Dalet Vav Nun Hei Yud, just as they were combined in the heart. For this reason the sages of the Mishnah taught: 'No one whose inside does not correspond to his exterior may enter the study house', namely who does not have in his mouth the same as in his heart. FOR JUST AS THERE IS A UNITY OF THE YUD HEI VAV HEI AND ADONAI IN THE HEART, THERE WILL ALSO BE A UNITY OF THE YUD HEI VAV HEI AND ADONAI IN THE MOUTH.

End of Ra'aya Meheimna

The six rings of cartilage in the trachea and the air and voice that blow through them are likened to the functions of the Shofar.

435. The six cartilage rings of the trachea are combined together, and they are called "O you mighty (Heb. elim)" (Tehilim 29:1). And they give forth a wind to blow over the world, and they come from the side of Gvurah, and when they join together they are like a Shofar, WHICH IS THE SECRET OF BINAH, and they are called 'Shofar', which is the secret of the Shofar (lit. 'horn') of Isaac's ram (Heb. ayil). AND THEY ARE "the rams (Heb. eilim) of the breed of Bashan" (Devarim 32:14). As it is written: "Ascribe to Hashem, O you mighty (elim)" (Tehilim 29:1), for they are the elim of Isaac that bring forth breath and voice. And that voice goes out and meets with rain clouds and is heard by the creatures of the outside. It is thus written: "but the thunder of His mighty deeds who can understand?" (Iyov 26:14), for they certainly come from the side of Gvurah. And for this reason: "the El of glory makes to thunder, Hashem is upon many waters" (Tehilim 29:3). It is not written: "The El of glory thunders" but "The El of glory makes to thunder," THE MEANING OF WHICH IS THAT HE ACTIVATES OTHERS TO DO THE THUNDERING, namely through the mighty. And there is none that recognizes the praise of this voice, which is why it is written, "who can understand?" (Iyov 26:14).

The Faithful Shepherd tells us that voice is made from water, wind and fire, and he explains how the heart gets understanding. Ra'aya Meheimna (the Faithful Shepherd)

432. אִי זָכָאן אַבְרִין דְּבַר נֶשׁ בְּמִקּוּדֵין דְּמַלְכָּא
עֲלָאָה דְּאִיהוּ רוּחַ הַקֹּדֶשׁ, נְחִית בְּסַלְמָ, דְּאִיהוּ גְרוּן,
בְּכַמָּה רוּחִין קְדִישִׁין, דְּאִתְמַר עֲלֵיהוּ, עוֹשָׂה
מְלֻאכְיוּ רִחוּת וְסַלְקִין לְקַבֵּל אֲלֵין הַבְּלִים דְּלֵבָא,
דְּאִתְמַר עֲלֵיהוּ, מְשַׁרְתֵּינוּ אֵשׁ לוֹהֵט. וְעֲלֵיהוּ אִתְמַר
קוּל יְרוּד' חוֹצֵב לְהַבּוֹת אֵשׁ. בְּגִין דְּלֵבָא אֲדֻנִי,
דְּמַנִּיה סַלְקִין לְהַבּוֹת אֵשׁ בְּפּוּמָא דְּאִיהוּ יְרוּד',
דְּנַחְתִּין עֲמִיה בְּמָה רוּחִין דְּקְדוּשָׁה, מְאַרְבַּע אֲתוּן
יְהוּה. דְּאִתְמַר עֲלֵיהוּ, כֹּה אָמַר יְרוּד' מְאַרְבַּע
רִחוּת בְּאֵי הַרוּחַ.

433. קַנָּה, אִיהוּ קְנָה חֲכָמָה קְנָה בִּינָה, דְּאִינוּן
לְיַמִּינָא דְּחֶסֶד, וְלְשִׁמְאַלָּא דְּגְבוּרָה. תְּפַאֲרַת, סַלְמָ,
בְּאַמְצַעִיתָא, בְּגוּפָא כְּלִיל תְּרִין דְּרוּעִין, וְגוּף וּבְרִית,
וְתְרִין שׁוּקִין. לְקַבֵּל שֵׁית עֲזָקָאן דְּקְנָה.

434. וְכֹד נְחִית יְרוּד' לְלֵבָא, לְגַבֵּי אֲדֻנִי, מִתְחַבְּרִין
דִּינָא בְּרַחֲמֵי בְּלֵבָא. דְּאִיהוּ יְאֵהֲדוּנְהוּ. וְכֹד סַלְקִין
אֲדֻנִי לְפּוּמָא, דְּאֲדֻנִי שְׁפָתֵי תְּפַתַּח, לְקַבֵּל אֵי הוּהוּ
בְּפּוּמָא, לְאַתְחַבְּרָא תְּמֵן תְּרִין שְׁמֵהּ בְּחַבּוּרָא חֲדָא,
יְאֲדֻדוּנִי, כְּגוּוּנָא דְּמִתְחַבְּרָאן בְּלֵבָא. וּבְגִין דָּא
אוֹקְמוּהָ מְאַרִי מִתְנִיתִין, מִי שְׁאִין תּוֹכוֹ כְּבָרוּ אֵל
יְכַנֵּס לְבֵית הַמְדַרְשׁ, אִי לִית לּוֹן פּוּמָא וְלֵבָא שׁוּין.
עַד כֹּאן רַעִיא מְהִימְנָא

435. קְנָה שֵׁית עֲזָקָאן בְּקְנָה, מִתְחַבְּרָאן כְּחֲדָא,
וְאִינוּן אֲקָרוּן בְּנֵי אֱלִים, מְפָקִי רוּחָא לְנִשְׁבָּא עַל
עֲלְמָא. וְאַתִּיין מְסַטְרָא דְּגְבוּרָה. וְכֹד אִינוּן מִתְחַבְּרִין
כְּחֲדָא, אִינוּן כְּגוּוּנָא דְּשׁוּפָר. וְאַלִין אֲקָרוּ שׁוּפָר,
שׁוּפָר שֶׁל אֵיל שֶׁל יִצְחָק. אֱלִים בְּנֵי בָשָׁן, הִבּוּ לִי
בְּנֵי אֱלִים. אֱלִים דִּי יִצְחָק, וּמְפָקִין רוּחָא וְקִלְא. וְהֵוּא
קִלְא נְפִיק, וְאַעֲרַע בְּעֵבֵי מְטְרָא, וְאַשְׁתַּמַּע לְבְּרִייתָא
לְבָר. וְעִיד כְּתִיב, וְרַעַם גְּבוּרָתוֹ מִי יִתְבּוּן. דְּוִדָּי
מְסַטְרָא דְּגְבוּרָה קָא אֲתִיין. וּבְגִין דָּא אֵל הַכְּבוֹד
הֲרַעִים יִי עַל מִים רַבִּים. אֵל הַכְּבוֹד רוּעַם לֹא כְּתִיב,
אֵלָּא אֵל הַכְּבוֹד הֲרַעִים, עַל יְדָא דְּבְנֵי אֱלִים. וְלִית
מֵאן דִּינְדַע בְּשִׁבְחָא דֵּהֵאֵי קִלְא, הֵהִיד מִי יִתְבּוּן.

436. And in the compilation of the first part, the Faithful Shepherd started by saying, Woe to those people whose hearts are closed and whose eyes are unseeing, who do not know the parts of their own body and according to what they are arranged. For the trachea is composed of three forces: a) Vapor; (Heb. hevel - Hei, Bet, Lamed) which is a flame; (Heb. lahav - Lamed, Hei, Bet) which is "the flaming fire" that issues from the heart and which is divided into seven vapors or vanities as mentioned by Kohelet. b) Air, which enters it from outside. c) Water of the wings of the lung, which are attached to the trachea. And from these three, that is from water, wind, and fire, is voice made, and each one is subdivided into seven, and they are seven flames, seven airs, and seven brooks.

437. And when the flames of the heart meet with the rain clouds, which are the wings of the lung, by way of the trachea of the lung, the result is: "but the thunder of His mighty deeds who can understand?" For therein the heart understands with Binah, which is in the heart on the left, which is Gvurah. And Chesed is to the right, which is the water of the wings of the lung, and Chochmah, which is brain, is there. THAT IS TO SAY THAT CHESD AND GVURAH ASCEND AND BECOME CHOCHMAH AND BINAH. And from it comes "a fountain of gardens, a well of living waters, and streams from Lebanon" (Shir Hashirim, 4:15), which is the whiteness (Heb. lavnunit) of the brain that flows through the trachea of the lung, after the clouds of Binah have ascended to the brain.

438. And the secret of the matter is in the verse: "Who is this coming out of the wilderness like Columns of smoke...?" (Shir Hashirim 3:6), for this is the smoke of the arrangement on the altar that rises from the heart to the brain, which cannot be moved from its place by all the winds in the world. THE LETTERS OF THE WORD Chochmah (Chet Caf Mem Hei) form the two words Koach (Caf Chet) and Mah (MEM HEI), BECAUSE IT IS Koach (lit. 'strength') in the heart and Mah (lit. 'what') in the brain. The trachea is Tiferet and incorporates six Sfirot: CHESD, GVURAH, TIFERET, NETZACH, HOD AND YESOD, which are the six steps to the Throne, which is Ima, so that Chochmah will descend to it from the brain to the heart, for with it the heart understands. For this reason IT IS WRITTEN: "Get (Heb. k'neh) wisdom (Heb. Chochmah), get understanding (Heb. Binah)," for Aba, WHICH IS CHOCHMAH, descends in it, and Aba ascends in it. And this is a ladder on which two ascend and two descend, FOR ABA AND IMA ARE INCORPORATED IN EACH OTHER AND DESCEND FROM THE BRAIN TO THE HEART, AND ASCEND FROM THE HEART TO THE BRAIN.

End of Ra'aya Meheimna

Rabbi Shimon says that the esophagus is the stage of offerings by fire.

439. The esophagus, that swallows the food and from where it enters all the parts, is the stage of offerings by fire. These offerings by fire draw near immediately, swallowing and taking everything from the upper fire that includes the offerings by fire. And this is the secret of the verse: "the offerings of Hashem made by fire, and His dues shall they eat" (Devarim 18:1). These are THE OFFERINGS BY FIRE that devour and swallow, and the others do not eat that way.

436. ובחבורא קדמא, פתח רעיא מהימנא ואמר, ווי לון לבני נשא, דאינון אטימין לבא, סתימין עיינין, דלא ידעין אברים דגופיהון על מה אינון מתתקנין, דהא קנ"ה תלת חילין כלילין ביה, חד הבל, דאיהו להב אש, דנפיק מן לבא ואתפלג לז' הבלים, דאמר קהלת. תניינא, אויר דעאל לגביה מלבר. תליתאה, מים דכנפי ריאה, דאינון דבוקים בקנה. ומתלת אלין אתעביד קול, מים ורוח ואש, ומתפלג כל חד לז', ואינון ז' להבים, ז' אוירות, ז' נחלים.

437. וכד אערעו להבים דלבא, בעבי מטרא, דאינון כנפי ריאה, ארח קנה דריאה. האי איהו ורעם גבורותיו מי יתבונן. דביה לב מבין בפניה, דאיהי בלבא לשמאלא, גבורה. וחסד לימינא, מים דכנפי ריאה. ותמן חכמה מוחא, ומניה, מעין גנים באר מים חיים ונוזלים מן לבנון. דאיהו לבונא דמוחא, נוזלים על קנה דריאה. בתר דאסתלקו עגנים דבינה לגבי מוחא.

438. ורזא דמלה מי זאת עולה מן המדרבך כתימרות עשן. ודא עשן המערכה, דסליק מן לבא למוחא. דכל רוחין דעלמא, לא זזין ליה מאתריה. חכמה: כח מ"ה. כח: בלבא. מה: במוחא. קנה: תפארת, כליל ו' ספיראן. ו' דרגין אינון לכרסויא, דאיהי אימא. לנחתא חכמה לגבה, מן מוחא ללבא, דבה לב מבין. ובגין דא, קנה חכמה קנה בינה. ביה אבא נחית. ביה אבא סליק. והאי איהו סלם דביה עולים תרי, ויורדים תרי. עד כאן רעיא מהימנא

439. ושט דבלע מיכלא, ומתמן עאל לכלהו שוימין, דאיהי בדרגא דאשים. אשים אינון קרבין מיד, ובלעי ונטלי כלא מגו אשא עלאה, דכליל לאשים. ורזא דא, אשי יי' ונחלתו יאכלון. אליון אכלין ובלעין, ושאר לא אכלין הכי.

440. And all the people of the world on the outside know not how they eat nor do they know their secret, but the stages that are inside do know and they take from them. For the esophagus cannot be examined from the outside, for they do not know, but on the inside they do know and take until it enters the mill and is pulverized and cooked. And the liver takes everything, as we had learnt, but from those offerings by fire issue forth stages that take before the liver. And what are they? They are the molar TEETH, which eat and grind the sacrifices. Therefore, on the destruction of the Temple, it is written: "and the grinders cease because they are few" (Kohelet 12:3). These are the first to grind.

441. Once it has been ground, those who exercise control over them swallow and receive it, and they are called 'the esophagus'. Why IS THE ESOPHAGUS (Heb. VESHET - VAV SHIN TET) SO CALLED? Because the shape of the Vav of 'Veshet', THE VAV is like a bowed-over esophagus. Afterwards it wanders about (Heb. shat - Shin Tet), to drink wine and water, as it is written: "The people went about and gathered" (Bemidbar 11:8) food to eat and to drink wine and water, namely the libation of wine and the libation of water.

442. Those Serafim with their flames enter through the esophagus and are drawn into the lung, where they take a drink, and they are called 'lung', in one union WITH THE LUNG and everything is absorbed into them. And each one of them takes as befits him. And on the destruction of the Temple, "and the grinders ceased because they were few." For their form and their food have been diminished, and there is no day that passes without a curse. Rabbi Shimon lifted up his voice and said: Woe to Jerusalem the Holy City. Woe to the people that has lost all this goodness, and the image of ministers, mighty men, and officials has been reduced. The companions cried about this and said, Alas, Rabbi, when you depart from the world, who will reveal to us such deep and hidden secrets that have not been heard from the days of King Solomon until now? Happy is the generation that hears such matters! Happy is the generation amongst whom you are! Woe to the generation that will be orphaned without you!

440. וְכֹל בְּנֵי עֲלָמָא לְבָר, לֹא יָדְעִין אִיךְ אֲכָלִין, וְלֹא רָזָא דְלֵהוּן, אֲלֵא דְרָגִין דְלָגוּ אִינוּן יָדְעִין, וְנִטְלִין מְנִייהוּ. וְשֵׁט לִית לִיה בְּדִיקָה מִבְּחוּץ, דְלֹא יָדְעִי, אֲלֵא מִבְּפָנִים יָדְעִי וְנִטְלִי עַד דְעָאֵל לְבִי טוּחְנָא, וְאִשְׁתַּחֲוִי וְאִתְבָּשַׁל. וְנִטְלִי כְלָא כְבֵד כְּמָה דְאִתְמַר. מֵאֲלִין אֲשִׁים נִפְקִי דְרָגִין, דְאִקְדְּמִי וְנִטְלִי בְקַדְמִיתָא מִכְבֵּד, וּמֵאֵן אִינוּן. אֲלִין הַטוּחְנוֹת, אֲכָלִי קְרַבְנִין וְטַחְנִי. וְעַד מְדַאֲתַרְבִּי בִי מִקְדָּשָׁא כְתִיב, וּבְטָלוּ הַטוּחְנוֹת בִּי מֵעַטוּ. אֲלִין טַחְנִין בְּקַדְמִיתָא.

441. בֵּינוּן דְאִתְטַחְנִין, אִינוּן דְשִׁלְטִי עֲלֵיהוּ, בְּלַעֲי וְנִטְלִי, וְאִקְרוּן וְשֵׁט. אֲמַאי. אֲלֵא וְשֵׁט, דְיוֹקְנָא דְוָא"ו, אִיהוּ וְשֵׁט כְּפוּף. וּלְבַתְרָא, שֵׁט לְמִיכָל מְשִׁתָּא, חֲמָרָא וּמֵיא. דְכְתִיב שֵׁטוּ הָעַם וְלִקְטוּ. מִיכָלָא לְמִיכָל, מְשִׁתָּא חֲמָרָא וּמֵיא, נְסוּכָא דִינִין, וְנְסוּכָא דְמֵיִם.

442. בְּהַאי וְשֵׁט עָאֵל וְאִשְׁתַּאֲבִיב בְּרִיאָה, אֲלִין שְׂרָפִים, בְּשִׁלְהוּבִיתָא דְלֵהוּן נִטְלִי מְשִׁתָּא, וְאִקְרוּן רִיאָה, בְּחַבּוּרָא חֲדָא, וְאִשְׁתַּאֲבִיב כְּלָא בְהוּן. וְכֹל אֲלִין, נִטְלִין כָּל חַד וְחַד, בְּדִקָּא חֲזִי לִיה. וּמְדַחְרַב בִּי מִקְדָּשָׁא, וּבְטָלוּ הַטוּחְנוֹת בִּי מֵעַטוּ כְּלָהוּ. דְאִזְעִירוּ דְיוֹקְנֵיהוּ וּמְזוּנֵיהוּ, וְלִית יוּמָא דְלִית בֵּיה מְאָרָה, אֲרִים קְלִיָּה ר"ש וְאִמְר, וּוִי יְרוּשָׁלַם קְרִתָּא קְדִישָׁא, וּוִי לְעַמָּא, דְכָל טְבָאֵן אֲלִין אֲבָדִין, רַבְרָבִין גִּיבְרִין מִמְנָן אִזְעִירוּ דְיוֹקְנֵיהוּ, עַל דָּא בְכוּ חַבְרִינָא. אִמְרוּ, וּוִי רַבִּי, כִּד תְּסַתְּלַק מִן עֲלָמָא, מֵאֵן יִגְלָה רִזִּין סְתִימִין עֲמִיקִין בְּאֲלִין, דְלֹא אִשְׁתַּמְעוּ מִן יוּמָא דְשִׁלְמָה מְלָכָא, וְעַד הַשְׁתָּא. זְכָאָה דְרָא דְשִׁמְעִין מְלִין אֲלִין, וְזְכָאָה דְרָא דְאֵנָת בְּגוּוּיָה, וּוִי לְדְרָא דִישְׁתַּאֲרוּן יִתְמִין מְנַךְ. רַעִיא מְהִימְנָא

69. Seven firmaments

The Faithful Shepherd lists the seven firmaments - Curtain, Firmament, Heavens, Abode, Residence, Dwelling and Skies - and tells us a little about the first three of these.

Ra'aya Meheimna (the Faithful Shepherd)

443. The Faithful Shepherd began by saying: It is written: 'Though our lips were full of praise as the expansive firmament'. And the firmaments are seven in number: Curtain, Firmament, Heavens, Abode, Residence, Dwelling, and Skies. Heavens (Heb. Shechakim) is so called because therein the millstones grind the manna for the righteous, WHICH ARE YESOD AND MALCHUT THAT ARE CALLED 'RIGHTEOUS' AND 'RIGHTEOUSNESS', in the future, NAMELY FROM THE EMANATION OF BINAH THAT IS CALLED 'THE FUTURE TO COME'. And the basis for the name Shehakim (Eng. 'heavens') is the verse: "And you shall beat (Heb. shachakta) some of it very small" (Shemot 30:36). And they are Netzach and Hod, about which it is said: "and let the heavens pour down righteousness" (Yeshayah 45:8), which is the lower Shechinah, NAMELY MALCHUT, WHICH IS CALLED 'RIGHTEOUSNESS', TO WHICH THE EMANATION POURS DOWN FROM THE HEAVENS.

444. THE FIRST FIRMAMENT, WHICH IS MALCHUT, IS CALLED 'Curtain', for He pours PLENTY into it in the evening, and brings out, THAT IS, BESTOWS, in the morning, THIS BEING THE TIME FOR EMANATING. AND THE SECOND ONE TO BE CALLED 'a Firmament' is Yesod, for in it the sun and the moon give light, for they are the Central Column, NAMELY TIFERET, and the lower Shechinah, NAMELY MALCHUT. THAT IS TO SAY THAT YESOD UNITES ZEIR ANPIN AND MALCHUT WITH EACH OTHER, AND BOTH OF THEM ILLUMINATE THROUGH IT, as it is written: "And Elohim set them in the firmament of the heaven to give light upon the earth" (Beresheet 1:17). And the righteous one, WHICH IS YESOD, IS CALLED sign when uniting Netzach and Hod, and IS CALLED testimony when uniting Tiferet and Malchut.

70. Netzach and Hod

We are told that Netzach and Hod are called 'Heavens' because they are two halves of one body that must not be separated. The Faithful Shepherd talks about Netzach and Hod in connection with the sin of the Tree of Knowledge of Good and Evil, and in connection with grapes and wine. He explains why Netzach and Hod grind up the manna for the Righteous, Yesod, that is between them; he also says that Netzach and Hod are cherubim.

445. Netzach and Hod are the two halves of ONE body, like two twins, which is why they are called 'Heavens'. The two of them together are Vav Vav of veshet, (lit. 'esophagus') from the aspect of the left, and they are the two molar teeth from the side of the right.

446. "And Moses took the bones of Joseph with him" (Shemot 13:19), that is the bones of "the righteous is an everlasting foundation" (Mishlei 10:25), which is the level of Joseph the righteous. And about them, ABOUT NETZACH AND HOD, it is said: "My offering, the provision of my sacrifices (lit. 'bread') made by fire" (Bemidbar 28:2). and by bread is meant Torah, NAMELY NETZACH AND HOD WHO FIGHT EACH OTHER, IN THE SECRET OF THE ABOVE-MENTIONED GRINDING. And it is said about them: "Come, eat (Heb. lachamu, also: fight) of my bread (Heb. lachmi)" (Mishlei 9:5). And they, NETZACH AND HOD, are the bunches OF GRAPES THAT ARE BESTOWED by the righteous one, WHICH IS YESOD. And the righteous one, WHICH IS YESOD, is called 'a fruit-tree', and for it is it said: "And they bore it upon a pole (Heb. MOT) between two" (Bemidbar 13:23). And why on a pole? Why does it not say 'And they bore it upon wood (a tree)?' It is because the righteous one, WHO IS CALLED 'TREE', was not there. FOR YESOD, WHICH IS THE CENTRAL COLUMN, DID NOT UNITE THE TWO BUNCHES OF GRAPES, WHICH ARE NETZACH AND HOD, SO THAT THEY MIGHT BE INCLUDED IN EACH OTHER, AND THEY THEREFORE BORE ON A POLE BETWEEN TWO, WITHOUT THE INCLUSION OF THE RIGHTEOUS ONE.

443. פֶּתַח רְעִיָא מְהִימְנָא וְאָמַר, וְהָא כְּתִיב, וְשִׁמְתוּתֵינוּ שְׁבַח בְּמִרְחָבֵי רְקִיעַ. וְשִׁבַּע רְקִיעֵין אֵינּוּן: וִילּוּן. רְקִיעַ. שְׁחָקִים. זְבוּל. מְעוֹן. מְכוּן. עֲרֻבוֹת. שְׁחָקִים. דְּבִהוּן רִיחִים דְּטוּחָנִים מִן לְצַדִּיקִים לְעֵתִיד לְבָא. וְאֵינּוּן אֶקְרוּן שְׁחָקִים, ע"ש וְשְׁחָקַת מְמַנָּה הֲרַק, וְאֵינּוּן נִצַּח וְהוֹד, עֲלֵיהוּ אֲתַמַּר וְשְׁחָקִים יִזְלוּ צַדִּיק, דְּאִיהִי שְׁכִינְתָא תַתָּא.

444. וִילּוּן, דְּבִיה מְכַנִּיס עֲרֻבִית וּמוֹצִיא שְׁחָרִית. רְקִיעַ, אִיהוּ יְסוּד. דְּבִיה נְהָרִין שְׁמֶשָׁא וְסִהְרָא, דְּאִיהוּ עֵמוּדָא דְּאִמְצָעִיתָא וְשְׁכִינְתָא תַתָּא. הַה"ד, וַיִּתֵּן אוֹתָם אֱלֹהִים בְּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל הָאָרֶץ. וְצַדִּיק אוֹת, בֵּין נִצַּח וְהוֹד. וְעֵדוּת, בֵּין תַּפְאֶרֶת וּמַלְכוּת.

445. נִצַּח וְהוֹד תְּרִין פְּלִגֵי גּוּפָא אֵינּוּן, כְּגוּוּנָא דְּתְרִין תְּאוּמִים. וּבְגִין דָּא אֲתַקְרִיאוּ שְׁחָקִים. תְּרוּוִייהוּ כְּחָדָא ו'ו' אֵינּוּן, מִן וְשֵׁט, מְסִטְרָא דְּשִׁמְאָלָא. וְאֵינּוּן תְּרִין טוּחָנוֹת, מְסִטְרָא דִּימִינָא.

446. וַיִּקַּח מֹשֶׁה אֶת עֲצָמוֹת יוֹסֵף עִמּוֹ. עֲצָמוֹת צַדִּיק יְסוּד עֲלֵמִין, דְּרָגָא דִּיוֹסֵף הַצַּדִּיק. וְעֲלֵייהוּ אֲתַמַּר, אֶת קֶרְבְּנֵי לַחְמֵי לְאִשֵּׁי. וְלִית לַחֵם, אֶלָּא אוֹרִייתָא, לְכוּ לַחְמוּ בְּלַחְמֵי. וְאֵינּוּן: אֲשַׁכְּלוֹת דְּצַדִּיק. וְצַדִּיק, עַץ פְּרִי. וּבְגִינֵיהּ אֲתַמַּר, וַיִּשְׁאֹדוּהוּ בְּמוֹט בְּשָׁנִים. וְאִמָּאי בְּמוֹט. בְּגִין דְּלֹא הוּא תַמֵּן צַדִּיק.

447. And because NETZACH AND HOD MUST NOT BE SEPARATED, it is said ABOUT THE RIGHTEOUS ONE, WHICH IS YESOD: "he shall never suffer the righteous to be moved (Heb. mot)" (Tehilim 55:23). THAT IS, YESOD WILL NEVER CEASE UNITING NETZACH AND HOD, and it is a tree, about which it is said: "Whether there is a tree in it or not" (Bemidbar 13:20). But those who spread an evil report of the land uprooted this tree, the righteous one, WHICH IS YESOD, and gave rise TO "And they bore it upon a pole between two." AND THE TWO ARE NETZACH AND HOD, IN THE ASPECTS OF Vav Vav WITHOUT THE UNIFICATION OF YESOD, FOR THE RIGHTEOUS ONE IS COLLAPSED (HEB. MOT) BECAUSE THEY SPREAD AN EVIL REPORT ON THE LAND.

448. And about NETZACH AND HOD it was said, IN CONNECTION WITH THE SIN OF THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL, THAT EVE squeezed grapes. AND SHE GAVE TO HIM, FOR NETZACH AND HOD ARE CALLED 'BUNCHES OF GRAPES', AND GRAPES ARE THE SECRET OF THE ILLUMINATION OF CHOCHMAH THAT IS ON THE LEFT, FOR IT IS FORBIDDEN TO DRAW IT DOWN, FROM ABOVE DOWNWARDS, AND ITS BEING DRAWN DOWN FROM ABOVE IS COMPARED TO THE SQUEEZING OF GRAPES, WHICH IS THE SECRET OF THE SIN OF THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL. The righteous one, which is Yesod, contains a secret (Heb. sod), FOR IN 'YESOD' THERE ARE THE LETTERS OF 'SOD'. This is the wine preserved with its grapes from the Six Days of Creation, FOR YESOD GUARDS THE GRAPES WHICH ARE THE SECRET OF THE ILLUMINATION OF CHOCHMAH, SO THAT THEY WOULD NOT BE SQUEEZED, NAMELY THAT THEY SHOULD NOT DRAW IT DOWN FROM ABOVE, BUT ONLY UPWARDS FROM BELOW. AND THE SIX DAYS OF CREATION ARE the six levels of CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, of the letter Vav, WHICH IS TIFERET, THE CENTRAL COLUMN, WHICH IS TO SAY THAT YESOD RECEIVES ITS POWER OF PROTECTION FROM IT. And they are CALLED 'Seraphim' when they are Vav Vav WITHOUT UNITY, as it is written: "Serafim...each one had six wings (lit. 'six wings, six wings for each')" (Yeshayah 6:2). THAT IS, VAV (=SIX) IS MENTIONED TWICE. AND THEY ARE CALLED 'SERAFIM' FROM THE ASPECT of the left THAT IS IN THEM, and they extract water from the aspect of the right THAT IS IN THEM. And they are thirsty because of the flame that is in them from the side of Gvurah, NAMELY FROM THE LEFT SIDE, and they draw WATER from the side of Chesed.

449. About NETZACH AND HOD it is said: "who makes the winds (spirits) His messengers" (Tehilim 104:4), namely from the side of the Central Column, WHICH IS ZEIR ANPIN. THAT IS TO SAY THAT THEY ARE THE WINDS THAT ARE DRAWN DOWN FROM ZEIR ANPIN TO WITHIN THE LOBES OF THE LUNG that blow on the heart, which is the tenth level of the Holy Spirit, NAMELY MALCHUT, which is between them, NAMELY BETWEEN NETZACH AND HOD. And this is YESOD, WHICH IS the letter Vav, which is a letter in his hosts that includes the six joints of the two legs, WHICH ARE NETZACH AND HOD, EACH ONE OF WHICH HAS THREE JOINTS, BECAUSE IT IS THE CENTRAL COLUMN. For it is written about them: "His legs are as pillars of marble (Heb. shesh)" (Shir Hashirim 5:15). And this is the righteous one, the sign of the covenant THAT INCLUDES THE SIX (HEB. SHESH) OF NETZACH AND HOD.

447. ובגנייהו אתמר ביה, לא יתן לעולם מוט לצדיק, דאיהו עץ, דאתמר ביה, היש בה עץ אם אין. אעקרו עץ דאיהו צדיק, אלין דאפיקו שום ביש על ארעא, וגרמו, וישאודו במוט בשנים, ו' ו'.

448. עלייהו אתמר, סחטה ענבים. צדיק יסוד, ביה סוד, דאיהו יין המשומר בענביו מששת ימי בראשית. דאינון ו' דרגין דאת ו'. ואינון שרפים, ו' ו', שש כנפים לאחד. משמאלא. ואינון אפיקו מים מימינא. וצחין בשלהוביתא דלהון מסטרא דגבורה, ושאבין מסטרא דחסד.

449. ועלייהו אתמר, עושה מלאכיו רוחות, מסטרא דעמודא דאמצעיתא, דנשבין על לבא, דאיהו דרגא עשיראה ברוחא דקודשא, דאיהו בינייהו. ואיהו ו', אות בצבא דיליה, כליל ו' פרקין דתריין שוקין, דכתיב בהו שוקיו עמודי שש, ודא צדיק אות ברית.

450. The upper Vav OF THE TWO VAVs OF THE LETTER VAV FULLY SPELLED OUT: VAV VAV, is Tiferet, BECAUSE IT IS THE CENTRAL COLUMN between the six joints of the two arms, and because of this, body and covenant, NAMELY TIFERET AND YESOD, ARE CALLED 'Vav Vav', NAMELY THE TWO VAVS OF THE LETTER VAV WRITTEN OUT IN FULL: VAV VAV, and we consider them one. And they, NETZACH and HOD, "shall stretch out their wings on high" (Shemot 25:20) towards the heavenly Vav that is above them, NAMELY TIFERET; and from its aspect, NETZACH AND HOD are called 'the true prophets', FOR TIFERET IS CALLED 'TRUTH'. THEY ARE "overspreading the covering with their wings" (Shemot 25:20) over the covenant, NAMELY YESOD, which is the second Vav, which is "the righteous one is an everlasting foundation" (Mishlei 10:25). And this is why Netzach and Hod grind up the manna for the righteous who are from the side of "the righteous one is an everlasting foundation," which is between them, FOR THE RIGHTEOUS ONE, WHICH IS YESOD, IS THE CENTRAL COLUMN BETWEEN NETZACH and HOD, AND RECEIVES FROM THE MANNA THAT THEY GRIND, and this is why NETZACH AND HOD are called 'grinders'.

451. And from the side of esophagus (Heb. veshet -Vav Shin Tet), BEFORE WHICH THERE IS GRINDING IN THE TEETH, IT IS SAID: "The people went about (Heb. shatu - Shin Tet Vav), and gathered it" (Bemidbar 11:8), it being the collection of JUDGMENT decisions that is in the Mishnah, NAMELY THE FEMALE WATERS THAT YISRAEL CAUSES TO RISE UP BY ENGAGING IN TORAH AND MISHNAH, WHICH ASCEND TO THE SECRET OF THE UPPER VESHET (LIT. 'ESOPHAGUS') FOR 'SHATU' IS SPELLED WITH THE SAME LETTERS OF 'VESHET'. "and ground it in mills" (Bemidbar 11:8). It follows that whoever brings out OF HIS MOUTH words of Torah, must grind them in his teeth, NAMELY PICK THEM COMPLETELY, in order to express complete words, and these words are called 'complete'. But as for the other WORDS that are scorned, these words are swallowed when eaten greedily, without being ground in their molars and their teeth, NAMELY THEY DO NOT CLARIFY FULLY THE WORDS OF THE TORAH THAT THEY BRING OUT OF THEIR MOUTHS, about them it is written: "And while the meat was yet between their teeth... the wrath of Hashem was inflamed against the people" (Bemidbar 11:33). This is because THEY COME from the root of him, who said: "Give me to swallow, I pray you..." (Bereshheet 25:30), NAMELY THE WICKED ESAU. And Netzach and Hod are called 'Cherubim', WHENCE THE VERSE: "AND THE CHERUBIM SHALL STRETCH OUT THEIR WINGS ON HIGH" (SHEMOT 25:20), WHICH REFERS TO NETZACH AND HOD, AS EXPLAINED IN THE PRECEDING PARAGRAPH.

71. Said Shabbat: You have given me no mate
Even as the ninth Sfirah, Yesod, is not paired with another Sfirah, the Shabbat has no partner.

452. There are eight SFIROT: Chochmah, Binah, Greatness, Gvurah, Tiferet, Malchut, Netzach, Hod. The Righteous one, WHICH IS YESOD, has a diadem on His head, for it has no mate. What is the meaning of His diadem? It refers to the upper Keter (crown). And in respect thereof the sages of the Mishnah taught: In the next world there is no eating or drinking, but the righteous sit with their diadems upon their heads. And this is as they taught: The Shabbat pleaded before the Holy One, blessed be He: 'To all the days You gave a partner, but to me You gave no partner'
End of Ra'aya Meheimna

450. ו' עֲלָאָה, תַּפְאֶרֶת. בֵּין שֵׁית פְּרָקִין דְּתַרְיִן דְּרוּעִין. וּבְגִין דָּא, ו' ו', גּוּף וּבְרִית חֲשִׁבִינָן חֵד. וְאִינוּן פּוֹרְשֵׁי כְנָפַיִם לְמַעְלָה, לְקַבֵּל ו' עֲלָאָה עֲלֵיהּ. וּמִסְטָרִיהּ, אֲתַקְרִיאוּ נְבִיאֵי הָאֱמֶת. סוּכְכִים בְּכַנְפֵיהֶם עַל בְּרִית, דָּאִיהּ ו' תְּנִינָא, וְצַדִּיק יְסוּד עוֹלָם. וּבְגִין דָּא, נִצַּח וְהוֹד, טוּחַנִים מִן לְצַדִּיקִינָא, דָּאִינוּן מִסְטָרָא דְצַדִּיק יְסוּד עוֹלָם, דָּאִיהּ בִּינֵיהּ. וּבְגִין דָּא אֲתַקְרִיאוּ טוּחַנּוֹת.

451. וּמִסְטָרָא דְוֶשֶׁט, שְׁטוּ הָעַם וְלָקְטוּ, אִינוּן לְקוּטוֹת דְּפִסְקוֹת דְּמִתְנִיתָא. וְטַחְנוּ בְּרִיחִים, מֵהֲכָא, מֵאֵן דְּאִמִּיק מְלִין דְּאוּרִייתָא, צְרִיךְ לְמַטְחֵן לֹון בְּשָׁנַיִם, וְלֹאֲפָקָא מְלִין שְׁלִימִין, וְאִינוּן מְלִין אֲתַקְרִיאוּ שְׁלָמִים. וְאוּחְרִינִין, דָּאִינוּן שְׁטִינִין, דְּאֲכַלִּין מְלִין בְּהַלְעָטָה, וְלֹא טוּחַנִין לֹון בְּטוּחַנּוֹת דְּלֵהוּן וּבְשִׁינְהוּן, מַה כְּתִיב בְּהוּ, הַבָּשָׂר עוֹרְנוּ בֵּין שְׁנֵיהֶם וְאִף יִי חֲרָה בְּעַם, דָּאִינוּן, מְגֻזָּעָא דְמֵאֵן דְּאִמְר הַלְעִיטְנִי נָא. וְנִצַּח וְהוֹד אֲתַקְרִיאוּ כְּרוּבִים.

452. וְתַמְנִיא אִינוּן: חֲכֵמָה, בִּינָה, גְּדוּלָה, גְּבוּרָה, תַּפְאֶרֶת, מַלְכוּת, נִצַּח, הוֹד, צַדִּיק, עֶטְרָה עַל רִישָׁהּ. דָּאִיהּ לִית לִיהּ זוּג. וּמֵאֵי עֶטְרָה דִּילִיהּ. כ"ע. וּבְגִינֵיהּ אוּקְמוּהּ מֵאֵרִי מִתְנִיתִין, הָעוֹלָם הָבֵא אֵין בּוֹ לֹא אֲכִילָהּ וְלֹא שְׁתִּיָּהּ אֲלֵא צַדִּיקִים יוֹשְׁבִים וְעֶטְרוּתֵיהֶם בְּרֹאשֵׁיהֶם. וְהֵינּוּ דְאוּקְמוּהּ, אֲמַרְהָ שַׁבַּת קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, לְכַלְהוּ יוֹמֵי נְתַתְּ בִּן זוּג וְלִי לֹא נְתַתְּ בִּן זוּג.
עד כאן רעיא מהימנא

72. Ayin of Sh'ma, Dalet of Echad, the Name of Ayin (=70)

Rabbi Shimon gives us the concealed meaning of the letters in the title, and his explanation teaches us about rejoicing and unity.

453. Rabbi Shimon began by quoting: "Hear, Yisrael, Hashem our Elohim, Hashem is one" (Devarim 6:4). IT IS WRITTEN WITH a large letter Ayin IN THE WORD SH'MA (LIT. 'HEAR'), and so is the letter Dalet IN THE WORD ECHAD (LIT. 'ONE'). And these form the word 'ed (Ayin Dalet), a witness, as is written: "Hashem is witness against you" (I Shmuel 12:5). AND FROM THE WORD SH'MA (SHIN MEM AYIN), the letters Shin Mem remain, the Mem being open. What is the reason that the Mem is not final? (namely the form of the same letter used when it is the last letter of a word.) WHAT IS THE DIFFERENCE BETWEEN A MEDIAL OPEN MEM AND A FINAL MEM? It is that the final Mem is the upper king, NAMELY BINAH, while the medial Mem alludes to the lower king, NAMELY MALCHUT. AND THE LETTERS SHIN MEM OF THE WORD SH'MA ALLUDE TO MALCHUT. And the other letters OF ECHAD (LIT. 'ONE' - ALEPH CHET DALET) that remain are: Aleph Chet. "It is the glory of Elohim to conceal a thing" (Mishlei 25:2), it is written.

454. I have found in the book of Rabbi Hamnuna Saba: Everyone who makes this unity each day, rejoicing is prepared for him on high, in the secret of the letters Shin Mem OF THE WORD SH'MA (LIT. 'HEAR') at this side, THE BEGINNING OF THE VERSE, and Aleph Chet OF THE WORD ECHAD at that side, THE END OF THE VERSE. And he starts TO JOIN TOGETHER the letters in reverse, NAMELY THE ALEPH OF THE ALEPH CHET (FROM ECHAD) AT THE END OF THE VERSE IS PLACED BEFORE THE SHIN OF THE SHIN MEM (from SH'MA) AT THE BEGINNING OF THE VERSE; and he ends straightforwardly, NAMELY THE MEM OF THE SH'MA, AND SUBSEQUENTLY THE CHET OF ECHAD. The four letters so arranged, Aleph Shin Mem Chet, MAKE THE WORD ESMACH, as in the verse: "I will rejoice (esmach) in Hashem" (Tehilim 104:34). And this is so literally, for it is the holy unity, ALLUDED TO IN THE LETTERS AYIN DALET (HEB. 'ED', LIT. 'WITNESS') FOR THE LETTERS OF THE TWO WORDS SH'MA AND ECHAD, WHEN REARRANGED AS ABOVE, FORM THE TWO WORDS ESMACH (LIT. 'I WILL REJOICE') 'ED' (LIT. 'WITNESS') and this is only right. And thus is it in the Book of Enoch, who similarly said that whoever makes this unity each day, rejoicing from above is made ready for him.

455. Furthermore, LET US REFLECT UPON THE WORD SH'MA, FOR IT INCLUDES THE TWO LETTERS Shin Mem, together with the large AYIN. These are the Ayin (=seventy) names that are in the secret of the holy patriarchs, NAMELY THE 72 NAMES IN CHESED, GVURAH, AND TIFERET THAT ARE CALLED 'PATRIARCHS', OF WHICH THERE ARE SEVENTY MAIN NAMES IN THE SECRET OF THE SEVENTY MEMBERS OF THE SANHEDRIN AND THE TWO WITNESSES. And this is the secret of Sh'ma: shem (lit. 'name') Ayin (=seventy), WHERE SHEM (LIT. 'NAME') IS MALCHUT THAT IS COMPOSED OF THE SEVENTY NAMES. "Yisrael, Hashem our Elohim, Hashem," these being the four compartments of the Tefilin, WHICH ARE THE FOUR MOCHIN: CHOCHMAH, BINAH, THE RIGHT OF DA'AT, AND THE LEFT THAT IS IN DA'AT, to which Aleph Chet (Heb. ach, lit. 'brother') FROM THE WORD are attached. This refers to the one who said: "Open to me, my sister, my love" (Shir Hashirim 5:2), NAMELY, ZEIR ANPIN. And the DALET FROM THE WORD ECHAD is the knot of the HEAD Tefilin, WHICH IS THE SHAPE OF THE LETTER DALET, for MALCHUT is attached to them. And the secret was given to the sages, but not to be revealed. Rabbi Shimon fell silent. He cried, then laughed and said: I shall tell THE SECRET, for certainly the HEAVENLY Will is abiding, for there will be no generation such as this one until King Messiah comes, in which permission will be granted to reveal it.

453. פתח ר"ש ואמר, שמע ישראל יי' אלהינו יי' אחד. ע' רברבא, ד' אוף הכי. וסימנא דא עד. היינו דכתיב, עד יי' בכם. אשתארו און ש"מ, מ' פתוחה. מ"ט לא סתימא, בגין דם' סתימא, מלכא עלאה. מ' פתיחא, מלכא תתאה. און אחרנין, אשתארו א"ח, כבוד אלהים הסתר דבר כתיב.

454. אשכחנא בספרא דרב המנונא סבא, כל מאן דמייחד יחודא דא בכל יומא, חדה זמינא ליה מלעילא, מרזא דאון אליון, ש"מ מהאי ספרא. א"ח, מהאי ספרא. ומצרף און, למפרע שרי, ובמישר סיים. וסימן אשמח. דכתיב אנכי אשמח ביי'. ממש. דא יחודא קדישא. ושפיר איהו. והכי הוא בספרא דחונך, דאמר כי האי גוונא, דמאן דמייחד יחודא דא בכל יומא, חדה זמינא ליה מלעילא.

455. תו אית ביה ש"מ, דאתכליל מן ע' רברבא. אליון שבעין שמהן ברזא דאבהן קדישין, ודא הוא שמע: שם ע'. ישראל, יי', אלהינו, יי', אליון ארבע בתי דתמלין, דאחיד לון א"ח. ההוא דאמר פתחי לי אחותי רעיתי. ד': דא קשר של תמלין, דהיא אחידת בהו. רזא לחבימין אתמסר, דלא לגלאה. שתיק ר' שמעון. בכה וחינה, אמר, אימא, דהא ודאי רעוא אשתבח, ולית כדרא דא עד דייתי מלכא משיחא, דיהא רשו לון לגלאה.

73. The straps and the knot of the hand Tefilin

Rabbi Shimon explains why the straps of the Tefilin are arranged and fastened as they are, and he emphasizes the importance of the Yud.

456. Two straps come out of each side, NAMELY FROM THE RIGHT AND THE LEFT, this being the secret of the two thighs THAT ARE FROM THE CHEST AND downwards of Aleph Chet, WHICH IS ZEIR ANPIN, NAMELY NETZACH AND HOD OF ZEIR ANPIN, onto which the prophets of truth hold. For from above, ON THE HEAD, two straps come out, which are the secret of the two arms THAT SURROUND THE HEAD from the right and from the left, WHICH ARE THE SECRET OF CHESED AND GVURAH, and to which the Dalet, WHICH IS MALCHUT, is attached, IN THE SECRET OF THE KNOT OF THE HEAD TEFILIN. Later MALCHUT descends, and THE STRAPS, WHICH ARE THE SECRET OF the thighs below, extend downwards. For, since it is attached above, WITH THE DALET OF THE KNOT OF THE HEAD TEFILIN, as is proper, it descends below TO NETZACH, HOD, AND YESOD, to hold on to her Hosts, WHICH MEANS SHARING BENEFICENCE TO THE DWELLERS OF THE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH. And when it becomes attached THERE, WITH NETZACH HOD YESOD, it is so attached at the top of the thighs, and the imprint of the Yud, which is the holy covenant, NAMELY YESOD, IS ON it from above, and it then unites in one unity WITH ZEIR ANPIN.

457. Yud is the secret of the covenant, NAMELY YESOD, for everyone who keeps this covenant will be saved above and below. Because Pinchas (PE NUN CHET SAMECH) was zealous for this covenant, he was saved from the heavenly judgment and from earthly judgment, which is why the letter Yud was added in him, INTO HIS NAME, as it is written: Pinchas (Pe Yud Nun Chet Samech), the son of Elazar..." (Bemidbar 25:11).

458. This Yud has to be such that it will never move from the hand Tefilin, NAMELY THE KNOT OF THE HAND TEFILIN THAT IS IN THE SHAPE OF THE LETTER YUD, WHICH ALLUDES TO YESOD, AS ABOVE. This is so that there should be no separation BETWEEN YESOD, WHICH IS YUD, AND THE HAND TEFILIN, WHICH IS MALCHUT. And the whole of MALCHUT's rejoicing is with this Yud, WHICH IS YESOD. And this Yud is to be found in the Male but not in the Female. He, YESOD, IS CALLED 'righteous' (Heb. Tzadik - Tzadik Dalet Yud Kof), while the Female, MALCHUT, is called 'righteousness' (Heb. Tzedakah - Tzadik, Dalet, Kof, Hei), WITHOUT YUD, FOR YUD IS TO BE FOUND WITH THE MALE AND NOT WITH THE FEMALE. And this is why THE YUD is close to it ON THE HAND TEFILIN, and whoever removes the Yud, WHICH IS YESOD, away from this place, FROM MALCHUT, WHICH IS THE HAND TEFILIN, will himself be far from the delights of the next world, NAMELY HE WILL NOT BE PRIVILEGED TO RECEIVE THE EMANATION COMING FROM THE MATING OF YESOD AND MALCHUT THAT IS DRAWN DOWN FROM THE UPPER EDEN, CALLED 'THE NEXT WORLD'.

459. The righteous (Heb. TZADIK - TZADIK DALET YUD KOF), is in the Male while in the Female it is righteousness (Heb. TZEDEK - TZADIK DALET KOF), without a Yud. Similarly Ish (lit. 'a man' - Aleph Yud Shin) IS WRITTEN with a Yud, while ishah (lit. 'a woman' - Aleph Shin Hei) is written without a Yud. This is why it is her rejoicing to come close TO THE YUD so that it will delight with her IN THE MATING. Whoever removes this delighting is himself removed from delight on high. And thus it is written: "for them that honor me I will honor" (I Shmuel 2:30).

74. "And when Pinchas...saw it, he...took a spear in his hand"

We hear that the Yud was added to Pinchas' name because he halted the strong judgment of the plague.

456. תְּרִין רְצוּעֵינָם נִמְקִין, מִסְטָרָא דָּא וּמִסְטָרָא דָּא, רְזָא דְתֵרִין יִרְכִין דְלִתְתָּא דְהָאִי א"ח, הַנְּבִיאִי קְשׁוּט אַחִידֵן בְּהוּ. דְהָא מְלַעֲיָא נִמְקִין תְּרִין רְצוּעֵין, רְזָא דְתֵרִין דְרוּעֵין, מִימִינָא וּמִשְׂמָאלָא, וְדַל"ת אַתְאַחִידַת בְּהוּ. לְבַתֵּר נַחְתָּא, וְאַתְפְּשׁוּ יִרְכִין לְתֵתָּא. בִּיּוֹן דְהָא אַתְאַחִידַת לְעִילָא בְּדָקָא יֵאוּת, נַחְתָּא לְתֵתָּא, לְאַתְאַחֲדָא בְּאַכְלוּסְהָא. וְכַד אִיהִי אַתְאַחֲדַת, אַחִידָא בְּשַׁפּוּלֵי יִרְכִין, וּרְשִׁימוּ דִיּוּד בְּרִית קְדִישָׁא עָלֶה מְלַעֲיָא, כְּדִין אִיהִי אַתְאַחֲדַת בִּיּוֹחֲדָא חַד.

457. יו"ד דָּא אִיהִי רְזָא דְבְּרִית, כָּל מֵאן דְנִטֵּר בְּרִית דָּא, אִיהוּ אֲשֶׁתּוּיב לְעִילָא, וְאַשְׁתּוּיב לְתֵתָּא. פְּנַחֵס, בְּגִין דְאִיהוּ קְנִי עַל בְּרִית דָּא, אֲשֶׁתּוּיב מִן דִּינָא עֲלָאָה, וּמִן דִּינָא דְלִתְתָּא, וּבִג"כ אַתְרָשֶׁם יו"ד דָּא בְּגִוּיָהּ, הֵה"ד, פִּינַחֵס בֶּן אֶלְעָזָר בֶּן אֶהֱרֹן הַכֹּהֵן וְגו'.

458. יו"ד דָּא, אֲצִטְרִיךְ דְלָא יִתְעַדִי כָּלֵל מִגּוּ תַּמְלָה דִּיר, דְלָא יַעֲבִיד פְּרוּדָא. וְכָל חֲדוּה דִּילָהּ, בְּהָאִי י'. אִיהוּ יו"ד דָּא בְּדְכוּרָא אִיהִי, וְלֹא בְּנוּקְבָא, אִיהוּ צְדִיק, וְאִיהִי צְדָק. וּבְגִין כֵּן, אַתְקָרִיבַת בְּהֲדָה, וּמֵאן דְרָחִיק לִיה מֵאַתֵּר דָּא, רָחִיק הוּא מְעַדּוּנָא דְעֲלָמָא דְאַתֵּי.

459. בְּדְכוּרָא אִיהוּ צְדִיק, וְאִיהִי צְדָק בְּלֹא יו"ד. אִיהוּ אִישׁ. וְאִיהִי אִשָּׁה, בְּלֹא יו"ד. וּבִג"כ חֲדוּה דִּילָהּ, לְאַתְקָרְבָא בְּהַ, וְלֹאֲתַעֲדָנָא בְּהֲדָה. מֵאן דְרָחִיק עַדּוּנָא דָּא, יִרְחָקוֹן לִיה מְעַדּוּנָא דְעִילָא. וְע"ד כְּתוּב, כִּי מְכַבְּדֵי אַכְבֵּד וְגו'.

460. Come and see: Pinchas stood before the strong judgment of Isaac and blocked up the breach, NAMELY HALTED THE PLAGUE, WHICH CAME FROM THE HARSH JUDGMENTS OF THE LEFT THAT IS CALLED 'ISAAC'. For this reason, the letter Yud was added to Pinchas' name, giving it the same secret as the numerical value as the name Isaac. He stood in the breach as it is written: "Then stood up Pinchas, and executed judgment..." (Tehilim 106:30), PINCHAS HERE BEING SPELLED WITH A YUD, NAMELY PINCHAS. He stood in the breach against the judgment of Isaac in order to defend Yisrael, which is why their names have the same reckoning, E.G. PINCHAS HAS THE SAME NUMERICAL VALUE AS ISAAC.

461. You might suggest that the reckoning, WHICH IS THE SECRET OF CHOCHMAH, is dependent on none but its eyes, NAMELY ON THE ILLUMINATION OF CHOCHMAH THAT IS IN MALCHUT, FOR EYES ARE CHOCHMAH, AND CHOCHMAH IS REVEALED ONLY IN MALCHUT AND NOT IN ANY OTHER SFIRAH, while here your reckoning DEPENDS above, upon Isaac, WHICH IS THE LEFT COLUMN OF ZEIR ANPIN. HE REPLIES, you are certainly right, THAT THE RECKONING, WHICH IS THE SECRET OF CHOCHMAH, DEPENDS UPON ISAAC, since Isaac depends upon and is drawn from the place that is called 'eyes', NAMELY IT IS DRAWN TO CHOCHMAH THAT IS IN MALCHUT, where the judgments of the whole world are judged. FOR ALL THE JUDGMENTS THAT ARE IN THE WORLD HAVE THEIR ROOT IN THE JUDGMENTS OF CHOCHMAH, for its eyes are the Ayin (=seventy, lit. 'eye') thrones OF JUDGMENT, WHICH ARE where the judgments that are in the world are, and they are called 'the seventy members of the Sanhedrin'. AND THE NUMBER SEVENTY (AYIN=EYE) IS BECAUSE THEY ARE DRAWN FROM ITS EYES. Thus everything is one, because Isaac and THE EYES OF MALCHUT go together, FOR MALCHUT IS BUILT UP FROM ISAAC AND ITS EYES ARE FROM HIM, NAMELY FROM THE LEFT COLUMN, AND SO THE TWO OF THEM ARE REALLY ONE, and everything fits.

462. So Pinchas is Isaac, for Pinchas stood up and judged the case OF ZIMRI AND COZBI, and put on the strong Gvurah, which is left CALLED 'ISAAC'. And because OF THIS DEED, Pinchas merited the right, NAMELY HE EARNED THE PRIESTHOOD, WHICH IS CHESED, left being here included in the right. "has turned My wrath away" (Bemidbar 25:11). What is the meaning of "turned My wrath away?" THE ANSWER IS THAT this refers to the three officials in Gehenom WHO ARE CALLED 'Destruction', 'Anger', and 'Wrath'. For Pinchas saw that wrath spreading and being drawn down from the side of Isaac. What did he do? He put on THE LEVEL OF Isaac, WHICH IS THE ROOT OF WRATH, and then he took hold of that wrath as one who takes hold of his neighbor and pushes him back.

463. And then he judged the case and executed judgment. He judged according to the rule that if a man has sexual intercourse with a gentile woman, the zealots may fall upon him AND IT WAS PERMITTED TO STRIKE ZIMRI. And he passed judgment, as it is written: "and thrust both of them through" (Bemidbar 25:8). Wherefore it is written: "has turned My wrath away (lit. 'back')," while elsewhere it is written: "He has turned back His right hand from before the enemy" (Eichah 2:3). Just as THE TURNING MENTIONED in the latter, is back, so also in the former case, it is back. And thus the Yud THAT WAS ADDED here to Pinchas is the Yud that is in Isaac, WHICH ALLUDES TO YESOD. And it is all "away from above the children of Yisrael" (Bemidbar 25:11), for when he saw that wrath, he saw it as it was descending over the heads of children of Yisrael, AND IT IS THEREFORE WRITTEN: "HAS TURNED BACK MY WRATH BACK FROM (LIT. 'ABOVE') THE CHILDREN OF YISRAEL."

460. ת"ח, פִּנְחָס קָאִים קָמִי דִּינָא תְּקִיפָא דִּיצְחָק, וְסִתִּים פִּרְצָה, בְּגִין כֶּךָ אֲשֵׁלִים לְגַבִּי פִּנְחָס רִזָּא דִּיצְחָק. קָם קָמִי פִּרְצָה דְכִתִּיב וַיַּעֲמֹד פִּנְחָס וַיִּפְלֵל. קָם בְּפִרְצָה קָמִי דִּינָא דִּיצְחָק, בְּגִין לְאַגְנָא עֲלִיּוּהוּ דִּישְׂרָאֵל. וְע"ד כִּלְיֵל דָּא בְּדָא בְּחוּשְׁבָנָא.

461. וְאִי תִימָא, הָא חוּשְׁבָנָא לָא תְּלִינָא אֶלָּא בְּעֵינֵינִי דִּילָהּ, וְהֵכָא חוּשְׁבָנָא לְעֵילָא בִּיצְחָק. אֶלָּא וְדָאִי הָכִי הוּא, בְּגִין דִּיצְחָק תְּלִינָא וְאִתְמַשְׁךְ בְּהוּא אֶתְרֵ דְאִינוּן עֵינֵינִי, דְתַמֵּן דֵּינֵינִי דֵּינֵינִי דְכָל עֲלָמָא, דְהָא עֵינֵינִי דִּילָהּ, אִינוּן שְׁבַעִין קְתָרְדָּאִין, אֶתְרֵ דְדֵינֵינִי דְעֲלָמָא, וְאֶקְרוּן סְנֵהֲדֵרִין. וְע"ד כִּלְא חָד, בְּגִין דִּיצְחָק וְאִינוּן כְּחָדָא אֲזִלִּין, וְכִלְא שְׁפִיר.

462. פִּנְחָס דָּא יִצְחָק, וְקָם פִּנְחָס וְדָאִין דִּינָא, וּמִתְלַבֵּשׁ בְּגִבּוּרָה תְּקִיפָא דְאִיהוּ שְׁמָאלָא. וּבג"כ זָכָה לְיִמִּינָא. הֵכָא אֶתְכִלְיֵל שְׁמָאלָא בִּימִינָא. הָשִׁיב אֶת חֲמָתִי, מֵאִי הָשִׁיב אֶת חֲמָתִי. אֶלָּא אֶלִּין אִינוּן ג' מְמוּנִים דְגִיּוּהֵם: מִשְׁחִית, אָף, וְחִימָה. בְּגִין דְחָמָא הֵוּא חֲמָה, דְהוּה פְּשִׁיט וְאִתְמַשְׁךְ מִסְטְרָא דִּיצְחָק, מָה עָבַד, אֶתְלַבֵּשׁ אִיהוּ בִּיצְחָק, וְאֶחִיד בְּהוּא חִימָה, כְּמָאן דְאֶחִיד בְּחִבְרִיָה, וְאֶתִּיב לִיה לְאַחוּרָא.

463. וְכִדִּין דֵּן דִּינָא, וְעֵבִיד דִּינָא. דֵּן דִּינָא, דְכָל בּוּעַל אֶרְמִית קְנָאִין פּוֹגְעִין בּוּ. וְעֵבִיד דִּינָא, דְכִתִּיב וַיִּדְקֹר אֶת שְׁנֵיהֶם. וְע"ד כְּתִיב הֵכָא, הָשִׁיב אֶת חֲמָתִי. וְכִתִּיב הֵתֵם, הָשִׁיב אַחוּר יְמִינוּ מִפְּנֵי אוֹיֵב, מָה לְהֵלֶן לְאַחוּרָא, ה"נ לְאַחוּרָא. וְע"ד יו"ד דְפִינְחָס הֵכָא, יו"ד דִּיצְחָק. וְכִלְא הוּא מַעַל בְּנֵי יִשְׂרָאֵל, דְכַד חָמָא הֵוּא חֲמָה, חָמָא לִיה דְהוּה נְחִית עַל רִישֵׁיהוּן דִּישְׂרָאֵל.

Rabbi Shimon works through some numerology and rearrangement of the letters in Mavet (Eng. 'death') to show that Pinchas was dedicated to the Holy Name of God and that he turned away God's wrath by wielding the spear. We are told that none of those who died in the plague were of Yisrael with the exception of those from the tribe of Shimon; those who died were the wicked, and the wicked are already considered to be dead.

464. HE ASKS, IT IS WRITTEN: "AND WHEN PINCHAS...SAW...AND TOOK A SPEAR IN HIS HAND" (Bemidbar 25:7). What did he see? AND ANSWERS: He saw a letter Mem flying through the sky, and this LETTER is a sign of the Angel of Death, for THE Mem wants to be built up with the letter Vav and the letter Tav TO FORM THE WORD MAVET (LIT. 'DEATH' - MEM VAV TAV). What did Pinchas do, for he was then attired with Isaac? He then took that letter Mem and snatched it away FROM THE ANGEL OF DEATH, and joined it with himself. And when the Angel of Death saw that Pinchas had taken the letter Mem to himself, he immediately turned back.

465. HE ASKS but what is the reason BEHIND ALL THIS? HE ANSWERS, when Pinchas was zealous in his heart, he attired himself with Isaac. And he rose up to 208, which is the numerical value of his name. It is also the numerical value of Isaac. And since he saw the letter Mem flying in the sky, he snatched it and joined it to himself, and immediately became romach (lit. 'a spear' - Resh Mem Chet). THAT IS, THE LETTER MEM JOINED THE NUMERICAL VALUE OF HIS NAME, RESH CHET (208) AND FORMED THE WORD ROMACH, A SPEAR, as it is written: "and took a spear in his hand."

466. Because the letter Mem was the first mark for Adam that death was ordained over the world, because this letter flew over Adam's head at the time when, as is written: "She took of (Heb. mi) the fruit thereof" (Beresheet 3:6). And this MEM was waiting for the letters Vav and Tav, as is written: "...and did eat (Heb. vatochal starts VAV TAV); and she gave (Heb. vatiten starts VAV TAV) also to her husband with her, and he did eat. And the eyes of them both were opened (Heb. vatipakachnah) (Ibid. 6-7). And thus was death (Heb. mavet - Mem Vav Tav) established over the world.

467. AND SIMILARLY now Pinchas saw that same letter Mem that was flying over the heads of the children of Yisrael. And how did he see it? He saw the shape of an open Mem covered in blood. When he saw it, he said: This is certainly a sign of the Angel of Death. He immediately snatched it, mentioned over it the ineffable Name written in full and brought that letter down to himself. And as THE NUMERICAL VALUE OF PYNCHAS is the letters Resh Chet, AND THE MEM COMBINED WITH THE RESH CHET to form Resh Mem Chet (Heb. romach, lit. 'a spear'), as it is written: "and took a spear in his hand." And this is why it is also written: "has turned My wrath away from over the children of Yisrael, in that he was zealous for My sake" (Bemidbar 25:11), for he was zealous for the Holy Name, for they had joined it to another dominion. "among them" (Ibid.). What is the meaning of "among them"? The answer is that he went in among a number of hordes and a number of great ones and gave himself over to death for their sake, IN ORDER TO SAVE THEM. THEREFORE IT IS WRITTEN: "AMONG THEM." But THE SECRET OF "among them" is as follows: The letters of "among them" (Heb. betochham) are, betoch Mem, for the zealousness that he showed was within a Mem.

464. מאי חמא. חמא מ', את דא דהוה טאס ברקיעא, ודא הוא סימנא דמלאך המות, דבעיא לאתבנאה באת וא"ו ואת ת'. מה עבד פנחס. דהוה מתלבש ביצחק, כדין נטיל ההוא את מ', וחטף ליה, וחבר ליה בהדיה. כיון דחמא מלאך המות, דפנחס חטף ליה להווא מ' בהדיה, מיד תב לאחורא.

465. מ"ט. בגין דכד קני בלביה פינחס, אתלבש ביצחק, ואסתלק למהוי בחושבנא ר"ח, והכי סליק שמייה ר"ח, והכי סליק יצחק. כיון דחמא לאת מ' טאס ברקיעא, חטף ליה, וחבר ליה בהדיה ואתעביד מיד רמ"ח, הה"ד ויקח רמח בידו.

466. בגין דאות מ' הוה סימנא קדמאה לאדם הראשון, למבני מות על עלמא, בגין דאת דא הוה טאס על רישיה דאדם, בשעתא דכתיב ותקח מפריו, מ' פריו. והוה מחכא ו"ת, בזמנא דכתיב, ותאכל, ותתן, ותפקחנה. כדין אתבני מות על עלמא.

467. פנחס הוה חמי ליה השתא ההוא את מ', טאס על רישיהון דישראל. והאיך חמא ליה. חמא דיוקנא דמ' פתוחה, מליא דמא. כיון דחמא ליה, אמר הא ודאי סימנא דמלאך המות, מיד חטף לה, אדכר עליה שמא מפרש, ונחית להאי את לגביה. ומה דהוה ר"ח, אתצריך רמ"ח. כדין ויקח רמח בידו. וע"ד כתיב מעל בני ישראל בקנאו את קנאתי, דקני לשמא קדישא, דהוה מחברין ליה ברשו אחרא. בתוכם, מאי בתוכם. בגין דהוה אזל ועאל בגו כמה אוכלוסין, כמה רברבן, ומסר גרמיה למותא פינייהו. אבל בתוכם, בתוך מ', בתוך מ' הוה ההוא קנאה דקני.

468. HE ASKS, What's the reason that PINCHAS WAS ZEALOUS FOR this 'Mem'? AND HE ANSWERS, This is because this was the sign for death, a sign for forty lashings. This is the sign of the four deaths decreed by the court, and from whence it rises and descends, descends and rises. When it rises IN NUMERICAL VALUE it evolves to Mem (=forty) and when it comes down it's a Dalet (=four), the four directions that separate from male and female of impurity. Because of them are the four deaths decreed by court. And from there they rise to Mem. Thus, the Mem is a sign and utensils of the Angel of Death. And this is what Pinchas took and established within Mem. And therefore, "I consumed not the children of Yisrael in My jealousy" (Ibid.).

469. HE ASKS, How can it be said that Pinchas turned away the wrath of the Holy One, blessed be He, when it is written: "And those that died by the plague were twenty and four thousand" (Bemidbar 25:9)? Had not even one of them died, I could have said "has turned away My wrath," but since so many died it does not make sense TO SAY "turned away My wrath... so that I consumed not the children of Yisrael": THE ANSWER IS that the matter certainly needs clarification, as follows: Woe to the person who faults his own seed. Woe to the one who does not guard his seed properly, FOR THESE ARE THEY WHO DIED IN THE PLAGUE. But heaven forbid, not even one of Yisrael died, with the exception of the tribe of Shimon. When the mixed multitude came, they intermingled with the women of the tribe of Shimon, after they had converted, and bore them sons, some of whom died at the Golden Calf episode and others of whom died in the plague; while those who remained alive died here, as it is literally written: "And the dead ones by the plague were twenty and four thousand" (Bemidbar 25:9). Scripture does not say 'which had died' (namely using a verbal form) but rather "the dead ones" (namely using a noun form), which teaches that they were already considered dead, FOR THE WICKED ARE CALLED 'DEAD'.

470. And because Yisrael were careful, and the holy seed were all counted and not one of them was missing, wherefore it is written: "I consumed not the children of Yisrael" (Bemidbar 25:11). The inference here is that He did consume others WHO WERE NOT OF THE CHILDREN OF YISRAEL. And so, too: "turned away My wrath from over the children of Yisrael." He turned away from over the children of Yisrael, but he did not turn it away from the others, who were a mixed multitude. And therefore Scripture explicitly states: "from over the children of Yisrael." This is why the children of Yisrael were counted and the Holy One blessed be He joined them to Himself, again as formerly. Something similar happened in the case of the Golden Calf, as it is written: "And there fell of the people..." (Shemot 32:28). All of these were from the mixed multitude. To prove the point that they were not of the children of Yisrael, Scripture later says: "And Moses gathered all the Congregation of the children of Yisrael" (Shemot 35:1), WHICH SHOWS THAT ALL OF THEM WERE IN PERFECTION.

468. מ"ט מ'. בגין דאיהי סימנא דמות, איהי סימנא דמ' מלקיות. איהי סימנא דד' מיתות ב"ד. ומתמן סליק ונחית, נחית וסליק, סליק למ', ונחית לד'. נחית לד', אינון ד' רוחין, דמתפרשן מגו דכר ונוקבא ממסאבותא, ובגינייהו ד' מיתות ב"ד. ומתמן סלקין למ'. והיינו מ' סימנא ומאנין דמלאך המות. ודא נטיל פנחס, וקם בתוך מ', וע"ד ולא כליתי את בני ישראל בקנאתי.

469. וכי האיך השיב פנחס חמתיה דקודשא בריך הוא, והכתיב ויהיו המתים במגפה וגו', אי לא מית חד מנייהו, הוה אמינא השיב את חמתי, אבל כיון דכל הני מיתו, מ"ט השיב את חמתי ולא כליתי את בני ישראל. אלא ודאי ברירא דמלה, ווי ליה לב"ג דפגים זרעיה, ווי ליה למאן דלא נטיר זרעיה בדקא יאות, חס ושלום דאפילו חד מישראל מית, אלא שבטא דשמעון, כד אתי אינון ערב רב, אתערבו בגשין דשבטא דשמעון, בתר דאתגוירו, ואולידו בגין, מנהון מיתו בעגל, ומנהון מיתו במותנא, ואחרנין מיתו הכא, אינון דאשתארו. הדא הוא דכתיב, ויהיו המתים במגפה, אשר מתו לא כתיב, אלא המתים, מתים דמעיקרא הוו.

470. ובגין דאסתמרו ישראל, וכל אינון זרעא קדישא, אתמנון כלהו, בגין דלא חסר אפילו חד מנייהו. וע"ד כתיב, ולא כליתי את בני ישראל, מכלל דאחרנין כלו. וכן השיב את חמתי מעל בני ישראל, מעל בני ישראל השיב, אבל מעל אחרנין דהוו ערב רב, לא השיב. וע"ד רשים קרא ואמר, מעל בני ישראל. ובג"ד אתמנון בני ישראל במלקדמין, וחבר לון קודשא בריך הוא בהדיה. כגוונא דא בעובדא דעגל, דכתיב ויפול מן העם וגו'. כל אינון מערב רב הוו. ולאחזאה דלא הוו מבני ישראל, מה כתיב לבתר, ויקהל משה את כל עדת בני ישראל.

76. "Take from among you an offering," not from among the mixed multitude
Rabbi Shimon and Rabbi Elazar discuss the question of whether the offering was to be taken only from the children of Yisrael or from the mixed multitudes as well. They also determine that Yisrael did not in fact worship Baal Pe'or.

471. "Take from among you an offering": (Shemot 35:5) Come and see, In the first instance it is written: "of every man whose heart prompts him to give" (Shemot 25:2). That is, from absolutely anyone, EVEN THE MIXED MULTITUDE. Since the mixed multitude had made THE GOLDEN CALF, and those of them who had died had died, the Holy One, blessed be He, wanted to be reconciled with Yisrael. He said to them: 'Join yourselves together, all of you, to one side,' as it is written: "And Moses gathered all the congregation of the children of Yisrael" (Shemot 35:1) by themselves. He said to them: 'My children, I want to rest upon you; My tabernacle shall be amongst you. And so it is written: "Take from among you an offering" from you and not from anyone else. I do not want the others to have any connection with Me nor with you.' And this is why all OF THE MIXED MULTITUDE were destroyed. And so also here. All those about whom it is written "And those that were dead..." (Bemidbar 25:9) were of a bad stock, NAMELY THEY WERE THE OFFSPRING OF THE MIXED MULTITUDE WHO HAD INTERMARRIED WITH THE TRIBE OF SHIMON, AS ABOVE. Those dead were certainly already PREVIOUSLY dead, FOR THEY WERE OF THE MIXED MULTITUDE WHO ARE CALLED 'DEAD' EVEN DURING THEIR LIFETIME, AS ABOVE, and not from Yisrael. And this is why he counted them, as it is written: "Take the sum of the congregation of the children of Yisrael" (Bemidbar 26:2), WHICH MEANS LITTERALLY, raise up their heads.

472. Rabbi Elazar said, Father, WHAT YOU HAVE SAID would have been most beautiful if there had not been an internal contradiction. He said to him, My son, please tell me. And he replied, It is written: "And Yisrael joined himself to Baal Pe'or" (Bemidbar 25:3), and we have learnt that Yisrael was joined to Baal Pe'or as a bracelet is joined to a person among his jewelry. THAT IS: YISRAEL ALSO SINNED, AND NOT ONLY THE MIXED MULTITUDE. He said to him: So it is indeed, Elazar, that "Yisrael joined himself to Baal Pe'or," but I did not say that Yisrael was innocent of that sin. All I said was that they were cleared of death, that death should not rest on them.

473. He said to him: But it is also written: "Take all the chiefs of the people and hang them" (Bemidbar 25:4), AND THE REFERENCE IS CLEARLY TO YISRAEL. He said to him, It does indeed specifically say "the chiefs of the people," NAMELY THE MIXED MULTITUDE WHO ARE CALLED 'PEOPLE' WITHOUT FURTHER EPITHET. IT DOES NOT SAY 'the chiefs of the children of Yisrael'. And from the use of the term "the people" we can learn THAT WHEREVER SCRIPTURE USES "THE PEOPLE" THE REFERENCE IS TO THE MIXED MULTITUDE. Here (Bemidbar 25:4) it is written "the people," and elsewhere it is written: "And when the people saw that Moses delayed" (Shemot 32:1) and: "the people gathered themselves together" (Ibid.), and: "And there fell of the people..." (Ibid. 28). IN ALL THESE CASES, "THE PEOPLE" MEANS THE MIXED MULTITUDE. But come and see: All that is written is "And Yisrael joined himself to Baal Pe'or" (Bemidbar 25:3). It does not say that they worshipped BAAL PE'OR, as understood from the end of the verse, as is written: "and the people ate, and bowed down to their Elohim" (Ibid. 2). Scripture does not say that Yisrael ate and bowed down, but IT IS WRITTEN, the people. And since it is written "And Yisrael joined...", what is the meaning of "and the people ate"? SCRIPTURE SHOULD HAVE SAID: 'AND YISRAEL ATE'. However, it was that bad stock, NAMELY THE MIXED MULTITUDE WHO MARRIED ISRAELITE WIVES, which was the sin of Yisrael.

471. קחו מאתכם תרומה. ת"ח, בקדמיתא כתיב, מאת כל איש אשר ידבנו לבו. בלא בכלל. כיון דאינון ערב רב עבדו דא, ומיתו מנייהו אינון דמיתו, בעא קודשא בריך הוא לאתפייסא בהדייהו דישראל, אמר לון, אתחברו בלכו לסטר חד, הדא הוא דכתיב ויקהל משה את כל עדת בני ישראל בלחודייהו, אמר לון, בני, בכון אנא בעי למשרי, עמכון תהא דינרא דילי. וע"ד, קחו מאתכם תרומה, מאתכם, ולא מאחרא, לא בעינא דתהא שתופא לאחרנין בהדי, ולא בהדייכו, ובג"כ בלהו אשתציאו. אוף הכא הא אינון מאינון גזעא בישא הו, ויהיו המתים. המתים, ודאי מתים, ולא מישראל. ובג"כ מנה לון, דכתיב שאו את ראש בני ישראל, ארימו רישיהו.

472. א"ר אלעזר, אבא, כמה יאות הוא, אי לא אשכחנא פלוגתא על דא. אמר ליה ברי אימא. א"ל והא כתיב ויצמד ישראל לבעל פעור, ותנינן דאתחברו ישראל בהדיה, כצמינדא דא דאתחבר בב"נ בקשוטוי, הכי אתחברו ישראל לבעל פעור. א"ל אלעזר, הכי הוא, ויצמד ישראל לבעל פעור, אלא אנא לא אמרית דאתדכו ישראל מההוא חובה, אלא דאתדכו ממותא, דלא שריא עליהו מותא.

473. א"ל והא כתיב, קח את כל ראשי העם והוקע אותם. א"ל ראשי העם ודאי, ולא ראשי בני ישראל. ומן העם אית לן למילף, כתיב הכא העם, וכתיב התם וירא העם. ויקהל העם. ויפול מן העם. אבל ת"ח, ויצמד ישראל לבעל פעור, ולא פלחו ליה, אבל מן סיפיה דקרא אוכח, דכתיב ויאכל העם וישתחוו, ולא כתיב ויאכל וישתחו ישראל. אלא העם, כיון דכתיב ויצמד ישראל, מאי ויאכל העם. אלא ההוא זרעא בישא, הו חובה דישראל.

474. ANOTHER COMMENT. Take the verse: "And Yisrael joined himself to Baal Pe'or." Come and see: 'And Yisrael joined himself within Baal Pe'or' is not written, but rather "to Baal Pe'or." This is so because they gave ONLY embellishment and strength to Baal Pe'or, without awareness, because the worship of Pe'or consisted of uncovering oneself and depositing in front of him hot feces, which worship used to give him pleasure and Baal Pe'or grew strong from it. Yisrael, when they saw this, thought that they were thereby scorning him and disgracing him, for about idolatry it is written: "You shall say to it: Get you hence (Heb. tze)" (Yeshayah 30:22), AND THE WORD FOR FECES (HEB. TZO'AH) COMES FROM THE SAME ROOT. So they, Yisrael, uncovered themselves and answered the call of nature in order to deride the idolatry, without awareness. And it was for these that Pinchas made atonement and stopped the plague FROM THEM, as it is written: "And he made atonement over the children of Yisrael" (Bemidbar 25:13)

The Faithful Shepherd confirms that the offering was not taken from the mixed multitude. He says that the rule of the mixed multitude over Yisrael causes Yisrael to come under the jurisdiction of the stars and planets rather than God.

Ra'aya Meheimna (the Faithful Shepherd)

475. The Faithful Shepherd said, IT IS WRITTEN: "turned away My wrath" (Bemidbar 25:11). What is the meaning of "turned away My wrath?" THE ANSWER IS THAT this refers to three officials over Gehenom. One is over bloodshed, another over incest, and the third over idolatry, and they are CALLED 'Destruction', 'Anger' and 'Wrath'. And the latter, Wrath, was flying through the world, AND ABOUT IT IS SAID: "TURNED AWAY MY WRATH." He said, "turned away My wrath from the children of Yisrael," but He did not say "from the people," which WOULD REFER TO the mixed multitude. For it is said, "And there fell of the people that day about three thousand men" (Shemot 32:28), WHERE THE MEANING OF "THE PEOPLE" IS THE MIXED MULTITUDE. BUT HERE IT DOES NOT SAY 'TURNED AWAY MY WRATH FROM THE PEOPLE,' BUT RATHER "FROM THE CHILDREN OF YISRAEL." THIS IS TO TEACH THAT THE WRATH WAS NOT TURNED AWAY FROM THE MIXED MULTITUDE. For this is how we explained it, and we asked the holy luminary, THAT IS, RABBI SHIMON.

476. What does Scripture say? "Take from among you an offering to Hashem" (Shemot 35:5), "FROM AMONG YOU" and not from the mixed multitude, for YISRAEL was not called 'a community' and 'a union' until the mixed multitude had been removed from them. When THE MIXED MULTITUDE was intermingled amongst them, as it were, it was as though they were not one people. That is why it says, "Take from among you an offering" and not from any other partnership, NAMELY NOT FROM THE MIXED MULTITUDE, for I do not want to involve others between Me and you.

477. And not only that, but when the mixed multitude were intermingled with Yisrael, what is written? "Her adversaries have become the chief" (Eichah 1:5). And after THE MIXED MULTITUDE have been removed from Yisrael, what is written? "Take the sum of all the congregation of the children of Yisrael" (Bemidbar 26:2) (the literal translation of which verse is: 'Lift up the head of all the congregation of the children of Yisrael'). And not only that, but the Holy One, blessed be He, said: 'I want to dwell with them,' this being what is written: "and let them make Me a sanctuary; that I may dwell among them" (Shemot 25: 8).

474. מהו דכתיב ויצמד ישראל לבעל פעור. ת"ח, ויצמד ישראל בבעל פעור לא כתיב, אלא לבעל פעור. קשויטין ותוקפא יהבו לבעל פעור, בלא דעתא, בגין דפולחנא דפעור הוא, למפרע גרמיה, ולאפקא קמיה צואה רותחת. והוא עיבידתא אהני ליה, ואתתקף מניה. וישראל כיון דחמו דא, חשיבא דזלזולא דיליה איהו, וקלקולא דיליה, דהא בע"ז כתיב, צא תאמר לו. ואינון בגין זלזולא דעבודה זרה, פרעו גרמיהו בלא ידיעה, ועל הני כפר פנחס, ובטל מותנא, דכתיב ויכפר על בני ישראל.

רעיא מהימנא

475. אמר רעיא מהימנא, השיב את חמתי, מאי השיב את חמתי. אלא ג' ממונים דגיהנם, חד על ש"ד, וחד על ג"ע, וחד על ע"ז. ואינון: משחית, אף, וחימה. הוא חימה דהוה טאס בעלמא. אמר השיב את חמתי מעל בני ישראל, ולא אמר מעל העם, דאינון ערב רב, דאתמר ויפול מן העם ביום ההוא כשלת אלפי איש, דהכי אוקימנא ושאיילו לבוצינא קדישא.

476. ומה כתיב, קחו מאתכם תרומה ליי, ולא מערב רב, דלא אתקריאו קהלה וחבור, עד דאתעבר מנהון ערב רב, כביכול בזמנא דמתערבין ביניהו, באילו לא הוו גוי אחד. ובג"ד קחו מאתכם תרומה, ולא משותפו אחרא, דלא בעינא לשתפא אחרנין ביני וביניכו.

477. ולא עוד, אלא כד ערב רב אינון מעורבין בישראל, מה כתיב היו צריה לראש. וישראל בתר דמתעברי מניהו אלין מה כתיב, שאו את ראש כל עדת בני ישראל. ולא עוד, אלא דאמר קודשא בריך הוא, אנא בעי לדירא עמכון. הדא הוא דכתיב, ועשו לי מקדש ושכנתי בתוכם.

478. And not only that, but when the children of Yisrael are in exile it is said about them: What prevents? The yeast in the dough, for the sages of the Mishnah have taught: When the mixed multitude are the heads over Yisrael, as it were, it is as though the rule of the Holy One, blessed be He, was removed and they had come under the rule of the jurisdiction of the stars and planets. This is why they cry out, saying, "Hashem our Elohim, other Masters beside You have had dominion over us" (Yeshayah, 26:13).

478. ולא עוד, אלא כד בני ישראל בגלותא, עליהו אתמר מי מעבב שאור שבעסה, והא אוקמוה מארי מתניתין, בזמנא דערב רב אינון ראשים על ישראל, כביכול כאילו עברין שולטני דקודשא בריך הוא, וייעלון במשפטי ככביא ומזלי. ובג"ד צווחין ואמרין, יי' אלהינו בעלוננו אדונים זולתך.

77. Mem of Mavet flying in the air

Rabbi Shimon says that Elijah (Elijah being Pinchas in reincarnation) snatched the letters Mem and Vav from the word mavet, which means death, by means of the great pity he had for Yisrael and his determination that they should not be lost because of the sins of Zimri and Cozbi - this is how and why he killed the two sinners with a spear. Rabbi Shimon concludes by saying that whenever there is a righteous man in the world, the patriarchs come to help him.

479. Another explanation of the verse, "Pinchas..." (Bemidbar 25:11): Arise, O holy luminary, and say things in the presence of the Shechinah. The holy luminary, THAT IS RABBI SHIMON, arose and said, In the complication of the first part it was said: Come and see, Pinchas arose before the strong judgment of Isaac and stood in the breach, NAMELY THE OUTBREAKS OF THE PLAGUE, as it is written: "Then stood up Pinchas, and executed judgment: and so the plague was stayed" (Tehilim 106:30). AND THIS HE DID in order to protect Yisrael. This is the reason why Pinchas and Isaac have the same numerical value. And now new things have to be said here.

479. ד"א, פנחס וגו'. קום בוצינא קדישא, ואפתח מלי קמי שכנתא. קם בוצינא קדישא, ואמר, בחבורה קדמא איתמר הכי. תא חזי, פינחס קאים קמי דינא תקיפא דיצחק, וקם קמי פרצה, דכתיב ויעמוד פינחס ויפלל ותעצר המגפה, בגין לאגנא עליהו דישראל, ובגין דא כליל דא ודא בחושבנא, פינחס במנין יצחק, והכא צריך לחדתא מלין.

480. He began by saying, Elijah, the beloved of the divine King, NAMELY PINCHAS, FOR ELIJAH IS PINCHAS, saw the letter Mem from the word mavet (lit. 'death') flying in the air, snatched it down and joined it to Resh Chet, which is the numerical value of both Isaac and Pinchas, and WITH THE MEM completed the combination Resh Mem Chet. Subsequently, he saw the letter Vav from the word mavet flying in the sky, and he snatched it down also and placed it with the Resh Mem Chet, thus completing the word: Resh Vav Mem Chet (Heb. romach), a spear in the fuller spelling, as it is written: "and he took a spear in his hand" (Bemidbar 25:7).

480. פתח ואמר, אליהו רחימא דמלכא עלאה, חזא מ"ם מן מות טאס באוירא, קטף לה, ושתף לה עם ר"ח, דאיהו יצחק, ואיהו בחושבן פינחס, ואשתלים בה רמ"ח. לבתר חזא ו' מן מו"ת טס ברקיעא, וחתף ליה, ושוי ליה ברמ"ח, ואשתלים רומ"ח. הדא הוא דכתיב, ויקח רומח בידו.

481. And with what was he able to snatch down these two letters, THE MEM AND THE VAV? He used the two spirits that were preserved for him on high, for they make up Pinchas, namely Pnei Chas (lit. 'the countenance of pity'), for with these two countenances he had pity on Yisrael that they should not be lost because of those two, ZIMRI AND COZBI, "and he thrust both of them through" (Ibid. 8) with the two letters, the Mem and the Vav, as is written: "in that he was zealous for My sake among them" (Ibid. 11).

481. ואיהו, במה יכיל לחטוף תרין אתון אלין. בתרין רוחין דאשתמרו לעילא, דאשתתמו בפנחס. פני ח"ס. בתרין פנים אלין, חס על ישראל דלא אתאבידו, בחילא דתרווייהו, וידקור את שניהם, בתרין אתון מ"ו. והיינו בקנאו את קנאתי בתוכם.

482. Why did Pinchas associate himself with Isaac? It was because Isaac gave himself over to death, which is why he joined himself to Isaac, that he should help him. For from the side of the two fawns of the doe, Abraham and Jacob participated in him, for Abraham, whose level is that of Chesed, participated in the Chet Samech of Pinchas, while Jacob is the Pnei of Pinchas, because it is said about him (about Jacob): "And as he passed over Penuel" (Bereshheet 32:32). AND THE LETTERS OF Peniel can be read as two words: Pnei El, the face of El. For, whenever the world is in trouble, but there is a righteous man in the world, who is zealous for the covenant, then the patriarchs combine with him. And for their sake, Moses said, when Yisrael was in trouble, "Remember Abraham, Isaac and Yisrael, Your servants" (Shemot 32:13). And with the three letters Yud Hei Vav of Elijah, WHICH ARE THE SECRET OF ABRAHAM, ISAAC, JACOB, he earned the Hei, WHICH IS MALCHUT, of hanavi (lit. 'the prophet') - and this is Elijah the prophet, and thus the Yud Hei Vav Hei come together in him.

482. וְאִמָּאֵי אֲשֶׁתְּתָף בִּיצְחָק. בְּגִין דִּיצְחָק מִסַּר גְּרָמִיָּה לְמִיתָהּ. וּבְגִין דָּא אֲשֶׁתְּתָף לִיה לִיצְחָק, לְמַהוּי לִיה עֶזֶר. דְּמִסְטָרָא דְתָרִין עִזְלֵי דְאִינִילְתָּא, אֲשֶׁתְּתָפִי בִיה אֲבָרָהִם וְיַעֲקֹב, דְּאֲבָרָהִם דְּרִגְיָה חֶסֶד אֲשֶׁתְּתָף בַּח"ס דְּפִנְחָ"ס. יַעֲקֹב אִיהוּ פְּנִי דְּפִנְחָס בְּגִין דְּאֲתָמַר בִּיה, כְּאֲשֶׁר עָבַר אֶת פְּנִיאֵל, פְּנִי אִ"ל. בְּגִין דְּכַד עֲלָמָא אִיהוּ בְּדוּחְקָא, וְאִית צְדִיק בְּעֲלָמָא מְקַנֵּי עַל בְּרִית, אָבְהֵן אֲשֶׁתְּתָפוּ בִּיה, וּבְגִינֵיהוּ אֲמַר מִשָּׁה בְּדוּחְקָא דְיִשְׂרָאֵל, זְכוֹר לְאֲבָרָהִם לִיצְחָק וּלְיִשְׂרָאֵל עֲבָדִין. וּבִתְלַת אֲתוּוֹן יְהוָה מִן אֱלֹהֵיהּ, זְכָה לֵה' מִן הַנְּבִיא, וְדָא אִיהוּ אֱלֹהֵיהּ, ה' נְבִיא, וְאֲשֶׁתְּלִים בִּיה יְדוּ"ד.

78. The Yud that Pinchas merited was the Yud of Shadai

The Zohar expounds upon the meaning of the lower Yud and the upper Yud in terms of the covenant. The Yud of Shadai prevents the evil inclination from harming a person. We hear that Pinchas was zealous for the covenant both in thought and in deed.

483. The Yud that Pinchas earned, WHERE HIS NAME IS WRITTEN OUT IN FULL WITH A YUD: PINCHAS, was because he was zealous for the covenant, and thus merited the covenant, FOR THE YUD THAT WAS ADDED TO HIS NAME IS AN INDICATION OF THE COVENANT. There are two Yuds, upper Yud from Yud Hei Vav Hei, with which He made the covenant with Abraham between the Yud (ten) fingers of the hands, and small Yud which is from Adonai, with which He made the covenant between the Yud toes of the feet. And it is a holy letter that is adorned by the supernal print.

483. י' דְּזָכָה פְּנָחָס בִּיה, בְּגִין דְּקַנֵּי עַל בְּרִית, זְכָה לְבְרִית. וְתָרִין יוּדִין אִינוּן, יוּד עֲלָאָה מִן יְדוּ"ד, דְּכֶרֶת בָּהּ לְאֲבָרָהִם, בֵּין י' אֲצַבְעוֹת דְּיָדִין. יוּד זַעִירָא אִיהוּ מִן אֲדָנִי, דְּכֶרֶת בָּהּ בֵּין י' אֲצַבְעָן דְּרַגְלִין וְאִיהוּ אֶת קְדִישָׁא, דְּמִתְעַטְרָא בְּרִשְׁמוֹ עֲלָאָה.

484. This SMALL YUD is always ever recorded, THAT IS TO SAY THAT IT IS MARKED UPON ALL THE GRADES OF MOCHIN, FOR WITHOUT IT NO GRADE IS REVEALED. It is the sign of Shabbat, the sign of the Tefilin, the sign of the festival days, the sign of Shadai that is recorded "on the doorposts of your house and on your gates" (Devarim 6:9), WHICH IS THE SECRET OF THE YUD OF SHADAI (SHIN DALET YUD), so that YISRAEL will be impressed with it in their straps, NAMELY IN THE KNOT OF THE HAND TEFILIN WHICH HAS THE SHAPE OF THE LETTER YUD, and in their covenant, NAMELY THE CIRCUMCISED MEMBER, SO THEY WILL BE MARKED THROUGH IT as the children of Malchut, the household of the palace of the Holy King, WHICH IS MALCHUT CALLED 'PALACE'. THIS MEANS THAT THEY SHOULD RECEIVE THE MOCHIN OF LOWER CHOCHMAH, WHICH ARE DRAWN DOWN FROM MALCHUT, AND THIS THEY MERIT BY KEEPING GUARD OVER THE COVENANT and BY ENGAGING IN the Torah. They are marked with the upper Yud OF YUD HEI VAV HEI, NAMELY THEY MERIT UPPER CHOCHMAH, for they are the children of the divine King. It is as we have taught, and so it is said: "You are the children of Hashem your Elohim" (Devarim 14:1) IN THE SECRET OF THEIR RECEIVING FROM YUD OF YUD HEI VAV HEI, WHICH IS FROM ZEIR ANPIN, WHO IS CALLED YUD HEI VAV HEI.

484. וְדָא אֲתַרְשִׁים תְּמִיד לְעֲלָמִין, אִיהוּ אוֹת דְּשַׁבַּת, אוֹת דְּתַפְלִין, אוֹת דְּיוֹמִין טְבִין, אוֹת דְּשַׁדַּי דְּרִשִׁים עַל מְזוּזוֹת בֵּיתְךָ וּבְשַׁעֲרֶיךָ. לְמַהוּי בָּהּ רְשִׁימִין יִשְׂרָאֵל בְּרִצּוֹעֵיהוּ, בְּבְרִית דְּלֵהוֹן, דְּאִינוּן בְּנוֹי דְּמִטְרוֹנִיתָא, בְּנוֹי דְּהִיכְלָא דְּמַלְכָּא קְדִישָׁא, וּבְאוּרִינְתָא, אִינוּן רְשִׁימִין בְּאֵת י' עֲלָאָה, דְּאִינוּן בְּנוֹי מַלְכָּא עֲלָאָה, כְּמָה דְּאוּקְמוּהּ. וְהָא אֲתָמַר בְּנִים אֲתָם לִי אֱלֹהֵיכֶם.

485. And the letter Yud of Shadai (Shin Dalet Yud) THAT IS THE SIGN OF THE COVENANT is a ring halter that is lowered onto the neck of the demon, which is the Evil Inclination, FOR THE LETTERS OF SHADAI MAKE TWO WORDS SHED (LIT. 'A DEMON' - SHIN DALET), AND YUD, to prevent it from harming man. And this is as David said: "Deliver my life from the sword; my only one from the power of the dog" (Tehilim 22:21), FOR THE EVIL INCLINATION is serpent, dog, lion, about which David said, "He lies in wait secretly like a lion in his den" (Tehilim 10:9), or, in the words of the prophet, a bear, as it is written: "He is to me a bear lying in wait, and like a lion in secret places" (Eichah 3:10). And IT is likened to all the animals, namely is likened to all the beasts of prey, and the likeness is drawn for each person according to his sins. THAT IS, ACCORDING TO A PERSON'S SINS SO IS THE EVIL INCLINATION CALLED 'LION' OR 'BEAR' AND SO ON but this has already been clarified.

486. And this, THE EVIL INCLINATION, is dog, and serpent, and braying donkey, onto which the soul is mounted, and, as soon as it is known that its rider is wicked it is written about it: "his rider shall fall backward" (Bereshheet 49:17), and the secret of the matter is: "If any (falling) man fall from it" (Devarim 22:8). And for this reason, Job said: "I am not inferior to you" (Iyov 12:3). (The literal rendering of this verse is: 'I do not fall from you'). But the righteous person who rides on it binds it with the knot of the Tefilin straps, the sign of the Tefilin, which is the Yud of Shadai (Shin Dalet Yud), being the ring, the halter on the neck, while the Shin of the Tefilin is a chain on the neck.

487. And Elijah rode on it when he ascended into the heavens, as it is written: "And Elijah went up by a storm of wind into heaven" (II Melachim 2:11). Also: "Then Hashem answered Job out of the storm wind" (Iyov 38:1). And this is why the sages of the Mishnah taught: Who is mighty? He that subdues his inclination. And there are those for whom it becomes a donkey (Heb. chamor) that causes no trouble for its rider, and they are the ones who make efforts at exposition by inference from minor to major (Heb. chomer). And this is why it is written about Abraham: "and saddled his ass" (Bereshheet 22:3). And this is also why it is said about Messiah: "humble and riding upon an ass" (Zecharyah 9:9).

488. And for this reason, all demons and spirits are fearful of the Yud of Shadai (Shin Dalet Yud), NAMELY THE SIGN OF THE COVENANT, which is the noose ring from the chain, and immediately on seeing THE YUD OF SHADAI on the doorposts of the gates they flee, for about THE YUD OF SHADAI it is said: "to bind their kings with chains, and their nobles with fetters of iron" (Tehilim 149:8). And even more DO THEY FLEE AWAY when they see it on the Tefilin that are on the arms, NAMELY IN THE KNOT OF THE HAND TEFILIN. And of those who are marked with it with the sign of the covenant in their own flesh, ABOUT THEM IT IS SAID: "and the stranger that comes near shall be put to death" (Bemidbar 1: 51); NAMELY THE EVIL INCLINATION THAT IS CALLED 'STRANGER' SHALL BE PUT TO DEATH, for stranger is none other than the Evil Inclination, that is similar to all the beasts and birds of prey, AS ABOVE.

485. וְאוֹת יוֹד דְּשַׁדַּי, אִיהוּ חוּלְיָא דְּשִׁלְשֻׁלַת, עַל קוֹרְלָא דְּשֵׁד יִצְר הָרַע, דְּלֵא לְנוּזִיק לִיה לַב"נ. דְּעַלְיָה אָמַר דּוֹד, הִצִּילָה מִחָרֵב נַפְשֵׁי מִיַּד כָּלֵב יַחֲדִירְתִּי. אִיהוּ נַחֲשׁ, אִיהוּ כָּלֵב, אִיהוּ אַרְיָה. דְּעַלְיָה אָמַר דּוֹד, יֶאֱרֹב בְּמַסְתָּר כְּאַרְיָה בְּסִכְהָ. וְהַנְּבִיא קָרָא לִיה דּוֹב, הַה"ד דּוֹב אֹרֵב הוּא לִי אֲרִי בְּמַסְתָּרִים. נִמְשַׁל בְּבַהֲמוֹת, נִמְשַׁל לְכָל חַיּוֹן מַסָּאֲבֹן, דְּאִינוּן דּוֹרְסִין, אֲתַמְתִּיל לְכָל ב"נ, כְּפֹסֵם חוּבוּי, וְהָא אֲתַמְר.

486. וְהָאִי אִיהוּ כָּלֵב וְנַחֲשׁ וְחַמּוֹר נוֹעַר, דְּמַרְכִּיבִין עַלְיָה נַפְשָׁא. וּמִיַּד דְּאַשְׁתַּמוּדַע הֵהוּא דְּרַכִּיב עַלְיָה דְּאִיהוּ חַיְיָבָא, עַלְיָה כְּתִיב, וְיַפּוּל רוֹכְבוֹ אַחֲוֹר. וְרָזָא דְּמַלְאָה, כִּי יַפּוּל הַנוּפֵל מִמֶּנּוּ. וּבְגִין דָּא אָמַר אִינוּב, לֹא נוּפֵל אֲנִכִּי מִכֶּם. וְצַדִּיק דְּרַכִּיב עַלְיָה, קָשִׁיר לִיה בְּקָשִׁירוֹ דְּרִצּוּעִין דְּתַפְלִין. אוֹת תַּפְלִין דְּאִיהוּ אוֹת יוֹד. דְּשַׁדַּי, חוּלְיָא עַל קַדְלִיָה. שׁ דְּתַפְלִין, שִׁלְשֻׁלַת עַל קַדְלִיָה.

487. וּבִיָּה רַכִּיב אֲלִיהוּ, וְסָלִיק לְשָׁמַיָא. הַה"ד, וַיַּעַל אֲלִיהוּ בְּסַעְרָה הַשָּׁמַיִם. וּבִיָּה וַיַּעַן יְרוּדָא אֶת אִינוּב מִן הַסַּעְרָה. וּבְגִין דָּא, אוֹקְמוּהָ רַבָּנָן דְּמִתְנִיתָא עַלְיָה, אִיזְהוּ גְבוּר הַכּוֹבֵשׁ אֶת יִצְרוֹ. וְאִית לְמָאן דְּמִתְהַדָּר לִיה חַמּוֹר, דְּלֹאוּ אִיהוּ מַצְטַעַר רוֹכְבוֹ. וְאִלִּין אִינוּן דְּמִשְׁתַּדְּלִין בְּקַל וְחוֹמֵר. וּבְגִין דָּא אֲתַמְר בְּאַבְרָהָם, וַיַּחֲבֹשׁ אֶת חַמּוֹרוֹ. וּבְגִינִיָּה אֲתַמְר עַל מְשִׁיחַ, עֲנִי וְרוֹכֵב עַל חַמּוֹר.

488. וּבְגִין דָּא י' מִן שַׁדַּי, דְּאִיהוּ חוּלְיָא דְּשִׁלְשֻׁלַת, מֵינָה מִפְּחָדִין כָּל שַׁדִּין וּמְזִיקִין, וּמִיַּד דְּחַזְיִין לִיה בְּמַזְחֹזֹת דְּתַרְעִין, בְּרַחֲוִין, דְּבָהּ אֲתַמְר, לְאַסּוֹר מַלְכֵיהֶם בְּזִיקִים וְנַכְפְּדֵיהֶם בְּכַבְלֵי בְּרַזָּל. כ"ש כִּד חַזְיִין לָהּ בְּאוֹת תַּפְלִין עַל הָרוּעִין, וְרִשְׁוּמִין בָּהּ בְּאוֹת בְּרִית בְּבִשְׂרִיהוֹן, וְהָזֵר הַקָּרֵב יוֹמֵת, לִית זֵר, אֲלֵא יִצְר הָרַע, דְּדַמְיָא לְכָל חַיּוֹן וְעוֹפִין דּוֹרְסִין.

489. And for this reason, "Recall now, who that was innocent ever perished?" (Iyov 4:7). This refers to Pinchas, who was zealous for the covenant, SINCE THE LETTERS OF THE WORD INNOCENT (Heb. NAKI), WHEN REARRANGED, SPELL KENEI (ARAMAIC FOR ZEALOUS). And it is recorded upon him that he is the son of the King and the Queen, for when he was zealous in thought, he earned the letter Yud of Yud Hei Vav Hei, WHICH IS THE SECRET OF THE UPPER CHOCHMAH, AND HE BECAME THE SON OF THE KING. And when he was zealous in deed, he earned the letter Yud of Adonai, WHICH IS LOWER CHOCHMAH, AND HE BECAME THE SON OF THE QUEEN. And this is the meaning of Chochmah at the beginning OF THE COMBINATION YUD ALEPH HEI DALET VAV NUN HEI YUD, WHICH IS THE YUD OF YUD HEI VAV HEI, and Chochmah at the end OF THE COMBINATION YUD ALEPH HEI DALET VAV NUN HEI YUD, WHICH IS THE YUD OF ADONAI. And since Adam was marked with THESE two YUDS, the sages taught about him that he is the first in thought but the last in deed (namely the last of the created). FOR THE YUD HEI VAV HEI IS THE SECRET OF THOUGHT AND 'ADONAI' IS THE SECRET OF DEED. And while he was still saying these things, he disappeared from their sight. Rabbi Elazar said, Happy is our portion that we have been privileged to hear these matters from those of the next world.

490. And in compilation of the first part, HE SAID, "Wherefore, say" (Bemidbar 25:12), NAMELY THIS BEING WHAT THE HOLY ONE, BLESSED BE HE, SAID TO MOSES: 'An oath upon you: Whether you want TO SAY TO HIM "BEHOLD, I GIVE TO HIM MY COVENANT OF PEACE" (IBID.), or whether you don't want TO SAY IT TO HIM, say it.' THIS WAS WHAT Rabbi Pinchas ben Yair SAID, FOR 'WHEREFORE' IS THE LANGUAGE OF AN OATH. The same shadow CAME AND smote Rabbi Aba in the eyes AND SAID TO HIM, Did the Holy One, blessed be He, really not know if Moses wanted to say this or not? DID HE REALLY HAVE TO SAY IT TO HIM WITH SOME DOUBT: EITHER WAY...SAY! He said to him, Even if it is apparent to the Holy One, blessed be He, who says that it is obvious to others? Therefore HE SAID TO HIM: "Wherefore, say" VIS-A-VIS THE OTHERS.

79. Yisrael are the members of the Shechinah

The Faithful Shepherd talks about the Shechinah giving testimony about Yisrael, as the Shechinah is their help from heaven. People take strength from the study and teaching of Halachah and Mishnah, and in this study the Shechinah has a home. We learn that those who bring others to righteousness are like the stars forever and ever.

491. And it was also said in the compilation of the first part: "TO THE CHIEF MUSICIAN UPON SHUSHAN EDUT, a michtam of David" (Tehilim 60:1). David was shown a sign IN A ROSE (HEB. SHOSHANAH) THAT HE WOULD WIN THE WAR when he sent Joab to Aram Naharaim (Mesopotamia) and Aram Tzovah to make war against them. The Faithful Shepherd said, Shushan Edut is the Edut (lit. 'testimony') of the Shechinah, which is CALLED 'Shushan Edut' because it testifies, standing over us and testifying on us before the King, and the holy upper levels are with it, and it is holy help for US TO OFFER praises; THEREFORE, IT IS CALLED 'SHUSHAN EDUT'. The Faithful Shepherd said, IT IS CALLED 'Shushan Edut' because THE SHECHINAH gives Edut (lit. 'testimony') about Yisrael, that they are its parts and it is their soul over them. It is help from heaven, about which is written: "then hear You in heaven" (I Melachim 8:32). It is holy assistance, about which it has been said: Here is Tanya (lit. 'support') to help you, FOR THE SHECHINAH IS CALLED 'TANYA'.

489. ובגין דא, זכור נא מי הוא נקי אבד, דא פנחס, דקני על ברית, ואתרשים ביה, דאיהו ברא דמלכא ומטרוניתא. קני במחשבה, וזכי לאת י' מן יהו"ה. וקני בעובדוי, וזכה לאות י' מן אדני. והאי איהו חכמה בראש. וחכמה בסוף. ובגין דאדם קדמא הוה רשום בתרווייהו, אוקמוה עליה רבנן, דאיהו ראשון למחשבה, אחרון למעשה. אדהכי דאמר מלין אלין אתבסי מנייהו. אמר ר' אלעזר, זכאה חולקנא, דזכינא למשמע מלין מבני עלמא דאתי.

490. ובחבורא קדמא. לכן אמר, באומא עלך, אם הוא ברעותך, ואי לאו, אימא. ר' פנחס בן יאיר. ההוא טולא בטש בעינוי דר' אבא, וכי לא הוה ידע קודשא בריך הוא, אי הוה ברעותיה, אם לאו. א"ל, אם ליה גלוי, מי גלוי לאחריני, ובג"ד לכן אמור.

491. ותו אתמר בחבורא קדמא, מכתם לדוד, סימנא דאחזיאנו ליה לדוד, כד שדר ליואב לארם נהרים ולארם צובה לאגחא בהו קרבא. אמר רעיא מהימנא, שושן עדות: דא סהדותא דשכינתא, דאיהו שושן עדות. דאיהו סהדותא דקיימא עלן, וסהידת עלן קמי מלכא, ודרגין עלאין קדישין בהדה, וסייעתא קדישא לתושבחתא. אמר ר"מ, שושן עדות דאינון סהדין על ישראל, דאינון אברים, ואיהו נשמתא עליהו. איהו סייעתא דשמיא. דאתמר בה, ואתה תשמע השמים. איהו סייעתא קדישתא, דאתמר עלה תניא דמסייע לך.

492. "Strong (Heb. eitan) is your dwelling-place, and you put your nest in a rock" (Bemidbar 24:21). Eitan (Aleph Yud Tav Nun) is WRITTEN WITH the letters of tanya (Tav Nun Yud Aleph), NAMELY MISHNAH AND BARAITHA. There, IN THE MISHNAH AND BARAITHA, is the nest of the upper eagle, which is the Shechinah, and about it is said: "As an eagle stirs up its nest, broods over its young" (Devarim 32:11). And those who study or teach Halachah and Mishnah ARE CALLED 'THE YOUNG OF THE EAGLE'. And each speech that emerges out of the mouth of that tanya, NAMELY FROM THE TEACHERS OF MISHNAH, whether for the sake of the Yud Hei Vav Hei and whether in Torah, prayer, blessing, or in any one of the precepts; what is written about it? "spreads abroad its wings" (Ibid.), namely that same eagle that is speech, FOR THE SHECHINAH IS CALLED 'SPEECH', with which is the Yud Hei Vav Hei, NAMELY ZEIR ANPIN WHO IS CALLED 'VOICE', THAT EAGLE WILL SPREAD ITS WINGS.

493. "takes them, bears them on its pinion (Heb. ever)" (Devarim 32:11). HE ASKS, What is the meaning of "its pinion"? AND HE ANSWERS: On that part (Heb. ever) of man, with which he performed a precept of the Hashem, called 'a limb of the Shechinah'. Thus: "bears them on its pinion." And the meaning of "bear (Heb. yisa)" is as in the verse: "Hashem lift up His countenance to you" (Bemidbar 6:25).

494. And what is the meaning of "and you put your nest in a rock"? But David said about THE SHECHINAH, "Hashem is my rock, and my fortress" (II Shmuel 22:2). So also for the tanna, NAMELY HE WHO STUDIES MISHNAH, in which the halachah is as firm as a rock that no hammer can break with all the objections in the world. It is here that the eagle, NAMELY THE SHECHINAH, makes its nest. And all the Tanaim are called 'nests of THE SHECHINAH'. Therefore, "If a bird's nest chance to be before you..." (Devarim 22:6), THAT IS THE SHECHINAH THAT IS CALLED 'A BIRD', namely that comes by pure chance, once, as a visitor, as a wayfarer who just happens to come to the inn.

495. And there are Tanaim, STUDENTS OF THE MISHNAH, in whose study of the Mishnah the Shechinah has A PERMANENT home, as it is written: "Wherefore the children of Yisrael shall keep the Shabbat, to observe the Shabbat throughout their generations (Heb. dorotam)" (Shemot 31:16). 'dorotam' is written in the abbreviated spelling, derived from 'apartment (Heb. dirah)'. And indeed, there are sages of the Mishnah, whose study of Torah is their art; in such cases the Shechinah does not move from them all their days. But those ABOUT WHOM THE SCRIPTURE SPEAKS IN THE VERSE "If a bird's nest chance to be before you" (Devarim 22:6) are those to whom the Shechinah comes by chance, at one time resting on them and being with them and at another time not being with them.

496. And the secret of the matter is: The occasional times when THE SHECHINAH is with them is WHEN IT IS SAID: "You shall not take the mother BIRD OVER THE YOUNG" (IBID.), BUT HE DOES NOT LET THE MOTHER BIRD, WHICH IS THE SHECHINAH, GO. And the times when THE SHECHINAH is not with them IS WHEN IT IS SAID: "but you shall surely let the mother go" (Ibid. 7), FOR THEY ARE NOT FITTING TO BE WITH HER. "The young" are the sages of the Mishnah; "or eggs" (Ibid. 6) are the sages of the Bible. About those who do not study regularly IT IS SAID: "You shall surely let the mother go," while about those who do study regularly IT IS SAID: "You shall not take the mother bird together with the young"; BUT THEY DO NOT LET HER GO. And there are sages of Halachah (lit. 'legal tradition') who are like the stars, as it is written: "and they who turn many to righteousness like the stars for ever and ever" (Daniel 12:3). But they are not as the stars, about which it is written: "and all their host shall fall down" (Yeshayah 34:4), but rather as though they were the stars of the next world that remain always for ever and ever, AND TO WHICH IS APPLIED THE VERSE: "AND THEY WHO TURN

492. איתן מושבך ושים בסלע קנך. איתן: תני"א. תמן קנא דנשרא עלאה, ואיהו שכינתא. ועלה אתמר, כנשר יעיר קנו על גוזליו ירחף, דאינון שוני הלכות ומשניות. וכל דבור ודבור דנפיק מפומי דההוא תני"א, דאפיק בין לשמא דידוד, בין באורייתא, בין בצלותא, בין בברכה, בין בכל פקודא ופקודא, מה כתיב ביה. יפרוש כנפיו, ההוא נשרא דהוא דבור, דביה יהו"ה.

493. יקחהו ישאהו על אברתו, מאי על אברתו. על ההוא אבר דב"נ, דביה מצוה ידו"ד, אתקרי אבר דשכינתא. ובג"ד ישאהו על אברתו. ישאהו: כגון ישא ידו"ד פניו אליך.

494. ומאי ושים בסלע קנך. אלא אמר דוד עליה, וי' סלעי ומצודתי. אוף הכי תנא, דאיהו ביה הלכה תקיפא בסלע, דלית פטיש יכיל לפצצא יתה בכל קושיין דעלמא. בהאי איהו מקנא נשרא, וכל תנאים אתקריאו קנים דילה. ובגין דא, כי יקרא קן צפור לפניך, בארץ מקרה, זמנא חדא כאושפיזא ואכסנאי, דאזדמן לפום שעתא בבי אושפיזיה.

495. ואית דאינון במתניתא דלהון דירה לשכינתא, הה"ד ושמרו בני ישראל את השבת וגו', לדורותם, לדירתם חסר, לשון דירה. ואית מארי משנה דתורתם אומנותם, דלא זזת שכינתא מנהון כל יומיהון. אבל אליו, כי יקרא קן צפור לפניך, בהון שכינתא בארץ מקרה, זמנין שרייא עליהו ואשתכחת עמהון, וזמנין לא אשתכחת עמהון.

496. ורזא דמלה, זמנין דאשתכחת עמהון, לא תקח האם. וזמנין דלא אשתכחת עמהון, שלח תשלח את האם. אפרוחים אליו מארי משנה. או ביצים, מארי מקרא באליו דלא קבעין למודייהו, שלח תשלח את האם. אבל באליו דקבעין למודייהו, לא תקח האם על הבנים. ואית מארי הלכות, דרמיין לככביא, הה"ד ומצדיקי הרבים ככבים לעולם ועד. לאו ככבים, דאתמר בהון וכל צבאם וכול. אלא באינון ככביא דעלמא דאתי, דאינון לעולם ועד קיימי תדיר.

80. "Let Us make man in Our image, after Our likeness"

The Faithful Shepherd tells us that God's last act of creation was to make man, and by 'man' is meant Yisrael and not the idolaters. Rabbi Shimon talks about the tradition given to Moses at Sinai, and how Moses illuminates all of Yisrael with the light of the Torah. As the Faithful Shepherd and Rabbi Shimon discuss the creation of man, Moses clarifies that man was indeed created from all of the angels and other creatures and he was made to rule over the creatures. He goes on to say that the holy Malchut is the image of everything including all the inhabitants of the three worlds, and that God looked into it before He created everything. Lastly we are told that man depends solely on God for his punishment or reward, and not on an angel or seraph or any other creature.

497. "And Elohim said: Let Us make man in Our image, after Our likeness" (Beresheet 1:26). After each craftsman had completed his work, the Holy One, blessed be He, said to them: 'One craft remains for Me to undertake, and all of us shall be partners in it. Let all join together, and let each one do his share, and I shall join in partnership with you, to give it My share.' For this is what is written: "Let Us make man in Our image, after Our likeness." And the sages taught that only the people of Yisrael are referred to as man, as it is written: "But you My flock, the flock of My pasture, are men" (Yechezkel 34:31). That is: You are men, but the idolaters are not, and therefore is it written: "Let Yisrael rejoice in his Maker" (Tehilim 149:2).

498. Said the holy luminary, THAT IS, RABBI SHIMON, This must certainly have been said by that same tanna who hid in the rock of the Serpent, for it is written about him: "Strong (Heb. eitan) is your dwelling-place, and you put your nest in a rock" (Bemidbar 24:21). For the three patriarchs are called 'the strong ones', and the fourth one, THAT IS, MOSES, is "Strong is your dwelling place" for in him the Halachah, WHICH IS THE SHECHINAH, takes shape, as in the expression 'A tradition given to Moses from Sinai'. And he spreads over the six hundred thousand of Yisrael and gives them light with the Torah as the sun which is hidden by night but gives light to all the stars and constellations. SO IT IS WITH MOSES: HAD HE NOT HIDDEN IN THAT ROCK, HE WOULD HAVE BEEN UNABLE TO GIVE LIGHT TO YISRAEL. And night always refers to the Exile, as in "Watchman, what of the night? Watchman, what of the night?" (Yeshayah 21:11). THIS REFERS TO THE EXILE, FOR THEN MOSES HIDES IN THE ROCK and appears by day, AT THE TIME OF THE REDEMPTION, about which it is said: "As soon as the morning was light" (Beresheet 44:3), which is the morning of Abraham, about which is said: "and in the morning, you shall see the glory of Hashem" (Shemot 16:7). "As Hashem lives, lie down until the morning" (Rut 3:13).

499. While he was yet speaking, behold, the Faithful Shepherd came out from that rock AND APPEARED TO RABBI SHIMON. He said to him, holy luminary, what good did it do me to hide from you, for I have not left a place that I did not enter to hide from you, and I could not HIDE FROM YOU IN IT. That being so, there is no sense in my continuing to hide from you.

497. וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם, בְּתַר דְּאִשְׁלִימוּ לְעִבְדֵי דְתִיּהוּ כָּל אוֹמֵן וְאוֹמֵן, אָמַר לוֹן קוֹדְשָׁא בְּרִיךְ הוּא, אוֹמְנוּתָא חֲדָא אִית לִי לְמַעְבַּד, דִּיהָ שׁוֹתְמָא דְכַלְנָא. אֲתַחְבְּרוּ כְּלָכוּ כְּחֲדָא, לְמַעְבַּד בֵּיה כָּל אַחַד וְאַחַד מִחוּלְקָא דִּילֵיהּ, וְאַנָּא אֲשַׁתְּתֵף עִמְכוּן, לְמִיּהֵב לֵיהּ מִחוּלְקָא דִּילֵי. וְהֵינְנוּ נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ. וְאוֹקְמוּהּ רַבְּנָן, דְּלִית אָדָם אֲלָא יִשְׂרָאֵל, הֵה"ד וְאַתָּן צְאֲנֵי צֶאֱן מְרַעִיתֵי אָדָם אֲתֵם. אֲתֵם אָדָם, וְלֹא עֲכו"ם. וּבג"ד יִשְׁמַח יִשְׂרָאֵל בְּעוֹשָׁיו.

498. אָמַר בּוֹצִינָא קְדִישָׁא, וְדַאי הוּא תְּנָא דְאַתְטַמַּר בְּסַלְע דְּחוּיָא אָמַר דָּא, דְּכַתִּיב בֵּיה אִיתֵן מוֹשְׁבָךְ וְשִׁים בְּסַלְע קִנְךְ. דְּתַלַּת אַבְהֵן נִקְרְאוּ אִיתְנִים, וְרַבִּיעָאָה אִיתֵן מוֹשְׁבָךְ. דְּבִיה מְתִישְׁבָּא הֲלָכָה, דְּאַתְמַר בֵּה הֲלָכָה לְמֹשֶׁה מְסִינֵי. דְּאִיהוּ אֲתַפְשֵׁט עַל שְׁתֵּין רַבּוּא דִּישְׂרָאֵל, וְנִהִיר לוֹן בְּאוֹרֵייתָא, כְּשִׁמְשָׁא דְאַתְכַּסִּי בְּלִילֵיא, וְנִהִיר לְכָל כְּכַבִּיָּא וּמְזֻלֵי. וְלִית לִילֵיא אֲלָא גְלוּתָא, וְאִיהוּ שׁוֹמֵר מַה מְלִילָה שׁוֹמֵר מַה מְלִיל. וְאַתְגְּלִיא בִּימְמָא, דְּאַתְמַר הַבְּקָר אוֹר, בְּקָר דְּאַבְרָהָם, דְּאַתְמַר בֵּיה וּבְקָר וּרְאִיתֵם אֶת כְּבוֹד יְיָ. חֵי יְיָ שְׁכַבֵּי עַד הַבְּקָר.

499. אֲדַהְכִּי, הָא רַעֵנָא מְהִימְנָא נְפִיק מֵהוּא סַלְע, וְאַמַּר, בּוֹצִינָא קְדִישָׁא, מַה מוֹעִיל לִי לְאַתְטַמְרָא מְקַמְךָ, דְּהָא לֹא שְׁבַקְנָא אֲתָר דְּלֹא עֲאֵלִית לְאַתְטַמְרָא מְנַךְ, וְלֹא אֲשַׁכְחָנָא, אִי הָכִי לִית לִי לְאַתְכַּסִּיָּא מְנַךְ.

500. The holy luminary said TO THE FAITHFUL SHEPHERD: After Scripture records "Let Us make man in Our image, after Our likeness" (Bereshheet 1:26), what is the meaning of the verse that is written later: "So Elohim created man in His own image" (Ibid. 27)? He replied: This is what the sages of the Mishnah taught: HE ASKED THE MINISTERING ANGELS WHETHER TO CREATE MAN OR NOT. Some said: Let him be created, while others urged: Let him not be created. And the Holy One, blessed be He, created him, as it is written: "So Elohim created man in His own image." He said to him: If that is so, then He did not place in him one part FROM THE MINISTERING ANGELS, and he was not made after their form, but after the form of the King, in His image, in His likeness, which is the image of the likeness of His form ALONE. He noted: That is the seeming meaning OF WHAT YOU SAY.

501. Said THE FAITHFUL SHEPHERD: Heaven forbid. I HAVE NOT SAID THAT HE IS NOT MADE UP OF ANY OF THE ANGELS AND CREATURES. What I said to you was that he was created from all THE ANGELS AND CREATURES, and was made to rule over all the creatures. Had each one given his share TO MAN, THEN, when he would have been angry with him, each one could have come back and taken his share away from him. "For in what is he to be accounted of" (Yeshayah 2:22).

502. But the Holy One, blessed be He, created him in His image, which is the holy Malchut THAT IS CALLED 'IMAGE', which is the picture of everything, FOR ALL THE INHABITANTS OF THE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH ARE INCLUDED IN IT. And the Holy One, blessed be He, looked into it and created the world and all the creatures that He created in the world, and He included in it the upper grades and the lower grades without any separation whatsoever, and He included in it ten Sfirot and all the names and appellatives and Yud Hei Vav Hei's. And the Supreme Cause, who is Master of all, and there is no Elohim beside Him, is not to be found in upper and lower grades less than it, for it is the connection among all of them, the perfection of all of them, to establish in it: "and His kingdom rules over all" (Tehilim 103:19). And there is no Cause of all to be found in even one of the upper and lower grades less than it, IT IS NOT INCLUDED IN HIM. And is called 'the Faith of Yisrael'. From the point of view of the Supreme Cause, it is said: "For you saw no manner of form" (Devarim 4:15), but from the point of view ACCORDING TO WHICH IT IS INCLUSIVE of the other creatures, it is said: "And the similitude of Hashem does he behold" (Bemidbar 12:8).

503. The holy luminary came with the other companions, and they prostrated themselves before him, saying, certainly there is now none that can take from him, FROM MAN, his portion, FOR not EVEN one in the world contributed to him a part, except The Creator of the World, the First Cause ALONE. And on Him depends his punishment or reward and not on an angel nor a seraph nor any other creature that is in the world. Thus the sages of the Mishnah taught: Anyone who combines the Name of Heaven and something else is uprooted from the world. Immediately on his hearing what Rabbi Shimon, the holy luminary, said, the Faithful Shepherd rejoiced. And all the companions blessed him, THE FAITHFUL SHEPHERD, and said: O, Faithful Shepherd, if a man were to have come into the world just to hear this, it would be enough for him.

500. א"ל בּוֹצִינָא קְדִישָׁא, בְּתַר דְּאָמַר נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדַמּוּתֵנוּ, מֵאִי נִיהוּ דְּאָמַר לְבַתַּר וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ. א"ל, מַה דְּאוֹקְמוּהָ עַל דָּא מֵאִרֵי מִתְנִיתִין, דְּמִנְהוֹן הוּוּ אִמְרִין יִבְרָא, וּמִנְהוֹן אִמְרִין לֹא יִבְרָא, קוּדְשָׁא בְּרִיךְ הוּא בְּרָא לִיה, דְּכִתִּיב וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ. אָמַר לִיה, אִי הָכִי אִיהוּ, לֹא יְהִיב חוֹלְקָא בֵּיה חַד מִנִּייהוּ, וְלֹא אֲתַעְבִּיד בְּדִיוֹקְנָא דְלֵהוֹן, אֶלָּא בְּאִיקוּנִין דְּמַלְכָּא בְּצַלְמוֹ כְּדַמּוּתוֹ, דְּאִיהוּ צַלְמֵ דְמוֹת תְּבַנִּיתוּ. אָמַר הָכִי אֲשַׁתְּמוּדַע.

501. אָמַר ח"ו. אֶלָּא אָנָּא אֲמִינָא לָךְ, דְּאֲתַבְרִי בְּכֹלָא, וְאֲשַׁלְטִיהָ עַל כֹּלָּא. וְאִי הוּוּ יְהִיב כֹּל חַד בֵּיה חוֹלְקִיהָ, בּוֹזְמִינִיה דְּהוּוּ כַּעֲסִיהָ עֲלֵיהָ, כֹּל חַד, הוּוּ נְטִיל חוֹלְקִיהָ מִנִּיהָ, כִּי בְּמַה נַחֲשָׁב הוּא.

502. אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא בְּרָא לִיה בְּדִיוֹקְנֵיהָ, דָּא מַלְכוּת קְדִישָׁא, דְּאִיהוּ תְּמוּנַת כֹּל. דְּבַה אֲסַתְּבַל קוּדְשָׁא בְּרִיךְ הוּא, וּבְרָא עֲלֵמָא, וְכֹל בְּרִיין דְּבְרָא בְּעֲלֵמָא, וְכֹלל בַּה עֲלָאִין וְתַתָּאִין, בְּלֹא פְּרוּדָא כֹּלְל, וְכֹלל בַּה עֶשֶׂר סְפִירָן, וְכֹל שְׁמַהֵן וְכַוּוּיִן וְהוּוּיִן. וְעַלְתָּ עַל כֹּלָּא, דְּאִיהוּ אֲדוּן עַל כֹּלָּא, וְלִית אֱלֹהָא בְּר מִנִּיהָ, וְלֹא יִשְׁתַּכַּח בְּעֲלָאִין וְתַתָּאִין פְּחוּת מִנִּיהָ. בְּגִין דְּאִיהוּ קֶשֶׁר דְּכֹלְהוּ, שְׁלִימוֹ דְּכֹלְהוּ, לְקִיּוּמָא בֵּיה וּמַלְכוּתוֹ בְּכֹל מְשָׁלָה. וּבְגִין דְּלֹא אֲשַׁתְּכַח עַלְתָּ עַל כֹּלָּא בְּעֲלָאִין וְתַתָּאִין פְּחוּת מִנִּיהָ, אֲפִילוּ בְּחַד מִנִּייהוּ, אֲתַקְרִיאת אֲמוּנַת יִשְׂרָאֵל. וּמַסְטְרָא דְעַלְתָּ עַל כֹּלָּא, אֲתַמַּר בַּה, כִּי לֹא רְאִיתֶם כֹּל תְּמוּנָה, אֲבָל מַסְטְרָא דְשָׂאָר בְּרִיין. אֲתַמַּר בַּה, וְתְּמוּנַת יוֹי יִבִּיט.

503. אֲתָא בּוֹצִינָא קְדִישָׁא וּשְׂאָר חֲבֵרֵיָא, וְאֲשַׁתְּטַחוּ קַמֵּיהָ, וְאָמְרוּ, וְהֵאֵי כַּעַן לִית מָאן דְּיִכִּיל לְמִיטַל מִנִּיהָ חוֹלְקִיהָ, דְּלֹא יְהִיב בֵּיה חוֹלְקָא חַד בְּעֲלֵמָא, אֶלָּא בּוֹרָא עֲלֵמִין, עַלְתָּ עַל כֹּלָּא, וּבִיּוּהָ תְּלִיא עֲנֻשִׂיהָ, אוֹ אֲגְרִיָּה, וְלֹא בְּמַלְאָךְ וּשְׂרָף, וְלֹא בְּשׁוּם בְּרִיָּה דְעֲלֵמָא. וּבְגִין דָּא אוֹקְמוּהָ רַבָּנָן דְּמִתְנִיתִין, הַמְשַׁתֵּף שֵׁם שְׁמַיִם וּדְבַר אַחַר, נַעֲקַר מִן הָעוֹלָם. מִיַּד דְּשָׁמַע מַלְיִן אֲלִין דְּאֵר"ש בּוֹצִינָא קְדִישָׁא חֲרִי ר"מ. וְכֹל חֲבֵרֵיָא בְּרִיכוּ לִיה, וְאָמְרוּ, ר"מ, אִי לֹא הוּוּ אֲתִי ב"נ בְּעֲלֵמָא אֶלָּא לְמַשְׁמַע דָּא דִּי.

81. What is 'Yesh'- Chochmah

We learn that those people are happy who, in the last exile, make a great effort to know the Shechinah, to suffer for her and to keep the precepts. We are told that Yesh is Chochmah, substance out of nothing, that is drawn from Keter; this means that those who love God will inherit wisdom.

504. Happy is he who makes an effort in the last exile to know the Shechinah, to honor her with all the precepts and to suffer for her a number of exigencies, as they said: The wages of attending the bride lies in the crush AND TROUBLE. THAT IS TO SAY: ACCORDING TO THE SUFFERING SO IS THE REWARD. "And he lay down in that place" (Bereshheet 28:11). THE HEBREW WORD FOR 'AND HE LAY DOWN' (Heb. VAYISHKAV) CAN BE READ AS TWO WORDS: VEYESH, CAF BET, meaning: And there are twenty-two. That is, if the twenty-two letters of the Torah exist, NAMELY THAT HE IS PERFECT IN TORAH, then the Shechinah lies with him.

505. HE ASKS, What is the meaning of 'yesh' (lit. 'there is')? HE ANSWERS THAT it refers to Chochmah, which is SUBSTANCE out of nothing, THAT IS TO SAY THAT IT IS DRAWN DOWN FROM KETER, WHICH IS CALLED 'NOTHING'. For in the place where the upper Shechinah is, WHICH IS BINAH, there is Chochmah, FOR CHOCHMAH IS REVEALED ONLY IN BINAH, and for it is said, "That I may cause those that love Me to inherit substance (Heb. yesh)" (Mishlei 8:21). FOR CHOCHMAH THAT IS IN BINAH ILLUMINATES ONLY IN CHESED, AND THOSE THAT CLEAVE TO CHESED ARE CALLED 'THE LOVERS OF HASHEM', AND IT IS ONLY THEY WHO CAN INHERIT YESH, WHICH IS CHOCHMAH, BECAUSE THEY HAVE CHESED, AND THIS IS: "but showing mercy to thousands of generations of those that love Me" (Shemot 20:6), NAMELY from the side of the love of Chesed, FOR THOUSANDS IS THE SECRET OF CHOCHMAH, AND HE SHOWS MERCY (CHESED) IN ATTIRING CHOCHMAH WITH CHASSADIM. And this yesh, which is Chochmah, is on the right, THAT IT ILLUMINATES ONLY WHEN ATTIRED IN CHESED OF THE RIGHT, as has been taught: He who wants to grow wise should turn to the south. And that is why IT IS WRITTEN: "That I may cause those that love Me to inherit substance (Heb. yesh)" (Mishlei 8:21), SINCE THEY HAVE CHESED, WHICH IS THE RIGHT.

506. Come and see into the hidden secrets, in the attributes of the Holy One, blessed be He, for about the same quality over which people make an effort, and which they mention, it is said: With the same measure that a man metes out, so is it measured to him, FOR HE IS TREATED WITH THE SAME ATTRIBUTE THAT HE MENTIONS. And there are seventy countenances to the Torah. IN THE SECRET OF THE SEVENTY ATTRIBUTES, THERE ARE THE SEVEN: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, EACH OF WHICH IS COMPOSED OF TEN SFIROT, MAKING SEVENTY, THIS BEING THE SECRET OF: THERE ARE SEVENTY COUNTENANCES TO THE TORAH. Thus "in all places where I cause My name to be pronounced (mentioned), I WILL COME TO YOU, AND I BLESS YOU" (Shemot 20:21). Should Scripture not have said: 'you cause My name to be pronounced, I WILL COME TO YOU AND BLESS YOU'? NO, FOR THE MEANING is RATHER: With the same attribute that I uttered My name, with that very same attribute I will come to bless you.

End of Ra'aya Meheimna

Rabbi Shimon tells Rabbi Yehuda that God brings true craftsmanship out of chaos, that has no substance at all, and His creation is perfected properly, in actuality, and He never again has to change it.

504. זָכָאָה אִיהוּ, מֵאֵן דְּאִשְׁתַּדֵּל בְּגִלּוּתָא בְּתַרְאָה, לְמַנְדַּע לְשְׁכִינְתָא, לְאוֹקִיר לָהּ בְּכָל פְּקוּדִין, וְלְמַסְבֵּל בְּגִינָה בְּמָה דְּחֻקִּין. בְּמָה דְּאִתְמַר, אֲגָרָא דְכֻלָּה דְּחֻקָא. וְיִשְׁכַּב בְּמִקּוּם הַהוּא, אִם יֵשׁ כ"ב אוֹתוֹת דְּאוֹרֵייתָא, אִיהִי שְׁכִיבַת עִמָּיה.

505. מֵאֵן י"ש. חֲכֵמָה מֵאֵין. דְּבֵאתַר דְּשְׁכִינְתָא עֲלָאָה תַּמָּן, חֲכֵמָה תַּמָּן. וּבְגִינָה אִתְמַר, לְהַנְחִיל אוֹהֲבֵי יֵשׁ. וְהֵינּוּ וְעָשָׂה חֶסֶד לְאֱלֹמִים לְאוֹהֲבֵי. מְסֻטְרָא דְּאִהֲבַת חֶסֶד. וְיֵשׁ דְּאִיהִי חֲכֵמָה לְיִמִּינָא, דְּהִכִּי אוֹקְמוּהָ הַרוּצָה לְהַחֲבִים יְדָרִים. וּבְגִין דָּא, לְהַנְחִיל אוֹהֲבֵי יֵשׁ.

506. תָּא חֲזִי בְּרוּזִין סְתִימִין, בְּמִדּוֹת דְּקוּדְשָׁא בְּרִיךְ הוּא, הָהִיא מִדָּה דְּמִשְׁתַּדְּלִין בָּהּ, וְדִכְרִין בָּהּ, עֲלָה אִתְמַר, בְּמִדָּה שְׁאֲדָם מוֹדֵד בָּהּ מוֹדְדִין לוֹ. וְשִׁבְעִין אֲנָפִין לְאוֹרֵייתָא, וְהֵאֵן אִיהוּ בְּכָל הַמְּקוּם אֲשֶׁר אֲזַכִּיר אֶת שְׁמִי, תִּזְכֹּר אֶת שְׁמִי מִבְּעֵי לִיהּ. אֶלָּא בְּהִיא מִדָּה דְּאֲזַכִּיר אֶת שְׁמִי, בְּהִיא מִדָּה אֲבָא אֵלַיךְ וּבְרַכְתִּיךְ. עַד כֵּאֵן רַעִיא מֵהִימְנָא

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507. "According to the lot shall their inheritance be divided between many and few" (Bemidbar 26:56). Rabbi Yehuda began by quoting: "I know that, whatever the Elohim does, it shall be forever; nothing can be added to it, nor anything taken from it" (Kohelet 3:14). This was said by King Solomon, whose wisdom exceeded that of all the inhabitants of the world. I, MYSELF, did not know that whatever Elohim does, it shall be forever, UNTIL he said: "I know." FOR HE KNEW what no one else knows.

507. על פי הגורל תחלק נחלתו בין רב למעט. ר' יהודה פתח ואמר, ידעתי כי כל אשר יעשה האלהים הוא יהיה לעולם עליו אין להוסיף וממנו אין לגרוע וגו'. שלמה מלכא, דחכמתיה יתיר על כל בני עלמא, לא ידענא כי כל אשר יעשה האלהים הוא יהיה לעולם, ואיהו אמר ידעתי, מה דלא ידע ב"נ אחרא.

508. HE ANSWERS: the explanation of this is that of course King Solomon's wisdom was greater than that of other men, and he knew what was not known to other people. Come and see, Any other craftsman in the world, when he has something to make, looks at it and considers it once and twice and then makes it. Subsequently, he adds to it or takes away from it. With the Holy One, blessed be He, it is not like that: He brings true craftsmanship out of chaos, that has no substance at all, and it is perfected properly, in actuality, and He does not need to add or take anything away from it. That is why it is written: "And Elohim saw everything that He had made, and, behold, it was very good" (Bereshheet 1:31). AND IT WAS ABOUT THIS THAT SOLOMON SAID, "I KNOW THATM WHATEVER ELOHIM DOES, IT SHALL BE FOREVER; NOTHING CAN BE ADDED TO IT, NOR ANYTHING TAKEN FROM IT."

508. אלא ודאי שלמה מלכא חכמתיה סלקא על כל בני עלמא, ומה דאיהו ידע לא ידעי כל שאר בני עלמא. ת"ח, שאר אומני דעלמא, כד איהו עביד עבירתא, אשגח ביה, ואסתכל זמנא ותרין זמנין ועביד ליה, ולבתר אוסיף עליה, או גרע מניה. וקודשא בריך הוא לאו הכי, אפיק עבירתא לאמתו מתהו, דלית בה ממשות כלל, ואיהו ממש אתתקן בדקא יאות, ולא אצטריך לאוספא ולאגרעא מניה. בגין כך כתיב, וירא אלהים את כל אשר עשה והנה טוב מאד.

82. "Whatever the Elohim does, it shall be forever"

Rabbi Shimon explains about the tree that is Zeir Anpin and that is the Torah on which faith is suspended. He says that God is, was, and will be - nothing can be added to Him or taken from Him. He then talks about a lower tree that is Malchut, that is nourished from the upper tree, and concludes by saying that only those who are fit should come close to God, and that all others should be afraid.

509. "whatever the Elohim does" (Kohelet 3:14). A further explanation is THAT WHATSOEVER HE DOES to correct the world, it will surely be forever, BUT THE DEMONS AND THE OTHER SIDE WILL BE NULLIFIED AT THE COMPLETION OF THE CORRECTION, AND ARE NOT ETERNAL. Rabbi Yitzchak said, If that is so, what is THE MEANING OF: "and the Elohim does it, so that men should fear before Him" (Ibid.)? WHICH IS UNDERSTOOD TO ALLUDE TO THE OTHER SIDE, WHO CAST FEAR ON THE WORLD. It is not so, for we have learned that the verse, and this is a divine secret amongst the companions, should be read as follows: That whatever the Elohim did, it shall be forever. But what is meant by: "whatever the Elohim does (lit. 'will do') for is it not written "That which is, already has been; and that which is to be has already been" (Ibid. 15)? Yet you say: "whatever the Elohim will do"?

509. תו כל אשר יעשה האלהים, לתקונא דעלמא, ודאי הוא יהיה לעולם. ר' יצחק אמר, אי הכי מהו והאלהים עשה שויראו מלפניו. אלא האי קרא הכי אוליפנא, והוא רזא עלאה בין חברנא, האי קרא הכי מבעי ליה, כי כל אשר עשה האלהים הוא יהיה לעולם, מהו כל אשר יעשה, והא כתיב מה שהיה כבר הוא ואשר להיות כבר היה, ואת אמרת כל אשר יעשה.

510. HE ANSWERS, we can understand the matter from another verse. It is written: "Neither has the eye seen that an Elohim, beside You, should do such a thing for him who waits for Him" (Yeshayah 64:3). It should have said 'have done' instead of "should do" and 'for him who waits for You' instead of "for Him." HE ANSWERS, rather, it is an upper place that is drawn down and emerges and kindles all the lights, NAMELY ALL THE SFIROT OF ZEIR ANPIN AND MALCHUT, in all directions, BOTH TO THE RIGHT AND TO THE LEFT, and is called 'the next world', NAMELY BINAH. And from it emerges a tree, WHICH IS ZEIR ANPIN, to be watered and corrected. And this tree is higher and more precious than all other trees, and we have already learned about this. And that next world, WHICH IS BINAH, which is drawn down and emerges, corrects this tree eternally, and waters it, NAMELY IT EMANATES MOCHIN TO IT, and corrects it in its work; NAMELY BINAH CORRECTS THE TOOLS OF ZEIR ANPIN WITH ITS TOOLS SO THAT IT SHOULD BE FITTED TO RECEIVE THE MOCHIN FROM IT; and crowns it with diadems, WHICH IS THE SECRET OF THE UPPER THREE SFIROT, and none of the fountains ceases to flow from it forever and ever.

511. On that tree, WHICH IS ZEIR ANPIN, Faith is suspended, WHICH IS MALCHUT THAT IS CALLED 'FAITH', which rests on it, rather than all the trees, IN THE SECRET OF THE VERSE: "LIKE THE APPLE TREE AMONG THE TREES OF THE WOOD, SO IS MY BELOVED AMONG THE SONS" (SHIR HASHIRIM 2:3). The existence of everything is to be found in it, INASMUCH AS IT IS THE CENTRAL COLUMN THAT GIVES EVERYTHING ITS EXISTENCE. And therefore it is written: "whatever the Elohim does, it shall be forever." Specifically, He was, He is, and He will be. "Nothing can be added to Him, nor anything taken from Him" (Ibid.). And thus it is written in the Torah: "you shall not add thereto, nor diminish from it" (Devarim 13:1). For this tree is the Torah, SINCE ZEIR ANPIN IS CALLED 'TORAH'. And the Elohim, WHO IS BINAH, corrects this place always. And the Elohim, unless specified otherwise, is Gvurah from the Infinite and Unfathomable One, NAMELY BINAH THAT IS CALLED 'GVURAH', IN THE SECRET OF THE VERSE: "I AM UNDERSTANDING (BINAH); I HAVE STRENGTH (GVURAH)" (MISHLEI 8:14). As it is written: "there is no searching for His understanding" (Yeshayah 40:28), NAMELY THERE IS NO FATHOMING TO HIS BINAH. This is why 'the Elohim' is written and not just 'Elohim', FOR ELOHIM WITHOUT THE DEFINITE ARTICLE REFERS TO MALCHUT. Thus he 'does' always, as constant as a spring whose waters will not cease for all generations.

512. For this reason it is written: "And the Elohim has so made it, that men should fear before Him" (Kohelet 3:14). THIS MEANS THAT He ordained for that tree, WHICH IS ZEIR ANPIN, a perfect correction, until it is held on all sides, THE RIGHT AND THE LEFT, above and below, NAMELY by BINAH AND MALCHUT, so that they should "fear before Him" and not replace it with any substitute for all generations.

513. Rabbi Aba said: What you have said is indeed nice, but one has to look into it even further. At the beginning of the verse (Ibid.) IT SAYS "does (lit. 'will do')," and later "and Elohim does (lit. 'made') it." Why this difference? HE ANSWERS, surely because He "will do" and correct this tree, ZEIR ANPIN, so that its waters should not cease for all generations, SINCE THE WATERS OF BINAH DO NOT CEASE FOR ALL GENERATIONS AS THEY ARE DRAWN DOWN FROM THE UPPER ABA AND IMA, WHOSE MATING IS WITHOUT INTERRUPTION FOREVER CONNECTED. And then, IT IS WRITTEN "made." What did He make? Rather, He made the Elohim, WHICH IS BINAH, another tree, WHICH IS MALCHUT, below it, but He does not make IT like this one, LIKE ZEIR ANPIN. THAT IS TO SAY: BINAH WILL NOT BESTOW UPON IT A NEVER CEASING BOUNTY, WHICH IS CHASSADIM FROM UPPER ABA AND IMA, AS IT BESTOWS UPON ZEIR ANPIN. Therefore it is written "made" and not "will make," for this lower tree, WHICH IS MALCHUT, He made it and corrected it IN THE ASPECT OF THE LEFT, WHICH IS JUDGMENT so when one

510. אֵלָא מְקַרָּא אַחְרָא אֲשֶׁתַּמַּע, כְּתִיב עֵין לֹא רֵאתָ אֱלֹהִים זּוֹלַתְךָ יַעֲשֶׂה לְמַחְבֵּה לוֹ. יַעֲשֶׂה, עֲשִׂיתָ מִבְּעֵי לִיה. לְמַחְבֵּה לוֹ, לְךָ מִבְּעֵי לִיה. אֵלָא אַתְרַ עֲלָאָה הוּא, דְּנִגְיָד וְנִפְיָק וְאֲדִלִיק בּוֹצִינִין בְּלָהוּ לְכָל עֵיבֵר, וְאֲקָרִי עוֹלָם הַבָּא. וּמִנִּיהָ נִפְיָק חֲדָא אִילָנָא, לְאַתְשָׁקִיא וּלְאַתְתַּקְנָא. וְהָאִי אִילָנָא עֲלָאָה וְיִקְרָא הוּא עַל כָּל שְׂאֵר אִילָנִין, וְהָאִי אֲוֹקְמוּהָ. וְהוּא עוֹלָם הַבָּא דְּנִגְיָד וְנִפְיָק, אַתְקִין לִיה לְהָאִי אִילָנָא תְּדִיר, אֲשָׁקִי לִיה, וּמִתְקַן לִיה בְּעֵבִירְתֵּיהָ, מִעֵטֵר לִיה בְּעֵטְרִין, לֹא פְּסִיק מִבּוֹעֵי מִנִּיהָ לְעֵלָם לְעֵלְמֵי עֵלְמִין.

511. בְּהָהוּא אִילָנָא תְּלִיא מְהִימְנוּתָא, בֵּיה שְׂרִיא מִכָּל שְׂאֵר אִילָנִין, קִיּוּמָא דְּכָלָא בֵּיה. וְעַל דָּא כְּתִיב, כָּל אֲשֶׁר יַעֲשֶׂה הָאֱלֹהִים הוּא יְהִיָּה לְעוֹלָם. וְדָאִי הוּא הִיָּה הוּא הוּוֹה וְהוּא יְהָא. עֲלִיו אֵין לְהוֹסִיף, וּמִמְנוּ אֵין לְגָרוּעַ. וְעַל דָּא בְּאוֹרֵייתָא כְּתִיב, לֹא תוֹסֵף עֲלָיו וְלֹא תִגְרַע מִמְנוּ. דְּאִילָנָא דָּא, דְּאוֹרֵייתָא הוּא. וְאַתְרַ דָּא אַתְקִין הָאֱלֹהִים תְּדִיר. הָאֱלֹהִים סְתָם, דָּא גְּבוּרָה מֵאֵין סוּף וּמֵאֵין חֶקֶר. כְּדָ"א, אֵין חֶקֶר לְתַבּוּנָתוֹ, הָאֱלֹהִים, וְלֹא אֱלֹהִים. וְעַד עֲשֶׂה יַעֲשֶׂה תְּדִיר, כְּמִבּוֹעַ דְּלֹא פְּסִיק מִיּוּמֵי לְדִרְי דְּרִין.

512. בְּגִין כִּן כְּתִיב, וְהָאֱלֹהִים עֲשֶׂה שְׂרִירָאוּ מְלַפְנֵיו. אַתְקִין לִיה לְהָאִי אִילָנָא, בְּתַקְוָא שְׁלִים, דְּאֲחִיד לְכָל סְטֵר עֵילָא וְתַתָּא, בְּגִין דְּוִירָאוּ מְלַפְנֵיו. וְלֹא יַחְלְפוּן לִיה בְּחַלּוּפָא אַחְרָא לְדִרְי דְּרִין.

513. א"ר אבא, וְדָאִי שְׂפִיר קָא אַמְרַת, אֲבַל תּוּ אֵית לְאַסְתַּכְּלָא, בְּקַדְמֵיתָא יַעֲשֶׂה, וּלְבַתֵּר וְהָאֱלֹהִים עֲשֶׂה, מַה בֵּין הָאִי לְהָאִי. אֵלָא וְדָאִי יַעֲשֶׂה וְאַתְקִין לְהָאִי אִילָנָא, דְּלֹא פְּסִיק מִיּוּמֵי לְדִרְי דְּרִין. וּלְבַתֵּר עֲשֶׂה, מַהוּ עֲשֶׂה. אֵלָא עֲשֶׂה הָאֱלֹהִים אִילָנָא אַחְרָא לְתַתָּא מִנִּיהָ. וְלֹא יַעֲשֶׂה כְּהָאִי. דְּהָאִי אִילָנָא תַתָּאָה, עֵבִיד לִיה וְאַתְקִין לִיה, בְּגִין דְּמֵאֵן דִּיעוּל לְאִילָנָא עֲלָאָה, וְיַעוּל בְּרִשׁוֹ, וְיִשְׂכַּח לְאִילָנָא תַתָּאָה, וְיִדְחַל לְמִיעָאֵל, אֵלָא כְּדָקָא חַוִּי.

enters the upper tree, WHICH IS ZEIR ANPIN, one will so enter with the authority OF THE LOWER TREE, WHICH IS MALCHUT, and, on finding the lower tree, he will be afraid to enter THE UPPER TREE other than in a proper way.

514. Come and see that this one, THE LOWER TREE WHICH IS MALCHUT, is the doorkeeper OF ZEIR ANPIN, AND MALCHUT is therefore called "He who keeps Yisrael" (Tehilim 121:4), FOR IT KEEPS ZEIR ANPIN, WHO IS CALLED 'YISRAEL'. And it is this lower tree that THE ELOHIM, WHICH IS BINAH, made, that it should be watered and nourished from the upper tree, WHICH IS ZEIR ANPIN. And it is therefore not written 'will make' but "made," FOR HE HAD MADE IT TO BE A KEEPER AND SO THAT IT SHOULD BE NOURISHED FROM ZEIR ANPIN. What was the reason FOR HIS MAKING HIM A KEEPER? It was so that men should be fearful of Him, and not draw close to Him, except for those who are fitted to come close, and not any others, and that men should keep the ways of the Torah and not deviate to the right nor the left, BUT SHOULD CLEAVE TO THE CENTRAL COLUMN.

514. ת"ח, דהאי, נטיר פתחא הוא. ועל דא אקרי שומר ישראל ודא אילנא תתאה עשה, אתשקיא ומתון מאילנא דלעילא. וע"ד לא כתיב יעשה, אלא עשה. מ"ט. שניראו מלפניו בני עלמא, ולא יקרבו ליה, אלא אינון דיתחזון לקרבא, ולא אחרא, ויסתמרון בני נשא ארחי דאורייתא, ולא יסטון לימינא ולשמאלא.

83. "According to the lot"

Rabbi Shimon begins by telling us that the lot to which David was attached is the tree, Malchut. Rabbi Aba talks about the voice from the firmament, saying that this firmament is nourished from the voice. We learn about the stone of Yisrael that descended from its place under the divine throne, and upon which the lot is written. Rabbi Elazar concludes by saying that those who follow righteousness are the ones who seek God.

515. Come and see: About this tree, MALCHUT, on which rest all of the hosts of the worlds OF BRIYAH, YETZIRAH, AND ASIYAH, David said: "You maintain my lot" (Tehilim 16:5). What is the meaning of "my lot?" It is the lot to which David is attached, WHICH IS MALCHUT, and it is therefore written: "According to the lot" (Bemidbar 26:56) (where the Hebrew for 'according to' is, literally: 'On the mouth of'). THIS ALLUDES TO MALCHUT, WHICH IS CALLED 'MOUTH.' And the same expression is used in the verse: "So Moses the servant of Hashem died there in the land of Moab, according to the word (lit. 'mouth') of Hashem" (Devarim 34:5), WHICH IS MALCHUT. CONSEQUENTLY, "the lot" is written, WITH THE DEFINITE ARTICLE (HEI), TO REFER TO MALCHUT. Happy are the portions of those who engage in the study of Torah day and night and who know its ways, and they each day eat the divine food OF THE FLOWING EMANATION OF CHOCHMAH, as it is written: "For wisdom gives life to those who have it" (Kohelet 7:12), for the Torah on high, NAMELY ZEIR ANPIN, is nourished from this place, FROM CHOCHMAH. And it is said about them: "Behold, My servants shall eat" (Yeshayah 65:13).

515. ת"ח, על האי אילנא דכל חילוי ביה שריא, אמר דוד, אתה תומין גורלי. מהו גורלי. דא עדבא דאחיד ביה דוד מלכא. וע"ד, ע"ם הגורל כתיב. וכן הוא ע"פ יי'. וימת שם ע"פ יי'. הגורל כתיב. זבאה חולקהון דאינון דמשתדלין באורייתא יממא ולילי, וידעו ארחוי. ואינון אכלי בכל יומא מזונא עלאה. כד"א, החכמה תחיה בעליה. דהא אורייתא דלעילא מאתר דא אתון, והא אתמר עלייהו, הנה עבדי ואכלו.

516. Rabbi Aba started by quoting: "And there was a voice from above the firmament" (Yechezkel 1:25). About this voice, ZEIR ANPIN, which is attached to this firmament (YESOD OF ZEIR ANPIN) and participates with him, it is said: "He has made His wonderful works to be remembered" (Tehilim 111:4), WHICH REFERS TO THE FIRMAMENT WHICH IS YESOD THAT IS CALLED 'REMEMBRANCE'. And this firmament stands over those living creatures, AS IT IS SAID: "AND THERE WAS A VOICE FROM ABOVE THE FIRMAMENT THAT WAS OVER THEIR HEADS." And this is THE FIRMAMENT that was created on the second day OF THE WORKS OF CREATION, ABOUT WHICH IT IS SAID: "divide water from water" (Beresheet 1:6), THE UPPER WATERS AND THE LOWER WATERS.

516. רבי אבא פתח ואמר, ויהי קול מעל לרקיע. דא קול דאחיד להאי רקיע, ואשתתף בהדיה. ודא הוא זכר עשה לנפלאותיו. והוא רקיעא קאים עליהו, על אינון חיוון. ודא הוא דאברי בשני, להבדיל בין מים למים.

517. It has been taught: There are seven firmaments higher on high, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, THAT ARE IN YESOD. Certainly 'Curtain', WHICH IS PARALLEL TO MALCHUT THAT IS IN IT, serves no purpose, for MALCHUT has nothing of its own, apart from what ZEIR ANPIN gives it. And the poor take hold of it, this being the inner meaning of the verse: "Now, behold, in my trouble (poverty) I have prepared for the house of Hashem" (I Divre Hayamin 22:14) INASMUCH AS DAVID WAS ATTACHED TO MALCHUT, WHICH IS POOR, AS ABOVE. HENCE HE SAID, "IN MY POVERTY." And this FIRMAMENT, CURTAIN, WHICH IS MALCHUT, introduces the morning and ushers out the evening, for at night MALCHUT brings out its hosts in all directions, TO THE RIGHT AND TO THE LEFT, and has control over these hosts and regiments, FOR THEN IS THE RULE OF MALCHUT. And in the morning, it collects together all its hosts, and brings them into their (Heb. Nekev) hole, THAT IS TO SAY TO THEIR ASPECT OF THE FEMALE (NUKVA), and they have no power, for the morning includes them all, as it is written: "to relate Your steadfast love (Chesed) in the morning, and Your faithfulness every night" (Tehilim 92:3). But this has already been taught.

518. And there is a voice, WHICH IS ZEIR ANPIN, that is above this firmament, for from it this firmament is nourished, SINCE YESOD RECEIVES FROM ZEIR ANPIN. When this voice awakens, none of the hosts are in motion, and they have no permission to do anything but stand still where they are. AND THIS IS THE SECRET OF THE VERSE: "AND THERE WAS A VOICE FROM ABOVE THE FIRMAMENT THAT WAS OVER THEIR HEADS; WHEN THEY STOOD STILL, THEY LET DOWN THEIR WINGS" (Yechezkel 1:25); NAMELY WHEN THE VOICE STIRS OVER THEIR HEADS, THEN THEY STAND STILL. And the hosts draw near and wait for that Chesed which is drawn down FROM THE VOICE, WHICH IS ZEIR ANPIN, to that firmament, WHICH IS YESOD, and they are blessed because of it, NAMELY THAT THEY RECEIVE FROM THE FIRMAMENT. And therefore, ZEIR ANPIN is above the firmament that is over their head, AND THEY CANNOT RECEIVE OTHER THAN FROM THE FIRMAMENT, WHICH IS YESOD.

519. Come and see, "And above the firmament that was over their heads was the likeness of a throne, in appearance like a sapphire stone" (Yechezkel 1:26). "in appearance like a sapphire stone" refers to the stone of Yisrael, WHICH IS MALCHUT. And this is the inner meaning of what is written: "and they rolled the stone" (Beresheet 29:3). From on high descended a certain stone, WHICH IS MALCHUT, when Yisrael wanted to inherit the Land (of Yisrael), and on it the lot is written, NAMELY "ACCORDING TO THE LOT," and THE LOT would say: This part for so-and-so, this part for so-and-so. And this stone descended from under the divine throne, NAMELY MALCHUT, WHICH IS THE SECRET OF THE THRONE OF ZEIR ANPIN. Surely is written "from thence, from the Shepherd, the Stone of Yisrael" (Beresheet 49:24), FOR THIS IS THE STONE OF ZEIR ANPIN THAT IS CALLED 'YISRAEL'. And for this reason: "According to the lot (WHICH IS MALCHUT) shall their inheritance be divided."

520. Rabbi Yitzchak and Rabbi Yehuda were walking from Usha to Lod. Rabbi Elazar encountered them and they ran after him, saying, Surely we shall run after the Shechinah. When they caught up with him, they said, Let us now certainly join you and hear a new matter.

517. והא אוקמוה, דשבעה רקיעין לעילא לעילא. ודאי וילון אינו משמש, דהא לית ליה מדיליה, אלא מה דיהבין ליה. ומסכני ביה אתאחרו, דא הוא רזא דכתיב, ובעניי הכינותי לבית אלהי. ודא מכניס שחרית ומוציא ערבית. דהא בליליא, אפיק חילווי לכל סטרין, ושלטא על אינון חילין ואכלוסין. ובשחרית בניש לכלהו, ואעיל לנקבייהו, ולא שלטין. דהא בקר בליל בלהו. כד"א להגיד בבקר חסדך ואמונתך בלילות. והא אוקמוה.

518. וקול אית על האי רקיע, מניה אתון האי רקיע, בשעתא דהאי קול אתער, בלהו אכלוסין לא נטלין, ולית בהו רשו, אלא למיקם בדוכתייהו, ואקרבי חיליהון ומחכאן, לההוא טיבו דנגיד לההוא רקיע, ויתברכן בגיניה, וע"ד איהו מעל לרקיע אשר על ראשם.

519. ת"ח וממעל לרקיע אשר על ראשם כמראה אבן ספיר דמות כסא, כמראה אבן ספיר, דא אבן ישראל. ודא הוא רזא דכתיב, וגללו את האבן וגו'. חד אבן נחתא מלעילא, כד בעו ישראל למירת ארעא, וכתיב ביה גורל. ואיהו אמר, דא לפלניא, ודא לפלניא. ודא אבן הוא מתחות כרסייא דמלכא נחתא. ודאי משם רועה אבן ישראל כתיב. ובגיני כך ע"פ הגורל ודאי תחלק נחלתו.

520. רבי יצחק ורבי יהודה הוו אזלי מאושא ללוד, פגע בהו ר' אלעזר, רהטו אבתריה. אמרו, ודאי נרהיט אבתריה דשכינתא. עד דמטו לגביה, אמרו ודאי נשתתף בהדרך, ונשמע מלה חדתא.

521. He began by quoting, "Hearken to me, you that follow after righteousness, you that seek Hashem" (Yeshayah 51:1). "Hearken to me, you that follow after righteousness" refers to those who follow AND PURSUE AFTER the Faith, WHICH IS MALCHUT, THAT IS CALLED 'RIGHTEOUSNESS', for those who follow righteousness are CERTAINLY the ones who "seek Hashem." If you want to know the Faith and to take hold of this righteousness, then do not look at it on its own WITHOUT ZEIR ANPIN, as do other people WHO CLEAVE TO MALCHUT WITHOUT ZEIR ANPIN, THIS BEING THE SECRET OF LEFT WITHOUT RIGHT, and for which reason they bring death to themselves. But "look to the rock whence you were hewn, and to the hole of the pit from which you were dug out" (Ibid.), NAMELY TO UNITE IT WITH ZEIR ANPIN, AND ABA AND IMA.

521. פָּתַח וְאָמַר, שְׁמְעוּ אֵלַי רֹדְפֵי צְדָק מִבְּקֵשֵׁי וְגו'. שְׁמְעוּ אֵלַי רֹדְפֵי צְדָק, אֵינֻן דְּאִלִּין בְּתַר מְהִימְנוּתָא, רֹדְפֵי צְדָק, וְדַאי אֵינֻן מִבְּקֵשֵׁי ה'. אֵי בְעִיתוּ לְמַנְדַּע מְהִימְנוּתָא, וְלֹא חֲדָא לְהַאי צְדָק, לֹא תִסְתַּבְּלוּן בְּהַ בְּלַחֲוֹדְהָא כְּשֶׁאֵר בְּנֵי עֲלְמָא, דְּגִרְמוּ מִיְתָה לְגִרְמֵיהוּ עַל דָּא. אֲבָל הַבֵּיטוּ אֶל צִוּר חוֹצְבָתְהֶם וְאֶל מְקַבַּת בּוֹר נּוֹקְרָתְהֶם.

84. The sacrifices

Rabbi Elazar says that the perfect offering is one made without sin, i.e. the peace offering. Anyone who sins draws upon himself an unclean spirit that controls him; the function of the sacrifice is to break that spirit and make atonement. We hear that God loves a broken and contrite heart. Rabbi Elazar says he learned in the Book of Enoch that all sacrifices when they ascend go first to the Garden of Eden, and we learn why animals are sacrificed. Rabbi Shimon offers a deeper explanation, saying that the secret of the sacrifices is the secret of the Holy Beasts, and he elaborates with many details about ox, eagle, lion and man. He says that man's prayer is similar to the sacrifices. We learn from this section that no one is allowed to eat before the Supreme King does. Rabbi Shimon tells Elijah how it could be possible for the Supreme King to eat, since it seems that there is no eating or drinking above.

522. "Command the children of Yisrael, and say to them: My offerings, the provisions of My sacrifices made by fire" (Bemidbar 28:2). It is written: "Has Hashem as great a delight in burnt offerings and sacrifices, as in obeying to the voice of Hashem?" (I Shmuel 15:22). The Holy One, blessed be He, does not desire that a man sin and then offer a sacrifice because of his sin; but a sacrifice that is without any iniquity is the perfect sacrifice (Heb. shalem). And it is called "peace-offerings" (Heb. SHELAMIM). The daily offering is also PERFECT, for although THE DAILY SACRIFICE atones for sins, IT IS NEVERTHELESS A PERFECT SACRIFICE.

522. צוּ אֶת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם אֶת קִרְבְּנֵי לַחֲמֵי וְגו'. בְּתֵיב הַחֶמֶץ לֵוִי בְעוֹלוֹת וּזְבָחִים כְּשֶׁמוּעַ בְּקוֹל יְיָ וְגו'. לֵית רְעוּתָא דְקוּדְשָׁא בְרִיךְ הוּא, דִּיחֻב בַּר נֶשׁ, וְעַל חוֹבִיָּה יִקְרִיב קִרְבָּן. אֲלֵא קִרְבָּן דְּאִיְהוּ בְּלֵי חוֹבָה, דָּא אִיְהוּ קִרְבָּן שְׁלָיִם, וְאִקְרִי שְׁלָמִים, וְקִרְבָּן תְּמִיד אוֹף הֲכִי, וְאֵע"ג דְּמַכְפֵּר עַל חוֹבִין.

523. Rabbi Aba began by quoting: "The sacrifices of Elohim are a broken spirit" (Tehilim 51:19). This verse has been interpreted to mean that the Holy One, blessed be He, does not want a man to bring a sacrifice for his sin, but, rather, HE WANTS a broken spirit. People do not know what they say. From the holy luminary I heard as follows: When a man becomes impure in his iniquities, he draws down onto himself a spirit from the side of uncleanness, and THE SPIRIT becomes domineering on that person and controls him at will. The aspect of uncleanness, FROM WHICH THE SPIRIT IS DRAWN DOWN, grows stronger with his strength and becomes more powerful and controls him to its wish. When a man comes and takes control over it, in order to become pure, he is helped to be purified FROM ABOVE.

523. רַבִּי אַבָּא פָּתַח, זְבָחֵי אֱלֹהִים רוּחַ נִשְׁבְּרָה וְגו'. הָאֵי קְרָא אוֹקְמוּהּ, דְּרְעוּתָא דְקוּדְשָׁא בְרִיךְ הוּא, לֹא אֲתַרְעֵי בְּקִרְבָּן דְּב"נ עַל חוֹבוֹי, אֲלֵא רוּחַ נִשְׁבְּרָה. וּבְנֵי נֶשָׁא לֹא יִדְעוּ מַאי קְאָמְרִי, וְהֲכִי שְׁמַעְנָא מִבּוֹצִינָא קְדִישָׁא, דְּכַד אֲתִי ב"נ לְאַסְתָּאבָא בְּחוֹבוֹי, אֲמַשִּׁיךְ עֲלֵיהּ רוּחַ, מִסְטְרָא דְמַסְאָבָא, וְאֲתַגְּאֵי עַל ב"נ, וְשְׁלִיט עֲלֵיהּ לְכָל רְעוּתָא. וְהוּא סְטְרָא מִסְאָבָא, אֲתַגְּבַר בְּחִילֵיהּ וְאֲתַתְּקַף, וְשְׁלִיט עֲלֵיהּ לְרְעוּתֵיהּ. אֲתִי ב"נ וְשְׁלִיט עֲלֵיהּ לְאַתְדַּכְּאָה, מְדַכְּאוֹן לֵיהּ.

524. In the period when the Temple was still standing, THE SINNER would offer his sacrifice, his whole atonement being dependent on it, until he feels remorse and breaks down that spirit FROM THE SIDE OF UNCLEANLINESS THAT HE DREW TO HIMSELF WITH HIS SIN, from its pride, and humiliates it. And it is this that is meant by the breaking down of those stages of uncleanness, FROM WHICH THE SPIRIT IS DRAWN, and when that spirit of uncleanness is broken, and he offers his sacrifice, this is an acceptable and proper SACRIFICE.

524. בְּזִמְנָא דְהוּהּ בֵּי מְקַדְשָׁא קַיִים, אִקְרִיב קִרְבְּנֵיהּ, כָּל כְּפָרָה דִּילֵיהּ תְּלוּיָא עֲלֵיהּ, עַד דְּאֲתַתְּחַרֵּט, וְתַבַּר לְהוּא רוּחַ מְגוּ גְאוּתָא דִּילֵיהּ, וּמְאִיךְ לֵיהּ. וְדָא הוּא תְּבִירוֹ, דְּהוּא דְרָגָא דְמַסְאָבָא. וְכַד אֲתַבַּר הוּא רוּחַ מִסְאָבָא, וְקִרִיב קִרְבְּנֵיהּ, דָּא אִיְהוּ דְּאֲתַקְבַּל בְּרַעוּא כְּדָקָא יְאוּת.

525. But if that spirit OF UNCLEANLINESS is not broken, then his sacrifice is worth nothing and is given to the dogs, for this is a sacrifice not for the Holy One, blessed be He, but for the dogs. And this is why Scripture says that the proper sacrifices of Elohim are a broken spirit, for that spirit of uncleanness has to be broken so that it will not be in control. Consequently, about the one who breaks it as it should be broken, it is written: "A wind (or spirit) that passes away, and comes not again" (Tehilim 78:39). And that man can be assured that it will not ever come to him again. Hence "and comes not again." "A broken and a contrite heart" (Tehilim 51:19). This is a man who is not proud and does not take pleasure in the delights of the world. And "Elohim, You will not despise" (Ibid.), for He has a place of honor with him.

526. "Command the children of Yisrael." To what does 'command' refer? It refers to idolatry, That is, he should not bring himself in to become impure in the spirit of uncleanness, for this would be real idolatry.

527. Rabbi Elazar began by quoting: "I am come into my garden, my sister, my bride" (Shir Hashirim 5:1). We have already learned this verse, yet it contains secrets concerning the sacrifices. But then we have already learned it all. Rabbi Shimon said to him, It is good that you have started the discussion on these matters, BUT why have you concealed them? IT IS AS THOUGH YOU HAVE SAID SOMETHING, BUT IT HAS NOT BEEN FULLY SAID. Tell us WHAT YOU KNOW ABOUT THE SACRIFICES. RABBI ELAZAR replied, It was because I saw something in the Book of Enoch and learned it THAT I SAID SOMETHING AS THOUGH IT WERE NOT SAID. Rabbi Shimon said, Tell us that matter that you have seen and heard.

528. He said: It is all really just one matter. The Holy One, blessed be He, said "I am come into my garden" (Shir Hashirim 5:1) because all the sacrifices that are made in the world, when they ascend TO THE FEMALE WATERS first enter into The Garden of Eden, which is the secret of The Congregation of Yisrael, WHICH IS MALCHUT. But initially how is it at the beginning of the sacrifice? FOR I HAVE SAID THAT THEY FIRST COME INTO THE GARDEN OF EDEN, MEANING when a man confesses his sins over THE SACRIFICE, at the time of the slaughtering and the scattering of the blood over the altar, THEN THE SACRIFICE ASCENDS TO THE FEMALE WATERS, TO THE GARDEN OF EDEN. AND THEN, SAYS THE HOLY ONE, BLESSED BE HE, WHO IS ZEIR ANPIN: "I AM COME INTO MY GARDEN" WHICH IS THE GARDEN OF EDEN, MALCHUT, FOR THE FEMALE WATERS OF THE SACRIFICE AWAKEN THE UNION.

529. Now one has to concentrate to understand how these Holy Spirits benefit from this, FROM THE ASCENT OF THE FEMALE WATERS OF THE SACRIFICE. Also, what is the reason that the sacrifice has to be of an animal, when it is more important that a man should break that spirit THAT HE HAS DRAWN DOWN BY HIS SIN, and return in repentance? What is the reason for the ritual slaughtering of the animal, and the burning of it by fire on the altar?

525. ואי לא אתבר ההוא רוח, לאו קרבניה כלום, ולכלבי אתמסר, דהא קרבנא דא לאו דקודשא בריך הוא, אלא מכלבי. ובג"כ זבחי אלהים בדקא יאות, הוא רוח נשברה, דיתבר ההוא רוחא מסאבא, ולא ישלוט. ועל דא מאן דיתבר ליה בדקא יאות, עליה כתיב, רוח הולך ולא ישוב. ליהויה ההוא גברא באבטחותא, דלא יתוב לגביה לעלמין. דא הוא דכתיב, ולא ישוב. לב נשבר ונדרה, ההוא גברא דלא אתגאי, ולא אתענג בענוגין דעלמא, אלהים לא תבזה, ביקרא איהו לגביה.

526. צו את בני ישראל. מאי צו. דא ע"ז. בגין דלא יועול גרמיה לאסתאבא ברוח מסאבא, דאיהו ע"ז מממש.

527. ר' אלעזר פתח. באתי לגני אחותי כלה וגו'. האי קרא אוקמוה, אבל אית סתרים בקרבנא הכא, וכלא אתמר. א"ל ר"ש, יאות הוא, דשרית מלה, וסתמת, אימא. אמר, בגין דחמינא בספרא דחונך מלה, ואוליפנא. אמר, אימא ההיא מלה דחמית ושמעת.

528. אמר כללא חד מלה, קודשא בריך הוא אמר דא, באתי לגני, בגין דכל קרבנין דעלמא בד סלקין, בלהו עיילין לגו גנתא דערן בקדמיתא, דא דכ"י. והיאך בקדמיתא ושירותא דקרבנא, בשעתא דב"ג אודי חטאוי עליה, ונכיסו וזריקו דדמיה על מדבחא.

529. השתא אית לאסתכלא, היאך אינון רוחין קדישין אתהנון מהאי. ומ"ט דקרבנא דבהמה, והא יתיר הוה סגיא, לתברא ב"ג ההוא רוחא, ולא תבא בתיובתא מ"ט נכיסו דבהמה, ולאוקדא ליה בנורא דמדבחא.

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530. HE ANSWERS, It is a mystery. There is an animal that lies on a thousand hills, WHICH IS THE SECRET OF MALCHUT, WHICH IS THE ASPECT OF YUD HEI VAV HEI, FULLY SPELLED WITH HEIS, WHOSE NUMERICAL VALUE IS THE SAME AS THAT OF ANIMAL (Heb. BEHEMAH = 52). And it devours a thousand hills each day, ALL OF THE THOUSAND BEING THE SECRET OF THE GRADES OF CHOCHMAH THAT ARE DRAWN DOWN FROM THE LEFT, FOR CHOCHMAH IS TERMED A THOUSAND (HEB. ELEF) IN THE SECRET OF THE VERSE: "AND I SHALL TEACH (HEB. A'ALFECH) YOU WISDOM" (IYOV 33:33), and they are called: "and the cattle upon a thousand hills" (Tehilim 50:10). And we have already learned about this, that there is an animal that devours animals. And what do THE ANIMALS consist of? They are of fire, and this animal, WHICH IS MALCHUT, consumes all of them with one gulp, as it is written: "For Hashem your Elohim is a consuming fire, a jealous El" (Devarim 4:24). And all the waters of the Jordan, WHICH IS YESOD OF ZEIR ANPIN, that flow through it during six years, WHICH IT RECEIVES FROM CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, THAT ARE CALLED 'SIX YEARS', are made into one gulp, NAMELY ONE SWALLOW, by it, MALCHUT, as it is written: "he trusts that river will thrust some food into his mouth" (Iyov 40:23).

531. And the secret of the matter is that from the yeast of those ANIMALS ON A THOUSAND HILLS, WHICH ARE THE SECRET OF THE ILLUMINATION OF CHOCHMAH THAT IS ON THE LEFT, is the principle and basis for those animals below, for the spirit spreads downwards from them, and this spirit is reflected in the animals below, THAT IS TO SAY, IT BECOMES THE SPIRIT OF THE ANIMAL BELOW. And when a sinner brings an animal for sacrifice, then that spirit of the animal ascends and returns to its place, TO THE UPPER ANIMAL, WHICH IS MALCHUT, and this spirit spreads through all THE ANIMALS THAT ARE ON A THOUSAND HILLS, AS ABOVE. And all those that are of this sort, NAMELY, THE OTHER SIDE THAT ARE DRAWN DOWN FROM THE LEFT, approach and enjoy that fat and blood that are the raiment of this spirit. And this spirit is from their side, NAMELY FROM THE LEFT SIDE, and they all benefit and are nourished and become advocates of that person, FOR THE PROSECUTOR BECOMES DEFENSE COUNSEL, AND THE FEMALE WATERS OF THE SACRIFICE enter by way of the esophagus, as we have learned. This is why the sacrifice is taken from an animal.

532. Rabbi Shimon said, Blessed is my son to the Holy One, blessed be He. About you it is said: "Let your father and your mother be glad, and let her who bore you rejoice" (Mishlei. 23:25). Let your father on high be glad, THAT IS ZEIR ANPIN, and your mother is the Congregation of Yisrael, WHICH IS MALCHUT. And let her that bore you rejoice namely the daughter of the pious Rabbi Pinchas ben Ya'ir, THE MOTHER OF RABBI ELAZAR. Elazar, my son, what you have said is CORRECT regarding the sacrifice of an animal, BUT what is the reason for the offering of fowls? For it is written: "And if the burnt sacrifice for his offering to Hashem be of birds" (Vayikra 1:14). He said to him: I have not seen, but I draw an analogy from what is said about animals to what is said about fowl. Nevertheless, I will not speak, because I have not seen it nor, until now, have I heard it.

530. אֵלֶּא רְזָא הוּא, בְּגִין דְּאִית בְּהֵמָה דְּרַבִּיעָא עַל אֶלְף טוּרִין, וְאֶלְף טוּרִין אֶכְלַת בְּכַל יוּמָא, וּכְלָהוּ אֶקְרוּן בְּהֵמוֹת בְּהַרְרֵי אֶלְף. וְעַל דָּא תְּנִינָן, דְּאִית בְּעִירָא אֶכִּיל בְּעִירֵי. וּמַמָּה הוּוּ. מֵאֲשָׁא. וּכְלָהוּ לְחִיךְ לֹון הֵהִיא בְּהֵמָה בְּלַחִיכָא חֲדָא, הַה"ד בִּי יִי' אֶלְהִיךְ אִשׁ אֶכְלָה הוּא אֶל קָנָא. וְכַל מִינָא דִּירְדָן, דְּאִמְלָא בְּשִׁית שְׁנִין, הִיא עֲבַדַת לִיה גְּמִיעָה חֲדָא, הַה"ד, יְבִטַח בִּי יַגִּיחַ יִרְדָן אֶל פִּיהוּ.

531. סִתְרָא דְּמַלְהָ, חֲמִירָא דְּכָל הָנִי, עִקְרָא וַיְסוּדָא לְהָנִי בְּעִירֵי דְּלַתְתָּא. בְּגִין דְּרוּחָא מְנִיְהוּ מִתְפַּשְׁטָא לְתַתָּא, וְאִתְצִייר הֵהוּא רוּחָא לְתַתָּא בְּבְעִירֵי. וְכַד חָב ב"ג, אִינִיתִי בְּעִירָא לְקַרְבָּנָא, וְהֵהוּא רוּחָא דְּבְעִירָא דָּא, סִלְקָא וְתַב לְאִתְרֵיהּ, וּמִתְפַּשְׁטָא הֵהוּא רוּחָא בְּכָלְהוּ. וְכַל אִינוּן דְּזִינוּן דָּא, מִתְקַרְבִּין וְאִתְיִין וְאִתְהַנְיִין מֵהֵהוּא חֲלָבָא וְדָמָא, דְּהֵהוּא לְבוּשָׁא דְּרוּחָא דָּא, דְּהָא מְסִטְרָא דְּלֵהוּן הוּוּ הֵהוּא רוּחָא. וּכְלָהוּן אִתְהַנּוּ וְאִתְזַנּוּ, וְאִתְעַבְדוּן סְנִיגוּרִין עַל הֵהוּא ב"ג. וְעַל דְּרַךְ וְשֵׁט, כְּמָה דְּאִתְמַר. וּבְג"כ קַרְבָּנָא מִן הַבְּהֵמָה.

532. אַר"ש, בְּרִיךְ בְּרִי לְקוּדְשָׁא בְּרִיךְ הוּא, עַלְךְ אִתְמַר יִשְׁמַח אָבִיךְ וְאִמְךָ וְתִגַּל יוֹלְדֶתְךָ. יִשְׁמַח אָבִיךְ, דְּלַעִיִּלָּא. וְאִמְךָ, דָּא כְּנַסַת יִשְׂרָאֵל. וְתִגַּל יוֹלְדֶתְךָ, דָּא בְּרַתִּיהּ דְּר' פְּנַחַס בֶּן יֵאִיר חֲסִידָא. אֶלְעָזָר בְּרִי אִימָא, הָא קוּרְבָּנָא דְּבְהֵמָה, קַרְבָּנָא דְּעוֹמֵי מַאי. דְּכְתִיב וְאִם מִן הָעוֹף עוֹלָה קַרְבָּנוּ. א"ל, לָא חֲמִינָא, אֲבַל אִסְתַּכְלָנָא מֵהֵאִי מַלְה דְּבְהֵמָה, מַלְה דְּעוֹמֵי. וְלָא אִימָא, בְּגִין דְּלָא חֲמִינָא, וְעַד כְּעַן לָא שְׁמַעְנָא.

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533. Rabbi Shimon said: Elazar, what you have said is good, but there are many secrets among the secrets of the sacrifices, and they have not been handed down to be revealed, except to the truly righteous, from whom their Master's secret is not hidden. The secret of the sacrifices is the secret of the holy living creatures, the four forms engraved on the Throne, this being the Throne of the Holy King, NAMELY MALCHUT, WHICH IS A THRONE FOR ZEIR ANPIN, AND THESE FOUR ARE: The face of an ox, the face of an eagle, the face of a lion, the face of a man. The face of a man includes all of them, FOR LION, OX, AND EAGLE ARE THE SECRET OF THE THREE COLUMNS, AND THE FACE OF A MAN IS MALCHUT THAT RECEIVES THEM AND THEREFORE INCLUDES ALL OF THEM. And all FOUR of the faces look at each other and are included in each other, and from them they spread out in many directions, and tens of thousands, above and below, without measure, number, or account.

534. From the face of an ox, WHICH IS THE SECRET OF THE LEFT, spreads a spirit to the animals in four species, that are included in each other, as one, namely; oxen, sheep, rams and goats, and these serve for the sacrifices. And THE SACRIFICE is from them, these holy hosts that spread out from the face of that ox, and draw close, BY THE ACT OF SACRIFICE, to their element, WHICH IS THE FACE OF AN OX, and benefit from that element and their apparel. And were it not that they contain the element of this world, WHICH IS THE SACRIFICE THAT ASCENDS TO THEM, they would not draw close there, TO THEIR ELEMENT, WHICH IS THE FACE OF AN OX.

535. And just as the Holy Shechinah takes pleasure in the spirits of the righteous THAT ASCEND TO IT FOR THE FEMALE WATERS, and it draws close to welcome the spirit of a righteous person, and enjoys it because that spirit is drawn from it, so is it also with those HOSTS THAT SPREAD FORTH FROM THE FACE OF AN OX. They benefit from the side of their element, WHICH IS THE FACE OF AN OX, and from that raiment that is offered TO THEIR ELEMENT, WHICH IS THE SACRIFICE, for the spirit OF THE SACRIFICE is from the raiment of their spirit, and this is why they enjoy it.

536. From the face of an eagle spreads a spirit to the fowl, FOR THE SPIRIT THAT IS IN THE FOWL IS DRAWN FROM THE FACE OF AN EAGLE. And eagle is on two sides, ON THE RIGHT AND ON THE LEFT, FOR EAGLE IS TIFERET, THE CENTRAL COLUMN THAT INCLUDES THE RIGHT AND THE LEFT. And this is the secret of "And let birds fly" (Bereshheet 1:20) WHICH TEACHES ABOUT two spirits. For this reason, the sacrifice of fowl spreads out and descends from the right and from the left, WHILE THE SACRIFICE OF CATTLE IS ONLY FROM THE FACE OF AN OX, WHICH IS THE LEFT, AS ABOVE; THE SACRIFICE OF FOWL IS FROM THE FACE OF AN EAGLE THAT INCLUDES THE TWO COLUMNS.

537. Of all the pure aspects OF FOWL, only a dove and turtle-doves are sacrificed, because they are true to their partners more than all the other fowl. And they are preyed upon but do not prey; they are faithful to each other, the female to her partner, and therefore the sacrifice is of them. And those Holy Spirits descend and draw close and enjoy their element and essence, AS ABOVE.

533. א"ל אֶלְעֹזֵר, יֵאוֹת אִמְרַת. אֲבָל רִזָּא דְקַרְבָּנֵי סַתְרִין סְגִיֵּאִין תַּמָּן, וְלֹא אֶתְמַסְרוּ לְגַלְיָא, בְּרִ לְזַכָּאֵי קְשׁוּט, דְּרִזָּא דְמֵאֲרִיֵּהוֹן לֹא אֶתְכַסִּי מְנִיֵּיהוּ. סַתְרָא דְקַרְבָּנֵי, דָּא אִיהוּ סַתְרָא, לְאִינּוֹן חִיוֹן קְדִישִׁין. ד' דִּיּוֹקְנֵי חֲקוּקִין בְּכֶסֶף, וְדָא אִיהוּ בּוֹרְסִינָא דְמַלְכָּא קְדִישָׁא. פְּנֵי שׁוֹר. פְּנֵי נֶשֶׁר. פְּנֵי אֲרִיָּה. פְּנֵי אָדָם. פְּנֵי אָדָם דְכָלִּיל לְכֹלְהוּ. וְכָל אַנְפִּין מִסַּתְבְּלִין אֵלִין לְאֵלִין, וְאֶתְבְּלִילֵן אֵלִין בְּאֵלִין, וּמְנִיֵּיהוּ מִתְפַּשְׁטֵן לְכַמָּה סַתְרִין וּרְבוּוֹן, עֵילָא וְתַתָּא, דְלִית לֹן שִׁיעוּרָא וּמְנִינָא וְחֻשְׁבוֹן.

534. פְּנֵי שׁוֹר, אֶתְפַּשְׁט לְבַעֲיָרֵי רוּחָא מְנִיָּה, לְאַרְבַּעָה זַינִין, וְאֶתְבְּלִילֵן בְּחַד, וְאֵלִין אִינּוֹן: פְּרִים, וְכִבְשִׁים, וְעִתּוּדִים, וְעִזִּים. וְאֵלִין קִיּוּמִין לְקַרְבָּנָא. וּבְגִין דְמְנַהֵן הוּוּ, אִינּוֹן חִיילִין קְדִישִׁין דְמִתְפַּשְׁטֵי מֵהוּוּא פְּנֵי שׁוֹר, מִתְקַרְבִּין לִיסוּדָא דְלֵהוֹן, וְאֶתְהַנּוּן מֵהוּוּא יִסוּדָא וּלְבוּשָׁא דְלֵהוֹן. וְאִי לֹא דְהוּוּ לְהוּ יִסוּדָא דְהָאֵי עֲלָמָא, לֹא מִתְקַרְבִּין תַּמָּן.

535. כְּגוּוֹנָא דְהוּוּ נִיּוּחָא לְשְׁכִינַתָּא קְדִישָׁא, מְרוּחִיהוֹן דְצְדִיקֵינָא, וְאֶתְקַרְיַבַת לְקַבְלָא רוּחָא דְהוּוּא זַכָּאָה, וְאֶתְהַנָּאת מְנִיָּה, בְּגִין דְמְנַה הוּוּ הוּוּא רוּחַ. כֵּן אֵלִין אֶתְהַנּוּן מִסַּתְרָא דִּיִּסוּדָא דְלֵהוֹן, וְאֶתְהַנּוּן מֵהוּוּא לְבוּשָׁא דְמִתְקַרְבֵי לֵיהּ, דְהָא רוּחַ מְלַבּוּשָׁא דְרוּחָא דְלֵהוֹן הוּוּ. וּבִג"כ אֶתְהַנּוּן מְנִיָּהוּ.

536. פְּנֵי נֶשֶׁר אֶתְפַּשְׁט לְעוֹפֵא רוּחַ מְנִיָּה. וְנֶשֶׁר בְּתֵרִין סַתְרִין אִיהוּ. וְרִזָּא דָּא וְעוֹף יְעוֹפֵף, תְּרִין רוּחִין. וּבְגִין כֵּן אֶתְפַּשְׁט וְנַחַתָּא מִימִינָא וּמִשְׂמָאלָא קַרְבָּנָא דְעוֹפֵי.

537. מְכַל סֵטֵר דְכִיָּא, לֹא אֶתְקַרְיַב אֶלָּא יוֹנָה וְתוֹרִים, דְאִינּוֹן בְּקְשׁוּט לְזוּגֵייהוּ, מְכַל שְׂאֵר עוֹפִין. וְהֵם נְרַדְפִין, וְלֹא רוּדְפִין. וּמֵהֵימְנָא דָּא לְדָא, נּוֹקְבָא לְבֵר זּוּגוּ. וְע"ד קַרְבָּנָא מְנִיָּהוּ. וְנַחַתֵי וּמִתְקַרְבֵי אִינּוֹן רוּחִין קְדִישִׁין, וְאֶתְהַנּוּן מִיִּסוּדָא וְעַקְרָא דְלֵהוֹן.

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538. And you might well ask: How can the little that ascends from the dove or from the turtledove spread out in the number of directions to the hosts on high who are without measure? And the same question can be asked about WHAT ASCENDS OF the single animal. HE ANSWERS: Come and see, the whole world fills with light from one thin burning candle. Again: One thin piece of wood enkindles a large piece.

539. So far the sacrifice HAS BEEN CLARIFIED from two sides engraved on the Throne, NAMELY FROM THE FACE OF AN OX FOR CATTLE, AND FROM THE FACE OF AN EAGLE FOR FOWL. Now the question has to be put: There are four shapes that are engraved on the Throne, so what is the reason for there being no sacrifice from shapes of the other FORMS? HE ANSWERS, There is certainly sacrifice from all of them. The lion that is engraved on the throne: When the sacrifice is perfect, the lion descends and enters the fire, eats and has enjoyment from there. And the man that is engraved on the throne: Behold man is the main one of all of them, and he sacrifices there TO THE FACE OF A MAN, WHICH IS MALCHUT, his spirit and his soul, and upper man benefits from lower man. And each species draws near to its own and benefits from it, from that which is really its own, and from its own element.

540. You might well ask: But lion has no basis below in the sacrifice, WHILE THE FACE OF AN OX HAS A BASIS BELOW, IN THE ANIMALS; THE FACE OF AN EAGLE HAS A BASIS BELOW, IN THE BIRDS; THE FACE OF A MAN HAS A BASIS BELOW, IN THE SPIRIT AND SOUL OF THE MAN OFFERING THE SACRIFICE, BUT LION HAS NO BASIS BELOW AT ALL. AND HE ANSWERS, lion is included in all of them, for it is on the right, WHICH IS CHESED, AND CHESED INCLUDES ALL OF THEM. For this reason, it eats from all of them THAT ARE BELOW IT, while the others, OX, EAGLE, AND MAN, do not eat from his species, because it is to the right AND HIGHER THAN THEY. Behold, all four of the forms that are engraved on the throne come close to the sacrifice, which is why it is a perfect sacrifice. And when they enjoy their principle and element, then a spirit descends to kindle the upper candles, NAMELY THE MATING IS MADE BETWEEN ZEIR ANPIN AND MALCHUT.

541. Priests, Levites, and Yisrael give a basis and principle to the upper grades from which THEY ARE DRAWN, and each grade gives to its element ON HIGH. First, the four shapes of the throne, as we have said IN THE PRECEDING PARAGRAPH, each species unto its like, and they first draw near, like unto like. The face of an ox, all the faces, NAMELY THE HOSTS AND CAMPS, that spread out to those species, as we have noted, all of them draw near to their principle and basis, THE FACE OF AN OX. AND SIMILARLY FOR THE face of an eagle it is as we have noted. SO, TOO, WITH the face of a lion it is as we have noted AS WELL AS the face of a man who offers a sacrifice, his spirit and soul approaching to the upper man, WHICH IS MALCHUT.

538. ואי תימא, היך אתפשט זעיר מהאי יונה, או משפנינא דא, לכמה סטרין חיילין דלית לון שיעורא. או מן בעירא חדא אוף הכי ת"ח. חד שרגא דקיק דליק, אתמלויא מניה כל עלמא. תו אעא דקיק, אדליק לרברבא.

539. עד הכא קרבנא מתרין סטרין דחוקין בכסא. השתא אית למשאל, ד' דיוקנין אינון, דחוקין בכסא, מ"ט לית קרבנין מאחרנין. אלא ודאי מבלהו אית קרבנא. אריה חקוק בכורסויא, בשעתא דקרבנא שלים, אריה נחית ועאל באשא, ואכיל ואתנהי מתמן. אדם חקוק בכורסויא, אדם עקרא דכלא, ומקריב תמן רוחיה ונשמתיה, ואדם עלאה אתהני מאדם תתאה, וכל זינא אתקריב לזיניה, ואתהני מניה מדיליה ממש, ומיסודא דיליה.

540. ואי תימא, הא אריה דלית ליה יסודא לתתא בהוא קרבנא. אריה כליל בכלהו, דהא לימינא הוי, ובג"כ אכיל בכלהו, וכל שאר לא אכלין מזיניה, בגין דימינא הוא. הא כל ד' דיוקנין דחוקין בכסא, מתקריבין לקרבנא, ובג"כ הוי קרבנא שלים. וכד אתהנון מעקרא ויסודא דלהון, בדין נחת רוח לאדלקא בוצינין עלאין.

541. בהני וליואי וישראלי, יהבי יסודא ועקרא לאינון דרגין עלאין דלהון. וכל דרגא יהיב ליסודיה ד' דיוקנין דכורסויא בקדמיתא. בדאמרן זינא לקבל זיניה, ומתקריב אינון בקדמיתא זינא לזיניה. פני שור בלהו פנים דמתפשטן לאינון זינין בדקאמרן, בלהו מתקריב לעקרא ויסודא דלהון. פני נשר, בדאמרן. פני אריה, בדאמרן. פני אדם, דמקריב רוחיה ונשמתיה מתקריב לגבי אדם עלאה.

542. The priest who pronounces the unity of the Holy Name OVER THE SACRIFICE is himself approaching to the upper priest, WHICH IS CHESED OF ZEIR ANPIN, the same that enters the house of the holy of holies, WHICH IS YESOD OF MALCHUT, and he draws close to the latter and kindles THE CANDLES OF MALCHUT by his correction with welcome, corresponding to the priest below WHO OFFERS THE SACRIFICE. When the Levites play their instruments happily WHEN THE SACRIFICE IS MADE, their side, WHICH IS GVURAH OF ZEIR ANPIN, rejoices and illuminates the faces. Yisrael, who bring the sacrifices - who begin to pray over the sacrifice, for prayer was ordained for all THE SACRIFICES - awakens Yisrael Saba, the Holy Indefinite, towards them and Yisrael Saba welcomes them.

543. And each species is sacrificed to its own kind, and everything follows its element ON HIGH. The lower grades awaken the higher grades, and although all of them stir, and the grades that are engraved on the throne, WHICH ARE THE FOUR LIVING CREATURES, awaken towards the grades that are on earth, being their basis, NAMELY THE FACE OF AN OX FOR ANIMALS, THE FACE OF AN EAGLE FOR FOWL, AS ABOVE, and also those upper hidden grades, they all stir and come close for the meal OF THE SACRIFICE and find pleasure; yet none of them has permission to eat, neither the higher grades nor the lower grades, and not to enjoy it, nor to put out a hand to the sacrifice, until after the Supreme King, WHO IS ZEIR ANPIN, has eaten and enjoyed it, and given them permission.

544. After he gives them permission, each one of them enjoys it and eats, this being as it is written: "I have gathered my myrrh with my spice" (Shir Hashirim 5:1). These are the upper grades OF ZEIR ANPIN; "my myrrh and my spice" - eat and enjoy as is fitting, and this is THE UNITY OF the right arm, WHICH IS CHESED, with the left thigh, WHICH IS HOD. "I have eaten my honeycomb with my honey": This is Jacob with Rachel, NAMELY THE UNITY OF TIFERET WITH MALCHUT. And this is eating proper, FOR ONLY HERE IS THE WORD "EAT" USED. "I have drunk my wine with my milk." This is the unity of the left arm with the right thigh, NAMELY GVURAH WITH NETZACH. And these are all the upper grades from which the Holy King has enjoyment first. AND THIS IS HIS EATING AND HIS PLEASURE. SO FAR WE HAVE DISCUSSED THE FOOD OF THE SUPREME KING, WHO EATS FIRST.

545. From this point on, THE King, WHICH IS ZEIR ANPIN, gives permission to the four forms that are engraved on the throne, and to all those that spread out from them, to enjoy and eat. For the verse continues: "Eat, O dear ones; drink, drink deep, loving companions" (Shir Hashirim 5:1). "Eat, O dear ones" are four forms that we have mentioned: LION, OX, EAGLE, MAN. "Drink, drink deep, loving companions" meaning all those who spread out from them, and they all eat, stretch out and enjoy as is fitting, and their faces shine. And all the worlds rejoice, and each one, whether at the upper levels or at the lower levels, draws closer to its element, NAMELY EACH ONE TO ITS PARALLEL ASPECT: CHESED TO THE FACE OF A LION; GVURAH TO THE FACE OF AN OX..., and they enjoy. This is the secret and mystery of the sacrifices in a proper manner.

542. כִּהְנָא דְמִיחָד שְׁמָא קְדִישָׁא, מִתְקָרִיב לְגַבֵּי כִּהְנָא עֲלָא. הֵוּא דְעָל לְבֵית קֹדֶשׁ הַקְּדוּשִׁים. וְאִתְקָרִיב דָּא, וְאִדְלִיק בְּתַקּוּנָהּ בְּנִהִירוֹ דְאַנְפִּין, לְקִדְמוֹת כִּהְנָא דְלִתְתָּא. לְיוֹאֵי דֵי מְנַגְנֵי בַחֲדוּהָ, הֵוּא סְטְרָא דְלֵהוֹן חֲדָי, וְאַנְהִיר אֲנַפִּין. יִשְׂרָאֵל דְקָרִיב, דְקִיּוּמוֹ עַל קִרְבָּנָא בְּצִלוֹתָא, דְהָא צִלוֹתָא עַל כֻּלָּא הוּוּ. אֲתַעַר לְגַבֵּי הוּוּ יִשְׂרָאֵל סְבָא, סִתְמָא קְדִישָׁא, וְאַנְהִיר אֲנַפִּין.

543. כָּל זִינָא לְזִינְיָהּ, וְכָל מְלָה בְּתֵר יִסּוּדָא דִּילֵיהּ אֲזֵלָא וְאֲתַעַרְו דְרֵגִין תַּתְּאִין לְדְרֵגִין עֲלָאִין, וְאֵעִיג דְכֻלְּהוּ מִתַּעֲרִין, וְאֲתַעֲרֵו דְרֵגִין דְחֻקִּיקִין בְּכִסָּא, לְגַבֵּי דְרֵגִין דְאַרְעָא, יִסּוּדָא דְלֵהוֹן. וְאִינּוֹן דְרֵגִין עֲלָאִין דְמִטְמָרִין, כֻּלְּהוּ מִתַּעֲרֵי וּמִתְקָרְבֵי לְסַעֲוֹדָתָא, וּמִתַּעֲרֵי. אֲבָל לִית רִשׁוֹ לְחַד מְנִיְהוּ לְמִיכָל, לָא לְדְרֵגֵי עֲלָאִין, וְלָא לְדְרֵגֵי תַתְּאִין, וְלִמְתַּהֲנֵי שׁוּם הִנָּא, וְלָא לְאוּשִׁיט יָדָא בְּקִרְבָּנָא, עַד דְמִלְכָּא עֲלָא אֲכִיל וְאֲתַהֲנֵי, וְיִהִיב לֹון רִשׁוֹ.

544. לְבִתֵּר דִּיהֵב לֹון רִשׁוֹ, כָּל חַד וְחַד אֲתַהֲנֵי וְאֲכִיל. וְהִינּוֹ דְכֻתִּיב אֲרִיתֵי מוֹרֵי עִם בְּשָׁמִי, אֲלִין אִינּוֹן דְרֵגִין עֲלָאִין. מוֹרֵי עִם בְּשָׁמִי, אֲכִילֵי וְאֲתַהֲנֵי כְּדָקָא יָאוֹת. דָּא דְרוּעָא יְמִינָא, בִּירְכָא שְׁמָאלָא. אֲכִילֵי יַעֲרֵי עִם דְבִשִׁי, דָּא יַעֲקֹב בְּרַחֵל, דָּא אֲכִילָה כְּדָקָא יָאוֹת. שְׁתִּיתֵי יַיִנִי עִם חֲלָבִי, דָּא דְרוּעָא שְׁמָאלָא, בִּירְכָא יְמִינָא. הָא כֻּלְּהוּ דְרֵגִין עֲלָאִין, דְאֲתַהֲנֵי בְּהוּ מִלְכָּא קְדִישָׁא בְּקִדְמוּתָא. וְדָא מִיכָלָא דִּילֵיהּ וְהִנָּא דִּילֵיהּ. עַד הִכָּא מִיכָלָא דְמִלְכָּא עֲלָא בְּקִדְמוּתָא.

545. מִכָּאן וְלֵהֲלָא, יְהִיב רִשׁוֹ לְדִי דְיוֹקְנֵין דְחֻקִּיקִין בְּכוֹרְסִיָּא, וְלְכָל אִינּוֹן דְמִתְפַּשְׁטֵן מְנִיְהוּ, לְאֲתַהֲנֵי וְלְמִיכָל. הֵוּוּ דְ, אֲכִילוּ רַעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים. אֲכִילוּ רַעִים, אֲלִין אִינּוֹן אֲרַבַּע דְיוֹקְנֵין דְאַמְרֵן. שְׁתוּ וְשִׁכְרוּ דוֹדִים, כָּל אִינּוֹן דְמִתְפַּשְׁטֵי מְנִיְהוּ, וְכֻלְּהוּ אֲכִילֵי וּמִתְפַּשְׁטֵי, וְאֲתַהֲנוּן כְּדָקָא יָאוֹת, וְאַנְהִירוֹ אֲנַפִּין, וְעֲלָמִין כֻּלְּהוּ בַחֲדוּהָ, וְכָל חַד וְחַד, בֵּין דְרֵגִין עֲלָאִין, וּבֵין דְרֵגִין תַּתְּאִין, בִּיִסּוּדָא דְלֵהוֹן מִתְקָרְבִין וּמִתַּהֲנִין. דָּא אִיהוּ רְזָא וְסִתְרָא דְקִרְבָּנָא כְּדָקָא חֲזִי.

546. Rabbi Elazar and Rabbi Aba, together with the other companions, came and prostrated themselves before him, BEFORE RABBI SHIMON. Rabbi Aba said, Had the Torah not been given at Mount Sinai, but instead the Holy One, blessed be He, had said: Here is the son of Yochai TO GIVE YOU the Torah and My secrets, it would have sufficed for the world. Woe for when you depart from the world! Who will then kindle the lights of the Torah? Everything will be in darkness from that day! For until the arrival of King Messiah there will be no generation such as this generation, in whose midst is Rabbi Shimon!

547. Rabbi Shimon said concerning THE ABOVE MENTIONED secret, a man is forbidden to taste anything until the Supreme King has eaten. And what is meant by HIS EATING? This means prayer, WHICH IS IN THE STEAD OF SACRIFICES. A man's prayer is similar in respect TO WHAT WE SAID ABOVE ABOUT THE SACRIFICES. First the four forms that are engraved on the throne are invited, THAT THEY SHOULD DWELL over these creatures, over the fowl and the animals, for the spirits OF THE FOUR LIVING CREATURES spread out over them so that they should be sacrifices, FOR THEY ARE creatures the basis of whose spirit in this world is of them, OF THE FOUR LIVING CREATURES, and that is: "Hashem, how manifold are Your works" (Tehilim 104:24). For over the creatures whose spirit is suitable for sacrifice spread out the four forms THAT ARE IN THE THRONE, which are come over these sacrifices. And it is to this that we refer when we say 'The wheels and holy living creatures'. FOR THIS IS THE SECRET OF THE FOUR LIVING CREATURES THAT ARE IN THE THRONE, and all those other hosts who spread out from them, TO WHICH ARE JOINED THE SPIRIT OF ANIMALS AND FOWL THAT ARE FITTED FOR OFFERING AS SACRIFICES.

548. And afterwards the High Priest proclaims the unity of the Holy Name, namely 'With abounding love', WHERE LOVE is CHESED, THE ATTRIBUTE OF THE PRIEST. The unity THAT THE PRIEST PROCLAIMS IS: "Hear, O Yisrael, Hashem our Elohim, Hashem is One" (Devarim 6:4). And afterwards the Levites arise to play the music, which is: "And it shall come to pass, if you hearken diligently to My commandments..." (Ibid. 11:13). "Take heed to yourselves, that your heart be not deceived..." (Ibid. 16-21) WHICH PORTION PARALLELS THE LEFT WHICH IS GVURAH. For this is the melody of the Levites, THAT IS TO SAY THAT THE SIGNING OF THE LEVITES IS FROM THE LEFT, in order to awaken this side, THE SIDE OF THE LEFT with this sacrifice, NAMELY, WITH THE PRAYER THAT IS IN PLACE OF THE SACRIFICE. And then come Yisrael with: 'True and firm, established and enduring', WHICH ALLUDES TO Yisrael-Saba, who stands over the sacrifice. For He, the ten upper inner levels to everything, NAMELY THE TEN SFIROT, is at the table WHILE THEY ARE, TRUE AND FIRM AND ESTABLISHED AND ENDURING.

549. But not one of them has permission to eat and to stretch a hand out to the sacrifice, NAMELY THE PRAYER, until the Supreme King, WHO IS ZEIR ANPIN, has eaten, by which is meant the first three blessings and the last three blessings OF THE AMIDAH PRAYER, WHICH IS WHERE THE MATING OF ZEIR ANPIN AND MALCHUT TAKES PLACE, AND THIS IS THE SECRET OF THE KING'S EATING. After He has eaten, He grants permission to the four forms, NAMELY THE FOUR LIVING CREATURES IN THE THRONE, and to all those parties that spread out from them, to eat.

546. אָתוּ ר' אֶלְעָזָר וְר' אַבָּא וְשָׂאֵר חֲבֵרָיָא, וְאַשְׁתַּחֲוּוּ קָמֵיהּ. א"ר אַבָּא, אֲלֵמְלָא לֹא אַתְמַסֵּר אוּרְיִיתָא בְטוּרָא דְסִינַי, אֲלֵא דְאָמַר קוּדְשָׁא בְרִיךְ הוּא, הָא בַר יוֹחָאי אוּרְיִיתָא וְסִתְרִין דִּילֵי, דִּינִי לְעֵלְמָא. וּוִי כַד תְּסַתְּלַק מִן עֲלְמָא. מִן יְנַהִיר בּוֹצִינִין דְאוּרְיִיתָא, כֹּלָא יִתְחַשֵּׁן מֵהוּא יוֹמָא. דְהָא עַד דִּינִי מִלְכָּא מְשִׁיחָא, לֹא לִיהוּי דְרָא כְדָרָא דָא, דְר"ש שְׂרִי בְגוּיָהּ.

547. אָמַר ר"ש, עַל רְזָא דָא, אֲסִיר לִיה לִב"נ לְטַעוּם כְּלוּם, כַּד דִּיכּוּל מִלְכָּא עֲלָאָה, וּמָה אִיהוּ. צְלוּתָא. צְלוּתָא דִב"נ, כְּגוּוּנָא דָא, בְּקִדְמִיתָא, מְזַמְנִין לְדִיוּקְנִין דְחֻקִּין בְּכוּרְסֵינָא, עַל אִינוּן בְּרִיין, דְמִתְפַּשְׁטִי רוּחִין דְלֵהוּן, עַל עוֹפִי וּבְעִירֵי, לְקִרְבָּנָא בְרִיין דְרוּחָא דְלֵהוּן יְסוּדָא בְּהָאי עֲלְמָא מְנִיָּהּ, וְהֵינּוּ מָה רַבּוּ מַעֲשֵׂיךָ יי, דְהָא בְרִיין דְאַתְחַזְוִין לְקִרְבָּנָא רוּחָא דִלֵּהוּן, מִתְפַּשֵּׁט עֲלֵיהוּ אַרְבַּע דִּיוּקְנִין, מְזַמְנִין עַל קִרְבָּנִין אֲלִין. וְהֵינּוּ דְקֶאֱמַרְן, וְהָאוּפְנִים וְחַיּוֹת הַקֹּדֶשׁ, וְכֹל אִינוּן חֵיילִין אַחֲרֵנִין דְקָא מִתְפַּשְׁטִי מְנִיָּהּ.

548. וּלְבַתֵּר כְּהֵנָּא רַבָּא דְקָא מְיַחַד שְׁמָא קְדִישָׁא, הֵינּוּ אֲהַבַת עוֹלָם אֲהַבַתְנוּ וְכוּ'. יְחוּדָא דְקָא מְיַחַד, הֵינּוּ שְׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד. וּלְבַתֵּר לְיוֹאֵי, דְקָא מִתְעִירֵי לְנִגּוּנָא, הֵינּוּ וְהִנֵּה אִם שְׁמוּעַ וְגו', הַשְּׁמַרוּ לָכֶם פֶּן יִפְתָּה וְגו'. דָּא נִגּוּנָא דְלְיוֹאֵי, בְּגִין לְאַתְעֵרָא סְטָרָא דָא, בְּקוּרְבָּנָא דָא. וּלְבַתֵּר יִשְׂרָאֵל, דָּא אֲמַת וַיִּצִיב וְנִכּוֹן, יִשְׂרָאֵל סְבָא דְקִיּוּמָא עַל קִרְבָּנָא, דְאִיהִי יי דְרִגִין עֲלֵאִין פְּנִימָאִין דְכֹלָא, קִיּוּמָא עַל פְּתוּרָא.

549. אֲבַל לִית רְשׁוּ לְחַד מְנִיָּהּ לְמִיכַל, וְלֹאֲשׁוּיט יְדָא לְקִרְבָּנָא, עַד דְמִלְכָּא עֲלָאָה אָכִיל. וְהֵינּוּ ג' רֵאשׁוֹנוֹת, וְג' אַחֲרוֹנוֹת. כִּיּוֹן דְאִיהוּ אָכִיל, יְהִיב רְשׁוּ לְד' דִּיוּקְנִין, וְלְכֹל אִינוּן סְטָרִין דְמִתְפַּרְשֵׁן מְנִיָּהּ, לְמִיכַל.

550. And then man, who is the form that includes all the other forms, lowers himself, and throws himself on his face and gives himself and his spirit to Supernal Man who stands over these forms and who includes all the forms, that he should awaken towards him as is fitting. And this is what is meant BY SAYING: "To You, Hashem, do I lift up my soul" (Tehilim 25:1), namely in order to awaken other forms and all those who spread out from them. And this is what is meant WHEN SAYING IN "A PRAISE OF DAVID" (TEHILIM 145:7): "They shall utter...and shall sing"; and "They shall speak...and talk" (Ibid. 11). And they all eat and enjoy THE PRAYER, each one as is fitting for him.

551. From here on a man may mention the troubles that are in his heart, as it is written: "May Hashem hearThe Lord hearh you in the day of trouble" (Tehilim 20:2), for example, a pregnant woman in labor, so that they should all become advocates for the person. Therefore, it is written: "Happy is the people that is in such a case" (Tehilim 144:15).

552. Rabbi Shimon was on his way to Tiberias when Elijah met him and said, Greetings, sir. Rabbi Shimon said to him: With what is the Holy One, blessed be He engaged in the firmament? Elijah replied: He is occupied with the sacrifices, and saying new things in your name. Happy are you! And I came to welcome you with greetings, and there is one thing that I wanted to ask you to settle for me. A question has been asked in the academy of the firmament: In the next world there is no eating and drinking, yet it is written: "I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey..." (Shir Hashirim 5:1). Would one for whom there is no eating nor drinking say: "I have eaten my honeycomb with my honey; I have drunk my wine with my milk?"

553. Said Rabbi Shimon: And what did the Holy One, blessed be He, reply to them? Elijah answered: The Holy One, blessed be He, said, 'There IS the son of Yochai. Let him tell you! So I came to ask you. Rabbi Shimon said: In what great affection did the Holy One, blessed be He, hold the Congregation of Yisrael, and out of the intense love with which He loved it, He altered his deeds from the way He had been NORMALLY doing. For, although He does not usually eat and drink, NEVERTHELESS, because of the love of it, He ate and drank. Since He had come to her, He did as she wanted. If a bride just entering the wedding canopy wants to eat, does it not follow that her bridegroom will eat with her, even if he is not used to doing so? This is what is written: "I have come into my garden, my sister, my bride." Since I have come to her, to go with her into the wedding canopy, "I have eaten my honeycomb with my honey; I have drunk my wine with my milk."

550. בְּדִין אָדָם, דַּאִיהוּ דְיוֹקְנָא דְכָלִּיל כָּל שְׂאָר דְיוֹקְנִין, מְאִיךְ וְנָפִיל עַל אַנְפוּי, וּמְסִיר גְרָמִיָּה וְרוּחִיָּה לְגַבֵּי אָדָם דְלַעִילָא, דְקִיּוּמָא עַל אִינוּן דְיוֹקְנִין, דְכָלִּיל כָּל דְיוֹקְנִין, לְאַתְעָרָא לִיהַ עֲלִיָּה בְדַקָּא חֲזִי, וְהֵינּוּ אֲלִיךְ יִי נַפְשֵׁי אַשָּׁא, לְאַתְעָרָא דְיוֹקְנִין אַחֲרֵינִין, וְכָל אִינוּן דְמִתְפַּשְׁטֵי מְנִיָּהּ. וְהֵינּוּ יַבִּיעוּ. יִרְנְנוּ. יֹאמְרוּ. יִדְבְּרוּ. וְכֻלְהוּ אֲכַלִּין וְאַתְהֲנִיין כָּל חַד וְחַד בְּדַקָּא חֲזִי לִיהַ.

551. מִכָּאן וְלַהֲלָאָה לִימָא ב"נ עֲאָקוּ דְלִבְיָה, הַה"ד יַעֲנֵךְ יִי בְיוֹם צָרָה. כְּעוֹבְרֵתָא דִּיתְבָּא בְּעֲאָקוּ, לְאַתְהַפְכָּא כְּלַהוּן סְנִיגוּרִין עֲלִיָּה דב"נ. וְע"ד כְּתִיב אֲשֵׁרֵי הָעַם שָׂכְכָה לוֹ וְגו'.

552. ר"ש הוּוּ אֲזִיל לְטַבְרִיָּא, פָּגַע בֵּיה אֱלִיָּהוּ, א"ל שְׁלָמָא עֲלִיָּה דְמַר. א"ל ר"ש, בְּמֵאֵי קָא עָסִיק קוּדְשָׁא בְרִיךְ הוּוּ בְרַקִּיעָא. א"ל בְּקַרְבָּנוֹת עָסִיק, וְאִמַר מְלִין חֲדַתִּין מְשַׁמֵּךְ, זָכָאָה אַנְתָּ, וְאַתִּינָא לְאַקְדָּמָא לָךְ שְׁלָם, וּמְלָה חֲדָא בְּעִינָא לְמִשְׁאֵל מְנַךְ, לְאַסְכְּמָא. בְּמִתִּיבְתָא דְרַקִּיעָא שְׁאַלְתָּא שְׁאִילוּ, עֲלָמָא דְאִתִּי לִית בֵּיה אֲכִילָה וְשִׁתְיָה, וְהָא כְּתִיב בְּאִתִּי לְגַנִּי אַחוּתִי כְלָה וְגו', אֲכַלְתִּי יַעֲרֵי עִם דְבִשֵׁי וְגו'. מֵאֵן דְלִית בֵּיה אֲכִילָה וְשִׁתְיָה, אִיהוּ אִמַר אֲכַלְתִּי יַעֲרֵי עִם דְבִשֵׁי שְׁתִּיתִי וַיְנִי עִם חֲלָבִי.

553. אר"ש, וְקוּדְשָׁא בְרִיךְ הוּוּ מֵאֵי קָא אַתִּיב לוּן. א"ל, אִמַר קוּדְשָׁא בְרִיךְ הוּוּ, הָא בְרַ יוֹחֵאֵי יוּמָא. וְאַתִּינָא לְמִשְׁאֵל מְנַךְ. אר"ש, כְּמָה חֲבִיבוּ חֲבִיב קוּדְשָׁא בְרִיךְ הוּוּ לְכַנְסַת יִשְׂרָאֵל, וּמְסַגִּיאוּ דְרַחֲמֵי דְרַחֲמִים לָהּ, שְׁנֵי עוֹבְדוּי מְמָה דְהוּוּ עֲבִיד. דַּע"ג דְלָאו אֹרְחוּי בְּמִיכְלָא וּמְשִׁתִּיָּא, בְּגִין רַחֲמֵיָּתָא, אֲכִיל וְשִׁתָּה. הוּוּאִיל וְאַתִּי לְגַבְהָ, עֲבִיד רַעוּתָה. כְּלָה עֵיילַת לְחוּפָה, וּבַעַת לְמִיכְל, לִית דִּין דִּינִיכּוּל חֲתָנָה בְּהַדָּה, אַע"ג דְלָאו אֲרַחֲיָה לְמַעַבְדַּד הַכִּי. הַה"ד בְּאִתִּי לְגַנִּי אַחוּתִי כְלָה. הוּוּאִיל וְאַתִּינָא לְגַבְהָ, וְלִמְיַעַל בְּהַדָּה לְחוּפָה, אֲכַלְתִּי יַעֲרֵי עִם דְבִשֵׁי וְגו'.

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554. And we can learn this also from David, who invited the Holy One, blessed be He, and changed his actions from the way the Holy One, blessed be He, was accustomed, and the Holy One, blessed be He, accepted it and did as he wanted, for he (David) invited the King, together with the Queen, as it is written: "Arise, Hashem, to Your resting place; You and the ark of Your strength" (Tehilim 132:8), namely the King together with the Queen. And in order not to make any separation between them, he changed the vessels, and he altered the deeds of the King.

555. This is what is written: "Let Your priests be clothed with righteousness; and Your pious ones shout for joy. For Your servant David's sake, turn not away the face of Your anointed" (Ibid. 9). It should have said: 'Let Your Levites be clothed with righteousness', and not: "Let Your priests be clothed with righteousness," since righteousness is from the side of the Levites; NAMELY MALCHUT FROM THE ASPECT OF THE LEFT IS CALLED 'RIGHTEOUSNESS', AND THE LEFT IS THE ASPECT OF THE LEVITES. Similarly, it should have said: 'and Your Levites shout for joy', and not: "and Your pious ones shout for joy," since joyous melody and song are from the side of the Levites, NAMELY FROM THE LEFT SIDE. But he changed things and said: "Your priests" and "Your pious ones," who are from the right side.

556. The Holy One, blessed be He, said to him: 'David, this is not the way I do things.' David replied: "For Your servant David's sake, turn not away the face of Your anointed" (Tehilim 132:10). Do not alter the correction that I have instituted. THE HOLY ONE, BLESSED BE HE said to him, 'David, since you have invited Me, I have to do what you want and not what I want.' From this we learn that if one invites another, the guest has to do as the host wishes, even if that is not his usual way.

557. Thus: "And he took of the stones of the place" (Beresheet 28:11). When the bridegroom comes to the bride, FOR JACOB IS THE SECRET OF TIFERET AND PLACE IS THE SECRET OF MALCHUT, WHERE TIFERET AND MALCHUT ARE THE SECRET OF THE BRIDEGROOM AND BRIDE, although it is not his custom to lie down without pillows and cushions, when she gave him stones to lie on, he accepts it all willingly, as it is written: "and lay down in that place" (Ibid.), on those stones, although that was not what he was used to.

558. This same applies in our case: "I have eaten my honeycomb with my honey." Although this was not His way, HE NEVERTHELESS DID IT because of love of the bride. And this ONLY happens in the house of the bride and not anywhere else. In His own place He neither eats nor drinks, but in her place He both eats and drinks, as it is written: "I have come into my garden," NAMELY THE GARDEN OF EDEN, WHICH IS THE PLACE OF MALCHUT. SIMILARLY, the angels whom the Holy One, blessed be He, sent to Abraham neither ate nor drank in their own place, but for the sake of Abraham they both ate and drank. ELIJAH said to him: Master, upon your life! The Holy One, blessed be He, wanted to relate this matter, but in order not to pay Himself a compliment before the Congregation of Yisrael He raised it to you. Happy are you in this world, that your Master on high is praised through you. About you is it written: "just, ruling in the fear of Elohim" (II Shmuel 23:3).

554. וְלִפְנֵי מַדּוּד, דְּזָמִין לְקוּדְשָׁא בְּרִיךְ הוּא, וְשָׁנִי עוֹבְדוֹ מִמָּה דְאַרְחוּי דְקוּדְשָׁא בְּרִיךְ הוּא, וְקוּדְשָׁא בְּרִיךְ הוּא קָבִיל וְעָבִיד רְעוּתֵיהּ. זְמִין לְמַלְכָּא וּמְטְרוֹנִיתָא בַּהֲדִיָּה, הָדָא הוּא דְכַתִּיב קוּמָה יְיָ לְמִנוּחְתָךְ אַתָּה וְאַרְוֵן עוֹזְךָ. מַלְכָּא וּמְטְרוֹנִיתָא בְּחָדָא, בְּגִין דְלֹא לְאַפְרָשָׁא לֹחַן, שְׁנֵי מְאַנִּין, וְשָׁנִי עוֹבְדִין דְּמַלְכָּא.

555. הַה"ד, כְּהֵנִיךְ יִלְבְּשׁוּ צַדֵּק וְחֲסִידֶיךָ יִרְנְנוּ בְּעִבּוֹר דְּוֹד וְגו', כְּהֵנִיךְ יִלְבְּשׁוּ צַדֵּק, לוֹוִיךְ מִבְּעֵי לֵיָהּ, דְּהָא צַדֵּק מְסֻטְרָא דְלִיּוּאֵי אִיהוּ. וְחֲסִידֶיךָ יִרְנְנוּ, לוֹוִיךְ יִרְנְנוּ מִבְּעֵי לֵיָהּ, דְּהָא רְנָה וְזִמְרָה בְּלִיּוּאֵי נִינְהוּ, וְאִיהוּ שְׁנֵי וְאָמַר, כְּהֵנִיךְ וְחֲסִידֶיךָ, דְּאִינוּן מְסֻטְרָא דִּימִינָא.

556. א"ל קוּדְשָׁא בְּרִיךְ הוּא, דְּוֹד לֹא אֹרַח דִּילִי הָכִי. אָמַר דְּוֹד, בְּעִבּוֹר דְּוֹד עֲבַדְךָ אֵל תִּשָּׁב פְּנֵי מְשִׁיחְךָ. תְּקוּנָא דְאַנָּא תְּקִינָת, לֹא תִשְׁנֶה לֵיָהּ. א"ל, דְּוֹד, הוּאִיל וְזִמְיִנָת לִי, אֵית לִי לְמַעַבְד רְעוּתְךָ, וְלֹא רְעוּתִי. וְלִפְנֵי מַהֲאֵי, אֹרַחָא דְעֵלְמָא, דְּמֵאן דְּמִזְמֵן לְאַחְרָא, הֵוּא דְאַתִּי לְגַבִּיָּהּ, אֵית לֵיָהּ לְמַעַבְד רְעוּתֵיהּ, אַע"ג דְּלֹא אֹרַחִיָּה בְּכַךְ.

557. כִּךְ וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם וְגו', הוּאִיל וְאַתָּא חָתָן לְגַבִּי בְּלָהּ, אַע"ג דְּלֹא אֹרַחִיָּה לְמִשְׁכְּבִי. אֵלֹא בְּכָרִים וּכְסֻתוֹת, וְאִיהִי יְהֵבָה לֵיָהּ אֲבָנִין לְמִשְׁכְּבִי, כִּלְא יִקְבֵּל בְּרְעוּתָא דְלִבָּא. הַה"ד, וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא, עַל אִינוּן אֲבָנִין, אַע"ג דְּלֹא אֹרַחִיָּה בְּכַךְ.

558. אוֹף נְמִי הֵכָא, אֲכַלְתִּי יַעֲרִי עִם דְּבִשֵׁי אַע"ג דְּלֹא אֲרַחוּי בְּכַךְ, בְּגִין רַחִימוּ דְכִלְהָ. וְעַכ"ד בְּבֵיתָא דְכִלְהָ וְלֹא בְּאַתְרֵי אַחְרָא. בְּאַתְרֵיהּ לֹא אֲכִיל וְלֹא שְׁתִּי, בְּאַתְרֵי דִילָהּ אֲכִיל וְשְׁתִּי. הַה"ד, בְּאַתְרֵי לְגַנִּי. מְלֹאכִין דְּשֻׁדְר קוּדְשָׁא בְּרִיךְ הוּא לְאַבְרָהָם, לֹא אֲכָלוּ וְלֹא שְׁתוּ בְּאַתְרֵיהוּ, בְּגִין אֲבָרָהָם אֲכָלוּ וְשְׁתוּ. א"ל, ר'. חֲוִיךְ, מְלָה דָא בְּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְמִימַר, וּבְגִין דְּלֹא לְמַחֲזֵק טִיבוּ לְגַרְמִיָּהּ, קָמִי כְּנִסְתַּת יִשְׂרָאֵל, סְלִיק מְלָה לְגַרְמַךְ, זְכָאָה אַנְתָּ בְּעֵלְמָא, דְּמֵאֲרַךְ מְשִׁתַּבַּח בְּךָ לְעֵילָא. וְעַלְךָ כְּתִיב, צְדִיק מוֹשֵׁל יִרְאֵת אֱלֹהִים.

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559. "My offerings, the provisions of My sacrifices made by fire" (Bemidbar 28:2). Rabbi Yudai said, In sacrifices there is smoke, there is smell, and there is sweet savor. Smoke is those with a temper, as it is written: "but then the anger (lit. 'nose') of Hashem... shall smoke" (Devarim 29:19). And those WITH A TEMPER enjoy smoke, THE MEANING OF WHICH IS anger in the nose. Smell refers to those who are called 'apples'. Rabbi Aba said, Those who are like apples, as it is written: " the scent of your nose like apples" (Shir Hashirim 7:9).

560. "The one lamb shall you offer in the morning" (Bemidbar 28:4). What is meant by morning? This refers to the morning of Abraham, NAMELY THE LIGHT OF CHESED, as it is written: "And Abraham rose up early in the morning" (Beresheet 22:3). How do we know that this morning is that of Abraham? Rabbi Elazar answered: From here, WHERE IT IS WRITTEN: "As soon as the morning was light" (Beresheet 44:3). Not 'morning' but "the morning" is written, WITH THE DEFINITE ARTICLE (HEI), for this was the first light that the Holy One, blessed be He, created in the Act of Creation. Thus IS IT WRITTEN: "shall you offer in the morning," namely on the particular morning, for this sacrifice is offered against the morning of Abraham. The lamb that is offered as a sacrifice at dusk is AGAINST Isaac, against the evening of Isaac, WHICH IS THE LIGHT OF GVURAH, WHICH IS JUDGMENT. How do we know this? Because it is written: "And Isaac went out to meditate in the field at eventide" (Beresheet 24:63), which is the evening of Isaac. And we have already learned this. Moses talks about the precepts of sacrifice and prayer, and says that offerings are sent to Zeir Anpin via Malchut, the Shechinah. We learn which prayers are optional and which obligatory. Moses says that Messiah son of Ephraim will come from the line of Joseph, the righteous one. Rabbi Shimon explains when one should bow and when one should stand upright during prayers, and he ends with some information about the time of redemption. Ra'aya Meheimna (the Faithful Shepherd)

561. It is a precept to offer the afternoon sacrifice each day, and the additional sacrifice on the Shabbat. And after it, to arrange the showbread and the frankincense and the additional sacrifice on the first of the month. holy luminary, each day a gift has to be sent to the King, to ZEIR ANPIN, in the hands of the Queen. And if she is in her husband's domain, NAMELY IN THE MATING OF GREATNESS WITH ZEIR ANPIN, a supplement has to be given, namely the additional sacrifice of the Shabbat, the first of each month and of all the festivals.

562. For she, MALCHUT, is his, ZEIR ANPIN's private property, and the Central Column, ZEIR ANPIN, is the owner of this property. And the level of Jacob, who instituted the evening prayers, is that of the Central Column, WHICH IS ZEIR ANPIN. For this reason, the sages of the Mishnah taught: The evening prayer is optional (Heb. reshut), FOR THE PRAYER, WHICH IS MALCHUT, IS IN THE DOMAIN (HEB. RASHUT) OF HER HUSBAND. For although being in exile, which is like the night-time, WHICH IS THE TIME FOR THE EVENING PRAYERS, and where Samael and Serpent and all those appointed over his regiments have control, and although the Shechinah goes into exile with Yisrael, NEVERTHELESS she is to be found in the domain of her husband, as it is written: "I am Hashem, that is My name, and My glory I will not give to another" (Yeshayah 42:8).

559. אֶת קִרְבָּנֵי לַחֲמֵי לְאִשֵׁי וְגו', ר' יוּדַאי אָמַר, בְּקִרְבָּנָא אֵית עֶשֶׂן, וְאֵית רִיחַ, וְאֵית נִיחַח. עֶשֶׂן: אֵינּוֹן מְאִרֵי דְרוּגְזָא. דְכִתְיִב, כִּי אִזּוּ יַעֲשֶׂן אֶף יִי. אֵינּוֹן אֶתְהַנּוֹן מֵעֶשֶׂן. וְעֶשֶׂן רוּגְזָא, בְּחוּטְמָא אִיהוּ. רִיחַ: אֵינּוֹן דְאֶקְרוּן תְּפֻחִין. אָמַר ר' אָבָא, כְּתֻפּוּחִים. הַה"ד, וְרִיחַ אֶפְיךָ כְּתֻפּוּחִים.

560. אֶת הַכֶּבֶשׂ אַחַד תַּעֲשֶׂה בַּבֶּקֶר. מֵאֵי בַּבֶּקֶר. דָּא בְּקִר דְאֶבְרָהִם. דְכִתְיִב, וַיִּשְׁכֶּם אֶבְרָהִם בַּבֶּקֶר. מְנַלְן דְהָאֵי בְּקִר דְאֶבְרָהִם הוּא. א"ר אֶלְעָזָר, מֵהֵכָא, הַבֶּקֶר אִזּוּר. בְּקִר אִזּוּר לָא כְתִיב, אֶלָּא הַבֶּקֶר אִזּוּר, וְדָא אִזּוּר קְדַמָּא, דְבִרְאָא קוּדְשָׁא בְּרִיךְ הוּא בְּעוֹבְדָא דְבִרְאִישִׁית, וְע"ד תַּעֲשֶׂה בַּבֶּקֶר, בַּבֶּקֶר דְאֶשְׁתַּמּוּדְעָא. וְלִקְבַל בְּקִר דְאֶבְרָהִם, אֶתְקֵרִיב קִרְבָּנָא דָּא. קִרְבָּן דְּבֵין הָעֶרְפִּים, דָּא יִצְחָק, וְלִקְבַל עֶרֶב דְּיִצְחָק אֶתְקֵרִיב. מְנַלְן. דְכִתְיִב וַיֵּצֵא יִצְחָק לְשׁוּחַ בְּשָׂדֵה לְפָנֹת עֶרֶב. וְעֶרֶב דְּיִצְחָק הוּא, וְהָא אֹקִימָנָא.

רעיא מהימנא

561. פְּקוּדָא דָּא לְהֶקְרִיב מְנַחָה בְּכָל יוֹם, וְלְהֶקְרִיב קִרְבָּן מוֹסֵף שַׁבָּת. וְאַבְתְּרִיָּה לְהַסְדִּיר לַחֵם הַפָּנִים וְלִבּוֹנָה. וְקִרְבָּן מוֹסֵף בְּרֵאשׁ חֹדֶשׁ. בּוֹצִינָא קְדִישָׁא, בְּכָל יוֹמָא צְרִיךְ לְשְׁדוּרֵי דוֹרוּנָא לְמַלְכָא בִּידָא דְמִטְרוּנִיתָא. אִי אִיהִי בְּרֵשׁוֹ בְּעֵלָה, צְרִיךְ תּוֹסַפֵּת, כְּגוֹן מוֹסֵף בְּשַׁבָּת וּבְרֵאשׁ חֹדֶשׁ, וּמוֹסֵף דְּכָל יוֹמֵין טְבִין.

562. דְאִיהִי רְשׁוּת הַיְחִיד הַלִּיָּה וְעַמּוּדָא דְאֶמְצַעִיתָא אִיהוּ בְּעֵלָה דְהָאֵי רְשׁוּת. וַיַּעֲקֵב דְתַקַּן צְלוֹתָא דְעֶרְבִית, אִיהוּ דְרָגָא הַלִּיָּה דְעַמּוּדָא דְאֶמְצַעִיתָא. בְּגִין דָּא אֹקִמּוּהָ מְאִרֵי מִתְנִיתִין, תְּפִלַּת עֶרְבִית רְשׁוּת, דְאֶף עַל גַּב דְּבִגְלוּתָא דְדוּמָה לְלִילָה, דְשִׁלְטִין תַּמָּן סְמָאֵל וְנַחֲשׁ, וְכָל מְמַנְן דְאֶכְלוּסִין הַלִּיָּה, וְשְׁכִינְתָא נַחַתת בְּגְלוּתָא עִם יִשְׂרָאֵל, אִיהִי בְּרֵשׁוֹ דְבְּעֵלָה אֶשְׁתַּבַּחַת, הָדָא הוּא דְכִתְיִב, אֲנִי יְיָ הוּא שְׁמִי וְכְבוֹדִי לְאַחַר לֹא אֶתֶן.

563. Because of this IT IS WRITTEN: "And he lighted on a certain place" (Beresheet 28:11); discovering inadvertently (Hebrew root: PE GIMEL AYIN) is only reconciliation AND APPEASEMENT, as in: "Neither make intercession (Hebrew root: PE GIMEL AYIN) to Me" (Yirmeyah 7:16). The Congregation of Yisrael appeased ZEIR ANPIN, that he should not leave her, for the Holy One, blessed be He, ZEIR ANPIN, is the Place of the world. What is meant by world? The Shechinah. For the Aramaic equivalent to 'world' is almah, which is derived from youth, as in the verse: "...the maid (almah)..." (Beresheet 24:43), NAMELY MALCHUT THAT IS A MAIDEN. And what is written about him? "and tarried there all night" (Beresheet 28:11), that is ZEIR ANPIN made peace with her, to stay there in the exile with the Shechinah. And should you suggest THAT THE MEANING OF "AND HE LIGHTED ON A CERTAIN PLACE" (IBID.) IS that Jacob appeased MALCHUT, that is fine. BUT IT CAN ALSO BE TAKEN TO MEAN THAT MALCHUT APPEASED JACOB, WHO IS ZEIR ANPIN, SO THAT HE SHOULD NOT LEAVE HER IN THE EXILE, AS ABOVE. And because every night, which IS THE ASPECT OF exile, she is in the domain (Heb. rashut) of her husband, AS ABOVE, the sages taught that the evening prayers are optional (Heb. reshut). FOR PRAYER IS MALCHUT AND EVENING IS EXILE, SO THAT SAYING THAT THE EVENING PRAYERS ARE OPTIONAL IS THE SAME AS SAYING THAT MALCHUT IN EXILE IS IN THE DOMAIN (HEB. RASHUT) OF HER HUSBAND. And the other, LITERAL, explanation of the saying, NAMELY THAT THE EVENING PRAYERS REALLY ARE OPTIONAL AND NOT OBLIGATORY, is but material straw for the fodder of animals, by inference from minor to major (Heb. chomer), IT IS EASY FOR ONE WHO IS MATERIAL (HEB. CHOMER) TO UNDERSTAND, BUT NOT FOR ONE OF INTELLIGENCE. The sages of the Mishnah came down to him, prostrated themselves before him, and were happy over this matter, and they bound him with a number of knots of mysterious secrets, NAMELY THEY EXPOUNDED THAT MATTER IN A NUMBER OF WAYS WITH TORAH SECRETS. And they crowned him and raised him up to the other companions who had remained there.

564. The Faithful Shepherd said TO RABBI SHIMON: holy luminary, this is why it is obligatory with the remaining prayers, imposed on them as a promissory note, to bring together MALCHUT and the Righteous One, the living of all Worlds, WHICH IS YESOD. For in this connection THE SAGES TAUGHT: One who joins ge'ulah (lit. 'Redemption') to the Amidah Prayer, will meet with no mishap for the whole of the day WHERE GE'ULAH IS YESOD AND TEFILAH IS MALCHUT. And how is she joined to Yesod? By the right arm, WHICH IS CHESED, as it is written: "As Hashem lives; lie down until the morning" (Rut 3:13), NAMELY UNTIL CHESED THAT IS CALLED 'MORNING' SHALL GIVE LIGHT.

565. The arrival time of the afternoon prayer (Minchah) IS THE SECRET OF "in the evening she would go" (Ester 2:14), NAMELY THE UNITY JUST BEFORE DUSK, as it is written: "and the dove came unto him in the evening" (Beresheet 8:11), FOR THE DOVE IS MALCHUT, because "it is a present (Heb. minchah) sent to my lord" in the exile of "Esau" (Beresheet 32:19), FOR EVENING IS THE SECRET OF EXILE. "and, behold, also he is behind us" (Ibid.), NAMELY ZEIR ANPIN IS COMING AFTER US TO REDEEM US FROM THE EXILE. Furthermore, "to my lord" refers to the Lord of all the world, which is the Righteous One, NAMELY YESOD. For from there, FROM THE ASPECT OF THE MATING, THE MINCHAH THAT IS AT EVENTIME, IT IS SAID ABOUT Joseph, the Righteous One: "His firstling of His herd, grandeur is His" (Devarim 33:17). FOR THE UNITY OF THE MINCHAH COMES FROM THE CONTROL OF THE LEFT THAT IS CALLED 'EVENING', AND SINCE THE MINCHAH IS "SENT TO MY LORD," NAMELY TO YESOD, WHICH IS JOSEPH, THEREFORE JOSEPH ALSO BECOMES THE ASPECT OF "FIRSTLING OF HIS HERD," WHICH IS THE LEFT COLUMN. And in the future Messiah the son of Efraim will issue from him, FOR MESSIAH THE SON OF DAVID IS THE ASPECT OF THE RIGHT AND MESSIAH THE SON OF EFRAIM IS THE ASPECT OF THE LEFT. And for his sake, FOR THE SAKE OF MESSIAH THE SON OF EFRAIM, it is

563. ובגין דא ויפגע במקום, לית פגיעה, אלא פיוסא. כגון אל תפגעי בי. כ"י פיוסת ליה, דלא יזוז מינה, דקודשא בריך הוא איהו מקומו של עולם. מאי עולם. דא שכנתא. תרגום עולם, עלמא, לישנא דעולמא, כד"א העלמה. ומה כתיב ביה, וילן שם, אתפייס עמה, למיבת תמן בגלותא עם שכנתא. ואי תימא דיעקב פייס לה, שפיר. ובגין דאיהי בכל לילוא, דאיהו גלותא, ברשו בעלה, אוקמוה תפלת ערבית רשות. ומירושא אחרינא, איהו תבן למיכל לבעירן חומרין בק"ו. נחתו מארי מתניתין, ואשתטחו קמיה, וחדו בהאי מלה, וקשרו לה בכמה קשרין דרזין סתימין. ואעטרו לה, וסליקו לה לגבי חברייה דאשתארו תמן.

564. אמר רעיא מהימנא, בוצינא קדישא, בגין דא בשאר צלותין איהו חובה, דשטר חוב עליהו, לסמכא לה בצדיק חי עלמין, דביה כל הסומך גאולה לתפלה, אינו נזוק בכל אותו יום. ובמאי סמיכת על יסוד. בדרועא ימינא. הה"ד, חי יי' שכבי עד הבקר.

565. כד מטי זמן צלותא דמנחה, בערב היא באה. הה"ד, ותבא אליו היונה לעת ערב. בגין דמנחה שלוחה היא לאדוני, בגלותא דעשו, והנה גם הוא אחרינו. ועוד לאדוני, דא איהו אדון כל הארץ, ודא צדיק, מתמן יוסף הצדיק, בכר שורו הדר לו. דעתיד לנפקא מניה משיח בן אפרים. ובגיניה אתמר והנה קמה אלמתי וגם נצבה והנה תסובינה אלמותיכם ותשתחוונה לאלומתי. ובצדיק, כל הכורע כורע בכרוך.

said: "and, lo, my sheaf (Hebrew root: ALEPH LAMED MEM) arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf" (Beresheet 37:7), FOR MESSIAH THE SON OF EFRAIM IS CALLED 'MUTE' (HEBREW ROOT: ALEPH LAMED MEM) IN THE EXILE. And about the righteous One IT WAS SAID: Everyone who bows should do so at the word 'Blessed'. AND IT WAS THEREFORE SAID FOR HIS PART: "AND BOWED DOWN TO MY SHEAF," WHICH IS MESSIAH.

566. Said the holy luminary, THAT IS RABBI SHIMON: Faithful Shepherd, it is said about you: "And Moses took the bones of Joseph" (Shemot 13:19). SINCE MOSES IS TIFERET, WHICH IS CALLED 'BODY', AND JOSEPH IS YESOD, THAT IS CALLED 'COVENANT', AND we consider body and covenant to be one, it is therefore said about you: "And, lo, my sheaf arose, and also stood upright," NAMELY MALCHUT THAT IS CALLED 'EL' IN EXILE, for so is the Amidah prayer, said while standing upright, WHERE PRAYER IS THE SECRET OF MALCHUT. Likewise: Everyone who returns to an upright position, should do so at the mention of the Divine Name, WHICH IS TIFERET, NAMELY MOSES, AND THEREFORE IT IS SAID ABOUT HIM: "my sheaf arose." And about the Righteous One: Everyone who bows, should do so at the word 'Blessed'; and thus it is said "and bowed down to my sheaf." FOR, FROM THE POINT OF VIEW OF TIFERET, THE RISING UP IS TO MALCHUT, WHILE, FROM THE POINT OF VIEW OF YESOD THE BOWING DOWN IS TO MALCHUT. For you are attached to the right and to the left, to the body and covenant, WHICH ARE TIFERET AND YESOD, AND TIFERET INCLINES TO THE RIGHT, AND YESOD INCLINES TO THE LEFT. Subsequently, you will ascend on them to Binah, to open there fifty gates of freedom for Yisrael, NAMELY TO DRAW DOWN THE GREAT MOCHIN OF FREEDOM, to fulfill the verse: "As in the days of your coming out of the land of Egypt, I will show to him marvelous things" (Michah 7:15). For this reason the morning prayer is obligatory and the evening PRAYER is optional.

567. In the evening prayer, MALCHUT is Hashkivenu (lit. 'Cause us to lie down'), NAMELY she lies between the arms of the King in exile, FOR SHE LIES DOWN AND HAS NO STANDING UPRIGHT, SINCE NIGHT-TIME IS THE ASPECT OF EXILE. When the morning, WHICH IS THE ASPECT OF REDEMPTION, comes, THE HOLIDAY OF Passover, WHICH IS THE SECRET OF RIGHT, NAMELY CHESED OF ZEIR ANPIN, takes hold of her on the right, NAMELY EMANATES CHASSADIM TO HER. But IT IS SAID about the left arm of ZEIR ANPIN, THAT IS CALLED 'Isaac', WHICH IS THE ASPECT OF Tishrei, "And it came to pass, before he had done speaking, that, behold, Rivkah came out" (Beresheet 24:15) from the exile, FOR THE REDEMPTION COMES FROM THE CORRECTION OF THE LEFT SIDE, WHICH IS ISAAC. And so that MALCHUT should not emerge FROM THE EXILE from the side of Judgment, FOR THE LEFT IS JUDGMENT, THEREFORE, Jacob, WHO IS ZEIR ANPIN, "changing his hands" (Beresheet 48:14), placed ox, WHICH IS LEFT, on his right, WHICH IS CHESED, and lion, WHICH IS RIGHT, he placed on the left, WHICH IS JUDGMENT, for which reason: "Hashem says to my master: Sit at My right hand," (Tehilim 110:1). This is the Righteous One, WHICH IS YESOD, that parallels Messiah the son of Joseph, WHICH IS JUDGMENT; and He said to him: "Sit at My right hand," which is the arm of Abraham, WHICH IS CHESED AT THE TIME of the exile of Ishmael. THAT IS, BECAUSE JACOB, "CHANGING HIS HANDS," SAID "TO MY MASTER," WHICH IS THE LEFT OF YESOD, WHICH IS MESSIAH THE SON OF EFRAIM, WHICH IS JUDGMENT, THAT HE SHOULD SIT AT THE RIGHT, WHICH IS CHESED, "until I make your enemies your footstool" (Tehilim 110:1).

566. אָמַר בּוֹצִינָא קְדִישָׁא, רַעִיָא מְהִימְנָא, בְּךָ אֲתָמַר וַיִּקַּח מֹשֶׁה אֶת עֲצָמוֹת יוֹסֵף. בְּגִין דְּגוּף וּבְרִית חֲשִׁבִינָן חַד. וּבְגִיד עֲלֶיךָ אֲתָמַר, וְהִנֵּה קָמָה אֲלוֹמָתִי וְגַם נִצְבָה. דִּכְךָ תִּפְלָה מֵעוֹמֵד. וְכֵן כָּל הַזֹּקֵף זֹקֵף בְּשֵׁם. וּבִצְדִיק, כָּל הַכוֹרֵעַ כּוֹרֵעַ בְּכוֹרֵךְ, וְהֵינּוּ וְתִשְׁתַּחֲוִינָה לְאַלְמָתִי. דְּאֵנָת אַחִיר בְּיִמִּינָא וּבְשִׂמְאַלָא, בְּגוּף וּבְרִית. וּלְבַתֵּר תִּסְתַּלַּק עֲלֵיהּוּ לְבִינָה, לְמַפְתַּח בְּהַ חֲמִשִּׁין תִּרְעִין דְּחִירוֹ לְיִשְׂרָאֵל. לְקִיּוּמָא, בְּיִמֵי צִאתְךָ מֵאַרְץ מִצְרַיִם אֲרָאנּוּ נִפְלְאוֹת, וּבְגִיד צְלוֹתָא דְשַׁחְרִית חוֹבָה, דְּעֵרְבִית רְשׁוֹת.

567. בְּעֵרְבִית אִיהוּ הַשְּׂכִיבְנוּ, דְשִׂכִּיבַת בֵּין דְרוּעֵי מַלְכָא בְּגִלוֹתָא. כִּד יִיתֵי צַפְרָא, פָּסַח אַחִיר בֵּיה בְּיִמִּינָא. אֲבָל בְּרוּעָא שְׂמַאלָא דִּיצְחָק, תִּשְׁרִי. וַיְהִי הוּא טָרַם כְּלָה לְדַבֵּר וְהִנֵּה רַבְקָה יוֹצֵאת, מִן גְּלוֹתָא. וּבְגִין דְּלֹא נִפְקֵי מִסְטְרָא דְרִינָא, יַעֲקֹב שָׂכַל אֶת יָדָיו, וְשׁוּי שׁוֹר בְּיִמִּינָא, אַרְיָה בְּשִׂמְאַלָא. וּבְגִיד נָאִם יֵי לְאֲדוֹנֵי שָׁב לְיִמִּינֵי, דָּא צְדִיק, לְקַבְּלִיהַ מְשִׁיחַ בֶּן יוֹסֵף, וְאִמַר לִיהַ שָׁב לְיִמִּינֵי, דְרוּעָא דְאַבְרָהָם, בְּגִלוֹתָא דִּישְׂמַעֲאֵל, עַד אֲשִׁית אוֹיְבֵיךָ הָדוּם לְרַגְלֵיךָ.

85. Additional Nefesh, additional Ruach, additional Neshamah

At the time of redemption, the Zohar tells us, an additional spirit will awaken over Yisrael, and they will have rest from their enemies. For each individual, the extra spirit is allocated according to his deeds or level. If a person is completely perfect, having all ten of the qualities that are in Malchut, he is given the crown, Keter, as written in, "I will pour out My spirit upon all flesh." There there is then no rule left for Samael or his adherents. Moses concludes by saying that on Shabbats and festivals the prayers are more important to God than all sorts of spices.

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568. At that time an extra spirit will awaken, THAT IS, AN additional SPIRIT, over Yisrael, as it is written: "I will pour out My spirit upon all flesh" (Yoel 3:1), and Yisrael will have rest from the nations of the world, "rest from their enemies" (Ester 9:16). And it will be as on the Shabbat when an extra Nefesh is added to a person, and he obtains rest therein. And if he has rest with an extra Nefesh, which is feminine, how much more WILL HE HAVE REST with the spirit, which is masculine.

569. And, Tannaim and Amoraim, HEAR: the extra Nefesh on the Shabbat is for the whole of Yisrael together, just one, WHICH IS THE SECRET OF KETER, but for each person it is allocated according to his deeds, NAMELY FOR EACH ONE ACCORDING TO HIS LEVEL. And this we have learned from repentance by inference from minor to major. For all of Yisrael together, whenever making repentance, are all found acceptable, as it is written: "as Hashem our Elohim is in all things that we call upon Him for" (Devarim 4:7), THIS BEING THE REASON FOR IT BEING FOR ALL YISRAEL TOGETHER. They are crowned with the Name of Yud Hei Vav Hei, with his crown, which is Upper Keter. And this UPPER KETER is an additional Neshamah for all Yisrael together on Shabbats and festival days. For this reason it was decreed that THE BLESSINGS be signed off NAMELY CONCLUDED with the name of the Yud Hei Vav Hei, which indeed concludes each blessing of the Amidah prayer, but no additional service is said without the ILLUMINATION of Keter, FOR KETER OF THE NAME OF YUD HEI VAV HEI DOES NOT ILLUMINATE EVERY DAY, AND THE BLESSINGS ARE THEREFORE CONCLUDED WITH YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, WHILE NO ADDITIONAL SERVICE, WHICH IS THE KETER OF ZEIR ANPIN, IS RECITED. But on the Shabbat, it was decreed that 'A crown will be given to You, Hashem our Elohim' is recited, BECAUSE ON THE SHABBAT THE KETER OF ZEIR ANPIN ILLUMINATES, AND THE ADDITIONAL SERVICE IS THEREFORE RECITED. AND THIS KETER OF ZEIR ANPIN IS THE SECRET OF THE ADDITIONAL NESHAMAH THAT GIVES LIGHT FOR THE WHOLE OF YISRAEL TOGETHER, AS ABOVE.

570. For each individual of Yisrael, however, the additional Nefesh descends to him according to his level. If he is pious (Heb. chasid), he is given an additional Nefesh from the attribute of Chesed, according to his level. If he is a mighty man, fearful of sin, he is given an additional Nefesh from the attribute of Gvurah. If he is an honest man, he is given an additional Nefesh from the attribute of truth. For the additional Nefesh is Malchut, and is made up of the ten Sfirot, AND THEREFORE a person RECEIVES FROM A SFIRAH OF MALCHUT according to his character. THAT IS: If he is a chief in Yisrael, or a sage or one who understands wisdom or Torah, about which is said: "to understand a proverb, and a figure" (Mishlei 1:6) or the Prophets or the Hagiographa, so is he given an additional Nefesh accordingly, which is called 'Keter of Malchut', IF HE IS A CHIEF IN YISRAEL.

568. בַּהוּא זְמַנָּא, יִתְעַר רוּחַ יִתִּירָה תּוֹסֶפֶת עַל יִשְׂרָאֵל, הֵה"ד אֲשֶׁפוּךְ אֶת רוּחִי עַל כָּל בָּשָׂר, וַיְהוּי נְיִיחָא לְיִשְׂרָאֵל מֵאוּמִין דְּעַלְמָא, וְנוּחַ מֵאוֹיְבֵיהֶם. כְּגוֹנָא דְשַׁבַּת, דְּאֶתוֹסֶף בְּב"נ נַפְשׁ יִתִּירָה בְּשַׁבַּת, וְאִית לֹון בְּה נְיִיחָא, אִי בְּנַפְשׁ יִתִּירָה אִית לֹון נְיִיחָא, דְּאִיהִי נּוֹקְבָא, כָּל שְׁכָן בְּרוּחָא דְּאִיהִי דְּכוּרָא.

569. וְתַנָּאִים וְאִמּוּרָאִים, נַפְשׁ יִתִּירָה בְּשַׁבַּת לְכָל יִשְׂרָאֵל כְּחֵדָא, חֵד אִיהִי. אָבַל לְכָל ב"נ, אִיהוּ כַּפּוּם עוֹבְדוּי. וְאִלִּיפְנָא מִק"ו דְּתִיּוּבְתָא, דְּכָל יִשְׂרָאֵל כְּחֵדָא, בְּכָל זְמַנָּא דְּחֻזְרִין כְּלָהוּ, מִתְקַבְּלִי. הֵה"ד, כִּי אֱלֹהֵינוּ בְּכָל קְרָאנוּ אֵלָיו, דְּשֵׁם יי מוֹכְתָר עֲלֵיהּ בְּכִתְרִיהּ, דְּאִיהוּ כְּתָר עֲלִיוֹן. וְהֵאִי אִיהוּ נְשָׁמָה יִתִּירָה דְּכָל יִשְׂרָאֵל, בְּשַׁבַּת וְיוֹמִין טְבִין. וּבג"ד תְּקִינוּ בְּכָל יוֹמִין, לְמַחְתָּם בְּשֵׁם יְדוּד, דְּאִיהוּ חוּתָם דְּכָל בְּרַכָּאן דְּצִלוּתִין, וְלֹא אִמְרִין מוֹסֶף בְּלֹא כְּתָר. וּבְשַׁבַּת, תְּקִינוּ לְמִימַר בְּמוֹסֶף, כְּתָר יִתְנוּ לְךָ יי אֱלֹהֵינוּ.

570. אָבַל לְכָל חֵד מִיִּשְׂרָאֵל, הֵכִי נַחִית לִיה נַפְשׁ יִתִּירָה, כַּפּוּם דְּרַגָּא דִּילִיה. אִי הוּא חֲסִיד, יְהִבִּין לִיה נַפְשׁ יִתִּירָה מִמַּדַּת חֶסֶד, כַּפּוּם דְּרַגָּא דִּילִיה. אִי אִיהוּ גְבוּר, יִרָא חֲטָא, יְהִבִּין לִיה נַפְשׁ יִתִּירָה, מִמַּדַּת גְּבוּרָה. וְאִי אִיהוּ אִישׁ תָּם, יְהִבִּין לִיה נַפְשׁ יִתִּירָה, מִמַּדַּת אֱמֶת. וְנַפְשׁ יִתִּירָה דָּא מְלָכוּת, דְּאִיהִי כְּלִילָא מְעַשָּׂר סְפִירָאן, וְכַפּוּם מְדָה דְּב"נ. אִם נְשׂוּא יִשְׂרָאֵל, אִו חֲכָם, אִו מְבִין בְּחֲכָמָה, אִו בְּתוּרָה, דְּאֶתְמַר בִּיה, לְהִבִּין מְשָׁל וּמְלִיצָה. אִו בְּנַבִּיאִים, אִו בְּכַתּוּבִים. הֵכִי יְהִבִּין לִיה נַפְשׁ יִתִּירָה, דְּאֶתְקַרִּיאת כְּתָר מְלָכוּת.

571. CONTINUING THE EXPLANATION OF HIS WORDS, If he is a scholar, as we have learned: WHO IS A SCHOLAR? He who adds wisdom to every man, as it is written: "in wisdom have You made them all" (Tehilim 104:24). He is given an extra Nefesh from there, NAMELY FROM CHOCHMAH. And if he understands one matter from another in the Torah, he is given an extra Nefesh from Binah. And if he is a scholar in the Prophets and Hagiographa, he is given an extra Nefesh from Netzach and Hod. And if he is completely righteous, keeping the sign of the covenant, the sign of the Shabbat, the sign of the festivals, and the sign of the Tefilin, he is given an extra Nefesh from the Righteous One, WHICH IS YESOD. And in every case, the extra Nefesh THAT THE INDIVIDUAL RECEIVES is from Malchut. AND IF IT HAS BEEN SAID THAT HE IS YESOD, FOR EXAMPLE, THEN THIS MEANS THE SFIRAH YESOD of MALCHUT, AND SO WITH THE OTHER SFIROT.

572. And if he is a person who has all the above-mentioned qualities, THEN HE IS COMPARABLE AND SIMILAR TO THE WHOLE OF YISRAEL TOGETHER and is given Keter in the name of the Yud Hei Vav Hei. AND THIS IS IN THE SECRET OF THE VERSES: "as Hashem our Elohim is in all things that we call upon Him for" and "There is none holy as Hashem" (I Shmuel 2:2). 'AS (HEB. CAF)' THAT IS PREFIXED TO HASHEM IS THE SECRET OF KETER OF ZEIR ANPIN. AND THIS IS AN EXTRA NESHAMAH from the world of the Male, which is Tiferet, AND IS NOT AS THE EXTRA NEFESH OF AN INDIVIDUAL, WHICH IS ONLY FROM THE SFIROT OF MALCHUT. For he is a king crowned with an upper crown FROM BINAH, in which He rules with His Shechinah, which is extra Nefesh. And Keter is extra Neshamah THAT IS RECEIVED FROM the Yud Hei Vav Hei, which is Ruach, about which it is said: "I will pour out My spirit upon all flesh." AND THIS SPIRIT, WHICH IS YUD HEI VAV HEI is composed of the ten Sfirot, downwards from above, as follows: Yud is Chochmah, Hei is Binah, Vav incorporates the six Sfirot, from Chesed to Yesod, Hei is Malchut. And the Caf, (as) in "as Hashem our Elohim" is the crown on the head OF THE YUD HEI VAV HEI. And this is the Neshamah that is added on the Shabbat day EITHER TO ALL OF YISRAEL TOGETHER OR TO AN INDIVIDUAL WHO HAS ALL TEN OF THE QUALITIES THAT ARE IN MALCHUT.

573. And because the Prime Cause is superior and covered with this crown, and on the Shabbat days and festivals THE CROWN (Heb. KETER) spreads with the Yud Hei Vav Hei, there is, therefore, no rule THEN for Samael and Serpent and all his officials, nor does Gehenom, which is the wicked Female of Samael, have any rule, nor his camps, for all of them take cover before the camps of the King, just as the idolatrous nations of the world will hide when Messiah is revealed, as it is written: "And they shall go into the holes of the rocks" (Yeshayah 2:19); "and in the holes of the rocks" (Yeshayah 7:19).

571. וְאִי חָכֵם, כְּמָה דְאוֹקִימָנָא הַמְּחַכִּים לְכָל אָדָם, דְּאִתְמַר כְּלָם בְּחֻכְמָה עֲשִׂיתָ, יְהִיבִין לִיה נֶפֶשׁ יְתִירָה מִתְמָן. וְאִם הוּא מִבִּין דְּבַר מִתּוֹךְ דְּבַר בְּאוֹרֵייתָא, יְהִיבִין לִיה נֶפֶשׁ יְתִירָה מִבִּינָה. וְאִם הוּא חָכֵם בְּנִבְיָאִים וּבְכַתּוּבִים, יְהִיבִין לִיה נֶפֶשׁ יְתִירָה מִנְצַח וְהוּד. וְאִי אִיהוּ צַדִּיק גְּמוּר דְּנִטְר אוֹת בְּרִית, אוֹת שַׁבַּת, אוֹת יוֹמֵינ טְבִינ, אוֹת תְּפִילִין, יְהִיבִין לִיה נֶפֶשׁ יְתִירָה מִצַּדִּיק, וּבְכָל אַתְר, נֶפֶשׁ יְתִירָה מִמַּלְכוּת.

572. וְאִי אִיהוּ ב"נ מְכַל מִדּוֹת אֱלִין, יְהִיבִין לִיה כְּתֵר בְּשֵׁם יְדוּד, כִּיְדוּד אֱלֵהִינוּ בְּכָל קְרָאנוּ אֱלִינוּ. אִין קְדוּשׁ כִּיְדוּד. מְעַלְמָא דְדְכוּרָא, דְּאִיהוּ תְּפִאֲרָת, מְלַךְ מוֹכְתֵר בְּכַתֵּר עֲלָאָה, דְּבָה יְמַלּוֹךְ בְּשִׁכְיִנְתִּיה, דְּאִיהוּ נֶפֶשׁ יְתִירָה. וּכְתֵר נִשְׁמָה יְתִירָה, יְהוּ"ה, רוּחַ, דְּאִתְמַר אֲשַׁפּוֹךְ אֶת רוּחִי עַל כָּל בָּשָׂר, וְאִיהוּ כְּלִיל י' סְפִירָאן מְעִילָא לְתַתָּא, כְּגוּוֹנָא דָא: י' חֻכְמָה. ה' בִּינָה. ו' כְּלִיל שֵׁית סְפִירָאן, מְחַסֵּד עַד יְסוּד. ה' מַלְכוּת. כ' מִן כִּיְדוּד אֱלֵהִינוּ, כְּתֵר עַל רִישִׁיה. וְהִיא אִיהוּ נִשְׁמָה דְּאִתּוֹסְפָא בְּיוֹם שַׁבַּת.

573. וּבְגִין דְּעֵלְת הָעֵלּוֹת, מוֹפְלָא וּמְכוּסָה בְּהֵאֵי כְתֵר, וְאִתְפָּשֵׁט בְּשֵׁם יְהוָה בְּשַׁבְּתוֹת וַיּוֹמִים טוֹבִים, לִית שׁוֹלְטָנוּתָא לְסַמְאֵל וּלְנַחֵשׁ וּלְכָל מְמָנן דִּילִיָּה, וְלִית לִיה שְׁלִטָנוּתָא לְגִיהֵנָם, נּוֹקְבָא בִישָׂא דְסַמְאֵל, וְלֹא לְמִשְׁרִיין דִּילִיָּה, כְּלָהוּ מִתְטַמְרִין מִן קְדָם מִשְׁרִייתָא דְמַלְכָא, כְּגוּוֹנָא דִּיתְטַמְרִין אוֹמִין עִבּוֹ"ם דְּעַלְמָא, כִּד יְתַגְּלוּ מְשִׁיחָא, הַה"ד וּבָאוּ בְּמַעְרוֹת צוּרִים וּבְנִקְיֵי הַסְּלָעִים.

574. The Tannaim and the Amoraim arose and said, Faithful Shepherd, you are the one who is equivalent to all of Yisrael, filled with all good qualities, and certainly in you rests He about whom it is said: "There is none holy as Hashem," NAMELY THE CAF (=AS) THAT IS PREFIXED TO THE YUD HEI VAV HEI WHICH ALLUDES TO KETER OF THE YUD HEI VAV HEI. You are a crown (keter) on each and every one of Yisrael, for there is no man who can be a crown over you, not a chief, nor scholar, nor one who understands, not a pious man, not a mighty one, nor an honest man, not a prophet, not a righteous person, nor a king. FOR THESE ARE THE TEN SFIROT OF MALCHUT, FROM WHICH EACH INDIVIDUAL ONE OF YISRAEL TAKES. But you are in the form of the Holy One, blessed be He, NAMELY ZEIR ANPIN, WHICH IS THE SECRET OF THE WORLD OF THE MALE, AS ABOVE, the son being in the form of his father, FOR MOSES IS THE SON OF ZEIR ANPIN, just as is Yisrael AS A WHOLE, about whom it is written: "You are the children to Hashem your Elohim" (Devarim 14:1). Complete the precept of your Master, for there is no PRECEPT of those that you perform with which the Holy One, blessed be He, and His Shechinah will not be adorned above and below, with upper Keter in every attribute.

575. THE FAITHFUL SHEPHERD opened and said: Tannaim and Amoraim, LISTEN, AND THE ZOHAR EXPLAINS that every time that THE FAITHFUL SHEPHERD called 'the companions', with Rabbi Shimon among them, BY THE TITLE 'TANNAIM and AMORAIM,' he said to them: I praise you according to your munificence, for you are the sons of princes, NAMELY: Abraham, Isaac, and Jacob. No one but the Master of the Universe can praise you, for even the whole of the Torah in its infinite extension is dependent on you. As it is said in the Torah: "Its measure is longer than the earth, and broader than the sea" (Iyov 11:9), so is your praise. But may what was fulfilled in me be fulfilled in you also, for I rejoiced in the honor of Aaron, my brother, as we have learned ABOUT AARON: The heart that rejoiced at the greatness of his brother shall put on the Urim and Tumim.

576. And LISTEN, Tannaim and Amoraim, all the additional prayers of Shabbats and festivals, every additional service in which Keter is mentioned, they are known from here, namely KETER OF ZEIR ANPIN, ABOUT WHICH IS SAID: "THERE IS NONE HOLY AS THE HASHEM." And the smell of all the prayers of Yisrael is as the smell of "myrrh and frankincense, with all the powders of the merchant" (Shir Hashirim 3:6). This is the case of weekdays, but on Shabbats and festivals, WHEN THE KETER OF ZEIR ANPIN ILLUMINATES, AS ABOVE, the prayer is much more important for the Holy One, blessed be He, than all sorts of spices.

577. On festival days THE PRAYERS are more sublime AND IMPORTANT than all "the powders (Heb. avkah) of the merchant," about which it is said: "and there wrestled (Heb. ye'vek) a man with him" (Bereshheet 32:25), for Samael wrestles with faulty prayer, using it to fight AND DENOUNCE by means of that fault of a transgression IN THE PRAYER; namely with that dust (Heb. avak) OF THE PRAYER, HE ASCENDS AND DENOUNCES, and this rises up to the heavens.

574. קָמוּ תַנְאִין וְאַמּוֹרָאִין, וְאָמְרוּ, רַעִיָא מְהִימְנָא, אַנְתָּהּ הוּא שְׁקִיל לְכָל יִשְׂרָאֵל, מִמּוּלָא מְכַל מַדּוּת טְבִין, וְדַאי בְּךָ שְׂרִיָא, הֵהוּא דְאַתְמָר בֵּיה, אִין קְדוּשׁ פִּידוּר אֱלֹהִינוּ. אַנְתָּהּ כְּתָר עַל כָּל חַד וְחַד מִיִּשְׂרָאֵל, כִּי אִין בְּלַתְךָ בִּינָא, דִּיהָא כְּתָר עֲלֵךְ, לֹא נְשִׂיא, וְלֹא חֲכָם, וְלֹא מְבִין, וְלֹא חֲסִיד, וְלֹא גְבוּר, וְלֹא תָם, וְלֹא נְבִיא, וְלֹא צְדִיק, וְלֹא מֶלֶךְ. אַנְתָּהּ הוּא בְּדִיוקְנָא דְקוּדְשָׁא בְּרִיךְ הוּא, בְּרָא בְּדִיוקְנָא דְאַבְהֵי, כְּגוּוֹנָא דִּישְׂרָאֵל, דְאַתְמָר בְּהוּן, בְּנִים אַתָּם לִי אֱלֹהֵיכֶם. אֲשֵׁלִים פְּקוּדִין דְמֵאֲרַךְ, דְלִית פְּקוּדִין מֵאֲלִין דִּילְךָ, דְלֹא יִתְעַטֵּר בֵּיה קוּדְשָׁא בְּרִיךְ הוּא וְשְׂכִינְתֵיהּ עֵילָא וְתַתָּא, בְּכַתֵּר עֲלָא, בְּכָל מַדָּה וּמַדָּה.

575. פָּתַח וְאָמַר, תַנְאִין וְאַמּוֹרָאִין, דְכַד הוּהוּ קְרִי לְכַלְהוּ, לר"ש בְּכָלֵל עֲמַהוּן בְּכָל זְמַנָּא, אָמַר לוֹן, אַנְא מְשַׁבְּחָנָא לְכוּ, כְּפֻם נְדִיבוֹת דְלִכּוֹן, דְאַתּוֹן בְּנֵי נְדִיבִים אַבְרָהָם יִצְחָק וְיַעֲקֹב. לִית מֵאֵן דִּיכֹיל לְשַׁבְּחָא לְכוֹן, אֶלָּא מְרִי עֲלָמָא, דְאַפִּילוּ אֹרִייתָא כְּלָה עַד אִין סוּף, בְּכוּ הִיא תְלִיא. כְּגוּוֹנָא דְאַתְמָר בְּאֹרִייתָא, אַרוּכָה מֵאֲרַץ מַדָּה וּרְחֵבָה מִנִּי יָם, הָכִי שְׁבַח דִּילְכוּ. אַבְל יִתְקִיִים בְּכוּ, מַה דְאַתְקִיִים בִּי, דְחַרְיִנָא בִיקְרָא דְאַהֲרֹן אַחִי, כְּמַה דְאַוּקְמוּהָ, הֵלֵב שְׁשֻׁמַּח בְּגִדוּלַת אַחִיו, יִלְבַּשׁ אֹרִים וְתוּמִים.

576. וְתַנְאִין וְאַמּוֹרָאִין, כָּל מוּסְפִין דְשַׁבְּתוֹת וְיָמִים טוֹבִים, כָּל מוּסֵף דְאַמְרִינָן בֵּיה כְּתָר, מֵהֲכָא אֲשַׁתְּמוּדְעִין. וְכָל צְלוֹתֵין דִּישְׂרָאֵל, רִיחָא דְלֵהוּן, כְּרִיחָא דְמֹר וּלְבוֹנָה וְכָל אַבְקַת רוּכַל, בְּשָׂאֵר יוּמִין. אַבְל בְּשַׁבְּתוֹת וְיָמִים טוֹבִים, חָשִׁיב עֲלֵיהּ מְכַל מִינֵי בְּשָׂמִים.

577. בְּגִין דְבִיּוּמִין טְבִין, סְלִקִין מְכַל אַבְקַת רוּכַל, דְאַתְמָר בֵּיה, וְיַאבֵּק אִישׁ עִמּוֹ. דְצְלוֹתָא דְאִיהִי פְּגִימָה, אַתְאבֵּק עִמָּה סְמָאֵל, לְאַגְחָא עִמָּה בְּהוּא פְּגִימוּ דְעִבְרִיָה, בְּהוּא אַבֵּק דְרָא, וְדָא סְלִיק עַד שְׁמַיָא.

86. The evening prayer

The Faithful Shepherd talks about the evening prayer, calling it Jacob's ladder on which the prayers ascend and merits descend. He says that those who teach merit are the defenders in the war of the Torah, and he talks about the war of the evening prayer that continues until dawn.

578. AND THERE ARE TWO SORTS OF DUST, for the dust of Jacob, NAMELY HIS WAR, comes to teach merit about prayers, in a number of hosts of merits that are regiments and camps that gather with him to teach merit ABOUT PRAYER. And the dust from the level of Samael ascends in a number of camps of debt, teaching guilt ABOUT PRAYER. And this prayer in the evening is called 'Jacob's Ladder', in which: "And behold the angels of Elohim ascending and descending on it" (Beresheet 28:12). These are THE PRAYERS that ascend WHEN THEY ARE liabilities, and merits descend in their place. FOR THE CAMPS OF THE TEACHERS OF MERIT OF JACOB OVERCAME THE CAMPS OF THE TEACHERS OF LIABILITY OF SAMAEL. And there are those that ascend as merits and liabilities descend in their stead. IN THIS CASE, THE CAMPS OF THE TEACHERS OF LIABILITY OF SAMAEL HAVE OVERCOME THE OTHERS, FOR THESE CAMPS humiliate them in a number of wars.

579. For they, THE ONES THAT TEACH MERIT, are the defenders in the war of the Torah, until the war becomes audible to the great mountains, that is to Abraham, Isaac, and Jacob, as it is written: "Hear, O mountains, Hashem's controversy" (Michah 6:2). This is the controversy of prayer, the controversy of Torah, NAMELY THE CONTROVERSY OF THOSE WHO TEACH MERIT AND OF THOSE WHO TEACH LIABILITY OVER MAN'S TORAH AND PRAYER. And this war of the evening prayer continues until sunrise, for Rabban Gamliel determined it as until the rise of dawn, for the evening prayer may be said at any time during the night, but the sages erected a boundary around it AND DETERMINED IT as until midnight.

580. And because THE DUTY OF RECITING THE EVENING PRAYER IS UNTIL THE RISE OF THE DAWN, IT IS SAID: "and there wrestled a man with him until the breaking of the day" (Beresheet 32:24). What is meant by the dawn? It refers to the evening prayer, NAMELY THE SHECHINAH, whose limit is until the morning of Abraham, WHOSE TIME IS the fourth hour. "And Abraham rose up early in the morning" (Beresheet 22:3), namely at the beginning of the first hour at the end of the dawn, which is Netzach of Jacob, for there "To the chief musician (Heb. menatze'ach) upon the morning star" (Tehilim 22:1), to wreak vengeance on Samael for having touched Jacob's left thigh, which is Hod, of which it is said: "he has made me desolate and faint (Heb. davah - Dalet Vav Hei) all the day" (Eichah 1:13), WHERE THE LETTERS OF THE WORD DAVAH, REARRANGED, SPELL Hod. From the side of Hod, which is the fifth millenium, the Temple remained destroyed and barren.

87. Moses, the two Messiahs, the rainbow and Malchut
 Rabbi Shimon talks to Moses about two dawns and two Messiahs that come from two kingdoms. He says that Messiah son of David parallels Netzach, Messiah son of Ephraim parallels Hod, and Moses is the Central Column between them because his level is Tiferet and Yesod. We learn about the covenant of the rainbow, and about the three colors in it. We are told of the 39 types of work that are prohibited on the Shabbat, and the four kinds of 'going out' on that day.

578. אֲבָק דִּיעֶקֶב, לְאוֹלָפָא זְכוּתָא עַל צְלוֹתָא, בְּכַמָּה מִשְׁרִינֵי דְזִכוּוֹן דְּאִינוּן חִילִין וּמִשְׁרִינֵי, דְּמִתְכַנְשִׁין עִמָּיה, לְאוֹלָפָא זְכוּ עָלֶיהָ. וְאֲבָק דְּרִגָּא דְּסַמְאֵל, סָלִיק בְּכַמָּה מִשְׁרִינֵי דְּחוּבִין, לְאוֹלָפָא חוּבִין עָלֶיהָ, וְדָא צְלוֹתָא דְּעֶרְבִית, דְּאֶקְרִי סְלָם דִּיעֶקֶב, דְּבָהּ וְהִנֵּה מְלֹאכֵי אֱלֹהִים עוֹלִים וְיורְדִים בּוּ. אֵלִין דְּסַלְקִין חוּבִין, וְנַחְתִּי זְכוּוֹן תְּחוּתִיּהוּ, וְאֵלִין סַלְקִין זְכוּוֹן, וְנַחְתִּין חוּבִין תְּחוּתִיּהוּ. וּמִשְׁפִּילִין לוֹן בְּכַמָּה קְרָבִין.

579. דְּאִינוּן מְאִרֵי תְּרִיסִין, בְּמִלְחָמָתָהּ שֶׁל תּוֹרָה, עַד דְּיִשְׁתַּמַּע קְרָבָא לְטוֹרִין רַבְרַבִּין, דְּאִינוּן אַבְרָהָם יִצְחָק וְיַעֲקֹב, הַה"ד, שְׁמַעוּ הָרִים אֶת רִיב יִי. רִיב דְּצְלוֹתָא. רִיב דְּאוֹרִיּוּתָא. וְהֵאֵי קְרָבָא דְּצְלוֹתָא דְּעֶרְבִית, עַד עֲלוֹת הַשַּׁחַר. דְּרַבֵּן גַּמְלִיאֵל אוֹקְמָה, עַד עֲלוֹת הַשַּׁחַר. דְּתַפְלַת עֶרְבִית זְמַנָּה כָּל הַלַּיְלָה, אֵלָא דְּחַכְמַיִם עֲבְדוּ גְּדַר עַד חֲצוֹת.

580. וּבג"ד וַיֵּאבֶּק אִישׁ עִמּוֹ עַד עֲלוֹת הַשַּׁחַר, מֵאֵן שַׁחַר. צְלוֹתָא דְּעֶרְבִית. דְּשִׁיעוּרָה עַד בִּקְר דְּאַבְרָהָם, דְּאִיהִי אַרְבַּע שָׁעוֹת וַיִּשְׁכֶּם אַבְרָהָם בְּבֹקֶר. בְּרִישׁ שַׁעְתָּא קְדָמָא, בְּסוּף הַשַּׁחַר, דְּאִיהוּ נִצַּח יַעֲקֹב, דְּתַמֵּן לְמַנְצַח עַל אֵילַת הַשַּׁחַר, לְנִטְלָא נּוֹקְמָא מִסַּמְאֵל, דְּנִגַּע בִּירַךְ שְׁמַאֲלָא דִּיעֶקֶב, דְּאִיהוּ הוֹד, דְּבִיהַּ אֲתַמַּר נִתְנַנִּי שׁוּמְמָה כָּל הַיּוֹם דְּוָה, הוֹד, מִסְטְרָא דְּהוֹד, אֵלֶף חֲמִישָׁא, אֲשֶׁתְּאַרְתּ בֵּי מְקַדְשָׁא חֲרָבָה וַיִּבְשָׂה.

581. Rabbi Shimon said: Faithful Shepherd, this is your Hod, in which your prophecy is dried up on the left, and because you "caused... to go at the right hand of Moses" (Yeshayah 63:12), which is Netzach, which is the head of the dawns, FOR NETZACH AND HOD ARE CALLED 'TWO DAWNS', SINCE THE OTHER SIDE HOLDS ON TO BOTH OF THEM, AS ABOVE IN THE PRECEDING PARAGRAPH; AND NETZACH IS THE HEAD OF THE DAWNS, AND FROM ITS ASPECT, MALCHUT IS CALLED "A loving hind" (Mishlei 5:19), THEREFORE David stated: "To the chief musician upon the morning star (hind)" (Tehilim 22:1), for the victors (Heb. menatzchim) in the wars will come through NETZACH. FOR IT IS ONLY POSSIBLE TO WIN A WAR WITH THE OTHER SIDE IN THE SFIRAH NETZACH, AS ABOVE IN THE PRECEDING PARAGRAPH. And since Netzach and Hod are two dawns, it was taught in the Mishnah: From what time may one recite the Sh'ma in the mornings? It does not say, 'in the morning', but 'in the mornings', two of them, THE REFERENCE BEING TO NETZACH AND HOD, WHICH ILLUMINATE TOWARDS THE FEMALE DURING THE FIRST TWO HOURS OF THE MORNING, AS ABOVE IN THE PRECEDING PARAGRAPH, AND THEY ARE CALLED 'MORNINGS.'

582. And two Messiahs, COMING FROM TWO MALCHUTS (LIT. 'KINGDOMS') awaken before them, NETZACH AND HOD. Messiah son of David parallels Netzach and is connected with the morning of Abraham, WHICH IS CHESED, SINCE CHESED IS DRAWN DOWN TO MALCHUT FROM NETZACH OF ZEIR ANPIN, which is as is written: "at Your right hand are pleasures for evermore (Heb. Netzach)" (Tehilim 16:11). Hod IS CONNECTED to Gvurah, since to it, TO HOD, is attached Messiah the son of Ephraim, FOR GVURAH IS DRAWN DOWN TO MALCHUT FROM HOD OF ZEIR ANPIN, AS ABOVE. You, MOSES, THE FAITHFUL SHEPHERD, are in the center, for your level is Tiferet, for the Central Column, WHICH IS TIFERET, is connected with you, and also Yesod, the life of the Worlds, is in your level. THEREFORE HE IS THE CENTRAL COLUMN, BETWEEN THE TWO MESSIAHS THAT PARALLEL TO NETZACH AND HOD, FOR YESOD IS THE CENTRAL COLUMN OF NETZACH AND HOD. And Chochmah is on the right; let him who wants to be wise turn south. And Binah is on the left; let him who wants to be rich turn to the north. AND IT FOLLOWS THAT CHOCHMAH, CHESED, AND NETZACH, WHICH ARE ON THE RIGHT, MESSIAH SON OF DAVID, RECEIVES THEM FROM NETZACH OF ZEIR ANPIN, WHILE BINAH, GVURAH AND HOD, MESSIAH SON OF EPHRAIM, RECEIVES THEM FROM HOD OF ZE'IR ANPIN. AND MOSES IS IN BETWEEN THEM AND ILLUMINATES DA'AT, TIFERET AND YESOD TO THEM, UNITING THE TWO MESSIAHS WITH EACH OTHER.

583. It, MALCHUT, is a rainbow with you, FOR MALCHUT RECEIVES FROM HIM THE THREE COLORS OF THE RAINBOW, WHICH ARE THE SECRET OF THE THREE COLUMNS. And this RAINBOW is the apparel of the Shechinah and the apparel of the Righteous One, WHICH IS YESOD, that is called 'the covenant of the rainbow'. And it is the sign of the Shabbat and the sign of a festival, and the sign of Tefilin, and the sign of circumcision. And the Holy One, blessed be He, said: 'One who is not marked with the sign shall not enter into this vision, into this room,' WHICH IS MALCHUT. And MALCHUT is a bed, for the Central Column, WHICH IS ZEIR ANPIN, inclines on it towards Chesed, WHICH IS THE SECRET OF THE RIGHT COLUMN, for the completely righteous, to accord them merits with the eighteen blessings of the Amidah prayer, and inclines towards liability, WHICH IS THE SECRET OF THE LEFT COLUMN, for the wicked, to judge them with Judgment in Gvurah according to their deeds. And in the Central Column it is lenient to those who are mediocre. And this is the form of the letter Shin, THAT HAS THREE HEADS, PARALLELING THESE THREE COLUMNS.

581. אָמַר ר"ש, דַּא הוּד דִּילְךָ רַעִיָא מְהִימְנָא, דְּבִיָּה אַנְתָּ חֲרִב, מִנְבוּאָה דִּילְךָ מִשְׁמַאלָא, וּבְגִין דְּאַנְתָּ מוֹלִיךְ לַיְמִין מִשָּׁה דְּאִהוּ נִצַּח, רִישָׁא דְּשַׁחְרִין, אֵילַת אֲהָבִים, פִּתַּח דְּוֹד לְמִנְצַח עַל אֵילַת הַשַּׁחַר, דְּבִיָּה יִיתִי מְאִרֵי נִצַּחֲךָ קְרִבִּיָּא. וּבְגִין דְּנִצַּח וְהוּד תְּרִין שַׁחְרִין, אוֹקְמוּהָ בְּמִתְנִיתִין מְאִימְתִי קוֹרִין אַתְּ שְׁמַע בְּשַׁחְרִין, וְלֹא אָמַר בְּשַׁחַר. אֶלָּא בְּשַׁחְרִין תְּרִין.

582. וְתִרִין מְשִׁיחִין יִתְעָרוּן לְגַבִּיָּהוּ, מְשִׁיחַ בֶּן דְּוֹד, לְקַבֵּל נִצַּח, וְאַתְקַשֵּׁר בְּפִקְר דְּאַבְרָהָם, הַדָּא הוּא דְּכִתְיִב, נְעִימוֹת בְּיַמִּינְךָ נִצַּח. הוּד בְּגַבְוָה, דְּבִיָּה מְשִׁיחַ בֶּן אֶפְרַיִם אַחִיד. אַנְתָּ בְּאַמְצַעִיתָא, דְּדִרְגָא דִּילְךָ תִּפְאָרַת, דְּאַתְקַשֵּׁר בֶּן עֲמוּדָא דְּאַמְצַעִיתָא. וַיְסוּד חַי עֲלָמִין בְּדִרְגָא דִּילְךָ. וְחֻכְמָה בְּיַמִּין, הַרוּצָה לְהַחֲכִים יְדָרִים. וּבִינָה לְשְׁמַאלָא, הַרוּצָה לְהַעֲשׂוֹר יִצְפִּין.

583. אִיהוּ אִיהוּ הַקֶּשֶׁת גַּבְךָ, וְהֵאֵי אִיהוּ לְבוּשָׁא דְּשְׁכִינְתָּא. לְבוּשָׁא דְּצַדִּיק, דְּאַתְקַרֵי בְּרִית הַקֶּשֶׁת. וְאִיהוּ אוֹת שַׁבַּת, וְאוֹת י"ט, וְאוֹת תְּפִלִּין, וְאוֹת בְּרִית מִילָה. וְאָמַר קוֹדֶשׁא בְּרִיךְ הוּא, מֵאֵן דְּלֹא אִיהוּ רְשִׁים בְּהֵאֵי אוֹת, לֹא יִיעוּל בְּמִרְאָה דָּא, בְּחֻדְרָא דָּא. וְהֵאֵי אִיהוּ מִטָּה, דְּעֲמוּדָא דְּאַמְצַעִיתָא מִטָּה בִּיָּה כְּלָפֵי חֶסֶד לְצַדִּיקִים גְּמוּרִים, לְמִיָּהֵב לוֹן זְכוּוֹן, בַּח"י בְּרַכָּאן דְּצִלוֹתָא. וּמִטָּה כְּלָפֵי חוּבָה לְרְשִׁיעֵיָא, לְמִידָן לוֹן בְּגַבְוָה לְדִינָא, כְּפֹם עוֹבְדֵיהוֹן. וּבְעֲמוּדָא דְּאַמְצַעִיתָא מְאִרִין עַל בִּינּוּנִים. וְהֵאֵי אִיהוּ ש'.

584. The three colors of the rainbow, WHITE, RED, AND GREEN, WHICH ARE THE SECRET OF THE THREE COLUMNS, are a sign of the covenant, NAMELY OF YESOD. The rainbow ITSELF IS an only daughter, the Queen Shabbat, WHICH IS MALCHUT THAT RECEIVES THE THREE COLORS OF THE RAINBOW FROM YESOD. And it, MALCHUT, has six grades, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF METATRON, under its control, for they are the six days of Creation that are included in Metatron, about which it is said: "Six days you shall do your work" (Shemot 23:12), but the only daughter, MALCHUT OF ZEIR ANPIN, is Shabbat to Yud Hei Vav Hei: "whoever does work on it shall be put to death" (Shemot 35:2).

585. The Yud Hei Vav Hei is called by the letter Hei, THAT IS TO SAY THE LETTER HEI COMPLETES THE NAME YUD HEI VAV HEI. For ZEIR ANPIN IS THE YUD HEI VAV, AND THE FINAL HEI IS MALCHUT, and from this side to the right, Yud Hei Vav, where the Hei is its completion. And so it is with each of the six intermediate SFIROT OF ZEIR ANPIN, THE HEI IS THE COMPLETION. FOR THERE ARE SIX COMBINATIONS OF THE LETTERS YUD, HEI, VAV IN THE SIX INTERMEDIATE SFIROT OF ZEIR ANPIN, NAMELY: Yud Hei Vav; Hei Vav Yud; Vav Yud Hei; Yud Vav Hei; Hei Yud Vav; and Vav Hei Yud. This comes to a total of eighteen letters that are included in the Righteous One, the life (Heb. chai = eighteen) of the Worlds, WHICH IS YESOD. MALCHUT is the fourth part of the hin on each side. THAT IS TO SAY MALCHUT IS THE FOURTH LETTER, THAT IS THE FINAL HEI THAT COMPLEMENTS EACH OF THE ABOVE SIX COMBINATIONS. THUS IT IS CALLED 'THE FOURTH PART OF THE HIN' BECAUSE IT IS THE FOURTH LETTER AND THEREFORE THE FOURTH PART, AND OF THE HIN BECAUSE IT IS THE LETTER HEI.

586. And it, MALCHUT, is HEI FULLY SPELLED WITH ALEPH, from the point of view of the explicit Name Yud Vav Dalet, Hei Aleph, Vav Aleph Vav. Yud Vav Dalet is in Chesed; Hei Aleph is in Gvurah; Vav Aleph Vav is in Tiferet, WHILE THE FINAL HEI ALEPH IS IN MALCHUT. And when these 39 are in control, the sages prohibited forty save one types of work that are called 'the main classes' (lit. 'fathers') of work, because they are parallel to the patriarchs who control them, NAMELY THE SFIROT CHESED, GVURAH, AND TIFERET THAT ARE CALLED 'PATRIARCHS'. FOR YUD VAV DALET, HEI ALEPH, VAV ALEPH VAV ARE CHESED, GVURAH, AND TIFERET, AS ABOVE, AND THEIR NUMERICAL SUM IS 39, namely forty save one.

587. And with these forty save one types of work THAT ARE PERMITTED ON WEEKDAYS, lashes were administered, ten to Adam, ten to Eve, ten to the serpent, and nine to the land, MAKING A TOTAL OF 39 CURSES. And because these 39, NAMELY YUD VAV DALET, HEI ALEPH, VAV ALEPH VAV, rule on Shabbat, which is Hei ALEPH no lashes are administered. And these 39 are not the same as the 39 TYPES OF WORK PERMITTED on a weekday, for the former are from the side of the servant Metatron, while the forty save one types of work are sowing, ploughing.

588. THE FAITHFUL SHEPHERD SAID TO RABBI SHIMON: Old man, old man, the Shechinah is called 'the earth of the Holy One, blessed be He', as it is said: "and the earth is My footstool" (Yeshayah 66:1). From the point of view of Chesed, THE SHECHINAH is called 'water', and from the point of view of Gvurah, it is called 'fire', while from the point of view of the Central Column, WHICH IS TIFERET, IT IS CALLED 'air'. But IN ITSELF, the SHECHINAH IS CALLED 'earth', ground for all of them, NAMELY IT ACCEPTS ALL OF THEM.

584. תלת גוונים דקשת, אות ברית הקשת, בת יחידה, שבת מלכתא. ואית לה שית דרגין, תחות שולטנותא, דאינון ששת ימי המעשה, דכלילן במטטרון. דעלייהו אתמר, ששת ימים תעשה מעשיך. אבל בת יחידה, שבת ליודו, העושה בה מלאכה יומת.

585. יודו אתקרי באות ה'. ומטטרא דא, ידו לימינא. דאיהו ה' שלימו דיליה. והכי לכל סטרא בשית סטרין, ידו, דיו, ויד, יוד, דיו, ודני. אינון ח"י אתוון, דכלילן בצדיק חי עלמין. ואיהו רביעית ההין בכל סטרא.

586. ואיהי ה"א, מטטרא דשמא מפרש, יוד ה"א וא"ו. יוד בחסד, ה"א בגבורה, וא"ו בתמארת. כד שלטא האי ט"ל, אסרו חכמים ארבעים מלאכות חסר אחת. ואתקריאו אבות מלאכות, ע"ש דאינון לקבל אבהן, דשליט עלייהו ט"ל, דאיהו ארבעים חסר אחת.

587. ובאלין ארבעים מלאכות חסר חד, לקה עשרה מלקיות לאדם. ועשרה לחוה. ועשרה לנחש. ותשעה לארעא. ובגין דט"ל שלטא, בשבת, דאיהו ה' אין לוקין בשבת. והאי ט"ל לאו איהו כט"ל דחול, מטטרא דעבר מטטרון. וארבעים מלאכות חסר אחת, הם הזורע והחורש וכו'.

588. סבא סבא, שכינתא אתקרי אר"ץ דקודשא בריך הוא. הה"ד והארץ הרום רגלי. מטטרא דחסד אתקריאת מים. ומטטרא דגבורה אתקריאת אש. ומטטרא דעמודא דאמצעיתא אויר. ואיהי ארץ, קרקע לכלהו.

589. And whereas the extra Neshamah spreads in the Shechinah, which is the Shabbat Queen, about which is said: "and His kingdom rules over all" (Tehilim 103:19), from there is Malchut, whose rule is over the earth and over the trees and the seeds. And since the Tree of Life, WHICH IS ZEIR ANPIN, which is the extra Neshamah that comes on the Shabbat, contains all her offspring, the earth, which is the Shechinah, has rest.

590. And since the upper Shechinah, WHICH IS BINAH, spreads in the land, WHICH IS MALCHUT, and about MALCHUT, it is said: "a red heifer without defect, in which there is no blemish, and upon which never came a yoke" (Bemidbar 19:2), it is forbidden to plough with an ox on the Shabbat, as it is written: "The ploughers ploughed upon my back" (Tehilim 129:3), NAMELY THE JUDGMENTS OF THE LEFT, FOR IT IS THEREFORE SAID ABOUT MALCHUT "UPON WHICH NEVER CAME A YOKE." And the lower Shechinah, WHICH IS MALCHUT, is a red heifer from the aspect of Gvurah, perfect from the point of view of Chesed, which is the level of Abraham, about whom it is said: "Walk before Me and be perfect" (Beresheet 17:1). "in which there is no blemish" is from the side of the Central Column, WHICH IS TIFERET. "and upon which never came a yoke" is from the side of the upper Shechinah, WHICH IS BINAH, which is freedom, for where it is in control, "the stranger that comes near shall be put to death" (Bemidbar 1:51), since permission to control is not granted to the Other Side, not to the Satan nor to Destruction nor to the Angel of Death, for they are from the side of Gehenom.

591. For this reason, on weekdays Yisrael says: "But He was full of compassion, forgiving iniquity, and He did not destroy them: often He turned away His anger, not stirring up all His wrath" (Tehilim 78:38). On weekdays the lower Shechinah puts on these Klipot of death and judgment, but on the Shabbat she sheds them, because of the Tree of Life, which is the son of Yud Hei, THAT IS, IT HAS THE MOCHIN OF YUD-HEI, WHICH ARE CHOCHMAH AND BINAH, BEING Yud-Hei-Vav, AS ZEIR ANPIN IS VAV AND HAS THE MOCHIN OF YUD-HEI. ON SHABBAT, it joins with Hei, WHICH IS MALCHUT. At the time there is rest for the Hei and everything that is under it, WHICH IS WHY it is not necessary, on the Shabbat, to say: "But He was full of compassion..." And who are they who are under it? Yisrael. And wherever Yisrael is to be found, keeping and rest are to be found.

592. And this is why it is forbidden to plough the land or to make ditches in it, FOR THE LAND ALLUDES TO MALCHUT, and it is like one who makes a defect in the holy land, which is the Shechinah. And it is forbidden to use the tools of the land, even to move a stone, or any tool, so that they should have rest in the merit of the Shechinah that is called 'stone', about which is written, "and this stone, which I have set up for a pillar" (Beresheet 28:22), in the prayers. AND IT IS CALLED 'A PILLAR' BECAUSE it stands up for Yisrael, and for its sake Yisrael exists in the world. And it is said about it: "from thence from the shepherd, the Stone of Yisrael" (Beresheet 49:24); and "Upon one stone are seven eyes" (Zecharyah 3:9); and "The stone which the builders rejected" (Tehilim 118:22).

589. וּבְגִין דְּנִשְׁמַתָּא יְתִירָה אֶתְפָּשְׂטָא בְּשְׂכִינְתָּא, דְּאִיהִי שַׁבַּת מְלַכְתָּא, דְּאֶתְמַר בְּהּ וּמְלָכוּתוּ בְּכָל מְשָׁלָה, מִשָּׁם אִיהִי מְלָכוּת, דְּשִׁלְטְנוּתָהּ אֶל אֶרְעָא, וְעַל אֵילָנִין וּזְרַעִין. וּבְגִין דְּאֵילָנָא דְּחַיִּי, דְּהִיא נִשְׁמַתָּא יְתִירָה דְּבִשְׁבַּת, בְּהּ תּוֹלְדִין דִּילָהּ, אֵית נִיחָא לְאֶרְעָא, דְּאִיהִי שְׂכִינְתָּא.

590. וּבְגִין דְּשְׂכִינְתָּא עֲלָאָה אֶתְפָּשְׂטָת בְּאֶרְעָא, דְּאֶתְמַר בְּהּ פְּרָה אֲדוּמָה תְּמִימָה אֲשֶׁר אֵין בְּהּ מוּם אֲשֶׁר לֹא עָלָה עָלֶיהָ עוֹל, אֲסוּר לְחַרוֹשׁ בְּשַׁבַּת חֲרִישָׁה בְּשׂוּר. דְּאֶתְמַר עַל גְּבִי חֲרָשׁוּ חוֹרְשִׁים. וּשְׂכִינְתָּא תְּתָאָה אִיהִי פְּרָה אֲדוּמָה מְסֻטְרָא דְּגְבוּרָה. תְּמִימָה, מְסֻטְרָא דְּחֶסֶד, דְּאִיהִי דְּרָגָא דְּאַבְרָהָם, דְּאֶתְמַר בֵּיהּ הִתְהַלֵּךְ לִפְנֵי וְהָיָה תְּמִים. אֲשֶׁר אֵין בְּהּ מוּם, מְסֻטְרָא דְּעַמּוּדָא דְּאִמְצְעִיתָא. אֲשֶׁר לֹא עָלָה עָלֶיהָ עוֹל, מְסֻטְרָא דְּשְׂכִינְתָּא עֲלָאָה דְּאִיהִי חִירוּ, בְּאֶתְרֵי דְּאִיהִי שְׁלֵטָא וְהָזֵר הִקְרַב יוּמָת, לִית רְשׁוּ לְסֻטְרָא אַחֲרָא לְשִׁלְטָאָה, לֹא שְׁטָן, וְלֹא מְשַׁחִית, וְלֹא מְלַאֵךְ הַמּוֹת, דְּאֵינּוּן מְסֻטְרָא דְּגִיְהֵנָם.

591. וּבְגִין דָּא, בְּיוֹמִין דְּחוּל, אִמְרִין יִשְׂרָאֵל, וְהוּא רְחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית וְהִרְבָּה לְהַשִּׁיב אָפּוֹ וּגּוֹ. בְּגִין דְּבִיוֹמִין דְּחוּל, שְׂכִינְתָּא תְּתָאָה אֶתְלַבֶּשֶׁת בְּאֵלִין קְלִיפִין דְּמִיתָה דְּדִינָא. וּבְשַׁבַּת אֶתְפָּשְׂטָת מְנִיָּהּ, בְּגִין דְּאֵילָנָא דְּחַיִּי דְּאִיהִי בֵּן י"ד, יד"ו, אֶתְחַבֵּר בְּה"א. בְּהוּא זְמַנָּא נִיחָא אֶשְׁתַּכַּחַת לְה"א, וְכָל מַה דְּאִיהִי תְּחוּתָהּ, וְלֹא צְרִיךְ לְמִימַר בֵּיהּ וְהוּא רְחוּם. וּמֵאן אֵינּוּן תְּחוּתָהּ. יִשְׂרָאֵל. וְכָל אֶתְרֵי יִשְׂרָאֵל מְשַׁתְּכַחֵן, נְטִירוֹ אֶשְׁתַּכַּח וְנִיחָא.

592. וּבְג"ד, אֲסוּר לְמַחְרֵשׁ בְּאֶרְעָא, וְלְמַעְבַּד בְּהּ גּוּמוֹת, דְּהִיוּ כְּאֵילוֹ עֵבִיד פְּגִימוֹ בְּאֶרְעָא קְדִישָׁא, דְּאִיהִי שְׂכִינְתָּא. וְאֲסוּר לְאֶשְׁתַּמְשָׂא בְּכֵלִים דְּאֶרְעָא בְּשַׁבַּת. וְאִמְלוּ לְטַלְטַל אֲבָן. וְלֹא כְּלִי בְּעֵלְמָא. דִּיהִיוּ נִיחָא לֹון בְּזַכּוֹ דְּשְׂכִינְתָּא דְּאֶתְקְרִיאַת אֲבָנָא, דְּכְתִיב בְּהּ וְהָאֲבָן הַזֹּאת אֲשֶׁר שָׂמְתִי מִצְבֵּה, בְּצִלּוֹתָא. עֲמִידָה אִיהִי לְיִשְׂרָאֵל, דְּבִגְנִיָּה אֵית לֹון קִיּוּמָא בְּעֵלְמָא. וְעָלֶיהָ אֶתְמַר, מִשָּׁם רוּעָה אֲבָן יִשְׂרָאֵל. עַל אֲבָן אַחַת שְׁבַע עֵינַיִם, אֲבָן מְאִסוּ הַבּוֹנִים.

593. And the sayings are for this reason: "Wherefore the children of Yisrael shall keep the Shabbat, to observe the Shabbat throughout their generations (Heb. dorotam), for a perpetual covenant" (Shemot 31:16), which they have to keep in their homes (Heb. diratam). That is, they must not leave the private domain for the public domain, and this is what the Sages of the Mishnah taught: There are two, which are, indeed four, kinds of 'going out' on the Shabbat, namely transfer from one domain on to another; also, bringing in is considered going out. And as for Samael and Serpent, Yisrael has to guard against their entering the dwelling of the Shechinah, which is the private domain. What is the public domain? It is: a daughter to a priest's illegitimate connection, a bondswoman, a prostitute, a menstruating woman, a gentile woman, who are in the domain of Samael and Serpent and the seventy appointees over the peoples.
End of Ra'aya Meheimna

593. ובג"ד ושמרו בני ישראל את השבת לעשות את השבת לדורתם ברית עולם. צריך לנטרא לה בדירתם, דלא יפקון מרה"י לרה"ר. והאי איהו דאוקמוה מארי מתניתין, יציאות השבת שתיים שהן ארבע, הוצאה מרשות לרשות, והכנסה נמי יציאה קרי לה. ואינון סמאל ונחש, צריכין ישראל לנטרא לון, דלא יעלו לדירה דשכינתא, דאיהו רשות היחיד. מאן רשות הרבים. חללה שפחה זונה גדה גויה, רשות דסמאל ונחש, ושבעין ממנן דעמין. (ע"כ רעיא מהימנא.

88. "I have gathered my myrrh... Drink, drink deep, O loving companions"

Rabbi Shimon analyzes the title verse to show the secret of the sacrifices, and he tells us the significance of Jacob's name being changed to Israel.

594. He began by quoting: "I am come into my garden..." (Shir Hashirim 5:1). And in the first compilation HE SAYS: "I have gathered my myrrh with my spice" refers to the right arm over the left thigh. "I have eaten my honeycomb with my honey" refers to Jacob with Rachel. "I have drunk my wine with my milk" refers to the left arm on the right thigh. THE EXPLANATION OF THIS IS: The right arm on the left thigh are Chesed with Hod. Jacob with Rachel are the Central Column, WHICH IS TIFERET, along with Malchut. Left arm with right thigh is Gvurah with Netzach.

594. פתח ואמר, באתי לגני וכו', ובחבורא קדמאה, אריתי מורי עם בשמי, דרועא ימינא בירכא שמאלא. אכלתי וערי עם דבשי, ועקב ברחל. שתיתי ויני עם חלבי, דרועא שמאלא בירכא ימינא. דרועא ימינא בירכא שמאלא, אינון חסד עם הוד. ועקב ברחל, עמודא דאמצעיתא במלכות. דרועא שמאלא בירכא ימינא גבורה בנצח.

595. HE ASKS: Why did He so change His attributes? AND HE ANSWERS, the secret that is here stated is because David said here: "Let your priests be clothed with righteousness; and let your pious ones shout for joy" (Tehilim 132:9). And we learned there that he should have said 'your Levites'. The Holy One, blessed be He, said: 'It is not my way to change my attributes, but since you have invited Me, I have to do your will.' And we further learned that even when a householder invites the king, the latter has to do the will of the former. It was thus taught: 'Whatever the host tells you to do, do, except 'leave". Nevertheless, for all that this secret is beautiful, it is still written: "For I am Hashem, I do not change" (Malachi 3:6), and indeed in respect of all the sacrifices, it is written of them for Hashem only, IN WHICH THERE IS NO CHANGE IN HIM, and how could it indeed be that He would change the levels of His name with the sacrifices?

595. ואמאי שני מדות דיליה הכי. אלא רזא דנימא הכא, דוד אמר הכא, כהניך ילבשו צדק וחסידריך ירננו. ואתמר התם, ולויך מבועי ליה למימר. אמר קודשא בריך הוא לאו ארח לשנות מדותי, אלא בתר דזמינת לי, אית לי למעבד רעותך. ומהכא אולימנא, דבעל הבית דמזמין אפילו למלכא, אית ליה למעבד רעותיה. ובג"ד אוקמוה, כל מה שאומר לך בעל הבית עשה חוץ מצא. ועם כל דא דרזא דא שפיר איהו, הא כתיב אני יי' לא שניתי, ובכל קרבנין לא כתיב בהון אלא לידוד, איך יכיל למהוי דישני דרגין דשמייה בקרבנא.

596. HE ANSWERS, "I have gathered my myrrh" REFERS TO THE BLESSING OF 'who forms light'; "with my spice" REFERS TO 'everlasting love'. "I have eaten my honeycomb" IS THE Sh'ma Yisrael, and "with my honey" IS 'Blessed be the name of His glorious kingdom forever and ever'. "I have drunk my wine" REFERS TO "And it shall come to pass, if you hearken" (Devarim 11:13-21) up to "And Hashem spoke," and "with my milk" refers to from "And Hashem spoke" (Bemidbar 15:37-41) up to 'True.' "Eat, O dear ones" REFERS TO the first three blessings and the last three blessings OF THE AMIDAH PRAYER, while "and drink, drink deep, O loving companions" refers to all the remaining blessings of the prayer.

596. אלא, אריתי מורי: יוצר אור. עם בשמי: אהבת עולם. אכלתי וערי: שמע ישראל. עם דבשי: ברוך שם כבוד מלכותו לעולם ועד. שתיתי ויני: והיה אם שמוע, עד ויאמר. עם חלבי: מן ויאמר, עד אמת. אכלו רעים: ג' ראשונות, וג' אחרונות. שתו ושכרו יודים: שאר ברכאן דצלותא.

597. And in the compilation of the first part, HE SAID: The secret of the sacrifices is that cattle and sheep and rams and goats are the four COUNTENANCES OF the face of an ox, the face of an eagle... AND THESE ARE two turtledoves or two young doves, but this matter is in need of further clarification. Lion, WHICH IS CHESED, descends to ox, which is left, WHICH IS GVURAH, in order to link Chesed with Gvurah, NAMELY THAT THEY SHOULD BE INCORPORATED WITHIN EACH OTHER. Man, WHICH IS MALCHUT, descends to eagle, WHICH IS TIFERET, which is the level of Jacob, SO THAT TIFERET AND MALCHUT WILL MATE WITH EACH OTHER. This is why the sages of the Mishnah taught that Jacob's beauty was that of Adam. And who caused his ascendancy so that he should be called 'Yisrael'? THE HOLY ONE, BLESSED BE HE, as it is written: "Your name shall be called no more Jacob, but Yisrael" (Bereshheet 32:29) will be your name, THE MEANING OF WHICH IS that Yisrael should be the primary name to spread among them.

597. וּבַחֲבוּרָא קְדָמָא, סִתְרָא דְקַרְבָּנָא, פְּרִים וּכְבָשִׂים וְעִתּוּדִים וְעִזִּים, אֵינּוּן, ד' פְּנֵי שׁוֹר. פְּנֵי נֶשֶׁר וְגו', שְׁתֵּי תוֹרִים אוֹ שְׁנֵי בְנֵי יוֹנָה, וְצִרִיךְ לְפָרְשָׁא. אַרְיָה נְחִית לְגַבֵּי שׁוֹר, דְּאִיהוּ שְׂמַאלָא, לְאַתְקַשְׂרָא חֶסֶד בְּגִבּוּרָה. אֲדָם נְחִית לְגַבֵּי נֶשֶׁר. דְּרָגָא דִּיעֻקֵּב. וּבג"ד אוֹקְמוּהָ מְאִרֵי מִתְנִיתִין, שׁוּפְרִיָּה דִּיעֻקֵּב שׁוּפְרִיָּה דְאֲדָם קְדָמָא הוּהּ. וּמֵאֵן גְּרִים לְאַסְתַּלְקָא לְאַתְקַרֵּי יִשְׂרָאֵל, דְּכִתְיִב לֹא יַעֲקֹב יֹאמֵר עוֹד שְׁמֶךָ כִּי אִם יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ, דִּיהוּי יִשְׂרָאֵל עֻקֵּב לְאַמְרָא בִּינְיָהוּ.

89. He that disregards bread crumbs

Rabbi Shimon says that anyone who throws bread on the ground will be assured of poverty, for only God has dominion over the five kinds of grain.

598. Why "the tenth part of an ephah" (Bemidbar 28:5)? HE ANSWERS, the tenth part of an ephah parallels the Congregation of Yisrael, which is the tenth grade, NAMELY MALCHUT, and it has to be placed between the two arms, WHICH ARE CHESED AND GVURAH OF ZEIR ANPIN, SO THAT IT SHOULD BE MADE UP OF CHOCHMAH OF THE LEFT AND CHASSADIM OF THE RIGHT. AND THEN it is fine flour for the baking of bread, and it is bread. AND BECAUSE MALCHUT IS THE SECRET OF bread, no official in the world is appointed over bread made of the five kinds of grain, that are wheat, barley, rye, oats, and spelt, and no one is appointed over them, excepting the Holy One, blessed be He, alone.

598. וְעִשׂוּרֵי הָאֵיפָה, אֲמַאי. אֵלָא עִשׂוּרֵי הָאֵיפָה, לְקַבֵּל כ"י. דְּאִיהוּ עִשׂוּרָא דְדַרְגִּין, וְאַצְטְרִיכָא לְאַתְיָהֵבָא בֵּין תְּרִין דְרוּעִין, וְאִיהוּ סֵלֶת נְהַמָּא, וְאִיהוּ נְהַמָּא. וּבְגִין דְּאִיהוּ נְהַמָּא, לֹא אֶתְפַּקֵּד עַל נְהַמָּא דְחַמְשַׁת מִינִין, דְּאִיהוּ חֹטָה, וְשַׁעֲרָה, וְשִׁיפוֹן וְכוּ', מִמְּנָא דְעֵלְמָא. וְלֹא שׁוּי מִמְּנָא עֲלֵיהּ, אֵלָא קוּדְשָׁא בְרִיךְ הוּא בְּלַחוּדוּי.

599. And therefore poverty follows anyone who shows contempt to bread and throws it on the ground. And an angel is appointed over this matter and follows after him to assure him poverty. And he will not depart from this world until he has been in need of assistance from others. And it is written about such a one: "He wanders abroad for bread, saying, Where is it?" (Iyov 15:23), THE MEANING OF WHICH IS THAT HE shall wander abroad, going from place to place, IN HIS SEARCH FOR BREAD: 'Where is it?' And no one will have any regard for him, as it is written: "Where is it?" WHERE IS the one who will have mercy on him? For such a one will not be found. Moses leads the discussion into the foolishness of those who treat lightly the crumbs of the Torah - the secrets in the crowns of the letters. As these unwise people will perish, so will those who transmit secrets of the Torah and Kabbalah to people who are dishonest or who have an evil inclination. Ra'aya Meheimna (the Faithful Shepherd)

599. וּבג"ד, מֵאֵן דְּמִזְלִיל בְּנְהַמָּא, חֲרִיק לִיה בְּאַרְעָא, עֲנִיּוּתָא רְדִיף אֲבַתְרִיהּ. וְחַד מִמְּנָא אֶתְפַּקֵּד עַל דָּא, וְאִיהוּ רְדִיף אֲבַתְרִיהּ, לְמִיָּהֵב לִיה עֲנִיּוּתָא, וְלֹא יִפּוֹק מִן עֵלְמָא, עַד דִּיצְטְרִיךְ לְבְרוּיָן. וְעֲלִיהּ כְּתִיב, נוֹרֵד הוּא לֶלְחֵם אֵיָהּ. נוֹרֵד הוּא, וְיִהְיֶה מְטַלְטֵל, וְגַלִּי מֵאַתֵּר לְאַתֵּר, לֶלְחֵם אֵיָהּ הוּא. וְלִית מֵאֵן דִּישְׁגַח עֲלֵיהּ, הַה"ד אֵיָהּ. מֵאֵן דִּירַחֵם עֲלֵיהּ, בְּגִין דְּלֹא יִשְׁכַּח.

600. And in the compilation of the first part, the Faithful Shepherd said: Whoever treats lightly crumbs of bread and throws them where they should not be, and even more so one who treats lightly pieces of marrow, that are drops of seed, and throws them on the ground, it is said about them: "for all flesh had corrupted its way upon the earth" (Bereshheet 6:12). Or he who throws them to a menstruating woman, or the daughter of an idolater, or a bondwoman or a prostitute, and much more so one who treats lightly the crumbs of the bread of the Torah, which are THE SECRETS THAT ARE IN the crowns of the letters, about these it is said: He that makes worldly use of the crown shall perish.

600. ובחבורא קדמאה אמר רעיא מהימנא, מאן דמזלזל בפירורין דנהמא. וזריק לון באתר דלא אצטריך. האי כל שכן מאן דמזלזל בפירורין דמוחא, דאינון טפין דזרע, דזריק לון בארעא, דאתמר בהון כי השחית כל בשר את דרכו על הארץ. או דזריק לון בנדה, או בבת אל נכר, או בשמחה או בזונה. וכ"ש וכ"ש מאן דמזלזל בפירורין דנהמא דאורייתא, דאינון קוצי אתוון, ותגי אתוון, דאתמר עלייהו כל המשתמש בתגא חלף.

601. And how much more so whoever transmits secrets of the Torah and the secrets of the Kabbalah and the secrets of the Works of Creation or secrets of the letters of the explicit Name to people who are not honest, who are in the control of the Evil Inclination, a harlot, about whom it is written: "For by means of a harlot a man is brought to a piece of bread" (Mishlei 6:26). And whenever bread is mentioned the meaning is the twenty-two letters of the Torah, and whenever 'piece' is mentioned the meaning is even a single Halachah.

601. כ"ש מאן דמסר רזין דאורייתא, וסתרי קבלה, וסתרי מעשה בראשית, או סתרי אתוון דשמא מפרש, לאנשים דלאו אינון הגונים, דשליט עלייהו יצר הרע, אשה זונה, דאתמר עליה, כי בעד אשה זונה עד כפר לחם. ולית לחם אלא כ"ב אתוון דאורייתא. ולית כפר, אלא אמילו הלכה אחת.

602. And in the compilation of the first part, he did not reveal the secret of these crumbs, (teaching) only according to the literal meaning, nor did he determine the amounts. But the sages of the Mishnah taught: The amount of the crumbs is not less than the size of an olive. And how much more so if they are of a quantity the size of an egg, for the sages of the Mishnah were stringent about them: How much should one eat to have to say the Grace AFTER MEALS? An olive's size, an egg's size.

602. ובחבורא קדמאה, לא גלי רזא באלין פירורין, אלא בארץ פשט, ולא יהיב בהון שיעורא. אבל אוקמוה מארי מתניתין, דשיעורא דפירורין כזית לפחות, כל שכן אי אינון כפיצה. דמארי מתניתין דקדקו עלייהו, עד כזית עד כפיצה לברכא עלייהו.

90. Olive-size and egg-size

Moses tells the esoteric meaning of the amount of the crumbs, and he asks God and the Shechinah to give everyone perfect food for the correction of the World to Come. Next the Faithful Shepherd engages in a dialogue with Great-grandfather, upper Chochmah, who descends to him and talks about who is the host and who the guest that break the bread and distribute it and bless it. Rabbi Shimon and the other friends join the discussion and bring up the topic of levirate marriage and reincarnation. The Faithful Shepherd invites all those present to gather round for the banquet of the King, and while talking about the breaking of the bread into an egg-size and an olive-size he explains the secret and importance of 'amen'.

603. And by a secret method: Aleph Chet (= nine) OF THE WORD 'ONE' (HEB. ECHAD - ALEPH CHET DALET) make nine crumbs, three in each direction. And with the three of the Dalet (= four) OF ECHAD, we have a total of twelve CRUMBS. Again, the fourth OF THE DALET OF ECHAD completes to ten. And this completes the four, which is THE FOUR LETTERS of Yud Hei Vav Hei. What is the ten? They are THE TEN LETTERS FORMED BY FILLING IN Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph. Now the tip of the letter Dalet of Echad is the size of an olive-size. The Yud of Yud Hei Vav Hei is the measure of an egg-size.

603. וארץ רזא, א"ח הוא ט' פירורין, שלש לכל סטר, תלת מן ד', תרין עשר. רביעית איהו שלימו, לאשלמא ביה עשר. ולאשלמא ד', דאינון ידוד. מאי עשר. אינון: יו"ד ה"א וא"ו ה"א. קוצא דאת ד' מן אחר, שיעורא כזית. י' מן ידוד, שיעורא דיליה כפיצה.

604. This fourth LIVING CREATURE THAT IS THE SECRET OF "THE FACE OF A MAN" (YECHAZKEL 1:10), which is the completion of the Chariot of Man, WHICH IS ZEIR ANPIN THAT IS CALLED 'MAN', IN THE SECRET OF YUD HEI VAV HEI, FULLY SPELLED WITH ALEPHS, WHOSE NUMERICAL SUM IS THE SAME AS THAT OF MAN (HEB. ADAM). And it is also the completion of the four faces that are in the face of a man, FOR THE FACE OF A MAN IS MALCHUT, WHICH ITSELF HAS FOUR FACES: LION, OX, EAGLE, AND MAN, AND IS THE FOURTH FACE WHICH IS THE SECRET OF MALCHUT THAT IS IN MALCHUT. For this reason, IT IS WRITTEN: "Hashem lift up His countenance to you" (Bemidbar 6:26). And the sages of the Mishnah taught: Is it not written: "who favors no person" (lit. 'Who does not lift up countenance') (Devarim 10:17)? But the Holy One, blessed be He, said: 'Did I not command them: "And you shall eat and be satisfied AND BLESS HASHEM YOUR ELOHIM" (Devarim 8:10)? And they are very particular about SAYING THE GRACE AFTER MEALS even if the quantity is but that of an olive-size or an egg-size. How then should I not then lift up My countenance for them?' And not only that but the sages of the Mishnah and the Amoraim arranged their whole study according to the secrets of the Torah.

605. The Faithful Shepherd rose, spread out his hands before the Holy One, blessed be He and His Shechinah, and spoke thus: O Holy One, blessed be You, may it be Your will to give us perfect food for correction to You and to the heavenly Queen, that is the World to Come, NAMELY BINAH, about which it is said: "For the kingdom is Hashem's: and He is ruler over the nations" (Tehilim 22:29), and regarding the second Queen, WHICH IS MALCHUT, it is said a second time: "and the kingdom shall be Hashem's" (Ovadyah 1:21), and a whole table is corrected with all delicacies and dishes.

606. And I invite with You, all the sages of the Mishnah, the scholars of the Bible and the sages of the Talmud, and especially the masters of the secrets of Your Torah, and Your bride, WHO IS Your Holy Queen, both the upper one, WHICH IS BINAH, and the lower one, WHICH IS MALCHUT, everything being with the permission of the Cause who is above all heavenly beings, the Lord of all lords, King over all the kings who are above or who are below, for He is unique and unequaled, and there is no letter nor vowel sign that will join with Him, and no variations as is customary with man, for He is the Master of all the keys to all the secrets of Yud Hei Vav Hei's and names and appellative s and all the hidden secrets of wisdom, so that You open them all for us, for the sake of Your glory, O Cause over all causes. I beseech You to open for us Your glory, for Your glory is of my Father and my Mother of the Heavens, NAMELY CHOCHMAH AND BINAH, WHICH ARE FATHER AND MOTHER OF ZEIR ANPIN, WHO IS CALLED 'HEAVENS'. And the Father of all of Yisrael IS ZEIR ANPIN, and their Mother IS MALCHUT, about which it is said: "and do not forsake the Torah of your mother" (Mishlei 1:8), and with Yourself no connection exists with any mother in the world.

604. אִיהִי ד', שְׁלִימוֹ דְּמִרְכַּבְתָּא דְּאָדָם, וְשְׁלִימוֹ דְּאַרְבַּע אַנְפִּין דְּאָדָם. וּבג"ד, יִשָּׂא יְדוֹד פְּנֵיו אֵלַיךְ. וְאוֹקְמוּהָ מֵאֵרֵי מִתְנִיתִין, וְהִכְתִּיב אֲשֶׁר לֹא יִשָּׂא פָנָיו. אֲלֵא אִמְרֵי הַקּוֹדֶשׁא בְּרִיךְ הוּא, וְלֹא אִמְרֵי לְהֵם וְאִכְלֵת וְשִׁבְעֵת, וְהֵם דְּקִדְקוּ עֲלֵיהֶם, עַד כְּזִית אוֹ עַד כְּפִיצָה, וְאִיךְ לֹא אֲשָׂא לְהֵם פָּנָיו. וְרַבְּנָן דְּמִתְנִיתִין וְאַמּוֹרָאִין, כָּל תְּלַמוּדָא דְּלַהוּן, עַל רְזִין דְּאוֹרֵייתָא סִדְרוּ לֵיהּ.

605. קָם רַעֵינָא מְהֵימְנָא, וְסָלִיק יְדוֹי קָמֵי קוֹדֶשׁא בְּרִיךְ הוּא וְשְׁכִינְתָּיהּ, וְאִמְרֵי הַכִּי, קוֹדֶשׁא בְּרִיךְ הוּא יְהֵא רַעֵינָא דִּילְךָ, לְמֵיהֵב לֹון מְזוּנָא שְׁלִימָתָא, לְתַקְנָא לְגַבְךָ, וְלַגְבֵי מְטְרוֹנִיתָא עֲלָאָה עֲלָמָא דְּאִתֵּי, דְּאִתְמַר עֲלָהּ, כִּי לֵינִי הַמְּלוּכָה וּמוֹשֵׁל בְּגוֹיִם. וְלַגְבֵי מְטְרוֹנִיתָא תְּנִינָא, דְּאִתְמַר בַּהּ זְמָנָא תְּנִינָא, וְהִיתָה לֵינִי הַמְּלוּכָה. לְתַקְנָא פְּתוּרָא שְׁלִימָתָא, מְכַל עֲדוּגִין, וּמְכַל מְאָכְלִין.

606. וְאַנָּא מְזֻמֵּן עִמָּךְ, לְכָל מֵאֵרֵי מִתְנִיתִין, וְלְמֵאֵרֵי מְקַרָּא, וְלְמֵאֵרֵי תְּלַמוּד, וּכ"ש לְמֵאֵרֵי סְתְרֵי תוֹרָה דִּילְךָ, כְּלָה דִּילְךָ, מְטְרוֹנִיתָא קְדִישָׁא דִּילְךָ, עֲלָאָה וְתַתָּאָה, וְכֹלָא בְּרִשׁוֹת דְּעֵלֵת כָּל עֲלָאִין, אֲדוּן כָּל הָאֲדוּנִים, מְלַךְ עַל כָּל הַמְּלָכִים דְּעִילָא וְתַתָּא, דְּאִיהוּ יַחִיד בְּלֹא תְּנִינָא, וְלִית אֵת וּנְקוּדָה דְּמִשְׁתַּתָּהּ בְּהַרְיָה, וְלֹא שְׁנוֹ גּוּוּנִין דְּאִינְשָׁא. דְּאִיהוּ מֵאֵרֵי כָּל מְפִתְחָאן, דְּרִזִין דְּהוּוִיּוֹת, וְשְׁמַהֵן וְכַנּוּיִין, וְכָל רְזִין גְּנִיזִין דְּחִכְמָתָא, דְּתַפְתַּח לֹון כְּלָהוּ לִיקְרָא דִּילְךָ, עֵלֵת עַל כָּל עֵלוֹת. אֲנָא מְתַחֲנֵן קְדָמְךָ, דְּתַפְתַּח לֹון לִיקְרָא דִּילְךָ, דִּיקְרָא דִּילְךָ אִיהוּ מֵאֲבֵי וְאִמֵי דְּשָׁמַיָא, וְאֵב דְּכָל יִשְׂרָאֵל, וְאִם דְּלַהוּן, דְּאִתְמַר בַּהּ וְאֵל תְּטוֹשׁ תוֹרַת אִמָּךְ, וְעִמָּךְ לִית שׁוֹתְמוֹ דְּאִם בְּעֲלָמָא.

607. He rose a second time and said: O sages of the Mishnah, your Neshamah and Ruach and Nefesh wake up now in all of you, and remove the sleep from yourself, for this certainly is Mishnah, the literal explanations of this world. But I stirred you only with heavenly secrets of the World to Come, for you are involved with them, and in this respect it is said there: "Behold, he who keeps Yisrael shall neither slumber nor sleep" (Tehilim 121:4).

608. He began by saying, The sages of the Mishnah taught: The host breaks bread and the guest says grace after the meal. And they also taught: one must pronounce clearly the Hei of Hamotzi. And the two Heis OF YUD HEI VAV HEI WHICH ARE BINAH AND MALCHUT, stand for the two loaves of bread, the two Challot of the Shabbat. The Yud OF YUD HEI VAV HEI is A SLICE OF BREAD equal in measure to the size of an egg THAT IS GIVEN to each one. And who is the host that breaks bread? This is the Vav OF YUD HEI VAV HEI, AND SO ALL THE FOUR LETTERS OF IT ARE HERE ALLUDED TO.

609. While they were still having this discourse, behold, Great-grandfather, WHICH IS UPPER CHOCHMAH, descended to him and said: Faithful Shepherd, take back what you have just said, for bread is the Vav. Its two loaves of bread are, as you have said, Hei Hei. AND HE EXPLAINS, Vav is surely parallel to Jacob, WHO IS ZEIR ANPIN, while the two Heis parallel Leah and Rachel. AND THEREFORE BREAD IS IN GENERAL THE SECRET OF VAV, WHICH IS ZEIR ANPIN, THAT HAS TWO MATES. ONE MATING IS WITH LEAH, WHO IS HIS FEMALE FROM THE CHEST AND UP, WHILE THE SECOND MATING IS WITH RACHEL, WHO IS HIS FEMALE FROM THE CHEST AND DOWN, AND THIS IS WHY THE BREAD IS DIVIDED INTO TWO LOAVES. The Yud OF YUD HEI VAV HEI IS THE SECRET OF THE SLICE THAT IS GIVEN TO EACH ONE, as the size of an egg for each, FOR EGG IS THE SECRET OF YUD OF YUD HEI VAV HEI, WHICH IS CHOCHMAH, WHICH IS THE EMANATION THAT IS DRAWN DOWN BY THE VAV AND THE TWO HEIS OF YUD HEI VAV HEI.

610. He said to him: Grandfather, Grandfather, in how many places is it taught that Jacob is the host, WHICH IS ZEIR ANPIN, and Joseph is a guest whose level is Yesod, the life (Heb. CHAI = eighteen) of the Worlds, which incorporates the eighteen blessings of the Amidah prayer, for which reason it was taught about it: "Blessings are upon the head of the righteous" (Mishlei 10:6). THEREFORE THEY SAID THAT THE HOST, WHO IS ZEIR ANPIN, BREAKS THE BREAD, WHILE THE GUEST, WHICH IS YESOD, PRONOUNCES THE GRACE AFTER MEALS, BUT NOW YOU SAY THAT ZEIR ANPIN IS THE SECRET, NOT OF THE HOST, BUT OF THE BREAD. THE GRANDFATHER replied to him: That is how it is, and everything is true. Each secret has its rightful place, BOTH what I said and what you said. And now, ACCORDING TO MY OPINION THAT ZEIR ANPIN IS THE BREAD, who is THEN the one WHO BREAKS the bread and distributes it?

607. קם זמנא תניינא, ואמר מארי מתניתין, נשמתין ורוחין ונפשין דלכון, אתערו בען כולהו, ואעברו שינתא מנכון, דאיהי ודאי משנה, ארח פשט דהאי עלמא. דאנא לא אתערנא בכו, אלא ברזין עלאין דעלמא דאתי, דאתון בהון הגה לא ינום ולא יישן.

608. פתח ואמר, הא אוקמוה מארי מתניתין, בעה"ב בוצע וארח מברך. ועוד אוקמוה, צריך לדקדק בה' מן המוציא. ותרין ההין אינון, לקבל שתי הלחם. שתי כפרות דשבת. ו', איהי כפיצה לכל חר וחר. ומאן איהו בעה"ב דבוצע. דא ו'.

609. אדהכי, הא סבא דסבין קא נחית לגביה, ואמר, רעיא מהימנא חזור בך. דהא לחם איהו ו', שתי כפרות דיליה, כמה דאמרת אינון ה' ה'. ודאי ו' איהו לקבל יעקב. ה' ה' לקבל לאה ורחל. ו', כפיצה לכל חר.

610. א"ל, סבא סבא, והא בכמה אתרין אוקמוה, דייעקב איהו בעל הבית, ויוסף אורח, דדרגיה יסוד חי עלמין, כליל ח"י ברכאן דצלוחא, ובגין דא אוקמוה עליה, ברכות לראש צדיק. א"ל הכי הוא, וכלא קשוט. כל רזא באתריה, מה דאנא אמרית, ומה דאת אמרת. אבל ההוא דמליג נהמא מאן הוא.

611. THE FAITHFUL SHEPHERD said to him: Grandfather, you have his likeness; NAMELY THE GRANDFATHER HIMSELF, WHICH IS THE SECRET OF CHOCHMAH, IS THE FORM OF THE HOST WHO BREAKS THE BREAD, which is Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph, WHOSE NUMERICAL SUM IS 45, WHICH IS THE SECRET OF CHOCHMAH (CHET CAF MEM HEI), WHOSE LETTERS SPELL OUT, KOACH (LIT. STRENGTH - CAF CHET) OF MEM HEI, which is man, WHICH IS MEM HEI IN NUMERICAL VALUE. HE IS of the upper Chariot, the face of which, NAMELY CHOCHMAH, is the Yud Hei Vav Hei WRITTEN OUT FULLY WITH ALEPHS, THE NUMERICAL VALUE OF WHICH IS MEM HEI. And for this reason, Vav is bread, there being TWO LOAVES, the two Heis, and the amount OF THE EMANATION, as taught, is the size of an olive and the size of an egg. And we have already learned in which name it is measured as an olive, NAMELY IN THE YUD, but the sages have taught: One does not make precepts into bundles, BUT EACH PRECEPT MUST STAND ON ITS OWN. Here also, we do not give two quantities in the letter Yud, that BOTH an olive-size an egg-size SHOULD BE YUD, but there are two alphabets, WHERE THE LARGE ALPHABET IS IN BINAH AND THE SMALL ALPHABET IS IN MALCHUT. THEREFORE, there is an upper Yud and a smaller Yud. The Yud WHICH IS THE YUD of Yud Hei Vav Hei is the upper YUD WHICH IS THE SECRET OF UPPER CHOCHMAH, while the Yud of Adonai is a small YUD, WHICH IS THE SECRET OF CHOCHMAH OF THE LEFT. And of these two YUDS, one is an olive-size, NAMELY THE SMALL YUD OF ADONAI, and the other is an egg-size, NAMELY THE UPPER YUD OF YUD HEI VAV HEI. And they are in the secret of 'Yud' Aleph Hei Dalet Vav Nun Hei 'Yud', NAMELY THE COMBINATION OF YUD HEI VAV HEI AND ADONAI, WHERE THE INITIAL YUD IS THE SECRET OF AN EGG-SIZE, AND THE FINAL YUD IS THE SECRET OF AN OLIVE-SIZE. The Grandfather came and kissed him.

612. While they were still considering this, the holy luminary, THAT IS RABBI SHIMON, arose, and opened by saying: "what (Heb. MAH - MEM HEI) is his name and what (Mem Hei) is his son's name" (Mishlei 30:4) come together, FOR CHOCHMAH IS THE SECRET OF YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS, WHOSE NUMERICAL VALUE IS MEM HEI. AND THE SON OF CHOCHMAH, WHICH IS TIFERET, IS ALSO YUD HEI VAV HEI FILLED IN WITH MEM HEI, AS ABOVE, IN THE PRECEDING PARAGRAPH. AND IT FOLLOWS THAT MAH IS THE NAME OF CHOCHMAH AND MAH IS THE NAME OF HIS SON, WHICH IS TIFERET. AND THE GRANDFATHER, WHO IS CHOCHMAH, JOINED WITH THE FAITHFUL SHEPHERD, WHO IS TIFERET. The companions rejoiced and said: Happy is the one who was privileged to eat of this bread, WHICH IS THE Vav OF YUD HEI VAV HEI, about which it is said: "Come, eat of my bread" (Mishlei 9:5). And happy is the Nefesh of whom it is said: "she shall eat of her father's bread: but no stranger shall eat of it" (Vayikra 22:13), for about the Holy One, blessed be He, it is said: "Have we not all one father?" (Malachi 2:10), and the soul that occupied herself with the Torah "shall eat of her father's bread."

613. And who is the cause FOR THE NEFESH to eat of her father's bread? This is because she returned in repentance and united WITH THE HOLY ONE, BLESSED BE HE, as in her youth, as it is written: "and has returned to her father's house, as in her youth" (Vayikra 22:13). AND THE MEANING OF THIS IS THE SAME as: "he shall return to the days of his youth" (Iyov 33:25), just like a tree that has been cut down and has grown again from its roots. And this is a secret for one who dies childless, THAT BY LEVIRATE MARRIAGE HE REINCARNATES AND IS RENEWED.

611. א"ל, סבא אנת בדיוקניה, ודא יו"ד ה"א וא"ו ה"א, ודא אדם דמרכבתא עלאה, דאנפין דיליה יהוה. ובגין דא, ו' לחם, דאינון ה' ה'. ושיעורא דאוקמוה כזית וכביצה, הא אתמר כזית באן שמא משערין, דהא אוקמוה רבנן דאין עושין מצות חבילות, אוף הכי, לא יהינן תרין שיעורין באת י', למיהוי כזית וכביצה. אלא תרי אלפא ביתות אינון, אית י' עלאה, ואית י' זעירא, י' מן ידוד, עלאה. י' מן אדני, זעירא. ואלין תרין, חד בכזית, וחד בכביצה, ברזא דא יאהרונהי. אתא סבא ונשיק ליה.

612. אדהכי קם בוצינא קדישא, פתח ואמר, ודאי בען מתחברין מה שמו ומה שם בנו, חדו חבריאי ואמרו, זכאה הוא מאן דזכי למיכל מהאי גהמא, דאתמר ביה לכו לחמו בלחמי. וזכאה נפשא, דאתמר בה מלחם אביה תאכל. וכל זר לא יאכל בו. דקודשא בריך הוא ביה אתמר, הלא אב אחד לכלנו. ונפשא דאתעסקת באורייתא, מלחם אביה תאכל.

613. ומאן גרים לה דאכלת מלחם אביה. בגין דתבת בתיובתא ואתאחדת בנעוריה. הה"ד, ושבה אל בית אביה בנעוריה, כגון וישוב לימי עלומיו. כגוונא דאילנא דקציצו ליה, ואתחדש בשרשו. והאי איהו רזא, דמאן דמית בלא זרע.

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614. And there is a further secret, FOR A MAN WHO DIES CHILDLESS will later come back in a reincarnation and be renewed as formerly, as it is written: "...be a widow or divorced" (Vayikra 22:13), as HIS SOUL being driven out of The Garden of Eden. Hence she is called 'divorced' (Heb. grushah) as in: "So he drove (Heb. vayegaresh) out the man..." (Bereshheet 3:24). And what was the reason for this? It was because "she had no child" (Vayikra 22:13), for he died childless. "and has returned to her father's house, as in her youth," that is, returns to this world, AND TRANSMIGRATES to the son of the levirate marriage. This is the meaning of "and has returned to her father's house, as in her youth." And after she has been privileged to have offspring, "she shall eat of her father's bread: but no stranger shall eat of it." THIS IS WHAT IS WRITTEN: "the wife of the dead man shall not be married abroad to a stranger" (Devarim 25:5). FOR IF SHE DOES NOT MARRY THE KINSMAN, SHE WILL FALL INTO THE HANDS OF A STRANGER, NAMELY THE OTHER SIDE.

615. The Faithful Shepherd said, Hillel and Shammai: That is, you two, one of whom is of the side of Mercy, NAMELY HILLEL, while the other is of the side of Judgment, NAMELY SHAMMAI, are Chesed and Gvurah, the levels of Abraham and Isaac, and you are of their stock: gather round here, you and the eighty pupils that Hillel had, as well as the pupils of the House of Shammai, gather around for the banquet of the King.

616. You have taught, you and those with you who give legal and ethical instructions, you have taught: He who breaks bread may not eat until the diners have answered 'amen,' and: The guests may not eat anything until the one who breaks the bread has eaten. Obviously, when the host breaks the bread and gives it to the guests, he does not measure out the same amount for each person, for those who break bread do not usually break it into equal parts, and he could give to one an egg-size and to another an olive-size. And when they respond 'amen' over this breaking of the bread, before the host eats, they join together the two quantities, the egg-size and the olive-size, WHERE THE EGG-SIZE QUANTITY IS DRAWN DOWN FROM THE YUD OF YUD HEI VAV HEI AND THE OLIVE-SIZE QUANTITY IS FROM THE YUD OF ADONAI, AS ABOVE, AND THUS THE JOINING OF THE EGG-SIZE AND THE OLIVE-SIZE IS THE SECRET OF THE COMBINATION OF Yud Aleph Hei Dalet Vav Nun Hei Yud, WHICH IS THE SECRET OF 'amen'. And this UNIFICATION is not over the eating but over the breaking of the bread. AND THEREFORE, after these quantities, THE EGG-SIZED AND THE OLIVE-SIZED, have joined together IN THE UNIFICATION OF YUD ALEPH HEI DALET VAV NUN HEI YUD, in THE SAYING OF 'amen,' then the host may eat. And this is: "I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk," after which comes: "Eat, O dear ones, and drink, drink deep, O loving companions" (Shir Hashirim 5:1). "Eat, O dear ones" refers to the guests, so that the sons, who are the guests, should be as their father, WHO IS THE HOST WHO BREAKS THE BREAD, WHICH IS THE SECRET OF UPPER CHOCHMAH, THAT IS CALLED 'FATHER'.

614. ועוד אית רזא אחרא, דלבתר ייתי בגלגולא, ויתחדש במלקדמין. והיינו אלמנה וגרושה, דאתתרכת מגנתא דערן, ובגין דא אתקריאת גרושה, כגון ויגרש את האדם. ומאן גרים לה. בגין דזרע אין לה, דמית בלא בגין. ושבה אל בית אביה כנעוריה, דתבת בהאי עלמא בהווא נער בן יבם, והיינו ושבה אל בית אביה כנעוריה. ולבתר דזכת לזרע מלחם אביה האכל. וכל זר לא יאכל בו וגו'. לא תהיה אשת המת החוצה, לאיש זר.

615. אמר ר"מ, הלל ושמאי, דאתון, חד מסטרא דרחמי, וחד מסטרא דדינא, דאינון חסד וגבורה, דרגין דאברהם ויצחק. ואתון מגזעיהו, אתבנשו הכא, אתון ותמנין תלמידים דהו ליה להלל. ואוף הכי תלמידי בית שמאי, לסעודתא דמלכא.

616. הא אוקמתון, אתון וחבריאי דעמכון, מארי דהוראות, דאוקמתון, אין הבוצע רשאי למיכל, עד שיענו אמן מארי סעודתא, ולית מארי סעודתא רשאי למיכל, עד שיואכל הבוצע. ודאי כד בצע בעל הבית, ובצע לאינון מארי סעודתא, לאו לכלהו משער שעורא חדא, דלאו אורח אלין בוצעין, לבצוע בשוה, דלזמנין יהיב לדא כביצה, ולדא כזית. וכד עונין אמן על האי בציעא, קדם דייכול בעל הבית, מחברין תרין שיעורין כחדא, בכזית וכביצה, יאהרונהי, אמן, דא לאו איהו על האכילה, אלא על הבציעה, לבתר דאינון שיעורין מצטרפין באמן, ויכול בעל הבית. והיינו אריתי מורי עם בשמי אכלתי יערי עם דבשי, ולבתר אכלו רעים שנתו ושכרו דודים. אכלו רעים, מארי סעודתא. דיהון בגין בדיוקנא דאבוהון.

617. And here we have bread in two loaves, WHERE BREAD IS VAV, AND EACH OF THE LOAVES IS HEI, and the amount OF THE EATING IS an olive-size and an egg-size, WHICH IS THE SECRET OF THE UNIFICATION YUD ALEPH HEI DALET VAV NUN HEI YUD, AS ABOVE. HE ASKS: What is the shewbread that is on the King's table, NAMELY THE TWELVE CHALLOT THAT WERE ARRANGED ON THE TEMPLE TABLE? HE ANSWERS: Have we not already learned that THE BREAD, WHICH IS ZEIR ANPIN, has twelve countenances? And what are they? They are the four faces of a lion, the four faces of an ox, the four faces of an eagle, FOR THE LION, OX, AND EAGLE ARE THE SECRET OF THE THREE COLUMNS, IN EACH ONE OF WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT AND FOUR TIMES THREE COMES TO TWELVE, AND THEY ARE THE SECRET OF THE THREE YUD HEI VAV HEI'S, namely: "Hashem bless you... Hashem make his face shine... Hashem lift up..." (Bemidbar 6:24-26), WHERE EACH YUD HEI VAV HEI HAS FOUR LETTERS, AND THREE TIMES FOUR MAKES TWELVE LETTERS.

617. הָא הֶכָא לַחֵם בְּשֵׁתֵי כְּבוֹרוֹת, וְשִׁיעוּרוֹ כְּזֵית וְכִבְיָצָה. מֵאֵי נִיהוּ לַחֵם הַפְּנִיִם דְּמִתּוֹרָא דְּמִלְכָּא. אֲלָא הָא אֻקְמוּהָ, דְּאִית לֵיה תְּרִיסַר אַנְפִּין. וּמֵאֵי נִיהוּ. אֲלָא אֵינּוֹן ד' אַנְפִּי אַרְיָה. ד' אַנְפִּי שׁוֹר. ד' אַנְפִּי נֶשֶׂר. וְאֵינּוֹן יְבָרְכֵךְ יְרוּד. יֵאֵר יְרוּד. יֵשָׂא יְרוּד.

91. The twelve Challot

This section tells us about the Shewbread and why there are four loaves in each Shabbat meal. We also hear about the six Sfirot from the light downwards and the six Sfirot from the light upwards, and the six steps in the upper throne and the six steps in the lower throne. The lesson from this is that from a certain place secrets are hidden and from another place secrets are revealed.

618. And how do we know that the showbread comes from the King's table? Because of what is written: "and he said to me: This (Heb. Zeh) is the table that is before Hashem" (Yechezkel 41:22), AND THE NUMERICAL VALUE OF 'this' (Heb. zeh) refers to the twelve countenances. Moreover, whoever can do so, should arrange and establish on his table four loaves in each Shabbat meal, which at three meals MAKE TWELVE LOAVES, which are the twelve countenances.

618. וּמִנְלָן דְּלַחֵם הַפְּנִיִם אִיהוּ מִפְּתוּרָא דְּמִלְכָּא. דְּכַתְיִב, וַיְדַבֵּר אֵלַי זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יְרוּד. ז"ה: י"ב אַנְפִּין. וְאוֹף הֵכִי, מֵאַן דְּאִית לֵיה, בְּעֵי לְתַקְנָא וּלְסַדְרָא עַל פְּתוּרֵיהּ, אַרְבַּע כְּבוֹרוֹת בְּכָל סְעוּדַתָּא דְּשַׁבַּת, לְתַלַּת סְעוּדַתֵי תְּרִיסַר אַנְפִּין.

619. And you might wish to suggest that from the Torah we learn about six CHALLOT, as only double the bread WAS REQUIRED FOR EACH OF THE THREE MEALS, MAKING A TOTAL OF SIX ONLY, NOT TWELVE. HE ANSWERS, we cannot mention Vav (= six), without also mentioning its companion Vav namely Vav Vav, THE SOUND OF THE PRONOUNCED VAV, AND THIS POINTS TO the six SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF THE DIRECT LIGHT from above downwards, and the six SFIROT OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF RETURNING LIGHT from below upwards. AND they parallel the six steps that are in the upper throne, FROM THE CHEST AND UPWARDS OF ZEIR ANPIN, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD THAT ARE INCLUDED IN CHESED, GVURAH AND TIFERET; and the six steps of the lower throne, FROM THE CHEST DOWNWARDS OF ZEIR ANPIN, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD THAT ARE INCLUDED IN NETZACH, HOD AND YESOD. The six OF THE UPPER THRONE are concealed, FOR CHOCHMAH HAS NO REVELATION FROM THE CHEST AND UPWARDS, while the six FROM THE CHEST DOWNWARDS are in the open, FOR CHOCHMAH DOES HAVE REVELATION FROM THE CHEST AND DOWNWARDS. AND THIS IS THE SECRET OF THE VERSE: "The secret things belong to Hashem our Elohim: but those things which are revealed belong to us and to our children for ever" (Devarim 29:28), WHERE FROM THE CHEST AND UPWARDS OF ZEIR ANPIN ARE THE HIDDEN THINGS, AND FROM THE CHEST AND DOWNWARDS ARE THE THINGS THAT ARE REVEALED.

619. וְאֵי תִימָא לָאו אֵינּוֹן אֲלָא שֵׁית מְדַאוּרֵייתָא, מְשׁוּם לַחֵם מְשֻׁנָּה. אֲלָא לָא נִיכּוּל לְמַדְכֵּר ו', בְּלֵא חֲבֵרִיהּ, ו' ו', שֵׁית מְלַעִילָא לְתַתָּא, וְשֵׁית מְלַתְתָּא לְעִילָא. לְקַבֵּל שֵׁית דְּרִגְוִין דְּכִרְסֵיִיא עֲלֵאָה. וְשֵׁית דְּרִגְוִין דְּכִרְסֵיִיא תַתָּאָה. שֵׁית בְּאַתְפְּסֵיִיא. וְשֵׁית בְּאַתְגְּלֵיִיא. הַנְּסַתְרוֹת לִידוּד אֲלֵהִינוּ וְהַנְּגִלוֹת לְנוּ וּלְבָנֵינוּ עַד עוֹלָם.

92. The things one should observe at the Shabbat table

We are told of the parallel between all the breads prescribed at Shabbat and the four faces of the Holy Beasts. We learn of all the deep meanings of the ten preparations for the meal. Lastly the bread of the Torah is said to be the Shechinah.

620. The breads of thanksgiving are forty challot, ten wafers, ten mixed with hot water and oil, ten of leavened bread, ten of unleavened bread, making a total of forty, PARALLELING THE FOUR YUDS THAT ARE IN THE FOUR YUD HEI VAV HEI'S THAT ARE IN THE FOUR FACES, NAMELY paralleling the Yud of Yud Hei Vav Hei of the four faces of a man, AND PARALLELING the Yud of the Yud Hei Vav Hei of the four faces of a lion, AND PARALLELING the Yud of Yud Hei Vav Hei of the four faces of an ox, AND PARALLELING the Yud of the Yud Hei Vav Hei of the four faces of an eagle. And this is the first preparation for the King's table, for there are ten things that a person must observe at the Shabbat table.

621. The first PREPARATION THAT IS IN THE SHABBAT TABLE IS to prepare the table, as for one who eats in the presence of a King, as it is written: "This is the table that is before Hashem" (Yechezkel 41:22). The second PREPARATION is to wash the hands to the extent that the sages decreed, namely five knots, THAT IS THE FIVE FINGERS OF THE RIGHT HAND, which contain fourteen joints, FOR EACH FINGER HAS THREE JOINTS, AND THE THUMB ONLY TWO, TOTALING FOURTEEN JOINTS. Similarly there are fourteen joints in the left, making A TOTAL OF 28 joints. And against these 28 JOINTS IS THE SECRET OF "the power of Hashem" (where the word for 'power' is KOACH = 28), and these are the 28 letters of the first verse in the Works of Creation: "IN THE BEGINNING ELOHIM CREATED THE HEAVEN AND THE EARTH" (BERESHEET 1:1). THERE ARE 28 LETTERS IN THE verse, and about them it is written: "And now, I pray you, let the power (Heb. koach) of Adonai be great" (Bemidbar 14:17).

622. The ten fingers correspond to the ten sayings at the creation of the world: For this reason, the sages of the Mishnah taught: Whoever is careless over the washing of the hands is uprooted from the world. Why is this? It is because the ten fingers of the hands and the 28 joints of the fingers contain the secret of the ten sayings and the 28 letters with which the world was created.

623. The third preparation is the cup of benediction, for which ten things were ordained: It requires washing, rinsing, crowning, wrapping, and must be undiluted, full, taken up with both hands, and placed in the right hand; he who says the blessing must look at it, it must be raised a handbreadth from the surface, and he must send it around to those members of his household as a present.

624. And according to the secret, IT IS THE SECRET OF the cup "full with the blessing of Hashem" (Devarim 33:23), for the numerical value of the word cup (Heb. kos) is the same as Elohim, WHICH IS BINAH, NAMELY MALCHUT ENCLOTHING IN BINAH. And from there comes the Neshamah that is named after it, cup, as it is written: "I will raise the cup of salvation" (Tehilim 116:13). What is the meaning of "salvation"? It is the five fingers THAT HOLD THE CUP, which correspond to the five Sfirot: CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, that are in the cup, which is the living Elohim which is Binah, that spreads THROUGH THE FIVE SFIROT to fifty gates, which are five times ten. That is, the letter Yud stands for the ten things that the sages ordained for the cup, which is the living Elohim, and the five (Hei) letters OF THE WORD ELOHIM, which are five in number, AND TEN TIMES FIVE COMES TO FIFTY GATES.

620. וְלַחְמֵי תוֹדָה אֵינּוֹן מ' חֲלוֹת, י' רְקִיקִין. י' רְבוּכִין. י' שֶׁל חֶמֶץ. י' שֶׁל מֵצָה. הָא אֵינּוֹן מ'. לְקַבֵּל י' מִן יְדוּ"ד. ד' אֲנָפֵי אֲדָם. י' מִן יְדוּ"ד, ד' אֲנָפֵי אַרְיָה. י' מִן יְדוּ"ד, ד' אֲנָפֵי נֶשֶׁר. הָאֵי אֵיִהוּ תְקוּנָא קְדָמָא דְפִתּוּרָא דְמַלְכָא, הָאֵינּוֹן י' דְבָרִים דְצָרִיךְ בְּרֵשׁ לְאַנְהָגָא בְּפִתּוּרָא דְשַׁבָּת.

621. חֲד, לְתַקְנָא פִתּוּרָא כְּמָאן דְאָכִיל קָמֵי מַלְכָא. הֵה"ד זֶה הַשְּׁלַחַן אֲשֶׁר לִפְנֵי יְדוּ"ד. תְּנִינָא, נְטִילַת יָדַיִם, עַד שְׁעוּרָא דְגִזְרוּ רַבָּנָן, דְאֵינּוֹן חֶמֶץ קְשָׁרִין, דְּבִהוֹן י"ד פְּרָקִין. וְאוּף הֵכִי י"ד פְּרָקִין אֵינּוֹן, דִּיד שְׁמַאלָא. וְאֵינּוֹן כ"ח פְּרָקִין. לְקַבְּלֵיהוּ כ"ח יְדוּ"ד, דְאֵינּוֹן כ"ח אֲתוּון דְקָרָא קְדָמָא דְעוּבְרָא דְבְרָאשִׁית. דְאֲתַמַּר בְּהוֹן, וְעַתָּה יִגְדֵל נָא כַּח יְדוּד.

622. וְעֵשֶׂר אֶצְבָּעַן, רְמִיזוּ לְעֵשֶׂר אַמִּירָן דְעוּבְרָא דְבְרָאשִׁית. וּבְגִין דָּא אוֹקְמוּהּ מְאִרֵי מִתְנִיתִין, מָאן דְמִזְלֵל בְּנְטִילַת יָדַיִם, נַעֲקַר מִן הָעוֹלָם. אֲמַאי. בְּגִין דְאֵית בְּהוֹן רְזָא דְעֵשֶׂר אַמִּירָן, וּכ"ח אֲתוּון, דְּבִהוֹן אֲתַבְרֵי עַלְמָא.

623. תְּלִיתָא, כּוֹס דְּבִרְכָה, דְתַקִּינוּ בֵּיה עֲשָׂרָה דְבָרִים. הִדְחָה. שְׁטִיפָה. עֵטוּר. עֵטוּף. חִי. מְלָא. מְקַבְּלוּ בְּשֵׁתֵי יָדָיו. וְנוֹתְנוּ בַיְמִין. וְנוֹתְן עֵינָיו בּוּ. וּמְגַבְּיָהוּ מִן הַקֶּרֶקַע טַפַּח. וּמְשַׁגְּרוּ בְּמִתְנָה לְאַנְשֵׁי בֵיתוֹ.

624. וְאוּרַח רְזָא, כּוֹס מְלָא בְּרַכַּת יו". כּוֹס בְּגִי אֱלֹהִים. וּמִתְמַן נִשְׁמַתָּא, דְאֵיִהוּ עַל שְׁמִיהּ כּוֹס. הֵה"ד כּוֹס יְשׁוּעוֹת אֲשָׁא. מָאן יְשׁוּעוֹת. ה' אֶצְבָּעַן. דְאֵינּוֹן לְקַבֵּל ה' סְפִירָן דְכוֹס. דְאֵיִהוּ אֱלֹהִים חַיִּים בִּינָה מִתְפַּשְׁטָא בְּהוֹן, לְחַמְשֵׁין תְּרַעִין. ה' זְמַנִּין עֵשֶׂר. בָּאת י', דְאֵיִהוּ י' דְבָרִים דְתַקִּינוּ רַבָּנָן בְּכוֹס, דְאֵיִהוּ אֱלֹהִים חַיִּים, ה' אֲתוּון, בְּחֻשְׁפָן ה'.

625. And they taught about the cup that it needs washing and rinsing, where washing refers to the outside, rinsing to the inside. And the secret of the matter is that the inside and the outside OF THE CUP should be the same, for whoever has been privileged to receive a Neshamah from this cup, WHICH IS BINAH, SUCH A NESHAMAH MUST be pure both within and without. And the secret of the matter is: "and cleanse it, and hallow it" (Vayikra 16:19) with purification on the inside and sanctification on the outside. And just as the cup, whose purification and sanctification both inside and outside is only with water, so the purification and sanctification of the soul, both inside and outside, is only with the Torah. And this is why Rabban Gamliel said: No one whose inside does not correspond to his exterior may enter the academy house. This is because such a person is not from the Tree of Life, but from the Tree of Knowledge of Good and Evil, FOR WHOEVER IS LACKING HOLINESS ON THE OUTSIDE OR PURITY ON THE INSIDE IS A MIXTURE OF GOOD AND EVIL.

626. The crowning THAT IS STATED IN RESPECT OF THE CUP, they taught thus: He crowns it with pupils. And the secret is that Hei is the cup, NAMELY BINAH, and it is crowned with pupils, with the letter Yud, which is a diadem on the Hei, FOR THE PUPILS MULTIPLY AND DRAW DOWN CHOCHMAH. The wrapping THAT IS MENTIONED IN RESPECT TO THE CUP refers to the need to wrap the head, NAMELY TO COVER IT, because the Shechinah is over his head. For this is what the sages of the Mishnah taught: A scholar of the Law is forbidden to walk four cubits with his head uncovered because, "the whole earth is full of His glory" (Yeshayah 6:3). And even more so IS IT FORBIDDEN to go with uncovered head during a blessing or the mention of the Holy Name!

627. AND THE REASON FOR THE PROHIBITION OF GOING WITH UNCOVERED HEAD IS that the letter Yud of Yud Hei Vav Hei, WHICH IS CHOCHMAH, is enveloped in light (Heb. or - Aleph Vav Resh) and becomes air (Heb. avir - Aleph Vav Yud Resh), since the letter Yud, which is Chochmah, is in the air. And this is the light with which He enveloped himself when He created the world, as it is written: "Who covers Himself with light as with a garment" (Tehilim 104:2). Thus "Let there be light" (Bereshheet 1:3) is 'Let there be air'. And the sages of Sitrei Torah taught: Before anything else was formed, the existences were formed. Thus: "Let there be light, and there was light" REFERS TO LIGHT that had existed previously.

628. AND REGARDING the 'undiluted' IN RESPECT TO THE CUP OF BLESSING, they taught: Undiluted from the barrel, WHICH MEANS THAT IT SHOULD NOT BE MIXED WITH ANY WATER THERE. And the secret is: The upper Shechinah, WHICH IS BINAH, is the eighth Sfirah OF THE TEN SFIROT, WHEN ONE STARTS TO COUNT from the bottom up, and is for that reason called 'Chet' (whose numerical value is eight). And this is alluded to in the verse: "Through wisdom a house (Heb. bayit) is built" (Mishlei 24:3). Hence a barrel (Heb. chavit - Chet Bet Yud Tav) IS THE LETTERS CHET AND BAYIT (BET YUD TAV). FOR THIS SHOWS THAT THE WINE, WHICH IS THE SECRET OF GVURAH OF ZEIR ANPIN, IS TO BE DRAWN DOWN FROM BINAH, THAT IS CALLED 'BARREL', NAMELY CHET BAYIT. And because BINAH is life, as it is written. "She is a Tree of Life to those who lay hold on her" (Mishlei 3:18) therefore, the wine that is DRAWN DOWN from there, FROM BINAH, is undiluted (lit. 'live'). And this is the wine of the Torah, for whoever engages in it is called 'live'. And furthermore, the Righteous One, WHICH IS YESOD, is CALLED 'live' and is undiluted from the barrel, BECAUSE ITS LIGHTS ARE DRAWN FROM BINAH, THAT IS CALLED 'BARREL', AS ABOVE.

625. ואוקמוה בכוס, שצריך הדחה ושטיפה. הדחה מבחוץ, ושטיפה מבפנים. ורזא דמלה, שיהא תוכו כברו. מאן דזכי לנשמתא מהאי כוס, למהוי נשמתא דכיא מלגו ומלבר. ורזא דמלה, וטהרו וקדשו, טהרה מבפנים, וקדושה מבחוץ. ומה כוס לאו טהרתיה וקדושתיה מלגו ומלבר בלא מיא. אוף הכי נשמתא, לאו טהרתה וקדושתה מלגו ומלבר בלא אורייתא. ובגין דא אמר רבן גמליאל, מי שאין תוכו כברו לא יכנס לבית המדרש. בגין דלאו איהו מסטרא דאילנא דחיי, אלא מעץ הדעת טוב ורע.

626. עטור, אוקמוה מעטרו בתלמידים. וארח רזא, ה' איהו כוס, מעטרו בתלמידים באת י', דאיהו עטרת על ה'. עטוף, צריך לאעטפא רישיה בגין דשכינתא על רישיה. דהכי אוקמוה מארי מתניתין, אסור לתלמיד חכם למיהך ד' אמות בגלוי הראש. משום מלא כל הארץ כבודו. כל שכן בברכה, ובאדברת שמא קדישא, למהוי בגלוי הראש.

627. דאת י' מן ידוד, איהי אתעטף באור, ואתעביד אור. בגין דאת י' דאיהי חכמה באור, והיינו אור דאתעטף ביה כד ברא עלמא, הה"ד עוטה אור בשלמה. והאי איהו יהי אור יהי אור. ואוקמוה מארי סתרי תורה, בטרם נתהווה כל דבר, נתהוו ההיות. ובגין דא יהי אור ויהי אור, דהוה מקדמת דנא.

628. ח"י אוקמוה, חי מן החבית. וארח רזא, שכינתא עלאה איהי תמינאה דספיראן מתתא לעילא, ובגין דא אתקריאת ח', ואתמר בה בחכמה יבנה בית. והיינו חבית: ח' בי"ת. ובגין דאיהי חיים, דכתיב עץ חיים היא למחזיקים בה, ויין מתמן איהו ח"י. ודא איהו וינא דאורייתא. מאן דאשתדל בה, אקרי ח"י. ועוד, צדיק ח"י. איהו חי מן החבית.

629. Wine comes in two colors, white and red. THE NUMERICAL VALUE OF WINE is seventy facets, this makes 72, AND THIS ALLUDS TO THE FACT THAT THE LIGHTS OF THE 72-LETTER NAME ILLUMINATE IN WINE. And corresponding to the two colors of the wine are 'Remember' and 'Keep', referring to the Shabbat, AND THESE, TOGETHER WITH the seventy words of the SHABBAT EVE Kiddush, make 72.

630. AND THE CUP OF BENEDICTION MUST BE full, as it is written: A cup "full with the blessing of Hashem" (Devarim 33:23); and also he HAS TO BE full of the wine of the Torah, and so must a person be perfect, as it is written: "a plain man" (Beresheet 25:27). THE MEANING OF THIS IS a perfect (Heb. shalem) man, as in the verse: "And Jacob came to Shalem" (Beresheet 33:18), NAMELY JACOB IS HERE CALLED 'PERFECT'. So also must the Neshamah be perfect, without any fault being in it, because "For whatever man he be that has a blemish, he shall not approach" (Vayikra 21:18). So also here, THE LETTERS OF Elohim: ALEPH LAMED HEI YUD MEM) can be re-written as Aleph Lamed Mem with Yah (Yud Hei). And IT HAS the numerical value of cup (Heb. kos), WHICH IS 86. And Aleph Lamed Mem in reverse order is ('full') male: (Mem Lamed Aleph), AND THUS THE CUP HAS to be full, FOR THE NUMERICAL VALUE OF THE LETTERS OF THE WORD CUP IS THE SAME AS 'FULL OF YAH' (MALE YAH). For when is it full? When there is Yah there. And that is: "Because Yah has sworn by His throne" (Shemot 17:16), WHERE THE NAME IS NOT COMPLETE, BUT LACKS THE VAV HEI. The numerical value of Adonai, TREATING ALL TENS AS UNITS, IS the same as Vav Hei. The Central Column is full from both of them, OF THE YUD HEI AND THE VAV HEI. And therefore THE NAME OF Adam (lit. 'man') dwells upon it, which is the explicit Name, YUD VAV DALET; HEI, HEI ALEPH; VAV ALEPH VAV; HEI HEI ALEPH; WHICH HAS THE NUMERICAL VALUE OF 'ADAM'.

631. REGARDING THE CUP OF BENEDICTION, THAT must be taken up with both hands, corresponding to the Torah which was written on two tablets of stone: And there were five commandments on the one tablet, corresponding to the five fingers of the right hand, and there were five commandments on the second tablet, corresponding to the five fingers of the left hand, that were given with the right, that is, the right hand, THAT IS TO SAY THAT THE FIVE OF THE LEFT WERE INCLUDED IN THE FIVE OF THE RIGHT. And for this reason IT IS WRITTEN: And he took in his hand "two tablets of stone" (Shemot 34:4), and not 'in his hands,' NAMELY IN ONLY ONE HAND, WHICH WAS THE RIGHT, and this is as Scripture testifies: "from His right hand went a fiery law for them" (Devarim 33:2).

632. REGARDING THE INSTRUCTION THAT HE WHO SAYS THE BLESSING must look at the cup of benediction, this is because it corresponds to the Land of Yisrael, WHICH IS MALCHUT ENCLOTHING BINAH, about which it is said: "the eyes of Hashem your Elohim are always upon it" (Devarim 11:12); and the eyes of heaven are the seventy (numerical value of the letter, AYIN, which, as a word, means 'eye') members of the Sanhedrin, with Moses and Aaron over them, they being the two upper eyes, NAMELY, CHOCHMAH AND BINAH, being one right eye and one left eye, amounting to 72, the same numerical value as the expression 'with wine' (Heb. beyayin). FOR THE SEVENTY MEMBERS OF THE SANHEDRIN CORRESPOND TO THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, EACH ONE BEING COMPOSED OF TEN. AND OVER THEM ARE CHOCHMAH AND BINAH, WHICH ARE MOSES AND AARON, AND THIS IS THE SECRET OF HIS LOOKING AT IT, TO DRAW DOWN CHOCHMAH AND BINAH TO THE CUP, WHICH IS MALCHUT, and this is the secret of why he who says the blessing must look at the cup.

629. יין אית מניה תרין גוונים, חור וסומק. יין, ע' אנפין. הא ע"ב. ולקבל תרין גוונים דיין, איהי זכור ושמור השבת, וע' תיבין דקדוש ויכל"ג, הא ע"ב.

630. מלא, הה"ד כוס מלא ברבת יי'. ואוף דאיהו מלא מיינא דאורייתא. בר נש הכי צריך למהוי שלים, כמד"א איש תם: גבר שלים. כמו ויבא יעקב שלם, הכי צריך למהוי נשמתא שלימתא, ולא יהיה בה פגם, דכל אשר בו מום לא יקרב. אוף הכי אלם עם י"ה, הוא אלהים, כחושבן כוס. איהו מלא, והפוך אלם ותמצא מלא. אימתי. כד אית תמן י"ה. והיינו כי יד על כס י"ה. ארנ"י חושבניה ו"ה. עמודא דאמצעיתא מלא מן תרווייהו. ובגין דא שריא עליה אדם, דהוא שמא מפרש.

631. מקבלו בשתי ידיו, בגוונא דאורייתא, דהוה בתרין לוחין, ה' דברן בלוחא חדא, לקבל ה' אצבעאן דיד ימינא. וה' בלוחא תניינא, לקבל ה' אצבעאן דיד שמאלא. ואתייהיבו בימינא דהיינו ביד ימין. ובגין דא, שני לוחות אבנים הוריד בידו, ולא בידיו. והאי איהו דאסהיד קרא, מימינו אש דת למו.

632. ונותן עיניו בו, בגין דהאי כוס, דאיהו לקבל ארעא דישראל, דאתמר בה, תמיד עיני יי' אלהיך בה. ועיינין דלעילא, אינון שבעין סנהדרין, ומשה ואהרן עלייהו. תרין עיינין עלאין. חד עין ימין, וחד עין שמאלא, ואינון ע"ב, כמנן ביין. והאי איהו רזא דנותן בכוס עינו.

633. AND THE CUP OF BENEDICTION must be raised a handbreadth from the surface. Since the letter Hei OF YUD HEI VAV HEI is a cup, it has to be raised up to the letter Yud OF YUD HEI VAV HEI, which is CALLED 'a handbreadth', for the Hei is opened up in it with the five (Hei) fingers, WHICH IS THE SECRET OF THE FIFTY GATES OF BINAH. And he must send THE CUP OF BENEDICTION round to members of his household as present, NAMELY in order that his wife should be blessed, for she is THE SECRET OF the Nefesh, about which it is said: "but now our soul is dried away: there is nothing at all" (Bemidbar 11:6), and she is blessed and prepares fruits, as it is written: "Let the earth bring forth grass" (Beresheet 1:11).

634. And the fourth PREPARATION AT THE TABLE is that matters of Torah should be discussed over the table so that the verse "For all tables are full of vomit and filth" (Yeshayah 28:8) should not be fulfilled in him as it is with the ignorant. But it was taught in Sitrei (lit. 'hidden') Torah: He who wants to grow rich turns to the north; namely he should place the table northwards, for the table is left, which is Judgment. He has, THEREFORE, to connect it to the right, which is the Torah that was given out of Chesed, which is Mercy, which is the right hand of Hashem.

635. And the fifth PREPARATION IN THE TABLE was taught by the sages of the Mishnah: The meal must be lengthened for the sake of the poor, THAT HE WILL BE ABLE TO GIVE THEM SOMETHING TO EAT. And the secret of the matter is that charity should lengthen his days, that he should not die young, just as does the Torah which is longevity for the Neshamah in two worlds: this world and the World to Come. Charity, likewise, is longevity for the body in two worlds, as it is written: "for He is your life, and the length of your days" (Devarim 30:20), which is interpreted to mean: 'your life' in this world, and 'the length of your days' in the World to Come. AND THE MEANING OF the World to Come for the body is at the resurrection of the dead, that after he rises at the resurrection of the dead, he will not die. And just as he will be in the World to Come so will he be in this world.

636. And the sixth CORRECTION is that he should not be a voracious glutton at the King's table, as was Esau, who said: "Give me to swallow" (Beresheet 25:30), by gulping it down, but by way of mastication, GRINDING THE FOOD WITH HIS TEETH. So, too, one who produces words of prayer or words of Torah from his mouth, should bring them out, chewed over, and complete; NAMELY, HE SHOULD CONSIDER THEM AND GO OVER THEM, AS THOUGH CHEWING THEM OVER, and not in a gulping fashion, imperfectly. And furthermore, because of the danger that the food might enter his trachea instead of his esophagus, HE MUST EAT BY WAY OF MASTICATING AND NOT GULPING.

633. וּמַגְבִּיהוּ מִן הַקְּרָקַע טֶפַח, בְּגִין דָּאֵת ה' אִיהִי כּוּס, בְּעֵי לְסַלְקָא לָהּ בְּאֵת י', דְּאִיהִי טֶפַח, דְּבִיה אֲתַפְתַּחַת ה' בְּה' אֶצְבְּעָאן. וּמִשְׁגְּרוּ לְאֲנָשֵׁי בֵיתוֹ בְּמַתְנָה, בְּגִין דִּיתְבַּרַךְ דְּבֵיתָהּ, דְּאִיהִי נֶפֶשׁ, דְּאֲתַמַּר בְּה' נִפְשָׁנוּ יִבְשָׁה אֵין כּל, וְאֲתַבְּרַכַת וְאֲתַעֲבִידַת פְּרִין, הֵה"ד תְּדַשָּׂא הָאָרֶץ דְּשָׂא.

634. רְבִיעָא, לְמַהוּי עַל פְּתוּרִיה דְּבְרֵי תוֹרָה, דְּלֹא יִתְקַיֵּים בִּיה כְּגוֹוֹנָא דְּעַמֵי הָאָרֶץ, דְּאֲתַמַּר עֲלִייהוּ כִּי כָל שְׁלַחֲנוֹת מְלָאוּ קִיא צוֹאָה. אָבֵל בְּסִתְרֵי תוֹרָה אוֹקְמוּהּ, הַרוּצָה לְהַעֲשִׂיר יִצְפִּין, יִתֵּן שְׁלַחַן לְצַמּוֹן, הֲרֵי שְׁלַחַן לְשִׁמְאֵלָא, דְּאִיהוּ דִּין, בְּעֵי לְקַשְׂרָא בִּיה יְמִינָא, דְּאִיהוּ אוֹרִייתָא, דְּאֲתִיהִיבַת מַחֲסֵד, דְּאִיהוּ רַחֲמֵי, יְמִין ה'.

635. חֲמוּשָׂא, אוֹקְמוּהּ מֵאֲרֵי מַתְנִיתִין, דְּצַרִּין לְהָאָרֶץ עַל פְּתוּרִיה, בְּגִין עֲנִיִּים. וְרָזָא דְּמִלְּהָ, בְּגִין דְּצַדִּיקָא יֵאָרִיךְ יוֹמוֹ, דְּלֹא יִתְקַצְרוּן. כְּגוֹוֹנָא דְּאוֹרִייתָא אִיהוּ אֲרִיכוֹת יוֹמִין, בְּתֵרִין עֲלִמִין, בְּעֲלָמָא דִּין וּבְעֲלָמָא דְּאֲתִי לְנִשְׁמַתָּא. אוֹף הֲכִי צַדִּיקָא, אִיהִי אֲרִיכוֹת יוֹמִין לְגוֹפָא, בְּתֵרִין עֲלִמִין, הֵה"ד כִּי הוּא חַיִּךְ וְאוֹרֶךְ יְמִיךְ. כִּי הוּא חַיִּךְ בְּעוֹלָם הַזֶּה וְאוֹרֶךְ יְמִיךְ בְּעוֹלָם הַבָּא. דְּעֲלָמָא דְּאֲתִי לְגוֹפָא לְתַחֲיִית הַמֵּתִים, דְּלְבַתֵּר דִּיִּיקוּם לֹא יָמוּת. וּכְגוֹוֹנָא דְּעֲלָמָא דְּאֲתִי יְהֵא קַיִים, הֲכִי עֲלָמָא דִּין יְהֵא קַיִים.

636. שְׁתִּיתָא, שְׁלֵא יְהֵא גְרָגְרָן וּבִלְעֵן עַל פְּתוּרִיה דְּמִלְכָא, כְּגוֹוֹנָא דְּעֵשׂוּ דְּאָמַר הֲלַעֲיִטְנִי, אֲרַח הֲלַעֲטָה, אֶלָּא בְּאֲרַח טְחִינָה. אוֹף הֲכִי, מֵאֵן דְּאֶפְיִק מְלִין דְּצִלוֹתִין אוֹ דְּאוֹרִייתָא מְפּוֹמוֹי, בְּעֵי לְאֶפְקָא לֹון בְּהִטְחָנָה שְׁלָמִים, וְלֹא בְּהִלְעֵטָה חֲסָרִים. וְלֹא עוֹד, אֶלָּא בְּגִין סְכָנָה דְּשִׁמְא יִקְדִים קְנָה לְוִשְׁט.

637. And the seventh PREPARATION is water at the end of the meal, as it has been taught: Water to wash the hands at the beginning of the meal is a precept and at the end of the meal is an obligation, while WATER in the middle (between courses) it is optional. With the water at the beginning of the meal, he has to raise his fingers up so that the dirty water will not run back and defile the hands. And there are sages who held the opinion that the water at the end of the meal is because of S'dom salt, lest it blind the eyes. They thereby removed from us the obligation, FOR TO WASH THE HANDS AT THE END OF THE MEAL IS NO MORE THAN GOOD ADVICE, IN ORDER NOT TO BLIND THE EYES, AND IS NOT OBLIGATORY. And there are secret matters with those who held that WATER TO WASH THE HANDS AT THE END OF THE MEAL is obligatory. And it is not good practice to contradict the words of the great, but to them may be applied the verse: "according to the sentence of the Torah which they shall teach you" (Devarim 17:11).

638. And furthermore, three sanctifications were stated in this connection, as it is written: "you shall therefore sanctify yourselves, and you shall be holy; for I am holy" (Vayikra 11:44). "sanctify yourselves" refers to the water for washing the hands at the beginning of the meal. "and you shall be holy" refers to the water at the end of the meal. "for...holy" is pleasant oil TO REMOVE THE DIRT FROM THE FINGERS. "I am Hashem" is a blessing. And the water in the middle is between cheese and meat, and this is why it is written: "you shall therefore sanctify yourselves, and you shall be holy; for I am holy." Happy is this people whose master places them near to Him, AND WHO IMBUES THEM WITH HIS HOLINESS!

639. So, too, COULD BE SAID, "sanctify yourselves" (Vayikra 11:44) refers to the time of sexual intercourse. The initial emission of a man's seed is a precept, NAMELY, KEEPING OF THE COMMANDMENT TO BE FRUITFUL AND MULTIPLY, while the latter is THE SEED of the female, which is obligatory, THAT IS TO SAY: THE SEED OF THE MALE OBLIGATES HER TO PRODUCE SEED. And that in the middle WATERS is hinted at in "and curdled me like cheese" (Iyov 10:10), NAMELY, THE HOLY ONE, BLESSED BE HE, WHO GIVES SOLID FORM TO THE SEED FOR THE BUILDING UP OF THE EMBRYO, as it is written: "Have You not poured me out like milk, and curdled me like cheese?" And this is the allusion TO THE WATERS THAT ARE IN THE MIDDLE, between cheese and meat, for it is said about Him, ABOUT THE HOLY ONE, BLESSED BE HE: "You have clothed me with skin and flesh" (Ibid. 11).

640. The eighth PREPARATION is that at least three men must be present for the cup of benediction. Why? BECAUSE THE CUP ALLUDES TO BINAH, and Binah is the third of the ten Sfirot, WHEN COUNTING THEM from the top downwards, NAMELY, KETER-CHOCHMAH-BINAH. For this reason, if less than three persons are present, the cup is not required. ANOTHER EXPLANATION WHY at least three persons must be present for the cup of benediction is that it refers to 'They call You thrice holy'. Furthermore, the Torah did not descend less than three, NAMELY: Priests, Levites, and Yisrael, WHICH ARE the Torah, Prophets, and Hagiographa, AND IT WAS GIVEN in the third month, on the third day. And this Binah is Yud Hei Vav OF YUD HEI VAV HEI, WHICH IS THE SECRET OF THE THREE COLUMNS. And in its regard they said: The night has three watches. And Malchut is the fourth Hei, WHICH RECEIVES ALL THREE OF THE COLUMNS, and about it they said: The night has four watches, CORRESPONDING TO THE THREE COLUMNS AND MALCHUT THAT RECEIVES THEM. And the letter Shin, with the three branches, corresponds to the three watches, while the letter Shin, with four branches, corresponds to the four watches.

637. שביעאה, מים אחרונים. ואוקמוה, מים ראשונים מצוה. ואחרונים חובה. ואמצעיים רשות. מים ראשונים צריך לסלקא אצבען, בגין דלא יהרון משקין ויטמאו את הידים. ואית מרבנן דאמרי, דאחרונים משום מלח סדומית, שלא תסמא את העינים. ואי הכי אפקין לון מחובא. וסתרי מילין, אלין דאמרו עליהו חובה, ולא ארח ארעא לסתרא גאונים מלין, אלא דאתקרי עליהו, על פי התורה אשר יורוך.

638. ולא עוד, אלא דאמרו עליהו ג' קדושות, הךא הוא דכתיב, והתקדשתם והייתם קדושים. והתקדשתם אלו מים ראשונים. והייתם קדושים אלו מים אחרונים. כי קדוש, זה שמן ערב. אני יי, זו ברכה. ואמצעיים, בין גבינה לבש ר. ובג"ד, והתקדשתם והייתם קדושים כי קדוש אני יי. זכאין עמא, דמאריהון ישוי לון לגביה.

639. אוף הכי והתקדשתם, בשעת תשמיש. מים ראשונים דזרע בר נש, מצוה. אחרונים דנוקבא, חובא. ואמצעיים קא רמיז, וכגבינה תקפיאני. הךא הוא דכתיב, הלא כחלב תתיכני וכגבינה תקפיאני. והאי איהו דקא רמיז, בין גבינה לבש ר, דאתמר ביה עור ובשר תלבישני.

640. תמינאה, לשלשה צריך כוס. אמאי. בינה איהי תליתאה מעשר ספיראן, מעילא לתתא. ובגין דא פחות משלשה לא צריך כוס. לשלשה צריך כוס, קא רמיז קדושה לך ישלשו. ולא עוד, אלא דאורייתא לא נחתא פחות מג', בהנים, לויים, ישראלים. תורה, נביאים, וכתובים. בירח תליתאי, ביום תליתאי. ודא בינה, יד"ו. ובגינה אתמר, שלש משמרות הוי הלילה. מלכות ה' רביעית, עלה אתמר ארבעה משמרות הוי הלילה. וש' דתלת ענפין לקבל תלת משמרות. וש' דארבע ענפין לקבל ארבעה משמרות.

641. And the ninth PREPARATION is the cup of benediction, that is one-quarter of a Log, the amount corresponding to the letter Hei, WHICH IS the fourth LETTER of Yud Hei Vav Hei. And the tenth PREPARATION is that when there are ten people present, he WHO SAYS GRACE adds 'let us bless our Elohim'. THE REASON FOR THIS IS THAT the lower Shechinah, WHICH IS MALCHUT, is both fourth and tenth - the fourth letter of the name Yud Hei Vav Hei, and the tenth in the count of the ten Sfirot - WHICH ARE THE SECRET OF THE TEN LETTERS Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph. AND THEREFORE THE PRESENCE OF TEN PERSONS IS REQUIRED IN ORDER TO MENTION THE NAME 'OUR ELOHIM.' And a man must be very careful not to throw these matters in a place where he shouldn't, like one who throws away bread, and how much more so one who throws out from his table the bread of the Torah, for it is the Shechinah, about which it is said: "This is the table that is before Hashem" (Yechezkel 41:22).
End of Ra'aya Meheimna

641. תְּשִׁיעָאָה, כּוּס שֶׁל בְּרָכָה, רְבִיעִית לּוֹג, וְשִׁיעוּרָא דִּילִיָּה, לְקַבֵּל ה', רְבִיעִיָּה דְשֵׁם יְדוּ"ד. עֲשִׂירָאָה, בְּעֶשְׂרֵה אֹמְרֵי נְבִרָךְ לְאַלְהֵינוּ. וְשְׂכִינְתָא תְּתָאָה, אִיְהִי רְבִיעִית, וְעֲשִׂירִית. רְבִיעִית לְשֵׁם יְדוּד. עֲשִׂירִית לְעֶשֶׂר סְפִירִין. דְּאִינוּן יוּ"ד ה"א וְא"ו ה"א. וְכִמְה צְרִיךְ ב"נ לְנִטְרָא גְרַמְיָה, דְּלֹא לְזִרוּק מְלִין אֲלִין בְּאֲתֵר דְּלֹא אֲצִטְרִיךְ. כְּמוּ מֵאן דְּזִרִיק נְהֵמָא. כ"ש מֵאן דְּזִרִיק נְהֵמָא דְּאוּרִינְתָא, לְבַר מִפְתּוּרִיָּה, דְּאִיְהִי שְׂכִינְתָא. דְּאֲתֵמַר בְּה, זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יי'.
ע"כ רעיא מהימנא

93. Three who harm themselves

Rabbi Shimon tells about the three ways a person can harm himself: by cursing himself, by throwing bread on the ground, and by kindling a light before the doxology is finished on Shabbat. He who commits the last of these three transgressions is considered to have profaned the Shabbat, and a special place in Gehenom is reserved for him.

642. And in the compilation of the first part, HE SAYS: There are three who cause harm to themselves, two of whom are in this world, and one in another world. And these are: The one who curses himself, as we have learnt; one official is appointed before man, and when a man curses himself this official together with his seventy appointed subordinates take that word and respond 'amen,' and they raise it up on high and judge it. And THE OFFICIAL follows him until he does something and then he puts into effect for him THE CURSE OF that word THAT HE UTTERED.

642. וּבְחִבּוּרָא קְדָמָאָה, תְּלַת אִינוּן דְּגְרַמִּין בִּישׁ לְגְרַמְיָהוּ. תְּרִין בְּהֵאֵי עֲלֵמָא, וְחַד בְּעֲלָמָא אַחְרָא, וְאֲלִין אִינוּן: מֵאן דְּלִיט גְרַמְיָה, דְּתַנִּינָן חַד מִמְנָא אֲתַפְקַד קַמִּיָּה דב"נ, וּבְשַׁעְתָּא דְּלִיט גְרַמְיָה הֵהוּא ב"נ, הֵאֵי מִמְנָא, וְשִׁבְעִין אַחְרָנִין דְּמִמְנָן תְּחוּתִיָּה, נְטִלִין הֵהִיא מְלָה, וְאֲמַרִי אֲמֵן, וְסַלְקִי לָהּ לְעִילָא, וְדִינִין לָהּ, וְאִיְהוּ רְדִיף אֲבַתְרִיָּה, עַד דְּעֵבִיד לִיָּה, וְאֲשֵׁלִים לִיָּה הֵהוּא מְלָה.

643. Who do we have that is greater than Moses, who said: "and if not, blot me, I pray you, out of Your book which You have written" (Shemot 32:32). This he said for the sake of Yisrael, and although the Holy One, blessed be He, did his wish AND FORGAVE YISRAEL, nevertheless he was not spared punishment, for it has already been noted that HIS NAME is not mentioned in the portion of Tetzaveh, but has been blotted out from there. And this has already been taught. And who do we have that is greater than King David, who said: "I said: I will take heed to my ways, that I sin not with my tongue: I will keep a curb on my mouth, while the wicked is before me" (Tehilim 39:2). What is the meaning of "while the wicked is before me"? This refers to that official who was appointed over the one WHO CURSES HIMSELF, and takes that word to harm a man, AS ABOVE.

643. מֵאן לָךְ רַב מִמּוֹשֶׁה, דְּאָמַר וְאִם אֵין מַחְנֵי נָא מִסְפָּרָךְ אֲשֶׁר כְּתַבְתָּ, וְאָמַר לְצוּרְךָ, וְאֵע"ג דְּקוּדְשָׁא בְּרִיךְ הוּא עֵבִיד רְעוּתִיָּה, עִם כָּל דָּא לֹא אֲשַׁתְּזִיב מְעוֹנָשָׁא, וְהָא אֲתֵמַר דְּלֹא אֲדַכֵּר בְּפִרְשַׁת וְאֲתָה תְּצַוָּה, וְאֲתַמְחִי מִתְּמֵן. וְהָא אֹקְמוּהָ. מֵאן לָן רַב מִדּוּד מְלָכָא, דְּאָמַר אֲמַרְתִּי אֲשַׁמְרָה דְּרַכִּי מַחְטוּא בְּלִשׁוֹנִי אֲשַׁמְרָה לְפִי מַחְסוּם בְּעוֹד רִשָּׁע לְנַגְדִי, מֵאֵי בְּעוֹד רִשָּׁע לְנַגְדִי. הֵהוּא מִמְנָא דְּאֲתַפְקַד עַל דָּא, וְנָטִיל הֵהִיא מְלָה לְאַבְאָשָׁא לִיָּה לב"נ.

644. And one WHO DOES HARM TO HIMSELF is the person who throws bread, or crumbs of bread, onto the ground, having no respect for it, as we have learnt. And these are the two WHO RECEIVE THEIR PUNISHMENT in this world. And the one WHO DOES HARM TO HIMSELF in another world is the person who kindles a light towards the end of the Shabbat, before Yisrael recite the doxology after the daily portion, DURING THE PASSAGES "OF VEATA KADOSH" AT THE END OF SHABBAT. And such a one is considered as a profaner of the Shabbat because he causes the fire of Gehenom to be kindled before its time.

644. וְחַד מֵאן דְּזִרִיק נְהֵמָא, אוּ פִירוּרִין דְּנְהֵמָא בְּאַרְעָא, וְקָא עֵבִיד בֵּיה זְלוּלָא, כְּמָה דְּאֲתֵמַר. הַנִּי תְּרִי בְּהֵאֵי עֲלָמָא. וְחַד בְּהֵהוּא עֲלָמָא, מֵאן דְּאוּקִיד שְׂרָגָא בְּמוֹצְאֵי שַׁבַּת, עַד לֹא מְטוּ יִשְׂרָאֵל לְקְדוּשָׁא דְּסִדְרָא, בְּגִין דְּקָא מַחְלַל שַׁבְּתָא, וְגָרִים לְנוּרָא דְּגִיְהֵנָם לְאַתּוּקְדָא, עַד לֹא מְטָא זְמַנִּיָּה.

645. There is a special place in Gehenom for those who profane the Shabbat. And since he kindles the light before its time, a certain official exists in Gehenom on the end of Shabbat, and he first lights that place and says: This spot is for so-and-so. And all the wicked ones who are in Gehenom help him to light up that spot, and that official calls out, saying: "Behold, Hashem will thrust you about with a mighty throw, and will seize you firmly" (Yeshayah 22:17). And the wicked who are in Gehenom respond: "He will violently roll and toss you like a ball into a large country: there shall you die" (Ibid. 18). And this is because he caused them to be kindled before time and this makes three who cause harm to themselves, as we have learnt.

645. חַד דּוּכְתָא אֵית בְּגִיְהֵנָם, לְאִינוּן דְּקָא מְחַלְלֵי שַׁבְּתָא. כִּיּוֹן דְּאִיהוּ אוֹקִיד שְׂרָגָא עַד לָא מְטָא זְמַנְיָה, חַד מְמַנָּא אֵית בְּגִיְהֵנָם בַּמ"ש, וְאוֹקִיד בְּקַדְמֵיתָא לְהֵוּא דּוּכְתָא, וְאָמַר הָאִי דּוּכְתָא דְּפִלְנָיָא. וְכָל חַיִּיבִין דְּגִיְהֵנָם, מְסִיְעֵי לְאוֹקְדָא הֵוּא דּוּכְתָא. הֵוּא מְמַנָּא קֶאֱרִי וְאָמַר, הִנֵּה יֵי' מְטַלְטֵלְךָ טַלְטֵלָה גְבַר וְעֵטְךָ עֵטָה. חַיִּיבִין דְּגִיְהֵנָם אָמְרִי, כְּדוּר אֶל אֶרֶץ רַחֲבַת יָדַיִם שְׂמָה תָמוּת וְגו'. בְּגִין דְּאִיהוּ גְרִים לֹוֹן לְאַתּוֹקְדָא, עַד לָא מְטָא זְמַנְיָהּ. הָא לֹוֹן תִּלְתָּא, דְּגִרְמֵי בִישׁ לְגִרְמֵייהוּ, כְּמָה דְּאַתְמַר.

94. Three Yuds in the Yud Hei Vav Hei fully spelled with Yud amounting to 63

Rabbi Shimon tells Moses that in the future he will be exalted above all creatures because he ascended to the Name Yud Hei Vav Hei fully spelled out.

646. Another explanation: "And he dreamed, and behold a ladder" (Beresheet 28:12). Faithful Shepherd, just as the letter Lamed ascends higher than all the other letters, BECAUSE THE LAMED ALLUDES TO BINAH, so will you in the future be exalted above all creatures because you ascended to the name Yud Vav Dalet, Hei Yud, Vav Aleph Vav, Hei Yud, WHOSE NUMERICAL VALUE IS 63, WHICH IS BINAH. And in it THERE ARE THREE YUDS, Yud Yud Yud, the numerical value of them making Lamed (= thirty). For initially you were in the name Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph, WHICH HAS THE NUMERICAL VALUE OF 45, WHICH IS ZEIR ANPIN. It contains Yud Aleph Aleph Aleph, THE NUMERICAL VALUE OF WHICH IS THIRTEEN, which stands for the thirteen attributes of Mercy, AND HAS THE SAME NUMERICAL VALUE AS THE WORD One (Heb. echad - Aleph Chet Dalet = thirteen). And now you have ascended with EI (=31), which is Yud Yud Aleph Yud OF THE FULL SPELLING OF 63. And both of these Names are witnesses, "has not one EI created us?" (Malachi 2:10). FOR THE YUD YUD ALEPH YUD OF YUD HEI VAV HEI, FULLY SPELLED OF THE NUMERICAL VALUE OF 63 HAS THE NUMERICAL VALUE OF THE WORD EL, AND THE ALEPH-FILLING OF THE THE YUD HEI VAV HEI, YUD ALEPH ALEPH ALEPH IS THE NUMERICAL VALUE OF THE WORD ONE (Heb. ECHAD).. Hence it is written: "Have we not all one father? has not one EI created us?" (Malachi 2:10)

רַעִיָא מֵהִימְנָא

646. ד"א וַיַּחְלוֹם וְהִנֵּה סֵלֶם, רַעִיָא מֵהִימְנָא, מַה ל' אֶסְתַּלַּק עַל כָּל אַתּוּוֹן, הִכִּי אַתְּ עֲתִיד לְאַסְתַּלַּקָּא עַל כָּל בְּרִיּוֹן. בְּגִין דְּאַסְתַּלַּק לְשִׁמָּא דִּיּוֹד ה"י וְא"ו ה"י. הַבֵּיהּ יו"י, דְּחוּשְׁבַּנְיָה ל'. דְּבְקַדְמֵיתָא הָיִית בְּשֵׁם יוֹד ה"א וְא"ו ה"א, דְּאִיהוּ יֵאָא, בִּי"ג מְכִילָן דְּרַחֲמֵי, דְּאִינוּן אֶחָד. כְּעַן תִּסְתַּלַּק בְּאֵל, דְּאִיהוּ יו"א. דְּתַרִּין שְׂמָהּ סִדְרִין, הֲלָא אֵל אֶחָד בְּרָאנוּ. הַה"ד, הֲלָא אֵב אֶחָד לְכַלְנוּ הֲלָא אֵל אֶחָד בְּרָאנוּ.

647. And with these three Yuds OF THE 63 NUMERIC VALUE-LETTER NAME may the verse be established in you: "He shall be exalted and extolled, and be very high" (Yeshayah 52:13). "VERY (Heb. ME'OD) HIGH" REFERS TO YUD HEI VAV HEI OF THE NUMERICAL VALUE OF 45, which is the numerical value of the word me'od (Mem Aleph Dalet), which is the same as man (Heb. adam - Aleph Dalet Mem), 45, and in fact the letters of the word 'very' are the same as those of the word 'man', written in a different order. "He shall be exalted" is in the four faces of the lion, WHICH IS CHESED THAT RISES TO CHOCHMAH, which is the secret of "Hashem bless you" (Bemidbar 6:24), THIS BEING THE SECRET OF YUD HEI VAV HEI FULLY SPELLED TO THE NUMERICAL VALUE OF 72, THUS: YUD VAV DALET, HEI YUD, VAV YUD VAV, HEI YUD; WHICH IS THE NUMERICAL VALUE OF CHESED, AND THIS IS CHOCHMAH OF THE RIGHT. "and extolled" is through the four faces of ox, WHICH IS GVURAH THAT RISES TO BINAH, namely: "Hashem lift up" (Bemidbar 6:26), AND THIS IS BINAH of the left. "and be very high" is "Hashem make His face shine" (Bemidbar 6:25), WHICH IS ZEIR ANPIN, AND IS in the middle, AND IS YUD HEI VAV HEI, FULLY SPELLED TO THE NUMERICAL VALUE OF 45. And this Yud Vav Dalet, Hei Yud, Vav Aleph Vav, Hei Yud, WHICH IS YUD HEI VAV HEI, FULLY SPELLED TO THE NUMERICAL VALUE OF 63, is, "Hashem

647. וּבְג' יוֹדִין אֵלֶיךָ, יִתְקַיֵּים בְּךָ, יְרוּם וְנִשָּׂא וְגִבָּה מְאֹד, בַּמ"ה. דְּהִכִּי סְלִיק מְאֹד, לְחֻשְׁבַּן אֲדָרָם. וְכִהְפֹּךְ אַתּוּוֹן, מְאֹד הוּא אֲדָם. יְרוּם: בְּאַרְבַּע אַנְפִּין דְּאַרְיָה, דְּאִינוּן יְבַרְכְּךָ יוֹד. וְנִשָּׂא: בְּאַרְבַּע אַנְפִּין דְּשׁוּר, דְּאִינוּן יִשָּׂא יוֹד. בְּשִׁמְאֵלָא. וְגִבָּה מְאֹד: יֵאָר יוֹד, בְּאַמְצַעֵיתָא. וְדָא יוֹד הִי וְאוּ הִי, יִשָּׂא יוֹד. פְּנֵיךָ אֵלֶיךָ וְיִשֵּׁם לְךָ שְׁלוֹם. רַבִּיעָאָה יוֹד, וְשִׁמּוּ אַת שְׁמֵי עַל בְּנֵי יִשְׂרָאֵל וְאֲנִי אֲבָרְכֵם.

lift up His countenance to you, and give you peace" (Bemidbar 6:26). The fourth Yud Hei Vav Hei, NAMELY, THAT FILLED WITH HEIS OF THE NUMERICAL VALUE OF 52 IS MALCHUT, AND THIS IS: "And they shall put my name upon the children of Yisrael: and I will bless them" (Bemidbar 6:27), FOR MALCHUT IS CALLED 'NAME.'

95. As a flame connected to a burning coal

We hear of the waters of the Torah emerging from the smooth precious stones that were derived from the stone called Malchut. The further explanation is that the Torah is actually the secret of Light because it consists of both Chassadim and Chochmah. From the right-hand side Malchut is called a stone, but from the left it is called a burning coal, and this appellation speaks to the vengeance that will be taken against the enemies of Yisrael. Rabbi Shimon talks about the events that will happen at the end of the Exile, when the two Messiahs will be connected with the Faithful Shepherd. At that time the Klipot that surround the Shechinah will be shattered into pieces and one of the three stones will be revealed. We are told that the Faithful Shepherd issues from upper Ima and spreads throughout the six Sfirot to the Righteous One, and from there it waters the Garden that is the Shechinah.

648. From the right-hand side, MALCHUT is called 'a stone'; and a number of smooth precious stones, NAMELY, STONES THAT ISSUE WATER, are to be derived from it. From them issue the waters of the Torah, about which we have learnt: Rabbi Akiva said to his disciples, When you reach stones of pure marble, do not say: Water, water, lest you endanger your souls. THE MEANING OF THIS IS: Do not say that these waters OF MALCHUT are real waters, NAMELY, ONLY CHASSADIM, because "he that tells lies shall not remain in my sight" (Tehilim 101:7). For these waters THAT ARE IN MALCHUT are Torah; THAT IS TO SAY THAT THEY ARE DRAWN DOWN FROM ZEIR ANPIN, WHO IS CALLED 'TORAH', AND IS COMPOSED OF CHOCHMAH AND CHASSADIM TOGETHER, AND IS THEREFORE THE SECRET OF LIGHT AND NOT OF WATER, WHICH INDICATES CHASSADIM WITHOUT CHOCHMAH, for it is said about it: "and Torah is light" (Mishlei 6:23). And since this light stems from a spring "whose waters fail not" (Yeshayah 58:11), FOR ZEIR ANPIN RECEIVES THIS LIGHT FROM UPPER ABA AND IMA WHOSE MATING IS FOREVER UNINTERRUPTED, AND THERE, WITH ABA AND IMA, IT IS CHASSADIM, it is therefore called 'water', WHICH IS CHASSADIM. HOWEVER, WHEN THE CHASSADIM COME TO ZEIR ANPIN, THEY ARE COMPOSED OF CHOCHMAH ALSO, AND ARE CALLED 'LIGHT'. AND THIS IS THE SECRET OF "AND TORAH IS LIGHT."

649. And from the left-hand side, this stone, which is Yud, NAMELY, MALCHUT, is called 'a burning coal', NAMELY, BY VIRTUE OF THE POWER OF THE JUDGMENTS OF THE LEFT THAT BURN IN IT, whence the ten Sfirot ARE REFERRED TO as a flame joined to a burning coal. And it has four hues, NAMELY, THE FOUR LETTERS OF THE SIMPLE YUD HEI VAV HEI, and they are ten, NAMELY, THE TEN LETTERS OF YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS: Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph. TOGETHER THIS MAKES FOURTEEN LETTERS. And it is the great hand (= fourteen) FROM THE POINT OF VIEW OF the right WHICH IS CHESED, the mighty hand FROM THE POINT OF VIEW of the left WHICH IS GVURAH, WHILE FROM THE POINT OF VIEW of the Central Column it is an upraised hand. It is thus composed of 42 hues, THIS BEING THE SUM OF THREE TIMES FOURTEEN (= HAND).

650. And since from the point of view of the right it is a stone, and from the point of view of the left it is a burning coal, the Holy One, blessed be He, takes vengeance with it from Ishmael and Edom, WHO ARE DERIVED FROM THE WASTE MATTERS OF RIGHT AND LEFT. For they are strange fires OF OTHER SIDE and the proud waters, WHERE ISHMAEL IS PROUD WATERS AND EDOM IS STRANGE FIRES, and their appointed officials are Samael and Serpent. Samael, who is the fire of Gehenom, is appointed over the nation of Esau, and Serpent is appointed over the nation of Ishmael, and this is THE ANGEL Rahav, who is in charge of the waters.

648. מִסְטֵרָא דִּימִינָא, אֶתְקֵרִיאת אָבֵן. וְכִמָּה אָבֵן מִפּוֹלְמִין יִקְרִין אֲשֶׁתְּכַחוּ מִנָּה, דְּמַנְיָהּ מִיָּא דְּאוּרִייתָא נִפְקִין. וּבְגִינִיהוּן אֶתְמַר, אָמַר ר' עֲקִיבָא לְתַלְמִידֵי בְּשִׁתְּגִיעוּ לְאָבֵן שֵׁשׁ טְהוֹר אֶל תֵּאמְרוּ מִים מִים שְׁמָא תִּסְתַּכְּנוּ בְּנַפְשְׁכֶם. לֹא תִימְרוּן דְּאִינוּן מִים, מִים מִמֶּשׁ. מִשּׁוּם דּוּבַר שְׁקָרִים לֹא יִכּוּן לְגַד עֵינֵי. דְּאֵלִין מִים, דָּא אוּרִייתָא, דְּאֶתְמַר בֵּה וְתוֹרָה אוּר. וּבְגִין דְּהָאִי נְהוּרָא נְבִיעַ בְּמַבּוּעָא דְּמִיָּא, אֲשֶׁר לֹא יִכְזָבוּ מִימֵיו, אֶתְקָרוּ מִים.

649. וּמִסְטֵרָא דְּשְׁמַאלָא, הָאִי אָבֵן דְּאִיהִי י', אֶתְקָרוּ גַחְלַת. וּמִתַּמָּן עֲשָׂר סְפִירִין בְּשִׁלְהֶבֶת קְשׁוּרָה בְּגַחְלַת. וְאִית לָהּ ד' גּוּוּנִין, וְעֲשָׂרָה אִינוּן, יוֹד הָא וְאוּ הָא. יוֹד"ד. וְאִיהִי יד הַגְּדוּלָּה בְּיִמִינָא, יד הַחֲזָקָה בְּשְׁמַאלָא, עֲמוּדָא דְּאִמְצָעִיתָא, מִתַּמָּן אִיהִי יד רְמָה, כְּלִיל מִמ"ב גּוּוּנִין.

650. וּבְגִין דְּאִיהִי מִסְטֵרָא דִּימִינָא אָבֵן, וּמִסְטֵרָא דְּשְׁמַאלָא גַחְלַת, בֵּה נְטִיל קוּדְשָׁא בְּרִיךְ הוּא נּוֹקְמָא, מִישְׁמַעָאֵל וְאֲדוּם, דְּאִינוּן אִישׁוּן נּוֹכְרָאִין, וּמִים הַזְּרוּנִים. וּמִמָּנָן דְּלְהוּן סְמַאל וְנַחֲשׁ. סְמַאל אֲשָׁא דְּגִיְהֵנָם, מְמוּנָה עַל אוּמָה דְּעֵשׂוֹ. נַחֲשׁ מְמוּנָה עַל אוּמָה, דְּיִשְׁמַעָאֵל וְאִיהוּ רְהַב דְּמִמָּנָא עַל מִיָּא.

651. From the right of Abraham, whose level is Chesed, He takes vengeance on Ishmael and his official, and from the left of Isaac, whose level is Fear, NAMELY, GVURAH, He takes vengeance on Esau and his appointed official by means of two Messiahs, one of whom, Messiah son of David, is from the right, while the other, Messiah son of Joseph, is from the left. And the level of Jacob, WHICH IS TIFERET, IS THE CENTRAL COLUMN, that corresponds to them, in the secret of "changing his hands" (Beresheet 48:14) - the lion, to the left, CORRESPONDING TO ESAU, and the ox to the right, CORRESPONDING to Ishmael. And since Judah was exiled in Esau, it follows that the right of holiness is with the left of Esau, and likewise IN THE EXILE OF ISHMAEL the left of holiness is TO BE FOUND with the impure right of Ishmael. ACCORDINGLY, IT FOLLOWS THAT MESSIAH SON OF DAVID, WHICH IS RIGHT, WILL TAKE VENGEANCE ON ESAU, WHILE MESSIAH SON OF JOSEPH, WHICH IS LEFT, WILL TAKE VENGEANCE ON ISHMAEL. "Until Shiloh come" (Beresheet 49:10), which verse is read as meaning: Until Shiloh comes, WHERE THE NUMERICAL VALUE OF SHILOH IS THE SAME AS THAT OF MOSES, who is the Faithful Shepherd, whose level is Tiferet Yisrael, WHICH IS THE CENTRAL COLUMN. He will take vengeance from the mixed multitude, FOR THE MIXED MULTITUDE IS COMPOSED OF THE RIGHT AND LEFT OF IMPURITY, AND SO THE CENTRAL COLUMN, WHICH IS COMPOSED OF THE RIGHT AND LEFT OF HOLINESS, WILL BE AVENGED ON THEM.

652. In these three grades, RIGHT, LEFT AND CENTER, AS ABOVE, the priests, Levites, and Yisrael will be recalled from the Exile, FOR THEY ARE DRAWN DOWN FROM THESE THREE COLUMNS. And in them, IN THE THREE COLUMNS, He takes vengeance upon Esau, Ishmael, and the mixed multitude, for just as the mixed multitude is intermixed with Esau and Ishmael, NAMELY, CONTAINING RIGHT AND LEFT OF IMPURITY, so Jacob, WHO IS THE CENTRAL COLUMN, is composed of Abraham and Isaac, WHICH ARE RIGHT AND LEFT, for he is a mixture of the two of them. And so, too, Shiloh, WHICH IS MOSES, WHO IS ALSO THE CENTRAL COLUMN, AS ABOVE, is intermixed with Messiah son of David, WHICH IS THE RIGHT SIDE, AND WITH Messiah son of Joseph, WHICH IS THE LEFT SIDE, and he will be the chain THAT INCORPORATES AND CONNECTS the two of them, as at the time that Bilaam saw in his prophecy, NAMELY, "UNTIL SHILOH COME" (BERESHEET 49:10). For thus the two Messiahs are connected with the Faithful Shepherd, THIS BEING THE SECRET OF the three patriarchs, NAMELY, THE THREE COLUMNS, AS ABOVE, in the final exile. AND THEY WILL THUS HAVE THE POWER TO WIN AND DESTROY ALL THE KLIPOT THAT CORRESPOND TO THE THREE COLUMNS OF HOLINESS, AS ABOVE.

653. He began by quoting: "He has not beheld iniquity in Jacob, neither has He seen perverseness in Yisrael; Hashem his Elohim is with him, and the trumpet blasts of the King is among them" (Bemidbar 23:21). And all this is to fulfill the scriptural verse: "But with great compassion will I gather you" (Yeshayah 54:7). And at that time, the Klipot that surround the Shechinah will be shattered into pieces, and immediately one of the three stones will be revealed. And the three stones are Segolta THAT IS THE SECRET OF MALCHUT, WHICH IS THE APEX OF THE SEGOLTA IN THE TONAL NOTES, and about these THREE POINTS, it is said: "Now it came to pass in the thirtieth year" (Yechezkel 1:1). THIS IS THE SECRET OF THE THREE YUDS, Yud, Yud, Yud, WHERE EACH OF THE THREE POINTS THAT MAKE UP THE SEGOLTA IS A YUD, AND THE NUMERICAL SUM OF THREE YUDS IS THIRTY. "in the fourth month" (Ibid.) refers to the fourth stone, WHICH IS NETZACH. "on the fifth day of the month" refers to the fifth stone, WHICH IS HOD. Corresponding to them is: "and chose five smooth stones out of the brook" (I Shmuel 17:40), THESE BEING THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH AND HOD, THAT ARE TAKEN FROM YESOD THAT INCORPORATES ALL OF THEM, AND IS CALLED 'BROOK'. And corresponding to them are the five words: "Hear O Yisrael, Hashem our Elohim, Hashem." (Devarim 6:4).

651. בְּיַמֵּינָא דְאַבְרָהָם, דְּרִגְיָה חֶסֶד, נָטִיל נֹקְמָא מִשְׁמַעַל, וּמִמְנָא דִּילִיָּהּ. וּבְשִׁמְאֵלָא דִּיצְחָק, דְּרִגְיָה פֶּחַד, נָטִיל נֹקְמָא מֵעֵשָׂו, וּמִמְנָא דִּילִיָּהּ. בְּתֵרִין מְשִׁיחִין, דְּאִינוּן חַד מִיַּמֵּינָא, מְשִׁיחַ בֶּן דָּוִד. וְחַד מְשִׁמְאֵלָא, מְשִׁיחַ בֶּן יוֹסֵף. וּבְדִרְגָא דִּיעֶקֶב, דְּאִיהִי לְקַבְלִיָּהּ, בְּרָזָא דְשִׁבְלָא אֶת יָדָיו. אֲרִיָּה לְשִׁמְאֵלָא. שׁוֹר לִיַּמֵּינָא, דִּישְׁמַעַל. בְּגִין דִּיהוּדָה גְּלָהּ בְּעֵשָׂו, אֲשֶׁתְּכַח יַמֵּינָא דְקְדוּשָׁה, עִם שְׁמַאֲלָא דְעֵשָׂו. וּשְׁמַאֲלָא דְקְדוּשָׁה עִם יַמֵּינָא מְסַאֲבָא דִּישְׁמַעַל, עַד כִּי יָבֵא שִׁילָה, רַעִיָא מְהֵימְנָא, דְּרִגְיָה תְּמַאֲרַת יִשְׂרָאֵל, נָטִיל נֹקְמָא מֵעֶרֶב רַב.

652. בְּתַלְתָּ דְרִגְיָן אֵלִין, יַפְקוֹד כְּהֻנִים לְיוֹם וְיִשְׂרָאֵלִים, מִן גְּלוּתָא. וּבְהוּן נָטִיל נֹקְמָא, מֵעֵשָׂו וְיִשְׁמַעַל וְעֶרֶב רַב. כְּגֻוּנָא דְעֶרֶב רַב מְעוּרְבִין בְּעֵשָׂו וְיִשְׁמַעַל, הֵכִי יַעֲקֹב מְעוּרֵב בְּאַבְרָהָם וְיִצְחָק, עֲרוֹב דְתִירוּיָהּ. וְהֵכִי מִתְעַרֵב שִׁילָה, עִם מְשִׁיחַ בֶּן דָּוִד וּמְשִׁיחַ בֶּן יוֹסֵף, וְיִהְיֵא שְׁלִשְׁתָּ דְתִירוּיָהּ, כְּהוּא זְמַנָּא דְחֻזָּא בְלַעַם בְּנִבְוָאָה דִּילִיָּהּ, דְהֵכִי מִתְקַשְׂרִי תֵרִין מְשִׁיחִין בְּרַעִיָא מְהֵימְנָא, בְּתַלְתָּ אֲבָהָן, בְּגְלוּתָא בְּתַרְאָה.

653. פֶּתַח וְאָמַר, לֹא הִבִּיט אֶן בְּיַעֲקֹב וְלֹא רָאָה עֵמֶל בְּיִשְׂרָאֵל יְיָ אֱלֹהֵיו עִמּוֹ וְתִרְעוּת מַלְךְ בּוֹ. וְכֹלָא לְקִיּוּמָא קָרָא, וּבְרַחֲמִים גְּדוּלִים אֶקְבִּצֵן. בְּהוּא זְמַנָּא מִתְבְּרִין קְלִיפּוֹת, דְּהוּוּ מְסַחְרִין לְשְׁכִינְתָא. מִיַּד אֲתַגְלִיָּיא אֲבָנָא חֲדָא מִתַּלְתָּ אֲבָנִין, דְּאִינוּן סְגוּלְתָא. דְּעִלְיָהּ אֲתַמַּר, וְיִהִי בְשִׁלְשִׁים שָׁנָה, וְאִינוּן יוּי בְּרִבְעֵי, אֲבָנָא רְבִיעֵאָה. בְּחֻמְשָׁה לְחֻדְשׁ, אֲבָנָא חֻמְשָׁאָה. לְקַבְלִיָּהּ, וְיִקַּח דָּוִד חֻמְשָׁה חֲלוּקֵי אֲבָנִים מִן הַנַּחַל. וְאִינוּן לְקַבְלִיָּהּ חֻמְשׁ תֵּיבִין, דְּאִינוּן שְׁמַע יִשְׂרָאֵל יְדוּד אֱלֹהֵינוּ יְדוּד.

654. "as I was among the exiles" (Yechezkel 1:1). This is the Shechinah, WHICH IS CALLED 'I', in which the Holy One, blessed be He, is One (Heb. ECHAD), BECAUSE ZEIR ANPIN IS ALEPH CHET OF ECHAD (ALEPH CHET DALET), AND THE SHECHINAH IS DALET OF ECHAD. The Vav (lit. 'as') is added to 'as I' FOR IT IS WRITTEN 'AS I' is the river, which is the Righteous One, Life of the Worlds, NAMELY, YESOD. AND HE EXPLAINED HIS WORDS: "And a river went out of Eden to water the garden" (Beresheet 2:10). What is meant by Eden? This is Binah (Bet Yud Nun Hei). The river that went out OF BINAH WHICH IS EDEN is Vav, the son (Heb. ben - Bet Nun) of Yud Hei, NAMELY, ZEIR ANPIN, which is the level of the Faithful Shepherd. And the Faithful Shepherd, WHICH IS ZEIR ANPIN, issues from upper Ima, WHICH IS THE SECRET OF EDEN, and spreads throughout the six Sfirot: CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, to the Righteous One, WHICH IS YESOD. And from there, FROM YESOD, it waters the Garden, which is the Shechinah, AND SO THE VAV (LIT. 'AS') OF 'I' THEREFORE ALLUDES TO YESOD THAT WATERS IT.

655. IT IS WRITTEN: "BY THE RIVER KEVAR" (YECHAZKEL 1:1). What is Kevar (Caf Bet Resh)? HE ANSWERS THAT Caf ALLUDES TO Keter, Bet TO Binah, AND Resh TO the beginning of (Heb. Reshit) Chochmah. Keter is on the right side; Chochmah is on the left side; Binah is in the center. And they form a Chariot (Heb. rechev - Resh Caf Bet) on high for the Prime Cause, INFINITY. All ten of the Sfirot are included in the river, WHICH IS ZEIR ANPIN, which spreads as far as the Righteous One, WHICH IS YESOD, that IS CALLED 'All', AS it is All inclusive, containing WITHIN IT all THE SFIROT, and about it was it said: "The tree grew, and was strong... and on it was food for all" (Daniel 4:8-9). Everything depends on it. When EZEKIEL saw the Shechinah among the Klipot, he saw ten Sfirot with it.
End of Ra'aya Meheimna

96. Fine flour for an offering
We learn that the fine flour should be composed of both the right and left side.

656. IT IS WRITTEN: "fine flour for a meal offering" (Bemidbar 28:5); that is, that this fine flour, WHICH IS MALCHUT, should be brought before the Supreme King for a meal offering between the two arms; THAT IS TO SAY THAT IT SHOULD BE COMPOSED OF THE TWO ARMS, WHICH ARE CHESED AND GVURAH, THE RIGHT SIDE AND THE LEFT SIDE.

Moses explains the flour by talking about Isaac, the left hand of Zeir Anpin, and Abraham, the right hand of Zeir Anpin. He says the fine flour is the lower Shechinah, as it has no connotation of darkness. Just as the chaff and straw have to be removed from the grain during threshing, Yisrael must remove any dark ones that become intermingled with them. Moses says that darkness is the Evil Inclination.

Ra'aya Meheimna (the Faithful Shepherd)

654. וְאֲנִי בְּתוֹךְ הַגּוּלָה, דָּא שְׂכִינְתָא, בְּהַ קוּדְשָׁא
בְּרִיךְ הוּא אַחֲרֵי. ו' בְּתוֹסַפֶּת וְאֲנִי, הוּא נְהַר, צְדִיק חַי
עַלְמִין. וְנְהַר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגֶּן, מֵאֵי
עֵדֶן. דָּא בִּינָה, נְהַר דְּנִפְיָא מִנָּה, דָּא ו', בֶּן יוֹ"ה,
דְּרֵגָא דְרַעֲיָא מְהֵימְנָא, וּר"מ, נִפְיָא מֵאֵימָא עֲלָאָה,
וְאֲתַפְּשֵׁט בְּשִׁית סְפִירָאן עַד צְדִיק, וּמְנִיָּה אֲשֶׁקִי
לְגַנְתָּא, דְּאִיְהִי שְׂכִינְתָּא.

655. מֵאֵי כַּב"ר. כ', כְּתָר. ב', בִּינָה. ר', רֵאשִׁית
חֲכָמָה. כְּתָר בִּימִינָא, חֲכָמָה בְּשְׂמַאלָא, בִּינָה
בְּאַמְצַעִיתָא. רַכָּב לְעֵילָא לְעֵלֵת הָעֵלּוֹת. י' סְפִירָאן
כֻּלְהוּ, אֲתַכְּלִלוּ בְּנְהַר, דְּאִיְהוּ אֲתַפְּשֵׁט עַד צְדִיק,
דְּאִיְהוּ כָּל, כָּלִיל כֻּלְּא. וּבְגִינִיָּה אֲוֻקְמוּהָ, אֵילָנָא
רַבָּא וְתַקִּיף, וּמְזוּן לְכֻלָּא בִּיהַ. מְנִיָּה תִלְיָא כֻּלְּא. כַּד
חָמָא שְׂכִינְתָּא מְגוּ קְלִיפִין, חָזָא עֲמָה עֲשֵׁר סְפִירָן.
ע"כ רַעֲיָא מְהֵימְנָא

656. סֵלֶת לְמִנְחָה, לְאֲעֲלָאָה לְהַאי סֵלֶת, קְמוּ מִלְּבָא
עֲלָאָה לְמִנְחָה. בֵּין תְּרִין דְרוּעִין.

657. And in the first compilation of the part, the Faithful Shepherd said: From this, FROM WHAT THE ZOHAR SAYS ABOUT "THE FINE FLOUR FOR A MEAL OFFERING" BEING BETWEEN THE TWO ARMS, it must be understood that these are hidden matters that have to be explained to the companions. It is said about Abraham and Isaac, who instituted the morning and afternoon prayers: "My hand also has laid the foundation of the earth" (Yeshayah 48:13), which refers to Isaac, WHO IS THE LEFT HAND OF ZEIR ANPIN, "and My right hand has spanned the heavens" refers to Abraham, WHO IS THE RIGHT HAND OF ZEIR ANPIN. Their levels are Chesed and Fear, as it is said about them: "Hashem has sworn by His right hand, and by the arm of His strength" (Yeshayah 62:8), which are the two arms to the King, which is the Yud Hei Vav Hei, NAMELY, ZEIR ANPIN, the Central Column. And His fine flour is the lower Shechinah, NAMELY, MALCHUT, which is His light, THAT IS OF ZEIR ANPIN, and is clean fine flour from His sides, NAMELY, WHEN CLEAVING TO HIS RIGHT AND LEFT SIDES, without blemish of darkness, and without any implication of contaminated darkness. For such is the relationship of light to darkness, as clean grain is to chaff and straw. MALCHUT IS THEREFORE TERMED FINE FLOUR WHEN IT IS WITHOUT ANY INTIMATION OF DARKNESS.

658. But in the iniquities of Yisrael, dark ones become mixed up with the luminous ones. And just as a man threshes the grain and then makes his selection OF THE WHEAT FROM THE CHAFF AND STRAW, like one picking out food from amongst rubbish, so it is with Yisrael that, when dark ones become intermingled with them, they have to make AND CORRECT their spirits. And the secret of the matter is contained in the verse: "The sacrifices of Elohim are a broken spirit" (Tehilim 51:19). For darkness - which is the Evil Inclination that covers the spirit as the chaff that covers the grain or as the cloud that covers the sun not allowing it to give light - is broken.

659. And in the time when darkness, which is the Evil Inclination, covers the Good Inclination, the latter, which is light, is like one who is imprisoned in the prison of the Evil Inclination. And so, too, when the Good Inclination is imprisoned in the domain of the Evil Inclination, the hosts of the Good Inclination are also imprisoned in the domain of the hosts of the Evil Inclination. And when a person breaks his spirit in all his limbs before Hashem, what does Scripture say? "That you may say to the prisoners, Go forth; to them that are in darkness, Show yourselves" (Yeshayah 49:9).

660. But the Shechinah is pure fine flour, in which darkness and gloom can not become mixed up. And it is as a vine that rejects a graft of another sort, that is not of its type. And this fine flour dwells between the arms of the King, NAMELY CHESED and GVURAH, "mingled with...beaten oil" (Bemidbar 28:5).
End of Ra'aya Meheimna

רעיא מהימנא

657. ובחבורא קדמא, אמר רעיא מהימנא, מהאי אשתמודע, הני מילין סתימין אינון, וצריך למפתח לון קמי חבריאי, אברהם יצחק דתקיננו שחרית ומנחה, אתמר עלייהו, אף ידי יסדה ארץ, דא יצחק. וימיני טפחה שמים, דא אברהם. דדרגין דלהון חסד ופחד. דאתמר עלייהו נשבע יי' בימינו, ובזרוע עזו, אינון תרין דרועין דמלכא, דאיהו ידו"ר, עמודא דאמצעיתא. סלת דיליה, דא שכינתא תתאה, נהורא דיליה, סלת נקויה מסטרוי בלא פגיו דחשוכא, ובלא תערובת חשוכא כלל. דהכי אינון חשוכין עם נהורין, כבר קדם מוץ ותבן.

658. ובחוביהון דישראל, מתערבין חשוכין בנהורין, וכגוונא דדש ב"ג תבואה, ולבתר איהו בורר לה, כבורר אוכל מתוך פסולת. כך ישראל, צריך למעבד ברוחיהון, כד אתערב בהון חשוכין. ורזא דמלה, זבחי אלהים רוח נשברה וגו'. דבהכי אתבר חשוכא, דאיהו יצר הרע, דמכסי על רוחא, כמוץ דמכסה על חטה. או בענן, דמכסה על שמשא, ולא מנח ליה לאנהרא.

659. ובזמנין דחשך, דאיהו יצה"ר, מכסה על יצר הטוב, דאיהו אור. איהו כמאן דתמיס בבית האסורין דיצה"ר. ואוף הכי, כד יצר הטוב איהו תמיס ברשו דיצה"ר, הכי אינון תמיסין חוילין דיצר הטוב, ברשו דחוילין דיצר הרע. ובזמנא דיתבר ב"ג רוחיה, בכל אברין דיליה, קדם ידו"ר, מה כתיב. לאמר לאסורים צאו ולאשר בחשך הגלו.

660. אבל שכינתא איהו סלת נקויה, דלית חשוכא וקבלא וכול לאתערבא בה. איהו בגמן, דלא מקבלא הרבה ממין אחרא, דלאו איהו מינה. והאי סלת בין דרועי מלכא איהו יתבא, בלולה בשמן כתיב.
ע"כ רעיא מהימנא

97. "Mingled with...beaten oil"

Rabbi Shimon asks for an explanation of the word "beaten" in the title verse, and he is told that it has to do with drawing an emanation down from above. The righteous one is the one who crushes the holy olives for the anointing oil with his perfect longing for Malchut.

661. "mingled with...beaten oil" (Bemidbar 28:5). Oil refers to that oil that is poured out and issues from on high, FROM CHOCHMAH OF THE RIGHT SIDE. Rabbi Shimon said: What you have said is good, but how do you explain "beaten"? HE ANSWERS, it is a divine secret. Since we are talking about oil, what is "beaten"? It is an allusion to the mating with the Female, NAMELY, MALCHUT, to draw down to her beaten oil as is fitting for her, FROM UPPER CHOCHMAH, which is none other than beaten in order to extract OIL from the olives, which are the limbs of the body, NAMELY, THE SFIROT OF ZEIR ANPIN, TERMED BODY, and to draw that emanation down from above, FROM UPPER CHOCHMAH, with each and every limb.

662. And the Righteous one, WHICH IS YESOD, is the one who crushes with pestles and extracts from all those upper limbs, FROM THE SFIROT OF ZEIR ANPIN, that are holy olives, anointing oil, with a perfect longing for the Female, WHICH IS MALCHUT. But if he does not crush them, that oil will issue forth only without the longing of the limbs, and the Female will have no enjoyment from that emanation, AND THE OIL, WHICH IS THE LIGHT OF CHOCHMAH, will not be fitting until it is a blend of all the limbs. Therefore it is written: "mingled with...beaten oil," IN ORDER to enjoy it and be nourished from it.

Moses furthers the explanation of the same topic, and he gives information about the three brains - of memory, of thought, and of imagination. He says that imagination and memory ascend from the heart and the thoughts descend to them to the heart, where they are welcomed as a king. Moses also brings in the factor of the four faces of the Holy Beasts.

Ra'aya Meheimna (the Faithful Shepherd)

663. The Faithful Shepherd said TO RABBI SHIMON: holy luminary, how sweet are your words! It is certainly said here "mingled with... beaten oil," and it says there, in the Oral Law, that it is blended in Bible, Mishnah, and Talmud. And there is yet a second secret here in "mingled with...beaten oil." It is certainly not the Torah that is mingled IN BIBLE, MISHNAH, AND TALMUD, but only for the person who suffers a number of chastisements because of it, as the sages of the Mishnah taught: The Torah is only upheld by one who kills himself for it. And they said further: When you trudge from county to county TO LEARN TORAH, you will be privileged to see the face of the Shechinah.

664. Again: "mingled with... beaten oil": This refers to one who keeps the injunction: You shall eat bread with salt, "You shall drink also water by measure" (Yechezkel 4:11). Again, "mingled with...beaten oil" corresponds to "But he was wounded because of our transgressions, bruised because of our iniquities" (Yeshayah 53:5). And again, "mingled with...beaten oil" refers to the Righteous One, Life of the Worlds, WHICH IS YESOD, that draws down holy drops that are olive-sized crumbs from the upper brain, WHICH IS UPPER CHOCHMAH, which are one tenth measure corresponding to Yud, two tenth measures to Yud, Yud, and three tenth measures to Yud, Yud, Yud. And these are: a tenth measure for a lamb and two tenth measures for the ram and three tenth measures for a bullock.

661. בְּלוּלָה בְּשֶׁמֶן כֶּתִית, בְּשֶׁמֶן, בְּהוּא שֶׁמֶן דְּנִגִיד וְנָמִיק מְלַעֵילָא. אַר"ש, יֵאוֹת אִמְרַת. אָבֵל מֵאֵי כֶּתִית. אֵלֵא רְזָא עֲלָאָה אִיהוּ. דְּכִינּוֹן דְּאִיהוּ שֶׁמֶן, מֵאֵי כֶּתִית. אֵלֵא רְמִזוּ הוּא דְקָא רְמִיזוּ לְשִׁמְשָׁא בְּנוֹקְבָא, לְאַנְגְדָא לְגַבָּה שֶׁמֶן כֶּתִית כְּדָקָא יֵאוֹת לָהּ, לֹא הוּי אֵלֵא כֶּתִית לְאַפְקָא מִזִּיתִים, דְּאִינוֹן שְׂוִיפִין דְּגוּפָא, וְלֹא־מִשְׁכָּא הֵהוּא נִגִידוּ מְלַעֵילָא, בְּכָל שְׂוִיפָא וְשְׂוִיפָא.

662. וְצָדִיק אִיהוּ דְכֶתִישׁ כֶּתִישִׁין, וְאַפִּיק מְכָל אִינוֹן שְׂוִיפִין עֲלָאִין, דְּאִינוֹן זִיתִין קְדִישִׁין, מִשַׁח רְבוּ בְּתִיאֹבְתָא שְׁלִים, לְגַבֵּי נוֹקְבִיָּה. וְאֵי לֹא כֶּתִישׁ, לֹא יְפֹק הֵהוּא מִשְׁחָא, אֵלֵא בְּלֹא תִיאֹבְתָא דְשְׂוִיפִין, וְהֵהוּא נִגִידוּ, לֹא אֶתְהַנִּי מִנִּיהּ נוֹקְבָא, וְלֹא הוּי כְּדָקָא יֵאוֹת, עַד דְּתָהָא בְּלוּלָה מִנִּיהּ מְכָל שְׂוִיפִין. וְעַד בְּלוּלָה בְּשֶׁמֶן כֶּתִית, לְאַתְהַנָּא וְלֹא־תִזְנָא מִנִּיהּ.

רַעִיא מְהִימְנָא

663. אָמַר רַעִיא מְהִימְנָא, בּוֹצִינָא קְדִישָׁא, כְּמָה מְתִיקִין מִילְךְ, וְדָאֵי אֶתְמַר הֵכָא, בְּלוּלָה בְּשֶׁמֶן כֶּתִית. וְאַתְמַר הָתָם, בְּאוֹרֵייתָא דְבַע"פ, בְּלוּלָה בְּמִקְרָא, בְּמִשְׁנָה, בְּתַלְמוּד. וְעוֹד אֵית רְזָא תְנִינָא, בְּלוּלָה בְּשֶׁמֶן כֶּתִית. וְדָאֵי לֹא אֹרֵייתָא אִיהוּ בְּלוּלָה. אֵלֵא לְמָאן דְּסָבִיל כְּמָה מְכַתְּשִׁין בְּגִינָה. כְּמָה דְּאוֹקְמוּהּ מְאִרֵי מִתְנִיתִין, דְּלִית אֹרֵייתָא מְתַקִּימַת, אֵלֵא בְּמֵי שְׁמִמִּית גְּרַמִּיָּה עֲלָהּ. וְעוֹד אָמְרוּ, בְּזִמְן שְׂאֵתָה מְכַתְּת רְגְלִיךְ מִמְדִּינָה לְמְדִינָה, תִּזְכֶּה לְרֹאוֹת פְּנֵי שְׂכִינָה.

664. וְעוֹד בְּלוּלָה בְּשֶׁמֶן כֶּתִית, דָּא הוּא דְמִקְיִים פֶּת בְּמִלַּח תֹּאכֵל, וּמִים בְּמִשׁוּרָה תִּשְׁתֶּה. וְעוֹד בְּלוּלָה בְּשֶׁמֶן כֶּתִית, הַה"ד, וְהוּא מְחוּלָל מִפְּשְׁעֵינוּ מְדוּכָא מְעוֹנוֹתֵינוּ. וְעוֹד בְּלוּלָה בְּשֶׁמֶן כֶּתִית, דָּא צָדִיק חֵי עֲלָמִין, דְּנִגִיד טְפִין קְדִישִׁין, דְּאִינוֹן פִּירוּרִין כְּזִיתִים, מְמוּחָא עֲלָאָה, דְּאִינוֹן חַד עֲשָׂרוֹן לְקַבֵּל י'. וְשְׁנֵי עֲשָׂרוֹנִים, י' י'. וְשִׁלְשָׁה עֲשָׂרוֹנִים לְפָר, י' י' י'. וְאִינוֹן עֲשָׂרוֹן לְכַבֵּשׂ, וּב' עֲשָׂרוֹנִים לְאֵיל, וְשִׁלְשָׁה עֲשָׂרוֹנִים לְפָר.

665. And the secret of the matter is as they said in Tractate Taanit: Not one drop (of rain) descends from above without two drops coming up to meet it FROM BELOW. And they are in this secret: And their allusion corresponds to three brains: of memory, of thought, and of imagination. Imagination and memory ascend from the heart, the thoughts descend to them to the heart, AND THE IMAGINATION AND THE MEMORY welcome them as a king. Because this man, which is thought, mounts and controls the third living creature, descending on it to the two living creatures that open their wings to receive it, just as a Cholam placed over a Tzere becomes a Segolta. And this is upper Keter over Chochmah and Binah.

666. One tenth measure and two tenth measures allude to the three living creatures of the upper Chariot, that are called 'Greatness', WHICH IS CHESED, Gvurah, and Tiferet. Three tenth measures allude to Netzach, Hod, and Yesod, in which is the second, LOWER, Chariot. The fourth part of a hin is holy Malchut, which is Hei, the fourth letter of the Yud Hei Vav Hei, in which are the four faces of a man. FOR IN CHESED THERE ARE FOUR FACES OF A LION; IN GVURAH THERE ARE FOUR FACES OF AN OX; AND IN TIFERET THERE ARE FOUR FACES OF AN EAGLE; WHILE IN MALCHUT ARE THE FOUR FACES OF A MAN.

End of Ra'aya Meheimna

We are told that Malchut is a continual burnt offering that rises to God every single day, ascending to the Divine Thought that has no end. This is why a burnt offering is only required for sinful meditation of the heart, which is thought.

667. "a fourth part of a hin" (Bemidbar 28:14) refers to the fourth leg of the divine Throne, WHICH IS BINAH, THAT HAS FOUR LEGS, NAMELY: CHESED, GVURAH AND TIFERET OF ZEIR ANPIN AND MALCHUT. AND MALCHUT "is a continual burnt offering (Heb. olah)" (Ibid. 6) to Him every single day, AND IT ASCENDS (HEB. OLAH) to the Divine Thought that has no end; and therefore a burnt offering SACRIFICE is due only for sinful meditation of the heart, WHICH IS THOUGHT.

98. Zarka, Makaf, Shofar Holech, Segolta

Moses talks about the three beasts that are twelve tribes.

Ra'aya Meheimna (the Faithful Shepherd)

668. And in the compilation of the first part, the Faithful Shepherd said: "This crown that is called zarka is Yud, which is the fourth SFIRAH TO CHESED, GVURAH AND TIFERET, NAMELY, MALCHUT. AND IS CALLED 'ZARKA' BECAUSE IT IS CAST (HEB. NIZREKET) AS FAR AS THE DIVINE THOUGHT THAT HAS NO END, AS ABOVE IN THE PRECEDING PARAGRAPH. So also the living creature whose name is man, WHICH IS MALCHUT, and its four faces, which are THE FOUR LETTERS OF the Yud Hei Vav Hei, ARE Makaf, Shofar, Holech, Segolta and this is three living creatures which are twelve tribes.

End of Ra'aya Meheimna

We are told that the continual burnt offering is on each of the six Days of Creation, with a double offering on the Shabbat that adds light and perfection to it.

665. וְרִזָּא דְמַלְהָ אָמְרוּ בְתַעֲנוּיֹת, אִין טַפָּה יוֹרְדָת מְלַמְעָלָה, שְׁאִין עוֹלִין כְּנִגְדָּה טַפִּיִּים. וְאִינוּן בְּרִזָּא דָּא וְרַמְיוּזוּ דְלֵהוּן לְקַבֵּל תְּלַת מוֹחִין. חַד מוֹחַ הַזְכָּרוֹן. תְּנִינָא מוֹחַ הַמְחַשְׁבָּה. תְּלִיתָא מוֹחַ הַדְּמִיוֹן. הַדְּמִיוֹן וְהַזְכָּרוֹן סִלְקִין מִן לְבָא, הַמְחַשְׁבוֹת נַחְתָּא עֲלֵיהוּ לְלָבָא, וּמְקַבְּלִין לָהּ עֲלֵיהוּ, כְּמַלְכָּא. בְּגִין דְהָאִי אָדָם דְאִיהוּ מְחַשְׁבָּה, דְרִכִּיב וְשְׁלִיט עַל חֵיוָא תְּלִיתָא, וְנַחֲתָ עֲלָהּ לְגַבֵּי תְרִין חֵיוֹן, וּפְתַחִין גְּדַפְיָהּ לְקַבְּלָא לָהּ, כְּגוֹן חוֹלָם עַל צְרִי, אֲתַעֲבִיד סְגוּלָתָא. וְדָא כְתֵר עֲלִיוֹן עַל חֲכָמָה וּבִינָה.

666. עֲשָׂרוֹן וּשְׁנַי עֲשָׂרוֹנִים, רַמְיוּזִין לְתַלַּת חֵיוֹן דְּמַרְכַּבְתָּא עֲלָא. דְאִינוּן: גְּדוּלָה, גְּבוּרָה, תַּמְאָרַת. שְׁלֹשָׁה עֲשָׂרוֹנִין, רַמְיוּזִין: לְנִצָּח, הוֹד, יְסוּד. מַרְכַּבַּת הַמְשָׁנָה. רְבִיעִית הֵהִיִן: דָּא מְלָכוֹת קְדִישָׁא, ה' רְבִיעָא מִן שֵׁם יְדוּ"ד. דְאִיהוּ אַרְבַּע אַנְפֵי אָדָם. ע"כ רַעִיא מֵהֵימְנָא

667. רְבִיעִית הֵהִיִן, רַגְלָא רְבִיעָא לְכַרְסִיָּא עֲלָא, וְאִיהוּ עוֹלָה תְּמִיד לְגַבֵּיהּ בְּכָל יוֹמָא וְיוֹמָא, עַד מְחַשְׁבְּתָא עֲלָא, דְלִית לָהּ סוּף. וּבג"ד, עוֹלָה קָא אֲתִיא עַל הַרְהוּר הַלֵּב.

רַעִיא מֵהֵימְנָא

668. וּבְחַבּוּרָא קְדַמָּא אָמַר, רַעִיא מֵהֵימְנָא, הֵהִיא תְּגָא דְזַרְקָא, אִיהִי יוּד, רְבִיעִית. אוּף הִכִּי בַחֲזֵיהּ דְשִׁמָּה אָדָם, דְאַרְבַּע אַנְפִּין דִּילֵיהּ דְאִינוּן יְדוּ"ד, מִקָּף שׁוֹפֵר הוֹלֵךְ סְגוּלָתָא. תְּלַת חֵיוֹן, דְאִינוּן תְּרִיסַר שְׁבֻטִין.

ע"כ רַעִיא מֵהֵימְנָא

669. The continual burnt offering is the fourth leg of the Divine Throne, namely, MALCHUT. It is an offering continually on each one of the six Days of Creation, NAMELY: CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, while on the Shabbat it is a double portion offering, so that light and perfection should be added to it, as is fitting and this we have already learned. The Faithful Shepherd tells why "A crown they shall give You" is recited in the additional service, the Musaf. Ra'aya Meheimna (the Faithful Shepherd)

670. In the first part, the Faithful Shepherd said: In six Sfirot Malchut ascends continually to the Vav, WHICH IS ZEIR ANPIN, that is held by them. It is the son of the Yud Hei, WHICH IS ZEIR ANPIN, HAVING THE MOCHIN OF YAH, which is hidden in Binah. And in a certain Sfirah of the six SFIROT THAT ARE IN MALCHUT, NAMELY, TIFERET OF MALCHUT THAT INCLUDES ALL SIX OF ITS SFIROT, she ascends to ZEIR ANPIN. This is on the third day, NAMELY, WITH HIS THIRD SFIRAH, that is called 'Tiferet', WHICH IS ALSO COMPOSED OF ALL SIX OF HIS SFIROT. BUT THE UPPER THREE SFIROT ARE MISSING, BECAUSE ALTHOUGH AT THE TIME OF THE OFFERING OF THE SACRIFICE, HE HAS THE SIX INTERMEDIATE SFIROT OF BINAH, NAMELY YISRAEL-SABA AND TEVUNAH, THEY ARE NEVERTHELESS NOT CONSIDERED AS THE REAL MOCHIN OF THE UPPER THREE SFIROT, FOR YISRAEL-SABA AND TEVUNAH ARE ALSO THE SIX INTERMEDIATE SFIROT OF BINAH. BUT on the Shabbat day, added to him is an extra Nefesh which is Binah, namely, the upper Hei OF THE YUD HEI VAV HEI; THAT IS: IT ASCENDS TO UPPER ABA AND IMA, NAMELY, THE UPPER THREE SFIROT OF BINAH, AND THEN IT ALSO HAS Yud, which is the sign of the Shabbat, NAMELY, upper Chochmah; AND ALSO the King, WHICH IS ZEIR ANPIN, is adorned with a crown, NAMELY, KETER, CHOCHMAH, AND BINAH OF BINAH. And for this reason 'A crown they shall give You' IS RECITED in the additional service (Musaf).

99. Bring an atonement over me

We hear about the two points of the Segol that are two kings, and we learn that both the burnt offering and the sin offering are the secret of Malchut. The essential thrust of this section has to do with the attributes of Judgment and Mercy.

671. "And in the beginning (lit. 'heads') of your moons" (Bemidbar 28:11). HE ASKS: How many heads does the moon have, THAT YOU SAY, "IN THE HEADS OF YOUR MOONS"? AND HE ANSWERS: There are two points, thus: (((Segol, where the lower dot is the moon, NAMELY, MALCHUT. Its two heads are the two dots over and ABOVE IT, AND TOGETHER THEY ARE CALLED 'Segol'. Initially it was a crown over two kings, NAMELY, NETZACH and HOD OF ZEIR ANPIN, thus: (((, which is the form of the Segolta AS A TONAL CANTILLATION SIGN; and afterwards, when it said that it is not possible for two kings to use one crown, the Holy One, blessed be He, said to it: 'Go and contract yourself,' it descended to the feet of those two kings, NAMELY, BELOW NETZACH AND HOD, thus (((becoming a Segol. And where it had been a Segolta, it became a Segol.

669. וּבַחֲבוּרָא קְדָמָא, עוֹלַת תְּמִיד, אִיהִי רַגְלֵי רְבִיעָא לְכַרְסֵיָא עֲלָא, דָּא עוֹלָה תְּמִיד בְּכָל יוֹם, מְאִינוֹן יוֹמִין שִׁית דְּבְרָאשִׁית. בְּשַׁבַּת עַל חַד תְּרִין, בְּגִין דִּיתוּסָף בָּהּ נְהִירוֹ וּשְׁלִימָא בְּדָקָא יָאוּת, וְהָא אֲתַמְר.

רעיא מהימנא

670. אָמַר רַעֲיָא מְהֵימְנָא, מְלָכוּ. בְּשִׁית סְפִירָן אִיהִי עוֹלָה תְּמִיד לְגַבֵּי ו', דְּאָחִיד בְּהוּן. בֵּן י"ה, גְּנִיז בְּבִינָה. וּבְאֵן סְפִירָה מְאִינוֹן שִׁית סְלִיקַת לְגַבֵּיהּ. בְּיוֹמָא תְּלִיתָא, דְּאֶקְרִי תַמְאָרַת. דְּבִיוֹם הַשַּׁבָּת אֲתוּסָף עֲמִיהּ נֶפֶשׁ יְתִירָה, דְּאִיהִי בִינָה. ה' עֲלָא. י' אוֹת בְּשַׁבַּת, חֲכֵמָה עֲלָא. מֶלֶךְ מְעוּטָר בְּכַתְרָא, וּבג"ד, בְּתַמְלַת מוּסָף כְּתָר יִתְּנוּ לָךְ.

671. וּבְרָאשֵׁי חֲדָשֵׁיכֶם, וְכִי כָמָה רִישֵׁין אִית לָהּ לְסִיְהָרָא. אֶלָּא אִינוֹן תְּרִין נְקוּדִין, כְּגוּוֹנָא דָּא נְקוּדָה תַתָּא סִיְהָרָא, תְּרִין רִישֵׁין דִּילָהּ, תְּרִין נְקוּדִין דְּאִינוֹן עֲלָהּ, סְגוּל. בְּקַדְמִיתָא הוּהּ כְּתָר עֲלֵי תְרֵי מְלָכִין כְּגוּוֹנָא דָּא, וְהוּת סְגוּלָתָא. וְלְבַתְרָא דְּאֲמַרַת אִי אֲמַשֵּׁר לְשַׁנֵּי מְלָכִים לְהַשְׁתַּמֵּשׁ בְּכַתְרָא אַחַד, א"ל הַקּוּדְשָׁא בְרִין הוּא, לְכִי וּמַעֲטִי אֶת עֲצָמְךָ. וּנְחִיתַת לְרַגְלוֹי דְּתְרִין מְלָכִים, כְּגוּוֹנָא דָּא וְהֵינּוּ סְגוּל, מַה דְּהוּת סְגוּלָתָא, אֲתַהֲדַרַת סְגוּל.

672. And the secret of the matter is that corresponding to the two points, which are the two kings, NAMELY, NETZACH AND HOD OF ZEIR ANPIN, is the allusion to "two young bullocks" (Ibid.); and corresponding to the one point which is the diadem on the head OF THE TWO POINTS, the Scripture said "and one ram" (Ibid.), like a crown, which is just one. AND THIS IS ACCORDING TO THE SHAPE OF THE SEGOLTA, WHERE MALCHUT IS A CROWN OVER NETZACH AND HOD. And after she said: It is impossible for two kings to use one crown, and contracted herself, it also CONTRACTED "And one kid of the goats for a sin offering" (Ibid. 15), for the ram of Isaac, WHICH IS THE LEFT COLUMN OF BINAH, WHICH MALCHUT ENCLOSED IN THE FIRST STATE, CONTRACTED AND became a he-goat, for it changed from Mercy to Judgment and contracted. FOR THE AREA ABOVE THE CHEST OF ZEIR ANPIN IS MERCY, AND THAT BELOW THE CHEST OF ZEIR ANPIN IS JUDGMENT. HE THEREFORE CONTRACTED FROM A RAM TO BEING A HE-GOAT, WHICH TEACHES ABOUT JUDGMENT.

673. And this is why THE SCRIPTURE SAYS: "And one kid of the goats for a sin offering," and not for a burnt offering (lit. 'ascent'), WHICH WOULD HAVE MEANT THAT IT ASCENDS to be a crown OVER NETZACH AND HOD. And how do we know that there is descent in a sin offering? From the verse: "and came down from offering the sin offering" (Vayikra 9:22). And why did he combine the sin offering with the burnt offering in the descent? This is to teach that initially there was a burnt offering, which is the attribute of Mercy, NAMELY, FROM THE CHEST AND UPWARDS OF ZEIR ANPIN, WHICH IS THE PLACE OF MERCY, and later it became Judgment in the descent TO BELOW THE CHEST OF ZEIR ANPIN, WHICH IS THE PLACE OF JUDGMENT, and is called 'a sin offering'. And it is all one, FOR BOTH THE BURNT OFFERING AND THE SIN OFFERING ARE THE SECRET OF MALCHUT.

674. And this is why THE HOLY ONE, BLESSED BE HE, WHO IS ZEIR ANPIN, SAID: 'Bring atonement over Me, for the moon was certainly a crown over Me,' PRIOR TO THE CONTRACTION, NAMELY, A CROWN ABOVE NETZACH AND HOD OF ZEIR ANPIN, thus: (((and subsequently it contracted and descended to His feet, NAMELY, BENEATH NETZACH AND HOD, THAT ARE CALLED 'LEGS', thus: (((. And at the time OF 'bring over Me atonement', NAMELY, WHEN THE HE-GOAT OF THE NEW MOON IS SACRIFICED TO ATONE FOR THE CONTRACTION OF THE MOON, it is said about it, "It is the burnt offering (lit. 'ascent')" (Vayikra 6:3), for it ascends from His feet, and it is THEN said about it: "and the earth is My footstool" (Yeshayah 66:1), WHERE THE EARTH IS MALCHUT. NOW IT RISES TO BE A THRONE FOR BINAH, TOGETHER WITH ZEIR ANPIN, WHO IS CALLED 'HEAVEN', so that it can be said about it: "The heaven is My throne" (Ibid.), FOR THE HEAVENS, WHICH IS ZEIR ANPIN TOGETHER WITH MALCHUT, BECOME A THRONE FOR BINAH. And this is the secret of the verse "just, ruling in the fear of Elohim" (II Shmuel 23:3). For he turns Judgment into Mercy, FOR BY MEANS OF THE HE-GOAT OF THE NEW MOON, CHOCHMAH AND CHASSADIM ARE DRAWN DOWN TO HER, SO THAT SHE CAN RETURN TO THE CHEST AND UPWARDS OF ZEIR ANPIN, WHICH IS THE PLACE OF MERCY. THIS, HOWEVER, IS EFFECTIVE ONLY AT THE TIME OF THE SACRIFICE, AND NOT SUBSEQUENTLY, FOR THIS CORRECTION IS NOT COMPLETED UNTIL THE END OF THE CORRECTION. And the secret of the matter is contained in the verse: "The stone which the builders rejected has become the head stone of the corner" (Tehilim 118:22). And likewise THERE IS THE COMBINATION: Hei Vav Hei Yud, WHICH TEACHES ABOUT THE ATTRIBUTE OF JUDGMENT, AND THERE IS THE COMBINATION: Yud Hei Vav Hei, THAT TEACHES ABOUT THE ATTRIBUTE OF MERCY.

672. וְרִזָּא דְמַלְכָּה, לְקַבֵּל תְּרִין נְקוּדִין, דְּאִינוּן תְּרִין מְלָכִים, קָא רְמִיז פְּרִים בְּנֵי בְּקָר שְׁנַיִם, וְלְקַבֵּל נְקוּדָה עֵטְרָה עַל רִישׁוּיָהּ, אָמַר, וְאִיל אֶחָד, כְּמוֹ כֶּתֶר אֶחָד. בְּתַר דְּאָמַרְתָּ אִי אֲמַשֵּׁר לְשָׁנֵי מְלָכִים שִׁישְׁתַּמְשׁוּ בְּכֶתֶר אֶחָד, אֲזַעֲיֶרְתָּ גְרָמָה אוֹף הֶכִי, וְשַׁעִיר עֲזִים אֶחָד לְחֻטָּאת. אִיל דִּיצְחָק, אֲתַהֲדֵר שַׁעִיר. אֲתַהֲפֵךְ מֵרַחֲמֵי לְדִינָא, וְאֲתַזְעִיר.

673. וּבְגִין דָּא שַׁעִיר עֲזִים אֶחָד לְחֻטָּאת, וְלֹא אָמַר לְעוֹלָה, לְמַהוּי כֶּתֶר. וּמְנַלָּן דְּאִיתָּ יְרִידָה בְּחֻטָּאת, שְׁנֵאמַר וַיֵּרַד מֵעֲשׂוֹת הַחֻטָּאת. וְאִמָּאי שְׂתַף עוֹלָה עִם חֻטָּאת בִּירִידָה. אֵלֹא לְאוֹלְפָא, דְּעוֹלָה הוּת בְּקִדְמִיתָא מֵדַת הָרַחֲמִים, וְלִבְתַר אֲתַהֲפֵכַת לְדִינָא בִּירִידָה, וְאֲתַקְרִיאת חֻטָּאת, וְכֹלֵא חַד.

674. וּבְגִין דָּא, הִבִּיאוּ עָלַי כְּפָרָה, עָלַי הוּת סִיְהָרָא כֶּתֶר וְדָאִי, כְּגוּוֹנָא דָּא וְלִבְתַר אֲתַמְעִיטָת, וְנַחֲתַת לְרַגְלֵין דִּילִיָּה, כְּגוּוֹנָא דָּא וּבְזַמְנָא דָּא הִבִּיאוּ עָלַי כְּפָרָה, אִיתַמַר בְּהַּ, הִיא הַעוֹלָה, סְלִיקַת מֵרַגְלֵי. דְּאֲתַמַר בְּהַּ, וְהָאֵרֶץ הַדּוֹם רַגְלֵי. לְמִימַר בְּהַּ, הַשָּׁמַיִם כְּסָאִי. וְהֵאֵי אִיהוּ רִזָּא, צְדִיק מוֹשֵׁל יְרֵאת אֱלֹהִים. דְּמַהֲפֵךְ דִּינָא לְרַחֲמֵי. וְרִזָּא דְמַלְכָּה, אֲבָן מְאָסוּ הַבּוֹנִים הֵיטָה לְרֵאשׁ פְּנָה. כְּגוּוֹנָא דָּא, דוּרִי. יְדוּר.

675. Furthermore, the one lamb and "two lambs of the first year without blemish" (Bemidbar 28:9) correspond to the UPPER three Sfirot. Seven lambs of the first year correspond to the seven LOWER SFIROT. The seven lambs are seven days, NAMELY, SEVEN SFIROT, of the moon, WHICH IS MALCHUT, for they are "of the first year (lit. 'sons of a year')," namely, the sons of the moon which is called 'a year', this being one of those primordial years.

End of Ra'aya Meheimna

Rabbi Shimon tells how the renewal of Jacob and Joseph every month to illuminate the moon must be done via the sacrifices.

676. "And in the beginnings (lit. 'heads') of your new moons" (Bemidbar 28:11). HE ASKS: How many heads does the moon have, since there exists no head to the moon, but the sun, WHICH IS ZEIR ANPIN, that is a head for it? HE ANSWERS: There are two heads in every month, namely, Jacob and Joseph, WHICH ARE ZEIR ANPIN AND YESOD, and they are renewed to ILLUMINATE the moon, WHICH IS MALCHUT. And it has, therefore, to be renewed, NAMELY, WITH THE SACRIFICES.

677. "Two young bullocks" (Bemidbar 28:11): These are they about whom the moon said: How can TWO KINGS use one CROWN, NAMELY, ZEIR ANPIN AND MALCHUT FROM THE ASPECT OF THE TWO GREAT LIGHTS; AND AFTERWARDS it contracted itself beneath them, NAMELY, DESCENDED TO BELOW THE CHEST OF ZEIR ANPIN. "and one ram" (Ibid.) refers to the ram of Isaac, WHICH IS GVURAH. HE ASKS: Where did Abraham go? NAMELY, WHY IS THE QUALITY OF ABRAHAM, WHICH IS CHESED, NOT MENTIONED HERE? AND ANSWERS it is because Esau awoke there. And who is that? That is the he-goat (Heb. seir) of the new moon, WHICH CONTAINS A PART FOR THE OTHER SIDE AND IS CALLED 'SEIR', JUST AS Esau WAS "A HAIRY (HEB. SA'IR) MAN" (Beresheet 27:11). Therefore Abraham, WHO IS THE LIGHT OF CHESED, was gathered up, that he should not be seen, THAT IS TO SAY THAT THERE SHOULD BE NO SUCKLING FOR THE OTHER SIDE FROM THE LIGHT OF CHESED. BUT Isaac, WHO IS THE LEFT COLUMN, was there because his love for him was as wine with its sediment. FOR Esau IS THE REFUSE OF THE LEFT COLUMN, AND THE LIGHT OF THE LEFT IS CALLED 'WINE', AND THE REFUSE IS CALLED 'SEDIMENT'. Jacob, WHO IS ZEIR ANPIN, THE CENTRAL COLUMN, was there in order to cancel the face OF Esau, FOR THE CENTRAL COLUMN REDUCES THE UPPER THREE SFIROT OF THE LEFT, WHICH IS THE FACE OF Esau. Joseph, NAMELY, YESOD, which is the ox OF ZEIR ANPIN, THAT IS TO SAY WHICH IS DRAWN FROM THE LEFT COLUMN OF ZEIR ANPIN THAT IS CALLED 'OX', WAS THERE for Rachel, NAMELY, TO EMANATE TO MALCHUT, THAT IS CALLED 'RACHEL'.

675. ועוד, כבש א' ושני כבשים בני שנה תמימים, לקבל תלת ספירן. שבעה כבשים בני שנה, לקבל שבע ספירן. שבעה כבשים, אינון ז' יומין דסיהרא. בני שנה, בנוי דסיהרא, דאקרי שנה. דאיהי חדא מאינון שנים קדמוניות.
ע"כ רעיא מהימנא

676. ובראשי חדשיכם וגו'. וכי כמה ראשין אינון לסיהרא. והא לית רישא לסיהרא, אלא שמשא, דאיהו רישא לגבה. אלא ראשי תרין בכל ירחא וירחא. ואינון יעקב ויוסף, דמתחדתי על סיהרא. וע"ד בעו לחדתא לה.

677. פרים בני בקר שנים, אליון אינון דאמרה סיהרא, דהיך ישתמשון בה כחדא, ואזעירת גרמה תחותיהו. ואיל אחד, דא איל דיצחק. וכי אברהם לאן אזיל. אלא בגין דאתער תמן עשו, אתבניש אברהם, דלא יחמי ליה, ומאן איהו שעיר דר"ח. יצחק, אשתבח תמן, דרחימו דיליה לגביה, כחמרא על דורדייה. יעקב אשתבח תמן, לתברא אנפוי. יוסף דאיהו שור דיליה, לגבי רחל.

101. The Yud Hei Vav Heis in the middle

The Faithful Shepherd tells how the earth was founded by wisdom and the heavens were established by understanding.

Ra'aya Meheimna (the Faithful Shepherd)

678. The Faithful Shepherd said: Certainly the one-year-old LAMBS are named after the sun, which is Holy Ima, NAMELY, BINAH, for it is said about it: The face of Moses is as that of the sun, THAT IS, HE HAS THE UPPER THREE SFIROT, WHICH IS THE SECRET OF FACE, OF BINAH, THAT IS CALLED 'SUN'. A year contains 365 days, THAT IS, TOGETHER WITH THE THE DAYS FROM ROSH HASHANAH TO YOM KIPPUR. This is the same number, 365, as that of the negative precepts. And this is a witness to the left, and is upper Ima. The moon, WHICH IS MALCHUT, is on the right side, for the daughter is joined to Aba, which is Chesed, on the right side. And it, MALCHUT, is composed of the 248 positive precepts. It follows that the Vav, WHICH IS ZEIR ANPIN, is with Ima on the left side, IN THE SECRET OF THE 365 NEGATIVE PRECEPTS, and the daughter is with Aba on the right side, which is Chesed. And the secret of the matter is in the verse: "by wisdom founded the earth" (Mishlei 3:19). By wisdom refers to Aba, NAMELY, CHOCHMAH OF THE RIGHT WHICH IS CHESED. Earth is the daughter, NAMELY, MALCHUT, AND THUS THE DAUGHTER IS JOINED WITH ABA. "BY UNDERSTANDING HE ESTABLISHED THE HEAVENS" (IBID.). "He established the heavens," which is the son, NAMELY, ZEIR ANPIN, with Ima, which is Understanding. And this results in THE COMBINATION OF Yud Hei Hei Vav, which is the secret of the Yud Hei Vav Heis in the center.

רעיא מהימנא
 678. אָמַר ר"מ, וְדַאי בְּנֵי שָׁנָה אֶתְקְרִיאוּ עַל שֵׁם
 חֲמָה, אִימָא קְדִישָׁא, דְּאִתְמַר בְּהָ פְּנֵי מֹשֶׁה כְּפְנֵי
 חֲמָה. שָׁנָה אֵית בְּהָ שֵׁס"ה יוּמִין, כְּחוּשְׁבָן שֵׁס"ה לֹא
 תַעֲשֶׂה. וְאִיהוּ ע"ד לְשִׁמְאֵלָא. אִימָא עֲלָאָה, סִיְהֵרָא
 בְּיַמִּינָא. אֲסוּרָה בְּרֵתָא לְאַבָּא דְּאִיהוּ לְיַמִּינָא חֲסֵד.
 וְאִיהוּ כְּלִילָא מֵרַמ"ח פְּקוּדִין. אֲשַׁתְּכַח ו' עִם אִימָא
 לְשִׁמְאֵלָא. בְּרֵתָא עִם אַבָּא לְיַמִּינָא דְּחֲסֵד. וְרִזָּא
 דְּמֵלָה, בְּחֲכֵמָה יֵסֵד אַרְץ. חֲכֵמָה אַבָּא. אַרְץ בְּרֵתָא.
 כּוּנֵן שְׁמַיִם דְּאִיהוּ בְּרָא, עִם אִימָא דְּאִיהוּ תְּבוּנָה,
 וְהֵאֵי אִיהוּ יַרְדְּו, הוּיּוֹת בְּאִמְצַע.

102. A he-goat to Azazel

Moses says that the goat for Azazel is a bribe to assuage Samael's anger and to prevent him from drawing near the Temple and making accusations against Yisrael. He also tells us why the goat is sent by the hand of a crippled man, and how the goat bears all of Yisrael's iniquities.

679. Again: "one kid of the goats" (Bemidbar 29:11). There are two goats, that it is said about them: "And he shall take the two goats... one lot for Hashem, and the other lot for Azazel" (Vayikra 16:7-8). The goat that is for Hashem IS AN ATONEMENT over the contraction of the moon and is "And one kid of the goats for a sin offering to Hashem" (Bemidbar 28:15). It is therefore referred to as 'one' BECAUSE IT IS from the side of the oneness. But the goat for Azazel is not referred to as 'one,' neither is it called 'a sacrifice', 'a fire offering', nor 'a burnt offering', but "shall send him away by the hand of an appointed man into the wilderness" (Vayikra 16:21). "And shall send away" is the same term used by Jacob: "it is a present sent to my lord Esau" (Beresheet 32:19). Likewise, THE GOAT FOR AZAZEL is a bribe, in order to break Samael's anger that he should not draw near the Temple, to denounce IT.

679. וְעוֹד וְשַׁעִיר עֲזִים אֶחָד, תְּרִין שְׁעִירִין אִינוּן,
 דְּאִתְמַר עֲלֵיהוּ וְלִקַּח אֶת שְׁנֵי הַשְּׁעִירִים וְגו' גּוֹרֵל
 אֶחָד לַיהוָה וְגּוֹרֵל אֶחָד לְעֹזָאזֵל. שְׁעִיר לַיהוָה, בְּגִין
 מִיעוּט סִיְהֵרָא, וְאִיהוּ שְׁעִיר אֶחָד לְיַרְדְּו לְחַטָּאת.
 אֶחָד: מִסְטֵרָא דִּיחֻדָּא. אַבְל שְׁעִיר דְּעֹזָאזֵל, לֹא
 כְּתִיב בֵּיהּ אֶחָד, לֹא קִרְבָּן, וְלֹא אֲשֶׁה, וְלֹא עוֹלָה.
 אֲלֹא וְשִׁלַּח בְּיַד אִישׁ עֵתִי הַמִּדְבָּרָה. וְשִׁלַּח, בְּדִאֲמַר
 יַעֲקֹב מִנְחָה הִיא שְׁלֹחָה לְאֲדֹנָי לַעֲשׂוֹ. אוֹף הָכִי
 שׁוֹחֵד, לְתַבְרָא רּוּגְזָא דְּסַמְא"ל, דְּלֹא יִתְקַרֵּיב
 לְמִקְדָּשָׁא לְקַטְרָגָא.

680. IT IS LIKE a hungry dog: whoever does not want to be bitten by it gives it meat or bread to eat and water to drink. And the secret of the matter is contained in the verse: "If your enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink" (Mishlei 25:21). He thereby becomes friendly towards the person, and not only does not bite him, with a number of tribulations, but becomes an advocate for him and loves him.

680. לְכַלְבָּא דְּאִיהוּ רַעֵב, וּמֵאן דְּבַעֵי דְּלֹא נִשְׁיַךְ
 לֵיהּ, יְהִיב לֵיהּ בִּשְׂרָא לְמִיכַל, אוּ נְהֵמָא, וְיִשְׁקֵי לֵיהּ
 מִיָּא. וְרִזָּא דְּמֵלָה, אִם רַעֵב שׁוֹנֵאךְ הֶאֱכִילָהּ לְחֵם
 וְגו'. וּבְרָא יִתְהַדֵּר רַחֲמֵי דְּב"ג, דְּלֹא הֵי דְּלֹא נִשְׁיַךְ
 לֵיהּ בְּכַמְהָ יְסוּרִין, אֲלֹא אֶתְהַדֵּר לְמַהוּ לֵיהּ
 סְנִיגוּרָא, וְאֶתְהַדֵּר רַחֲמֵי.

681. AND THERE IS A QUESTION HERE: Why is THE GOAT sent TO AZAZEL by the hand of an appointed man who is crippled? HE ANSWERS, because all of the Other Sides are defective, and are called (Heb. Seirim) 'goats', as it is written: "and goats (Heb. Seirim) shall dance there" (Yeshayah 13:21). And about them it is said: "And they shall no more offer their sacrifices to the (Heb. Seirim) demons" (Vayikra 17:7); and also: "They sacrificed to powerless spirits" (Devarim 32:17). And with this goat TO AZAZEL, SAMAEL IS separated from everything and bears all the transgressions that are in Yisrael upon him, as it is written: "and the goat shall bear upon it all their iniquities" (Vayikra 16:22). And furthermore, after that AZAZEL takes all THE TRANSGRESSIONS and bears them, NAMELY, THAT THE HOLY ONE, BLESSED BE HE, SHALL BEAR AND FORGIVE. The Holy One, blessed be He, is called "forgiving (bearing) iniquity" (Shemot 34:7), AND ABOUT THE GOAT FOR AZAZEL IT IS WRITTEN: "AND THE GOAT SHALL BEAR UPON IT ALL THEIR INIQUITIES." What is the difference between these two types of bearing? HE ANSWERS "bears" means CARRYING a burden, while "bearing" MEANS the removal of the burden, NAMELY, THAT HE ATONES FOR THE INIQUITIES. AND ALL OF THIS IS EXPLAINED ABOVE.

End of Ra'aya Meheimna

We hear that were it not for the monthly contraction of the moon no offering would ever be given to Samael.

682. And: "three tenth measures" (Bemidbar 29:9) namely, it is her three first grades, NAMELY KETER, CHOCHMAH, AND BINAH, each one of which is MADE UP of ten, as it is above, WITH ZEIR ANPIN; and by tenth measures IS MEANT one part in ten, FOR MALCHUT IS ONE OF THE TEN SFIROT OF ZEIR ANPIN, AND EACH INDIVIDUAL SFIRAH OF HERS CORRESPONDS TO ONE OF TEN IN ZEIR ANPIN, AND THEY ARE THEREFORE CALLED 'TENTH MEASURES'. And one goat for a sin offering: HE ASKS why it is called 'a sin offering'? AND ANSWERS, because it is a sin and is from the side of sin, THAT IS TO SAY: A PORTION OF IT IS FOR THE OTHER SIDE, AND IT IS THEREFORE FROM THE SIDE OF SIN. Said Rabbi Elazar: But it is written: "To Hashem (Bemidbar 28:15)!" HOW THEN CAN YOU SAY THAT IT IS FROM THE SIDE OF SIN?! AND ANSWERS, it is certainly sacrificed to Hashem, for it is written: "to make atonement" (Ibid. 21), namely, to break the face OF THE OTHER SIDE, so everything will be sacrificed to the Sanctuary, but one portion is also given to Samael, and he eats it, AND FOR THIS REASON does not take hold of the other sacrifices. This sacrifice alone IS FOR HIM TO EAT, and no other sacrifice is joined with him for him to eat.

683. He, SAMAEL, enjoys the banquet of the King with this portion THAT HE TAKES FROM THE GOAT FOR A SIN OFFERING and he therefore rejoices and leaves Yisrael alone and does not accuse them. And were it not for contraction of the moon, NAMELY, MALCHUT, nothing at all would be given TO SAMAEL from the King's banquet. HE ASKS: And what does he do in the contraction of the moon? AND ANSWERS: Because he comes close and suckles FROM THE VACATED PLACE IN MALCHUT, and takes power for his people from the side of the left of the moon, WHICH IS MALCHUT, and grows strong in it, and in this goat, A PORTION OF WHICH IS GIVEN TO HIM, he abandons everything and gains his enjoyment from this. And because the Holy One, blessed be He, contracted the moon, FOR HE SAID TO HER 'GO AND CONTRACT YOURSELF', therefore this goat is sacrificed, so that SAMAEL will depart from her and not come close to the Sanctuary, WHICH IS MALCHUT. And thus we learned THAT THE HOLY ONE, BLESSED BE HE, SAID: 'Bring over me an atonement', FOR I HAVE CONTRACTED THE MOON. 'Over Me', namely, for Me, for I contracted her, and it is due to My own cause THAT I CONTRACTED HER, that you need this, THAT YOU NEED TO SACRIFICE A GOAT IN ORDER TO SEPARATE HIM FROM THE PLACE OF THE CONTRACTION OF MALCHUT.

681. וְאִמְאֵי הוּוּ שְׁלַחִין לִיה בְּיַד אִישׁ עֲתִי, פְּגִים. בְּגִין דְּסִטְרִין אַחֲרָנִין כְּלָהוּ מֵאֵרִי מוּמִין, וְאִתְקְרִיאוּ שְׁעִירִים, דְּכִתִּיב וּשְׁעִירִים יִרְקְרוּ שָׁם. וְאִתְמַר בְּהוּן, וְלֹא יִזְבְּחוּ עוֹד אֶת זְבֻחֵיהֶם לְשְׁעִירִים. דְּעֲלִייהוּ אִתְמַר, יִזְבְּחוּ לְשָׂדִים לֹא אֱלֹהִי. וּבְשְׁעִיר דָּא, אִתְפָּרַשׁ מִכְּלָא, וְנוֹשֵׂא כָּל חוּבִין דְּיִשְׂרָאֵל עֲלֵיהּ, כְּדָא, וְנוֹשֵׂא הַשְּׁעִיר עֲלֵיו אֶת כָּל עֲוֹנוֹתָם. וְעוֹד, בְּתַר דְּנִטִּיל אִיהוּ וְנוֹשֵׂא. קוֹדֶשָׁא בְּרִיךְ הוּא נוֹשֵׂא עוֹן. מֵאֵי בִין נוֹשֵׂא לְנוֹשֵׂא. נִשָּׂא: מְטוּלָא. נוֹשֵׂא: סְלִיקוּ דְּמְטוּלָא. עַד כֵּאֵן רַעִיָא מֵהֵימְנָא

682. וּשְׁלֹשָׁה עֶשְׂרוֹנִים, תְּלַת דְּרָגִין קְדָמָיִן דִּילָהּ, דְּכָל חַד וְחַד עֶשֶׂר, בְּגוּוּנָא דְּלַעֲיָלָא עֶשְׂרוֹנִים, חַד מֵעֶשְׂרָה. וּשְׁעִיר חֲטָאת אֶחָד, אִמְאֵי אֶקְרִי חֲטָאת. בְּגִין דְּאִיהוּ חֲטָאת, וּמְסִטְרָא דְּחֲטָאת הוּא. אִרְ אֲלַעְזֹר, וְהָא כְּתִיב לִינִי. אֶלָּא לִינִי אִתְקְרִיב וְדָאֵי, דְּכִתִּיב לְכַפֵּר. לְתַבְרָא אַנְפִּין, וְכֹלָא יִתְקְרִיב לְמִקְדָּשָׁא, אֶלָּא יְהִי חוּלְקָא חַדָּא לְסַמָּאֵל, וְאֶכִּיל לִיה, וְלֹא אֶחִיד בְּשָׂאֵר קְרַבְנִין. וְדָא אִיהוּ לְחוּדְיָהּ, דְּלֹא אִשְׁתַּתַּף אַחֲרָא עֲמִיהָ לְמִיכָל בֵּיהּ.

683. אִיהוּ אִתְהַנִּי בְּגוּ סְעוּדַתָּא דְּמַלְכָּא בְּחוּלְקָא דָּא, וְעַל דָּא חַדִּי, וְאִתְפָּרַשׁ מִיִּשְׂרָאֵל, וְלֹא מְקַטְרָגָא עֲלִייהוּ. וְאֵי לֹא דְהוּהוּ מֵיעוּטָא דְּסִיְהֵרָא, לֹא הוּוּ יְהִי לִיה בְּסְעוּדַתָּא דְּמַלְכָּא כְּלוּם. וְכִי בְּמֵיעוּטָא דְּסִיְהֵרָא מֵאֵי קָא עֲבִיד. אֶלָּא בְּגִין דְּקְרִיב וְיִנְיָק, וְנִטִּיל חִילָא לְעַמְיָהּ, מְגוּ סִטְרָא שְׂמָאֵלָא דְּסִיְהֵרָא, וְאִתְתַּקַּף בֵּיהּ. וּבְשְׁעִיר דָּא אִתְפָּרַשׁ מִכְּלָא, וְאִתְהַנִּי בְּהָאֵי. וּבְגִין דְּקוֹדֶשָׁא בְּרִיךְ הוּא אֲזַעִיר לָהּ לְסִיְהֵרָא, מְקַרְבִּין לִיה לְהָאֵי שְׁעִיר, בְּגִין דִּיתְפָּרַשׁ מִנָּה, וְלֹא יִתְקְרִיב לְמִקְדָּשָׁא. וְעַד תְּנִינָן, הֵבִיאוּ עָלַי כְּפָרָה. עָלַי: בְּגִינִי, דְּאֲזַעִירָתָּ לָהּ, בְּגִין סַבְתָּ דִּילִי אִתּוֹן צְרִיכִין דָּא.

103. "And in the beginnings of your new moons"

The Faithful Shepherd says that just as on the new moon a portion must be given to the Other Side, a woman must give her fingernails and a little of her hair to the Other Side; this protects her from evil. The sages of the Mishnah had said that in previous times when the people were sanctifying the new moon they would kindle flares on the tops of the mountains so that God could see the moon and sanctify it. Malchut, is sometimes a crown for God, sometimes a throne for Him to sit on, and sometimes a footstool for His feet. Moses explains why the moon is called 'white'; he says that the moon is from the side of the Tree of Knowledge of Good and Evil, so it changes from dark to light and back again.

Ra'aya Meheimna (the Faithful Shepherd)

684. "And in the beginnings (lit. 'heads') of your new moons" (Bemidbar 28:11). THE WORD 'HEADS' IS WRITTEN IN THE PLURAL, referring to Jacob and Joseph, NAMELY, ZEIR ANPIN AND YESOD, AS IT IS WRITTEN: "These are the generations of Jacob. Joseph..." (Beresheet 37:2) that renew the moon, WHICH IS MALCHUT. I have found in the Book of Enoch that he said that just as on the first day of the month, the moon, WHICH IS MALCHUT, is purified to come close to her husband, ZEIR ANPIN, so must one portion be given to the Other Side and from the same type AS THE OTHER SIDE, NAMELY, A GOAT; so also the woman when she is purified for her husband, one portion must be given to the Other Side, and from its own type.

685. And what is that portion THAT THE WOMAN HAS TO GIVE TO THE OTHER SIDE? It is the fingernails with their dirt and a little of the ends of her hair, for she has to comb her head and tie her hair together, TO GIVE THEM TO THE OTHER SIDE, and then that Evil Side will not go after her to harm her, but will leave her alone from all sides. And what does she do with those hairs and nail clippings? After she has bound them together, she has to place them where people do not pass by, or in holes in the bottom of the yard, and conceal them there.

686. Again: "And in the beginnings of your new moons." The sages of the Mishnah said: When the new moon used to be sanctified according to the court, flares used to be kindled on the tops of the mountains and they used to say: Thus has He seen it, and sanctified it. The moon would be shaped thus , sometimes with the horns facing upwards, and sometimes so , facing downwards, sometimes to the east thus , and sometimes to the west, thus sometimes to the south and sometimes to the north. And this is its facing in six directions that Tiferet, which is a large Vav, encompasses, NAMELY: Greatness, Gvurah, Tiferet, Netzach, Hod, and Yesod. GREATNESS, WHICH IS CHESD, IS FACING THE SOUTH, AND ITS LOOKING TO THE NORTH IS GVURAH, TO THE EAST IS TIFERET, AND TO THE WEST IS YESOD.

687. The point that is drawn OUT OF THE MOON, WHICH IS MALCHUT, from the inside, is Chochmah, and the line that circumvents the moon is Keter. AND AS A RULE that point, WHICH IS MALCHUT, is sometimes a crown FOR ZEIR ANPIN, IN THE SECRET OF THE VERSE: "A VIRTUOUS WOMAN IS A CROWN TO HER HUSBAND" (MISHLEI 12:4), and sometimes a throne FOR ZEIR ANPIN to sit upon, and at yet other times a footstool for His feet OF ZEIR ANPIN.

רעיא מהימנא

684. וּבְרָאשֵׁי חֲדָשֵׁיכֶם, אֵינּוֹן יַעֲקֹב וַיּוֹסֶף. אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף, דְּמַחְדְּתֵי עַל סִיְהָרָא. אֲשַׁבְּחָנָא בְּסַפְרָא דְּחֻנּוֹךְ דְּאָמַר, כְּמָה דְּבִרָאשׁ חֲדָשׁ, דְּאֲתַדְּבִיאַת סִיְהָרָא לְאֲתַקְרָבָא בְּבַעֲלָהּ, אֲצַטְרִיךְ לְמִיָּהֵב לְסַטְרָא אַחְרָא חוֹלְקָא חֲדָא, בְּהוּא זֵינָא דִּילָהּ. אוֹף ה"נ אֲצַטְרִיכְתָּ לְאֲתַתָּא, בְּשַׁעֲתָא דְּאֲתַדְּבִיאַת לְאֲתַקְרָבָא בְּבַעֲלָהּ, לְמִיָּהֵב חוֹלְקָא חֲדָא לְס"א, בְּהוּא זֵינָא דִּילָהּ.

685. וּמֵאֵן אִיהוּ. הוּא חוֹלְקָא טוֹפְרָהָא בְּטַנּוּפָא דְּלֵהוֹן. וְזַעִיר מְרִישׁ דְּשַׁעֲרָא, בְּגִין דְּבַעִי לְאֲסַרְקָא רִישָׁא, וְלֹאכְרָכָא לֹון דָּא בְּדָא, וְלֹא יִזִּיל אֲבַתְרָהּ הוּא סַטְרָא בִישָׁא, לְאַבְאֲשָׁא לָהּ, וְאֲתַפְרֵשׁ מִנָּהּ בְּכָל סַטְרִין. וּמָה תַעֲבִיד, מֵהוּא שַׁעֲרָא וְטוֹפְרִין. לְבַתֵּר דְּתַכְרִיךְ לֹון כְּחֲדָא, אֲצַטְרִיךְ לְאַנְחָא לֹון בְּאֲתֵר דְּלֹא עֲבְרִין תַּמָּן בְּנֵי נֶשָׂא, אוּ בְּגוֹ חוֹרִין תַּתְּאִין דְּחֻצְרָא, וְתַגְנִיזוּ לֹון תַּמָּן.

686. וְעוֹד וּבְרָאשֵׁי חֲדָשֵׁיכֶם אָמְרוּ רַבָּנֵן דְּמִתְנִיתִין, דְּכִד הוּוּ מְקַדְּשִׁין יְרַחֲוִין עַל פִּי בֵּית דִּין, הוּוּ מְשִׁיאִין מְשׁוּאוֹת בְּרָאשֵׁי הַהָרִים, וְהוּוּ אֲמַרִין כֹּזָה רָאָה וְקַדְּשׁ. לְזַמְנִין סִהָרָא הוּת כְּגוֹוְנָא דָּא. הוּוּ מְסַתְּבָלָא לְעִילָא בְּקֶרְנֵהָא. וְלְזַמְנָא מְסַתְּבָלָא לְתַתָּא כְּגוֹוְנָא דָּא. לְזַמְנִין מְסַתְּבָלָא בְּמִזְרַח, כְּגוֹוְנָא דָּא. לְזַמְנִין לְמַעֲרָב, כְּגוֹוְנָא דָּא. לְזַמְנִין לְדְרוֹם. וְלְזַמְנִין לְצַפּוֹן. וְהָאֵי אִיהוּ אֲסַתְּבָלוֹתָא דִּילָהּ לְשִׁית סַטְרִין, דְּכִלְיִל לֹון תַּפְאֲרַת, דְּאִיהוּ ו'. גְּדוּלָהּ, גְּבוּרָהּ, תַּפְאֲרַת, נְצַח, וְהוּוּ יְסוּד.

687. נְקוּדָא דְּנִגִיד עָלֶיהָ מְלָגוּ, הִיא חֲכָמָה. וְהִיא חוּט דְּאֲסַחַר עָלֶיהָ, אִיהוּ כְּתֵר. וְהִיא נְקוּדָא אִיהוּ לְזַמְנִין עַטְרָהּ, וְלְזַמְנִין כְּסָא, לְמִיתַב עָלֶיהָ, לְזַמְנִין שְׂרַפְרָף לְהַדְרוֹם רַגְלֵיו.

688. HE ASKS, Why is MALCHUT called 'moon' (lit. 'white')? HE ANSWERS, it is named after the clarification (whitening) of the Halachah, NAMELY, IT IS NAMED AFTER CHOCHMAH OF THE RIGHT SIDE THAT CLARIFIES THE HALACHAH, WHICH IS MALCHUT THAT IS CALLED 'HALACHAH'. FOR CHOCHMAH is from within MALCHUT, IN THE SECRET OF THE VERSE: "The king's daughter is all glorious within" (Tehilim 45:14) and it is whitened in the fire of Binah that descends upon it. And the secret of the matter is to be found in the verse: "though your sins be like scarlet, they shall be as white as snow" (Yeshayah 1:18). And whereas it was called 'Adonai', THE LETTERS OF WHICH, REARRANGED, SPELL 'Dina' (lit. 'Judgment'), which is red with Gvurah, NAMELY, WITH THE LEFT COLUMN where Binah is, it becomes whitened by the side of Chesed where Chochmah is, and returns to THE NAME OF the Yud Hei Vav Hei, WHICH IS MERCY.

689. And what is the cause of MALCHUT's changing from Judgment to Mercy? This is the completely righteous, for the moon, WHICH IS MALCHUT is from the side of the Tree of the Knowledge of Good and Evil. Its Klipah is darkness THAT IS, if it is a bright black spot, which is the Evil Inclination, which is a handmaid, ABOUT WHOM IT IS SAID: "and it be lower...but be somewhat dimmer" (Vayikra 13:21). And MALCHUT has nothing of its own, but only that thread that gives it light, THIS BEING THE SECRET OF A THREAD OF CHOCHMAH OF THE LEFT SIDE WITHOUT CHASSADIM, WHICH IS ITS MAIN STRUCTURE, BUT ITS LIGHT IS AS THIN AS A THREAD BECAUSE IT CANNOT ILLUMINATE WITHOUT CHASSADIM. For it accompanies it during the night-time, which is the Exile, IN THE SECRET OF THE VERSE: "SHE RISES ALSO WHILE IT IS YET NIGHT" (MISHLEI 31:15) and leaves it during the day. FOR THE DAY IS THE TIME OF THE RULE OF THE CHASSADIM OF ZEIR ANPIN, AND CHOCHMAH OF THE LEFT SIDE IS UNABLE TO RULE BY DAY. FOR DAYTIME IS THE LIGHT OF CHESED OF the next world, WHICH IS BINAH, in which "But to you who fear My name the sun of righteousness shall arise with healing in its wings" (Malachi 3:20).

690. But that point that is within the moon, WHICH IS MALCHUT, that is from the side of the Tree of Life, WHICH IS ZEIR ANPIN, IS THE SECRET OF CHOCHMAH OF THE RIGHT SIDE, WHICH IS CHESED, and is as a never ceasing spring, BECAUSE IT IS DRAWN DOWN FROM UPPER ABA AND IMA BY WAY OF ZEIR ANPIN, WHOSE MATING NEVER CEASES, and about which it is written: "like a spring of water, whose waters fail not" (Yeshayah 58:11), and it is called 'a loving hind' from the side of Chesed, WHICH IS LOVE, this being as is written: "I have loved you with an everlasting love: therefore I have remained true to you" (Yirmeyah 31:2), LOVE BEING THE SECRET OF CHESED; and it has two beams from the light, thus: and sometimes "but one was higher than the other" thus: (Daniel 8:3), and at other times they are equal.
End of Ra'aya Meheimna

104. The hind of dawn

Rabbi Aba brings up the difficulty that in the verse "As the hart pants after the water brooks," "hart" is masculine and yet the verb, which should agree with the noun, is feminine. Rabbi Shimon then talks about the hind of the dawn, that refers to the merciful Malchut who brings nourishment for everyone else. The hind suffers the pangs of exile in the morning, and when the morning brings light she is no longer visible. Rabbi Shimon speaks about the hind becoming a hart and giving birth with great pain.

688. וְאִמָּי אֲתַקְרִיאת לְבִנָּה. עַל שֵׁם לְבוֹן הַחֲלָכָה, דְּאִיהִי מְלֻגוֹ, כֹּל כְּבוֹדָה בַּת מֶלֶךְ פְּנִימָה. וּבִאֲשָׁא דְּבִינָה דְּנִחִית עָלֶיהָ אִיהִי מִתְּלַבֵּנַת. וְרִזָּא דְּמִלָּה, אִם יִהְיוּ חֲטָאִיכֶם כְּשָׁנִים כְּשֶׁלֶג יִלְבִּינוּ. וּמֵאֵי דְּהוּת אֲדָנִי דִּינָא, סוּמְקָא בְּגִבּוּרָה, דְּתַמְן בִּינָה. אֲתַלְבֵּנַת מִסְטָרָא דְּחֶסֶד, דְּתַמְן חֲכָמָה, וְאֲתַהֲדַרַת יְרוּד.

689. וּמָה גָרִים לְאֲתַהֲפֵכָא מֵדִינָא לְרַחֲמֵי צְדִיקִים גְּמוּרִים דְּסִיְהֵרָא מִסְטָרָא דְּעֵץ הַדַּעַת טוֹב וְרַע, אִיהִי קְלִיפָא דִּילִיָּה חֲשׂוּכָא, אִם בְּהֵרַת שְׁחוּרָה, הִיא יִצַר הָרַע, שְׂפַחָה. וּשְׂפַלָּה אֵינְנָה וְהִיא כְּהָה, וְלִית לָהּ מְדִילָה, אֲלָא הֵוּא חוּט דְּנִהִיר בָּהּ, דְּאִיהוּ לְוָה לָהּ בְּלִילְיָא, דְּאִיהִי גְלוּתָא. וְאֲתַעְבֵּר מִנָּה בִּימְמָא, דְּאִיהוּ עֲלָמָא דְּאֲתִי, דְּבִיָּה וְזִרְחָה לְכֶם יִרְאִי שְׁמֵי שְׁמֵשׁ צְדָקָה וּמִרְפָּא בְּכַנְפֵיהָ.

690. אֲבָל סִיְהֵרָא דְּעֵץ הַחַיִּים, הֵהִיא נְקוּדָה דְּלִגּוֹ מִנָּה, אִיהִי כְּמַבּוּעָא דְּלִית לִיהּ פֶּסֶק, דְּכְתִיב בָּהּ, וּכְמוּצָא מִיָּם אֲשֶׁר לֹא יִכְזָבוּ מִיָּמִיו. וְאֲתַקְרִיאת אֵילַת אֲהָבִים מִסְטָרָא דְּחֶסֶד, דְּהֵינְנוּ אֲהַבְתָּ עוֹלָם אֲהַבְתִּיךָ עַל כֵּן מִשְׁכַּתִּיךָ חֶסֶד. וְתִרִין קִרְנֵיךָ אֵיִת לָהּ מִן נְהוּרָא, כְּגוּוּנָא דְּאֵ לְזַמְנִין הָאֲחַת גְּבוּהָ מִן הַשְּׁנִית, כְּגוּוּנָא דְּאֵ, לְזַמְנִין קִרְנִים אֵינּוּן שׁוּיִן. ע"כ רַעִיא מֵהִימְנָא

691. "And on...the first month" (Bemidbar 28:16). Rabbi Aba opened, "As the hart pants after the water brooks, so pants my soul after You, Elohim" (Tehilim 42:2). We have already learned this verse, and although it contains masculine and feminine FORMS, it is all one, for the word Heb. ayil (lit. 'hart') is masculine, while the verb ta'arog (lit. 'she pants') is feminine, and although the subject and the verb should agree in gender, ya'arog (lit. 'he pants') is not written IN THE MASCULINE, because it is all one. IN OTHER WORDS, MALCHUT, WHEN IN THE FIRST STATE, WHEN IT IS WITH ZEIR ANPIN, IN THE SECRET OF THE TWO GREAT LIGHTS, IS CALLED 'HART', THIS BEING A MASCULINE FORM, BUT IN THE SECOND STATE, AFTER IT HAS CONTRACTED, IT IS CALLED 'HIND'.

692. What is "the morning star (lit. 'the hind of the dawn')" (Tehilim 22:1)? AND ANSWERS: This is a certain merciful animal, NAMELY, MALCHUT, and among all the animals of the world there is none merciful like her, for when time is pressing and she needs nourishment for herself and for all the animals, WHICH ARE ALL THE HOSTS OF THE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH, she goes to a distant place, far away, and comes, bringing food, but does not herself want to eat until she returns to her place. Why is this so? So that all the other animals will collect together by her, and she distributes from that food to them. And when she comes, all the other animals do indeed collect around her, and she stands in the middle, and allocates to each one of them. And the sign is 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). And from what she gives to them she is herself satiated, as if she had eaten more food than all of them.

693. And when the morning, which is called 'dawn', arrives, the pangs of the Exile come to her, and this is why she is called 'the hind of the dawn', after the blackness of the morning, for she THEN has pangs as a woman giving birth, as it is written: "Like as a woman with child, that draws near the time of her delivery, is in pain, and cries out in her pangs" (Yeshayah 26:17).

694. When does she distribute to them? This is when the morning is just about to come, but it is still night, and the blackness departs for the illumination, as it is written: "She rises also while it is yet night, and gives food to her household." But by the time it is morning, they are all satiated with her food.

695. And then a certain voice awakens in the midst of the firmament and calls out aloud, saying: Let those who are near, go to their places; let those who are far, leave. Let each one gather to his rightful place. And by the time the sun shines, each one is gathered to its place, as it is written: "The sun rises, they slink away" (Tehilim 104:22). And she departs during the day, and is revealed at night, and distributes FOOD in the morning, which is why she is called 'the hind of the dawn'.

691. וּבַחֲדָשׁ הָרִאשׁוֹן וְגו'. רַבִּי אַבָּא פָתַח, כְּאִיל תַּעְרוֹג עַל אֲפִיקֵי מַיִם בֵּן נַפְשֵׁי תַעְרוֹג אֵלֶיךָ אֱלֹהִים. הָאִי קָרָא אוֹקְמוּהָ, וְאֵע"ג דְּאִית דְּכַר וְנוֹקְבָא, כּוֹלָא חַד. הָאִי אֵיל, אִיהוּ אֶקְרִי דְכַר. וְאִיהוּ אֶקְרִי נוֹקְבָא. הַה"ד כְּאֵיל תַּעְרוֹג וְלֹא כְתִיב יַעְרוֹג. וְכּוֹלָא חַד.

692. אֵילַת הַשְּׁחַר מֵאֵי אֵילַת הַשְּׁחַר. אֵלָא דָּא אִיהִי חַיָּה חַדָּא רַחֲמִנִית, דְּלִית בְּכָל חַיִּין דְּעֵלְמָא רַחֲמִנִית כְּוֹתָהּ. בְּגִין דְּבִשְׁעָתָא דְּרַחֲקִית לָהּ שְׁעָתָא, וְאַצְטְרִיכַת לְמַזּוּנָא לָהּ וְלְכָל חַיִּין. אִיהִי אֲזֵלַת לְמַרְחִיק לְאַרְחַ רַחֲקָא. וְאַתִּיאת וְאוֹבִילַת מְזוּנָא. וְלֹא בַעֲתַת לְמִיכַל, עַד דְּתִיתִי וְתַתְּהַדֵּר לְאַתְרָהּ. אֲמַאי. בְּגִין דִּיתְכַנְשׁוּן לְגַבְהָ שְׂאֵר חַיִּין, וְתַחֲלַק לֹון מִהֵהוּא מְזוּנָא. וְכַד אַתַּת, מִתְכַנְשׁוּן לְגַבְהָ כָּל שְׂאֵר חַיִּין, וְהִיא קִיִּמָּא בְּאַמְצְעִיתָא, וּפְלַגַת לְכָל חַד וְחַד. וְסִימָן, וְתַקָּם בַּעוֹד לִילָה וְתַתָּן טַרְף לְבֵיתָהּ וְגו'. וּמִמָּה דְּפְלִיגַת לֹון, אִיהִי שְׁבַעָה, כְּאֵלוּ אֲכַלָּה יְתִיר מִיכְלָא מְכַלָּא.

693. וְכַד יִיתִי צַפְרָא דְּאֶקְרִי שְׁחַר. יִיתִי לָהּ חֲבָלִים דְּגִלוּתָא. וּבְגִין דָּא, אַתְקִרִיאת אֵילַת הַשְּׁחַר. עַל שֵׁם קְדֻרוּתָא דְּצַפְרָא. דְּחֲבָלִים לָהּ כְּיּוֹלְדָה. הַה"ד, כְּמוּ הִרָה תִּקְרִיב לְלֶדֶת תַּחֲוִיל תַּזְעַק בְּחֲבָלֶיהָ וְגו'.

694. אִימְתִי פְלַגַת לְהוֹן. כַּד צַפְרָא בְּעֵי לְמִיתִי. בַּעוֹד דְּאִיהִי לִילִיא, וְקְדֻרוּתָא סְלִיקַת לְאַנְהָרָא. כַּד"א, וְתַקָּם בַּעוֹד לִילָה וְתַתָּן טַרְף לְבֵיתָהּ וְגו'. כִּיּוֹן דְּאַנְהִיר צַפְרָא, כְּלָהּ שְׁבַעִין בְּמַזּוּנָא דִּילָהּ.

695. כְּדִין, קָלָא חַדָּא אַתְעַר בְּאַמְצְעִיתָא דְּרַקִיעַ, קִאֲרִי בְּחִיל וְאָמַר, קְרִיבִין עוֹלוּ לְדוֹכְתֵיכוּ. רַחֲקִין. פּוֹקוּ. כָּל חַד וְחַד לִיכְנֹשׁ לְאַתְרֵיהָ דְּאַתְחֲזִי לִיהָ. כִּיּוֹן דְּאַנְהִיר שְׁמֵשׁ, כָּל חַד וְחַד אַתְכַנְשׁוּ לְאַתְרֵיהָ. הַה"ד תּוֹרַח הַשֶּׁמֶשׁ יֵאֲסֹפּוּן וְגו'. וְאִיהִי אֲזֵלַת בְּיַמְמָא, וְאַתְגְּלִיא בְּלִילִיא. וּפְלַגָּא בְּצַפְרָא. וּבְג"כ אֶקְרִי, אֵילַת הַשְּׁחַר.

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696. Subsequently, she grows stronger and leaves, and is called 'a hart', NAMELY, A MASCULINE FORM. Where does she go? HE ANSWERS, she goes sixty pharasangs from the place that she left and she enters into the mountain of darkness. As she goes into the mountain of darkness, a certain labyrinthine serpent sniffs at her feet and follows her, and she ascends from there to the mountain of light. When she reaches there, the Holy One, blessed be He, arranges for her another serpent, who goes forth and they fight each other, and she is saved. And from there she takes food, and returns to her place by midnight. And from midnight on, she begins the distribution, until the blackness of the morning arises. And when the morning gives light, she goes from there and is no longer visible, as we have learned.

697. And when the world is in need of rain, all the other animals collect near her, and she goes up to the top of a high mountain, puts her head between her knees, and cries out with one long cry after another. And the Holy One, blessed be He, hears her voice, and is overcome by mercy and has pity on the world. And she comes down from the top of the mountain, and runs to hide herself. And all the other animals run after her, but do not find her. This is as it is written: "As the hart pants after the water brooks." What is the meaning of "the water brooks"? This refers to those water brooks that have dried up, and the world is thirsty for water. Then she "pants."

698. When she conceives, she is closed up, but when the time comes for her to give birth, she shouts and cries out, cry after cry, up to seventy shouts, as the number of words in the psalm: "Hashem will answer you in the day of trouble" (Tehilim 20:2), which is the song of this pregnant one. And the Holy One, blessed be He, hears her, and arranges HER SALVATION for her. And then a certain large serpent emerges from the mountains of darkness, and comes between the mountains, its mouth licking the dust and it reaches this hart and comes and bites it twice in the same place.

699. On the first occasion, blood comes OUT OF IT, and the serpent licks it. On the second occasion water comes out, and all those animals of the mountains drink, and she herself is opened and gives birth. And a sign for you is the verse: "and with his rod he smote the rock twice, and water came forth abundantly, and the congregation drank, and their beasts also" (Bemidbar 20:11).

696. לְבַתָּר אֶתְתַּקַּפַּת כְּגִיבָר וְאִזְלַת, וְאֶקְרִי אֵיל.
לְאֵן אֶתְרֵ אִזְלַת. אִזְלַת שְׁתִּין פְּרִסֵי מֵהוּא אֶתְרֵ
דִּנְפָקָא, וְעֵאלַת לְגוֹ טוּרָא דְחֻשׁוּכָא. אִזְלַת בְּגוֹ הוּא
טוּרָא דְחֻשׁוּכָא, אֶרַח לְרִגְלָהּ חוּיָא חָדָא עֶקִימָא,
וְאִזִּיל לְרִגְלָהּ. וְאִיהִי סִלְקָא מִתְמָן, לְגִבֵי טוּרָא
דְנְהוּרָא. בֵּינוֹן דְמִטַּת תְּמָן, זְמִין לָהּ קוּדְשָׁא בְרִיךְ
הוּא חוּיָא אַחְרָא, וְנִפְיָק וּמְקַטְרָגָא דָא בְדָא, וְאִיהִי
אַשְׁתְּזִיבַת. וּמִתְמָן נִטְלַת מְזוּנָא, וְתַבַּת לְאַתְרָהּ,
בְּפִלְגוֹת לִילִיָא. וּמִפְלִגוֹ לִילִיָא, שְׂרִיָא לְפִלְגָא, עַד
דְסִלְקַת קְדְרוּתָא דְצַפְרָא. בֵּינוֹן דְאַנְהִיר יִמְמָא,
אִזְלַת, וְלֹא אֶתְחַזִּיאַת, כְּמָה דְאַתְמַר.

697. וּבְשַׁעֲתָא דְעֵלְמָא אֶצְטְרִיךְ לְמִטְרָא, מִתְכַּנְשִׁין
לְגַבָּהּ כָּל שְׂאֵר חַיִּין, וְהִיא סִלְקַת לְרִישׁ טוּרָא
רְמָאָה, וְאַתְעֵטַפַּת רִישָׁהּא בֵּין בְּרִכְהָא, וְגַעַת גּוּעָה
בְּתֵר גּוּעָה, וְקוּדְשָׁא בְרִיךְ הוּא שְׁמַע קְלָהּ, וְאַתְמַלִּי
רְחִמִין, וְחַס עַל עֵלְמָא. וְהִיא נַחְתַּת מְרִישׁ טוּרָא,
וְרַהֲטַת, וְטְמִירַת גְּרַמָּהּא. וְכָל שְׂאֵר חַיִּוְתָא אֶבְתְּרָהּ
רְהִטִין, וְלֹא מִשְׁכַּחִין לָהּ. הַה"ד, כְּאֵיל תְּעֵרוּג עַל
אַפִּיקֵי מַיִם. מַאי עַל אַפִּיקֵי מַיִם. עַל אַפִּיקֵי מַיִם
מֵהֵנּוּ דְאַתִּיבְשׁוּ, וְעֵלְמָא צַחֵי עַל מַיִיא, כְּדִין
תְּעֵרוּג.

698. בְּשַׁעֲתָא דְאַתְעַבְרַת, אֶסְתִּימַת, בֵּינוֹן דְמִטָּא
זְמַנָּא לְמִילַד, גַּעַת וּרְמַאת קְלִין, קְלָא בְתֵר קְלָא,
עַד שְׁבַעִין קְלִין, כְּחוּשְׁבָן תִּיבִין דִּיעֲנַךְ יְיָ בְיוֹם
צָרָה, דְאִיהִי שִׁירְתָא דְעוֹבְרַתָּא דָא. וְקוּדְשָׁא בְרִיךְ
הוּא שְׁמַע לָהּ, וְזְמִין לְגַבָּהּ. כְּדִין אַפִּיק חָד חוּיָא
רְבִרְבָא, מְגוֹ טוּרֵי חֲשׁוּךְ וְאַתִּי בֵּין טוּרִין, פּוּמִיָּה
מְלַחְכָּא בְעַפְרָא, מְטִי עַד הָאֵי אֵיל, וְאַתִּי וְנִשְׁיךְ לָהּ
בְּהוּא אֶתְרֵ, תְרִי זְמַנִּי.

699. זְמַנָּא קְדַמָּאָה נְפִיק דְמָא, וְאִיהִי לְחִיךְ. זְמַנָּא
תְּנִינָא, נְפִיק מַיִיא וְשִׁתּוֹ כָּל אִינוּן בְּעִירָן דִּי
בְּטוּרֵינָא, וְאַתְפַּתַּחַת וְאוּלִידַת. וְסִימְנַךְ וְיַךְ אֶת
הַסֵּלַע בְּמִטְהוֹ פְּעַמִּים. וְכַתִּיב וְתִשֶׁת הַעֲדָה וּבְעִירָם.

700. The Holy One, blessed be He, has pity on her because of what the serpent did, as it is written: "The voice of Hashem makes the hinds to calve, and strips the forests bare; and in His temple everyone speaks of his glory" (Tehilim 29:9). "The voice of Hashem makes the hinds to calve" refers to the pangs and pains that give rise to those seventy shouts, AS ABOVE. And then follows "and strips the forests bare" in order to awaken that serpent, and reveal the animal to go amongst them. "and in his temple": What does this mean? It refers to the temple of the Holy One, blessed be He, WHICH IS MALCHUT, in which all those multitudes THAT ARE IN THE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH open and say: Glory! What is meant by glory? It refers to "Blessed be the glory of Hashem from His place" (Yechezkel 3:12), WHICH IS MALCHUT THAT IS CALLED 'THE GLORY OF HASHEM'.

We hear about the number of years before the hind will give birth to the redemption, and we hear that two Messiahs will be revealed to the world. Then the Torah sages who suffered pangs as though they were in labor will be respected and honored, and the wicked will be judged above and below.

Ra'aya Meheimna (the Faithful Shepherd)

701. (THE BEGINNING OF THIS SECTION IS MISSING.) One might suggest that after seventy YEARS she will feel THE PAINS OF THE BIRTH PANGS and in two years she will give birth TO THE REDEMPTION, one thousand and two hundred years after THE DESTRUCTION OF THE TEMPLE, THAT IS TO SAY, AFTER THE END OF THE FIFTH MILLENIUM, WHICH IS ALL DESTRUCTION, AND A FURTHER TWO HUNDRED YEARS INTO THE SIXTH MILLENIUM, AND SEVENTY YEARS FOR THE BIRTH PANGS, AND TWO YEARS FOR THE BIRTH ITSELF, coming to the year 272 IN THE SIXTH MILLENIUM. But it is written: "Before she travailed, she brought forth" (Yeshayah 66:7). And the secret of the matter is contained in the verse: "And it shall come to pass, that before they call, I will answer" (Yeshayah 65:24). And what is the meaning of before? HE ANSWERS, before the completion of the seventy years and the two years following the passing of one thousand and two hundred years, WHERE THESE SEVENTY-TWO YEARS ARE the birth pangs, two Messiahs will be revealed to the world. And at that time: "and in His temple everyone speaks of His glory" (Tehilim 29:9). And it has already been taught: "The wise shall inherit glory" (Mishlei 3:35). IN OTHER WORDS: "AND IN HIS TEMPLE EVERYONE SPEAKS OF HIS GLORY," THE MEANING OF WHICH IS THAT THE GLORY OF THE WISE WILL BE THROUGHOUT HIS TEMPLE.

702. And at that time, those Torah sages will be respected, those who suffered pangs and travails as a woman in labor, and who were despised by the ignorant; they will be honored. And immediately: "Hashem sat enthroned at the flood" (Tehilim 29:10) on account of the wicked. Flood here symbolizes judgments of the flood, when "were all the fountains of the great deep broken open, and the windows of heaven were opened" (Beresheet 7:11), at the time of the Flood. So, too, THEN judgments will rise over them, OVER THE WICKED, above and below, with no end FOR THEIR JUDGMENTS. And every contempt and disgrace shown by the idolatrous nations of the world towards Hashem and His people and the many insults that Yisrael suffered from them for the sake of Hashem's Name - for all of them the Holy One, blessed be He, will exact vengeance, and therefore, as far as they are concerned, "Hashem revenges, and is full of wrath" (Nachum 1:2) towards them.

700. בַּהֲהוּא זְמַנָּא דְקוּדְשָׁא בְרִיךְ הוּא חָס עָלֶיהָ עַל עוֹבְדָא דְנַחַשׁ דָּא. מַה כְּתִיב, קוֹל יְיָ יְחוֹלֵל אֵילוֹת וַיַּחְשׂוּף יַעֲרוֹת וְגו', קוֹל יְיָ יְחוֹלֵל אֵילוֹת, אֵינּוֹן חֲבַלִּין וְצִירִין, לְאַתְעָרָא אֵינּוֹן שְׁבַעִין קַלִּין. מִיַּד וַיַּחְשׂוּף יַעֲרוֹת, לְאַתְעָרָא הֵהוּא נַחַשׁ, וְלְאַתְגְּלוּיָא הֵהוּא חַיָּה בִּינְיָהוּ לְמֵיָהָ. וּבַהֲיִכְלוּ, מֵאֵי וּבַהֲיִכְלוּ. בַּהֲיִכְלוּ דְקוּדְשָׁא בְרִיךְ הוּא, כָּל אֵינּוֹן אֲכַלוּסִין, פְּתַחִין וְאִמְרִין כְּבוֹד. מֵאֵי כְבוֹד. בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.

רַעִיָא מַהֲיִמְנָא

701. וְאֵי תִימָא דְלַע' תְּחִיל וּלְב' שְׁנִין אוֹלִידַת, בְּתַר אֲלַף וּמֵאָתָן, כְּחוּשְׁבָן רַע"ב. הָא כְּתִיב בְּטָרַם תְּחִיל יִלְדָּה. וְרָזָא דְמַלְהָ, וְהִיָּה טָרַם יִקְרָאוּ וְאֵנִי אֶעֱנֶה עוֹד וְגו'. וּמֵאֵי בְטָרַם. אֲלֵא קָדָם דִּישְׁתַּלִּימוּ, שְׁבַעִין וּתְרִין שְׁנִין, בְּתַר אֲלַף וּמֵאָתָן, אֵינּוֹן חֲבַלִּים דִּיִּלְדָּה, יִתְגַּלְיִין ב' מְשִׁיחִין בְּעַלְמָא. וּבַהֲהוּא זְמַנָּא וּבַהֲיִכְלוּ כְלוּ אוֹמֵר כְּבוֹד, וְהָא אוֹקְמוּהָ כְבוֹד חֲכָמִים יִנְחִלוּ.

702. בַּהֲהוּא שַׁעְתָּא, אֵלִין מֵאֲרֵי תוֹרָה יְהוֹן נְכַבְּדִים. אֵלִין דְסָבִילוּ כְּמַה חֲבַלִּים וְצִירִין בִּיִּלְדָּה, וְהוּוּ מְבַחִין בֵּין עַמֵּי הָאָרֶץ, יְהוֹן נְכַבְּדִים. וּמִיַּד יְיָ לְמַבּוּל יִשָּׁב, לְרַשְׁוּעִיָּא. אֵין מַבּוּל, אֲלֵא דִינִין דְמַבּוּל. כְּגוּוֹנָא דְנִפְתָּחוּ מַעֲיִינּוֹת תְּהוּם וְאַרְוּבוֹת הַשְּׁמַיִם נִפְתָּחוּ בִּיּוֹמֵי טוֹפְנָא, אוּף הֵכָא יִתְעַרְוֹן דִּינִין לְגַבְיָהוּ עֵילָא וְתַתָּא, עַד דְלִית סוּף וְתַכְלִית, וְכָל בְּזוּיִין וְקִלְנָא, דְעַבְדוּ אוּמִין עִכוּ"ם דְעַלְמָא, לְשֵׁם יְהוָה וְלַעֲמִיָּה, וְכַמָּה חֲרוּפִין דְסָבִילוּ יִשְׂרָאֵל מִנְיָהוּ עַל שֵׁם יְיָ, מְכַלְהוּ נְטִיל נּוֹקְמָא קוּדְשָׁא בְרִיךְ הוּא, וְעַל דָּא אֲתַקְרִי, נּוֹקְם יְיָ וְנוֹטֵר וּבַעַל חֲמָה לְגַבְיָהוּ.

105. The holiday of Pesach

We are told that the redemption will take place on the fourteenth day of the month of Nissan.

703. "And on... the first month" (Bemidbar 28:16). HE ASKS: What is meant here by the first month? AND ANSWERS: It is Nissan, which is when that animal gave birth to THE LIGHTS OF THE REDEMPTION, in accord with the teaching of the sages of Mishnah: In the month of Nissan they were redeemed, and in the month of Nissan they will be redeemed. And this is with His hand (Heb. yad = fourteen), ON HIS FOURTEENTH, ACCORDING TO THE SECRET OF THE VERSE: "for he said, because Hashem has sworn (lit. 'put a hand') by His throne" (Shemot 17:16), when He swore to remove the seed of Esau, the Amalek, from the world. At that time: "Draw out and take lambs according to your families, and kill the passover" (Shemot 12:21), WHERE THE MEANING OF "draw out" (Heb. mishchu) is as in the verse: "he stretched out (Heb. mashach) his hand with scorners" (Hoshea 7:5).

704. At that time, thus said Hashem: 'to the rulers who transgressed against Me: "neither shall they enter into the land of Yisrael"' (Yechezkel 13:9), and this refers to the shepherds of the flock, the supporters of the generation. Wherefore it is said about them: "Therefore, behold, I will allure her, and bring her into the wilderness" (Hoshea 2:16). "and there will remonstrate with you... As I remonstrated with your fathers" (Yechezkel 20:35-36), NAMELY, whom He killed in the plague of darkness. End of Ra'aya Meheimna Rabbi Shimon explains to Rabbi Elazar how the upper days, the Sfirot of Zeir Anpin, will be drawn to the lower days, to the Sfirot of Malchut. On the fourteenth day the animal, Malchut, will give birth to the lights of the Redemption and the serpent will depart. Then Malchut will be sanctified on high and will be called 'Glory'.

705. "And on...the first month" (Bemidbar 28:16). HE ASKS: What is meant by the first month? AND ANSWERS: This is the month in which that animal, NAMELY, MALCHUT, is revealed in and strengthened by and goes forth into the world, NAMELY, EMERGES FROM ITS CLOSURE, IN THE SECRET OF THE VERSE: "AND STRIP THE FORESTS BARE" (TEHILIM 29:9) on the fourteenth day. The fourteen days refer to the remaining animals, NAMELY, CHESED AND GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN, THAT ILLUMINATE WITHIN MALCHUT, for they are ten in each direction, SINCE CHESED, GVURAH, TIFERET AND MALCHUT, ARE THE FOUR DIRECTIONS at the four corners of the world, NORTH, SOUTH, EAST AND WEST, EACH ONE OF WHICH IS COMPOSED OF TEN SFIROT. And in the early writing IT IS STATED that it, MALCHUT, is Yud (ten), and that one SFIRAH OF CHESED, GVURAH, TIFERET AND MALCHUT, is in each of the four directions OF THE WORLD, making fourteen. And since these four, CHESED, GVURAH, TIFERET AND MALCHUT, join in and are corrected with the ten THAT ARE IN MALCHUT from the right-hand side, this makes the fourteenth day OF THE MONTH for the correction of this animal, WHICH IS MALCHUT, with all its corrections, with rejoicing.

706. Rabbi Elazar said: "Of course, that is how it is, but come and see, It is written: "Draw out and take lambs..." What is the meaning of "Draw out"? AND REPLIES: IT IS TO BE UNDERSTOOD as one who draws something from another place to this place, namely, draw out the upper days, WHICH ARE THE SFIROT OF ZEIR ANPIN, to the lower days, TO THE SFIROT of MALCHUT. The upper days OF ZEIR ANPIN number 366, as in the numerical value of "Draw out" (Heb. mishchu), NAMELY, THE NUMBER OF DAYS IN A SOLAR YEAR, WHICH IS ZEIR ANPIN. The lower days OF MALCHUT are usually 355 days in a year, (Heb. shanah = 355). But when the moon, WHICH IS MALCHUT, shines at its fullest, the number of its days rises to be 365 days, AS THE SOLAR YEAR, WHICH IS ZEIR ANPIN, namely, as the numerical value of "mishchu," less one.

703. וּבַחֲדָשׁ הָרִאשׁוֹן, מֵאֵן רִאשׁוֹן. דָּא נִיֶּסָן. תַּמָּן אוֹלִידַת הָהִיא חִיָּה, לְקַיִים מֵה דְאוֹקְמוּהָ מֵאֵרִי מִתְנִיתִין, בְּנִיֶּסָן נִגְאָלוּ וּבְנִיֶּסָן עֲתִידִין לְהִגָּאֵל. וּבִי"ד דִּילִיָּה, וַיֹּאמֶר כִּי יָד עַל כֶּסֶף יְהוָה, תַּמָּן אוֹמֵי לְאַעֲבֵרָא מֵעֲלָמָא זְרַעָא דְעֵשׂוּ עִמְלֻקַּיִים, בְּהִוָּא זְמַנָּא מִשְׁכּוּ וּקְחוּ לְכֶם צֵאן לְמִשְׁפְּחוֹתֵיכֶם וּשְׁחֹטוּ הַפֶּסַח. מִשְׁכּוּ: מִשְׁךְ יָדוֹ אֶת לּוֹצְצִים.

704. בְּהִוָּא זְמַנָּא, כַּה אָמַר יי' לְרוּעִים הַפּוֹשְׁעִים בִּי. וַאֲמַר, וְאֵל אֲדַמַּת יִשְׂרָאֵל לֹא יָבֹאוּ. וְאֵלֵינוּ אֵינּוֹן רוּעִים דְעֵנָא, פְּרַנְסֵי דְרָא. וּבג"ד אֲתַמַּר עֲלֵיָהּ, הִנֵּה אֲנִכִי מִפְתִּיָה וְהוֹלְכְתִיָה הַמְדַבְּרָה. וְנִשְׁפָּטְתִי אֲתֶכֶם וְגו', כַּאֲשֶׁר נִשְׁפָּטְתִי אֶת אֲבוֹתֵיכֶם דְקָטִיל לֹון בְּמַכַּת חֹשֶׁךְ. ע"כ רַעִיא מֵהִימְנָא

705. וּבַחֲדָשׁ הָרִאשׁוֹן, מֵאֵן חֲדָשׁ הָרִאשׁוֹן. דָּא אִיהוּ חֲדָשׁ, דְהָאֵי חִיָּה אֲתַגְלִינָא בֵּיה וְאֲתַתְקַפַּת בֵּיה, וְנִמְקָא לְעֲלָמָא בְּאַרְבַּעָה עָשָׂר יוֹם. בְּאַרְבַּעָה עָשָׂר, אֵלֵינוּ שְׂאֵר חַיּוֹתָא, דְאֵינּוֹן י' י' לְכָל סֵטֶר, בְּד' סֵטְרִין דְעֲלָמָא. וּבְסַפְרֵי קְדְמָאֵי, אִיהוּ י', וְחַד לְכָל סֵטֶר לְאַרְבַּע סֵטְרִין, וְאֵינּוֹן אַרְבַּע עָשָׂר. בֵּינָן דְאֵינּוֹן אַרְבַּע, מִתְחַבְּרָן וּמִתְתַקְנָן עִם אֵינּוֹן עָשָׂר דְבִסְטְרָא דִימִינָא, בְּדִין י"ד, בְּחֻדוֹה לְאַתְתַקְנָא חִיָּה דָּא בְּתַקּוּנָהָא.

706. ר' אֶלְעָזָר אָמַר, וְדָאֵי הֵכִי הוּא. וּת"ח, כְּתִיב מִשְׁכּוּ וּקְחוּ לְכֶם צֵאן וְגו', מִשְׁכּוּ, מֵאֵי מִשְׁכּוּ. כְּמֵאֵן דְמִשְׁיַךְ מֵאַתְרַּא אַחְרָא, לְאַתְרַּא דָּא. מִשְׁכּוּ יוֹמִין עֲלֵאֵין לְגַבֵּי יוֹמִין תְּתַאֵין. יוֹמִין עֲלֵאֵין אֵינּוֹן שִׁס"ו, כְּחוֹשְׁבָן מִשְׁכּוּ. יוֹמִין תְּתַאֵין, זְמַנָּן דְאֵינּוֹן שִׁנ"ה, וּבְזְמַנָּא, דְאַתְנַהֲרָא סִיְהֲרָא בְּאַשְׁלֻמוֹתָא, סְלִיקוּ לְמַהוּי אֵינּוֹן יוֹמִין שִׁס"ה, כְּחוֹשְׁבָן מִשְׁכּוּ חֶסֶר חֵד.

707. Draw the upper days OF ZEIR ANPIN to the lower days OF MALCHUT, so that they will be one, all joined together. And who draws them? That is, these ten OF MALCHUT when it is on the right side, THAT IS CHESED. For it is written: "on the tenth day (Heb. be'asor)" (Shemot 12:3), NAMELY, MALCHUT WHEN IT IS ON THE RIGHT SIDE. HE ASKS, IT IS WRITTEN AS "be'asor," when Scripture should have used the more common be'asarah (lit. 'the tenth day'); what is Be'asor? HE ANSWERS, there are nine in each direction with one point that goes in the middle, thus: , and this point completes the ten SFIROT. This is why it is written "Be'asor," just as it is written: "Remember (Heb. zachor)" (Shemot 20:8) and "Keep (Heb. Shamor)" (Devarim 5:12), NAMELY, THE FORM OF THE INFINITIVE ABSOLUTE OF THE VERB, THE MEANING OF BE'ASOR THUS BEING to use the ten IN SUCH A WAY that these nine days WILL SERVE in its point. "of this month" (Shemot 12:3), WHICH IS NISSAN, ALLUDES TO CHESED, TO SHOW THAT THESE days THAT ARE DRAWN DOWN will be on the right side, WHICH IS CHESED in order to combine zot (lit. 'this', feminine), WHICH IS MALCHUT, with zeh (lit. 'this', masculine), WHICH IS ZEIR ANPIN, for it all to be one.

708. And when these four DAYS THAT FOLLOW THE TENTH OF THE MONTH join up with the four directions, SOUTH, NORTH, EAST AND WEST, WHICH ARE THE SECRET OF CHESED AND GVURAH, TIFERET AND MALCHUT, and combine with them, WITH THE TEN DAYS, then that animal, WHICH IS MALCHUT, gives birth to THE LIGHTS OF THE REDEMPTION, and the Serpent departs. And at that time that animal is sanctified on high, and is called "Glory," and then the festival is sanctified. This had not been the case previously, but now, IN THE FESTIVAL, it is called "glory," as it is written: "and in His temple everyone speaks of His glory."

The Faithful Shepherd says that the explanation given is insufficiently clear and requires more illumination. He tells the rabbis that "on the tenth day" means the nine Sfirot are in all directions, and that they parallel the nine months of a pregnant woman's period of gestation. He talks about "remember" and "keep" and "glory," and enumerates the numerology associated with this lesson. Ra'aya Meheimna (the Faithful Shepherd)

709. The Faithful Shepherd said: These matters THAT ARE STATED ABOVE, IN THE PRECEDING PARAGRAPH, are insufficiently clear and they have to be explained for the companions, for whoever hides the secrets of the Torah from them, saddens them, for the lights of the secrets are darkness for the wicked. And it is like silver that is hidden away. If one digs until he discovers it, but it is not his, it becomes like darkness and gloom in his mind, while for one to whom it belongs, it illuminates for him. This is the reason why a person should reveal the hidden secrets of the Torah TO THE COMPANIONS.

710. "on the tenth day" (Shemot 12:3) this means that the nine Sfirot are in all directions, paralleling the nine months of a pregnant woman's period of gestation, which is the same as the numerical value of Aleph Chet of one (Heb. Echad -Aleph Chet Dalet). Who is the woman with child? She is the Dalet of Echad. Aleph Chet (= nine) are the nine Sfirot in the four directions of the letter Dalet (= four), and they are forty. Aleph Chet CORRESPOND TO "Remember," WHICH IS ZEIR ANPIN, while Dalet CORRESPONDS TO "Keep," WHICH IS MALCHUT, AND TOGETHER WITH THEM, they are 42.

707. מִשְׁכוּ יוֹמֵינָם עֲלֵינָם לְגַבֵּי יוֹמֵינָם תִּתְּאוּן, לְמַהוּי כְּלָהוּ בְּחֶדָא בְּחֶדָא חֶדָא. וּמֵאֵן מְשִׁיךְ לֹן. אֵינֹן עֵשֶׂר דְּלִסְטֵר יְמִינָא, דְּכִתִּיב בְּעֵשׂוֹר. בְּעֵשׂוֹר, בְּעֵשֶׂרָה מְבַעֵי לִיה, מֵאֵי בְּעֵשׂוֹר. אֶלָּא ט' אֵינֹן לְכָל סֵטֵר, וְנִקְוֵהָ חֶדָא דְּאֶזְלָא בְּאַמְצְעֵיתָא. כְּגִוּוּנָא דָּא, וְהֵיא נִקְוֵהָ, אֲשֶׁלִּימַת לְעֵשֶׂר. וְעַד בְּעֵשׂוֹר, כְּמָה דְּאֶתְמַר זְכוֹר וְשָׁמֹר. לְשִׁמוּשָׁא בְּעֵשֶׂרָה, אֵינֹן יוֹמֵינָם תְּשַׁע, בְּהֵוֹא נִקְוֵהָ. לְחֶרֶשׁ הַזֶּה, יוֹמֵינָם דְּלִסְטֵר יְמִינָא, בְּגִין לְאַתְחַבְּרָא זֹאת בְּזָה, לְמַהוּי כְּלָא חֶדָא.

708. וּבְזִמְנָא דְּאֵינֹן ד' אֶתְקַשְׁרוּ לְד' סֵטְרִין בְּהַדְרֵיהוּ. כְּדִין אוֹלִיבַת הֵוֹא חֵיהּ וְחוּיָא אֶזְיֵל לִיה וּבְהֵוֹא זִמְנָא מְקַדְשִׁין לְעֵילָא לְהֵאֵי חֵיהּ וְקִרְאֵן לָהּ כְּבוֹד. וּכְדִין אֶתְקַדַּשׁ מוֹעֵדָא. מַה דְּלָא הָוֵה עַד הַשְּׁתָּא, וּכְעַן קִרְאֵן לָהּ כְּבוֹד, הֵדָּא הוּא דְּכִתִּיב וּבְהִיכְלוּ כְּלוֹ אוֹמֵר כְּבוֹד.

רַעִיא מַהִימְנָא

709. אָמַר רַעִיא מַהִימְנָא, מְלִין אֵלִין סְתִימִין, וְצָרִיךְ לְמַפְתַּח לֹן לְגַבֵּי חֶבְרִיָא, דְּמֵאֵן דְּסִתִּים לֹן גְּנִיזִין דְּאוֹרֵייתָא, אִיהוּ מְצַעֵר לֹן. דְּלְרִשְׁוֵיעֵינָא נְהוּרִין דְּרִזִין, אֶתְחַזְרֵן לֹן חֲשׁוּכִין. וְאִיהוּ מִתְּלָא לְמִמוּנָא דְּאִיהוּ גְּנִיז, מֵאֵן דְּחֶפֶר לִיה, עַד דְּגָלִי לִיה, וְלֹא אִיהוּ דִּילִיָּה, אֶתְהַדֵּר בְּסוּכְלַתְנוּתִיה בְּחֲשׁוּכָא וְקַבְלָא. וְלִמֵּאֵן דְּאִיהוּ דִּילִיָּה, נְהִיר לִיה. וּבג"ד, אִית לִב"ג לְגַלְאָה רִזִין סְתִימִין דְּבְאוֹרֵייתָא.

710. בְּעֵשׂוֹר: ט' אֵינֹן לְכָל סֵטֵר, לְקַבֵּל ט' יִרְחִין דְּיוֹלְדָה, כְּחוּשְׁבֵן א"ח. מֵאֵן יוֹלְדַת. ד' מִן אַחַד. א"ח, אִיהוּ ט', לְד' סֵטְרִין דְּאֶת ד', וְאֵינֹן אַרְבַּעִים. א"ח זְכוֹר, ד' שָׁמֹר. הָא אַרְבַּעִין וְתֵרִין.

711. This leaves us with "glory," as it is said: "Blessed be the name of the glory of His kingdom forever and ever." And this is glory (Heb. kavod = 32) and heart (Heb. lev = 32), THE SUM OF WHICH IS 64. And there are four directions to this letter Dalet, 64 to the four sides, which comes to 256. And it has been taught: Glory above and heart below, and for this reason, the recital of the unity is said twice daily, so that we thereby say 'glory' twice, which amounts to 64. Add to this the two Dalets of echad, and we have 72. And so the Dalet of echad completes the 42-letter Names and also completes the 72-letter Names. And this is why it is said in A Psalm of David: "Who is this King of glory? Hashem strong and mighty" (Tehilim 24:8), and again: "Who is this King of glory? Hashem of hosts, He is the King of glory" (Ibid.10).

End of Ra'aya Meheimna

We are told how the Temple is sanctified.

712. IT IS WRITTEN: "AND IN HIS TEMPLE EVERYONE SPEAK OF HIS GLORY" (TEHILIM 29:9). HE ASKS: What is meant by "His temple?" AND HE ANSWERS: This refers to the inner upper temple, where everything, NAMELY, BINAH, is sanctified. There whoever is fitting for sanctification is sanctified. How is that temple sanctified? HE ANSWERS THAT initially the gates are opened BY DA'AT, WHICH IS ZEIR ANPIN, WHO ASCENDS TO BINAH WHEN THE LEFT SIDE IS IN CONTROL OF BINAH, AND BECOMES THERE THE CENTRAL COLUMN, WHICH IS THE SECRET OF DA'AT THAT UNITES THE RIGHT AND THE LEFT, NAMELY, CHOCHMAH AND BINAH, WITH EACH OTHER, AND OPENS THE GATES OF BINAH, NAMELY, OPENS UP BINAH FROM THE BLOCKAGE OF THE LEFT. THEREBY ZEIR ANPIN ALSO RECEIVES FROM IT THREE COLUMNS SINCE THREE ISSUE FROM ONE AND ONE EXISTS IN THREE. HE EXPLAINS HIS WORDS: One concealed key, NAMELY, DA'AT, ordained and opened one gate on the south side, WHICH IS THE SECRET OF THE RIGHT COLUMN. Then the High Priest, WHICH IS CHESED, enters into that opening and hurries with his girdle, WHICH IS THE SECRET OF MALCHUT, and his corrections, NAMELY, THE FOUR GARMENTS OF AN ORDINARY PRIEST, NAMELY, MITRE, TUNIC, GIRDLE, AND BREECHES, WHICH CORRESPOND TO THE FOUR LETTERS OF ADONAI, WHICH IS MALCHUT. SUBSEQUENTLY, he is adorned with a diadem of holiness, and puts on a breastplate and efod and a robe of seventy bells and pomegranates, which are "a golden bell and pomegranate" (Shemot 28:34) THESE BEING THE SECRET OF THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH THAT ARE DRAWN DOWN FROM THE FIRST HEI OF THE YUD HEI VAV HEI, AS ABOVE. And the plate of the holy crown on his forehead is called 'the plate of the holy crown', NAMELY, THE YUD OF THE YUD HEI VAV HEI. And he was embellished with the four garments of gold and with the four garments of white, WHICH CORRESPOND TO THE EIGHT LETTERS IN THE NAMES OF THE YUD HEI VAV HEI AND ADONAI, and on that plate 42 letters sparkle, NAMELY, THE 42-LETTER NAME, and the whole of that palace shines with upper lights.

713. And that key, WHICH IS THE SECRET OF DA'AT, AS ABOVE, turned and opened another side OF BINAH, to the north. Then Levi, WHICH IS THE SECRET OF GVURAH AND THE LEFT COLUMN, entered, and he is the title of Jacob, whom he set aside OUT OF HIS SONS for the Holy One, blessed be He, and with him the ten-stringed lyre, WHICH IS THE SECRET OF THE TEN SFIROT OF THE LEFT COLUMN. And he is crowned with diadems, NAMELY, THE MOCHIN OF THE UPPER THREE SFIROT WHO ARE CALLED 'DIADEMS'. And then the key turned yet again and opened a gate of that temple, that gate that stands in the center, namely, the Column that is on eastern side, WHICH IS TIFERET, THE CENTRAL COLUMN. It, NAMELY, TIFERET enters, and is adorned IN THAT GATE with seventy diadems, WHICH ARE THE SECRET OF THE 72 NAMES. And it is adorned with four letters, which are twelve, NAMELY, WITH THE TWELVE PERMUTATIONS OF THE FOUR LETTERS OF THE YUD HEI VAV HEI. AND THESE ARE THE SECRET OF CHESED AND GVURAH, TIFERET AND MALCHUT, IN EACH OF THE THREE COLUMNS. And it

711. אֲשֶׁתָּאֵר כְּבוֹד, דְּאֵתְמַר בֵּיהּ בְּשִׁכְמָלָו. וְאִיהוּ כְבוֹד ל"ב, ד' זְמַנִּין לְכָל סֵטֶר דְּאֵת ד', הָרִי ס"ד לְד' סֵטְרִין, רנ"ו. וְאוֹקְמוּהָ, כְבוֹד לְעֵילָא, ל"ב לְתַתָּא. וּבג"ד מְיִיחָדִין בְּכָל יוֹמָא תְרִין זְמַנִּין, דְּאֵמְרִין בְּהוּ תְרִין זְמַנִּין כְבוֹד, דְּאִיהוּ ס"ד. וְתְרִין זְמַנִּין ד' ד' מִן אַח"ד, הָרִי ע"ב. הָרִי ד' דְּאַח"ד, שְׁלִימוֹ דְּמ"ב שְׁמַהֲן. וְשְׁלִימוֹ דְּע"ב שְׁמַהֲן. וּבג"ד אֵמְרִין בְּמִזְמוֹר לְדוֹד מִי זֶה מֶלֶךְ הַכְּבוֹד יְי' עֲזוֹ וְגִבּוֹר. וּבְזַמְנָא תְנַיִנָא מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד. (ע"כ רַעִיא מֵהֵימְנָא .

712. מֵאֵן הֵיכְלוֹ. דָּא הֵיכַל עֲלָאָה פְּנִימָאָה, דְּתַמֵּן מִתְקַדְּשָׁא כְּלָא. תַּמֵּן מְקַדְּשִׁין לְמֵאֵן דְּחֲזִי לְאֵתְקַדְּשָׁא. הֵיךְ מְקַדְּשִׁין לִיהּ בְּהוּא הֵיכְלָא. בְּקַדְמִיתָא אֲתַפְתְּחוּ תְרַעִין, וְחַד מִפְתָּחָא סְתִימָא, אֲתַקִּין וּפְתַח תְרַעָא חַד, לְסֵטֶר דְרוּם, בְּדִין עָאל כְּהֵנָּא רַבָּא בְּהוּא פְתָחָא, וְאוֹדְרִזוּ בְּהֵימִינֵינוּ, וְתַקּוּנוֹ. וְאֲתַעֲטֵר בְּעֵטְרָא דְקֹדֶשָׁה וּלְבִישׁ חוּשְׁנָא וְאַפּוֹדָא, וּמַעֲיִלָא דְשִׁבְעִין זְגִין וְרִמּוֹנִין, דְּאֵינּוּן פְּעֵמוֹן זָהָב וְרִמּוֹן. וְצִיץ נֹזֵר דְּקוֹדֶשָׁא עַל מִצְחֵיהּ, דְּאֵתְקְרִי צִיץ נֹזֵר הַקֹּדֶשׁ, וְאֲתַקְּשֵׁט בְּד' בְּגָדֵי זָהָב, וּבְד' בְּגָדֵי לְבָן. וְעַל הוּא צִיץ מ"ב אֲתוּוֹן מְלַהֲטֵן בֵּיהּ, וּמִנְצִצֵן עֲלֵיהּ, וְנִהִיר כָּל הוּא הֵיכְלָא בְּנְהוּרִין עֲלָאִין.

713. אֲסִתְחַר הוּא מִפְתָּחָא, וּפְתַח סֵטְרָא אַחְרָא דְבִסְטֵר צָפוֹן, בְּדִין עָאל לֵוִי, מַעֲשָׂרָא דִיעֶקֶב, דְּאֵפְרַיִשׁ לְקוֹדֶשָׁא בְרִיךְ הוּא. וְכִנּוֹר דְּעֶשֶׂר נִימִין עֲמִיָּה, וְאֲתַעֲטֵר בְּעֵטְרוֹ, וּכְדִין אֲסִתְחַר מִפְתָּחָא, וּפְתַח בְּהוּא הֵיכְלָא חַד תְרַעָא, הוּא תְרַעָא דְקֵיִמָּא בְּאֲמִצְעִיתָא, עֲמוּדָא דְלְסֵטֶר מְזֻרְחָ עָאל וְאֲתַעֲטֵר בְּשִׁבְעִין עֵטְרִין, וְאֲתַעֲטֵר בְּאַרְבַּע אֲתוּוֹן, דְּאֵינּוּן תְרִיסֵר. וְאֲתַעֲטֵר בְּגִלוּפִין דְּמֵאֲתָן וְע' אֶלְף עֲלָמִין, וְאֲתַעֲטֵר בְּעֵטְרִין דְּסִיּוּפֵי עֲלָמָא עַד סִיּוּפֵי עֲלָמָא, בְּכַמָּה לְבוּשֵׁי יָקָר, בְּכַמָּה עֵטְרִין קְדִישִׁין.

was adorned with engravings of the two hundred and seventy thousand worlds, NAMELY, THE PLACE WHERE THE ILLUMINATION OF CHOCHMAH IS REVEALED, WHICH IS FROM THE CHEST AND DOWNWARD, WHERE THE ILLUMINATION OF CHOCHMAH IS TERMED A THOUSAND, AND THERE ARE TWO THIRDS OF TIFERET WHICH ARE SEVENTY, AND NETZACH AND HOD, IN EACH ONE OF WHICH THERE ARE TEN SFIROT, MAKING TWO HUNDRED AND SEVENTY SFIROT. And it is crowned with diadems THAT SHINE from one end of the world to the other, NAMELY, IN MALCHUT THAT IS CALLED 'WORLD', and in a number of valuable garments and a number of holy diadems.

714. That key, WHICH is DA'AT, AS ABOVE, turned once again and opened all the concealed gates and all the hidden holy gates, and ZEIR ANPIN is sanctified in them, and stands there as King. THAT IS, IN THE ASPECT OF MALCHUT, WHICH IS IN THE CENTRAL COLUMN OF BINAH, He is there blessed with a number of blessings and crowned with a number of diadems. Then all of them issue forth FROM BINAH TO THEIR PLACE IN ZEIR ANPIN, NAMELY, CHOCHMAH AND BINAH OF ZEIR ANPIN FROM THE TWO GATES TO THE SOUTH AND NORTH OF BINAH; AND THE RIGHT HALF OF DA'AT, FROM THE CENTRAL GATE OF BINAH, AND LEFT HALF OF DA'AT, AND ALL OF THEM ISSUE FORTH, joined together, and are crowned with their diadems as is fitting. Once they have left BINAH FOR THE PLACE OF ZEIR ANPIN, they awaken ZEIR ANPIN SO THAT HE WILL PUT on His adornments, NAMELY, THE FOUR MOCHIN AS ABOVE.

715. And this animal, NAMELY, MALCHUT, WHICH IS IN THE FIRST STATE AND STILL CLEAVES TO THE LEFT, awakens and contracts itself out of love of the song, NAMELY, BECAUSE OF THE LONGING FOR CHASSADIM, FOR SINCE IT IS ON THE LEFT WITHOUT THE RIGHT, IT HAS CHOCHMAH WITHOUT CHASSADIM, SOMETHING THAT CAUSES IT GREAT DISTRESS, AND IT LONGS DEEPLY FOR CHASSADIM, WHICH IS WHY IT CONTRACTED ITSELF INTO THE ASPECT OF BELOW THE CHEST, SO THAT IT SHOULD BE ABLE TO RECEIVE CHASSADIM FROM HIM. And how does it diminish itself? Out of love of the song it contracts itself bit by bit until it becomes just a point, UNDER YESOD FROM THE ASPECT OF THE LIGHTS, WHILE FROM THE ASPECT OF THE VESSELS IT IS A POINT UNDER THE CHEST. And since she has contracted herself, it is then written: "And there went a man of the house of Levi" (Shemot 2:1), WHICH IS THE SECRET OF THE HOLY ONE, BLESSED BE HE: "and took to wife a daughter of Levi" (Ibid.), WHICH IS MALCHUT. It is certainly CALLED "a daughter of Levi," because it is from the left side. How does he hold her? He puts his left hand under her head, out of love, NAMELY, THE LEFT SIDE OF ZEIR ANPIN BECOMES THE UPPER THREE SFIROT OF MALCHUT, AND ARE REFERRED TO AS HEAD, THIS BEING IN THE SECRET OF THE VERSE: "HIS LEFT HAND IS UNDER MY HEAD" (SHIR HASHIRIM 8:3).

716. And you might well ask that, since she is NOW a small point, how could ZEIR ANPIN unite with a small point? AND HE ANSWERS THAT vis-a-vis above, the smaller a thing is the more praiseworthy it is, and this is a virtue, and it is really supremely large, FOR, WHEN IT IS SMALL, the High Priest immediately awakens for her, THE REFERENCE BEING TO CHESED OF ZEIR ANPIN who holds and embraces her. Had she been large, Zeir ANPIN AND MALCHUT would not have been able to unite at all, but, since she contracted herself and is a small point, THE SFIROT OF ZEIR ANPIN can hold her, and raise her up on high, BETWEEN THE TWO ARMS OF ZEIR ANPIN, NAMELY, CHESED AND GVURAH. And after they have raised her up, she sits between these two sides, NAMELY CHESED AND GVURAH, and then the pillar that stands in the center, NAMELY TIFERET, WHICH IS THE CENTRAL COLUMN, joins with her in a love of kisses, a love of perfect union. And then: "And Jacob," THAT IS, ZEIR ANPIN, "kissed Rachel," WHO IS MALCHUT (Bereshheet 29:11), for with the love of kisses, they cleave to each other without separation, until she receives a Nefesh of delights as is fitting.

714. אֶסְתַּחֲרֵהוּ הֵוא מִפְתָּחָא, וּפְתַח לִיה כָּל תְּרַעִין גְּנִיזִין, וְכָל תְּרַעִין דְּקְדוּשִׁין טְמִירִין, וְאֶתְקַדַּשׁ בְּהוּ, וְקִימָא תַמֵּן כְּמַלְכָא. מִתְבָּרַךְ בְּכַמָּה בְּרַכָּאן, מִתְעַטֵּר בְּכַמָּה עֵטְרִין. כְּדִין נִמְקִי כְּלָהוּ בַחֲבוּרָא חֲדָא, מִתְעַטְרָן בְּעֵטְרֵיהוּ כְּדַקָּא יְאוּת. בֵּינָן דְּנִמְקִי אֶתְעַר לִיה בְּקִשׁוּטוּי.

715. וְהָאִי חִיָּה אֶתְעָרָא, וְאֶזְעִירַת גְּרָמָה, מִגּוּ רְחִימוּ דְּשִׁירְתָא, הֵיךְ אֶזְעִירַת גְּרָמָה מִגּוּ רְחִימוּ דְּשִׁירְתָא, אֶזְעִירַת גְּרָמָה זְעִיר זְעִיר, עַד דְּאֶתְעֵבִידַת נְקוּדָה חֲדָא. בֵּינָן דְּאִיְהִי אֶזְעִירַת גְּרָמָה, כְּדִין כְּתִיב, וַיִּלְךְ אִישׁ מִבֵּית לְוִי וַיִּקַּח אֶת בֵּת לְוִי. בֵּת לְוִי וְדָאִי, מִסְטָרָא דְּשִׁמְאֵלָא. הֵיאֲךְ אַחִיד לָהּ. אוֹשִׁיט שְׁמָאֵלָא תַחֲוֹת רִישָׁהּ מִגּוּ חֲבִיבוּ.

716. ואי תימא, ביון דאיהי נקודה חדא, איך יכיל לאחרא בנקודה זעירא. אלא לגבי עילא, כל מה דהוא מלה זעירא, דא תושבחתא, ודא עלוויא ורב ברבו עלאה. מיד כהנא רבא אתער לה, ואחיד לה, וחביק לה, דאלו הוות רברבא, לא יכלין לאחרא כלל. אבל ביון דאזעירת גרמה, ואיהי נקודה חדא, כדן אחדין בה, וסלקין לה לעילא, ביון דסלקין לה, ויתבא בין תרין סטרין אלין, כדן ההוא עמודא דקיימא באמצעיתא, אתחבר בהדה בחביבו דנשיקין, ברחימו דחבורא חדא. כדן וישק יעקב לרחל, ברחימו דנשיקין מתדבקן דא בדא, בלא פרויא, עד דנקטא נפשא דענוגין כדקא יאות.

717. When she receives a Nefesh of delights, as is fitting, and she wants to visit her hosts, they all gather together and call her: Glory, glory, glory from the Temple OF ABA AND IMA. And in the Temple itself, ABA and IMA, NAMELY, CHOCHMAH AND BINAH, open by saying: Sanctified, sanctified! IN OTHER WORDS THEY EMANATE TO MALCHUT FROM THEIR LIGHTS WHICH ARE CALLED 'HOLINESS'. Then the month, WHICH IS MALCHUT, is sanctified properly. And it is then written: "And on... the first month" (Bemidbar 28:16), for it is certainly the first. AND THIS IS BECAUSE PREVIOUSLY, WHEN MALCHUT WAS ATTACHED TO THE LEFT WITHOUT THE RIGHT, SHE WAS NOT CONSIDERED TO BE IN EXISTENCE BECAUSE HER LIGHTS WERE FROZEN AND SHE WAS UNABLE TO EMANATE. BUT NOW, HAVING CONTRACTED TO A POINT AND BEEN REBUILT BY ABA AND IMA IN THE LIGHTS OF HOLINESS, AND BEING UNDER THE LEVEL OF ZEIR ANPIN, SHE IS CONSIDERED TO BE IN HER FIRST EXISTENCE. And it is therefore THEN WRITTEN ABOUT HER: "AND ON...THE FIRST MONTH." And therefore, SCRIPTURE SAYS: "Draw out and take you lambs..." (Shemot 12:21), THE MEANING OF WHICH IS: DRAW DOWN THE UPPER DAYS OF ZEIR ANPIN TO MALCHUT, and it is therefore WRITTEN: "On the tenth day of this month" (Shemot 12:3), THE MEANING OF WHICH IS THAT the Moon, WHICH IS MALCHUT, has become joined to the Sun, WHICH IS ZEIR ANPIN, NAMELY, THAT THE NINE SFIROT OF ZEIR ANPIN WILL SERVE TO ILLUMINATE IN MALCHUT. And whereas she was a single point AFTER THE CONTRACTION, when she descended FROM THE TEMPLE OF ABA AND IMA, she now expands bit by bit and fills out and becomes the FINAL Hei OF THE YUD HEI VAV HEI, which is full OF EMANATION from all FOUR directions and is properly sanctified. The Faithful Shepherd adds information about how the moon, Malchut, becomes full and is joined to the sun. Ra'aya Meheimna (the Faithful Shepherd)

718. (THE BEGINNING OF THIS SECTION IS MISSING). That temple turned and opened another gate on the south side, NAMELY, IN THE RIGHT COLUMN, with 72 diadems, WHICH IS THE SECRET OF THE NAME OF 72 THAT ILLUMINATES IN THE RIGHT COLUMN. Later it opens a third gate on the eastern side, WHICH IS THE CENTRAL COLUMN, with fifty lights of the fifty gates of Binah. Next it opens another gate on the western side, WHICH IS THE SECRET OF MALCHUT in the 72 diadems OF THE NAME OF 72, and all the 248 CHASSADIM, being the number of words in the sections of the recital of the Sh'ma. And whereas this animal, WHICH IS MALCHUT, was initially small, at that time, HAVING RECEIVED 72 DIADEMS AND 248 CHASSADIM, she grows, which is as is written: "the whole earth is full of His glory" (Yeshayah 6:3), which is the upper glory and the lower glory, ALL OF WHICH MALCHUT RECEIVES WITH THE DECLARATION OF THE UNITY IN THE RECITAL OF THE SH'MA.

717. בשעתא דנקטא נפשא דענוגין כדקא יאות, ובעיא למקדא לחילהא, מתכנשין כלהו וקרין לה מגו היכלא קדישא, כבוד כבוד כבוד. בהיכלא קדישא אבא ואמא, פתחי ואמרי מקודש מקודש. כדן ירחא אתקדש כדקא יאות. וכדן כתיב, ובחדש הראשון, ראשון ודאי, וע"ד משכו וגו'. וע"ד בעשור לחדש הזה, דאתחבר סיהרא בשמשא, ומה דהות נקודה חדא, כד נחתא אתפשט זעיר זעיר, ואתמלייא, ואתעבדת ה', מלייא מכל סטרין, מתקדשא כדקא יאות.

רעיא מהימנא

718. אסתחר ההוא היכלא, ופתח תרעא אחרא דסטר דרום בשבעין ותריין עטרין. לבתר אפתח תרעא תליתאה, לסטר מזרח, בחמשין נהורין, דחמשין תרעין דבינה. לבתר אפתח תרעא אחרא דלסטר מערב, בע"ב עטרין, וכלהו רמ"ח בחושפן תיבין דפרשין דק"ש. ומה דבקרמיתא ההיא חיה הות זעירא, בההוא זמנא אתרביאת, הדא הוא דכתיב, מלא כל הארץ כבודו, דאיהו כבוד עלאה ותתאה.

719. When one reaches the eighteen (Heb. Chai = living) Worlds, in which are the eighteen blessings of the prayer, NAMELY, IN THE AMIDAH PRAYER, which one starts with "Adonai, open my lips; and my mouth shall rehearse Your praise" (Tehilim 51:17), then the Central Column, WHICH IS ZEIR ANPIN, joins with her with affectionate kisses of the lips, WHICH ARE NETZACH AND HOD; and tongue, which is the Righteous One, THAT IS YESOD, is between them IN THE SECRET OF the tongue of the learned. At that time "And Jacob kissed Rachel" (Bereshheet 29:11), WHERE JACOB IS ZEIR ANPIN AND RACHEL IS MALCHUT, and then that animal, MALCHUT, is called 'Glory, glory'; and Aba and Ima say 'Sanctified, sanctified'. THAT IS, ABA AND IMA EMANATE TO HER THEIR LIGHTS THAT ARE CALLED 'HOLINESS', and then the month, WHICH IS MALCHUT, is correctly sanctified. And she is then CALLED "And on...the first month" (Bemidbar 28:16), first without a doubt.

720. And then: "Draw out" THE UPPER DAYS OF ZEIR ANPIN TO MALCHUT, which is why IT IS WRITTEN: "On the tenth day of this month" (Shemot 12:3), THE MEANING OF WHICH IS THAT THE NINE DAYS OF ZEIR ANPIN SHINE TOWARDS MALCHUT, NAMELY, that the holy moon, WHICH IS MALCHUT, is joined to the sun, WHICH IS ZEIR ANPIN, about which it is said: "For Hashem Elohim is a sun and a shield" (Tehilim 84:12). And whereas MALCHUT was a small point, she filled out as the FULL moon, and then the month is full, NAMELY, the moon, WHICH IS MALCHUT, is full, and she is: "the whole earth is full of His glory." Initially she was lacking, but now she is complete, FULL.

End of Ra'aya Meheimna

Rabbi Chiya learns that the Paschal sacrifice is a lamb because a lamb was the idol and deity of the Egyptians, and it was hard for the Egyptians to see their idol tied and held prisoner and sacrificed in the fire. In this way the Egyptians saw the power of the God of Yisrael. Rabbi Elazar turns the conversation to the prohibition against eating leavened bread, and we learn that anyone who eats leavened bread on the Pesach is met with death, and he dies in this world and in the World to Come.

721. Rabbi Chiya began by quoting: "And on the fourteenth day of the first month is the Pesach" (Bemidbar 28:16). HE ASKS: Why is the paschal sacrifice a lamb? HE ANSWERS, the Egyptians worshipped the lamb, which was one of their deities, for they worshipped the constellation Aries. Come and see: It is written: "for we shall sacrifice the abomination of Egypt" (Shemot 8:22). What is meant by "the abomination of Egypt?" Could it be that because it is hateful to them it is called "the abomination of Egypt?" On the contrary, it is called "the abomination of Egypt" because it is the Egyptians' idol and their deity. It is similarly written: "the abominations of those nations" (Devarim 18:9), THE MEANING OF WHICH IS THE IDOL of these nations.

722. Come and see the wisdom of Joseph, as is written: "And he took some of his brothers, five men" (Bereshheet 47:2), and he taught them to say "Your servants are shepherds" (Ibid. 3). And would a king who was ruler over the country and who was like a father to the king have done such a thing to his brothers to make THE EGYPTIANS hate them and not show them consideration? - IF YOU HOLD THE VIEW THAT THE ABOMINATION OF THE EGYPTIANS IS EVERY SHEPHERD, WHICH MEANS HATED BY THE EGYPTIANS. But in reality the abomination of the Egyptians is what their idol and their deity was called. Therefore is it written: "For we shall sacrifice the abomination of Egypt" (Shemot 8:22) MEANING THEIR DEITY.

719. כִּד מְטִי לַחַי עֲלָמִין, דְּבִיָּה חַי בְּרַכָּא דְּצִלּוֹתָא, וּפְתַח בֵּיה אֲדָנִי שְׁפָתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלְתֶּךָ. בְּדִין עֲמוּדָא דְאַמְצְעִיתָא, אֲתַחֲבַר בְּהַדְרָה בְּחַבִּיבּוֹ דְנִשְׁיָקִין דְשִׁפּוּן, וְאִינוּן נֶצַח וְהוֹד, דְּלִשׁוֹן אִיהוּ צְדִיק בִּינְיָהוּ. לִשׁוֹן לְמוּדִים בְּהוּא זְמָנָא, וַיִּשַׁק יַעֲקֹב לְרַחֵל, בְּדִין קְרָאן לְהֵיא חַיָּה, כְּבוֹד כְּבוֹד. אָבָא וְאִמָּא, מְקוּדָשׁ מְקוּדָשׁ. בְּדִין יִרְחָא אֲתַקְדָּשָׁא כְּדָקָא יְאוּת, בְּדִין וּבַחֲדָשׁ הָרֵאשׁוֹן רֵאשׁוֹן וְדָאִי.

720. וּכְדִין מְשַׁכּוּ. וְעַד בְּעֶשְׂרִי לַחֲדָשׁ הַזֶּה, דְּאֲתַחֲבַר סִיְהָרָא קְדִישָׁא בְּשִׁמְשָׁא. דְּאֲתַמַּר בֵּיה, כִּי שֶׁמֶשׁ וּמַגֵּן יְיָ אֱלֹהִים. וּמָה דְהוּת נְקוּדָה זְעִירָא, אֲתַמְלֵאת בְּסִיְהָרָא, וּכְדִין אִיהוּ הַחֲדָשׁ מְלֵא. וְסִיְהָרָא אֲתַמְלֵיא מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ. בְּקַדְמֵיתָא חֶסֶר, וְכַעַן בְּשִׁלְמוֹ. ע"כ רעיא מהימנא

721. ר' חַיָּיא פְּתַח, בְּאַרְבַּעָה עָשָׂר יוֹם לַחֲדָשׁ פֶּסַח וְגו'. אִימְרָא דְאִיהוּ פֶּסַחָא אֲמָאִי. אֲלָא דְחֵלָא דְמִצְרַאִי, וְאֲלֵהָא דְלֵהוֹן, הוּא אֲמָרָא. בְּגִין דְּמִצְרַאִי פְּלַחִין לְמִזְל טְלָה, וּבְג"כ פְּלַחִין לְאִימְרָא. ת"ח, כְּתִיב הֵן נִזְבַּח אֶת תּוֹעֵבַת מִצְרַיִם. מֵאֵי תּוֹעֵבַת מִצְרַיִם. וְכִי עַל דְּשִׁנְאִין לֵיה, כְּתִיב תּוֹעֵבַת מִצְרַיִם. אֲלָא דְחֵלָא דְמִצְרַאִי, וְאֲלֵהָא דִּילְהוֹן, אֲקָרִי תּוֹעֵבַת מִצְרַיִם. בְּמָה דְכְּתִיב, כְּתוּעַבַת הַגּוֹיִם, דְּחֵלָא דְשִׂאָר עֲמִין.

722. ת"ח חֲכֵמְתָא דְיוֹסֵף, דְּכְּתִיב וּמְקַצָּה אַחִיו לְקַח חֲמֵשָׁה אַנְשִׁים, וְאוֹלִיף לֹון לְמִימַר, אֲנָשִׁי מְקַנָּה הִיוּ עֲבָדִין. וְכִי מְלַבָּא דְהוּא שְׁלִיט עַל כָּל אַרְעָא, וְאָבָא לְמַלְכָּא, עֲבִיד כְּדָא, וְעֲבִיר לְאַחוּי וּשְׁנָאוֹן לְהוֹן, וְלֹא יַחֲשַׁבּוֹן לְהוֹן. אֲלָא וְדָאִי תּוֹעֵבַת מִצְרַיִם, דְּחֵלָא וְאֲלֵהָא דִּילְהוֹן אֲקָרִי הֵכִי, וְעַד כְּתִיב, הֵן נִזְבַּח אֶת תּוֹעֵבַת מִצְרַיִם.

723. Joseph said; All the best of Egypt is the land of Raamses, and this part of the country they set aside for their idol, NAMELY, THE FLOCKS, for them to be pastured and go THERE to their hearts' delight. And all the Egyptians considered those who tended their idols as themselves idols. HE SAID: I shall arrange it so that my brothers inherit that country, and the Egyptians shall bow down to them, and will accord them proper treatment, and this is what is written: "for every shepherd is an abomination to the Egyptians" (Beresheet 47:34). Which is FOR THIS REASON, they should treat them as their deity.

724. Rabbi Yosi said: Haven't we learned, just as the Holy One, blessed be He, punishes idolaters, so will He punish idolatry itself? If this is so, why did Joseph make his brothers into idols, THAT THE EGYPTIANS SHOULD BOW DOWN TO THEM AS THOUGH THEY WERE DEITIES? He replied to him: Joseph did not make his brothers into idols but into rulers over the idolatry of the Egyptians, and thus subdued their idolatry under the hand OF HIS BROTHERS, so that they would smite it with the rod. Joseph said: If my brothers control their idolatry, then how much better that they will have rule over them themselves, which is why he settled them in the best of the country and made them rulers over all the land.

725. And so, why is the paschal sacrifice a lamb? The answer is because a lamb was the idol and deity of the Egyptians. Said the Holy One, blessed be He: From the tenth of the month, take the fear of the Egyptians, capture and bind it and let it be imprisoned and hold it in your keeping one day, and two, and three days, and on the fourth day carry out its sentence, and assemble over it.

726. And when Egypt heard the voice of their idol which was being held by Yisrael, and they were unable to rescue it, they cried and it was as difficult for them as though they themselves had been tied up for the kill. Said the Holy One, blessed be He: 'Let it be in your possession day after day for four days, so that THE EGYPTIANS may see it when it is bound and imprisoned, and on the fourth day, bring it out to be killed and let the Egyptians see how you enact judgment on it.' And this, NAMELY, THESE JUDGMENTS THAT THEY PERFORMED ON THEIR IDOL, was harder for them to bear than all the plagues that the Holy One, blessed be He, brought on them.

727. Subsequently, they cast it into the fire, as it is written: "and burn their carved idols with fire" of their deities (Devarim 7:5). Said the Holy One, blessed be He: "Eat not of it raw" (Shemot 12:9) so that THE EGYPTIANS will not say: They were so desirous of, and had such a longing for our idol that they ate it INSUFFICIENTLY ROASTED. But it was decreed that it should be eaten roasted and not boiled, for had it been boiled it would have been covered UNDER THE WATER IN THE PAN, and they would not have seen it, but its correction is that they should see it like this when it is being burnt in the fire, since its odor then spreads FAR AND WIDE.

723. אָמַר יוֹסֵף, כָּל מֵיטֵב מִצְרַיִם הוּא אֶרֶץ רַעַמְסֵס, וְהָיָה אֶרְעָא אַפְרִישׁוּ לְדַחְלָא דְלֵהוּן, לְרַעֵנָא וּלְמִיּהָרְךָ בְּכָל עֲנוּגִין דְּעֵלְמָא. וְכָל מִצְרָאֵי חֲשִׁיבוּ לְאַיְנוּן דְּרַעָאן לְדַחְלִיּהוּן, בְּדַחְלִיּהוּן. אַעְבִּיד לְאַחֵי דִּירְתוּן הָיָה אֶרְעָא, וְיִסְגְּרוּן לֹון מִצְרָאֵי, וְיַחְשְׁבוּן לֹון בְּדָקָא יָאוּת. וְהֵינְנוּ דְכַתִּיב כִּי תוֹעֵבַת מִצְרַיִם כָּל רֹועָה צֹאן, מִחֲשָׁבִין לֹון בְּדַחְלִיּהוּן.

724. א"ר יוסי, והא תנינן במה דאתפרע קודשא בריך הוא מאינון דפלחי לע"ז, הכי אתפרע מע"ז ממש, וכי יוסף עביד לאחוי ע"ז. אל, לא עביד יוסף לאחוי ע"ז, אלא עביד לון לשלטאה על ע"ז דילהון, ולאכפניא ע"ז דילהון תחות ידיהו, ולרדאה לון במקל. אמר יוסף, אי ישלטון אחי על ע"ז דילהון, כ"ש דישלטון על גרמיהו, ובג"כ אותיב לון במיטב ארעא, ואשליט לון על כל ארעא.

725. וע"ד אמרא דאיהו פסח אמאי. אלא דחלא דמצראי, ואלהא דילהון הוה אימרא. אמר קודשא בריך הוא, מבשור לחדש סיבו דחלא דילהון דמצראי, ותפשו ליה, ויהא אסור ותמיש בתמישה דילכון, יומא חד ותרין וג', וביומא ד', אפיקו ליה לדינא, ואתכנשו עליה.

726. ובשעתא דמצראי הוו שמעין קל דחלא דילהון, דתמיש בתמישה דישראל, ולא יכלין לשזבא ליה, הוו בכאן, והוה קשיא עליהו, כאילו גרמיהו אתעקידו לקטלא. אמר קודשא בריך הוא, יהיה תמיש ברשותיכו, יומא בתר יומא, ארבעה יומין, בגין דיחמון יתיה תמיש, וביומא ד' אפיקו ליה לקטלא, וייחמון ליה מצראי היך אתון עבדין ביה דינא, ודא קשיא להו מן כל מכתשי דעבד לון קודשא בריך הוא, אינון דינין דיעברון בדחליהון.

727. לבתר דיינון ליה בגורא, דכתיב פסילי אלהיהם תשרפון באש. אמר קודשא בריך הוא, אל תאכלו ממנו נא. דלא יימרון ברעותא ובתיאובתא דדחלנא, אכלין ליה הכי. אלא אתקינו ליה צלי, ולא מבושל, דאלו מבושל יהא טמיר, ולא יחמון ליה, אלא תקונא דיליה דיחמון ליה הכי מוקדא בגורא, בגין דריחיה גורף.

728. Moreover, its head bent to its legs so that they should not say that it was some animal or other thing, but that they should recognize it as their idol. Moreover, it was not to be eaten out of lust, but on a full stomach by way of disgrace and contempt. Moreover, "neither shall you break a bone of it" (Shemot 12:46), but they should see its bones cast into the marketplace and be unable to rescue it. For this reason it is written: "Upon their Elohim also Hashem executed judgments" (Bemidbar 33:4), that is, many judgments. Moreover, "and your staff in your hand" (Shemot 12:11), but not a sword, spear, nor any other instrument of war, IN ORDER TO DEMONSTRATE THAT YOU ARE NOT AFRAID OF THEM.

729. Rabbi Yehuda said: We have already learned that the Egyptians worshipped the constellation of Aries, which is why they worshipped the lamb. Rabbi Yosi said: If that is so, they should have worshipped a ram, A BABY RAM, rather than a lamb. He answered him: They worshipped them all. But the constellation of Aries ascends and descends, SOMETIMES APPEARING as a ram and AT OTHERS like a LARGE lamb, for which reason they worshipped them all. He said to him: What I have heard is that every large animal was an idol for them, which is why the Holy One, blessed be He, killed all the first-born of the cattle. And we have already learned that these were the grades on high: NAMELY, UPPER SPIRITUAL FORCES OF IMPURITY, which are so called 'FIRST-BORN OF CATTLE', AND THAT WAS WHY THEY WORSHIPPED THEM.

730. Rabbi Elazar said: It is written: "You shall eat nothing leavened" (Heb. Machmetzet) (Shemot 12:20), and it is written: "no leavened bread shall be eaten" (Heb. Chametz) (Shemot 13:3). WHAT IS THE DIFFERENCE BETWEEN 'MACHMETZET' AND 'CHAMETZ'? The latter is masculine, while the former is feminine. Rabbi Shimon said: Elazar, my son, in the former case it is written, "You shall eat nothing" while in the latter case it is written, "no... shall be eaten." Why in the latter case, does it not say: "You shall eat no LEAVENED BREAD"? HE ANSWERS THAT, with the female, who MUCH MORE corrupts her ways, THE STATEMENT is by way of warning: "YOU SHALL EAT NOTHING." BUT IN THE CASE OF the male OF THE KLIPOT, who is more inclined to grasp a thread of purity THAN THE FEMALE, THE STATEMENT IS by way of request: "NO...SHALL BE EATEN," WHICH IS NOT THE LANGUAGE OF WARNING OR COMMAND. This is why it is written IN THE ONE CASE "no...shall be eaten," AND IN THE OTHER CASE "You shall eat nothing."

731. He said to him: But father, it is also written: "You shall eat no leavened bread with it" (Devarim 16:3), NAMELY, THE LANGUAGE OF WARNING IS ALSO USED FOR CHAMETZ, WHICH IS THE MALE OF THE KLIPAH. He replied: In honor of the sacrifice, Scripture uses many extra words, AND THEREFORE SAYS: "YOU SHALL EAT NO LEAVENED BREAD WITH IT." But initially IT WAS SAID ABOUT CHAMETZ, "no leavened bread shall be eaten," WHICH IS THE LANGUAGE of request. But subsequently, ABOUT MACHMETZET, a warning IS USED: "You shall eat nothing," for THE FEMALE OF THE KLIPOT is the most hardened of the two of them, OF THE MALE AND FEMALE OF THE KLIPAH. What is the reason for machmetzet BEING SO CALLED? It is because there is a smell of death there. Chametz ALLUDES TO the male AND HAS THEREFORE NO ALLUSION TO DEATH, but machmetzet is female. AND IT IS WRITTEN: "Her feet go down to death" (Mishlei 5:5). THUS, the first and last letters of the word MACHMETZET ARE MEM AND TAV that spell dead (Heb. met - Mem Tav). Thus she, THE FEMALE, greets anyone who eats leavened bread on Passover with death, and it should be known that he dies in this world and in the World to Come, as it is written: "even that soul shall be cut off" (Shemot 12:19).

728. ותו רישיה עליה כפוף על קרסולו, דלא יימרן דחיה, או מלה אחרא הוא, אלא דישתמודעון ליה, דאיהו דחלא דלהון. ותו, דלא ייכלון ליה. בתיאובתא, אלא על שבועא, ארח קלנא ובזיון. ותו, עצם לא תשברו בו, אלא דיחמון גרמוי רמאן בשוקא, ולא ייכלון לשזבא ליה. וע"ד בתיב, ובאלהיהם עשה ה' שפטים. דינן סגי אין. תו ומקלכם בידכם, ולא חרבא ורומחא ושאר מאני קרבא.

729. אמר ר' יהודה, הא אוקמוה, דמצראי פלחי למזל טלה, ובג"כ פלחין לאימרא. א"ר יוסי, אי הכי, טלה יפלחון, ולא אימרא. א"ל, כלא פלחין, אלא מזל טלה נחית וסליק בטלה ואימרא, ובג"כ פלחין לכלא. א"ל הכי שמענא, דכל בעירא רבא דחלא דלהון הוה, וע"ד קטיל קודשא בריך הוא כל בכור בהמה. והא אתמר דאלין אינון דרגין דלעילא, דאקרון הכי.

730. א"ר אלעזר, בתיב כל מחמצת לא תאכלו, ובתיב לא יאכל חמץ. אלא דא דבר, ודא נוקבא. אר"ש, אלעזר ברי, בדא בתיב לא תאכלו, ובדא בתיב לא יאכל, אמאי לא בתיב לא תאכלו. אלא, נוקבא דאיהי אסטיאת ארחה, באזהרה ודאי, דבר דאיהו אחיד בחוטא דרכיו יתיר, בבקשה. ועל דא בתיב, לא יאכל, לא תאכלו.

731. א"ל אבא, והא בתיב לא תאכל עליו חמץ. א"ל, אסגי תבין יתירין ליקרא לקרבנא. אבל בקדמיתא בבקשה לא יאכל. אבל לבתר באזהרה, לא תאכלו, דהוא קשיא מתרווייהו. מחמצת מ"ט. בגין דריחא דמותא אית תמן. חמץ, דבר. מחמצת, נוקבא. רגליה יורדות מות, ברישא וסיפא דתיבה, תשכח לה. ובגין דא מאן דאכיל חמץ בפסח, איהו אקדימת ליה מותא, ולינדע דמית הוא בעלמא דין, ובעלמא דאתי, בתיב ונכרתה הנפש ההיא.

732. Why is it called 'matzoh'? It is as we have learned, Shadai, WHICH IS INTERPRETED as MEANING, May He who (she) said to His world Enough (Heb. dai), say to our troubles Enough, NAMELY, MAY HE CHASE AWAY FROM US THE JUDGMENTS AND TROUBLES. Matzoh is likewise, for it subdues and subjugates; namely, it chases away the evil ones of all sides and makes a quarrel with them, just as the name Shadai of the mezuzah chases away the evil spirits and demons that are at the gate. So, too, MATZOH chases them away from all the dwellings of holiness, and makes a quarrel and a fight with them, as it is written: "Masah and Merivah" (Shemot 17:7), and therefore the name is written as matzah. HE ASKS, but masah is spelled with a Samech, AND NOT WITH A TZADIK? HE ANSWERS THAT the Aramaic translation of Masah is matzuta. HENCE MATZOH IS SPELLED WITH TZADIK.

The Faithful Shepherd talks about the ten plagues and about God's intention to punish all the rulers of Egypt because they misled mankind and made themselves divine. He examines the reason why unleavened bread was to be eaten for seven days, and he brings in the factors of the seven Sfirot and the seven planets and the seven blessings.

Ra'aya Meheimna (The Faithful Shepherd)

733. The Faithful Shepherd said: Just as the tongue is a rod over all members of the household, FOR HE CHASTISES THEM WITH HIS TONGUE, WHICH IS THE SAME FOR THEM AS THOUGH HE HAS CHASTISED THEM WITH A ROD; and as the tongue is the secret of the letter Vav, WHICH IS ZEIR ANPIN THAT IS CALLED THE YUD HEI VAV HEI, and is a rod in which are ten letters; FOR THE YUD HEI VAV HEI, WHEN SPELLED OUT FULLY WITH ALEPHS, HAS TEN LETTERS YUD VAV DALET; HEI ALEPH; VAV ALEPH VAV; HEI ALEPH and with it the Holy One, blessed be He, smote them with ten plagues through him; and since all the plagues were from the side of the two Heis OF THE YUD HEI VAV HEI, THEREFORE Rabbi Akiva says: How do we know that each plague that the Holy One, blessed be He, brought down on the Egyptians in Egypt consisted of five plagues? We should deduce from this that... And the letter Hei (whose numerical value is five) times the letter Yud (whose numerical value is ten) gives fifty plagues, and Hei times fifty is 250, which is why at the sea they were smitten with 250 plagues.

734. Joseph said, the best of the land of Egypt, which is Raamses - and this is the land that they set aside for their idol to pasture in to its heart's content. And all the Egyptians considered those who tend their idols as themselves idols. And this is why Joseph requested from Pharaoh THE LAND OF RAAMSES TO TEND THEIR FLOCKS, in order to place his brothers in control over the gods of Egypt, so that they should be subjugated under them as slaves under their king, and that all of them should be subjugated under the name of Yud Hei Vav Hei on their part, and that none should rule in the world excepting the name of Yud Hei Vav Hei, and that all the appointed chieftains should also be subjugated to Him.

732. מַצָּה אֲמַאי אֶתְקַרִיאת מַצָּה. אֲלֵא הֵכִי תַגִּינֵן, שְׂדֵי: בְּגִין דְּאָמַר לְעוֹלְמוֹ דֵּי, דִּיאֲמַר לְצִרוֹתֵינוּ דֵּי. אוֹף הֵכִי מַצָּה, בְּגִין דְּקָא מְשֻׁדֵּד דְּמִבְּרַחַת לְכָל סְטָרִין בִּישׁוּן, וְעֵבִיד קְטָטָה בְּהוּ, בְּגוּוּנָא דְשְׂדֵי דְמִזוּזָה, דְּמִבְּרִיחַ לְשָׂדִים וּמְזִיקִים דְּתַרְעָא, אוֹף הֵכִי אִיהִי מִבְּרַחַת לֹון מְכָל מְשַׁכְּנֵי קְדוּשָׁה, וְעֵבִיד מְרִיבָה וְקְטָטָה בְּהוּ. כַּד"א, מָסָה וּמְרִיבָה. ע"ד כְּתִיב מַצָּה. וְהָא מָסָה בְּסַמֵּךְ אִיהוּ. אֲלֵא תַרְגוּמוֹ דְּמָסָה, אִיהוּ מַצּוֹתָא.

רעיא מהימנא

733. אָמַר רַעִיא מְהִימְנָא, בְּגוּן לִישְׁנָא דִּאִיהוּ מְקַל לְכָל אַנְשֵׁי בֵיתֵיהּ, וְאִיהוּ לִישְׁנָא דְּאֵת ו', וְאִיהוּ מְטָה דְּבֵיהּ עֶשֶׂר אוֹתוֹת, וּבֵיהּ מְחָא קוּדְשָׁא בְּרִיךְ הוּא עַל יְדוּי י' מְחָאן. וּבְגִין דְּכָל מְחָאן הוּוּ מְסַטְרָא דְּה' ה', ר' עֲקִיבָא אוֹמַר, מְנִין שְׁכָל מְכָה וּמְכָה שְׁהֵבִיא הַקְּדוּשׁ בְּרוּךְ הוּא עַל הַמְּצָרִים בְּמְצָרִים הֵיטָה שֶׁל חֲמֵשׁ מְכוֹת וְכו', אָמור מַעֲתָה וְכו'. וְאֵת ה' סִלְקָא בְּאֵת י' לְחֲמֵשִׁין מְחָאן, חֲמֵשׁ זְמַנִּין חֲמֵשִׁין, אִינוּן ר"ן. וּבג"ד, וְעַל הַיָּם לְקוּ ר"ן מְכוֹת.

734. אָמַר יוֹסֵף, כָּל מֵיטֵב אֶרֶץ מְצָרִים רַעֲמָסֵס הִיא, וְהִיא אֶרֶעָא אַפְרִישׁוּ לְדַחְלֵן דְּלֵהוּן, לְרַעִיא וּלְמִיָּהָן בְּכָל עֲנוּגִין דְּעֵלְמָא. וְכָל מְצָרָאֵי חֲשִׁיבוּן לְאִינוּן דְּרַעַן לְדַחְלִיהוּן, בְּדַחְלִיהוּן. וְדָא שְׂאִיל יוֹסֵף מְפָרַעָה, לְשַׁלְטָאָה אַחוּי עַל דַּחְלֵן דְּמְצָרָאֵי, דְּאֶתְכַפְּיִין תַּחוּת יְדֵיהּ, בְּעֵבְרִים בְּתַר מְלַכְיֵהוּן, לְמַהוּי כְּלָהוּ מִתְכַפְּיִין תַּחוּת שֵׁם יי' מְסַטְרִיהוּן, וְלֹא שְׁלִיט בְּעֵלְמָא אֲלֵא שֵׁם יְדוּד. וְאֶתְכַפְּיִין כָּל מְמַנֵּן תַּחוּת יְדֵיהּ.

735. And to show them that He will in the future punish them, as it is written: "and against all the Elohim of Egypt I will execute judgments: I am Hashem" (Shemot 12:12), because they misled mankind and make themselves divine; and since the appointee of the ram is greater than the appointees of the other Elohim, the Holy One, blessed be He, commanded Yisrael: "They shall take to them every man a lamb, according to the house of their fathers, a lamb for a house" (Shemot 12:3); and He gave them control over it, and they took hold of it as they did for one day, and for two and three days, and subsequently they brought it out for judgments before the eyes of all Egypt, to demonstrate that their deity is at Yisrael's disposal to enact judgment on it.

736. Therefore is it written: "Eat not of it raw, nor boiled at all in water, but roast with fire; its head with its legs, and with its entrails" (Shemot 12:9), so that it should be judged in the roasting fire. And He commanded that its bones be cast with contempt into the market-place, wherefore is it written: "Neither shall you break a bone of it" (Ibid. 46). And He commanded that on the fourth day, after it had been bound for three days, judgment be enacted upon it. And this was harder for them than all the plagues with which the Holy One, blessed be He, smote them through the Faithful Shepherd. Furthermore, He commanded that it not be eaten with appetite, BUT WITH A FULL STOMACH. And immediately on their seeing its bones in the market-place and being unable to rescue it, this was the most difficult thing for them. Furthermore, it is said about them: "and your staff in your hand" (Ibid. 11), to subdue all the idols of Egypt under their hands. And since their Elohim are the first-born of the chieftains, it is written: "Hashem smote all the firstborn" (Ibid. 29).

737. And after all this, it is written: "no leavened bread (Heb. Chametz) shall be eaten" (Shemot 13:3), "seven days you shall you eat unleavened bread (Heb. matzot) with it, the bread of affliction" (Devarim 16:3). And it is written: "You shall eat nothing leavened (Heb. machmetzet)" (Shemot 12:20). Said the Faithful Shepherd: Why did He command not to eat leavened bread for seven days, but to eat on them unleavened bread (Heb. matzah)? And why IN ONE CASE is it written: "no...shall be eaten," while in THE OTHER CASE it is written: "You shall eat nothing"? AND HE ANSWERS, there are seven planets, namely Saturn, Jupiter, Mars, Sun, Venus, Mercury, and Moon, AND THESE ARE THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, THAT ARE IN THE VESSELS OF THE REAR OF MALCHUT. And they are from the side of good and evil, for the light that is within is matzoh, while the Klipah that is on the outside is chametz. And the chametz is masculine, while machmetzet is feminine, AND THEY ARE MALE AND FEMALE OF THAT SAME KLIPAH THAT IS ON THE OUTSIDE. AND ABOUT THE MALE OF THE KLIPAH, WHICH IS NOT THAT GRAVE, IT IS SAID: "NO...SHALL BE EATEN," BUT ABOUT THE FEMALE OF THE KLIPAH, WHICH IS A SERIOUS MATTER, IT IS SAID: "YOU SHALL EAT NOTHING."

735. וְלֹא־חֻזָּא לֹון, דְּאִיהוּ עֲתִיד לְאִיתְפָּרְעָא מִנְהוֹן, הַה"ד, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי יְדוּד. כִּד מְטַעֲיִין לְבְרִיין וְעַבְדִּין גְּרַמֵּיהוּ אֱלוֹהוֹת. וּבְגִין דְּטָלָה מִמֵּנָא דִּילֵיהּ, אִיהוּ רַב עַל כָּל מִמְנָן דְּאֱלֹהִים אַחֲרִים, מְנִי קוֹדֶשָׁא בְרִיךְ הוּא לְיִשְׂרָאֵל, וַיִּקְחוּ לָהֶם אִישׁ שֶׁה לְבֵית אָבוֹת שֶׁה לְבֵית, וְאִשְׁלִיט לֹון עֲלֵיהּ, וְתַמְשִׁי לִיה תַּמִּישׁ בְּתַמִּישָׁה דְּלֵהוֹן יוֹמָא וְתַרִּין וְתַלְתָּ. וּלְבַתָּר דָּא אִפִּיקוּ לִיה לְדִינָא לְעֵינֵי כָּל מִצְרָאֵי, לְאַחֲזָא דְּאֱלֹהָא דְּלֵהוֹן בְּרִשׁוֹ דְּיִשְׂרָאֵל לְמַעַבְדָּ בֵיה דִּינָא.

736. בַּג"ד, אֵל תֹּאכְלוּ מִמֶּנּוּ נָא וּבִשַׁל מְבוּשָׁל בְּמַיִם כִּי אִם צָלִי אִשׁ רֹאשׁוֹ עַל כַּרְעֵוֹ וְעַל קַרְבּוֹ, לְמַהוּי דִּן בָּאִשׁ צָלִי, וּמְנֵי לְזֹרְקָא לְגַרְמֵיהּ דִּילֵיהּ בְּשׁוּקָא בְּבוּזֵי. וּבַג"ד, וְעַצֵּם לֹא תִשְׁבְּרוּ בּוֹ. וּמְנֵי לְיוֹמָא ד', בְּתַר דְּהוּה תַּמִּישׁ ג' יוֹמִין קָשׁוּר, לְמַעַבְדָּ בֵיה דִּינָא. וְדָא קִשְׁיָא לֹון מְכָל מִכְתָּשִׁין דְּמַחָא לֹון קוֹדֶשָׁא בְרִיךְ הוּא, עַל יְדָא דְרַעֲיָא מְהֵימְנָא. וְלֹא עוֹד, אֵלָא דְמְנֵי דְלֹא לְמִיכָל לִיה בְּתִיאֻבְתָּא. וּמִיַּד דְּחַמָּאן גְּרַמּוּי בְּשׁוּקָא, וְלֹא יִכְלִין לְשׁוּבָא לִיה, דָּא קִשְׁיָא לֹון מְכָלָא. וְלֹא עוֹד, אֵלָא דְאַתְמַר בְּהוּ, וּמִקְלָכֶם בְּיַדְכֶם, לְאַתְכַּפְּיָא כָּל דְּחָלָן דְּמִצְרָאֵי, תַּחֲוֹת יְדֵיהוּ. וּבְגִין דְּאִינְהוּ בְּכוֹרוֹת מִמֶּנּוּ, כְּתִיב וַיִּי' הִכָּה כָּל בְּכוֹר.

737. בְּתַר כָּל דָּא כְּתִיב, לֹא יֹאכַל חֵמֶץ שִׁבְעַת יָמִים תֹּאכַל עָלְיוּ מִצּוֹת לַחֵם עוֹנֵי. וּכְתִיב כָּל מַחְמֶצֶת לֹא תֹאכְלוּ. אֲמַרו רַעֲיָא מְהֵימְנָא, אֲמַאי מְנֵי דְלֹא לְמִיכָל חֵמֶץ שִׁבְעַת יוֹמִין, וְלְמִיכָל בְּהוֹן מִצָּה. וְאֲמַאי לֹא יֹאכַל, וְאֲמַאי לֹא תֹאכְלוּ. אֵלָא ד' כְּכַבֵּי לְכַת וְאִינוּן: שַׁצ"ם חֲנֻכ"ל. וְאִינוּן מַסְטָרָא דְטוֹב וְרַע, נְהוּרָא דְלְגוּ מִצָּה. קְלִיפָה דְלְבַר חֵמֶץ. וְאִינוּן חֵמֶץ דְּכַר מַחְמֶצֶת נּוֹקְבָא.

738. The Matzah that is within THE SEVEN ABOVE-MENTIONED PLANETS is guarded FROM THE KLIPOT, which are "and the seven maidens who were chosen to be given her, out of the king's house" (Ester 2:9), NAMELY, THE VESSELS OF THE REAR OF MALCHUT OF ATZILUT, IN WHICH CHOCHMAH IS COATED AT THE TIME OF GREATNESS OF MALCHUT. And about them it is said: "And you shall observe (guard) the (commandment of) unleavened bread" (Shemot 12:17) Matzah is guarded FROM THE KLIPOT, for her husband, who is Vav, NAMELY, ZEIR ANPIN, WHICH IS THE SECRET OF THE VAV OF THE YUD HEI VAV HEI. And MATZAH (MEM TZADIK HEI), with it, THE VAV, becomes mitzvah (lit. 'a precept' - Mem Tzadik Vav Hei).

739. And he who guards it for the Yud Hei, that are hidden in the Mem Tzadik of Matzah, FOR, IN THE ATBASH ALPHABET, WHERE THE FINAL LETTER, TAV, IS SUBSTITUTED FOR THE FIRST LETTER, ALEPH, AND THE PENULTIMATE LETTER, SHIN, FOR THE SECOND LETTER, BET, Yud is Mem, Hei is Tzadik, AS THE MEM OF MATZOH IS REPLACED BY YUD, AND THE TZADIK OF MATZOH IS REPLACED BY HEI, THIS THEREFORE BEING THE SECRET OF THE YUD HEI, HIDDEN IN THE MEM TZADIK OF MATZOH. And the Holy One, blessed be He, commanded that MALCHUT be blessed with seven blessings on the Eve of Passover, namely, its seven maidens, NAMELY, THE SEVEN VESSELS CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ATZILUT, FROM THE ASPECT OF THE REAR, AS ABOVE, WHICH ARE CALLED 'Saturn', 'Jupiter', 'Mars', 'Sun', 'Venus', 'Mercury', and 'Moon'. And He commanded that THE KLIPOT, WHICH ARE chametz (lit. 'leavened bread') and machmetzet (lit. 'anything leavened') be removed from them, for they are dark clouds that cover the lights of the seven planets, as it is said about them: "and when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favored," namely, darkness, "as at the beginning." (Beresheet 41:21). For the darkness of their clouds is so STRONG that the lights THAT ARE IN THE SEVEN PLANETS are unable to illuminate to them, and for this reason: "it could not be known that they had eaten them." End of Ra'aya Meheimna

106. "Rebuke the wild beast of the reed grass"

Rabbi Shimon explains the meaning of the wild beast and the reed grass. He says that the reed is the head over all the kingdoms and in the future God will break it like a reed.

740. Rabbi Shimon opened with: "Rebuke the wild beast of the reed grass, the company of the bulls with the calves of the peoples" (Tehilim 68:31). "Rebuke the wild beast" refers to that beast on to which Esau held. "Reed grass" is as we have learned, for on the day that Solomon took the daughter of Pharaoh, Gabriel came and stuck a reed in the sea, and the city of Rome was built on it. What is "reed?" It is the male of that wicked animal ONTO WHICH ESAU HELD, which has a small part in the unity of holiness, namely the reed that GABRIEL stuck into the great sea. And for this reason it rules the world, and about this rule it is written: "the reeds and rushes shall wither" (Yeshayah 19:6). "Reed" is the regime and head over all kingdoms, and furthermore IT IS FOR THIS REASON CALLED "reed," since in the future the Holy One, blessed be He, is going to break it as a reed.

738. מִצָּה דִלְגוּ שְׁמוּרָה. וְאִינוּן, שְׁבַע הַנְּעוּרוֹת הָרְאוּיוֹת לָתֵת לָהּ מִבֵּית הַמֶּלֶךְ. וְאֵתְמַר עָלֶיהֶוּ, וְשִׁמְרָתֶם אֶת הַמִּצּוֹת. מִצָּה אִיִּהוּ שְׁמוּרָה לְבַעֲלָהּ, דְּאִיִּהוּ ו'. וּבִיה אֶתְעֵבִיד מִצָּוָה.

739. וּמֵאֵן דְּנָטִיר לָהּ לְגַבֵּי יָהּ, הַגְּנִיזִין בְּמִ"ץ מִן מִצָּה, וְאִינוּן. י"ם ה"ץ. וּמִנֵּי קוּדְשָׁא בְּרִיךְ הוּא לְבָרַךְ לָהּ שְׁבַע בְּרָכוֹת לִיל פֶּסַח, דְּאִינוּן שְׁבַע הַנְּעוּרוֹת דִּילָהּ, שְׁצ"ם חֲנֻכ"ל. וּמִנֵּי לְאַעְבְּרָא מְנַהוּן חֲמִץ וּמַחְמֶצֶת, דְּאִינוּן עֲנָנִים חֲשׂוּכִין דְּמַכְסִּינן עַל נְהוּרִין, דְּשִׁבְעָה כִכְבֵּי לְכַת, דְּאֵתְמַר בְּהוּן וְתַבְאֵנָה אֶל קַרְבָּנָה וְלֹא נֹדַע כִּי בָאוּ אֶל קַרְבָּנָה וּמְרִאִיָּהוּן רַע, חֲשׂוֹךְ כַּאֲשֶׁר בְּתַחֲלָה. דְּכָל כֶּךָ חֲשׂוּכָא דְעֲנָנִין דְּלַהוּן, דְּלֹא יִכְלִין נְהוּרִין לְאַנְהָרָא לְהוּן, וּבְגִין דָּא וְלֹא נֹדַע כִּי בָאוּ אֶל קַרְבָּנָה. ע"כ רַעִיא מֵהִימְנָא

740. רַבִּי שִׁמְעוֹן פָּתַח וְאָמַר, גְּעַר חַיִּת קְנָה עֲרַת אֲבִירִים בְּעַגְלֵי עַמּוּם. גְּעַר חַיִּת, דָּא חַיִּת דְּאֵתְאָחַד בַּה עֲשׂו. קְנָה: תְּנִינָן, דְּבִיּוּמָא דְּנָסַב שְׁלֵמָה מְלָכָא בֵּת פְּרַעָה, בָּא גְבֻרִיאַל, נַעֲץ קְנָה בִּימָא רַבָּא, וְעָלִיהּ אֲתַבְּנֵי קְרָתָא דְּרוּמֵי. מֵאִי קְנָה. דָּא דְּכוּרָא דְּהָאִי חַיִּת בִּישָׂא, דְּאִית לִיהּ סִטְרָא זַעִירָא בְּאַחְדוּתָא דְּקְדוּשָׁה. וְדָא אִיִּהוּ קְנָה, דְּנַעֲיֵץ בִּימָא רַבָּא. וּבְג"כ אִיִּהוּ שְׁלֵטָא עַל עַלְמָא, וְעַל שׁוּלְטָנּוּ דָּא כְּתִיב, קְנָה וְסוּף קָמְלוּ. קְנָה, שׁוּלְטָנוּתָא וְרֵאשׁ לְכָל מְלָכוּן. תּו קְנָה, דְּזִמִּין קוּדְשָׁא בְּרִיךְ הוּא לְתַבְרָא לִיהּ בְּקְנָה דָּא.

741. Come and see: In Egypt THAT "WILD BEAST OF THE REED GRASS" rules, and a number of different types of regime issue from it. And they all are in the secret of chametz (lit. 'leavened bread'). Since the Holy One, blessed be He, broke it, He removed the chametz (lit. 'leavened bread') and introduced Matzah (lit. 'unleavened bread'). What did He use TO BREAK IT? With the smallest and thinnest thread, He broke the letter Chet of chametz (Chet Mem Tzadik). Thus it is called "the wild beasts of the reed grass" because it is as easy to break as is this reed. With what was it broken? It was with a thread small as a hair that He broke the Chet and removed it from its former state and it became Matzah. Therefore it is written: "Rebuke the wild beast of the reed grass," for the Holy One, blessed be He, rebuked it, and the Chet of chametz was broken and became a Hei.

742. And in the future the Holy One, blessed be He, will break that reed as follows: He will break off the foot of the Kof of kaneh (lit. 'reed'), so hineh (lit. 'behold' - Hei Nun Hei) will remain, AS IS WRITTEN: "Behold, Adonai Elohim will come with might, and His arm shall rule for Him: behold, His reward is with Him, and His hire before Him" (Yeshayah 40:10). What is the meaning of "and His hire"? This is the operation on that letter Kof, "and His hire before Him," for He will remove the foot of the Kof OF KANEH (KOF NUN HEI), making it into hineh. "A harbinger to Zion will I give: Behold (Heb. hineh), behold them" (Yeshayah 41:27). Rabbi Shimon says that Esau is Rome that is attached to the reed that Gabriel stuck in the great sea; the reed is also called leavened bread. When the Redemption comes God will break that reed and the Temple will be revealed in the world. The Faithful Shepherd compares the two Temples to the pupils of the eye that are clouded. He talks about the two Messiahs and looks forward to the day when the rule of Rome will be broken. Ra'aya Meheimna (The Faithful Shepherd)

743. Rabbi Shimon opened with the verse: "Rebuke the wild beast of the reed grass, the company of the bulls with the calves of the peoples." "Rebuke the wild beast of the reeds" refers to a reed, to which is attached Esau, which is the large city, Rome, that Gabriel stuck as a reed in the great sea - WHICH IS A SECRET, FOR THE REED IS ATTACHED TO MALCHUT THAT IS CALLED 'THE GREAT SEA', and on it a large city, Rome was built, WHICH IS THE SECRET OF THE KINGDOM OF ESAU. And this is a reed that is CALLED 'chametz' (lit. 'leavened bread'). When the Redemption comes to Yisrael, He will break THAT REED, as it is written: "Rebuke the wild beast of the reeds, the company," and the chametz THAT IS DRAWN DOWN FROM THE REED is immediately removed from the world, WITH its machmetzet, NAMELY, ITS FEMALE, which is THE CITY Rome, and Matzah (lit. 'unleavened bread') will be revealed in the world, for this is the Temple, the First Temple and the Second Temple, WHICH ARE BINAH AND MALCHUT.

744. The Faithful Shepherd said: They, THE FIRST TEMPLE AND THE SECOND TEMPLE, correspond to the pupil of the right eye and the pupil of the left eye, and they correspond to the large and small Rome, paralleling the two clouds that cover the pupils of the right EYE and of the left EYE. They, in turn, correspond to leaven and leavened bread. And so long as these are not removed from the world, with not one of them being seen or found, the First Temple and the Second Temple are unable to be revealed in the world.

741. ת"ח, בַּמִּצְרִים אִיהִי שְׁלֵטָא, וּמִנָּה נִפְקוּ בְּמָה שְׁלֵטְנִין לְזַנְיָיהוּ, וְכֹלָא בְּרִזָּא דְחַמֵּץ, בִּיּוֹן דְּתַבְרַל לֵה קוּדְשָׁא בְּרִיךְ הוּא, אִפְיָק חַמֵּץ וְאֵעִיל מִצָּה. בְּמָה. בַּחוּטָא זְעִירָא מְכֻלָּא, תַּבְרַח ח' חַמֵּץ, וְאִתְעֵבִיד מִצָּה. אִינוּן אֲתוּן. אֲלָא דְתַבְרַח ח' דְהֵאִי חֵיה, דְאִקְרִי חַמֵּץ. וְע"ד אִקְרִי חֵית קֵנָה, דְנוּחַ לְאִתְבְּרָא כְּקֵנָה דָּא. בְּמָה אֲתַבְרַח. בַּחוּטָא זְעִירָא כְּנִימָא, תַּבְרַח ח' וְאִתְעֵבִר מֵאִיתְנָה, וְהוּהּ מִצָּה. וְע"ד כְּתִיב, גַּעַר חֵית קֵנָה, גַּעַר בַּהּ קוּדְשָׁא בְּרִיךְ הוּא, וְאִתְבְּרַח ח' חַמֵּץ, וְאִתְעֵבִיד ה'.

742. חַמֵּץ קוּדְשָׁא בְּרִיךְ הוּא. לְתַבְרָא לִיה לְהֵוּא קֵנָה, כְּגוֹנָא דָּא, יִתְבַּר רְגְלִיה דְק' מְקֵנָה, וְיִשְׁתַּאֲרַה הֵנָּה. הֵנָּה יְי' אֱלֹהִים בְּחֹזֶק יָבָא וְזִרְעוּ מוֹשְׁלָה לֹו הֵנָּה שְׂכָרוֹ אֲתוֹ וּפְעוּלְתוֹ לְפָנָיו. מֵאִי וּפְעוּלְתוֹ. דָּא פְעַל דְהֵהוּא ק' דִּיתְבַּר לֵה, וְאִיהִי פְעוּלָה לְפָנָיו, אִיהִי יַעֲבֵר רְגְלִיה, וְיֵהָא הֵנָּה רֵאשׁוֹן לְצִיּוֹן הֵנָּה הֵנָּם וְגו'.

רעיא מהימנא

743. רַבִּי שְׁמַעוֹן פָּתַח וְאָמַר, גַּעַר חֵית קֵנָה עֲרַת אַבִּירִים בְּעַגְלֵי עַמִּים. גַּעַר חֵית קֵנָה, דָּא קֵנָה דְאִתְאַחַד בֵּיה עֶשׂוֹ, דְאִיהִי קְרֵתָא דְרוּמֵי רַבְתָּא, דְנַעֲץ גְּבַרְיָאֵל קֵנָה בִּימָא רַבָּא, וּבְנוּ עָלֶיהָ כְּרַךְ גְּדוּל דְרוּמֵי. קֵנָה דְחַמֵּץ. וְכַד יֵיתִי פּוּרְקָנָא לְיִשְׂרָאֵל, יִתְבַּר לִיה. הֵה"ד גַּעַר חֵית קֵנָה עֲרַת. וּמִתְעַבֵּר מִיַּד חַמֵּץ מַעֲלָמָא. מַחְמֶצֶת דִּילִיה רוּמֵי. וְיִתְגַּלִּיָּא מִצָּה בְּעֵלְמָא, דְאִיהִי בֵי מְקַדְשָׁא דְבֵית רֵאשׁוֹן וּבֵית שְׁנִי.

744. אָמַר ר"מ, דְאִינוּן לְקַבְּלַת בַּת עֵין יְמִין, וּבַת עֵין שְׂמָאל. וְאִינוּן לְקַבְּלַת רוּמֵי רַבְתִּי, רוּמֵי זְעִירָא. לְקַבְּלַת תְּרִין עַנְיִין, דְמַכְסִּיּוֹן עַל בַּת עֵינָא יְמִינָא וּשְׂמָאלָא. וְאִינוּן לְקַבְּלַת שְׂאוֹר וְחַמֵּץ. וְעַד דְאֵלִין יִתְבַּעְרוּן מַעֲלָמָא בַל יִרְאֶה וּבַל יִמְצָא חַד מִנֵּיהוּ, בֵּית רֵאשׁוֹן וּשְׁנֵי לָא יִתְגַּלִּיּוּן בְּעֵלְמָא.

745. And what healing will there be for the clouds that darken the pupils of the right and left eyes? What will be their remedy? This is the gall of a calf, as it is written: "there shall the calf feed, and there shall he lie down" (Yeshayah 27:10). "There shall the calf feed" refers to Messiah son of Joseph, about whom it is said: "His firstling of his herd, grandeur is his" (Devarim 33:17), WHICH IS THE SECRET OF THE FACE OF OX FROM THE LEFT SIDE. "and there shall he lie down" refers to Messiah son of David. One, NAMELY, MESSIAH SON OF DAVID, removes the large Rome, and the other, NAMELY MESSIAH SON OF JOSEPH, removes the small Rome; and corresponding to them are Michael and Gabriel, WHERE THE MICHAEL CORRESPONDS TO MESSIAH SON OF DAVID AND THE GABRIEL, TO MESSIAH SON OF JOSEPH.

746. And hence the Chet, which a thin thread breaks, and is replaced with a Hei, TURNING THE CHAMETZ (CHET MEM TZADIK) INTO MATZOH (MEM TZADIK HEI). For initially, "The reeds and rushes (Heb. suf) shall wither." "Reed" refers to the rule of Rome, which is an end (Heb. sof) for all the kings, and which in the future the Holy One, blessed be He, will break. "Rebuke the wild beast of the reed grass" means rebuking the wicked beast, which is the Chet of chametz, and the foot of the Chet of machmetzet is broken, of which it is said: "Her feet go down to death" (Mishlei 5:5). Moreover: "Rebuke the wild beast of the reed grass" means that He will break the foot of the Kof of kaneh (Kof Nun Hei), and hineh (lit. 'behold' - Hei Nun Hei) remains. Immediately: "Behold, Adonai Elohim will come with might, and His arm shall rule for Him: behold, His reward is with Him, and His hire before Him" and: "A harbinger to Zion will I give: Behold, behold them (Heb. hineh, hinam); and to Jerusalem a messenger of good tidings." THE NUMERICAL VALUE OF 'hineh' is 60; NAMELY, SIXTY YEARS after the year 1200, THE VERSES QUOTED ABOVE WILL BE FULFILLED, AS IS CLARIFIED BELOW.

107. Four redemptions

Rabbi Shimon talks about the number of years until the redemption and the gathering in of the exiles, and we learn that there will be four redemptions. Explanation is made of the associated gematria and of the role of the four beasts of the chariot.

747. And the holy luminary said: "All the souls that came with Jacob...were sixty six" (Beresheet 46:26). Sixty is for the awakening of the first Messiah, and six is for the awakening of the second Messiah, and this leaves six years to go until the number 72, WHICH IS WHEN THE REDEMPTION WILL TAKE PLACE, NAMELY, ONE THOUSAND YEARS, WHICH IS THE WHOLE OF THE FIFTH MILLENIUM THAT IS DESTRUCTION THROUGHOUT, AND 272 YEARS INTO THE SIXTH MILLENIUM, to establish therein the verse: "Six years you shall sow your field, and six years you shall prune your vineyard, and gather in its fruit" (Vayikra 25:3); NAMELY, TWICE SIX AFTER ONE MILLENIUM AND SIXTY YEARS IS THE TIME TO "GATHER IN ITS FRUIT" NAMELY, THE IN GATHERING OF THE EXILES, FOR YISRAEL IS CALLED 'FRUIT', as it is said: "Yisrael is holy to Hashem, the firstfruits of His increase" (Yirmeyah 2:3).

745. וְאִסּוּתָא דְעֵנָא עֵינָא, דְאַחְשִׁיךְ לְבַת עֵינָא יְמִין וּשְׂמָאל, מַה יְהֵא אִסּוּתָא דְלֵהוּן. מְרָה דְעֵגְלָא. וְהֵינּוּ שָׁם יִרְעָה עֵגֶל וְשָׁם יִרְבֵּץ. שָׁם יִרְעָה עֵגֶל, דָּא מְשִׁיחַ בְּן יוֹסֵף, דְאַתְמַר בֵּיהּ בְּכוֹר שׁוֹרוֹ הָדָר לוֹ. וְשָׁם יִרְבֵּץ, דָּא מְשִׁיחַ בְּן דָּוִד. חַד אַעְבַּר רוּמֵי רַבְתֵּי וְחַד אַעְבַּר רוּמֵי זְעִירְתָא. דְמִיכָאֵל וְגַבְרִיאֵל לְקַבְּלֵיהוּ אֵינוּן.

746. וּבְגִין דָּא ח', דְאִיהוּ חוּטָא זְעִירָא, תְּבַר לָהּ, וְיִיעוּל ה' בְּאַתְרָהּ. דְבְקַדְמִיתָא קְנָה וְסוּף קְמַלוֹ. קְנָה שְׁלֹטְנוּתָא דְרוּמֵי, וְסוּף לְכָל מַלְכִין, דְעַתִּיד קוּדְשָׁא בְרִיךְ הוּא לְתַבְרָא לֵיהּ. גְעַר חֵית קְנָה, גְעַר חֵיהּ בִישָׂא, ח' מִן חֲמִץ, וְאַתְבַּר רְגְלֵיהּ מִן מַחְמֶצֶת, דְאַתְמַר בַּהּ רְגְלֵיהּ יוֹרְדוֹת מוֹת. וְעוֹד גְעַר חֵית קְנָה, יְתַבַּר רְגַל קוֹף מִן קְנָה, וְיִשְׁתַּאֲר הֵנָּה. מִיַּד הֵנָּה יִי אֱלֹהִים בְּחֹזֶק יָבֵא, רֵאשׁוֹן לְצִיּוֹן הֵנָּה הֵנָּה וְלִירוּשָׁלַם מִבְּשַׁר אֲתָן. הֵנָּה: ס' בְּתַר אֶלֶף וּגְמָתָן.

747. וְאָמַר בּוֹצִינָא קְדִישָׁא, כָּל הַנֶּפֶשׁ לְבֵית יַעֲקֹב שְׁשִׁים וְשֵׁשׁ. שְׁשִׁים, לְאַתְעָרוּתָא דְמְשִׁיחַ רֵאשׁוֹן. וְשֵׁשׁ, לְאַתְעָרוּתָא דְמְשִׁיחַ שְׁנִי. אֲשֶׁתָּארוּ ו' שָׁנִים לְע"ב, לְקַיִים בְּהוּ, שֵׁשׁ שָׁנִים תִּזְרַע שְׂדֵךְ וְשֵׁשׁ שָׁנִים תִּזְמֹר כְּרֶמֶךְ וְאַסְפֶּת אֶת תְּבוּאָתָהּ, דְאַתְמַר קֹדֶשׁ יִשְׂרָאֵל לֵינִי רֵאשִׁית תְּבוּאָתָהּ.

748. HE ASKS: If it is so, THAT THE REDEMPTION IS TO BE IN THE 1272ND YEAR, what is the intent of the verse: "Sing (Heb. Ronu = 256) with gladness for Jacob" (Yirmeyah 31:6), WHICH WOULD SEEM TO IMPLY THAT THE REDEMPTION WILL BE IN THE 1256TH YEAR? HE ANSWERS THAT there are to be four redemptions corresponding to the four cups of wine at Passover, AND THEY ARE THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT, since Yisrael is scattered into the four directions of the world, WHICH ARE THE SECRET OF CHOCHMAH AND BINAH, TIFERET and MALCHUT, and those who are among the nations that are far away, will be REDEEMED early, in the 1256th YEAR. The next group WILL BE REDEEMED IN THE TWELVE HUNDRED AND 60th YEAR; the third GROUP IN THE TWELVE HUNDRED 66th YEAR; and the fourth GROUP IN THE YEAR TWELVE HUNDRED 72nd YEAR.

749. And these redemptions will be with the four living creatures OF THE CHARIOT: LION, OX, EAGLE AND MAN, in the name of the Yud Hei Vav Hei, that rides on them, as it is written: "that you ride upon your horses, your chariots of salvation" (Chavakuk 3:8). Opposite them will awaken below four standards and twelve tribes, in the secret OF THE THREE YUD HEI VAV HEI'S: 'Hashem reigns; Hashem reigned; Hashem will reign forever and ever'. There are here twelve letters, corresponding to the twelve tribes, and the twelve faces of the three patriarchs, NAMELY, THE THREE COLUMNS OF CHESED, GVURAH AND TIFERET, about whom it has been said: The patriarchs are the Chariot, FOR THE FOUR LIVING CREATURES ARE IN THE CHARIOT, THE FACE OF LION, OX, EAGLE, AND MAN. AND EACH HAS THE THREE COLUMNS CHESED, GVURAH AND TIFERET, MAKING TWELVE FACES. And these ten tribes ALLUDE to a thousand years, while the other two tribes ALLUDE to two hundred years, and from the twelve letters OF THE THREE YUD HEI VAV HEI'S are suspended the 72 Names. FOR THESE TWELVE LETTERS ARE TO BE FOUND IN EACH SFIRAH OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, OF ZEIR ANPIN, AND TWELVE MULTIPLIED BY SIX ARE 72. And these 72 are the years after one thousand and two hundred years. AND FROM THIS IS THE ALLUSION THAT THE REDEMPTION WILL COME AFTER 1272 YEARS, AS ABOVE. AND IT SHOULD BE UNDERSTOOD THAT ALL THE APOCALYPTIC DATES MENTIONED IN THE ZOHAR IMPLY THAT THAT IS A FAVORABLE TIME FOR YISRAEL TO REPENT, AND THAT THEIR REDEMPTION IS DEPENDENT ON THEIR REPENTANCE.

750. And they, THE 72 NAMES, allot 24 to each of the three holy living creatures CHESED, GVURAH, TIFERET, WHICH IS TO SAY AS FOLLOWS: IF ONE DIVIDES THE 72 NAMES BETWEEN THE SIX SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, THERE WILL BE TWELVE IN EACH SFIRAH, AS ABOVE; BUT IF ONE DIVIDES THE 72 BETWEEN THE THREE SFIROT CHESED, GVURAH AND TIFERET ONLY, THERE WILL BE 24 IN EACH SFIRAH, FOR 3 X 24 = 72. And the secret of 24 is: "And one called to the other and said" (Yeshayah 6:3), they being three groups OF ANGELS, EACH CONSISTING of 24 forms, where the first group says "Holy," and the second group says "holy," and the third group says "holy." AND ALL OF THIS IS IN THE ILLUMINATION OF THE 72 NAMES, FOR THE THREE GROUPS TOGETHER COME TO 72. The left immediately awakens with 42 letters, NAMELY, THE 42-LETTER NAME, that executes judgment on Amalek.

108. "A bird's nest"

This section talks about the sages of the Torah, the sages of the Mishnah, the people of Yisrael, priests and Kabbalists. We hear that during the exile prayer was decreed instead of sacrifices.

748. אִם כֵּן, מֵה כְּתִיב לְעִיל רְנוּ לַיַּעֲקֹב שְׂמֵחָה. אֲלֵא אַרְבַּע גְּאוּלוֹת עֲתִידִין לְמַהוּי, לְקַבֵּל אַרְבַּע כּוֹסוֹת דְּמַסָּח. בְּגִין דִּישְׂרָאֵל מִמּוֹזְרִין בְּאַרְבַּע פְּנוֹת עֲלָמָא, וְאִינוּן דִּיהוּן רְחוּקִין מֵאוּמִין, אֲקַדְיִמוּ לְרְנוּ. וְתַנְיִינִין, לְשִׁתִּין. וְתִלִּיתָאִין, לְשִׁתִּין וְשִׁתִּין. וְרַבִּיעֵאִין לְע"ב.

749. וּמִרְקַנִּין אֵלִין, יְהוּן בְּאַרְבַּע חַיּוֹן, בְּשֵׁם יְדוּד דְּרַכִּיב עֲלֵייהוּ. הֵה"ד כִּי תִרְכַּב עַל סוּסְךָ מִרְכַּבוֹתֶיךָ יְשׁוּעָה. דְּלִקְבִלֵייהוּ, יִתְעַר לְתַהָא אַרְבַּע דְּגַלְיִין, וְתִרְיִסָר שְׁבֻטִין. בְּרִזָּא דִּידוּד מֶלֶךְ, יְדוּד מֶלֶךְ, יְדוּד יִמְלוֹךְ לְעוֹלָם וְעַד. תִּרְיִסָר אֲתוּון אִינוּן, לְקַבֵּל תִּרְיִסָר שְׁבֻטִין, וּי"ב אֲנַפִּין דִּתְלַת אַבְהֵן, דְּאֲתַמַּר עֲלֵייהוּ הָאֲבוֹת הֵן הֵן הַמְרַכְבָּה. וְאִינוּן עֶשֶׂר שְׁבֻטִין, אֶלְף שְׁנִין. תִּרִין שְׁבֻטִין, מֵאֲתַן שְׁנִין. וּמִי"ב אֲתוּון, תְּלִיִין ע"ב שְׁמֵהָן, דְּאִינוּן ע"ב שְׁנִין, בְּתַר אֶלְף וּמֵאֲתַן.

750. וְאִינוּן כ"ד, לְכָל חַיָּה מִתְלַת חַיּוֹן. כ"ד רִזָּא דִּילֵיהּ, וְקָרָא זֶה אֵל זֶה וְאָמַר. וְאִינוּן תְּלַת כְּתוּת, מִן כ"ד צוּרוֹת. כַּת אַחַת אוֹמֶרֶת קְדוּשָׁה, וְכַת תַּנְיִינָא אוֹמֶרֶת קְדוּשָׁה, וְכַת תְּלִיתָאָה אוֹמֶרֶת קְדוּשָׁה. מִיַּד אֲתַעַר שְׂמָאֵלָא בְּמ"ב אֲתוּון, דְּעַבְדֵּי דִּינָא בְּעַמְלָק.

751. "If a bird's nest chance to be before you in the way" (Devarim 22:6). "In the way" refers to the sages of the Bible, "in any tree" to the sages of the Mishnah, who are as young birds nesting in the branches of the tree. And there are those who say that "in any tree" refers to Yisrael about whom it is said: "for as the days of a tree shall the days of My people be" (Yeshayah 65:22); or that "on the ground" refers to the sages of the Torah, about whom it is said: "Sleep on the ground and live a life of suffering while you toil in the Torah". "Young ones" (Ibid.) refers to young priests, and "eggs" (Ibid.) are those whom the Holy One, blessed be He, nourishes from buffalo's horns to louse's eggs THAT IS TO SAY, INCLUDING EVERYTHING, FROM THE SMALLEST TO THE LARGEST. "And the mother sitting upon the young" (Ibid.) is the time when sacrifices used to be offered. What is written THEN? "You shall not take the mother bird together with the young" (Ibid.). THAT IS TO SAY: DO NOT BREAK UP THE UNION OF THE MOTHER, WHO IS THE SHECHINAH, WITH THE YOUNG, WHO ARE YISRAEL.

752. After the destruction of the Temple and the annulment of the sacrifices, what is written? "but you shall surely let the mother go" (Devarim 22:7), WHERE THE MOTHER IS THE SHECHINAH, and the young have been exiled, namely, "and take the young to you" (Ibid.). FOR THE KABBALISTS ARE CALLED 'YOUNG', for they are from the side of the letter Aleph that is inserted in the spelling of the letter Vav FILLED OUT, NAMELY, VAV ALEPH VAV OF THE YUD HEI VAV HEI, which is a long world, FOR THIS LETTER ALEPH THAT IS INSERTED IN THE FILLED OUT VAV ALEPH VAV, IS DRAWN DOWN FROM BINAH, WHICH IS THE SECRET OF THE WORLD TO COME, WHICH IS A WORLD THAT IS THROUGHOUT LONG, about which it is said: "that it may be well with you, and that you may prolong your days" in the world that is altogether long.

753. AND IN THE EXILE, prayer was decreed instead of sacrifices, AND YISRAEL raised their voices with the sound of the songs, the recital of the Sh'ma, WHICH ASCENDS to the Central Column that is on high, NAMELY, ZEIR ANPIN, for the mother and the daughter, WHICH ARE BINAH AND MALCHUT, are in exile, FOR INASMUCH AS MALCHUT IS COMPOSED OF BINAH, TO THAT EXTENT BINAH IS ALSO IN EXILE, and immediately on ZEIR ANPIN's descent, He is joined with the daughter, WHICH IS MALCHUT, that is called 'dim hand', in order to connect the Vav, WHICH IS ZEIR ANPIN, with the Hei, WHICH IS MALCHUT IN SIX SFIROT, FOR THE RECITAL OF THE SH'MA IS THE DRAWING DOWN OF the six intermediate Sfirot OF GREATNESS TO ZEIR ANPIN AND MALCHUT. Immediately, 'Blessed be the name of the glory of His kingdom forever and ever' is whispered to Chochmah, FOR IT IS THE SECRET OF THE UNITY OF MALCHUT, TO WHICH THE EMANATION IS THEN DRAWN DOWN FROM CHOCHMAH.

109. The four passages in the Tefilin and the recital of Sh'ma

After a description of the four sections of the Tefilin we hear that the prayer, the Sh'ma, is the crown on the head of Zeir Anpin, because Sandalfon ties all the prayers together and makes them into a crown. The assertion is made that the Shechinah is God's tabernacle, His table, His candelabra, His ark and His altar.

751. כִּי יִקְרָא קֵן צְפוּר לְפָנֶיךָ בַּדֶּרֶךְ מֵאֵרֵי מִקְרָא. בְּכָל עֵץ, מֵאֵרֵי מִשְׁנֵה. דְּאִינוּן בְּאֶמְרוּחִים, דְּמִקְנָנִין בְּעֵנְמֵי אֵילָנָא. אֵית דְּאֵמְרֵי, בְּכָל עֵץ, אֵלִין יִשְׂרָאֵל. דְּאֵתְמַר בְּהוּ, כִּי כִימֵי הָעֵץ יִמֵי עַמִּי. אוּ עַל הָאָרֶץ, אֵלִין מֵאֵרֵי תוֹרָה, דְּאֵתְמַר בְּהוּ, עַל הָאָרֶץ תִּישָׁן וְחַיֵּי צַעַר תַּחֲיֵה וּבִתּוֹרָה אֵתָה עָמַל. אֶמְרוּחִים: אֵלִין פְּרָחֵי כְּהוֹנָה. אוּ בִיּוֹצִים: אֵלִין דְּזֵן לֹון קוּדְשָׁא בְּרִיךְ הוּא מְקַרְנֵי רֵאמִים וְעַד בִּיּוֹצֵי כְּנִים. וְהָאֵם רוּבְצַת עַל הָאֶמְרוּחִים, בְּזִמְנָא דְּהוּוּ קְרַבִּין קְרַבְנִין. מַה כְּתִיב לֹא תִקַּח הָאֵם עַל הַבָּנִים.

752. חָרַב בֵּי מִקְדָּשָׁא, וּבִטְלוּ קְרַבְנִין, מַה כְּתִיב, שְׁלַח תְּשַׁלַּח אֶת הָאֵם. וּגְלוּ הַבָּנִים, וְהֵייוּנוּ וְאֵת הַבָּנִים תִּקַּח לָךְ, מִסְטֵרָא דְּא' דְּאֵת ו', דְּאֵיהוּ עוֹלָם אַרוֹךְ דְּאֵתְמַר בֵּיהּ לְמַעַן יִיטַב לָךְ וְהֵאֲרַכְתָּ יָמִים, לְעוֹלָם שְׁכָלוּ אַרוֹךְ.

753. וּבְאֵתֵר דְּקְרַבְנִין, תְּקִינוּ צְלוֹתִין, וּמְצַמְצָמִין בְּקִלִּין דְּשִׁירִין. בְּקוֹל דְּק"ש, לְגַבֵּי עַמּוּדָא דְּאֵמְצַעִיתָא דְּאֵיהוּ לְעֵילָא. דְּהָא אֵימָא וּבִרְתָּא בְּגִלוּתָא, וּמִיַּד דְּנַחֲיָת, קְשָׁרִין לָהּ בְּבִרְתָּא, דְּאֵיהוּ יָד כְּהָה, לְמַהוּי קְשִׁיר ו' עַם ה', בְּשִׁית סְפִירָאן. מִיַּד מְלַחְשִׁין לְגַבֵּי חֲכֵמָה, בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעַד.

754. The NUMERICAL VALUE OF 'one' (Heb. echad), THE FINAL WORD OF THE FIRST LINE OF THE SH'MA YISRAEL, together with the NUMERICAL VALUE OF 'glory' (Heb. kavod), FROM 'BLESSED BE THE GLORY OF THE NAME OF HIS KINGDOM FOR EVER AND EVER', add up to Mem Hei of Chochmah (Chet Caf Mem Hei). For CHOCHMAH is brought down to Ima, and immediately on the descent OF CHOCHMAH TO IMA, the people bind it with the knot of the head Tefilin, FOR THE KNOT OF THE HEAD TEFILIN IS THE SECRET OF LEAH, WHICH IS THE SECRET OF DRY LAND, WHO IS THE ONE TO RECEIVE FROM DESCENDING CHOCHMAH, IN THE SECRET OF THE VERSE: "AND YOU SHALL SEE MY BACK" (SHEMOT 33:23), THAT ALLUDES TO THE KNOT OF THE HEAD TEFILIN. And for this reason, the four sections of the Tefilin are: "Sanctify to me" (Shemot 13:1-10), which is Chochmah; "And it shall be when Hashem shall bring you into the land" (Shemot 13:11-16), which is Binah; "Hear, O Yisrael" (Devarim 6:4-9), which is Tiferet, consisting of six Sfirot in the six words OF THE SH'MA: Hear, O-Yisrael, Hashem, our-Elohim, Hashem is-one; "And it shall come to pass, if you hearken" (Devarim 11:13-21), which is Malchut that is CALLED 'faint hand'. The prayer is Keter (lit. 'crown'), namely, a crown on the head OF ZEIR ANPIN, IN THE SECRET OF THE VERSE: "There is none holy as Hashem" (I Shmuel 2:2), WHERE THE LETTER CAF (MEANING 'AS') ALLUDES TO KETER, because Sandalfon ties all the prayers together and makes them into a crown.

755. At that time the table has to be prepared for the King's banquet, and the tabernacle and candelabra and the ark and the altar and all sorts of utensils of the King's house have to be arranged. And we do not refer to just any table that is not made by the Holy One, blessed be He, for we are referring to none other than the table which is made by the Holy One, blessed be He, which is His Shechinah. And THE SHECHINAH is ZEIR ANPIN's tabernacle, His table, His candelabra, His ark, His altar, for she, THE SHECHINAH, consists of all the utensils of the upper King, WHO IS ZEIR ANPIN.

110. The shew-bread which is the twelve faces

We learn about the sacrifices that are made by fire, and about the correspondence between the show-bread and the twelve countenances of the three Holy Beasts. The Faithful Shepherd uses the analogy of the oven in which the bread is baked to show the role of the Shechinah, and says that there is clean fine flour in the bread of the Torah. In reference to the wood that is burned in the offering he tells us that the name given to the sages of Torah is "trees of holiness."

756. Those WHO ARE CALLED 'SONS', WHO ARE MENTIONED ABOVE, are the ones who arrange the wine and bread of the upper King, ZEIR ANPIN, and about them it is said: "My offering, the provision of My sacrifices made by fire" (Bemidbar 28:2). For only those that are called 'the fire offerings of Hashem' may be offered to Him, and it is therefore WRITTEN: "My offering, the provision of My sacrifices made by fire." For it is said about it: "Come, eat of my bread" (Mishlei 9:5), and they are called 'the shew-bread' (lit. 'the bread of the countenances'), there being twelve countenances THAT ARE ALLUDED TO IN THE THREE YUD HEI VAV HEI'S: "Hashem bless you... Hashem make His face to shine... Hashem lift up His countenance..." (Bemidbar 6:24-26), AND THERE ARE THUS TWELVE THAT CORRESPOND TO THE twelve countenances of three holy living creatures.

754. אַחַד כְּבוֹד, גִּי מ"ה מִן חֶכְמָה. הַנְּחִית לִיָּה לְגַבֵּי אֲמָה, וּמִיַּד הַנְּחִית, קִשְׁרִין לִיָּה עִמָּא בְּקִשּׁוּרָא דְתַמְלִין דְּרִישָׁא. וּבג"ד בְּאַרְבַּע פְּרָשְׁיִין דְּתַמְלִין, קִדְשׁ לִי, חֶכְמָה. וְהִיא כִּי יִבְיֹאךְ, בִּינָה. שְׁמַע יִשְׂרָאֵל תַּפְאֶרֶת, כְּלִיל ו' סְפִירָן, בְּשֵׁית תִּיבִין. וְהִיא אִם שְׁמוּעַ, מְלָכוּת, יַד כְּהָה. צְלוֹתָא כְּתַר כ' עַל רִישֵׁיהּ, אִין קְדוּשׁ כִּידוּד, דְּסַנְדַּלְפוֹן קוּשֵׁר כָּל צְלוֹתִין, וְעֵבִיר לוֹן כְּתַר.

755. בְּהִוָּא זְמַנָּא צְרִיךְ לְסַדְרָא פְּתוּרָא לְסַעוּדָתָא דְמַלְכָּא, וּמִשְׁכָּנָא וּמִנְרֵתָא וְאַרְוֵנָא וּמִדְּבַחָא, וְכַל מִינֵי שְׁמוּשָׁא דְּבֵיתָא דְּמַלְכָּא. וְלֹא בְּתַר פְּתוּרָא אֲזִלִּין דְּלֹא עוֹבְדָא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּלֹא אֲזִלִּין אֶלָּא בְּתַר פְּתוּרָא דְּאִיהוּ עוֹבְדֵי יְדוּי דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ שְׂכִינְתֵיהּ. מִשְׁכַּן דִּילֵיהּ, פְּתוּרָא דִּילֵיהּ, מִנְרֵתָא דִּילֵיהּ, אֲרֻנָּא דִּילֵיהּ, מִדְּבַחָא דִּילֵיהּ, אִיהִי כְּלִילָא מִכָּל מְאֵנֵי שְׁמוּשָׁא לְמַלְכָּא עֲלָאָה.

756. אִינְהוּ אִינוּן דְּמַתְקֵי חֲמֵרָא וְנִהְמָא דְּמַלְכָּא עֲלָאָה, דְּאֶתְמַר בְּהוּ אֶת קְרַבְנֵי לַחְמֵי לְאִשֵּׁי דְּלִית לְקַרְבָּא לִיָּה לְגַבִּיָּה אֶלָּא אֵלִין דְּאֶתְקְרִיאוּ אִשֵּׁי יוּי. וּבג"ד אֶת קְרַבְנֵי לַחְמֵי לְאִשֵּׁי. דְּעֲלִיָּה אֶתְמַר, לְכוּ לַחְמוּ בְּלַחְמֵי. וְאֶתְקְרֵי לַחֵם הַפְּנִים, דְּאִינוּן יוּב אַנְפִּין, יְבָרְכֵךְ יְהוָה, יֵאָר יְהוָה, יִשָּׂא יְהוָה, תְּרִיסֵר אַנְפִּין דְּתִלַּת חִינוּן.

757. What is the bread of these twelve countenances? It is the bread of man, which is THE SECRET OF THE YUD HEI VAV HEI, FULLY SPELLED WITH ALEPHs, THUS YUD VAV DALET; HEI ALEPH; VAV ALEPH VAV; HEI ALEPH, WHICH IS THE NUMERICAL EQUIVALENT OF MAN (HEB. ADAM = 45). AND THEY ARE TWELVE IN THE SECRET OF THE THREE YUD HEI VAV HEI'S, WHICH MEAN THE THREE COLUMNS, IN EACH OF WHICH IS ONE YUD HEI VAV HEI, MAKING A TOTAL OF TWELVE LETTERS, AS ABOVE. And He has bread in four faces, which are the four letters of the Yud Hei Vav Hei, THAT INCLUDE TWELVE FACES, AS ABOVE. This bread of the King's table is clean fine flour, THAT CONTAINS NO CHAFF OR STRAW, WHICH ARE JUDGMENTS.

758. His oven, in which he bakes the bread, is the Shechinah, for THE BREAD cooks and is completed there. And this is why one should not start cutting the bread other than at the point where its cooking was completed, namely, it is similar to the perfection of a fruit that has reached full ripeness. And this is Adonai, WHICH IS MALCHUT, which is completion and perfection of the Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, which is the shew-bread (lit. 'bread of the faces'), NAMELY, THE TWELVE COUNTENANCES MENTIONED ABOVE WHICH ARE IN ZEIR ANPIN. Adonai is ZEIR ANPIN's oven AND COMPLETES HIM. AND IT IS CALLED 'A FURNACE' (HEB. KIVSHAN) because it is subdued (Heb. KEVUSHAH) under its husband, and for her it is said: "And Mount Sinai smoked in every part, because Hashem descended upon it in fire: and the smoke thereof ascended like the smoke of a furnace" (Shemot 19:18). "Furnace" here does not MEAN as an ordinary furnace, but rather that in which He applies (Heb. kovesh) His mercies to His people when they pray and present their supplications. AND SO IS IT SAID: May Your mercy suppress (Heb. YICHBESHU) your anger. And IT WAS SAID of it: What do you have to do with the secrets of the Merciful One? FOR THE SECRETS OF THE HOLY ONE, BLESSED BE HE, ARE CALLED 'KIVSHE' (LIT. 'SECRETS') OF THE MERCIFUL ONE.

759. And in the bread of the Torah there is CLEAN fine flour, which the King gives to those about whom it is said: 'All Yisrael are the children of kings', NAMELY, HE GIVES IT TO THOSE WHO ARE CALLED 'CHILDREN', for it is the food of the righteous. And there is also bread of the Torah that is waste matter and which is given to the servants and handmaids of the king's house, WHO ATTEND TO THE HORSES AND RIDERS OF THE KING'S HOUSE. And for this reason it is said about the queen: "She rises also while it is yet night, and gives food to her household, and a portion to her maidens" (Mishlei 31:15), who are the sages of the Mishnah. And this is why it is said about the food of the king: "and a tenth part of an efa of flour" (Bemidbar 28:5). FINE FLOUR, certainly; while THE TENTH PART OF AN EFAH is the Yud (whose numerical value is ten) of Adonai, which is certainly tenth, and it follows that this fine flour is the food of the King, AS ABOVE.

760. THE FAITHFUL SHEPHERD SAID: Rise up, holy luminary, you and Rabbi Elazar, your son, together with Rabbi Aba, Rabbi Yehuda, Rabbi Yosi, Rabbi Chiya and Rabbi Yudai, to prepare a gift for the King, THE HOLY ONE, BLESSED BE HE, to make a sacrifice of all the limbs, which are Yisrael, so that they should be sacrificial offerings to the Holy One, blessed be He. And those who are called 'the Neshamah' of YISRAEL ARE OFFERED to the limbs of the holy Shechinah, NAMELY, TO THE SFIROT OF MALCHUT, WHICH IS CALLED 'fire OF the Most High'. AND THIS FIRE is attached to the pieces of wood that are called "the wood (Heb. etz) of the burnt offering" (Bereshheet 22:6), namely, the Tree (Heb. etz) of Life, WHICH IS ZEIR ANPIN, and the Tree (Heb. etz) of Knowledge of Good and Evil, WHICH IS MALCHUT. Trees of holiness are the name given to the sages of Torah, for the Torah is attached to them, as it is said: "Is not My word like a fire? says Hashem" (Yirmeyah 23:29).

757. מאי לחם דאלין פנים. דא נהמא דאדם, דאיהו יו"ד ה"א וא"ו ה"א. ואית ליה נהמא בארבע אנפין, דאינון ארבע אתוון ירוד. האי נהמא דפתורא דמלכא, איהו סלת נקיה.

758. בבשן דיליה, דאופה ביה נהמא, שכינתא. תמן אתבשל ואשתלים. ובג"ד, אין בוצעין אלא מאתר דגמר בשולא. כגוונא דשלימו דפרי, איהו גמר בישולו. והאי איהו אדני, גמר ושלימו דירוד, דאיהו לחם הפנים. אדני, בבשן דיליה. דאיהו כבושה תחות בעלה. ובגינה אתמר, והר סיני עשן כלו מפני אשר ירד עליו יי' באש ויעל עשנו כעשן הכבשן. ולא ככבשן דאש דהריוט, אלא ככבשן, דביה כבש רחמיו לעמיה, כד מצלין ובעון בעותין, כן יכבשו רחמיך את בעסך. וביה כבשי דרחמנא למה לך.

759. ובנהמא דאורייתא, אית סלת דיהב ליה מלכא, לאינון דאתמר עליהו, כל ישראל בני מלכים. מיכלא דצדיקניא. ואית נהמא דאורייתא, דאיהו פסולת, לאינון עבדין ושפחות, דבי מלכא. ובג"ד במטרוניתא אתמר ותקם בעוד לילה ותתן טרף לביתה וחזק לנערותיה, דאינון מארי מתניתין. ובג"ד אתמר במיכלא דמלכא, ועשירית האיפה סולת ודאי, ודא יו"ד מן אדני, איהו עשירית. ודא סלת דמיכלא דמלכא אשתכחת.

760. קום בוצינא קדישא, אנת ורבי אלעזר ברך, ורבי אבא, ורבי יהודה, ורבי יוסי, ורבי חייא, ורבי יודאי, לתקנא דורונא למלכא, ולקרבא כל אברין, דאינון ישראל, קרבנין לקודשא בריך הוא ההוא דאתקרי נשמה, לגבי אברים שכינתא קדישתא, אש של גבוה. דאחיד בעצים, דאתקריאו עצי העולה, דאינון עץ החיים ועץ הדעת טוב ורע. עצי הקדש אתקריאו, אינון מארי תורה, דאתאחידת בהון אורייתא, דאתמר בה הלא כה דברי כאש נאם יי'.

111. "My offering, the provision of My sacrifices made by fire"

We are told that Yisrael offers the Torah to God, and the Torah is His bread and His wine and His meat; the Torah is holy flesh that descends from heaven. This explains the meaning of "My offering, the provision of My sacrifices made by fire."

761. It is said ABOUT MALCHUT: "a burnt offering to Hashem" (Bemidbar 28:11), "an offering to Hashem" (Vayikra 27:9), "a sacrifice made by fire to Hashem" (Bemidbar 28:6), and it is said: "My offering, the provision of My sacrifices made by fire" (Ibid. 2). And has it not already been written: Sacrifices must be offered to none other than Hashem? What, therefore, is the meaning of "My offering, the provision of My sacrifices made by (also: 'to') fire"? HE ANSWERS, one who offers a gift does so by custom for the king, and the king distributes it to whomever he pleases. Yisrael, likewise, offers the Torah, WHICH IS MALCHUT, to the Holy One, blessed be He, that is His bread and His wine and His meat. And it is said about it, ABOUT THE TORAH, WHICH IS MALCHUT, "bone of my bones, and flesh of my flesh" (Bereshheet 2:23). And this is holy flesh, about which the teachers of the academy taught: We are talking about flesh that descends from heaven.

761. וְאֵתְמַר בְּה, עוֹלָה לַיְי, קִרְבַּן לַיְי, אֲשֶׁה לַיְי, וְאֵתְמַר אֶת קִרְבְּנִי לַחֲמֵי לְאֲשֵׁי. וְהָא בְּתִיב דְּלִית לְקִרְבָּא קִרְבַּן אֶלָּא לַיְי, מֵאִי נִיהוּ, אֶת קִרְבְּנִי לַחֲמֵי לְאֲשֵׁי. אֶלָּא אֲרַחָא, דְּמֵאֵן דְּקָרִיב דּוֹרוּנָא, לְמִקְרַב לִיָּה לְמִלְכָּא, וּלְבִתְרָא אִיהוּ פְּלִיג לִיָּה, לְמֵאֵן דְּבַעֵי. אוּף הֲכִי יִשְׂרָאֵל, מְקַרְיָבִין אוּרְיִיתָא לְקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ לַחֲמֵי, וְאִיהוּ יַיְנוּ, וְאִיהוּ בֶּשֶׂר דִּילִיָּה, וְאֵתְמַר בְּה, עֵצִים מֵעֵצֵי וּבֶשֶׂר מִבְּשָׂרֵי. בֶּשֶׂר קֹדֶשׁ, דְּאוּקְמוּהָ עֲלֵהּ מֵאֲרִי מִתִּיבְתָאֵן, בְּבֶשֶׂר הַיּוֹרֵד מִן הַשָּׁמַיִם עֲסָקִינָן.

112. Fine flour, average flour and waste matter

Moses says that God gives His finest food to those He loves who are on the side of the Tree of Life; He gives His average food to the angels, or sages of Mishnah; and he gives the waste food to the evil spirits and demons.

762. What does the Holy One, blessed be He, do with this gift, NAMELY, WITH THE ILLUMINATION OF THE MATING MADE BY THE SACRIFICE, AS ABOVE? HE IS like a king who eats at his own table, and every type is served at the table: fine flour, medium flour, and waste matter, and he distributes from his table to all those sitting at the banquet, through his appointees, to each one as befits him. He commands that bread made out of fine flour that the king eats be given to those he loves who are near to him as it is written: "My offering, the provision of My sacrifices made by fire, for a sweet savor to Me" (Bemidbar 28:2), namely: "the offerings of Hashem made by fire, and His dues shall they eat" (Devarim 18:1). And THIS FOOD is from the side of the Tree of Life AND IS, THEREFORE, CLEAN FINE FLOUR, WITHOUT ANY WASTE MATTER AT ALL. But from the side of the Tree of Knowledge of Good and Evil, IN WHICH THERE IS WASTE MATTER, which is the average flour, He commanded to be given to the angels, while the waste matter HE GIVES to the evil spirits and demons who serve the horses and riders of the king.

762. קוּדְשָׁא בְּרִיךְ הוּא מֵאִי עֵבִיד מֵהוּא דּוֹרוּנָא. לְמִלְכָּא דְּאֶכִיל עַל פְּתוּרָא. דְּקִרְבִּין עַל פְּתוּרִיָּה מִכֹּל מִיָּן וּמִיָּן, סֵלֶת, וּבִינּוּנִי, וּפְסוּלָת. וְאִיהוּ פְּלִיג מִפְּתוּרִיָּה, לְכֹל מֵאֲרִי סְעוּדָתָא, לְכֹל חַד בְּדָקָא יָאוּת, עַל יְדֵי מִמְנָן דִּילִיָּה. וּמֵהוּא נִהְמָא, דְּאִיהוּ סֵלֶת, דְּמִלְכָּא אֶכִיל, אִיהוּ מְנִי לְמִיָּהֵב לְאִינּוֹן דְּרַחֲמִין גְּבִיָּה. הַה"ד, אֶת קִרְבְּנִי לַחֲמֵי לְאֲשֵׁי רִיחַ נְחוּחִי. דְּהֵינּוּ אֲשֵׁי יַי' וּנְחַלְתּוּ יֹאכְלוּן הָאִי אִיהוּ מִסְטָרָא דְּאִילָנָא דְּחַיִּי. אֲבָל מִסְטָרָא דְּעֵץ הַדַּעַת טוֹב וְרַע, מְנִי לְמִיָּהֵב בִּינּוּנִי, לְמִלְאָכִים. וּפְסוּלָת לְשִׂדִּין וּמְזִיקִין, דְּאִינּוֹן מִשְׁמֵשִׁין לְסוּסוֹן וּלְפִרְשֵׁיין דְּמִלְכָּא.

763. And here, too, THE MEDIUM FLOUR IS GIVEN to the king's horsemen, namely the sages of Mishnah, who are as the angels, and their servants are the Jewish spirits (Heb. shed - Shin Dalet) marked by the sign of Shadai, FOR THEY ARE WRITTEN WITH THE LETTERS SHIN DALET OF SHADAI (SHIN DALET YUD). And there are also evil spirits and demons from the side of impurity that are called 'idol-worshipping spirit', for "The Elohim has made the one as well as the other" (Kohelet 7:14).

763. וְאוּף הֲכִי דְּפִרְשֵׁין דְּמִלְכָּא, הוּוּ מֵאֲרִי מִשְׁנָה, דְּאִינּוֹן בְּמִלְאָכִים. מִשְׁמֵשִׁין לוֹן שְׂדִים יְהוּדָאִי, דְּאִינּוֹן רְשִׁימִין בְּאוּת שְׂדֵי, וְאִית שְׂדִין וּמְזִיקִין מִסְטָרָא דְּמִסְאָבוּ, דְּאֵתְקֵרִיאוּ שְׂדִים עֲכוּ"ם. וְזֵה לְעוֹמֵת זֶה עֲשָׂה הָאֱלֹהִים.

764. And for this reason the sages of the Mishnah said: There are three kinds of them, OF THE SPIRITS OF THE JEWS. One kind are like ministering angels, the second kind are like human beings and the third kind are like animals, and some of them are scholars in the Written Law and the Oral Law. And he who is called 'Joseph the spirit' is so called because he was sired by a spirit. And it was not for nothing that the sages of the Mishnah said: If the rabbi is similar to an angel of Hosts, let them seek Torah from his mouth. FOR THE SAGES OF THE MISHNAH ARE LIKENED TO THE ANGELS. And Asmodeus, the king OF THE SPIRITS, and all his family are, it has been taught, Jewish spirits, for they have submitted to the Torah and the names of the Torah.

765. And because the sons of Aaron arranged their sacrifices, this is why they were punished, for even though all the sacrifices are offered to the king, THE KING distributes them to each one, as befits him, and takes for himself what befits him.
End of Ra'aya Meheimna

113. Shavuot
We learn that the Torah depends on the river issuing forth from Eden.

766. "Also on the day of the firstfruits, when you bring a new meal offering to Hashem" (Bemidbar 28:26). Rabbi Aba said: It is written "the day of the firstfruits," but what does "day" refer to? HE ANSWERS THAT this is a river issuing forth from Eden, NAMELY, ZEIR ANPIN, who is a day of those upper first-fruits, NAMELY YUD HEI, ABA AND IMA, WHO ARE CALLED 'FIRST-FRUITS'. And upon it the Torah depends, NAMELY, ZEIR ANPIN, and He brings forth all the secrets of the Torah, and because He is the Tree of Life, the fruit of the tree has to be brought. Moses says that Yisrael is the firstfruits for God of all the nations in the world. He tells us that Vav is the river that comes out of Eden, and that when the river comes out then all the secrets of the Torah also come out. Moses talks about the six Sfirot that are called the primordial years of the creation of the world; because the six Sfirot preceded the world and all the creatures, they are called firstfruits. Man is called the firstborn son after the name of the sign of the covenant that is Yud. Lastly the Faithful Shepherd tells us that the Torah is called 'glory' and anyone who studies Torah is called a king. Ra'aya Meheimna (the Faithful Shepherd)

767. "Also on the day of the firstfruits, when you bring a new meal offering to Hashem." Rabbi Aba said: "the day of the firstfruits" refers to the upper firstfruits of the Torah, NAMELY, ABA AND IMA, as it is written: "The choicest first-fruits of your land you shall bring" (Shemot 23:19). The Faithful Shepherd said, Just as the firstborn to their mother, so are the first-fruits of the tree called, "the first ripe fruit in the fig" (Hoshea 9:10). So, too, is Yisrael the first-ripe and the first-fruits for the Holy One, blessed be He, of all the nations of the world, as it is written: "Yisrael is holy to Hashem..." (Yirmeyah 2:3). For this reason it is said about them, ABOUT THE FIRST FRUITS THAT ALLUDE TO YISRAEL: "you shall bring to the house of Hashem your Elohim" (Shemot 23:19), NAMELY, THAT THEY SHOULD MERIT COMPLETE REDEMPTION. AND BECAUSE OF WHAT it is said about the idolatrous nations: "and they devour Yisrael with open mouth" (Yeshayah 9:11); IT IS ALSO SAID ABOUT THEM: "ALL THAT DEVOUR HIM shall be held guilty; evil shall come upon them" (Yirmeyah 2:3).

764. וּבְגִין דָּא אָמְרוּ מְאִרֵי מִתְנִיתִין, דְּאִינוּן ג' מִינִין מִינִיָּהּ, חֵד מִין דְּלֵהוּן כְּמִלְאֲכֵי הַשָּׁרָת. וּמִין תְּנִינָא, כְּבִנֵי אָדָם. וּמִין תְּלִיתָא, כְּבַעִירָן. וְאִית בְּהוּן חֲפִימִין בְּאוּרִייתָא דְּבִכְתָּב וּדְבַעַל פֶּה. אֲתִקְרִי יוֹסֵף שִׁידָא, עַל שֵׁם דְּאוּלִיד לִיהַ שְׂד. וְלֹאוּ לְמַגְנָא אָמְרוּ מְאִרֵי מִתְנִיתִין, אִם הָרַב דּוּמָה לְמִלְאֲךָ יִי צְבָאוֹת תּוֹרָה יִבְקִשׁוּ מִפִּיהוּ. וְאִשְׁמְדָאֵי מְלָכָא, הוּא וְכָל מְשַׁפְחָתִיהּ, הָא אוֹקִימְנָא דְּאִינוּן שְׂדִין יְהוּדָאִין, דְּאֲתַכְפִּינּוּן בְּאוּרִייתָא, וּבִשְׁמֵהּ דְּאוּרִייתָא.

765. וּבְנֵי אַהֲרֹן, בְּגִין דְּעֲרִיכוּ קְרִבְנֵהוּן, בְּגִין דָּא אֲתַעֲנִשׁוּ, דְּכֻלְהוּ קְרִבְנִין אַע"ג דְּאֲתִקְרִיבוּ לְגִבֵי מְלָכָא, אִיהוּ פְּלִיג לֹון לְכָל חֵד כְּדָקָא חֲזִי. וְנִטְל לְחוּלְקִיָּה מַה דְּאֲתַחֲזִי לִיהַ.
ע"כ רעיא מהימנא

766. וּבִיּוֹם הַבְּכוּרִים בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה וְגו'. אָמַר רַבִּי אֲבָא, יוֹם הַבְּכוּרִים, מֵאֵן יוֹם. דָּא נְהַר הַיּוֹצֵא מֵעֵדֶן, דְּאִיהוּ יוֹמָא מְאִינוּן בְּכוּרִין עֲלָאִין. וְדָא אִיהוּ דְּאוּרִייתָא תְּלִיא בֵּיהּ, וְאִיהוּ אֲפִיק כָּל רִזִין דְּאוּרִייתָא. וּבְגִין דְּאִיהוּ אִילְנָא דְּחַיִּי, פְּרִי אִילְנִין אֲצִטְרִיכוּ לְאִייתָא.

767. וּבַיּוֹם הַבְּכוּרִים בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה וְגו'. רַבִּי אָבָא אָמַר, יוֹם הַבְּכוּרִים אֵינוֹן בְּכוּרִים עַל־אֵין דְּאוּרֵייתָא. הַה"ד, רַאשִׁית בְּכוּרֵי אֲדַמְתָּךְ תְּבִיא וְגו'. אָמַר ר"מ, כְּגוֹזְנָא דְּבְכוּרִים לְאַמְהוֹן, אוֹף הָכִי אֲתַקְרִיאוּ פִירוֹת בְּכוּרִים, דְּפִירוֹת דְּאֵילָנִין, כְּבְכוּרָה בְּתַאנָּה, הָכִי יִשְׂרָאֵל קְדֻמוֹנִים וּבְכוּרִים לְקוּדְשָׁא בְרִיךְ הוּא, מְכַל אוּמִין דְּעַלְמָא, הַה"ד קִדְשׁ יִשְׂרָאֵל לִידוּ"ד וְגו'. וּבג"ד אֲתַמַּר בְּהוֹן, תְּבִיא בֵּית יְהוָה אֱלֹהֵיךְ. וּבגִין דָּא אוּמִין עֲכוּ"ם, דְּאֲתַמַּר בְּהוֹן וַיֹּאכְלוּ אֶת יִשְׂרָאֵל בְּכָל פֶּה. יֶאֱשֻׁמוּ רַעַה תְּבִיא אֵלֵיהֶם.

768. And so, too, VAV, WHICH IS ZEIR ANPIN, that includes six Sfirot, and which is the son of Yud Hei, WHICH ARE ABA AND IMA THAT ARE CALLED 'FIRST-FRUITS', is called 'a firstfruit'. And all the branches that come out from it and in which there are heads, THE LEVELS WHICH CONTAIN THE UPPER THREE SFIROT THAT ARE TERMED HEAD, are called 'first-fruits'. Vav is a river of those upper firstfruits, WHICH IS ZEIR ANPIN, and this is the river that comes out of Eden, WHICH IS YUD HEI, and it is on this that the Torah is dependent. And when it comes out AND IS REVEALED then all secrets of the Torah come out because it is both the Tree of Life and the Torah, as it is written: "She is a Tree of Life to those who lay hold on her" (Mishlei 3:18). And the precepts OF ZEIR ANPIN, WHO IS THE TORAH, are like the buds of the fruit of the tree that have to be brought TO THE HOUSE OF HASHEM.

768. אוֹף הָכִי ו' דְּכָלִּיל שִׁית סְפִירָאן, וְאִיהוּ בֶן י"ד, אֲתַקְרִי בְכ"ר. וְכָל עֲנַפִּין דְּנַפְקִין מִנְיָה דְּבְהוֹן רַאשִׁין, אֲתַקְרִיאוּ בְכוּרִים. ו' אִיהוּ נְהַר, מֵאֵינוֹן בְּכוּרִים עַל־אֵין, וְהוּא נְהַר נְפִיק מְעַדָן. וְדָא אִיהוּ דְּאוּרֵייתָא תְּלִינָא בֵּיה. וְכַד נְפִיק נְפִיקֵי כָל רִזִין דְּאוּרֵייתָא, וּבגִין דְּאִיהוּ אֵילָנָא דְּחַיֵּי אוּרֵייתָא, הַדָּא הוּא דְּכַתִּיב, עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ. וּמְקוּדִין דִּילָהּ דְּמִיּוֹן לְאִיבָא פְרִי דְּאֵילָנִין, אֲצַטְרִיכוּ לְאִייתָאָהּ.

769. The Faithful Shepherd said, You might ask: Why are the first-fruits, that are called "a new meal offering" (Bemidbar 28:26), TO BE FOUND ON THE TREE from six months to six months? THAT IS, DURING THE SIX MONTHS OF THE WINTER AND AUTUMN THEY ARE ON THE TREE AS A FETUS IN ITS MOTHER'S WOMB, AND FROM WHEN THEY START GROWING UNTIL THEY ARE FULLY RIPE ANOTHER SIX MONTHS PASS. WHAT IS THE REASON FOR THIS TAKING SIX MONTHS? And again, about man it is said: "for is the tree of the field a man" (Devarim 20:19). WHAT IS THE REASON FOR HIS HAVING a nine or seven-month GESTATION PERIOD? And it is also SAID about cattle: "then it shall be seven days under its dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire to Hashem" (Vayikra 22:27), namely, to be offered as a sacrifice before Hashem. AND WHAT IS THE REASON FOR THE SEVEN DAYS BEING REQUIRED? Furthermore, why are the Sfirot, in which are the name of the Yud Hei Vav Hei and all His appellations, called by the names of the living creatures, NAMELY, LION, OX, EAGLE, AND MAN?

769. אָמַר רַעִיא מְהִימְנָא וְאִי תִימְרוּן אֲמַאי בְכוּרִים, דְּלְהוֹן אֲתַקְרִיאוּ מִנְחָה חֲדָשָׁה, מִשִּׁית יֶרְחִין לְשִׁית יֶרְחִין. וּמִבְּרַן נֶשׁ דְּאֲתַמַּר בֵּיה כִּי הָאָרֶם עֵץ הַשָּׂדֶה לְתַשַׁע יֶרְחִין, אוּ לְשִׁבְעָה. וּבְעִירָא אוֹף הָכִי, שְׁבַעַת יָמִים יִהְיֶה תַּחַת אִמּוֹ וּמִיּוֹם הַשְּׁמִינִי וְהִלָּאָה יֶרְצָה לְקַרְבַּן אֲשֶׁה לַיהוָה, לְקַרְבָּא קַרְבָּנָא קָדָם יי'. וְעוֹד סְפִירָאן, בְּהוֹן שֵׁם יְהוָה, וְכָל כְּנוּוִין דִּילָהּ, אֲמַאי אֲתַקְרִיאוּ בְּשֵׁם חַיִּין.

770. HE ANSWERS, however, "a new meal offering" is to be understood by way of mystery, AND ITS MEANING is the Shechinah. From six months to six months THAT THE FRUITS ARE GESTATING ON THE TREE refers to the six Sfirot CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD which are called 'the primordial years of the creation of the world', which are the secret of the six thousand years that the world has been in existence, AND THEY ARE CALLED 'YEARS' from the aspect of upper Ima, WHICH IS BINAH, while from the aspect of lower Ima, WHICH IS MALCHUT, they are called 'months'. And because these six SFIROT preceded the world and all the creatures, they are called 'firstfruits', AND THIS IS THE SECRET WHY THE FRUIT OF THE TREE ARE THE FIRST-FRUITS OF THE SIX MONTHS, FROM THE TIME THEY START GROWING UNTIL THEY ARE FULLY RIPE, NAMELY, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD FROM THE ASPECT OF MALCHUT.

771. And the Shechinah, which is "a new meal offering" is from the aspect of the living creature, about whom it is said "As for the likeness of their faces, they had the face of a man" (Yechezkel 1:10), THAT IS THE NINE MONTHS OF GESTATION. FOR THE NUMERICAL VALUE OF 'MAN' (HEB. ADAM) is nine in the small calculation of Enoch, FOR IN THE SECRET OF THE SMALL NUMBER, WHICH IS METATRON, WHO IS CALLED 'ENOCH', THE VALUE OF THE LETTERS IS CONSIDERED ONLY AS A NUMBER OF UNITS, SUCH THAT THE LETTER MEM WILL BE ONLY FOUR, AND SO, TOO, TAV WILL BE ONLY FOUR, AND SO ON, SO THAT THE NUMERICAL VALUE OF ADAM IS NINE. And this is the secret of man, who is born after nine months of gestation. AND MAN WHO IS BORN is the tenth TO THEM and is thereby included in all TEN SFIROT. AND MAN is called 'the firstborn son', after the name of the sign of the covenant, WHICH IS YESOD, which is Yud, NAMED AFTER the first drop drawn out of him, seed shot as an arrow, FROM WHICH MAN IS BORN. AND EVERY DROP IS CALLED 'YUD', BECAUSE IT INCLUDES YUD SFIROT. And YESOD is Vav (numerical value of six) and IS THE DROP, being Yud that rises over Vav, WHICH IS YESOD, just as the fruit rises over the branch of the tree. AND BECAUSE THERE ARE THREE UPPER SFIROT, WHICH IS THE SECRET OF FIRSTFRUITS, IN THE TEN SFIROT, MAN IS THEREFORE CALLED 'A FIRSTBORN SON'.

772. And although there are many branches on the tree, on which are a number of figs, those THAT RIPEN first at the beginning are called 'first-fruits'. And these are the 'heads' of all of them, and on a parallel with them it is said: "Lift up your heads, O you gates" (Tehilim 24:7), THE MEANING OF WHICH IS AS: "Lift up your eyes on high, and behold who has created these?" (Yeshayah 40:26); and also: "Take the sum (lit. 'Lift the head') of all the Congregation of the children of Yisrael" (Bemidbar 1:2).

773. "Lift up your heads, O you gates." Gates here are the fifty gates of Binah, which are the Heavenly Academy. "and be lifted up, you everlasting doors" refers to the doors of the Earthly Academy, WHICH IS MALCHUT, for everyone who engages in the Torah is, at the end, lifted, as it is written: "If you have done foolishly in lifting yourself up" (Mishlei 30:32). And the sages of the Mishnah taught: Whoever abases himself (acts foolishly) for words of the Torah will, in the end, be exalted. And this is the meaning of "and the King of glory shall come in" (Tehilim 24:7), for there is no glory apart from the Torah.

770. אֵלָא מְנַחָה חֲדָשָׁה בְּאַרְחָ רִזָּא , דָּא שְׂכִינְתָּא . מְשִׁית יִרְחִין לְשִׁית יִרְחִין , אִינוּן שִׁית סְפִירָאן , דְּאֲתְקֵרְיָאוּ שְׁנִים קְדָמוֹנִיּוֹת לְבְרִיּוּת עֲלָמָא , דְּאִינוּן שִׁיתָא אֲלָפִי שְׁנִין הִוֵּי עֲלָמָא , מְסִטְרָא דְּאִימָא עֲלָאָה . וּמְסִטְרָא דְּאִימָא תַתָּאָה , אֲתְקֵרְיָאוּ יִרְחִין . וּבְגִין דְּקָדְמוּ לְעֲלָמָא , וְכֹל בְּרִיּוּן , אֲתְקֵרְיָאוּ בְּכוֹרִים .

771. וּשְׂכִינְתָּא מְנַחָה חֲדָשָׁה , מְסִטְרָא דְּחַיָּה , דְּאֲתָמַר בֵּהּ וּדְמוּת פְּנִיָּהּ פְּנֵי אָדָם . וְאִיהוּ תִשַׁע לְחֻשְׁבוֹן זְעִיר דְּחֻנוּךְ . אִיהוּ בַר נֶשׁ דְּאֲתִיּוּלִיד לְתִשַׁע יִרְחִין דְּעוֹבְרָא , דְּאִיהוּ עֲשִׂירָאָה . וּבְדָא כְּלִיל מְכֻלָּהוּ , וְאֲתְקֵרִי בֶן בּוֹכְרָא , עַל שֵׁם אוֹת בְּרִית , דְּאִיהוּ י' , טָפָה קְדָמָאָה דְּאֲתַמְשֵׁךְ מְנִיָּה זֶרַע יוֹרָה כַּחֲץ . דְּאִיהוּ ו' , וְאִיהוּ י' , סְלִיק עַל ו' , כְּאִיבָא דְּסְלִיק עַל עֲנַפָּא דְּאִילָנָא .

772. וְאֵע"ג דְּכֻמָּה עֲנַפִּין אִית בְּאִילָנָא , וְכֻמָּה תְּאֲנִים עֲלֵיהוּ , אִינוּן דְּאֲקֵדִימוּ בְּקְדָמִיתָא , אֲתְקֵרְיָאוּ בְּכוֹרִים . אֲלִין אִינוּן רִישֵׁין דְּכֻלָּהוּ . כְּגוֹוֹנָא דְּלָהוֹן אֲתָמַר שָׂאוּ שְׁעָרִים רְאשִׁיכֶם . שָׂאוּ מְרוֹם עֵינֵיכֶם וּרְאוּ מִי בְּרָא אֱלֹהֵי . שָׂאוּ אֶת רֹאשׁ כָּל עֲרַת בְּנֵי יִשְׂרָאֵל .

773. שָׂאוּ שְׁעָרִים רְאשִׁיכֶם . שְׁעָרִים אֲלִין , אִינוּן חֲמֻשִׁין תְּרַעִין דְּבִינָה . דְּאִיהוּ מְתִיבְתָא דְּלַעֲיָלָא . וְשָׂאוּ פְתָחֵי עוֹלָם , דְּמִתִּיבְתָא תַתָּאָה , דְּכָל מֵאן דְּאֲשְׁתַּדַּל בְּאוֹרֵייתָא לְסוּף מְתַנְשָׂא . הֵה"ד , אִם נִבְלַת בְּהַתְנַשָּׂא . וְאוֹקְמוּהָ מְאִרֵי מְתַנִּיתִין , כָּל הַמְנַבֵּל עֲצָמוּ עַל דְּבְרֵי תוֹרָה , לְסוּף מְתַנְשָׂא , וְיִבָּא מֶלֶךְ הַכְּבוֹד , וְלִית כְּבוֹד אֱלָא תוֹרָה .

774. It follows that whoever learns Torah, which is called 'glory', is himself called 'a king', FOR IT IS WRITTEN "AND THE KING OF GLORY SHALL COME IN" (TEHILIM 24:7). And it should not be said that he is a king in the next world and no more than that, for he is a king in both the worlds, in the image of his Master. And this is why the verse comes twice: "Who is this king of glory?" (Ibid. 8) and "Who is this king of glory?" (Ibid. 10), WHICH TEACHES THAT THE REFERENCE IS TO BOTH THE WORLDS, THIS WORLD AND THE WORLD TO COME. The verse "Lift up your heads, O you gates" appears twice. What is the meaning of "your heads"? THE ANSWER TO THIS IS THAT on the one occasion they refer to the living creatures of the heavenly chariot, WHICH IS ABOVE THE CHEST OF ZEIR ANPIN; and on the other occasion they refer to the living creatures of the lower chariot THAT ARE IN MALCHUT.

End of Ra'aya Meheimna

Rabbi Shimon explains the meaning of "lift up your heads, O you gates." We learn that God sanctifies all the festivals and makes sure that all the hosts of heaven become sanctified along with the children of Yisrael, in one unity.

775. Rabbi Shimon unraveled a verse, saying: "Lift up your heads, O you gates..." This verse has been taught and we have learned it. "Lift up your heads, O you gates," these are the upper gates, the gates of upper understanding, and they are fifty in number. "your heads." What heads does this refer to? THE ANSWER IS THAT each one, NAMELY, EACH GATE, has a head to be unclothed and enter into one another and to be incorporated within each other.

776. I found in the Book of Enoch: "Lift up your heads, O you gates." These are the gates that are below the Patriarchs, NAMELY, BELOW CHESED, GVURAH, AND TIFERET, WHICH ARE CALLED 'PATRIARCHS', and they are the three last SFIROT, NAMELY NETZACH, HOD AND YESOD. "your heads" are the heads of the thousand of Yisrael, and they are the upper patriarchs, NAMELY CHESED, GVURAH, AND TIFERET, WHICH, AT THE TIME OF GREATNESS, BECOME CHOCHMAH, BINAH AND DA'AT, and they are the heads of those gates. And for the sake of these, NETZACH, HOD, AND YESOD, which are the Ofanim that encompass and bear them on their shoulders, it is said: "Lift up your heads, O gates." Lift up whom? Your heads, for they, CHESED, GVURAH AND TIFERET, are heads over you and have control over you. "and be lifted up, you everlasting doors" (Tehilim 24:7): These are the Matriarchs, and they are four who are below, NAMELY CHESED, GVURAH, TIFERET AND MALCHUT, THAT ARE IN MALCHUT, WHERE SARAH IS CHESED, RIVKAH IS GVURAH, LEAH IS TIFERET AND RACHEL IS MALCHUT.

777. "and the king of glory shall come in": This is the supreme King over all, NAMELY, ZEIR ANPIN, WHICH INCLUDES CHESED, GVURAH, AND TIFERET AND ALSO NETZACH, HOD AND YESOD, for he is King of that same glory because he gives light to the moon, WHICH IS MALCHUT, THAT IS CALLED 'GLORY'. And who is this? It is "Hashem Tzevaot" (Ibid. 10), NAMELY, ZEIR ANPIN, WHO IS SO CALLED. "shall come" (Ibid. 7). HE ASKS, To what place HE "SHALL COME"? AND HE ANSWERS, to bring the Torah, WHICH IS ZEIR ANPIN, in the Ark, WHICH IS MALCHUT, in one union as is fitting. For after the former has entered his place, NAMELY, AFTER ZEIR ANPIN HAS MATED WITH MALCHUT, WHICH IS HIS PLACE, IT IS THEN CONSIDERED THAT the Torah, WHICH IS AN ASPECT OF ZEIR ANPIN, has entered the Ark, WHICH IS AN ASPECT OF MALCHUT. And they have become joined together in one union, the upper Torah WHICH IS AN ASPECT OF ZEIR ANPIN with the Oral Torah, WHICH IS AN ASPECT OF MALCHUT, for they join together in order to interpret hidden matters, NAMELY, TO REVEAL THE SECRETS OF THE TORAH TO THE RIGHTEOUS.

774. מֵהֵכָא, מֵאֵן דִּילִיף אֹרִייתָא דְאַתְקֵרִיאת כְּבוֹד, אֶקְרִי מֶלֶךְ. וְלֹא תִימָא בְּהוּא עֲלֵמָא דְאַתִּי וְלֹא יְתִיר, אֶלֵא מֶלֶךְ בְּתֵרִין עֲלֵמִין, בְּדִיוקְנָא דְמֵאֲרִיָּה. וּבְגִין דָּא כְּפֻל פְּסוּקָא תְרִין זְמַנִּין, חַד מִי זֶה מֶלֶךְ הַכְּבוֹד. תְּנַיִנָא מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד. שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם, מֵאִי רְאשֵׁיכֶם תְרִין זְמַנִּין. אֵינּוֹן חֵיוֹן דְּמֵרְכַבְתָּא עֲלָאָה, וְחֵיוֹן דְּמֵרְכַבְתָּא תַתָּאָה. ע"כ רעיא מהימנא

775. רְבִי שְׁמַעוֹן פִּתַּח קְרָא וְאָמַר, שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם וּגו'. הָאִי קְרָא אוֹקְמוּהּ וְאַתְמַר. אֲבָל שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם, אֵלִין אֵינּוֹן תְרַעִין עֲלֵאִין, תְרַעִין דְּסַכְלָתְנָו עֲלָאָה. וְאֵינּוֹן חֲמִשִּׁין תְרַעִין. רְאשֵׁיכֶם, אֵינּוֹן רְאשִׁים מֵאֵן אֵינּוֹן. אֶלֵא, כָּל חַד וְחַד, אֵיִתְּ לִיהּ רִישָׁא לְאַתְפְּשֵׁטָא וְלַמִּיעֵל דָּא בְדָא, וְלֹאֲכַלְלָא דָּא בְדָא.

776. אֲשַׁכְחָנָא בְּסַפְרָא דְחֻנוּךְ, שְׂאוּ שְׁעָרִים, אֵלִין אֵינּוֹן תְרַעִין דְּלִתְתָא מֵאֲבָהֶן, וְאֵינּוֹן תִּלְתָּא בְּתַרְאִין. רְאשֵׁיכֶם: אֵלִין אֵינּוֹן רְאשֵׁי אֶלְפֵי יִשְׂרָאֵל, וְאֵינּוֹן אֲבָהֶן עֲלָאִי, וְאֵינּוֹן רְאשֵׁין דְאֵינּוֹן תְרַעִין. וּבְגִין אֵלִין דְאֵינּוֹן אוֹפְנִים, דְּסַחְרִין וְנִטְלִין לֹון עַל כְּתַפְיָהוּ, אֲמַרִי שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם, שְׂאוּ לְמֵאֵן. לְרְאשֵׁיכֶם. דְאֵינּוֹן רְאשֵׁין עֲלִיבָה, וְשִׁלְטָנִין עֲלִיבָה. וְהַנְּשָׂאוּ פִתְחֵי עוֹלָם. אֵלִין אֲמַהֲן וְאַרְבַּע אֵינּוֹן דְּלִתְתָּא.

777. וְיִבָּא מֶלֶךְ הַכְּבוֹד, דָּא מֶלְכָא עֲלָאָה דְכֻלָּא, דְאֵיהּוּ מֶלֶךְ מֵהוּא כְבוֹד, דְנִהִיר לְסִיְהָרָא, וּמֵאֵן אֵיהּוּ. יְי' עֲבָאוֹת. וְיִבָּא, לֵאן אַתְר. לְמִיעֵל אֹרִייתָא בְּאֵרוֹנָא, בְּחֻבְרָא חֲדָא, כְּדָקָא יָאוֹת. וְכִיּוֹן דְהָאִי עָאֵל לְאַתְרֵיהּ, כְּדִין אֹרִייתָא עָאֵל בְּאֵרוֹנָא. וְאַתְחַבֵּר חֻבְרָא חֲדָא, אֹרִייתָא עֲלָאָה, בְּאֹרִייתָא דְבַעַל פֶּה, מִתְחַבְרוּ לְפִרְשָׁא מִילִין סְתִימִין.

778. HE ASKS: When IS THIS UNITY MADE? AND HE ANSWERS: ABOUT THIS IT IS WRITTEN: "ALSO ON THE DAY OF THE FIRSTFRUITS, WHEN YOU BRING A NEW MEAL OFFERING TO HASHEM in your feast of weeks" (Bemidbar 28:26). AND THE MEANING OF IT is according to your reckoning. For whenever Yisrael makes calculations regarding the new moons and festivals, the Holy One, blessed be He, sets an Ark within the heavens, NAMELY, ONE THAT IS LIKE THE LECTERN ARK OF THE READER, and passes a proclamation: 'My sons on earth have sanctified the month (or) have sanctified the festival. Sanctify yourselves, all of you in heaven.' And He sees to it that all the hosts of the heavens become sanctified as one with the holy people and they all keep one observance AT THE SAME TIME, ON THE SAME DAY THAT YISRAEL DETERMINED ON EARTH. Therefore IT IS WRITTEN: "in your... weeks," namely, according to your reckoning of these seven weeks.

778. אִימְתִי. בְּשָׁבוּעוֹתֵיכֶם. לְמוֹנֵינָא דְאַתּוֹן מוֹנִין. דְּבַכֵּל שַׁעְתָּא דְיִשְׂרָאֵל עֲבָדִין חוֹשְׁבֵינִין לְיִרְחִין וְזִמְנִין, קוּדְשָׁא בְּרִיךְ הוּא אֲתָקִין תִּיבָה גּוֹ אֵינוֹן רְקִיעִין, וְאֵעֲבֵר בְּרוּזָא, הָא בְּנֵי לְתַתָּא, קְדָשׁוֹ יִרְחָא, קְדָשׁוֹ זְמָנָא, אֲתַקְדָּשׁוּ כְּלָכוּ לְעִילָא. וְעָבִיד לְכָל חִילֵי דְבִשְׁמַיָּא, דְּמִתְקַדְּשִׁין כְּחָדָא בְּעַמָּא קְדִישָׁא, וְכִלְהוּ נְטְרֵי כְּחָדָא, נְטִירָא כְּדָא, וְעַל דָּא בְּשָׁבוּעוֹתֵיכֶם, לְמוֹנֵינָא דְאַתּוֹן מוֹנִין אֵינוֹן שְׁבַע שַׁבְּתוֹת.

114. "But you shall surely let the Mother go"

Rabbi Shimon uses the analogy of the mother bird brooding over her chicks to show how Yisrael must count seven weeks and thereby draw down seven Sfirot.

779. And then the Holy One, blessed be He, draws down seven grades at that grade, NAMELY, MALCHUT, which unites with them, with those seven weeks, WHICH ARE THE SECRET OF CHESED, GVURAH, AND TIFERET AND NETZACH, HOD, YESOD, AND MALCHUT. And should you suggest that there are six grades, and no more, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, FOR MALCHUT IS THE ONE THAT RECEIVES FROM THEM AND IS NOT PART OF THE RECKONING, THE ANSWER WOULD BE: Then Mother, NAMELY, BINAH, is sitting upon the young, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, and is to be found brooding over them, BINAH being sent to fly away FROM THEM, and taking those six young ones, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, with the grade that is below them, NAMELY, MALCHUT, to fulfill the scriptural verse: "but you shall surely let the mother go, and take the young to you" (Devarim 22:7), WHERE THE MOTHER IS BINAH AND THE YOUNG ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. AND WE THEREFORE COUNT SEVEN WEEKS, DRAWING DOWN SEVEN SFIROT, NAMELY, MALCHUT ALSO, AND HAVING DRAWN DOWN MALCHUT ALSO, WE DRAW DOWN CHESED, GVURAH, TIFERET NETZACH, HOD AND YESOD TO INCLUDE THEM IN MALCHUT.

779. וּכְדִין מְשִׁיךְ קוּדְשָׁא בְּרִיךְ הוּא, מְשִׁיכוֹ דְשִׁבְעַ דְּרַגְיָן לְתַתָּא, בְּהֵוּא דְרַגָּא דְאַתְאַחַד בְּהוּ, בְּאֵינוֹן שְׁבַע שַׁבְּתוֹת. וְאִי תִימָא, וְהָא שִׁיתָא אֵינוֹן וְלֹא יִתִיר. אֲלָא כְּדִין אִימָא יִתְבָּא עַל אֶמְרוּחִין, וְאִשְׁתַּכַּחַת רְבִיעָא עַלֵייהוּ. וְאֵנִן מְפָרְחִין לָהּ, וְנִטְלִין אֵינוֹן שִׁית בְּנִין. בְּהֵאִי דְרַגָּא דְלְתַתָּא, לְקִימָא דְכְּתִיב, שִׁלַּח תְּשַׁלַּח אֶת הָאֵם וְאֶת הַבָּנִים וְגו'.

115. Yisrael know how to hunt good game

Rabbi Hamnuna Saba continues the analogy and tells how Malchut, as though a chick, is coaxed out from under the Mother, Binah, with soft little prayers. Then Malchut stays with Yisrael, and the other Sfirot, like more small birds, fly out to Yisrael as well. We learn that one cannot pursue the Mother, Binah, for she is inconceivable.

780. Rav Hamnuna Saba said: On that day Yisrael takes only five sons, which are the five books of the Torah, NAMELY, CHESED, GVURAH, TIFERET, NETZACH AND HOD OF ZEIR ANPIN, WHICH ARE THE FIVE PARTS OF ZEIR ANPIN, WHO IS CALLED 'TORAH'. And should you object, saying that the Sfirot are six in number, FOR THERE IS ALSO YESOD, HE ANSWERS, the truth really is that there are seven, together with a certain bird, WHICH IS MALCHUT, and they are thus to be found between the wings of Mother, WHICH IS BINAH. AND THE REASON WHY HE THOUGHT INITIALLY THAT THERE WERE ONLY FIVE GRADES, CHESED, GVURAH, TIFERET, NETZACH AND HOD, IS THAT THERE ARE MAINLY ONLY FIVE MAIN GRADES WITH YESOD AND MALCHUT BEING TWO COMPONENTS OF THOSE FIVE GRADES, AND CONTAINING NOTHING NEW. And Yisrael knows how to hunt well for good and valuable game. What do they do? They draw out that bird, WHICH IS MALCHUT, from under the wings of Mother with soft little sounds from the mouth that they whisper to her, one after the other, NAMELY, WITH MANY PRAYERS.

780. רַב הַמְּנוּנָא סָבָא אָמַר, בְּהֵאִי יוֹמָא, לֹא נִטְלִין יִשְׂרָאֵל אֲלָא חֲמֵשׁ בְּנִין, וְאֵינוֹן חֲמֵשָׁה חוֹמְשֵׁי תוֹרָה. וְאִי תִימָא שִׁית אֵינוֹן. אֲלָא שְׁבַע אֵינוֹן, בְּחַד צִמְרָא דְאִשְׁכַּחַת בֵּין גְּדַפְהָא דְאִימָא. וְיִשְׂרָאֵל, יִרְעֵי לְמִיּוֹצֵד צִידָא טָבָא, רַבָּא וְיִקְיָרָא. מָה עָבְדִי. מִפְּקֵי מִתַּחַת גְּדַפְהָא דְאִמָּהָא, הֵוּא צִפּוּרָא, בְּלַחֲשׁוֹ דְפּוּמָא מְלַחֲשׁוֹ לְגַבְהָ, לְחִישׁוֹ בְּתֵר לְחִישׁוֹ.

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781. And that bird, sensing those whispers and the sounds that they voice to her under their breath, and even though she is under the wings of Mother, she raises her head and looks out at the whispering voices and flies out to them, emerging from under the wings of Mother. So Yisrael takes her and holds her, whispering to her and tying her with a knot so that she will not fly off and leave. Yisrael immediately catches her in this knot, and the bird wants to fly off and leave them but is unable to do so.

782. And while she is still bound in the hands OF YISRAEL, they whisper their sounds, and she chirps with them, and flies up and down. And all those sons who are under the wings of their Mother, NAMELY, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, when they hear that chirping of their sister, MALCHUT, and the whisper of that sound FROM YISRAEL, they immediately emerge from under the wings of their Mother and fly towards that bird, WHICH IS MALCHUT, and Yisrael takes them and unites with them. And had it not been for that bird, with which they were attached initially, they, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, would never have flown to them, and they would not have been able to unite with them.

783. How does one catch this holy bird? This is done by preparing before her valuable food with rejoicing, and all sorts of delights, and attending the synagogue and the school-house, and chirping at her in a voice of whispers, as is fitting. And she, THE BIRD, who is hiding under the wings of Mother, raises her head and looks at the prepared tables, with the chirping which is for her, NAMELY, THE PRAYERS, as is fitting, and she emerges FROM UNDER THE WINGS OF MOTHER, and flies to them, as we have learned, and all those sons, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, hold on to her.

784. And they send the one who is sitting over them, NAMELY, MOTHER, WHICH IS BINAH, WHICH IS SITTING OVER CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, and she goes off. Because from the seventh heaven, WHICH IS CHESED, and above, NAMELY, THE UPPER THREE SFIROT, do not expound what is hidden from you. THEREFORE, send her away, THAT IS, THE MOTHER, WHICH IS BINAH, WHICH IS ONE OF THE UPPER THREE SFIROT, for you will not be able to catch her. About this, Scripture says: "You shall surely let the mother go, and take the young to you" (Devarim 22:7), THE MEANING OF WHICH IS THAT YOU SHOULD NOT TRY TO PURSUE BINAH, FOR SHE IS NOT CONCEIVABLE. BUT THE YOUNG, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, WHICH ARE CONCEIVABLE, YOU MAY TAKE TO YOU.

785. "you shall have a holy gathering (lit. 'calling')" (Bemidbar 28:26). This is the calling and chirping, NAMELY, THE PRAYERS, that we make for that holy bird, WHICH IS MALCHUT, at the beginning. SUBSEQUENTLY, since the remaining days CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, hold on to her, they are called 'holy callings' IN THE PLURAL. FOR this bird is called 'holy', as it is written: "for it (she) is holy to you" (Shemot 31:14), WHICH IS SAID ABOUT MALCHUT. And because she is holy, she calls to all of them, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, and they come to her, which is why they are called 'holy callings'.

781. וְהוּא צְפוּרָא דְחַיִּישׁ לְאַיְנוֹן לְחַיִּישׁוֹ, וְלְאַיְנוֹן קְלוֹן, דְּקָא מְלַחְשֵׁי לְגַבְהָ. וְאֵע"ג דְּאִיְהִי תַחַת גְּדַפֵּי אִמָּהָ, זְקוּף רִישָׁא וְאִסְתַּכְלַת לְגַבֵּי הָהוּא לְחַיִּישׁוֹ דְּקָלָא, וּפְרַחַת לְגַבְיֵיהּ, וְנִפְקַת מִתַּחַת גְּדַפְהָא דְּאִימָא. בֵּינּוֹן דְּיִשְׂרָאֵל נְטְלִי לָהּ, אֶתְקִיטוּ בָּהּ, וְלַחְשִׁין לָהּ, וְקִשְׁרִין לָהּ בְּקִשּׁוּרָא דְּלֹא תִפְרַח וְתוּזַל. מִיַּד נְטְלִי לָהּ יִשְׂרָאֵל בְּהוּא קִשּׁוּרָא, וְאִיְהִי בְּעַתָּת לְמִפְרַח וְלְמִיזַל, וְלֹא יִכְלִית לְמִיזַל לָהּ.

782. וּבְעוֹד דְּהִיא קְשִׁירָא בִּידֵייהּ, אִינּוֹן מְלַחְשֵׁי בְּקִלְיָהוֹן, וְאִיְהִי מְצַפְצָפָא בְּהֵדִייהּ, וּפְרַחַת לְעֵילָא, וְנַחַתַּת. וְכָל אִינּוֹן בְּנֵין דְּתַחַת גְּדַפֵּי אִמָּהוֹן, בֵּינּוֹן דְּשִׁמְעֵי הָהוּא צַפְצָפָא דְּאַחַתְהוֹן, וְלַחְיִשׁוֹ דְּהָהוּא קָלָא, מִיַּד נִפְקִי מִתַּחַת גְּדַפְהָא דְּאִמָּהוֹן, וּפְרַחֵי לְגַבֵּי הָהוּא צְפוּרָא, וְיִשְׂרָאֵל נְטְלִי לוֹן, וְאַחֲרֵי בָּהּ. וְאַלְמָלָא הָהוּא צְפוּרָא דְּקָא אַחֲרֵי בְּקַדְמִיתָא, אִינּוֹן לֹא פְרַחֵי לְגַבְיֵיהּ לְעֵלְמִינּוֹן, וְלֹא יִכְלִין לְאַחַדָּא בָּהּ.

783. הֵיךְ צְרִין צִידָה דְּהִיא צְפָרָא קְדִישָׁא. מִתְקַנֵּין לְקַמָּא מִיכְלָא יְקִירָא בְּחֵדוּוּהּ, וְכָל עֲנוּגִין, וְעֵאלִין לְבֵי בְּנִשְׁתָּא וְלְבֵי מְדַרְשָׁא, וּמְצַפְצָפִין לְגַבְהָ בְּקַל לְחַיִּישׁוֹ בְּדְקָא יְאוּת. וְאִיְהִי דְּמִטְמַרָא תַחַת גְּדַפְהָא דְּאִימָא, זְקַמַּת רִישָׁא, וְחִמַּאת פְּתוּרִין מִתְקַנֵּין, וְצַפְצוּפִין לְגַבְהָ בְּדְקָא יְאוּת. נִפְקַת וּפְרַחַת לְגַבְיֵיהּ כְּמָה דְּאַתְמַר, וּבָּהּ אַחֲרִין כָּל אִינּוֹן בְּנֵין.

784. וּמְשַׁלְחִין לְהָהוּא דְּרַבִּיעָא עֲלִיָּהּ וְאַזְלַת. בְּגִין דְּהָא מִן רְקִיעָא שְׂבִיעָאָה וְלְעֵילָא, בְּמַכּוּסָה מִמֶּךָ אַל תְּדַרוּשׁ. שְׁלַח לִיָּהּ, דְּלֹא תִיכּוֹל לְאַדְבָּקָה וְע"ד בְּתִיב, שְׁלַח תְּשַׁלַּח וְגו'.

785. מְקַרָּא קְדָשׁ, דָּא קְרִיָּאָה וְצַפְצוּפָא, דְּעִבְדִּין לְהָהוּא צְפָרָא קְדִישָׁא בְּקַדְמִיתָא. וּבֵינּוֹן דְּאַחֲרִין בָּהּ שְׂאָר יוֹמִין, אֶקְרוּן מְקַרְאֵי קְדָשׁ. הֵיאִי צְפָרָא אֶקְרִי קְדָשׁ, דְּכְתִיב, כִּי קְדָשׁ הִיא לְכֶם. וּבְגִין דְּאִיְהִי קְדָשׁ, אִיְהִי קְרָאָה לְכוּלָּהּ וְאַתֵּינּוּן לְגַבְהָ. וּבְגִין כֶּן אֶקְרוּן מְקַרְאֵי קְדָשׁ.

786. And she calls TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, and Yisrael chirps along with her, and they, too, call, and they therefore come to them and unite with them. This is why IT IS WRITTEN: "These are the feasts of Hashem, holy gatherings (callings), which you shall proclaim (call)" (Vayikra 23:4). AND THEY ARE CALLED 'holy callings' AFTER their chirping, AND AFTER that holy bird, WHICH IS holy, that calls them.

786. אִיהִי קְרָאָה, וַיִּשְׂרָאֵל מְצַפְצָפִין בְּהִדָּה, וְקָרָא אֹף הָכִי. וְעַל דָּא אֵינוֹן אֲתִיבִין לְגַבְיֵיהוּ, וְאַחֲדֵי בְּהוּ. בְּגִין כֵּךְ אֵלֶּה מוֹעֲדֵי יוֹ' מְקֵרְאֵי קֹדֶשׁ אֲשֶׁר תְּקֵרְאוּ אוֹתָם. מְקֵרְאֵי קֹדֶשׁ, בְּצַפְצוּפֵא דְלֵהוֹן, וּבְהֵהוּא צִפְרָא קְדִישָׁא קֹדֶשׁ, דְּקָרָא לוֹן.

116. "A bird's nest"

The Faithful Shepherd says that the bird is the Shechinah, the nest is the Temple and the chicks are Yisrael. When Yisrael sinned and the Temple was destroyed the Shechinah went away. We are told about the six orders of the Mishnah, the six words of the Sh'ma Yisrael, the sages of the Bible, and the Kabbalists - and in all these Moses emphasizes the role and importance of prayer and intention. Ra'aya Meheimna (the Faithful Shepherd)

787. The Faithful Shepherd said: How obscure these matters are for one who does not know them, and how transparent for one who does! Certainly that bird is the Shechinah and its nest is the Temple, WHERE THE SHECHINAH RESTED. And Yisrael are the young ones, upon whom the mother, WHICH IS THE SHECHINAH, sits. Scripture says: "and the mother bird sitting upon the young, OR UPON THE EGGS" (Devarim 22:6). This refers to the sages of the Mishnah, who fly in her precepts. "or upon the eggs" refers to the sages of the Bible.

787. אָמַר רַעֲיָא מְהֵימְנָא, מַלִּין אֲלִין, כְּמַה סְתִימִין אֵינוֹן, לְמַאן דְּלָא יָדַע, וְגַלְיִין לְמַאן דִּידַע בְּהוּ. וְדָאֵי הֵהוּא צִפּוּרָא אִיהוּ שְׂכִינְתָא. קֵן דִּילֵהּ, דָּא בִּי מְקֵדְשָׁא. וַיִּשְׂרָאֵל אֵינוֹן אֲפֻרוּחִין, דְּאִימָא יִתְבָּא עֲלֵיהוּ. הַה"ד, וְהָאֵם רוֹבֶצֶת עַל הָאֲפֻרוּחִים, וְאֵינוֹן מְאִרֵי מְשֻׁנָּה, דְּפִרְחִין בְּפִקּוּדֵין דִּילֵהּ. אוּ בִּיצִים, אֵינוֹן מְאִרֵי מְקֵרָא.

788. But when Yisrael sinned, and the Temple was destroyed, what is written? "but you shall surely let the mother go" (Ibid. 7), BEING THE SHECHINAH. This is as it is written: "And for your transgressions was your mother sent away" (Yeshayah 50:1). And about the sages of the six orders of the Mishnah, it is written: "and take the young to you" (Devarim 22:7), These are the six ORDERS, from the side of the six sons CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, which are under upper Mother, WHICH IS BINAH, and which are alluded to in the six words of the Sh'ma Yisrael, or in the six orders of the Mishnah. It is all the same, whether (a man offers) much or little, if only he directs his mind towards Heaven, NAMELY, TO UNITE MALCHUT WITH ZEIR ANPIN WHO IS CALLED 'HEAVEN', and binds it with the knot of the Tefilin on the head and on the arm.

788. וּבְזִמְנָא דְּחִבּוּ יִשְׂרָאֵל, וְאַתְחָרִיב בִּי מְקֵדְשָׁא, מַה כְּתִיב. שְׁלַח תְּשַׁלַּח אֶת הָאֵם, הַה"ד, וּבַפְּשָׁעֶיכֶם שְׁלַח אִמְכֶם. וְאֵינוֹן מְאִרֵי שִׁיתָא סְדְרֵי מְשֻׁנָּה כְּתִיב בְּהוּ, וְאֵת הַבָּנִים תִּקַּח לָךְ. דְּאֵינוֹן שִׁית, מְסֻטְרָא דְּשִׁית בְּנִין דְּתַחוּת אִימָא עֲלָא, דְּאֵינוֹן בְּשִׁית תִּיבִין דְּק"ש. אוּ בְּשִׁית סְדְרֵי מְשֻׁנָּה, אַחַד הַמְרַבָּה וְאַחַד הַמְמַעֵיט וּבִלְבָד שִׁיכוּיִן לְבוּ לְשָׁמַיִם. וְקִשְׂרֵין לוֹן בְּקִשְׂרֵין דְּתַפְלִין, עַל רִישָׁא וְעַל דְּרוּעָא.

789. With what do the sons take THE ABOVE-MENTIONED SIX EXTREMITIES OF GREATNESS? That is, with many whistles of the sounds of the Sh'ma Yisrael? FOR THE SIX EXTREMITIES OF GREATNESS ARE DRAWN DOWN IN THE UNITY OF THE RECITAL OF THE SH'MA YISRAEL, AS ABOVE. And afterwards they secretly whisper the silent prayer, NAMELY, THE AMIDAH PRAYER to the Mother, WHICH IS BINAH, IN ORDER TO DRAW DOWN THE UPPER THREE GRADES OF GREATNESS and to the daughter, WHICH IS MALCHUT. And these are Hei Hei, FOR MOTHER IS THE FIRST HEI OF THE YUD HEI VAV HEI AND THE DAUGHTER IS THE LAST HEI. And they descend to the Vav, WHICH IS ZEIR ANPIN, with his knot, which is the Yud OF THE YUD HEI VAV HEI, NAMELY, CHOCHMAH. And upper Hei, WHICH IS BINAH, rests upon the Vav, WHICH IS ZEIR ANPIN, THIS BEING THE SECRET OF the Tefilin over his head, NAMELY, THE MOCHIN OF THE UPPER THREE SFIROT. And the small Hei, WHICH IS MALCHUT, descends to the Yud OF THE YUD HEI VAV HEI, which is the knot of the upper Hei that is on the head of the Vav. FOR THIS IS THE SECRET OF FATHER, WHICH IS THE YUD OF THE YUD HEI VAV HEI, WHO ESTABLISHED THE DAUGHTER, WHICH IS MALCHUT. And this, the Vav, WHICH IS ZEIR ANPIN, is connected with her in the Hei of a faint hand, NAMELY, THE KNOT OF THE HAND TEFILIN. AND THIS IS IN SUCH A WAY THAT THE YUD OF THE YUD HEI VAV HEI, WHICH IS THE SECRET OF THE KNOT OF THE HEAD TEFILIN, WHICH IS THE SECRET OF MOTHER

789. וּבְמַאי נִטְלִין בְּנִין בְּכַמָּה צַפְצוּפִין דְּקִלִּין דְּק"ש. וּלְבַתֵּר לְחֲשִׁין בְּלַחֲשׁוֹ בְּצִלוֹתָא דְּחֲשָׁאֵי, לְגַבֵּי אִימָא וּבְרִתָּא, וְאֵינוֹן ה' ה', וְנַחְתִּין לְגַבְיָהּ ו', בְּקִשְׂרֵי דִּילֵיהּ דְּאִיהוּ יו"ד. וְשִׁרְיָא ה' עֲלָא, עַל ו', תַּפְלִין עַל רִישֵׁיהּ. הַ זְעִירָא, נַחַת לְגַבֵּי י', דְּאִיהוּ קִשְׂרֵי דְּה' עֲלָא, עַל רִאשׁ ו', וְאִיהוּ ו', קִשְׂרֵי עֲמָה בְּה' דִּיר בְּהַהּ.

ON THE HEAD OF THE VAV AND IS THE KNOT OF THE HAND TEFILIN, WHICH IS MALCHUT, IS WITH THE FAINT HAND OF ZEIR ANPIN.

790. And for this reason, 'the young ones' are from the side of the letter Vav, NAMELY, THE LIGHT OF RUACH, which includes the six orders of the Mishnah, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. "or upon the eggs" refers to the sages of the Bible, WHICH ARE IN THE ASPECT OF THE LIGHT OF THE NEFESH, WHICH IS MALCHUT, THE FINAL HEI OF THE YUD HEI VAV HEI. And it is said about them: At Hei (= five) years old, one is fit for the study of Scripture, and this is MALCHUT, WHICH IS Hei. 'Sons' refers to the side of the son of Yud Hei, NAMELY, ZEIR ANPIN, WHICH HAS THE UPPER THREE SFIROT FROM YUD HEI, and these are the Kabbalists, about whom it is said: "you shall not take the mother bird together with the young" (Devarim 22:6).

790. ובג"ד, אפרוחים מסטרא דאת ו', כליל ו' סדרי משנה. או ביצים, אליון. מארי מקרא, דאתמר עלייהו, בן ה' שנים למקרא, ודא ה'. בנן מסטרא דבן י"ה, אליון מארי קבלה. עלייהו אתמר לא תקח האם על הבנים.

117. Moses' bride

We learn that the sages of Kabbalah are also called the sages of the Talmud, and that study is divided into three parts: one-third study of the Torah, one-third study of the Mishnah and one-third study of the Talmud. The Faithful Shepherd explains how it is permitted to interpret the secrets of the Torah by expanding and restricting the meanings of certain words. In this way the sages can piece together the inner meanings, just as a tailor pieces together the cloth for a suit. Moses concludes by speaking about the seven lights of the candelabrum and the seven blessings of the Sh'ma.

791. And the sages of Kabbalah are also called 'the sages of the Talmud', and it is said about them: "and you shall teach them diligently (Heb. Veshinantam)" (Devarim 6:7). And the sages of the Mishnah taught: Do not read Veshinantam (lit. repeat them twice) but Veshilashtam (lit. repeat them thrice) namely, a third Torah, a third Mishnah, and a third in the Talmud. And the secret of the matter is: "If a bird's nest chance to be before you in the way" (Devarim 22:6): "in the way" refers to the sages of the Torah, "IN ANY TREE" TO THE SAGES OF THE MISHNAH, AND "OR ON THE GROUND" TO THE SAGES OF THE TALMUD, NAMELY, A THIRD IN TORAH, A THIRD IN MISHNAH, AND A THIRD IN TALMUD. AND ONE NEED NOT BE SURPRISED THAT THE SAGES CHANGED THE WORD VESHINANTAM INTO VESHILASHTAM, FOR ON THE SCRIPTURAL VERSE "And you shall make a candlestick of pure gold" (Shemot 25:31), they taught: "And you shall make a candlestick " is a general proposition, "of gold" is a particular proposition, and "of beaten work" is a general proposition. And there are likewise a number of verses where the sages of the Mishnah expand or restrict THE MEANING, according to THE PRINCIPLES OF inclusion or amplification and exclusion or diminution, and there are also cases WHERE A LETTER is added, AS WHEN IT IS SAID: Do not read 'mah': (lit. 'what' - Mem Hei) but 'me'ah' (lit. 'one hundred' - Mem Aleph Hei). And so it is WHEN WE SAY: Do not read Veshinantam but Veshilashtam, and we deduce from this: a third in the Torah, a third in the Mishnah, and a third in the Talmud.

791. ומארי קבלה, אינון מארי תלמוד. ואתמר עלייהו, ושנתם. ואוקמוה מארי מתניתין, אל תקרי ושנתם, אלא ושלשתם, דאינון שליש במקרא, שליש במשנה, שליש בתלמוד. ורזא דמלה, כי יקרא קן צפור לפניך בדרך, במארי מקרא. ועשית מנורת זהב טהור. היא אוקמוה, ועשית מנורת, כלל. זהב, פרט. מקשה, כלל. וכמה מקראין מארי מתניתין, אינון מרבין וממעטין, כגון ריבה ומיעט. אוף הכי, מרבין, אל תקרי מה. אלא מאה. אוף הכי, אל תקרי ושנתם, אלא ושלשתם. ודרשינון מניה, שליש במקרא, שליש במשנה, שליש בתלמוד. כדאיתא בקדושין.

792. So, too: "And it came to pass on the day that Moses had finished (Heb. kalot)" (Bemidbar 7:1), which we interpret as though it were written the bride of (Heb. kalat) MOSES. And lest you think that we have this exegesis from them, namely, from THE LETTERS OF the Alphabet IN THE WORD, WHERE 'KALOT' IS THE SAME AS 'KALAH', without themselves ADDING anything for it is not permitted to add or take away a letter from it, nor to substitute one letter for another. If this be so, then in the Torah it is written with the full spelling kalot: (Caf Lamed Vav Tav) with a Vav. Who, then, gave permission to take away from it, namely the Vav AND TO INTERPRET IT as KALAT (CAF LAMED Tav)? There is here no case OF SUBSTITUTION of alphabets, E.G. WHERE ALEPH=TAV, BET=SHIN. BUT RATHER THE VAV HAS BEEN REMOVED FROM THE WORD, AND IT HAS BEEN EXPOUNDED AS CAF LAMED TAV, WRITTEN WITHOUT THE VAV. But certain words that are written in the abbreviated spelling ARE EXPOUNDED as though written out in full, and other WORDS that are written out in full are (expounded) as though written out in the abbreviated form. About these and about

792. אוף הכי, ביום כלת משה, כלת דרשינון ביה. אי תימא דדרשינון לון מנהון. כיצד מאלפא ביתא, ולא מעצמן דאינון לית לון רשו, לאוספא, ולא למגרע אות מניה, או לאחלפא את דא באת אחרא. הא כתיב כלות מלא באורייתא. מאן יהיב לון רשות למגרע אות מניה, דהוא ו', הא לא אית הכא מלה דאתחליף באלפא ביתא. אלא על אליון תיבין חסרין, דאינון מלאים. ומלאים, דאינון חסרים. ועל כל פירושוין דיכלין למעבד לקשטא בלה בתכשיטין דילה, קודשא בריך הוא מני למעבד, כמה דיימרון, ולמהוי מאמין לון, הה"ד על פי התורה אשר יורוך.

all sorts of explanations that can be made to embellish the bride, WHICH IS THE TORAH, in her ornaments, the Holy One, blessed be He, commanded us to do as they say, and to trust them, as it is written: "according to the sentence of the Torah which they shall teach you" (Devarim 17:11).

793. THE MATTER MAY BE LIKENED to a tailor who has cut cloth in order to make royal garments, and has made many pieces from them. Those who know the places where those pieces are missing AND ARE FAMILIAR WITH THE pieces which remain will be able to make the garments, for the pieces that have been collected together are placed where they are missing, and pieces that are too small are added to. And this is the true meaning of the verse: "according to the sentence of the Torah which they shall teach you."

794. And you might well ask that, if this is so, what about the case where one of them occasionally makes a mistake and says: I recant. HE ANSWERS, before issuing instructions concerning that matter about which there is a difference of opinion, the one who poses the difficulty can say: I withdraw. For not all those who make the parts of a bride's ornaments know where each piece goes, until the ruling is made, and prior to when resolutions to the arguments of the halachot (lit. 'legal rulings') have been given.

795. The candelabrum has seven lights, WHICH ARE THE SECRET OF THE VERSE "and the seven maidens who were chosen to be given her, out of the king's house" (Ester 2:9), and they correspond to the three-headed Shin and the four-headed Shin, of the Tefilin, namely, TO THE SEVEN HEADS OF THE TWO SHINS TOGETHER. And these correspond to the seven blessings of the Sh'ma, namely: In the morning two blessings are said before it and one after, and in the evening, two blessings are said before and two after. And subsequently is WRITTEN THE PRECEPT that the High Priest at the Temple Service has to serve with the wings of the precept, namely bells and pomegranates, which are as the knots and links of the fringes and the plate WHICH IS AS the Tefilin. From that point on it is written: "And you shall make an altar for the burning of incense" (Shemot 30:1).

118. "And you shall offer a sacrifice made by fire for a burnt offering"

The Faithful Shepherd says that all sacrifices for burnt offerings must correspond to the sins committed, and he tells us what these are. We learn that all sacrifices are not equal, and that a distinction must be made between one holiness and another that is lower.

796. The Faithful Shepherd began by saying: It is written "And you shall offer a sacrifice made by fire for a burnt offering to Hashem" (Bemidbar 28:19), and it has already been taught that a burnt offering is committed to the flames, ALL OF IT BEING BURNT BY FIRE, and this is why the two expressions "an offering made by fire" and "a burnt offering" are placed next to each other. And it has also been taught: A burnt offering is due only as an expiation for sinful meditation of the heart.

793. לאומן דחתך מאני לבושין דמלכותא, ועבד מנהון חתיכן סגיאין, אינון דידעין אתרין דחסרין אלין חתיכות, או אלין דמשתארין, אינון מתקנין אינון לבושין, ושון אינון חתיכות דאתוספן, באתר דמעוטין, וחתיכות דאינון מעטין, מוסיפין עלייהו, והאי איהו על פי התורה אשר יורוך.

794. ואי תימא, אי כך הוא, מאי איהו דלזמנין טעי חר מנייהו, ויימא הדרי בי. אלא עד דייעבדי הוראה מההיא מלה דחולקין עליה, וכול ההוא דאקשי עליה, למימר הדרי בי. דלא כל מפרקי תכשיטין דכלה, ידעין בחתיכות לאן אזלן, עד דיהא פסק על בורייה, פרוקין דהלכות על בורייהו.

795. מנורה, שבע בוצינין הילה, את שבע הנערות הראויות לתת לה מבית המלך. לקבל שוין התלת ראשין ש. ושוין דארבע ראשין דתפילין. ואינון לקבל ז' ברכאן דק"ש, דאינון בשחר מברך שתים לפניה ואחת לאחריה, ובערב מברך שתים לפניה ושתים לאחריה. לבתר, כהנא רבא בעבודה, דמשמש בכנפי מצוה, פעמונים ורמונים, אינון קשרין וחולין וציץ תפילין, מתמן ואילך ועשית מזבח מקטר קטרת.

796. פתח רעיא מהימנא, ואמר, כתיב בפרשתא דא, והקרבתם אשה עולה לוי. ואוקמוה, דעולה לאשים. ובג"כ סמך עולה לאשה. ועוד אוקמוה, דלית עולה אתיא אלא על הרהור הלב.

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797. Without doubt the purpose of all the sacrifices is only for the making of atonement, with each sacrifice making atonement for man's limbs according to the sin he committed with that limb. For drops of marrow, NAMELY, THE SIN OF WASTING SEED, HE BRINGS "unleavened cakes... for it was not leavened" (Shemot 12:39); namely, if he discharged initial drops before they acidify in a place that does not belong to him, NAMELY, WITHOUT A FORBIDDEN WOMAN IN WHOM THE DROPS ACIDIFY. And regarding those that acidified, which is discharged in a place where he should not have, NAMELY, IN A FEMALE FORBIDDEN TO HIM WHERE THE DROPS BECOME ACID (HEB. CHAMETZ), he has to bring leavened bread, and thus were the thanksgiving offerings: some were leavened and others were unleavened.

798. Bulls are from the side of Judgment. LIKEWISE, sheep and rams and he-goats and goats ARE ALL FROM THE SIDE OF JUDGMENT, because they are 'the face of ox,' AS IT IS SAID: "THE FACE OF AN OX ON THE LEFT SIDE" (YEchezkel 1:10), WHICH IS THAT OF JUDGMENT. All of them were slaughtered on the north side and their blood was received in a vessel of ministry on the north side. The slaughtering, the receipt, and tossing (of the blood) were all on the north side, WHICH IS THE LEFT SIDE, in order to sweeten AND MITIGATE the attribute of Judgment, which comes to the Court from the side of Gvurah. The Great Law-court is from the side of Gvurah, where Binah is, while the Small Law-court is from the side of Malchut. And all those who shed blood in fulfillment of a precept are from the side of Gvurah.

799. And the teaching that "the burnt offering of every Shabbat" (Bemidbar 28:10) must be offered on that Shabbat, and not on any other is because if the day has passed, the offering lapses. AND IT CANNOT BE MADE UP ON ANOTHER SHABBAT. The offering of the sacrifice takes precedence over Shabbat, and fire may be kindled on the Shabbat because it is holy fire, for the fire that is used for offering all the sacrifices is holy, and this holy fire and the holy Shabbat take hold of each other.

800. But profane fire may not be combined with the holy, namely WITH THE SHABBAT, which is why He commanded Yisrael: "You shall kindle no fire throughout your habitations on the Shabbat day" (Shemot 35:3), for this would be tantamount to mixing good and bad, FOR on the Shabbat the Tree of Life is in control, and there is no mixture OF GOOD AND BAD in it. And secular objects that pertain to purity may not be mixed with the fire of holiness, and how much more so may the profane matters of impurity not be mixed with holiness. So, too, all the sacrifices are called "holy flesh" (Yirmeyah 11:15), and all the sacrifices of every type contain secular things of purity, and they contain holiness, and the holy of holies.

801. And the secret of the matter is that a distinction is to be made between one holiness and another, as it is written: "and the veil shall be for you as a division between the holy place and the holy of holies" (Shemot 26:33). Here, too, the fires of the offering are not equal, for the fire that is higher is more holy than the holy fire below, which are called 'the fire of the holy wood' or 'the fire of the holy flesh'. And in the holy fire there is a distinction as against ordinary fire THAT IS BROUGHT TO THE ALTAR, even though it has been taught that it is a positive precept to bring of the ordinary FIRE even when there is holy fire ON THE ALTAR, for each has to have its own place.

797. וְדָאֵי, כֹּל קִרְבָּנֵינִי לֹא אֶתִיּוֹן, אֲלֵא לְכַפֵּרָא. כֹּל קִרְבָּנָא וְקִרְבָּנָא, עַל כֹּל אַבְרִין דְּבִינִי, כַּפּוּם הֵוּא חֲטָא דֵּהוּוּ אַבְרִי. עַל טַפְּסֵי דְמוּחָא, עוּגוֹת מִצּוֹת בֵּי לֹא חֲמֵץ. אֵי זְרִיק טַפְּסֵי קְדַמְאִין, קִדְם דְאַחְמִיצוּ, בְּאַתֵּר דְּלֹא דִילִיָּהּ. וְעַל אֲלִין דְאַחְמִיצוּ, חֲרִיק לֹון בְּאַתֵּר דְּלֹא אֲצֵטְרִין, צְרִיךְ לְאִייתָאָה עֲלִיָּהּ לֶחֶם חֲמֵץ, וְאִינוּן לְחֵמֵי תוֹדָה הֵכִי הוּוּ, מְנַהוּן חֲמֵץ, וּמְנַהוּן מִצָּה.

798. פְּרִים מְסִטְרָא דְרִינָא, כְּבָשִׂים וְאִילִים וְעִתוּדִים וְעִזִּים. בְּגִין דְּאִינוּן אֲנַפֵּי דְשׁוּר, בְּלֵהוּ שְׁחִיטְתָן בְּצַפּוֹן, וְקָבוּל דְּמֵן בְּכָלֵי שְׂרֵת בְּצַפּוֹן. שְׁחִיטָה וְקַבְּלָה זְרִיקָה כֹּלָם בְּצַפּוֹן. לְבַסְמָא מֵדַת הַדִּין, דְּאֵתִי לְבֵית דִּין מְסִטְרָא דְגְבוּרָה. בֵּית דִּין הַגְּדוֹל מְסִטְרָא דְגְבוּרָה, דְּתַמְן בִּינָה. בֵּית דִּין הַקָּטָן, מְסִטְרָא דְמַלְכוּת. וְכֹל אִינוּן שׁוֹפְכֵי דְמִים לְמִצָּה, אִינוּן מְסִטְרָא דְגְבוּרָה.

799. וּמָה דְאַוּקְמוּהָ, עוֹלַת שַׁבַּת בְּשַׁבְּתוֹ וְלֹא בְּשַׁבַּת אַחְרָא, בְּגִין דְּעָבַר יוֹמוֹ בְּטַל קִרְבָּנֹו. דְּקִרְבָּן דְּזוּחָה שַׁבַּת, וְאֲדִלִיק אֵשׁ בְּשַׁבַּת, בְּגִין דְּאִיָּהוּ אֲשָׁא קְדוּשָׁה. דְּכֹל אֵשׁ דְּקִרְבָּנֵינִי אִיָּהוּ קִדְשׁ, וְשַׁבַּת קִדְשׁ, אַחִידֵן דָּא בְּדָא.

800. אָבַל אֵשׁ דְּחוּל, אֲסִיר לְאַחְדָּא לִיָּהּ בְּקִדְשׁ, וּבִגְדֵי מְנִי לֹון לְיִשְׂרָאֵל, לֹא תִבְעֵרוּ אֵשׁ בְּכֹל מוֹשְׁבוֹתֵיכֶם בַּיּוֹם הַשַּׁבָּת. דְּהֵאִי אִיָּהוּ כְּלָאִים דְּטוֹב וְרַע. וּבְשַׁבַּת דְּשִׁלְטָא אִילְנָא דְּחַיִּי, דְּלִית בֵּיהּ תַּעְרוּבַת, וְחוּלִין דְּטַהֲרָה אֲסִיר לְעֵרְבָא בְּאֵשׁ דְּקְדוּשָׁה. כֹּל שְׂכָן חוּלִין דְּטוּמְאָה, דְּאֲסִיר לְעֵרְבָא לֹון בְּקְדוּשָׁה. אוֹף הֵכִי כֹל קִרְבָּנֵינִי, אֲתַקְרִיאוּ בְּשׂוּר קִדְשׁ. וְכֹל קִרְבָּנֵינִי דְּכֹל מִין, אִית בְּהוֹן חוּלִין דְּטַהֲרָה, וְאִית בְּהוֹן קִדְשׁ וְקִדְשׁ הַקְּדָשִׁים.

801. וְרוּזָא, דְּאִית הַפְּרָשׁ בֵּין קִדְשׁ לְקִדְשׁ, הַהִ"ד, וְהַבְּדִילָה הַפְּרוּכַת לְכֶם בֵּין הַקּוֹדֵשׁ וּבֵין קִדְשׁ הַקְּדָשִׁים. אוֹף הֵכָא אֲשׁוֹת דְּקִרְבָּנֵינִי, לֹא אִינוּן שׁוּין. דְּאֵשׁ שֶׁל גְבוּהָ מְקוּדֵשׁ מֵאֵשׁ דְּקִדְשׁ דְּלַתְתָּא. דְּאֲתַקְרִי אֵשׁ עֲצֵי הַקְּדָשׁ, אוֹ אֵשׁ בְּשׂוּר הַקְּדָשׁ. וְאֲשָׁא דְּקוּדְשָׁא, אִית בֵּיהּ הַפְּרָשָׁה לְבִין אֵשׁ הַדִּיוּט. אָף עַל גַּב דְּאַוּקְמוּהָ עֲלִיָּהּ, דְּמִצָּה לְהִבִּיא מִן הַדִּיוּט, אָף עַל גַּב דְּאִית אֵשׁ דְּקוּדְשָׁא, דְּכֹל חַד צְרִיךְ לְאַתְרִיָּהּ.

802. Yisrael is likened to this, for Yisrael as a rule is called 'kings', as it has been taught: All Yisrael are the sons of kings. But when they entered the Temple, each one went to his own place, THE PRIESTS BY THEMSELVES, THE LEVITES BY THEMSELVES, AND YISRAEL BY THEMSELVES. Similarly, with regard to the sacrifices, although about each one it is written "a sacrifice to Hashem," they are not equal, for He, THE HOLY ONE, BLESSED BE HE, distributes everything, each as is fitting to him. And the secret of the matter can be learned from the fruits of the festival that Yisrael used to offer before Hashem, AND HE DISTRIBUTED THEM FOR THE SUSTENANCE OF THE SEVENTY NATIONS.

802. יִשְׂרָאֵל אֲמֵתִילוּ לְהָאֵי. דְּהָא יִשְׂרָאֵל בְּכָל־
 אֲתַקְרִיאוּ מְלָכִים בְּמָה דְּאוּקְמוּהּ, כָּל יִשְׂרָאֵל בְּנֵי
 מְלָכִים. אָבֵל כִּד הוּוּ עָאֲלִין לְבֵי מְקַדְשָׁא, כָּל חַד
 שְׂרִינְא בְּאַתְרֵיהּ, בְּדַקָּא יְאוּת לֵיהּ. אוּף הָכֵי כָּל
 קְרַבְנִין לְאוּ אִינוּן שׁוּין, דְּאָף עַל גַּב דְּבִכּוּלְהוּ כְּתִיב
 קְרַבֵּן לַיְי, אִיהוּ פְּלִיג כְּלָא כָּל חַד וְחַד בְּדַקָּא יְאוּת.
 וְרָזָא דָּא, אֲשַׁתְּמוּדַע בְּפִרְי הַחֶג, דְּהוּוּ קְרִיבִין לוּן
 יִשְׂרָאֵל קְדָם יְי.

119. "Also on the day of the firstfruits"

Rabbi Shimon tells Moses that it is through Moses' deeds that the Shechinah is renewed in the prayers of the patriarchs. He goes on to speak about the renewal that takes place during the prayers of the Festival of Weeks. His exposition includes a discussion of the numerical value of "all" (Heb. kol), the sea of the Torah, and Malchut that is the end of all the seas. The numbers seven and fifty are emphasized.

803. Said the holy luminary, NAMELY RABBI SHIMON: Arise, O Faithful Shepherd, from your sleep, for you and the patriarchs are called 'those that sleep in the dust', for until now you have engaged in the Torah with those who sleep at the Mishnah, about whom it is said: 'and on the ground shall you sleep'. And it is said: "Also on the day of the firstfruits, when you bring a new meal offering to Hashem" (Bemidbar 28:26). You are the first-fruits of the Shechinah, and through your deeds THE SHECHINAH is renewed in the prayers of the patriarchs each day, for the sages of the Mishnah taught: The prayers were ordained corresponding to the patriarchs, and to the recital of the Sh'ma. For the Faithful Shepherd, NAMELY, MOSES, said: "Hear O Yisrael" (Devarim 6:4); and it has been taught: everyone who recites the Sh'ma every day, it is as if he established; "but you shall meditate therein day and night" (Yehoshua 1:8).

803. אָמַר בּוֹצִינָא קְדִישָׁא, קוּם רַעֲיָא מְהֵימְנָא
 מִשְׁנַתְךָ, דְּאַנְתָּ וְאַבְהֵן יִשְׁנֵי עַפְרָא אֲתַקְרוּן, דְּעַד כְּעַן
 הוּיְתוּן מִשְׁתַּדְּלִין בְּאוּרֵינְתָא, בְּאִינוּן יִשְׁנִים בְּמִשְׁנָה,
 דְּאַתְמַר בְּהוּן עַל הָאָרֶץ תִּישָׁן. וּבִיוֹם הַבְּכוּרִים
 בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוָה. אַתּוּן אִינוּן בְּכוּרִים
 דְּשְׂכִינְתָא, וּבְעוֹבְדֵין דְּלִכּוּן, אִיהִי אֲתַחְדַּשְׁתָּ
 בְּצִלוֹתֵין דְּאַבְהֵן בְּכָל יוֹמָא. דְּאוּקְמוּהּ מְאִרֵי
 מִתְנִיתִין, תְּפִלוֹת כְּנֶגֶד אַבוֹת תְּקַנּוּם. וּבִק"ש דְּאָמַר
 רַעֲיָא מְהֵימְנָא שְׁמַע יִשְׂרָאֵל, וְאוּקְמוּהּ כָּל הַקּוּרָא
 ק"ש בְּכָל יוֹם, כְּאֵלוּ הוּא מְקַיִים וְהִגִּיתָ בוּ יוֹמָם
 וְלַיְלָה.

804. Certainly, in your prayer and in your recital of the Sh'ma, the Shechinah is renewed before the Holy One, blessed be He, and this is why it is said: "And you shall present a new meal offering to Hashem" (Vayikra 23:16), namely, by the prayers which are instead of the sacrifices. But in which sacrifices, NAMELY prayers, is she renewed? "In your (feast of) weeks" (Bemidbar 28:26), namely, Shavuot, which is when the Torah was given, and which is called 'fifty days' of the counting of the Omer, and which comprises seven weeks, from the side of the one about whom it is said: "Seven times a day I praise you" (Tehilim 119:164), which is Malchut, which is CALLED 'a bride', and is composed of the seven Sfirot CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, and is composed of Binah; and it spreads out in five Sfirot CHESED, GVURAH, TIFERET, NETZACH AND HOD into fifty.

804. וְדָאֵי בְּצִלוֹתֵין דְּלִכּוּן, בְּקִרְיַאת שְׁמַע דְּלִכּוּן,
 שְׂכִינְתָא אִיהִי אֲתַחְדַּשְׁתָּ קַמֵּיהּ דְּקַדְשָׁא בְּרִיךְ הוּא.
 וּבִג"ד, וְהַקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַיהוָה. בְּצִלוֹתֵין
 דְּאִינוּן בְּאַתְרֵי דְּקְרַבְנִין. בְּאֵן קְרַבְנִין דְּצִלוֹתֵין אִיהִי
 מִתַּחְדַּשְׁתָּ. בְּשַׁבּוּעוֹתֵיכֶם. דְּהֵינּוּן שַׁבּוּעוֹת, דְּבִיהּ
 מִתַּן תּוֹרָה, וְאַתְקְרִי חֲמִשִּׁים יוֹם לְעוֹמֵר. וּבִיהּ שַׁבְּעָה
 שַׁבּוּעוֹת, מִסְטָרָא דְּהוּא דְּאַתְמַר בִּיהּ, שֶׁבַע בְּיוֹם
 הַלְּלֵתִיךָ, וְאִיהִי מְלָכוֹת כְּלָה. כְּלִילָא מִשְׁבַּע סְפִירָן,
 כְּלִילָא בְּבִינָה, דְּאִיהִי אֲתַפְּשֶׁטת בְּה' סְפִירָן
 לְחֲמִשִּׁין.

805. Yesod, WHICH IS CALLED 'AII' (Heb. kol), WHOSE NUMERICAL VALUE IS FIFTY, is ALSO composed of these fifty, NAMELY, CHESED, GVURAH, TIFERET, NETZACH AND HOD, EACH OF WHICH IS COMPOSED OF TEN, AND MALCHUT IS CALLED 'BRIDE' (HEB. KALAH - CAF LAMED HEI), THE LETTERS OF WHICH CAN BE READ AS: kol (Caf Lamed) Hei (having the numerical value of five), NAMELY, five SFIROT composed of fifty. Each of them is enclosed within the fifty. Chochmah, which is upper Yud is enclosed within the fifty, for Hei times Yud EQUAL FIFTY, WHERE Hei is Binah and Yud is Chochmah, AND THERE ARE YUD HEI IN CHOCHMAH, WHICH, WHEN MULTIPLIED BY EACH OTHER, MAKE FIFTY, AND THERE ARE YUD HEI IN BINAH; AND WHEN Yud is MULTIPLIED by Hei, the result is fifty, and this is the numerical value of the word "AII" (Heb. kol), AS ABOVE, and the numerical value of the word Sea (Heb. yam), FOR BINAH IS CALLED 'SEA', WHOSE NUMERICAL VALUE AMOUNTS TO FIFTY. And the reference is to the Sea of the Torah, WHERE FROM BINAH, WHICH IS CALLED 'SEA', EMERGES THE TORAH, WHICH IS ZEIR ANPIN. Its origin is Keter, which is infinite. The remaining Sfirot, NAMELY, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, are named after it: seven seas, AND THE NUMERICAL VALUE OF THE WORD SEA IS FIFTY, IT FOLLOWS THAT IN EACH OF THEM THERE IS FIFTY. And Malchut IS CALLED 'the reed' (Heb. suf) sea BECAUSE IT IS the end (Heb. sof) of all the seas.

806. And because EACH ONE OF the seven weeks is fifty, AS ABOVE: "and their meal offering... three tenth measures for one bullock, two tenth measures for one ram" (Bemidbar 28:28), making altogether five TENTH MEASURES, which are five times ten, FOR EACH TENTH MEASURE IS TEN, AND FIVE TENTH MEASURES ARE FIFTY. And on the verse: "and their meal offering of flour mingled with oil, three tenth measures for one bullock, two tenth measures for one ram, a tenth measure for one lamb, for the seven lambs." The seven lambs correspond to "seven complete Shabbatot there be" (Vayikra 23:15), AND THESE ARE SEVEN MALCHUTS, FOR MALCHUT IS CALLED 'SHABBAT', and each one has six days with it, NAMELY: CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD AND THEY, WITH THE DAY OF SHAVUOT, COME TO FIFTY.

120. Yom Kippur

The Zohar tells us that Yom Kippur is from the Tree of Life, where no evil has any part. On that day even those people who are under a sentence of judgment are forgiven. We hear about the difference between vows and oaths, and about the iniquities of Yisrael that are purified or whitened through repentance. We learn that on Yom Kippur a Shofar raises up a voice for freedom. There are three grades of worship on that day: thought, speech and deed.

807. "And you shall have on the tenth day of this seventh month" which is the month of Tishrei, "a holy gathering" (Bemidbar 29:7), which is the Day of Atonement, which is the tenth, which is Yud, and these are the Ten Days of Repentance, and five prayer services were ordained for it in order to join the Yud with the Hei, NAMELY, CHOCHMAH WITH BINAH. What is the meaning of "holy gathering"? It is to differentiate it from other days when secular work is permitted which is why scripture says: "you shall not do any work" (Ibid.).

805. יסוד כל, כלול מאלין חמשיין. כל"ה: כ"ל ה'. כלילא מחמשים, בלהו נבלעים בגו חמשים, חכמה דאיהי, י' עלאה, מובלעת בגו חמשיין. ה' זמנין עשר. ה' בינה. י' חכמה. עשר זמנין ה' היינו חמשיין ובחושבן כ"ל. ובחושבן י"ם. ואיהו ים התורה. מקורא דיליה בתר, דלית ליה סוף. שאר ספיראן, אתקריאו על שמה שבעת ימים. ומלכות ים סוף, סוף דכל ימים.

806. ובג"ד דאינון חמשיין שבע שבועות, מנחתם שלשה עשרונים, ושני עשרונים. חמש, דאינון חמש זמנין עשר. הה"ד, ומנחתם סלת בלולה בשמן שלשה עשרונים לפר האחד ושני עשרונים לאיל האחד עשרון עשרון לכבש האחד לשבעת הכבשים. ושבעת הכבשים, לקבל שבע שבתות תמימות תהינה. כל חד עם שית יומין דיליה.

807. ובעשור לחודש השביעי, דאיהו תשרי. מקרא קדש יהיה לכם, דא יום הכפורים. דאיהו עשירי י', כליל מעשרת ימי תשובה. ותקיננו ביה ה' צלותין, לחברא עם ה'. מאי מקרא קדש. לאמרשא ליה משאר יומין, דאית בהו פולחנא דחול. ובגין דא, כל מלאכת עבודה לא תעשו.

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808. And those days on which secular work may be done are from the side of the Tree of Knowledge of Good and Evil, that turned from a rod into a serpent and from a serpent back into a rod, for each person according to his deeds, and this Metatron is rod, while Samael IS serpent. But on this day, which is the Day of Atonement that is called 'holy', the Tree of Life is in control, and no devil nor evil spirit joins with it, and from its side "nor shall evil dwell with you" (Tehilim 5:5), BUT IT IS THROUGHOUT GOOD. And this is why in it, in the Tree of Life, the slaves find rest and go out to freedom, and emerge from their chains.

809. Those over whom there is a verdict, A VERDICT NOT TO BE CHANGED under vow or oath, it was decreed for this reason that the following shall be recited: "All vows, bonds...they shall all of them be released and annulled. They shall not be binding, nor shall they have any power." BUT THE VERDICT SHALL BE VOIDED FROM THEM. And this is why the vow is in the name of the Yud Hei Vav Hei, which is Tiferet, while the oath is in the name of Adonai, which is Malchut, for they caused their own exile BY THEIR SINS. AND NOW, by means of Chochmah and Binah, 'they will be released and annulled; they shall not be binding, nor shall they have any power'. "And all the congregation of the children of Yisrael shall be forgiven" (Bemidbar 15:26). Chesed is water, Gvurah is fire, and Tiferet is air, AND SINCE THE VOWS ARE IN TIFERET, WHICH IS AIR, the sages of the Mishnah therefore taught: release from vows hovers in the air, FOR THE RELEASE FROM CHOCHMAH AND BINAH HOVERS IN THE AIR, WHICH IS TIFERET, AND FROM THERE ANNULS THE VOW.

810. And since the oath is from Malchut, which is below the vow WHICH IS TIFERET, they taught that the vows are above the oaths, and they also taught: Everyone who swears an oath is as though he swears on the king himself, and everyone who vows a vow is as though he does so on the life of the king himself. The king himself REFERS TO Adonai, WHICH IS MALCHUT. The life of the king REFERS TO the Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, FROM WHOM THE LIFE FLOWS TO THE KING, WHICH IS MALCHUT. And for this reason, IT IS WRITTEN: "If a man vow a vow to Hashem" (Bemidbar 30:3), WHICH IS ZEIR ANPIN.

811. And even thus, there is another secret: The life of the king refers to Chochmah, as it is written: "wisdom gives life to those who have it" (Kohelet 7:12). THEREFORE everyone who vows on the Yud Hei Vav Hei, which is Tiferet, it is as if he vowed upon Chochmah OF ZEIR ANPIN, which is THE YUD HEI VAV HEI IN THE FILLING OF ALEPHS, THUS: Yud Vav Dalet; Hei Aleph; Vav Aleph Vav; Hei Aleph, which is the life of the king, WHICH IS THE LIFE OF ZEIR ANPIN. And everyone who swears an oath on Adonai is as though he swore on the king himself. This is because he himself (Heb. atzmo) is upper Mother, NAMELY, BINAH, AND IT IS as though he had sworn on her, namely, on "as it were the very (Heb. etzem) heaven for clearness" (Shemot 24:10), NAMELY, THE MOCHIN OF MALCHUT. For from the aspect of Chesed, MALCHUT IS CALLED "bone (Heb. etzem) of my bones" (Beresheet 2:23). But from the aspect of Gvurah, Malchut is called "and flesh of my flesh" (Ibid.), and in Chochmah, which is the life of Tiferet, NAMELY, ITS MOCHIN, it, TIFERET, rises up to be called 'man', as it is written: "the beauty (Tiferet) of a man" (Yeshayah: 44:13). FOR TIFERET IS CALLED 'MAN' WHEN IT HAS THE MOCHIN OF CHOCHMAH, WHICH IS THE SECRET OF WHY HE IS CALLED BY YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS, THAT HAS THE NUMERICAL VALUE OF 45.

808. דְּיוֹמֵין דְּאִית בְּהוֹן מְלַאכְתָּ חוּל, אִינוּן מְסֻטְרָא דְּעַץ הַדְּעַת טוֹב וְרַע. דְּאִתְהַפֵּךְ מִמְטָה לְנַחֵשׁ, וּמִנַּחֵשׁ לְמְטָה. לְכָל חַד כְּפֹסֵם עוֹבְדוּי, וְדָא מְסֻטְרוֹן מְטָה, נַחֵשׁ, סְמָאֵל. אֲבָל בְּהַאי יוֹמָא דְּאִיהוּ יוֹם הַכְּפֹוּרִים דְּאִתְקְרִי קֹדֶשׁ, שְׁלֵטָא אֵילָנָא דְּחַיִּי, דְּלֹא אֲשַׁתַּתֵּף עִמֶּיהָ שְׁטָן וּפְגַע רַע. וּמְסֻטְרִיהָ לֹא יִגְוֹרֵךְ רַע. וּבְגִין דָּא, בִּיהַּ נְיִיחִין עֲבָדִין בְּאֵילָנָא דְּחַיִּי, וּבִיהַּ נִפְקֵן לְחִירוֹת, בִּיהַּ נִפְקֵי מִשְׁלֵשְׁלִיהוֹן.

809. אִינוּן דְּאִית עֲלֵיהוּ גְזֵר דִּין, בְּנִדְרָא וּבְשְׁבוּעָה, וּבְגִין דָּא תְקִינוּ לְמִימְרָא בִּיהַּ, כָּל נִדְרֵי וְאִיסְרֵי וְכוּ', כּוּלְהוֹן יְהוֹן שְׁבִיתִין וּשְׁבִיקִין לֹא שְׁרִירִין וְלֹא קִיּוּמִין. וּבְגִין דָּא נִדְרָא דִּידוּדָא, דְּאִיהוּ תַּפְאָרֶת. וּשְׁבוּעָה דְּאִדְנִי, דְּאִיהוּ מְלָכוּת. דְּעֲבָדוּ עַל גְּלוּתָא דְּלְהוֹן, בְּחֻכְמָה וּבִינָה יְהוֹן שְׁבִיקִין וּשְׁבִיתִין לֹא שְׁרִירִין וְלֹא קִיּוּמִין, וְנִסְלַח לְכָל עֲדַת בְּנֵי יִשְׂרָאֵל. דְּחֻסְדָּא אִיהוּ מִים. גְּבוּרָה אֵשׁ. תַּפְאָרֶת אֵיזֵר. וּבְגִין דָּא אֻקְמוּהָ מְאִרֵי מִתְנִיתִין, הַתֵּר נִדְרִים פּוֹרְחִים בְּאֵיזֵר.

810. וּבְגִין דְּשְׁבוּעָה מִמְלָכוּת, דְּאִיהִי לְתַתָּא מִינִיהַּ. אֻקְמוּהָ, נִדְרִים עַל גְּבִי שְׁבוּעוֹת עוֹלִים. וְעוֹד אֻקְמוּהָ, כָּל הַנִּשְׁבַּע כְּאִילוּ נִשְׁבַּע בְּמֶלֶךְ עֲצֻמוֹ. וְכָל הַנּוֹדֵר כְּאִילוּ נוֹדֵר בְּחַיִּי הַמֶּלֶךְ. הַמֶּלֶךְ עֲצֻמוֹ, אִדְנִי חַיִּי הַמֶּלֶךְ, יְדוּדָא. וּבְגִין דָּא כִּי יְדוּר נִדְרָא לִידוּדָא.

811. וְאוּף הָכִי אִית רְזָא אַחְרָא, חַיִּי הַמֶּלֶךְ, חֻכְמָה. הַה"ד הַחֻכְמָה תְּחִיָּה בְּעֲלִיָּה. כָּל הַנּוֹדֵר בִּיהוּהָ, דְּאִיהוּ תַּפְאָרֶת. כְּאִילוּ נוֹדֵר בְּחֻכְמָה, דְּאִיהוּ יוּד ה"א וְא"ו ה"א, חַיִּי הַמֶּלֶךְ. וְכָל הַנִּשְׁבַּע בְּאִדְנִי, כְּאִילוּ נִשְׁבַּע בְּמֶלֶךְ עֲצֻמוֹ. עֲצֻמוֹ דָּא אִימָא עֲלָאָה, כְּאִילוּ נִשְׁבַּע בְּהַּ, דְּאִיהִי עֲצֻמָּה שְׁמַיִם לְטוּהַר. מְסֻטְרָא דְּחֻסְדָּא, עֲצֻמָּה מְעֻצְמִי. וּבִשְׁרָא מִבְּשָׂרִי, מְסֻטְרָא דְּגְבוּרָה, דָּא מְלָכוּת. וּבְחֻכְמָה דְּאִיהִי חַיִּי תַּפְאָרֶת, אִיהוּ סְלִיק לְאִתְקְרִי אָדָם, הַה"ד כְּתַפְאָרֶת אָדָם.

812. And it is said about the Day of Atonement: "and you shall afflict your souls" (Bemidbar 29:7) AND ALSO: "in the seventh month, on the tenth day of the month, you shall afflict your souls" (Vayikra 16:29). And five afflictions were decreed for it, so that small Hei, WHICH IS MALCHUT, should be purified in upper Hei, WHICH IS BINAH, OF WHOSE LEFT COLUMN, THE AFFLICTIONS ARE DRAWN, which are five prayers, to establish in Yisrael: "though your sins be like scarlet, they shall be as white as snow" (Yeshayah 1:18). And this is the secret of the crimson colored strip, WHICH THEY TIED TO THE DOOR OF THE SANCTUARY FROM INSIDE, WHICH, WHEN THE HE-GOAT REACHED THE WILDERNESS, TURNED WHITE. All the iniquities of the House of Yisrael reach to Malchut; and Repentance, which is Binah, purifies (whitens) them, for it is written about it, ABOUT MALCHUT: I AM HASHEM "that remains among them in the midst of their uncleanness" (Vayikra 16:16). And the four garments of white and the four garments of gold for apparel are THE SECRET OF YUD ALEPH HEI DALET VAV NUN HEI YUD, WHICH IS THE COMBINATION OF THE LETTERS OF THE YUD HEI VAV HEI AND THOSE OF ADONAI. FOR THE FOUR GARMENTS OF WHITE ARE THE SECRET OF THE FOUR LETTERS OF THE YUD HEI VAV HEI WHILE THE FOUR GARMENTS OF GOLD ARE THE SECRET OF THE FOUR LETTERS OF ADONAI.

813. And it was decreed that a Shofar be sounded on the Day of Atonement, to raise up a voice, which is Vav OF THE YUD HEI VAV HEI, NAMELY, ZEIR ANPIN, for freedom, WHICH IS BINAH. For it is said about it: "In all their affliction he was afflicted (lit. 'there was affliction for (Heb. lo) him')" (Yeshayah 63:9). 'LO' IS with Aleph and Vav, that is, in how it is pronounced and written, FOR IT IS SPELLED WITH ALEPH (NO), ALTHOUGH PRONOUNCED WITH VAV (FOR HIM). FOR "IN ALL THEIR AFFLICTION" ALLUDES TO FIVE AFFLICTIONS AND THE JUDGMENTS WHOSE SOURCE IS IN BINAH, IN ITS LEFT COLUMN. AND IN THE SECRET OF THE SHOFAR BLOWING, ZEIR ANPIN IS ALSO RAISED UP THERE TO BINAH, AND THIS IS WHY THERE ARE TWO VERSIONS OF THE TEXT, AS WRITTEN AND AS READ, WITH AN ALEPH AND WITH A VAV, WHERE THE ALEPH ALLUDES TO BINAH, IN THE SECRET OF TEACH (HEB. ALEPH) BINAH, AND THE VAV ALLUDES TO ZEIR ANPIN THAT ASCENDED TO BINAH. And worship on the day of Atonement is conducted at length and comprises three grades: thought, speech, and deed.

812. וְאִתְּמַר בְּיוֹם הַכַּפּוּרִים. וְעִנִּיתֶם אֶת נַפְשׁוֹתֵיכֶם. וּבְעֶשְׂרֵי לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה תַעֲנּוּ אֶת נַפְשׁוֹתֵיכֶם. תִּקְיֵנוּ בֵּיהּ ה' עֲנוּיִים, בְּגִין דִּתְתַלְבֵּן ה' זַעִירָא בְּה' עֲלָא, דְּאִיהּ ה' צְלוּתִין. לְקִיּוּם בְּיִשְׂרָאֵל, אִם יְהִי חֲטָאֵיכֶם כְּשָׁנִים כְּשֶׁלֶג יִלְבִּינוּ. וְהָאִי אִיהּ רָזָא דְלִשׁוֹן שֶׁל זְהוּרִית, בְּגִין דְּכָל חוּבִין דְּיִשְׂרָאֵל מִטּוֹן לְגַבֵּי מַלְכוּת. וְתִשׁוּבָה דְּאִיהִי בִּינָה, מְלַבֶּנֶת לוֹן. בְּגִין דְּאִתְּמַר בְּה', הַשׁוֹכֵן אִתְּם בְּתוֹךְ טוּמְאוֹתֶם. וְד' בְּגַדֵּי לְבָן, וְד' בְּגַדֵּי זָהָב לְמַלְבָּשׁ, יִאֲהַדְוֵנָהּ.

813. וְתִקְיֵנוּ לְתַקוּעַ שׁוֹפָר בְּיוֹם הַכַּפּוּרִים, לְסַלְקָא קוֹל דְּאִיהּ ו', לְחֵרוֹת. דְּאִתְּמַר בְּה', בְּכָל צָרְתֶם לוֹ צָר, בָּא, וּבו', קְרִי וּכְתִיב. וְעִבּוֹדַת יוֹם הַכַּפּוּרִים אִיהִי בְּאֵרִיכוּת, וְאִיהִי כְּלִילָא מִתַּלַּת דְּרָגִין, בְּמַחֲשָׁבָה דְּבוּר וּמַעֲשָׂה.

121. The holiday of Sukkot

We are reminded of the origin of this Festival dating from the time when Yisrael were led out of Egypt. The size and construction of the Tabernacle is described, and the point is made that the shadow cast by the roof is not an ordinary shadow but is really the protection cast over the soul. There are seven letters that incorporate the shape of a shelter or tabernacle: Bet, Gimel, Dalet, Caf, Pe, Resh and Tav. The seven planets are said to correspond to these letters, and many other analogies are drawn by means of the number seven. We hear about the meaning, composition and purpose of the lulav, and why the lulav is taken in the right hand and the Etrog in the left. Next we hear that the Patriarchs, together with Moses, Aaron, David and Solomon, all come to Rabbi Shimon and bless him and praise his light. Rabbi Shimon begins talking about the seventy bullocks that Yisrael used to sacrifice during the seven days of Sukkot - one less bullock every day. He says that the clue to this decrease is found in the fact that the ark came to rest in the seventh month, when the waters were continually receding. In the same way the sins of Yisrael decrease and so too do the number of accusers. The purpose of Noah's ark and the purpose of the Sukkah are the same - to give protection. The Shechinah protects all those who keep the sign of the Covenant.

814. "And on the fifteenth day of the seventh month," which is Tishrei, "you shall have a holy gathering; you shall do no servile work, and you shall keep a feast to Hashem seven days" (Bemidbar 29:12). On the fifteenth day means from the side of Yud Hei, NAMELY, CHOCHMAH AND BINAH. "and you shall keep a feast;" THIS IS THE LETTERS OF the letter Vav, which is the Central Column, NAMELY, ZEIR ANPIN. Seven days is from the side of Bathsheba (the daughter of seven), which is Malchut WHICH IS THE LAST HEI. The patriarchs WHICH ARE CHESED, GVURAH AND TIFERET, and the Faithful Shepherd WHO IS NETZACH, and Aaron WHO IS HOD, and David WHO IS MALCHUT, and Solomon WHO IS YESOD THAT IS CALLED 'SHALOM' (LIT. 'PEACE') are seven, corresponding to seven Sfirot. I want to construct for you a Sukkah, which is upper Ima, who will provide a shelter over them, OVER THE SEVEN SFIROT, as the mother over the young.

815. And on account of the seven Sfirot, Scripture said: "I made the children of Yisrael to dwell in booths, when I brought them out of the land of Egypt" (Vayikra 23:43), namely, with seven clouds of glory, WHICH ARE THE SECRET OF SEVEN SFIROT. Sukkah (lit. 'booth' or 'tabernacle') WHEN SPELLED with a letter Vav, is in the secret of the two sons, OVER WHOM BINAH PROVIDES A SHELTER, NAMELY, Yud Hei Vav Hei and Adonai, NAMELY, ZEIR ANPIN AND MALCHUT, for the numerical value of Sukkah amounts to Yud Aleph Hei Dalet Vav Nun Hei Yud, FOR SUKKAH (SAMECH VAV CAF HEI) CONSISTS OF THE LETTERS CAF VAV, WHICH HAVE THE SAME NUMERICAL VALUE AS THE LETTERS OF THE YUD HEI VAV HEI, AND THE LETTERS SAMECH HEI, WHICH HAVE THE SAME NUMERICAL VALUE AS ADONAI. AND THEY ARE THE SECRET OF the two Cherubs who are "overspreading the covering with their wings, and their faces shall look one to another" (Shemot 25:20), WHO ARE THE SECRET OF ZEIR ANPIN AND MALCHUT.

816. And the Cherubs, WHO ARE MALE AND FEMALE, are ten handbreadths from bottom to top, NAMELY, TEN SFIROT OF RETURNING LIGHT, from their feet to their heads, AND TEN SFIROT OF DIRECT LIGHT from their heads to their feet, and they rest on a handbreadth, which is THE SECRET OF Yud. THEY THEREFORE CONTAIN ten from top to bottom and ten from bottom to top, NAMELY, THE TEN SFIROT OF DIRECT LIGHT AND THE TEN SFIROT OF REFLECTED LIGHT, and this is Yud Vav Dalet, WHOSE NUMERICAL SUM IS TWENTY. And this is why the rabbis ruled that the size of a Sukkah should be not less than ten and not more than twenty. A Sukkah that is built in the shape of a furnace is from the side of Mother, WHICH IS JUDGMENT, about which it is said: "And Mount Sinai smoked in every part, because Hashem descended on it in fire: and the smoke of it ascended like the smoke of a furnace" (Shemot 19:18), and it is all one.

817. "And there shall be a tabernacle for a shadow in the daytime" (Yeshayah 4:6). This is because a roof is required, and this casts a shadow, about which it is said: "shall abide under the shadow of Shadai" (Tehilim 91:1). And the meaning is not to the shadow cast by an ordinary Sukkah that protects the body from the sun, but to the shadow that casts a protection over the Neshamah. THIS IS IN THE SECRET OF THE VERSE "I sat down under its shadow with great delight" (Shir Hashirim 2:3) and "Of Whom we said: 'Under His shadow we shall live among the nations'" (Eichah 4:20). The word tzel (lit. 'shadow') with a final letter Mem added to it forms the word tzelem (lit. 'image'), WHERE TZEL IS THE SECRET OF THE ROOFING MATERIAL AND THE FINAL MEM IS THE SECRET OF THE FOUR SIDE-WALLS OF THE SUKKAH, and it is said: "Surely every man walks in a vain show (Heb. tzelem)" (Tehilim 39:7). Closed Mem has four sides to it, WHICH ARE THE SECRET OF THE FOUR SIDE-WALLS OF THE SUKKAH.

814. בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי וְגו', דַּאִיְהִי תִשְׁרִי, מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם כָּל מְלֹאכֶת עֲבוּדָה לֹא תַעֲשׂוּ וְחַגּוֹתֵם אוֹתוֹ חַג לַיִי שְׁבַעַת יָמִים וְגו'. בַּחֲמִשָּׁה עָשָׂר, מְסֻרָא דִי"ה. וְחַגּוֹתֵם אוֹתוֹ, דָּא אוֹת ו', עֲמוּדָא דְאֲמֻצְעִיתָא. שְׁבַעַת יָמִים, מְסֻרָא דִבֵּת שְׁבַע, דַּאִיְהִי מְלָכוּת. אָבָהּ, וְרַעֲיָא מְהִימְנָא, וְאֶהְרֵן, דְּיֹד וְשִׁלְמָה, הָא אֵינּוֹן שְׁבַע, לְקַבֵּל שְׁבַע סְפִירָאן. אֲנָא בְּעֵינָא לְתַקְנָא לְכוּן סָבָה, דַּאִיְהִי אֵימָא עֲלָאָה, לְסַכְכָּא עֲלֵיהּ, כְּאִמָּא עַל בְּנִין.

815. וּבְגִין ז' סְפִירָאן אָמַר קְרָא, כִּי בְּסִכּוֹת הַוְּשִׁבְתִּי אֶת בְּנֵי יִשְׂרָאֵל, בְּמִמְקַנּוֹתֵהוֹן מֵאַרְעָא דְּמִצְרַיִם, בְּז' עֲנֵי כְבוֹד. סוּפָה בָּאת ו', אִיְהוּ בְרִזָּא דְתִרִין בְּנִין, יְרֹד אֲדָנִי. וְהִכִּי סָלִיק סוּפָה בְּחוּשְׁבָן יֶאֱהָדוּנְהִי. תִרִין כְּרוּבִים, דְּהֵם סוּכְכִים בְּכַנְפֵיהֶם עַל הַכְּפֹרֶת וּפְנִיָהֶם אִישׁ אֶל אָחִיו.

816. וְאִית עֲשָׂרָה טַפְחִים בְּכְרוּבִים מִתְתָּא לְעִילָא, מִרְגְּלֵיהוֹן עַד רִישֵׁיהוֹן, וּמְרִישֵׁיהוֹן עַד רְגְלֵיהוֹן, וְשְׂרִיין עַל טַפַּח דַּאִיְהוּ י'. וְעֲשָׂרָה עֲשָׂרָה מֵעִילָא לְתַתָּא, וּמִתְתָּא לְעִילָא, הֵינּוּ יו"ד. וּבג"כ, שִׁיעוּרָא דְסָבָה אֲמָרוּ רַבָּנִין, לֹא פָחוֹת מֵעֲשָׂרָה, וְלֹא לְמַעְלָה מֵעֲשָׂרִים. סָבָה הָעֲשׂוּיָה כְּכַבֶּשֶׂן מְסֻרָא דַּאִימָא, עֲלָה אֲתָמַר, וְהָרַסִינִי עֲשֵׂן כְּלוּ מִפְּנֵי אֲשֶׁר יִרַד עָלָיו יְי' בְּאֵשׁ וַיַּעַל עֲשֵׂנוּ כְּעֲשֵׂן הַכְּבֶשֶׂן. וְכֵלָא חַד.

817. וְסָבָה תְהִיָּה לְצֵל יוֹמָם, דְּסַכְךָ בְּעֵינָן. וְסַכְךָ אֲתַעֲבִיד לְצֵל. דַּאֲתָמַר בֵּיה, בְּצֵל שְׂדֵי יִתְלוּנָן. וְלֹא בְּצֵל סַבְת הַדְיוּט, דַּאֲגִין עַל גּוּפָא מִשְׁמַשָּׂא. אֲלֹא צֵל לְאֲגָנָא עַל גְּשֻׁמְתָא. בְּצֵלוּ חִמְדֵּי וּשְׁבַתֵּי. אֲשֶׁר אֲמָרְנוּ בְּצֵלוּ נַחֲיָה בְּגוּיָם. צֵל עִם ס', אִיְהִי צֵלָם. דַּאֲתָמַר בֵּיה, אֲךָ בְּצֵלָם יִתְהַלֵּךְ אִישׁ. ס' סְתוּמָה אִית לָהּ אַרְבַּעָה דְּפָנוֹת.

818. And with regard to the teaching: Two according to the regulations, and a third of even a handbreadth; and of him who says three according to the regulations, and a fourth of even a handbreadth: that is because OF THE THREE MEASUREMENTS, two, three, four, which together make nine, WHERE TWO ARE CHOCHMAH AND BINAH, THREE ARE CHESED, GVURAH, AND TIFERET, AND FOUR ARE NETZACH, HOD, YESOD AND MALCHUT. And the handbreadth THAT THEY MENTIONED WITH THE TWO OR WITH THE THREE is the tenth, NAMELY, MALCHUT, that makes up every shortage. And this is why the size of a Sukkah is not less than ten, referring to Malchut, which is the tenth of all the Sfirot, and not more than twenty, which is Caf (the numerical value of which is twenty), THAT ALLUDES TO upper Keter, which is further than the eye can see AND IS UNFATHOMABLE. This is that upper glory, about which Moses said: "I pray you, show Me your glory" (Shemot 33:18), to which the Holy One, blessed be He, responded: "You can not see My face" (Ibid. 20), and there is no glory (Heb. kavod) without Caf.

819. And for this reason the sages of the Mishnah viewed as corresponding to them: a Sukkah made like an alleyway, which is from the side of the letter Bet, and in the shape of a right angle, which is from the side of the letter Gimel, and like a hut which is from the side of the letter Dalet. And these seven letters Bet, Gimel, Dalet, Caf, Pe, Resh, and Tav WHICH ARE DOUBLED BY THE ADDITION OF A DAGESH (A DOT) IN THEM, ALLUDE TO THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, NAMELY, DUE TO THE ASPECT OF JUDGMENT THAT IS IN THEM. AND THEY ARE THE INITIAL LETTERS THAT ALLUDE TO THE SEVEN INVALID SUKKAHS, BECAUSE OF THE JUDGMENT THAT IS IN THEM. Caf ALLUDES TO A SUKKAH MADE like a furnace (Heb. KIVSHAN), AND Bet TO A SUKKAH that is a wayside station (Heb. burganin), and THE OTHER LETTERS to the remaining INVALID Sukkahs, all of which are referred to by the sages of the Mishnah, SUCH AS THE SUKKAH OF FRUIT (HEB. PEROT) WATCHMEN, THE SUKKAH OF SHEPHERDS (HEB. RO'IM), OR THE SUKKAH OF SAMARITANS (HEB. KUTIM), and there is no need to prolong the discussion on them.

820. And corresponding to them, TO THE SEVEN LETTERS BET, GIMEL, DALET, CAF, PE, RESH, AND TAV are the seven planets, and they are male and female, FOR WHEN THESE SEVEN LETTERS ARE WEAK THEY ARE OF THE MALE AND WHEN THEY ARE STRONG (WITH A DAGESH) THEY ARE OF THE FEMALE. And they are therefore called 'the seven doubles' and are like the seven candles of the candelabrum, WHICH ARE THE SECRET OF THE SEVEN SFIROT CHESED, GVURAH, AND TIFERET, NETZACH, HOD, YESOD AND MALCHUT, and it is said about it: "Seven times a day I praise You" (Tehilim 119:164). And so IT IS SAID: "and seven pipes to the seven lamps, which were upon the top of it" (Zecharyah 4:2), WHICH ARE THE SECRET OF THE SEVEN DOUBLES, NAMELY, THE SEVEN LETTERS IN THEIR WEAK FORM AND THE SEVEN LETTERS IN THEIR STRONG FORM, and likewise, the seven Sfirot are double, CONTAINING SEVEN OF JUDGMENT AND SEVEN OF MERCY. And so, too, are the seven days of creation below, NAMELY, THE SEVEN SFIROT OF MALCHUT, WHICH ARE PUNCTUATED WITH JUDGMENTS, and the seven above, NAMELY, THE SEVEN SFIROT OF ZEIR ANPIN, WHICH ARE WEAK FOR JUDGMENTS. FOR ABOUT THE SEVEN SFIROT THAT ARE BELOW, IT IS SAID: "and there is nothing new under the sun" (Kohelet 1:9), FOR ALL INNOVATIONS COME FROM THE SUN, NAMELY THE SEVEN SFIROT OF ZEIR ANPIN AND NOT FROM UNDER THE SUN, BY WHICH IS MEANT THE SEVEN SFIROT OF MALCHUT.

818. ומה דאוקמוה שתיים כהלכתן ושלושית אפילו טפח. ולמ"ד שלשה כהלכתן ורביעית אפילו טפח. ואינון בגין דא, תרין, תלת, ארבע, הא תשע, טפח איהי עשיראה, לאשלמא כל חסרון. ובגין דא, שיעור סכה לא פחות מעשר, דאיהי מלכות, עשיראה דכל דרגין. ולא למעלה מעשרין, דאיהי כ', כתר עליון, דלא שלטא ביה עינא. כבוד עלאה, עליה אמר משה, הראני נא את כבודך. ואתיב ליה קודשא בריך הוא, לא תוכל לראות את פני. ולית כבוד, בלא כ'.

819. ובגין דא שיערו מארי מתניתין לקבליהו, סכה העשויה כמבוי, מסטרא דאת ב', כמין גא"ם, מסטרא דאת ג'. כמין צריף, מסטרא דאת ד'. ושבע אתוון אינון, בג"ד כפר"ת. כ', כבשן. ב', בורגנין. ושאר סכות. וכלהו רמיזו לגבי מארי מתניתין. ולית לארכא בהון.

820. ואינון לקבליהו שבעה ככבי לכת, ואינון דבר ונוקבא. ובגין דא אתקריאו ד' כפולות. כגון שבעה שרגין דמנרתא, דאתמר בה שבע ביום הללתין. הכי שבעה ושבעה מוצקות. הכי שבעה ספיראן כפולות. ושבעה יומי בראשית לתתא, שבעה לעילא, אין כל חדש תחת השמש.

821. Lulav is Righteous One, NAMELY, YESOD, for the Lulav is like the spinal chord that contains eighteen vertebrae, corresponding to the eighteen shaking movements with the Lulav. And they correspond to the eighteen blessings of the Amidah prayer, and they correspond to the eighteen mentions, NAMELY, THE NAMES OF YUD HEI VAV HEI, in "Ascribe to Hashem, O you mighty" (Tehilim 29:1), and the eighteen times that the Divine Name is mentioned in the recital of the Sh'ma. And the Lulav is shaken in six directions: SOUTH, NORTH, EAST, UP, DOWN AND WEST, which makes six, and it is shaken three times in each direction, MAKING a total of eighteen.

822. The lulav IS TAKEN in the right HAND, and is comprised of six, namely three myrtle branches, CORRESPONDING TO Greatness, Gvurah, and Tiferet, and they are like the three colors to be found in the eye, WHICH ARE WHITE, RED, AND GREEN. And the two willow twigs are Netzach and Hod, and they are similar to the two lips. The Lulav IS Yesod and is like the spinal column that supports all the bones and about which David said: "All my bones shall say, Hashem, who is like You" (Tehilim 35:10). And the Etrog is Malchut and is like the heart, in which are thoughts.

823. And the shakings of the Hallel are common to the shakings of the taking up of the Lulav, and there are eighteen SHAKINGS at "Save us, Hashem, we pray You" (Tehilim 118:25), eighteen each at the first and last "O, give thanks" (Ibid. 1 and 29), and eighteen at the taking up of the Lulav, making a total of 72 SHAKINGS. And this is why the numerical value of lulav, which is 68, together with the four kinds of the lulav, COMES TO 72, and this is the same as the numerical value of Chesed, which is the right arm. And this is why it was decreed that the lulav be taken in the right hand, which is the side of Chesed, and the Etrog to the side of Gvurah, to the left, CORRESPONDING TO the heart. And this is why it was decreed that the Etrog, which is like the heart, be held in the left hand, as it has been taught: Lulav in the right hand and Etrog in the left, corresponding to 'Remember' and 'Keep'. And who is the one taking both LUVAV AND ETROG is the Central Column, MEANING ZEIR ANPIN. The Lulav is his right, the Etrog is his left.

824. The patriarchs came with the Faithful Shepherd and Aaron, David, and Solomon and blessed him, RABBI SHIMON, saying to him: You, holy luminary, and your companions, who are six in number, correspond to these seven SFIROT, and you, the holy luminary, are a western light in the middle of the six lights that illuminate from you. And about each one it is said: "The soul of man is the candle of Hashem" (Mishlei 20:27). And the Faithful Shepherd illuminates in you, and you in your companions and all of you are one, without any separation whatsoever. And from there and onwards, the branches, NAMELY, THE ILLUMINATIONS, spread out, to all masters of wisdom. Complete what you are saying in the compilation of the first part, to crown them.

825. The holy luminary began by quoting: "Many waters cannot quench love...IT WOULD BE UTTERLY SCORNE" (Shir Hashirim 8:7) What is the meaning of "IT WOULD BE UTTERLY scorned"? This refers to the second day, the sixth day, and the seventh day of the festival of Sukkot on which libations of water and wine were poured out.

821. לולב דא צדיק. דדמי לחוט השדרה, דביה ח"י חולין, לקבל ח"י גענועין דלולב. ואינון לקבל ח"י ברכאן דצלוחא. לקבל שמנה עשר אזכרות, דהבו ליי' בני אלום. לקבל שמנה עשר אזכרות דק"ש. וגענוע לשית סיטרין, בחושפן ו'. תלת גענועין בכל סטרא, אינון ח"י.

822. לולב בימין, כליל ששה דאינון ג' הרסין, גדולה גבורה תפארת. ודמיין לתלת גווני עינא. ב' בדי ערבות, נצח והוד. ודמיין לתרין שפון. לולב, יסוד, דומה לשדרה. דביה קיום דכל גרמין. ועליה אמר דוד, כל עצמותי תאמרנה יי' מי כמוך. אתרוג, מלכות. דומה ללבא. דביה הרהורין.

823. וגענועין דהלל, אינון משותפין בגענועין דנטילת לולב, ואינון ח"י באנא. ח"י ח"י, בהודו תחלה וסוף. ח"י דנטילת לולב, הרי ע"ב. ובגין דא לולב בחושפן ח"ס, וד' מינין דלולב, הא חסד, דרועא וימנא. ובגין דא תקינו לולב בימין, לסטרא דחסד. אתרוג לסטרא דגבורה, לשמאלא לבא. ובגין דא אתרוג הדומה ללב, תקינו למהוי ביד שמאל. במה דאוקמוה, לולב בימין, ואתרוג בשמאלו. אינון לקבל זכור ושמור. ומאן נטיל תרווייהו. עמודא דאמצעיתא. לולב בימיניה, ואתרוג בשמאליה.

824. אתו אבהן, ורעיא מהימנא, ואהרן ודוד ושלמה, וברוכו ליה, ואמרו ליה, אנת בוצינא קדישא, וחבריאי דילך דאינון שית, לקבל אינון ז'. ואנת בוצינא קדישא נר מערבי באמצע, דכל שית גרות נהרין מנך. בכל חד אתמר ביה, נר יי' נשמת אדם. ורעיא מהימנא נהיר בך, ואנת בחבריאי דילך, וכלא חד, בלא פרודא כלל. ומתמן ואילך מתפשטין ענפין לכל מארי חכמתא, אשלים מלין דחבורא קדמא דילך לאעטרא לון.

825. פתח בוצינא קדישא ואמר, מים רבים לא יוכלו לכבות את האהבה וגו'. מאי בוז. יומא תניינא, ויומא שתיתאה, ויומא שביעאה דסוכות. דבהון הוו מנסכים מים ויין.

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826. During the seven days of Sukkot, Yisrael used to sacrifice seventy bullocks to make atonement for the seventy ministers OF THE SEVENTY NATIONS, so that the world would not remain destroyed because of them. And this is what the Scripture says: "And on the fifteenth day... you shall offer a burnt offering, a sacrifice made by fire, of a sweet savor to Hashem: thirteen young bullocks... without blemish" (Bemidbar 29:12-13). And on the second day twelve, and on the third day eleven bullocks, and on the fourth day ten, and on the fifth day nine bullocks, and on the sixth day eight bullocks, and on the seventh day seven. And all TOLD, THERE are seventy bullocks, each day one less being presented. HE ASKS, Why was there a reduction?

827. AND HE ANSWERS THAT THE SCRIPTURE here gives us a hint. "And the ark rested in the seventh month" (Beresheet 8:4), WHICH IS TISHREI. And just as then in the days of the Flood, when the waters decreased continually, so also here, in Tishrei, which is the seven month, in which there are a number of precepts, Rosh Hashanah (the New Year) and Yom Kippur, Sukkah, lulav and etrog, the kinds of lulav and Shofar. FOR THEN the upper Shechinah rests on Yisrael, and this is Repentance, NAMELY, BINAH THAT IS CALLED 'REPENTANCE', AND IS THE SECRET OF Sukkah. And etrog, WHICH IS MALCHUT, and lulav, that is the Holy One, blessed be He, NAMELY, ZEIR ANPIN, immediately "And the waters decreased continually" (Beresheet 8:5), for the sins of Yisrael become less. So, too, the angels of destruction who are appointed over them, OVER THE INIQUITIES, become less, FOR THE INIQUITIES are similar to the waters of the Flood. As has been taught: He that commits one transgression, gets for himself one accuser. And at the time that the iniquities become less, their bullocks are reduced in number, the appointees over the seventy nations are reduced, the seventy nations diminish, and their goodness becomes less.

828. And the Holy One, blessed be He, commanded Noah to take into the ark two and two, seven and seven, male and female, to be a sacrifice to protect Noah and all those who went into the ark with him. So, too, those who observe festivals and seasons, which are feast days, are two and two, seven and seven. Two and two refers to the two days of Rosh Hashanah and the two days of Shavuot, and because there are two OF SHAVOUT because of doubt, therefore, there are two days of Purim in their stead. Seven and seven refer to the seven days of Pesach, and the seven days of Sukkot. Noah corresponds to the Shabbat day, and this is the meaning of what is written: "of every living (Heb. chai = eighteen) thing" (Beresheet 6:19), BECAUSE TWO + TWO + SEVEN + SEVEN = EIGHTEEN, WHICH IS CHAI.

826. דְּשֶׁבַע יוֹמֵין דְּסוּכּוֹת, בְּהוֹן הָיוּ מִקְרִיבֵינָא יִשְׂרָאֵל שְׁבַעִים פְּרִים, לְכַפֵּרָא עַל שְׁבַעִין מַמְנָן, בְּגִין דְּלֹא יִשְׁתַּאֲרַר עַלְמָא חְרוּב מְנִייהוּ. הַה"ד, וּבַחֲמִשָּׁה עָשָׂר יוֹם וְהַקְרִבְתֶּם עוֹלָה אִשָּׁה לְרֵיחַ נִיחַח לַיהוָה פְּרִים בְּנֵי בָקָר שְׁלֹשָׁה עָשָׂר תְּמִימִים. וּבַיּוֹם הַשְּׁנִי פְּרִים י"ב. וּבַיּוֹם הַשְּׁלִישִׁי י"א. וּבַיּוֹם הָרְבִיעִי עֶשְׂרֵה. וּבַיּוֹם הַחֲמִישִׁי פְּרִים תְּשַׁעַה. וּבַיּוֹם הַשְּׁשִׁי פְּרִים שְׁמֹנֶה. וּבַיּוֹם הַשְּׁבִיעִי שֶׁבַעַה. וְכִלְהוּ שְׁבַעִין. וּבְכֹל יוֹמָא הוּוּ חֲסָרִים. אֲמַאי חֲסָרִים.

827. אֵלֹא הֵכָא קָא רְמִיז, וְתַנַּח הַתִּיבָה בְּחֹדֶשׁ הַשְּׁבִיעִי. וּמָה הָתָם בְּיַמֵּי טוֹפְנָא, וְהַמִּים הִלְכוּ הַלֹּךְ וְחָסוּר. אוֹף הָכִי בְּתַשְׁרֵי, דְּאִיהוּ יִרְחַא שְׁבִיעָאָה, דְּבִיָּה בְּמָה פְּקוּדִין, רֵאשׁ הַשָּׁנָה וַיּוֹם הַכַּפּוּרִים, סָכָה וְלוּלָב אֲתָרוּג, מִינֵין דְּלוּלָב שׁוֹפָר. שְׁכִינְתָא עֲלָאָה שְׁרִינָא עַל יִשְׂרָאֵל, דְּאִיהִי תְּשׁוּבָה, סוּכָה. אֲתָרוּג, וְקוּדְשָׁא בְּרִיךְ הוּא דְּאִיהוּ לוּלָב. מִיָּד וְהַמִּים הָיוּ הַלֹּךְ וְחָסוּר, מִתְּמַעְטִין חוּבִין דְּיִשְׂרָאֵל, אוֹף הָכִי מִתְּמַעְטִין מַמְנָן דְּאִינוּן מְלָאכֵי חַבְלָה, דְּמַמְנָן עֲלֵיהוּ, דְּרַמְיִין לְמִי טוֹפְנָא. כְּמָה דְּאוּקְמוּהָ, עֶשְׂה עֲבָרָה אַחַת קְנָה לוֹ קְטִיגוֹר אַחַד. בְּהוּא זְמַנָּא דְּמִתְּמַעְטִין חוּבִין, מִתְּמַעְטִין פְּרִים דְּלַהוֹן, מִתְּמַעְטִין מַמְנָן דְּע' אוּמִין, מִתְּמַעְטִין ע' אוּמִין, מִתְּמַעַט טוּבָא דְּלַהוֹן.

828. תִּיבַת נַח, מְנִי קוּדְשָׁא בְּרִיךְ הוּא, לְאֵעֲלָא עֲמִיָּה שְׁנִים שְׁנִים שְׁבַעַה שְׁבַעַה זְכָר וּנְקֵבָה, לְקַרְבָּנָא, לְאִגְנָא עַל נַח, וְעַל כָּל אִינוּן דְּעֲאֵלִין עֲמִיָּה לְתִיבָה. אוֹף הָכִי אֵלִין דְּמַנְטְרִין חֲגִין וְזַמְנִין, דְּאִינוּן יָמִים טוֹבִים, שְׁנִים שְׁנִים שְׁבַעַה שְׁבַעַה, שְׁנִים שְׁנִים תְּרִין יוֹמֵין דְּר"ה, וְתְרִין יוֹמֵין דְּשְׁבוּעוֹת, וּבְגִין דְּאִינוּן תְּרִין מְנִייהוּ בְּסַפְקָא, הָא אִית שְׁנֵי יָמֵי הַפּוּרִים בְּאַתְרֵיהוּ. שְׁבַעַה שְׁבַעַה, ז' יוֹמֵין דְּפִסְחָא, ז' יוֹמֵין דְּסוּכּוֹת. נַח לְקַבֵּל יוֹם הַשַּׁבָּת, וְהֵאֵי אִיהוּ מְכַל הַחֵי.

829. The Sukkah protects Yisrael, as it is written: "And there shall be a tabernacle for a shadow in the daytime from the heat" (Yeshayah 4:6). Just as the purpose of Noah's ark was to give protection, so is the Sukkah to give protection. Again: "of every living (Heb. chai = eighteen) thing," where Chai is the eighteen blessings of the prayer, which SUB-DIVIDE INTO two groups of nine each. AND WITH the blessing concerning the heretics, the ten Sfirot are completed, FOR THIS MAKES TEN TOGETHER WITH THE FIRST NINE, AND AGAIN TOGETHER WITH THE LAST NINE. And they correspond to the ten Sfirot OF DIRECT LIGHT that is from above downwards, and the ten Sfirot OF RETURNING LIGHT that is from below upwards. And this corresponds to Noah, WHICH IS TO SAY THAT THE EIGHTEEN BLESSINGS OF THE PRAYER CORRESPOND TO THE EIGHTEEN OF NOAH, NAMELY, TWO AND TWO, SEVEN AND SEVEN, WHICH ADD UP TO EIGHTEEN.

830. Again: "of every living thing." This means that the Shechinah protects all those who keep the Yud, which is the sign of the Shabbat, in its limits, namely, eight thousand CUBITS, NAMELY, two thousand in each direction. AND THE YUD OF THE SIGN OF THE SHABBAT AND THE CHET (= eight) OF THE LIMITS ARE CHET YUD: CHAI, LIVING. Again: "of every living thing." This means those who keep the sign of the covenant, which is Yud, which is at the eighth day, about which it is said: "And in the eighth day the flesh of his foreskin shall be circumcised" (Vayikra 12:3). AND THE YUD OF THE SIGN OF THE COVENANT AND THE CHET OF THE EIGHT DAYS FORM CHAI. Again: "of every living thing" refers to those who observe the sign of the Tefilin, which is Yud, AND IN WHICH ARE eight passage sections, THUS: CHET YUD: CHAI.

831. The Shechinah, which is the Sukkah, protects them and spreads her wings over them, as does the mother bird over the young. And this is why the text of the prayer was worded: 'who spreads the tabernacle of peace over us'. And for this reason, in the seventh month, which contains all these precepts, "Many waters cannot quench love" (Shir Hashirim 8:7) of Yisrael for their Father who is in Heaven. And there is no meaning to "many waters" except all the nations and their ministers. And if a man, this being Samael, give all that he possesses in this world in order to join in partnership with Yisrael in these precepts, "it would be utterly scorned."

122. Shmini Atzeret

Rabbi Shimon explains about the small banquet on the eighth day that he says is from the aspect of Malchut. He answers his son's query as to why the banquet for Yisrael was from the lower Shechinah but the banquet for all seventy nations was from the upper Mother, Binah.

832. "On the eighth day you shall have a solemn assembly... one bullock, one ram" (Bemidbar 29:35-36). The sages of the Mishnah have already taught that the matter is to be likened to the case of a king who invites guests to his house, and after he has sent them on their way, says to the members of his household: Let us, you and I, make a small banquet. And what is the meaning of "solemn assembly" (Heb. atzeret)? It is as is written: "this one shall reign (Heb. ya'atzor) over My people" (I Shmuel 9:17). And there is no reign apart from Malchut. FOR from the aspect of upper Shechinah, WHICH IS BINAH, he made the large banquet, but he made the small banquet from the aspect of Malchut. And Yisrael makes joy with her, and she is called 'Simchat Torah', (lit. 'the Rejoicing of the Torah') (holiday on which we dance with the Torah). And the scrolls of the Torah have their crowns placed on them, alluding to the fact that the scroll of the Torah is Tiferet, while the Shechinah is ITS CROWN, NAMELY, the crown of Tiferet.

829. סִכָּה קַא אַגִּינַת עֲלִיָּהוּ דִּישְׂרָאֵל, הַה־ר וְסִכָּה תְּהִיָּה לְצֵל יוֹמָם מִחֶרֶב. סִכָּה קַא אַגִּינַת. מַה תִּיבַת נַח לְאַגְנָא, אוֹף הִכִּי סִכָּה לְאַגְנָא. וְעוֹד מִכָּל הַחִי, ח"י בְּרַכָּאן דְּצִלוֹתָא, מְאִינוּן ט' ט', בְּרַכְתָּא דְּמִינוּן בְּה אֲשֶׁתְּלִימוֹ י' סְפִירָאן מְעִילָא לְתַתָּא, וּמַתְתָּא לְעִילָא. וְאִיהוּ לְקַבֵּל נַח.

830. וְעוֹד מִכָּל הַחִי, שְׂכִינְתָא אַגִּינַת עַל אֲלִין דְּנִטְרִין י', אוֹת שַׁבַּת בְּתַחֲוּמָא דִּילִיָּה, דְּאִיהוּ ח' אֲלָמִים, תְּרִין אֲלָמִין לְכָל צַד. וְעוֹד, מִכָּל הַחִי, אֲלִין דְּנִטְרִין י' אוֹת בְּרִית, דְּאִיהוּ בַח' יוֹמִין, דְּאֲתַמַּר עֲלִיָּהוּ, וּבִיוֹם הַשְּׁמִינִי יְמוֹל בָּשָׂר עָרְלָתוֹ. וְעוֹד, מִכָּל הַחִי, אֲלִין דְּנִטְרִין אוֹת י', תַּפְלִין בְּתַמְנוּיָא פְּרָשִׁיין.

831. שְׂכִינְתָא דְּאִיהוּ סוֹכָה, אַגִּינַת עֲלִיָּהוּ, וּפְרִישַׁת גְּדַפָּא עֲלִיָּהוּ, כְּאֲמַא עַל בְּנִין, וּבְגִין דָּא תְּקִינוּ לְבְּרָכָא, הַפּוֹרַס סוֹכַת שְׁלוֹם עֲלִינוּ. וּבְגִין דָּא בִּירְחָא שְׂבִיעָא, דְּבִיָּה כָּל פְּקוּדִין אֲלִין, מִיָּם רַבִּים לֹא יוֹכְלוּ לְכַבּוֹת אֶת הָאֵהָבָה. עִם יִשְׂרָאֵל בְּאֲבוּהוֹן שְׂבַשְׂמִים. וְלִית מִיָּם רַבִּים, אֲלֹא כָּל אוֹמִין וּמְמַנְן דְּלֵהוֹן. אִם יִתֵּן אִישׁ, דְּאִיהוּ סְמָאֵל, כָּל מַה דְּאִית לִיה בְּעֵלְמָא דִּין, בְּגִין דִּישְׁתַּתֵּף בְּאֲלִין פְּקוּדִין עִם יִשְׂרָאֵל, בּוּז יְבוּזוּ לוֹ.

832. וּבִיוֹם הַשְּׁמִינִי עֲצַרְתָּ פֶּר אֶחָד אֵיל אֶחָד, הָא אוֹקְמוּהָ מְאִרֵּי מִתְנִיתִין, לְמַלְכָּא דְּזִמִּין אוֹשְׁפִיזִין, לְבַתֵּר דְּשִׁלַּח לוֹן, אֲמַר לְאֲלִין בְּנֵי בֵּיתָא דִּילִיָּה, אֲנָא וְאֲתוֹן נְעֵבִיד סְעוּדָה קְטַנָּה. וּמְאִי עֲצַרְתָּ. כְּמַד"א, זֶה יַעֲצוֹר בְּעַמִּי, וְלִית עֲצָר אֲלֹא מַלְכוּת. מְסֻטְרָא דְּשְׂכִינְתָא עֲלָא, עֵבִיד סְעוּדָתָא רַבְרָבָא, וּמְסֻטְרָא דְּמַלְכוּתָא, סְעוּדָתָא זְעִירָא. וְנוֹהֲגִין לְמַעַבְדַּד יִשְׂרָאֵל עִמָּה חֲדוּהָ, וְאֲתַקְרִיאת שְׂמַחַת תּוֹרָה. וּמְעַטְרִין לְסִ"ת בְּכַתֵּר דִּילִיָּה, רְמֹז סִ"ת לְתַמְאָרַת, שְׂכִינְתָא עֲטַרְתָּ תַּמְאָרַת.

833. Rabbi Elazar asked, Father, why is it that from the side of upper Mother, WHICH IS BINAH, He invited all the appointees of all the nations, NAMELY, WITH THE SEVENTY BULLOCKS, REFERRED TO ABOVE, and from the side of the lower Shechinah, He invited only a solitary nation, corresponding to the one bullock? SHOULD IT NOT HAVE BEEN THE OTHER WAY AROUND, WITH YISRAEL RECEIVING FROM UPPER MOTHER, AND THE MINISTERS OF THE NATIONS FROM MALCHUT?

834. He replied: My son, that is a good question that you have asked, and the answer is: Because Malchut alludes to a daughter who is modest in the house of her father and mother, and she is engaged but not married, THEREFORE, it is not customarily considered proper that she should eat with the guests. But as for the mother, who is married, HERE it is the customary way of the world that when her husband invites guests, she should eat WITH THE GUESTS, at the table with her husband. And if they are foreign guests, then no one eats with them, neither father nor mother, and certainly not the daughter, WHO IS MALCHUT. And this is the reason why at the banquet for the seventy ministers not one of the members of the king's household joins in to eat with them, because they are foreigners. He said: Surely the matter has now been settled in my thoughts correctly.

123. Explanations about Malchut

Rabbi Shimon tells us that the Shechinah ascends to the place she came from, Infinity, as a result of the burnt offerings. She takes the Sfirot up with her to provide a sweet aroma for God and then descends bringing atonement for Yisrael's sins with her. Rabbi Shimon says that all the grades ascend and descend in her. We learn why Malchut is called 'peace offerings' and why everything is included in Malchut. She is Chochmah and Binah and Tiferet. We also hear of the twelve commandments that are included in her.

835. The daily burnt offering (Heb. olat tamid) is the Shechinah which always (Heb. tamid) ascends (Heb. olah) on that grade about which it is said: 'Evening and morning, every day, twice each and every day, saying Sh'ma Yisrael'. And she ascends in the Central Column, WHICH IS ZEIR ANPIN, who is with her always, without any separation at all.

836. But whence does she ascend? To the place from which she was derived, which is Infinity, and she is then higher than all the Sfirot, which is why it was taught: The whole of the burnt offering ascends to the Most High. And as she ascends, all the other Sfirot take hold of her, and ascend with her. What is the meaning of this ascent of hers TO INFINITY? It is to provide a sweet savor, to give a good savor before Hashem. And afterwards it is said about her: "and came down from offering the sin offering, and the burnt offering" (Vayikra 9:22), namely, she descends FROM INFINITY, full of atonement over all of Yisrael's sins.

833. אָמַר ר' אֶלְעָזָר, אָבִי, מָה עָלָה מִצֵּד הַמַּלְכוּת הַלְלוּת, וְעָלָה מִצֵּד הַמַּלְכוּת הַלְלוּת, לָא זְמִין לְכָל מַמְנָן דְּכָל אֹמְנִין, וּמִסְטְרָא דְשְׂכִינְתָא תַתָּא, לָא זְמִין אֲלָא לְאֹמְהַ יְחִידָה, לְקַבֵּל פֶּר יְחִידָה.

834. אָמַר לִיה בְּרִי, שְׂפִיר שְׂאִילַת. בְּגִין דְּמַלְכוּת אִיהוּ רְמִיזָא לְבֵרְתָא, דְּאִיהוּ צְנוּעָה בְּבֵית אָבִיהָ וְאִמָּהּ. וְאִיהוּ אַרוּסָה וְלֹא נְשׂוּאָה. לָאוּ אֹרַח אֶרְעָא, לְמִיכַל עִם אוֹשְׁפִיזִין. אֲבָל אִימָא דְהִיא נְשׂוּאָה, אֹרַח אֶרְעָא אִיהוּ בְּתַר דְּמַזְמִין בְּעֵלָה אוֹשְׁפִיזִין, לְמִיכַל עַל פְּתוּרָא עִם בְּעֵלָה. וְאִי אִינוּן אוֹשְׁפִיזִין נְכַרְאִין, לָא אֲכִילֵי עִמְהוֹן, לָא אָבִי, וְלֹא אִמָּא, וְכָל שְׂכֵן בְּרֵתָא. וּבְגִין כֵּךְ בְּסַעוּדַתָּא דְשְׂבַעִין מַמְנָן, לָא אֲשַׁתַּתֵּף לְמִיכַל עִמְהוֹן, חַד מִן מְאִרֵי מַלְכָא, בְּגִין דְּאִינוּן נֹכְרִאִין. אָמַר לִיה וְדֵאִי כְעַן אֲתִישְׁבֵת מִלָּה בְּלַבָּאִי, עַל בּוּרְיָהּ.

835. עוֹלַת תָּמִיד, דְּהִיא שְׂכִינְתָא, דְּסְלִיקַת לְעוֹלָא בְּהוּא דְרָגָא, דְּאִתְמַר בָּהּ עֶרְבַּ וּבֹקֵר בְּכָל יוֹם תָּמִיד, וְאוֹמְרִים פְּעָמִים שְׂמַע יִשְׂרָאֵל. וְאִיהוּ סְלִיקַת בְּעַמּוּדָא דְאַמְצַעִיתָא, דְּאִיהוּ תְדִיר עִמָּה בְּלֹא פְּרוּדָא כָּלֵל.

836. וְלֹאֵן סְלִיקַת. לְאַתְרָא דְאַתְגְּזַרְתָּ מִתַּמֵּן, דְּאִיהוּ אֵין סוּף, וְאִיהוּ גְבוּהָ מְכַל סְפִירָאֵן. וּבְגִ"ד אוֹקְמוּהָ. עוֹלָה כְּלָה לְגְבוּהָ סְלִיקָא. וְכַד אִיהוּ סְלִיקַת, אֲחִירֵן בָּהּ כָּל סְפִירֵן, וְאִינוּן סְלִיקִין עִמָּה. וּמֵאִי סְלִיקוּ דִּילָהּ. לְרִיחַ גִּיחַח, לְמִיּוֹב רִיחָא טְבָא קָדָם יי', וְלְבֵתֵר אִתְמַר בָּהּ, וַיֵּרַד מִעֲשׂוֹת הַחַטָּאת וְהָעוֹלָה. נְחַתַּת מְלִיא כְּפָרָה מְכַל חוּבִין דְּיִשְׂרָאֵל.

837. And her ascent is with the Central Column, WHICH IS ZEIR ANPIN, and so also is her descent, and that of all her hosts, in it. And for this reason she is called 'a ladder' for all the appellatives; NAMELY, ALL THE GRADES ascend and descend in her, suspended from the name Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, and thus all the sacrifices and all the burnt offerings are to Yud Hei Vav Hei. And she is called 'a sacrifice' because all the appellatives draw near, through her, to the Yud Hei Vav Hei, WHICH IS ZEIR ANPIN.

838. And for this reason it was said about her: "and his offering was one silver dish" (Bemidbar 7:13), NAMELY MALCHUT. For there is no grade that can draw near to Yud Hei Vav Hei without MALCHUT, and there is no prayer, nor precept of any of the precepts that are in the Torah or any of the sacrifices and burnt offerings that are outside OF MALCHUT. And in all the grades that are in the Sfirot, none is received before Yud Hei Vav Hei without her, which is why it was said about her: "Thus (lit. 'with this' (Heb. zot, feminine)) shall Aaron come into the holy place" (Vayikra 16:3), WHERE MALCHUT IS CALLED 'ZOT'. And for this reason the prophet said: "But let him that glories glory in this (zot)" (Yirmeyah 9:23).

839. And she, MALCHUT, is CALLED 'peace offerings' (Heb. shelamim) because she is the completion (Heb. shlemut) of the name Yud Hei Vav Hei in each and every grade. She is Hei OF THE YUD HEI VAV HEI; she is Adonai; she is the Yud of the Yud Hei Vav Hei; she is the Hei of Elohim; she is the Hei of Eheyeh. She is the Yud of Shadai: (Shin Dalet Yud); she is the end of every Yud Hei Vav Hei and appellative, wherefore it is said about her: "The end of the matter, when all is said and done: Fear Elohim and keep His commandments" (Kohelet 12:13). She is the end (Heb. sof) of the ten Sfirot and is called 'Yam Suf' (lit. 'the reed sea'). She is the completion of the upper beings and of the lower beings; she is the gate by which one has to enter for all wisdom and for every appellative and Yud Hei Vav Hei and for entering into each and every Sfirah. She is the knowledge of everything, and without her NAMELY MALCHUT no creature has permission to look into any knowledge that is in the world. About her it is said: "this is the gate of Hashem, into which the righteous shall enter" (Tehilim 118:20).

840. She, MALCHUT, is the 42-letter Name, NAMELY, THE FOUR LETTERS OF THE YUD HEI VAV HEI, THE TEN LETTERS OF IT BEING FULLY SPELLED, AND THE 28 LETTERS OF THE FILLING OF THE FILLING. THIS AMOUNTS TO FORTY-TWO LETTERS, AND MALCHUT IS THE SECRET OF THE FINAL HEI'S THAT ARE IN THE 42-LETTER NAME, through which the upper and lower beings were created. She is called 'eye' from the right side, WHICH IS THE CHOCHMAH IN HER, AS IT IS WRITTEN: "Behold, the eye of Hashem is upon those who fear Him" (Tehilim 33:18); and she is called 'ear' from the left side, WHICH IS THE BINAH IN HER, AS IT IS WRITTEN: "O my Elohim, incline Your ear, and hear" (Daniel 9:18). And from the aspect of the Central Column, WHICH IS THE TIFERET IN HER, she is called 'smell,' while from the aspect of herself, WHICH IS MALCHUT, she is called 'mouth,' as it is written: "With him I speak mouth to mouth" (Bemidbar 12:8).

837. וְהָא סְלִיקוּ דִּילָה אִיהוּ, בְּעִמּוּדָא דְאִמְצָעִיתָא. אֹפֶךְ הָכִי נִחִיתוּ דִּילָה אִיהוּ בֵּיה, וְכָל חַוִּילִין דִּילָה, וּבְגִין דָּא אֶקְרִי סְלָם, דְּבִיָּה כָּל כְּנוּיִין סְלָקִין וְנִחְתִּין, דְּאִינוּן תְּלִין מִן יְדוּד. וּבְגִ"ד, כָּל קְרַבְנִין וְעִלוּן אִינוּן לְיְדוּד. וְאִתְקְרִיָּאת קְרַבָּן, עַל שֵׁם דְּאִתְקְרִיבּוּ בָּה כָּל כְּנוּיִין לְיְדוּד.

838. וּבְגִין דָּא אִתְמַר עֲלָהּ, קְרַבְנוּ קַעֲרַת כֶּסֶף אַחַת. לִית דְּרַגָּא דְאִתְקְרִיב לְגַבֵּי יְדוּד, פְּחוּת מְנָה. וְלִית צְלוּתָא וּמְקוּדָא מְכַל פְּקוּדִין דְּאוּרִייתָא, וְכָל קְרַבְנִין וְעִלוּן, דְּאִינוּן לְבַר מְנָה. בְּכָל דְּרַגִּין דְּסַפִּירָאן לָא מִתְקַבְּלָן קְדָם יְדוּד, לְבַר מְנָה. וּבְגִין דָּא אִתְמַר עֲלָהּ, בְּזֹאת יָבֵא אֶהְרֵן אֶל הַקֹּדֶשׁ. וּבְגִ"ד אִמַר נְבִיא, כִּי אִם בְּזֹאת יִתְהַלֵּל הַמִּתְהַלֵּל.

839. אִיהִי שְׁלָמִים, שְׁלִימוּ דְשִׁמְא דִּידוּד, בְּכָל דְּרַגָּא וְדְרַגָּא. אִיהִי ה'. אֲדַנִּי. י' דִּידוּד. אִיהִי ה' מִן אֱלֹהִים. אִיהִי ה' מִן אֱהִיָּה. י' מִן שְׁדֵי. סוּף דְּכָל הַוְיָה וְכְנוּי. וּבְגִ"ד אִתְמַר בָּהּ, סוּף דְּבַר הַכָּל נִשְׁמַע אֶת הָאֱלֹהִים יֵרָא וְאֵת מִצְוֹתָיו שְׁמֹר. אִיהִי סוּף מַעֲשֵׂר סַפִּירָאן, יָם סוּף. שְׁלִימוּ דְעֵלְאִין וְתַתְּאִין. אִיהוּ תְרַעָא לְאֵעֲלָא לְכָל חֲכַמְתָּא, לְכָל כְּנוּי וְהוּיָהּ, וְלְאֵעֲלָא בְּכָל סַפִּירָה וְסַפִּירָה, יִדְעָה דְכֻלָּא. וּפְחוּת מִיָּנָה, לִית רְשׁוּ לְשׁוּם בְּרִיָּה, לְאִשְׁגַּחָא לְשׁוּם יִדְעָה בְּעוֹלָם. עֲלָהּ אִתְמַר, זֶה הַשַּׁעַר לִינִי צְדִיקִים יָבֹאוּ בּוּ.

840. אִיהוּ שֵׁם מ"ב אֲתוּוּן, דְּבַהוּן אֲתַבְרִיאוּ עֲלָאִין וְתַתְּאִין. אִיהִי אִתְקְרִיָּאת עֵין מַסְטְרָא דִּימִינָא, הִנָּה עֵין יְדוּד אֶל יִרְאִיו. וְאִתְקְרִיָּאת אֲזוּן מַסְטְרָא דְשִׁמְאֵלָא, הִטָּה אֱלֹהִי אֲזוּנְךָ וְשָׁמַע. וְאִתְקְרִיָּאת רִיחַ מַסְטְרָא דְעִמּוּדָא דְאִמְצָעִיתָא. וְאִתְקְרִיָּאת פֶּה, מְגַרְמָה. הִה"ד פֶּה אֶל פֶּה אֲדַבֵּר בּוּ.

841. And she is called 'the first commandment', "I am (Heb. anochi)" (Shemot 20:2), NAMELY, THE BEGINNING OF THE DIVINE REVELATION, from the aspect of Keter, that is in her, which is Ayin (lit. 'nought'), NAMELY, THE LETTERS ALEPH YUD NUN from our Elohim: (Aleph Lamed Hei Yud Nun Vav), FOR KETER IS CALLED 'NOUGHT' IN THE SENSE OF ABSENCE OF CONCEPTION. 'anochi' (Aleph Nun Caf Yud) contains the letter Caf that stands for Keter and Aleph Yud Nun (Heb. ayin). And Keter is so called from the aspect of upper Ima, for whom the Exodus from Egypt is mentioned fifty times in the Torah, CORRESPONDING TO THE FIFTY GATES OF BINAH, AND KETER OF MALCHUT IS IN BINAH. And she is a daughter (Heb. BAT - BET TAV) from ("In the beginning") Beresheet (Bet Resh Aleph Shit Yud Tav), which includes all of the ten sayings BY WHICH THE WORLD WAS CREATED. And from the aspect of Chochmah, she is the daughter of Yud, AS IT IS SAID: "by wisdom founded the earth" (Mishlei 3:19), NAMELY, MALCHUT, WHICH IS CALLED 'EARTH', for Father, WHICH IS CHOCHMAH, founded the daughter, WHICH IS MALCHUT. And she is "a path which no bird of prey knows" (Iyov 28:7), which is comprised of 32 paths, namely the 32 Names of Elohim from the aspect of upper Mother that is called 'glory' (Heb. kavod = 32). And when they are included in the daughter, WHICH IS MALCHUT, MALCHUT is called heart (Heb. lev = 32), and this is why there is glory above and a heart below.

842. And the Ten Commandments were given on two tablets, five on each, and MALCHUT includes them, for they are the five SFIROT from Keter to Gvurah, and the five SFIROT from the Central Column, WHICH IS TIFERET to the daughter, WHICH IS MALCHUT. And they are twice Hei. HE ASKS: IF THE TEN COMMANDMENTS ARE FROM THE TEN SFIROT, is it then possible to speak with ten mouths, WITH EACH SFIRAH SPEAKING WITH ITS OWN SPECIAL MOUTH? HE ANSWERS, He included all TEN COMMANDMENTS in the only daughter, WHICH IS MALCHUT, and all of them became one, WITH THE TEN COMMANDMENTS BEING INCORPORATED WITHIN MALCHUT. And so it is that Vav, WHICH IS TIFERET, that is called 'voice', cannot be perceived until it joins with speech, WHICH IS MALCHUT. And this is why IT IS WRITTEN: "you heard the voice of the words" (Devarim 4:12), WHERE VOICE ALLUDES TO ZEIR ANPIN AND WORDS TO MALCHUT.

843. She, MALCHUT, is the second commandment from the side of Gvurah, which is the same numerical sum as for the word Yir'ah, (lit. 'fear') FOR THEY BOTH HAVE THE NUMERICAL VALUE OF 216. And this is intimated in the word "Beresheet" (lit. 'In the beginning'), WHOSE LETTERS, REARRANGED, SPELL: Yere boshet (lit. 'fearful of shame'), and it has been taught: Whoever has no modesty, certainly his forefathers were not present on Mount Sinai.

844. She is the third commandment, which is called 'love of Chesed', as it is written: "I have loved you with an everlasting love: therefore I have remained true to you (with Chesed)" (Yirmeyah 31:2). Love, WHICH IS MALCHUT, is composed of the patriarchs, and in their contexts is called: 'bakol' (lit. 'in all'), 'mikol' (lit. 'of all'), 'kol' (lit. 'all'), WHICH IS MALCHUT THAT IS CALLED KOL (LIT. 'ALL'). ABOUT ABRAHAM IT IS SAID: "AND HASHEM HAD BLESSED ABRAHAM IN ALL THINGS" (BERESHEET 24:1); AND ABOUT ISAAC IT IS WRITTEN: "AND I HAVE EATEN OF ALL" (IBID. 27:33); AND ABOUT JACOB: "BECAUSE I HAVE ALL" (IBID. 33:11). And the secret of the matter is the verse: "I remember in your favor, the devotion (Chesed) of your youth, your love as a bride" (Yirmeyah 2:2), WHICH IS SAID ABOUT MALCHUT.

841. אֶתְקַרִיאת פְּקוּדָא קְדָמָא אָנכִי, מִסְטְרָא דְכֶתֶר, דְּאִיהוּ אִי"ן מֵאֲלֵהִינוּ. אָנכִי בִיה כ', כֶּתֶר. וְבִיה אִין. וְכֶתֶר אֶתְקַרִי מִסְטְרָא דְאִימָא עֲלָא. דְּאִדְכֶר לְגַבַּה חֲמִשִּׁין זְמָנִין יִצִיאת מִצְרַיִם בְּאוּרִייתָא. וְאִיהִי בִ"ת מִן בְּרֵאשִׁית, דְּכִלְיָא עֲשֵׁר אַמִּירָן, מִסְטְרָא דְחֲכֵמָה בֵּת י', בְּחֲכֵמָה יֶסֶד אַרְץ. בְּאֲבָא יֶסֶד בְּרֵתָא. וְאִיהוּ נָתִיב לֹא יִדְעוּ עֵיט, דְּכִלְיָא ל"ב נְתִיבוֹת, דְּאִינוּן ל"ב אֱלֹהִים מִסְטְרָא דְאִימָא עֲלָא, דְּאֶתְקַרִי כְבוֹד. וְכֹד אֶתְכִלְיָן בְּבְרֵתָא, אֶתְקַרִי ל"ב. וּבְגִין דָּא כְבוֹד לְעִילָא, ל"ב לְתַתָּא.

842. וְי' דְּבֶרֶן אֶתְיִהִיבוּ. חֲמִשׁ בְּלִחָא חֲדָא, וְחֲמִשׁ בְּלִחָא תְּנִינָא. אִיהִי כִלְיָ לִוּן, ה' מִכְּתֶר עַד גְּבוּרָה. וְה' מֵעַמּוּדָא דְאִמְצֵיתָא, עַד בְּרֵתָא. וְאִינוּן ה' ה'. וְכִי אֵית לְמַלְלָא בְּעִשְׂרָה פִּיּוֹת. אֶלָּא כִלְיָ לִוּן בְּבֵת יַחֲדָה י' וְאֶתְעִבִּירוּ כְּלֵהוּ חֲדָא. אוֹף הֲכִי ו', אֶתְקַרִי קוֹל, וְלֹא אֶשְׁתַּמוּדְעִין בִּיה, עַד דְּאֶשְׁתַּתְּףָּ עִם דְּבוּר. וּבְגִין דָּא, קוֹל דְּבִרַיִם אֶתָּם שׁוֹמְעִים.

843. אִיהִי פְּקוּדָא תְּנִינָא מִסְטְרָא דְגְבוּרָה, יִרְאָה בְּחוּשְׁבָן. וְרִמִּיזָא בְּמַלְת בְּרֵאשִׁית, יִרְא בִשְׁת. וְאוֹקְמוּהָ, מֵאן דְּלִית לֵיה בִשְׁת פְּנִים, וְדֵאִי דְלֹא עֲמָדוּ אֲבֵהֶתּוּי עַל טוּרָא דְסִינַי.

844. אִיהִי פְּקוּדָא תְּלִיתָא, דְּאֶתְקַרִי אֶהֱבָת חֶסֶד. הַה"ד אֶהֱבָת עוֹלָם אֶהֱבָתִיךְ עַל כֵּן מִשְׁכַּתִּיךְ חֶסֶד. אֶהֱבָה כִלְיָא מֵאֲבָהוֹן, דְּאֶתְקַרִי בְּהוֹן בְּכָל מִכָּל כָּל. וְרִזָּא דְמַלְא, זְכַרְתִּי לְךָ חֶסֶד נְעוּרֶיךָ אֶהֱבָת כְּלוּלֹתֶיךָ.

845. And she is the fourth commandment, which is the unity from the aspect of the Central Column, NAMELY, THE UNITY OF Sh'ma Yisrael. That is 25 (Caf Hei) plus 25 letters with Him, WITH ZEIR ANPIN, NAMELY, 25 LETTERS OF SH'MA YISRAEL, WHICH IS ZEIR ANPIN, PLUS 25 LETTERS OF 'BLESSED BE THE NAME OF THE GLORY OF HIS KINGDOM FOREVER AND EVER', WHICH IS MALCHUT, that are in the six words of Sh'ma Yisrael, WHICH ARE SIX SFIROT of ZEIR ANPIN. And for her sake, Abraham said: "...will go yonder (Heb. coh) and prostrate ourselves" (Bereshheet 22:5). AND IT IS ALSO SAID: "Thus (Heb. coh, Caf Hei) shall you say to the house of Jacob" (Shemot 19:3).

846. And He, ZEIR ANPIN, is Aleph Chet OF ECHAD: (LIT. 'ONE' - ALEPH CHET DALET), which is the Central Column, while she, MALCHUT, is the Dalet OF ECHAD. She is the completion of His unity, perfecting in him THE SECRET OF one. Aleph Chet (= nine) OF ECHAD include nine Sfirot, namely: Aleph is Infinity, NAMELY, KETER, the Chet (= eight) Sfirot from Chochmah to Yesod. The Dalet OF ECHAD is Malchut, with the tip OF THE DALET ALLUDING TO YESOD. With it, IN MALCHUT, are completed the ten Sfirot, which are THE TEN LETTERS Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph. The Dalet (= four) OF ECHAD is comprised of the four letters of the Yud Hei Vav Hei.

847. The fifth commandment is: "but you shall meditate therein day and night" (Yehoshua 1:8). She, MALCHUT, is the Written Torah from the side of Chesed and the Oral Torah from the side of Gvurah, where Chochmah and Binah are in them, FOR AT THE TIME OF GREATNESS, CHESD ASCENDS AND BECOMES CHOCHMAH, WHILE GVURAH ASCENDS AND BECOMES BINAH. This is as the sages of the Mishnah taught: He who wants to be wise will face south and he who wants to be rich will face north, WHERE THE MEANING OF RICH IS IN KNOWLEDGE AND UNDERSTANDING. And the Central Column, WHICH IS TIFERET, incorporates both of them, THE RIGHT AND THE LEFT, and for this reason is called 'heavens' (Heb. shamayim) for it includes fire (Heb. esh) and water (Heb. mayim). Fire is Gvurah and water is Chesed.

848. And for this reason, Keter, which is Caf, is the secret of the verse: "weighing ten shekels apiece (Heb. kaf), after the shekel of the sanctuary" (Bemidbar 7:86), NAMELY, TEN SFIROT FROM ABOVE DOWNWARDS AND TEN SFIROT FROM BELOW UPWARDS, which is Yud Hei Hei, three letters that become Caf, namely, KETER, over Vav WHICH IS ZEIR ANPIN, and is to correspond to Keter Torah, (lit. 'the crown of the Torah'). For the Vav is the scroll of the Torah, and the Caf, WHICH IS YUD HEI HEI, is the diadem of its head. And all of it together, NAMELY, YUD HEI HEI WITH VAV, is the Yud Hei Vav Hei whose numerical value is Caf Vav (= 26), WHERE THE CAF IS THE SECRET OF KETER OVER THE VAV.

849. The sixth commandment OF MALCHUT is the hand Tefilin, WHICH IS TO BE PLACED on the left arm, WHICH IS GVURAH, and from the side of Gvurah it is the Hei of the dim hand, WHICH IS MALCHUT. AND THEREFORE THE HAND TEFILIN, WHICH IS MALCHUT, MUST BE PLACED ON THE LEFT ARM, WHICH IS GVURAH OF ZEIR ANPIN. And from Keter to Gvurah there are five Sfirot, and they are THE ASPECT OF the head Tefilin of the Central Column, WHICH IS ZEIR ANPIN. FOR FROM KETER TO GVURAH IS THE ASPECT OF THE HEAD TEFILIN, FOR THEY ARE ZEIR ANPIN, AND BELOW GVURAH THEY ARE THE HAND TEFILIN, FOR THEY ARE MALCHUT. And she, MALCHUT, is the knot of the three straps, namely Netzach, Hod, and Yesod; NAMELY, SHE IS THE KNOT OF THE TWO STRAPS OF THE HEAD, WHICH ARE NETZACH AND HOD, AND THE KNOT OF THE ONE STRAP OF THE HAND TEFILIN, WHICH IS YESOD. AND IT FOLLOWS THAT SHE IS THE KNOT OF THE THREE STRAPS.

845. וְאִיהִי פְקוּדָא רְבִיעָא, יְחוּד, מְסִטְרָא דְעַמּוּדָא דְאַמְצְעִיתָא, שְׁמַע יִשְׂרָאֵל. וְאִיהִי כ"ה כ"ה אֲתוּוּן, עֲמִיה בְּשִׁית תִּיבִין, דְּאִינוּן שְׁמַע יִשְׂרָאֵל. וּבְגִינָה אָמַר אַבְרָהָם נִלְכָּה עַד כ"ה וְנִשְׁתַּחֲוָה. כ"ה תֵּאמַר לְבֵית יַעֲקֹב.

846. אִיהוּ א"ח, עַמּוּדָא דְאַמְצְעִיתָא, וְאִיהִי ד', שְׁלִימוּ דִּיחּוּדָא דִּילְיָה, לְאַשְׁלֵמָא בֵּיה אָחַד. א"ח, כְּלִיל ט' סְפִירָאן, דְּאִינוּן א' אֵין סוּף. ח' תְּמִנָּא סְפִירָאן, מַחְכְּמָה עַד יְסוּד. ד' מְלָכוֹת, קוּצָא דִּילְיָה, בְּה אֲשִׁתְּלִימוּ לְעֶשְׂרָה, דְּאִינוּן יו"ד ה"א וְא"ו ה"א. ד' כְּלִילָא מְד' אֲתוּוּן יְרוּד.

847. פְּקוּדָא חֲמִישָׁא, וְהִגִּית בּוּ יוֹמָם וְלַיְלָה. אִיהִי אוֹרֵייתָא דְּבִכְתָּב מְסִטְרָא דְּחֶסֶד. וְאוֹרֵייתָא דְּבַעַל פֶּה מְסִטְרָא דְּגְבוּרָה. דְּבַהוּן חֲכָמָה וּבִינָה. כְּמָה דְּאוּקְמוּהָ מְאִרֵי מִתְנִיתִין, הַרוּצָה לְהַחֲבִים יְדָרִים. לְהַעֲשִׂיר יִצְפִּין. וְעַמּוּדָא דְּאַמְצְעִיתָא כְּלִיל תְּרוּוִיָּהוּ, וּבְגִין דָּא אֲתַקְרִי שָׁמַיִם, כְּלִיל אֵשׁ וּמַיִם, אֵשׁ דְּגְבוּרָה, וּמַיִם דְּחֶסֶד.

848. וּבְגִין דָּא כְּתַר, דְּאִיהִי כַף, עֶשְׂרָה עֶשְׂרָה הַכּף בְּשֶׁקֶל הַקֹּדֶשׁ. דְּאִינוּן יו"ה, תְּלַת אֲתוּוּן, אֲתַעֲבִידוּ כַף, עַל ו'. וְהִינוּ כְּנַגְד כְּתַר תּוֹרָה, ו' הִינוּ ס"ת, כַּף עֶטְרָה עַל רִישִׁיה. וְכֵלָא יְרוּד', כ"ו בַּחוּשְׁבָן.

849. פְּקוּדָא שְׁתִּיתָא, אִיהִי תַפְלָה שֶׁל יָד, בְּדְרוּעָא שְׁמֵאלָא. וּמְסִטְרָא דְּגְבוּרָה ה' דִּינָד כְּהָה, מְכַתֵּר וְעַד גְבוּרָה, ה' סְפִירָאן, וְאִינוּן תְּפִילִין דְּרִישָׁא דְּעַמּוּדָא דְּאַמְצְעִיתָא. וְאִיהִי קֶשֶׁר תְּלַת רְצוּעוֹת, דְּאִינוּן נֶצַח הוּד יְסוּד.

850. And she is the seventh commandment, which is the precept of fringes, comprised of blue and white, which are Judgment and Mercy. In the flame OF THE CANDLE, the white fire does not devour WHAT IS UNDER IT, FOR IT IS ATTACHED ONLY TO THE BLUE FIRE THAT IS UNDER IT, BUT the blue fire OF THE CANDLE IS ATTACHED TO THE WICK AND THE OIL, AND IT devours and destroys WHAT IS UNDER IT, FOR THE WHITE FIRE IS CHESED AND THE BLUE FIRE IS JUDGMENT. AND ABOUT THE BLUE FIRE, WHICH IS JUDGMENT, IT IS SAID: "and consumed the burnt offering" (I Melachim 18:38). For the white is from the right and the blue from the left, while the Central Column, which is the unity of the two of them, OF THE RIGHT SIDE AND THE LEFT SIDE, is green. For this reason the sages taught: From what time in the morning may the Sh'ma be recited? As soon as one can distinguish between blue and white, NAMELY, AS SOON as ONE CAN DISTINGUISH BETWEEN CHESED AND JUDGMENT, FOR ONE HAS TO UNITE THEM IN THE CENTRAL COLUMN, THIS BEING THE SECRET OF THE RECITATION OF THE SH'MA YISRAEL. And this is why it was decreed that the section about the fringes be included in the unity OF THE RECITAL OF THE SH'MA YISRAEL, BECAUSE ITS PRECEPT IS TO BE FULFILLED WITH WHITE AND BLUE, WHICH HAVE TO BE BROUGHT TOGETHER IN THE RECITAL OF THE SH'MA YISRAEL.

851. And she is the eighth commandment, which is mezuzah. The Shechinah is called 'mezuzah' from the aspect of the Central Column, NAMELY, ZEIR ANPIN, which is the letters Yud Hei Vav Hei, and from the aspect of the Righteous One, WHICH IS YESOD, which is the secret of the covenant that is called 'Shadai'. Shadai is the seal of the King, who is the Yud Hei Vav Hei. THEREFORE THERE IS A YUD HEI VAV HEI INSIDE THE MEZUZAH, CORRESPONDING TO THE CENTRAL COLUMN, AND THE WORD SHADAI ON THE OUTSIDE OF THE MEZUZAH, CORRESPONDING TO YESOD.

852. The ninth commandment is the Shechinah, which is called 'the sign of the covenant' from the aspect of the Righteous One, the Foundation of the World, WHICH IS YESOD, as it is written: "This (Heb. Zot) is the token of the covenant" (Bereshheet 9:17). ZOT REFERS TO THE SHECHINAH AND SHE IS "THE TOKEN OF THE COVENANT." AND IT IS WRITTEN: "IT IS A SIGN BETWEEN ME AND THE CHILDREN OF YISRAEL FOR EVER: FOR IN SIX DAYS HASHEM MADE THE HEAVEN AND THE EARTH, AND ON THE SEVENTH DAY HE RESTED, AND WAS REFRESHED" (SHEMOT 31:17). "between Me," the Central Column, WHICH IS ZEIR ANPIN, "and the children of Yisrael," Netzach and Hod, TERMED THE CHILDREN OF YISRAEL. "Sign" refers to the Righteous One, NAMELY, YESOD. "is (fem.)" refers to the Shechinah. "for in six days Hashem made the heaven" NAMELY, from Keter to the Central Column, WHICH IS TIFERET, THIS BEING THE SIX SFIROT, KETER, CHOCHMAH, BINAH, CHESED, GVURAH AND TIFERET, for whenever six is mentioned it is only from the aspect of the letter Vav, WHICH IS TIFERET. HERE, TOO, THE SIX DAYS REFER TO TIFERET, TOGETHER WITH THE FIVE SFIROT THAT PRECEDE IT, AND WHICH IT INCLUDES. BUT FROM TIFERET AND DOWNWARDS IT IS NO LONGER THE ASPECT OF ZEIR ANPIN, BUT RATHER THE ASPECT OF MALCHUT. And there is no seventh, other than from the aspect of the letter Yud, WHICH IS MALCHUT, WHICH IS a diadem on the head OF ZEIR ANPIN IN THE SECRET OF THE VERSE "A VIRTUOUS WOMAN IS A CROWN TO HER HUSBAND" (MISHLEI 12:4). AND SHE IS THEN IN THE ASPECT OF upper Chochmah AND IS CALLED "It is a sign," in the masculine form. AND WHEN MALCHUT IS lower Chochmah it is called "It is a sign," IN THE FEMININE FORM. AND THIS IS WHY THE WRITTEN TEXT (SHEMOT 31:17) is "It is A SIGN," WITH A VAV, NAMELY, IN THE MASCULINE FORM, ALTHOUGH IT IS POINTED WITH THE VOWEL 'I' SHOWING HOW IT IS TO BE READ IN THE FEMININE FORM.

850. וְאִיהִי פְקוּדַת שְׁבִיעָא, מִצּוֹת צִיצִית, כְּלִיל תְּכֵלֶת וְלָבָן, דִּינָא וְרַחֲמֵי. בְּנוּרָא, אִשָּׁא חוּרָא לָא אָכִיל. תְּכֵלֶת, אָכִיל וְשָׂצִי, וְהֵאֵכֵל אֶת הָעוֹלָה. חוּר מִימִינָא, תְּכֵלֶת מְשַׁמָּאלָא, עֲמוּדָא דְאִמְצָעִיתָא, יְחוּד בֵּין תְּרוּוּיָהּ, יְרוּק. בְּגִין דָּא אוֹקְמוּהָ מֵאַרְי מִתְנִיתִין, מֵאִימְתֵי קוּרִין אֶת שְׁמַע בְּשַׁחְרִין מְשִׁיכִיר בֵּין תְּכֵלֶת לְלָבָן. וּבְגִין דָּא תְּקִינוּ פְרָשַׁת צִיצִית, לְמַקְרֵי לָהּ בִּיְחוּדָא.

851. וְאִיהִי פְקוּדַת תְּמִינָא, מְזוּזָה. שְׁכִינְתָא אֶתְקִרִיאת מְזוּזָה, מְסֻטְרָא דְעֲמוּדָא דְאִמְצָעִיתָא, דְאֶתְוֹן דִּידוּ"ד. וּמְסֻטְרָא דְצִדִּיק, רְזָא דְבְרִית, אֶתְקִרֵי שְׂדֵי. שְׂדֵי חוּתְמָא דְמַלְכָא, דְאִיהוּ יְדוּד.

852. פְּקוּדַת תְּשִׁיעָא, שְׁכִינְתָא אֶתְקִרִיאת אוֹת בְּרִית, מְסֻטְרָא דְצִדִּיק יְסוּד עוֹלָם. זֹאת אוֹת הַבְּרִית. בִּינִי, עֲמוּדָא דְאִמְצָעִיתָא, וּבֵין בְּנֵי יִשְׂרָאֵל, נֶצַח הוּד. אוֹת, דָּא צִדִּיק. הִיא, דָּא שְׁכִינְתָא. כִּי שֵׁשֶׁת יָמִים עָשָׂה יי' אֶת הַשָּׁמַיִם, מִכְּתָר עַד עֲמוּדָא דְאִמְצָעִיתָא. דְלִית שִׁית בְּכָל אֶתְרָא, אֶלָּא מְסֻטְרָא דָּאֵת וי'. וְלִית שְׁבִיעֵי, אֶלָּא מְסֻטְרָא דָּאֵת וי', עֵטְרָה עַל רִישָׁהּ חֲכְמָה עֲלָאָה. אוֹת הוּא. חֲכְמָה תְּתָאָה, אוֹת הִיא.

853. And circumcision was decreed for the eighth, namely the eight SFIROT from Chochmah to Yesod, to receive in them the small Yud, WHICH IS MALCHUT, and to elevate her to Keter, for her to be a diadem over the head OF THE EIGHT SFIROT. And it was decreed that the foreskin be placed in a vessel with dust, in order to fulfill the verse "and dust shall be serpent's food" (Yeshayah 65:25).

854. The tenth commandment OF MALCHUT is: "Wherefore the children of Yisrael shall keep the Shabbat" (Shemot 31:16). The Shechinah is called 'Shabbat', from the aspect of the three upper grades, namely Shin, WHICH ALLUDES to the three Sfirot: Keter, Chochmah, and Binah. And MALCHUT is daughter and is fourth to these. "Six days" (Shemot 31:15) REFERS TO THE SIX SFIROT FROM Chesed to Yesod, NAMELY, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, on which work may be done, because the building OF THE WORLD commences with Chesed, as it is written: "A world is built by love (lit. 'Chesed')" (Tehilim 89:3). But from Binah and upwards, NAMELY, IN THE UPPER THREE SFIROT, is rest and pleasure and cessation from all work.

855. The eleventh commandment THAT IS IN MALCHUT is called 'the morning', afternoon, and evening prayers, from the aspect of the three patriarchs, NAMELY CHESED, GVURAH, AND TIFERET. It is the prayer of every (Heb. kol) mouth (Heb. Peh), NAMELY, MALCHUT CLEAVING TO YESOD, FOR PRAYER IS MALCHUT AND EVERY MOUTH IS YESOD. For the word kol (lit. 'all or every') only means the Righteous One, WHICH IS YESOD, as it is written: "for all that is in heaven and on earth" (I Divrei Hayamin 29:11), which Yonatan Ben Uziel translated (into Aramaic) as "that takes hold of heaven and earth," NAMELY, YESOD THAT IS ATTACHED TO HEAVEN AND EARTH THAT ARE ZEIR ANPIN AND MALCHUT. Mouth (Heb. Peh = 85) has the same numerical value as milah (lit. 'circumcision') and just as Male and Female below unite by the covenant, so, too the bride and bridegroom above come together in Yesod, THEY BEING ZEIR ANPIN AND MALCHUT. YESOD is the living (Heb. CHAI = eighteen) of the Worlds, because it includes the eighteen blessings OF THE AMIDAH PRAYER, as it is written: "Blessings are upon the head of the just" (Mishlei 10:6).

856. And for this reason when one bows one should bow at 'Blessed,' WHICH IS THE SECRET OF YESOD, and when returning to the upright position, one should do so (at the mention of) the Divine Name. This is the Shechinah in the name of the Yud Hei Vav Hei, with which the Shechinah has to be stood upright, the same about whom it is said: "The virgin of Yisrael is fallen; she shall no more rise" (Amos 5:2) BY HERSELF, but she shall by another grade, NAMELY, YUD HEI VAV HEI, NAMELY, ZEIR ANPIN, and for this reason: "On that day I will raise up the tabernacle of David that is fallen" (Ibid. 9:11); and the reference is to Him, about whom it is said: "Hashem raises those who are bowed down" (Tehilim 146:8), AND, THEREFORE, WHEN RETURNING TO THE UPRIGHT POSITION, ONE SHOULD DO SO AT THE DIVINE NAME.

853. וְתִקְנֵנוּ לְמַגְזֵר לְתַמְנִיָּא, דְּאִינוּן ח', מִן חֲכֵמָה עַד יְסוּד. לְקַבְּלָא בְּהוּן י' זְעִירָא, לְסַלְקָא לָהּ עַד כְּתָר, לְמַהוּי עֵטְרָה עַל רֵאשִׁיהוּן. וְתִקְנֵנוּ לְשׁוּיָא לְעַרְלָה בְּמִנְא דְּעַפְרָא, לְקַיִים וְנַחֵשׁ עִמָּר לְחַמּוּ.

854. פְּקוּדָא עֲשִׂירָאָה, וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת. שְׁכִינְתָא אֲתַקְרִיאת שַׁבַּת, מִסְטָרָא דְתַלְתָּ דְרִגְוִין עַלְאִין דְּאִינוּן ש', ג' כְּתָרִין: כְּתָר, חֲכֵמָה, וּבִינָה. וְאִיהִי בַת, רְבִיעָאָה לִזְוִן. שֵׁית יוּמִין, מִחֲסַד עַד יְסוּד, בְּהוּן תַּעֲשֶׂה מְלָאכָה, בְּגִין דְּבִנְיָנָא מִתַּחִיל מִחֲסַד, הַה"ד עוֹלָם חֲסַד יִבְנֶה. אֲבָל מִבִּינָה וְלַעֲיָלָא, אִיהִי מְנוּחָה וְעִנְג וְשְׁבִיתָה לְכָל עוֹבְדָא.

855. פְּקוּדָא חַד סָר, אִיהִי אֲתַקְרִיאת צְלוֹתָא דְשַׁחְרִית מְנוּחָה עֲרִבִית, מִסְטָרָא דְתַלְתָּ אֲבָהָן, וְאִיהִי תַפְלַת כ"ל פ"ה, לִית כָּל, אֲלָא צְדִיק דְּכַתִּיב כּוֹ כָּל בְּשָׁמַיִם וּבָאָרֶץ, וְתִרְגָּם יוֹנָתָן בֶּן עוֹזִיָּאל, דְּאֲחִיד בְּשָׁמַיָא וּבָאָרֶעָא. פ"ה כְּחוּשְׁבָן מִיֵּלָה. וּמַה בְּרִית בֵּיהּ מִתְיַחֲדִין דְּכֹר וְנוֹקְבָא דְלִתְמָא, אוּף בִּיְסוּד, מִתְיַחֲד חֲתָן וְכֵלָה דְלַעֲיָלָא, הוּא חַי עַלְמִין כָּלִיל ח"י בְּרַכָּאן, הַה"ד בְּרַכּוֹת לְרֵאשׁ צְדִיק.

856. וּבג"ד, כָּל הַכוּרַע כּוּרַע בְּכוּרָן וְכָל הַזּוֹקֵף זּוֹקֵף בְּשֵׁם. דָּא שְׁכִינְתָא, בְּשֵׁם דְּיְדוּן, בֵּיהּ צְרִיךְ לְזַקְפָּא שְׁכִינְתָא. הֵיא דְאֲתַמַּר בָּהּ, נְמַלָּה לֹא תוֹסִיף קוּם בְּתוֹלַת יִשְׂרָאֵל, ע"י דְרִגָּא אַחְרָא, וּבג"ד בְּיוֹם הַהוּא אֲקִים אֶת סִבַּת דְּדוּד הַנוֹפֶלֶת. הַהוּא דְאֲתַמַּר בֵּיהּ, יְדוּן דְּזוֹקֵף כְּפּוֹמִים.

857. The twelfth commandment THAT IS WITH MALCHUT is called 'the Festival of Unleavened Bread' (Pesach) and 'the Festival of Weeks' (Shavuot) and 'the Festival of Sukkot', from the aspect of the three patriarchs, WHICH ARE CHESED, GVURAH, AND TIFERET; and the New Year is the aspect of MALCHUT herself, WHICH IS THE SECRET OF, 'The law of the government (MALCHUT) is the law'. There is also the opinion that THE HOLIDAY of Pesach is the right arm, NAMELY, CHESED; Shavuot, which is the time when the Torah was given in the wilderness, where the appointee OVER THE WILDERNESS is ox from the side of Gvurah SHAVUOT, THUS IS GVURAH. Sukkot is TIFERET AS IT IS SAID: "And Jacob journeyed to Sukkot" (Beresheet 33:17), JACOB BEING TIFERET. AND IN ALL OTHER PLACES, THE AUTHOR SAYS THAT PESACH IS CHESED, SUKKOT IS GVURAH, AND SHAVUOT IS TIFERET. The thirteenth commandment THAT IS WITH MALCHUT is the recital of the Sh'ma.

857. פְּקוּדָא תְּרִיסָר, אִיהִי אֶתְקַרְיָא חַג הַמִּצּוֹת, וְחַג הַשְּׁבֻעוֹת, וְחַג הַסִּבּוֹת, מִסְטָרָא דְג' אֲבָהֵן. וּר"ה מִסְטָרָא דִּילָהּ, דִּינָא דְמַלְכוּתָא דִּינָא. וְאִית דִּינָמָא, פְּסַח דְרוּעָא יְמִינָא. שְׁבֻעוֹת, מִתֵּן תּוֹרָה, דְאֶתְיִהִיבַת בְּמַדְבָּרָא, דְאִיהוּ מְמַנָּא עֲלֵיהּ שׁוֹר, מִסְטָרָא דְגְבוּרָה. סִבּוֹת וְיַעֲקֹב נָסַע סִבּוֹתָהּ. פְּקוּדָא תְּלִיסָר, ק"ש.

124. Explanations of the Holy Names and appellations

Rabbi Shimon tells us the names that are applied to the Endless Light, and says that these names are a result of the creation of those creatures who can apply those names to Him. His name changes depending on the actions of those in the world; for the righteous He has the attribute of Mercy and for the wicked He has the attribute of Judgment - thus His name can be Yud Hei Vav Hei or Adonai. He is therefore called after the quality of each generation and each person, but He Himself has no specific quality or name. Rabbi Shimon says that the soul is not found in any one part of the body but is in the whole body; in just this way God is found everywhere in the world. Every single one of His names testifies that He is Master of all the worlds. We hear that every person in Yisrael inherits a world according to his level on high, as each and every righteous person has a world for himself. Lastly Rabbi Shimon concludes that the soul is like God only insofar as it rules over all parts of the body, but not in any other respect.

858. And it should be known that THE ENDLESS LIGHT is called 'Wise One in all sorts of wisdom', and 'Understanding One in all sorts of understanding', and 'Pious One in all sorts of piety', and 'Mighty One in all sorts of might', and 'Counselor in all sorts of counsel', and 'Righteous One in all sorts of righteousness', and 'King in all sorts of kingship', to infinity and immeasurably. And in all these grades, in one He is called 'Merciful One' and in another He is called 'Judge', and so on in a number of grades until infinity. HE ASKS, if so, it implies that there is a difference between Merciful One and Judge. AND HE ANSWERS, yet before He created the world, He was called by all these grades after the names of the creatures of the world, that were destined to be created. And if not AFTER the creatures of the world, why should He have been called 'Merciful One', 'Judge', FOR THERE WOULD HAVE BEEN NONE FOR HIM TO SHOW MERCY TO. Thus HE WAS INDEED SO CALLED only after the creatures that were in the future to be created, BUT THERE IS NOT, HEAVEN FORBID, ANY CHANGE IN HIM HIMSELF.

858. וְאִית לְמַנְדַּע, דְאִיהוּ אֶתְקַרְיָ חָכֵם בְּכָל מִינֵי חֲכָמוֹת. וּמִבִּין, בְּכָל מִינֵי תְבוּנוֹת. וְחֹסֵיד, בְּכָל מִינֵי חֲסִידִים. וְגְבוּר, בְּכָל מִינֵי גְבוּרוֹת. וְיוֹעֵץ, בְּכָל מִינֵי עֲצוֹת. וְצַדִּיק, בְּכָל מִינֵי צְדָקוֹת. וּמֶלֶךְ, בְּכָל מִינֵי מַלְכוּת. עַד אֵין סוּף. עַד אֵין חֲקַר. וּבְכָל אֵלִין דְרַגְיָן, בְּחַד אֶקְרִי רַחֲמָן. וּבְחַד אֶקְרִי דִּינָן. וְהָכִי בְכַמְה דְרַגְיָן, עַד אֵין סוּף. אִי הָכִי שְׁנוּי אִית, בִּין רַחֲמָן לְדִינָן. אֵלָא קוּדְם דְבְרָא עֲלֵמָא, אֶתְקַרְיָ הוּא בְּכָל אֵלִין דְרַגְיָן, עַל שֵׁם בְּרִיּוּן דְהוּוּ עֲתִידִין לְהַבְרָאוֹת, דְאִי לָאו בְּרִיּוּן דְעֲלֵמָא, אֲמַאי אֶתְקַרְיָ רַחֲמָן דִּינָן, אֵלָא עַל שֵׁם בְּרִיּוּן דְעֲתִידִין.

859. And for this reason, all the Names are appellatives of Him, after His deeds. In such a way He created the soul in His likeness, which is so named following its actions in each of the parts of the body, which is itself called 'a small world'. Just as the Master of the Universe behaves with each creature in each generation according to its deeds, so also is the soul according to the deeds of each part. That same part of the body with which he observes a precept is called 'soul' because of compassion, loving-kindness, grace and mercy THAT ARE ACTIVATED IN HIS BODY. And that part of his body with which he commits a transgression is called 'soul' for judgment and wrath and anger THAT ARE ACTIVE IN HIS BODY. But away from body, for whom can there be compassion or cruelty BECAUSE OF THE DEEDS OF THE BODY?

859. וּבג"ד, כֹּל שְׁמֵהֶן, אֵינּוֹן כְּנוּיִן דִּילֵיהּ. עַל שֵׁם עוֹבְדִין דִּילֵיהּ. כְּגוּוֹנָא דָא, בְּרָא נְשִׁמְתָא, בְּדִיוֹקְנָא דִּילֵיהּ, דְאֶתְקַרְיָא עַל שֵׁם פְּעוּלוֹת דִּילָהּ, בְּכָל אֲבָר וְאֲבָר דְגוּפָא, דְאֶתְקַרְיָ עֲלֵמָא זְעִירָא. כְּגוּוֹנָא דְמַאֲרִי עֲלֵמָא, אֶתְנַהִיג בְּכָל בְּרִיּוּן. וּבְכָל דְרָא, כְּפֹם עוֹבְדוּי. כֵּן נְשִׁמְתָא, כְּפֹם עוֹבְדוּי דְכָל אֲבָר וְאֲבָר. הֵהוּא אֲבָר דְעֵבִיד בֵּיהּ פְּקוּדָא, אֶתְקַרְיָ נְשִׁמְתָא, לְגַבֵּי חֲמֵלָה וְחֲסֵדָא חֲנָא וְרַחֲמֵי. וּבֵההוּא אֲבָר דְעֵבִיד בֵּיהּ עֲבִירָה, אֶתְקַרְיָ נְשִׁמְתָא לְגַבֵּי, דִּינָא וְחִימָה וְכַעַס. אֲבָל לְבָר מִן גּוּפָא, לְמַאן תְּהֵא חֲמֵלָה, אוּ אֲכֻזְרִיּוֹת.

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860. So, too, for whom could the Master of the Universe have been called 'Merciful One', 'Gracious One' or 'Judge' prior to His creating the world and His creating His creatures? Thus all His names are but appellations, and He is so called only after the creatures of the world. Thus, when the members of the generation are good, namely, He is for them called the Yud Hei Vav Hei in the attribute of Mercy. But when the members of the generation are wicked, He is for them called 'Adonai' in the attribute of Judgment. For He is CALLED after the quality of each generation and of each person, but He Himself has no SPECIFIC quality and no specific name.

861. Consider the Sfirot, where each Sfirah has a specific name, quality, border, and limit. The Master of the Universe spreads throughout these names and rules by them and is called after them and is clothed in them and lives amongst them as a soul within the parts of the body. And just as the Master of the Worlds has no specific name and no specific place, but His rule is in all directions IN THE WORLD, so also the soul has neither name nor place anywhere in the body, but its rule is in every direction, and there is no part of the body that is vacated of her.

862. And for this reason, no one place IN THE BODY should be noted as that OF THE SOUL, for, otherwise, IF ONE PLACE IS SO NOTED it would follow that her rule is lacking in the remaining parts of the body. Nor is she to be called by one, two, or even three names, saying that she is Chochmah and from Binah, that she has Da'at, and no more, for if one does this, IT WOULD FOLLOW THAT she lacks the other grades.

863. And this is even truer with respect to the Master of the Universe, to whom no place should be ascribed nor specific name attributed, nor should He be doubled or tripled IN THEM, namely, the grade of the Chariot, in which it is said, 'They thrice ascribe holiness to You', since all the grades of all His Chariots are tripled, as in "The Patriarchs, they are the Heavenly Chariot," namely the likeness of lion, ox, eagle. For they are a chariot for man, and it is said of them: "As for the likeness of their faces, they had the face of a man" (Yechezkel 1:10). And from the point of the Female, they, LION, OX, EAGLE, rule over man, WHICH IS THE NAME OF THE FEMALE, and the Female is a chariot for LION, OX, EAGLE. And this is why it is said about her "They thrice ascribe holiness to You."

860. אוף הכי מארי עלמא, קדם דברא עלמא, וברא בריין דיליה, למאן אתקרי רחום וחנון או דיין. אלא כל שמהן דיליה, אינון כנווין, ולא אתקרי בהון, אלא על שם בריין דעלמא, ובג"ד, בד מארי דרא אינון טבין, איהו אתקרי לגבייהו, יהו"ה במדת רחמים. וכד מארי דרא אינון חייבין, אתקרי אדנ"י במדת הדין. לכל דרא, ולכל ב"נ, כפום מדה דיליה. אבל לאו דאית ליה מדה ולא שם ידיע.

861. כגוונא הספיראן, דכל ספירה אית לה שם ידיע, ומדה, וגבול, ותחום. ובאלין שמהן מארי עלמא איהו אתפשט, ואמליך בהון, ואתקרי בהון, ואתפסי בהון, ודר בהון, כנשמתא לגבי אברים דגופא. ומה רבון עלמין, לית ליה שם ידיע ולא אתר ידיע, אלא בכל סטרא שולטנותיה. אוף הכי לית לה לנשמתא שם ידיע, ולא אתר ידיע, בכל גופא אלא בכל סטר שולטנותיה, ולית אבר פנוי מנה.

862. ובג"ד, לית לרשמא לה בחד אתר, דאי לא הא חסר שולטנותא בשאר אברים. ולא לאתקרי לה בשמא חד, או בתריין, או בג'. למימר דאיהו חכמה מבינה, ואית לה דעת, ולא יתיר. דאי עביד הכי, הא חסר לה משאר דרגין.

863. כ"ש למארי עלמא, דלית לרשמא ליה באתר ידיע, או לאתקרי ליה בשמהן, או לשנאה ליה בהון, או לשלשא ליה כגון דרגא דמרכבתא, דאתמר בה קדושה לך ישלשו, דכל דרגין דכל מרכבות דיליה, אינון משולשים, כגון האבות הן הן המרכבה, דאינון דמות אריה שור נשר, דאינון מרכבה לאדם. דאתמר עליה, ודמות פניהם פני אדם. ומסטרא דנוקבא, אינון שלטין על אדם, ונוקבא איהו מרכבה לגבייהו. ובג"ד אתמר עלה, קדושה לך ישלשו.

864. Similarly, the letters YUD HEI VAV, that ALLUDE TO the faces of the living creatures, LION, OX, AND EAGLE, are tripled, thus: Yud Hei Vav; Hei Vav Yud; and Vav Hei Yud. Hei is a fourth FOR THEM AND IS THE SECRET OF "They thrice ascribe holiness to You," AS ABOVE. She is the peace offerings (Heb. shlamim) of all of them, for in all of them she completes (Heb. mashlemet) the Name of Yud Hei Vav Hei. But neither names nor letters must be tripled for the Master of All, for He is called by all the names and has no one specific Name, and every single name testifies about Him that He is Master of All the Worlds, AND THE NAME Adonai testifies about Him.

865. And there is a person who inherits three hundred and ten worlds, as it is written: "That I may cause those that love Me to inherit substance (Heb. yesh = 310)" (Mishlei 8:21). THIS IS according to the level OF CHOCHMAH that is called 'something out of nothing', FOR KETER IS CALLED 'NAUGHT' AND CHOCHMAH, 'SUBSTANCE THAT IS DRAWN OUT OF NAUGHT', and this is upper Chochmah. And there is also the person who only inherits one world, according to his level as has been taught: Each and every righteous man has a world for himself. Likewise every person in Yisrael inherits a world according to his level on high, but there is no recording of a world for the Master of the Universe, for He is the Master (Heb. adon) of All the Worlds, as the name Adonai testifies about Him.

866. Likewise with the Name Yud Hei Vav Hei, on which all existences depend, and He and all His existences testify about the Master of the Universe that He pre-existed all existences, that He is within all existence, and that He will be after all existences. And this is the secret that the beings testify about Him, that He was, is, and will be.

867. Dina (lit. 'judgment') is composed of the letters of Adonai, re-arranged. And for this reason, our teachers of blessed memory said: The law of the government is the law (Heb. dina). The name El testifies about the Master of All, that no name, Yud Hei Vav Hei, grade, and certainly none of the other creatures has any ability apart from Him. And this is as is written: "and all the inhabitants of the earth are reputed as nothing: and He does according to His will in the host of heaven..." (Daniel 4:32). Elohim testifies to His Divinity, that He is the Elohim, and the Elohim of Elohim, and He is Eloha over All, and there in no Eloha above Him. Tzevaot (lit. 'Hosts') testifies about Him, as it is written: "He does according to His will in the host of heaven." Shadai (Shin Dalet Yud) testifies about Him that (Heb. Shin), when He said to the world "Enough" (Heb. dai), THE WORLD stopped within its limits and did not expand any more. Likewise, to the water, wind, and fire HE SAID: "ENOUGH" (Heb. DAI).

864. ואוף הכי אתון, דאינון אנפין דחיון, משולשין, בגוונא דא: יד"ו. הו"י. וה"י. ה' רביעאה, קדושה לך ישלשו. איהו שלמים דכלהו, לאשלמא בכלהו שם יד"ו. אבל למאריה דכלא, לית לשלשא ביה בשמהן, ולא באתון, אלא איהו אתקרי בכל שמהן, ולית ליה שם יד"ו. וכל שם ושם אסהיד עליה, דאיהו ארון כל עלמין. אסהיד עליה אדני.

865. דאית ב"נ, דירית ג' מאה ועשר עלמין, הה"ד, להנחיל אוהבי יש. כפום דרגא דיליה, דאתקרי יש מאין. ודא חכמה עלאה. ואית ב"נ דלא ירית אלא עלמא חר, כפום דרגא דיליה, כמה דאוקמה, כל צדיק וצדיק יש לו עולם בפני עצמו. והכי ירית עלמין כל ב"נ מישראל, כפום דרגא דיליה לעילא. אבל למארי עלמא, לית לרשמא ליה עלמין בחושבן, אלא ארון כל עלמין, ואדנ"י קא סהיד עליה.

866. אוף הכי יהו"ה, מניה תלויא כל הויין, ואיהו וכל הויין דיליה, סהדין על מארי עלמא, דאיהו הוה קדם כל הויין. ואיהו בתוך כל הויה. ואיהו לאחר כל הויה. ודא רזא, דסהדין הויין עליה, הנה, הוה, ויהיה.

867. דינא, בהפוך אתון אדנ"י. ובג"ד אמרו רז"ל, דינא דמלכותא דינא. שם א"ל סהיד על מארי דכלא, דלית יכולת לכל שם, והויה ודרגא. כל שכן לשאר ברין, פחות מניה. הדא הוא דכתיב, בלא חשיבין וכמצבניה עביד בחיל שמיא וגו'. אלהים, סעיד על אלהות דיליה, דאיהו אלהים ואלהי האלהים, ואיהו אלוה על כלא, ולית אלוה עליה. צבאו"ת, סהיד עליה בדכתיב, וכמצבניה עביד בחיל שמיא. שד"י, סהיד עליה, דכד איהו אמר לעולם די עמד בתחומיה, ולא אתפשט יתיר. ואוף למיא ורוחא ואשא.

868. Likewise, every Yud Hei Vav Hei and every name testify about Him, for when He was alone, before He created the world, why did He need to be called by these names or by the other appellatives, such as Merciful One, Gracious one, Long-suffering, Judge, Mighty, Strong? There are many such names that are so coined after all the worlds and the creatures in them in order to show that His rule is over them.

869. And it is likewise with the soul, WHICH, IN THE ASPECT OF its rule over all the parts of the body, is likened to Him. JUST AS HE IS RULER OVER ALL THE WORDS, SO IS THE SOUL RULER OVER ALL PARTS OF THE BODY, but it is not meant to say that the soul is like Him in its essence, for it was He who created it, while HE has no Elohim above Him who created Him. Furthermore there are a number of changes and incidents and causes that happen to the soul, which is not the case for the Master of All. For this reason, the soul is like Him only respecting its rule over all parts of the body, but not in any other respect.

125. The recital of the Sh'ma Yisrael and the Tefilin

Rabbi Shimon rearranges the letters in Sh'ma, Shem and Echad to teach us about God as witness and about the reason for the four compartments of the Tefilin.

870. Furthermore, Sh'ma (Shin Mem Ayin) (lit. 'Hear') Yisrael: CONSISTS OF THE LETTERS OF shem (lit. 'name' - Shin Mem) and great Ayin. Similarly, Dalet of echad: (lit. 'one' - Aleph Chet Dalet) is written large, AND THESE TWO LARGE LETTERS spell 'ed' (lit. 'witness' - Ayin Dalet). Thus, between the Shin Mem of Sh'ma, WHICH IS MALCHUT THAT IS CALLED 'NAME', and the Aleph Chet of echad, WHICH IS ZEIR ANPIN, ARE TO BE FOUND THE LARGE LETTERS AYIN DALET, WHICH ARE THE SECRET OF THE VERSE: "Hashem is witness (Heb. Ed) against you" (I Shmuel 12:5). AND SO HE IS INDEED A WITNESS over each and everyone who proclaims His unity in the world. And therefore David said: "I will rejoice (Heb. esmach - Aleph Sin Mem Chet) in Hashem" (Tehilim 104:34) and the Shin Mem of Sh'ma, WHICH IS MALCHUT, together with the Aleph Chet of Echad, WHICH IS ZEIR ANPIN, spell 'esmach'. AND THIS IS THE SECRET OF THE UNITY OF ZEIR ANPIN AND MALCHUT, FROM THE ASPECT OF GREATNESS, FOR MALCHUT, FROM THE ASPECT OF GREATNESS IS CALLED 'NAME' (HEB. SHEM - SHIN MEM).

871. Furthermore, the large letter Dalet (whose numerical value is four) OF ECHAD ALLUDES TO THE four compartments of the Tefilin that Aleph Chet OF ECHAD, WHICH IS ZEIR ANPIN, puts on, and with which he is adorned, and they are an ornament on his head. And they are THE SECRET OF THE COMBINATION Yud Hei Hei Vav. The Yud, WHICH IS CHOCHMAH, is a diadem on Hei, which is the daughter, NAMELY, MALCHUT. Thus, "Hashem by wisdom founded the earth" (Mishlei 3:19), for Father, WHICH IS THE SECRET OF CHOCHMAH, founded the daughter, WHICH IS MALCHUT, THAT IS CALLED 'EARTH'. THE SECOND HEI OF THE COMBINATION YUD HEI HEI VAV is upper Mother, which is a diadem on the Vav, which is the son, NAMELY, ZEIR ANPIN, as we read: "by understanding He established the heaven" (Ibid.), FOR ZEIR ANPIN, WHO IS CALLED 'HEAVENS', RECEIVES THE MOCHIN FROM UNDERSTANDING, NAMELY, UPPER MOTHER, for Mother established the son. Thus, in the world-to-come, WHICH IS BINAH, there is no eating and no drinking, but the righteous sit with their diadems on their heads. THE RIGHTEOUS HERE ARE ZEIR ANPIN, WHO HAS A DIADEM ON HIS HEAD, FROM BINAH THAT IS CALLED 'THE WORLD TO COME'.

868. ואוף הכי, כל הויה, ושם, סהדין עליה. דכר הוה איהו יחיד קודם דברא עלמא, אמאי הוה איהו צריך לאתקרי בשמהן אלין, או בשאר בנויין, בגון רחום וחנון ארך אפים וגו', דיין אמיץ חזק. וסגי אין בכל אינון שמהן וכנויין, אתקרי על שם כל עלמין ובריין דלהון, לאחזאה שולטנותיה עלייהו.

869. אוף הכי נשמתא, על שולטנותא דכל אברים דגופא, אמתיל לה לגביה. לאו דאיהו אדמניא ליה איהו בעצמה, דהוא ברא לה, ולית ליה אלוה עליה דברא ליה. ועוד, נשמתא אית לה במה שנויים ומקרים וסבות, דאתקריאו לה. מה דלאו הכי למארי כלא. ובגד היא אדמניא בשלטנותא דילה על כל אברי גופא, אבל לא במלה אחרא.

870. ועוד, שמע ישראל, שם ע' רבתי, ד' מן אח"ד רבתי, היינו ע"ד, בין ש"ם מן שמע, א"ח מן אח"ד. ער יי' בכם. ועל כל אחד ואחד דמיחד אותו בעולם. ועל בן אמר דוד, אנכי אשמח ביי', ש"מ מן שמע, א"ח מן אח"ד, הרי אשמח.

871. ועוד. ד' רבתי, ד' בתי תפילין, דמנח להון א"ח, ואתעטר בהו, ואינון פאר על רישיה. ואינון יהה"ו, ו' עטרא על ה', דאיהו בריתא, והיינו ירו"ד בחכמה יסד ארץ, אבא יסד בריתא. ה', אמא עלאה, עטרה על ו', דאיהו ברא, והיינו כונן שמים בתבונה. באמא כונן ברא. והאי איהו דעולם הבא אין בו לא אכילה ולא שתיה, אלא צדיקים יושבים ועטרותיהם בראשיהם.

126. Two arrangements of the four passages of the Tefilin

The Tefilin are said to be the Mochin, and Rabbi Shimon describes all the parts of the phylacteries and their meaning in terms of the Sfirot and the Holy Names of God and the letters of the alphabet. Lastly Rabbi Shimon tells us what Rabbi Akiva had to say about the flowing light that is never interrupted and that comes from Infinity.

872. And the daughter, WHICH IS MALCHUT, is the Tefilin of the dim hand. Yud is His knot. Upper Hei, namely, Mother, is the head Tefilin on the head of Tiferet. His Tefilin, NAMELY, HIS MOCHIN, are according to the order Yud Hei Vav Hei, which is "Sanctify to Me" (Shemot 13:1-10), YUD. "And it shall be when Hashem shall bring you into the land" (Shemot 13:11-16) IS HEI; "Hear, O Yisrael" (Devarim 6:4-9) IS VAV; and "And it shall come to pass, if you will hearken diligently" (Devarim 11:13-21) IS THE FINAL HEI. THIS ORDER IS FOR THE TEFILIN OF THE HEAD OF ZEIR ANPIN. But in the World to Come, WHICH IS BINAH, THE TEFILIN, NAMELY, THE MOCHIN THAT SHE RECEIVES, the order of Yud Hei Vav Hei's, which are Hei Hei, are in the center. THAT IS, YUD FIRST, WHICH IS "SANCTIFY TO ME;" AND THE VAV OF "HEAR" IN THE END; "AND IT SHALL BE WHEN HASHEM SHALL BRING YOU INTO THE LAND"; "AND IT SHALL COME TO PASS, IF YOU WILL HEARKEN DILIGENTLY," THAT IS HEI-HEI, ARE IN THE MIDDLE. And on this the prophet said: "but let him that glories glory in this, that he understands and knows Me, that I am Hashem" (Yirmeyah 9:23), WHERE THE INITIAL LETTERS SPELL YUD HEI HEI VAV. And this is why the sages of the Mishnah taught: There is room on the head to lay two pairs of Tefilin. And such a one is privileged to observe two precepts, about which they taught: Not everyone has the privilege to enjoy two tables.

873. IN THE FOUR SECTIONS OF THE HEAD TEFILIN, the Yud, WHICH IS THE SECTION "SANCTIFY TO ME," is Chochmah. The Hei, WHICH IS THE SECTION "AND IT SHALL BE WHEN HASHEM SHALL BRING YOU INTO THE LAND," is Binah. Vav, WHICH IS THE SECTION "HEAR, O YISRAEL," is the central pillar. And the Hhei, WHICH IS THE SECTION "AND IT WILL COME TO PASS, IF YOU WILL HEARKEN DILIGENTLY," is holy Malchut. The head that is crowned with these four letters is Keter, which is the circumference of the head that comprises THE TEFILIN THAT ARE THE MOCHIN and covers them. The recital of the Sh'ma YISRAEL is love, Chesed, and is equivalent to the Torah that was given on the right. The Tefilin, CALLED 'strength', are on the left side, which is Gvurah. The Central Column, WHICH IS TIFERET, includes everything, FOR IT COMPRISES CHESED AND GVURAH. The wings of the precept, WHICH ARE THE FRINGES, in which are blue and white, are Netzach and Hod. The Mezuzah, ON WHICH IS recorded the Name Shadai, is Righteous One, NAMELY, YESOD, and the Shechinah is the gate onto which the Mezuzah is affixed, ABOUT WHICH IT IS WRITTEN: "this is the gate of Hashem" (Tehilim 118:20).

874. Furthermore, the THREE-HEADED LETTER Shin is the three straps, THE TWO OF THE HEAD TEFILIN AND THE ONE OF THE HAND TEFILIN. Dalet is the knot of the HEAD Tefilin at the back OF THE HEAD, while Yud is the knot of the hand Tefilin. TOGETHER THEY SPELL SHADAI. This is why Shadai is written on the outside OF THE TEFILIN, while the Yud Hei Vav Hei is inside THE TEFILIN, for it is the four sections THEREIN. The four-headed letter Shin alludes to the four compartments of the Tefilin. Shadai is His, ZEIR ANPIN's, sign, and amounts to the same NUMERICAL VALUE as Metatron.

872. וּבְרֵתָא אִיהִי תַפְלָה שֶׁל יוֹד, בְּהֵ"ה. יוֹ קֶשֶׁר הַיְלִיָּה. ה' עֲלָאָה אִימָא, תַפְלִין דְּרִישָׁא עַל רֵאשׁ תַפְאָרְתָּ. תַפְלִין הַיְלִיָּה, בְּסֵדֶר יוֹד־ד, הָאִיהוּ קֶדֶשׁ לֵו. וְהִיא כִּי יִבְאֵךְ. שָׁמַע. וְהִיא אִם שָׁמוֹעַ. אֲבָל בְּעֲלָמָא דְאִתִּי, הֵוִיֹת בְּאֲמִצַּע, דְּאִינֹן ה' ה'. וּבִגְדֵי אֲמַר הַנְּבִיא, בְּזֹאת יוֹתְהִלֵּל ה' מִתְהִלֵּל ה' שְׂכִיל וְיִדוּעַ אוֹתִי כִּי אֲנִי יוֹד־ד. וּבִגְדֵי אוֹקְמוּהָ מְאִרֵי מִתְנִיתִין, דְּאִית בְּרִישָׁא אֲתֵר, לְאַנְחָא תְרֵי זֻגֵי דְתַפְלִין. וְדָא זְכִי לְתֵרִין פְּקוּדִין, דְּאוֹקְמוּהָ עֲלֵייהוּ, לֹא כָּל אָדָם זֹכֵה לְשִׁתֵּי שׁוּלְחָנוֹת.

873. יוֹ חֲכָמָה. ה' בִּינָה. ו' עֲמוּדָא דְאֲמִצְעִיתָא. ה' מְלָכוֹת קְדִישָׁא. רִישָׁא דְאֲתַעֲטֵר בְּאַרְבַּע אֲתוּוֹן, דָּא כְּתוּר רִיהָטָא דְרִישָׁא דְאֶסְחָר לֹוֹן, וְכִסִּי לֹוֹן. אֶהְבָּה חֶסֶד ק"ש, דְּשִׁקִּילָא לְאוּרִייתָא, דְּאֲתִייהִיבַת מִימִינָא. תַפְלִין עֵז, מְשִׁמָּאֵלָא דְגְבוּרָה. עֲמוּדָא דְאֲמִצְעִיתָא, כְּלִיל כֹּלָא, בְּנִפְי דְמִצְוָה, נֶצַח וְהוֹד, תְּכֵלֶת וְלָבָן. מְזוּזָה רְשִׁים שְׂדֵי, צְדִיק. וּשְׂכִינְתָּא תְרַעָא דְמְזוּזָה, זֶה הַשַּׁעַר לְיְדוּד־ד.

874. וְעוֹד ש' תֵּלַת רְצוּעוֹת. ד' קֶשֶׁר שֶׁל תַפְלִין מְאַחֲרוּי. יוֹ קֶשֶׁר דְתַפְלִין הַיְד. וּבִגְיִן דָּא שְׂדֵי מְלָבֵר, יוֹד־ד מְלָגוּ, דְאִיהִי ד' פְּרִשְׁיִין. דְד' רֵאשִׁיין, רְמוֹז לְאַרְבַּע בְּתֵי דְתַפְלִין. שְׂדֵי אוֹת הַיְלִיָּה, עוֹלָה מְטֻטְרוֹן.

875. Again: Yud, Chochmah, is the section "Sanctify to me." Hei, Binah, is the section "And it shall be when Hashem bring you into the land." Vav is the Sh'ma, IN WHICH THERE ARE six words: "HEAR, O YISRAEL, HASHEM OUR ELOHIM, HASHEM IS ONE" (DEVARIM 6:4), alluding to the six Sfirot which are six branches of the tree which Tiferet includes. The LAST Hei is THE SECTION "And it will come to pass, if you will hearken diligently" which is Malchut. These are THE MOCHIN of the head, FOR THE HEAD, which is Keter, IS THE SECRET OF THE LETTER CAF, IN THE SECRET OF THE VERSE: "There is none holy as (Heb. Caf) Hashem..." (I Shmuel 2:2), WHERE THE LETTER CAF (LIT. 'AS') IN THE EXPRESSION "AS HASHEM" IS KETER OF ZEIR ANPIN.

876. Shadai alludes to the straps, compartments, and knots of the Tefilin from the outside, FOR THE SHIN OF SHADAI ALLUDES TO THE THREE STRAPS, TWO OF THE HEAD AND ONE OF THE HAND. THE DALET OF SHADAI ALLUDES TO THE FOUR COMPARTMENTS OF THE HEAD TEFILIN, AND ALSO TO THE KNOT OF DALET THAT IS BEHIND THE HEAD. THE YUD OF SHADAI ALLUDES TO THE KNOT OF THE HAND TEFILIN. The same holds for the mezuzah, there being Yud Hei Vav Hei on the inside and the name Shadai on the outside. The four-headed letter Shin, with the Dalet OF SHADAI alludes to the four compartments and to the knot of THE HEAD Tefilin behind THE HEAD, WHICH HAS THE SHAPE OF a double Dalet. Likewise, there is a double Shin, ONE ON THE RIGHT SIDE OF THE COMPARTMENT AND ONE ON THE LEFT SIDE OF THE COMPARTMENT. The Yud OF SHADAI is the knot OF THE TEFILIN of the dim hand, which is the fifth compartment: THAT IS TO SAY THAT WITH THE FOUR COMPARTMENTS OF THE HEAD TEFILIN THE FIFTH COMPARTMENT IS THAT OF THE HAND TEFILIN. The Dalet of Shadai is the brain, about which it has been taught; the place on the head where a baby's brain is seen to pulsate, and this is a baby suckling from the breasts (Shin Dalet Yud) OF ITS MOTHER, NAMELY, FROM Shadai, FOR THE DALET ALLUDES TO THE MOCHIN OF THE UPPER THREE SFIROT OF SUCKLING.

877. The Tefilin of the Master of the Universe are Keter. And what is the crown of the Master of the Universe? It is the Yud Hei Vav Hei; namely, the Yud of the Yud Hei Vav Hei is Chochmah, HEI is Binah, and Vav is Tiferet, which includes the six Sfirot CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. The FINAL Hei is Malchut, NAMELY, TEN SFIROT. And this is the reason BEHIND THE VERSES "And what one nation in the earth is like Your people" (II Shmuel 7:23); "For (Heb. ki - Caf Yud) what great nation is there so great, that has Elohim so near to them, as (Heb. Caf) Hashem our Elohim is in all things that we call upon Him for?" (Devarim 4:7); AND ALSO THE VERSE, MENTIONED ABOVE: "THERE IS NONE HOLY AS (HEB. CAF) HASHEM" (I SHMUEL 2:2). All THESE four verses have marked in them the letter Caf, and the secret of the letter Caf (whose numerical value is twenty) is Yud Yud (the numerical value of each being ten), NAMELY THE YUD AT THE BEGINNING AND THE YUD AT THE END OF THE COMBINATION Yud Aleph Hei Dalet Vav Nun Hei Yud. AND THIS IS THE INNER MEANING OF THE VERSE "weighing ten shekels apiece (lit. ten ten), after the shekel of the sanctuary" (Bemidbar 7:86), NAMELY, the Caf of Keter, that is composed of ten Sfirot, AS ABOVE, and they comprise TEN SFIROT OF DIRECT LIGHT, from above downwards, and ten Sfirot of RETURNING LIGHT, which are upwards from below.

875. ועוד. י' חכמה קדש לי. ה' בינה, והיה כי יביאך. ו' שמע, שית תיבין, רמיזא לשית ספירן, שית ענפין דאילנא, דכלל לון תפארת. ה' והיה אם שמוע מלכות. אליו אינון דרישא, דאיהו כתר, ב', אין קדוש בני' כי אין בלתך.

876. שדי, רמיז רצועי ובתי וקשרי דתפלין מלבר. אוף הכי במזוזה, ידו"ד מלגו, שדי"י מלבר, דארבע ראשין, עם ד', רמיז לד' בתי, ולקשר תפלין מאחור, ד' כפולה. אוף הכי ש' כפולה, י' קשר דיד כדה, דאיהו ביתא חמישאה. ד' דשד"י, איהו מוחא, דאוקמוה עליה, במקום שמוחו של תינוק רופס בו. ודא תינוק יונק משדי אמו, שדי.

877. תפלין דמארי עלמא, כתר. ומאי ניהו כתר דמארי עלמא. ידו"ד. דאיהו: י' חכמה. ה' בינה. ו' תפארת. כליל שית ספירין. ה' מלכות. ובג"ד ומי כעמך בישראל כי מי גוי גדול אשר לו אלהים קרובים אליו, בני' אלהינו בכל קראנו אליו. ארבע קראי, בלהו רשימין בכ', רזא דאת כ': י' י'. דאיהו י' מן יאהרונהי, עשרה עשרה הבף בשקל הקדש, ב' מן כתר, כלילא מעשר ספיראן, כלילן מעילא לתתא, ומעשר ספיראן מתתא לעילא.

878. And these TWENTY SFIROT, OF DIRECT LIGHT AND OF REFLECTED LIGHT, are THE SECRET OF THE VERSE "waters that are above the heavens" (Tehilim 148:4), which are the male upper waters, NAMELY, THE TEN SFIROT OF DIRECT LIGHT, WHILE "THE WATERS WHICH WERE UNDER THE FIRMAMENT" (BERESHEET 1:7) ARE the female lower waters, NAMELY THE TEN SFIROT OF REFLECTED LIGHT. And Rabbi Akiva said to his pupils about them: When you reach the stones of pure marble, do not say: Water, water, lest you endanger your souls. For it is not water as is usually understood, NAMELY, CHASSADIM, but 'flowing light'; NAMELY, IT IS ALSO COMPOSED OF CHOCHMAH THAT IS CALLED 'LIGHT', AND FROM THE ASPECT OF CHASSADIM, IT IS 'FLOWING'. This is why it was likened to flowing water. And this light is never interrupted, nor is it cut off, nor separated. And because it is from Keter, it is called 'infinite' WATER, for Keter is called the Endless Light.

End of Ra'aya Meheimna

878. וְאֵלֶּיךָ אֵינּוֹן, וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם, מֵיִם עֲלִיוֹנִים זְכָרִים, מֵיִם תַּחְתּוֹנִים נְקֻבוֹת. וְעֲלִיּוֹהוּ אָמַר ר' עֲקִיבָא לְתַלְמִידָיו, בְּשִׁתְּגִיעוֹ לְאַבְנֵי שֵׁשׁ טְהוֹר, אַל תֹּאמְרוּ מֵיִם מֵיִם, שְׁמָא תִּסְתַּכְּנוּ בְּנַפְשְׁכֶם. דְּלֹא אֵינּוֹן מֵיִם כְּמִשְׁמַעַן. אֲלֵא אִיהוּ אֹרְ נֹבֵעַ. וּבְגִין דָּא, אֲדָמּוּ לְמֵיִם נֹבֵעִים. וְהָאִי נְהוּרָא לִית לִיה פְּסָק, וְלֹא קִצּוץ, וּפְרוּד. וּבְגִין דְּאֵינּוֹן מִכְּתָר, אֲתַקְרִיאַן שְׂאִין לְהֵם סוּף, דְּכְתָר אֵין סוּף אֲתַקְרִי. ע"כ רעיא מהימנא

127. Shavuot

Rabbi Shimon says that burnt offerings are not required during Shavuot because Yisrael have already observed the days of purity and the Other Side now has no hold over them. The Festival of Weeks belongs to the Tree of Life and not to the tree of knowledge of good and evil.

879. "And you shall offer the burnt offering for a sweet savor to Hashem" (Bemidbar 28:27). Come and see, About Pesach it is written: "You shall offer a sacrifice made by fire for a burnt offering to Hashem" (Ibid. 19). Yet here it is not written 'a sacrifice made by fire' but "And you shall offer the burnt offering." What is the reason for this? AND HE ANSWERS, the reason is that this day OF SHAVUOT, is a day on which the bride enters the wedding canopy; NAMELY, MALCHUT ENTERS THE WEDDING CANOPY WITH ZEIR ANPIN, and Yisrael COMES from THE COUNTING OF the days and weeks of purity, and is taken in and enters into THESE days of purity, NAMELY, THE SECRET OF THE SEVEN DAYS CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, IN EACH ONE OF WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, MAKING A TOTAL OF 49 DAYS. And she, MALCHUT, has emerged from the aspect of everything bad, NAMELY, THEY NO LONGER HAVE ANY HOLD OVER HER, and has observed the days of purity as fitting, NAMELY, THE 49 DAYS OF THE COUNTING. And this is the secret of the king who tasted the taste of a virgin. IN OTHER WORDS, THE SECRET OF THE VERSE "A VIRGIN, NEITHER HAD ANY MAN KNOWN HER" (BERESHEET 24:16), IF THE MATTER BE DISCLOSED, IS THAT NO ONE OF THE OTHER SIDE HAD ANY HOLD OVER HER. And this is why it is not written about it 'a sacrifice made by fire', for no other came close to the Sanctuary, WHICH IS MALCHUT, and THE OTHER PARTY has already been removed from there. Thus there are not, nor is there any need for, offerings made by fire in this case, for Yisrael has removed themselves from the Evil Side. Said Rabbi Aba: We still have to open this matter up.

879. וְהִקְרַבְתֶּם עוֹלָה לַרִיחַ גִּיחַח לַיְי. ת"ח, בַּפֶּסַח בְּתִיב, וְהִקְרַבְתֶּם אִשָּׁה עוֹלָה לַיְי. וְהָכָא לֹא כְתִיב אִשָּׁה, אֲלֵא וְהִקְרַבְתֶּם עוֹלָה. מ"ט. יוֹמָא דָּא, יוֹמָא דְּעֵיילַת בְּלָה לְחוּפָה אִיהוּ. וְיִשְׂרָאֵל מִנּוּ יוֹמִין דְּדַכְיוּ. יוֹמִין וְשְׁבוּעִין, וְאֲתַבְּלִילוּ וְעָלוּ בְּיוֹמִין דְּדַכְיוּ. וְהִיא נִפְקַת מִכָּל סְטְרָא בִישָׁא, וְנִטְרַת יוֹמֵי דְכִיּוּ בְּדַקָּא חֲזִי. וְרָזָא דָּא, מְלַכָּא טַעַם בְּתוֹלָה טַעַם. בְּג"כ לֹא כְתִיב בֵּיה אִשָּׁה, דְּהָא אַחֲרָא לֹא קְרִיב לְמִשְׁכָּנָא, וְהָא אֲתַרְחַק מִתְּמִן. וְע"ד אִשִּׁים לֹא הָכָא, וְלֹא אֲצַטְרִיכוּ לְהָכָא, וְיִשְׂרָאֵל מְרַחֵק אֵינּוֹן מִן סְטְרָא בִישָׁא. א"ר אָבָא, עַדְיִין צְרִיכִין אָנּוּן לְפִתְחָא דָּא לְמִפְתָּח.

880. Rabbi Shimon said: I lifted up my hands in prayer to Him who created the world and found this secret in the works of the early masters: Offerings made by fire are in between THE GOOD AND THE BAD, and they come on this side and on that side, for they are attached to the Tree of Knowledge of Good and Evil, AND ARE, THEREFORE, attached to both the good and to the bad. For this reason, on the other days, it is written: "a sacrifice made by fire for a burnt offering" FOR THEY CONTAIN JUDGMENTS AND HAVE A HOLD ON THE TREE OF KNOWLEDGE OF GOOD AND EVIL. But on these days when the Tree of Life and no other is to be found, NAMELY, ON SHAVUOT, we do not need an offering made by fire, and it does not have to be there, for this day OF SHAVUOT belongs to the Tree of Life and not the Tree of Knowledge of Good and Evil. This is why SCRIPTURE SAYS: "And you shall offer the burnt offering for a sweet savor to Hashem" (Bemidbar 28:27), and not 'a sacrifice made by fire to Hashem for a burnt offering'. And THE

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MEANING OF 'burnt offering' (Heb. olah) is derived from ascent, FOR IT ASCENDS (HEB. OLAH) TO THE MOST HIGH ONE, as we have learned. And we have already clarified these matters IN THE COMMENTARY about one-year old bullocks and the whole of that offering.

880. אר"ש, ארימית ידי בצלו למאן דברא עלמא, ורזא דא, אשכחן בספרי קדמאי, אשים אינון באמצעיתא, ואתיין בסטרא דא ובסטרא דא, אדבקו באילנא דדעת טוב ורע, אדבקן ברע, ואדבקן בטוב. ובג"כ, בשאר יומין כתיב בהו אשה עולה. אבל בהני יומא, דאילנא דחיי קיימא, ולא אחרא, לית אנן צריכין לאשה, ולא אצטריך למהוי תמן. ויומא דא, יומא דאילנא דחיי איהו, ולא דדעת טוב ורע. ובג"ד, והקרבתם עולה לריח ניחח ליי', ולא אשה ליי' עולה. ועולה, לשון עולה, כמה דאתמר, והא אתערנא מלי דמרים בני בקר, וכל ההוא קרבן.

128. Rosh Hashanah

Rabbi Shimon uses the story of Isaac and Jacob and Esau to illustrate the meaning of the two days of Judgment and the need for the burnt offering.

881. "And in the seventh month, ON THE FIRST DAY OF THE MONTH" (Bemidbar 29:1). This is as we have learned, that the day of the New Year is the Day of Judgment for the whole world: stringent judgment ON THE FIRST DAY and lenient judgment ON THE SECOND DAY. HE ASKS: IT IS WRITTEN, "And you shall make a burnt offering" (Ibid. 2), whereas it should have been written: 'And you shall offer a burnt offering', as on all the other days. What is the meaning of "And you shall make?" AND HE ANSWERS, on this day OF THE NEW YEAR it is written: "and make me savory food" (Beresheet 27:4), WHICH IS WHAT ISAAC SAID TO ESAU, WHO IS THE ACCUSER. And during these days Yisrael makes many savory foods and dishes, NAMELY, PRECEPTS AND PRAYERS, while the accuser goes to search for the sins of the world, TO MAKE THEM INTO SAVORY FOODS FOR THE PROSECUTION. It is therefore not written: 'And you shall offer a burnt offering', but: "And you shall make a burnt offering," NAMELY, MAKE AND CORRECT SAVORY FOODS. And it is not WRITTEN: 'a sacrifice made by fire to Hashem for a burnt offering', as it is similar for all the other festival days, in which days there is no part FOR THE OTHER SIDE. Nor is 'a sacrifice made by fire' written AS IN SHAVUOT AND YOM KIPPUR, and certainly not for this day, on which we make savory foods and dishes without the knowledge of the Other Side, for he had been sent by Isaac to hunt game that is the iniquities of men, and to bring them to him.

881. ובחדש השביעי, כמה דאתמר, יומא דר"ה, דינא דכל עלמא, דינא תקיפא, ודינא רפיא. ועשיתם עולה, והקרבתם מבעי ליה, בשאר כל יומין, מאי ועשיתם. אלא ביומא דא, ועשה לי מטעמים כתיב. כמה מטעמים ותבשילים עבדו ישראל בהני יומי, בעוד דמקטרגא אזיל לפשפשא בחובין דעלמא. וע"ד לא כתיב והקרבתם, אלא ועשיתם עולה. ולא אשה עולה. וכן בכל שאר יומין, לא כתיב אשה, דלית לון חולקא בכל הני יומי. כ"ש בהאי יומא, דאנן עבדין מטעמים ותבשילים בלא דעתא דסטרא אחרא, דהא יצחק משהר ליה לצוד צידה דחובין דבני עלמא, ולאיינתאה לגביה.

882. And while he is yet on the way, Yisrael takes advice from Rivkah: do all these rituals and all the prayers, and prepare a Shofar and sound it in order to awaken Mercy, AS HAS BEEN EXPLAINED IN THE PRECEDING PARAGRAPH. And we have already learnt: "and he brought him wine, and he drank" (Beresheet 27:25), for he came from afar, FROM BINAH, from that place where the wine is old, WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH OF THE SIX INTERMEDIATE SFIROT OF THE LEFT SIDE, AFTER THE ANNULMENT OF THE UPPER THREE SFIROT OF THE LEFT SIDE, THIS BEING TERMED OLD WINE. And he drank, found it delicious, and rejoiced. And after that ISAAC, WHO IS THE LEFT COLUMN, blessed him with a number of blessings and removed his iniquities, FOR THE ILLUMINATION OF CHOCHMAH MAKES ATONEMENT FOR INIQUITIES. As it is written: "and Jacob was yet scarce gone out from the presence of Isaac his father, and Esau his brother came in from his hunting" (Beresheet 27:30), namely, he was carrying with him a number of burdens OF INIQUITIES, as has been stated, and we have already learned these matters.

882. ובעוד דאיהו אזיל, ישראל נטלו עיטא ברבקה, ועבדין כל אינון פולחנין, כל אינון צלותין, מזמני שופר ותקעין ליה, בגין לאתערא רחמי. והא אוקימנא, ויבא לו יין וישת, דאתי מרחוק, מגו אתר דחמרא עתיקא, ושתי. ואטעים ליה, וחדוי. ואחר כך מברך ליה בכמה ברכאן, ואעבר על חוביו. מה כתיב, ויהי אך יצוא יצא יעקב ועשו אחיו בא מצדו, טעין מכמה טועני כמה דאתמר, והא אוקימנא מלה.

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883. And this is why it is a day of the T'ruah SOUND OF THE SHOFAR, and the sacrifice is a burnt offering. One ram is, as we have learned, because of the ram of Isaac. The one kid of the goats for a sin offering is a bribe to Samael, FOR FROM JUST THIS OFFERING HE RECEIVES SOME NOURISHMENT FROM THE ASPECT OF THE SIX INTERMEDIATE SFIROT of CHOCHMAH, to make atonement before him for having wept on that day when he realized that his will had not been done and he had gone hunting for nothing. FOR THE UPPER THREE SFIROT OF HIS LEFT SIDE HAD BEEN ANNULLED, AND THEY ARE HIS TOTAL STRENGTH, AS ABOVE, AND THE CONTRACTION OF THE UPPER THREE SFIROT IS CALLED 'WEEPING', as we have learned. This is similar on Yom Kippur, as written in the portion of Emor.

883. ובג"כ איהו יומא דיבבא, וקרבנא איהו עולה. איל אחד, כמה דאתמר, בגין אילו דיצחק. ושעיר עזים אחד לחטאת, שוחר לסמאל לכפרה אנפוי, בההוא בכיה דאיהו בכי בהאי יומא, כיון דחמי דלא אתעביד רעותיה, והא למגנא צד צידה. כמה דאתמר. כגוונא דא יומא דכפורי, והא כתיב בפ' אמור.

129. Sukkot

Rabbi Aba and Rabbi Elazar talk about the third day of Sukkot, employing the analogy of the ark landing on Mount Ararat and the waters receding.

884. "And on the fifteenth day of the seventh month" (Bemidbar 29:12). Rabbi Aba began by quoting: "And the ark rested in the seventh month" (Bereshheet 8:4). Come and see: Throughout these days, FROM YOM KIPPUR TO THE HOLIDAY OF SUKKOT, the Mother, WHICH IS THE SHECHINAH, hovers over the sons, WHO ARE YISRAEL, in order that the Other Side should not have control OVER YISRAEL, and in order to save them. After the children have been saved and are sitting in their booths (Heb. Sukkot), they are guarded with the protection OF MOTHER, WHICH IS THE SHECHINAH. On the first and second days OF THE HOLIDAY OF SUKKOT, she commanded Yisrael to make a feast for the ministering angels of the other nations, NAMELY THE SEVENTY BULLOCKS FOR THE SEVENTY MINISTERS, and she does not dwell there WITH THEM. On the third day, which is the seventeenth day of the month, THE SHECHINAH begins to rest on them. And this is the meaning of the verse: "And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat," WHERE THE ARK IS THE SECRET OF THE SHECHINAH, AND THE MOUNTAINS OF ARARAT ARE the mountains in the midst of which rest all the curses and all the punishments, WHICH ARE THE APPOINTEES OF THE NATIONS.

884. ובחמשה עשר יום וגו'. ר' אבא פתח, ותנח התיבה בחדש השביעי וגו', ת"ח, כל הני יומין, אזלת אימא על בנייא, בגין דלא ישלוט סטרא אחרא עליהו, ובגין לשזבא לון. כיון דאשתזבו בנהא, והא יתבין בסכות, מתנטרין בנטורא. יומא קדמא, ויומא תנינא, פקדת לון לישראל, למעבד סעודתא לממנן דשאר עמין, ואיהו לא שריא תמן. ביומא תליתאה, דאיהו י"ז לחדש, שריאת למשרי עליהו. הה"ד, ותנח התיבה בחדש השביעי בשבעה עשר יום לחדש על הרי אררט, טורין דכל לוטין ומרדין שראן בגווייהו.

885. Rabbi Elazar said: On the first day of the holiday, MALCHUT does not rest on them, ON THE MINISTERS OF THE SEVENTY NATIONS, nor on the second day; but only on the third day, which decreases by the addition, does she rest on them, adding letters and decreasing in sacrifices, as it is written: "Eleven (Heb. ashtei asar) bullocks" (Bemidbar 29:20), which is appropriate for the evil eye. For on the first day and the second day there is rejoicing of the children, and Yisrael distributes to them, TO THE APPOINTEES OF THE NATIONS, booty. From the third day and onwards, when MALCHUT rests upon them, what is written? "And the waters decreased continually until the tenth month; in the tenth month, on the first day of the month, were the tops of the mountains seen" (Bereshheet 8:5). "And the waters decreased continually"; these are the sacrifices that are continually reduced, and as they become fewer in number so does their goodness become less.

885. אמר רבי אלעזר, יומא קדמא דחג, לא שריא עליהו, ולא יומא תנינא, אלא יומא תליתאה, דאוסוף וגרע שריא עליהו, אוסף אתוון, וגרע קרבנין. דכתיב עשתי עשר וגו'. והכי אתחזי לרע עין, בגין דיומא קדמא ויומא תנינא חדה דבנהא, ואינון מפלגי עדאן לון. מיומא תליתאה ולהלאה, דאיהו שריא עליהו, מה כתיב. והמים היו הלוך וחסור עד החדש העשירי בעשירי באחד לחדש גראו ראשי ההרים והמים היו הלוך וחסור, אלין קרבנין, דאזלין ומתמעטין. וכמה דאינון מתמעטין, הכי נמי אתמעט טובא דלהון.

130. The water libation

Rabbi Shimon explains about the contraction as the waters receded and the relevance to the water libation during the second, sixth and seventh days of Sukkot. He compares the mountains of Ararat to the mountains of darkness and the curses of the Other Side, that gradually become visible as the waters recede. We hear about the sacrifices of the rams and lambs and bullocks and their effect on the seventy heathen nations for whom they are offered. Lastly we are reminded how Yisrael break through all the Klipot to find joy on the eighth day of assembly, Shmini Atzeret. In this the Other Side has no part.

886. Rabbi Shimon said, Elazar, come and see: From the second day, the waters began to appear, NAMELY, THAT THE LIBATION OF WATER ON THE ALTAR BEGAN. FOR ITS PURPOSE WAS ALSO TO DRAW DOWN LIVELIHOOD AND SUBSISTENCE FOR THE OTHER SIDE. "AND IF HE BE THIRSTY, GIVE HIM WATER TO DRINK" (MISHLEI 25:21): THIS WATER IS THE WATER THAT IS MENTIONED HERE FOR LIBATION ON THE DAYS OF THE HOLIDAY. And after the water had begun, AND THE OTHER SIDE AND THE SEVENTY NATIONS HAD RECEIVED THE EMANATION, THEY THEN GREW IN STRENGTH, AS NOTED IN THE PRECEDING PARAGRAPH, and from the third day MALCHUT rested on them, FOR THEY DREW HER DOWN SEPARATED FROM ZEIR ANPIN, AS ABOVE. And the Babylonians did not know why these waters are mentioned here IN CONNECTION WITH THE FESTIVAL, THAT IS TO SAY THAT THEY DID NOT KNOW THAT THEIR PURPOSE WAS TO PROVIDE SUBSISTENCE TO THE NATIONS OF THE WORLD, for the goodness of Yisrael is not in the place of contraction, NAMELY, IN THE BULLOCKS OF THE FESTIVAL THAT ARE REDUCED IN NUMBER, but in the place of expansion. And since these waters that are mentioned here are contracting, TOGETHER WITH THE BULLOCKS OF THE FESTIVAL, Scripture comes to inform us that it is written: "And the waters decreased continually" (Beresheet 8:5). That is, the waters that are known from the days of the festival are the ones that are mentioned among the sacrifices. FOR ON THE SECOND DAY IT IS SAID THAT AMONG THE SACRIFICES IS "AND THEIR DRINK OFFERINGS" (HEB. VENISKEIHEM) (BEMIDBAR 29:18), THE LAST LETTER OF WHICH IS MEM. AND ON THE SIXTH DAY, IT IS SAID, "AND ITS DRINK OFFERINGS" (HEB. UNSACHEIHAI) (IBID. 31), WITH YUD. AND ON THE SEVENTH DAY "AFTER THE ORDINANCE" (Heb. KEMISHPATAM) (Ibid. 33), THE LAST LETTER OF WHICH IS MEM. AND THESE THREE LETTERS TOGETHER SPELL MAYIM (LIT. 'WATERS' - MEM YUD MEM), FROM WHICH IT FOLLOWS THAT THERE IS AN ALLUSION TO THE WATER LIBATION IN THE TORAH. For they, THE SACRIFICES, are mountains of curses that continually decrease, and their goodness, and the emanation that is drawn down on them "decreased continually" (Beresheet 8:5). And because these waters belong to them, TO THE NATIONS AND TO THE OTHER SIDE, the letters MEM YUD MEM were not joined together AND THE WORD DID NOT APPEAR EXPLICITLY WRITTEN IN THE TORAH. BUT THE LETTERS ARE SCATTERED, WITH MEM BEING IN "AND THEIR DRINK-OFFERINGS" (Heb. VENISKEIHEM), THE YUD IN "AND ITS DRINK OFFERINGS" (Heb. UNSACHEIHA), AND THE FINAL MEM IN "AFTER THE ORDINANCE" (Heb. KEMISHPATAM), AS ABOVE. And the purpose of this is so that their goodness should not be joined, but BE little by little.

887. But regarding Yisrael, who are from the Holy One, blessed be He, WHO IS THE CENTRAL COLUMN, what is written? "but they who seek Hashem shall not want any good thing" (Tehilim 34:11). The first half of this verse is: "The young lions lack, and suffer hunger" (Ibid.). The young lions are the appointees of the other nations. They that seek Hashem are Yisrael, who will not lack all good things because they continually ascend higher and higher, FOR A PERSON MAY BE PROMOTED TO A HIGHER DEGREE OF SANCTITY BUT NOT DEMOTED. For this reason, their good, THAT OF THE NATIONS AND OF THE OTHER SIDE, which are waters, "decreased continually until the tenth month" (Beresheet 8:5), which is the month of Tevet, for then are the days of badness, FOR THE MONTHS OF TEVET AND SHEVAT ARE THE PERIOD OF JUDGMENT AND ARE CALLED 'THE DAYS OF BADNESS'. And this badness awakens and grows stronger, and the holy bride, WHICH IS MALCHUT, does not illuminate from the midst of the sun, NAMELY, IS SEPARATED FROM THE SUN, WHICH IS ZEIR ANPIN. And then the tops of these mountains became visible, THAT IS THE JUDGMENTS OF THE LEFT SIDE THAT ARE DRAWN DOWN WITH THE BULLOCKS OF THE FESTIVAL, namely, those mountains of darkness and mountains of curses that appear and grow stronger and do evil things in the world.

886. אר"ש, אלעזר, ת"ח, מיומא תניינא שריאו מינא לאתחזאה, כיון דשריאו מים, מיומא תליתאה איהי שרת עליהו, ואינון מים לא הוו ידעי בבלאי, אמאי רשימין הכא, דהא טובא דישראל לא הוו באתר דמעוטא, אלא באתר דרבוויא. ובגין דאלין מיין דרשימין הכא אתמעטן, אתי קרא לאשמעינן דכתיב, והמים אינון הידיען ביומי דחג, אינון דרשימין גו קרבנין, דאינון טורי לוטין, היו הלוך וחסור טובא דלהון, וגגידו דאנגיד עליהו, היו הלוך וחסור, ובגין דאינון מים דלהון הוא, לא אתחברן אתוון, דלא יתחבר טובא דלהון, אלא זעיר זעיר.

887. אבל לישראל, דאינון מקודשא בריך הוא, מה כתיב. ודורשי יי' לא יחסרו כל טוב. רישיה דקרא, כפירים רשו ורעבו, אלין ממנן דשאר עמין. ודורשי יי', אלין ישראל, לא יחסרו כל טוב, אלין אזלין ואסתלקו לעילא לעילא. ובג"כ, טובא דלהון דאינון מים, היו הלוך וחסור. עד החדש העשירי. דא טבת, דהא כדין ימי הרעה הוו, ואתערת ההיא רעה ואתתקפת, וכלה קדישא לא אנהירת מגו שמשא, כדין נראו ראשי ההרים, אלין אינון הרי חשוכא, טורין דלוטין אתחזון ואתתקפו, ועבדין בישין בעלמא.

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888. About these days OF THE HOLIDAY OF SUKKOT IT IS WRITTEN: "a sacrifice made by fire" (Bemidbar 29:13) regarding THEIR burnt offering, NAMELY THE WORDS, "AND YOU SHALL OFFER A BURNT OFFERING FOR A SACRIFICE MADE BY FIRE" (IBID.). For then these offerings made by fire, which are the judgments, devour their portions, namely, those seventy bullocks corresponding to the seventy appointees who rule over the seventy nations. AND THEIR NUMBER is greatest on the first day and decreases with each passing day. And they are called 'goring bullocks' on their days. Fourteen rams. (THE TEXT HERE IS MISSING, BUT SHOULD READ AS FOLLOWS: "TWO RAMS, AND FOURTEEN LAMBS OF THE FIRST YEAR" (BEMIDBAR 29:13).) The two RAMS on each day are fourteen Yud Hei Vav Hei, AS SEVEN TIMES TWO IS FOURTEEN. And this refers to the hand that controls them continually, every day. And the total number of the lambs of the first year is 98, FOR SEVEN TIMES FOURTEEN EQUALS 98.

889. And you might wish to ask: If so, IF WE OFFER FOURTEEN RAMS SO THAT THE HAND (HEB. YAD = FOURTEEN) OF YUD HEI VAV HEI WILL RULE; AND IF WE OFFER 98 LAMBS, WHICH IS A BAD OMEN, FOR IT CORRESPONDS TO THE 98 CURSES IN THE ADMONITION AND ALSO IT IS SAID THAT 'TILL A DART (Heb. CHETZ = 98) STRIKE THROUGH HIS LIVER' then are we not being evil-eyed towards them, FOR HE SAYS TO HIM: 'EAT AND DRINK, SAYS HE TO HIM; BUT HIS HEART IS NOT WITH HIM'? HE ANSWERS: Yes, for it is written: "IF YOUR ENEMY BE HUNGRY, GIVE HIM BREAD TO EAT, AND IF HE BE THIRSTY, GIVE HIM WATER TO DRINK: for you shall heap coals of fire upon his head" (Mishlei 25:21-22). But we give only out of rejoicing, for throughout the whole year, there is no rejoicing like that on these days OF SUKKOT. And since we give out of the goodness of our hearts, in rejoicing and willingly, OUR GIFTS TO THEM turn into coals of fire on their head, burning coals, for our rejoicing affects them badly, namely, the fourteen RAMS, seventy BULLOCKS, and 98 LAMBS, which is their sum total OF SACRIFICES, WHERE THE FOURTEEN RAMS INDICATES THE HAND OF YUD HEI VAV HEI THAT CONTROLS THEM, AND THE SEVENTY BULLOCKS IN THEIR DECREASING PROGRESSION TEACH THAT THEIR GOODNESS WILL CONTINUALLY DECREASE, WHILE THE 98 LAMBS TEACH ABOUT THE 98 CURSES THAT REST ON THEM; OR IN OTHER WORDS: 'A DART STRIKE THROUGH THEIR LIVER'.

890. And all this is very well, but you might ask: Who asked us to sacrifice for them, FOR THE APPOINTEES OF THE SEVENTY NATIONS? Perhaps they are not interested in our doing so? But all of these appointees have no such rejoicing as at that time which they have with all these bullocks and rams and lambs that Yisrael offers to them at these banquets. Nevertheless, nothing is offered except to the Holy One, blessed be He alone, while they, THE APPOINTEES, come close and the Holy One, blessed be He, distributes to them. And about this it is written: "If your enemy be hungry, give him bread to eat," where bread refers to the festival offerings; and in "and if he be thirsty, give him water to drink," water refers to that water that is marked TO BE Poured OUT IN A LIBATION on the days of the festival, on the second, sixth, and seventh days. And this is derived from, "it would be utterly scorned (Heb. boz - Bet Vav Zayin)" (Shir Hashirim, 8:7), WHERE THE NUMERICAL VALUES OF THE LETTERS BET, VAV, AND ZAYIN ARE TWO, SIX AND SEVEN, RESPECTIVELY.

888. בְּיוֹמֵי אֵלֶיךָ, אֲשֶׁה בְּהַאי עוֹלָה, דְּהָא כְּדִין הֵנִי אֲשִׁים אֲכֵלִי חוֹלְקֵהוּן. שְׁבַעִים פְּרִים אֵלֶיךָ, אֵינוֹן לְקַבֵּל שְׁבַעִים מִמֶּנּוּ, דְּשִׁלְטוּ עַל שְׁבַעִין עַמִּין. וְסִלְקִין בְּיוֹמָא קְדָמָא, וְנַחְתִּי בְּכָל יוֹמָא וְיוֹמָא, וְאֶקְרוֹן פְּרִים מְנַגְחִין בְּיוֹמֵי דְלֵהוֹן. אֵילָם, אַרְבֵּיסָר, תְּרִין בְּכָל יוֹמָא אֵינוֹן י"ד יְהוּ"ה. יָדָא דְשִׁלְטָא עֲלֵיהוּ תְדִיר, בְּכָל יוֹמָא וְיוֹמָא. אֲמַרִין בְּנֵי שָׁנָה, מְנַיְנָא דְלֵהוֹן ח"ץ.

889. וְאִי תִימָא אִי הָכִי, רַע עֵין הוֹינָן לְגַבְיֵיהוּ. אֵין, דְּהָא כְּתִיב, כִּי גָחִלִים אֶתְהּ חוֹתָה עַל רֵאשׁוּ. אֲבָל אֲנִן לֹא יְהִינָן אֲלֵא בְּחֲדוּתָא, דְּלִית בְּיוֹמֵי שְׁתָּא, חֲדוּתָא, כְּאֵלֶיךָ יוֹמִין. וּבְגִין דְּאֲנִן יְהִינָן בְּטוֹב לְבָא, וּבְחֲדוּתָא דְרַעוּתָא, אֶתְהַפֵּךְ עֲלֵיהוּ גָחִלִים עַל רִישֵׁיהוֹן, גּוֹמְרִין מְלֵהֶטֶן, דְּחֲדוּתָא דִילָן, עַבְדֵי לֹון בִּישׁ. י"ד, ע', וּחֵץ. כִּן סִלְקִין בְּחוּשְׁבָנָא דִילֵהוֹן.

890. וְכָל דָּא אֵיתִימָא מֵאן יְהִיב לָן לְאֶקְרַבָּא עֲלֵיהוּ, דְּלִמָּא אֵינוֹן לֹא בְעָאן כָּל דָּא. אֲלֵא לִית חֲדוּהָ לְכָל אֵינוֹן מִמֶּנּוּ, בְּכָל אֵינוֹן תּוֹרִים אֵילִים וְאֲמַרִין כְּהֵנִי, בְּשַׁעְתָּא דִישְׂרָאֵל יְהִיבֵי לֹון סַעוּדָתִין אֵלֶיךָ. וְעַם כָּל דָּא לֹא מִתְקַרְבוּ כְּלָא, אֲלֵא לְקוּדְשָׁא בְרִיךְ הוּא בְּלַחֲדוּי, וְאֵינוֹן מִתְקַרְבֵי תַמָּן, וְאֵיהוּ פְּלִיג לֹון. וְעַל דָּא כְּתִיב, אִם רַעַב שׁוֹנֵאךְ הֵאֲכִילֵהוּ לֶחֶם, אֵלֶיךָ אֵינוֹן קְרַבְנִין דְּחָג. וְאִם צָמָא הִשְׁקֵהוּ מַיִם, אֵלֶיךָ מַיִם דְּרִשְׁמִין הֵכָא בְּיוֹמֵי דְחָג. וּבְיוֹמָא תְנַיְנָא, וּבְיוֹמָא שְׁתִּיתָאָה וּשְׁבִיעָאָה, וְסִימָן בּו"ז יְבוּזוּ לוּ.

891. "Many waters cannot quench love" (Shir Hashirim 8:7) this refers to the waters that Yisrael pours out in libation out of rejoicing and love for the Holy One, blessed be He, as it is written: "Therefore with joy shall you draw water" (Yeshayah 12:3). "nor can the floods drown it" (Shir Hashirim 8:7). These are the floods of the pure balsam, NAMELY, THE EIGHTEEN RIVERS OF PLENTY THAT ARE DRAWN DOWN FROM YESOD OF BINAH. For all of them cleave to, and form a bond with, this love. "if a man would give all the substance of his house, it would be utterly scorned" (Ibid.). This refers to Samael; and he gives "for love" (Ibid.) of Yisrael, namely, so that he should have a portion with them in these waters about which it is written in this section: "if a man would give all the substance of his house for love, it would be utterly scorned (Heb. boz)," which is a mnemonic for these waters THAT ARE Poured out on the SECOND (BET), SIXTH (VAV), AND SEVENTH (ZAYIN) DAYS. It would certainly be scorned, for all the substance OF SAMAEL is considered for us as a broken potsherd that can never be repaired.

892. HE EXPLAINS HIS WORDS: The water OF SAMAEL, THE OTHER SIDE AND THE NATIONS, is distributed on the days of boz (Bet Vav Zayin). This leaves the other days, namely, the fifth, fourth, and third days of the festival, ON WHICH THERE IS NO WATER LIBATION. The mnemonic for this: He ploughed (Heb. charash - Chet Resh Shin) the furrows of the land, WHERE THE LETTERS OF CHARASH STAND FOR CHAMISHI (LIT. 'FIFTH'), REVI'I (LIT. 'FOURTH') AND SHLISHI (LIT. 'THIRD'), ON WHICH DAYS THERE IS NO LIBATION OF WATER, and they have no correction through us, nor indeed forever. FOR JUST AS THEY HAVE NO CORRECTION ON THE FIFTH, FOURTH, AND THIRD DAYS, SO THEY NEVER WILL HAVE ANY CORRECTION. And should you wish to point that it is written "it would be utterly scorned," WHEREAS, ACCORDING TO THE ABOVE, IT SHOULD HAVE BEEN WRITTEN 'IT WOULD NOT BE UTTERLY SCORNE'D', NAMELY, THAT THEY DO NOT WANT THE SCORN (SECOND, SIXTH, AND SEVENTH), WHICH IS THE SUBSTANCE OF SAMAEL, I SHOULD THEN RESPOND: ELSEWHERE IT IS WRITTEN: "For he has not despised (scorned) nor abhorred the affliction of the afflicted" (Tehilim 22:25).

893. HE ASKS: What about the first day OF THE FESTIVAL, THINKING THAT THE SECOND, SIXTH, AND SEVENTH (HEB. BOZ) DAYS ARE CONSIDERED THOSE OF THE WATER LIBATION, AND THE FIFTH, FOURTH AND THIRD (HEB. CHARASH) DAYS ARE FREE OF THE LIBATION OF WATER, BUT HE DOES NOT MENTION THE FIRST DAY OF THE FESTIVAL AT ALL. HE ANSWERS, THE FIRST DAY is not called either 'first' nor 'one', but IS CALLED simply "the fifteenth day" (Bemidbar 29:12). No special mention is made of it BECAUSE THERE IS NOTHING SPECIAL ABOUT IT TO MENTION, but the water libation is first mentioned on the second day, and this is how it should be. BECAUSE ON THIS DAY A PORTION IS GIVEN TO THE OTHER SIDE, IT IS FITTING THAT THIS SHOULD BE ON THE SECOND DAY, for about the second day IT WAS not SAID: 'THAT IT WAS good'. This is why he does not mention the first or one day at all, but just simply IS THE FIFTEENTH DAY, and the first mention of the days of the festival, and the renewal of the days, begins on the second day. And the water is distributed on the second, sixth and seventh days, and there is no libation of water on the fifth, fourth or third days, as we have learned - and it all falls into place.

891. מִים רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאֱהָבָה, אֲלֵיךְ אֵינּוֹן מִים, דִּי מְנַסְכֵי יִשְׂרָאֵל, בְּחֻדוֹה וּבְרַחֲמֵימוּ דְקוּדְשָׁא בְרִיךְ הוּא, דְכִתִּיב וּשְׂאֲבָתָם מִים בְּשִׁשּׁוֹן. וְנִהְרֹת לֹא יִשְׁטְפוּהָ, אֲלֵיךְ אֵינּוֹן נִהְרֵי דְאַמְרִסְמוֹנָא דְכִינָא, דְכִלְהוּ דְבִקֵי וּמִתְקַשְׂרֵי בְרַחֲמֵימוּ דָא. אִם יִתֵּן אִישׁ אֶת כָּל הוֹן בֵּיתוֹ בְּאֱהָבָה בּוֹז יְבוֹז, דָּא סְמַאֵל, בְּאֱהָבָה דְיִשְׂרָאֵל, לְמַהוּ לִיה חוּלְקָא בְהַדְרִייהוּ, בְּאֵינּוֹן מִים דְרִשְׁמִינְהוּ הֵכָא בְּפִרְשָׁתָא, דְכִתִּיב אִם יִתֵּן אִישׁ אֶת כָּל הוֹן בֵּיתוֹ בְּאֱהָבָה בּוֹז יְבוֹז, סִימְנָא דְאֵינּוֹן מִים בּוֹז, יְבוֹז לּוֹ וְדָאֵי, דְהָא כִלְהוּ אֶתְחַשְׁבּוּ לְגַבְנֵי, חֲרָשׁ נִשְׁבֵּר, דְלִית לִיה תְּקִנָּה לְעֵלְמִין.

892. מִים דְלֵהוֹן אֶתְפְּלִיגוּ בְיוֹמֵי בּוֹז, אֶשְׁתְּאַרוּ שְׂאֵר יוֹמֵי, דְאֵינּוֹן חֲמִישֵׁי רַבִּיעֵי שְׁלִישֵׁי, וְסִימְנֵי, חֲרָשׁ אֶת חֲרָשֵׁי הָאֲדָמָה, וְלִית לוֹן תְּקוּנָא בְהַדְרָן, וְלֹא לְעֵלְמִין. וְאֵי תִימָא בּוֹז יְבוֹז לּוֹ כְּתִיב. הֵתֵם כִּי לֹא בָזָה וְלֹא שִׁקַּץ עֲנוּת.

893. יוֹמָא קְדַמָּאָה מְאֵי עֵבִיד לִיה. אֶלָּא לֹא אֶקְרִי רַאשׁוֹן, וְלֹא אֶקְרִי אַחַד, אֶלָּא חֲמִשָּׁה עֶשֶׂר סֵתָם, בְּלֹא רְשׁוּמָא כְּלָל. אֲבָל שִׁירוּתָא דְרִשְׁמֵימוּ דְמִיּוֹן, מִיּוֹם שְׁנֵי הָוִי. וְהִכִּי אֶתְחַזִּי, בְּגִין דְלִית טוֹב בְּשְׁנֵי, וּבְגִ"כ, לֹא רְשִׁים רַאשׁוֹן וְלֹא אַחַד כְּלָל, וְהָוִי בְּסֵתָם, וְשְׂרֵי רְשִׁימוּ דְיוֹמֵינֵי, בְיוֹם שְׁנֵי. וְאֶתְפְּלְגוּ מִים בְּבוֹז, וְאֶשְׁתְּאַרוּ בְיוֹמֵינֵי חֲרָשׁ, כְּמָה דְאֶתְמַר, וְכִלְא כְּדָקָא יְאוּת.

894. Happy is the portion of Yisrael, who know how to enter the kernel of the nut; NAMELY, HOLINESS IS LIKE THE KERNEL OF A NUT THAT IS SURROUNDED BY SHELLS, and in order to get into the kernel, they break off these shells THAT SURROUND IT, and enter. What is written subsequently? "On the eighth day you shall have a solemn assembly" (Bemidbar 29:35). For after they break through all these Klipot and break down a number of forces and kill a number of serpents and a number of scorpions, which were there in wait for them in those mountains of darkness, until they managed to find the place of settlement and a holy city WHICH IS THE HOLY MALCHUT, surrounded by walls on all sides, they then entered it ON THE EIGHTH DAY OF ASSEMBLY (HEB. SHMINI ATZERET) to give it satisfaction there, and rejoice in it. And we already explained the matter.

895. And this is "a solemn assembly," THE MEANING OF WHICH IS a gathering, NAMELY MALCHUT, for she is a place where everything gathers, FOR SHE IS A RECEPTACLE FOR ALL THE HIGHER LUMINARIES. "you shall have," namely you and nobody else shall have, FOR THE OTHER SIDE HAVE NO PART OF IT, but it is you who rejoice with your Master, and He with you. And on this it is written: "Be glad in Hashem and rejoice, O you righteous: and shout for joy, all you who are upright in heart" (Tehilim 32:11).

894. זְבֹאָה חוֹלְקֵהוֹן יִשְׂרָאֵל, הַיְדַעִי לְאֶעֱלֶאָה לְגוֹ מוֹחָא דְאֶגּוֹזָא. וּבְגִין לְמִיעָאֵל לְגוֹ מוֹחָא, מִתְבָּרִין קְלִיפֵין אֵלִין, וְעֵאלִין. מַה כְּתִיב לְבָתֵר כָּל הָאִי. בְּיוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם. לְבָתֵר דְּתַבְרוּ כָּל הַיְנֵי קְלִיפֵין, וְתַבְרוּ כַּמָּה גְזִיזִין, וְכַמָּה נְחָשִׁים קְטָלוּ, וְכַמָּה עֲקָרָבִים דְּהוּוּ לֹון בְּאִינּוֹן טוּרֵי דְחָשׁוּכָא, עַד דְּאֶשְׁכְּחוּ אֶתֶר דִּישׁוּבָא, וְקָרְתָא קְדִישָׁא, מְקַפָּא שׁוּרִין סָחוּר סָחוּר, בְּדִין עָאֵלוּ לְגַבְהָ, לְמַעְבַּר נְיֻחָא תַמָּן, וּלְמַחְדֵי בָהּ. וְהָא אֹוקִימְנָא מְלָה.

895. וְדָא אִיהוּ עֲצֶרֶת, בְּנִישׁוּ. אֶתֶר דְּמִתְכַנְשׁ כְּלָא לְגַבְהָ. תִּהְיֶה לָכֶם, וְלֹא לְאַחֲרָא, לְמַחְדֵי אֶתוֹן בְּמֵאֲרִיכוֹן, וְאִיהוּ בְּהַדְרִיכוֹ. וְעַל דָּא כְּתִיב, שְׂמַחוּ בְּיְיָ וְגִילוּ צְדִיקִים וְהֲרַנְנוּ כָּל יִשְׂרָאֵל לֵב.