

1. The Lily

The secret of spiritual protection is revealed through a richly metaphorical discourse given by Rabbi Chizkiyah. The Rabbi explains that the spiritual forces that protect and watch over us are called the 13 Attributes of Mercy. They are transmitted into our physical world through the first 13 words of the Torah. When judgments are decreed against us, these 13 forces can safeguard us from their influence. We begin drawing this Light of protection to ourselves at the very moment we begin to browse and behold the mystical shapes and sequences of the Aramaic text, and to learn the spiritual insights presented there.

1. Rabbi Chizkiyah opened the discussion with the verse, "As the lily amongst the thorns" (Shir Hashirim 2:2). HE ASKS: What is the lily? AND HE REPLIES: It is the Community of Yisrael (Israel), WHICH IS MALCHUT. Because there is a lily; and there is a lily. Just as the lily among the thorns is tinged with red and white, so is the Community of Yisrael affected by the qualities of judgment and mercy. Just as the lily has thirteen petals, so the Community of Yisrael is surrounded by the thirteen attributes of Mercy. Thus, between the first mention of the name Elohim, WHICH APPEARS IN THE PASSAGE, "IN THE BEGINNING ELOHIM CREATED" (BERESHEET 1:1) TO THE SECOND MENTION OF ELOHIM, THERE ARE THIRTEEN WORDS IN THE VERSE, WHICH TRANSLATE AS "THE, HEAVEN, AND THE, EARTH, AND THE EARTH, WAS, WITHOUT FORM, AND VOID, AND DARKNESS, WAS UPON, THE FACE, OF THE DEEP, AND THE SPIRIT" (IBID. 2). These words surround and guard the Community of Yisrael.

2. After this, THE NAME ELOHIM is mentioned another time in the passage "ELOHIM MOVED UPON" (BERESHEET 1:2). And why is it mentioned again? In order to bring out the five rigid leaves that surround the lily. And these five LEAVES represent the five gates of salvation. And this secret is written about in the verse, "I will raise the cup of salvation" (Tehilim 116:13). This is the 'cup of benediction' that is raised after the meal. The cup of benediction must rest on five fingers, and no more, just as the lily rests on five rigid leaves that represent the five fingers. And this lily is the cup of benediction. FROM THE second to the third mention of the NAME Elohim, there are five words, WHICH TRANSLATE AS "MOVED, OVER, THE SURFACE, OF THE WATERS, AND SAID." AND THESE WORDS PARALLEL THE FIVE LEAVES. From this point, THE VERSE CONTINUES, "ELOHIM SAID...LET THERE BE LIGHT" (Beresheet 1:3). After this light was created, it was concealed and enclosed within that Brit (covenant) that entered the lily and fructified it. This is referred to as "a tree bearing fruit whose seed is within it" (Ibid. 11) and this seed is the Brit.

3. And just as the Brit is sown by forty-two matings from that same seed, so the engraved and holy name is sown by the forty-two letters that describe the act of creation.

2. The Blossoms / [Flower] Buds

Many spiritual secrets are contained in this next section. The budding and blossoming of a flower reflects the process of creation that unfolds in the Upper World as well as the in Lower World, which is our physical universe. As a seed contains the entire flower, the original thought of creation contains the creation as a whole, including its final and complete perfection. The actual Hebrew letters that speak of these secrets give us the power to perceive the future consequences that are already included in our present actions, just as a flower is already included in a seed. The Zohar speaks of the great Patriarchs who were also included within the original thought and seed of creation. These spiritual leaders would become the universal conduits by which humanity could connect to the Light of the Creator. The appearance of these great men in the Aramaic text of the Zohar helps to strengthen our connection to the Creator and to our own spiritual roots.

1. רַבִּי חֲזַקְיָה פָּתַח, כְּתִיב בְּשׁוֹשַׁנָּה בֵּין הַחוּחִים. מֵאֵן שׁוֹשַׁנָּה, דָּא כְּנֶסֶת יִשְׂרָאֵל. בְּגִין דְּאִית שׁוֹשַׁנָּה וְאִית שׁוֹשַׁנָּה, מַה שׁוֹשַׁנָּה דְּאִיהִי בֵּין הַחוּחִים אִית בַּה סוּמָק וְחוּר, אוּף כְּנֶסֶת יִשְׂרָאֵל אִית בַּה דִּין וְרַחֲמִי. מַה שׁוֹשַׁנָּה אִית בַּה תְּלִיסַר עָלִין, אוּף כְּנֶסֶת יִשְׂרָאֵל אִית בַּה תְּלִיסַר מְכִילִין דְּרַחֲמִי דְּסַחְרִין לַה מִכַּל סִטְרָהּ. אוּף אֱלֹהִים דְּהָכָא מְשַׁעְתָּא דְּאִדְבָּר אֶפִּיק תְּלִיסַר תִּיבִין לְסַחְרָא לְכְּנֶסֶת יִשְׂרָאֵל וּלְנִטְרָא לַה.

2. וּלְבַתָּר אִדְבָּר זְמָנָא אַחְרָא, אִמָּאי אִדְבָּר זְמָנָא אַחְרָא, בְּגִין לְאַפְקָא חֲמֵשׁ עָלִין תְּקִיפִין דְּסַחְרִין לְשׁוֹשַׁנָּה. וְאִינוּן חֲמֵשׁ, אֶקְרוּן יְשׁוּעוֹת. וְאִינוּן חֲמֵשׁ תְּרַעִין. וְעַל רְזָא דָּא כְּתִיב, כּוֹס יְשׁוּעוֹת אֲשָׁא, דָּא כּוֹס שֶׁל בְּרָכָה. כּוֹס שֶׁל בְּרָכָה אֲצַטְרִיךְ לְמַהּוּ עַל חֲמֵשׁ אֲצַבְעֵן וְלֹא יִתֵּיר, כְּגֻוּנָא דְּשׁוֹשַׁנָּה דִּיתְבָּא עַל חֲמֵשׁ עָלִין תְּקִיפִין דּוּגְמָא דְּחֲמֵשׁ אֲצַבְעֵן. וְשׁוֹשַׁנָּה, דָּא אִיהִי כּוֹס שֶׁל בְּרָכָה, מֵאֱלֹהִים תְּנִינָא עַד אֱלֹהִים תְּלִיתָא חֲמֵשׁ תִּיבִין. מִכָּאן וְלַהּלָאָה, אוּר דְּאִתְבָּרִי וְאִתְגְּנוּז, וְאִתְכַּלִּיל בְּבְרִית, הֵהוּא דְּעָאל בְּשׁוֹשַׁנָּה וְאֶפִּיק בַּה זְרַעָא. וְדָא אֶקְרִי עַץ עוֹשֶׂה פְרִי אֲשֶׁר זָרְעוּ בּוֹ. וְהֵהוּא זְרַע, קִימָא בָּאוֹת בְּרִית מִמֶּשׁ.

3. וּכְמָה דְּדִיוּקְנָא דְּבְרִית אֲזִדְרַע בְּאַרְבַּעִין וּתְרִין זְווגִין דְּהֵהוּא זְרַעָא, כֶּךָ אֲזִדְרַע שְׁמָא גְלִיפָא מִפְרֶשׁ, בְּאַרְבַּעִין וּתְרִין אֲתוּן דְּעוֹבְדָא דְּבְרָאשִׁית.

4. "IN THE BEGINNING," Rabbi Shimon quoted the verse, "the flower buds appeared on the earth" (Shir Hashirim 2:12). "The flower buds" refer to the act of creation; "appeared on the earth." When? On the third day, as it is written, "And the earth brought forth" (Beresheet 1:12). Since then, they have been seen on the earth. "The time of pruning has come" alludes to the fourth day, when the "pruning of the tyrants" (negative forces) took place. THEREFORE OF THIS DAY, IT IS WRITTEN, "LET THERE BE LIGHTS" (Beresheet 1:14), with the letter Vav missing from the word lights. (The Hebrew word 'lights' when written without a vav, can be read as a curse). "And the voice of the turtle dove" (Shir Hashirim 2:12) refers to the fifth day, about which it is written, "Let the waters swarm" (Beresheet 1:20), so they can produce living creatures. "Is heard" (mentioned in Shir Hashirim) refers to the sixth day, on which it says, "Let us make man" (Beresheet 1:26), who shall put action before listening. Because it says here, "Let us make man," while there on Mount Sinai, when Hashem asked the Yisrael about the Torah, they said "we will do, and we will hear (we will try to understand)" (Shemot 24:7). "In our land" (Shir Hashirim 2:12) refers to the day of Shabbat, which represents the Land of Life, which is THE WORLD TO COME.

5. Another explanation is that these blossoms are the Patriarchs who entered the thought of the Creator and went into the future world, NAMELY BINAH, where they were hidden. They emerged from there secretly and hid themselves in the true prophets. Yosef was born and they hid in him. When Yosef entered the Holy Land, he revealed their presence and then "they appeared on the earth" and were seen there. And when are they seen? When the rainbow is seen in the sky. Because when the rainbow is seen, then they appear. And at that moment, "the time of pruning has come." This means that this is the period to annihilate the wicked from the world. But why were the wicked saved? Because the Flower Buds appeared on the earth. If they had not ALREADY appeared SO LONG AGO, (THE WICKED) would not have remained on earth, and the world would have been destroyed.

6. And who sustains the world and causes the Fathers (patriarchs) to appear? It is the voices of the children who study the Torah. And the world is saved (from destruction) for the sake of these children. In deference to them, it is written, "We will make you ornaments of gold" (Shir Hashirim 1:11). This refers to the children, boys and young men, as is written, "And you shall make two cherubim of gold" (Shemot 25:18).

3. "Who has created these?"

The Zohar discusses the intricacies of the spiritual process of Creation, and explores mysteries associated with the upper spiritual worlds, the Hebrew letters, and the Patriarchs. The text explains how the incomprehensible and infinite Creator restricted and diminished a portion of His Light in order to manifest It in a magnitude that mortal man could receive. As we peruse the Hebrew letters and understand these spiritual explanations, we draw a measure of spiritual Light into our own lives equal to our capacity to receive and use It.

4. בְּרֵאשִׁית. רַבִּי שִׁמְעוֹן פֶּתַח, הַנִּצְנִים נִרְאוּ בָאָרֶץ. הַנִּצְנִים, דָּא עוֹבְדָא דְּבְרֵאשִׁית. נִרְאוּ בָאָרֶץ, אִימְתִּי, בְּיוֹם הַשְּׁלִישִׁי, דְּכִתִּיב וַתּוֹצֵא הָאָרֶץ, כְּדִין נִרְאוּ בָאָרֶץ. עַתָּה הַזְמִיר הִגִּיעַ, דָּא יוֹם רַבִּיעִי, דִּהּוּה בֵּיה זְמִיר עֲרִיצִים. מְאֵרֶת, חֶסֶר. וְקוֹל הַתּוֹר, דָּא יוֹם חֲמִישִׁי, דְּכִתִּיב יִשְׂרָצוּ הַמַּיִם וְגו', לְמַעַבְדַּ תּוֹלְדוֹת. נִשְׁמַע, דָּא יוֹם שְ�שִׁי, דְּכִתִּיב נַעֲשֶׂה אָדָם, דִּהּוּה עֲתִיד לְמַקְדָם עֲשִׂיהָ לְשִׁמְיעָה, דְּכִתִּיב הִכָּא נַעֲשֶׂה אָדָם, וְכִתִּיב הֵתָם נַעֲשֶׂה וְנִשְׁמַע. בְּאַרְצֵנוּ, דָּא יוֹם שַׁבָּת, דְּאִיהוּ דְּיִגְמַת אָרֶץ הַחַיִּים.

5. דְּבַר אַחֵר, הַנִּצְנִים, אֵלִין אֵינוֹן אָבֵהֶן, דְּעָאלוּ בְּמַחֲשָׁבָה, וְעָאלוּ בְּעֵלְמָא דְּאִתִּי וַאֲתַגְלִיזוּ תַמָּן. וּמִתַּמָּן נִמְקוּ בְּגִיזוֹ וַאֲטָמִירוּ גּוֹ נְבִיאֵי קְשׁוּט. אֲתִילִיד יוֹסֵף, וַאֲטָמִירוּ בֵּיה. עָאל יוֹסֵף בְּאַרְעָא קְדִישָׁא וְנִצִּיב לֹון תַּמָּן, וְכִדִּין נִרְאוּ בָאָרֶץ וַאֲתַגְלוּ תַמָּן. וְאִימְתִּי אֲתַחֲזוֹן, בְּשַׁעֲתָא דְּאֲתַגְלִי קֶשֶׁת בְּעֵלְמָא, דִּהָא בְּשַׁעֲתָא דְּקֶשֶׁת אֲתַחֲזִי כְּדִין אֲתַגְלִיזוֹן אֵינוֹן. וּבִהִיא שַׁעֲתָא עַתָּה הַזְמִיר הִגִּיעַ עַדָּן לְקֶצֶץ חַיִּיבִין מֵעֵלְמָא. אֲמַאי אֲשַׁתְּזִיבוּ, בְּגִין דִּהַנִּצְנִים נִרְאוּ בָאָרֶץ, וְאֵלְמָלָא דְּנִרְאוּ לֹא אֲשַׁתְּאֲרוֹן בְּעֵלְמָא, וְעֵלְמָא לֹא אֲתַקִּיִּים.

6. וּמֵאֵן מְקִיִּים עֵלְמָא וְגָרִים לְאַבֵּהֶן דְּאֲתַגְלִיזוֹן, קֵל יְנוּקֵי דְּלַעָאן בְּאוֹרֵייתָא, וּבְגִין אֵינוֹן רַבִּיזוֹן דְּעֵלְמָא, עֵלְמָא אֲשַׁתְּזִיב. לְקַבְלִיהוֹן, תּוֹרִי זָהָב נַעֲשֶׂה לָךְ, אֵלִין אֵינוֹן יְנוּקֵי רַבִּיזוֹן עוֹלָמִין, דְּכִתִּיב וְעֲשִׂיתָ שְׁנֵים כְּרוּבִים זָהָב.

7. In the beginning: Beresheet. Rabbi Elazar began the discussion by quoting, "Lift up your eyes on high and see. Who has created these things?" (Yeshayah 40:26). HE ASKS: "Lift up your eyes on high," to what place? And HE REPLIES: To that place to which all eyes are turned. And who is He that created these things? He is the opening of the eyes, which is the MALCHUT OF THE HEAD OF ARICH-ANPIN. And you should know that there, in the Concealed Atika (Ancient One) lies the question: Who has created these? And who is He? IT IS HE WHO IS CALLED Mi (lit. 'who' which is formed from the two Hebrew letters: Mem and Yud that appear in the name Elohim), WHO IS THE LOWER SEVEN SFIROT OF BINAH; He is the (celestial one), who is called from the extremity of heaven on high, as everything is in His domain. The question arises because of Him, and He is concealed. He is called Mi, WHICH IS THE EXPRESSION OF A QUESTION, because beyond him there lies no question. Thus, the extremity of heaven is called Mi, WHICH IS THE SIGN OF A QUESTION, because beyond Him there lies no question. So this extremity of heaven, WHERE THE QUESTION LIES, is called 'Mi'.

8. There is another extremity down below called Mah (lit. 'what', a combination of the two letters Mem and Hei). And what is the difference between Mi and Mah? HE REPLIES: The first one is concealed and is called Mi. Therein lies a question: Man has searched and inquired in order to understand and climb from one level to another, until he reached the highest level of all, WHICH IS MALCHUT. After he had arrived there, he was asked: What? THIS MEANS, what have you learned? What have you seen? What have you investigated, since everything is still concealed and hidden as before! As it is written: "What their Fathers have explored, for everything is concealed as before" (Iyov 8:8).

9. And on this secret subject it is written, "What (Mah) shall I take to witness to you? What (Mah) shall I liken to you?" (Eicha 2:13). Because when the Holy Temple was destroyed, a voice came forth and said, "What (Mah) shall I take to witness for you, and what shall I liken to you?" This means that the word 'what' (which is a combination of the letters Mem and Hei) shall witness to you each and every day since the ancient days. As it is written: "I call heaven and earth to witness this day" (Devarim 30:19). "What shall I liken to you?" In the same manner of importance, IN WHICH "WHAT" SERVES AS THE ETERNAL WITNESS, I crowned you with holy crowns and made you ruler over the earth. As is written: "Is this the city that men call the perfection of beauty?" (Eicha 2:15). In addition, I have called you, "Jerusalem, a city united by a compact" (Tehilim 122:3). "What shall I make equal to you?" (Eicha 2:13). Just as your situation is here (in this mundane world), so it is seemingly above! REFERRING TO THE JERUSALEM ON HIGH (in the eternal world). Just as now the holy nation does not enter below to perform the sacred arrays, so I swear that I will not enter above until your throngs come to you down below. This is your consolation - that I equate you with this level, WITH JERUSALEM ON HIGH, WHICH IS MALCHUT, in its entirety. And now you are here, "For your breach is great, like the sea" (Ibid. 13). If you claim that you have no existence or remedy, then who (Mi) shall heal you? Namely, that same concealed supernal level, WHICH IS CALLED Mi, upon which everything exists, WHICH IS BINAH, shall heal and uphold you.

10. Mi MEANS the extremity of heaven above, WHICH IS YISRAEL - SABA AND TEVUNAH; Mah MEANS the extremity of heaven below, WHICH IS MALCHUT. And this is what Ya'akov, WHO IS ZEIR-ANPIN, inherited, as he was "the bolt that passes from extremity to extremity" (Shemot 26:28). From the extremity above, which is Mi, down to the extremity below, which is Mah. Because he stands in the middle, BETWEEN YISRAEL - SABA AND TEVUNAH, TO MALCHUT. And because of this, Mi created these! BECAUSE YISRAEL - SABA AND TEVUNAH who are called Mi, CREATED ZEIR-ANPIN AND NUKVA WHO ARE CALLED ALEPH, LAMED, AND HEI.

7. בְּרֵאשִׁית. רַבִּי אֱלֶעָזָר פָּתַח, שָׂאוּ מְרוֹם עֵינֵיכֶם וּרְאוּ מִי בָרָא אֱלֹה. שָׂאוּ מְרוֹם עֵינֵיכֶם. לֹאן אֲתֵר, לְאֲתֵר דְּכָל עֵינֵינָן תְּלִיאן לֵיהּ. וּמֵאן אִיהוּ, פָּתַח עֵינִים. וְתַמֵּן תִּגְדַּעוֹן, דְּהֵאִי סְתִים עֲתִיקָא דְקִיּוּמָא לְשִׁאלָה, בָּרָא אֱלֹה. וּמֵאן אִיהוּ, מ"י. הֵהוּא דְאֶקְרִי מְקַצָּה הַשְּׁמַיִם לְעִילָא, דְּכָלָא קִיּוּמָא בְּרִשּׁוּתֵיהּ. וְעַל דְּקִיּוּמָא לְשִׁאלָה, וְאִיהוּ בְּאַרְחַ סְתִים וְלֹא אֲתַגְלִיא, אֶקְרִי מ"י, דְּהֵא לְעִילָא לִית תַּמֵּן שְׁאֵלָה. וְהֵאִי קַצָּה הַשְּׁמַיִם אֶקְרִי מ"י.

8. וְאִית אַחֲרָא לְתַתָּא וְאֶקְרִי מ"ה. מַה בֵּין הָאִי לְהָאִי, אֵלֹא קְדַמָּא סְתִימָא דְאֶקְרִי מ"י קִיּוּמָא לְשִׁאלָה, וְכִיּוֹן דְּשִׁאל בְּר נֶשׁ וּמִפְשָׁפֶשׁ לְאַסְתַּבְּלָא וּלְמַנְדַּע מִדְּרָגָא לְדְרָגָא עַד סוֹף כָּל דְּרָגִין, בֵּיּוֹן דְּמִטִּי תַמֵּן מ"ה, מַה יִּדְעָת, מַה אֲסְתַּבְּלָתָא, מַה מִּפְשָׁפֶשׁתָּא, הָא כָּלָא סְתִים כְּדִקְדַּמִּיתָא.

9. וְעַל רְזָא דְנָא כְּתִיב, מַה אֶעֱיֵדְךָ מַה אֲדַמָּה לָךְ. כִּד אֲתַחֲרִיב בֵּי מִקְדָּשָׁא, נִפְק קָלָא וְאָמַר, מַה אֶעֱיֵדְךָ וּמַה אֲדַמָּה לָךְ, בְּהֵהוּא מ"ה אֶעֱיֵדְךָ, בְּכָל יוֹמָא וְיוֹמָא אֲסַהֲיֵדְתָּ בְּךָ מִיּוֹמִין קְדַמָּאִין, דְּכְתִיב הִעֲדָתִי בְכֶם הַיּוֹם אֶת הַשְּׁמַיִם וְאֶת הָאָרֶץ. מַה אֲדַמָּה לָךְ, בְּהֵהוּא גּוֹנָא מִמֶּשׁ, עֲטָרִית לָךְ בְּעֲטָרִין קְדִישִׁין, עֲבָדִית לָךְ שְׁלֹטְנוּ עַל עֲלָמָא, דְּכְתִיב הַזֹּאת הָעִיר שִׁיאֲמָרוּ בְּלִילַת יָפוֹ וְגו'. קְרִינָא לָךְ יְרוּשָׁלַיִם הַבְנוּיָה כְּעִיר שְׁחֻבְרָה לָהּ. מַה אֲשׁוּה לָךְ. כְּגוֹנָא דְאַנָּת יִתְבָּא, הִכִּי הוּא כְּבִיכּוֹל לְעִילָא, כְּגוֹנָא דְלֹא עָאֲלִין הִשְׁתָּא בְּךָ עֲמָא קְדִישָׁא בְּסַדְרִין קְדִישִׁין, הִכִּי אוּמִינָא לָךְ, דְּלֹא אִיעוּל אֲנָא לְעִילָא עַד דִּיעֲלֹן בְּךָ אֲכַלּוּסְךָ לְתַתָּא. וְדָא אִיהוּ נַחְמָה דִּילָךְ, הוּאִיל דְּדְרָגָא דָא אֲשׁוּה לָךְ בְּכָלָא. וְהִשְׁתָּא דְאַנָּת הִכָּא, גְּדוֹל כִּיָּם שְׁבִרְךָ. וְאִי תִימָא דְלִית לָךְ קִיּוּמָא וְאַסּוּתָא, מ"י יִרְפָּא לָךְ, וְדָאִי הֵהוּא דְרָגָא סְתִימָאָה עֲלָאָה, דְּכָלָא קִיּוּמָא בִּיהּ, יִרְפָּא לָךְ וְיוֹקִים לָךְ.

10. מ"י קַצָּה הַשְּׁמַיִם לְעִילָא, מ"ה, קַצָּה הַשְּׁמַיִם לְתַתָּא, וְדָא יְרִית יַעֲקֹב, דְּאִיהוּ מְבָרִיחַ מִן הַקַּצָּה אֶל הַקַּצָּה, מִן הַקַּצָּה קְדַמָּא דְאִיהוּ מ"י, אֶל הַקַּצָּה בְּתַרָּא דְאִיהוּ מ"ה, בְּגִין דְּקָאִים בְּאַמְצָעִיתָא. וְעַל דָּא, מִי בָרָא אֱלֹה.

4. "Who has created these" of Eliyahu

Rabbi Shimon bar Yochai describes to his son, Rabbi Elazar, his mystical encounter with Elijah the Prophet (Eliyahu). It was then that the supernal secrets of Creation concealed within the previous section were revealed to the holy Master. The words and sentences of this story imbue us with the power to achieve an even stronger connection to the Light.

11. Rabbi Shimon said, Elazar, my son, stop talking and let the supernal hidden secret, which humans know nothing about, be revealed. Rabbi Elazar stopped talking and was silent. Rabbi Shimon wept and stood still for a moment. Rabbi Shimon then said, Elazar, what is Eleh (lit. 'these', which is spelled ALEPH, LAMED, HEI)? If you say that they are the planets and the signs of the zodiac, have they not always been seen? And were they not created by Mah (which is formed from the two Hebrew letters, Mem and Hei) WHICH IS MALCHUT? As it is written, "By the word of Hashem were the heavens made" (Tehilim 33:6), WHICH REFERS TO MALCHUT THAT IS CALLED THE "WORD OF HASHEM" WERE THE HEAVENS MADE. And if THE TERM ELEH (WHICH IS CREATED BY COMBINING THE HEBREW LETTERS, ALEPH, LAMED, HEI) was said about the hidden things, then there is no NEED to write ELEH, because they, THE PLANETS AND THEIR SIGNS, are visible.

12. This secret was never before revealed, until one day when I was on the seashore, Eliyahu came and asked me: Master do you know what Mi (Who) has created Eleh (these) means? I answered 'these' are the heavens and their hosts, the works of the Holy One, blessed be He. And man should look at them and bless Him, as is written, "When I behold your heavens, the work of your fingers...Our Master, how glorious is your name in all the earth!" (Tehilim 8:4-10).

13. He told me, Master, the Holy One, blessed be He, had a great secret, which He revealed to the celestial Academy (Yeshiva on high). The secret is that when the most hidden and concealed One (the secret of all secrets) desired to reveal Himself, He first made one single Point, WHICH IS MALCHUT, and this point ascended and became a Thought, WHICH IS BINAH. THIS MEANS THAT MALCHUT ROSE UP AND WAS INCLUDED WITHIN BINAH. He shaped in her all the images and engraved all the designs.

14. And He engraved inside, the sacred and hidden candlelight, WHICH IS MALCHUT THAT IS INCLUDED WITHIN BINAH, an engraving of a mystical and holy design. It is a very profound structure that emerges from the depth of the thought, WHICH IS THE SECRET OF THE UPPER THREE SFIROT, and is called Mi, which is the inception of this edifice. And it is erected and not erected; it is hidden deep inside the name ELOHIM. FURTHERMORE, it is called only Mi (from only two of the letters in the name ELOHIM: MEM AND YUD). THIS MEANS THAT IT LACKS THE LETTERS ALEPH, LAMED, AND HEI FROM THE NAME ELOHIM. He desired to reveal Himself and to be called ELOHIM, so He dressed Himself up in a precious garment that shines and enlightens the surroundings, WHICH IS THE LIGHT OF CHASSADIM, and created Eleh (from the letters Aleph, Lamed, and Hei). And these letters, Aleph, Lamed, and Hei, after being joined together ascended to the name ELOHIM, MEANING THAT THE LETTERS Mem and Yud, combined with Aleph, Lamed, and Hei, complete the name Elohim. Furthermore, as long as He did not create the letters Aleph, Lamed, and Hei, they did not rise up to form the name Elohim. Those who sinned in worshipping the Golden Calf used this secret by saying, "Eleh (these are) your Deities, Yisrael" (Shemot 32:4).

11. אָמַר רַבִּי שִׁמְעוֹן, אֶלְעָזָר בְּנִי פֶסוּק מִיֶּלְךָ, וַיִּתְגַּלֵּי סְתִימָא דְרִזָּא עֲלָאָה דְבְנֵי עֲלָמָא לָא יָדְעִין. שְׁתִּיק ר' אֶלְעָזָר. בְּכָה ר"ש, וְקָאִים רְגָעָא חֲדָא. אָמַר רַבִּי שִׁמְעוֹן, אֶלְעָזָר, מַאי אֱלֹהִים. אִי תִימָא כִכְבִּיָּא וּמִזְלֵי, הָא אֲתַחֲזִין תַּמָּן תְּדִיר. וּבַמ"ה אֵינְתַּבְּרִיאוּ, כַּד"א בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ. אִי עַל מַלְיָן סְתִימִין, לָא לְכַתּוּב אֱלֹהִים, דִּהָא אֵינְתַּגְלִיָּא אִידֵּוּ.

12. אֱלָא רִזָּא דָּא לָא אֲתַגְלִיָּא, בְּר יוֹמָא חֲד דִּהְוִינָא עַל בֵּיף יָמָא, וְאַתָּא אֱלִיָּהוּ וְאָמַר לִי, רַבִּי יָדַעְתָּ מַה הוּא מִי בְּרָא אֱלֹהִים. אָמִינָא לִיָּהּ, אֵלִין שְׁמִיָּא וַחֲיִלָּהוֹן, עוֹבְדָא דְקְדוּשׁ בְּרוּךְ הוּא דְאֵית לִיָּהּ לְבַר נֶשׁ לְאַסְתַּכְּלָא בְּהוּ, וּלְבָרְכָא לִיָּהּ, דְכַתִּיב בִּי אֶרְאֶה שְׁמִיךְ מַעֲשֵׂה אֲצַבְעוֹתֶיךָ וְגו' ה' אֲרוֹנִינוּ מַה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.

13. אָמַרְלוּ, רַבִּי: מַלְאָה סְתִימָא הוּא קְמִי קְדוּשׁ בְּרוּךְ הוּא, וְגַלִּי בְּמַתִּיבְתָּא עֲלָאָה, וְדָא הוּא. בְּשַׁעְתָּא דְסְתִימָא דְכָל סְתִימִין בַּעַל לְאַתְגְּלִיָּא, עֲבַד בְּרִישָׁא נְקוּדָה חֲדָא, וְדָא סְלִיק לְמַהוּי מַחֲשָׁבָה. צִיּוּר בְּה כָל צִיּוּרִין חֻקָּא בְּה כָל גְּלִיפִין.

14. וְאִגְלִיָּף גּוּ בּוֹצִינָא קְדִישָׁא סְתִימָא גְלִיפּוּ דְחֲד צִיּוּרָא סְתִימָאָה קְדָשׁ קְדִישִׁין בְּנִינָא עֲמִיקָא דְנִפְיָק מִגּוּ מַחֲשָׁבָה, וְאֶקְרִי מִי שִׁירוּתָא לְבִנְיָנָא קְוִימָא וְלָא קְוִימָא, עֲמִיק וְסְתִים בְּשָׁמָא. לָא אֶקְרִי אֱלָא מִי. בַּעַל לְאַתְגְּלִיָּא וְלְאַתְקְרִי בְשָׁמָא דָּא, וְאַתְלַבֵּשׁ בְּלָבוּשׁ יָקָר דְנִהִיר, וּבְרָא אֱלֹהִים, וְסְלִיק אֱלֹהִים בְּשָׁמָא. אֲתַחֲבִרוּן אֲתוּן אֵלִין בְּאֵלִין וְאַשְׁתַּלִּים בְּשָׁמָא אֱלֹהִים. וְעַד לָא בְּרָא אֱלֹהִים לָא סְלִיק בְּשָׁמָא אֱלֹהִים. וְאִינוּן דְּחָבוּ בַּעֲגָלָא. עַל רִזָּא דְנָא אָמְרוּ אֱלֹהִים אֱלֹהֵיךָ יִשְׂרָאֵל.

15. Just as the letters Mi joined the letters Aleph, Lamed, and Hei, AND FORMED THE NAME ELOHIM, USING THE PRECIOUS GARMENT THAT SHINES, WHICH IS THE LIGHT OF CHASSADIM, so the name has remained forever combined. And the continued existence of the world is based on this secret, WHICH IS THE SECRET OF THE VERSE, "THE WORLD SHALL BE ESTABLISHED UPON MERCY" (Tehilim 89:3). Eliyahu then flew away, and I could not see him anymore. And it is from him that I received this knowledge and was able to grasp this hidden secret. Rabbi Elazar came with all the other friends and bowed down before him. They wept and then said if we had not come into this world but only to hear this secret, it would have been enough for us.

5. The Mother (Ima) lent Her clothes to Her daughter

The Zohar explains that, during the process of Creation, the Sfirah [level] of Malchut had to borrow vessels from the Upper Level, a realm known as Binah, in order to facilitate the creation of our physical realm. Malchut alone lacked the ability to arouse and draw the Light necessary to construct our physical dimension. When our own vessels are not worthy or capable of generating Light on their own, the spiritual forces transmitted through the letters of this story give us the ability to actually draw down vessels from the Upper Worlds.

16. Rabbi Shimon said, so accordingly, the heavens and their hosts were created by Mah, WHICH REFERS TO MALCHUT. As it is written: "When I Behold your heavens, the work of your fingers (Tehilim 8:4). BUT BEFORE THIS, it is written, "How (Mah) glorious is your name in all the earth, who has set your majesty above the heavens" (Tehilim 8:2). THE HEAVENS WERE CREATED BY THE NAME MAH, WHICH IS MALCHUT. HOWEVER, THE PHRASE "above the heavens" REFERS TO BINAH, WHICH IS CALLED MI, AND IS ABOVE ZEIR-ANPIN, WHICH IS CALLED THE HEAVENS. THE MEANING OF THIS IS that it ascended to the name of ELOHIM. To clarify, THE NAME OF MAH, WHICH IS MALCHUT, ROSE UP AND WAS INCLUDED WITHIN BINAH, WHICH IS ELOHIM. It created a light for Its light. THIS MEANS THAT IT CREATED THE LIGHT OF CHASSADIM AS A PRECIOUS GARMENT FOR THE LIGHT OF CHOCHMAH, THAT IS IN THE NAME OF MI WITHIN WHICH they enclothed each other. Then MALCHUT rose and entered in the Supernal Name ELOHIM, WHICH IS THE NAME OF BINAH. That is why the phrase, "In the beginning, Elohim created," (Bereshheet 1:1) REFERS TO the upper Elohim, WHICH IS BINAH AND NOT MALCHUT. Mah, WHICH IS MALCHUT, is not there and is not constructed, according to the secret of Mi and Eleh that we have mentioned previously.

17. When the letters, Aleph, Lamed, and Hei are drawn down from above, FROM BINAH, downward TO MALCHUT, it is as if a Mother (Ima) lent Her clothes to Her daughter and adorned her with Her own adornments. THE NAME OF ELOHIM IS THUS DRAWN DOWN FROM BINAH, WHO IS THE MOTHER (IMA), TO THE DAUGHTER, WHO IS MALCHUT. And when does She properly adorn Her? When all the males appear before Her. AND THEN, It is written CONCERNING HER that "all you males shall appear before the Sovereign, Hashem (Shemot 34:23). Because MALCHUT is called "Sovereign" IN THE MALE GENDER. As it is written: "Behold the Ark of the Covenant of the Sovereign (Adon) of all the earth" (Yehoshua 3:11). HERE THE VERSE DESCRIBES MALCHUT, WHICH IS THE "ARK OF THE COVENANT" BY USING THE NAME OF THE SOVEREIGN (ADON) OF ALL THE EARTH, WHICH IS A MASCULINE NAME. THIS IS SO, BECAUSE SHE HAS RECEIVED THE VESSELS, WHICH ARE CALLED 'CLOTHES' AND THE SPIRITUAL ENERGY, WHICH IS CALLED ADORNMENTS, FROM HER MOTHER WHO IS BINAH. Then the letter Hei leaves the name Mah, AND IS REPLACED BY the letter Yud. NOW MALCHUT IS called Mi, JUST LIKE BINAH. Then She dresses up in male clothes, NAMELY THE CLOTHES OF BINAH, to face all the males of Yisrael.

15. וְכֵּן מִי דִּשְׁתַּתֵּף מִי בְּאַלֶּה, הֵכִי הוּא שֵׁמָא דִּשְׁתַּתֵּף תְּדִיר, וּבְרָזָא דָא אֲתִקְיִים עֲלֵמָא. וּפְרַח אֱלִיָּהוּ וְלֹא חֲמִינָא לִיה. וּמִנִּיהּ יִדְעָנָא מְלָה דְּאוּקִימָנָא עַל רָזָא וְסִתְרָא דִּילָהּ. אֲתָא ר' אֶלְעָזָר וְכָלְהוּ חֲבֵרִינָא וְאִשְׁתַּטְּחוּ קֻמְיָהּ, בְּכוּ וְאָמְרוּ, אֲלֵמָלָא לֹא אֲתִינָא לְעֲלֵמָא אֲלֵא לְמִשְׁמַע דָּא דִּי.

16. אָמַר רַבִּי שִׁמְעוֹן, עַל דָּא, שְׁמִיָּא וְחִילִיָּהוּן בְּמִ"ה אֲתַבְּרִינָא, דְּכֶתִיב כִּי אֶרְאֶה שְׁמִיךְ מַעֲשֵׂה אֲצַבְעוֹתֶיךָ וְגו' וְכֶתִיב מִ"ה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ אֲשֶׁר תִּנֵּה הוֹדֶךָ עַל הַשָּׁמַיִם, עַל הַשָּׁמַיִם אֵינִי לְסֻלָּא בְּשֵׁמָא. בְּגִין דְּבִרָא נְהוּרָא לְנְהוּרִיָּה, וְאֲתַלְבֵּשׁ דָּא בְּדָא וְסֻלִּיק בְּשֵׁמָא עֲלָאָה. וְעַל דָּא בְּרָאשִׁית בְּרָא אֱלֹהִים. דָּא אֱלֹהִים עֲלָאָה, דְּהָא מִ"ה לֹא הָיָה הֵכִי וְלֹא אֲתַבְּנִי.

17. אֲלֵא בְּשַׁעֲתָא דִּאֲתַמְשְׁכֵן אֲתוּון אֲלִין אֶל"ה מְלַעֲיָלָא לְתַתָּא, וְאֵמָא אוּזִימַת לְבִרְתָּא מְאִנְהָא, וְקִשְׁיטָא לָהּ בְּקִישׁוּטָהָא. וְאִימַתִּי קִשְׁיטָא לָהּ בְּקִישׁוּטָהָא בְּדָקָא חֲזִי. בְּשַׁעֲתָא דִּאֲתַחֲזוּן קֻמְיָהּ כָּל דְּכוּרָא, דְּכֶתִיב אֵל פָּנֵי הָאָדָם ה', וְדָא אֶקְרִי אָדָם, כִּד"א הִנֵּה אָדָם הַבְּרִית אָדָם כָּל הָאָרֶץ. בְּדִין נִפְקַת ה' וְאֵעִילַת י', וְאֲתַקְשִׁיטַת בְּמַאנֵי דְּכוּרָא לְקַבְּלִיָּהוּן דְּכָל דְּכֵר בְּיִשְׂרָאֵל.

18. And the other letters, SPECIFICALLY Aleph, Lamed, and Hei, are drawn down by Yisrael from above; FROM BINAH down to this place; DOWN TO MALCHUT WHICH IS NOW CALLED MI, JUST LIKE BINAH. "When I remember these (Eleh)" (Tehilim. 42:4) MEANS when I utter these letters with my mouth "and I pour out my soul in me" (Ibid.). I shed tears by the will of my soul to draw down these letters, Aleph, Lamed, Hei, from Binah, and then "I went with them" (Ibid.). From above - FROM BINAH - "to the house of Elohim" (Ibid.). WHICH IS MALCHUT. SO THAT MALCHUT would be CALLED Elohim, just like BINAH. And with what SHALL I DRAW THEM? "With the voice of joy and praise, with a multitude that kept the holy day" (Ibid.). Rabbi Elazar said, My silence has built the Holy Temple on high, WHICH IS BINAH, and the Holy Temple below, WHICH IS MALCHUT. ACCEPTING WHAT PEOPLE SAY AS TRUE, a word is worth one sela (coin), and silence (is worth) two. So the words 'a word is worth one sela' REFER TO what I have said and clarified, but the words 'silence (is worth) two' REFERS TO MY SILENCE, WHICH IS WORTH TWICE AS MUCH. WHY? Because by my being silent, two worlds were created and constructed together as one. These worlds are BINAH AND MALCHUT. IF I HAD NOT KEPT SILENT (Par. 11), I WOULD NOT HAVE ACHIEVED THE UNISON OF THESE TWO WORLDS.

19. Rabbi Shimon said, from here onward we shall complete the text. As it is written, "That brings out their host by number" (Yeshayah 40:26), BECAUSE there are two grades, and each one has to be recorded, THAT IS, DEFINED: The first called Mah is the lower one; the second called Mi is the upper one. Now the upper grade is recorded with the words, "Hamotzi (that brings out) their host by number." NOTE THAT THE DEFINITE ARTICLE HEI IN THE WORD Hamotzi alludes to the One that is known and there is no other like that One, namely Mi. Similarly in the phrase, "Hamotzi (He who brings forth) bread from the earth" THE DEFINITE ARTICLE HEI IN Hamotzi ALLUDES to the one that is known the one of the lower grade, namely Mah. And all is one, BECAUSE THEY ARE BOTH ON THE SAME LEVEL OF MALCHUT, WHERE THE UPPER ONE IS MI OF MALCHUT AND THE LOWER ONE IS MAH OF MALCHUT. So, "HE THAT BRINGS OUT by number," MEANS THAT THE NUMBER 600,000 REFERS TO THE NUMBER OF STARS that stand together and bring forth the hosts according to their types, which are innumerable.

20. All of them, whether these 600,000 or all their hosts, WHICH ARE INNUMERABLE, shall be called by the name. What is meant by "shall be called by the name?" (Devarim 28:10). If you say that He calls them by their names, it is not so. Because had it been so, He should have said, "be CALLED by its name." Rather, when this grade does not rise up into the name ELOHIM, and is called Mi (Par. 14), it does not beget (any offspring) and does not bring forth what is concealed inside it, or their types. Although all of them were hidden inside it, MEANING THAT EVEN THOUGH THE LETTERS ALEPH, LAMED, HEI HAVE ALREADY ASCENDED, THEY ARE STILL LACKING THE 'PRECIOUS GARMENT' OF CHASSADIM. SO THEY ARE STILL CONCEALED AND DO NOT RISE UP INTO THE NAME ELOHIM (Par. 14). Because He created THE LETTERS, Aleph, Lamed, Hei, and they rose up into His name, MEANING THAT THEY ARE ENCLOTHED WITH THE 'PRECIOUS GARMENTS' OF CHASSIDIM, THEN THE LETTERS ALEPH, LAMED, HEI JOIN THE LETTERS MEM and Yud, and are called Elohim. Thus, by the power of this name He brought them forth in all perfection. And this is the meaning of the phrase, "shall be called by the name," WHICH MEANS by His own name did He call and bring forth each and every type (species) to exist in perfection. AND THEN IT IS WRITTEN: "THAT BRINGS OUT THEIR HOST BY NUMBER, HE CALLS THEM ALL BY NAMES," (YESHAYAH 40:26) REFERRING TO THE NAME OF THE PERFECTION, THAT IS, ELOHIM. The same appears here, WHERE IT IS WRITTEN, "See, I have called by name" (Shemot 31:2), WHICH MEANS, "I have bestowed my name on Bezalel," so that Bezalel's existence reaches perfection.

18. וְאֶתוֹן אַחֲרָנִין מִשְׁכָּן לֹון יִשְׂרָאֵל מֵעִילָא לְגַבִּי אֶתֶר דָּא: אֵלֶּה אֲזַכְּרָה, אֲדַכְּרָנָא בְּמוֹמָאִי, וְשְׂמִיכְנָא דִּמְעָאִי בְּרַעוּת נַפְשִׁי, בְּגִין לְאַמְשַׁבָּא אֶתוֹן אֲלִין, וּכְדִין אֲדַדִּים מֵעִילָא עַד בֵּית אֱלֹהִים, לְמַהוּ אֱלֹהִים כְּגֻוֹנָא דִּילִיָּהּ. וּבְמָאִי בְּקוֹל רִנָּה וְתוֹדָה הַמִּזֵּן חֻגְגָּא. אֲמַר רַבִּי אֲלֵעָזָר, שְׁתִּיקָא דִּילִי בְּנָה מְקַדְּשָׁא לְעִילָא, וּבְנָה מְקַדְּשָׁא לְתַתָּא. וּבּוֹדָאִי מְלָה בְּסַלְעַ, מִשְׁתּוֹקָא בְּתֵרִין. מְלָה בְּסַלְעַ, מַה דְּאִמְרָנָא וְאִתְעֲרָנָא בֵּיהּ, מִשְׁתּוֹקָא בְּשִׁתִּים מַה דְּשְׁתִּיקָנָא, דְּאִבְרוּ וְאִיבְנוּ תֵרִין עַלְמִין בְּחָדָא.

19. אֲמַר ר' שְׁמַעוֹן מִכָּאן וְלַהֲלָא שְׁלִימוּ דְקָרָא, דְּכִתִּיב הַמוֹצִיא בְּמִסְפָּר צְבָאָם, תֵּרִין דְּרַגִּין אֵינוֹן, דְּאִיצְטְרִיךְ לְמַהוּ רְשִׁים כָּל חַד מִינֵיהּ, חַד דָּא דְּאִתְמַר מ"ה, וְחַד מ"ו, דָּא עֲלָא, וְדָא תַתָּא: דָּא עֲלָא רְשִׁים וְאִמַר הַמוֹצִיא בְּמִסְפָּר צְבָאָם, הַמוֹצִיא, הֵהוּא דְּאִשְׁתַּמּוּדַע וְלִית כְּוֹנֵתִיהּ. כְּגֻוֹנָא דָּא, הַמוֹצִיא לָחֵם מִן הָאָרֶץ, הַמוֹצִיא, הֵהוּא דְּאִשְׁתַּמּוּדַע, דָּא דְּרַגָּא תַתָּא, וְכָלָא חַד. בְּמִסְפָּר שְׁתֵּין רַבּוּא אֵינוֹן דְּקִימִין בְּחָדָא וְאִפִּיקוּ חִילִין לְזִינוּיָהּ דִּלִּית לֹון חֲשַׁבְנָא.

20. לְכֻלָּם, בֵּין אֵינוֹן שְׁתֵּין, בֵּין כָּל חִילִין דִּילָהוֹן, בְּשֵׁם יִקְרָא. מָאִי בְשֵׁם יִקְרָא. אִי תִימָא דְקָרָא לֹון בְּשִׁמְהֵתְהוֹן, לֹאוּ הֵכִי הוּא, דָּא כ' בְּשִׁמוּ מִבְּעֵי לִיָּהּ. אֶלָּא בְּזִמְנָא דְּרַגָּא דָּא לֹא סְלִיק בְּשִׁמָּא וְאִקְרִי מ"ו, לֹא אוֹלִיד וְלֹא אִפִּיק טְמִירִין לְזִינוּיָהּ, אָף עַל גְּבִדְכָּלְהוּ הֵוּ טְמִירִין בֵּיהּ, בֵּיוֹן דְּבִרָא אֶל"ה, וְאִסְתַּלַּק בְּשִׁמְיָהּ, וְאִקְרִי אֱלֹהִים, כְּדִין בְּחִילָא דְּשִׁמָּא דָּא, אִפִּיק לֹון בְּשִׁלְיָמוֹ, וְדָא הוּא בְּשֵׁם יִקְרָא, בְּהֵהוּא שֵׁם דִּילִיָּהּ, קָרָא וְאִפִּיק כָּל זִינָא וְזִינָא לְאִתְקִימָא בְּשִׁלְיָמוֹתִיהּ. כְּגֻוֹנָא דָּא רָאָה קָרָאִי בְּשֵׁם: אֲדַכְּרָנָא שְׁמִי לְאִתְקִימָא בְּצִלָּאֵל עַל קִיּוֹם אֲשִׁלְמוֹתִיהּ.

21. "Of the greatness of His might" (Yeshayah 40:26). HE ASKS: What is the meaning of "of the greatness of His might?" AND HE REPLIES: This is the supreme grade where all desires rise up in Him. And they ascend through a hidden and secret path...because He is strong in power. This is the secret of the supernal world called Mi that rose up into the name Elohim. As we have stated, the phrase "no one is missing" REFERS to the 600,000 stars that He brought forth by the power of this name. And because "no one is missing" FROM THE NUMBER 600,000, it follows that in every place that Yisrael died and were punished for their sins, they were AFTERWARD numbered. And no one was ever missing from the 600,000, to keep the similarity, BETWEEN THE UPPER AND THE LOWER WORLDS. Just as no one was missing FROM THE NUMBER 600,000 above, no one was missing FROM THIS NUMBER below.

6. The letters by Rav Hamnuna Saba

Individual energy forces, which express themselves as Hebrew letters, came before the Creator requesting that they be the instruments by which the world is created. The Creator eventually agrees to utilize the letter Beit ?, as this particular letter begins the Hebrew word Brachah [Blessing]. The Zohar then depicts the unique attributes of each of the twenty-two letters and the spiritual energy they emit. All these forces and their power of blessing are transferred to us when we visually scan the Aramaic text and learn the lessons it holds.

22. Beresheet (In the beginning): Rabbi Hamnuna Saba, (the elder), said that we have found IN THE WORDS: "BERESHEET BARA ELOHIM (In the beginning, Elohim created the...)" (Beresheet 1:1), THAT THE ORDER of the letters IN THIS PHRASE is arranged in reverse. At the beginning, the Hebrew letter Bet is immediately followed by another Bet, that is, BERESHEET BARA. Subsequently, IT IS WRITTEN at the beginning with an ALEPH and then another ALEPH, referring in Hebrew to Elohim Et. AND HE EXPLAINS THAT when the Holy One, blessed be He, was about to create the world, all of the letters WERE STILL hidden. For two thousand years before the creation of the world, the Holy One, blessed be He, watched the letters and amused Himself with them.

(A) The letter Tav

23. When He desired to create the world, all the letters of the Hebrew alphabet came before Him in sequence from last to first. The letter Tav saw itself fit to come forth first. It said, Master of the World, may it please you to create the world with me because I am the seal of your ring, which is Emet (truth), MEANING THAT I AM THE LAST LETTER IN THE WORD EMET. And as You are called BY THIS NAME of TRUTH, so it would be most appropriate for the King to begin with the letter Tav, and create the world by me. The Holy One, blessed be He, said to it, you are worthy and deserving, but you are not suitable for the world to be created by you. You are destined to serve as a mark on the foreheads of the faithful one, who have kept the Law of the Torah from Aleph to Tav, but when you appear they shall die (Tract. Shabbat 55, col. A). Not only that, but you are the seal of the word Death, MEANING THAT TAV IS THE LAST LETTER TO APPEAR IN THE WORD MAVET (DEATH). And because of this, you are not suitable for Me to create the world with you. It then immediately left.

(B) The letter Shin

21. מְרֹב אוֹנִים, מֵאֵי מְרֹב אוֹנִים, דָּא רִישׁ דְּרִגִּין, דְּסֻלִּיקוּ בִּיהַ כָּל רְעוּתִין וְאַסְתַּלְקוּ בִּיהַ בְּאַרְחַ סְתִים. וְאַמִּיץ בָּח, דָּא רְזָא דְעֵלְמָא עֲלָאָה, דְּאַסְתַּלַּק בְּשֵׁם אֱלֹהִים בְּדִקְאֻמְרָן. אִישׁ לֹא נַעֲדָר, מֵאִינוּן שְׁתִין רְבּוּא דְאַמִּיק בְּחִילָא דְשִׁמָּא, וּבְגִין דְּאִישׁ לֹא נַעֲדָר, בְּכָל אַתְר דְּמִיתוּ יִשְׂרָאֵל וְאַתְעַנְשׁוּ בְּחוּבֵיהוּ, אַתְמָנוּן וְלֹא אַעֲדָר מֵאִינוּן שְׁתִין רְבּוּא אֲפִילוּ חַד, בְּגִין לְמַהוּ כָּלֹא דְיוֹקְנָא חֲדָא: כְּמָה דְּאִישׁ לֹא נַעֲדָר לְעִילָא, אוּף הָכִי לֹא נַעֲדָר לְתַתָּא.

22. בְּרֵאשִׁית רַב הַמְנוּנָא סָבָא אָמַר, אֲשַׁכְּחֵן אַתּוּן בְּהַפּוּכָא, בֵּית בְּקִדְמִיתָא וּלְבַתֵּר ב', הֵיִינוּ בְּרֵאשִׁית בְּרָא, לְבַתֵּר א' בְּקִדְמִיתָא וּלְבַתֵּר א', הֵיִינוּ אֱלֹהִים אַתְּ. אֵלֹא כִּד בְּעָא קְדוּשׁ בְּרוּךְ הוּא לְמַעַבְדַּ עֲלָמָא כָּל אַתּוּן הוּוּ סְתִימִין, וְתִרִין אֲלִפִּין שְׁנִין עַד דְּלֹא בְּרָא עֲלָמָא, הָוָה מְסַתַּבֵּל קְדוּשׁ בְּרוּךְ הוּא וְאַשְׁתַּעֲשַׁע בְּהוּ.

23. כִּד בְּעָא לְמַבְרִי עֲלָמָא, אַתּוּ כָּל אַתּוּן קָמִיהַ מְסוּפָא אֲרִישִׁיָּהוּ. שְׂרִיאת אַתְּ ת לְמִיעַל בְּרִישָׁא, אֲמַרְהַ, רַבּוֹן עֲלָמִין: נִיחָא קֻמָּךְ לְמַבְרִי בִּי עֲלָמָא, דְּאַנָּא חוֹתְמָא דְּגוּשְׁפִּנְקָא דִּילָךְ, אֲמַת, וְאַתְּ אַתְקִרִיאת אֲמַת, יְאוּת לְמַלְכָּא לְמִשְׁרֵי בְּאוּת אֲמַת, וְלְמַבְרִי בִּי עֲלָמָא. אָמַר לֵה קְדוּשׁ בְּרוּךְ הוּא יְאוּת אֲנִת וְזַכָּאָה אֲנִת, אֵלֹא לִית אֲנִת כִּדְאִי לְמַבְרִי בְּךָ עֲלָמָא. הוּאִיל וְאַנִּת זְמִינָא לְמַהוּ רְשִׁים עַל מְצַחִין דְּגוּבְרִין מְהִימָנִין, דְּקִיּוּמוּ אוּרִייתָא מֵא' וְעַד ת', וּבְרִשִׁימוּ דִּילָךְ יְמוּתוּן. וְעוֹד, דְּאַנִּת חוֹתְמָא דְּמוּת, הוּאִיל וְאַנִּת כְּךָ, לִית אֲנִת כִּדְאִי לְמַבְרִי בְּךָ עֲלָמָא. מִיָּד נִמְקַת.

24. The letter Shin then entered and stood before Him. It said, Master of the World, may it please You to create the world with me, as I am called in Your own name Shadai. And it would be most proper to create the world by a holy name. He replied: You are worthy, you are good, and you are truthful. But because you are included among the letters that form the word Sheker (falsehood), I do not wish to create the world with you. Sheker would not have prevailed had you not been attached to the letters Resh and Kuf.

25. From this WE LEARN THAT whoever wants to tell a lie, should add that lie to a base that is truthful. Because the letter Shin is a letter (i.e. a sign) of truth, meaning a letter of Truth by which the Patriarchs reached unison. NOTE THAT THE THREE LINES IN THE LETTER SHIN REFER TO THE THREE PATRIARCHS, WHO ARE CALLED CHESD, GVURAH, AND TIFERET. And the letters Kuf and Resh appear on the evil side, because THE OTHER SIDE IS KAR (COLD), WITHOUT ANY OF THE WARMTH THAT GIVES LIFE. THE OTHER SIDE DRAWS ITS SUSTENANCE FROM THE MALCHUT WHEN IT IS AT THE STAGE OF THE FROZEN OCEAN. In order for the Other Side to continue to exist, it pulls the letter Shin into its realm, creating the combination Keshet, WHICH MEANS 'STRENGTHENING THE TIES' AND 'SURVIVING'. When the Shin realized this, it left.

(C) The letter Tzadik

26. The letter Tzadik then entered, stood before Him, and said, Master of the World, may it please You to create the world with me, since the Tzadikim (righteous) are 'sealed' by my name. And YOU, who are called Tzadik, are also written by my name, as it is written, "For Hashem is righteous, He loves righteousness" (Tehilim 11:7). Therefore, it would be suitable to create the world with me! He replied: Tzadik, Tzadik you are truly righteous, but you should remain concealed and not be revealed too much; AS WOULD BE DONE IF THE WORLD WERE CREATED BY YOU, so that humans will not have an excuse for their sins. And what is the reason FOR IT REMAINING CONCEALED? IT IS THE INCLUSION OF the letter Nun and the adjoining letter Yud from the Tetragrammaton, which is also the Holy Brit, which came and mounted on the letter Nun, thereby CREATING the letter Tzadik.

(D) The letter Pei [also alluded to, the letter Ayin]

24. עֲאֵלֶת אֶת קַמִּיָּה, אָמְרָה קַמִּיָּה: רַבּוֹן עֲלֵמִין, נִיחָא קַמֶּךָ לְמַבְרִי בִּי עֲלֵמָא, דְּבִי אֶתְקָרִי שְׁמֶךָ שְׁד"י, וַיֵּאוֹת לְמַבְרִי עֲלֵמָא בְּשֵׁמָא קְדִישָׁא. אָמַר לָהּ: יֵאוֹת אֲנִי וְטַב אֲנִי וְקִשּׁוּט אֲנִי, אֲבָל הוּאִיל וְאַתּוּן דְּזִיוּפָא נְטָלִין לָךְ לְמַהוּי עֲמַהוּן לֹא בְּעִינָא לְמַבְרִי בְּךָ עֲלֵמָא, דְּבִגִּין דְּלֹא יִתְקִיִּים שְׁקָרָא אֶלָּא אִי וְטָלוֹן לָךְ.

25. מִכָּאן, מֵאֵן דְּבַעֵי לְמִימַר שְׁקָרָא יְטוֹל יְסוּדָא דְקִשּׁוּט בְּקַדְמִיתָא, וּלְבַתֵּר יוֹקִים לִיָּה שְׁקָרָא, דְּהָא אֶת שׁ אֶת קִשּׁוּט אִיָּהוּ, אֶת קִשּׁוּט דְּאַבְהֶתֶן דְּאַתִּיחְדּוּ בֵּה. אֶתּוּן דְּאַתְחַזִּיאוּ עַל סִטְרָא בִּישָׁא אִינוּן, וּבִגִּין לְאַתְקִימָא נְטָלִי אֶת שׁ בְּגִיוִיָּהוּ הוּי קֶשֶׁר. כִּיּוֹן דְּחֻמָּאֵת הָכִי נִפְקַת מִקַּמִּיָּה.

26. עֲאֵלֶת אֶת אָמְרָה קַמִּיָּה: רַבּוֹן עֲלֵמָא, נִיחָא קַמֶּךָ לְמַבְרִי בִּי עֲלֵמָא, דְּאֵנָּא, בִּי חֲתִימִין צְדִיקִים, וְאֲנִי, דְּאַתְקִרִיאת צְדִיק, בִּי רְשִׁים, דְּכַתִּיב בִּי צְדִיק ה' צְדָקוֹת אָהֵב, וְבִי יֵאוֹת לְמַבְרִי עֲלֵמָא. אָמַר לָהּ: צְדִי, צְדִי אֲנִי, וְצְדִיק אֲנִי, אֲבָל אֲנִי צְרִיךְ לְמַהוּי טְמִירָא, לִית אֲנִי צְרִיךְ לְאַתְגַּלִּיָּא כָּל כֶּךָ, בְּגִין דְּלֹא לְמִיָּהֵב פְּתֻחוֹן פֶּה לְעֵלְמָא. מ"ט, צ אִיָּהִי, אֶתִּיא י דְשֵׁמָא דְּבְרִית קְדִישָׁא וּרְכִיב עָלֶיהָ וְאַתְאַחַד בְּהֶדְהָ. וְרָזָא דָא, כִּד בְּרָא קְדוֹשׁ בְּרוּךְ הוּא לְאָדָם הָרֵאשׁוֹן דּוּ פִּרְצוּפִין בְּרָאוּ. וּבִגִּין כְּרָאנְפוּי דִּינ"ד מְהֶדֶר לְאַחֲוָרָא כְּגִוּוֹנָא דָא צ, וְלֹא אֶתְהֶדְרוּ אֲנִפִּין בְּאֲנִפִּין כְּגִוּוֹנָא דָא צ, אֶסְתַּכַּל לְעִילָא כְּגִוּוֹנָא דָא צ אֶסְתַּכַּל לְתַתָּא כְּגִוּוֹנָא דָא צ אָמַר לָהּ קְדָשָׁא בְּרִיךְ הוּא: תּוּ, דְּאֵנָּא זְמִין לְנִסְרָא לָךְ, וְלִמְעַבְדּ לָךְ אֲפִין בְּאֲפִין, אֲבָל בְּאַתְרָא אַחְרָא תִּסְתַּלַּק. נִפְקַת מִקַּמִּיָּה וְאַזְלַת.

27. The letter Pei was the next to enter. It stood before Him and said, Master of the World, may it please You to create the world with me, because the Redemption that You shall bring onto the world is described by my name, Pedut (Redemption or Salvation). THIS MEANS THAT SALVATION IS TO BE REDEEMED FROM OUR TROUBLES, AND THIS WORD IN HEBREW STARTS WITH THE LETTER PEI. THIS IS WHY the world should be created by me.

He replied: You are indeed praiseworthy, but because of you, there will be inscribed (for posterity) the maxim 'to commit a crime in secret' - a crime akin to that of the snake that strikes, brings back its head, and then hides it within its body. Because whoever sins bends his head, MEANING THAT HE HIDES HIMSELF FROM THE 'OBSERVING EYE,' then stretches his hands out to sin. THIS REFERS TO THE SHAPE OF THE LETTER PEI THAT HAS A HEAD BENT DOWN INTO ITS BODY. And so it was similarly said of the letter Ayin, which describes the term Avon (crime, sin). Although it claimed, I have anavah (humility) in me, and the Holy One, blessed be He, replied to it saying: I shall not create the world by you. Ayin then took its leave!

(E) The letter Samech

28. The letter Samech (Heb. Support) entered, stood before Him and said, Master of the world may it please You to create the world with me, because I am able to support those who falls. As it is written, "Hashem upholds all that fall" (Tehilim 145:14). He said to it, This is exactly why you should stay in your place and not move from it. If you leave your place IN THE WORD SOMECH, what will then happen to all those who fell and are being supported by you? The letter Samech then left immediately!

(F) The letter Nun

29. The letter Nun entered and stood before Him saying, Master of the World, may it please You to create the world with me, because the phrase, "fearful in praises," (Heb. Norah Tehilot) (Shemot 15:11) starts with me. AND ALSO in the praising of the righteous, IT IS WRITTEN, "praise is comely" (Tehilim 147:1). He told it, Nun, go back to your place. It is because of you that the letter Samech returned to its place. And you should depend on it for support. THIS MEANS THAT THE LETTER NUN IS INSCRIBED AT THE BEGINNING OF THE WORD FALLING (HEB. NEFILAH) AND THE LETTER SAMECH, WHICH IS THE SECRET OF "HASHEM UPHOLDS ALL THAT FALL." THUS, NUN RETURNED TO ITS PLACE TO SUPPORT THOSE WHO FALL, AS EXPLAINED IN THE PREVIOUS PARAGRAPH.

(G) The letters Mem and Lamed

30. The letter Mem entered and said to Him, Master of the World, may it please You to create the world by me, because with me you are called Melech (King). He told it, yes, it is indeed so, but I shall not create the world with you, because the world needs a Melech (King)! Go back to your place, you and the letters Lamed and Kuf, as it is not proper for the world to be without a King.

(H) The letter Caf

27. עֲאֵלֶת אֶת אִמְרָה קִמְיָה: רְבוֹן עֲלֵמִין, נִיחָא קִמְךָ לְמַבְרִי בִּי עֲלֵמָא, דְּהָא פּוּרְקָנָא דְּאַנְתָּ זְמִין לְמַעַבְדַּ בְּעֲלֵמָא, בִּי רְשִׁים, וְדָא הוּא פְּרוּת, וּבִי יָאוּת לְמַבְרִי עֲלֵמָא. אָמַר לָהּ: יָאוּת אַנְתָּ, אָבֵל בְּךָ אֶתְרִשִׁים פֶּשַׁע בְּטַמִּירוֹ, כְּגוּוֹנָא דְּחִיּוּיָא דְּמַחִי, וְאַעִּיל רִישִׁיָּה בִּין גּוּפִיָּה, הֵכִי, מֵאֵן דְּחָב, כְּפִיָּה רִישִׁיָּה וְאַפִּיק יְדוּי. וְכֵן עוֹן, אֵף עַל גְּבֻדָּאִמְרָה, דְּאִית בִּי עֲנוּה, אָמַר לָהּ קְדוּשׁ בְּרוּךְ הוּא לֹא אֲבִרִי בְּךָ עֲלֵמָא. נִפְקַת מִקִּמְיָה.

28. עֲאֵלֶת אֶת אִמְרָה קִמְיָה: רְבוֹן עֲלֵמִין, נִיחָא קִמְךָ לְמַבְרִי בִּי עֲלֵמָא, דְּאִית בִּי סְמִיכָא לְנַפְלִין, דְּכִתְיִב סוּמְךָ ה' לְכָל הַנוֹפְלִים. אָמַר לָהּ: עַל דָּא אַנְתָּ צְרִיךְ לְאַתְרָךְ, וְלֹא תְּזוּז מִנִּיהּ, אִי אַתָּ נִפְיָךְ מֵאַתְרָךְ, מַה תְּהֵא עֲלִיָּהּ דְּאִינוֹן נַפְלִין, הוּאִיל וְאִינוֹן סְמִיכִין עֲלֶךְ. מִיָּד נִפְקַת מִקִּמְיָה.

29. עֲאֵלֶת אֶת אִמְרָה קִמְיָה רְבוֹן עֲלֵמָא, נִיחָא קִמְךָ לְמַבְרִי בִּי עֲלֵמָא, דְּבִי כְּתִיב נוֹרָא תְּהִלּוֹת, וְתִהְלֶה דְּצִדִּיקִים נֶאֱוָה תְּהִלָּה. אָמַר לָהּ: נוֹן, תּוֹב לְאַתְרָךְ דְּהָא בְּגִינְךָ תִּבֵּת סֵמ"ךְ לְאַתְרָהּ, וְהוּי סְמִיךְ עֲלֶהּ. מִיָּד תִּבֵּת לְאַתְרָהּ וְנִפְקַת מִקִּמְיָה.

30. עֲאֵלֶת אֶת אִמְרָה קִמְיָה: רְבוֹן עֲלֵמָא, נִיחָא קִמְךָ לְמַבְרִי בִּי עֲלֵמָא, דְּבִי אֶתְקִרִיאַת מֶלֶךְ. אָמַר לָהּ: הֵכִי הוּא וְדָא, אָבֵל לֹא אֲבִרִי בְּךָ עֲלֵמָא, בְּגִין דְּעֲלֵמָא אֶצְטְרִיךְ לְמֶלֶךְ, תּוֹב לְאַתְרָךְ, אַנְתָּ וְ ל' ו'ך', דְּהָא לֹא יָאוּת לְעֲלֵמָא לְמִיקַם בְּלֹא מֶלֶךְ.

31. At that certain hour, the letter Caf descended from the "Throne of His Glory." Shaking and trembling, it stood before Him and said, Master of the World, may it please You to create the world with me, because I am Your Glory. When the letter Caf descended from the "Throne of His Glory," 200,000 Worlds were shaken and the Throne trembled. And all the Worlds were about to collapse. The Holy One, blessed be He, told it, Caf, what are you doing here?! I shall indeed not create the world with you. Go back to your place, because the Hebrew word Cliya (Total destruction) starts with you. AND BECAUSE OF YOU "...TOTAL DESTRUCTION IS DETERMINED AND DECREED" (YESHAYAH 10:23). SO RETURN TO YOUR THRONE AND STAY THERE. At that same moment it took leave and returned to its place.

(I) The letter Yud

32. The letter Yud entered, stood before Him, and said, Master of the World, may it please You to create the world with me, because I am the first letter of the Holy Name Yud, Hei, Vav, and Hei. Thus, it should be proper for you to create the world with me. He replied: It should suffice you to be engraved upon My Name and appear in Me. You embrace all My desires. Rise up, it would not be proper for you to be removed from My Name!

(J) The letter Tet

33. The letter Tet entered, stood before Him and said, Master of the World may it please You to create the world with me, as by me You are called Tov Veyashar (Good and Honest). He replied: I will not create the world with you, because your goodness is concealed within you. Therefore it is written: "O how abundant is Thy goodness which You have concealed for them that fear You" (Tehilim 31:20). So because Your GOODNESS is concealed within You, it cannot take any part in this world that I want to create. It only applies to the world to come. Furthermore, because your goodness is concealed and treasured within yourself, the gates of the Holy Temple shall be 'sunk.' As it is written: "Her gates are sunk into the ground" (Eicha 2:9). And to add to all this, the letter Chet stands before you, together you become Chet (SIN). This is why these two letters do not appear in the names of the twelve tribes.

Tet immediately then took its leave and went away from Him.

(K) THE LETTER ZAYIN

34. The letter Zayin entered and said to Him, Master of the World, may it please You to create the world with me. Because with my help, Your children shall preserve the Shabbat, as it is written, "Remember (Zachor) the Shabbat day, to keep it holy" (Shemot 20:8). He replied: I will not create the world with you, because you represent war, THAT IS, a sharp pointed sword and a spear WITH WHICH PEOPLE make war. AND THEY ARE CALLED TOOLS of destruction, which in Hebrew is PRONOUNCED ZAYIN! And you are like the letter Nun, WHICH THE WORLD WAS NOT CREATED BY, BECAUSE IT IS AT THE BEGINNING OF THE WORD NEFILAH (FALLING).

(L) The letters Vav and Hei

35. The letter Vav entered, and pleaded before Him, Master of the World, may it please You to create the world with me because I am in myself one of the letters of Your Name HA-VA-YAH!" He replied: Vav, you and the letter Hei should both be satisfied with being written in My Name HA-VA-YAH. Because you appear in My Name and are engraved in It, I shall therefore not create the world with you.

(M) The letters Dalet and Gimel

31. בַּהֵיחָא שַׁעְתָּא, נִחְתָּא מִן קַדְמוּהִי אֶת מַעַל בּוֹרְסִיָּה וְקָרִיָּה, אֲזִדְעָזַעַת וְאָמְרָה קָמִיָּה: רַבּוֹן עֲלֵמָא, נִיחָא קַמָךְ לְמַבְרִי בִּי עֲלֵמָא, דְּאָנָא כְּבוֹדְךָ. וְכִד נִחְתַּת כּ מַעַל בּוֹרְסִיָּה וְקָרִיָּה, אֲזִדְעָזַעַת מֵאֲתָן אֶלְף עֲלָמִין וְאֲזִדְעָזַעַת בְּרַסְיָא, וְכִלְהוּ עֲלָמִין אֲזִדְעָזַעַת לְמַנְפֹּל. אָמַר לָהּ קַדְשָׁא בְּרִיךְ הוּא: כִּ"ף, כִּ"ף, מָה אַתְּ עֹבִיד הַכָּא, דְּלֹא אַבְרִי בְּךָ עֲלֵמָא, תּוּב לְאַתְרֵךְ, דִּהָא בְּךָ כְּלִיָּה, כְּלָה וְנַחֲרָצָה אֲשַׁתְּמַע, תּוּב לְכַרְסֵיךְ וְהוּי תַּמָּן. בַּהֵיחָא שַׁעְתָּא נִפְקַת מִקָּמִיָּה וְתִבַּת לְדוּכְתָּהּ

32. עָאִלַּת אֶת אֲמַרָה קָמִיָּה: רַבּוֹן עֲלֵמָא, נִיחָא קַמָךְ לְמַבְרִי בִיעֲלֵמָא, דְּאָנָא שִׁירוּתָא דְשִׁמָּא קְדִישָׁא, וְיֹאזֹות לְךָ לְמַבְרִי בִּי עֲלֵמָא. אָמַר לָהּ: דִּי לְךָ דְּאֵנַת חֻקִּי בִּי, וְאֵנַת רְשִׁים בִּי, וְכָל רַעוּתָא דִּילִי בְּךָ, סָלִיק, לִית אַנְתָּ יֹאזֹות לְאַתְעָקְרָא מִן שָׁמַי.

33. עָאִלַּת אֶת אֲמַרָה קָמִיָּה: רַבּוֹן עֲלֵמָא, נִיחָא קַמָךְ לְמַבְרִי בִּי עֲלֵמָא, דְּאֵנַת, דְּאֵנַת, בִּי אֲתַקְרִיאת טוֹב וְיֹשֶׁר. אָמַר לָהּ: לֹא אַבְרִי בְּךָ עֲלֵמָא, דִּהָא טוֹבְךָ סְתִים בְּגוּוֹךְ וְצַפּוֹן בְּגוּוֹךְ, הֵה"ד מָה רַב טוֹבְךָ אֲשֶׁר צַפְנַת לִירָאךְ, הוֹאִיל וְגִנִּיז בְּגוּוֹךְ, לִית בֵּיה חוּלְקָא לְעֲלֵמָא דָּא, דְּאָנָא בְּעִי לְמַבְרִי, אֶלָּא בְּעֲלֵמָא דְאַתִּי. וְתוּ, דְּעַל דְּטוֹבְךָ גִּנִּיז בְּגוּוֹךְ, יִטְבַּעוֹן תְּרַעִי דְּהִיכְלָא. הֵה"ד טַבְּעוּ בְּאַרְץ שַׁעְרִיָּה. וְתוּ ד' ח' לְקַבְלָךְ, וְכִד תַּתְּחַבְּרוֹן כְּחֵדָא, הָא ח"ט, וְעַל דָּא אֲתוּוֹן אֵלִין לָא רְשִׁימִין בְּשַׁבְטִין קְדִישִׁין, מִיָּד נִפְקַת מִקָּמִיָּה.

34. עָאִלַּת אֶת אֲמַרָה לִיָּה: רַבּוֹן עֲלֵמָא, נִיחָא קַמָךְ לְמַבְרִי בִּי עֲלֵמָא, דְּבִי נְטָרִין בְּנִיךְ שַׁבָּת, דְּכַתִּיב זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְשׁוֹ. אָמַר לָהּ: לֹא אַבְרִי בְּךָ עֲלֵמָא, דְּאֵנַת אִית בְּךָ קְרָבָא, וְחֻרְבָּא דְשִׁנָּא, וְרוּמְחָא דְקְרָבָא, כְּגוּוֹנָא דְנוֹן, מִיָּד נִפְקַת מִקָּמִיָּה.

35. עָאִלַּת אֶת אֲמַרָה קָמִיָּה: רַבּוֹן עֲלֵמָא, נִיחָא קַמָךְ לְמַבְרִי בִּי עֲלֵמָא, דְּאָנָא אֶת מְשַׁמָּךְ. אָמַר לָהּ: וְאוּ, אַנְתָּ וְה, דִּי לְכוֹן דְּאַתּוֹן אֲתוּוֹן דְשָׁמַי, דְּאַתּוֹן בְּרָזָא דְשָׁמַי, וְחֻקִּיךְ וְגִלְפִין בְּשָׁמַי, וְלֹא אַבְרִי בְּכוֹ עֲלֵמָא.

36. The letters Dalet and Gimel entered. THEY both also claimed the same thing. He told them also be satisfied with being with each other, because there will always be poor men on earth, and they should be given a benefactor. The letter Dalet is poor, BECAUSE IT IS CALLED DALET, FROM THE EXPRESSION DALUT, WHICH SIGNIFIES POVERTY, and the Gimel reciprocates as a benefactor TO DALET. THEREFORE do not leave each other, and it should suffice you that you sustain one another!
(N) The letter Bet

37. The letter Bet entered and said to Him, Master of the World, may it please You to create the world with me, because by me You are blessed in the upper and lower worlds. THIS IS BECAUSE THE LETTER BET IS THE FIRST LETTER OF THE WORD BRACHAH (BLESSING). The Holy One, blessed be He, replied: But, of course, I shall certainly create the world with you. And you shall appear in the beginning of the creation (Beresheet).
(O) The letter Aleph

38. The letter ALEPH stood outside and did not enter. The Holy One, blessed be He, said to it, ALEPH, ALEPH, why do you not enter and stand before me like the other letters? It replied: Master of the World, because I saw that all the letters left You without benefaction. So what shall I do there myself? Not only that, but You have already presented the letter Bet with this greatest gift of all. And it would not be proper for the Supernal King to take back the gift, which He presented to His servant, and give it to another! The Holy One, blessed be He, said, ALEPH, ALEPH, even though the world is created with the letter Bet, you shall be the first (lit. 'head') of all the letters. My attachments shall be expressed only by you and all calculations and actions of the people shall commence with you. Therefore, all unity shall be expressed by the letter Aleph!

39. The Holy One, blessed be He, formed large upper letters, WHICH ALLUDE TO THE SFIRAH OF BINA and smaller lower letters, WHICH ALLUDE TO THE SFIRAH OF MALCHUT. And this is why IT IS WRITTEN, Bet, Bet, WHICH REFERS TO Beresheet Bara. And ALEPH, ALEPH, WHICH REFERS TO Elohim Et. SO THE FIRST SET OF ALEPH AND BET LETTERS are letters from above, FROM BINA, WHEREAS THE SECOND SET OF ALEPH AND BET are letters from below, FROM MALCHUT. And they are all united - the ones from the world above, FROM BINA, with the ones from the world below, WHICH IS MALCHUT - SO THAT THEY CAN INFLUENCE EACH OTHER.

36. עֲלֵת אֶת וְאֵת אָמְרוּ אוֹף הָכִי, אָמַר אוֹף לוֹן,
דִּי לְכוֹן לְמַהּוֹי דָּא עִם דָּא, דְּהָא מְסַכְנִין לָא
יִתְבַּטְּלוֹן מִן עֲלָמָא, וְצָרִיכִין לְגִמּוּל עֲמָהוֹן טִיבּוּ.
דְּלִ"ת אִיהוּ מְסַכְנָא, גִּימָ"ל גִּמּוּל לָהּ טִיבּוּ, לָא
תִּתְפַּרְשׁוֹן דָּא מִן דָּא וְדִי לְכוֹן לְמִיזֵן דָּא לְדִין.

37. עֲלֵת אֶת אָמְרָה לִיה: רַבּוֹן עֲלָמָא, נִיחָא קַמָּךְ
לְמַבְרִי בִי עֲלָמָא, דְּבִי מְבָרְכָאן לָךְ לְעִילָא וְתַתָּא.
אָמַר לָהּ קְדוֹשׁ בְּרוּךְ הוּא: הָא וְדָאִי בְּךָ אֲבִרִי עֲלָמָא,
וְאֵת תְּהֵא שִׁירוּתָא לְמַבְרִי עֲלָמָא.

38. קְוִימָא אֶת לָא עֲלֵת. אָמַר לָהּ קְדוֹשׁ בְּרוּךְ
הוּא: אֶל"ף, אֶל"ף, לְמָה לִּית אֲנִת עֲלֵת קַמָּאִי
בְּשָׂאָר כָּל אֲתוּן. אָמְרָה קַמִּיה: רַבּוֹן עֲלָמָא, בְּגִין
דְּחִמִּינָא כָּל אֲתוּן נִסְקוּ מִן קַמָּךְ בְּלָא תוּעֵלְתָא, מָה
אֲנָא אֶעֱבִיד תַּמָּן. וְתוּ, דְּהָא יְהִיבְתָּא לָאֵת בִּי"ת
נְבִזְבָּא רְבִרְבָּא דָּא, וְלָא יָאוּת לְמַלְכָּא עֲלָהּ,
לְאֶעֱבָרָא נְבִזְבָּא דִּיהֵב לְעַבְדּוּ וּלְמִיֵּהֵב לְאַחֲרָא.
אָמַר לָהּ קְדוֹשׁ בְּרוּךְ הוּא: אֶל"ף אֶל"ף, אֵף עַל
גְּבִדָּאת בִּי"ת בְּה אֲבִרִי עֲלָמָא, אֵת תְּהֵא רִישׁ לְכָל
אֲתוּן, לִית בִּי יְחֻדָּא אֵלָא בְּךָ. בְּךָ יִשְׁרוֹן כָּל
חוֹשְׁפִּין, וְכָל עוֹבְדֵי דְעֲלָמָא, וְכָל יְחֻדָּא, לָא הוּי
אֵלָא בָּאת אֶל"ף.

39. וְעִבְר קְדוֹשׁ בְּרוּךְ הוּא אֲתוּן עֲלָאִין רְבִרְבָּן
וְאֲתוּן תַּתָּאִין זְעִירִין, וּבְגִין כְּךָ בִּי"ת בִּי"ת,
בְּרָאשִׁית בְּרָא. אֶל"ף אֶל"ף, אֱלֹהִים אֵת. אֲתוּן
מְלַעֲלָא וְאֲתוּן מִתַּתָּא, וְכִלְהוּ בְּחָדָא הוּוּ, מְעֲלָמָא
עֲלָהּ וּמְעֲלָמָא תַּתָּא.

7. The wisdom upon which the world is established
The Zohar teaches all Creation occurred through the power of great wisdom. This secret is found in Beresheet, the Hebrew word for Creation. We can now open ourselves to receive true spiritual wisdom in our own lives.

40. In the Beginning: Beresheet. Rabbi Yudai asked, What is Beresheet? It means 'with Wisdom'. And this is the Wisdom upon which the world, WHICH IS THE SECRET OF ZEIR ANPIN, is established and allowed to enter the deep and secretive mysteries, NAMELY THE LIGHTS OF BINAH. Here the six supernal points are engraved, WHICH ARE THE SIX ASPECTS OF BINAH, from which everything emerges. From them were formed the six sources of rivers, WHICH ARE THE SIX ASPECTS OF ZEIR ANPIN that flow into the Great Sea, WHICH IS MALCHUT. THEREFORE, Bara Sheet (the suffix in Aramaic means six) SUGGESTS THE SIX [HEBRAIC] LETTERS OF BERESHEET, FOR THE [LOWER] SIX ASPECTS were created here. And who created them? He who is not mentioned; He who is concealed and unknown, WHO IS CALLED ARICH ANPIN.

8. The locked and the unlocked

During the process of creation, spiritual forces were unlocked in order to ignite and propel the birth of the universe and the divine worlds. As the Zohar describes the procedure by which these forces were unleashed, we acquire the same power to unlock spiritual forces within ourselves. This paragraph also reveals another secret concerning the word Beresheet .?????? When the word is broken down, two words are revealed: "Bere" and "Sheet," which means "created six." This refers to the spiritual realm of Zeir Anpin, which contains six Sfirot [dimensions]. All six dimensions [Chesed, Gvurah, Tiferet, Netzach, Hod and Yesod] are compressed and locked into the one realm called Zeir Anpin. With the emergence of superstring theory, modern physics has revealed a model of reality that resembles the Zohar's. Both the Kabbalist and the proponents of superstring theory agree that ten dimensions comprise reality, and that six of these dimensions were compacted into one at the moment of creation, or Beresheet.

41. Rabbi Chiya and Rabbi Yosi were walking along. As they reached a certain field, Rabbi Chiya said to Rabbi Yosi, what you have said that Bara Sheet (created six) IS ALLUDED TO IN THE WORD BERESHEET is certainly so. Because the supernal six days, THAT IS TO SAY, ONLY THE SIX ASPECTS OF BINAH HAVE A BEARING ON THE TORAH, WHICH IS ZEIR ANPIN, and no more. While the others, NAMELY THE UPPER THREE SFIROT OF BINAH are concealed.

42. But we have already seen in the hidden mysteries of Beresheet where He says that He who is Holy and Concealed engraved a certain form in His bowels. THIS IS THE SECRET OF BINAH, of the Secret One, WHICH IS THE SECRET OF THE NUKVA OF ATIK, who is designated by a thrusting point. THIS IS THE SECRET OF THE POINT OF MALCHUT OF THE FIRST RESTRICTION, WHICH ROSE UP TO BINAH AND ENGRAVED THE EAR, NOSE, AND MOUTH OF ARICH ANPIN ON HIS HEAD. This engraving, WHICH WAS MOLDED IN BINAH was incised and hidden in Her, as someone who hides everything, locks it up, and puts the key away. This key is kept hidden in a certain Temple and although everything is hidden in that Temple, the most important thing is that key, which locks and unlocks everything!

43. That Temple has a lot of hidden treasures one upon the other. In that Temple there are 50 gates, which are supposed to be closed, MEANING THAT THEY BLOCK THE FLOW OF LIGHTS. There are 49 gates engraved upon the 'four winds' of the world. One gate has no direction (side); it is not known whether it faces up or down. This is how this gate REMAINS closed.

40. בְּרֵאשִׁית, רַבִּי יוֹדָאי אָמַר, מֵאִי בְּרֵאשִׁית, בְּחֶכְמָה, דָּא חֶכְמָה דְּעֵלְמָא קְיוּמָא עָלֶה לְעֵאלָא גּוֹ רִזִּי סְתִימִין עֲלָאִין. וְהֵכָא אֲגָלִיפּוּ שִׁית סְטָרִין רַבְרְבִין עֲלָאִין, דְּמִנְהוֹן נָפִיק כָּלָא, דְּמִנְהוֹן אֲתַעְבִּידוּ שִׁית מְקוּרִין וְנַחֲלִין לְעֵאלָא גּוֹ יִמָּא רַבָּא. וְהֵינּוּ בְּרָא שִׁית, מֵהֵכָא אֲתַבְּרִיא. מֵאֵן בְּרָא לֹון הֵהוּא דְלָא אֲדַבֵּר, הֵהוּא סְתִים דְלָא יָדִיעַ.

בראשית 41. רַבִּי חִיָּיא וְרַבִּי יוֹסִי הָווּ אֶזְלֵי בְּאַרְחָא, כַּד מָטוּ לְחַד בֵּי חָקֵל, אָמַר לִיה רַבִּי חִיָּיא לְרַבִּי יוֹסִי, הָא דְאֲמַרִּיתוּ בְּרָא שִׁית, וְדָאִי הָכִי הוּא, בְּגִין דְּשִׁית יוֹמִין עֵילָאִין גְּבִי אוּרִייתָא וְלָא יָתִיר, אַחֲרָנִין סְתִימִין אִינוּן.

42. אָבֵל חֲמִינָן גּוֹ סְתָרֵי בְּרֵאשִׁית דְּאָמַר הָכִי. גְּלִיפִי אֲגָלִיף הֵהוּא סְתִימָאָה קְדִישָׁא גּוֹ מַעוּי דְּחַד טְמִירוּ, דְּנִקִּיד בְּנִקּוּדָה דְּנַעֲץ. הֵהוּא גְּלִיפִי אֲגָלִיף וְטְמִיר בִּיה, כְּמֵאן דְּגִנִּיז כָּלָא תַּחוּת מַפְתָּח חָדָא, וְהֵהוּא מַפְתָּח גִּנִּיז כָּלָא בְּהִיכָלָא חָדָא, וְאֵע"ג דְּכָלָא גִנִּיז בְּהֵהוּא הִיכָלָא, עֲקָרָא דְּכָלָא בְּהֵהוּא מַפְתָּח הָוִי, הֵהוּא מַפְתָּח סְגִיר וּפְתַח.

43. בְּהֵהוּא הִיכָלָא, אֵית בִּיה גְּנִיזִין סְתִימִין סְגִיאִין אֵלִין עַל אֵלִין. בְּהֵהוּא הִיכָלָא, אֵית תַּרְעִין עוֹבֵד סְתִימוּ, וְאִינוּן חֲמִשִּׁין. אֲגָלִיפּוּ לְאַרְבַּע סְטָרִין וְהָווּ אַרְבַּעִין וְתִשְׁעִי. חַד תַּרְעָא לִית לִיה סְטָרָא, לָא יָדִיעַ אִי הוּא לְעֵילָא אִי הוּא לְתַתָּא, וּבְגִין כֵּךְ הֵהוּא תַּרְעָא סְתִים.

44. Inside the gates is a lock with a tiny and narrow keyhole. This lock is marked AND KNOWN only by the impression of the key. And no one is to know about THIS NARROW KEYHOLE without having the key. And upon this secret IS BASED THE VERSE, "In the beginning (Beresheet) Elohim created (Bara)" (Beresheet 1:1). Beresheet is the key by which everything is hidden, as it locks and unlocks. With this key six gates are locked and unlocked. So when it locks those gates and includes them within itself, then it is for sure Beresheet: a revealed word that includes within it a concealed word. Bara, wherever it appears, is a word that hides and guards a secret, IMPLYING THAT THE KEY locks it up and does not unlock it.

44. גו אינון תרעין אית מנעולא חדא, וחד אתר דקיק לעאלא ההוא מפתחא ביה ולא אתרשים אלא ברשימו דמפתחא, לא ירעין ביה אלא ההוא מפתחא בלחודו. ועל רזא דנא, בראשית ברא אלהים. בראשית, דא מפתחא דכלא סתים ביה, והוא סגיר ופתח, ושית תרעין כלילן ביה בההוא מפתחא דסגיר ופתח, בד סגיר אינון תרעין וכליל לון בגויה, כדן ודאי כתיב, בראשית, מלה גליא בכלל מלה סתימאה. ובכל אתר, בר"א, מלא סתימאה איהו, סגיר ולא פתח.

9. [An Anagram]: B'hibar'am, B'Avraham (When they were created, with Avraham)

The chaotic world became complete and ordered upon the arrival of Avraham (Abraham) for he symbolizes and reveals the Light of Mercy [Chesed]. The Zohar explains that the Light of Mercy personifies sharing, and that it embodies the positive energy within our world. Meditatively browsing the Aramaic wording awakens our desire to share. In turn, we arouse the spiritual Light that removes chaos from our lives.

45. Rabbi Yosi said it is certainly so! I heard the same from the Holy Light, who is RABBI SHIMON, that the word Bara is concealed to show THAT THE KEY locks up the secret and does not unlock it. As long as THE KEY locked up the word Bara, the world could not exist and would not have lasted at all! Complete chaos would have prevailed, covering the entire existence. And when this chaos prevailed there would not have been a world; it would have never lasted!

45. אמר רבי יוסי, ודאי הכי הוא, ושמענא לבוצינא קדישא דאמר הכי, דמלה סתימאה איהו ברא, סגיר ולא פתח. ובעוד דהוה סגיר במלה דברא, עלמא לא הוי ולא אתקיים, והוה חמי על כלל תה"ו, וכד שלטא האי תה"ו עלמא לא הוה, ולא אתקיים.

46. When did this key unlock the gates, and serve and produce offspring? When Avraham appeared, AS HE IS THE SECRET OF CHESED. As it is written: "These are the generations of the heavens and of the earth when they were created" (B'hibar'am, an anagram of Be'avraham) (Beresheet 2:4). And we have already learned, DO NOT SAY B'HIBAR'AM BUT Be'avraham. Then, the letters (WHICH ARE THE VESSELS) that were entirely concealed in the word Bara WERE OPENED. And the Pillar of Procreation, the Sacred Limb of Yesod, upon which the world is established was revealed. BECAUSE THE WORD BARA (MEANING CREATED) IS FORMED BY THE LETTERS, BET, RESH, AND ALEPH. THUS, IT CONSISTS OF THE SAME LETTERS AS EVER (THE LIMB IN HEBREW, WHICH IS FORMED BY THE LETTERS, ALEPH, BET, AND RESH).

46. אימתי ההוא מפתחא פתח תרעין ואזדמן לשמושא ולמעבד תולדין, בד אתא אברהם. דכתיב אלה תולדות השמים והארץ בהבראם, ותנינן, באברהם, ומה דהוה כלל סתים במלת ברא, אתהדרו אתון לשמושא, ונפק עמודא דעבד תולדין, אב"ר יסודא קדישא, דעלמא קיימא עליה.

47. When the letters Aleph, Bet, and Resh (Ever = Limb) left their impression on the word Bara (Bet, Resh, and Aleph, defined as created), then the Supernal and Concealed One formed a different designation for the impression of His Name and Glory. And these are the letters Mem and Yud. He also created Aleph, Lamed, and Hei. So was the Sacred and Blessed Name, which is Mah (formed by Mem and Hei), formed as a mark. It brought forth the creation of Bara (Bet, Resh, and Aleph) from Ever (Aleph, Bet, and Resh). And this word has the imprint of Aleph, Lamed, and Hei from one side, and Aleph, Bet, and Resh from the other side. Therefore to the Sacred Concealed One, Aleph, Lamed, and Hei exist, as do Aleph, Bet, and Resh. And when one of them reaches perfection, so does the other. Thus, it engraved upon Aleph, Bet, and Resh the letter Hei, and it engraved upon the Aleph, Lamed, and Hei, the letter Yud!

47. בד האי אבר אתרשים במלת ברא, כדן רשים סתימאה עילאה רשימו אחרא לשמיה וליקרניה, ודא איהו מ"י, וברא אלה. וגם בן שמא קדישא דאתברכא, דאיהו מ"ה, אתרשים ואפיק מן בר"א אב"ר. והוא רשים באלה מסטרא דא, ואב"ר מסטרא דא. סתימאה קדישא אל"ה קיימא, אב"ר קיימא. בד אשתלים דא אשתלים דא, גליף להאי אב"ר ה', גליף להאי אל"ה י'.

48. And he explained that whenever Hei and the letters Eleh were awakened (aroused, stimulated) to complete both sides, He then brought forth the final letter Mem. He took one final Mem to the end of the letters - that is, Aleph, Lamed, Hei, Yud, and one final Mem - to take to the other side. That is to the end of the letters (forming the word) Aleph, Bet, Resh, and Hei, thus completing the sacred holy name by combining the letters to form Elohim. In the same manner, the name Avraham was completed. And this is what we meant when we had stated, 'WHEN ONE OF THEM REACHES PERFECTION, SO DOES THE OTHER.' And there are those who say that the Holy One, blessed be He, took THE LETTERS Mem and Hei and put them together with Ever, and it became THE COMBINATION Avraham. And the word Mi alludes to the fifty gates of wisdom, and in the word Mi there is a Yud, which is the first letter of the holy name. And the word Ma alludes to the numerical value of the holy name, and it has within it the second letter of the holy name, WHICH IS HEI. As it is written, "worthy is the nation for whom this is so..." (Tehilim 144:15), "THAT HASHEM IS THEIR GOD" (IBID.) And it is written: "He suspends the world on Bli-Ma (nothingness)" (Iyov 26:7). THE WORD MA IN THIS VERSE ALLUDES TO THE NUMERICAL VALUE OF THE TETRAGRAMMATON WHEN SPELLED OUT WITH ALEPHS. And then both worlds were upheld, the coming world with the letter Yud and this world with Hei. And then it created offspring and the name was complete. As it is written: "These are the products of the heaven and the earth Bhibaram (when they were created)" (Beresheet 2:4). THE WORD BHIBARAM HAS THE SAME LETTERS AS B'AVRAHAM, BECAUSE ALL THE PRODUCTS were suspended, incomplete, until the name of Avraham was created. When the name of Avraham was completed, so was the holy name completed. And this is what is written, "on the day HASHEM ELOHIM created heaven and earth" (Ibid.). THE WORDS "ON THE DAY...CREATED" MEAN WHEN THEY WERE COMPLETED, THROUGH THE NAME AVRAHAM, AND ONLY THEN IS HASHEM FIRST MENTIONED IN THE TORAH.

10. The vision of Rabbi Chiya

Rabbi Chiya is worthy of elevation to the highest spiritual worlds, and to meet with the holy Kabbalist, Rabbi Shimon bar Yochai, and his son Rabbi Elazar. Rabbi Chiya spends time studying with his great Master in the supernal Academy, where Rabbi Shimon teaches the greatest of souls. The Messiah himself comes to spend time with Rabbi Shimon. These spiritual words of wisdom instill in us the ability to connect ourselves to the supernal Worlds above.

49. Rabbi Chiya prostrated himself on the earth, kissed the dust and cried out, Dust, dust how stiff-necked (stubborn) you are; how shameless you are that all the delights of the eye perish within you! You consume all the beacons of light in the world and grind them into nothing. How impertinent you are. The Sacred Light that illuminated the world; the great leader who governs the entire world and whose merit sustains the world is consumed by you! Rabbi Shimon, the Light of the Illumination, the Light of the Worlds! You perish in the dust while you sustain and govern the world! He then fell into a reverie for a moment and said, Dust, dust, be not proud! Because the pillars of the world will not be delivered into your hands; and Rabbi Shimon shall not be consumed by you!

48. אֶתְעַרְוּ אֶתְוֹן לְאַשְׁלֵמָא לְהַאי סֵטְרָא וּלְהַאי סֵטְרָא בְּדִין אִפִּיק מ' נָטִיל חַד לְהַאי סֵטְרָא וְחַד לְהַאי סֵטְרָא, אֲשֶׁתְּלִים שְׁמָא קְדִישָׁא וְאֶתְעֵבִיד אֱלֹהִים גַּם בֵּן שְׁמָא דְאַבְרָהָם, בַּד אֲשֶׁתְּלִים דָּא אֲשֶׁתְּלִים דָּא. (וּי"א דְנָטִיל קְדוּשָׁ בְרוּךְ הוּא מ"י וְשְׁדֵי בְּאֵל"ה, וְאֶתְעֵבִיד אֱלֹהִים. וְנָטִיל קְדוּשָׁ בְרוּךְ הוּא מ"ה וְשְׁדֵי בְּאֵב"ר וְאֶתְעֵבִיד אֲבָרָה"ם. וּמֵלֶת מ"י רֹמֵז לְחֻמְשִׁים שְׁעָרֵי בִינָה, וְאִית בָּהּ יו"ד אוֹת קְדָמָא דְשְׁמָא קְדִישָׁא, וּמֵלֶת מ"ה רֹמֵז לְמִנְיָנָא דְשְׁמָא קְדִישָׁא, וְאִית בֵּיהּ אוֹת תְּנִינָא דְשְׁמָא קְדִישָׁא יְהו"ה. כַּד"א אֲשֶׁרִי הָעַם שָׂכְכָה לוֹ וְגו', תּוֹלָה אֶרֶץ עַל בְּלִי מ"ה, וּכְדִין אֶתְקִיִּימוּ תֵרִין עֲלָמִין, בְּיו"ד עֲלָמָא דְאֵתִי וּבָה"א עֲלָמָא דָּא. כְּלוּמַר, בְּמ"י בְּרָא עוֹלָם הָבָא, וּבְמ"ה בְּרָא עוֹלָם הַזֶּה. וְדִין הוּא רִמּוֹז עֵילָא וְתַתָּא). וּכְדִין עֵבִיד תּוֹלְדוֹת וְנִפְק שְׁמָא שְׁלִים, מַה דְּלֹא הוּא קְדָם דְנָא, הַה"ד, אֱלֹה תּוֹלְדוֹת הַשְּׁמַיִם וְהָאֶרֶץ בְּהִבְרָאָם, כְּלָהוּ הוּא תְּלִין עַד דְּאֶתְבְּרוּ שְׁמִיָּה דְאַבְרָהָם, בְּיוֹן דְּאֲשֶׁתְּלִים שְׁמָא דָּא דְאַבְרָהָם שְׁמָא קְדִישָׁא אֲשֶׁתְּלִים. הַה"ד בְּיוֹם עֲשׂוֹת ה' אֱלֹהִים אֶרֶץ וְשָׁמַיִם.

49. אֲשֶׁתַּטַּח רַבִּי חִיָּיא בְּאַרְעָא וְנָשַׁק לְעַפְרָא, וּבִכָּה וְאָמַר, עַפְרָא עַפְרָא, בְּמָה אַתְּ קָשִׁי קְדַל, בְּמָה אַתְּ בְּחֻצִּימוּ, דְּכָל מַחְמְדֵי עֵינָא יִתְבַּלּוֹן בָּךְ, כָּל עֲמוּדֵי נְהוּרִין דְּעֲלָמָא תִּיכּוֹל וְתִידוּק. בְּמָה אַתְּ חֻצִּימָא, בּוֹצִינָא קְדִישָׁא דְהוּא נְהִיר עֲלָמָא שְׁלִיטָא רַבְרָבָא מִמֶּנָּא דְזִכּוּתִיָּה מְקִיִּים עֲלָמָא, אֲתַבְּלִי בָךְ. רַבִּי שְׁמַעוֹן נְהִירוֹ דְּבוֹצִינָא, נְהִירוֹ דְּעֲלָמִין, אַנְתָּ בְּלִי בְּעַפְרָא וְאַנְתָּ קִיִּים וְנִהַג עֲלָמָא. אֲשֶׁתּוּמִּים רְגַעָא חָדָא, וְאָמַר עַפְרָא עַפְרָא לֹא תִתְגַּאֲי, דְּלֹא יִתְמַסְרוֹן בָּךְ עֲמוּדִין דְּעֲלָמָא, דְּהָא רַבִּי שְׁמַעוֹן לֹא אֲתַבְּלִי בָךְ.

50. Rabbi Chiya stood up and walked along weeping, accompanied by Rabbi Yosi. He fasted from that day on for forty days so that he might meet with Rabbi Shimon. They told him, you are not fit to see him. He then wept and fasted for another forty days. They showed him Rabbi Shimon and Rabbi Elazar his son, in a vision. They were discussing the interpretation of that certain word, which Rabbi Yosi mentioned IN THE NAME OF RABBI SHIMON (PAR. 45). And many thousands were listening to his words.

51. Meanwhile, he saw many great celestial wings. Rabbi Shimon and his son Rabbi Elazar mounted on them and were borne aloft to the heavenly Academy (Yeshiva). And all those wings were waiting for them. He then saw THAT RABBI SHIMON AND RABBI ELAZAR were renewed constantly by their own splendor and shone more than the sun.

52. Rabbi Shimon opened the discussion by saying, let Rabbi Chiya enter and see how much the Holy One, blessed be He, shall restore the faces of the righteous in the world to come. How happy is he who comes here without shame, and how happy is he who stands erect in this world as a strong pillar that bears all! RABBI CHIYA saw HIMSELF entering, and Rabbi Elazar stood up. So did all of the other pillars OF THE WORLD, which had previously been sitting there. THEY ALL STOOD UP FOR THE SAKE OF RABBI CHIYA. And he, RABBI CHIYA was embarrassed. As he entered, he detached himself (from the pillars of the world) and sat at the feet of Rabbi Shimon.

53. A voice came forth, saying: Lower your eyes, do not raise your head up, and do not look! He lowered his eyes and saw a Light that shone from afar. The voice returned and said: You hidden and unseen Celestials on high, you who are clever and wander throughout the world, Behold and see! Earthly beings that are sunk in deep slumber, THE LIGHT OF YOUR EYES is concealed in the darkness of YOUR EYES, wake up!

54. Who, among you has DURING HIS LIFETIME IN THIS WORLD transformed darkness into Light and the taste of bitter into sweet before he came here? Who, among you has awaited eagerly every day the Light that shines when the King calls upon the Gazelle? As then, the Honor OF THE KING IS GLORIFIED, and He is called the King of all the other kings of the world. Because he who does not await eagerly for this every day, AS HE LIVES in that world - MEANING THIS WORLD - has no role here.

55. Meanwhile, he saw many of his friends gathering around the standing Pillars, and he saw how they elevated them to the heavenly Academy. Some were ascending while others were descending. And high above them all, he saw the owner of the wings, WHO IS MATATRON, approach him.

50. קם רבי חייא והוא בכי. אִזֵּל, ורבי יוסי עִמּוּהוּ. מֵהָהוּא יוֹמָא אֲתַעְנִי אַרְבַּעִין יוֹמִין לְמַחְמֵי לְרַבִּי שְׁמַעוֹן. אָמְרוּ לִיהּ לִית אַנְתָּ רִשְׁאֵי לְמַחְמֵי לִיהּ. בְּכַה וְאֲתַעְנִי אַרְבַּעִין יוֹמִין אַחֲרֵינִין, אַחְזִיאוּ לִיהּ בְּחֻזּוֹא לְרַבִּי שְׁמַעוֹן וְרַבִּי אֶלְעָזָר בְּרִיהּ, דְּהוּ לַעֲאן בְּמַלְה דָּא דְאָמַר רַבִּי יוֹסִי, וְהוּ בְּמָה אֶלְפִין צִיּוּתִין לְמַלּוּלִיהּ.

51. אֲדַהְבִּי, חָמָא בְּמָה גִּדְפִין רַבְרַבִּין עֲלָאִין, וּסְלִיקוּ עֲלֵיהּ רַבִּי שְׁמַעוֹן וְרַבִּי אֶלְעָזָר בְּרִיהּ וּסְלִיקוּ לְמַתִּיבְתָּא דְרַקִּיעָא, וְכָל אֲלִין גִּדְפִין הוּ מַחְבָּאן לָהּ. חָמָא דְמַתְהֲדֵרֵן וּמַתְחַדְשֵׁן בְּזִיוּן וּנְהִירוּ וְתִיר מְנַהוּרָא דְזִיוָא דְשִׁמְשָׁא.

52. פִּתַּח רַבִּי שְׁמַעוֹן וְאָמַר, יַעֲוֹל רַבִּי חֵיָא וְלִיחְמֵי, בְּכַמָּה דְּזִמִּין קְדוֹשׁ בְּרוּךְ הוּא לְחֲדַתָּא אָנְפִי צְדִיקָא לְזִמְנָא דָּאֲתִי. זָכָא אִיהוּ מֵאן דְּעָאֵל הָכָא בְּלֹא כְּסוּפָא וְזָכָא מֵאן דְּקָאִים בְּהָהוּא עֲלָמָא, כְּעֻמּוּדָא תְּקִיף בְּכָלָא, וְחָמָא דְּהָהּ עָאֵל וְהָהּ קָם רַבִּי אֶלְעָזָר וְשָׂאֵר עֻמּוּדִין דִּיתְבִּין תַּמָּן. וְהוּא הָהּ בְּסִיף, וְאֲשִׁמִּיט גְרַמִּיהּ, וְעָאֵל וְיָתִיב לְרַגְלוּי דְרַבִּי שְׁמַעוֹן.

53. קָלָא נָפֵק וְאָמַר, מֵאִיךְ עֵינְךָ לֹא תִזְקֹף רִישְׁךָ, וְלֹא תִסְתַּכֵּל. מֵאִיךְ עֵינְוִי, וְחָמָא נְהוּרָא דְּהָהּ נְהִיר לְמִרְחֹק. קָלָא אֶהְדֵּר בְּמַלְקָדְמִין, וְאָמַר עֲלָאִין טְמִירִין סְתִימִין, פְּקִיחֵי עֵינָא, אִינוּן דְּמִשְׁטָטִין בְּכָל עֲלָמָא, אֲסַתְּכְלוּ וְחֻמוֹ. תְּתַאִין דְּמִיכִין סְתִימִין בְּחוּרִיכוֹן, אֲתַעְרוּ.

54. מֵאן מְנַכּוֹן, דִּי חֲשׂוּכָא מְהַפֵּכֵן לְנְהוּרָא, וְטַעְמִין מְרִירָא לְמַתְקָא, עַד לֹא יִיתוֹן הָכָא. מֵאן מְנַכּוֹן, דְּמַחְבָּאן בְּכָל יוֹמָא לְנְהוּרָא דְּנְהִיר בְּשַׁעֲתָא דְּמַלְכָּא פְּקִיד לְאִילָתָא, וְאֲתִיּוּקָא, וְאֲתִקְרִי מַלְכָּא מְכָל מַלְכִין דְּעֲלָמָא. מֵאן דְּלֹא מְצַפֵּה דָּא בְּכָל יוֹמָא בְּהָהוּא עֲלָמָא, לִית לִיהּ חוּלְקָא הָכָא.

55. אֲדַהְבִּי חָמָא בְּמָה מִן חֲבֵרִיָּא, סַחְרָגִיָּה כָּל אִינוּן עֻמּוּדִין דְּקִיּוּמִין. וְחָמָא דְּסְלִיקוּ לֹון לְמַתִּיבְתָּא דְרַקִּיעָא, אֲלִין סְלִקִין, וְאֲלִין נַחְתִין, וְעִילָא דְכָלְהוּ חָמָא מֵאִרֵּי דְגִדְפֵי דְּהָהּ אֲתִי.

56. The angel Matatron swore that he heard from behind the Curtain how the King attends the Gazelle every day and remembers how She lies in the soil of the earth. At that time, He kicks 390 heavens, which all quake and tremble with fear because of Him. And He, THE KING, sheds tears because of this, THAT THE SHECHINAH LIES IN THE SOIL OF THE EARTH. And the tears, that are hot as fire, fall down into the Great Sea. By the power of these tears, the governor who rules the sea, AND IS CALLED RAHAV, is sustained and stays alive. And he sanctifies the name of the Holy King by taking it upon himself to swallow all the waters of the days of creation. He gathers them all within himself so that on that day when all the nations assemble against the Holy Nation, the waters may dry up while they cross over on dry land.

57. Meanwhile, he heard a voice call out: Move aside, make room. King Mashiach is coming to the Academy of Rabbi Shimon, because all the righteous people there are the heads of the Academies, which are known up there. And all the disciples of each Academy ascend from this Academy here to the heavenly Academy. And Mashiach visits all these Academies and signs the Torah with the seal of the teachings that come from the mouths of the learned Rabbis. At that time, King Mashiach came TO THE ACADEMY OF RABBI SHIMON crowned by heavenly diadems that He had received from the heads of the Academies.

58. At the same time, all the colleagues and Rabbi Shimon, as well, stood up. Rabbi Shimon's light reached up to the empyrean. MASHIACH said to him: Rabbi, how blessed you are, that your Torah (teachings) has been elevated by the Illumination of 370 Lights. And every single Light has been explained in 613 ways. Then they rise up and bathe themselves in the rivers of pure Persimmon (balm). And the Holy One, blessed be He, approves the Torah study of your Academy, of the Academy of Chizkiyah, the King of the Judean Kingdom and of the Academy of Achiya Ha-Shiloni.

59. I have come to approve the Torah of your Academy only because the One with Wings (Matatron) is on his way here, and I know that He shall not enter any other Academy (Yeshivah) - only yours. Meanwhile, he told Rabbi Shimon about the oath taken by the One with the Wings. Then Mashiach trembled and raised up his voice. The heavens also trembled, as did the Great Sea and the Whale. The world was about to collapse. Also at this time, he noticed Rabbi Chiya sitting at the feet of Rabbi Shimon. He asked: Who allowed a human being, wearing the cloaks of that world, THAT IS, THE PHYSICAL BODY OF THE MUNDANE WORLD, here? Rabbi Shimon answered: This is Rabbi Chiya the Shining Light of the Torah. He said: Let he and his sons be gathered, MEANING, LET THEM PASS AWAY FROM THE MUNDANE WORLD, and join your Academy! Rabbi Shimon said, let him be given time! And time was given to him.

56. וְהוּא אוֹמֵי אוֹמָאָה, דְּשָׁמַע מֵאַחֲרֵי פֶּרֶגְרָא, דְּמִלְכָּא מִפְּקֵד בְּכָל יוֹמָא וּדְכִיר לְאַיְלָתָא דִּי שְׁכִיבַת לְעַפְרָא, וּבִעֵט בְּעֵיטִין בְּהֵוּא שְׁעָתָא בְּתַלְתָּ מָאָה וְתִשְׁעִין רְקִיעִין, וּכְלָהוּ מִרְתַּתִּין וְזַעֲיִן קִמְיָה. וְאוֹרִיד דְּמַעֲיָן עַל דָּא, וְנִפְלִי אֵינֹן דְּמַעֲיָן רְתִיחִין כְּאִשָּׁא לְגוּ יִמָּא רַבָּא, וּמֵאֵינֹן דְּמַעֲיָן קָאִים הֵוּא מִמְּנָא דִּימָא, וְאַתְקִיִּים, וּקְדִישׁ שְׁמִיָּה דְּמִלְכָּא קְדִישָׁא, וּקְבִיל עֲלֵיהּ לְמַבְלַע כָּל מִימּוֹי דְּבְרָאשִׁית, וְיִכְנוּשׁ לְהוּ לְגִיָּה, בְּשַׁעְתָּא דִּיתְכַּנְשׁוֹן כָּל עַמְמֵיָא עַל עַמָּא קְדִישָׁא, וְיִגְבּוֹן מֵיָא, וְיַעֲבְרוֹן בְּנִגְיָבוֹ.

57. אֲדַהֲבִי, שָׁמַע קְלָא דְאָמַר, פִּנּוֹן אֲתֵר פִּנּוֹן אֲתֵר, דְּהָא מִלְכָּא מְשִׁיחָא אֲתִי לְמַתִּיבְתָּא דְרַבִּי שְׁמַעוֹן, בְּגִין דְּכָל צְדִיקָיָא דְתַמָּן רִישֵׁי מַתִּיבְתָּא. וְאֵינֹן מַתִּיבְתִּי דְתַמָּן רִישִׁימִין אֵינֹן. וְכָל אֵינֹן חֲבֵרִין דִּי בְּכָל מַתִּיבְתָּא, סְלָקִי מִמַּתִּיבְתָּא דְהָכָא לְמַתִּיבְתָּא דְרַקִיעָא. וּמְשִׁיחָא אֲתִי בְּכָל אֵינֹן מַתִּיבְתִּי, וְחֲתִים אוֹרִיָּתָא מִפּוֹמִיָּהוּ דְרַבָּנָן. וּבְהֵיָא שְׁעָתָא אֲתִי מְשִׁיחָא מִתַּעֲטֵר מִן רִישֵׁי מַתִּיבְתִּי בְּעֵטְרִין עִילָאִין.

58. בְּהֵוּא שְׁעָתָא, קָמוּ כָּל אֵינֹן חֲבֵרִיָּא, וְקָם ר' שְׁמַעוֹן, וְהוּהוּ סְלִיק נְהוּרִיָּה עַד רוּם רְקִיעַ, אָמַר לֵיהּ רַבִּי זַבְּאָה אֲנָתְ, דְּאוֹרִיָּתְךָ סְלָקָא בְּתַלְתָּ מָאָה וְשִׁבְעִין נְהוּרִין וְכָל נְהוּרָא וְנְהוּרָא אֲתַפְרִשְׁתָּ לְשִׁית מָאָה וְתַלְסֵר טַעֲמִין סְלָקִין וְאַסְתַּחֲיִין בְּנִהְרֵי אֲפִרְסִמוֹנָא דְכָּנָא. וְקְדוּשׁ בְּרוּךְ הוּא אִיהוּ חֲתִים אוֹרִיָּתָא מִמַּתִּיבְתָּךְ, וּמִמַּתִּיבְתָּא דְחֻזְקִיָּה מֶלֶךְ יְהוּדָה, וּמִגּוּ מַתִּיבְתָּא דְאַחִיָּה הַשִּׁילוֹנִי.

59. וְאֵנָּא לֹא אֲתִינָא לְמַחְתָּם מִמַּתִּיבְתָּךְ, אֲלֹא מֵאֲרִי דְגִדְפִין אֲתִי הָכָא, דְּהָא יִדְעָנָא דְלֹא יִיעוֹל גּוּ מַתִּיבְתִּי אַחֲרִיתִי, אֲלֹא בְּמַתִּיבְתָּךְ. בְּהֵיָא שְׁעָתָא סַח לֵיהּ ר' שְׁמַעוֹן, הֵוּא אוֹמָאָה דְּאוֹמֵי מֵאֲרִי דְגִדְפִין. בְּדִי אֲזִדְעֵזַע מְשִׁיחָא וְאִרִּים קְלִיָּה, וְאֲזִדְעֵזַעוּ רְקִיעִין, וְאֲזִדְעֵזַע יִמָּא רַבָּא, וְאֲזִדְעֵזַע לִוְיָתָן, וְחֲשִׁיב עֲלֵמָא לְאַתְהַפְּכָא, אֲדַהֲבִי חֲמָא לִר' חִיָּא לְרַגְלוֹי דְרַבִּי שְׁמַעוֹן. אָמַר, מָאן יְהִיב הָכָא בֵּר נֶשׁ לְבִישׁ מִדָּא דְהֵוּא עֲלֵמָא. אָמַר רַבִּי שְׁמַעוֹן דָּא אִיהוּ רַבִּי חִיָּא, נְהִירוּ דְּבוֹצִינָא דְאוֹרִיָּתָא. אָמַר לֵיהּ, יִתְכַּנְשׁ הוּא וּבְנָוִי, וְלִיהוּוֹן מִמַּתִּיבְתָּא דִילָךְ. אָמַר רַבִּי שְׁמַעוֹן זְמָנָא יִתִּיָּהֵב לֵיהּ. יְהָבוּ לֵיהּ זְמָנָא.

60. He, MASHIACH, left there trembling all over, his eyes brimming with tears. Rabbi Chiya was deeply shaken and wept. Then he said, how happy are the righteous with their role in the world to come, and how happy is Rabbi Shimon bar Yochai, who has this distinction. He is described by the verse, "I will cause those who love me to inherit a lasting possession and I will fill their treasures" (Mishlei 8:21).

60. וּנִפְקַּ מִתַּמָּן מִזְדַּעֵזֶעַ, וְזָלְגָן עֵינָיו דְּמָעִין. אֲזִדְעֹא רַבִּי חִיָּא, וּבִכָּה וָאָמַר, זָכָא חוּלְקֵהוּן דְּצִדִּיקֵינָא בְּהוּא עֲלָמָא, וְזָכָא חוּלְקִיָּה דְּבַר יוֹחָי דְּזָכָה לְכָךְ. עָלִיהּ כְּתִיב לְהַנְחִיל אוֹהֲבֵי יֵשׁ וְאוֹצְרוֹתֵיהֶם אֲמֵלָא.

11. You are My partner

From this section of the Zohar we learn that our primary purpose in life is to complete and perfect creation through our own spiritual transformation and growth. In addition, Rabbi Shimon implores his students not to share or speak of spiritual wisdom that is not derived directly from the mouth of their teacher. Doing so, he warns, can cause death and bring destruction to our physical world. The strength to make our own spiritual corrections in life and to complete the thought of creation is given to us the moment we scan this section. We acquire the discipline to always remain on the true path of wisdom, and we gain the strength to avoid temptation by easier but less powerful teachings.

61. In the Beginning: Beresheet. Rabbi Shimon opened the discussion with the verse, "And I have put My words in thy mouth" (Yeshayah 51:16), meaning how important it is for a person to study laboriously the Torah day and night. Very important, because the Holy One, blessed be He, listens attentively to the voices of those who occupy themselves with the study of the Torah. And every word that receives a new interpretation by a person who delves into the study of the Torah creates a new heaven.

61. בְּרֵאשִׁית. ר' שְׁמַעוֹן פִּתַּח, וְאָשִׁים דְּבָרֵי בְּפִיךָ. כִּמָּה אֵית לִיה לְבַר נֶשׁ לְאַשְׁתַּדְּלָא בְּאוּרִייתָא יִמְמָא וְלִילִיא, בְּגִין דְּקְדוּשׁ בְּרוּךְ הוּא צִיית לְקַלְהוּן דְּאִינוּן דְּמַתְעַסְקֵי בְּאוּרִייתָא, וּבְכָל מְלָה דְּאַתְחַדֵּשׁ בְּאוּרִייתָא, עַל יָדָא דְּהוּא דְּאַשְׁתַּדַּל בְּאוּרִייתָא, עֲבִיד רְקִיעָא חָדָא.

62. We have already learned that at the moment when a new phrase or a new way of understanding is instructed by any person, that phrase ascends and is assembled in front of the Holy One, blessed be He. And the Holy One, blessed be He, receives this new phrase and accepts it. He also adorns it with 70 crowns of graven and inscribed letters. And this new Phrase of Wisdom that is revealed is then set upon the head of the Eternal Tzadik. Then it flies off and floats through 70,000 worlds until it reaches Atik-Yomin, WHICH IS THE SFIRAH OF KETER. And all the words of Atik-Yomin are Phrases of Wisdom comprising sublime and hidden mysteries.

62. תֵּנִן בְּהֵיא שְׁעָתָא דְּמְלָה דְּאוּרִייתָא אֲתַחַדֵּשׁת מְפֻמִּיָּה דְּבַר נֶשׁ, הֵיא מְלָה סְלָקָא, וְאַתְעַתְרַת קַמִּיָּה דְּקְדוּשׁ בְּרוּךְ הוּא. וְקְדוּשׁ בְּרוּךְ הוּא אֲנַטִּיל לְהֵיא מְלָה, וְנָשִׁיק לָהּ, וְעָטַר לָהּ בְּשִׁבְעִין עֲטָרִין גְּלִיפִין וּמַחְקָקִין. וּמְלָה דְּחֻכְמָתָא דְּאַתְחַדֵּשׁא, סְלָקָא וַיִּתְּבֵא עַל רִישָׁא דְּצִדִּיק חַי עַלְמִין. וְטָסָא מִתַּמָּן, וְשָׁטָא בְּשִׁבְעִין אֲלָף עַלְמִין, וְסָלִיקַת לְגַבֵּי עֵתִיק יוֹמִין וְכָל מַלְיָן דְּעֵתִיק יוֹמִין, מַלְיָן דְּחֻכְמָתָא אִינוּן בְּרִזִּין סְתִימִין עֲלָאִין.

63. When this Phrase of Wisdom is revealed here IN THIS WORLD as it ascends, it joins the words of Atik-Yomin and goes up and down together with them. Then it enters 18 hidden worlds that "neither has the eye seen, Elohim, beside you" (Yeshayah 64:4). Afterward, they leave there to float around before they are presented in full perfection to Atik-Yomin. At this stage, Atik-Yomin smells the odor of the phrase, and He finds it most desirable - MORE DESIRABLE, IN FACT, THAN ANYTHING ELSE. He then takes it and crowns it with 370,000 crowns. And the phrase, WHICH REVEALS A NEW IDEA OF THE TORAH, flies on high - going up and down before landing. Thus, a heaven is made OUT OF IT.

63. וְהֵיא מְלָה סְתִימָא דְּחֻכְמָתָא דְּאַתְחַדֵּשׁת הָכָא, כִּד סְלָקָא אֲתַחְבַּרַת בְּאִינוּן מַלְיָן דְּעֵתִיק יוֹמִין, וְסְלָקָא וּנְחָתָא בְּהַדִּייהוּ, וְעָאֵלַת בְּתַמְנִיסַר עַלְמִין גְּנִיזִין דְּעִין לֹא רָאָתָה אֱלֹהִים זִוְלָתָךְ, נִפְקֵי מִתַּמָּן, וְשָׁטָן וְאַתִּינִין מַלְיָאן וְשַׁלְמִין, וְאַתְעַתְדוּ קַמִּי עֵתִיק יוֹמִין. בְּהֵיא שְׁעָתָא אַרְח עֵתִיק יוֹמִין בְּהֵיא מְלָה וְנִיחָא קַמִּיָּה, מְכֵלָא. נָטִיל לְהֵיא מְלָה, וְאַעֲטַר לָהּ בְּתַלְתַּת מָאָה וְשִׁבְעִין אֲלָף עֲטָרִין. הֵיא מְלָה טָסַת וְסְלָקָא וּנְחָתָא וְאַתְעַבִּידָא רְקִיעָא חָדָא.

64. And from every Word and Phrase of Wisdom many heavens are made. They stand in full perfection in front of Atik-Yomin, who calls them 'New Heavens'. IN OTHER WORDS, 'Renewed Heavens' BECAUSE THEY ARE concealed by the hidden secrets of the Sublime Wisdom. While all the other phrases and sayings of the Torah that are newly revealed THAT DO NOT BELONG TO THIS ASPECT OF SUBLIME WISDOM stand before the Holy One, blessed be He, these Words and Phrases of Wisdom ascend and become the Lands of the Living. They then descend and are put as a crown upon a certain land. Thus, all is renewed and it becomes a 'New Land' BY THE POWER of that phrase of the Torah that was freshly discovered.

65. On this subject, it is written, "For as the new heavens and the new earth (land), which I will make, shall remain before me, says Hashem, so shall your seed and your name remain" (Yeshayah 66:22). He does not say 'I have made,' but rather "I will make," IN THE PRESENT TENSE, BECAUSE, He constantly makes NEW HEAVENS AND EARTH from the secrets and the new teachings of the Torah. And on this subject, it is written, "And I have put my words in your mouth, and I have covered you in the shadow of my hand, that I may plant heavens, and lay the foundations of earth, and say to Zion, You are my people" (Yeshayah 51:16). He does not say 'the heavens,' but rather "heavens," WITHOUT THE DEFINITE ARTICLE. THIS MEANS THAT HE IS NOT ENCOMPASSING THE ACTUAL HEAVENS, BUT THE HEAVENS THAT ARE MADE ANEW FROM THE TEACHINGS AND THE UTTERANCES OF THE TORAH.

66. Rabbi Elazar then asked, what is the meaning of "I have covered you in the shadow of my hand?" (Yeshayah 51:16). He told him, when the Torah was given to Moshe, many 'tens of thousands' of angels on high were about to burn him with the flames of their mouths, but the Holy One, blessed be He, protected him. So now, when the new explanation on the Torah is uttered, the saying rises up, is crowned, and then stands before the Holy One, blessed be He. And He guards that saying and shelters the person who said it so that they may be known only to Him and to stop the angels from envying him until a New Heaven and Earth are made from that saying. So he says, "I have covered you in the shadow of my hand, that I may plant heavens, and lay the foundations of earth." And from this we learn that everything which is 'hidden from the eye' has a supernal advantage, as expressed in "I have covered you in the shadow of my hand." But why should it be covered and hidden 'out of sight'? So that it may receive the supernal advantage. As he says, "that I may plant heavens and lay the foundations of earth," as we have learned. IN OTHER WORDS, TO MAKE NEW HEAVENS AND EARTH OUT OF IT.

67. "And say to Zion, You are my people" (Yeshayah 51:16). The phrase "and say to Zion," MEANS TO SAY TO those new lands and those holy sayings that are marked and set one upon the other, REFERRING TO THE NEW TEACHINGS OF THE TORAH, You are my people. Do not say Ami (my people) Ata (You are), but rather Imi (with me) Ata (You are). Do not say Ami Ata, WITH THE VOWEL PATACH, but rather Imi Ata, WITH THE VOWEL CHIRIK, WHICH MEANS, 'be my partner.' Just as I have made the heavens and the earth with My words, as is written, "By the word of Hashem the heavens were made" (Tehilim 33:6), so shall you BY YOUR WORDS OF WISDOM MAKE NEW HEAVENS AND EARTH. How lucky and meritorious are those who occupy themselves in the labor of learning and teaching the Torah.

64. וְכֵן כָּל מְלָה וּמְלָה דְּחֻכְמָתָא, אֶתְעֵבְדִּין רְקִיעֵין קִיּוּמִין בְּקִיּוּמָא שְׁלִים קָמִי עֲתִיק יוֹמִין, וְהוּא קָרִי לִוְן שָׁמַיִם חֲדָשִׁים: שָׁמַיִם מְחֻדָּשִׁים, סְתִימִין דְּרִזִּין דְּחֻכְמָתָא עֲלָא. וְכָל אֵינוֹן שָׂאֵר מְלִין דְּאוּרִייתָא דְּמִתְחַדָּשִׁין, קִיּוּמִין קָמִי קִדְשָׁא בְּרִיךְ הוּא, וְסִלְקִין וְאֶתְעֵבְדוּ אֶרְצוֹת הַחַיִּים. וְנַחֲתִין, וּמִתְעַטְרִין לְגַבֵּי אֶרֶץ חַד, וְאֶתְחַדֵּשׁ וְאֶתְעֵבִיד כְּלָא אֶרֶץ חֲדָשָׁה, מִהֵיא מְלָה דְּאֶתְחַדֵּשׁ בְּאוּרִייתָא.

65. וְעַל דָּא כְּתִיב כִּי בְּאֶשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאֶרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עוֹשֶׂה, עוֹמְדִים לִפְנֵי וּגו'. עֲשִׂיתִי לֹא כְּתִיב, אֶלָּא עוֹשֶׂה, דְּעֵבִיד תְּדִיר מְאִינוֹן חֲדוּשִׁין וְרִזִּין דְּאוּרִייתָא, וְעַל דָּא כְּתִיב וְאֲשִׁים דְּבָרִי בְּפִיךָ וּבְצֶל יְדֵי כְּסִיתִיךָ לְנֹטַע שָׁמַיִם וְלִיסוּד אֶרֶץ. הַשָּׁמַיִם לֹא כְּתִיב, אֶלָּא שָׁמַיִם.

66. אָמַר רַבִּי אֶלְעָזָר מִהוּ וּבְצֶל יְדֵי כְּסִיתִיךָ. אָמַר לִיה בְּשַׁעֲתָא דְּאֶתְמַסֵּר אוּרִייתָא לְמֹשֶׁה, אָתוּ בְּמָה רַבּוּא דְּמִלְאכֵי עֲלָאִין, לְאוּקְדָא לִיה בְּשִׁלְהוּבָא דְּנוֹמָהוֹן, עַד דְּחָפָא עֲלֵיהּ קְדוּשׁ בְּרוּךְ הוּא. וְהִשְׁתָּא דְּהָאִי מְלָה סִלְקָא וְאֶתְעַטְרָא וְקִיּוּמָא קָמִי קְדוּשׁ בְּרוּךְ הוּא, אִיהוּ חָפִי עַל הֵיא מְלָה, וְכִסִּי עַל הֵהוּא בְּר נֶשׁ, דְּלֹא יִשְׁתְּמוּדַע לְגַבִּייהוּ, אֶלָּא קְדוּשׁ בְּרוּךְ הוּא. וְלֹא יִקְנָאוּן לְגַבִּיָּה, עַד דְּאֶתְעֵבִיד מִהֵיא מְלָה, שָׁמַיִם חֲדָשִׁים וְאֶרֶץ חֲדָשָׁה. הֵה"ד וּבְצֶל יְדֵי כְּסִיתִיךָ לְנֹטַע שָׁמַיִם וְלִיסוּד אֶרֶץ. מִכָּאֵן דְּכָל מְלָה דְּסִתִּים מַעֲיָנָא, סִלְקָא לְתוּעֵלְתָא עֲלָא. הֵה"ד וּבְצֶל יְדֵי כְּסִיתִיךָ. וְאִמָּאִי אֶתְחַפִּי וְאֶתְכַסִּי מַעֲיָנָא, בְּגִין לְתוּעֵלְתָא עֲלָא. הֵה"ד לְנֹטַע שָׁמַיִם וְלִיסוּד אֶרֶץ, כְּמָה דְּאֶתְמַר.

67. וְלֵאמֹר לְצִיּוֹן עִמִּי אַתָּה. וְלֵאמֹר לְאֵינוֹן תִּרְעִין וּמְלִין דְּמִצְוִינִין אֵלִין עַל אֵלִין, עִמִּי אַתָּה. אֵל תִּקְרִי עִמִּי אַתָּה, אֶלָּא עִמִּי אַתָּה, לְמַהוּי שׁוֹתְפָא עִמִּי, מָה אָנָּא בְּמִלּוּלָא דִּילִי עֲבָדִית שָׁמַיִם וְאֶרֶץ, כְּד"א בְּדִבְרֵי ה' שָׁמַיִם נִעֲשׂוּ אוֹף הָבִי אֵת. זְכָאִין אֵינוֹן דְּמִשְׁתַּדְּלִי בְּאוּרִייתָא.

68. And so, you may say that the words OF A NEW EXPLANATION by any person, EVEN one who does not know WHAT HE IS SAYING, have the same effect. Come and see, however, what happens when a person who is not familiar with the secrets of the Torah brings forth a new explanation of which he does not know the exact origin, as he should. Under those circumstances, that word OF THE NEW EXPLANATION rises upward, and the Perverse One, the Demon of the False Tongue, goes forth to grab it. He emerges from the cavern of the great abyss, makes a leap of 500 parasangs to receive that word, then grabs it, returns with it to His Female Partner, and makes a False Heaven out of it, which is called Tohu (Chaos).

69. The Perverse One then flies in that FALSE Heaven, traversing 6,000 parasangs in one bound. And as soon as this False Heaven is formed, a Harlot emerges, seizes onto this False Heaven, and participates in its flight. From there, She leaves to slay by the thousands and tens of thousands. Because as long as She appends herself to this Heaven, She has the authority and the ability to fly and traverse the whole world, from one end to the other, in an instant.

70. And on this subject, it is written, "Woe to them that draw iniquity with cords of vanity" (Yeshayah 5:18). "Iniquity" is related to the Male - "and sin as it were with a cart rope" (Ibid.). What is sin? This is the Female, namely the Harlots. The gender is implied in the phrase, "and sin as it were with a cart rope." He, WHO SINS, draws iniquity, NAMELY THE MALE OF THE KLIPAH, with these cords of vanity. And afterwards: "draws sin as it were with a cart rope." SO HE DRAWS UPON HIMSELF that Female, who is called "sin," as she grows strong and flies off to slay human beings. Therefore, "she has cast down many deadly wounded" (Mishlei 7:26). Who "has cast down?" That sin that slays human beings. And who caused all this? That disciple (Torah student) who did not earn the right to teach, but does so. So may the Merciful One save us!

71. Rabbi Shimon said to all the friends of the group, I beg of you all not to utter any words of the Torah which you did not hear from a 'great tree' (a learned scholar) and did not learn properly. So that you may not be the cause of that Harlot (that sin) slaying multitudes of human beings without reason! They all answered: May the Merciful One save us all!

72. Come and see, the Holy One, blessed be He, created the world using the Torah. And this has been explained in the verse, "Then I was by him as an apprentice, and I was daily all his delight" (Mishlei 8:30). THIS APPLIES TO THE TORAH, WITH WHICH THE HOLY ONE, BLESSED BE HE, AMUSED HIMSELF FOR 2,000 YEARS BEFORE THE CREATION OF THE WORLD (PAR. 22). He looked at the Torah once, twice, and thrice. The fourth time He addressed them. Eventually, He used the Torah to teach the sons of Man how not to be misled and how to study the Torah properly. As it is written, "Then he saw and declared it; he established it and searched it out. And he said to man..." (Iyov 28:27-28). "THEN HE SAW," THIS IS ONCE; "DECLARED IT," THIS IS TWICE; "HE ESTABLISHED IT," THIS IS THRICE; AND "SEARCHED IT OUT," THIS IS THE FOURTH. THEN HE TOLD THEM, as it is written, "And He said to Man..."

68. ואי תימא דמלה דכל ב"נ דלא ידע עביר דא. תא חזי, יהוא דלא אוריחיה ברזין דאורייתא, וחדש מלין דלא ידע על בורייהון בדקא יאות היהא מלה סלקא, ונפיק לגבי היהא מלה איש תהפוכות לשון שקר, מגו נוקבא דתהומא רבא, ודלג חמש מאה פריסי לקבלא לההיא מלה, ונטיל לה ואזיל בההיא מלה לגו נוקביה, ועביר בה רקיעא דשוא, דאקרי תהו.

69. וטס בההוא רקיעא, ההוא איש תהפוכות, שיתא אלפי פריסי בזמנא חדא, כיון דהאי רקיעא דשוא קאים, נפקת מיד אשת זנונים, ואתקיף בההוא רקיעא דשוא, ואשתתפת ביה. ומתמן, נפקת וקטלת כמה אלפין ורבון, בגין דכד קיימת בההוא רקיעא, אית לה רשו ויכלתא למהוי טס כל עלמא ברגעא חדא.

70. ועל דא בתיב, הוי מושכי העון בחבלי השוא. העון, דא דכורא. וכעבות העגלה חטאה. מאן חטאה, דא נוקבא דאקרי חטאה. איהו משיך, ההוא דאקרי עון, באינן חבלי השוא, ולבתר, כעבות העגלה חטאה, לההיא נוקבא דאקרי חטאה, דתמן אתתקפת למהוי טס לקטלא בני נשא, ועל דא כי רבים חללים הפילה, מאן הפילה, דא היהא חטאה דקטלת בני נשא. מאן גרים דא, תלמיד חכם דלא מטי להוראה ומורה, רחמנא לשזבן.

71. אמר רבי שמעון לחבריוא במטותא מנייכו, דלא תפקון מפומייכו מלה דאורייתא דלא ידעתון ולא שמעתון מאילנא רברבא בדקא יאות, בגין דלא תהוון גרמין לההוא חטאה לקטלא אכלוסין דב"נ למגנא. פתחו כלהון ואמרו, רחמנא לשזבן, רחמנא לשזבן.

72. תא חזי, באורייתא ברא קדוש ברוך הוא עלמא, והא אוקמוה, דכתיב ואהיה אצלו אמון, ואהיה שעשועים יום יום. ואיהו אסתכל בה זמנא, ותרין ותלתא וארבע זמנין, ולבתר אמר לון, ולבתר עביר בה עבירתא. לאולפא לבני נשא דלא ייתון למטעי בה. כד"א אז ראה ויספרה הכינה וגם חקרה ויאמר לאדם.

73. So according to these four times (or steps), expressed as, "Then he saw it and declared it; he established it and searched it out" (Iyov 28:27-28), The Holy One created what He had created. And He did not accomplish His mission until He brought forth four words. Therefore it is written, "Beresheet (In the beginning) Bara (created) Elohim Et (the)..." (Beresheet 1:1) which contains four words. After that, THE NEXT WORD WRITTEN IS "heavens." So these are the four times that the Holy One, blessed be He, looked into the Torah before He brought his works into actuality.

73. וְלִקְבִּיל אַרְבַּע זְמַנִּין אֵינוֹן, דְּכֵתִיב, אֹז רָאָה, וַיִּסְפְּרָהּ, הִכְיִנָּהּ, וְגַם חִקְרָהּ, בָּרָא קוֹדֶשׁא בְּרוּךְ הוּא מַה דְּבִרָא. וְעַד לֹא אִפִּיק עֲבִידֵיתָהּ, אֲעִיל אַרְבַּע תְּבִין בְּקִדְמִיתָא, דְּכֵתִיב, בִּרְאשִׁית בָּרָא אֱלֹהִים אֵת, הָא אַרְבַּע. וּלְבִתֵּר הַשָּׁמַיִם. אֵינוֹן לִקְבִּיל אַרְבַּע זְמַנִּין דְּאַסְתַּכֵּל קְדוֹשׁ בְּרוּךְ הוּא בְּאוֹרֵייתָא עַד לֹא יִמִּיק עֲבִידֵיתָהּ לְאוֹמְנוּתָהּ.

12. The donkey driver

Rabbi Elazar, the son of Rabbi Shimon, is traveling by donkey with Rabbi Abba, one of the great students of Rabbi Shimon. A lowly donkey driver pushes their donkey from behind in order to help the two Rabbis along in their journey. The donkey driver strikes up a conversation with the two sages and begins revealing spiritual secrets. Rabbi Elazar is surprised and bit skeptical at first, but soon realizes that this simple man is speaking great wisdom. As the donkey driver continues with a lengthy discourse on many supernal mysteries. Rabbi Elazar and Rabbi Abba begin to realize the greatness and eminence of the person in their midst. At the end of the discourse, they recognize the donkey driver: they are face to face with Rabbi Hamnuna Saba, the great sage who had left the physical world some time ago. Upon their recognition, Rabbi Hamnuna Saba disappears and returns to the Upper Worlds.

In speaking about the travels and journeys of the sages, the Zohar is also referring to the spiritual paths that all of us must eventually follow. In reality, Rabbi Elazar and Rabbi Abba were on a spiritual journey. They received the help and support of the great sage Rabbi Hamnuna Saba, who assisted them in their ascent to a higher level of being.

Each of us requires the assistance of righteous souls as we evolve along our own spiritual paths. As our eyes observe the Hebrew letters and our minds absorb the meaning of this story, we draw down a righteous soul who will assist us in taking the next step forward in our spiritual development.

74. Rabbi Elazar was on his way to visit his father-in-law, Rabbi Yosi, the son of Rabbi Shimon, who was the son of Lakunya, accompanied by Rabbi Aba. Another man was leading their donkeys and walking behind them. Rabbi Aba said, let us start a discussion on the Torah, as the time and place are propitious and can help us complete our journey.

74. רַבִּי אֶלְעָזָר הָוָה אָזִיל לְמַחְמֵי לְרַבִּי יוֹסִי בְּרַבִּי שְׁמַעוֹן בֶּן לְקוֹנִיָּא חֲמוּי, וְרַבִּי אָבָא בִּהְדִּיָּה, וְהָוָה טַעִין חֹד גְּבֵרָא אֲבִתְרִיָּהּ. אָמַר רַבִּי אָבָא נִפְתַּח פְּתִיחִין דְּאוֹרֵייתָא, דִּהָא שַׁעֲתָא וְעַדְנָא הוּא לְאַתְתַּקְנָא בְּאַרְחֵן.

75. Rabbi Elazar opened the discussion with the phrase, "You shall keep my Shabbatot (plural form of Shabbat)" (Vayikra 19:30). Come and see: the Holy One, blessed be He, created the world in six days. And on each day He revealed His actions and gave that day His strength. But when did He actually reveal His actions and give His strength? This happened on the fourth day! Because the first three days were all undisclosed and nothing appeared. But as soon as the fourth day arrived, He revealed His action and shared His strength with all!

75. פְּתַח רַבִּי אֶלְעָזָר וְאָמַר אֶת שַׁבְּתוֹתַי תִּשְׁמְרוּ. תָּא חַיִּי, בְּשִׁית יוֹמִין בָּרָא קְדוֹשׁ בְּרוּךְ הוּא עֲלָמָא. וְכָל יוֹמָא וְיוֹמָא גָּלִי עֲבִידֵיתָהּ, וְיֵהֵב חִילָּיָה בְּהוּא יוֹמָא. אֵימַתִּי גָּלִי עֲבִידֵיתָהּ וְיֵהֵב חִילָּיָה. בְּיוֹמָא רְבִיעָאָה, בְּגִין דְּאֵינוֹן תֵּלַת יוֹמִין קִדְמָאִין כְּלָהוּ הוּא סְתִימִין וְלֹא אֲתַגְלוּ, כִּיּוֹן דְּאַתָּא יוֹמָא רְבִיעָאָה, אִפִּיק עֲבִידֵיתָא וְחִילָא דִּכְלָהוּ.

76. So Fire, Water and Air, WHICH ARE CHESED, GVURAH, AND TIFERET - THE SECRET OF THE THREE FIRST DAYS - which are the supernal elements, NAMELY THE THREE SFIROT - CHESED, GVURAH, AND TIFERET - were kept in suspense and the full action of creation was not revealed until the earth, WHICH IS THE SECRET OF MALCHUT, disclosed them. Only then was the creation of each one of them perceptible and known to all ON THE FOURTH DAY.

76. דִּהָא אֲשָׁא וּמִיָּא וְרוּחָא, אִף עַל גְּבִדְאֵינוֹן תֵּלַת יְסוּדִין עֲלָאִין, כְּלָהוּ תִלְיִין וְלֹא אֲתַגְלִי עֲבִידֵיתָא דְלָהוֹן עַד דְּאַרְעָא גָּלִי לוֹן, בְּרִין אֲתִידַע אוֹמְנוּתָא דְכָל חֹד מְנִיָּהּ.

77. You may say that this was on the third day, as it is written, "Let the earth bring forth grass...And the earth brought forth grass" (Beresheet 1:11-12). HERE YOU MAY SAY IS THE REVELATION OF THE CREATION OF THE EARTH, WHICH IS MALCHUT, OCCURRING ON THE THIRD DAY! AND HE REPLIES: Although it is written that this occurred on the third day, WHICH IS THE SECRET OF TIFERET, it actually was on the fourth day, WHICH IS THE SECRET OF MALCHUT. The third and fourth days, TIFERET AND MALCHUT, were combined without any separation between them. But afterward, on the fourth day, He revealed actions; He revealed His craftsmanship and workmanship in each and every one of the first three days, which are CHESED, GVURAH, AND TIFERET. The fourth day is the "fourth leg" of the supernal chair (or throne), WHICH IS BINAH, WHOSE FOUR LEGS ARE CHESED, GVURAH, TIFERET, AND MALCHUT.

78. So all the actions, whether it be those of the first THREE days, WHICH ARE CHESED, GVURAH, AND TIFERET, or the last THREE days, WHICH ARE NETZACH, HOD, AND YESOD, were dependent on the day of the Shabbat (Sabbath), WHICH IS MALCHUT, FROM THE PERSPECTIVE OF THE UPPER THREE SFIROT, WHEN ITS STATE OF PERFECTION APPEARED. Therefore, it is written, "And on the seventh day Elohim ended (or completed) His work which He had made" (Beresheet 2:2). This refers to the Shabbat and the fourth leg of the chair. THAT IS TO SAY, THE SHABBAT AND THE FOURTH DAY ARE BOTH ASPECTS OF MALCHUT. NEVERTHELESS, THE FOURTH DAY IS MALCHUT, WHICH IS INCLUDED WITH ZEIR ANPIN AT THE LEVEL OF HIS TIFERET FROM HIS CHEST UPWARD. AND THE DAY OF THE SHABBAT IS THE SECRET OF MALCHUT AT THE STAGE OF MATING FACE TO FACE WITH ZEIR ANPIN.

79. And if you say, If it is so, THAT THE SHABBAT IS MALCHUT, then why does it say, "You shall keep my Shabbatot" in the plural?" AND HE REPLIES, The Shabbat of the Evening of the Shabbat, WHICH IS MALCHUT, and the Shabbat of the actual Day of Shabbat, WHICH IS ZEIR ANPIN WHO SHINES UPON THE SHABBAT, WHICH IS MALCHUT, are in unison as one. THERE IS NO SEPARATION BECAUSE THEY ARE MATED FACE TO FACE AND CALLED TWO SHABBATOT!

80. The one who was driving THE DONKEYS and following behind asked: And what is the meaning of "And you shall revere My sanctuary?" (Vayikra 19:30). Rabbi Aba replied: This applies to the sanctity of the Shabbat. Then he asked: And what is the sanctity of the Shabbat? He said to him: This is the sanctity that is drawn down from above, FROM ABA AND IMA. He said to him, If that is so, then you have made the Shabbat without any sanctity OF ITS OWN! FOR sanctity prevails only when it comes from above, FROM ABA AND IMA. Rabbi Aba answered: It is indeed so, as it is written, "And call the Shabbat a delight, the holy day of Hashem's holiness, honorable" (Yeshayah 58:13). So the Shabbat is mentioned separately, as is the holiness of Hashem. He then asked him: What then is the "holiness of Hashem?" Rabbi Aba replied: This is the sanctity or the holiness that descends from above, FROM ABA AND IMA, and rests upon it, UPON THE SHABBAT. He said, If the holiness, which descends from above, is called "honorable," it may seem as though the Shabbat itself is not "honorable." Yet it is written, "and you shall honor it," SO THE SHABBAT IN ITSELF IS HONORABLE! Rabbi Elazar said to Rabbi Aba, Leave this man alone, because he has something wise to say, something of which we know nothing. They said to him, Say what you want to say!

77. ואי תימא הא ביומא תליתא הוה, דכתיב תרשא הארץ דשא, וכתיב ותוצא הארץ. אלא הא אף על גב דכתיב ביומא תליתא, רביעא הוה, ואתכליל ביומא תליתא למהוי חר בלא פרודא. ולבתר יומא רביעא אתגלי עבירותיה לאפקא אומנא לאומנותיה דכל חר וחר. בגין דיומא רביעא איהו רגלא רביעא דכרסויא עלאה.

78. וכל עבירותיהו דכלהו, בין יומין קדמאין ובין יומין בתראין, הוו תליין ביומא דשבתא. דא הוא דכתיב ויכל אלהים ביום השביעי, דא שבת ודא הוא רגלא רביעא דכרסויא.

79. ואי תימא אי הכי, מהו את שבתותי תשמורו, תרין. אלא שבת דמעלי שבתא ושבתא דיומא ממש לית לון פרודא.

80. אמר ההוא טייעא דהוה טעין בתרייהו, ומהו ומקדשי תיראו. אמר ליה דא קדושא דשבת. אמר ליה ומהו קדושא דשבת. א"ל דא קדושא דאתמשכא מלעילא. אמר ליה אי הכי עבירות לשבת דלא איהו קדש, אלא קדושא דשריא עלוי מלעילא. אמר רבי אבא, והכי הוא, וקראת לשבת עונג לקדוש ה' מכובד. אדכר שבת לחוד וקדוש ה' לחוד. אמר ליה אי הכי מאן קדוש ה'. אמר ליה קדושא דנחתא מלעילא ושריא עליה. אמר ליה אי קדושא דאתמשכא מלעילא אקרי מכובד, אתחזי דשבת לאו איהו מכובד, וכתיב וכבדתו. אמר רבי אלעזר לרבי אבא: אנח להאי גברא דמלה דחכמתא אית ביה, דאנן לא ידענא בה. אמרו ליה: אימא אנת.

81. The man began with the verse, "My Shabbatot" (Vayikra 19:30). The particle Et IS MENTIONED HERE to include the borders of the Shabbat, which are 2,000 cubits in every direction. For this reason, the verse added THE PARTICLE Aleph Tav (Et). "My Shabbatot" IN THE PLURAL FORM refers to both the higher Shabbat and the lower Shabbat, which are joined as one, and are both concealed.

82. Another Shabbat, however, remained unmentioned and felt humiliated. She came forward and said, Master of the Universe from the day You created me until now I am called 'the Shabbat,' and there is no day without a night! He told her: My daughter, you are the Shabbath and I have called you 'the Shabbat,' but now I am adorning you with a more glorious crown. He then sent forth a proclamation stating, "And you shall fear My sanctuary" (Vayikra 19:30). And this is the Shabbat of the eve of Shabbat, where fear and awe prevail. But who is this Shabbat? HE REPLIES: This is the one that the Holy One, blessed be He, included TOGETHER WITH HER, saying: "I am Hashem" (Ibid.). "I" IS THE SECRET OF MALCHUT, WHICH IS THE SECRET OF THE EVE OF SHABBAT, HASHEM IS THE SECRET OF ZEIR-ANPIN. AND BY THE WORDS, "I am Hashem," THEY WERE COMBINED TOGETHER. And I (the donkey-driver) heard this from my father, who emphasized THAT THE WORD Et symbolizes the borders of the Shabbat. My Shabbatot, IN THE PLURAL, denotes the circle and the square within, which are two, MEANING THERE ARE TWO SHABBATOT. According to these two, there are two hallowed prayers that we should recite. One starts with "Vayichulu" (Beresheet 2:1-3), and the other is the Kiddush. The passage of "Vayichulu" consists of 35 words, and in the Kiddush that we perform there are also 35 words. COLLECTIVELY, they add up to seventy names, with which the Holy One, blessed be He, and the Community of Yisrael adorn themselves.

83. And because this circle and this square are My Shabbatot, they are both included in the word Preserve (Keep) (Heb. Shamor), as it is written, "You shall keep my Shabbatot." But the upper Shabbat is not included in Shamor, but only in Zachor. Remember that the supernal King, WHO IS BINAH, is completed by Zachor. And this is why it, BINAH, is called the "King to whom Peace belongs." As His Peace, Shalom, is Zachor. And so there is no controversy above in the supernal realm.

84. There are two kinds of peace down below: One is Ya'akov, WHO IS TIFERET; the other is Yosef, WHO IS YESOD. And because of this, Peace is written twice in "Peace, Peace to him that is far off, and to him that is near" (Yeshayah 57:19). "To him that is far" refers to Ya'akov; "to him that is near" refers to Yosef. So "to him that is far" means, as you say, "Hashem has appeared to me from afar" (Yirmeyah 31:2), and also, "And his sister stood afar off" (Shemot 2:4). And "to him that is near" means, as you say, "to new gods that came from nearby" (Devarim 32:17).

81. פתח ואמר, את שבתותי. את, לאסגאה תחום שבת, דאיהו תרין אלפין אמין לכל סטרא, ובגין כך אסגי את שבתותי, דא שבת עלאה ושבת תתאה, דאינון תרין כלילן בחדא, וסתימין בחדא.

82. אשתאר שבת אחרא דלא אדבר והוה בכסומא. אמרה קמיה: מארי דעלמא, מיומא דעבדת לי, שבת אתקרינא, ויומא לאו איהו בלא ליליא. אמר לה: ברת, שבת אנת ושבת קרינא לך, אבל הא אנא מעטר לך בעטרא עלאה ותר. אעבר ברוזא ואמר, מקדשי תיראו, ודא שבת דמעלי שבתא, דאיהי יראה, ושריא בה יראה. ומאן איהו, דקדוש ברוך הואכליל ואמר, אני ה'. ואנא שמענא מאבא דאמר הכי. ודיק, את לאסגאה תחום שבת שבתותי, דא עגולא ורבוה דלגו, ואינון תרין. ולקביל אינון תרין, אית תרי קדושת דאית לנו לאדכרא, חד ויכלו, וחד קדוש. ויכלו אית ביה תלתין וחמש תיבין, ובקדושא דאנן מקדשין, תלתין וחמש תיבין, וסליק בלא לשבעין שמהן דקודשא בריך הוא וכנסת ישראל אתעטר בהו.

83. ובגין דעגולא ורבוהא דא, אינון שבתותי, כלילן תרווייהו בשמור, דכתיב תשמורו. דהא שבת עלאה הכא לא אתכליל בשמור אלא בזכור, דהא מלכא עלאה בזכור אסתים. ועל דא אקרי מלכא דשלמא דיליה, ושלמא דיליה זכור איהו. ועל דא לית מחלוקת לעילא.

84. בגין דתרין שלומות לתתא, חד יעקב, וחד יוסף, ובגין כך כתיב תרי זמני שלום שלום לרחוק ולקרוב, לרחוק דא יעקב ולקרוב דא יוסף. לרחוק כד"א מרחוק ה' נראה לי ותתצב אחותו מרחוק. ולקרוב, כד"א חדשים מקרוב באו.

85. "From afar" (Yirmeyah 31:2), refers to the Upper Point in His Palace. And the verse refers to it with the words, "You shall keep (Heb. Tishmoru)" (Vayikra 19:30), where it is included within Shamor. "And My sanctuary you shall fear" (Ibid.), refers to the Point in the center that should be most greatly feared, as the penalty for transgression is death. As it is written, "Everyone who profanes it shall surely be put to death" (Shemot 31:14). And who "profanes it?" Those who penetrate into the (empty) space of the circle and the square - into the spot where that Point is situated - and damage it. They "shall surely be put to death!" This is why it is written, "You shall fear," and this Point is called "I." Where the Most High and Concealed One, namely the Tetragrammaton (Ha-Va-Yah) prevails. Thus, "I AM HASHEM" (VAYIKRA 19:30), and all is One.

86. They said to him: Who has put you here to be a donkey driver? He replied: The letter Yud waged war against the two letters, Caf and Samech, TO COME and join me. The letter Caf did not want to leave ITS PLACE and join me because it can only be at rest in THE CHAIR, OR [VGC1]"THRONE" (PAR. 31). And the Samech did not want to leave ITS PLACE, because it has to support those who fall (PAR. 28). And without the Samech, they cannot survive!

87. He continued: The letter Yud alone came over to me, kissed me, embraced me, and wept together with me. It said to me, My son, what shall I do with you? I am leaving you to load myself with a plenitude of good things and of precious, sublime and secretive letters. And then I shall return to you and help you. I shall bring you the possessions of two letters that are much higher than those that have left you. These are the letters Yud and Shin, the superior Yud together with the superior Shin. AND THEY shall become your treasure, full of all riches. So for this purpose, my son, go and drive the donkeys. And this is why I am still doing so!

88. Rabbi Elazar and Rabbi Aba rejoiced. They also wept and said to him, Come, you shall ride on the donkey and we shall walk along behind you. IN OTHER WORDS, HE SHOULD RIDE ON THE DONKEY, AND THEY SHOULD DRIVE IT. He said to them, have I not told you that his is the command of the King, until the donkey driver appears! THIS REFERS TO KING MASHIACH, WHO IS DESCRIBED BY THE WORDS, "POOR AND RIDING ON A DONKEY." They said to him, Until now you have not given us your name. And where do you live? He told them, Where I live is a good place and very precious to me. It is a tower - a very highly exalted tower - that 'floats on air.' And those who live in this tower are the Holy One, blessed be He, and one poor man! But I have been exiled from there, and came to drive the donkeys. Rabbi Aba and Rabbi Elazar looked at him, and his words tasted as sweet as the manna and honey to them. They said to him, If you tell us the name of your father, we will kiss the earth under your feet! He responded, Why? What for? It is not my habit to take pride in the study of the Torah.

85. מִרְחוֹק, דָּא נְקוּדָה עֲלָא דְקוּימָא בְּהִיכְלִיָּה, וְעַל דָּא בְּתִיב תְּשֻׁמוֹרוּ אֶתְכִּלְיָל בְּשִׁמּוֹר וּמִקְדָּשִׁי תִירָאוּ, דָּא נְקוּדָה דְקוּימָא בְּאַמְצָעִיתָא, דְּאִית לְדַחֲלָא מִנָּה יִתִּיר מִכָּלָא, דְּעַנְשִׂיהּ מִיתָה, וְהֵינֹנ דְּכְתִיב מִחֲלָלִיָּה מוֹת יוּמָת. מָאן מִחֲלָלִיָּה, מָאן דְּעָאֵל לְגוֹ חָלָל דְּעִגּוּלָא וּרְבוּעָא, לְאַתֵּר דְּהֵהוּא נְקוּדָה שְׂרִיָּא וּפְגִים בֵּיהּ מוֹת יוּמָת, וְעַל דָּא בְּתִיב תִירָאוּ. וְהֵהִיא נְקוּדָה אֶקְרִי אֲנִי, וְעַלָּה שְׂרִיָּא הֵהוּא דְסֻתִּים עֲלָא דְלֹא אֶתְגַּלִּיא, וְהֵינֹנ הוּיָּהּ וְכָלָא חֲד. נִחְתּוּ רַבִּי אֶלְעָזָר וְרַבִּי אָבָא וּנְשָׁקוּהוּ. אָמְרוּ, וּמָה כָּל חֻכְמָתָא דָּא אִית תַּחוּת יָדְךָ, וְאַתָּה טַעִין אֲבַתְרִין. אָמְרוּ לִיהּ מָאן אַנְתָּ, אָמַר לוֹן לֹא תִשְׁאַלּוֹן מָאן אָנָּא, אֲלֵא אָנָּא וְאַתּוֹן נִיזִל וְנִתְעַסַּק בְּאוּרִייתָא, וְכָל חֲד יִימָא מִלִּין דְּחֻכְמָתָא לְאַנְהֵרָא אוּרְחָא.

86. אָמְרוּ לִיהּ, מָאן יְהִיב לָךְ לְמִיזִל הַכָּא לְמַהוּי טַעִין בְּחֻמְרִי, אָמַר לוֹן, יו"ד עֲבַד קְרָבָא בְּתִרִין אֲתוּוֹן, בְּכ"ף וּסְמ"ךְ, לְאַתְקַשְׁרָא בְּהֵדְאִי. כ"ף, לֹא בַּעַל לְאַסְתַּלְקָא וּלְאַתְקַשְׁרָא, בְּתֵר דְּלֹא יִכָּלָא לְמַהוּי רִגְעָא חֲדָא אֲלֵא בֵּיהּ. סְמ"ךְ, לֹא בַּעַל לְאַסְתַּלְקָא, בְּגִין לְסַעֲדָא לְאִינוֹן דְּנִמְלִין, דְּהָא בְּלִי סְמ"ךְ לֹא יִכָּלִין לְמַהוּי.

87. יו"ד אָתָּא לְגַבְאִי יַחֲדָאָה, נָשִׁיק לִי, וְגַפִּיָּה לִי, בְּכָה עִמִּי וְאָמַר לִי, בְּרִי מָה אֶעֱבִיד לָךְ, אָבָל הָא אָנָּא אֶסְתַּלְקָא וְאָנָּא אֶתְמַלִּי מִכְּמָה טְבִין וְאַתּוּן טְמִירִין עֲלֵאִין יְקִירִין, בְּתֵר בֶּן אִיתִי לְגַבְךָ, וְאָנָּא אֶהוּי סַעִיד לָךְ, וְאַתּוֹן לָךְ אַחְסַנְתָּא דְּתִרִין אֲתוּוֹן עֲלֵאִין, יִתִּיר מֵאֲלִין דְּאַסְתַּלְקָא, דְּאִינוֹן יֵשׁ, יו"ד עֲלָאָה, וְשׁוּיָן עֲלָאָה, לְמַהוּי לָךְ אוּצְרִין מְלִיָּא מְכָל, וּבְגִין כְּרַבְרִי, זִיל וְהוּי טַעִין חֻמְרִי. וְעַל דָּא אָנָּא אֲזִיל בְּכָךְ.

88. חָדָו ר' אֶלְעָזָר וּר' אָבָא וּבְכוּ, וְאָמְרוּ: זֵיל רַכִּיב, וְאַנֵּן נִטְעִין אֲבִתְרָךְ. אָמַר לוֹן, וְלֹא אָמְרִית לְכוֹן דְּפִקּוּדָא דְּמַלְכָּא אִיהוּ, עַד דִּינִיתִי הֵהוּא דְּטַעַן חֲמֵרִי. אָמְרוּ לֵיהּ, הָא שְׁמַךְ לֹא אָמְרִית לֶן, אֲתֵר בֵּית מוֹתְבֵךְ מֵאִי הוּא. אָמַר לוֹן, אֲתֵר בֵּית מוֹתְבִי אִיהוּ טַב וְעֵיילָא לְגַבְאִי, וְאִיהוּ מְגַדֵּל חַד דְּפִרְח בְּאוּרָא, רַב וְיִקְיָרָא. וְאִינוּן דְּדִיּוּרִין בֵּיהּ בְּהֵאִי מְגַדֵּלָא, קְדוּשׁ בְּרוּךְ הוּא וְאוּחוּד מְסַכְנָא. וְדָא הוּא אֲתֵר בֵּית מוֹתְבִי, וְגַלִּינָא מִתְמָן, וְאַנָּא טַעִין חֲמֵרִי. אֲשַׁחֲזוּ רַבִּי אָבָא וְרַבִּי אֶלְעָזָר בֵּיהּ, וְאִטְעִים לוֹן מַלּוּי דְּהוּוּ מְתִיקִין כְּמִנָּא וְדוּבְשָׁא. אָמְרוּ לֵיהּ שְׁמָא דְּאֲבוּךְ אִי תִימָא, נִנְשִׁיק עַפְרָא דְּרַגְלֶךְ. אָמַר לוֹן, וְאִמָּאִי, לָאוּ אוּרַח דִּילִי בְּכַךְ לְאַתְנָאָה בְּאוּרִייתָא.

89. He continued, but the place where my father lives is in the Great Ocean. And he was a fish that swam from one end of the Great Ocean to the other. And he was mighty and noble, a venerable figure who became wise 'with the years,' and was able to swallow up all the other fish in the sea. Then later he released them full of life and all the good of the world. And with his might, he was able to cross over the entire Ocean in an instant. And he released me, like an arrow in the hand of a valiant man, and hid me in that place that I told you about - NAMELY THE TOWER THAT FLOATS ON AIR - while he returned to his home and disappeared in the Ocean.

89. אָבָל אָבָא דִּילִי הָוָה דִּיּוּרִיָּה בִּימָא רַבָּא, וְאִיהוּ הָוָה חַד נִנְאָה דְּהָוָה אֲסַחֲרִי יִמָּא רַבָּא מְסַטְרָא דָּא לְסַטְרָא דָּא, וְהָוָה רַב וְיִקְיָרָא וְעַתִּיק וּיָמִין, עַד דְּהָוָה בָּלַע כָּל שָׂאָר נִוּנִין דִּימָא, וּלְבַתֵּר אֶפִּיק לוֹן חֵיִין וְקִיּוּמִין מַלְיוֹן מְכַל טְבִין דְּעֵלְמָא. וְשָׂאֵט יִמָּא בְּרַגְעָא חָדָא בְּתוֹקְפִיָּה, וְאֶפִּיק לִי כְּגִירָא בִּידָא דְּגַבֵּר תְּקִיף. וְטַמִּיר לִי בְּהֵהוּא אֲתֵר דְּאָמְרִית לְכוּ. וְהוּא תָב לְאַתְרִיָּה, וְאִנְגִּיז בְּהֵהוּא יִמָּא.

90. Rabbi Elazar examined his words and then said to him: You are the son of the sacred Light! You are the son of Rabbi Hamnuna Saba the venerable! You are the son of the Light of the Torah! And you drive our donkeys for us! They both wept and kissed him, then continued their journey. AND AGAIN they asked him: May it please our Master to tell us his name?

90. אֲשַׁחֲזוּ ר' אֶלְעָזָר בְּמַלּוּי. אָמַר לֵיהּ אַנְתָּ הוּא בְּרִיָּה דְּבוֹצִינָא קְדִישָׁא, אַנְתָּ הוּא בְּרִיָּה דְּרַב הַמְּנוּנָא סָבָא, אַנְתָּ הוּא בְּרִיָּה דְּנִהֲרִי דְּאוּרִייתָא, וְאַנְתָּ טַעִין אֲבִתְרָן. בְּכוּ כְּחָדָא וְנִשְׁקִיּוּהוּ וְאִזְלוּ אָמְרוּ לֵיהּ אִי נִיחָא קָמִי מֵאֲרָנָא לְאוּדְעָא לֶן שְׁמִיָּה.

91. He began with the verse, "And Benayahu Ben (the son of) Yehoyada" (II Shmuel 23:20). This verse has been explained, and explained well! But it came to show us the sublime secrets of the Torah. SO THE NAME Benayahu Ben Yehoyada has been mentioned AS REFERRING TO the secret of Wisdom. It is a clue to something deep and concealed, and the name caused it. "Ben Ish Chai (the son of a living man)" applies to the Eternal Tzaddik. "Mighty of deeds" (Ibid.) means that he is the Master of all actions and of all the hosts on high, because they all come from him. He IS CALLED "Hashem of Hosts" BECAUSE HE IS the symbol (lit. 'the letter or sign') of all His hosts and is distinguished as he stands high above them all.

91. פִּתַּח וְאָמַר, וּבִנְיָהוּ בֶן יְהוֹיָדָע, הָאִי קָרָא אוֹקְמוּהּ, וְשִׁפִּיר אִיהוּ. אָבָל הָאִי קָרָא לְאַחְזָאָה רְזִין עֲלָאִין דְּאוּרִייתָא הוּא דְּאַתָּא. וּבִנְיָהוּ בֶן יְהוֹיָדָע, עַל רְזָא דְּחֻכְמָתָא קָא אַתָּא, מְלָה סְתִימָא אִיהוּ, וְשְׁמָא גְרִים. בֶּן אִישׁ חַי, דָּא צְדִיק חַי עֲלָמִין. רַב פְּעֻלִּים, מֵאֲרִי דְּכָל עוֹבְדִין וְכָל חֵילִין עֲלָאִין, בְּגִין דְּכָלְהוּ נִפְקִין מִנֵּיהּ. ה' צְבָאוֹת אִיהוּ, אוֹת הוּא בְּכָל חֵילִין דִּידיָהּ, רְשִׁים הוּא וְרַב מְכַלָּא.

92. "Mighty of deeds" is Mekabez-Ei (II Shmuel 23:20). So where did this great and precious tree, which is greater than all, come from? From which grade? The verse repeatedly states, "Mekabetz-Ei," which is a high and concealed grade that "the eye has not seen;" it includes everything. And it gathers everything it receives from the Supernal Light, and from it everything goes forth.

93. And this is the Sacred Concealed Temple, into which all the grades are gathered and concealed. The space (the body) of this Temple is where all the worlds are gathered and all the Holy Hosts sustain and replenish their existence.

94. "He slew two Generals of Moab" (II Shmuel 23:20). Two Holy Temples existed and were sustained on his account: The first Holy Temple and the second. However, as he disappeared, the flow of energy from above stopped. SO, SEEMINGLY, it is as if he "slew," destroyed, and ended them.

95. And the Holy Throne (CHAIR), WHICH IS MALCHUT, collapsed. As it is written, "As I was in exile" (Yechezkel 1:1). THIS MEANS that a certain grade, which is called I (Ani, which is formed by the letters Aleph, Nun, and Yud), WHICH IS MALCHUT, was in exile. Where? "By the river of Cvar" (Yechezkel 1:1). THIS MEANS by the river that had sprouted and flowed from Cvar (already), or in other words, by the river that had already sprouted and flowed, BUT NOW, BECAUSE all its waters and fountains have dried up, does not flow as before. Therefore it is written, "and the river is destroyed and dries up" (Iyov 14:11). It "was destroyed" at the first Holy Temple and "dries up" at the second. For this reason, IT IS WRITTEN: "He slew two Generals of Moab." Moab IS FORMED BY THE WORDS Mo (From) and Ab (Father), or from our Father in Heaven. And both Temples were destroyed because of Him, as all the Lights that shone upon Yisrael were now darkened.

96. Further, "He went down and slew a lion" (II Shmuel 23:20). In early days, when this river's waters flowed downward, the Israelites were in a state of "Perfection," because they offered their offerings and sacrifices to atone for their sins and purify their souls. Then, from above, the image of a lion descended. They saw it on the altar, as it crouched on its prey, consuming it like a brave and mighty man. And all the dogs, THAT IS THE PROSECUTORS, hid from it and did not come out TO ACCUSE!

92. רב פעלים איהו מקבצאל, האי אילנא רב ויקירא, רב מכלא, מאן אתר נפק, מאן דרגא אתא, אהדר קרא ואמר מקבצאל, דרגא עלאה סתימאה דעין לא ראתה וגו', דרגא דכולא ביה, וכניש בגייה מגו נהורא עלאה, ומניה נפיק כללא.

93. ואיהו היכלא קדישא סתימא, דכל דרגין בנישין וסתימין בגייה. ובגופא דהאי היכלא קיימין כל עלמין, וכל חילין קדישין מניה אתזנו וקיימי על קיומיהון.

94. הוא הבה את שני אריאל מואב, תרין מקדשין קיימין בגיניה, ואתזנו מניה, מקדש ראשון ומקדש שני, כיון דאיהו אסתלק נגידו דהוה נגיד מלעילא אתמנע, בבכול הוא הבה לון וחריב לון, ושצי לון.

95. וברסויא קדישא נפלת, הה"ד ואני בתוך הגולה. ההוא דרגא דאקרי אני, הוא בתוך הגולה. אמאי, על נהר כבר, על נהר דנגיד ונפיק דפסיק מימיו ומבועיו, ולא אנגיד כד בקדמייתא. הה"ד ונהר יחרב ויבש, יחרב בבית ראשון, ויבש בבית שני. ובגין כהוא הבה את שני אריאל מואב. מואב: דהו מואב דבשמיא, ואתחרבו ואשתצאו בגיניה, וכל נהורין דהו נהירין לישראל כלהו אתחשכו.

96. ותו הוא ירד והבה את הארי. בזמנין קדמאין, כד האי נהר הוה משיך מימיו לתתא, הו קיימין ישראל בשלימו, דרבחין דבחין, וקרננין לכפרא על נפשיהו, וכדין, הוה נחית מלעילא דיוקנא דחד אריה, והו חמאן ליה ע"ג מדבחא, רביץ על טרפיה, אכיל קרננין בגבר תקיף. וכל כלבין הו מתטמריין מקמיה, ולא נפקי לבר.

97. The sins caused him to go down to the lower levels and slay the lion. BECAUSE the lion refused to give up its prey as before! THIS IS AS THOUGH he killed it! THEREFORE, assuredly, "He slew the lion." "In the midst of a pit" (II Shmuel 23:20) in front of the eyes of the Other Evil Side. And because the Other Side saw this, it gained courage and sent a dog to eat the offerings, ABOVE THE ALTAR, INSTEAD OF THE LION. And what is the name of that lion? Oriel, IS ITS NAME, as he had the face of a lion. And what is the name of that dog? Baladan is its name, BECAUSE BALADAN IS FORMED BY THE SAME LETTERS AS THE WORDS BAL (NOT) AND ADAM (MAN), WITH THE FINAL MEM EXCHANGED FOR A NUN. And He is not a human being, but a dog with the face of a dog.

98. "In a day of snow" (II Shmuel 23:20) DESCRIBES the day when the sins caused the sentence (judgment) to be pronounced by the Court (Bet Din) on high. Therefore, it is written, "She is not afraid of the snow" (Mishlei 31:21), which symbolizes the judgment on high, WHICH IS CALLED THE SNOW. Why IS SHE NOT AFRAID? Because all Her household are clothed with scarlet (Ibid.). THIS IS HOW She can endure the strong fire. Up to this point, the secret of the verse is not revealed.

99. What is written next? "And he slew the Egyptian, a man of good appearance" (II Shmuel 23:21). Here the secret of the verse is revealed to let us know that every time Yisrael sinned, He went away and prevented them from receiving all the blessings and all the Lights that shone upon them. He slew the Egyptian. This is the Light, THAT IS, the same Light that shone upon Yisrael. And who is he? HE IS Moshe. As he is described in the verse, "And they said a Egypt man delivered us" (Shemot 2:19). Because he was born and grew up IN EGYPT until he rose to reach the Supernal Light.

100. "A man of good appearance" (II Shmuel 23:21). This is, as it is written, "clearly and not in riddles" (Bemidbar 12:8). "A man" (Heb. Ish), is, as it is written, "the man (Ish) of Elohim" (Devarim 33:1). This is the husband of that "appearance" that reveals the glory of Hashem AND REFERS TO MALCHUT. Because he earned the right to lead this grade over the land, as he wished, a feat that no other man had achieved.

101. "And the Egyptian had a spear in his hand" (II Shmuel 23:21). This refers to the rod of Elohim that was delivered into his hand. As it is written, "With the rod of Hashem in my hand" (Shemot 17:9). And this is the same rod that was created at the twilight of the Shabbat eve and was engraved with the Holy Name by a Divine Shaping. And with this ROD Moshe committed the sin of smiting the rock, as is written, "And he smote the rock with his rod twice" (Bemidbar 20:11). The Holy One, blessed be He, said to him: "Moshe, I have not given you My rod for this purpose; by thy life, from henceforward, it will not be in thy hands any more."

97. בִּיּוֹן דְּגִרְמוּ חוּבִין, אִיהוּ נָחִית לְגוּ דְּרִגִּין דְּלִתְתָּא, וְקָטִיל לְהֵוּא אַרְיָה, דְּלֹא בָעָא לְמִיָּהֵב לִיָּה טְרַפְיָה בְּדִבְקָדְמִיתָא, בְּבִיכּוּל קָטִיל לִיָּה. הוּא הִכָּה אֶת הָאֲרִי וְדָאִי, לְתוּךְ הַבּוֹר, לְעִינְהָא דְּסִטְרָא אַחְרָא בִּישָׁא. בִּיּוֹן דְּחִמָּאת הַכִּי, הֵוּא סִטְרָא אַחְרָא אֲתַתְקַפְתּוּ וְשִׁדְרַת לְחַד בְּלָבָא לְמִיכַל קְרַבְנִין. וְמָה שְׁמִיָּה דְּהֵוּא אַרְיָה, אֲוִרְיָאֵל, דְּאֲנַפּוּי אֲנַפִּי אַרְיָה. וְמָה שְׁמִיָּה דְּהֵוּא בְּלָבָא. בְּלֶאֱדָן שְׁמִיָּה, דְּלֹא אִיהוּ בְּכַלל אָדָם, אֶלֹא בְּלָבָא וְאֲנַפִּי בְּלָבָא.

98. בְּיוֹם הַשֶּׁלֶג, בְּיוֹמָא דְּגִרְמוּ חוּבִין, וְדִינָא אֲתַדָּן לְעִילָא מַעַם בִּי דִּינָא עֲלָאָה וְעַל דָּא כְּתִיב לֹא תִירָא לְבֵיתָהּ מִשֶּׁלֶג, דָּא דִּינָא עֲלָאָה, אֲמַאי, בְּגִין דְּכָל בֵּיתָהּ לְבוּשׁ שָׁנִים, וְיָכִיל לְמִיסָבֵל אֲשָׁא תְקִיפָא. עַד כָּאן רְזָא דְּקִרָא.

99. מָה כְּתִיב בְּתִרְיָה, וְהוּא הִכָּה אֶת אִישׁ מִצְרִי, אִישׁ מִרְאָה. הִכָּא רְזָא דְּקִרָא אֲתָא לְאוּדְעָא, דִּי בְּכָל זְמָנָא דִּישְׂרָאֵל חָבַג, אִיהוּ אֲסִתְלַק וּמְנַע מְנוּיָהּ כָּל טְבִין, וְכָל נְהוּרִין דְּהוּוּ נְהִירִין לוֹן. הוּא הִכָּה אֶת אִישׁ מִצְרִי, דָּא נְהוּרָא, דְּהֵוּא נְהוּרָא דְּהוּוּ נְהִיר לוֹ לְיִשְׂרָאֵל. וּמֵאן אִיהוּ, מִשָּׁה. דְּכְתִיב וְתֹאמְרָנָה אִישׁ מִצְרִי הִצִּילָנוּ וְגו', וְתֵמָן אֲתִילִיד, וְתֵמָן אֲתִרְבִּי, וְתֵמָן אֲסִתְלִיק לְנְהוּרָא עֲלָאָה.

100. אִישׁ מִרְאָה: כַּד "א וּמִרְאָה וְלֹא בַחֲדוֹת. אִישׁ, כַּד"א אִישׁ הָאֱלֹהִים, בְּבִיכּוּל, בְּעֲלָה דְּהֵוּא מִרְאָה, כְּבוֹד ה'. דְּזָכָה לְאַנְהָגָא דְּרָגָא דָּא בְּכָל רַעוּתִיָּה בְּאַרְעָא, מָה דְּלֹא זָכִי בַר נֶשׁ אַחְרָא.

101. וּבִיד הַמִּצְרִי חֲנִית. דָּא מִטָּה הָאֱלֹהִים דְּהוּא אֲתַמְסַר בִּידֵיהּ, כַּד"א וּמִטָּה הָאֱלֹהִים בִּידֵי. וְדָא אִיהוּ מִטָּה דְּאֲתַבְרִי עָרַב שַׁבַּת בֵּין הַשְּׁמָשׁוֹת וְחֻקּוֹק בִּיָּה שְׁמָא קְדִישָׁא גְלוּפָא קְדִישָׁא, וּבִהָאִי חָב בְּסִלְע. כַּד"א וַיִּךְ אֶת הַסֵּלַע בְּמִטָּהּ פַּעַמִּים. אָמַר לִיָּה קְדָשָׁא בְּרִיךְ הוּא: מִשָּׁה לֹא יִהְיֶיבִית לָךְ מִטָּה דִּילִי לְהָאִי, חֲנִיךְ לֹא יִהְיֶה בִידְךָ מִכָּאן וְלֵהֲלָאָה.

102. Immediately, "he went down to him with a staff" (II Shmuel 23:21), SIGNIFYING the harsh judgment (Heb. Din), "and plucked the spear out of the hand of the Egyptian" (Ibid.). From that moment onward, he lost THE ROD, WHICH IS THE SPEAR, and could never regain it. "And slew him with his own spear" (Ibid.) MEANS THAT because of the sin of smiting THE ROCK with the rod, he died and did not enter the Holy Land, thereby causing this Light to be withheld from Yisrael.

103. "He was more honorable than the thirty" (II Shmuel 23:23) refers to the thirty celestial years that he took from above and brought down below. And from them he took and became closer, "but he attained not to the first three" (Ibid.). They came over to him and offered themselves to him with a gracious heart, but he did not go over to them.

104. Even though he did not join them and was not included in the count, "David set him over his guard" (II Shmuel 23:23) and was never separated from the tablets on his heart, because they can never be separated. David gave his heart to him, but he did not GIVE HIS HEART to David. Because by the hymns and praises together with the grace that the moon shows for the sun, She (the moon) draws HIM (the sun) to reside with Her. This is what the verse, "And David set him over his guard," means.

105. Rabbi Elazar and Rabbi Aba fell down ON THEIR FACES in front of him. And as they fell, he disappeared. Then they rose and looked all around but could not see him. So they sat down, began to weep, and could not speak to each other. After a while, Rabbi Aba said, This must be related to what we have learned. When righteous people go on a journey and occupy themselves in the study of the Torah, they are visited by righteous souls from that other world, WHO REVEAL TO THEM NEW EXPLANATIONS OF THE TORAH. So this surely must BE THE REASON WHY Rabbi Hamnuna Saba came to us from that world - to reveal these teachings to us. And before we were able to recognize who he was, he went off and disappeared. They stood up and tried to lead their donkeys on, but the donkeys did not move. AGAIN they tried to lead them on, but still they did not move. Fear struck them both, and they left the donkeys in their place. And even now, that site is called the "place of the donkeys."

106. Rabbi Elazar said, "Oh, how great is Your goodness, which You have laid up for those who fear You" (Tehilim 31:20). How great is the heavenly abundance that the Holy One, blessed be He, shall bestow on human beings; to those sin-fearing, divine, and righteous men who learn the Torah as they arrive at the world to come. It is not only written, "Your goodness," but also "how great is Your goodness." And who is He? THIS REFERS TO "the memory of Your goodness" (Tehilim 145:7), which is the pleasure of life that is drawn from the world to come down to the "Livelihood of the Worlds." This IS CALLED "the memory of Thy goodness," which is certainly "the great goodness toward the house of Yisrael" (Yeshayah 63:7).

102. מִיָּד וַיֵּרֶד אֵלָיו בַּשֶּׁבֶט, בְּדִינָא קָשִׁיָּא. וַיִּגְזֹל אֶת הַחֲנִית מִיַּד הַמִּצְרִי. דְּמַהֲהִיא שַׁעְתָּא אֲתַמְנַע מִנִּיה, וְלֹא הָוָה בִּידֵיהָ לְעֵלְמִין. וַיִּהְרָגֶהּ בַּחֲנִיתוֹ. עַל הָהוּא חֹבֵא דְמָחָא בְּהָהוּא מָטָה, מֵת, וְלֹא עָאֵל לְאַרְעָא קְדִישָׁא, וְאַתְמַנַּע נְהוּרָא דָּא מִיִּשְׂרָאֵל.

103. מִן הַשְּׁלֹשִׁים הָכִי נִכְבֵּד: אֵלֶּיךָ שְׁלֹשִׁים שָׁנָה עָלְאִין, דְּאִיהוּ נָטִיל מְנַהוּן, וְאַנְגִיד לְתַתָּא, וּמְנִיָּהּ אִיהוּ הָוָה נָטִיל וְאַתְקָרַב, וְאַל הַשְּׁלֹשָׁה לֹא בָּא, אֵינֻן הָווּ אֲתִיָּאן לְגַבִּיה, וַיִּהְיֵי לִיה בְּרַעוּתָא דְּלִבָּא, וְאִיהוּ לֹא הָוִי אֲתִי לְגַבִּיהוּן.

104. וְאַף עַל גַּב דְּלֹא עָאֵל בְּמִנְיָנָא וְחוּשְׁבָּנָא דְּלַהוּן. וַיִּשְׁימָהוּ דוֹר אֶל מִשְׁמַעְתּוֹ. דְּלֹא אֲתַפְרֹשׁ מְלוּחָא דְּלַבִּיהָ לְעֵלְמִין, לִית פְּרֻדָּא לַהוּן לְעֵלְמִין. דוֹר שָׁם לִיה לַבִּיה וְאִיהוּ לֹא לְדוֹר. בְּגִין דְּתוּשְׁבָחוּן, וְשִׁירִין וְרַחֲמִין דְּסִיְהָרָא עֲבִיד לְשִׁמְשָׁא, אִיהוּ מְשִׁיכַת לִיה לְגַבָּה לְמַהוּי דְּיוֹרִיהָ בְּהָדָה. וְדָא אִיהוּ וַיִּשְׁימָהוּ דוֹר אֶל מִשְׁמַעְתּוֹ.

105. נָפְלוּ רַבִּי אֱלִיעֶזֶר וְרַבִּי אַבָּא קָמִיה. אֲדַהֲכִי וְהָכִי לֹא חָמוּ לִיה, קָמוּ וְאַסְתַּכְּלוּ לְכָל סֹטְרִין וְלֹא חָמוּ לִיה. יָתְבוּ וּבָכוּ וְלֹא יָכִילוּ לְמַלְלָא דָּא לְדָא. לְבַתֵּר שַׁעְתָּא, אָמַר רַבִּי אַבָּא, וְדָאִי הָא דְּתַנִּינָן דְּבִכָּל אַרְחָא דְּצַדִּיקָיָא אֲזִלִּין, וּמִילִי דְּאוּרִייתָא בִּינִיָּהּ, דְּאֵינֻן זִכְאִין דְּהָהוּא עֲלָמָא אֲתִיָּאן לְגַבִּיהוּן. וְדָאִי דָּא הוּא רַב הַמְּנוּנָא סָבָא דְּאֲתִי לְגִבְן מַהֲהוּא עֲלָמָא, לְגַלְאָה לֵן מְלִין אֵלֶיךָ, וְעַד לֹא נִשְׁתַּמּוּדַע בִּיה, אֲזַל לִיה וְאַתְכִּסִּי מִינָן. קָמוּ וְהָווּ בְּעוּ לְמַטְעֵן לַחֲמִירִי וְלֹא אֲזָלוּ, בְּעוּ לְמַטְעֵן וְלֹא אֲזָלוּ, דְּחִילוּ וְאַנְחוּ לֹון לַחֲמִירִי. וְעַד יוֹמָא, הָווּ קָרְאֵן לְהָהוּא אֲתֵר, דוֹן דְּחִמְרִי.

106. פָּתַח רַבִּי אֱלִיעֶזֶר וְאָמַר. מַה רַב טוֹבָךְ אֲשֶׁר צִפְנָתָ לִירֵאִיךָ וְגו'. בְּמַה הוּא טָבָא עֲלָאָה וַיִּקְרָא דְּיָמִין קְדוּשׁ בְּרוּךְ הוּא לְמַעַבְדָּא גַבִּי בְּנֵי נִשְׂא, לְאֵינֻן זִכְאִין עֲלָאִין דְּחִלִּי חֲטָאָה דְּמִשְׁתַּדְּלִי בְּאוּרִייתָא, כִּד עָאֲלִין לְהָהוּא עֲלָמָא. טוֹבָךְ לֹא כְּתִיב אֱלֹא רַב טוֹבָךְ, וּמָאן אִיהוּ זִכְרֵךְ רַב טוֹבָךְ יִבְיַעו. וְדָא אִיהוּ עֲנוּגָא דְּחִינִין דְּנִגְדִין מִעֲלָמָא דְּאֲתִי לְגַבִּי חֵי עֵלְמִין, דְּאִיהוּ זִכְרֵךְ רַב טוֹבָךְ. וְדָאִי אִיהוּ, וְרַב טוֹב לְבֵית יִשְׂרָאֵל וְגו'.

107. Further "How (Heb. Mah) great is Your goodness" (Tehilim 31:20) SHOULD BE FURTHER EXPLAINED. In these words, the secret of Wisdom is engraved. It is the place where all the secrets are included, BECAUSE the word how (Mah) MEANS according to what we have learned (Par. 19). "Great" refers to a great and strong tree, WHICH IS ZEIR-ANPIN. Because there is another tree, which is smaller than this one (REFERRING TO MALCHUT), this one, ZEIR-ANPIN, is referred to as great and rises up to the highest of the heavens.

108. "Goodness" (Tehilim 31:20) is the Light that was created on the first day OF THE ACT OF CREATION, "which You have laid up for those who fear You" (Ibid.). BECAUSE He hid it as a treasure for the righteous in the world to come, "which You have created," this alludes to the upper Garden of Eden (Paradise), as it is written, "In the place, Hashem, which You have created for Yourself to dwell in" (Shemot 15:17). This is what the words "which You have created" signify.

109. "In the presence of the Sons of Men (human beings)" (Tehilim 31:20). This is the lower Garden of Eden, where all the righteous stand with the Spirit (Heb. Ruach), which is clothed in a precious garment, IN THE SAME way and form that they appeared in this world. Thus, the phrase "in the presence of the Sons of Men" means in the same form as human beings that live in this world. And they stand there and then rise up in the air, ascending to the Celestial Academy in the upper Garden of Eden. They float around THERE and bathe in the dew of the rivers of pure balsam. Then they come down and dwell below IN THE LOWER GARDEN OF EDEN.

110. And sometimes THESE RIGHTEOUS SOULS appear "in the presence of the Sons of Man" (Tehilim 31:20) to perform miracles for them, just as the angels of above do. And this is exactly like the Light of the Supernal Shining Light that we have just seen. But we did not have the merit of seeing deeper into the secrets of Wisdom and attaining greater knowledge.

111. Rabbi Aba opened the discussion, saying: "And Manoach said to his wife, We shall surely die, because we have seen Elohim" (Shoftim 13:22). Even though Manoach was not aware of his actions, AS IT IS WRITTEN, "FOR MANOACH KNEW NOT THAT HE WAS THE ANGEL OF ELOHIM" (SHOFTIM 12:16), he still said, as it is written, "For man shall not see Me and live" (Shemot 33:20). We have certainly seen Him, and therefore we shall certainly die. Yet, we who have seen and have had the privilege of seeing that Light that accompanied us shall NEVERTHELESS stay alive, because the Holy One, blessed be He, sent him to us, to teach us the secrets of the Wisdom that he chose to reveal. How happy is our lot!

112. They went along and reached a mountain just as the sun was about to set. The branches of the trees on the mountain started to rustle and sing. While they were still walking they heard a strong voice calling out, Holy sons of Elohim, you who are scattered among those who live in this world, those Shining Lights who are the Yeshiva Scholars, gather around and come to your places so that you may enjoy yourselves with your Master in the study of the Torah. They were frightened AND REMAINED standing in their places. Then they sat down.

107. תוֹמָה רַב טוֹבָךְ, הֵכָא אֲגִלִּיף רִזָּא דְחֻכְמָתָא, וְכָל רִזְיוֹן אֲתַבְּלִילוּ הֵכָא, מִ"ה: בְּמָה דְאִתְמַר. רַב: דָּא אִילָנָא רַ"ב וְתִקְיָה. בְּגִין דְאִית אִילָנָא אַחְרָא זֹטָא מְנִיָּה, וְדָא הוּא רַב, וְאֶעִיל לִיָּה בְרוּם רְקִיעִין.

108. טוֹבָךְ: דָּא אוּר דְאִתְבְּרִי בְיוֹמָא קְדָמָאָה. אֲשֶׁר צִפְנָת לִירֵאִיךְ: בְּגִין דְגִנְזִי לִיָּה לְצִדִּיקָיָא בְּהֵוּא עֲלָמָא. פְּעֵלָת: דָּא גֵן עֵדֶן עֲלָאָה. דְכִתִּיב מְכוֹן לְשִׁבְתֶּךָ פְּעֵלָת ה' וְדָא הוּא פְּעֵלָת לַחֹסִים בְּךָ.

109. נֶגַד בְּנֵי אָדָם, דָּא גֵן עֵדֶן דִּלְתַּתָּא, דְּכָל צִדִּיקָיָא תָּמָן קִיּוּמֵי בְרוּחָא דְאִתְלַבֵּשׁ בְּלָבוּשׁ יָקָר, כְּגִוּוֹנָא וְדִיוֹקְנָא דֵּהָאֵי עֲלָמָא, וְדָא אִיהוּ נֶגַד בְּנֵי אָדָם בְּהֵוּא דִּיוֹקְנָא דְבְּנֵי אָדָם דֵּהָאֵי עֲלָמָא. וְקִיּוּמֵי תָּמָן, וּפְרָחֵי בְּאוּרָא וְסִלְקוּ לְגֹו מְתִיבְתָּא דְרִקִּיעָא בְּהֵוּא גֵן עֵדֶן דְלַעִילָא, וּפְרָחֵי וְאִסְתַּחֲוִין בְּטַלֵּי נְהִירֵי אֲפֻרְסָמוֹנָא דְכִיָּא וְנַחֲתֵי וְשָׂרָאן לְתַתָּא.

110. וּלְזִמְנִין אֲתַחֲזִין נֶגַד בְּנֵי אָדָם לְמַעַבְדַּ לֹון נְסִין, כְּמִלְאֲכִין עֲלָאִין, כְּגִוּוֹנָא דְחִזְינָא הִשְׁתָּא נְהִירוּ דְבוֹצִינָא עֲלָאָה. וְלֹא זְכִינָא לְאַסְתַּכְלָא וּלְמַנְדַּע רִזְיוֹן דְחֻכְמָתָא יִתִּיר.

111. פְּתַח רַבִּי אַבָּא וְאָמַר, וַיֹּאמֶר מְנוּחַ אֵל אִשְׁתּוּ מוֹת נִמּוּת כִּי אֱלֹהִים רְאִינוּ, אֵף עַל גְּבַדְמְנוּחַ לֹא הוּא יָדַע מַאי עֲבִידְתִּיהּ, אָמַר, הוּאִיל וּכְתִיב כִּי לֹא יִרְאֵי הָאָדָם וְחִי, וְדָאֵי אֲנִן חִזְינֵן, וּבְגִין כְּרָמוֹת נִמּוּת. וְאֲנִן חִמְינֵן וְזָכִינֵן לְנִהוּרָא דָּא דִּהּוּא אֲזִיל בְּהֵדֶן, וְנִתְקִיִּים בְּעֲלָמָא. דֵּהָא קְדוֹשׁ בְּרוּךְ הוּא שְׁדִּרְיָה לְגַבְּן, לְאוּדַעָא לֹון רִזְיוֹן דְחֻכְמָתָא דְגָלִי, זְכָאָה חוּלְקָנָא.

112. אֲזִלוּ, מְטוּ לְחַד טוּרָא, וְהוּא נָטִי שְׁמֶשׂא. שְׂרוּ עֲנַפִּין דְאִילָנָא דְטוּרָא לְאַקְשָׁא דָּא בְּדָא, וְאָמַרֵי שִׁירְתָּא. עַד דִּהּוּי אֲזִלוּ, שְׁמַעוּ חַד קְלָא תְקִיפָא דִּהּוּא אָמַר, בְּנֵי אֱלֹהִין קְדִישִׁין אִינוּן דְאִתְבְּדְרוּ בִּינֵי חִיָּא דֵּהָאֵי עֲלָמָא, אִינוּן בּוֹצִינֵי בְּנֵי מְתִיבְתָּא, אֲתַכְנָשׁוּ לְרוּכְתִּיָּהּ לְאַשְׁתַּעֲשָׂא בְּמֵאֲרִיכוֹן בְּאוּרִיָּתָא. דְחִילוּ אֵלִין וְקֵאִימוּ בְּרוּכְתִּיָּהּ וְיִתְבִּי.

113. In the meantime, a voice came forth as before, and said, O, mighty rocks, exalted hammers, here comes the Master of colors, embroidered with paintings, standing upon a pillar. Enter and be assembled. At this moment, they heard the great and mighty "voice" of the tree branches, which were saying, "The voice of Hashem breaks the cedars" (Tehilim 29:5). Both Rabbi Elazar and Rabbi Aba fell down on their faces, and a great fear overcame them. They rose hastily and went away, after which they ceased to hear anything. They left (lit. 'came out of') the mountain and kept on going.

114. As they reached the house of Rabbi Yosi, the son of Rabbi Shimon, who was the son of Lakunya, they met Rabbi Shimon bar Yochai. He was glad and said to them, you have certainly journeyed through a path of heavenly miracles and wonders. Because as I was sleeping, I saw you together with Benayahu Ben Yehoyada, who sent to you in the hands of an old man two crowns with which to adorn yourselves. So certainly, the Holy One, blessed be He, was on this path. Furthermore, I see that your faces have changed. Rabbi Yosi said, You have said well, that a Wise Man (sage) is preferable to a prophet. Rabbi Elazar came and bowed before Rabbi Shimon and told him the story.

115. Rabbi Shimon felt fear coming over him and wept. Then he said, "Hashem, I have heard a report of You, and I am afraid" (Chavakuk 3:2). Chavakuk had said this phrase when he saw his death and his resurrection by Elisha approaching. Why was he called Chavakuk? Because, as it is written, "About this time in the coming year you shall embrace (Heb. Chovek-et) a son" (II Melachim 4:16). So Chavakuk was the son of the Shunammite. And there were two embracings: one from his mother and one from Elisha, as it is written, "and he put his mouth upon his mouth" (II Melachim 4:34).

116. I have found in the book of King Solomon that the engraved Name that consists of 72 names was engraved on CHAVAKUK BY ELISHA. AND EACH WORD CONSISTS OF THREE LETTERS (AS EXPLAINED IN ZOHAR, BESHALACH, PAR. 173). Because the letters of the alphabet that his father engraved on him from the beginning flew away as he died. And now, when Elisha embraced him, he engraved on him all these letters of the 72 names. Therefore the engraved letters of the 72 names, EACH OF WHICH HAS THREE LETTERS, comprises a total of 216 letters.

113. אֲדַהֲכִי נִפְיָךְ קָלָא בְּמַלְקָדְמִין, וְאָמַר טַנְרִין תְּקִיפִין פְּטִישִׁין רַמָּאִין, הָא מֵאֲרִי דְגִוּוֹנִין מְרַקְמָא בְּצִיּוּרִין קָאִים עַל אֶצְטוּנָא, עוּלוּ וְאַתְכַּנְשׁוּ. בְּהֵיא שְׁעָתָא שְׁמַעוּ קַל עֲנַפֵּי דְאֵילָנִין רַב וְתַקִּיף, וְהוּ אֲמַרִי קוֹל ה' שׁוֹבֵר אֲרָזִים. נָפְלוּ עַל אֲנַפְיָהּ רַבִּי אֶלְעָזָר וְרַבִּי אָבָא, וּדְחִילוּ סָגִיא נָפַל עֲלֵיהוּ, קָאֻמוּ בְּבִהּלוּ וְאֶזְלוּ וְלֹא שְׁמַעוּ מִיְדֵי. נָפְקוּ מִן טוּרָא וְאֶזְלוּ.

114. בְּדַ מְטוּ לְבִי רַבִּי יוֹסִי בְּרַבִּי שְׁמַעוֹן בֶּן לְקוּנְיָא, חָמוּ לְרַבִּי שְׁמַעוֹן בֶּן יוֹחָאִי תַמָּן, חָדוּ. חָדִי רַבִּי שְׁמַעוֹן, אָמַר לוֹן, וְדָאִי אֲרַחָא דְנָסִין וְאַתִּין עֲלָאִין קָא עֲבַרְתוּן, דְּאָנָא דְמִיכְנָא הִשְׁתָּא, וְחֲמִינָא לְכוּ, וְלִבְנֵיהוּ בֶן יְהוֹיָדָע דְקָא מְשַׁדֵּר לְכוּ תֵרִין עֲטָרִין, עַל יְדָא דְחַד סָבָא, לְאַעְטָרָא לְכוּ. וְדָאִי, בְּאַרְחָא דָא קְדוֹשׁ בְּרוּךְ הוּא הָוָה. תוּ, דְחֲמִינָא אֲנַפְיָכוּ מִשְׁנִיין. אָמַר רַבִּי יוֹסִי יְאֹתָ אֲמַרְתוּן, דְּחֲכָם עֲרִיף מִנְּבִיא. אֲתָא רַבִּי אֶלְעָזָר וְשׁוּי רִישֵׁי בֵין בְּרַבִּי דְאָבּוּי וְסַח עוֹבְדָא.

115. דְּחִיל רַבִּי שְׁמַעוֹן וּבִכָּה. אָמַר, ה' שְׁמַעְתִּי שְׁמַעְךָ יִרְאֵתִי. הָאִי קָרָא חֲבֻקֻק אָמַר, בְּשַׁעְתָּא דְחֻמָּא מִיתַתִּיה, וְאַתְקִיָּם עַל יְדָא דְאַלִּישָׁע. אֲמַאִי אֲקָרִי חֲבֻקֻק. בְּגִין דְּכְתִיב לְמוֹעֵד הָזֶה כַּעַת חֵיהָ אֵת חוֹבֶקֶת בֶּן. וְדָא בְּרִיה דְשׁוֹנְמִית הָוָה. וְתֵרִין חֲבֻקִין הָווּ, חַד דְּאִימִיָּה, וְחַד דְּאַלִּישָׁע. דְּכְתִיב וַיִּשֶׁם פִּי עַל פִּיו.

116. אֲשַׁכְחָנָא בְּסַפְרָא דְשְׁלֹמָה מְלָכָא, שְׁמָא גְלוּפָא דְשַׁבְעִין וְתֵרִין שְׁמָהּ, אֲגָלִיף עֲלוּי בְתִבִּין. בְּגִין דְּאֲתוּן דְּאַלְפָא בִּיתָא דְאַגְלִיף בִּיהָ אָבּוּי בְּקַדְמִיתָא בְּדַ מִית, פִּרְחוּ מִנִּיהָ. וְהִשְׁתָּא דְאַלִּישָׁע חֲבַק לִיהָ, אֲגָלִיף בִּיהָ כָּל אֵינוֹן אֲתוּן דְשַׁבְעִין וְתֵרִין שְׁמָהּ. וְאַתוּן דְּאֵילִין שַׁבְעִין וְתֵרִין שְׁמָהּ גְלוּפִין, אֵינוֹן מֵאֲתָן וְשִׁיתֶסֶר אֲתוּן.

117. And all of these 216 letters that form the 72 names were engraved by Elisha in the spirit OF CHAVAKUK to bring him back to life. And he called him CHAVAKUK, A name that completes AND SIGNIFIES all the sides (directions), because it completes AND SIGNIFIES two embracings, as mentioned previously. It also completes AND SIGNIFIES the secret of the 216 letters of the Holy Name. BECAUSE THE NUMERICAL VALUE OF CHAVAKUK IN HEBREW ADDS UP TO 216, FROM WHICH THE 72 NAMES WERE CREATED. SO BY THE 72 compartments (names) he revived him and brought his spirit back. AND BY THE 216 letters, he revived his body and bodily functions. This is why he is called Chavakuk.

118. And he said, "Hashem, I have heard a report of You, and I am afraid" (Chavakuk 3:2). WHICH MEANS THAT I have heard or I have received a report of what I went through and have therefore had a taste of what that other world is like, and "I am afraid." THIS REFERS TO THE TIME BETWEEN HIS DEATH AND HIS RESURRECTION BY ELISHA. He started to ask for mercy on his soul by saying, "Hashem, revive your work" (this is a reference to his soul) "that You have performed for me in the midst of the years" (Ibid.). THIS MEANS 'MAY THIS BE MY LIFE,' BECAUSE THE TERM "revive" IS CONNECTED to his life. And whoever is connected to those primordial years, WHICH ARE THE SFIROT OF ATIK-YOMIN, has life connected to him. The phrase, "in the midst of the years make known," means to bestow life upon that grade that has no life at all of its own, WHICH IS MALCHUT OF MALCHUT.

119. Rabbi Shimon wept as he said: Even I have feared the Holy One, blessed be He, from what I have heard. He raised his hands to his head and said, You had the privilege of seeing Rabbi Hamnuna Saba, the Shining Light of the Torah, face to face, while I have not. He then fell face downward and saw him uprooting mountains and lighting candles in the temple of King Mashiach. He said to him, My Master in that world you shall both be neighbors of the heads of the Yeshivot (Academies), before the Holy One, blessed be He. From that day ONWARD, he called Rabbi Elazar his son, and Rabbi Aba "Pni-el." As it is written: "For I have seen Elohim face to face" (Beresheet 32:31).

13. The two points

The Zohar explains the concept of the Tree of Knowledge of Good and Evil. Within everything in our world, there exist positive and negative aspects. Reading this section gives us the ability to connect to the positive side of existence, while at the same time it shields us from negative elements.

120. In the beginning: Beresheet. Rabbi Chiya opened the discussion with the verse, "The beginning of Wisdom is the Fear of Hashem, good understanding to all who do His commandments, His praise endures forever" (Tehilim 111:10). Of the phrase, "the beginning of Wisdom," HE ASKS: SHOULD this verse have read 'the end of Wisdom is the Fear of Hashem,' because the fear of Hashem IS THE SECRET OF MALCHUT, which is at the end of Chochmah! AND HE REPLIES: She, the MALCHUT, is the beginning or the first stage that opens the entrance to the level of the Supernal Chochmah (Wisdom). So it is written, "Open to me the gates of righteousness" (Ibid. 118:19-20). REFERRING TO THE GATES OF MALCHUT THAT ARE CALLED RIGHTEOUSNESS (JUSTICE), "this is the gate to Hashem" (Ibid.). Assuredly, if he does not enter this gate, he shall never reach the Supernal King, because He is exalted, hidden, and concealed, and has made gates for Himself, one behind the other.

117. וְכָלֵהוּ אֶתּוֹן אֲגִלִּיף בְּרוּחִיהָ אֲלִישֶׁעַ, בְּגִין לְקַיֵּמָא לִיה בְּאַתּוֹן דְּשִׁבְעִין וַתִּרִין שְׁמֶהּ, וּקְרָא לִיה חֲבֻקִּיק. שְׁמַע דְּאַשְׁלִים לְכָל סְטִרִין, אֲשִׁלִּים לְחֻבּוּקִין, בְּדַאֲתָמֵר, וְאַשְׁלִים לְרִזָּא דְּמֵאֲתָן וְשִׁתְּסֵר אֶתּוֹן דְּשִׁמָּא קְדִישָׁא. בְּתַבִּין אֲתַקִּיִּים לְאַהֲדָרָא רוּחִיהָ, וּבְאַתּוֹן אֲתַקִּיִּים כָּל גּוֹפִיהָ עַל קַיּוּמִיהָ, וְעַל דָּא אֲקִרִי חֲבֻקִּיק.

118. וְאִיהוּ אָמַר ה' שְׁמַעְתִּי שְׁמַעְךָ יִרְאָתִי, שְׁמַעְנָא מַה דְּהוּה לִי דְּאַטְעִימָנָא מִהֵוּא עֲלָמָא, וְדְחִילָנָא. שְׂרָא לְמַתְבַּע רַחֲמִין עַל נַפְשִׁיהָ וְאָמַר ה' פְּעֻלָּךְ דְּעִבְדָּתָ לִי בְּקֶרֶב שָׁנִים יְהוֹן חַיִּיהוּ, כְּמוֹ, חַיּוּ. וְכָל מָאן דְּאַתְקִשֵׁר בְּאִינוֹן שָׁנִים קְדָמוֹנִיּוֹת, חַיִּין אֲתַקְשְׁרוּ בִּיה. בְּקֶרֶב שָׁנִים תּוֹדִיעַ, לְהֵוּא דְּרָגָא דְּלִית בָּהּ חַיִּין כָּלָל.

119. בְּכַה רַבִּי שְׁמַעוֹן וְאָמַר, אוֹף אֲנָא מִמַּה דְּשְׁמַעְנָא דְּחִילָנָא לְקַדְּשָׁא בְּרִיךְ הוּא. זְקִיף יָדָיו עַל רִישִׁיהָ, וְאָמַר, וּמַה רַב הַמְּנוּנָא סְבָא נִהִירוּ דְּאוּרִייתָא, וְזָכִיתוֹן אֶתּוֹן לְמַחְמִי אֲפִין בְּאַפִּין, וְלֹא זְכִינָא בִּיה. נִפְלַע עַל אֲנָפּוּי, וְחִמָּא לִיה מַעְקֵר טוּרִין, מְנַהִיר שְׂרָגִין בְּהִיכְלָא דְּמַלְכָּא מְשִׁיחָא. אָמַר לִיה: רַבִּי, בְּהֵוּא עֲלָמָא, תְּהוֹן שְׁבָבִין מְאִרִי אוּלְפָּנִין, קָמִי קַדְּשָׁא בְּרִיךְ הוּא. מִהֵוּא יוֹמָא, הוּה קָרִי לִר' אֲלַעְזָר בְּרִיה וּלְרַבִּי אָבָא פְּנִי"אֵל, כְּמָא דָּאֵת אָמַר כִּי רְאִיתִי אֱלֹהִים פָּנִים אֶל פָּנִים.

120. בְּרֵאשִׁית, רַבִּי חֵינָא פִּתַּח, רֵאשִׁית חֲכָמָה יִרְאָתָהּ שְׁכָל טוֹב לְכָל עוֹשִׂיהֶם תְּהִלָּתוֹ עוֹמֶדֶת לְעַד. רֵאשִׁית חֲכָמָה, הָאִי קָרָא הָכִי מִבְּעֵי לִיה סוֹף חֲכָמָה יִרְאָתָהּ, בְּגִין דִּירְאָתָהּ ה' סוֹף חֲכָמָה אִיהִי. אֵלָּא אִיהִי רֵאשִׁית לְעֵאלָא לְגוֹ דְּרָגָא דְּחֲכָמָתָא עֲלָאָה, הָהּ"ד פִּתְחוּ לִי שַׁעְרֵי צְדָק. זֶה הַשַּׁעַר לָהּ. וְדָאִי דָאִי לֹא יוֹעִיל בְּהָאִי תִרְעָא, לֹא יוֹעִיל לְעֵלְמִין. לְמַלְכָּא עֲלָאָה. דְּאִיהִי עֲלָאָה וְטַמִּיר וְגָנִיז, וְעֵבִיד לִיה תִּרְעִין אֵלִין עַל אֵלִין.

121. At the end of all those gates, He set up a gate with many locks, many openings, and many chambers (lit. 'Temples') one on top of the other. He said, "Whoever wants to reach Me must first pass through this gate. Whoever enters THROUGH this gate, may enter!" The same applies here, as the first gate to Supernal Wisdom is the "Fear of Hashem," (Tehilim 111:10) WHICH IS MALCHUT. This is why IT IS CALLED 'The Beginning.'

122. The letter Bet IN THE WORD BERESHEET INDICATES two points that are joined together in MALCHUT. And of these two Points, one is concealed and treasured, while the other is revealed and out in the open. But because they are not separated, they are called 'The Beginning' (Heb. Resheet), WHICH MEANS ONLY one and not two. Whoever takes one. takes the other as well, and all is One; because "He and His Name are One," as it is written, "that men may know that You are by Yourself alone whose name is Hashem." (Tehilim 83:19).

123. Why is MALCHUT called the "Fear of Hashem?" (Tehilim 111:10). Because THE MALCHUT is the 'Tree of Good and Bad': If a person is deserving, then it is good; but if he is not deserving, then it is bad. This is why fear abides in that place. And She is the gate through which all goodness of the world passes. Because 'all goodness' is related to those two gates, NAMELY TO THOSE TWO POINTS, which are as one. Rabbi Yosi said, 'All goodness' refers to the Tree of Life, which is entirely good; it has no bad at all. And because no evil prevails there, it is all good with no bad!

124. "All they who do His commandments" (Tehilim 111:10). These are "the sure kindnesses promised to David" (Yeshayah 55:3), the supporters of the Torah. And those who support the Torah are those who seemingly make it. So all those who occupy themselves with the Torah need not work, as they delve into its study, while those who support it have to work. And because of this, the verse "His praise endures forever" (Tehilim 111:10) Becomes TRUE TO LIFE, and the Throne is properly established.

121. ולסוף כל תרעין עבד תרעא חד בכמה מנעולין, בכמה פתחין, בכמה היכלין, אליו על אליו. אמר כל מאן דבעי למיעל לגבאי, תרעא דא יהא קדמא לגבאי, מאן דיעול בהאי תרעא יעול. אוף הכי, תרעא קדמא לחכמה עלאה, יראת ה' איהי, ודא איהי ראשית.

122. ב', תרין אינון דמתחברין כחדא, ואינון תרין נקודין, חד גניזא וטמירא, וחד קיימא באתגליא. ובגין דלית להו פרודא, אקרון ראשית, חד ולא תרין, מאן דנטיל האי נטיל האי, וכלא חד, דהא הוא ושמייה חד, דכתיב וידעו כי אתה שמך ה' לבדך.

123. אמאי אקרי יראת ה', בגין דאיהו אילנא דטוב ורע, זכי בר נש, הא טוב, ואי לא זכי הא רע. ועל דא שרי בהאי אתר יראה, ודא תרעא לעאלא לכל טובא דעלמא. שכל טוב, אליו תרין תרעין דאינון כחדא. ר' יוסי אמר שכל טוב, דא אילנא דחיי, דאיהו שכל טוב בלא רע כלל. ועל דלא שריא ביה רע, איהו שכל טוב בלא רע.

124. לכל עושיהם, אליו חסדי דוד הנאמנים, תמכין אורייתא, ואינון דתמכין אורייתא כביכול אינון עבדין. כל אינון דלעאן באורייתא לית בהו עשיה בעוד דלעאן בה. אינון דתמכין לון אית בהו עשיה, ובחילא דא כתיב והללו עומדת לעד, וקיימא בורסייא על קיומיה בדקא יאות.

14. The night of the bride

The Zohar examines the holiday of Shavout, when the presence of the Creator enjoins Itself completely to our physical world. Shavout connects us to the original revelation of Light that occurred on Mount Sinai. The union between the presence of God [The Light or Shechinah] and the physical world produced total perfection. The Light on Sinai radiated with such intensity that it banished the dark forces of death and decay, and the Israelites experienced true immortality. Likewise, the forces transmitted through the Aramaic text of the Zohar arouse the spiritual energy of immortality, and remove the power of death from our lives. The Kabbalists reveal a secret concerning the force called Death: it not only strikes and affects the physical body, but it is also the unseen motivating force responsible for the demise of relationships, prosperity, and happiness in any form.

125. Rabbi Shimon was sitting and studying the Torah on the night when the Bride, WHO IS MALCHUT, was to be joined with Her husband! For we have learned that all the friends who are the attendants of the bridal chamber should remain with the Bride all that night. On the morrow, WHICH IS THE FEAST OF SHAVUOT (PENTECOST), the Bride to be is prepared for the matrimonial service and to be wed to Her husband. During this night, the attendants rejoice with Her as she prepares her adornments (Heb. Tikunim). THIS REFERS TO the study of the Torah, and from the study of the Torah to the Prophets, and from the Prophets to the Holy Writings (Hagiographa), and then to the expositions of the scriptures and to the inner secrets of Wisdom. Because these are Her preparations and Her adornments. And She, THE BRIDE, approaches her bridesmaids and sets Herself over their heads. She is prepared (attended to) by them and rejoices with them all night. The day after, IN THE MORNING OF SHAVUOT, she does not enter under the canopy without them. So THOSE FRIENDS, WHO STUDIED THE TORAH ALL NIGHT LONG, are called the "canopy attendants" (lit. 'sons of the canopy'). As she approaches the canopy, the Holy One, blessed be He, inquires after them, blesses them, and crowns them with the Bridal Crowns. How happy is their role!

126. And Rabbi Shimon and all the friends were chanting the songs of the Torah. Every one of them brought forth a new discovery about the Torah, and Rabbi Shimon was rejoicing together with all his friends. Rabbi Shimon said to them, My sons, how happy is your lot, because tomorrow, the Bride shall not approach the bridal canopy without you. Because all those who prepare the adornments of the Bride during this night and rejoice with Her shall all be written and registered in the Book of Remembrance. And the Holy One, blessed be He, blesses them with 70 blessings and crowns from the upper world.

127. Rabbi Shimon opened the discussion by saying, "The heavens declare the glory of El" (Tehilim 19:2). I have already explained this verse, but will again. When the Bride awakens on the morning of the following day to enter under the bridal canopy, she appears, shining with all Her ornaments, together with the friends (attendants) who rejoiced with Her the previous night. She, in turn, rejoices with them now.

128. On the following day, how many crowds, hosts, and camps gather around her. While she and all the others; ALL THESE HOSTS AND CAMPS wait for each and every one of those who prepared her, BY STUDYING THE TORAH during the night. Upon seeing them - ZEIR-ANPIN AND MALCHUT - joined together, and watching her, THE MALCHUT, see her husband, ZEIR-ANPIN, the scriptures say, "The heavens declare the glory of El" (Tehilim 19:2). "The heavens" refers to the Bridegroom who enters under the bridal canopy, WHO IS ZEIR-ANPIN AND IS CALLED THE HEAVENS; "declare" (Heb. Meh-sah-preem) means that they shine like the radiance of a sapphire (Heb. Sah-peer), which sparkles and radiates from one end of the universe to the other.

125. רבי שמעון הוה יתיב ולעי באורייתא, בליליא דכלה אתחפרת בבעלה, דתנינן כל אינון חבריא דבני היכלא דכלה, אצטריכו בההיא ליליא, דכלה אודמנת למהוי ליומא אחרא גו חופה בבעלה, למהוי עמה כל ההוא ליליא, ולמחרי עמה בתקונה דאיהי אתתקנת, למלעי באורייתא, מתורה לנביאים, ומנביאים לכתובים, ובמדרשות דקראי, וברזי דחכמתא. בגין דאלין אינון תיקונין דילה ותכשיטה. ואיהי ועולמתהא עאלת וקיימת על רישיהון, ואתתקנת בהו וחדת בהו כל ההוא ליליא. וליומא אחרא לא עאלת לחופה אלא בהדיהו, ואלין אקרון בני חופתא. וכיון דעאלת לחופתא, קדוש ברוך הוא שאיל עליהו ומברך לון, ומעטר לון בעטרהא דכלה, זכאה חולקהון.

126. והוה רבי שמעון וכלהו חבריא מרגנין ברה דאורייתא, ומחדשן מלין דאורייתא כל חד וחד מניהו, והוה חרי רבי שמעון וכל שאר חבריא. אמר לון רבי שמעון: בני, זכאה חולקכון, בגין דלמחר לא תעול כלה לחופה אלא בהדייכו, בגין דכלהו דמתקנין תקונהא בהאי ליליא וחדאן בה, כלהו יהון רשימין ובתיבין בספרא דדכרניא, וקדוש ברוך הוא מברך לון בשבעין ברכאן ועטרין דעלמא עלאה.

127. פתח רבי שמעון ואמר השמים מספרים כבוד אל וגו', קרא דא הא אוקימנא ליה. אבל בזמנא דא, דכלה אתערך למיעל לחופה ביומא דמחר, אתתקנת ואתנהירת בקישוטהא, בהדי חבריא דחדאן עמה כל ההיא ליליא, ואיהי חדאת עמהון.

128. וביומא דמחר כמה אוכלוסין חיוילין ומשרין מתכנשין בהדה, ואיהי וכלהו, מחכאן לכל חד וחד דתקינן לה בהאי ליליא, כיון דמתחברן כחדא ואיהי חמאת לבעלה, מה כתיב, השמים מספרים כבוד אל. השמים, דא חתן דעאל לחופה. מספרים, מנהרין כזוהרא דספיר, דנהיר וזהיר מסייפי עלמא ועד סייפי עלמא.

129. "The glory of El" (Tehilim 19:2) is the Bride, I.E., MALCHUT, which is called El. As it is written, "and El who has indignation (righteous anger) every day" (Tehilim 7:12). During all the days of the year, She is called El, but now, IN THE FEAST OF PENTECOST (SHAVUOT), after entering under the Bridal Canopy, She is called "glory" and El, WHICH MEANS glory upon glory, splendor upon splendor, and dominion upon dominion.

130. And then, the instant the heavens, WHO ARE ZEIR-ANPIN, enter under the bridal canopy and begin to shine upon Her, all those friends who prepared Her, BY STUDYING THE TORAH ALL NIGHT, are recognized and known by their names. As it is written, "and the firmament proclaims his handiwork" (Tehilim 19:2). "His handiwork" refers to those who own the sign (letter) of the covenant, who are called his handiwork. As it is written, "and established the work of our hands upon us" (Tehilim 90:17), which is the sign of the covenant marked on man's flesh (the circumcision).

131. Rabbi Hamnuna Saba then quoted, "Do not let your mouth cause your flesh to sin" (Kohelet 5:5). THIS MEANS THAT a person should not allow his mouth to be the cause of bringing upon himself evil thoughts, thereby bringing sin to the sacred flesh where the Holy Covenant (circumcision) is marked. Because if he does so he shall be dragged into perdition. He who is in charge of this Netherworld is called Dumah. And together with many tens of thousands of Destructive Angels, they all stand at the opening (gates) of this inferno. But he has no permission to touch all those who have preserved (took care of) the Holy Covenant in this world.

132. King David, after what happened to him with Batsheva, was very fearful. Because at that time, Dumah ascended to the Holy One, blessed be He, stood before Him, and said, O Master of the universe, in the Torah it says of "the man that commits adultery with another man's wife [that]... the adulterer and the adulteress shall surely be put to death" (Vayikra 20:10). Furthermore, it is written, "Moreover, you shall not lie carnally with your neighbor's wife to defile yourself with her" (Ibid.18:20). So what is to become of David, who has profaned the Holy Covenant by desecrating his Brit (genital organ) by committing incest? The Holy One, blessed be He, said to him, "David is righteous! And the Holy Covenant remains intact, because it is known to Me that Bat-Sheva was assigned to him since the day the world was created.

133. DUMAH said to Him (Hashem), If this is known to you, it is not known to him (David). He, THE HOLY ONE, BLESSED BE HE, SAID TO HIM, 'Not only that, but all that happened was permitted and done lawfully. Because every person that went to war did not leave until he had given a bill of divorce to his wife!' He said to Him, If this is so, he should then have waited for three months, which he did not! He replied: When is this applied? Only in cases where we suspect that she might be pregnant! And it is known to me for certain that Uriyah never touched her. Because My name is sealed in him as a witness. For it is written 'Uriyah,' WHICH CONSISTS OF THE LETTERS Uri and Yah. And it can also be written Uriyahu (pron. Uree-Yahu), WHICH IS FORMED BY THE LETTERS UR, YUD, HEI AND VAV 'To show that he is sealed by My Name AS A WITNESS (who testifies) that he never had intercourse with her.'

129. כְּבוֹד אֵל, דָּא כְּבוֹד כְּלָה דְּאֶקְרִי אֵל, דְּכַתִּיב אֵל זֹעֵם בְּכָל יוֹם. בְּכָל יוֹמֵי שְׁתָּא אֶקְרִי אֵל, וְהִשְׁתָּא, דִּהָא עֲאֵלַת לְחוּפָה, אֶקְרִי כְבוֹד, וְאֶקְרִי אֵל, יִקְרַע עַל יִקְרַע. נִהִירוּ עַל נִהִירוּ, וְשִׁלְטָנוּ עַל שִׁלְטָנוּ.

130. בְּדִין בְּהֵיא שְׁעָתָא, דְּשָׁמַיִם עֲאֵל לְחוּפָה וְאֵתִי וְנִהִיר לָהּ, כָּל אֵינֻן חֲבֵרִינֵי דְאַתְקִינוּ לָהּ, כְּלָהּ אֲתַפְרְשִׁי בְּשִׁמְהָן תַּמָּן, הֵה"ד וּמַעֲשֵׂה יָדָיו מִגִּיד הֶרְקִיעַ. מַעֲשֵׂה יָדָיו, אֵלִין אֵינֻן מֵאִרֵּי קֵימָא דְבְּרִית, אֶקְרוֹן מַעֲשֵׂה יָדָיו, כִּד"א וּמַעֲשֵׂה יָדָיו בּוֹנֵנָה, דָּא בְּרִית קֵימָא דְחֵתִים בְּבִשְׂרָא דְבָר נֶשׁ.

131. רַב הַמְּנוּנָא סָבָא אָמַר הֵכִי, אֵל תַּתֵּן אֶת פִּיךָ לְחֻטֵּיא אֶת בִּשְׂרָךְ, דְּלֵא יְהִיב בְּרֵי נֶשׁ פּוּמִיָּה, לְמִיתִי לְהִרְהוּרָא בִּישָׁא, וְיֵהָא גֵרִים לְמַחֲטִי לְהֵיא בִּשְׂרָ קֶדֶשׁ דְּחֵתִים בִּיה בְּרִית קְדִישָׁא. דְּאֵלוּ עֵבִיד בֵּן מְשָׁכִין לִיה לְגִיְהֵנָם, וְהֵהוּא דִּמְמוּנָה עַל גִּיְהֵנָם דּוּמָ"ה שְׁמִיָּה, וְכִמָּה רַבּוּא דְּמִלְאֲכֵי חֲבֵלָה בְּהִרְיָה, וְקֵאִים עַל פִּתְחָא דְּגִיְהֵנָם, וְכָל אֵינֻן דְּנִטְרוּ בְּרִית קְדִישָׁא, בְּהֵאֵי עֲלָמָא, לִית לִיה רֶשׁוּ לְמַקְרַב בְּהוּ.

132. דּוֹד מַלְכָּא בְּשַׁעְתָּא דְּאִירַע לִיה הֵהוּא עוֹבְדָא, דְּחִיל, בְּהֵיא שְׁעָתָא סָלִיק דּוּמָ"ה קְמִי קְדוֹשׁ בְּרוּךְ הוּא. וְאָמַר לִיה, מֵאִרֵּי דְעֲלָמָא כְּתִיב בְּתוֹרָה, וְאִישׁ אֲשֶׁר יִנָּאֵף אֶת אִשְׁתּוֹ אִישׁ, וְכַתִּיב וְאֵל אִשְׁתּוֹ עֲמִיתָךְ וְגו', דּוֹד דְּקִלְקַל בְּרִית בְּעֶרְוָה מַהוּ. אָמַר לִיה קְדוֹשׁ בְּרוּךְ הוּא, דּוֹד זָכָאָה הוּא, וּבְרִית קְדִישָׁא עַל תְּקוּנָה קֵימָא, דִּהָא גָּלִי קְדָמִי דְּאִזְדַּמְנַת לִיה בַּת שֶׁבַע מִיּוֹמָא דְּאַתְבָּרִי עֲלָמָא.

133. אָמַר לִיה אִי קָמַךְ גָּלִי, קְמִיָּה לָא גָּלִי. אָמַר לִיה, וְתוּ בְּהִיתְרָא הָוָה מַה דְּהָוָה, דִּהָא כָּל אֵינֻן דְּעֲאֵלוּ לְקֶרְבָּא, לָא עֲאֵל חֵד מְנִיָּהוּ עַד דְּאַפְטֵר בְּגִט לְאַנְתְּתִיָּה. אָמַר לִיה אִי הֵכִי, הָוָה לִיה לְאוֹרְכָא תַּלְת יָרְחֵי וְלֹא אוֹרִיךְ. אָמַר לִיה, בְּמֵאִי אוֹקִים מְלָה, בְּאַתֵּר דְּחִיּוּשִׁינָן דִּהִיא מְעוּבֶּרֶת, וְגָלִי קְדָמִי דְּאוֹרִיָּה לָא קְרִיב בְּהָ לְעֲלָמִין, דִּהָא שְׁמִי חֵתִים בְּגִיָּה לְסִהְדוּתָא, כְּתִיב אוֹרִיָּה, וְכַתִּיב אוֹרִיָּה, שְׁמִי חֵתוּם בְּהִרְיָה, דְּלֹא שְׁמֵשׁ בְּהָ לְעֲלָמִין.

134. Dumah said to Him, Master of the universe, this is exactly what I have said! If it is known to You that Uriyah never slept with her, it is not known to him. Therefore, he should have waited for three months. And furthermore, IF YOU CLAIM THAT DAVID knew that he had never slept with her, then why did he send Uriyah home and command him to have intercourse with his wife? Since it is written: "Go down to your house and wash your feet!" (II Shmuel 11:8).

135. He said to Dumah, 'He certainly did not know. So he waited more than three months, as four months had passed.' Because we have learned that on the twenty-fifth day of Nissan, David sent an announcement for all arms to be gathered TO GO OUT TO WAR. And they were with Yoav on the SEVENTH day of Sivan, as they went and destroyed the land of the Sons of Amon. There they remained during the months of Sivan, Tammuz, Av, and Elul. And on the twenty-fourth day of Elul the event with Batsheva occurred. Then on Yom Kipur, the Day of Atonement, the Holy One, blessed be He, forgave him for that sin. And there are those who claim that on the seventh day of Adar the announcement was sent, and all arms were gathered on the fifteenth day of Iyar. So what happened with Batsheva occurred on the fifteenth day of Elul. While on Yom Kipur, he received the message "Hashem also has put away your sin; you shall not die" (II Shmuel 12:13). What is the meaning of "you shall not die?" It means that he shall not die at the hand of Dumah.

136. Dumah said, Master of the Universe, I have one thing against him! He opened his mouth and said, "as Hashem lives, the man that has done this deserves to die" (II Shmuel 12:5). So he has condemned himself to death, and therefore I have the power over him TO BRING DEATH UPON HIM. He said to Dumah, You have no permission TO BRING DEATH UPON HIM, because he has already confessed in front of Me saying, 'I have sinned against Hashem-' even though he did not sin. Although his sin against Uriyah was IN KILLING HIM, I have written his punishment and he has accepted it! Immediately Dumah returned to his place, disappointed and with a broken spirit!

137. Concerning to this David said, "Unless Hashem had been my help, my soul had almost dwelt in silence (Dumah)" (Tehilim 94:17). "Unless Hashem had been my help" MEANS that had HE not become David's supervisor and guarded him FROM THE ANGEL DUMAH, David's "soul had almost dwelt in silence" (in the hands of Dumah). Why does he say "had almost?" Because only the smallest distance, as narrow as a thin thread separated him from the Other Side. So "almost dwelt in silence" was the distance of a thin thread, THE DISTANCE REMAINING FOR DUMAH TO DRAG HIM DOWN TO PERDITION!

138. Therefore, every person should be careful not to say what King David said, because he will not be able to say to the ANGEL Dumah, "it was an error" (Kohelet 5:6), as it was with King David. Because in David's case, the Holy One, blessed be He, defeated (Dumah) justifiably. "Wherefore should Elohim be angry at your voice" (Ibid.) refers to the voice that said, "and destroy the work of your hands" (Ibid.). This is the sacred flesh, WHICH IS the Holy Brit that he damaged and corrupted, and because of which he is to be dragged down to Gehenom by the angel Dumah.

134. אָמַר לִיה מֵאֲרִי דַעֲלָמָא, הָא מָה דְאִמְרִית, אִי קִמְךָ גָּלִי דְלֹא שָׁכִיב בְּהִדָּה אֹרְיָה, קָמִיָּה מִי גָּלִי, הֲוָה לִיָּה לְאֹרְכָא לָה תִלַּת יָרְחִי, וְתוּ אִי יָדַע דְלֹא שָׁכִיב בְּהִדָּה לַעֲלָמִין, אִמְאִי שָׁדֵר לָה דְוֹד וּפְקִיד עֲלִיָּה לְשִׁמְשָׁא בְּאַנְתְּתִיָּה, דְכָתִיב רַד לְבֵיתְךָ וּרְחֵץ רַגְלֶיךָ.

135. אָמַר לִיָּה, וְדֹאֵי לֹא יָדַע, אֲבָל יִתִּיר מִתַּלַּת יָרְחִי אֹרְיָךְ, דְּהָא אֲרַבַּע יָרְחִי הָווּ, דְּהִכִּי תִנְיִן בְּחֻמְשָׁה וְעֶשְׂרִים דְּנִיסָן אַעֲבֵר דְוֹד בְּרוּזָא בְּכָל יִשְׂרָאֵל, וְהָווּ עִם יוֹאָב בְּשַׁבְעָה יוֹמִין דְּסִינָן, וְאַזְלוּ וְחָבְלוּ אֶרְעָא דְבְנֵי עֲמוּן: סִינָן, וְתַמּוּז, וְאָב, וְאֶלּוּל, אֲשֶׁתְּהוּ שָׁם. וּבְאַרְבַּעַה וְעֶשְׂרִים בְּאֶלּוּל הָוָה מָה דְהָוָה מִבַּת שָׁבַע, וּבִיּוֹמָא דְכַפּוּרִי מַחֵל לִיָּה קְדוּשׁ בְּרוּךְ הוּא הֵהוּא חוּבָא. וְאִית דְאִמְרִי בְדִי בְּאִדְרִי אַעֲבֵר בְּרוּזָא, וְאַתְכַּנְשׁוּ בְּחֻמְסִיר דְאִיָּיר, וּבְחֻמְסִיר בְּאֶלּוּל הָוָה מָה דְהָוָה מִבַּת שָׁבַע, וּבִיּוֹמָא דְכַפּוּרָא אַתְבָּשׁר גַּם יִי' הָעֵבִיר חֲטָאתְךָ לֹא תָמוּת. מֵאִי לֹא תָמוּת, לֹא תָמוּת בִּידָא דְרוּמָה.

136. אָמַר רוּמָה: מֵאֲרִי דַעֲלָמָא, הָא מְלָה חֲדָא אִית לִי גְבִיָּה, דְאִיָּהוּ אֶפְתַּח פּוּמִיָּה וְאִמְרִי חִי ה' כִּי בִן מוֹת הָאִישׁ הָעוֹשֶׂה זֹאת, וְאִיָּהוּ דִן לְנַפְשִׁיָּה. טְרוּנְיָא אִית לִי עֲלִיָּה. אָמַר לִיָּה, לִית לָךְ רִשׁוּ, דְהָא אֹדְרִי לְגַבְאִי וְאִמְרִי חֲטָאתִי לָה, וְאַף עַל גְּבִדְלָא חָב. אֲבָל בְּמָה דְחָטָא בְּאֹרְיָה, עוֹנָשָׁא כְּתִבִּית עֲלִיָּה, וְקִבֵּל. מִיָּד אַהֲדֵר רוּמָה לְאַתְרִיָּה בְּפָחִי נַפְשִׁי.

137. וְעַל דָּא אָמַר דְוֹד, לוּלִי יִי' עֲזָרְתָּה לִי כְּמַעַט שְׁכֵנָה רוּמָה נַפְשִׁי. לוּלִי ה' עֲזָרְתָּה לִי, דְהָוָה אֶפּוֹטְרוּפָא דִּילִי. כְּמַעַט שְׁכֵנָה וּגו', מַהוּ כְּמַעַט, כְּחוּטָא דְקִיק. כְּשִׁיעוּרָא דְאִית בֵּינִי וּבִין סְטְרָא אַחְרָא, כְּהֵוּא שִׁיעוּרָא הוּת דְלֹא שְׁכֵנָה רוּמָה נַפְשִׁי.

138. וּבְגִין כְּרַבְעֵי לְאַסְתִּמְרָא בְּרִי נֶשׁ דְלֹא יִימָא מְלָה בְדוּד, בְּגִין דְלֹא יָכִיל לְמִימַר לְרוּמָה, כִּי שְׁגָגָה הִיא, כְּמָה דְהָוָה לְדוּד, וְנִצַּח לִיָּה קְדוּשׁ בְּרוּךְ הוּא אֲבִדִּינָא. לְמָה יִקְצוֹף הָאֱלֹהִים עַל קוֹלְךָ, עַל הֵהוּא קוֹל דְאִיָּהוּ אָמַר. וְחָבַל אֶת מַעֲשֵׂה יָדֶיךָ, דָּא בְּשׁוּר קִדְשׁ בְּרִית קְדִישָׁא דְפָגִים וְאַתְמַשְׁךָ בְּגִיָּהוּם עַל יָדָא דְרוּמָה.

139. And because of this, "the firmament proclaims his handiwork" (Tehilim 19:2). These are the friends who have joined the Bride, WHICH IS MALCHUT, BY STUDYING THE TORAH DURING THE NIGHT OF SHAVUOT (Par. 130), together with those who are the custodians of the sign of Her Covenant, AND WHO ARE CALLED "HIS HANDIWORK." The firmament shows and registers each and every one of them (as explained there). What is the firmament? It is where the sun, moon, stars and constellations are located, and IT IS CALLED the Book of Remembrance. It announces, registers, and inscribes them, so that they can be the sons (residence) of His own palace (also: 'temple'), and He can always fulfill their desires.

140. "Day to day utters speech" (Tehilim 19:3) is an allusion to the sacred day that belongs to those supernal days of the King, REFERRING TO THE SFIROT OF ZEIR-ANPIN THAT ARE CALLED "DAYS," that praise the friends, WHO DELVED INTO THE STUDY OF THE TORAH DURING THE NIGHT OF SHAVUOT. And they say to each other the same words that are written, "Day to day utters" that same "speech," thereby praising Him. The words "and night to night" refer to the levels that govern the night, WHICH ARE THE SFIROT OF MALCHUT. They praise one another with the knowledge that each RECEIVES from his friends. And by this state of harmony and perfection, they become their friends and beloved ones.

141. "There is no speech nor language" (Tehilim 19:4). THIS REFERS TO the speech and language that belong to worldly matters that are neither heard nor uttered before the Holy King, Who is not interested in hearing them. But the words, "Their line is gone out through all the earth," (Ibid. 5) MEAN that these words draw a line between the inhabitants of above and the inhabitants of below. From THESE WORDS, the heavens are formed, and from THESE WORDS and from that praise, the earth is molded. And if you should say that these words wander around the world in one place, THE VERSE STATES, "and their words to the end of the world" (Ibid.).

142. Because the heavens are formed by them, who resides there? He repeated, "In them He set a tent for the sun" (Tehilim 19:5). That sacred and holy sun, WHICH IS ZEIR-ANPIN, has made His habitation in them and crowned Himself with them.

143. Because Zeir ANPIN resides among those heavens, and crowns Himself with them, He "is as a bridegroom coming out of his chamber (bridal canopy)" (Tehilim 19:6). He is happy and runs along these heavens. Then, He leaves them and enters into another tower at a different place; this tower comes from the "end of the heavens" (Ibid. 7). It certainly comes from the supernal world, which is the "extremity of the heavens" above, namely BINAH, "and His circuit." What is His circuit? It is the "extremity of the heavens" down below, NAMELY MALCHUT. THIS is the circuit of the year that revolves around all the "ends." It is attached to the heavens and extends from there to this firmament.

139. וּבִגִּין כְּרוֹמֵעָה יָדִיו מִגִּיד הָרָקִיעַ, אֲלֵין אֵינוֹן חֲבֵרֵיָא דְּאַתְחַבְרוּ בְּכֻלָּהּ דָּא. וּמֵאֲרֵי קְיֻמָּא דִּילָהּ. מִגִּיד וְרָשִׁים כָּל חַד וְחַד. מֵאֵן הָרָקִיעַ. דָּא אִיהוּ הָרָקִיעַ דְּבִיהַ חֲמָה וּלְבָנָה וְכַכְבֵּיָא וּמִזְלֵי, וְדָא אִיהוּ סֵפֶר זְכוֹרוֹן, אִיהוּ מִגִּיד וְרָשִׁים לָהּ וְכַתִּיב לָהּ, לְמַהּוּי בְּנֵי הַיְכָלָא וּלְמַעַבְד רְעוּתָהוֹן תְּדִיר.

140. מְשַׁבְּחִין לוֹן לְחֲבֵרֵיָא, וְאִמְרִין, הֵיא מְלָה דְּאִמַר כָּל חַד לְחֲבֵרִיהּ. יוֹמָא לְיוֹמָא יִבִּיעַ הֵהוּא אוֹמַר וּמְשַׁבַּח לִיהּ. וְלִילָה לְלִילָה, כָּל דְּרָגָא דְּאֲשָׁלִים בְּלִילֵיָא, מְשַׁבַּח דָּא לְדָא, הֵהוּא דַּעַת דְּכָל חַד מִחֲבֵרִיהּ, וּבְשָׁלִימוֹ סִגִּי אֲתַעְבִּידוּ לוֹן חֲבֵרִין וְרַחֲמִין.

141. אֵין אוֹמַר וְאֵין דְּבָרִים בְּשָׂאֵר מִילִין דְּעֻלְמָא. דְּלֹא אֲשַׁתְּמַעוּ קָמֵי מַלְכָּא קְדִישָׁא וְלֹא בָּעִי לְמִשְׁמַע לוֹן. אֲבָל הִנֵּי מִילֵי, בְּכָל הָאָרֶץ יֵצֵא קוֹם. עֲבָרֵי מְשִׁיחָא אֵינוֹן מִלִּין, מְדוּרֵי עֲלָאֵי וּמְדוּרֵי תַתָּאֵי. מֵאֲלִין אֲתַעְבִּידוּ רְקִיעִין, וּמֵאֲלִין אָרֶץ מֵהֵיאָה תּוֹשַׁבְחָתָא. וְאֵי תִימָא, דְּאֵינוֹן מִלִּין בְּאַתֵּר חַד. מְשַׁטָּא בְּעֻלְמָא, בְּקִצָּה תֵּבֵל מְלִיהֶם.

142. וְכִיוֹן דְּאַתְעְבִּידָא רְקִיעִין מְנַהוֹן, מֵאֵן שְׂרִיָּא בְּהוֹן, הָדֵר וְאִמַר לְשֶׁמֶשׁ שָׁם אֵהֵל בָּהֶם, הֵהוּא שְׁמָשׁא קְדִישָׁא שְׂוֵי מְדוּרִיָּה וּמְשַׁכְנִיָּה בְּהוּ, וְאַתְעֵטֵר בְּהוּ.

143. כִּיוֹן דְּשְׂרֵי בְּאֵינוֹן רְקִיעִין וְאַתְעֵטֵר בְּהוּ, כְּדִין, וְהוּא כְּחֵתֵן יוֹצֵא מִחֻפָּתוֹ, חָדִי וְרֵהִיט בְּאֵינוֹן רְקִיעִין, נִפְק מְנִיָּהוּ, וְעָאֵל וְרֵהִיט גּוֹ מִגְדָּלָא חָדָא אַחֲרָא, בְּאַתֵּר אַחֲרָא. מְקִצָּה הַשָּׁמַיִם מוֹצָאוֹ, וְדָאֵי מְעֻלְמָא עֲלָאָה, נִפִּיק וְאַתֵּיָא, דְּאִיהוּ קִצָּה הַשָּׁמַיִם לְעִילָא. וְתִקּוּפָתוֹ, מֵאֵן תִּקּוּפָתוֹ, דָּא קִצָּה הַשָּׁמַיִם לְתַתָּא דְּאִיהִי תִקּוּפַת הַשָּׁנָה דְּאַסְחָרָא לְכָל סִימִין. וְאַתְקַשְׁרַת מִן הַשָּׁמַיִם עַד רְקִיעָא דָּא.

144. "And there is nothing hid from His heat" (Tehilim 19:7) to interpret. There is nothing hid from His heat from that circuit, WHICH IS THE CIRCUIT OF THE YEAR (AS MENTIONED PREVIOUSLY), or from the circuit of the sun that revolves in all directions. "And there is nothing hidden from His heat" means that there is no one from all the supernal levels who can hide from Him; everything revolves and comes to Him - each and everything. Nothing can be hidden from Him. "From His heat" can be interpreted as 'He heats up (gets angry) and returns to the companions the instant they have reached full repentance.' All this praise and all this gratification is the result of their study of the Torah, as it is written, "The Torah of Hashem is perfect" (Ibid. 8).

145. Hashem is mentioned here six times; there are also six verses from "The heavens declare" until "The Torah of Hashem is perfect" (Tehilim 19:2-8). And this is the secret of the verse, "In the beginning." The Hebrew word (Beresheet) has six letters and the words "Elohim created the heavens and the earth" contains six words when written in Hebrew ("Bara Elohim Et Hashamayim Ve-et Ha-aretz"). The other verses (Tehilim 19:8-11), beginning with "THE TORAH OF HASHEM IS PERFECT" AND ENDING WITH "MORE TO BE DESIRED ARE THEY THAN GOLD" are notable only for the six times that Hashem APPEARS IN THEM; THE SIX VERSES THEMSELVES ARE NOT EXPOUNDED UPON. HOWEVER, the six verses (Tehilim 19:2-8) from "THE HEAVENS DECLARE" TO "THE TORAH OF HASHEM IS PERFECT" are equated with the six letters in the WORD BERESHEET, while the six Names are equated with the six words, WHICH ARE "BARA ELOHIM ET HASHAMAYIM VE-ET HA-ARETZ" ("ELOHIM CREATED THE HEAVEN AND THE EARTH").

146. As they were sitting, his son, Rabbi Elazar, and Rabbi Aba entered. He said to them, Certainly the face of the Shechinah has come, and this is why I have called YOU PANI-EL (FACE OF EL) (SEE PAR. 119). You have seen the 'face' of the Shechinah 'face to face.' Now, because you received the Knowledge that was revealed to you concerning the scripture about Benayahu-Ben-Yehoyada, it is certainly a matter that belongs to Atika Kadisha (The Holy Ancient), WHICH IS THE SECRET OF KETER AND the scripture after it, which reads, "AND HE SLEW AN EGYPTIAN" (I Divrei Hayamim 11:23). And he who is the most concealed, WHO IS ATIKA KADISHA (THE HOLY ANCIENT), said this.

147. This verse, "AND HE SLEW AN EGYPTIAN" (I Divrei Hayamim 11:23.) IS EXPLAINED in another place AT A DIFFERENT LEVEL in this way. He opened the discussion by saying, "And he slew an Egyptian, a man of good stature, five cubits high" (I Divrei Hayamim 11:23), and all are related to the same secret. This "Egyptian" is that one who is known and IS DESCRIBED BY THE VERSE, "very great in the land of Egypt in the eyes of the servants" (Shemot 11:3), as he is great and honored. This is how the old man described him (Par. 99).

148. This scripture was studied in the Celestial Academy. "A man of good stature" (I Divrei Hayamim 11:23). All is one, as "a goodly man" and "a man of good stature" are both the same, because they represent the measurement and the bounds (dimensions) of the SHABBAT. As it is written, "And you shall measure from outside the city" (Bemidbar 35:5). It is also written, "You shall do no unrighteousness in judgment, in length, in weight, or in measure" (Vayikra 19:35). Therefore, this is a man of good stature (Heb. Middah, which can also be translated as measurement, dimension, or attribute) who stretches out from one end of the world to the other. And so was Adam (the first Man). And if you say, But it is written, "five cubits?" (I Divrei Hayamim 11:23), remember that these five cubits extended from one end of the world to the other!

144. וְאֵין נִסְתָּר מִחֻמָּתוֹ דִּהְיָא תְּקוּפָה דָּא, וְתְּקוּפָה דְּשִׁמְשָׁא דְּאַסְחָר בְּכָל סְטָרָא, וְאֵין נִסְתָּר, לִית דְּאַתְבָּסִי מִנִּיהּ מְכָל דְּרִגּוֹן עֲלָאִין, דִּהּוּ בְּלָהוּ מִסְחָרָן וְאַתִּינָן לְגַבִּיָּה, וְכָל חָד וְחָד לִית מֵאן דִּיתְבָּסִי מִנִּיהּ. מִחֻמָּתוֹ, בְּשַׁעְתָּא דְּאַתְחָמִם, וְתַב לְגַבִּיָּהוּ בְּתִיּוּבְתָא שְׁלִים. כָּל שְׂבָחָא דָּא וְכָל עֲלִוְיָא דָּא, בְּגִין אֹרִיָּיתָא הוּא, דְּכְתִיב תוֹרַת ה' תְּמִימָה.

145. שִׁית זְמָנִין בְּתִיב הָכָא ה', וְשִׁית קְרָאִי מִן הַשָּׁמַיִם מְסַפְּרִים עַד תּוֹרַת יי' תְּמִימָה, וְעַל רְזָא דָּא בְּתִיב בְּרָאשִׁית, הָא שִׁית אֲתוּן. בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, הָא שִׁית תִּיבִין. קְרָאִי אַחֲרָנִין לְקַבֵּל שִׁית זְמָנִין ה', שִׁית קְרָאִי בְּגִין שִׁית אֲתוּן דִּהְכָּא, שִׁית שְׁמֵהּ בְּגִין שִׁית תִּבִּין דִּהְכָּא.

146. עַד דִּהּוּ יִתְבִּי, עָאִלוּ רַבִּי אֶלְעָזָר בְּרִיהּ וְרַבִּי אַבָּא, אָמַר לוֹן: וְדָאִי אֲנָפִי שְׂכִינְתָּא אֲתִיּוֹן, וְעַל דָּא פָּנִי־אֵל קְרִינָא לָכוּ, דִּהּא חֲמִיתוֹן אֲנָפִי שְׂכִינְתָּא אֲפִין בְּאַפִּין, וְהִשְׁתָּא דְּקָא יִדְעָתוֹן וְגַלִּי לָכוּ קְרָא דּוּבְנִיָּהוּ בִּן יְהוֹיָדָע, וְדָאִי דְּמִלָּה דְּעִתִּיקָא קְדִישָׁא אִיהוּ, וְקָרָא דְּאַבְתְּרִיָּה, וְהוּא דְּסִתִּים מְכָלָא אָמְרוּ.

147. וְהָאִי קְרָא אִיהוּ בְּאַתְר אַחֲרָא כְּגוּוֹנָא דָּא. פְּתַח וְאָמַר וְהוּא הִכָּה אֶת הָאִישׁ הַמִּצְרִי אִישׁ מְדָה חֲמִשׁ בְּאַמָּה, וְכֹלָא רְזָא חֲדָא אִיהוּ, הָאִי מִצְרִי הוּא דְּאַשְׁתְּמוּדֵעַ, גְּדוֹל מְאֹד בְּאַרְץ מִצְרַיִם בְּעֵינֵי עַבְדֵי וְגו', רַב וְיִקְרָא, כְּמָה דְּגַלִּי הוּא סָבָא.

148. וְהָאִי קְרָא בְּמִתִּיבְתָּא עֲלָא אֲתָמַר, אִישׁ מְדָה כֹּלָא חָד, אִישׁ מְרָאָה וְאִישׁ מְדָה כֹּלָא חָד, בְּגִין דְּאִיהוּ שְׁבַת וְתַחֲוּמָא. דְּכְתִיב וּמִדּוֹתֶם מִחוּץ לְעִיר, וְכְתִיב לֹא תַעֲשׂוּ עוֹל בְּמִשְׁפָּט בְּמִדָּה, וְעַל דָּא אִישׁ מְדָה אִיהוּ. וְאִיהוּ מִמֶּשׁ אִישׁ מְדָה, אִיהוּ אֲרִכִּיָּה מְסִיפִי עֲלָמָא וְעַד סִיפִי עֲלָמָא. אֲדָם הָרִאשׁוֹן הָכִי הוּא. וְאִי תִימָא, הָא כְּתִיב חֲמִשׁ בְּאַמָּה. אֵינּוֹן חֲמִשׁ בְּאַמָּה מְסִיפִי עֲלָמָא עַד סִיפִי עֲלָמָא הוּא.

149. "And in the Egyptian's hand was a spear, like a weaver's beam" (I Divrei Hayamim 11:23). It is, as the Scriptures say, "a weaver's beam," referring to the divine rod (the rod of Hashem), which was in his hand and upon which the divine ineffable Name was engraved by Betzal-el and his Academy by the radiance of the letter combinations. And this is called "weaving," as is written, "Them has He filled with wisdom of heart...of the craftsman and of the embroiderer...and of the weaver" (Shemot 35:35). And the engraved Name shone from within this rod in all directions by the illumination of the wise men that engraved the ineffable Name in forty-two ways. The rest of the passage from here onward IS similar to what HE, the old (also: 'wise') man, has already explained. How happy is his lot!

150. Be seated, my dear ones. Be seated and let us renew the preparations of the Bride for this night. Because whoever joins her, on this night, shall be guarded above and below for all of the coming year and will complete his year in peace. This is described in the verse, "The angel of Hashem encamps round about them that fear Him, and He delivers them. O taste and see that Hashem is good" (Tehilim 34:8-9).

151. Rabbi Shimon opened the discussion by saying, "In the beginning Elohim created" ("Beresheet Bara Elohim") (Beresheet 1:1). This verse has to be examined carefully, because whoever claims that there is another Divinity shall be wiped from the face of the world. As it is already written, "Thus shall you say to them: The Deities who have not made the heavens and the earth, they shall perish from the earth and from under these heavens" (Yirmeyah 10:11), because there is no other Creator besides the Holy One, blessed be He, Himself!

152. This verse (Yirmeyah 10:11) is written in Aramaic, with the exception of the word Elo(him), which appears at the end of the verse. If you suggest that it is because the Holy Angels do not listen or pay attention to the translated form, REFERRING TO THE ARAMAIC LANGUAGE, and are not familiar with it, THEN ON THE CONTRARY, this verse would have been said in the holy language (Hebrew) so that the Holy Angels should hear and pay attention IN ORDER that they approve of it. AND HE REPLIES: This is certainly the reason why it is written in the translated form (Aramaic), as the Holy Angels do not pay attention nor listen to it. Thus they do not envy man nor do him evil. Because in this verse EVEN the Holy Angels are included, as they are called Elohim AS WELL, and are included in the term Elohim, and they have not created the heavens and earth!

15. The heavens and earth

The Zohar discusses particular forces and beings of darkness that dwell in lower worlds, and that often move within our midst. Much of the turbulence and turmoil of life originates from these entities. The Zohar empowers us to banish not only darkness, but also the negative forces that give rise to it.

149. וּבִיד הַמִּצְרֵי חֲנִית, כַּד"א כַּמְנֹר אֹרְגִים, דָּא מִטָּה הָאֱלֹהִים דִּהּוּ בִידֵיהּ, חָקִיק בְּשֵׁמָא גְלוּפָא מִפְרָשׁ, בְּנִהִירו דְּצִרוּפֵי אֲתוּוֹן, דִּהּוּ גְלוּף בְּצִלְאֵל וּמְתִיבְתָּא דִּילֵיהּ, דְּאֶקְרִי אֹרְגַ, דְּכִתִּיב מְלֵא אוֹתָם וּגו', חֲרָשׁ וְחֶשֶׁב וְרוֹקֵם וּגו'. וְהָהוּא מִטָּה הָוָה נִהִיר שְׁמָא גְלוּפָא בְּכָל סִטְרִין בְּנִהִירו דְּחִכְיָמִין דִּהּוּ מְגֻלְמִין שְׁמָא מִפְרָשׁ בְּאַרְבַּעִין וּתְרִין גּוּוּנֵי. וּקְרָא מִכָּאן וְלֵהֲלָאָה, כְּמָה דְּאָמַר, זָכָאָה חוּלְקִיָּהּ.

150. תִּיבּוּ וְקִירִין תִּיבּוּ, וְנִחַדְשׁ תְּקוּן דְּכָלָה בְּהָאֵי לִילְיָא. דְּכָל מָאן דְּאַשְׁתַּתֵּף בְּהִדָּה בְּהָאֵי לִילְיָא, יְהֵא נָטִיר עֵילָא וְתַתָּא כָּל הָהִיא שְׁתָּא, וְיַפִּיק שְׁתָּא בְּשָׁלָם. עֲלִוּיָהּ כְּתִיב חוֹנָה מְלֶאכַךְ ה' סְבִיב לִירְאִיו וְיִחְלָצֵם טַעְמוּ וּרְאוּ כִי טוֹב יי'.

151. פְּתַח רַבִּי שְׁמַעוֹן־אֶמֶר, בְּרֵאשִׁית בְּרָא אֱלֹהִים. הָאֵי קְרָא אִית לְאַסְתַּכְּלָא בֵּיהּ, דְּכָל מָאן דְּאָמַר אִית אֱלֹהָא אַחֲרָא אֲשַׁתְּצִי מַעֲלָמִין, כְּמָה דְּאֶתְמַר כְּדִנְהָ תֵאמְרוּן לְהוּם אֱלֹהִיא דִּי שְׁמִיא וְאַרְקָא לֹא עֲבָדוּ, יֵאבְדּוּ מֵאַרְעָא וּמִן תַּחוּת שְׁמִיא אֱלֹהֵי. בְּגִין דְּלִית אֱלֹהָא אַחֲרָא בְּר קוּדְשָׁא בְּרִיךְ הוּא בְּלַחוּדוּי.

152. וְהָאֵי קְרָא אִידּוּ תַּרְגּוּם, בְּר מַמְלָה דְּסוּף קְרָא. אִי תִימָא בְּגִין דְּמְלָאכִין קְדִישִׁין לֹא נִזְקְקִין לְתַרְגּוּם וְלֹא אֲשַׁתְּמוּדְעֵן בֵּיהּ, מְלָה דָּא יָאוּת הִיא לְמִימַר בְּלִישְׁנָא קְדִישָׁא, בְּגִין דִּישְׁמַעוּן מְלָאכִין קְדִישִׁין, וְיִהוּן נִזְקְקִין לְאוּדְאָה עַל דָּא. אֲלֹא וְדָאֵי בְּגִין כֶּךָ כְּתִיב תַּרְגּוּם, דְּלֹא נִזְקְקִין בֵּיהּ מְלָאכִין קְדִישִׁין, וְלֹא יִקְנֹאוּן בְּב"נ לְאַבְאָשָׁא לִיָּהּ, בְּגִין דְּבִהָאֵי קְרָא, בְּכָלְלָא אִינוּן מְלָאכִין קְדִישִׁין, דִּהָא אִינוּן אֱלֹהִים אֶקְרוּן, וּבְכָלְלָא דִּאֱלֹהִים הוּא, וְאִינוּן לֹא עֲבָדוּ שְׁמִיא וְאַרְקָא.

153. HE SAYS: THE VERSE READS, "and Arka," when it should have read, 'and Arah?' AND HE EXPLAINS: Because "Arka" is one of the seven territories down below. And in that place, the descendants of Kayin live. BECAUSE after he had been banished from the face of the earth, he went down there and begot children. And there he became confused and lost all knowledge. And it is a double land that consists of darkness and light.

154. And there are two ruling commissioners there, one that governs over the darkness and one over the light. And they are hostile to each another. When Kayin went down there, they joined one another and made peace. And all realized that they were the descendants of Kayin. Therefore, they have two heads, just like two snakes, except when the COMMISSIONER who rules over the light rules over his, namely over the light, and over the other, NAMELY THE COMMISSIONER OF THE DARKNESS. Accordingly, those that belong to the darkness became included within THOSE of the light; thus, they became as one.

155. These two commissioners are CALLED Afrira and Kestimon, and their images are like the images of the Holy Angels with six wings. One has the image of an ox, and the other the image of an eagle. And only when they become united do they assume the image of man.

156. When they are enveloped with darkness, they change their forms into a snake with two heads and move like a snake. They fly around in the abyss and bathe in the Great Sea. And when they reach the chains of Uzza and Aza-el, they irritate and arouse them. Then they leap into the "mountains of darkness," thinking that the Holy One, blessed be He, wishes to call upon them for judgment.

157. And these two commissioners swim in the Great Sea and fly off from there. They then go at night to Na'amah, the mother of the demons, by whom the first "Sons of Elohim" were misled (Bereshheet 6:2). Although they wish to go near her, she leaps away 6,000 parasangs. Then she turns, CHANGING HER FORM into many different shapes in the eyes of human beings, so that they may be led astray after her.

158. And these two commissioners fly off and wander around the entire world. Then they return to their places. And they arouse the descendants of Kayin, with a spirit of evil inclinations, to beget children.

153. וְאַרְקָא, וְאַרְעָא מִבְּעֵי לִיהּ, אֶלָּא בְּגִין דְּאַרְקָא
אִיהִי חֲדָא מֵאִינוֹן שְׁבַע אֲרַעִין דְּלַתְתָּא, וּבְהִהוּא
אַתְרֵי אִית בְּנֵי בְנוֹי דְּקִין, לְבַתְרֵי דְּאַתְתָּרְךָ מַעַל אַפִּי
אַרְעָא נַחִית לְתַמָּן וְעִבִיד תּוֹלְדוֹת, וְאַשְׁתַּבֵּשׁ תַּמָּן,
דִּלָּא יָדַע כְּלוּם. וְאִיהוּ אֲרַעָא כְּפִילָא דְּאַתְכַּפֵּל
מִחֲשׁוּכָא וְנִהוּרָא.

154. וְאִית תַּמָּן תְּרִין מְמַנָּן שְׁלִיטִין דִּי שְׁלִטִין, דָּא
בְּחֲשׁוּכָא וְדָא בְּנִהוּרָא, וְתַמָּן קְטְרוּגָא דָּא בְּדָא,
וְשַׁעְתָּא דְּנַחִית לְתַמָּן קִין, אֲשַׁתְתַּמּוּ דָּא בְּדָא
וְאַשְׁתְּלִימוּ בְּחֲדָא. וְכָלָא חֲזִי דְּאִינוֹן תּוֹלְדוֹת דְּקִין.
וְעַל דָּא אִינוֹן בְּתִרִין רָאשִׁין, בְּתִרִין חִיוּון בְּרֵי דְּכַד
הִהוּא נִהוּרָא שְׁלִיט, נִצַּח דִּילִיָּהּ וְנִצַּח עַל אַחְרָא.
וְעַל דָּא אֲתַכְלִילוּ דִּי בְּחֲשׁוּכָא בְּנִהוּרָא וְהוּוּ חַד.

155. אִינוֹן תְּרִין מְמַנָּן, עַפְרִירָא וְקֶסְטִימוֹן, וְדִיוֹקְנָא
דִּלְהוֹן בְּדִיוֹקְנָא דְּמִלְאַכִּין קְדִישִׁין בְּשִׁית גְּדַפִּין. חַד
דִּיוֹקְנָא כְּתוּרָא, וְחַד דִּיוֹקְנָא כְּנִשְׂרָא. וְכַד מִתְחַבְּרִין,
אֲתַעֲבִידוּ דִּיוֹקְנָא דְּאַדָּם.

156. בְּרֵי אִינוֹן בְּחֲשׁוּכָא, מִתְהַפְּכִין לְדִיוֹקְנָא דְּנַחֵשׁ
בְּתִרִין רָאשִׁין, וְאַזְלִין כְּחוּיָא, וְטָאסִין גּוֹ תְּהוּמָא,
וְאַסְתַּחֲיִין בִּימָא רַבָּא. בְּרֵי מְטָאן לְשִׁלְשָׁלָא דְּעִזָּא
וְעִזָּא לְמַרְגִּיזִין לוֹן וּמִתְעִירִי לוֹן, וְאִינוֹן מְדַלְגִין גּוֹ
טוּרֵי חֲשׁוּכִין, וְחֲשָׁבֵי דְּקוּדְשָׁא בְּרִיךְ הוּא בְּעִי לְמִתְבַּע
לוֹן דִּינָא.

157. וְאַלִין תְּרִין מְמַנָּן שְׂאטִין בִּימָא רַבָּא, וּמְרַחִין
מִתַּמָּן, וְאַזְלִין בְּלִילְיָא לְגַבִּי נַעֲמָה אִמְהוֹן דְּשִׁדִּין,
דְּטַעוּ אֲבַתְרָהּ דְּחָלִין קְדָמָאין, וְחֲשָׁבִין לְמַקְרַב
לְגַבָּהּ. וְאִיהִי דְּלִיגַת שְׁתִּין אֶלְפִין פְּרָסִין, וְאַתְעִבִידַת
בְּכַמָּה צִיּוּרִין לְגַבִּי בְּנֵי נֶשֶׁא, בְּגִין דִּיטַעוֹן בְּנֵי נֶשֶׁא
אֲבַתְרָהּ.

158. וְאַלִין תְּרִין מְמַנָּן פְּרַחִין וּמִשְׁטָטִין בְּכָל עֲלָמָא,
וְאַהֲדָרִין לְאַתְרֵיהוּ, וְאִינוֹן מִתְעִירִין לְאִינוֹן בְּנֵי בְנוֹי
דְּקִין בְּרוּחָא דִּיצִירִין בִּישׁוּן, לְמַעַבְדֵּי תּוֹלְדוֹת.

159. The heavens that govern there are not like OUR HEAVENS, and the land bears neither seed nor fruit by their labor, AS DOES OURS. And the SEEDS will not GROW again until many years and cycles have passed. And these are DESCRIBED by THE WORDS, "The Divinities that have not made the heavens and the earth, these shall perish from the earth" (Yirmeyah 10:11) referring to the upper earth, which is called 'Tevel', so that they may not rule over it and not wander about in it, nor cause human beings to be defiled by nocturnal emission. Therefore, "these shall perish from the earth and from under these heavens" that were created by the Name "Eloha" (SEE PAR. 14), as we have already learned.

160. Thus, this verse is written in the translated (Aramaic) form in order not to let the Holy Angels think that it is said about them - so that they will not be hostile to us. Therefore, the secret of the WORD "Elohim (these)," is as we have already stated. It is a holy word (a sacred Name) that is not to be translated into Aramaic.

16. "As among all the wise men of the nations, there is none like you"

The mighty spiritual powers of the Creator are often entrusted to the righteous. Thus, Elijah the Prophet and Elisha were given the power to resurrect the dead. Elijah was given the power to stop and start the rain at will. Joshua was able to stop the sun. The secret revealed by the Zohar pertains to the will of the Creator, and to His intention that we ourselves should have the power to generate miracles. The Kabbalists teach us that God does not perform miracles, only man does. It is only our lack of spiritual knowledge of the supernal secrets that prevents us from performing miraculous deeds each day of our lives. Perhaps the most powerful secret for overcoming the limits of nature involves our transformation beyond the tendencies of human nature. When we bring about a miracle -- that is, a dramatic spiritual change -- within our inner character, the Upper Worlds mirror our actions. They direct supernal forces into our mundane world, and wondrous acts are accomplished. Through the knowledge we are now acquiring by thoughtful meditation upon the Zohar, we draw the strength to transform the fundamental nature of our being.

161. Rabbi Elazar said to him, There is a verse that reads, "Who would not fear You, O King of the nations? For to You it is fitting" (Yirmeyah 10:7). What sort of praise is this? He, RABBI SHIMON, replies: Elazar my son this verse has been said in many places. And certainly it is not so; ITS MEANING IS NOT A SIMPLE EXPLANATION, because it is written, "For among all the wise men of the nations, and in all their kingdoms, there is none like You" (Ibid.). And this is written as an excuse for the sinners, FOR THOSE who think that the Holy One, blessed be He, is not aware of their doubts and their thoughts. And because of this, their folly should be announced in the open. Because once a philosopher of a remote nation approached me, and said, You claim that your Deity governs the entire heights of the heavens, and all the heavenly hosts and legions are not able to approach Him, nor do they know His place. But here, this verse does not add a lot to His honor. As it is written, "as among all the wise men of the nations...there is none like You." What kind of a comparison is this, to be compared with human beings who do not have eternal existence?

159. שְׁמַיָּא דְּשִׁלְטִין תַּמָּן לֹא בְּהִנֵּי. וְלֹא אוֹלִידַת אֶרְעָא בְּחִילָא דְּלֵהוּן זְרוּעָא וְחֻצְרָא בְּהִנֵּי, וְלֹא אֶהְדֵּרֵן אֱלָא בְּכַמָּה שָׁנִין וְחֻמְנִין. וְאִינוּן אֱלֹהָא דִּי שְׁמַיָּא וְאַרְקָא לֹא עֲבָדוּ, יַאֲבָדוּ מֵאַרְעָא עַלְמָא דְּתִבְלָה, דְּלֹא יִשְׁלֹטוּן בָּהּ, וְלֹא יִשְׁטַטוּן בָּהּ, וְלֹא יִהְיוּן גְּרָמִין לְבָנֵי נָשָׂא לְאַסְתָּאבָא מִמְּקָרָה לִילִיָּא. וְעַל דָּא יַאֲבָדוּ מֵאַרְעָא וּמִן תַּחוּת שְׁמַיָּא דְּאֶתְעִבִּידוּ בְּשִׁמָּא דְּאֵלִ"ה, בְּכַמָּה דְּאַתְמָר.

160. וְעַל דָּא הָאֵי קְרָא תַּרְגוּם, דְּלֹא יַחֲשְׁבוּן מִלְּאֲכֵי עַלְמֵי דְּעִלְיֵיהוּ אֲמַרִּין, וְלֹא יִקְטְרוּ לָן. וְעַל דָּא רְזָא דְּאֵלִ"ה, בְּכַמָּה דְּאַתְמָר, אִיהוּ מְלָה קְדִישָׁא דְּלֹא אֶתְחַלֵּף בְּתַרְגוּם.

161. אָמַר לִיה רַבִּי אֶלְעָזָר, הָאֵי קְרָא דְּכְתִיב מִי לֹא יִרְאֵךְ מֶלֶךְ הַגּוֹיִם בִּי לָךְ יְאֹתָהּ, מֵאֵי שְׂבַחָא אִיהוּ. אָמַר לִיה: אֶלְעָזָר בְּרִי, הָאֵי קְרָא בְּכַמָּה דּוּכְתִּי אֶתְמָר, אָבֵל וְדָאֵי לֹא אִיהוּ הָכִי, דְּכְתִיב בִּי בְּכָל חֻכְמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם, דְּהָא אַתָּא לְמַפְתַּח פּוֹמָא דְּחַיִּיבִין, דְּחֻשְׁבִּין דְּקְדוּשׁ בְּרוּךְ הוּא לֹא יִדַּע הִרְהוּרִין וּמַחֲשָׁבִין דְּלֵהוּן, וּבְגִין כֵּךְ אֵית לְאוּדְעָא שְׁטוּתָא דְּלֵהוּן. דְּזִמְנָא חָדָא אַתָּא פִּילוֹסוֹפָא חָדָא דְּאוּמוֹת הָעוֹלָם לְגַבְאֵי, אָמַר לִי, אַתּוּן אֲמַרוּן דְּאַלְהִכּוֹן שְׁלִיט בְּכָל רוּמֵי שְׁמַיָּא, כּוֹלְהוּן חַיִּילִין וּמִשְׁרִיין לֹא אֲדַבְּקוּן וְלֹא יִדְעִי אַתְר דִּילִיהּ. הָאֵי קְרָא לֹא אֶסְגִּי יִקְרִיָּה כָּל כֵּךְ, דְּכְתִיב בִּי בְּכָל חֻכְמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם מֵאִין כְּמוֹךְ. מֵאֵי שְׁקוּלָא דָּא לְבָנֵי נָשָׂא דִּי לִית לוֹן קִיוּמָא.

162. And furthermore, since you commented ON THE VERSE, "And there arose not a prophet since in Yisrael like Moshe" (Devarim 34:10), that only in Yisrael has there not arisen, as among the other nations of the world, one like him. So I claim the same, that among all the wise men of the nations...there is none like to him! But among the wise men of Yisrael there is! And therefore, a Creator who has an equal among the wise men of Yisrael is not an all-powerful Deity. Look closely into the verse, and you shall see that I am precisely correct!

163. I said to him, what you have said is definitely correct, THAT AMONG THE WISE MEN OF YISRAEL THERE IS AN EQUAL TO HIM, because who raises the dead and brings them back to life? It is the Holy One, blessed be He, alone! Yet Eliyahu and Elisha came and raised the dead back to life. Who causes rain to fall? It is the Holy One, blessed be He, alone! Yet Eliyahu came and prevented rain, then caused it to fall through his prayer. Who made the heavens and the earth? It was the Holy One, blessed be He, alone! Yet Avraham came and the heavens and the earth were properly established, for his sake.

164. Who governs the sun? It is the Holy One, blessed be He, alone! Yet Yehoshua came and silenced it, commanding it to stand still in its place - and it stood still in silence. As it is written, "And the sun stood still and the moon stayed" (Yehoshua 10:13). The Holy One, blessed be He, issues decrees, yet Moshe as well issued a decree, and it was fulfilled. Furthermore, the Holy One, blessed be He, issues decrees (and passes sentences), while the righteous of Yisrael cancel them. As it is written: "The Righteous rule over the fear of Elohim" (II Shmuel 23:3). Even more so, He, THE HOLY ONE, BLESSED BE HE, has commanded them to walk along (literally) 'in His steps' and to be like Him in every way! The philosopher then went to Kfar Shachalayim and became a proselyte. And they called him Yosi Ha-Katan ('Humble Yosi'). He studied much and joined the wise and pious men of that place.

165. We should have a closer look at this verse, now. It is written: "All the nations are as nothing before Him" (Yeshayah 40:17). What is so special about this? Rather, "Who would not fear You, O King of nations?" (Yirmeyah 10:7) is He the King of the other nations, and not the King of Yisrael?! The Holy One, blessed be He, wishes to be glorified by Yisrael and be proud with them. Therefore, He is always called in relation to the name of Yisrael, as is written, "Hashem of Yisrael," "Hashem of the Hebrews" (Shemot 5:1-3). Also it is written: "Thus says Hashem, the King of Yisrael" (Yeshayah 44:6) - the King of Yisrael explicitly! The other nations of the world said, We have a different Guardian up in the heavens, because your King governs over you alone, and not over us.

162. וְתוֹ, דְּאֵתוֹן אֲמַרִּין, וְלֹא קָם נְבִיא עוֹד בְּיִשְׂרָאֵל בְּמֹשֶׁה. בְּיִשְׂרָאֵל לֹא קָם, אֲבָל בְּאַוּמוֹת הָעוֹלָם קָם. אוֹף הָכִי, אֲנִי אֵימָא, בְּכָל חֲכָמֵי הַגּוֹיִם אֵין כְּמוֹהוּ, אֲבָל בְּחֲכָמֵי יִשְׂרָאֵל אֵית. אֵי הָכִי, אֱלֹהֵא דְאֵית בְּחֲכָמֵי יִשְׂרָאֵל בְּזוּתִיה, לֹאוּ אִיהוּ עֲלָאָה שְׁלִיטָא. אֲסִתְכַּל בְּקָרָא, וְתִשְׁכַּח דְּרִינְקָנָא בְּדָקָא יָאוּת.

163. אֲמִינָא לִיה, וְדֵאֵי שְׁפִיר קָא אֲמַרְתָּ. מָאן מַחֲיָה מֵתִים, אֵלֹא קְדוֹשׁ בְּרוּךְ הוּא בְּלַחוּדוֹי, אֲתָא אֱלִיָּהוּ וְאֵלִישָׁע, וְאִחִיו מִתִּיָּא. מָאן מוֹרִיד גְּשָׁמִים אֵלֹא קְדוֹשׁ בְּרוּךְ הוּא בְּלַחוּדוֹי, אֲתָא אֱלִיָּהוּ, וּמִנֵּעַ לוֹן וְנִחִית לוֹן בְּצִלּוּתִיה. מָאן עֶבֶד שְׁמִיָּא וְאַרְעָא, אֵלֹא קְדוֹשׁ בְּרוּךְ הוּא בְּלַחוּדוֹי, אֲתָא אַבְרָהָם, וְאַתְקִימוּ בְּקִיּוּמוֹהִי בְּגִינִיה.

164. מָאן מְנַהִיג שְׁמֶשׁ אֵלֹא קְדוֹשׁ בְּרוּךְ הוּא, אֲתָא יְהוֹשֻׁעַ, וְשָׂכִיךְ לִיה וּפְקִיד לִיה דִּיקוּם עַל קִיּוּמִיה וְאַשְׁתַּכַּךְ, דְּכְתִיב וַיְדוּם הַשֶּׁשֶׁשׁ וַיִּרַח עֶמֶד. קְדוֹשׁ בְּרוּךְ הוּא גִזֵּר דִּין, אוֹף הָכִי מֹשֶׁה גִזֵּר גִּזְרֵי דִין, וְאַתְקִימוּ. וְתוֹ, דְּקְדוֹשׁ בְּרוּךְ הוּא גִזֵּרִין, וְצִדִּיקָא דְיִשְׂרָאֵל מְבַטְלִין לוֹ, דְּכְתִיב צִדִּיק מוֹשֵׁל יְרֵאת אֱלֹהִים. וְתוֹ דְּאִיהוּ פְקִיד לוֹן לְמַהֲךְ בְּאוֹרְחוֹי מִמֶּשׁ, לְאַתְרָמָא לִיה בְּכֹלָא. אִזַּל הָהוּא פִּילוֹסוֹפָא וְאַתְגִּייר בְּכַפֵּר שַׁחֲלִים, וְקִרְוֵן לִיה יוֹסִי קְטִינָאָה. וְאוֹלִיף אוֹרִייתָא סְגִיָּא, וְאִיהוּ בֵּין חֲכָמִין וְזַכָּאִין דְּהָהוּא אַתְר.

165. הִשְׁתָּא אֵית לְאַסְתַּכְלָא בְּקָרָא, וְהָא כְתִיב כָּל הַגּוֹיִם כַּאֲשֶׁר נִגְדוּ. מֵאִי רַבּוּיָא הָבָא. אֵלֹא מִי לֹא יִרְאֵךְ מֶלֶךְ הַגּוֹיִם, וְכִי מֶלֶךְ הַגּוֹיִם אִיהוּ וְלֹאוּ מֶלֶךְ יִשְׂרָאֵל. אֵלֹא בְּכָל אַתְר, קְדוֹשׁ בְּרוּךְ הוּא בְּלַחוּדוֹי, דְּכְתִיב אֱלֹהֵי יִשְׂרָאֵל, וְלֹא אֲתַקְרִי אֵלֹא עַל יִשְׂרָאֵל בְּלַחוּדוֹי, דְּכְתִיב אֱלֹהֵי יִשְׂרָאֵל, אֱלֹהֵי הָעִבְרִים. וְכְתִיב כֹּה אָמַר יי' מֶלֶךְ יִשְׂרָאֵל, מֶלֶךְ יִשְׂרָאֵל וְדֵאֵי. אֲמַרוּ אוּמוֹת הָעוֹלָם, פִּטְרוֹן אַחֲרָן אֵית לָן בְּשְׁמִיָּא, דְּהָא מְלַכִּיכוֹן לֹא שְׁלִיט אֵלֹא עֲלֵיכוֹ בְּלַחוּדִיכוֹן, וְעֲלָנָא לֹא שְׁלִיט.

166. Thus, this verse that reads: "Who would not fear You, O King of Nations" (Yirmeyah 10:7), which means that He is a Supernal King, OVER THEM, has dominion over them, punishes them and controls them, as He wishes to "...for to you it is fitting to fear you above and below" (Yirmeyah 10:7) "For among all the wise men of the nations" (Ibid.) refers to the governors and rulers UP ABOVE who govern them. "And in all their kingdoms" (Ibid.) refers to the kingdom above. There are four ruling kingdoms above, and they govern all the other nations according to the desire of the HOLY ONE, BLESSED BE HE. And even with all this, they are not able to accomplish even the tiniest deed without Him commanding them. As it is written, "and He does according to His will in the host of heaven, and among the inhabitants of the earth" (Daniel 4:32). The "wise men of the nations" are the governors and rulers of above, from whom the Wisdom of the OTHER NATIONS is derived. "And in all their kingdoms" refers to the aforementioned kingdom that rules OVER THEM. And this is the explicit meaning of the verse.

167. But: "for among all the wise men of the nations, and in all their kingdoms" (Yirmeyah 10:7). These words I found in the books of the Ancients, so that even though they, the hosts and legions UP ABOVE, were put in charge of worldly affairs and He ordered each one to fulfill his mission, who can do it like You? Not one of them! Because You excel over them all in Your ability and in Your deeds. And this is the meaning of "There is none like You, Hashem" (Ibid.), who is the Holy Unknown, above and below. Who can do what You do, or be what You are, in all the doings of the Holy King up in the heavens, or down on earth?! So they "are all of them vain, and the things they delight in do not help" (Yeshayah 44:9). While of the Holy One, blessed be He, it is written, "In the beginning Elohim created," (Beresheet 1:1-2) and about their kingdom, it is written, "and the earth was without form and void" (Ibid).

168. Rabbi Shimon addressed his companions, saying, Members of this wedding, let each of you adorn the bride with a certain decoration of his." He said to Rabbi Elazar his son: Elazar present the bride with a gift! So that on the following day, when He, ZEIR-ANPIN, enters under the bridal canopy followed by the songs and praises that the members of the Bridal Chamber offered her, you may stand before Him.

17. Who is this?

During the night, as we sleep, negative forces attach themselves to our hands. Like magnets, our hands that attract these forces because they carry out negative actions during our waking hours. They manifest the negative thoughts that reside in our hearts and minds. For this reason, one must never recite prayers or blessings without first washing the hands. This section arouses positive, purifying energy, and enables us to use our hands genuine sharing and other worthy deeds.

166. אַתָּא קָרָא וְאָמַר, מִי לֹא יִרְאֶךָ מֶלֶךְ הַגּוֹיִם, מִלְכָּא עֲלֵאָה, לְרִדָּאָה לֹון וּלְאַלְקָאָה לֹון וּלְמַעַבְדָּ בְּהוֹן רַעוּתִיהָ. כִּי לָךְ יֵאָתָה, לְרַחֵלָא מִנָּךְ לְעִילָא וְתַתָּא. כִּי בְכָל חֻכְמֵי הַגּוֹיִם, אֵלִין שְׁלִיטִין רַבְרָבִין דִּי מִמֶּנּוּ עֲלִייהוּ. וּבְכָל מַלְכוּתָם, בְּהֵהוּא מַלְכוּ דְלְעִילָא, דְּהָא אַרְבַּע מַלְכוּוֹן שְׁלִיטִין אִית לְעִילָא, וְשְׁלִטִין בְּרַעוּתִיהָ עַל כָּל שָׂאָר עַמּוּין. וְעַם כָּל דָּא, לִית בְּהוּ דִּיעֵבֵד אֲפִילוּ מַלְה זַעִירָא, אֵלָא כְּמָה דְּפִקִּיד לֹון, דְּכֻתִּיב וּכְמַצְבִּיָּה עֲבִיד בְּחִיל שְׁמִיָּא וְדִיּוּרֵי אַרְעָא. חֻכְמֵי הַגּוֹיִם, אֵינֹון מִמֶּנּוּ וְרַבְרָבִין דְלְעִילָא, דְּחֻכְמָתָא דְלֵהוֹן מְנִייהו הוּא. בְּכָל מַלְכוּתָם, מַלְכוּתָא דְשְׁלִיט, כְּמָה דְאַתְמָר. וְדָא הוּא קָרָא כְּפִשְׁטִיהָ.

167. אָבֵל בְּכָל חֻכְמֵי הַגּוֹיִם, וּבְכָל מַלְכוּתָם. הָאִי אֲשַׁבְּחָנָא בְּסַפְרֵי קְדָמָאִי, דְּאֵינֹון מִשְׁרַיִין וְחִיילִין, אַע"ג דְּאַתְפַּקְדֵּן עַל מַלִּין דְּעֵלְמָא, וּפִקִּיד לְכָל חַד לְמַעַבְדָּ עֲבִידָתָא, מָאן הוּא דִּיעֵבֵד שׁוּם חַד מְנִייהו כְּמוֹךְ, בְּגִין דְּאַנְתָּ רָשִׁים בְּעִילוּיָא, וְאַתָּ רָשִׁים בְּעוֹבְדֵךְ מַכְלָהוּ. וְדָא הוּא מֵאִין כְּמוֹךְ יי, מָאן הוּא סְתִימָאָה קְדִישָׁא דִּיעֵבֵד וְלֵהוּי כְּמוֹךְ, עִילָא וְתַתָּא, וְיֵהָא דְמִי לָךְ בְּכָל עוֹבְדָא דְמַלְכָּא קְדִישָׁא, שְׁמִים וְאַרְץ. אָבֵל אֵינֹון תְּהוּ וְחֻמוּדִיהֶם בַּל יוֹעִילוּ. בְּקִדּוּשׁ בְּרוּךְ הוּא כְּתִיב, בְּרָאשִׁית בְּרָא אֱלֹהִים וְגו', בְּמַלְכוּתָם כְּתִיב וְהָאָרֶץ הִיְתָה תְּהוּ וְכָהוּ.

168. אָמַר רַבִּי שְׁמַעוֹן לְחַבְרִיָּא בְּנֵי הַלּוּלָא דָּא, כָּל חַד מִנְכוֹן יִקְשֹׁט קְשׁוּטָא חַד לְכַלָּה. אָמַר לְרַבִּי אֶלְעָזָר בְּרִיָּה. אֶלְעָזָר: הֵב נְבוֹזָזָא חַד לְכַלָּה דְּהָא לְמַחַר אֲסַתְכֵל, כִּד יַעוּל לְחוּפָה בְּאֵינוֹן שִׁירִין וְשִׁבְחִין, דִּיֵּהָבוּ לָהּ בְּנֵי הַיִּכְלָא לְקִיּוּמָא קַמִּיהָ.

169. Rabbi Elazar opened the discussion by quoting, "Who is this coming up out of the wilderness?" (Shir Hashirim 3:6). "Who is this" is the joining of two systems of holiness, of the two worlds of BINAH AND MALCHUT, into one firm bond. "Coming up out of the wilderness," means that it actually "comes up" to become the Holy of Holies. Because "Who," WHICH IS BINAH, is the Holy of Holies and has joined "this," WHICH IS MALCHUT, so that it, THE MALCHUT, becomes as a column of smoke "coming up" to the Holy of Holies. "Out of the wilderness," means that She inherits THIS [system] from out of the wilderness in order to become a bride and enter the bridal canopy.

170. Furthermore she came out of the wilderness as it is written, "And your speech (Heb. Midbarech) is comely" (Shir Hashirim 4:3), referring to that utterance (Heb. Midbar) of the lips that "come up" (Heb. Olah) (Shir Hashirim 3:6). BECAUSE THE (HEBREW) WORD MIDBAR IS DERIVED FROM THE HEBREW WORD DIBUR (which refers to 'articulation'). And we have learned why it is written in scripture, "these mighty Deities; these are the Deities that smote the Egyptians with all manner of plagues in the wilderness" (I Shmuel 4:8). But is it possible that all the Holy One, blessed be He, brought about occurred only "in the wilderness?" Was it not (also) in the place of habitation? But the phrase "in the wilderness" (Heb. Ba-midbar) IS TO BE INTERPRETED by the power of the spoken word (Heb. Be-Di-bur). As it is written, "and your speech is comely." It is also written, "nor from the desert (Midbar) peaks (Tehilim 75:7). Similarly (the verse) "coming up out of the wilderness" (derived from the equivalent Hebrew word meaning "to speak") (Shir Hashirim 3:6) means "from the word that is uttered by the mouth," WHICH IS MALCHUT. She rises and enters between the wings of the Mother, WHICH IS BINAH. Afterwards, by articulation, she, THE MALCHUT, descends and rests upon the heads of the leaders of the holy nation.

171. HE ASKS: How does She, MALCHUT, rise up by the uttered word? AND HE REPLIES: Because when a person awakens in the morning - at the time that he opens his eyes - he should at first praise and bless his Master. How is he to make the blessing? This is what the pious ones did: They prepared beside them a vessel of water, and when they awoke at night, they washed their hands, rose up, and studied the Torah. And they blessed on their Torah recitation as well! WHEN the cock crows and it is exactly midnight, then the Holy One, blessed be He, joins the Righteous in the Garden of Eden. It is forbidden to utter any blessing IN THE MORNING with unclean hands, as it is at any time of the day.

172. Because when a person falls asleep, his spirit departs from him. And when the spirit departs from him, the spirit of impurity comes forth, SETTLES ON HIS HANDS, and defiles them. So it is forbidden to utter any blessing without first washing one's HANDS. And if you might say, If it is so, then on a day when a person does not go to sleep and his spirit does not depart from him, the spirit of impurity does not defile his hands; NEVERTHELESS, when he enters the lavatory, he should not utter any blessing nor read the Torah - not even one word - until he washes his hands. And although you might say that it is because they are sullied, this is not so! Because how did they become soiled?

169. פתח רבי אלעזר ואמר מי זאת עולה מן המדבר וגומר, מי זאת כלל דתירין קדושין, דתירין עלמין בחבורא חדא וקשורא חדא, עולה, ממש למהוי קדש קדשין, דהא קדש קדשין מ"י, ואתחברא בזאת, בגין למהוי עולה דאיהי קדש קדשים. "מן המדבר", דהא מן המדבר ירתא למהוי כלה ולמיעל לחופה.

170. תו, מן המדבר איהי עולה, כד"א ומדברך נאווה. בההוא מדבר דלחישו בשפון, איהי עולה. ותנינן, מאי דכתיב האלהים האדירים האלה, אלה הם האלהים המכים את מצרים, בכל מכה במדבר וכי כל דעבר לון קדוש ברוך הוא במדבר הוה, והא בלשובא הוה, אלא במדבר, בדבורא, כד"א ומדברך נאווה וכתיב ממדבר הרים, אוף הכי עולה מן המדבר, מן המדבר ודאי, בההיא מלה דפומא איהי סלקא, ועאלת בין גרפי דאמא, ולבתר בדבורא, נחתא ושריא על רישיהו דעמא קדישא.

171. היך סלקא בדבורא, דהא בשירותא, כד ב"נ קאים בצפרא, אית ליה לברכא למאריה, בשעתא דפקח עינוי, היך מברך, הכי הוו עבדי חסידי קדמאי, נטלא דמייא הוו יהבי קמיהו, ובזמנא דאתערו בליליא, אסחן ידיהו, וקוימי ולעאן באורייתא, ומברכי על קריאתה. תרגולא קרי, וכדין פלגות ליליא ממש, וכדין קדוש ברוך הוא אשתכח עם צדיקיא בגנתא דערן, ואסיר לברכא בידין מסואבות ומזוהמות וכן כל שעתא.

172. בגין דבשעתא דבר נש נאים, רוחיה פרחא מניה, ובשעתא דרוחיה פרחא מניה, רוחא מסאבא זמין, ושריא על ידוי, ומסאב לון, ואסיר לברכא בהו בלא נטילה. ואי תימא אי הכי, הא ביממא דלא נאים ולא פרח רוחיה מניה, ולא שריא עליה רוחא מסאבא, וכד עאל לבית הכסא, לא יברך ולא יקרא בתורה אפילו מלה חדא, עד דיסחי ידוי. ואי תימא, בגין דמלוכלכים אינון, לאו הכי הוא, במה אתלכלכו.

173. Woe to those human beings who are not aware of their Master's honor and do not pay heed to His Majesty, and do not know the purpose of this world. Because there is a certain spirit that dwells in every privy in the world, a spirit that enjoys tarnishing and pollution, and immediately settles on the fingers that belong to the hands of human beings.

173. אֵלֶּא וּוי לְבָנֵי עֲלָמָא, דְּלֹא מְשַׁנְיָחִין וְלֹא יָדְעִין בִּיקְרָא דְּמֵאֲרִיהוֹן, וְלֹא יָדְעִי עַל מַה קְיוּמָא עֲלָמָא. רוּחָא חָדָא אֵית בְּכָל בֵּית הַבְּסָא דְּעֲלָמָא, דְּשָׂרִיא תַּמָּן, וְאַתְהֵי מֵהֵוּא לְכַלּוּכָא וְטִנוּפָא, וּמִיד שְׂרִי עַל אֵינוֹן אֶצְבָּעֵן דִּידוּי דְּבַר נָשׁ.

18. He who rejoices on festivals but does not share with the poor

If a person is joyous over his own lot in life but does not share any portion of it, great judgment can befall him. Moreover, sharing for purposes of recognition and honor is worthless in the Upper Worlds. Genuine sharing involves self-sacrifice and giving of oneself beyond that which is comfortable. True generosity occurs when the benefactor does not know to whom he gave, and the recipient does not know who has given unto him. Understanding this precept can greatly enrich our appreciation for the importance of sharing, which is the most effective way to remove any judgments that hang over us.

174. Rabbi Shimon opened the discussion by saying that he who rejoices on festivals, but does not give his portion to the Holy One, blessed be He, then that Evil Eye - Satan - shall hate and persecute him, and shall take him out of this world. And he will bring many miseries upon miseries.

174. פִּתַּח רַבִּי שְׁמַעוֹן וְאָמַר, כָּל מֵאן דְּחָדִי בְּאֵינוֹן מוֹעֲדָא, וְלֹא יְהִיב חוּלְקִיה לְקַדְשָׁא בְּרִיךְ הוּא, הֵהוּא רַע עֵין שְׁטָן שׁוֹנֵא אוֹתוֹ וְקָא מְקַטְרֵג לֵיה, וְסָלִיק לֵיה מַעֲלָמָא, וְכַמָּה עָקוּ עַל עָקוּ מַסְבָּב לֵיה.

175. The role of the Holy One, blessed be He, is to make the poor happy, according to his ability. Because on these days, DURING FESTIVALS, the Holy One, blessed be He, comes to see all His broken vessels. He comes to see them, but then realizes that they have nothing TO BE happy about. And He weeps over them, before ascending back above, intending to destroy the world.

175. חוּלְקִיה דְּקָדוֹשׁ בְּרוּךְ הוּא, לְמַחְדִּי לְמַסְכְּנֵי כַּפּוּם מַה דִּיכִיל לְמַעַבְד. בְּגִין דְּקָדוֹשׁ בְּרוּךְ הוּא בְּיוֹמֵינֵי אֵלִין, אָתִי לְמַחְמִי לְאֵינוֹן מְאִנִּין תְּבִירִין דִּילֵיה, וְעָאֵל עֲלֵיהוּ, וְחָמִי דְּלֹא אֵית לְהוֹן לְמַחְדִּי, וּבְבִי עֲלֵיהוּ. סָלִיק לְעִילָא לְחַרְבָּא עֲלָמָא.

176. The members of the Academy (Yeshivah) then stand before Him, saying, Master of the Universe, You are called gracious and merciful. So, apply Your mercy on Your children! He said to them: 'Have I not created the world based upon love?' As it is written, "For I have said, the world is built by Love" (Tehilim 89:3). So the whole universe is established upon it. But if they do not LOVE THE POOR, THEN 'I SHALL DESTROY THE WORLD.' The heavenly angels then say to Him, Master of the universe, there is a certain person who has eaten and drunk to his fill and could have been kind to the poor, but did not share with them anything! Then the "Adversary" (Satan) comes and obtains permission to persecute that person.

176. אֲתָאן בְּנֵי מַתִּיבְתָּא קָמִיה, וְאָמְרֵי רַבּוֹן עֲלָמָא רַחוּם וְחַנוּן אַתְקִרְיָאֵת. יִתְגַּלְגֵּלּוֹן רַחֲמֵךְ עַל בְּנֵךְ. אָמַר לוֹן: וְכִי עֲלָמָא לֹא עֲבִידַת לֵיה אֵלֶּא עַל חֶסֶד, דְּכִתִּיב אֲמַרְתִּי עוֹלָם חֶסֶד יִכְנֶה, וְעֲלָמָא עַל דָּא קְיוּמָא. אָמְרֵי קָמִיה מְלָאכִי עֲלָאִי, רַבּוֹן עֲלָמָא, הָא פְּלַנְיָא דְּאִכִּיל וְרוּי, וְיָכִיל לְמַעַבְד טִיבוּ עִם מַסְכְּנֵי וְלֹא יְהִיב לוֹן מִידִּי. אָתִי הֵהוּא מְקַטְרֵגָא וְתַבַּע רְשׁוֹ, וְרַדָּף אֲבַתְרִיָּה דְּהֵהוּא בַּר נָשׁ.

177. Whom do we have in the world greater than Avraham, who had mercy on all living beings? Of the day that he prepared a feast, what is written? "And the child grew, and was weaned. And Avraham made a great feast on the day that Yitzchak was weaned" (Bereshheet 21:8). So Avraham prepared a feast and invited all the leaders and important people of that generation to that feast. And we have learned that at every banquet, the 'Adversary' wanders about, observing if each person first dispenses charity to the poor. If there are any poor people in his house, then he (the "Adversary") leaves that house and does not enter. But if not, the 'ADVERSARY' enters that house. If he sees the merrymaking without the poor and without having first dispensed charity to the poor, he ascends above and brings accusations against him.

177. מֵאן לָן בְּעֲלָמָא גְדוֹל מְאִבְרָהָם, דְּעֵבֵד טִיבוּ לְכָל בְּרִיין. בְּיוֹמָא דְּעֵבֵד מְשִׁתֵּינָא, מַה כְּתִיב, וַיִּגְדֹּל הַיֶּלֶד וַיִּגְמַל וַיַּעַשׂ אֲבִרָהָם מִשְׁתֵּה גְדוֹל בְּיוֹם הַגְּמֹל אֶת יִצְחָק. עֵבֵד אֲבִרָהָם מְשִׁתֵּינָא, וְקָרָא לְכָל רַבְרָבֵי דְרָא לְהֵיָא סְעוּדָתָא. וְתַנִּינָן, בְּכָל סְעוּדָתָא דְּחֻדָּה, הֵהוּא מְקַטְרֵגָא אֲזִיל וְחָמִי, אִי הֵהוּא בִּינְי אֲקָדִים טִיבוּ לְמַסְכְּנֵי, וּמַסְכְּנֵי בְּבִיתָא, הֵהוּא מְקַטְרֵגָא אֲתַמְרֵשׁ מֵהֵהוּא בִּיתָא וְלֹא עָאֵל תַּמָּן, וְאִי לֹא, עָאֵל תַּמָּן, וְחָמִי עֲרַבּוּבִיָּא דְּחֻדָּה בְּלֹא מַסְכְּנֵי, וּבְלֹא טִיבוּ דְּאֲקָדִים לְמַסְכְּנֵי, סָלִיק לְעִילָא וּמְקַטְרֵגָא עֲלֵיה.

178. Because Avraham convened (summoned) all the great leaders of that generation, the 'Adversary' descended from the heavens and stood at the door disguised as a poor man. And nobody paid any attention to him. Avraham was attending the kings and the noble men. Sarah suckled all their sons because they did not believe that she had born a child, but rather claimed that YITZCHAK was a foundling whom they picked up from the marketplace. This is why they brought their sons with them, so that Sarah could take them and nurse them in front of their parents. As it is written: "Who would have said to Avraham that Sarah would nurse children?" (Beresheet 21:7). It should have been written, 'WOULD NURSE A CHILD?' Nevertheless, there is no doubt that it should be 'children,' REFERRING TO THE CHILDREN OF ALL THE GUESTS. And that 'Adversary' was STANDING at the door. Sarah said: "Elohim has made banter of me!" (Beresheet 21:6). So immediately the 'Adversary' went up and stood before the Holy One, blessed be He, and said to Him, "O Master of the Universe, You have said, 'Avraham is the one who loves Me,' and here he prepared a feast but did not give anything to You or to the poor. He did not sacrifice even one pigeon for Your sake. And furthermore, Sarah claims that You have mocked her!"

179. The Holy One, blessed be He, replied: 'Who in the world can be compared to Avraham?' But the 'Adversary' did not leave the place until he had spoiled the entire feast. So the Holy One, blessed be He, decreed that Yitzchak should be given as an offering, and Sarah was destined to die from anguish because of her son. All of this distress was caused because he did not offer anything to the poor!

19. Torah and prayer

The Zohar reveals that the study of Torah connects us to the Tree of Life reality, a realm of pure fulfillment and infinite spiritual Light. This Tree of Life connection, which is achieved by learning Torah, radiates a powerful protective Light. This Light is instantly drawn into our lives at the moment we gaze upon the Aramaic verses.

180. Rabbi Shimon opened the discussion by quoting, in accordance with what is written: "Then Chizkiyahu turned his face to the wall, and prayed to Hashem" (Yeshayah 38:2). Come and see how powerful is the might of the Torah, and how high it rises above all! Because whoever conducts his life according to the Torah has no fear of those above or below, and mishaps or illnesses of this world do not concern him. Through the Torah, he is attached to the Tree of Life and learns from it every day.

181. The Torah teaches every person how to walk a straight path. It gives advice how to repent and return to one's Master to cancel the decree against him. Because even though a decree has been given not to cancel the decree against him, it shall nevertheless be canceled and not be applied to him anymore in this world. So for this purpose, man should occupy himself in the study of the Torah day and night, and it should always be in his mind. As it is written, "you shall meditate therein day and night" (Yehoshua 1:8). So if his mind drifts away from the Torah - or he abandons it - it is as though he abandons the Tree of Life.

178. אַבְרָהָם, בֵּינוֹן דְּזַמִּין לְרַבְרְבֵי דָרָא, נַחַת מְקַטְרָגָא וְקָם עַל פְּתַחא כְּגֻוְנָא דְּמַסְכְּנָא, וְלֹא הוּהּ מָאן דְּאַשְׁגַּח בֵּיהּ. אַבְרָהָם הוּהּ מְשִׁמֵּשׁ לְאִינוֹן מַלְכִין וְרַבְרְבִין. שָׂרָה אוֹנִיקַת בְּנִין לְכָלְהוּ דְּלֹא הוּוּ מִהֶמְנִין כִּד אִיהִי אוֹלִידַת. אֲלֵא אָמְרוּ אֲסוּפֵי הוּא וּמִן שׁוּקָא אִיתִיאוּ לִיהּ, בְּגִין כֶּךָ אֲתִיִּין בְּנִיִּהּוּ בְּהַדְרִיִּהּ, וְנִטְלַת לֹון שָׂרָה וְאוֹנִיקַת לֹון קִמְיִיהּ. הֵה"ר מִי מִלָּל לְאַבְרָהָם הִנִּיקָה בְּנִים שָׂרָה, בְּנִים וְדָאִי. וְהוּא מְקַטְרָגָא עַל פְּתַחא. אָמְרָה צָחוּק עָשָׂה לִי אֱלֹהִים. מִיִּד סָלִיק הֵהוּא מְקַטְרָגָא קִמִּי קְדוֹשׁ בְּרוּךְ הוּא, וְאָמַר לִיהּ רַבּוֹן עֲלֵמָא, אֵת אָמַרְתָּ אַבְרָהָם אוֹהֲבִי, עֲבַד סְעוּדָתָא וְלֹא יֵהֵב לָךְ מִיָּדִי, וְלֹא לְמַסְכְּנִי, וְלֹא קָרִיב קְדַמְךָ אֲפִילוּ יוֹנָה חַד. וְתוּ, אָמַרְתָּ שָׂרָה דְּחִיִּיכַת בָּהּ.

179. אָמַר לִיהּ קְדוֹשׁ בְּרוּךְ הוּא, מָאן בְּעֲלֵמָא כְּאַבְרָהָם. וְלֹא זֶה מִתַּמֵּן עַד דְּבַלְבַּל כָּל הָיָא חֲדוּהּ, וּפְקִיד קְדוֹשׁ בְּרוּךְ הוּא לְמַקְרַב לִיצְחָק קְרַבְנָא, וְאַתְגְּזֹר עַל שָׂרָה דְּתַמּוֹת עַל צַעְרָא דְּבָרָה כָּל הֵהוּא צַעְרָא גָרִים דְּלֹא יֵהֵב מִיָּדִי לְמַסְכְּנִי.

180. פְּתַח רַבִּי שְׁמַעוֹן וְאָמַר, מֵאִי דְכְּתִיב וַיֹּסֵב חִזְקִיָּהוּ פָּנָיו אֶל הַקִּיר וַיִּתְפַּלֵּל אֶל ה', ת"ח כַּמָּה הוּא חֵילָא תְּקִיפָא דְּאוּרִינְתָא, וְכַמָּה הוּא עֲלָאָה עַל כָּלָא, דְּכָל מָאן דְּאַשְׁתַּדַּל בְּאוּרִינְתָא לֹא דְחִיל מַעֲלָאִי וּמַתַּתָּאִי, וְלֹא דְחִיל מִמַּרְעִין בִּישוּן דְּעֲלֵמָא, בְּגִין דְּאִיהוּ אַחִיר בְּאִילָנָא דְּחַיִּי וַיִּלִּיף מִיָּנִיָּה בְּכָל יוֹמָא.

181. דְּהָא אוּרִינְתָא תּוֹלִיף לְבַר נֶשׁ לְמִיזַל בְּאוּרַח קְשׁוּט, תּוֹלִיף לִיהּ עֵיטָא הֵיךְ יִתּוּב קִמְיָהּ מֵאֲרִיָּה, לְבַטְלָא הֵיכָא גְזָרָה, דְּאֲפִילוּ אֲתַגְזֹר עָלֶיהָ דְּלֹא יִתְבַּטֵּל הָאִי גְזָרָה, מִיִּד אֲתַבְטֵל וְאֲסַתְּלַק מִנִּיהּ וְלֹא שְׂרִיא עָלֶיהָ דְּבַר נֶשׁ בְּהָאִי עֲלֵמָא. וּבְגִין כֶּךָ, בְּעִי לִיהּ לְבַר נֶשׁ לְאַשְׁתַּדַּל בְּאוּרִינְתָא יִמְמָא וְלִילִי, וְלֹא יִתְעַדִּי מִיָּנָה, דְּהָא הוּא דְכְּתִיב וְהִגִּיתָ בּוֹ יוֹמָם וְלִילָה, וְאִי אֲתַעַדִּי מִיָּנָה דְּאוּרִינְתָא אוֹ אֲתַפְרֵשׁ מִיָּנָה כְּאֵלוּ אֲתַפְרֵשׁ מֵאִילָנָא דְּחַיִּי.

182. Come and see: Good advice for all people. When a person lies on his bed at night and goes to sleep, he should wholeheartedly take upon himself the yoke of complete subordination to the heavenly Kingdom, and he should quickly prepare to return his entrusted soul to Him. Then he shall be immediately spared from all bad diseases and evil spirits, and they shall have no power over him.

183. And in the morning, as he rises from his bed, he should then praise his Master, enter into His house, and bow in front of His sanctuary in great awe. And afterward, he should recite his prayers. For he should take advice from the holy Patriarchs, as it is written, "But as for me, I will come into Your house in the multitude of Your love; and in the fear of You, I will bow down toward Your holy temple" (Tehilim 5:8).

184. This verse has been explained as follows. A person should not enter the synagogue unless he first consulted, I.E., RECEIVED PERMISSION FROM, Avraham, Yitzchak, and Yaakov. Because they have prepared and instituted the prayer to the Holy One, blessed be He. As it is written, "I will come into Your house in the multitude of Your love" (Tehilim 5:8) refers to Avraham, WHO IS CHESED; "I will bow down towards Your holy temple" refers to Yitzchak; because from Yitzchak MALCHUT IS CALLED A TEMPLE; "in the fear of You" refers to Ya'akov, WHO IS THE SECRET OF TIFERET THAT IS ALSO CALLED FEARSOME. Therefore, he should include himself with them and then enter the synagogue and recite his prayers. Then the scripture reads, "And He said to me, you are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3).

20. Rabbi Shimon's departure from the cave

The Zohar recounts the final day that Rabbi Shimon and his son Rabbi Elazar spent in the cave where Rabbi Shimon had buried himself neck deep in the ground for 13 years, during his learning of the Zohar. Rabbi Shimon at last emerges from the cave, battered and decomposed. He credits his total disregard for the comforts and desires of his body as the secret behind the revelation of the wisdom of the Zohar. By relating this passage to our own lives, we too can arouse the will and self-control for overcoming destructive tendencies, which are rooted in the Desire to receive for the self alone.

185. Rabbi Pinchas frequently visited Rabbi Rachumai, who lived at the shore of Lake Kinneret. He was a great man who was full of years and had lost his eyesight. He said to Rabbi Pinchas, I have heard that our friend Yochai has a jewel, a precious stone, NAMELY A SON. And I have observed the light that shines from that jewel; and it shines like the radiance of the sun as it emerges out from its sheath and illuminates the whole world.

186. And that light extends from the heavens down to the earth, where it brightens the whole world until the Ancient of Days (Atik-Yomin), WHO IS KETER, appears and is properly seated upon the chair (or throne), THIS REFERS TO THE END OF THE TIKUNE PROCESS. And this radiance is contained entirely in your household, THAT IS IN YOUR DAUGHTER, BECAUSE THE DAUGHTER OF RABBI PINCHAS WAS THE WIFE OF RABBI SHIMON, THE SON OF YOCHAI. And from this effulgence that is contained in your household, a tiny ray of light, THAT IS THE SON OF HIS DAUGHTER, WHO IS RABBI ELAZAR, comes forth and brightens up the whole world. How happy is your lot. Go my son, go! Go after that jewel that shines and lights up all the world, as the hour is propitious for you.

182. תָּא חֲזִי עֵיטָא לְבַר נָשׁ כִּד אִיהוּ סָלִיק בְּלִילִיָּא
עַל עֲרִיסָהּ בְּעִי לְקַבֵּלָא עָלֶיהָ מַלְכוּתָא דְּלַעִילָא
בְּלִבָּא שְׁלִים, וְלֹאקְדָּמָא לְמַמְסָר קַמִּיהָ פְּקֻדָּנָא
דְּנַפְשִׁיהָ, וּמִיד אֲשֶׁתִּיב מִכָּל מַרְעִין בִּישׁוּן וּמִכָּל
רוּחִין בִּישׁוּן וְלֹא שְׁלֵטוֹן עָלֶיהָ.

183. וּבִצְפָרָא, קָם מִעֲרִיסָהּ, בְּעִי לְבָרְכָא לְמַאֲרִיהָ,
וְלִמְעַל לְבֵיתֶיהָ וּלְמַסְגָּר קָמִי הִיכְלִיהָ בְּדַחִילו
סָגִיא, וּבִתְרָ בֶן יִצְחָק צְלוּתֶיהָ, וְיֹסֵב עֵיטָא מֵאִינוֹן
אַבְהֶן קְדִישִׁין, דְּכֹתִיב וְאֲנִי בְּרַב חֲסֶדְךָ אָבּוֹא בֵּיתְךָ
אֲשֶׁתְּחֹה אֶל הִיכַל קִדְשְׁךָ בִּירְאֶתְךָ.

184. הָכִי אוֹקְמוּהָ, לֹא לְבַעֲי לִיהָ לְבַר נָשׁ לַעֲלֹא
לְבִי בְּנִישְׁתָּא, אֵלֹא אִי אֲמַלִּיךְ בְּקִדְמִיתָא בְּאַבְרָהָם
יִצְחָק וְיַעֲקֹב, בְּגִין דְּאִינוֹן תְּקִינוּ צְלוּתָא לְקָמִי קְדוֹשׁ
בְּרוּךְ הוּא. הֵה"ד, וְאֲנִי בְּרַב חֲסֶדְךָ אָבּוֹא בֵּיתְךָ, דָּא
אַבְרָהָם, אֲשֶׁתְּחֹה אֶל הִיכַל קִדְשְׁךָ, דָּא יִצְחָק.
בִּירְאֶתְךָ, דָּא יַעֲקֹב. וּבְעִי לְאַבְלֵלָא לֹון בְּרִישָׁא,
וּבִתְרָ בֶן יִיעוֹל לְבִי בְּנִישְׁתָּא, וְיִצְחָק צְלוּתֶיהָ, כְּדִין
כְּתִיב, וַיֹּאמֶר לִי עֲבָדִי אֶתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ
אֲתַמָּר.

185. רַבִּי פִּינְחָס הָוָה שְׁכִיחַ קָמִי דְּרַבִּי רַחוּמַאי בְּכִיף
יָמָא דְּגִנוּסָר. וּב"נ רַב וְקָשִׁישָׁא דִּיּוֹמִין הָוָה, וְעֵינָיו
אֲסִתְּלָקוּ מִלְּמַחְמִי. אָמַר לְרַבִּי פִּינְחָס, וְדָאִי שְׁמַעְנָא
דִּיּוֹחָאִי חֲבֵרְנָא אִית לִיהָ מְרַגְלִית אָבָן טָבָא,
וְאֲסִתְּבַלִּית בְּנִהוּרָא דִּהִיא מְרַגְלִית, נִפְקָא כְּנִהוּרָו
דְּשִׁמְשָׁא מִנְרֵתְקָה, וְנִהָרָא כָּל עֲלָמָא.

186. וְהָוָה נִהוּרָא קָאִים מִשְׁמַיָּא לְאַרְעָא, וְנִהוּרָא כָּל
עֲלָמָא, עַד דִּיִּתִּיב עֲתִיק יוֹמִין, וְיִתִּיב עַל כְּרִסְיָא
כְּדָקָא יָאוֹת. וְהָוָה נִהוּרָא כָּלִיל כָּלָא בְּבֵיתְךָ,
וּמִנְהוּרָא דְּאֲתְּבַלִּיל בְּבֵיתְךָ, נִפְקִי נִהוּרֵי דְּקִיק וְזַעִיר,
וְנִפְקִי לְבַר וְנִהוּרָא כָּל עֲלָמָא, זָכָא חוּלְקָךְ. פּוֹק בְּרִי
פּוֹק, זֵיל אֲבִתְרִיהָ דִּהִיא מְרַגְלִית דְּנִהוּרָא עֲלָמָא,
דִּהָא שְׁעָתָא קִיּוּמָא לָךְ.

187. He took his leave from him and was about to enter a boat, accompanied by two people. He saw two birds flying toward him over the lake. He raised up his voice and said, Birds, O birds - you who fly over the waters - have you seen the place, where the son of Yochai is? He waited awhile and then said, Birds, O birds - Go and bring me back an answer! They flew away; they flew away into the middle of the sea and disappeared.

188. Before he went ON BOARD THE SHIP and departed, the two birds appeared again. IN the mouth of one of them was a letter informing him that RABBI SHIMON, the son of Yochai, had left the cave together with his son, Rabbi Elazar. RABBI PINCHAS went to meet him. He saw that he had completely changed, and his body was full of scars and sores FROM STAYING SO LONG IN THE CAVE. He wept together WITH HIM and said, Woe, that I have seen you so! RABBI SHIMON REPLIED: O how happy is my lot, that you have seen me so. Because had you not seen me so "scarred," I would not have been so, THAT IS BEEN WHAT I AM! Rabbi Shimon opened the discussion on the precepts of the Torah by saying, The precepts of the Torah that were given to Yisrael by the Holy One, blessed be He, are all written in the Torah in general.

21. The precepts of the Torah

The Zohar embarks on a discussion that pertains to fourteen significant spiritual precepts:

(A) The first precept: To be in awe of the Creator

This is the first step in developing a true connection and attachment to the Light of the Creator. To violate this particular precept is to transgress all the precepts of the Torah.

189. "In the beginning, Hashem created" ("Beresheet Bara Elohim"). This is the first and foremost precept of all. And this precept is called "the fear of the Hashem," which is called the "beginning." As it is written, "The Fear of Hashem is the beginning of wisdom" (Tehilim 111:10); "The fear of Hashem is the beginning of knowledge" (Mishlei 1:7). Because this fear (or awe) is called the beginning. And it is the gateway through which one enters the world of faith. So based on this precept, the whole world is able to exist.

190. The fear is divided into three types. Two have no fundamental sources and one is the actual source of fear. There is a person who fears and respects the Holy One, blessed be He, so that his sons will live and not die, or because he is afraid to be punished through his body or his wealth. This person, therefore, is always afraid of Him. But we can see that the fear he has of the Holy One, blessed be He, has no actual source, THAT IS, IS NOT FUNDAMENTALLY GENUINE, BECAUSE HIS OWN BENEFIT IS THE ROOT CAUSE (THE SOURCE OF HIS FEAR), WHILE THE FEAR IS ONLY THE RESULT OF HIS CARING FOR HIS OWN BENEFIT! And there is a person who fears the Holy One, blessed be He, because he is afraid of the punishment that awaits him in the other world, and the tortures of Gehenom. These two KINDS of fear, NAMELY THE FEAR OF PUNISHMENT A PERSON RECEIVES IN THIS WORLD AND THE FEAR OF THE PUNISHMENT IN THE WORLD TO COME, are not the fundamentals of (actual) fear nor its genuine source!

187. נֶפֶק מִקְמִיָּה וְקָאִים לְמִיעַל בְּהֵיכָל אֲרָבָא, וְתִרִין גּוֹבְרִין בְּהֵדִיָּה חֲמָא תִרִין צִפְרִין דִּהּוּ אֲתִיִּין וְטָסִין עַל יָמָא, רְמָא לֹון קְלָא וְאָמַר, צִפְרִין צִפְרִין דְּאִתּוֹן טָאסִין עַל יָמָא חֲמִיתוֹן דּוֹךְ דְּבֵר יוֹחָאי תַּמָּן, אֲשֶׁתְּהִי פוֹרְתָא אָמַר צִפְרִין צִפְרִין זִילוּ וְאֲתִיבוּ לִי. פִּרְחוּ וְאֲזִילוּ, עָאִלוּ בִּימָא וְאֲזִלִּי לְהוֹן.

188. עַד דְּנֶפֶק, הָא אֵינֹן צִפְרִין אֲתִיִּין, וּבִפְּוּמָא דְּחֻדָּא מְנִיִּיהוּ פִּתְקָא חֻדָּא, וּכְתִיב בְּגֻזָּה, דִּהָא בֵּר יוֹחָאי נֶפֶק מִן מַעֲרֵתָא, וְרַבִּי אֶלְעָזָר בְּרִיה אֲזִל לְגַבִּיָּה, וְאֲשַׁכַּח לִיה מְשֻׁנָּא, וְגוֹפִיָּה מְלִיא חֲלוּדִין. בָּכָה בְּהֵדִיָּה, וְאָמַר, וּוי דְּחֲמִיתִךְ בָּכְךָ. אָמַר, זְכָאָה חוּלְקִי דְּחֲמִית לִי בָכְךָ, דְּאֶלְמְלָא לֹא חֲמִיתָא לִי בָכְךָ לֹא הוּינָא בָכְךָ. פִּתַּח רַבִּי שְׁמַעוֹן בְּפִקּוּדֵי אוּרִייתָא וְאָמַר, פִּקּוּדֵי אוּרִייתָא דִּיהֵב קְדוּשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל כְּלָהוּ בְּאוּרִייתָא בְּאַרְח כָּלִל כְּתִיבִי.

189. בְּרֵאשִׁית בָּרָא אֱלֹהִים. הָדָא הִיא פִּקּוּדָא קְדָמָא דְּכָלָא וְאֶקְרִי פִּקּוּדָא דָּא יִרְאָת ה', דְּאֶקְרִי רֵאשִׁית, דְּכְתִיב רֵאשִׁית חֻכְמָה יִרְאָת ה'. יִרְאָת ה' רֵאשִׁית דַּעַת. בְּגִין דְּמִלָּה דָּא רֵאשִׁית אֶקְרִי, וְדָא אִיהִי תַרְעָא לְעָאֵלָא גּוֹ מְהִימְנוּתָא, וְעַל פִּקּוּדָא דָּא אֲתַקִּיִּים כָּל עֲלָמָא.

190. יִרְאָה אֲתַפְרֹשׁ לְתַלַּת סְטֵרִין, תִּרִין מְנִיִּיהוּ לִית בְּהוּ עֶקְרָא כְּדָקָא וְאוֹת, וְחַד עֶקְרָא דִּירְאָה: אִית ב"נ דְּדָחִיל מִקְדוּשׁ בְּרוּךְ הוּא, בְּגִין דִּיִּיחּוֹן בְּנוּהִי וְלֹא יִמוּתוֹן, אוּ דְּחִיל מַעוֹנָשָׁא דְּגוֹפִיָּה אוּ דְּמִמוּנִיָּה, וְע"ד דְּחִיל לִיה תְּדִיר. אֲשֶׁתַּכַּח יִרְאָה, דְּאִיהוּ דְּחִיל לְקְדוּשׁ בְּרוּךְ הוּא, לֹא שׁוֹי לְעֶקְרָא. וְאִית בֵּר נֶשׁ דְּדָחִיל מִן קְדוּשׁ בְּרוּךְ הוּא בְּגִין דְּדָחִיל מַעוֹנָשָׁא דִּיהוּא עֲלָמָא, וְעוֹנָשָׁא דִּגִּיהֵנָם. תִּרִין אֵלִין לֹא עֶקְרָא דִּירְאָה אֵינֹן וְשִׁרְשָׁא דִּילִיה.

191. The fear that is (fundamentally) genuine occurs when a person fears his Master because he is almighty and governs all; because He is the main source and essence of all worlds. And everything that exists is as nothing compared to Him. As it is written, "and all the inhabitants of the earth are reputed as nothing" (Daniel 4:32) and a person should concentrate his desires to that place which is called "fear!"

192. Rabbi Shimon began to weep and said, woe if I say and woe if I do not say. If I say, then the evil ones shall know how to serve (worship) their Master. And if I do not say, the friends shall lose it. Because at the location where the 'sacred fear' is to be found, OPPOSING it and down below, there is an 'evil fear' that smites and scourges and then prosecutes. This is a lash used for the whipping of the wicked. THIS MEANS TO PUNISH THEM FOR THEIR SINS. THIS IS WHY HE WAS AFRAID TO REVEAL (WHAT HE HAD IN MIND), BECAUSE HE DID NOT WANT THE WICKED TO KNOW HOW TO AVOID PUNISHMENT, AS THEIR PUNISHMENT IS THEIR PURIFICATION!

193. So, he who fears because of the punishment of being tortured and prosecuted, as is already stated, does not have that "fear of Hashem" that is called "the fear of Hashem" (Tehilim 111:10) that leads to life. Then what fear is such a person endowed with? It is the 'evil fear.' And so he is ruled by that whipping lash, the 'evil fear,' and not the "fear of Hashem."

194. And because of this, the place that is named the "fear of Hashem" (Tehilim 111:10) is called the "beginning of knowledge" (Mishlei 1:7). And this precept is included here. This is the source and the main principle of all the other precepts of the Torah. Whoever observes the precept of "fear" observes all the others. AND HE who does not observe the precept of "fear" does not observe any of the precepts of the Torah. Because this FEAR [OF HASHEM] is the gateway to everything!

195. Because of this, it is written, "Beresheet (In the Beginning)," which is "fear," as "Elohim created the heavens and the earth." Because, whoever transgresses this, transgresses ALL OF THE precepts of the Torah. And the punishment for he who transgresses IS this cruel and evil lash, NAMELY THIS 'EVIL FEAR,' WHICH shall whip him. Therefore "and the earth was without form and void, and darkness was upon the face of the deep; and the 'spirit' of Elohim" are the four punishments for the wicked.

196. "Without form" (Beresheet 1:2) means strangulation, as it is written, "a line of confusion" (Yeshayah 34:11) that is "a measuring line" (Zechariah 2:5). "Void" means stoning and refers to the stones that are sunk in the great deep for the purpose of punishing the wicked. And "darkness" means burning. As it is written, "And it came to pass, when you heard the voice out of the midst of the darkness, while the mountain did burn with fire" (Devarim 5:20). And this fierce fire "shall fall upon the head of the wicked" (Yirmeyah 23:19) to burn them.

191. יִרְאָה דְאִיהִי עֲקָרָא, לְמַדְחַל ב"נ לְמֵאֲרִיָּה, בְּגִין דְאִיהוּ רַב וְשְׁלִיט עֲקָרָא וְשִׁרְשָׁא דְכָל עֲלָמִין, וְכָלָא קָמִיָּה כָּלָא חֲשִׁיבִין. כְּמָה דְאַתְמָר, וְכָל דְיִירִי אֶרְעָא כָּלָא חֲשִׁיבִין. וְלִשְׁוֹאָה רְעוּתִיָּה בְּהוּא אַתְר דְאֶקְרִי יִרְאָה.

192. בְּכָה רַבִּי שְׁמַעוֹן וְאָמַר, וְוִי אִי אִימָא וְוִי אִי לֹא אִימָא. אִי אִימָא יִנְדַּעוֹן חֲשִׁיבִין הֵיךְ יִפְלָחוֹן לְמֵאֲרִיָּהוֹן אִי לֹא אִימָא יֹאבְדוֹן חֲבֵרִיָּא מְלָה דָא. בְּאַתְר דְיִרְאָה קְדִישָׁא שְׁרִי, מְלַרַע אִית יִרְאָה רְעָה דְלָקִי וּמַחֲוִי וּמִקְטָרְג, וְאִיהִי רְצוּעָה לְאַלְקָאָה חֲשִׁיבִיָּא.

193. וּמָאן דְדַחִיל בְּגִין עוֹנֵשׁ דְּמִלְקִיּוּתָא וְקִטְרוּגָא, כְּמָה דְאַתְמָר, לֹא שְׁרִיָּא עָלֶיהָ הָיָא יִרְאָתָהּ דְאֶקְרִי יִרְאָתָהּ לְחַיִּים. אֲלֹא מָאן שְׁרִיָּא עָלֶיהָ, הָיָא יִרְאָה רְעָה, וְאַשְׁתַּכַּח דְּשְׁרִיָּא עָלֶיהָ הָיָא רְצוּעָה יִרְאָה רְעָה, וְלֹא יִרְאָתָהּ.

194. וּבְגִין כֵּן, אַתְר דְאֶקְרִי יִרְאָתָהּ רֵאשִׁית דַּעַת אֶקְרִי, וְע"ד אֲתַכְלִיל הֵכָא פְּקוּדָא דָא, וְדָא עֲקָרָא וְיִסוּדָא לְכָל שְׁאָר פְּקוּדִין דְאִוְרִיּוּתָא. מָאן דְנָטִיר יִרְאָה נָטִיר כָּלָא. לֹא נָטִיר יִרְאָה לֹא נָטִיר פְּקוּדִי אִוְרִיּוּתָא, דְהָא דָא תַרְעָא דְכָלָא.

195. וּבְגִין כְּרַכְתִּיב בְּרֵאשִׁית דְאִיהִי יִרְאָה, בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. דְּמָאן דְעֵבֵר עַל דָּא עֵבֵר עַל פְּקוּדֵי דְאִוְרִיּוּתָא. וְעוֹנֵשָׁא דְמָאן דְעֵבֵר עַל דָּא, הָאִי רְצוּעָה רְעָה אֶלְקִי לִיָּהּ. וְהֵינֵנוּ וְהָאָרֶץ הִיָּתָה תְּהוֹ וְבָהוּ, וְחֹשֶׁךְ עַל פְּנֵי תְּהוֹם, וְרוּחַ אֱלֹהִים. דָּא אֵלִין ד' עוֹנֵשִׁין לְאַעֲנָשָׁא בְּהוֹן חֲשִׁיבִיָּא.

196. תְּהוֹ דָּא חֲנֹק, דְכְתִיב קוֹ תְּהוֹ חָבַל מִדָּה. בְּהוֹ דָּא סְקִילָה, אֲבָנִין דְמִשְׁוֹקְעִין גּוֹ תְּהוּמָא רַבָּא לְעוֹנֵשָׁא דְחֲשִׁיבִיָּא. וְחֹשֶׁךְ דָּא שְׁרִיפָה, דְכְתִיב וַיְהִי כְשִׁמְעֶכֶם אֶת הַקוֹל מִתּוֹךְ הַחֹשֶׁךְ וַהֲרַר בּוֹעֵר בְּאֵשׁ עַד לֵב הַשָּׁמַיִם חֹשֶׁךְ כּו'. וְדָא אֲשָׁא תְקִיפָא דְעַל רִישִׁיהוֹן דְחֲשִׁיבִיָּא שְׁרִי לְאוּקְדָא לוֹן.

197. And the "spirit" means slaughtering by the sword. Because the tempest storm is a flaming, whetted (sharp) sword. As it is written, "and the bright blade of a revolving sword" (Beresheet 3:24). And this is also called the spirit. So this is the punishment for whoever transgresses the precepts of the Torah. Because it appears after the "fear" that is CALLED the Beginning (Heb. Resheet) and includes everything. BECAUSE AFTER THE TERM "BEGINNING," WHICH MEANS "FEAR," IT IS WRITTEN, "WITHOUT FORM AND VOID AND DARKNESS...AND THE SPIRIT" (BERESHEET 1:1-2). THESE ARE THE FOUR PENALTIES OF DEATH. From here onward, come the rest of the precepts of the Torah.

(B) The second precept: Loving the Creator

As defined by the Zohar, genuine love for the Creator is unconditional. It is not dependent on what we receive or don't receive in return. Reading the verses associated with these ideas kindles our awe and love for the Creator.

198. The second precept is that the precept of 'fear' is strongly attached to and never disconnected from the precept of 'love.' A person should love his Master truly and perfectly. And what is 'perfect love?' It is 'great love,' as it is written, "walk before Me and be perfect" (Beresheet 17:1). The word "PERFECT" MEANS to be perfect and whole with love. Thus it is written, "And Elohim said, let there be Light" (Beresheet 1:3). This 'perfect love' is called the "great love." And here it appears as a precept, so that a person should love his Master properly.

199. Rabbi Elazar said: My father, I have heard that meaning of 'perfect love' and its INTERPRETATION. He said to him: Say it, my son, in front of Rabbi Pinchas, as he truly exists on that level and lives accordingly. Rabbi Elazar said: Great love means perfect love, WHICH IS perfected from both sides - kindness and judgment. And if it does not include both, then it is not a proper 'perfect love'!

200. This is why we have learned that the love of the Holy One, blessed be He, is explained in two ways. There is he who loves Him because he is rich, has length of life, his children are around him, he rules his enemies, and he succeeds in his ventures. Because of all these, he loves Him. But if it were the opposite, if the Holy One, blessed be He, were to turn the wheel of fortune against him and replace this with harsh judgment, he would then hate and completely dislike Him. Therefore, this love is not a love that has a base.

201. The love that is called 'perfect love' IS that LOVE that is included from both sides, from both harsh judgment and kindness and success. He should love the Holy One, blessed be He, as we have learned; even if He was to take away your soul. This is the 'perfect love' that includes both aspects, KINDNESS AND JUDGMENT. And because of this, the light of the Action of Creation was revealed and then hidden and treasured. When it was hidden, harsh judgment came forth and both aspects - KINDNESS AND JUDGMENT - became united and reached perfection. This is true and proper love.

197. וְרוּחַ, דָּא הָרֵג בְּסִיף, רוּחַ סַעְרָה חֲרָבָא מְשַׁנָּא
הִיא מְלַהֵטָא בֵּיהּ. כַּד"א וְאֵת לֵהֵט הַחֶרֶב
הַמִּתְהַפֶּכֶת, וְאֶקְרִי רוּחַ. הָאִי עֹנָשָׁא, לְמָאן דִּיעֲבֹר
עַל פְּקוּדֵי אוֹרֵייתָא, וּכְתִיב לְבַתֵּר יִרְאֶה, רִאשִׁית
דְּאִיהִי כָּלֵלָא דְכָלָא, מִכָּאן וְהִלָּאָה, שְׁאָר פְּקוּדִין
דְּאוֹרֵייתָא.

198. פְּקוּדָא תְּנִינָא, דָּא אִיהִי פְּקוּדָא, דְּפְקוּדָא
דִּירְאָה אֶתְאַחֲדַת בָּהּ, וְלֹא נִמְקָא מִינָהּ לְעֵלְמִין,
וְאִיהִי אֶהֱבָה, לְמַרְחָם בַּר נֶשׁ לְמַאֲרִיָּה רַחֲמֵינוּ
שְׁלִים. וּמָאן אִיהוּ רַחֲמֵינוּ שְׁלִים, דָּא אֶהֱבָה רַבָּה,
דְּכְתִיב הִתְהַלֵּךְ לִפְנֵי וְהָיָה תָמִים, שְׁלִים בְּרַחֲמֵינוּ.
וְדָא הוּא דְכְתִיב וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר, דָּא רַחֲמֵינוּ
שְׁלִימוּתָא דְּאֶקְרִי אֶהֱבָה רַבָּה, וְהִכָּא אִיהוּ פְּקוּדָא,
לְמַרְחָם בַּר נֶשׁ לְמַאֲרִיָּה כַּדְקָא יָאוּת.

199. אָמַר רַבִּי אֶלְעָזָר, אָבָא, רַחֲמֵינוּ בְּשְׁלִימוּתָא אֲנָא
שְׂמַעְנָא בֵּיהּ. אָמַר לֵיהּ אִימָא בְּרִי קָמִי דְּרַבִּי פִּינְחָס,
דְּהָא אִיהוּ בְּהָאִי דְּרָגָא קָאִים. אָמַר רַבִּי אֶלְעָזָר,
אֶהֱבָה רַבָּה הֵינֵנוּ אֶהֱבָה שְׁלִימוּתָא בְּשְׁלִימוּתָא דְּתֵרִין
סְטָרִין, וְאִי לֹא אֶתְכַלִּיל בְּתֵרִין סְטָרִין, לָאוּ אִיהוּ
אֶהֱבָה כַּדְקָא יָאוּת בְּשְׁלִימוּתָא.

200. וְעַל דָּא תְּנִינָן, בְּתֵרִין סְטָרִין אֶתְפַּרְשׁ אֶהֱבָה
רַחֲמֵינוּ דְּקָדוֹשׁ בְּרוּךְ הוּא: אֵית מָאן דְּרַחֲמִים לֵיהּ מִגֹּ
דְּאֵית לֵיהּ עֹתָרָא, אוֹרְכָא דִּיּוּמִין, בְּנִין סַחְרָנִיָּה,
שְׁלִיט עַל שְׁנָאוֹ, אֲרַחוּי מִתְתַּקְנָן לֵיהּ, וּמִגֹּ כֶּךָ
רַחֲמִים לֵיהּ. וְאִי לֵהָאִי יְהִי בְּהַפּוּכָא וַיְהִי עָלֵיהּ
קָדוֹשׁ בְּרוּךְ הוּא גְּלֻלָּא דְּדִינָא קְשִׁיָּא, וְהָא שְׁנִיָּא
לֵיהּ, וְלֹא יִרְחַם לֵיהּ כָּלֵל. וּבְגִין כְּרַחֲמֵיָּא דָּא, לָאו
אִיהוּ אֶהֱבָה דְּאֵית לֵיהּ עֶקְרָא.

201. רַחֲמֵינוּ דְּאֶקְרִי שְׁלִים, הֵהוּא דְּהוּי בְּתֵרִין סְטָרִין,
בֵּין דְּדִינָא בֵּין בְּטִיבוּ וְתִקּוּנָא דְּאֲרַחוּי. דְּרַחֲמִים לֵיהּ
לְמַאֲרִיָּה כְּמָה דְּתְנִינָן, אֲפִילוּ הוּא נָטִיל נִשְׁמַתָּךְ
מִינָךְ, דָּא אִיהוּ רַחֲמֵינוּ שְׁלִים, דְּהוּי בְּתֵרִין סְטָרִין.
וְעַד אוֹר דְּמַעֲשֵׂה בְּרִאשִׁית נִמְקָ וּלְבַתֵּר אֲגֻנִי, כַּד
אֲגֻנִי, נִמְקָ דִּינָא קְשִׁיָּא, וְאֶתְכַלִּילוּ תֵרִין סְטָרִין
כַּחְדָּא, לְמַהוּי שְׁלִימוּתָא דָּא אֶהֱבָה כַּדְקָא יָאוּת.

202. Rabbi Shimon hugged and kissed him. Then Rabbi Pinchas came and kissed and blessed him. He then said: Certainly, the Holy One, blessed be He, has sent me here. This is that tiny ray of light that I was told shines in my house, and later on shall lighten up the entire world" (Par. 186). Rabbi Elazar said: Certainly, 'fear' should not be omitted from the precepts, especially from this one, OF 'LOVE'. So 'fear' should be attached to it. How is it attached? BY the love that brings good from one side. As it is explained: when the Holy One, blessed be He, gives a person riches and all goodness, length of life, children, and sustenance, then that person should arouse in himself the 'fear.' And he should be afraid of what the sin might bring upon him, CAUSING THE TURNING OF THE WHEEL OF FORTUNE! Of this it is written, "Happy is the man that fears always" (Mishlei 28:14), because "fear" is now included with "love."

203. This is how 'fear' should be aroused - from the perspective of harsh judgment. Because once a person realizes that harsh judgment prevails upon him, he shall arouse the "fear" in himself and be afraid of his Master. Thus, he will not "harden his heart." This is what is meant by the verse, "he that hardens his heart shall fall into evil" (Mishlei 28:14), which refers to the 'Other Side' that is called 'evil'. Thus, 'fear' is attached to GOODNESS AND LOVE, AS WELL AS TO HARSH JUDGMENT. IT includes them both. AND IF 'FEAR' INCLUDES GOODNESS AND LOVE, then it is the true and proper perfect love.

(C) The third precept: Constant Awareness of the Creator

The Zohar explains the means by which we develop and evolve constant awareness of God, including recitation of the prayer, Shma Yisrael.

204. The third precept is: (1) to know that there is an almighty Hashem who governs the world; (2) to proclaim His unity properly every day, using the supernal six points - CHESD, GVURAH, TIFERET, NETZACH, HOD, AND YESOD OF ZEIR-ANPIN; (3) to unify them (the six points) into one whole by the six (Hebrew) words of Shema Yisrael; and (4) to orient our desire with them spiritually. Therefore, we should prolong the pronunciation of the WORD ECHAD (One) TO THE LENGTH OF TIME IT TAKES TO pronounce the other sacred six words.

205. This is the reason why it is written, "Let the waters under the heavens be gathered together to one place" (Beresheet 1:9). This MEANS: let all the grades (of water) that are below the heavens be gathered into one place, and become perfect and whole by properly including all six points. Nevertheless, even with all these joined together, during the proclamation of His unity, 'fear' should be attached to the RECITING OF SHEMA YISRAEL. So one should prolong the pronunciation of the letter Dalet (in the word Echad). THIS IS THE REASON why the letter Dalet is larger than the other letters. Thus it is written, "and let the dry land appear" (Beresheet 1:9), which means let the letter Dalet, which is the "dry land," be seen and attached to the proclamation of His unity.

206. And after She, THE MALCHUT, is attached above on high TO THE SIX POINTS OF ZEIR-ANPIN, She should then be attached down below in all of Her aspects, REFERRING TO the other six points which are down below IN MALCHUT. THIS ALLUDES to the verse, "Blessed be the name of the Glory of His Kingdom for ever and ever," which is the litany that follows the Shema, and which in Hebrew contains six additional words expressive of this unity. And then what was dry land becomes fertile soil that can produce fruits and flowers, and in which trees can be planted.

202. נְטִלָּה רַבִּי שִׁמְעוֹן וּנְשָׁקִיהָ. אַתָּא רַבִּי פִּינְחָס וּנְשָׁקִיהָ וּבִרְכִּיהָ, וְאָמַר, בּוֹדְאֵי קְדוֹשׁ בְּרוּךְ הוּא שְׂדֵרְנֵי הַכָּא, דָּא הוּא נִהִירוּ דְקִיק, דְּאָמְרוּ לִי דְאִתְבָּלִיל בְּבֵיתָאֵי וּלְבַתֵּר נִהִיר כָּל עֲלָמָא. אִרְ אֲלַעְזָר, וְדָאֵי לֹא אֲצַטְרִיךְ לְאַתְנָשִׁי יִרְאָה בְּכָל פְּקוּדִין, כ"ש בְּפְקוּדָא דָא, אֲצַטְרִיךְ יִרְאָה לְאַתְדַּבְּקָא בְּהָאֵי הֵיךְ אִתְדַּבְּקַת אֱהֵבָה, אִיהִי בְּסִטְרָא חֲדָ טַב, כְּמָה דְּאַתְמָר, דִּיהֵב עוֹתָרָא וְטַב, אֹרְכָא דְחַיִּי, בְּנִי, מְזוּנִי, בְּדִין אֲצַטְרִיךְ לְאַתְעָרָא יִרְאָה, וּלְמַדְחַל דְּלֹא יִגְרוּם חוּבָא. וְעַל דָּא כְּתִיב אֲשֵׁרִי אָדָם מִפְּחַד תָּמִיד, בְּגִין דְּהָא כָּלִיל יִרְאָה בְּאֱהֵבָה.

203. וְהִכִּי אֲצַטְרִיךְ בְּסִטְרָא אַחְרָא דְּדִינָא קְשִׁיָּא, לְאַתְעָרָא בִּיהָ יִרְאָה. בְּדִ חֲמִי דְּדִינָא קְשִׁיָּא שְׂרִיָּא עָלוּי, בְּדִין יִתְעַר יִרְאָה, וְיִדְחַל לְמֵאֲרִיָּה בְּדָקָא יָאוּת וְלֹא יִקְשָׁה לְבִיהָ. וְעַד כְּתִיב וּמִקְשָׁה לְבוֹ יִפּוּל בְּרַעָה, בְּהֵוּא סִטְרָא אַחְרָא דְּאִקְרִי רַעָה. אֲשִׁתְּכַח יִרְאָה דְּאַתְאֲחֲדַת בְּתֵרִין סִטְרִין, וְאַתְבָּלִילַת מְנִיָּיהוּ, וְדָא אִיהוּ אֱהֵבָה שְׁלִימָתָא בְּדָקָא יָאוּת.

204. פְּקוּדָא תְּלִיתָאָה, לְמַנְדַּע דְּאִית אֱלֹהָא רַבְרָבָא וְשְׁלִיטָאָה בְּעֲלָמָא, וּלְיִיחָדָא לִיהָ בְּכָל יוֹמָא יַחְדָּא בְּדָקָא יָאוּת, בְּאִינוּן שִׁית סִטְרִין עֲלָאִין וּלְמַעְבַּד לֹון יַחְדָּא חֲדָא בְּשִׁית תְּבִין דְּשִׁמְעַת יִשְׂרָאֵל, וּלְכוּנָא רַעוּתָא לְעִילָא בְּהִדְיָהוּ וְעַל דָּא אַחַד אֲצַטְרִיךְ לְאַרְכָּא לִיהָ בְּשִׁית תְּבִין.

205. וְדָא הוּא דְּכְתִיב יְקוּוּ הַיָּמִים מִתַּחַת הַשָּׁמַיִם אֶל מְקוֹם אֶחָד. יִתְכַנְשׁוּן דְּרָגִין דִּתְחוֹת שְׁמִיָּא, לְאַתְאֲחָדָא בִּיהָ, לְמַהוּי בְּשְׁלִימוֹ לְשִׁית סִטְרִין בְּדָקָא יָאוּת. וְעַם כָּל דָּא, בְּהֵוּא יַחְדָּא, אֲצַטְרִיךְ לְקִשְׁרָא בִּיהָ יִרְאָה, דְּאֲצַטְרִיךְ לְאַרְכָּא בְּדִלָּת דְּאַחַד, דְּדִלָּת דְּאַחַד גְּדוּלָּה, וְהִינוּ דְּכְתִיב וְתִרְאָה הִנֵּבְשָׁה. דִּתְתַּחְזִי וְתִתְקַשֵּׁר דִּלָּת דְּאִיהוּ יִבְשָׁה, בְּהֵוּא יַחְדָּאָה.

206. וּלְבַתֵּר דְּאַתְקַשֵּׁר תַּמָּן לְעִילָא, אֲצַטְרִיךְ לְקִשְׁרָא לָהּ לְתַתָּא בְּאַכְלוּסָהָ בְּשִׁית סִטְרִין אַחְרָנִין דִּלְתַתָּא, בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד, דְּאִית בִּיהָ שִׁית תְּבִין אַחְרָנִין דִּיַּחְדָּא. בְּדִין, מַה דְּהוּת יִבְשָׁה, אִתְעַבִּידַת אֶרֶץ לְמַעְבַּד פִּירִין וְאִיבִין וּלְנִטְעָא אִילָנִין.

207. This is implied in the verse, "And Hashem called the dry land earth" (Beresheet 1:10). This was accomplished when unity was achieved below by the words, "BLESSED BE THE NAME OF THE GLORY OF HIS KINGDOM FOR EVER AND EVER," which translate into the six Hebrew words, Baruch Shem Kevod Malchuto Leolam Vaed, as dry land becomes earth, WHICH IS a properly complete and whole desire. BECAUSE THE TERM 'EARTH' MEANS 'DESIRE.' And this is why the expression "that it was good" appears twice; once for the upper and once for the lower unity. So the MALCHUT has been united and attached to both aspects - THE ASPECT OF THE SIX POINTS OF ZEIR-ANPIN AND HER OWN SIX POINTS. Hence, it is written, "Let the earth bring forth bring forth grass" (Beresheet 1:10), because by now She has been prepared to produce fruit and flowers properly!

(D) The fourth precept: Knowing that all is Unified

The Zohar reveals that perceptions of separation and disunity are illusions caused by the limitations of human consciousness. Belief in the reality of separation and fragmentation is the most potent weapon of the primeval snake, and this belief is the foundation our evil urges and self-centeredness.

208. The fourth precept IS to know that Hashem is the Elohim. As it is written in the scriptures, "Know this day, and lay it to your heart that the Hashem is the Elohim" (Devarim 4:39). THIS MEANS that the name Elohim is included in the name of the Hashem and acknowledged as one without separation.

209. And this is the secret of the verse, "And let them be for lights in the firmament of the heaven to give light upon the earth" (Beresheet 1:15), WHICH MEANS that both names - HA-VA-YAH and ELOHIM - should be as one without separation. It means that the Hebrew word for lights, written without a Vav TO INDICATE THAT MALCHUT IS CALLED ELOHIM, should be included within the term heaven, WHICH IS ZEIR-ANPIN THAT IS CALLED HA-VA-YAH, because they are as one without separation. Black light, SIGNIFYING MALCHUT, is encompassed within white light, SIGNIFYING ZEIR-ANPIN. Both are as one without separation. And this is the 'white cloud' by day and the 'cloud of fire' by night, which alludes to the aspect of day, WHICH IS ZEIR-ANPIN, and the aspect of night, WHICH IS MALCHUT, as they should be regulated (and combined) together in ONE UNIFIED WHOLE, to illuminate the earth. As it is written, "to give light upon the earth."

210. This is the sin of the primeval snake, who unites down below but separates above. Because of this, he caused what he caused to the world. Because what is below should be separated, and what is above should be united. So the black light, WHICH IS MALCHUT, should be united above with ZEIR-ANPIN into one unified whole. And then they should become united together with Her own legions and be separated from the 'Evil Side'.

211. Nevertheless, it is necessary to know that Elohim and Ha-Va-Yah (Tetragrammaton) are one without separation. Ha-Va-Yah is Elohim. So when a person acknowledges that both are one and does not cause any separation between them, THEN even the 'Other Side' will disappear from the world and not be drawn down below.

207. והיינו דכתיב, ויקרא אלהים ליבשה ארץ. בזהו יחודא דלתתא, ארעא רעוא שלים בדקא יאות. וע"ד כי טוב כי טוב תרי זמני, חד יחודא עלאה, וחד יחודא תתאה. בין דאתאחיד בתרין סטרין, מכאן ולהלאה תדשא הארץ דשא. אתתקנת למעבד פירין ואיבין בדקא יאות.

208. פקודא רביעאה, למנדע דה' הוא האלהים כד"א וידעת היום והשבות אל לבבך כי הוי"ה הוא האלהים. ולא תכללא שמה דאלהים בשמה דהוי"ה, למנדע דאינון חד, ולית בהו פרודא.

209. והיינו רזא דכתיב, יהי מארת ברקיע השמים להאיר על הארץ, למהוי תרין שמהן חד, בלא פרודא כלל, לאתכללא מארת חסר בשמה דשמים, דאינון חד, ולית בהו פרודא. נהורא אובכמא בנהורא חיוורא לית בהו פרודא וכלא חד, ודא הוא עננא חיוורא דיממא, ועננא דאשתא בליליא מדת יום ומדת לילה, ולא תתקן דא בדא לאנהרא, במה דאתמר להאיר על הארץ.

210. ודא חובא דהווא נחש קדמאה, חבר לתתא ואתפרש לעילא, ובגין כרגרם מה דגרם לעלמא. בגין דאצטריך לאפרשא לתתא ולחברא לעילא, ונהורא אובכמא אצטריך לאתאחדא לעילא בחבורא חדא, ולא תאחדא לבתר באכלוסהא ביחודהא, ולאפרשא לה מסטרא בישא.

211. ועם כל דא, אצטריך למנדע דאלהים הוי"ה בלא חד בלא פרודא, הוי"ה הוא האלהים. וכד ינדע בר נש דכלא חד, ולא ישוי פרודא, אפילו ההיא סטרא אחרא יסתלק מעל עלמא, ולא אתמשך לתתא.

212. This is the secret behind the words, "And let them be for lights (Me-erot)" (Beresheet 1:14), WHICH IS FORMED FROM THE TWO WORDS OR (LIGHT) AND MAVET (DEATH) because the Klipah follows the Brain and the Brain is the light; the 'Other Side' is death. In the word Me-erot, the letters forming the word Or are kept together, while the letters forming the word MAVET are separated from one another. The light should be removed from there so that the separated letters of death will join one another. THIS MEANS THAT IF WE REMOVE THE LETTERS OF OR FROM WITHIN THE WORD Me-erot, THE LETTERS WILL JOIN EACH OTHER AND THE WORD WILL APPEAR AS MAVET.

213. Chavah meddled with these letters and brought evil to the world. As it, Me-erot, is written, "And when the woman saw that...was good" (Heb. Va-tere) (Beresheet 3:6), she turned the letters of Me-erot backwards, THAT IS SHE REMOVED THE LETTERS VATERE FROM THERE, leaving only the letters Mem and Vav. And they went along and took the letter Tav with them, THUS CREATING THE WORD MAVET, which means death. This is how she brought death upon the world, as the scriptures inform us.

214. "Va-tere..." (Beresheet 3:6). Rabbi Elazar said: My father, I have learned that AFTER CHAVA HAD REMOVED THE LETTERS VATERE FROM THE WORD ME-OROT, THE LETTERS MEM AND VAV DID NOT REMAIN. Only the letter Mem remained, BECAUSE the letter Vav, which is always the LETTER OF life, turned into MAVET, WHICH MEANS DEATH. This happened as described. Chava took WITH HER the letter Tav to join it, as it is written, 'She took (Heb. Va-ti-kach)...and gave (Heb. Va-ti-tane),' so the word MAVET was completed, as its letters joined one another. He said to him: Blessed are you my son, as we have now clarified this subject.

(E) The fifth precept: The Study of the Torah

The Zohar expounds on the supreme importance of Torah study. Learning brings about profound spiritual purification, and draws spiritual Light and blessing into our lives.

215. The fifth precept is found in the verse, "Let the waters bring forth abundantly the moving (crawling) creatures that have life" (Beresheet 1:20). This verse contains three precepts. The first is to study the Torah; the second is to beget children: and the third is to circumcise a male child on the eighth day of life and remove the foreskin. It is necessary to study the Torah with great effort at all times, in order to amend one's spirit and soul.

216. As a person labors in the study of the Torah, he is endowed with an additional holy soul, as it is written, "the moving creature that has life" (Beresheet 1:20). THIS REFERS to the living creature that is derived from that holy life, which is MALCHUT. If a person does not delve in the study of the Torah, he does not receive this holy soul, and the holiness of above does not rest upon him. However, when he does study the Torah, he merits that Living Spirit (Heb. Nefesh Chayah) by his mouthing the words of the Torah. Thus he becomes like the angels of above.

212. וְהָיוּ לְמָאוֹרוֹת. הָא קְלִיפָה בְּתֵר מוֹחָא סְלָקָא, מוֹחָא אֹר, סְטָרָא אַחֲרָא מוֹת. אֹר בְּחִבּוּר דְּאֵתוּן, מוֹת בְּפִרּוּדָא. וְכֵד הָאִי אֹר אֶסְתַּלַּק מִתַּמֶּן, מִתְחַבְּרָא אֵתוּן דְּפִרּוּדָא מוֹת.

213. מֵאֲלִין אֵתוּן שְׂרִיאת חוּה, וְגִרְמַת בִּישָׁא עַל עֲלָמָא. בְּמָה דְכִתִּיב, וַתֵּרָא הָאִשָּׁה בִּי טוֹב. אֶהְדֵּרַת אֵתוּן לְמַפְרַע, אֲשֶׁתָּאֵר מִ"ו, וְאִינוּן אֲזָלוּ וְנָטְלוּ אוֹת תִּי"ו בְּהִדְיָהּ, וְגִרְמַת מוֹתָא עַל עֲלָמָא, בְּמָה דְכִתִּיב וַתֵּרָא.

214. אָמַר רַבִּי אֶלְעָזָר, אָבָא הָא אֹלִיפְנָא מִ"ם אֲשֶׁתָּאֵרַת יְחִידָאָה, וְאִי דְאִיהוּ חִיִּין תְּדִיר, אֶתְהַפְּכַת וְאֲזָלַת וְנָטְלַת תִּי"ו, דְכִתִּיב וַתִּקַּח וַתֵּתֵן, וְאֲשֶׁתִּלִּים תִּיבָה דָּא וְאֶתְחַבְּרוּ אֵתוּן. אָמַר לִיה בְּרִיךְ אַנְתָּ בְּרִי, וְהָא אֹקִימָנָא מְלָה דָּא.

215. פְּקוּדָא חֲמִישָׁאָה, כְּתִיב יִשְׂרָצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה. בְּהָאִי קָרָא אֵית תִּלַּת פְּקוּדִין: חַד לְמַלְעֵי בְּאוֹרֵייתָא, וְחַד לְאַתְעֶסְקָא בְּפִרְיָה וּרְבִיָּה, וְחַד לְמַגְזֵר לְתַמְנִיָּא יוֹמִין וְלֹאֲעַבְרָא מִתַּמֶּן עֲרֻלָּתָא. לְמַלְעֵי בְּאוֹרֵייתָא וְלֹאֲשֶׁתְּדִלָּא בְּה, וְלֹאֲפֶשָׁא לָהּ בְּכָל יוֹמָא, לְתַקְנָא נַפְשִׁיהּ וְרוּחִיהּ.

216. דְּכִיּוֹן דְּבֵר נֶשׂ אֶתְעֶסַק בְּאוֹרֵייתָא, אֶתְתַּקֵּן בְּנִשְׁמָתָא אַחֲרָא קְדִישָׁא, דְכִתִּיב שָׂרָץ נֶפֶשׁ חַיָּה, נֶפֶשׁ דִּהְיָא חַיָּה קְדִישָׁא, דְּכֵד בֵּר נֶשׂ לֹא אֶתְעֶסַק בְּאוֹרֵייתָא, לִית לִיה נֶפֶשׁא קְדִישָׁא, קְדוּשָׁא דְלַעִיּוּלָא לֹא שְׂרִיָּא עֲלוּי. וְכֵד אֲשֶׁתְּדִל בְּאוֹרֵייתָא, בְּהֵוָּא רְחִישׁוּ דְרְחִישׁ בְּה, זְכִי לִהְיָא נֶפֶשׁ חַיָּה, וְלִמְהַדֵּר בְּמִלְאכִין קְדִישִׁין.

217. As it is written, "Bless Hashem, you angels of His" (Tehilim 103:20). This refers to those who study the Torah and are called "His angels" on earth. And it is also written, "and let birds fly above the earth" (Beresheet 1:20). This refers to this world, but as far as the other world is concerned, we have learned that the Holy One, blessed be He, will provide them with wings like those of the eagles to allow them to meander around in all the worlds. As is written, "But they that wait upon Hashem shall renew their strength, they shall mount up with wings as eagles" (Yeshayah 40:31).

218. Thus it is written, "and let birds fly above the earth" (Beresheet 1:20), because the Torah that is called "the waters" (Ibid.) abounds, bringing forth expressions (feelings) of the Living Spirit, that is aroused from its place (of that certain spirit), WHICH IS MALCHUT, to be drawn down below, as we have learned. And this is what King David referred to, when he said, "Create in me a clean heart, O Elohim" (to study and learn the Torah), and then "renew a steadfast spirit within me" (Tehilim 51:12). (F) The sixth precept: To Procreate
The act of procreation literally opens floodgates of spiritual Light in the Upper Worlds. Through this act, we acquire the ability to bring down righteous children. It also arouses tremendous positive energy in our physical world.

219. The sixth precept is to procreate. Because he who procreates and begets children causes that stream - THE YESOD OF ZEIR-ANPIN - to flow continuously. Its waters shall never fail and the sea, that is MALCHUT, shall be filled from all directions. New souls are renewed and shall come forth from that tree, and the hosts of heaven will multiply together with those souls TO GUARD THEM. This is why it is written, "Let the waters bring forth abundantly the moving creatures that have life" (Beresheet 1:20). This refers to the sign of the holy Covenant, the river (stream) that is drawn and comes forth, as its waters swell and its rapids create feelings (whispers of prayers) and innumerable souls for that living created being!

220. Together with those souls that enter into that Light, WHICH IS MALCHUT, many birds, CORRESPONDING TO ANGELS, come forth. They fly around and roam the entire world, so that when a soul comes forth and is on its way down to this world, the bird that flew off and left with that soul from the same tree accompanies it! How many ANGELS leave together with each soul? Two! One on the right and one on the left. If he is worthy, they guard him. As it is written, "For he will give his angels charge over you" (Tehilim 91:11). But if he is not worthy, then they prosecute him. Rabbi Pinchas said: There are three ANGELS that are found to be guardians over a person, if he is worthy. As it is written, "If there be an angel over him, a defender, one among a thousand to declare to man what is right" (Iyov 33:23); "if there be an angel," this is one; "a defender," this is two; "one among a thousand," this is three!

217. דְּכַתִּיב בְּרָכוּ ה' מַלְאָכָיו, אֲלֵין אֵינוֹן דְּמַתְּעַסְקִין בְּאוֹרֵייתָא דְּאֶקְרוֹן מַלְאָכָיו בְּאַרְעָא. וְדָא הוּא דְּכַתִּיב, וְעוֹף יְעוֹפֵף עַל הָאָרֶץ, הָאִי בְּהָאִי עֲלָמָא, בְּהָהוּא עֲלָמָא תְּנִינָן, דְּזִמִּין קְדוֹשׁ בְּרוּךְ הוּא לְמַעַבְדַּ לֹּן גְּדַפִּין בְּנִשְׁרִין, וְלֹאשְׁטָא בְּכָל עֲלָמָא, דְּכַתִּיב וְקוֹי ה' יַחְלִיפוּ כַח יַעֲלוּ אֶבְר בְּנִשְׁרִים.

218. וְהֵינּוּ דְּכַתִּיב וְעוֹף יְעוֹפֵף עַל הָאָרֶץ. דָּא אוֹרֵייתָא דְּאֶקְרוֹי מִים, יִשְׁרְצוֹן וַיִּמְקֹן רַחֲשָׁא דְּנִפְשׁ חַיָּה, מֵאַתֵּר דְּהָהִיא חַיָּה יִמְשְׁכוֹן לָהּ לְתַתָּא. כְּמָה דְּאִתְּמַר, וְע"ד אֲמַר דְּוֹד, לֵב טְהוֹר בְּרָא לִי אֱלֹהִים לְמַלְעֵי בְּאוֹרֵייתָא, וְכַדִּין, וְרוּחַ נָכוֹן חֲדַשׁ בְּקַרְבִּי.

219. פְּקוּדָא שְׁתִּיתָא, לְאַתְעֶסְקָא בְּפִרְיָה וּרְבִיָּה. דְּכָל מָאן דְּאַתְעֶסְק בְּפִרְיָה וּרְבִיָּה, גְּרִים לְהָהוּא נֶהַר לְמַהוּי נְבִיעַ תְּדִיר, וְלֹא יִפְסְקוֹן מִימּוּי, וַיִּמָּא אֲתַמְלִיא בְּכָל סִטְרִין, וְנִשְׁמַתִּין חֲדַתִּין מִתְּחַדָּשֵׁן וְנִפְקִין מֵהָהוּא אֵילָנָא, וְחִילִין סְגִיָּאִין אֲתַרְבִּיָּאוּ לְעִילָא בְּהַדִּי אֵינוֹן נִשְׁמַתִּין. הַה"ד יִשְׁרְצוּ הַמִּים שְׂרָץ נֶפֶשׁ חַיָּה, דָּא בְּרִית קֵימָא קְדִישָׁא, נֶהַר דְּנִגְדִּי וְנִפְקִי, וַיִּמָּא דִּילִיָּה אֲתַרְבִּיָּאוּ, וְרַחֲשֵׁין רַחֲשָׁא וּרְבִיָּאוּ דְּנִשְׁמַתִּין לְהָהִיא חַיָּה.

220. וּבְאֵינוֹן נִשְׁמַתִּין דְּעָאֲלִין בְּהָהִיא חַיָּה, נִפְקִי כְּמָה עוֹפֵי דְּפִרְחוֹן וְטָאסֵן כָּל עֲלָמָא, וְכַד נִשְׁמַתָּא נִפְקָא לְהָאִי עֲלָמָא, הָהוּא עוֹפָא, דְּפִרְחַ וְנִפְקַ בְּהַדִּי הָאִי נִשְׁמַתָּא מֵהָהוּא אֵילָנָא, נִפְקַ עֲמִיָּה. כְּמָה נִפְקֵן בְּכָל נִשְׁמַתָּא וְנִשְׁמַתָּא, תְּרִין: חַד מִימִינָא וְחַד מִשְׁמָאלָא. אִי זְכִי אֵינוֹן נִטְרִין לִיָּה, דְּכַתִּיב כִּי מַלְאָכָיו יַצֹּה לָךְ. וְאִי לֹא, אֵינוֹן מְקַטְרְגִי עֲלִיָּה. אֲמַר רַבִּי פִּינְחָס, תִּלְתָּא אֵינוֹן דְּקִיּוּמִי אֶפּוֹטְרוּפְסִין עֲלִיָּה דְּבַר נֶשׁ כַּד זְכִי. דְּכַתִּיב אִם יֵשׁ עָלָיו מִלְּאָךְ מְלִיץ אֶחָד מִנִּי אֵלֶּף לְהַגִּיד לְאָדָם יִשְׂרָאֵל: אִם יֵשׁ עָלָיו מִלְּאָךְ, הָא חַד. מְלִיץ, תְּרִי. אֶחָד מִנִּי אֵלֶּף לְהַגִּיד לְאָדָם יִשְׂרָאֵל. הָא תִּלְתָּ.

221. Rabbi Shimon replied: There are five ANGELS. Because the verse continues, "Then he is gracious to him and says..." (Iyov 33:24). "He is gracious," this is one angel, and "and says," this is (a second angel), SO THERE ARE FIVE. Rabbi Pinchas said: This is not so! "He is gracious to him," refers to the Holy One, blessed be He, by Himself AND NOT AN ANGEL. Because nobody else is permitted to be GRACIOUS TO HIM, only the Holy One, blessed be He, HIMSELF. Rabbi Shimon replied: You have said well!

222. And he who abstains from procreating belittles, so to speak, the form that includes all forms, WHICH IS THE FORM OF MAN. And he blocks the flow of the waters of that river, THE YESOD OF ZEIR-ANPIN, as he impairs (renders defective) the sign of the holy Covenant from all sides. Of such a person, it is written, "And they shall go forth and look upon the carcasses of the men that have rebelled against Me" (Yeshayah 66:24). "Against me" for sure! And this is said about the body, as the soul shall never enter beyond the curtain. THIS MEANS THAT IT SHALL NEVER BE CLOSE TO THE HOLY ONE, BLESSED BE HE, and it shall be banished from that world.

(G) The seventh precept: To Perform Circumcision on the Eighth Day
The words of this precept help us remove negative forces from our lives.

223. The seventh precept is to perform circumcision on the eighth day of life and remove the defilement of the foreskin. Because that animal, WHICH IS MALCHUT, is the eighth grade, compared to the other grades, BEGINNING WITH BINAH. And that soul that flies away and emerges from it must appear before it on the eighth day, as it in itself is the eighth grade.

224. And then it is made clear that it is a living created being. OR IN OTHER WORDS, a Soul that belongs to that Holy Light, WHICH IS MALCHUT, and not to the 'Other Side'. And this is alluded to by the words, "Let the waters bring forth abundantly" (Beresheet 1:20). This has been explained in the book of Chanoch as, "Let the waters of the holy seed be stamped by the impression of the Living Spirit. And this alludes to the impression that the Hebrew letter Yud marked upon the holy flesh, MORE THAN any other mark that exists in the world.

225. "And let birds fly above the earth" (Beresheet 1:20). This refers to Eliyahu, who flies over the entire world in four flights IN ORDER to be present at every place where the sacred circumcision is performed. So a chair should be prepared for him, and it should be said out loud, This is the chair of Eliyahu. If this is not done, he will not appear!

226. "And Elohim created great whales" (Beresheet 1:21). The use of the plural in "WHALES" means that they are two, and these two include the removal of the foreskin and the uncovering of the corona during the act of circumcision. And these two are male and female: "and every living creature that moves" (Ibid). This refers to the mark of the sign of the holy Covenant, which is the Holy Living Created being, as we have previously stated. "...which the waters brought forth abundantly" these are the supernal waters that are drawn down into this mark of the sign of the Covenant.

221. אָמַר רַבִּי שִׁמְעוֹן, חֲמִשָּׁה, הִכְתִּיב יִתִּיר וַיַּחַנְנוּ וַיֹּאמֶר, וַיַּחַנְנוּ חֵד, וַיֹּאמֶר תְּרִין. אָמַר לוֹ לֹא הָבִי, אֶלָּא וַיַּחַנְנוּ, דָּא קְדוּשָׁה בְּרוּךְ הוּא בְּלַחְדוּי, דְּהָא לִית רִשׁוֹ לְאַחֲרָא אֶלָּא לִיה. אָמַר לִיה שְׁפִיר קָא אָמַרְתָּ.

222. וּמָאן דְּאַתְמַנֵּעַ מִפְּרִיָּה וּרְבִיָּה, בְּבִיכּוּל, אֲזַעִיר דְּיוֹקְנָא דְּכָלִּיל כָּל דְּיוֹקְנִין, וְגֵרִים לְהֵהוּא נָהָר דְּלֹא נִגְדִין מִימּוּי, וּפְגִים קִיּוּמָא קְדִישָׁא בְּכָל סְטְרִין. וְעַלִּיה כְּתִיב וַיֵּצְאוּ וַראוּ בְּפִגְרֵי הָאֲנָשִׁים הַפּוֹשְׁעִים בִּי. בִּי וְדָאִי, דָּא לְגוּפָא. וְנִשְׁמַתִּיהָ לֹא עֵייל לְפִרְגּוּדָא כָּלִל, וְאַטְרִיר מֵהֵהוּא עֲלֵמָא.

223. פְּקוּדָא שְׁבִיעָאָה לְמַגֵּזֵר לְתַמְנִיא יוֹמִין, וְלֹאֲעֵבְרָא זֹהֵמָא דְּעַרְלָתָא בְּגִין דְּהֵיָא חֵיה, אִיהִי דְּרָגָא תַּמִּינָאָה לְכָל דְּרָגִין, וְהֵיָא נֶפֶשׁ דְּפִרְחָא מִינָהּ, אֲצִטְרִיכָא לְאַתְחַזָּאָה קְמָה לְתַמְנִיא יוֹמִין, כְּמָה דְּאִיהִי דְּרָגָא תַּמִּינָאָה.

224. וּכְדִין, אֲתַחֲזִי וְדָאִי דְּאִיהִי נֶפֶשׁ חֵיה, נֶפֶשׁ דְּהֵיָא חֵיה קְדִישָׁא, וְלֹא מִסְטָרָא אַחֲרָא וְדָא אִיהִי יִשְׂרָצוּ הַמִּים. בְּסִפְרָא דְּחֲנוּךְ, יִתְרַשְׁמוּן מִיָּא דְּזִרְעָא קְדִישָׁא רְשִׁימוֹ דְּנֶפֶשׁ חֵיה. וְדָא רְשִׁימוֹ דָּאת יו"ד, דְּאַתְרִשִׁים בְּבִשְׂרָא קְדִישָׁא, מְכָל שְׂאָר רְשׁוּמִין דְּעֲלֵמָא.

225. וְעוֹף יַעֲוֹפֵף עַל הָאָרֶץ. דָּא אֲלִיהוּ דְּטָאס כָּל עֲלֵמָא בְּד' טָאסִין, לְמַהוּי תַּמָּן בְּהֵהוּא גְזִירוֹ דְּקִיּוּמָא קְדִישָׁא. וְאַצְטְרִיךְ לְתַקְנָא לִיה בּוֹרְסִיָּא, וְלֹאֲדַבְרָא בְּפּוּמִיָּה, דָּא כְּרִסִּיָּא דְּאַלִּיָּהּ"ו. וְאִי לֹאוּ, לֹא שְׂאִרִי תַּמָּן.

226. וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִים הַגְּדוֹלִים. תְּרִין, אֵלִין עַרְלָה וּפְרִיעָה, גְזִירוֹ דְּעַרְלָה, וּפְרִיעָה לְבַתֵּר. וְאִינוּן דְּכַר וְנוֹקְבָא. וְאֵת כָּל נֶפֶשׁ הַחַיָּה הַרוֹמֶשֶׁת, דָּא רְשִׁימוֹ דְּא"ת קִיּוּמָא קְדִישָׁא, דְּאִיהִי נֶפֶשׁ חֵיה קְדִישָׁא, כְּדַקְאֲמָרֵן. אֲשֶׁר שָׂרְצוּ הַמִּים, מִיּוֹן עַלְאִין, דְּאַתְמָשְׁכוּ לְגַבְהָ דָּאת רְשִׁימוֹ דָּא.

227. This is the reason why Yisrael down below are marked by the Holy and pure impressions, similar to the holy impressions FROM ABOVE. This distinguishes the Holy side from the 'Other Side'. Thus are they marked, to distinguish the holiness of YISRAEL from the impure idol worshipping nations that originate from the 'Other Side,' as we have learned. Just as He marked YISRAEL, so did He mark their cattle and their fowl - TO DISTINGUISH THEM FROM the cattle and fowl of the idol worshipping nations. How happy is the role of Yisrael!

(H) The eighth precept: To Love the Convert who comes to be circumcised and desires to enter under the wings of God's Presence The Zohar is also referring to those who embrace spiritual growth and true transformation. Understanding this precept gives us the ability to assist others in their work of true spiritual transformation.

228. The eighth precept is to love the convert who comes to be circumcised and desires to enter under the "wings of the Shechinah." And She, the MALCHUT, takes under Her wings those who separate themselves from the defiled 'Other Side,' and come near to Her. As it is written: "Let the earth bring forth the living creature after their kind" (Beresheet 1:24).

229. And in case you might say that his Living Creature (or created being), which includes Yisrael, is assigned to all nations, He repeats, "after their kind" (Beresheet 1:24) WHICH MEANS TO YISRAEL (ONLY) AND NOT TO THE CONVERTS. O how many corridors and compartments, one inside the other, does the land WHICH IS CALLED CHAYAH have under its wings!

230. The right wing of MALCHUT has two chambers, and from this wing, two nations come forth. They are close to the Unity (Monotheistic belief) of Yisrael and are able to enter into these chambers. And under the left wing there are two additional chambers that are divided between two other nations, which are Ammon and Moav. And they are all called 'Living Creatures.'

231. And how many other closed compartments and chambers are there in each and every wing. From these chambers souls go forth and are divided among those proselytes who are converted, and these are called Living Creatures. But "after their (his) kind," (Beresheet 1:24) they all enter under the "wings of the Shechinah," but do not go beyond.

232. But the soul of Yisrael comes from the body of that tree, WHICH IS ZEIR-ANPIN. And from there, the souls fly off down into this land, WHICH IS MALCHUT; down deep inside its 'bowels'! And the secret behind this is as written: "For you shall be a Land of delight" (Malachi 3:12). Therefore, Yisrael is the darling son for whom She yearns from the bottom of Her heart. And Yisrael are called "those who are born from the womb" and not from the wings that are on the outside OF THE BODY. Furthermore, the proselytes have no part in the upper tree, which is ZEIR-ANPIN, especially not in its body (trunk). So their place is in the wings OF MALCHUT, and not beyond. Therefore, the convert's place is under the "wings of the Shechinah," and not higher. And the 'true proselytes' are those who reside there - and not inside - and cling on to the wings, as it is written. This is why it is WRITTEN: "Let the earth bring forth the living creatures after their kind." And to whom? "Cattle, and creeping thing, and beast of the earth after their kind" (Beresheet 1:24). All draw (derive) their spirit from within that living creature, but each one according to its kind, as

227. וּבִגִּין דָּא אֶתְרִשִּׁמוּ יִשְׂרָאֵל בְּרִשְׁמוֹ קְדִישָׁא וּדְבִיו לְתַתָּא, כְּגֻוְנָא דְאִינוּן רִשְׁמִין קְדִישִׁין לְאַשְׁתַּמוּדְעָא בֵּין סֵטֶר קְדִישָׁא לְסֵטֶרָא אַחֲרָא אוּף יִשְׂרָאֵל רִשְׁמִין, לְאַשְׁתַּמוּדְעָא, בֵּין קְדוּשָׁא, לְעַמִּין עֲבוֹ"ם דְּאִתִּין מְסֵטֶרָא אַחֲרָא כְּמָה דְּאִתְמַר. וּכְמָה דְּרִשִּׁים לֹון, הֲכִי רִשִּׁים בְּעִירִי וְעוֹפֵי דְלֵהוּן, לְבַעֲרִי וְעוֹפֵי דְעַמִּין עֲבוֹ"ם. זַבְאָה חוֹלְקֵהוּן דִּישְׂרָאֵל.

228. פְּקוּדָא תְּמִינָא, לְמַרְחָם גִּיּוּרָא דְעָאֵל לְמַגְזֵר גְּרָמִיָּה וּלְעָאֵלָא תַּחוֹת גְּדַפּוֹי דְשְׂכִינְתָּא. וְאִיהִי אֵעִילָא לֹון תַּחוֹת גְּדַפָּהָא לְאִינוּן דְּמִתְפָּרְשֵׁן מְסֵטֶרָא אַחֲרָא מְסַבָּא, וּמִתְקַרְבִּין לְגַבָּהּ. דְּכֵתִיב תוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ.

229. וְאִי תִימָא, דְּהָאִי נֶפֶשׁ חַיָּה דְּכָלִּילָא בִישְׂרָאֵל, לְכָלָא הִיא אֲזִדְמַנַת, הֲדַר וְאָמַר לְמִינָהּ. כְּמָה אֶבְסֵדְרִין וְאִדְרִין, דָּא לְגוֹ מִן דָּא, אִית לָהּ לְהָאִי אָרֶץ, דְּאִיהִי חַיָּה, תַּחוֹת גְּדַפָּהָא.

230. גְּדַפָּא יְמִינָא אִית לָהּ תְּרִין אֶבְסֵדְרִין, וּמֵהָאִי גְּדַפָּא, אֶתְפָּרְשֵׁן לְתְּרִין אוּמִין אַחֲרָנִין דְּאִינוּן קְרִיבִין בִּיחּוּדָא לְיִשְׂרָאֵל, לְעָאֵלָא לֹון לְגוֹ אֶבְסֵדְרִין אֵלִין. וְתַחוֹת גְּדַפָּא שְׂמָאלָא, אִית תְּרִין אֶבְסֵדְרִין אַחֲרָנִין, וּמִתְפָּרְשֵׁן לְתְּרִין אוּמִין אַחֲרָנִין, דְּאִינוּן עַמּוּן וּמוֹאָב, וּכְלֵהוּן אֶקְרוּן נֶפֶשׁ חַיָּה.

231. וּכְמָה אִדְרִין סְתִימִין אַחֲרָנִין, וְהִיכְלִין אַחֲרָנִין, בְּכָל גְּדַפָּא וּגְדַפָּא. וּמִנִּיָּהּ נִפְקוּ רַחוּן, לְאַפְרָשָׁא לְכָל אִינוּן גִּיּוּרִין דְּמִתְגִּיירִין. וְאֶקְרוּן נֶפֶשׁ חַיָּה, אֲבָל לְמִינָהּ. וּכְלֵהוּ עָאֵלִין תַּחוֹת גְּדַפּוֹ דְשְׂכִינְתָּא, וְלֹא יִתִּיר.

is appropriate to him!

(I) The ninth precept: To Show Mercy to the Needy and Supply Them with Food

The Zohar discusses the spiritual importance of genuine sharing with others. It is the giver who is the true receiver, and the receiver who is the genuine giver. Both the text itself and the ideas it conveys serve to awaken our desire to share. We come to understand that our sharing actually benefits ourselves even more than the person with whom we share.

233. The ninth precept is to show mercy to the needy and supply them with food. As it is written: "Let us make man in our image, in our likeness" (Beresheet 1:26). "Let us make man" is used in the compound sense, indicating that it includes Male and Female. "In Our image" refers to the rich; "after Our likeness" refers to the poor.

234. Because from the aspect of the Male, they are rich; from the aspect of the Female, they are poor. But as they are united as one, show compassion to each other, share with each other, and are benefactors to each other, so should man below behave. The rich and the poor should be united together as one, and should share with each other and be benefactors to each other.

235. We have seen this secret in the Book of King Solomon, where it says that if a person has pity on the poor from all his heart, his image shall not be changed and shall remain forever as that of Adam (the first Man). As a result of being created in the image of Adam, he therefore shall rule over all creatures on earth by that image. As it is written, "And the fear of you and the dread of you shall be upon every beast" (Beresheet 9:2). All have fear of that image and dread it, BECAUSE THIS PRECEPT - TO SHOW MERCY TO THE POOR AND BE KIND WITH THEM - IS THE MOST PRAISED precept. It is above all the others, because by this precept, the Son of Man is able to elevate himself and achieve the image of ADAM (THE FIRST MAN).

232. אָבֵל נִשְׁמָתָא דִּישְׂרָאֵל, נִפְקָא מִגּוֹ גּוֹפָא דִּיהוּא אֵילָנָא, וּמִתַּמֵּן פְּרָחִין נִשְׁמָתִין לְגוֹ הָאִי אֶרֶץ, גּוֹ מַעְהָא לְגוֹ לְגוֹ, וְרָזָא כִּי תִהְיוּ אַתֶּם אֶרֶץ חֶפֶץ. וְעַל דָּא, יִשְׂרָאֵל, בֵּין יָקִיר דִּהֲמוּ מַעְהָא עָלֶיהָ, וְאֶקְרוּן הָעֲמוּסִים מִנִּי בֶטֶן. וְלֹא מִגְדָּפִין לְבָר. וְתוּ, גִּיּוּרִין לִית לֹון חוּלְקָא בְּאֵילָנָא עֲלָאָה, כ"ש בְּגוֹפָא דִּילִיָּה. אָבֵל חוּלְקָא דִּלְהוֹן בְּגְדָפִין אִיהוּ וְלֹא יִתִּיר, וְגִיּוּרָא תַּחוּת גְּדָפִי שְׂכִינְתָּא וְלֹא יִתִּיר, גִּיּוּרֵי הַצֶּדֶק אֵינוֹן דִּתַּמֵּן שְׂרָאן וְאִתְאַחְדֵּן, וְלֹא לְגוֹ, כְּמָה דְּאִתְמַר. וּבְגִין כֵּן תּוֹצֵא הָאֶרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ. וְלִמָּאן בְּהֵמָה וְרֶמֶשׂ וְחַיְתוֹ אֶרֶץ לְמִינָהּ, כְּלָהוּ שְׂאֵבִין נֶפֶשׁ מִהֵיא חַיָּה, אָבֵל כָּל חַד לְמִינָהּ בְּדָקָא חַיִּי לָהּ.

233. פְּקוּדָא תְּשִׁיעָאָה, לְמִיחֵן לְמִסְכְּנֵי, וְלִמְיָהֵב לֹון טְרַפָּא. דְּכַתִּיב, נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ. נַעֲשֶׂה אָדָם בְּשׁוֹתֶפֶא, כָּלֵל דְּכַר וְנוֹקְבָא. בְּצַלְמֵנוּ עֵתִירִי, כְּדְמוּתֵנוּ מִסְכְּנֵי.

234. דִּהָא מִסְטָרָא דְּדְכוּרָא עֵתִירִי, וּמִסְטָרָא דְּנוֹקְבָא מִסְכְּנֵי, כְּמָה דְּאֵינוֹן בְּשׁוֹתֶפֶא חֲדָא, וְחָס דָּא עַל דָּא, וְיִהְיֶה דָא לְדָא, וְגִמּוּל לִיָּה טִיבּוּ, הִכִּי אֶצְטְרִיךְ בֵּר נֶשׁ לְתַתָּא, לְמַהּוּ עֵתִירָא וּמִסְכְּנֵי בַּחְבוּרָא חֲדָא, וְלִמְיָהֵב דָּא לְדָא, וְלִגְמִלָּאָה טוֹבָא דָּא לְדָא.

235. וְיִרְדּוּ בְּדִגְתַּ הַיָּם וְגו', רָזָא דְּנָא חֲמִינֵן בְּסַפְרָא דְּשִׁלְמָה מִלְכָּא, דְּכָל מָאן דְּחָס עַל מִסְכְּנֵי בְּרַעוּתָא דְּלִבָּא, לֹא מִשְׁתַּנִּי דְּיוֹקְנִיהָ לְעָלָם מְדִיוֹקְנָא דְּאָדָם הָרָאשׁוֹן, וְכִיוֹן דְּדִיוֹקְנָא דְּאָדָם אֲתֵרְשִׁים בֵּיהּ, שְׁלִיט עַל כָּל בְּרִיין דְּעֲלָמָא בִּהְיוּא דְּיוֹקְנָא. הַה"ד וּמוֹרָאָם וְחִתְכֶּם יִהְיֶה עַל כָּל חַיַּת הָאֶרֶץ וְגו', כְּלָהוּזְעִין וְדַחֲלִין מִהְיוּא דְּיוֹקְנָא דְּאֲתֵרְשִׁים בֵּיהּ, בְּגִין דְּדָא הוּא פְּקוּדָא מַעֲלִיא, לְאַסְתִּלְקָא בֵּר נֶשׁ בְּדִיוֹקְנִיהָ דְּאָדָם, עַל כָּל שְׂאָר פְּקוּדִין.

236. How do we know this? From Nevuchadnetzar! Because even though he dreamt that dream, as long as he had mercy upon the poor, the dream did not come true. But because he treated the poor selfishly (with an evil eye), what does the verse say? It reads, "While the word was in the King's mouth" (Daniel 4:28), his image immediately changed and became different from that of men. This is why it is WRITTEN, "Let us make man" (Beresheet 1:26). Here the term "to make" is used. So in the verse it is written, "The man's name where I worked today is Boaz" (Rut 2:19). BECAUSE THE TERM "TO MAKE" THERE MEANS 'CHARITY,' HERE IT MEANS 'CHARITY' AS WELL.

(J) The tenth precept: To Put On Tefillin and to Complete Oneself according to the Supernal Image
Binding the left arm with Tefillin helps nullify the selfish Desire to receive. The human anatomy is like a tuning device that receives spiritual signals from the Upper Worlds. The left side, especially the arm, is the antenna for the spiritual energy that motivates human desire. If unchecked, our desires can expand unceasingly, and become the root of immoral and intolerant behavior.
Another secret of Tefillin concerns our emulation of the Creator in our daily lives. By mirroring the Creator, we draw closer to Him and His Light. The Tefillin are tools with the power to complete our essence so that we resemble the Creator's own Essence. By virtue of our similarity and spiritual closeness, His Light will then begin to resonate in our own lives. We can begin to create an affinity with God by gazing and reflecting upon these passages.

237. The tenth precept is to put on Tfilin, and to complete himself according to the supernal image. As it is written, "And Hashem created man in His own image" (Beresheet 1:27). He opened the discussion by saying: "Your head upon you is like the Carmel" (Shir Hashirim 7:7) has already been explained and clarified. Nevertheless, "Your head upon you is like the Carmel" applies to the supernal head - the Tfilin worn on the head of the Sacred Supernal King Ha-Va-Yah (the Tetragrammaton) that appears in the written letters: Each letter of the HOLY NAME HA-VA-YAH is equivalent to one paragraph in THE TFILIN. AND IN THIS MANNER, the Holy Name is engraved upon the PARCHMENTS OF THE TFILIN, according to the proper order of the letters. And we have learned that the verse "that you are called by the name of Hashem, and they shall be afraid of you" (Devarim 28:10) refers to the Tfilin of the head, which represent the Holy Name, according to the order of the letters.

238. The first words that appear IN THE TFILIN read, "Sanctify to Me all the first born" (Shemot 3:2). This corresponds to the Hebrew letter Yud of the TETRAGRAMMATON, which is to sanctify - NAMELY CHOCHMAH - which is the first born of all the supernal sanctities. THESE ARE "whatever opens the womb" (Shemot 3:2) by that narrow pathway (line) that descends from the Hebrew letter Yud, which opens the womb to bring forth proper fruit and seeds. This is the supernal sanctity.

239. The second paragraph reads, "And it shall be when Hashem shall bring you" (Shemot 13:5). This is the Hebrew letter Hei of HA-VA-YAH (OF THE TETRAGRAMMATON), WHICH IS BINAH. This is the temple whose womb is opened by the letter Yud through fifty openings, corridors, and rooms that are concealed within it. The letter Yud made an opening in that Temple so that the sound of the Shofar (a trumpet made out of a ram's horn), WHICH IS BINAH, can be heard through it. Because the Shofar is blocked on all sides, the Hebrew letter Yud came and opened it so that the sound could be heard. As it opened the Temple, the Shofar was blown and sound was emitted. The emission of this sound was to free the slaves.

236. מְנַלֵּן מְנוֹכְדִּנְצָר. אֵף עַל גְּבוּרָתוֹ הָהוּא חָלְמָא, כֹּל זְמַנָּא דִּהּוּה מִיחֵן לְמַסְכְּנִי, לֹא שָׂרָא עֲלִיהּ חֲלָמִיָּה, בֵּינֵן דְּאֵטִיל עֵינָא בִּישָׁא דְלֹא לְמִיחֵן לְמַסְכְּנִי, מַה כְּתִיב עוֹד מִלְתָּא בְּפֻם מַלְכָּא וְגו', מִיָּד אֲשֵׁתֵּנִי דְיוֹקְנִיָּה וְאַטְרִיד מִן בְּנֵי נִשָּׂא, וּבְגִין כְּרַנְעֵשָׁה אָדָם. כְּתִיב הֵכָּא עֲשִׂיָּה, וּכְתִיב הֵתָם שֵׁם הָאִישׁ אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם, בּוֹעֵז.

237. פְּקוּדָא עֲשִׂירָאָה, לְאַנְחָא תְּפִילִין וּלְאַשְׁלָמָא גְרָמִיָּה, בְּדִיוֹקְנָא עֲלָאָה. דְּכְתִיב וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ. פֶּתַח וְאָמַר רֹאשְׁךָ עֲלֶיךָ כְּכַרְמֶל. הָאִי קָרָא אוֹקִימָנָא. וְאַתְמַר, אֲבָל רֹאשְׁךָ עֲלֶיךָ כְּכַרְמֶל, דָּא רִישָׁא עֲלָאָה, תְּפִילִין דְּרִישָׁא, שְׂמָא דְּמַלְכָּא עֲלָאָה קְדִישָׁא יְהוָה, בְּאַתְוֹן רְשִׁימִין, כֹּל אֶת וְאֵת פְּרִשְׁתָּא חֲדָא, שְׂמָא קְדִישָׁא גְּלִיפָא בְּסִדּוּרָא דְּאַתְוֹן בְּדִקָּא יְאוּת. וְתֵנִן כִּי שֵׁם יוֹ"י נִקְרָא עֲלֶיךָ וַיִּרְאוּ מִמֶּךָ, אֲלִין תְּפִילִין דְּרִישָׁא, דְּאִינוֹן שְׂמָא קְדִישָׁא בְּסִדּוּרָא דְּאַתְוִין.

238. פְּרִשְׁתָּא קְדָמָאָה קֹדֶשׁ לִי כֹל בְּכוֹר. דָּא יוֹ, דְּאִיְהִי קֹדֶשׁ, בּוֹכְרָא דְּכֹל קוֹדֶשִׁין עֲלָאִין. פֶּטֶר כֹּל רָחַם בְּהֵוֹא שְׁבִיל דְּקִיק דְּנַחַת מִן יוֹ"ד. דְּאִיְהוּ אֶפְתַּח רַחֲמָא לְמַעַבְדַּ פִּירִין וְאַבִּין בְּדִקָּא יְאוּת, וְאִיְהוּ קֹדֶשׁ עֲלָאָה.

239. פְּרִשְׁתָּא תְּנִינָא, וְהִיָּה כִי יִבְיֹאךָ. דָּא ה', הֵיכְלָא דְּאַתְפַּתַּח רַחֲמָא דִּילָהּ מִגּוּ יוֹ"ד, בְּחֻמְשִׁין פְּתַחֲנִין אֲבַסְדְּרָאִין וְאַדְרִין סְתִימִין דְּבִיָּה, דְּהֵוֹא פֶּטֶר דְּעֵבִיד יוֹ"ד, בְּהֵאִי הֵיכְלָא, לְמַשְׁמַע בְּהּ קֶלָא דִּי נִמְקָא מִגּוּ שׁוּפָר דָּא, בְּגִין דְּשׁוּפָר דָּא הוּא סְתִימִין בְּכֹל סְטֵרִין, וְאַתָּא יוֹ"ד וּפְתַח לִיָּה, לְאַפְקָא מִגִּיָּה קֶלָא וּכְיוֹן דְּאַפְתַּח לִיָּה, תִּקַּע לִיָּה, וְאַפִּיק מִגִּיָּה קֶלָא, לְאַפְקָא עֲבָדִין לְחִירוֹ.

240. So by blowing of the Shofar, Yisrael was delivered from Egypt. And SO SHALL HE BLOW THE SHOFAR another time in the future, at the End of Days. Every deliverance originates from this Shofar, WHICH IS BINAH. And this is why the deliverance from Egypt is written in this paragraph. Because it is a result of this Shofar - by the force of the letter Yud - that the womb was opened, enabling it to bring forth its sound to redeem the slaves. This is the letter Hei, the second letter of the Holy Name.

241. The third paragraph is the secret of the Unity, as proclaimed by Shema Yisrael (Hear O Yisrael) (Devarim 6:4). This corresponds to the letter Vav in HA-VA-YAH, WHICH IS ZEIR-ANPIN, and combines all within Itself - the Unity of all, where all are united and combined together. And it gathers all, as well! The fourth paragraph reads, "And it shall come to pass, if you shall hearken" (Devarim 11:13-21). This includes two aspects - CHESED AND GVURAH - combined together because Knesset Yisrael (the Congregation of Yisrael), which is the lower Gvurah, - MALCHUT, is united with them. And this is the last (second) Hei of HA-VA-YAH, which gathers all the others together and includes them all.

242. The Tfilin are actually the letters of the Holy Name. Therefore, "Your head upon you is like the Carmel" (Shir Hashirim 7:7) REFERS to the Tfilin of the head. "And the hair (lit. 'Dalet' which means poverty) of your head" (Shir Hashirim 7:7) refers to the Tfilin of the hand, WHICH IS MALCHUT, as She is poor, in comparison to above, TO ZEIR-ANPIN. Thus, She achieves perfection as above!

243. "The King is held bound in the tresses" (Shir Hashirim 7:6) MEANS that he is tied down and tightly held in those compartments OF THE TFILIN for the purpose of being properly united with that Holy Name. Therefore, whoever puts them on receives the image of Elohim. Because just as Elohim is united with the Holy Name, so does the person who puts them on become united with the Holy Name accordingly. "Male and female he created them," (Beresheet 1:27) REFERS TO the Tfilin of the head and the Tfilin of the hand - and all is one (the same)!

(K) The eleventh precept: To Give Tithing

The Kabbalists teach us that only through tithing and sharing a portion of our own lot in life can we truly protect and deserve all that we possess, now or in the future. Through the Light emanating from the letters, words and sentences of this section of the Zohar, we can awaken true desire to give of ourselves.

244. The eleventh precept IS to give a tithe of the land's product. Here we have two precepts. One is to give a tithe of the land's product, and the other is TO BRING the first fruits of the trees. As it is written, "Behold, I have given you every herb yielding seed, which is upon the face of all the earth" (Beresheet 1:29). Here it is written, "I have given you;" elsewhere it is written, "And to the children of Levi, behold, I have given all the tithe in Yisrael" (Bemidbar 18:21). In a third place, it is further written, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is to Hashem" (Vayikra 27:30).

(L) The twelfth precept: To Bring the First of the Fruits of the Trees

In all areas of life, giving away "the first portion" draws the Light of true blessing to all that remains. It is fitting, therefore, that our first act upon waking each morning should be a positive connection to God, for this moment is the seed of the entire day. The remainder of the day will blossom with the radiance of the Creator if He is included within its seed. These words help us to remember to offer the first portion of the day to the Creator of the Universe.

240. וּבְתִקְעוֹ דְּשׁוֹפָרָא דָּא, נִמְקוּ יִשְׂרָאֵל מִמִּצְרַיִם. וְכִךְ זְמַן זִימְנָא אַחְרָא לְסוֹף יוֹמִיָּא. וְכָל פּוֹרְקָנָא מִהָאֵי שׁוֹפֵר אֲתִיָּא. וּבִג"כּ אֵיט בְּהַ יְצִיאת מִצְרַיִם בְּפִרְשֵׁתָא דָּא, דִּהָא מִהָאֵי שׁוֹפֵר אֲתִי, בְּחִילָא דִּינֹד דִּפְתַּח רַחֲמָא דִּילָהּ וְאַפִּיק קְלִיָּה לְפּוֹרְקָנָא דְּעִבְרִין, וְדָא ה', אֶת תְּנִינָא דְּשִׁמָּא קְדִישָׁא.

241. פִּרְשֵׁתָא תְּלִיתָאָה, רְזָא דִּיחֻדָּא דְּשִׁמְעַת יִשְׂרָאֵל, דָּא וְאוּ דְּכָלִּיל כָּלָא, וּבִיָּה יְחֻדָּא דְּכָלָא, וּבִיָּה אֲתִינִיחֻדָּן, וְהוּא נָטִיל כָּלָא. פִּרְשֵׁתָא רְבִיעָאָה, וְהִיָּה אִם שְׁמוּעַ, כָּלִילוֹ דִּתְרִין סְטָרִין דִּאֲתַאחֲדַת בְּהוּ כְּנֶסֶת יִשְׂרָאֵל גְּבוּרָה דִּלְתַּתָּא. וְדָא ה' בְּתִרָאָה דִּנְטָלָא לֹון, וְאַתְכִּלִּילַת מְנַהוּן.

242. וְתַמְלִין אֲתוּן דְּשִׁמָּא קְדִישָׁא אִינוּן מִמֶּשׁ, וְעַל דָּא רֵאשֶׁךְ עָלֶיךָ כְּכַרְמֵל אֵלִין תַּמְלִין דִּרִּישָׁא. וְדִלְת רֵאשֶׁךְ, הֵיאֵא תַפְלָה שֶׁל יָד, דֵּאִיָּהֵי מִסְכְּנָא לְגַבִּי עֵילָא, אוּף הָבִי שְׁלִימוֹ אֵיט לֵה כְּגוּוּנָא דִּלְעִילָא.

243. מֶלֶךְ אֲסוּר בְּרִהָטִים. קְשִׁיר אִיָּהוּ וְאַחִיד בְּאִינוּן בְּתִי, לְאַתַּאחֲדָא בְּהֵוָא שְׁמָא קְדִישָׁא בְּדָקָא יָאוּת. וְעַל דָּא, מָאן דִּאֲתַתְקֵן בְּהוּ, אִיָּהוּ הָיִי בְּצִלָם אֱלֹהִים. מֵה אֱלֹהִים אֲתִינִיחֻדָּא בִּיָּה שְׁמָא קְדִישָׁא, אִף הוּא אֲתִינִיחֻדָּא בִּיָּה שְׁמָא קְדִישָׁא בְּדָקָא יָאוּת. זָכַר וְנִקְבָּה בְּרָא אוֹתָם. תַּמְלִין דִּרִּישָׁא וְתַפְלָה שֶׁל יָד, וְכָלָא חָד.

244. פְּקוּדָא חֲדָסָר, לְעִשְׂרָא מַעֲשָׂרָא דְּאַרְעָא הָכָא אֵיט תְּרִין פְּקוּדִין: חָד, לְעִשְׂרָא מַעֲשָׂרָא דְּאַרְעָא. וְחָד בְּבוּרֵי דְּמִירֵי אֵילָנָא, דְּכְתִיב הִנֵּה נָתַתִּי לָכֶם אֶת כָּל עֵשֶׂב זֹרַע זֹרַע אֲשֶׁר עַל פְּנֵי כָל הָאָרֶץ. כְּתִיב הָכָא, הִנֵּה נָתַתִּי. וְכְתִיב הָתָם וּלְבַנִּי לֹוי הִנֵּה נָתַתִּי אֶת כָּל מַעֲשֵׂר בְּיִשְׂרָאֵל. וְכְתִיב וְכָל מַעֲשֵׂר הָאָרֶץ מִזֶּרַע הָאָרֶץ מִפְּרִי הָעֵץ לֵה' הוּא.

245. The twelfth precept IS to bring the first fruits of the trees as an offering. As it is written, "and every tree in which is the fruit of a tree yielding seed" (Beresheet 1:29). Whatever I deserve to receive shall not be eaten by man. He permitted them (to eat) and gave them all His tithe and first fruits of the trees. AS IT IS WRITTEN, "I have given to you" - "to you," and not to the generations after you.

(M) The thirteenth precept: To Perform the Redemption Ritual for His Son and Connect to the Power of Life

The Zohar imparts a secret concerning a firstborn son. When the child undergoes a ritual to separate the child from the force of death, the child is then connected to the Tree of Life reality, a realm of infinite delight and goodness. Because the first born son is the seed of any and all children to come, this ceremony protects all future children born into the household, Gazing upon this passage helps separate us from the forces of death, while connecting us to the reality of the Tree of Life.

246. The thirteenth precept IS to perform the redemption ritual for his son and connect him to (the power of) life. There are two appointees in charge - one over life and one over death - and they both stand beside man. Thus, when a person redeems his son, he redeems him from that APPOINTEE over death and takes him out of his control. This is the secret of the words, "And Elohim saw everything that he had made" (Beresheet 1:31). THIS IS in general. "And, behold it was...good" alludes to the angel of life, while the word "very" (Heb. Me'od) alludes to the Angel of Death. Therefore, by this act of redemption, the ANGEL of life is strengthened and the ANGEL OF DEATH is weakened. By this redemption, he purchases life for himself, as has been mentioned, so that the evil side leaves him alone and does not cling to him any more.

(N) The fourteenth precept: To Observe the Shabbat

Here the Zohar presents two ideas. The first pertains to the power of the 7th day of the week, which is identified as the ultimate source of all the Light and blessings for the other six days. The second point refers to the Shabbat's power to remove all the negative angels and judgments that hang over the world. Shabbat allows us to begin the week anew in a pure and unblemished state. When the Light of Shabbat has departed, it is our own insensitive and impure actions that give birth to a new generation of negative angels who wreak havoc in the world.

Reading and meditating upon this section with a pure heart and open mind helps us connect to the energy source of Shabbat. It is also a powerful means for removing negative angels and judgments from our lives.

247. The fourteenth precept IS to observe the Shabbat (sabbath), which is a day of rest from all the action of Creation. There are two precepts included here. One is to observe the day of the Shabbat, and one is to attach this day to its holiness. NAMELY, TO DRAW DOWN THE SPIRITUAL ENERGY OF CHOCHMAH THAT IS CALLED 'HOLINESS.' So "to observe the day of the Shabbat" is, as I have mentioned and explained, that it is a day of rest to all the worlds. And all actions are within that day and were already performed even before that day was sanctified.

248. Because that day was sanctified, the creation of the bodies for certain spirits was not completed. SO HE ASKS: Was not the Holy One, blessed be He, aware of that, so that He could delay the sanctification of that day until the bodies for those spirits were created? AND HE ANSWERS: The Tree of Knowledge - Good and Bad - aroused the Evil Side, who wanted to rule over the world. So a lot of spirits were dispersed and WENT FORTH with much weaponry to achieve strength and to FLING THEMSELVES into the bodies of this world.

245. פְּקוּדָא תְּרִיסָר, לְאִייתָאָה בְּבוּרֵי דְאִילָנָא, דְּכִתִּיב וְאֵת כָּל הָעֵץ אֲשֶׁר בּוֹ פְּרִי עֵץ זֶרַע זֶרַע. כָּל מֵאן דְּאִתְחַזֵּי לִי, לְכוּן אֲסִירָא לְמִיכָל. אֲתִיר לֹון, וְיֵהב לֹון כָּל מַעֲשָׂא דִילִיָּהּ וּבְבוּרֵין דְּאִילָנִין. נִתְתִּי לָכֶם, לָכֶם וְלֹא לְדִרִין דְּבִתְרִיכוּן.

246. פְּקוּדָא תְּלִיסָר. לְמַעַבְד פּוּרְקָנָא לְבְרִיָּה לְקִשְׁרָא לִיָּהּ בְּחִינָן. דְּתֵרִין מִמֶּנּוּ נִינְהוּ חַד דְּחִינָן וְחַד דְּמוּתָא, וְקִינִינָן עָלֵיהּ דְּבִנָּה. וְכִד יִפְרוּק בִּנָּה לְבְרִיָּה, מִיָּדָא דְּהֵהוּא מוּתָא פְּרִיק לִיָּהּ, וְלֹא וְכִיל לְשִׁלְטָאָה עָלֵיהּ. וְרָזָא דָא וִירָא אֱלֹהִים אֵת כָּל אֲשֶׁר עָשָׂה, בְּכִלָּל. וְהִנֵּה טוֹב, דָּא מִלְּאָךְ חַיִּים. מֵאֵר, דָּא מִלְּאָךְ הַמּוּת. וְעַל דָּא, בְּהֵהוּא פּוּרְקָנָא אֲתִקְיִים דָּא דְּחַיִּים, וְאִתְחַלַּשׁ הֵהוּא דְּמוּת. בְּפוּרְקָנָא דָא, קִנִּי לִיָּהּ חַיִּים, כְּמָה דְּאִתְמַר, וְהֵהוּא סְטְרָא בִישָׁא שְׂבַךְ לִיָּהּ, וְלֹא אַחִיד בִּיָּהּ.

247. פְּקוּדָא אַרְבִּיסָר, לְנִטְרָא יוֹמָא דְּשַׁבְּתָא, דְּאִיָּהּ וְיוֹמָא דְּנִיחָא מְכָל עוֹבְדֵי בְּרֵאשִׁית. הֵכָא כְּלִילָן תֵּרִין פְּקוּדִין, חַד נִטְרָא דִּיּוֹם הַשַּׁבָּת. וְחַד לְקִשְׁרָא הֵהוּא יוֹמָא בְּקִדּוּשִׁיהּ. לְנִטְרָא יוֹמָא דְּשַׁבְּתָא, כְּמָא דְּאִדְכְּרָנָא וְאִתְעַרְנָא עָלֵיהּ, דְּאִיָּהּ וְיוֹמָא דְּנִיחָא לְעַלְמִין, וְכָל עֲבִידִין בִּיָּהּ אֲשִׁתְּכַלְלוּ וְאִתְעַבְּדוּ, עַד דְּאִתְקַדַּשׁ יוֹמָא.

248. בִּיּוֹן דְּאִתְקַדַּשׁ יוֹמָא, אֲשִׁתָּאֵר בְּרִיָּאָה דְּרוּחִין. דְּלֹא אִתְבְּרִי לֹון גּוֹפָא. וְכִי לֹא הוּא יָדַע קִדּוּשׁ בְּרוּךְ הוּא לְאִעֲכָבָא לְקִדְשָׁא יוֹמָא, עַד דִּיתְבְּרוּן גּוֹפִין לְהִנֵּי רוּחִין. אֲלֹא אִילָנָא דְּרַעַת טוֹב וְרַע, אִתְעַר הֵהוּא סְטְרָא אַחְרָא דְּרַע. וּבְעָא לְאִתְתַּקְפָּא בְּעַלְמָא, וְאִתְפָּרְשׁוּ כְּמָה רוּחִין בְּכְמָה זִינִין, לְאִתְתַּקְפָּא בְּעַלְמָא בְּגוֹפִין.

249. As the Holy One, blessed be He, saw this, He aroused a tempest from within the Tree of Life, WHICH IS ZEIR-ANPIN, and struck upon the other Tree, WHICH IS MALCHUT, causing the arousal of the other good side. Consequently, the day was sanctified. Because the creation of the bodies and the arousal of the spirits, on that night OF SHABBAT, comes from the Good Side and not from the 'Other Side.'

250. Had the Other (evil) Side come during that night before the Good Side, then the world would not have been able to exist for even one moment. So the Holy One, blessed be He, provided the remedy in advance. The 'sanctification of the day' jumped up and stood before Him. Thus, the Good Side appeared before the Other Side appeared, and the world was established and was able to exist. So instead of the Other Side becoming strong and establishing itself in the world, as It planned, the Good Side was established at that night by the construction of holy bodies and the forming of holy spirits from that Side. Therefore, the sages who know this perform their conjugal rights weekly, from Shabbat to Shabbat.

251. Because when the Other Side saw this - that just as he planned on doing, the Side of Holiness preceded it (by these actions), then the Other Side went along to wander about, together with all its hosts and legions to watch over those who perform their conjugal rights naked and by the light of the candle. AS A RESULT OF THIS, all their children born from that intercourse are born epileptic, because they are possessed by spirits that come from the Other (evil) Side. And these are the 'naked spirits' of the wicked that are called 'evil spirits'. These are pursued and killed by Lilith (female demon).

252. So, because the day was sanctified, and holiness ruled over the world, the Other Side makes itself small and hides during every Shabbat Eve and during every Shabbat Day. Only Asimon and His group do not hide, but go around floating above the candlelight secretly in order to observe the indecent intercourse. And after that they go and hide inside the cave of the great abyss. As soon as Shabbat is over, many hosts and legions roam about in the world. This is why the hymn against calamities, YOSHEV BE-SETER (TEHILIM 91), was written and is recited - to prevent them from ruling over the Holy Nation.

253. Where do they roam to on that night, WHEN SHABBAT IS OVER? When they (the other side) come out in haste and think that they are about to rule over the world and overcome the Holy Nation, they (instantly) see them (the good side) standing upright reciting this hymn (Tehilim 91), NAMELY YOSHEV BE-SETER ELYON (SITTING IN THE SUPERNAL HIDING PLACE), saying the Havdalah (the prayer that is said at the end of Shabbat) DURING the prayers AND THEN performing the Havdalah with the cup (of wine). Then the other side flee from there and go roaming until they reach the desert. May the Merciful One save us and guard over us, from the other side - the Evil Side.

249. בֵּינוֹן דְּחֵמָא קְדוֹשׁ בְּרוּךְ הוּא כֵּךְ, אֶתְעַר מְגוֹ אֵילָנָא דְּחַיֵּי נִשְׁיבּוּ דְּרוּחָא, וּבִטֵּשׁ בְּאֵילָנָא אַחֲרָא, וְאֶתְעַר סֵטְרָא אַחֲרָא דְּטוֹב, וְאֶתְקַדֵּשׁ יוֹמָא. דְּהָא בְּרִיאוֹ דְּגוּפִין וְאֶתְעַר דְּרוּחִין, בְּסֵטְרָא דְּטוֹב אִיהוּ בְּהַאי לִילִיָּא, וְלֹא בְּסֵטְרָא אַחֲרָא.

250. וְאַלְמְלָא אַקְדִּים סֵטְרָא אַחֲרָא בְּהַאי לִילִיָּא, עַד דְּלֹא יְקָדִים סֵטְרָא דְּטוֹב, לֹא יָכִיל עֲלָמָא לְמִיקָם קְמִייהוּ אֲפִילוּ רִגְעָא חֲדָא. אֲבָל אֲסוּתָא אַקְדִּים קְדוֹשׁ בְּרוּךְ הוּא, דְּדָלִיג קְמִיָּה קְדוּשָׁא דְּיוֹמָא, וְאַקְדִּים קְמִי סֵטְרָא אַחֲרָא, וְאֶתְקִיָּים עֲלָמָא. וְמָה דְּחֻשִׁיב סֵטְרָא אַחֲרָא לְאַתְבָּנִי בְּעֲלָמָא לְאַתְתַּקְמָא, אֲתַבָּנִי בְּהַאי לִילִיָּא סֵטְרָא דְּטוֹב וְאַתְתַּקְמָא, וְאַתְבָּנוֹן גּוּפִין וְרוּחִין קְדִישִׁין בְּהַאי לִילִיָּא מְסֵטְרָא דְּטוֹב. וּבְגִין כֵּךְ, עֹנֶתֶן דְּחִבְמִין דִּידְעֵי דָא, מִשְׁבַּת לְשַׁבַּת.

251. דְּהָא בְּדִין חֲמַת דָּא סֵטְרָא אַחֲרָא, דְּכַמָּה דְּאִיהִי חֲשִׁיבַת לְמַעַבְדַּר עֲבִירֵי סֵטְרָא דְּקְדוּשָׁה, אֲזֵלָא וּמִשְׁטָטָא בְּכַמָּה חֲוִילִין וְסִטְרִין דִּילָהּ, וְחֲמַת כָּל אֵינוֹן דְּקָא מִשְׁמָשִׁי עֲרִסְיָהּ בְּגִלּוּיָא דְּגּוּפִיהוּן לְגַהֲרָא דְּבוֹצִינָא, וְכָל אֵינוֹן בְּנִין דְּנִפְקִין מִתַּמָּן הוּוּ נִכְפִּין. דְּשֵׁרוּ עֲלִיָּהּ רוּחִין מִהֵהוּא סֵטְרָא אַחֲרָא, וְאֵינוֹן רוּחִין עֲרִטִילָאִין דְּחִיבָא דְּאֶקְרוֹן מְזִיקִין, וְשְׂרִיָּאֵת בְּהוּ לִילִית וְקִטִּילַת לוֹן.

252. בֵּינוֹן דְּאֶתְקַדֵּשׁ יוֹמָא וְשִׁלְטָא קְדוּשָׁה עַל עֲלָמָא, הֵהוּא סֵטְרָא אַחֲרָא אֲזַעִירַת גְּרָמָה וְאַטְמַרַת כָּל לִילִיָּא דְּשַׁבְּתָא וְיוֹמָא דְּשַׁבְּתָא. בַּר מִן אֲסִימוֹן וְכָל כֵּת דִּילִיָּהּ, דְּאֲזִלִּי עַל שְׂרָגִי בְּטַמִּירוֹ, לְמַחְמִי עַל גִּלּוּיֵי דְּשִׁמוּשָׁא, וּלְבַתָּר אֲטַמְרוֹן גּוֹ נּוֹקְבָא דְּתַהוּמָא רַבָּא בֵּינוֹן דְּנִפְקַת שַׁבְּתָא, כְּמָה חֲוִילִין וּמִשְׁרִיִּין פְּרָחִין וּמִשְׁטָטִין בְּעֲלָמָא, וְעַל דָּא אֶתְקֵן שִׁיר שֶׁל פְּגָעִים, דְּלֹא יִשְׁלָטוֹן עַל עַמָּא קְדִישָׁא.

253. לֹאֵן אֶתְר מִשְׁטָטִי בְּהֵהוּא לִילִיָּא, כִּד נִפְקִי בְּבַהִילוֹ, וְחֻשְׁבִּין לְשִׁלְטָאָה בְּעֲלָמָא עַל עַמָּא קְדִישָׁא. וְחֲמָאן לוֹן בְּצִלּוֹתָא, וְאַמְרִין שִׁירַתָּא דָּא, וּבְשִׁירוֹתָא מְבַדְּלִי בְּצִלּוֹתָא, וּמְבַדְּלִי עַל הַכּוֹס, פְּרָחִי מִתַּמָּן, וְאֲזִלִּי וּמִשְׁטָטִי וּמִטָּאן לְגוֹ מַדְבָּרָא. רַחֲמֵנָּא לְשִׁיזְבוֹן מְנִיָּהּ וּמְסֵטְרָא בִּישָׁא.

254. There are three kinds of people who bring bad things on themselves. The first is he who curses himself; the second is he who throws away bread or bread crumbs as big as an olive (or bigger); and the third is he who lights the candle when the Shabbat is over before all the Congregation (of Yisrael) has reached the recital of 'Sanctification,' that is IN THE PRAYER OF VE-ATA KADOSH. Because with that fire, he lights the flames of Gehenom before its time.

255. There is a special place in Gehenom for those who profane the Shabbat. Those who are punished in this inferno curse the person who lit the candle before its time, and they say to him, "Behold: Hashem will thrust you about with a mighty throw, and He will seize you firmly. He will violently roll and toss you like a ball into a large country" (Yeshayah 22:17-18).

256. It is not proper for him to light the candle, as Shabbat is not over before the Congregation of Yisrael recites the prayer of Havdalah and says the benediction over the cup (of wine). For until that time, it is still Shabbat, and the sanctity of the Shabbat still rests upon us. So after the benediction over the cup is performed, all those hosts and legions that govern the weekdays return to their positions, each one according to the appointed service for which he is responsible.

257. Because as soon as the Shabbat begins and the day is sanctified, Holiness is aroused and governs the world; worldliness is removed from its rule. Only when Shabbat is over do they regain their position again. But although Shabbat is over, they do not regain their positions until that moment when the Congregation of Yisrael says, "Blessed are You, Hashem, who separates the holy from the profane." Then the Holiness is removed, and all the hosts that govern the weekdays are aroused and return to their positions, each one according to its post for which it is responsible.

258. Nevertheless, they do not receive control until the flames of the candle are lit. All these flames are called the 'Lights of Fire' because they all come from the secret behind the 'column of fire' and the element of fire, and they take charge over the lower world. All this happens if a person lights the candle before the Congregation of Yisrael has finished the recital of the 'Sanctification.'

259. And if he waits until they complete the 'Sanctification,' all those wicked people who are in Gehenom acknowledge the justice brought upon them by the Holy One, blessed be He. And they confirm the blessings that are recited by the Congregation, and bring them upon him. THIS REFERS TO THE WORDS, "therefore Hashem gives you of the dew of heaven" (Beresheet 27:28), and "Blessed shall you be in the field" (Devarim 28:3).

254. תִּלְתָּא אֵינוֹן גְּרָמִין בִּישָׁא לְגִרְמִייהוּ. חַד, מָאן דְּלִיט גְּרָמִייה. תְּנִינָא, מָאן דְּזִרְק נְהֵמָא אוּ פְרוּרִין דְּאִית בְּהוּ בְּזִית. תְּלִיתָא, מָאן דְּאֻקִּיד שְׂרָגָא בְּמַמְקָא דְּשַׁבְּתָא, עַד לֹא מָטוּ יִשְׂרָאֵל לְקְדוּשָׁא דְּסַדְרָא, דְּגָרִים לְנוּרָא דְּגִיְהֵנָם לְאֲדֻלְקָא בְּהַאי נוּרָא, עַד לֹא מָטָא זְמַנִּייהוּ.

255. דְּחַד דּוּכְתָּא אִית בְּגִיְהֵנָם לְאֵינוֹן דְּקָא מַחְלָלִי שַׁבְּתוֹת, וְאֵינוֹן דְּעֹנֹשִׁין בְּגִיְהֵנָם, לִיטִין לִיָּה לְהֵהוּא דְּאֻקִּיד שְׂרָגָא, עַד לֹא מָטָא זְמַנִּיָּה, וְאִמְרִי לִיָּה הִנֵּה ה' מְטַלְטֵלְךָ טַלְטְלָה גְּבֵר וְגו' צָנוּף יִצְנַפְךָ צִנְפָּה בְּדוּר אֶל אֶרֶץ רַחֲבַת יָדַיִם.

256. בְּגִין דְּלֹא יָאוּת הוּא לְאֲדֻלְקָא נוּרָא בְּדַנְפִּיק שַׁבְּתָא, עַד דְּמַבְדִּילִי יִשְׂרָאֵל בְּצִלּוֹתָא וּמַבְדִּילִי עַל כֶּסֶּא, בְּגִין דְּעַד הֵהוּא זְמַנָּא שַׁבְּתָא הוּא, וְקְדוּשָׁה דְּשַׁבְּתָא שְׁלִיט עֲלֵנָא וּבְשַׁעֲתָא דְּמַבְדִּילִין עַל כֶּסֶּא, כָּל אֵינוֹן חִיָּלִין, וְכָל אֵינוֹן מִשְׁרִיין דְּאַתְמָנִין עַל יוֹמֵי דְּחוּל, כָּל חַד וְחַד יְתִיב לְאַתְרֵיהּ וּפּוֹלְחָנֶיהּ דְּאַתְמָנֵי עֲלִיהּ.

257. בְּגִין דְּכַד עָאל שַׁבְּתָא וְאַתְקַדֵּשׁ יוֹמָא, קִדְשׁ אַתְעַר וְשְׁלִיט בְּעֵלְמָא, וְחוּל אַתְעַדִּי מִשְׁוֹלְטָנוּתָא דִּילִיָּה, עַד שַׁעֲתָא דְּנַפִּיק שַׁבְּתָא לֹא תִיַּיבִין לְאַתְרֵיהּ. וְאַף עַל גְּבִדְנַפִּיק שַׁבְּתָא, לֹא תִיַּיבִין לְאַתְרֵיהּ עַד זְמַנָּא דְּאִמְרִי יִשְׂרָאֵל בִּא"י הַמַּבְדִּיל בֵּין קִדְשׁ לְחוּל, בְּדִין קִדְשׁ אֶסְתַּלַּק, וּמִשְׁרִיין דְּאַתְמָנָאוּ עַל יוֹמֵי דְּחוּל מִתְעַרִּין וְתִיַּיבִין לְאַתְרֵיהּ כָּל חַד וְחַד עַל מַטְרֵיהּ דְּאַתְפַּקֵּד עֲלִיהּ.

258. וְעַם כָּל דָּא, לֹא שְׁלִטִין עַד דִּיהוּן נְהוּרִין מִרְזָא דְּשְׂרָגָא, וְכִלְהוּן אֶקְרוּן מְאוּרֵי הָאֵשׁ, בְּגִין דְּמִרְזָא דְּעֵמוּדָא דְּנוּרָא וּמִיִּסוּדָא דְּנוּרָא אֲתִיָּאן כָּלְהוּ וְשְׁלִטִין עַל עֵלְמָא תַּתָּא, וְכָל דָּא בְּדַ ב"נ אֲדִלִּיק שְׂרָגָא עַד לֹא שְׁלִימוּ יִשְׂרָאֵל קְדוּשָׁא דְּסַדְרָא.

259. אֲבָל אִי אִיהוּ מִמַּתִּין עַד דִּישְׁלִימוּ קְדוּשָׁא דְּסַדְרָא, אֵינוֹן חִיָּבִין דְּגִיְהֵנָם מִצְדִּיקִין עֲלִייהוּ דִּינָא דְּקְדוּשׁ בְּרוּךְ הוּא, וְאֵינוֹן מְקִיִּימֵי עַל הֵהוּא ב"נ כָּל בְּרַכָּאן דְּקָא אִמְרֵי צְבוּרָא, וְיִתֵּן לָךְ הָאֱלֹהִים מְטַל הַשָּׁמַיִם בְּרוּךְ אַתָּה בָּעִיר וּבְרוּךְ אַתָּה בַּשָּׂדֶה וְגו'.

260. "Blessed is he who considers the poor; Hashem will deliver him in the day of evil" [fem. adj.] (Tehilim 41:2). He asks: As it should have been written 'in the day of evil' [masc. adj.], so why does it say, "in the day of evil" [fem. adj.]? AND HE REPLIES: This refers to the day when that Evil [fem. adj.] is in power and wants to take his soul away from him. "Blessed is he who considers the poor." The words, "the poor" allude to a 'poor and sick' person; "THAT CONSIDERS" alludes to how to cure him from his sins as he stands before the Holy One, blessed be He. Another meaning is that this is the day when Judgment prevails and is about to dominate the world, and he "considers" how to save himself from it. As it has been written: "Hashem will deliver him in the day of evil -" so THIS REFERS to the day when Judgment is passed over to the Evil powers in order to control the world by it. Then "HASHEM WILL DELIVER HIM."

260. אֲשֶׁרִי מְשָׁכִיל אֶל דָּל בְּיוֹם רָעָה יִמְלֹטְהוּ וַיִּי.
 בְּיוֹם רָע מִבְּעֵי לֵיהּ, מֵאִי בְיוֹם רָעָה. יוֹמָא דְשִׁלְטָא
 הָהִיא רָעָה לְמִיסַב נִשְׁמָתֶיהָ, אֲשֶׁרִי מְשָׁכִיל אֶל דָּל,
 דָּא הוּא שָׂכִיב מֵרַע, לְאַסָּאָה לֵיהּ מִחֻבּוּי גִבִּי קִדְשָׁא
 בְּרִיךְ הוּא. ד"א, דָּא יוֹמָא דְדִינָא שְׂרִיָא עַל עֲלָמָא,
 אֲשֶׁתְּזִיב מְנִיָּה, כְּמָא דְאַתְמָר, בְּיוֹם רָעָה יִמְלֹטְהוּ ה'
 יוֹמָא דְאַתְמָסֵר דִּינָא לְהָהוּא רָעָה לְשִׁלְטָאָה עַל
 עֲלָמָא.