

1. "When Jethro...heard"

Rabbi Chizkiyah begins a discussion to do with raising up the hands. It is important to raise them only in prayer and blessing, as the ten fingers correspond to the ten potentates who receive blessings, and to the ten sayings. The lesson turns to the King and priest above, and the King and priest below, and we learn that there is a King and a priest of the Other Side as well. The number ten is additionally significant, as God struck the Pharaoh with ten plagues. About Jethro, we now learn that he gave advice to Moses on the administration of justice following the laws of God, and Moses listened to him. Though the people had seen the miracles done by Moses, they gave up their idol worship and believed in Moses' God only after Jethro, who was a powerful priest of Midian, acknowledged the greatness of Hashem. We read of the three advisors to the Pharaoh: Jethro, Job and Bilaam. Bilaam was a sorcerer, but Job had fear, and we are told of the great power of fear to draw down the spirit from above, whether it be Holy or from the Other side. While Job converted to worship of the Holy One due to the fear generated by his witnessing of the miracles, Jethro did not convert until after the drowning in the Red Sea. However, Bilaam neither repented nor converted; we are told that even in the Other Side there is a small streak of light that comes from the Holy side, and Bilaam knew how to use this. In the same way, Moses saw a fine streak of darkness from the Other Side. So we learn that all things connect to one another, the pure and the impure.

1. "When Jethro, the priest of Midian, Moses's father-in-law, heard of all that Hashem had done for Moses..." (Shemot 18:1). Rabbi Chizkiyah opened the discussion, saying: "And Aaron lifted up his hands" (Vayikra 9:22). "His hands" is spelled without Yud, thus meaning one hand only. And this is the reason: one should lift up his right hand above his left hand. And we have already explained this secret.

2. I found this in the book of King Solomon: anyone who desires to raise his hands upwards, without any prayer or request in them, will be cursed by ten potentates. These are "ten rulers who are in a city" (Kohelet 7:19). These ten potentates are designated for those who spread their hands upwards, to receive this prayer or that blessing and to bestow upon them powers through which the Holy Name is exalted and blessed from below. When the Name is blessed from below, through the spreading of the hands upwards, it then receives blessings from above. Thus, it is exalted from all sides.

3. These ten appointed potentates are there to receive the blessings from above and propel them below, to bless those who are deserving of these blessings. As it is written: "And I will bless them" (Bemidbar 6:27).

4. Consequently, man must be careful that, at the time when he raises his hands upwards, they are raised in prayer, in blessing, or in entreaty. And he must not raise his hands idly, since those ten potentates are ready and are roused towards the spreading of the hands, and if it is in vain, these ten will curse it with two hundred and forty-eight curses. This is what is written: "For he loved cursing, and it came to him" (Tehilim 109:17).

5. And thus, an impure spirit rests on these hands for its way is to rest in empty places. But blessings do not rest in empty places. Therefore, it is written: "I have raised my hand to Hashem, the most high El" (Beresheet 14:22), which is translated into Aramaic as 'with prayer'.

1. וַיִּשְׁמַע יִתְרוֹ כֹּהֵן מִדְיָן חֹתֵן מֹשֶׁה אֵת כָּל אֲשֶׁר עָשָׂה וְגו'. רַבִּי חִזְקִיָּה פָתַח וַאֲמַר, וַיִּשָּׂא אֶהָרָן אֶת יָדָיו. כְּתִיב יָדוֹ חָדָר, בְּגִין דְּבַעֵי לְאַרְמָא יְמִינָא עַל שְׂמָאלָא, וְהָא אוֹקִימָנָא רָזָא.

2. אֲשַׁבְּחָנָא בְּסַמְרָא דְשַׁלְמָה מַלְכָּא, דְּכָל מְאֵן דְּאָרִים יָדָיו לְעִילָא, וְלֹא אִינוּן בְּצִלוֹתִין וּבְעוֹתִין, הָאִי אִיהוּ בַר נָשׁ, דְּאֶתְלָטְוִיא מִעֲשָׂרָה שׁוֹלְטָנִין מִמֶּנּוּ. וְאִינוּן עֲשָׂרָה שְׁלִיטִין אֲשֶׁר הֵיוּ בְעִיר. אֵלִין אִינוּן עֲשָׂרָה דִּי מִמֶּנּוּ עַל פְּרִישׁוֹ דִּידִין לְעִילָא לְנִטְלָא הֵהוּא צְלוּתָא, אוּ הֵהוּא בְּרַכְתָּא, וְיִהְיִי בֵיהּ חֵילָא, לְאַתְיָקְרָא שְׂמָא קְדִישָׁא, וְאַתְבָּרַךְ מִתַּתָּא. כֵּיּוֹן דְּמִתַּתָּא אֶתְבָּרַךְ, מִהֵהוּא פְּרִישׁוֹ דִּידִין לְעִילָא, כְּדִין אֶתְבָּרַךְ מִעִילָא, וְאַתְיָקְרָא מִכָּל סְטָרִין.

3. וְאֵלִין עֲשָׂרָה מִמֶּנּוּ, זְמִינִין לְנִטְלָא מֵאִינוּן בְּרַכָּא דְלְעִילָא, וְלֹאֲרָקָא לְתַתָּא, וְלְבָרְכָא לְהֵהוּא דְּמִכְּרָךְ לֵיהּ, דְּכְתִיב וְאֲנִי אֲבָרְכֶם.

4. בַּג"כ, יִסְתַּמַּר בַּר נָשׁ, בְּשַׁעֲתָא דִּירִים יָדָיו לְעִילָא, לְמַהּוֹי בְּצִלוֹ, אוּ בְּבִרְכָּאן אוּ בְּבְעוֹתָא, וְלֹא יָרִים יָדָיו לְמַגְנָא, בְּגִין דְּאֵלִין עֲשָׂרָה אִינוּן זְמִינִין, וּמִתְעָרִין. לְגַבִּי הֵהוּא פְּרִישׁוֹ דִּידִין, וְאִי הוּא לְמַגְנָא, אִינוּן עֲשָׂרָה לְטִינִין לֵיהּ, בְּמֵאֲתָן וְאַרְבַּעִין וּתְמִנָּיא לְוֹטִין. וְהָאִי אִיהוּ דְּכְתִיב בֵּיהּ, וַיֶּאֱהָב קָלְלָה וְתִבּוּאָהּ.

5. וּכְדִין, רוּחַ מְסֻבָּא שְׂרִיא עַל אִינוּן יָדִין, דְּאִיהוּ אֲרַחֲיָה לְמִשְׁרֵי עַל אֲתֵר רִיקְנִיא, וּבְרַכְתָּא לֹא שְׂרִיא בְּאֲתֵר רִיקְנִיא. וְע"ד כְּתִיב, הָרִימוּתִי יָדִי אֶל ה' אֵל עֲלִיוֹן, דְּמִתְרַגְּמִינֵן בְּצִלוֹ.

6. This lifting of the hands has supreme secrets. At the time that one spreads out his hands and lifts them upwards, man glorifies the Holy One, blessed be He, with many supernal secrets, and is worthy of uniting the ten sayings in order to unify the whole and bless the Holy Name properly. He also unites the inner Chariots OF ATZILUT and the outer Chariots OUTSIDE ATZILUT so that the Holy Name may be blessed from all sides, and all becomes one above and below.

7. He opened the discussion, saying: "and none shall appear before Me empty" (Shemot 23:15). This is the secret of the raising of the fingers. For when man spreads his fingers upwards, he should not do so in vain, but only with prayer, supplications and blessings. This is the secret of: "and none shall appear before Me (lit. 'My face') empty." It does not say, 'and none shall appear before Me', but rather (lit.) "My face," which refers to the secret of the raising of the fingers - that it should not be done without an intention, as we said.

8. The ten rulers of which we spoke are the lower ten sayings, according to the secret of the inscribed letters correlating to those above; and at first, they have control of the raising of the fingers. And through this, the whole side of Holiness is united above; thus, the Other Side yields all and acknowledges the Holy King.

9. Come and behold: in the secret doctrine of Holiness, there is a king and a priest who serves under him, both above and below. The King above is the secret of Holy of Holies, NAMELY BINAH. He is the King above; and under him there is a priest, the secret of primeval light who ministers before him, WHICH IS THE SFIRAH OF CHESED. He is the priest who is called 'great', at the right side.

10. There is a king below, NAMELY MALCHUT, in the likeness of the King above, and he is the king over all that is below, NAMELY THE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH. And under him there is a priest who ministers to him, whom we signify as Michael, the High Priest at his right hand, NAMELY CHESED. This is the true secret of Faith, the side of Holiness.

11. On the Other Side, meaning the side which is not Holy, there is a secret, which is a king, and we have established that he is called "an old and foolish king" (Kohelet 4:13). THIS IS THE EVIL INCLINATION. And under him there is the priest of On, as it is written in the verse: "And Ephraim said: 'Yet I am become rich, I have found wealth (Heb. ON) for myself'" (Hoshea 12:9). THIS IS THE PRIEST OF THE OTHER SIDE, because this power, On, ruled over an act of idolatry committed by Jerobaam. And if there had not been such power, he would not have been able to succeed in his act.

6. וּבְהָאֵי פְּרִישׁוֹ הִדְרִין, אֵיט רִזִּין עֲלָאִין, בְּשַׁעֲתָא דְּאַתְפְּרִישׁוֹ, וְאַזְדַּקְמוּ לְעִילָא, אֹקִיר בְּרִנְשׁ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּכִמָּה רִזִּין עֲלָאִין. אַחֲזִי לִיחְדָּא רְזָא דְּעֶשֶׂר אַמִּירִן, בְּגִין לִיחְדָּא כְּלָא, וְלֹאֲתַבְרַכָּא שְׁמָא קְדִישָׁא כְּדָקָא חֲזִי, וְאַחֲזִי לִיחְדָּא רְזָא דְּרִתִּיכִין פְּגִימָאִין, וְרִתִּיכִין דְּלִבְרָ, בְּגִין דִּיתְבַּרְךְ שְׁמָא קְדִישָׁא בְּכָל סְטֵרִין, וְיִתְיַחַד כְּלָא כְּחָדָא, עִילָא וְתַתָּא.

7. פִּתַּח וְאָמַר, וְלֹא יֵרָאוּ פְּנֵי רִיקָם, דָּא אִיהוּ רְזָא דְּזִקִּיפּוּ דְּאַצְבָּעֵן, כִּד זְקִיף לֹון בְּרִנְשׁ לְעִילָא, דְּבַעֲי דְּלֹא לֹאֲזַדְקָמָא בְּרִיקְנָא, אֶלָּא בְּצִלּוֹ וּבְבַעֲוִתִּין וּבְכִרְכָּאֵן. וְעַד וְלֹא יֵרָאוּ פְּנֵי רִיקָם. וְלֹא יֵרָאוּ לְפָנֵי לָא כְּתִיב, אֶלָּא פְּנֵי, רְזָא דְּזִקִּיפּוּ דְּאַצְבָּעֵן, דְּלֹא אֲצַטְרִיכוּ לְזַקְמָא לְמַגְנָא, כְּמָה דְּאַתְמַר.

8. עֶשְׂרֵה שְׁלִיטִין דְּקַאמְרִין, אֵינוֹן עֶשֶׂר אַמִּירִין לְתַתָּא, בְּרְזָא דְּאַתְוֹן רְשִׁימִין בְּגִוּוֹנָא דְּלְעִילָא, וְאַלִּין קִימִין בְּקַדְמִיתָא עַל הָהוּא זְקִיפֵן דְּאַצְבָּעָאֵן. וּבְהָא כָּל סְטָרָא דְּקְדוּשָׁה אַתְאַחַד לְעִילָא, לְאַרְמָא כְּדִין כָּל סְטֵרִין אַחֲרָנִין אַתְכַּפִּינִין כְּלָהּ, וְאוּדֹן לְמַלְכָּא קְדִישָׁא.

9. תַּ"ח, בְּרְזָא דְּקְדוּשָׁה אִיהוּ מֶלֶךְ, וְכֵהֵן וּמִשְׁמֵשׁ תַּחֲוֹתֶיהָ, בֵּין לְעִילָא בֵּין לְתַתָּא. אֵיט מֶלֶךְ לְעִילָא, דְּאִיהוּ רְזָא דְּקָדֵשׁ הַקְּדוּשִׁים, וְאִיהוּ מֶלֶךְ עֲלָאָה, וְתַחֲוֹתֶיהָ אֵיט כֵּהֵן רְזָא דְּאוּר קְדָמָאָה, דְּקָא מִשְׁמֵשׁ קָמִיָּה, וְדָא אִיהוּ כֵּהֵן דְּאַקְרִי גְדוֹל, סְטָרָא דִּימִינָא.

10. אֵיט מֶלֶךְ לְתַתָּא, דְּאִיהוּ בְּגִוּוֹנָא דִּיהוּא מֶלֶךְ עֲלָאָה, וְאִיהוּ מֶלֶךְ עַל כְּלָא דְּלְתַתָּא. וְתַחֲוֹתֶיהָ אֵיט כֵּהֵן דְּמִשְׁמֵשׁ לִיָּה, רְזָא דְּמִיכָאֵל כְּהֵנָּא רַבָּא, דְּאִיהוּ לִימִינָא. וְדָא אִיהוּ רְזָא דְּמַהִימְנוּתָא שְׁלִימְתָא, סְטָרָא דְּקְדוּשָׁה.

11. בְּסְטָרָא אַחֲרָא, דְּלֹאוּ אִיהוּ סְטָרָא דְּקְדוּשָׁה, אֵיט רְזָא דְּאִיהוּ מֶלֶךְ, וְהָא אֹקִימְנָא דְּאַקְרִי מֶלֶךְ זִקִּין וּכְסִיל, וְתַחֲוֹתֶיהָ אֵיט כֵּהֵן אֹן, וְדָא הוּא רְזָא דְּכְתִיב, וַיֹּאמֶר אֶפְרַיִם אֶךְ עֲשֵׂרֹתִי מִצְּאֹתִי אֹן לִי, בְּגִין דְּחִילָא דָּא, שְׁלֵטָא עַל הָהוּא עוֹבְדָא דְּעֵבֵד יִרְבְּעִים. וְאַלְמָלָא דְּאַשְׁכַּח חִילָא דָּא, לָא יָכִיל לְאַצְלָחָא בְּהוּא עוֹבְדָא.

12. The essence of this matter is as follows. When this king and this priest OF THE OTHER SIDE yield, and their power is broken, then all the other sides yield and acknowledge the sovereignty of the Holy One, blessed be He. Then the Holy One, blessed be He, alone rules both above and below, as it is written: "And Hashem alone shall be exalted on that day" (Yeshayah 2:11).

13. The Holy One, blessed be He, acted in a similar manner and with this exact secret here on earth in breaking the old and foolish king, namely Pharaoh. In the hour that Moses came to Pharaoh and said to him: "the Elohim of the Hebrews had met with us" (Shemot 5:3), he replied: "I know not Hashem" (Ibid. 2). The Holy One, blessed be He, desired that His name be glorified on earth as it is glorified above AND HE STRUCK HIM WITH TEN PLAGUES. After He struck him and his nation, Pharaoh came and acknowledged the Holy One, blessed be He.

14. Afterwards, He broke and humbled the priest of On, Jethro, that served under him, until he came and acknowledged the Holy One, blessed be He, saying "Blessed be Hashem, who has delivered you... Now I know that Hashem is great" (Shemot 18:10-11). And this is the priest of On, from the Other Side, which is the left side. And this is the secret Rachel communicated when she saw death. She said: "Ben-Oni (lit. 'son of my sorrow') (Bereshheet 35:18), and because of this Jacob hastened to say, "Benjamin (lit. 'son of the right')" the right side and not the left side.

15. When the king and that priest acknowledged the Holy One, blessed be He, and were humbled before Him, the Holy One, blessed be He, was then above everyone in glory, above and below. And before the Holy One, blessed be He, rose in glory before these acknowledged, the Torah was not yet given. It was only after Jethro came and acknowledged Him by saying, "I now know that Hashem is supreme over all other Elohim." "Blessed be Hashem, who has delivered you." Then the Holy One, blessed be He, rose in glory above and below. And only afterwards was the Torah given in full, expressing His sovereignty over all.

16. Rabbi Elazar opened the discussion with the following verse: "Let the peoples praise You, Elohim, let all the peoples give thanks to You" (Tehilim 67:3). Come and behold: King David rose and praised and thanked the Holy King. He was studying the Torah at that moment when the north wind rose and struck the strings of his harp, and the harp made music. HE ASKS: Now what was the song of the harp?

12. רָזָא דְּמַלְהָ, בְּשַׁעֲתָא דְּהָאִי מַלְךְ וְהָאִי בְּהֵן אֲתַכְמִיין, וְאַתְּבְּרוּ, בְּדִין כָּל סְטְרִין אַחֲרָנִין אֲתַכְמִיין, וְאוּדִין לִיה לְקוּדְשָׁא בְּרִיךְ הוּא, בְּדִין קוּדְשָׁא בְּרִיךְ הוּא שְׁלִיט בְּלַחֲדוּי עֵילָא וְתַתָּא, כְּדִ"א, וְנִשְׁגָּב יְיָ לְבִדּוּ בְּיוֹם הַהוּא.

13. כְּגִוּוֹנָא דָא, וְרָזָא דָא מִמֶּשׁ, עֲבַד קוּדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא, דְּתַבְר מַלְךְ זָקֵן וְכַסִּיל, וְדָא הוּא פְּרַעָה, בְּשַׁעֲתָא דְּאַתָּא מֹשֶׁה לְפְרַעָה, וְאָמַר, אֱלֹהֵי הָעִבְרִים נִקְרָא עֲלֵינוּ, פִּתַּח וְאָמַר, לֹא יִדְעָתִי אַתָּה יְיָ, וּבָעָא קוּדְשָׁא בְּרִיךְ הוּא דִּיתִיקֵר שְׁמִיה בְּאַרְעָא, כְּמָה דְּאִיהוּ יִקְרָא לְעֵילָא. בֵּינון דְּאַלְקֵי לִיה וְלַעֲמִיָּה, אֲתָא וְאוּדִי לִיה לְקוּדְשָׁא בְּרִיךְ הוּא.

14. וּלְבַתֵּר אֲתַבְּר וְאַתְּכְמִיָּא הַהוּא בְּהֵן אֹן, יִתְרוֹ, דְּמִשְׁמֵשׁ תַּחֲוֹתֶיהָ, עַד דְּאַתָּא וְאוּדִי לִיה לְקוּדְשָׁא בְּרִיךְ הוּא, וְאָמַר בְּרוּךְ יְיָ אֲשֶׁר הֶצִיל אֶתְכֶם וְגו', עֲתָה יִדְעָתִי כִּי גָדוֹל יְיָ וְגו', וְדָא הוּא בְּהֵן אֹן, סְטְרָא אַחֲרָא, דְּאִיהוּ סְטֵר שְׁמָאלָא. וְדָא אִיהוּ רָזָא דְּאַמְרָה רַחֵל, כְּד חֲמָאָת דְּמִיתָת, כְּמָה דְּכַתִּיב, בֶּן אוֹנִי. וּבִגְנִין דָּא אוֹחִי יַעֲקֹב, וְאָמַר בֶּן יִמִּין, וְלֹא בֶן אוֹנִי, סְטֵר יְמִינָא, וְלֹא שְׁמָאלָא.

15. וְכֵינון דְּהַהוּא מַלְךְ וְכֵהֵן אוּדוּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְאַתְּבְּרוּ קְמִיָּה, בְּדִין אֲסַתְּלֵק קוּדְשָׁא בְּרִיךְ הוּא בִּיקְרִיָּה עַל כָּלָא, עֵילָא וְתַתָּא, וְעַד דְּאַסְתְּלֵק קוּדְשָׁא בְּרִיךְ הוּא בִּיקְרִיָּה, כְּד אוּדִין אֵלִין קְמִיָּה, לֹא אֲתִיָּהִיבַת אוּרִיָּיתָא. עַד לְבַתֵּר דְּאַתָּא יִתְרוֹ, וְאוּדִי וְאָמַר, עֲתָה יִדְעָתִי כִּי גָדוֹל יְיָ מִכָּל הָאֱלֹהִים. בְּרוּךְ יְיָ אֲשֶׁר הֶצִיל אֶתְכֶם וְגו'. בְּדִין אֲסַתְּלֵק קוּדְשָׁא בְּרִיךְ הוּא בִּיקְרִיָּה, עֵילָא וְתַתָּא, וּלְבַתֵּר יְהִב אוּרִיָּיתָא בְּשְׁלִימוֹ, דְּשְׁלִטְנוּ עַל כָּלָא.

16. ר"א פִּתַּח וְאָמַר, יוּדוּךְ עַמִּים אֱלֹהִים יוּדוּךְ עַמִּים כָּלֵם, ת"ח, דְּוֹד מַלְכָּא קָם וְשַׁבַּח וְאוּדִי לְמַלְכָּא קְדִישָׁא. וְהוּא אֲשַׁתְּדַּל בְּאוּרִיָּיתָא, בְּהֵהִיא שַׁעֲתָא כְּד רוּחַ צְפוֹן אֲתַעֵר, וְהוּה בְּטַשׁ בְּאִינוֹן נִימִין דְּכְנוּרָא, וְכְנוּרָא הוּה מְנַגֵּן וְאָמַר שִׁירָה וְכו', וְמָה שִׁירָה הוּה קְאָמַר.

17. AND HE RESPONDS: Come and behold. In the hour that the Holy One, blessed be He, is roused towards the Chariots to give them nourishment, as it is written: "She rises while it is night and gives food to her household and a portion to her maidens" (Mishlei 31:15), then everyone opens joyfully: "Elohim be gracious to us and bless us; and cause His face to shine upon us Selah" (Tehilim 67:2). And when the north wind is awakened and descends upon the world, it blows, saying: "that Your way may be known upon earth, Your salvation among all nations" (Ibid. 3). And the harp, at the hour that it is played by that wind, opens and says, "let all the peoples give thanks to you." When he was awakened and roused by the Holy Spirit, David said: "The earth has yielded her increase; and Elohim, even our Elohim shall bless us. Elohim shall bless us; and let all the ends of the earth fear Him" (Ibid. 8), so as to draw down the goodness of the Holy One, blessed be He, from above downwards. Later, David, roused by the Holy Spirit, arranged all the songs into one, AS IT IS WRITTEN, "ELOHIM WILL BLESS US..." He observed this scriptural verse of the harp, "LET ALL THE PEOPLES GIVE THANKS TO YOU" (IBID. 5), for the glorification of the Holy One, blessed be He, is above and below, NAMELY "AND LET ALL THE ENDS OF THE EARTH FEAR HIM."

18. The hour when the other nations yielded came, and they acknowledged the Holy One, blessed be He. Once they yielded and acknowledged Him, the glory of the Holy One, blessed be He, became complete above and below. In the hour that Moses came to Pharaoh and said to him, "the Elohim of the Hebrews had met with us," Pharaoh replied, "I know not Hashem..."

19. When the Holy One, blessed be He, desired that His name be glorified on earth as it is above, after He struck him and his nation, he came and acknowledged the Holy One, blessed be He, as it is written: "Hashem is righteous" (Shemot 9:27). The instant he, who was the most important king in the world, acknowledged Him, all the other kings acknowledged, as it is written: "then the chiefs of Edom shall be amazed" (Shemot 15:15).

20. Jethro came, the great and supreme priest, appointed ruler over the whole pagan world, and acknowledged the Holy One, blessed be He, saying: "I now know that Hashem is supreme over all Elohim." Then the Holy One, blessed be He, was exalted in His glory from above and below, and afterwards He gave the Torah in the completeness of His dominion.

17. תָּא חֲזִי, בְּשַׁעֲתָא דְקוּדְשָׁא בְּרִיךְ הוּא אֲתַעַר לְגַבֵּי כָּל אֵינֹן רְתִיבִין, לְמִיָּהֵב לֹון טְרַפָּא, כְּמָה דְאֻקִּימָנָא דְכְתִיב, וְתָקַם בַּעֲדָא לִילָה וְתַתָּן טְרַף לְבֵיתָהּ וְחָק לְנַעֲרוֹתֶיהָ. בְּדִין, כְּלָהּ בַּחֲדוּ, פְּתַחֵי וְאִמְרִי, אֱלֹהִים יַחֲנֹנוּ וְיִבְרַכְנוּ יָאֵר פָּנָיו אֶתְנוּ סֵלָה. כִּד רוּחַ צַפּוֹן אֲתַעַר וְנָחִית לְעֵלְמָא, נָשִׁיב וְאִמְר, לְדַעַת בְּאַרְץ דְּרַכָּךְ בְּכָל גּוֹיִם יִשׁוּעַתָךְ. בְּנוֹר בְּשַׁעֲתָא דְאִיהוּ מְנַגָּא בֵיה בַּהֲוָא, רוּחָא, פְּתַח וְאִמְר יוֹדֵךְ עַמִּים כְּלָם דְּדוּד כִּד הָוָה קָם, וְאֲתַעַר עֲלֵיהּ רוּחַ קְדָשָׁא, פְּתַח וְאִמְר, אֶרֶץ נִתְּנָה יְבוּלָהּ יִבְרַכְנוּ אֱלֹהִים אֱלֹהֵינוּ וְיִבְרַכְנוּ אֱלֹהִים וְיִירָאוּ אוֹתוֹ כָּל אֲפָסֵי אֶרֶץ. בְּגִין לְאַמְשַׁכָּא טִיבו דְקוּדְשָׁא בְּרִיךְ הוּא, מְעִילָא לְתַתָּא. לְבַתֵּר אֲתָא דְדוּד בְּרוּחַ קְדָשָׁא, וְסִדֵּר לֹון בַּחֲדָא, אֲסַתְבֵּל בְּכָלָא הָאֵי קְרָא דְכְנוּרָא, דְשְׁלִימוּ דִיקְרָא דְקוּדְשָׁא בְּרִיךְ הוּא עִילָא וְתַתָּא.

18. בְּשַׁעֲתָא דְשָׂאֵר עַמִּין אֲתַכְפִּיין, אֲתִיין וְאוֹדָן לִיה לְקוּדְשָׁא בְּרִיךְ הוּא, בִּין דְאֵינֹן אֲתַכְפִּיין, וְאוֹדֵן לִיה, בְּדִין אֲשַׁתְּלִים יְקָרָא דְקוּדְשָׁא בְּרִיךְ הוּא עִילָא וְתַתָּא. בְּשַׁעֲתָא דְאֲתָא מִשָּׁה לְפַרְעֹה וְאִמְר לִיה יי' אֱלֹהֵי הָעִבְרִים נִקְרָא עֲלֵינוּ וְגו', פְּתַח אִיהוּ וְאִמְר לֹא יִדְעַתִּי אֵת יי'.

19. וּבַעַא קוּדְשָׁא בְּרִיךְ הוּא, דִּיתִיּוּקֵר שְׁמִיה בְּאַרְעָא, כְּמָה דְאִיהוּ יְקִירָא לְעִילָא, בִּין דְאֵלְקֵי לִיה וְלַעֲמִיָּה, אֲתָא וְאוֹדֵי לִיה לְקוּדְשָׁא בְּרִיךְ הוּא, דְכְתִיב, יי' הַצְדִּיק. אִיהוּ דְהוּא מְלָכָא קְרוּמִינוּס דְכָל עֵלְמָא, בִּין דְאִיהוּ אוֹדֵי, כָּל שָׂאֵר מְלָכִין אוֹדֵן, דְכְתִיב, אֲז נִבְהָלוּ אֱלֹפִי אֲדוֹם.

20. אֲתָא יִתְרוֹ, בּוֹמְרָא עֲלָאָה וְרַבְרָבָא, רַב מְמָנָא דְכָל טַעוֹן אַחֲרָנִין, וְאוֹדֵי לִיה לְקוּדְשָׁא בְּרִיךְ הוּא, וְאִמְר עֲתָה יִדְעַתִּי כִי גְדוֹל יי' מִכָּל הָאֱלֹהִים, בְּדִין אֲסַתְלֵךְ וְאֲתִיּוּקֵר קוּדְשָׁא בְּרִיךְ הוּא בִיקְרִיה עִילָא וְתַתָּא, וְלְבַתֵּר יֵהֵב אוֹרִייתָא בְּשְׁלִימוּ, דְשְׁלִטְנוּ עַל כָּלָא.

21. Rabbi Shimon said to his son, Rabbi Elazar: Regarding this it is written, "Let all peoples praise You, O Elohim; let all the peoples give thanks to You." Then Rabbi Elazar came and kissed the hand of his father. Rabbi Aba wept and said: "As a father pities his children" (Tehilim 103:13). Who will have pity on Rabbi Elazar and bring his words to completion, except by the love of my master? How happy can we consider ourselves that we were privileged to hear these words so that we shall not be ashamed through them in the World to Come!

22. Rabbi Aba said: It was not written that Jethro was a priest of On, but rather of Midian. He said to him: It is all one. At first the father-in-law of Joseph was called a priest of On; afterwards, the father-in-law of Moses was called a priest of Midian. For all are of the same secret. THE PRIEST OF MIDIAN IS SIMILAR TO THE PRIEST OF ON. For these two, Moses and Joseph, are at the same grade of secret, the secret of the letter Vav THAT IS FULLY SPELLED WITH two Vavs together; THE FIRST VAV REFERS TO MOSES, TIFERET; THE SECOND VAV IS JOSEPH, YESOD. And what is said of the priest of Midian is the secret of a contentious (Heb. Midianim) woman.

23. Rabbi Aba raised his hands to his head and cried, saying: The light of the Torah now reaches the highest throne in heaven. When the master passes away from earth, who will light the lamp of the Torah? Woe to the world which will be orphaned from you. However, the words of the master will shine in the world until there comes the King Messiah, and then it is written: "the earth shall be full of the knowledge of Hashem" (Yeshayah 11:9).

24. "When Jethro..." Rabbi Chiya said: We should look further into this verse. In the first instance it is written: "Everything that Elohim did for Moses" (Shemot 18:1). Later it is written: "and that Hashem has brought Yisrael out" (Ibid.). HE ANSWERS: This is the secret. "Everything that Elohim did," WHICH IS MALCHUT, is the Name that protected Moses and Yisrael, and did not move from them in exile. Later it was the Supreme Name which brought them out of Egypt, for the Name that brought them forth FROM EGYPT is the principle of Jubilee, WHICH IS BINAH.

25. Another interpretation. "Everything that Elohim did for Moses," refers to when he was thrown into the river and was saved from the sword of Pharaoh. And "for Yisrael, His people," is as it is written: "And Elohim heard their groaning" (Shemot 2:24), and: "But the more they afflicted them, the more they multiplied and grew" (Shemot 1:12).

21. אר"ש לר' אלעזר בריה, ע"ד כתיב, יודוך עמים אלהים יודוך עמים כולם. אתא ר' אלעזר ונשיק ידיו. בכה ר' אבא ואמר, ברחם אב על בנים. מאן ירחם על ר' אלעזר, ולא שלמא מלוי, בר רחמיו דמר, זכאה חולקנא, דזכינא למשמע מלין אלין קמיה, דלא נכסוף בהו לעלמא דאתי.

22. אמר רבי אבא, הא בהן און לא כתיב ביתרו, בהן מדין כתיב. א"ל, כלל איהו חד. בקדמיתא חמוי דיוסף, בהן און אקרי. ולבתר חמוי דמשה, בהן מדין. וכלל רזא חדא, דהא אלין תרין משה ויוסף. בדרגא דרזא חדא קיימין, ברזא דאת ו'ו, תרין ווין כחדא. ומה דאתמר בהן מדין, רזא דא אשת מדינים.

23. ארים ידיו על רישיה ר' אבא ובכה, אמר, נהירו דאורייתא סלקא השתא עד רום רקיעא דכרסויא עלאה, לבתר דיסתלק מר מעלמא, מאן ינהיר נהירו דאורייתא. ווי לעלמא דישתאר יתום מינך. אבל מלין דמר יתנהירו בעלמא עד דיייתי מלכא משיחא וכדין כתיב, ומלאה הארץ דעה את יי' וגו'.

24. וישמע יתרו בהן וגו, רבי חייא אמר, האי קרא אית לאסתכלא ביה, בקדמיתא כתיב, את כל אשר עשה אלהים למשה, ולבתר כתיב כי הוציא יי'. אלא רזא דא את כל אשר עשה אלהים, דא שמא דאגין על משה ועל ישראל, ולא אתעדני מנייהו בגלותא. ולבתר, שמא עלאה אפיק לון ממצרים. דהא שמא קדישא דאפיק לון, ברזא דיובלא הוה.

25. ד"א את כל אשר עשה אלהים למשה, בד אתרמי לנהרא, וכד שזיב ליה מחרבא דפרעה, ולשראל עמו, דכתיב, וישמע אלהים את נאקתם. וכתיב וכאשר יענו אותו בן ירבה וכן ופרוץ.

26. "When Jethro, the priest of Midian..." Rabbi Yosi began the discussion, saying: "He sent redemption to His people. He has commanded His covenant forever. Holy and revered is His Name" (Tehilim 111:9). HE ASKS: Why is there a difference? In all other verses, each verse has two letters in alphabetical order, SUCH AS THE VERSE BEFORE, WHICH IS SPELLED WITH TWO LETTERS, SAMECH AND AYIN. HOWEVER, in this verse, and the verse following it, there are three each. IN THIS VERSE, THERE ARE THREE LETTERS AND THE VERSE FOLLOWING HAS THREE LETTERS. THE REPLY: This is in order to complete six aspects by the alphabet, WHICH ARE THE THREE REDEMPTIONS OF YISRAEL AND THE THREE DIVISIONS OF THE SCRIPTURES - THE TORAH, THE PROPHETS AND THE WRITINGS. THIS VERSE corresponds to the three redemptions of Yisrael, BABYLON, GREECE AND EDOM, apart from the first redemption FROM EGYPT, WHICH HAD ALREADY TAKEN PLACE. The last verse corresponds to the Torah, the Prophets and the Writings. And everything is dependent upon this wisdom. SINCE THE TORAH, THE PROPHETS AND THE WRITINGS DEPEND AND COME FROM WISDOM, THE FOLLOWING VERSE THEREFORE BEGINS WITH: "THE BEGINNING OF CHOCHMAH."

27. Another interpretation of: "He sent redemption to His people," is when the Holy One, blessed be He, brought forth Yisrael from the land of Egypt and caused mighty deeds and miracles. "He had commanded His covenant forever." This is when Jethro came and was received by the Holy One, blessed be He, who brought him closer to His worship, and so all proselytes were brought near under the wings of the Shechinah. From then onward, "holy and revered is His name." For then the Holy Name of the Holy One, blessed be He, became hallowed. The Holy Name becomes further hallowed when the Other Side becomes broken and yielding, as it was with Jethro.

28. "When Jethro..." HE ASKS: Only Jethro heard, while the rest of the world did not hear? Is it not written: "The people shall hear, and be afraid" (Shemot 15:14)? HE ANSWERS: Indeed, the whole world did hear, but they were not broken. THEREFORE, IT WAS AS IF THEY DID NOT HEAR. But he heard, and was broken and yielded before the Holy One, blessed be He, and was brought near to fearing Him. THEREFORE HIS IS INDEED A HEARING.

29. Rabbi Aba said: In many places we have learned that whatever the Holy One, blessed be He, does above or below, is all true and His works are true. And there is nothing in the world that man needs to reject or find despicable, for all are works of truth, and are all needed in the world.

26. וַיִּשְׁמַע יִתְרוֹ כֹּהֵן מִדְיָן. רַבִּי יוֹסִי פָתַח, פְּדוּת שְׁלַח לַעֲמּוֹ צֹוָה לְעוֹלָם בְּרִיתוֹ קְדוֹשׁ וְנוֹרָא שְׁמוֹ. מֵאִי שְׁנָא, בְּכָל שָׂאָר קְרָאִי, דְּבִכְלָהּ, תְּרִין תִּיבִין מֵאֲלָפָא בִּיתָא, וּבִהָאִי קְרָא, וּבְקָרָא דְאַבְתְּרִיָּה, תִּלַּת תִּלַּת. אֱלָא, בְּגִין לְאֲשַׁלְמָא שִׁית סְטָרִין, בִּהָאִי אֲלָפָא בִּיתָא, הָאִי לְקַבֵּל תִּלַּת פּוֹרְקָנִין דְּיִשְׂרָאֵל, בֵּר פּוֹרְקָנָא קְדַמָּאָה. קְרָא אַחֲרָא, לְקַבֵּל תּוֹרָה נְבִיאִים וּכְתוּבִים. וְכָלָא תִּלְיָא בִּהָאִי חֲכָמָה.

27. פְּדוּת שְׁלַח לַעֲמּוֹ, בֵּר פְּרִיק קוּדְשָׁא בְּרִין הוּא לְיִשְׂרָאֵל, מַגְלוּתָא דְּמִצְרַיִם, וְעֵבֶד לוֹן נָסִין וּגְבוּרִין. צֹוָה לְעוֹלָם בְּרִיתוֹ, בֵּר אָתָּא יִתְרוֹ, וְקַבִּיל לִיה קוּדְשָׁא בְּרִין הוּא, וְקָרִיב לִיה לְפִסּוּלְחָנִיָּה. וּמִתְמָן, אֲתַקְרִיבוּ כָּל אֵינוֹן גִּיּוּרִין, תַּחוּת גְּדַפּוּי דְּשְׂכִינְתָּא, מִתְמָן וּלְהֵלָאָה, קְדוֹשׁ וְנוֹרָא שְׁמוֹ. דִּהָא בְּרִין אֲתַקְדַּשׁ שְׁמִיה דְּקוּדְשָׁא בְּרִין הוּא, דִּהָא יִתְקַדַּשׁ שְׁמָא קְדִישָׁא, בֵּר אֲתַבֵּר, וְאֲתַכְפִּיָּא סְטָרָא אַחֲרָא, בְּמָה דִּהּוּ בִּיתְרוֹ.

28. וַיִּשְׁמַע יִתְרוֹ וְגו', וְכִי יִתְרוֹ שָׁמַע, וְכָל עַלְמָא לֹא שָׁמְעוּ, וְהָא בְּתִיב, שָׁמְעוּ עַמִּים יִרְגְּזוּן. אֱלָא, כָּל עַלְמָא שָׁמְעוּ, וְלֹא אֲתַבֵּרוּ, וְאִיהוּ שָׁמַע וְאֲתַבֵּר, וְאֲתַכְפִּיָּא מַקְמִיָּה דְּקוּדְשָׁא בְּרִין הוּא, וְאֲתַקְרַב לְדַחֲלִיתִיה.

29. רַבִּי אָבָא אָמַר, בְּכָמָה אֲתֵר תְּגִינִן, דְּקוּדְשָׁא בְּרִין הוּא, כָּל מָה דְּעֵבֶד לְעִילָא וְתַתָּא כָּלָא אִיהוּ קְשׁוּט, וְעוּבְדָּא דְּקְשׁוּט. וְלִית לָךְ מְלָה בְּעַלְמָא דְּבִיעֵי בֵּר נָשׁ לְדַחֲיָא לִיה מְנִיָּה, וְלֹאנְהָגָא בִּיה קְלָנָא, דִּהָא כָּלָהּ עוּבְדָּא דְּקְשׁוּט אֵינוֹן, וְכָלָא אֲצִטְרִין בְּעַלְמָא.

30. It once happened that Rabbi Elazar was walking along the road, accompanied by Rabbi Chizkiyah. They saw a snake and Rabbi Chizkiyah rose to kill it. Rabbi Elazar said to him: Leave it alone, do not kill it. He replied to him: But this is an evil thing that kills human beings. He said to Rabbi Chizkiyah: But it is written, "If the serpent bites and can not be charmed (lit. 'without a charm')" (Kohelet 10:11). The snake does not bite a person unless it is whispered to from above and ordered, 'Go and kill that person'!

31. At times, just as it does this, so does it save man from other things. And thus, by its hand does the Holy One perform a miracle for men. Everything is in the hands of the Holy One, blessed be He, for it is all His creation. The world needs them. For if the world did not need them, the Holy One, blessed be He, would not have created them. Therefore man must not conduct himself in a despicable manner with things of the world; how much more so with the words or the acts of the Holy One, blessed be He.

32. He opened the discussion with the verse: "And Elohim saw everything that He had made and, behold, it was very good" (Beresheet 1:31). "And Elohim saw," refers to living Elohim, WHICH IS BINAH; "And Elohim saw," MEANS He was intent upon giving them Light, and guarding them; "everything that He had made," is everything united, above and below; "very," is the left side; "good," is the right side. As it was already established, "very," is the Angel of Death; "good," is the Angel of Life. It is all one secret, a secret to those who observe the mystery of Wisdom.

33. "And Elohim saw everything that He had made." HE ASKS: Throughout the works of Creation, it is written: "And Elohim saw that it was good." But here, it is written: "And Elohim saw everything He had made." HE ANSWERS: The lower Elohim, MALCHUT, rules those below. The Elohim above, BINAH, rules those above. ELOHIM ABOVE, THAT RULES THOSE ABOVE, is an aspect of the Living Elohim, WHICH IS BINAH. HENCE, "AND ELOHIM SAW EVERYTHING HE HAD MADE," as He illuminated and lit all candles above and below, and from there all lights emerge to illuminate. Tosefta (addendum)

34. Upon the most hidden of all that is hidden, one imprint was impressed that is neither seen, nor revealed. This impression is an impression yet not an impression. Those of understanding and open eyes, GIFTED IN WISDOM, can not understand its nature. It maintains everything. This impression is so small as to be unseen and not revealed, existing there by the will to sustain all. It receives whatever it receives from that which has no impression or will, and is not visible.

30. דְּהָא זְמַנָּא חָדָא, הוּא ר' אֶלְעָזָר אָזִיל בְּאַרְחָא, וְהוּא אָזִיל עִמֵּיהּ ר' חִזְקִיָּה, חָמוּ חַד חוּיָא, קָם ר' חִזְקִיָּה לְמַקְטִילָהּ. א"ל ר' אֶלְעָזָר, שְׂבִיק לִיהּ לֹא תַקְטִילֶנָּה. א"ל, וְהָא מַלְּה בִישָׁא אִיהוּ, דְּקָטִיל בְּנֵי נָשָׂא. א"ל לר' חִזְקִיָּה, וְהָא כְּתִיב אִם יִשׁוּךְ הַנָּחָשׁ בְּלֹא לְחָשׁ. לֹא נָשִׁיךְ חוּיָא לְבַר נֶשׁ, עַד דְּלַחֲשִׁין לִיהּ מְלַעִילָא, וְאִמְרֵי לִיהּ זֵיל קָטִיל לִיהּ לְמַלְּנָא.

31. וּלְזַמְנִין כְּמָה דְּעֵבִיד הָאִי, הָכִי נְמִי שְׂזִיב לְבַר נֶשׁ, מִמְּלִין אַחֲרָנִין, וְעַל יְדֵי אֲרַחֲשׁ קוּדְשָׁא בְּרִיךְ הוּא נִיסָא לְבְנֵי נָשָׂא, וְכֹלָא בִידָא דְּקוּדְשָׁא בְּרִיךְ הוּא תְּלִיא, וְכֹלָא אִיהוּ עוֹבְדֵי יְדֵי, וְאַצְטְרִיךְ עֲלֵמָא לְהוּ, וְאִי לֹא דְאַיְצְטְרִיךְ לֹון עֲלֵמָא, לֹא עָבַד לֹון קוּדְשָׁא בְּרִיךְ הוּא. וְע"ד לֹא בְּעֵי בַר נֶשׁ לְאַנְהָגָא בְּהוּ קִלְנָא בְּמֵלִי דְּעֲלֵמָא. בְּמֵלִי וּבְעוֹבְדֵי דְּקוּדְשָׁא בְּרִיךְ הוּא עֹאכ"ו.

32. פְּתַח וְאָמַר, וַיֵּרָא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהָיָה טוֹב מְאֹד. וַיֵּרָא אֱלֹהִים: דָּא אֱלֹהִים חַיִּים. וַיֵּרָא: דְּאַסְתָּכַל לְאַנְהָרָא לֹון, וְלֹא שְׁנָחָא לֹון. אֶת כָּל אֲשֶׁר עָשָׂה כָּלָא בְּכִלְלָא חָדָא, עֵינָא וְתַתָּא. וְהָיָה טוֹב: דָּא סְטָרָא דִּימִינָא. מֵאֲדָּ: דָּא סְטָרָא דְּשְׂמָאלָא, וְהָא אֻקְמוּהּ, טוֹב: דָּא מֵלָאךְ חַיִּים מֵאֲדָּ: דָּא מֵלָאךְ הַמּוֹת. וְכֹלָא רָזָא חָדָא. רָזָא הוּא, לְאַיְנוֹן דְּמַסְתַּכְלִי בְּרָזָא דְּחֻכְמָתָא.

33. וַיֵּרָא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה. בְּכָל עוֹבְדָא דְּבִרְאשִׁית, כְּתִיב, וַיֵּרָא אֱלֹהִים בִּי טוֹב, וְהִכָּא וַיֵּרָא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה. אֱלֹהִים לְתַתָּא, שְׁלִיט עַל תַּתָּאִי. אֱלֹהִים לְעֵינָא, שְׁלִיט עַל עֲלָאִי. דָּא אִיהוּ רָזָא דְּאֱלֹהִים חַיִּים, דְּאַנְהִיר וְאַדְלִיק כָּל אֵינוֹן בּוֹצִינִין עֲלָאִין וְתַתָּאִין, וּמִתְמֵן נִפְקִין כָּל אֵינוֹן נְהוּרִין לְאַנְהָרָא.

תוספתא

34. בְּטִמְיורוּ דְּטִמְיורִין, אֶתְרָשִׁים רְשִׁימוּ חַד, דְּלֹא אֶתְחַזִּי וְלֹא אֶתְגְּלִיא. הֵהוּא רְשִׁימוּ, רְשִׁים וְלֹא רְשִׁים. מֵאֲרֵי דְּסִכְלָתָנוּ, וּפְקָחִין דְּעֵינִין, לֹא יִכְלִין לְמִיקָם בִּיהּ. אִיהוּ קִיּוּמָא דְּכֹלָא. הֵהוּא רְשִׁימוּ אִיהוּ זְעִיר, דְּלֹא אֶתְחַזִּיא וְלֹא אֶתְגְּלִיא. קִיּוּמָא בְּרַעוּתָא, לְקִיּוּמָא כָּלָא. לְנֻטְלָא מַה דְּנֻטְלָא, מִמָּה דְּלִית בִּיהּ רְשִׁימוּ, וְלֹא רַעוּתָא, דְּלֹא אֶתְחַזִּי.

35. This impression desired to veil itself, and created for itself a chamber with which to be covered. It drew it from itself, and extended it with great expansion from all sides and adorned it with valuable attire, thereby opening up in it fifty gates.

36. In the innermost part IN THAT CHAMBER, that impression was treasured and concealed. After being concealed, it was penetrated by light. From this light there issued forth lights and sparks, and it emerged through the gates of the chamber and shone upon everything.

37. This chamber is cloaked, THAT IS TO SAY, CLOTHED with six screens. Yet these six screens are but five. In the innermost part of these screens, there prevails one embroidered screen. It is with this screen that the chamber is covered AND CLOTHED. From within, it monitors and sees everything.

38. This chamber is the opening of eyes - so that it does not sleep. It is forever attentive to shed light below, out of the light of the impression. This understanding, this concealed wisdom and the will of wills, is concealed and cloaked, and not revealed; it exists yet does not exist. Blessed be it from the concealed of all the concealed. Blessed be it forever and eternally, Amen.
(End of Tosefta)

39. Come and behold: it was Jethro who gave advice to Moses on the administration of justice. And this is how it should be. And this is the secret of acknowledging the Holy One, blessed be He, and arranging openly the administration of justice: to teach what is written, "for the Judgment is Elohim's" (Devarim 1:17), and not of the Other Side. And these laws were given to Yisrael and to none other, as it is written: "His statutes and His judgments to Yisrael" (Tehilim 147:19). Come and behold: man must not despise another, and the words from a layman are still words, as it is written of Moses, "And Moses hearkened to the voice of his father-in-law."

35. הָהוּא רָשִׁימוֹ בָּעָא לְאַחֲפִיָּא גְרָמִיָּה, וְעָבַד לִיה לְגְרָמִיָּה, לְאַתְטַמְרָא בִּיה, חַד הֵיכְלָא. הָהוּא הֵיכְלָא אֲפִיק לִיה מִגְרָמִיָּה, וּמִתַּח לִיה בְּמִתְיָחוּ רַב וְסִגִּיא לְכָל סְטָרִין, אֹקִיר לִיה בְּלְבוּשֵׁי יָקָר, פֶּתַח לִיה חֲמִשִּׁין תַּרְעִין.

36. לָגוּ בָּגוּ, אֲתַטְמַר וְאַתְגַּנִּיז הָהוּא רָשִׁימוֹ. בִּינֹן דְּאַתְגַּנִּיז בִּיה, וְעָאֵל בְּגוּיָה, אֲתַמְלִיא נְהוּרָא. מִהָהוּא נְהִירוֹ, נִבְעִין נְהוּרִין, וְנִצּוֹצִין נִפְקִין מֵאִינוֹן תַּרְעִין, וְנִהְרִין כָּלָא.

37. הָהוּא הֵיכְלָא אֲתַחֲפִיָּא בְּשִׁית יְרִיעֵן. אִינוֹן שִׁית יְרִיעֵן, אִינוֹן חֲמִשׁ. לָגוּ בָּגוּ אִינוֹן יְרִיעֵן, קִיּוּמָא חַד יְרִיעָא מְרַקְמָא, בְּהָהוּא יְרִיעָה אֲתַחֲפִיָּא הָהוּא הֵיכְלָא, מְנִיָּה אֲשַׁגַּח וְחֲמָא לְכָלָא.

38. הָאִי הֵיכְלָא אִיהוּ פְּקִיחָא דְעֵינִין, דְּלֹא נָיוּם. אִיהוּ אֲשַׁגַּח תְּדִיר לְאַנְהָרָא לְתַתָּא, מִגּוּ נְהִירוֹ דְּהָהוּא רָשִׁימוֹ. הָהוּא סְכֻלְתָּנוּ, חֲכַמְתָּא טְמִירָתָא, רְעוּ דְרַעוּתִין הֵוִי גָנִיז וְטְמִיר, וְלֹא אֲתַגְלִיא, קִיּוּמָא וְלֹא קִיּוּמָא. בְּרִיךְ הוּא מְטְמִיר דְטְמִירוֹ, בְּרִיךְ הוּא לְעֵלָם וּלְעֵלְמֵי עַד אָמֵן.
(ע"כ תוספתא)

39. תָּא חֲזִי, יִתְרוֹ הוּא דִּיהֵב עֵיטָא לְמֹשֶׁה, עַל תְּקוּנָא דְרִינִין, הָכִי אֲצַטְרִיךְ. וְרָזָא דָא דְאֹדִי לִיה לְקוּדְשָׁא בְּרִיךְ הוּא, וְסִדֵּר קְמִיָּה תְּקוּנָא דְרִינֹו, לְאַחֲזָא מַה דְכָתִיב, כִּי הִמְשַׁפֵּט לְאֱלֹהִים הוּא, וְלֹא לְסִטְרָא אַחֲרָא. וְרִינִין לְיִשְׂרָאֵל אֲתִיְהִיבּוּ, וְלֹא לְאַחֲרָא, דְכָתִיב חֲקִיו וּמִשְׁפָּטֵיו לְיִשְׂרָאֵל. וְת"ח, לֹא יִנְהִיג בָּר נֶשׁ קִלְנָא בְּאַחֲרָא, וּמִלָּה דְהִדְיוּטָא, מִלָּה אִיהוּ. דְּהָא בְּמֹשֶׁה כָּתִיב, וַיִּשְׁמַע מֹשֶׁה לְקוֹל חוֹתָנוּ וְגו'.

40. "When Jethro...heard" He opened the discussion, saying: "Therefore I will give thanks to You, Hashem, among the nations, and sing praises to Your Name" (Tehilim 18:50). King David said this, in the spirit of Holiness, when he saw that only the other nations exalted and glorified the Holy One, blessed be He, in the world. But if you say that the Holy One, blessed be He, exalts Himself in the world only for Yisrael, this is certainly so. For Yisrael is the base of the shine of the candle. Yet when the other nations come forth to acknowledge Him through worship of the glory of the Holy One, blessed be He, then the base of the candle increases and is strengthened. And then the Holy One, blessed be He, rules alone, above and below.

41. It happened that great fear and terror of the Holy One, blessed be He, fell upon the entire world WHEN THEY HEARD OF THE MIRACLES OCCURRING DURING THE EXODUS FROM EGYPT. And when Jethro came, the High Priest of the heathen deities, then the glory of the Holy One, blessed be He, was strengthened and He ruled over all.

42. For when the people of the entire world heard of the wonders of the Holy One, blessed be He, they trembled. Then they looked up to Jethro, who was the wisest and was appointed over all of the heathen deities. When they saw that he came to worship the Holy One, blessed be He, saying: "Now I know that Hashem is greater than all the Elohim," they gave up their idol worship, realizing their idols were worthless. At that time, the glory of the Holy Name of the Holy One, blessed be He, was exalted on all sides. Therefore this scriptural chapter has been recorded in the Torah, with Jethro's name at its beginning.

43. Jethro was one of the advisors to Pharaoh. Pharaoh had three advisors: Jethro, Job and Bilaam. One was Jethro, and there was no worship, appointed minister, sun or star that ruled over his empire that he did not know its appropriate service. Bilaam was a sorcerer in all manner of enchantments, whether by act or by word.

44. Job had fear. This reverence was his mainstay, IT WAS THE ESSENCE OF HIS STRENGTH. For a word above, whether it be Holy or of the Other Side, man can draw down the spirit from above and unite with it below, only with fear, by concentrating his heart and mind with fear, broken-heartedly. And only then can he draw down the spirit of above, and the needed wish.

40. וַיִּשְׁמַע יִתְרוֹ וּגְו'. פָּתַח וְאָמַר עַל כֵּן אוֹרֵךְ בְּגוֹיִם יִי' וּלְשֹׁמֵר אֲזַמְרָה. דָּוִד מַלְכָּא אָמַר דָּא בְּרוּךְ קֹדֶשׁ, בְּשַׁעֲתָא דְחֻמָּא, דְּהָא יִקְרָא דְקוּדְשָׁא בְּרִיךְ הוּא, לֹא אֶסְתְּלִיק בְּסֻלִּיקוֹ וְלֹא אֶתִּיקְרָא בְּעֻלְמָא, אֲלֵא מְסֻטְרָא דְשָׁאֵר עֲמִין. וְאִי תִימָא, הָא קוּדְשָׁא בְּרִיךְ הוּא לֹא אֶתִּיקְרָא בְּעֻלְמָא, אֲלֵא בְּגִינִיהוּן דְיִשְׂרָאֵל. הֲכִי הוּא וְדָא, דְּהָא יִשְׂרָאֵל אֵינוֹן הָיוּ יְסוּדָא דְשִׁרְגָא לְאַנְהָרָא, אֲבָל כִּד שָׁאֵר עֲמִין אֶתָּאן וְאוֹדֵן לִיה, בְּשַׁעֲבוּדָא דִּיקְרָא דְקוּדְשָׁא בְּרִיךְ הוּא, כְּדִין אֶתּוּסָף יְסוּדָא דְשִׁרְגָא, וְאֶתְתַּקֵּף עַל כָּל עוֹבְדוֹי. בְּחֻבּוּרָא חֲדָא, וְשְׁלִיט קוּדְשָׁא בְּרִיךְ הוּא בְּלַחְדוֹי עֵילָא וְתַתָּא.

41. בְּגוֹנוּנָא דָּא, כָּל עֻלְמָא, דְּחִילוֹ וְאִימָתָא נָפַל עֲלֵיהוּ מִקְמֵי קוּדְשָׁא בְּרִיךְ הוּא. וְכִיוֹן דָּאֶתָּא יִתְרוֹ, דָּאִיהוּ כּוֹמְרָא עֲלָא, דְּכָל טַעוּן אַחֲרָנִין, כְּדִין אֶתְתַּקֵּף וְשְׁלִיט יִקְרָא דְקוּדְשָׁא בְּרִיךְ הוּא עַל כָּלָא.

42. בְּגִין, דְּכָל עֻלְמָא, כִּד שְׁמַעוּ שְׁמַע גְּבוּרָתִיה דְקוּדְשָׁא בְּרִיךְ הוּא, זָעוּ. וְכִלְהוּ הָיוּ מְסֻתְבָּלִין בִּיתְרוֹ, דָּאִיהוּ חֲכִים וְרַב מְמָנָא דְכָל טַעוּן דְּעֻלְמָא, בִּיוֹן דְּחֻמּוֹ, דָּאִיהוּ אֶתָּא וּפְלַח לִיה לְקוּדְשָׁא בְּרִיךְ הוּא, וְאָמַר עֲתָה יִדְעָתִי כִי גְדוֹל יִי' מִכָּל הָאֱלֹהִים, כְּדִין כָּלְהוּ אֶתְרַחֲקוּ מִפּוֹלְחָנִיהוּן, וְיִדְעוּ דְלִית בְּהוּ מִמֶּשׁוּ. כְּדִין אֶתִּיקְרָא יִקְרָא דְשֵׁמָא קְדִישָׁא דְקוּדְשָׁא בְּרִיךְ הוּא, בְּכָל סְטָרִין. וְעַל דָּא אֶתְרָשִׁים פְּרָשְׁתָּא דָּא בְּאוּרִייתָא, וְשִׁירוּתָא דְפְרָשְׁתָּא הוּא בִּיה בִּיתְרוֹ.

43. יִתְרוֹ חַד מִחֲכִימִין דְּפִרְעָה הוּא. תִּלְת חֲכִימִין הָיוּ לִיה לְפִרְעָה, חַד יִתְרוֹ, וְחַד אִיּוֹב, וְחַד בַּלְעָם. חַד יִתְרוֹ: דְּלֹא הוּא פּוֹלְחָנָא וּמִמָּנָא וְשִׁמְשָׁא וְכִכְבָּא דְשְׁלִיט עַל שׁוֹלְטָנִיה, דְּלֹא הוּא יָדַע פּוֹלְחָנָא דְאֶתְחַזִּי לִיה, וְהָהוּא שְׁמוּשָׁא דִּילִיה. בַּלְעָם, הוּא חֲרָשָׁא בְּכָל מִינֵי חֲרָשִׁין בִּין בְּעוֹבְדָא בִּין בְּמִלָּה.

44. אִיּוֹב הוּא דְחִיל בְּדִחִילוֹ, וּבִהְיוֹת דְּחִילוֹ הוּא עֲקָרָא דִּילִיה, בְּגִין דְּמִלָּה דְלַעִילָא, בִּין דְּקְרוּשָׁה, בִּין דְּסֻטְרָא אַחֲרָא, לֹא יָכִיל בְּרִיךְ הוּא לְאַמְשַׁכָּא רֻחָא דְלַעִילָא לְתַתָּא וּלְמַקְרַב גְּבִיָּה, אֲלֵא בְּדִחִילוֹ. וְכִיוֹן לְבִיָּה וְרַעוּתִיה בְּדִחִילוֹ וְתַבִּירוֹ דְּלַבָּא, וְכְדִין יִמְשִׁיךְ לְתַתָּא רֻחָא דְלַעִילָא וְרַעוּתָא דְאַצְטָרִיךְ.

45. And if he does not direct his heart and mind in fear to that side, then his mind cannot cling to it, only with diminutive images, and not even with all of them, since they are ruled by those who require meditation of the heart and fear, and even more so in the case of those supernal objects who require much more fear, terror, and intention.

46. Jethro had to worship that side continuously, whether his worshippers needed him or not, so that that side would cleave to him when he needed it. Bilaam was connected with that sorcery, as was stated before.

47. Due to an overpowering sense of fear within him, when Job witnessed the miracles and mighty works the Holy One, blessed be He, had performed in Egypt, he returned to Egypt to worship the Holy One, blessed be He, in fear. Jethro did not convert to the worship of the Holy One, blessed be He, until the exodus from Egypt. All of the bonds and images that the Egyptians made were to no avail, for still they departed. And only when they drowned in the sea did Jethro convert to worship the Holy One, blessed be He.

48. Bilaam did not repent or convert, since the impurities of the Other Side still clung to him. And yet, he observed from a distance, and prophesied through the impurities and the clinging to the Other Side. For in the Other Side there is one small thread of light that surrounds it, as it is written: "And a brightness was about it" (Yechezkel 1:27). And he saw through this small brightness from afar, though not in all matters.

49. And when he perceived this small streak of light, it was as if from behind a wall, and he spoke, yet did not know what he said. He perceived this light as if with the white part of the eye - as when the eye rolls and one sees covered light, yet does see. And this is the secret of: "whose eyes are opened" (Bemidbar 24:15). And we learned that "opened (Heb. satum, spelled with the Hebrew letter sin)" MEANS closed (Heb. satum, with the Hebrew letter Samech). And all pertains to the same thing.

50. There can always be found a small streak of light that comes from the side of Holiness, as in most dreams, where in a pile of straw there is one grain of wheat. Except for those minor images that are most unclean. And it was in these, that Bilaam knew.

45. ואי לא יִשְׁוֶי לַבַּיִת וְרַעְיוֹתָיו בְּדַחֲלוֹ לַהֲהוּא סֵטְרָא, לֹא יִכּוּל לְאַתְדַּבֵּק בֵּיהּ רַעְיוֹתָיו, בְּרַ לְהֵנִי טוֹפְסֵי דְקִיקִין, וְלֹא בְכֻלָּהוּ, בְּגִין דְּאִית בְּהוּ שְׁלֹטָנִין, דְּאַצְטְרִין לְגַבְיֵיהוּ, רַעְיוֹתָא דְלֵבָא וְדַחֲלוֹ. כ"ש אֵינוֹן מְלִין עֲלָאִין, דְּאַצְטְרִין דַּחֲלוֹ וְאִמְתָּא וְרַעְיוֹתָא יְתִיר.

46. יִתְרוֹ אֲצְטְרִין פּוֹלְחָנִיה דִּיהוּא סֵטְרָא תְדִיר, בִּין בְּזִמְנָא דְאַצְטְרִין לִיהּ לְבַר נֶשׁ, בִּין בְּזִמְנָא דְלֹא אֲצְטְרִין לִיהּ, בְּגִין דִּיהוּא סֵטְרָא יְהֵא דְבִיק לְגַבְיֵיהּ, בְּשַׁעְתָּא דְאַצְטְרִין לִיהּ. בְּלַעַם אֲתַדְבֵּק בְּאֵינוֹן חֲרָשִׁין, כְּמָה דְאַתְמַר.

47. אֵינוֹב בְּסִגְיָאוֹ דִּיהוּא דַּחֲלוֹ דִּילִיה אֶהְדֵּר בְּמַצְרִים לְמַדְחַל מְקַמֵּיה דְקוּדְשָׁא בְרִין הוּא, בְּרַ חֲמָא אֵינוֹן גְּבוּרִין וְנִסִּין, דְּעַבְד קוּדְשָׁא בְרִין הוּא בְּמַצְרִים. יִתְרוֹ, לֹא אֶהְדֵּר בְּכָל דָּא, עַד דְּנִפְקוּ יִשְׂרָאֵל מִמַּצְרַיִם, וְכָל אֵינוֹן קֶשְׁרִין וְטַפְסִין דְּקֶשְׁרֵיהּ מִצְרָאִי, לֹא הָווּ כְּלוּם, וְנִפְקוּ. וּלְבַתֵּר דְּטַבַּע לֹון בְּיָמָא, כְּדִין תָּב, וְאֶהְדֵּר לְפוֹלְחָנָא דְקַב"ה.

48. בְּלַעַם לֹא תָב, וְלֹא אֶהְדֵּר, דְּטַנוּפָּא דְסֵטְרָא אַחְרָא הוּא מְתַדְבֵּק בֵּיהּ, וְעַם כָּל דָּא אֲסַתְבָּלוּתָא דִּמְרַחֲקִין הוּא מְסַתְבֵּל, בְּגוֹ דִּיהוּא טַנוּפָּא וְאַתְדַּבְּקוּתָא דְסֵטְרָא אַחְרָא. דִּהֵא בְּסֵטְרָא אַחְרָא אִית נְהִירוֹ דְקִיק חַד, דְּנִהִיר סַחְרָנִיה, כְּד"א וְנִגְהֵ לֹו סָבִיב. וְדָא אֲסַתְבָּלוּתָא זְעִיר הוּא מְסַתְבֵּל מְרַחֲקִין, וְלֹא בְכֻלָּהוּ מְלִין.

49. וְכֹד הוּא מְסַתְבֵּל מְלָה זְעִיר מִדִּיהוּא נְהִירוֹ, כְּבַתֵּר כּוֹתֵלָא הוּא, אִמֵּר וְלֹא יָדַע מֵאִי קָאִמֵּר. וְהוּא מְסַתְבֵּל בִּיהוּא נְהִירוֹ בְּסַתִּימוֹ דְּעֵינוֹא, וְאַתְגַּלְגַּל עֵינוֹא, וְחָזִי בְרַ נֶשׁ נְהוּרָא סְתִימָא, וְלֹא חָזִי. וְרָזָא דָּא שְׁתוּם הָעֵין, וְאוֹקְמוּהָ שְׁתוּם: סְתוּם, וְכֻלָּא חַד.

50. דִּהֵא לִית סֵטְרָא אַחְרָא, דְּלִית בֵּיהּ נְהִירוֹ דְקִיק זְעִיר מְסַטְרָא דְקְדוּשָׁה, כְּגוּנָא דְרֹוב חֲלָמִין, דְּבִסְגִיאוֹת תְּבִנָּא, אִית חַד גְּרַעֲינָא דְחֻטִּין. בְּרַ אֵלִין טַפְסֵי דְקִיקִין חֲצִיפִין, דְּכֻלָּהוּ מְסַבִּי יְתִיר. וְבִהוּ הוּא בְּלַעַם יוֹדַע.

51. Happy is the lot of Moses, who is high above all other supernal sanctities. For he perceived that which no other man on earth was ever given permission to observe. And just as Bilaam saw a small light, fine and thin, as if behind a wall, from within the Other Side, so through the great supernal light of Holiness did Moses see below, as if from behind a wall, a fine streak of darkness. And he did not see it always, just as Bilaam did not always see that light.

52. Happy is the lot of Moses, the faithful prophet. For it is written about him: "And an Angel of Hashem appeared to him in a flame of fire out of the midst of a bush" (Shemot 3:2). "...a bush..." REFERS TO A KLIPAH, which was in Holiness and was connected to it. For all things connect one to another, the pure and the impure. There is no purity except from within impurity.

53. And this is the principle of: "Who can bring a clean thing out of an unclean?" (Iyov 14:4). The shell (Heb. Klipah) and the fruit are correlated, one with the other. And this Klipah will never be broken or be gone until the dead rise from the dust. Then the Klipah will be broken and the light will shine into the world, without any covering, from the inner part. Happy are the righteous in this world and in the World to Come.

2. "and her two sons"

Three of the rabbis were wondering why the title verse says "her sons" instead of 'the sons of Moses'. Their comprehension is corrected by Rabbi Shimon, who tells them that the sons referred to belong to Jethro, not Moses, and that Jethro brought his whole family that they might enter under the wings of the Shechinah, who was joined celestially with Moses.

54. "...and her two sons..." (Shemot 18:3). Rabbi Chiya said: Why are they called "her sons" and not 'the sons of Moses'? HE ANSWERS: Because she raised them without her husband, the Torah calls them "her sons," and not 'his sons'. Rabbi Yosi said: Even though they were the sons of Moses, THEY WERE, BY A SECRET PRINCIPLE, most certainly her sons. BECAUSE, Rabbi Elazar said: Moses united himself in another holy, celestial place, and it would not have been respectful to call them his sons. Now, even though they were his sons, because of the dignity of the place in which he united, WHICH WAS THE SHECHINAH, they were here called "her sons." Afterwards, they were called "his sons." What is the reason? Because when they reached MOSES, Moses was talking to the Shechinah. Later, when he separated FROM THE SHECHINAH and went out to meet his father-in-law, then it is written: "And Jethro, Moses's father-in-law, came, with his sons" (Ibid. 5).

51. זָכָא חוּלְקִיָּה דְּמֹשֶׁה, דְּאִיהוּ לְעִילָא בְּכָל קְדוּשִׁין עֲלָיִן, וְאַסְתַּבֵּל, בְּמָה דְּלֹא אֲתִיְהֵב רְשׁוֹ לְבַר נֶשׁ אַחְרָא בְּעֵלְמָא לְאַסְתַּבֵּלָא. וּכְמָה דְּבִלְעָם הָוָה חָמֵי נִהִירוֹ זַעִיר דְּקִיק כְּמַבְתָּר כּוּתְלָא, מְגוּ הָהוּא סְטָרָא אַחְרָא. אוּף הָכִי מֹשֶׁה, מְגוּ נִהִירוֹ עִילָאָה רַב וְסָגִי, הָוָה חָמֵי לְתַתָּא כְּמַבְתָּר כּוּתְלָא, חָד חֲשׂוּכָא דְּקִיק, דְּאֲתַחְזִי לֵיהּ. וְלֹא בְּכָל זְמָנָא, כְּמָה דְּבִלְעָם לֹא הָוָה מְסַתַּבֵּל הָהוּא נִהִירוֹ בְּכָל זְמָנָא.

52. זָכָא חוּלְקִיָּה דְּמֹשֶׁה נְבִיאָה מְהִימָנָא, מַה כְּתִיב בֵּיהּ, וַיֵּרָא מֶלֶאךָ יי' אֱלֹהֵי בִלְבַת אִשׁ מִתּוֹךְ הַסֵּנֶה. הַסֵּנֶה וְדָאִי הָוָה בְּגוּ הָהוּא קְדוּשָׁה וְאַתְדַּבֵּק בֵּיהּ. דְּכָלָא אֲתַדַּבֵּק דָּא בְּדָא, טְהוֹר וְטָמֵא, לִית טְהוֹר אֶלָּא מְגוּ טָמֵא.

53. וְרָזָא דָּא, מִי יִתֵּן טְהוֹר מְטָמָא. קְלִיפָה וּמוֹחָא דָּא בְּדָא סְלָקָא. וְדָא קְלִיפָה לֹא יִתְעָרִי וְלֹא יִתְבַּר, עַד זְמָנָא דִּיקוּמוֹן מִתִּין מַעֲפָרָא, בְּדִין יִתְבַּר קְלִיפָה, וְנִהִירוֹ יִנְהִיר בְּעֵלְמָא בְּלֹא סְתִימוֹ מְגוּ מוֹחָא. זָכָאִין אֵינּוֹן צְדִיקָא בְּעֵלְמָא דִּין וּבְעֵלְמָא דְּאִתִּי.

54. וְאֵת שְׁנֵי בָנֶיהָ, אָמַר רַבִּי חִיָּיא, וְכִי בָנֶיהָ וְלֹא בָנָיו שֶׁל מֹשֶׁה. אֶלָּא, בְּגִין דְּאִיהִי אֲשֶׁתִּדְלִת אֲבִתְרֵיהּ, בְּלֹא בְעֵלָה, קָרָא לֹון אֲוִרֵיתָא בָנֶיהָ, וְלֹא בָנָיו. א"ר יוֹסִי, אַע"ג דְּבָנוֹי דְּמֹשֶׁה הוּוּ. מְלָה דְּקָשׁוּט בָּנֶיהָ וְדָאִי. ר' אֶלְעָזָר אָמַר, הָא מֹשֶׁה הָוָה מְזֻדְּוֹג בְּאַתָּר אַחְרָא קְדִישָׁא עֲלָאָה, וְלֹא יִקְרָא דִּילִיָּה לְמַקְרִי לֹון בָּנָיו. הֲשֵׁתָא אִף עַל גַּב דְּבָנוֹי הוּוּ, בְּגִין יִקְרָא דִּהֲוָא אַתָּר דְּאִזְדְּוֹג בֵּיהּ, קָרָא לֹון בָּנֶיהָ הָכָא, לְבַתָּר קָרָא לֹון בָּנָיו מ"ט, בְּגִין דִּהֲוָא שְׁעָתָא דְּמָטוּ, הָוָה מֹשֶׁה מְמַלֵּל בְּשִׁכְיִנְתָּא. לְבַתָּר דְּאֲתַפְרֶשׁ וְנִמְקֵ לְגַבִּי חָמוּי, בְּדִין כְּתִיב וַיָּבֹא יִתְרוֹ חֹתֵן מֹשֶׁה וּבָנָיו וְאֲשֶׁתּוֹ וְגו'.

55. Rabbi Shimon said: Elazar, Elazar. I see in this portion that the beginning of your interpretation is quite proper, but the ending is not the way you interpret it. Certainly, because of the respect of the Shechinah, who was joined celestially with Moses, it is written "her sons." And though it is written, "And Jethro, Moses's father-in-law, came, with his sons and his wife to Moses," IT STATES "HIS SONS," which is inclusive, and the words "his sons," refer to the sons of Jethro. For after Moses came to him, he had sons.

56. And so it was with Jacob. When he came to Laban and dwelt in his house, Laban had sons. Also here, when Moses dwelt with Jethro, he too had sons. And Jethro brought his whole family, so they might all enter together under the wings of the Shechinah. And Jethro said to Moses: "I, your father-in-law Jethro, am come to you, and your wife, and her two sons with her." And it is not written 'your two sons'. WHAT DO WE LEARN FROM THIS? That Jethro had children, as it is written: "And the children of the Kenite, Moses's father-in-law went up out of the city of palm trees" (Shoftim 1:16). And he left his sons with Moses.

3. "and Jethro, Moses's father-in-law, came"

The discussion turns around the verse, "And many nations shall go and say, 'Come and let us go up to the mountain of Hashem'," and we learn that the mountain is symbolic of conversion, to proselytize the soul.

57. "And Jethro, Moses' father-in-law came" (Shemot 18:5). He opened the discussion with the verse: "And many nations shall go and say, 'Come and let us go up to the mountain of Hashem'" (Yeshayah 2:3). This verse is explained in many places. Yet, the time will come when the other nations will strive to come under the wings of the Shechinah. "...let us go up..." All idol worshippers of the world pertain to descent, but those who cleave to the Holy One, blessed be He, will achieve an ascent. THEREFORE, IT IS WRITTEN: "LET US GO UP."

58. "...the mountain of Hashem..." refers to Abraham, as written: "as it is said to this day: In the mount Hashem will appear" (Beresheet 22:14). For Abraham called it 'a mountain'. Just as the mountain is abandoned property, free to all who care for it, so is this holy place, THE TEMPLE, open to all those who desire it on earth. "...to the house..." (Yeshayah 2:3) is Jacob, who called this place a "house," as it is written: "this is no other than the house of Elohim" (Beresheet 28:17).

59. Another interpretation. Though "mountain" and "house" pertain to the same grade, one is higher than the other. A "mountain" is for the rest of the nations who come to enter under its wings. A "house" is to the nation of Yisrael like a wife to her husband in one household - united in happiness, it adheres to them like a mother over her children.

55. אָמַר ר' שְׁמַעוֹן, אֲלֶעָזַר אֲלֶעָזַר, אֲנִי חֲמִינָא בְּמִרְשָׁתָא דָא, דָּאֵת שְׂאֲרֵי מַלְה בְּדָקָא יְאוּת, וְסִיּוּמָא לָאוּ הִכִּי. וְדָאִי בְּגִין יִקְרָא דְשְׂכִינְתָא, אֲזִדְּוּגוּתָא עֲלָאָה דְאֲזִדְּוּג בֵּיהּ בְּמִשָּׁה, בְּתִיב בְּנִיָּה. וְאִי תִיּוּמָא, וְהָא בְּתִיב וַיָּבֹא יִתְרוֹ חֲתָן מֹשֶׁה וּבָנָיו וְאִשְׁתּוֹ אֶל מֹשֶׁה. כֹּלָא אִיהוּ כֹלְלָא חֲדָא. וּבָנָיו, בָּנָיו דִּיתְרוֹ, דִּהָא לְבִתְרָא דָאֵתָא מֹשֶׁה לְגַבִּיָּה, הוּוּ לִיָּה בְּנִין.

56. וְהִכִּי הוּוּ בִּיעָקֵב, דְּבִיּוֹן דָּאֵתָא לְגַבִּיָּה דְלִבָּן, וְשְׁוֵי דִיּוּרִיָּה בֵּיהּ, הוּוּ לִיָּה בְּנִין. אוּף הִכָּא מֹשֶׁה, כִּיּוֹן דְּשְׁוֵי דִיּוּרִיָּה בִּיתְרוֹ, הוּוּ לִיָּה לִיתְרוֹ בְּנִין וְכֹל בִּיתִיָּה אִיּוּתִי עֲמִיָּה, לְמִיעֵל לֹון תַּחֲוֹת גְּדַפִּי דְשְׂכִינְתָא, וְיִתְרוֹ אָמַר לְמִשָּׁה, אֲנִי חוֹתֶנְךָ יִתְרוֹ בָּא אֲלִיךָ וְאִשְׁתְּךָ וְשְׁנֵי בְנֵיהָ עִמָּה, וְשְׁנֵי בְנֵיהָ בְּתִיב, וְלֹא בְּתִיב וְשְׁנֵי בְּנִיךָ. בְּנִין הוּוּ לִיָּה לִיתְרוֹ, דְּבְּתִיב וּבָנֵי קֵנִי חֲתָן מֹשֶׁה עָלוּ מַעִיר הַתְּמָרִים וּבָנוּי שְׂבַק עִם מֹשֶׁה.

57. וַיָּבֹא יִתְרוֹ חֲתָן מֹשֶׁה. פְּתַח וְאָמַר, וְהִלְכוּ עִמָּיִם רַבִּים וְאָמְרוּ לְכוּ וְנַעֲלֶה אֶל הָרַי יְיָ וְגו'. הָאִי קָרָא אוֹקְמוּהָ בְּכִמָּה אַתְרָא. אֲבָל זְמִינִין שְׂאֵר עַמִּין לְמַהֲךָ וּלְכַתְּתָא רְגִלִּיָּהּ, לְמִיעֵל תַּחֲוֹת גְּדַפִּי דְשְׂכִינְתָא. לְכוּ וְנַעֲלֶה כֹל טַעוּן דְּעֵלְמָא אִית לֹון יְרִידָה, וְקוּדְשָׁא בְּרִיךְ הוּא מֵאן דָּאֲתַדְּבַק בֵּיהּ, אִית בֵּיהּ עֲלִיָּה.

58. אֶל הָרַי יְיָ, דָּא אֲבִרְהָם, דְּבְּתִיב אֲשֶׁר יֹאמַר הַיּוֹם בְּהָרַי יִרְאֶה, דִּהָא אֲבִרְהָם קָרִי לִיָּה הָרַי. מַה הָרַי הַפְּקִירָא לְכֹל מֵאן דְּבָעִי בְּעֵלְמָא, אוּף אַתְרָא דָּא קְדִישָׁא, הַפְּקִירָא לְקַבְּלָא לְכֹל מֵאן דְּבָעִי בְּעֵלְמָא. אֶל בֵּית, דָּא יַעֲקֹב, דְּקָרָא לְהָאִי אַתְרָא בֵּית, דְּבְּתִיב אֵין זֶה בֵּי אִם בֵּית אֱלֹהִים.

59. ד"א, הָרַי וּבֵית, אַע"ג דְּכֹלָא חֲדָא דְּרָגָא, סְלִיקוּ לְדָא מִן דָּא, הָרַי, לְשֹׂאֵר עַמִּין, כִּד אַתָּאן לְאַעֲלָא תַּחֲוֹת גְּדַפּוּי. בֵּית, לְיִשְׂרָאֵל, לְמַהּוֹי עַמְהוֹן כְּאַתְתָּא בְּבַעֲלָה. בְּדִיּוּרָא חֲדָא בְּחִדְוָה, וּרְבִיעָא עֲלִיּוּהוּ כְּאִיּוּמָא עַל בְּנִין.

60. Come and behold: what is written here regarding Jethro? "...and Jethro, Moses's father-in-law, came, with his sons and his wife to Moses into the wilderness." HE ASKS: Since it is written, "to Moses," why does the verse add, "into the wilderness"? HE ANSWERS: What is important is what Jethro came to the desert for. And what is it? It is a mountain of Elohim, and it is a place for a stranger to convert. Therefore, it is written "...to Moses into the wilderness." "To Moses," to proselytize them and bring them under the wings of the Shechinah. "Into the wilderness," they would come. For the mountain of Elohim is to proselytize the soul, THAT IS, TO RECEIVE FROM THENCE THE NEFESH OF THE CONVERT.

61. On account of this, the location stands as a mystery called "mountain," and everyone who comes there is credited with the title: "a convert of righteousness." We have explained that he is called a convert. Even though he united on high, with the celestial and holy, because he left his own country and kin, HE IS CALLED "A CONVERT." He is called "a convert of righteousness" since he set up his dwelling in a place he did not know before, WHICH IS IN THE SHECHINAH, CALLED 'RIGHTEOUSNESS'.

4. "This is the book"

We learn that the book in "This is the book of the generations of Adam" is actually two books, an upper and a lower, and comprises Male and Female together. They also incorporate the secret of 'keep' and 'remember'. Lastly we are also told that the book refers to the secret of the features of human beings by which the descendants of man can be recognized.

62. Rabbi Yitzchak and Rabbi Yosi were sitting and studying the Torah in Tiberias. Rabbi Shimon passed before them. He asked them: With what are you occupied? They answered him: The verse which we have learned from our master. He said to them: Which is that? They responded: That which is written, "This is the book of the generations of Adam. In the day that Elohim created man, in the likeness of Elohim He made him" (Beresheet 5:1). And after all, we have learned that the Holy One, blessed be He, showed to Adam all those generations that in the future will be born onto earth, and all the leaders and all the sages that in the future will be present in each and every generation.

63. And this is a secret we have learned. "This is the Book," NAMELY there are two books. There is an upper book and there is a lower book. The lower book is called 'the Book of the Remembrance', WHICH MEANS the Book of that Remembrance, which is a certain Righteous one, NAMELY YESOD, called "this (Heb. zeh)." AND MALCHUT IS HIS BOOK. In order not to separate them, since they are always together and form one, it is therefore written: "This (Heb. zeh) is the book" - two levels which are one, the principle of Male and Female. FOR "THIS" IS MASCULINE, YESOD, AND THE "BOOK" IS FEMININE, MALCHUT.

60. תָּא חֲזִי, מִה בְּתִיב הַכָּא בִּיתְרוֹ, וַיָּבֹא יִתְרוֹ חֲתָן מֹשֶׁה וּבָנָיו וְאִשְׁתּוֹ אֶל מֹשֶׁה וְגו', בֵּינוֹן הַבְּתִיב אֶל מֹשֶׁה, אֲמַאי בְּתִיב אֶל הַמִּדְבָּר. אֲלֵא עֲקָרָא דְכָלָא לְמַה דְהוּא אֲתִי, אֶל הַמִּדְבָּר. וּמֵאן אִיהוּ, הִר אֱלֹהִים, דְּדָא אִיהוּ אֲתֵר לְגִיּוּרֵי לְאַתְגִּיירָא. וְעַל דָּא בְּתִיב, אֶל מֹשֶׁה, אֶל הַמִּדְבָּר, לְמֹשֶׁה, לְגִיּוּרָא לֹון, וְלֵאעֲלָא לֹון תַּחֲוֹת גְּדַפֵּי שְׂכִינְתָּא. אֶל הַמִּדְבָּר הוּוּ אֲתִינִן, דְּאִיהוּ הִר הָאֱלֹהִים, לְמַעַבְדַּ נַּפְשֵׁיהּ.

61. וּבִגִּין כֶּךָ קִימָא הֵהוּא אֲתֵר, בְּרִזָּא דְהִר דְּכָל מֵאן דְּאֲתִי זָכִי בִיה. וְאֶקְרִי גֵר צִדֵּק. וְהָא אוֹקִימָנָא, גֵּר, אִף עַל גַּב דְּאֲתִדְבֵּק בְּאֲתֵר דָּא עֲלָא קְדִישָׁא, בֵּינוֹן דְּשִׁבְק עֲמִיה וְאַבְהֶתוּי גֵּר. צִדֵּק אֶקְרִי, כְּמֵאן דְּשׁוּי מְדוּרִיה בְּאֲתֵר דְּלֵא יִרְע מְקַדְּמַת דְּנָא.

62. רַבִּי יִצְחָק וְרַבִּי יוֹסִי, הוּוּ יִתְבִּי יוֹמָא חַד וְלַעֲאן בְּאוֹרֵייתָא בְּטַבְּרִיא. אַעֲבַר רַבִּי שְׁמַעוֹן, אֲמַר לֹון בְּמַאי עֲסָקִיתוּ, אֲמָרוּ לִיה, בְּהַאי קָרָא דְאוֹלִיפְנָא מְנִיה דְּמַר, אֲמַר לֹון מַאי אִיהוּ. אֲמָרוּ לִיה, הַאי דְּכְתִיב זֶה סֵפֶר תּוֹלְדוֹת אָדָם בְּיוֹם בְּרֹאא אֱלֹהִים אָדָם בְּדַמּוֹת אֱלֹהִים עָשָׂה אוֹתוֹ. וְהָא אֲתַמַּר, דְּאֲחֻמִּי קוּדְשָׁא בְּרִיךְ הוּא לְאָדָם הָרֵאשׁוֹן, כָּל אֵינּוֹן דְּרִין דְּהוּוּ זְמִינִין לְמִיתִי לְעֵלְמָא, וְכָל אֵינּוֹן פְּרַנְסִין, וְכָל אֵינּוֹן חֲכִימִין, דְּהוּוּ זְמִינִין בְּכָל דְּרָא וְדָרָא.

63. וְרִזָּא אוֹלִיפְנָא, זֶה סֵפֶר. אֵית סֵפֶר וְאֵית סֵפֶר. סֵפֶר לְעִילָא, סֵפֶר לְתַתָּא. סֵפֶר לְתַתָּא אֶקְרִי סֵפֶר הַזְכָּרוֹן, סֵפֶר דְּהֵהוּא זְכָרוֹן, וְדָא חַד צִדִּיק, וְאֶקְרִי זֶה. וּבִגִּין דְּלֵא לְאַפְרָשָׁא לֹון, דְּאֵינּוֹן תְּדִיר בְּחָדָא בִּיחֻדָּא חָדָא, בְּתִיב, זֶה סֵפֶר תְּרִין דְּרִגִּין דְּאֵינּוֹן חַד, כָּלְלָא דְּכֵר וְנוֹקְבָא.

64. And this is one principle: all those souls and spirits that fly into human beings, which consist of all the descendants, are assuredly in the secret of the generations of Adam, NAMELY THE DESCENDANTS OF THE UPPER MAN, REFERRING TO ZEIR ANPIN. This is because from this said Righteous all the souls fly forth with one desire. And this is the watering of the Garden that this river, which went forth from Eden, gives, as it is written: "And a river went out of Eden to water the Garden" (Beresheet 2:10). THE EXPLANATION: FROM YESOD FLOWED THE SOULS AND SPIRITS OF THE GARDEN, WHICH IS MALCHUT, and this is the secret of Adam, as it is written: "the generations of Adam."

65. Afterwards, THE WORDS, "In the day that Elohim created man," refer to the lower man, because there are two men mentioned in this verse. One refers to the secret OF ADAM from above, and one refers to the secret OF ADAM from below. Adam, in the secret of above, WHICH IMPLIES ZEIR ANPIN, is within the mystery of that verse concealed in Male and Female, in one secret. As it is stated, "This is the book," which comprises Male and Female together, AS STATED BEFORE. When they together produced offspring, they were openly called 'man' (Adam), as is written "the generations of Adam."

66. After it was revealed from the first supernal mystery of the verse, NAMELY, IT WAS REVEALED THAT "THIS IS THE BOOK" ALLUDES TO THE SUPERNAL MAN, WHOSE GENERATIONS ARE THE SOULS AND SPIRITS OF HUMAN BEINGS AS WAS MENTIONED BEFORE, He created the lower man as it is written: "In the day that Elohim created man, in the likeness of Elohim He made him." "In the likeness," MEANS Adam was like a mirror with figures that appear in it; the figures do not stay fixed in the mirror for very long, but fade away from it. It is also HERE, "in the likeness of Elohim."

67. Another interpretation: "In the likeness of Elohim," MEANS the shape of the limbs of male and female, in the secret of back and front. The back is of the secret of "keep," FOR THAT IS A FEMININE ASPECT. The front is the male, in the secret of "remember," WHICH IS ZEIR ANPIN. And on these all the commandments of the Torah depend, 613 commandments of the Torah, that are all inclusive. We have learned THAT MAN WAS CREATED after the Creation and before the act of the divine Chariot. And one is dependent upon the other. "In the likeness of Elohim," is in the exact shape OF MALCHUT. So it was explained to me by my master.

68. More about, "This is the book of the generations of Adam." This refers to the secret of the features of human beings, the features with which to recognize the descendants of man, and the hidden meanings of these human features: the hair, the forehead, the eyes, the face, the lips, the lines on the hand, and the ears. With these seven human beings can be recognized.

64. וְדָא אִיהוּ כָּלְלָא חָדָא, דְּכָל אֵינּוֹן נִשְׁמָתִין וְרוּחִין דְּפִרְחִין בְּבִנֵי נָשָׂא, כָּלְלָא דְּכָל תּוֹלְדוֹת, אֵינּוֹן בְּרָזָא תּוֹלְדוֹת אָדָם וְדָא. דְּהָא מִהֵוּא צְדִיק דְּקָאֻמֵּר, פִּרְחִין אֵינּוֹן נִשְׁמָתִין בְּתִיאובְתָּא חָדָא, וְדָא אִיהוּ שְׁקִינּוּ דְּגִנְתָּא דְּאִשְׁקִי הֵוּא נָהָר דְּנִפְיָא מֵעֵדֶן, דְּכִתְיִב וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגֶּן. וְדָא אִיהוּ רָזָא דְּאָדָם, דְּכִתְיִב תּוֹלְדוֹת אָדָם.

65. לְבִתְרָא בְּיוֹם בְּרֹזָא אֱלֹהִים אָדָם, דָּא אָדָם דְּלִתְתָּא, דְּהָא תְּרִין אָדָם בְּתִיבֵי בְּהָאֵי קָרָא, חָדָא רָזָא דְּלֵעִילָא, וְחָדָא רָזָא דְּלִתְתָּא, אָדָם דְּאִיהוּ רָזָא דְּלֵעִילָא, אִיהוּ בְּגִנְזוֹ, דְּגִנְזוֹ קָרָא, בְּדָכֵר וְנוֹקְבָא בְּרָזָא חָדָא, דְּכִתְיִב זֶה סֵפֶר, דָּא כָּלְלָא דְּכָר וְנוֹקְבָא בְּחָדָא. בִּיּוֹן דְּעֵבְדוּ תּוֹלְדוֹת בְּחָדָא, קָרָא לֹון אָדָם, דְּכִתְיִב תּוֹלְדוֹת אָדָם.

66. לְבִתְרָא דְּאִתְגַּלְיָא מִלְתָּא, מִגּוֹ סְתִימוֹ עֲלָאָה קְדָמָא דְּקָרָא, בְּרָא אָדָם לְתִתָּא, דְּכִתְיִב בְּיוֹם בְּרֹזָא אֱלֹהִים אָדָם בְּדָמוֹת אֱלֹהִים עָשָׂה אוֹתוֹ. בְּדָמוֹת דְּאָדָם אִיהוּ בְּהָאֵי חִיּוֹ דְּאִתְחַזִּי דְּיוֹקְנִין בֵּיהּ, וְאֵינּוֹן דְּיוֹקְנִין לֹא קִיּוּמִין בְּהֵוּא חִיּוֹ בְּדִיוֹקְנָא בְּקִיּוּמָא, אֲלֵא מִתְעַבְרִין מִיָּנִיָּה, אוֹף הֵכִי בְּדָמוֹת אֱלֹהִים.

67. ד"א, בְּדָמוֹת אֱלֹהִים, דְּיוֹקְנָא דְּשִׁיפִין דְּכָר וְנוֹקְבָא, בְּרָזָא דְּאַחֲוֹר וְקָדָם. אַחֲוֹר: בְּרָזָא דְּשִׁמּוֹר. וְקָדָם: בְּרָזָא דְּזָכוֹר. וּבְאֵלִין תְּלִיין כָּל פְּקוּדֵי אוֹרִינְתָא, שִׁית מָאָה וְתִלְיָסָר פְּקוּדֵי אוֹרִינְתָא, כָּלְלָא דְּכָלְלָא. וְתִנְיִן, אַחֲוֹר לְעוֹבְדָא דְּבִרְאשִׁית, וְקָדָם לְעוֹבְדָא דְּמִרְכָּבָה. וְכָלְלָא דָּא בְּדָא תְּלִיא. בְּדָמוֹת אֱלֹהִים, בְּהֵוּא דְּיוֹקְנָא מִמֶּשׁ, וְהָא אוֹקִים לִיה מֶר.

68. תו, זֶה סֵפֶר תּוֹלְדוֹת אָדָם: לְדִיוֹקְנִין, בְּרִזֵּי דְּדִיוֹקְנִין דְּב"נ, לְאַשְׁתְּמוּדְעָא בְּאֵינּוֹן תּוֹלְדוֹת דְּב"נ, דְּיוֹקְנָא דְּרִזִּין דְּב"נ, בְּשַׁעְרָא, בְּמִצְחָא, בְּעֵינִין, בְּאַנְפִּין. בְּשִׁמּוֹן, וּבְשִׁרְטוּטֵי יָדִין, וּבְאֹדְנִין. בְּאֵלִין שְׁבַע בְּנֵי נָשָׂא אֲשִׁתְּמוּדְעִין.

5. And you shall behold the secret of the hair

This section describes the traits and motivations of persons with different types of hair. We are told that the mysteries of the varied types of hair are for those who are wise in Torah, who recognize what is hidden in human beings, and are in the image of Elohim. It is they who sit in judgment.

69. One is recognized by the hair. All who have creased hair, MEANING CURLY HAIR, that is swept upwards, AND DOES NOT HANG DOWN FROM THE HEAD, IS OF an angry disposition. His heart is wrinkled like a rag, SIGNIFYING HIS HEART IS FULL OF FEAR. His actions are not good. In partnership, one must stay away from him.

70. If his hair is unusually smooth, and hangs low, then it is good to associate with him, for gain is found within him. IN OTHER WORDS, ONE BENEFITS FROM AN ASSOCIATION WITH HIM. However, when he is alone (THAT IS, WITHOUT A COMPANION) it is not so. THERE IS NO SUCCESS WITH HIM. He can keep secrets of great importance, yet, in secrets of minor importance, he is not reliable. His actions are SOMETIMES good, AND SOMETIMES not good.

71. If his hair hangs low and is not smooth, he has no fear in his heart. He is a malicious person. He desires good deeds, and thinks well of them, but he does not accomplish THEM. When he reaches old age, he returns to fear HASHEM, and his actions are proper. And these things pertain to the secular world, FOR THEN HE IS A MALICIOUS PERSON AND DOES NOT ACCOMPLISH GOOD DEEDS. But in esoteric matters, everyone benefits who associates with him. Do not reveal important secrets to him, but he will safeguard minor secrets. He can make big things from little things, and his words will be heard with respect. He is under the letter of Zayin, according to the letters taught by our master.

72. If the hair is black and extremely shiny, he will succeed in all his actions, specifically in worldly matters - THIS IS MALCHUT, CALLED 'WORLD' - and in commerce, WHICH IS THE ABUNDANCE OF MALCHUT, ACCORDING TO THE SECRET OF THE VERSE: "SHE IS LIKE THE MERCHANT SHIPS" (MISHLEI 31:5). He is benevolent, but he succeeds only when alone, WITHOUT AN ASSOCIATE. And whosoever joins him as an associate will not succeed for long, but will have only immediate success, and that success shall fly from him. This secret is included in the letter Zayin.

73. If his hair is black and not shiny, at times he will be successful and at times he will not succeed. It is good to associate and work with him for a short time, but not for a lengthy time, for during lengthy times he tends to think. So in order not to be parted from him, he is good for a short time. Such a one succeeds in Torah studies if he perseveres after it. And others will likewise succeed by him. He can not keep secrets for a long time. He is mean-hearted. He shall see his enemies, and they shall not prevail against him. He is mean (Heb. tzar)-hearted, as in the esoteric principle of the letter Yud, WHICH IS SMALL AND NARROW (HEB. TZAR) - and he is not included in the letter Zayin, AS STATED PREVIOUSLY, but the in letter Yud, in the secret of small letters.

74. If his hair is balding, he will succeed in business, but he is a swindler. There is a scarcity of food in his house. On the surface, it seems he fears sin, but it is not so within. And all this is so before he comes to old age. But if he becomes bald in his old age, he becomes the opposite of what he was before, for good or for bad.

69. בְּשַׁעֲרָא. הָאִי מֵאֵן דְּשַׁעְרִיהָ קָמוּט, וְסָלִיק לְעֵילָא עַל רִישֵׁיהָ, מֵאֲרִיָּה דְרָגִיזוֹ. לְבִיָּה קָמוּט בְּטוֹמָסָא, לֹא בְּשָׂרָאן עוֹבְדוּי. בְּשׁוֹתְמוֹ אֲתִרְחַק מִנִּיהָ.

70. שַׁעֲרָא שְׁעִיעַ יְתִיר, וְתָלִי לְתַתָּא, טָב אִיהוּ לְשׁוֹתְמוֹ. וְרוּחָא אֲשַׁתְּכַח בֵּיהּ. וְאִיהוּ בְּלַחְדוּי לֹא הָבִי. מֵאֲרִי דְרָזִין אִיהוּ בְּאִינוֹן רָזִין עֲלָאִין. בְּרָזִין זְעִירִין לֹא קִיַּמָּא בְּהוּ. עוֹבְדוּי בְּשָׂרָאן וְלֹא בְּשָׂרָאן.

71. וְאִי תָלִי לְתַתָּא, וְלֹא שְׁעִיעַ, לְבִיָּה לֹא דְחִיל, מֵאֲרִיָּה דְזִדּוֹנָא אִיהוּ. בְּסִיף בְּעוֹבְדִין דְּכַשְׂרָן, וְיֶאֱן קָמִיָּה, וְלֹא עֵבִיד. וְכֵד אִיהוּ סִיב, אֲהֲדָר לְמַהוּ דְחִיל וְיֶאֱן עוֹבְדוּי. וְהָנִי מִילִי, בְּמִילִי דְעֵלְמָא. אָבֵל בְּמִילִי דְשִׁמְיָא, יִצְלַח מֵאֵן דִּיקָרֵב בֵּיהּ. לֹא יִתְגַּלּוֹן לִיָּה רָזִין עֲלָאִין, אָבֵל רָזִין זְעִירִין טָב אִיהוּ לְנִטְרָא לֹון, מִמְלָה זְעִירָא עֵבִיד רַב, וּמִלִּי אֲשַׁתְּמַעוּ. וְרָזָא דָּא זִי"ן, בְּאִינוֹן אֲתוּון דְּשִׁיעוּרָא דְמָר.

72. שַׁעֲרָא אוֹכְמָא יְתִיר צְהִיב, אִצְלַח בְּכָל עוֹבְדוּי בְּמִלִּי דְעֵלְמָא, וּבִסְחוּרָא, וּבְדַדְמִי לֹון. וְתָרֵן אִיהוּ דָּא אִצְלַח לְחוּדוּי. מֵאֵן דְּמִתְחַבֵּר בְּהֲרִיָּה, לֹא אִצְלַח לְיוֹמִין סְגִיָּאִין, אֲלֵא אִצְלַח מִיָּד, וְהָיָא אִצְלַחוּתָא פְּרָחָא מִנִּיהּ. וְרָזָא דָּא דְאִיהוּ בְּכֻלָּא דָּאֵת ז'.

73. שַׁעֲרָא אוֹכְמָא דְלֹא צְהִיב, לְזִמְנִין אִצְלַח, לְזִמְנִין לֹא אִצְלַח. דָּא אִיהוּ לְשׁוֹתְמוֹ וְלֹא אֲשַׁתְּדֵּלָא בְּהֲרִיָּה, טָב לְזִמְן קָרִיב, וְלֹא לְזִמְן רְחִיק, דְּהָא לְזִמְן רְחִיק יִחְשׁוֹב מַחְשְׁבִין. וּבְגִין דְּלֹא יִתְפָּרְשׁוֹן מִנִּיהּ, הָוִי טָב לְזִמְן קָרִיב. דָּא יִצְלַח בְּאוּרִיָּתָא. אִי יִשְׁתַּדֵּל אֲבִתְרָהָא. וְיִצְלַחוֹן בֵּיהּ אַחֲרָנִין. לִית לִיָּה רָזָא, לְזִמְן רְחִיק. דְּחִיק לְבָא אִיהוּ. יִחְמִי בְּשִׁנְאוּי. לֹא יִכְלִין לִיָּה שִׁנְאוּי, וְאִיהוּ דְּחִיק לְבָא, וְאִיהוּ בְּרָזָא דָּאֵת ז', דְּלֹא קִיַּמָּא בְּכֻלָּא דָּאֵת ז', אֲלֵא ז' בְּלַחְדוּי, בְּרָזָא דְאֲתוּון דְּקִיקִין.

74. שַׁעֲרָא דְמָרִיט, יִצְלַח בְּעוֹבְדוּי, וְרִמָּאָה אִיהוּ בְּמִין בְּבִיתִיָּה. אֲתַחְזִי דְחִיל חֲטָאָה לְבָר, לֹא הָבִי לְגוֹ. דָּא עַד לֹא סִיב. אִי שַׁעְרִיָּה מָרִיט, לְבִתֵּר דְּסִיב, אֲתַהֲפֵךְ מִכְמָה דְּהוּה בְּקִדְמִיתָא, הֵן לְטָב הֵן לְבִישׁ.

75. The stated words refer to hair balding on the forehead, between the eyes, at the place where the Tefilin are placed. However, at another spot on the head, it is not so. He is not a swindler, but an evil gossip, one who gossips quietly without raising his voice. At times he is fears sin, and at times he does not. Thus, he is under the secret of the letter Zayin, when it includes the letter Yud.

76. Until this point, the mysteries of the varied types of hair are for those who sit in judgment, know the ways and mysteries of the Torah, recognize what is hidden in human beings, and are in the image of Elohim, in whom this nomenclature, ELOHIM, is concealed - which is explained in many ways.

6. And you shall behold the secret of the forehead

This part examines the shape, size and slope of the forehead, together with the minute details of the furrows in the forehead; it uses these facts to explain the persons who have these sets of characteristics. The secret of the forehead is under the letter Nun, that is Gvurah.

77. The secret of the forehead. This is under the letter Nun, WHICH IS GVURAH, which is the perfection of the letter Zayin - WHICH IS MALCHUT, SINCE MALCHUT WAS BUILT FROM THE LEFT COLUMN, WHICH IS GVURAH. Sometimes THE NUN is included in the letter Zayin, and at times it stands by itself. A forehead which is small, rises sharply, and is not round, signifies a man who is not settled in his mind. He thinks he is wise, but knows little. He is frightened in spirit, and has a serpent's tongue.

78. IF the furrows in his forehead are large and are not joined ONE WITH THE OTHER, and if when he speaks these same furrows are formed, but not joined, while the other lines in his forehead are all joined, ONE WITH THE OTHER, then one is not to associate with him for more than a brief period, and not for a lengthy time. Whatever he does and thinks is only for his own advantage, and he has no concern for the benefit of others. He can not keep a secret at all. Of him it is said: "A talebearer reveals secrets" (Mishlei 11:13). His words are not meaningful. This is the mystery of the letter Nun, which is included in the letter Zayin. He does not have a reliable disposition.

79. IF his forehead is small and rounded, he makes intelligent observations, yet, he is fearful in spirit. His love is joyous. He is kindhearted to everyone. He has interests in many things. If he studies the Torah, he will become quite wise.

75. והני מילי שער א דמריט בין עינוי, ע"ג מוחא, באתר דאנח תפלין. ואי באתר אחרא דרישא, לאו הכי. ולא איהו רמאה, אלא מאריה דלישנא בישא. בלחישו, בלא ארמות קלא. לזמנין דחיל חטאה איהו, לזמנין לא. ודא איהו ברזא דאת ז', כד כליל את י'.

76. עד הכא, רזין דשערא למרי מדין, דינעי ארחי ורזי דאורייתא, לאשתמודעא טמירו דבני נשא, דאינון בצלם אלהים סתום שמא, דאתפרש לכמה ארחין.

77. ברזא דמצחא, באת נ', דאיהו שלימו דאת זי"ן, לזמנין אתכלילת ברזא דאת ז', ולזמנין איהו בלחורדא. מצחא דאיהו דקיק וחד, בלא עגולא דא הוא בר נש דלא מתיישבא בדעתיה, חשיב דאיהו חכים, ולא ידע. אתבהיל ברוחיה. נשיך בלישניה כחויא.

78. קמיטין דמצחיה רברבן, ולא אינון בזוגא. בשעתא דמליל אתעבירו אינון קמיטין במצחיה, ולא בזוגא. רשימין אחרנין די במצחיה בלהו בזוגא. דא, בעי דלא לאזדוגא ליה, אלא זמנא זעירא, ולא זמנא סגני. כל מה דעבד וחסב, איהו לתועלתיה, ולא חויש לתועלתא דאחרנין. לאו איהו מארי דרזין כלל. דא איהו, הולך רכיל מגלה סוד, ולא חשיב מלוי כלל. דא איהו ברזא דאת נ' דכלילא באת ז', ולא אקרי נאמן רוח בקיומא.

79. מצחא דקיק בעגולא, דא איהו בר נש חכימא, במה דאסתכל. לזמנין אתבהיל ברוחיה. רחימו דיליה בחוריה. רחמן איהו על כלל, אסתכל במלין סגיאין. אי ושתדל באורייתא להוי חכים יתיר.

80. IF three large wrinkles are in his forehead at the time when he speaks, and three wrinkles are near one eye, and three wrinkles are near the other eye, and he cries at the time he is angry, then he is better than he appears to be. Whether it be in deeds or in words, he throws over his shoulders all secular matters, and cares not for them. He will have success in the study of the Torah. In fact, anyone who engages with him will profit even in secular matters, FOR WHICH HE ATTACHES NO IMPORTANCE. At times he clings to the will of the Holy One, blessed be He, and at times he does not. In legal matters, he has no success; he stays far away from legal judgments. And this is the secret of the letter Nun by itself, not included in the Zayin. Since it is not included in the letter Zayin, he keeps his distance from the law and does not stay there. Rather, love is his side.

81. IF his forehead is not rounded but is large, this is a man who, whether he stands or walks, always bends his head. This type can be divided into two aspects of madness. One aspect is a noticeable madness, evident to all who observe and recognize it. He is the fool.

82. IF he has four large wrinkles on his forehead - and sometimes when he speaks they appear on his forehead, while at other times the skin on his forehead is stretched so the wrinkles are not seen; there are wrinkles that are seen, and THEN other large wrinkles close to his eyes; he laughs freely WITHOUT REASON; and his mouth is large, this man has no worth, and is of the Other Side. Madness is concealed in him and people do not notice it. And he gets wiser in everything he does, even in the study of Torah - but not for its own sake but only to boast before people. And his custom is to be clandestine and conceited. He appears to be pious, but is not so. Everything he says is not for the sake of the Holy One, blessed be He, but for man. His thoughts and his behavior are for external appearance, to draw attention to himself. This is the mystery of the letter Nun, which is included in the letter Zayin.

83. IF the forehead is rounded and large, he is clever. He remembers everything. He acquires wisdom from whatever he works hard at, and even without a trainer to teach him. He succeeds at whatever he endeavors. However, in money matters, sometimes he succeeds, and sometimes he does not. From little things, he can infer great things. He is called 'wise'. He does not concern himself with mundane matters, even when he knows that he may be embarrassed by not concerning himself with these matters. He pays no attention to them. He is soft-hearted.

80. תלת קמיטין עלאין רברבין במצחיה בשעתא דאיהו מליל. תלת קמיטין קריב לעינא חד. ותלת קמיטין על עינא אחרא. בבי בשעתא דארגיו. דא איהו טב יתיר מכם דאתחזי. ארמי בתר בתפוי כל מלין דעלמא, בין בעובדוי, בין במלין אחרנין, ולא חייש. אצלח באורייתא. כל בר נש דישתדל בהדיה יתיר ממלין אחרנין דעלמא, לזמנין אתדבק רעותיה בקדשא בריך הוא, ולזמנין לא. דינא לא אצלח. אתרחק איהו מן דינא. ורזא דא את נ' בלחודוי, דלא אתפלילת באת ז'. ובגין דלא אתפלילת באת ז', אתרחק מן דינא, ולא קאים ביה, ורחימותא איהו סטרא דיליה.

81. מצחא דאיהו בלא עגולא, ואיהו רברבא. האי איהו בר נש דכל זמנין בד קאים, וכד אזיל, כפיף רישיה. האי אתפלוג לתרין לסטרין, ואינון סטרי שגעונא. סטרא חדא איהו שגעונא דאתחזי, ובני נשא אחרנין ידעין שגעונא, דאשתמודעא קמי בלא. ואיהו טפשא.

82. במצחיה אית ד' קמיטין רברבין, לזמנין בשעתא דמליל קמיט לון במצחיה, ולזמנין דאתפשט מצחיה במשכיה, ולא אתחזון. אינון קמיטין אתחזון, קמיטין אחרנין רברבין בסטרא דעינוי, חייך למגנא. פומיה רברבא. לאו איהו בר נש לתועלתא. סטרא אחרא איהו. שגעונא דאתפסי ביה, ובני נשא לא מסתכלן ביה. ואיהו אתחכם במה דאשתדל, ואפילו באורייתא, אבל לא לשמה, אלא בגין לאתגאה בפני עמא. וכלא בלחישו ובגאות לבא, לאחזאה דאיהו זכאה ולא הכי. כל מלוי לאו אינון לשמא דקודשא בריך הוא, אלא בגין בני נשא. וחשיב מחשבין, ואנהיג גרמיה. כמנהגא דלבר, דיסתכלון ביה. האי איהו ברזא דאת נ', די בכללא דאת ז'.

83. מצחא דאיהו בעגולא רברבא, פקיחא איהו, דכרנו דכלא ביה. ידע בכל מה דאשתדל, אפילו בלא אומנא דיוליף ליה. אצלח בכל מה דאשתדל. ובממונא, לזמנין אצלח, לזמנין לא. ממלה זעירא אסתכל במלין סגיאין. נבון אקרי. לא חייש למלין דעלמא, ואפילו דינדע דיתכסיף בהו לא חייש לון, ולא שוי על לביה. רכיך לבא איהו.

84. IF there are two large wrinkles set high upon his forehead, one wrinkle over one eye, and one wrinkle over another eye, and there are also three large wrinkles in his forehead, those above his eyes, and apart FROM THEM a lower furrow split above the eyes, this signifies deep inner thought, not revealed on the outside because people do not pay attention to his actions. He is in fear for a short time only, but never more than that. As for pleasing, he is only concerned with his outward actions before people, and these, HIS ACTIONS, are nothing more than childish at times, and at times they are wise. This stands in the mystery of the letter Nun when it is alone and is not included in the letter Zayin. But it is weak because it has not been included in the original letters, but is supported by the letter Samech to be included with it, but not with the original letters. Until this point are the secrets of wisdom of the forehead.

84. תָּרִין קְמִיטִין עֲלָאִין רַבְרְבִין בְּמִצְחִיהָ. חָד קְמִיטָא עַל עֵינָא חָד, וְחָד קְמִיטָא עַל עֵינָא אַחֲרָא. וְאַשְׁתַּכְּחוּ תַּלְת קְמִיטִין רַבְרְבִין בְּמִצְחִיהָ, בְּאַלִּין דְּעֵינִין, בַּר קְמִיטָא תַּתָּא, דְּאִיהוּ אַתְּפֻלָּג עַל עֵינִין. דָּא חָשִׁיב מַחְשְׁבִין לְגוּ וְלֹא לְבַר. בְּגִין דְּלֹא חָשִׁיב לְבָנִי נָשָׂא בְּעוֹבְדוּי, וְדָחִיל אִיהוּ לְמוֹם שְׁעָתָא, וְלֹא יִתִּיר. לְמִיּוֹסָא, אַתְּפִיּוֹסָא בְּעוֹבְדוּי דְּלְבַר מְקָמִי ב"ג, לֹא אִינוּן, אֲלֵא לְזַמְנִין כְּרַבִּינָא, וְלְזַמְנִין בְּחֻכְמָה. דָּא אִיהוּ בְּרָזָא דָּאֵת נ', דְּאִיהוּ בְּלַחוּדוּי, דְּלֹא אַתְּכִלִּיל בָּאֵת ד'. וְחֻלְשָׁא אִיהוּ, דְּלֹא אַתְּכִלִּיל בְּאַלִּין אַתְּוּן קְדָמָא, אֲלֵא אַסְתְּמִיךְ לָאֵת ס' לְאַתְּכִלֵּל בִּיה. וְלֹא בְּאַתְּוּן קְדָמָא. עַד הֵכָא רִזִּין דְּחֻכְמָתָא דְּמִצְחָא.

7. And you shall behold the secret of the eyes

The secret of the eyes is found in the secret of the letter Samech. Here one must discern the color of the eyes, and the way the eye rests in the socket. The eyebrows are also examined.

85. As for the secret of the eyes, they may be found in the secret of the letter Samech. ONE MUST DISCERN the color that encircles the eyes from the outside, and the way the eye rests in its fullness, and that it is not immersed deeply in its socket. Such a one is not deceptive, and has not a trace of fraudulence.

85. בְּרָזָא דְּעֵינִין, בְּרָזָא דָּאֵת ס', בְּהִהוּא גִּוּוּנָא דְּסַחְרָא לְבַר, וְכַמָּה דִּיתְבָּא עֵינָא, דִּיתְבָּא עַל שְׁלִימוֹ, דְּלֹא שְׁקִיעַ, הָאִי לֹא רַמָּאָה הִיא, וְרַחִיק מִרַמָּאוּתָא, דְּלֹא אֵית בִּיה כָּלֵל.

86. There are four colors to be found in the eyes: A) There is the white outside, that circles the eye, common to every person. THAT IS, THERE IS NO DIFFERENCE IN THIS ASPECT FROM PERSON TO PERSON. B) Enclosed within it is a black color that encircles, and the black and white merge together, WHICH ALLUDES TO CHESD AND GVURAH, WHICH INCLUDE ONE WITH THE OTHER. C) Within this is a greenish color, ALLUDING TO TIFERET, included in the black. D) The innermost is the pupil of the eye, which is a black dot. THIS ALLUDES TO MALCHUT. This is a person who is always laughing and full of cheer. He has good intentions, but his intentions are never accomplished, since they slip from his mind. He is occupied with worldly matters, but when occupied with spiritual matters, he will succeed. Therefore, he should be encouraged to occupy himself with the Torah, for he will succeed in it.

86. גִּוּוּנֵי דְּעֵינִין אִינוּן ד'. חֲוָרוֹ לְבַר, דְּסַחְרָא עֵינָא, כְּגִוּוּנָא דְּכָל בַּר נֶשׁ. לְגוּ מַנִּיה אֻכְמָא דְּסַחְרָא, וְאַתְּכִלִּיל חֲוָרוֹ וְאֻכְמָו כַּחְדָּא. לְגוּ מַנִּיה יִרְקָא. וְאַתְּכִלִּיל בְּאֻכְמָה. לְגוּ מַנִּיה הֵהוּא בֵּית עֵינָא, נְקוּדָא אֻכְמָא. דָּא אִיהוּ בַר נֶשׁ דְּחִינךְ תְּדִיר, וְחָדִי בַּחֲדִי. וְחָשִׁיב מַחְשְׁבִין לְטַב, וְלֹא אַשְׁתְּלִימוֹ אִינוּן מַחְשְׁבִין, בְּגִין דְּסָלִיק לֶון מִיַּד מִרְעוּתִיהָ. אַשְׁתְּדַל בְּמִילֵי דְּעֻלְמָא. וְכַד אַשְׁתְּדַל בְּמִילֵי דְּשָׁמַיָא, אַצְלַח. הָאִי אַצְטְרִיךְ לְאַתְּתַקַּפָּא בִּיה לְאַשְׁתְּדַל בְּאוּרִיתָא, דְּהָא יַצְלַח בָּהּ.

87. IF his eyebrows are thick, inclining downwards, AND IF in the color of his eyes there are red lined impressions, these impressions are called "small letters of the eyes" because when these colors of the eye shine in the light, the light causes the letters to be revealed to those who judge, together with the other, small impressions. This is in the shape of the letter Samech, and is included in the letter Hei.

87. גְּבִינֵי עֵינֵי רַבְרְבִין, וְכַסִּין לְתַתָּא. בְּאִינוּן גִּוּוּנֵי דְּעֵינָא אֵית רְשִׁימִין סוּמְקִין דְּקִיקִין בְּאַרְבָּא. אִינוּן רְשִׁימִין אַקְרוּן אַתְּוּן זְעִירִין דְּעֵינָא. בְּגִין דְּאִינוּן גִּוּוּנֵי דְּעֵינָא. אִי נִהְרִין בְּנִהְרִי, הֵהוּא נִהְרֵי סָלִיק אַתְּוּן לְאַתְּחַזָּא, לְאִינוּן מְאַרִי דְּמִדִּין. בְּאִינוּן רְשִׁימִין אַחֲרָנִין דְּקִיקִין, וְהָאִי אִיהוּ בָּאֵת ס', וְכִלְיָא בָּאֵת ה'.

88. Green eyes that are surrounded in white, with the green blended in the white, implies that he is a merciful man, yet he thinks always for his own benefit. The harm of others does not concern him at all.

89. IF the black color is not noticeable in his eyes, he is greedy, but not in an evil way. But if an opportunity should arise for him to accomplish evil, he will not turn from it. He can be trustworthy when speaking of things he knows, yet not trustworthy in things he does not know. He can keep a secret as long as it is a secret, until he hears the secret at another place. Once he hears about it, he reveals everything and it is no longer a secret with him at all, because nothing he does is perfect. The eye color encircled with white and green is the secret of the letter Hei when included with the letters Zayin and Samech.

90. IF his eyes are yellowish-green, he has madness about him, and because of this madness his mouth speaks in a bombastic manner, and he carries a self-importance about himself, and whoever attacks him, conquers him. He is not worthy of the Torah secrets, since in his heart he can not keep silent about such secrets, AND HE REVEALS THEM TO OTHERS so that through them he can make himself seem a bigger MAN. This is the mystery of the letter Hei, which is only included in the letter Zayin, and is removed from the letter Samech. It is because he conducts himself with pride that he is far removed from the letter Samech and can not approach it. When he speaks, he produces many wrinkles on his forehead.

91. One with white eyes, encircled lightly with green, has an angry disposition, but for the most part, he is kind-hearted. However, when he is full of anger he has no love in him whatsoever, and becomes cruel. He can not be trusted with a secret. This belongs to the mystery of the letter Hei, which is included in the letter Samech.

92. He with eyes that are green and white together with a little black color in them, can be trusted with secrets and is successful in utilizing them. If he begins with success, then he will continue to succeed further. His enemies can not prevail against him and he rules over them entirely, and they are submissive to him. This is under the sign of the letter Caf, which is included in the letter Samech. Thus, he rules once he starts TO RULE. Thus far are the mysteries of the eyes, which are revealed to the wise.

88. עֵינָיו יְרוֹקִין דְּסַחְרִין בַּחוּרֹו, וּמִתְעַרְבִין אֵינוֹן יְרוֹקִין, בִּהְהוּא חוּרֹו. רַחֲמָנָא אִיהוּ, וְאִיהוּ חָשִׁיב תְּדִיר לְתוּעֵלְתֵיהּ, וְלֹא חָשִׁיב לְנֻזְקָא דְאַחֲרָנִין כָּלוּם.

89. גּוֹוֹנָא אוֹכְמָא לֹא אֶתְחַזִּי בֵיהּ. חָמִיד אִיהוּ וְלֹא מְסֻטְרָא בִישָׁא. וְאִי סִלְקָא בִידֵיהּ מְסֻטְרָא בִישָׁא, לֹא יִתּוּב מִנֵּיהּ. מִהֵימְנָא אִיהוּ בְּמַה דְּאֶשְׁתַּמוּדְעָא. וּבְמַה דְּלֹא אֶשְׁתַּמוּדְעָא לֹא מִהֵימְנָא אִיהוּ. מֵאֲרִיהּ דְּרִזִּין אִיהוּ, בְּמַלְה דְּאִיהוּ רִזָּא, עַד דְּיִשְׁמַע לְהֵוּא רִזָּא בְּאַתָּר אַחֲרָא. כִּיּוֹן דְּשָׁמַע לֵיהּ גָּלִי כָּלָא. וְלֹא עֲמִיה רִזָּא כָּלָל, דְּכָל מַלּוּי לֹא אֵינוֹן בְּשָׁלִימוֹ. גּוֹוִנִי עֵינוֹי סַחְרָן בַּחוּרֹו וּבִירוּקָא. דָּא אִיהוּ בְּרִזָּא דְּאֶת ה', וְאֶתְכַלִּיל בְּאֶת ז', וּבֵאת ס'.

90. עֵינָיו צְהִיבִין יְרוֹקִין, שְׁגֵעוֹנָא אִית בֵּיהּ. וּבְגִין שְׁגֵעוֹנִיה אִיהוּ פּוֹם מִמֶּלֶל רַבְרָבָן, וְעֵבִיד גְּרִמִּיה כְּבַר נֶשׁ רַב, בְּרַבְרָבְנֹו. וּמֵאֵן דְּאֶתְתַּקֵּף בֵּיהּ, נִצַּח לֵיהּ. לֹא אֶתְחַזִּי לְרִזִּין דְּאוֹרִיטָא, דְּהָא לֹא שְׂכִיךְ בְּלָבִיָּהּ, בְּאֵינוֹן רִזִּין. דְּעֵבִיד גְּרִמִּיה רַב בְּהוּ. דָּא אִיהוּ בְּרִזָּא דְּאֶת ה', וְאֶתְכַלִּיל בְּאֶת ז' בְּלַחוּדוֹי, וְאֶתְרַחַק מֵאֶת ס'. וּבְגִין דְּאִיהוּ עֵבִיד גְּרִמִּיה בְּרַבְרָבְנֹו, אֶתְרַחַק מִנֵּיהּ מֵאֶת ס', וְלֹא אֶתְקָרִיב בְּהֵדִיָּהּ. דָּא כִּד אִיהוּ מַלְּוִל, עֵבִיד קְמִיטִין סְגִיָּאִין בְּמִצְחֵיהּ.

91. עֵינָיו חוּרֹו, דְּסַחְרָן זְעִיר בִּירוּקָא, מֵאֲרִיהּ דְּרוּגְזָא, וְרַחֲמָנָא אִיהוּ לְרֹוב זְמָנִין. וְכִד אֶתְמַלִּי רוּגְזָא, לִית בֵּיהּ רַחֲמִימוֹ כָּלָל, וְאֶתְהַפֵּךְ לְאַכְזָרִיּוּת. לֹא אִיהוּ מֵאֲרִיה דְּרִזִּין, דָּא אִיהוּ בְּרִזָּא דְּאֶת ה', דְּאֶתְכַלִּיל בְּאֶת ס'.

92. עֵינָיו יְרוֹקִין וְחוּרֹו בְּחֻדָּא, וְזְעִיר מַגּוּוֹן אוֹכְם בְּהוּ, דָּא אִיהוּ מֵאֲרִיה דְּרִזִּין, וְאַצְלַח בְּהוּ. וְאִי שְׂאֲרִי בְּאַצְלַחוּתָא אֶצְלַח וְסָלִיק. שְׁנֵאוֹי לֹא יְכַלִּין לֵיהּ, וְאִיהוּ שְׁלִיט עֲלֵיהּוּ בְּשׁוּלְטָנוֹ, וְאֶתְכַפְּיִין קְמִיָּה. דָּא אִיהוּ בְּרִזָּא דְּאֶת כ', דְּאֶתְכַלִּיל בְּרִזָּא דְּאֶת ס'. וְעַד אִיהוּ שְׁלִיט, אִי שְׂאֲרִי בֵּיהּ. עַד הֵכָא רִזִּין דְּעֵינָיו לְאֵינוֹן מֵאֲרִי דְּחֻכְמָתָא.

8. And you shall behold the secret of the face

The secret of the face is for those who master inner wisdom. We learn that the features of the face are recognized not by outward impressions, but rather from the spirit and the impressions of inner secrets. The impressions of all 22 letters are engraved into the spirit, and these impressions enter into the face, to be seen only by those with wisdom. Also, the spirit projects the image of the face of a man, a lion, an ox and an eagle, all for a time.

93. The secret of the face is for those who master inner wisdom. The features of the face are not RECOGNIZED by the outward impressions ON THE SKIN OF THE FACE, AS WAS SAID OF THE FOREHEAD, but by the impressions of inner secrets. For the features of the face are inverted AND APPEAR by force of impressions of the face, which are concealed in the spirit that dwells within. And from this spirit, the features of the face appear outside, which are recognizable only to the wise OF INTERNAL WISDOM, AS MENTIONED ABOVE.

94. The features of the face are recognized from the spirit. There is in man a spirit on which the secret of the letters are engraved, and all 22 letters are enclosed in that spirit. According to the seasons OF MAN, the impressions of these very same letters enter into the face. And as these letters come up, so does the face appear with these engraved impressions according to the time OF MAN. But this appearance does not last long, FOR THESE FEATURES SOON PASS. Only men of Wisdom see them, and they exist never to be forgotten by them.

95. There is a place which is called the 'World to Come', WHICH IS BINAH. From there issues forth the secret of the Torah, WHICH IS ZEIR ANPIN THAT EMANATES FROM BINAH, with all its letters, consisting of 22 letters that comprise everything. And the river that goes forth from Eden, WHICH IS ZEIR ANPIN, receives everything. When the spirits and the souls soar from it, all are stamped with the imprint of these same letters. And everything emerges in this manner. Therefore, the spirit of man is stamped with the imprint of these letters, and the imprint forms a shape on the face OF MAN.

96. Rabbi Shimon said to him: If so, the image of the mother OF THE SPIRIT, NAMELY MALCHUT, is not shaped from within that spirit, AS THE LETTERS COME FROM THE FATHER OF THE SPIRIT - NAMELY ZEIR ANPIN, AS MENTIONED. They replied to him: So we heard from our master, that the form of letters comes from above, FROM ZEIR ANPIN and the form of the mother - NAMELY MALCHUT CONTAINING FOUR FACES, LION, OX, AND SO ON - is formed in that spirit below. And the form of the letters, THAT COME FROM ZEIR ANPIN, are concealed within, and the form of Ima projects outwardly.

97. The form of Ima, WHICH IS MALCHUT, is the face of a man, the face of a lion, the face of an ox and the face of an eagle. And the spirit projects the image of all of them for a time, for everything belonging on the side of the spirit projects itself to the outside, and when it becomes visible, is IMMEDIATELY concealed. All these forms which become visible and are designed in the shape of letters, COME FROM ZEIR ANPIN, even though they are concealed FROM WITHIN, AS PREVIOUSLY MENTIONED. These four forms are visible for a time to those who have eyes to see, AND THESE ARE MEN OF WISDOM who comprehend, by the mystery of wisdom, how to contemplate them.

93. רָזָא דְאַנְפִּין, לְאַיְנוֹן מֵאַרִי דְחֻכְמַתָּא פְּנִימָאָה. דְּיוֹקְנֵי דְאַנְפִּין, לֹא אֵינוֹן בְּרִשְׁמֵינִי דְלִבְר, אֶלָּא בְּגוֹ רְשִׁימָא דְרִזּוֹן פְּנִימָאִין. דְּיוֹקְנֵי דְאַנְפִּין, מִתְהַפְּכִין מִגּוֹ דְּיוֹקְנֵי דְרִשְׁמֵי דְאַנְפִּין, סְתִימִין בְּרוּחָא דְשְׂרִיָּא לְגוֹ. וּמִגּוֹ הֵהוּא רוּחָא, אֲתַחְזִי לְבַר דְּיוֹקְנֵי דְאַנְפִּין, דְּאַשְׁתְּמוּדֶעֶן לְגַבִּי אֵינוֹן חֲבִימִין.

94. דְּיוֹקְנֵי דְאַנְפִּין אֲשְׁתְּמוּדֶעֶן מִגּוֹ רוּחָא. רוּחָא אֵית בְּבֵר נֶשׁ, דְּרִזּוֹן דְאַתּוֹן חֻקִּין בִּיה. וְכִלְהוּ אֲתוֹן סְתִימִין גּוֹ הֵהוּא רוּחָא, וּלְפֻם שַׁעְתָּא סֻלְקִין רְשִׁימֵי דְאַיְנוֹן אֲתוֹן לְגוֹ אֲנִפִּין. וְכִמָּה דְאַיְנוֹן אֲתוֹן סֻלְקִין, הֵכִי אֲתַחְזוֹן אֲנִפִּין, בְּדְיוֹקְנֵי רְשִׁימֵי לְפֻם שַׁעְתָּא, בְּחִיזוֹ דְלֹא קִיַּמָּא. בַּר אֵינוֹן מֵאַרִי דְחֻכְמַתָּא דְאַתְקִיַּמֵּן בְּהוּ, וְלֹא אֲתַנְשִׁי מִנִּיהוּ.

95. הֵהוּא אֲתֵר דְאַקְרִי עֲלְמָא דְאַתִּי, וּמִתְמֵן נִפְקָא רָזָא דְאַוְרִיַּתָּא, בְּכִלְהוּ אֲתוֹן דְאַיְנוֹן כ"ב אֲתוֹן, כִּלְלָא דְכִלְלָא. וְהֵהוּא נִהְרָא דְנִפְקִי מִעֲדָן, נָטִיל כִּלְלָא. וְכִד פִּרְחָן מִנִּיהּ אֵינוֹן רוּחִין וְנִשְׁמָתִין, כִּלְהוּ מִצְטִיִּרֵן בְּצִיּוֹרָא דְאַיְנוֹן אֲתוֹן, וְהֵכִי נִפְקִי כִלְהוּ. וּבג"כ, רוּחָא דְבַר נֶשׁ דְּמִצְטִיִּרָא בְּצִיּוֹרָא דְאַתּוֹן, עֵבִיד צִיּוֹרָא בְּאַנְפִּין.

96. א"ל ר"ש, אִי הֵכִי צִיּוֹרָא דְאַיְמָא, לֹא מִצְטִיִּרָא גּוֹ הֵהוּא רוּחָא, אֲמֵרוּ, הֵכִי שְׁמַעְנָא מִנִּיהּ דְמַר, דְּצִיּוֹרָא דְאַתּוֹן מִסְטֵרָא דְלַעִילָא, וְצִיּוֹרָא דְאַיְמָא מִצְטִיִּרָא בְּהֵהוּא רוּחָא לְתַתָּא. צִיּוֹרָא דְאַתּוֹן אֲתַגְנִיזוּ לְגוֹ, וְצִיּוֹרָא דְאַיְמָא בְּלִיט לְבַר.

97. צִיּוֹרָא דְאַיְמָא, פְּנִי אֲדָם, פְּנִי אֲרִיָּה, פְּנִי שׁוֹר, פְּנִי נֶשֶׁר. וְרוּחָא עֵבִיד צִיּוֹרָא דְכִלְהוּ לְבַר לְפֻם שַׁעְתָּא, בְּגִין דְכָל מַה דְאַיְהוּ מִסְטֵרָא דְרוּחָא בְּלֻטָא לְבַר, וְאַתַּחְזִי וְאַתַּגְנִיזוּ. וְכָל הֵנִי דְיוֹקְנֵי, אֲתַחְזִיין, מִתְצִיִּרֵן בְּצִיּוֹרָא דְאַתּוֹן אַע"ג דְאַיְנוֹן גְּנִיזוֹן. אֲלִין אַרְבַּע דְּיוֹקְנֵי אֲתַחְזִיין לְפֻם שַׁעְתָּא, לְאַיְנוֹן מֵאַרִי דְעִיַּנִּין, דִּידְעִין בְּרָזָא דְחֻכְמַתָּא לְאַסְתַּכְלָא בְּהוּ.

98. The first form is as follows. When a man walks in the way of Truth, those who know the secret of their Master discern him, because the spirit within is established in him and projects the design to the outside, WHICH INCLUDES the full design; that form becomes the form of man. This form is the most perfect of all other designs, and this is the design that passes for a time before the eyes of the wise-hearted. When they look at his appearance from the outside, at that face that is before them, the eyes of the heart are moved to love him.

99. Four letter signs are impressed on it. One vein is conspicuous on his face in a depression, THAT IS TO SAY, IT IS NOT PROJECTED ON THE OUTSIDE, LIKE A CONSPICUOUS GROOVE, from the right side. There is another vein that includes and seizes two others that are attached to it from the left side OF THE FACE. These four signs are the four letters Ayin, Vav, Dalet, and Tav (Heb. edut, lit. 'testimony'). The sign Ayin is the vein on the right side and is conspicuous in its sunken position. The Dalet and the two letters attached to it, Vav and Tav, form a vein which includes two other veins ON THE LEFT SIDE OF THE FACE. This is the secret of the phrase: "This He ordained in Joseph for testimony" (Tehilim 81:6), for everyone who saw him loved him in their heart, and in this love he was perfected.

100. In the seed of David, the colors are reversed. This is why Samuel erred, as it is written: "look not on his countenance" (I Shmuel 16:7), since the Other Side was in Eliav, which was not so in David. For the features of David were covered, for the forms of the Other Side were included in his own features. And it is the form of the Other Side that is seen first, passing over the eyes temporarily and frightening the heart, yet afterwards: "a comely person, and Hashem is with him" (Ibid. 19). This gives testimony about him.

101. The image of man includes all forms, and all forms include his. Such a man is not frightened in spirit, in times of anger he is calm, his words are calming and he is quickly appeased.

102. In the seed of David - where the image OF THE OTHER SIDE is seen at first and passes briefly before the eyes, AS PREVIOUSLY DISCUSSED - he is self-controlled in anger, and quickly appeased. Yet, he must guard a serpentine hatred in the end. For it is that side that brought THIS about, surrounding itself on all sides UNTIL IT TAKES ITS REVENGE, but the fruit that is enclosed in its shell and the heart become righteous. This is true for righteous people, but in evil people, the original evil form is not turned aside from them, being fully attached to them.

98. ציור"א קדמא"ה, כד אָזיל בר נש בארץ קשוט, אינון הידעין ברין דמריהון מסתכלן ביה, בגין דההוא רוחא דלגו, מתתקנא ביה, ובליט לבר, ציורא דכלא. וההוא ציורא איהו ציורא דאדם, ודא איהו ציורא שלים ויתיר מכל ציורין. ודא איהו ציורא, דאעבר לפום שעתא, קמי עיניהו דחכימי לבא. האי כד מסתכלן באנפוי לבר, אינון אנפין דקיימן קמיה, עיינין דלבא רחים לון.

99. ארבע סימנין דאתון אית בהו, שורייקא חד בליט בשכיבו, בסטרא דימינא, ושורייקא חד דכליל תרין אחרנין דאחידן ביה, בסטרא דשמאלא. ואלין ד' סימנים, אינון ד' אתון, דאקרון עדות וסימנא דא ע'. ההוא שורייקא דסטר ימינא, דבליט בשכיבו. ד' ואינון תרין אתון דמתחברן ביה ו"ת, אינון ההוא שורייקא דכליל תרין אחרנין, ודא איהו רזא דכתיב עדות ביהוסף שמו דכל מאן דחמא ליה הוה רחים ליה בלבוי, וברחימו אשתלים.

100. זרעא דדוד מתהפכן ביה חיזו דגוונין, ובג"כ טעה שמואל, דכתיב אל תבט אל מראהו, בגין דסטרא אחרא הוה ביה פאליאב, דלא הוה הכי בדוד, דיוקנין דדוד טמירין אינון, דהא דיוקנין דסטרא אחרא, אתכליל גו דיוקנין, וההוא דיוקנא דסטר אחרא אתחזי ביה בקדמיתא, דאעבר על עיינין לפום שעתא, ובהיל לבא ודחיל, ולבתר וטוב רואי וי' עמו. ודא איהו עדות לגביה.

101. דיוקנא דא דאדם, כליל כל דיוקנין, וכלהו כלילן ביה, האי לא בהיל ברוחיה. בשעתא דרוגזיה איהו בנייחא, ומלוי בנייחא, ומיד אתפייס.

102. זרעא דדוד דאתחזי ביה ההוא דיוקנא בקדמיתא, דאעבר לפום שעתא על עיינין, ברוגזיה בנייחא, מיד אתפייס. אבל נטיר דבבו כנחש לסופא. בגין דההוא סטרא גרמא ליה, דסחרא בכל סטריין. אבל מוחא דבגו קליפה ולבא מתישרא, ויציבא דא לאינון זכאין. אבל חייבין לא מתעברן מההוא דיוקנא קדמא בישא, ואתחברן ביה בכלא.

103. This is the second form. If a man does not walk much in the ways of wickedness, turning aside from this path and returning to His Master, this means that a good spirit is beginning to rest upon him, overpowering the first impurities that were upon him. It is projected outside, observed by the eyes temporarily, in the form of a powerful lion. At the time when THIS IMAGE is seen, this appearance causes the spirit of a powerful lion to prevail in his heart - THAT IS TO SAY, HIS HEART PREVAILS OVER THE EVIL SIDE.

104. With reference to him, WHO HAS THE IMAGE OF A POWERFUL LION, when they discern his face afterwards, it is a face that the heart does not love immediately, but an instant later, the heart returns to love it. When people look at him, he becomes embarrassed and thinks everyone knows his ways; THAT IS TO SAY, IT SEEMS TO HIM THAT EVERYONE KNOWS WHAT HE THINKS AND DOES IN SECRET. AND IN HIS SHAME, blood rushes to his face for a short time, AND AFTERWARDS it reverses its colors to white or green.

105. Three fine veins are on his face. There is one on the right. This is traced on the face, which grips it. Another proceeds upward to the bridge of the nose. There are two on the left, and one that branches downward from these two attaches itself to this one and that one. These letters which are carved upon his face protrude and are not sunken. But when he becomes settled, and gradually becomes accustomed to walking in the way of Truth, they sink.

106. The secret of these letters. He is near (Heb. karov, Kuf Resh Vav Bet). He was far, and when HE CAME NEAR, the letters protruded in his face to give hasty testimony. And this is the mark of Kuf, which is on the right side OF THE FACE. The other letters, WHICH ARE RESH VAV BET, are on the left side OF THE FACE. And even though other veins are seen in his face, they do not protrude on the outside as these do, except when he walks on the path of evil - THEN THESE ALSO PROTRUDE.

107. This appearance is different in one who is from the seed of David. First he appears in the form of man, then that of a lion. He then separates from the Other Side. And in all things, he is the reverse of other men.

103. ציור"א תניינ"א, אי ההוא בר נש לא אזיל כל כך בארְחא בישא, ואסטי מההוא ארְחא, ותב למאריה, לא דהוא רגילא בארְחוי דמתקנן, אלא איהו דהוה באיגון אורחי מתערי, וסטי מנייהו ותב למאריה. האי איהו רוחא טבא שארי למשרי עלוי, ולא־תתקפא על זזהמא קדמא דהוה ביה, ובליט לבר, באסתכלותא, דעיינין לפום שעתא, בחד דיוקנא דאריה דאתגבר האי בשעתא דחמי ליה, ההוא חיזו גרים ליה לאעבר בלביה אריה דמתגברא לפום שעתא.

104. האי מסתכלן באנפוי לבתר, איגון אנפין דלפא לא רחים לון לפום שעתא, ומיד תב לביה ורחים ליה. בר מסתכלן ביה אכסיף, וחשיב דכלא ידעין ביה. אנפוי חפיון דמא לפום שעתא, מתהפכן לחורא או לירוקא.

105. תלת שוריין אית באנפוי. חד לימינא, דדא אתפשט באנפוי ואתאחיד ביה. חד דסלקא לחוטמיה לעילא, ותרין לשמאלא. וחד דאתפשט לתתא מאיגון תרין, ואחיד בהאי ובהאי. ואלין איגון אתון דמתחקקן באנפוי, ואיגון בלטין דלא שכיבין. וכד מתישבא וארגיל בארְח קשוט, שכיבין.

106. ורזא דאיגון אתון איהו קריב. דא הוה רחיק, והשתא איגון אתון בלטין באנפוי, וסהדין ביה בבִּהִילו. וסימנא דא ק' מסטר ימינא אתון אחרנין מסטר שמאלא, ואע"ג דשוריין אחרנין אתחזון באנפוי, לא בלטין לבר כהני. בר בזמנא דהוה אזיל בעקימו.

107. האי איהו זרעא דדוד, אתהפך מחיזו דא. בקדמיתא אתחזי בדיוקנא דאדם, ולבִּתֵּר קיימא בדיוקנא דאריה, ואתפרש בדיוקנא דסטרא אחרא, ובכלא, מתהפכא משאר בני נשא.

108. This is the third form. If a man walks in a path that is not correct and his ways lead him away from the path of the Torah, that Holy Spirit is removed from him and another spirit is seen in him; another image which is protruding, observable to the eyes of the wise-hearted as the form of an ox. At the moment that he is observed BY THE WISE OF HEART, they pass the image OF AN OX across their hearts, and contemplate it.

109. On the right side of his face there are three red kernels OF WILD CROCUS, and these red veins are small. And there are three on the left side OF HIS FACE. These are the letters, which are prominent in him. One vein FROM THE THREE ON THE RIGHT AND THE LEFT SIDE is small and spherical. And two other thin veins above are also circular. The eyes of this person are sunken INTO HIS FOREHEAD.

110. This is the secret of these letters. One OF THE THREE is the letter Caf, the other two veins form the letters Resh and Tav. So it is WITH THE THREE VEINS on the left side: ONE OF THEM IS THE LETTER CAF AND THE OTHERS RESH AND TAV. And these letters form that which is written: "The sight of their countenance (Heb. hakarat, Hei-Caf-Resh-Tav) witnesses against them" (Yeshayah 3:9). And these are the letters that protrude in the face more than all other sinews. But if he returns REPENTING, turning away from the left AND COMING TO THE SIDE OF the right, then that spirit yields and the spirit of Holiness prevails. Then these veins sink and others protrude on the outside, as we have studied.

111. It is the opposite with the seed of David. The image of the lion is seen first, and afterwards it turns to the image of an ox. Two dark veins are visible in his face, one from the right and one from the left, and these are the letters: one was called 'Dalet' and the other called 'Ayin'. And in everything it is the opposite from other men.

112. The fourth image is the form of a man, always standing ready to amend a secret past, AND DOING NO MORE DAMAGE. This is seen by the wise of heart in the form of an eagle. His spirit is a spirit of weakness. He does not exhibit on his face letters that protrude outwardly, since these were lost and sunk in his early days. Since they left him, they are no longer protruding.

108. ציור"א תלי"תאה, אי ההוא בר נש אָזיל באַרחא דלא מתתקנא, וסטי אורחוי מארחי דאורייתא, ההוא רוחא קדישא אסתלק מניה, ורוחא אחרא אתחזי ביה, ודיוקנא אחרא, ובלוט לבר, באסתכלותא דעינין דחכימי לבא, לפום שעטא דיוקנא דשור. בשעתא דחמאן ליה, מעברן בלביהו ההוא דיוקנא, ואסתכלן ביה.

109. ג' קורטמי סומקי באנפוי, בסטרא דימינא, ואינון שוריקי סומקין דיקין. ותלת בשמאלא, ואלין אינון אתון דבלטין ביה. חד איהו שוריקא דקיק בעגולא, ותרין דיקין אחרנין עליה, וכלהו בעגולא. וכדין שקיעין עינוי.

110. ורזא דאינון אתון. חד איהו כ', תרין אחרנין ר"ת אינון. וכן לסטר שמאלא, וסימנא דא ההוא דכתיב, הכרת פניהם ענתה בם ואלין אתון בלטין באנפין, על כל שאר שוריקין. ואי תב משמאלא לימינא, אתכפיא ההוא רוחא ואתתקף רוחא דקדשא, ואלין שוריקין שכיבו, ואחרנין בלטין לבר, במה דאתמר.

111. זרעא דדוד איהו בהפוכא, אתחזיא בדיוקנא דאריה בקדמיתא, ולבתר אתהדר בדיוקנא דשור. תרין שוריקין אופמין באנפוי, חד מימינא, וחד משמאלא, ואלין אינון אתון, חד אקרי ד', וחד אקרי ע', וכלא מתהפכא משאר בני נשא.

112. ציור"א רביע"אה, דא איהו ציורא דבר נש, דקיימא תדיר לאתתקנא על רזא דמלקדמין, האי איהו חיוז לחכימי לבא בדיוקנא דנשר. ההוא רוחא דיליה איהו רוחא חלשא. האי לא אחזי באנפין אתון דבלטין לבר, דהא אתאבידו מניה, ואשתקעו בזמנא אחרא דמלקדמין, דאסתלקו מניה, ועל דא לא בלטין ביה.

113. This is the secret of him. His eyes do not sparkle with brightness, even when he is joyful, nor at those times when he trims the hair on his head and his beard. This is because his spirit does not shine in those letters, and the sparks of light which he had at the beginning have now declined. It can not be observed when one looks at his face BECAUSE THERE ARE NO PROTRUDING LETTERS, AS WAS MENTIONED BEFORE. And this is the secret as it is written: "So I praised the dead that are already dead more than the living that are yet alive" (Kohelet 4:2). However, pertaining to the seed of David, "the counsel (also: 'secret') of Hashem is with them that fear Him: and He will reveal to them His covenant" (Tehilim 25:14).

114. In the spirit of man, letters are impressed, as we have learned, which protrude through to the outside ON THE FACE. And this wisdom has been given to the wise to comprehend and to recognize. The spirit can be approached through the concealed significance of the phrase, "This is the book" (Beresheet 5:11). Everything is approached through this mystery except for facial features, which we judge by another method, according to the rule of the spirit or man of spirit. Happy are those wise ones who are privileged to be entrusted with this knowledge. Until this point is the secret of faces.

9. And you shall behold the secret of the lips

The secret of the lips is in the letter Pe, and we read of the qualities of men with different types of lips.

115. From here forward is the secret of the lips, of the letter Pe, which is included in the secret of the letter Samech. Big lips denote a man who spreads malicious gossip without shame or fear. He is a person who causes dissension and slander between one another, THAT IS TO SAY, BETWEEN MAN AND HIS NEIGHBOR. He is "one that sows discord among brethren" (Mishlei 6:19), and he can not keep a secret. When he endeavors in the Torah, he can keep hidden secrets. Yet he still is a malicious gossipier without any fear in his heart.

116. This sign, the letter Pe, is included in the letter Resh but not in the letter Samech. Such a one seems to be righteous but he has no fear of transgressing. One should have no dealings with him, because whatever he does proceeds out of his mouth alone and not from his body.

117. Lips that are dry and shriveled and not thin signify a man with a quick temper. He is malicious. He is intolerant with everything. Openly, he spreads malicious gossip without shame. At times he is frivolous, and scoffs at others. This is a man from whom you must remain at a distance.

113. וְרָזָא דִּילִיָּהּ, עֵינָיו לֹא נִהְרִין בְּנִצְיָצוֹ, כִּד אִיהוּ בְּחֶדְוָה. וּבְזִמְנָא דְסִפְר שְׁעַר רִישִׁיָּה וְדִיקְנִיָּה. בְּגִין דְּרוּחִיָּה לֹא נִהִיר לִיה בְּאַתּוּן, וְאַשְׁתַּקַּע נִצְיָצוֹ דִּילִיָּה דְהוּה בְּקִדְמִיתָא. לֹא קִיּוּמָא בְּאַסְתַּכְלוּתָא דְאַנְפִּין לְאַסְתַּכְלָא. וְרָזָא דְהָאִי וְשִׁבַּח אֲנִי אֶת הַמֵּתִים שֶׁכֶּבֶד מֵתוֹ מִן הַחַיִּים אֲשֶׁר הֵמָּה חַיִּים עֲדָנָה. זֶרְעָא דְדָוִד, סוּד יִי' לִירְאָיו וּבְרִיתוֹ לַהוֹדִיעֵם.

114. בְּרוּחָא דְכִבְר נֶשׁ, אֶצְטִירוּ אֲתוּן, כְּמָה דְאַתְמַר, וְאִיהוּ בְּלִיט לֹון לְבַר, וְאַתְמַסֵּר חֻכְמָתָא דָא לְחַבִּימֵי לְבָא לְמַנְדַּע וּלְאַשְׁתַּמוּדְעָא, רוּחָא קִיּוּמָא בְּרָזָא דְהוּה סִפְר, וְכָלָא בְּרָזָא דָא קִיּוּמָא, בִּר חִיזוּ דְאַנְפִּין דְאַתְדֵּן בְּגוּזָא אַחֲרָא, כְּפֻם שׁוּלְטָנוּ דְרוּחָא, אוּ מְאֲרִיָּה דְרוּחָא. זָכָאִין אִינוּן חַבִּימִין דְכָלָא אֲתַמַּסֵּר לֹון לְמַנְדַּע. עַד הָכָא רָזָא דְאַנְפִּין.

115. מִכָּאֵן וְלַהֲלָאָה בְּרָזָא דְשִׁפּוּן, בְּאַת פ' דְכָלִּיל בְּרָזָא דְאַת ס'. שִׁפּוּן רַבְרָבָן, דָא אִיהוּ בִר נֶשׁ מְלִיל בְּלִישְׁנָא בִישָׂא, וְלֹא אַכְסִיף, וְלֹא דְחִיל, מְאֲרִי דְמַחְלוּקָתָא, רְכִילָא אִיהוּ בִין הָאִי לְהָאִי. וּמִשְׁלַח מְדִנִּים בִּין אַחִים. לֹאוּ אִיהוּ מְאֲרִיָּה דְרִזִּין, וְכִד אֲשְׁתַּדַּל בְּאוּרִיזָא מַכְסָה רִזִּין, אֲבָל מְאֲרִיָּה דְלִישְׁנָא בִישָׂא, וְלֹא שׁוּי דְחִילוּ בְּלִבִּיָּה.

116. וְסִימְנָא דָא, אֶת פ' דְכָלִּיל בְּאַת ר' וְלֹא אֲתַכְלִיל בְּאַת ס'. הָאִי אִיהוּ דְאַתְחֲזִי דְאִיהוּ זָכָאָה, וְלֹא דְחִיל חֻטָּאָה אִיהוּ, וְלֹא בְעִי לְאַשְׁתַּדַּל אֲבַתְרִיָּה, בְּגִין דְכָל מְלוּי אִינוּן בְּפֻמָּא וְלֹא בְּגוּפָא.

117. שִׁפּוּן עֵתִיקִין בְּעֵתִיקוֹ, וְלֹאוּ דְקִיקִין. הָאִי אִיהוּ בִר נֶשׁ מְאֲרִיָּה דְרוּגְזָא וְתִיר. מְאֲרִיָּה דְזִדּוּנָא. לֹא יְכִיל לְמַסְבֵּל מְלָה. מְאֲרִי דְלִישְׁנָא בִישָׂא בְּפִרְהֶסְיָא, בְּלֹא כְסוּפָא כָלָל. לְזִמְנִין אֲשְׁתַּדַּל בְּלִיצְנוּתָא. הָאִי אִיהוּ בִר נֶשׁ דְּבְעִי לְאַתְרַחֲקָא מִנִּיהּ.

118. If his beard becomes full, according to evil speech, such a one speaks openly to everyone. He has no shame and he concerns himself with causing strife. Yet, he is successful in worldly matters. He gazes upon his enemies, and he "winks with his eyes" (Ibid. 13). Concerning him, it is said: "A wicked man hardens his face" (Mishlei 21:29). He stands under the mystery of the letter Pe alone, when it is not included in the Samech at all. Yet at times it is joined to the letter Resh. It is included in this letter Resh.

118. אֶתְמָלִי דִּיקְנִיה בְּשַׁעֲרָא, הֵהוּא, לִישׁנָא בִּישָׁא, אֹרִי עָלֶיה בְּפִרְהֶסְיָא, לִית לִיה כְּסוּפָא. אֶשְׁתַּדַּל בְּמַחְלֻקָתָא. אֶצְלַח בְּמַלִּי דְעֵלְמָא. חָמִי בְּשִׁנְאוֹ. דָּא אִיהוּ קוֹרֵץ בְּעֵינָיו, עַל דָּא אֶתְמַר הֵעֵז אִישׁ רָשָׁע בְּפָנָיו. דָּא אִיהוּ בְּרָזָא דָּאֵת פ' בְּלַחְדוֹנִי. דָּלָא אֶתְכַלִּיל בָּאֵת ס' כָּלָל. וְלִזְמָנִין אֶתְחַבֵּר בָּאֵת ר' בְּהֵאֵי אֵת ר' אֶתְכַלִּיל.

10. And you shall behold the secret of the ears

The size and shape of ears is correlated to certain human characteristics, the ears being of the letter Yud. From here, we are told that the Zohar will speak about the mysteries of the verse, "This is the book," in its supreme spiritual level in the context of times and seasons of this world.

119. The mystery of the ears. One whose ears are large has foolishness in his heart and madness in his spirit. One whose ears are small and preserve a proper shape, when awakened, is wise-hearted. He will concern himself with everything. This type is under the letter Yud, which is included in all other letters.

119. בְּרָזָא דְאֹדְנִין, מֵאן דְאֹדְנִי רַבְרְבִין, טַפְשָׁא בְּלִיבִיה וְשִׁגְעוֹנָא בְּרוּחִיה. מֵאן דְאֹדְנִי זַעֲרִין, וְקִיּוּמִין עַל קִיּוּמָא. פְּקִיחָא דְלָבָא בְּאַתְעָרוּתָא אִיהוּ. צְבִי לֹאֶשְׁתַּדַּל בְּכָלָא. וְרָזָא דָּא אֵת י' דְאֶתְכַלִּיל בְּכָל שָׂאֵר אֲתוּן.

120. Until this point is the secret of the shapes of man. From here forward we will concern ourselves with other mysteries of our master RABBI SHIMON which have no standing with regard to the countenance. Rather, we will endeavor to learn the mysteries of the verse, "THIS IS THE BOOK," in its supreme spiritual level in the context of times and seasons of this world, of WHICH UNTIL NOW we were not worthy of knowing.

120. עַד הֵכָא, רִזִּין דְרִיוּקָנִין דְּבַר נֶשׁ. מִכָּאן וְלַהֲלָא, רִזִּין אַחֲרָנִין בְּאַתוּן דְּמַר, דָּלָא קִיּוּמִין גּוֹ פְּרִצוּפָא, אֶלָּא לְמַנְדַּע רִזִּין דְּהֵאֵי פְּסוּקָא, גּוֹ דְרָגִין עֲלָאִין, בְּזִמְנִין וְתַקִּיפִין דְּהֵאֵי עֲלָמָא, וְלֹא זְכִינָן בְּהוּ.

121. Rabbi Shimon said: My children, you are worthy in this world and you are worthy in the World to Come. Blessed are my eyes that will be worthy to see this when I enter the World to Come. For the sake of my soul, I call to Atik Yomin ('Ancient of Days') this verse: "You prepare a table before me in the presence of my enemies: You anoint my head with oil; my cup runs over" (Tehilim 23:5). And the Holy One, blessed be He, calls to us: "Open the Gates, that the righteous nation that keeps faithfulness may enter in" (Yeshayah 26:2).

121. אָמַר ר' שְׁמַעוֹן, בְּנֵי, זָכָאִין אֲתוּן בְּעֵלְמָא, דִּין, וּבְעֵלְמָא דְאֲתִי, וּזְכָאִין עֵינֵי, דִּיזְכוּן לְמִיחְמֵי דָּא, כִּד אִיעוּל לְהֵהוּא עֲלָמָא דְאֲתִי. בְּגִין נִשְׁמַתִּי קְרִי לְעֵתִיק יוֹמִין, הֵאֵי קְרָא, תַּעֲרוֹךְ לְפָנֵי שְׁלַחַן נֶגֶד צוּרֵי דְשִׁנַּת בִּשְׁמֵן רֹאשֵׁי כּוֹסֵי רוּיָה. וְקוּדְשָׁא בְּרִיךְ הוּא קְרִי עֲלֵן, פְּתַחוּ שַׁעֲרִים וְיָבֹא גּוֹי צַדִּיק שׁוֹמֵר אֱמוּנִים.

11. And you shall behold the secret of the lines of the hands

We are told that God impressed spiritual mysteries upon the palm and fingers of a person. The mystery of the palm is of the letter Caf. The skin, bones and sinews are compared to things in the supernal realms. Returning to a discussion of the face, we read that it is only possible to discern a person fully when the face is without anger, but is shining and serene. Much reference is made in this whole section to the firmament, the heavens and the stars. At the end we learn that Moses had no need of these signs by which the wise recognize the wise, for he was informed by the Holy Spirit; King Solomon knew these things and was able to judge because of his throne, but King Messiah will judge by the fragrance. And these three were able to judge the world without witnesses. All others who are wise in these signs must warn people, and try to heal them.

122. They opened the discussion with a discourse on the verse: "and they had the hands of a man under their wings" (Yechezkel 1:8). This verse, the friends explained, are the hands to receive penitents who return to the Holy One, blessed be He. "...the hands of a man..." are the forms and spiritual mysteries which the Holy One, Blessed be He, impressed upon man and arranged in his fingers, outwardly and inwardly, and in his palm. THAT IS, THE PALM OF HIS HAND.

123. When the Holy One, blessed be He, created man, He arranged in him all the forms of the supernal mysteries of the world above, WHICH IS BINA, and all the images of the lower mysteries of the world below, WHICH IS MALCHUT. And all is carved in man and found in the image of Elohim, because he is called "the creation of the palm," WHICH IS THE PALM OF THE HOLY ONE, BLESSED BE HE.

124. And the mystery of the palm (Heb. caf) is of the letter which is called 'Caf', as it is written: "And Elohim created Man in His own image" (Beresheet 1:27). This is the secret of the letter Caf. This letter has supernal secrets and spiritual forms. This Caf, WHICH IS THE PALM OF THE HAND, contains ten sayings from right and left - five in the right PALM and five in the left PALM. And all are one, in one secret - THE RIGHT AND THE LEFT ARE UNITED INTO ONE.

125. It is written: "I will also smite My one palm upon the other" (Yechezkel 21:22). ITS EXPLANATION is that this one and that one shall be in conflict so that blessings will be removed from this world, and the pride of Yisrael will be given over to the other nations. THIS IS BECAUSE FROM THE UNIFICATION OF RIGHT AND LEFT THERE CONTINUE FROM THE LEFT THE THREE FIRST SFIROT TO YISRAEL, WHICH IS THEIR PRIDE. WHEN THEY ARE DIVIDED, THE OTHER NATIONS SUCKLE FROM THE LEFT COLUMN, AND THE PRIDE OF YISRAEL IS GIVEN OVER TO THE HEATHEN NATIONS. And when they are joined together, it is written: "One spoon (Heb. caf) of ten shekels of gold, full of incense" (Bemidbar 7:14). This is an indication of one connection, WHICH MEANS THE TEN FROM THE RIGHT AND THE LEFT ARE UNITED IN ONE PALM (HEB. CAF). And when they are united in one connection, it is written: "And Elohim created man in His own image..." "And Elohim created," implies the departure of thought through the inner mystery; "man," is the secret of Male and Female together, SINCE ET (ENG. 'THE'), WHICH COMES BEFORE THE WORD "MAN," IS FEMALE, AND "MAN" (HEB. ADAM) IS MALE. "In the image of Elohim," is the mystery of Caf, THAT IS, WHEN TWO RIGHT AND LEFT PALMS WERE UNIFIED INTO ONE CAF, WHEN ALL SUPERNAL MOCHIN EMANATE FROM THEM.

126. When man was created, what is written concerning him: "You have clothed me with skin and flesh..." (Iyov 10:11). HE ASKS: If so, what is man IN HIS ESSENCE? AND HE ANSWERS: If you think THAT MAN is nothing more than skin, flesh, bones and sinews, this is not so. For certainly man is but his soul. And skin, flesh, bones, and sinews, are all only the clothing. These are the implements of man, and not man HIMSELF. And when man passes away, he divests himself of all these implements that he wore.

122. אוף אינאן פֿתחו ואמרו, כתיב וירי אדם מתחת בנפיהם, האי קרא אוקמה חבריא, דאינון ידיו לקבלא מאריהון דתויבתא דתבאן לגבי קודשא בריך הוא. אבל ירי אדם, אליו אינון דיוקנין ורזין עלאין, דשוי קודשא בריך הוא בבר נש, וסדר לון באצבען לבר ולגו. ובהוא כ"ף.

123. וקודשא בריך הוא כד ברא ליה לבר נש, סדר ביה, כל דיוקנין דרזין עלאין, דעלמא דלעילא, וכל דיוקנין דרזין תתאין, דעלמא דלתתא, וכלא מתחקא בב"נ, דאיהו קאים בצלם אלהים, בגין דאקרי יציר כ"ף.

124. ורזא דכ"ף, דאת דא דאקרי כ"ף, דכתיב, ויברא אלהים את האדם בצלמו, דא איהו רזא דאת כ"ף. את דא, אית ביה רזין עלאין, ודיוקנין עלאין. בהאי כ"ף תליין עשר אמירן מימינא ומשמאלא, חמש מימינא, וחמש משמאלא, ואינון חד ברזא חדא.

125. תנינן כתיב וגם אני אכה כפי אל כפי, דלהו דא עם דא בפלוגתא ויסתלקו ברבאן מעלמא, הואיל וגאותא דישראל אתיהיבת לעמין. כד מתחברן בחדא, כתיב, כף אחת עשרה זהב מלאה קטרת רמז לחבורא חדא. וכד הו בחבורא חדא, כתיב, ויברא אלהים את האדם בצלמו וגו'. ויברא אלהים דא סליקו דמחשבה ברזא פנימאה. את האדם: רזא דכר ונוקבא בחדא, בצלם אלהים רזא דכף.

126. כד אתברי אדם, מה כתיב, ביה, עור ובשר תלבישני וגו'. אי הכי האדם מהו. אי תימא, דאינון אלא עור ובשר עצמות וגידים, לאו הכי, דהא ודאי האדם לאו איהו אלא נשמתא. ואלין דקאמר עור ובשר עצמות וגידים, בלהו לא הו אלא מלבושא בלחודוי, מאנין אינון דבר נש, ולא אינון אדם. וכד האי אדם אסתלק, אתפשט מאנון מאנין דקא לביש.

127. The skin with which man has been clothed and all these bones and sinews, are all in the mystery of the supernal wisdom corresponding to that which is above. AND HE EXPLAINS THAT the skin, corresponding to that which is above, is, as we have learned, in connection with the curtains, as it is written: "who stretches out the heavens like a curtain" (Tehilim 104:1), "rams' skins dyed red, and badgers' skins" (Shemot 25:5). These are the garments up above that cover the garments which are like the extensions of the heavens, which is the outer garment. The curtains are the inner garments, corresponding to the skin that protects the flesh. AND THUS IT IS SAID, "WHO STRETCHES OUT THE HEAVENS LIKE A CURTAIN," AS THE CURTAINS ARE THE INNER GARMENTS, AND ON THESE ARE THE HEAVENLY GARMENTS FROM THE OUTSIDE.

128. The bones and the sinews are the Chariots and all the hosts, which are appointed inward. THAT IS, THEY ARE ALL AN INNER ASPECT AND THE FIRST THREE SFIROT OF THE OUTER PART OF THE GRADE, FOR THE SINEWS ARE THE NESHAMAH OF THE GARMENT, AND THE BONES ARE AN ASPECT OF CHAYAH OF THE GARMENT. And all of these are garments to that which is inward, which is also the mystery of the supernal man who is the innermost TO THEM.

129. The same secret is found here below. Man is the inner of the innermost and his garments correspond to that which is above. The bones and the sinews are similar to what we have said regarding the Chariots and hosts, THAT ARE CALLED 'BONES' AND 'SINEWS'. The flesh is a covering to those hosts and Chariots THAT ARE CALLED 'BONES' AND 'SINEWS', and appears itself outwardly TO THEM. And this is the secret THAT THE FLESH is being drawn FROM HIM to the Other Side. The skin, which covers all, corresponds to the firmaments which cover everything. And all of these are garments to be worn by him, the innermost being the mystery of man. And all is a secret. For what is below corresponds to the above. And thus it is written: "And Elohim created man in His own image, in the image of Elohim" (Beresheet 1:97). For the mystery of man below corresponds entirely to the secret above.

130. In this firmament up above, which covers everything, impressions were set in it to show and know, through these impressions, things and concealed secrets. These are the shapes of the stars and constellations recorded and fixed in this firmament, which covers externally. Similarly, the skin which covers man FROM THE OUTSIDE is like the firmament that covers all, having lines and impressions - which is CONSIDERED TO BE AN ASPECT OF THE stars and constellations of this skin. One may perceive in them hidden things and deep mysteries of the stars and constellations, THAT ARE THE IMPRESSIONS AND LINES IN THE SKIN, through which the wise of heart may study them, and discern the secrets hidden within, as we have stated. And this is the secret of: "the astrologers, the stargazers" (Yeshayah 47:13).

127. עור האֶתְלַבֵּשׁ בִּיהַ בָּר נֶשׁ. וְכָל אֵינוֹן עֲצֻמוֹת וְגִידִים, כָּלֵהוּ בְּרָזָא דְּחֻכְמָתָא עֲלָאָה בְּגוּוֹנָא דְּלַעִילָא. עוֹר בְּגוּוֹנָא דְּלַעִילָא, כְּמָה דְּאוֹלִיף מֶר, בְּאֵינוֹן יִרְיעוֹת, דְּכֻתִּיב נֹטָה שָׁמַיִם בִּירְיעָה. עוֹרוֹת אֵלִים מֵאֲדָמִים וְעוֹרוֹת תַּחֲשִׁים. אֵינוֹן מְלַבּוֹשִׁין דְּלַעִילָא, דְּמִסְכְּבִי לְמַלְבוּשָׁא, אֶתְפַּשְׁטוּתָא דְּשָׁמַיִם, דְּאִיהוּ מְלַבּוֹשָׁא דְּלִבְר. יִרְיעוֹת אֵינוֹן מְלַבּוֹשָׁא דְּלִגו, וְאִיהוּ קְרוּמָא דְּסַכִּיךְ עַל בְּשָׂרָא.

128. עֲצֻמוֹת וְגִידִים, אֵינוֹן רְתִיכִין, וְכָל אֵינוֹן חֲיִילִין, דְּקִיּוּמִין לָגו. וְכָלֵהוּ מְלַבּוֹשִׁין לְפָנִימָאָה, רָזָא דְּאֲדָם עֲלָאָה, דְּאִיהוּ פָּנִימָאָה.

129. אוֹף הָכִי רָזָא לְתַתָּא, אֲדָם אִיהוּ פָּנִימָאָה לָגו. מְלַבּוֹשִׁין דִּילִיָּה בְּגוּוֹנָא דְּלַעִילָא. עֲצֻמוֹת וְגִידִין, בְּגוּוֹנָא דְּקֶאמְרִין בְּאֵינוֹן רְתִיכִין וּמִשְׁרִיין. בְּשָׂר אִיהוּ סַכִּיךְ עַל אֵינוֹן מִשְׁרִיין וּרְתִיכִין, וְקִיּוּמָא לִבְר, וְדָא רָזָא דְּאֶתְמַשְׁכָּא לְסַטְרָא אַחְרָא. עוֹר דְּסַכִּיךְ עַל כָּלָא, דָּא אִיהוּ בְּגוּוֹנָא דְּאֵינוֹן רְקִיעִין, דְּסַכִּיכוּ עַל כָּלָא. וְכָלֵהוּ מְלַבּוֹשִׁין לְאֶתְלַבֵּשׁ אִיהוּ. פָּנִימָאָה דְּלִגו רָזָא דְּאֲדָם. וְכָלָא רָזָא, לְתַתָּא בְּגוּוֹנָא דְּלַעִילָא. וְעַל דָּא וַיִּבְרָא אֱלֹקִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹקִים, וְרָזָא דְּאֲדָם לְתַתָּא כָּלָא אִיהוּ בְּרָזָא דְּלַעִילָא.

130. בְּהָאֵי רְקִיעָא דְּלַעִילָא, דְּמִסְכְּךְ עַל כָּלָא, אֶתְרַשִּׁימוּ בִּיהַ רְשִׁימִין, לְאֶתְחַזָּאָה וּלְמַנְדַּע בְּאֵינוֹן רְשִׁימִין, דְּאֶתְקַבִּיעוּ בִּיהַ מְלִין וְרָזִין סְתִימִין. וְאֵינוֹן רְשִׁימִין דְּכַכְּבִיא וּמִזְלִי, דְּאֶתְרַשִּׁימוּ וְאֶתְקַבִּיעוּ בְּהָאֵי רְקִיעָא, דְּסַכִּיךְ לִבְר. אוֹף הָכִי עוֹר, דְּאִיהוּ סַכּוּכָא לִבְר בְּבֶר נֶשׁ, דְּאִיהוּ רְקִיעָא דְּסַכִּיךְ עַל כָּלָא, אִית בִּיהַ רְשִׁימִין וּשְׂרֻטוּטִין, וְאֵינוֹן כַּכְּבִיא וּמִזְלִי דְּהָאֵי עוֹר. לְאֶתְחַזָּאָה בְּהוּ, וּלְמַנְדַּע בְּהוּ, מְלִין וְרָזִין סְתִימִין, בְּכַכְּבִיא וּמִזְלִיא, לְעִינָא בְּהוּ חֲבִימִי לְבָא, וְלְאֶסְתַּבְּלָא בְּהוּ לְמַנְדַּע אֶסְתַּבְּלוּתָא בְּאַנְפִּין, בְּרָזִין דְּקֶאמְרִין, וְרָזָא דָּא, הוֹבְרִי שָׁמַיִם הַחוּזִים בְּכַכְּבִים.

131. And this can be discerned only when the face shines and remains without anger, FOR ONLY THEN CAN WE OBSERVE AND DISCERN, AS MENTIONED PREVIOUSLY. At the time when anger rules over man, another Judgment is applied. And why was this principle not given to us for our use? IT IS POSSIBLE to know at the time when Judgment rules the firmament.

132. But the face is observed in its truthful way, when the face shines and man is secure. THEN these impressions are seen in a truthful way, and with this discernment one is able to judge better, with clarification - although there are many STYLES the wise can utilize to discern.

133. The lines of the hands and the lines of the fingers from the inside are all set under other secrets with which to discern concealed matters. And these are the stars that shine so as to reveal the interiors of the constellations in high ministers.

134. There are supernal secrets in the fingers. The nails of the fingers cover them from the outside. They are explained through these inner secrets that are manifested on the outside. These contain secrets to those wizards who contemplate the fingernails, in the light of other principles that govern them, and these magicians defile that place.

135. In the nails, there are times when little white stars shine from them - THAT IS, LITTLE WHITE SPOTS ARE SEEN IN THE NAILS, which are similar to birthmarks, the shape of lentils - and they are sunk IN THE NAILS as if nailed to a board. And they are different to those other white SPOTS that are not sunken, but are fixed above ON THE NAILS; those that are not sunken have no meaning. But those that are white and immersed like birthmarks the shape of lentils, have meaning, and they are a good omen for man, and he will succeed during this time. Or if a judgment was imposed upon him he will be rescued from it.

136. The lines of the hands are among the supernal mysteries, along with the fingers from the inside, THAT IS, NOT ON THE SIDE OF THE NAILS, BUT THE SIDE OF THE FLESH. In the hands, there are large lines and small, thin upper lines in the right. In the little finger on the right, there are thin impressions. This finger is fixed permanently on acts by the Other Side.

137. In this finger, we find lines that are formed when the finger is folded, DURING THE CLOSING OF THE HAND. We do not observe these, except if added to BY OTHER LINES. If two other lines are added to the line THAT THE FINGER formed when doubled over, a way of opportunity will not be opened to him. And if he does initiate an opportunity, he will not succeed.

131. וְדָא אִיהוּ, כִּד אֵינוֹן נְהִירִין וְקִיּוּמִין, בְּלֹא רֹגֵזָא. בְּזִמְנָא דְרֹגֵזָא שְׁלֵטָא עָלֶיהָ דְּבֵר נֶשׁ, דִּינָא אַחֲרָא אֲתַמְסֵר לְמַנְדַּע בֵּיהּ. בְּמָה דְלֹא אֲתִיְהִיב לְשִׁלְטָאָה, לְמַנְדַּע בְּזִמְנָא דְדִינָא שְׁלֵטָא בְּרִקְיעָא.

132. אָבֵל אֲסֵתְבִלוּתָא דְאַנְפִּין עַל אֶרֶח קְשׁוּט, בְּשַׁעֲתָא דְאַנְפִּין נְהִירִין, וְקִיּוּמָא בִּר נֶשׁ עַל קִיּוּמָא, וְאֵינוֹן רְשִׁימִין אֲתַחְזֹן בְּאֶרֶח קְשׁוּט, דְּכִדִּין בְּהֵוֹא אֲסֵתְבִלוּתָא וְכִיל לְאַתְדָּנָא עַל בּוּרְיָה וְתִיר, וְאֶף עַל גַּב דְּבִכְלָא כָּל אֵינוֹן חֲבִימִין יְכַלִּין לְאַסְתְּבִלָּא.

133. שְׂרָטוּטֵי יָדִין וְשְׂרָטוּטֵי אַצְבָּעֵן, לְגוּ, בְּלֵהוּ קִיּוּמִין בְּרִזִּין אַחֲרָנִין, לְמַנְדַּע בְּמַלְיִן סְתִימִין. וְאַלִּין אֵינוֹן כְּכַבֵּי, דְּנְהִירִין לְאַסְתְּבִלָּא גּוּ מְזִלִּי, בְּטַסִּירִין עֲלָאִין.

134. אַצְבָּעֵן קִיּוּמֵי בְרִזִּין עֲלָאִין. טוּפְרֵי אַצְבָּעָאן, דְּקִיּוּמִין דְּחַפְיָן, לְבֵר, הוּא אוּקְמוּהָ בְּאֵינוֹן רִזִּין, דְּהוּ פָּנִים דְּלְבֵר, וּבֵהוּ אִית רִזִּין, לְאֵינוֹן חֲרָשִׁין, דְּמַסְתְּכִלִּי בְּטוּפְרֵי, בְּנְהִירוּ דְּמֵלָה אַחֲרָא, דְּשִׁלְטָא בְּהוּ, וְאֵינוֹן חֲרָשִׁין קָא מַסָּאבִּי לְהֵוֹא אֲתֵר.

135. בְּטוּפְרִין אִית זְמָנִין, דְּנְהִירִין בְּהוּ כְּכַבִּין חוּרִין דְּקִיקִין, וְאַלִּין אֵינוֹן כְּתוּלְדָּה דְּטְלוּפְחִין, וְאֵינוֹן שְׁקִיעִין בְּהֵאִי מַסְמָרָא עַל לוחָא. וְלֹא אֵינוֹן בְּאֵינוֹן חוּרִין אַחֲרָנִין דְּלֹא שְׁקִיעִין, אֲלֹא דְקִיּוּמִין לְעִילָא. בְּהֵנִי דְלֹא שְׁקִיעִין, לִית בְּהוּ מַמְשָׁא. אָבֵל הֵנִי דְשְׁקִיעִין חוּרִין כְּתוּלְדָּה דְּטְלוּפְחִין אִית בְּהוּ מַמְשָׁא, וְאִית סִימְנָא טְבָא לִיָּה לְבֵר נֶשׁ בְּהוּ, וְיַצְלַח בְּהֵוֹא זְמָנָא. אוּ גִזְרָה אֲתַגְזֹר עָלֶיהָ וְאַשְׁתִּיזֵב מִיָּנָה.

136. שְׂרָטוּטֵי יָדִין בְּרִזִּין עֲלָאִין, בְּאַצְבָּעֵן לְגוּ. בִּידִין שְׂרָטוּטִין רַבְרָבִין, שְׂרָטוּטִין זְעִירִין דְּקִיקִין עֲלָאִין בִּימִינָא. בְּאֵינוֹן אַצְבָּעֵן דְּבֵהוּ שְׂרָטוּטִין זְעִירִין. בְּאַצְבָּעָא זְעִירָא דִּימִינָא, אִית רְשִׁימִין דְּקִיקִין. אַצְבָּעָא דָּא, קִיּוּמָא תְדִיר עַל עוֹבְרִין דְּבַסְטֵר אַחֲרָא.

137. בְּהֵאִי אַצְבָּעָא קִיּוּמִין שְׂרָטוּטִין, אֵינוֹן דְּאַצְבָּעָא אֲתַכְפִּיל בְּהוּ. הֵנִי לֹא אֵינוֹן לְאַסְתְּבִלָּא, אֲלֹא אִי אֲתוּסְפֵן בֵּיהּ. אִי אֲתוּסְפֵן תְּרִין אוּחֲרָנִין, עַל הֵוֹא שְׂרָטוּטָא דְּאַתְכְּפֵל בְּהוּ. אֶרְחָא לֹא אֲזַדְמֵן לִיָּה. וְאִי יַעֲבֹד לֹא יַצְלַח.

138. In the case where the lines are fixed lengthwise between impressions, BETWEEN THE IMPRESSIONS FORMED WHEN THE FINGER IS FOLDED OVER, at the time when the skin of the finger is pulled backwards - AND WITH ALL THIS, these recognizable impressions remain AND ARE NOT ERASED DUE TO THE PULLING OF THE SKIN, such a person will succeed in his ways. The sign for this is three lines in width, and four in length. This is the secret of Zayin from the small letters. FOR IN THE HEBREW ALPHABET THERE ARE THREE STYLES OF LETTERS: LARGE, MEDIUM, AND SMALL. AND THE ZAYIN HERETOFORE MENTIONED REFERS TO THE SMALLEST STYLE OF LETTERS.

139. IF there is one impression that is a lengthwise line, and there are two widthwise lines, then along his travels he will hear of things in the near future, but they will not benefit him. If there are impressions that are four lengthwise lines and four widthwise lines, an opportunity will come his way, and through hard effort the results will be to his benefit. And this is the mystery of Zayin from the medium size letters of the Hebrew alphabet, those between the large LETTERS and the smaller LETTERS.

140. If there are five small impressions in width at the bottom, and four in width at the top, and four lengthwise, he has peace in the house, and he is lazy. An opportunity may present itself for him, but he does not wish to take advantage of it. Had he taken advantage, he would have succeeded along this path. But he takes no advantage of it because he is lazy. And this is the mystery of the small Zayin.

141. The middle finger is the finger that stands TO SHOW IF he should manifest the action of which he thought. If one line is fixed lengthwise between lines at width, he thinks thoughts, but they are gone from him; he fears and he does not CARRY THEM OUT, and these thoughts amount to nothing.

142. If two lines are fixed lengthwise EVEN when the skin of the finger is pulled backwards, AND THEY ARE NOT CANCELED DUE TO THE PULL OF THE SKIN, he has no real thoughts, but only thinks superficial thoughts of the moment and accomplishes them. But he does not have contemplative thoughts, rather impulsive and petty thoughts, but no contemplative thoughts.

143. If there are three impressions in length and two or three impressions in width, after he stretches the skin OF THE FINGER backwards, he is a man who is wise and contemplative. And all those thoughts that are on the side of the Holy One, Blessed be He, will be fulfilled by his hands, but not so with other thoughts.

138. בֵּר אֵי קִיּוּמָן בְּאַרְכָּא, בֵּין רְשִׁימָא, לְרְשִׁימָא, בְּזִמְנָא דִּיתְמַשְׁךְ מִשְׁכָּא לְאַחֲרָא, וְאַשְׁתָּארוּ אִינוּן רְשִׁימִין דְּאַשְׁתְּמוּדְעִין. הָאִי יַצְלַח בְּאַרְחָא. וְסִימָן דָּא, תְּלַת תְּלַת בְּפוּתִיָּא. וְאַרְבַּע בְּאַרְכָּא. וְרִזָּא דָּא ז' מֵאַתְוֹן זַעִירִין.

139. רְשִׁימָא חֵד בְּאַרְכָּא, וְתֵרִין תֵּרִין בְּפוּתִיָּא. מֵאַרְחָא, יִשְׁמַע מְלִין בְּזִמְן קָרִיב, וְלִית לִיה בְּהוּ תוֹעֵלְתָא. אַרְבַּע רְשִׁימִין בְּאַרְכָּא, וְז' רְשִׁימִין בְּפוּתִיָּא, אַרְחָא אֲזִדְמָן לִיה בְּטַרְח סָגִי, וְלִסּוּפָא לְתוֹעֵלְתֵיהּ. וְרִזָּא דָּא ז' מֵאַתְוֹן אֲמַצְעִיין, דְּבִין זַעִירִין וְרַבְרָבִין.

140. חֲמֵשׁ זַעִירִין רְשִׁימִין בְּפוּתִיָּא לְתַתָּא, וְאַרְבַּע בְּפוּתִיָּא לְעִילָא, וְאַרְבַּע בְּאַרְכָּא נִיּוּחָא לִיה בְּבִיתֵיהּ, וְעֲצֵלָא אִיהוּ. וְאַרְחָא הוּא מִתְתַּקְנָא קָמִיָּה, וְלֹא בְּעֵי לְמַעְבַּד. וְאִי וְעַבַּד, יַצְלַח בְּהוּא אַרְחָא, אֲבָל לֹא עָבִיד לִיה, וְעֲצֵלָא הוּא וְרִזָּא דָּא ז' דְּאִיְהִי פְּעוּטָה.

141. בְּאַצְבָּעָא דְּאַמְצְעִיתָא, הָאִי אֲצַבָּעָא קִיּוּמָא, לְמַעְבַּד עוֹבְדָא הֵהוּא דְּחָשִׁיב. אִי שְׂרֻטָּא חָדָא קִיּוּמָא בְּאַרְכָּא, בֵּין שְׂרֻטוּי דְּפוּתִיָּא, הָאִי חָשִׁב מַחְשְׁבִין, וְאַסְתַּלְקֵן מְגִיָּה, וְדָחִיל וְלֹא עָבִיד, וְהֵהוּא מַחְשְׁבָה לֹא אֲתַעְבִּיד כָּלָל.

142. אִי תֵרִין שְׂרֻטוּיין בְּאַרְכָּא, דְּקִיּוּמִין בְּדִ אֲתַפְּשֵׁט מִשְׁכָּא לְאַחֲרָא. הָאִי לֹא בִיה מַחְשְׁבִין, וְחָשִׁיב מַחְשְׁבִין לְפּוּם שַׁעְתָּא, וְאַתְעָבִיד, וְלֹא מַחְשְׁבָה דְּהִרְהֵר בִּיה כָּלָל, אֲלֵא מַחְשְׁבָה דְּאִיהוּ בְּבִהִילוֹ וְזַעִירָא, אֲבָל הִרְהוּרָא וּמַחְשְׁבָה לֹא.

143. וְאִי תְּלַת רְשִׁימִין בְּאַרְכָּא. וּבְפוּתִיָּא תֵּרִין אוּ תְּלַת, בְּדִ אֲתַפְּשֵׁט מִשְׁכָּא לְאַחֲרָא. הָאִי אִיהוּ ב"ג דְּאִיהוּ פְּקִיחָא, וְחָשִׁיב מַחְשְׁבִין, וְכָל אִינוּן מַחְשְׁבִין דְּאִינוּן לְסֵטֵר קוּדְשָׁא בְּרִיךְ הוּא אֲתַקְיָוִין בִּידֵיהּ, וּמַחְשְׁבִין אַחֲרָנִין לֹא הֵבִי.

144. If there are four or five IMPRESSIONS in length after the skin OF THE FINGER is stretched, as previously stated, and they rest on three or four, or even two or more IMPRESSIONS OF THE lines in width, such a person has thoughts which tend to be evil and he glories in such thoughts. And when the beard and eyebrows are red, he thinks evil and glories in it for a brief time. He is cunning, and he always yields to these evil characteristics. Thus, he succeeds. After a brief period, he dies.

145. The remedy for this is repentance. And then we find three or four impressions resting on two, THAT IS, three or four impressions in length resting on two impressions in width, since, according to the habit of man, lines are changed from time to time. This secret is derived from the verse: "that brings out their host by number; He calls them all by names; because of the greatness of His might, and because He is strong in power" (Yeshayah 40:26).

146. As the Holy One, blessed be He, changes hosts and seasons in the stars in the heavens - this day, so, and another day, thus, all according to the SUPERNAL man who is the inner aspect of his actions as they appear in these heavens, the same is seen on the skin of man below, since his skin, which covers everything, is a firmament.

147. And all is according to the kind of inner man who is at times under Judgment and at times under Mercy. This is exactly the same sight outside, OVER THE FIRMAMENT, that at times appears in this mode, and at other times in that mode. This is also similar to that man, as we have stated previously, that is at times SEEN ON HIS SKIN in this way and at other times in that way. This is the secret sign of the letter Zayin when it is included in the letter Yud.

148. And these secrets are in the fingers of the right hand - the little FINGER and the large one, THAT IS, THE MIDDLE FINGER. The indication is: "but hear the small as well as the great" (Devarim 1:17). These two fingers are connected to these secrets. These are the mysteries which we have learned from our master, from the secrets of Rav Yesa Saba (the elder). From now and onward, other lines, are all called 'descendants', which refers to the descendants of Adam, as it has been written: "the generations of the heavens" (Beresheet 2:4). As we have learned, all is this secret. Similar to this are the descendants of man in all the shapes of the face, and in all that we discussed before, and in those descendants of the lines of the hands that are seen through inner secrets, as is fit.

144. אי ארבע או חמשה בארכא, באתפשטו דמשכא בדקאמרן, כד שראן על פותיא, בתלת, או בארבע, או מתרין ולהלאה. דא בר נש דמחשבו ל'אבאשא, ואשתבח בהו. ודיקנה וגביני עינוי סומקין, מחשב לביש ואשתבח בהו. קצרא דיומין איהו. פקיקא איהו. ואכנע תדיר למכילן דביש. אצלח. ולסופא דיומין זעירין אסתלק מעלמא.

145. אסוותא להאי תיובתא. כדן אשתכחו תלת רשימין, או ארבע, ושריין על תרין. תלת רשימין או ד' בארכא ושריין על תרין בפותיא. דהא כפום מנהגא דבר נש, הכי מתחלפי שרטוטין, מזמן לזמן. ורזא דא המוציא במספר צבאם וגו', מרב אונים ואמין כח וגו'.

146. כמה דקודשא בריך הוא אחלף חוילין וזמנין בבכבי שמיא, יומא דא כך, וליומא אחרא כך. כפום דאדם הלגו כל עובדיו. הכי אתחזון בהאי רקיעא. והכי אתחזי בהאי משכא דהאי אדם תתאה. דאיהו רקיעא, עור דחמיא על כלא.

147. וכלא כפום גוונא דאדם הלגו, דהאי לזמנין קאים בדינא, לזמנין ברחמי, בההוא גוונא ממש אחזי לבר. לזמנין כהאי גוונא, ולזמנין כהאי גוונא כגוונא דא לתתא בהאי אדם, כמה דאמרן, לזמנין כהאי גוונא, ולזמנין כהאי גוונא, ורזא דא את ז' אתכליל ביה את י'.

148. ורזין אלין באצבען דימינא, בזעירא ובברבא. וסימן כקטן כגדול תשמעון. אלו תרין אצבען ברזין אלין, והכי אינון ברזין דאוליפנא מניה דמר, ברזי דרב ייסא סבא. מכאן ולהלאה שרטוטין אחרנין, דאקרון כלהו תולדות, ואינון תולדות אדם, כמה דכתיב, תולדות השמים, והא אתמר, דכלא רזא דא. כגוונא דא תולדות אדם, בכל אינון דיוקנין דאנפין, ובכל אינון דקאמרן. ובאלין תולדות דשרטוטי ידין, דאתחזיין ברזין פנימאין, כמה דאתחזי.

149. "This is the book of the generations of Adam" (Beresheet 5:1). This refers to the lines. To the signs Zayin-Resh-Hei-Pe-Samech-Tzadik, WHICH ARE THE LETTERS OF "THIS IS THE BOOK (HEB. ZEH-SEFER, ZAYIN-HEI, SAMECH-PE-RESH)," TZADIK HAS BEEN ADDED. The secrets to the wise in heart are Resh-Zayin-Hei-Samech-final Pe; Five letters in five gates for the gain of Wisdom by understanding.

150. The First Gate is Resh. In the hand, there are thin lines and great lines. And all these lines mingle with one another. The great lines that are in the hand, when they are two in length, and two in width, and merge with each other are the secret of the letter Hei, and the letter Resh. It rejects the letter Zayin, and seizes these two letters. At its width, it takes the letter Hei; at its length, it takes the letter Resh. Its sign is Hei-Resh.

151. There are those who have similar lines TO THOSE ON THE RIGHT HAND ALSO in the left hand, particularly with the great lines. But it is with small lines that the right hand receives, while the left hand does not receive. For the right hand receives one thin line in length above, and one thin line below, which is seized between two great lines THAT ARE FOUND THERE. In the width there is one thin line that touches below two lines resting upon it. But in the left hand, this is not so. Thus, the secret is in the right hand and not the left.

152. This is a man who adores BEING at home at times, and on the road at times. His heart is not at ease with either. When he is at home, he yearns for the road; and when he is on the road, he yearns for home. He is always successful on the road, and at times at home. This person is successful in the Torah and in the mysteries of the Torah if he puts effort into them. He gazes on his enemies. Many will benefit from him. He is lazy in worldly matters. Yet, if he is stimulated FROM BELOW, then they will stimulate to improve him from above. He gains merit through his words. He is precious and spends his money. He has a good eye. His prayers are heard. In regards to money, he has ups and downs THAT IS, IN HIS POSSESSIONS.

153. There are times when his heart is broken before his Master. And then we find three small lines crossing the thin line that was added to the two lines in width. And this is the secret. The Hei is joined with the Resh. HE GIVES A BRIEF REVIEW OF THE WORDS, WHICH IS GOOD FOR THE MEMORY. It is the road. It is home. It is delight. It is sadness. It is beneficial. He is lazy. He is good-eyed. He is precious and scatters his money. It implies a broken heart, and the return to his Master.

149. זֶה סֵפֶר תּוֹלְדוֹת אָדָם, לְשֵׁרֻטוּתוֹ, סִימָן זר"ה פס"ץ. רִזִּין לְחִימֵי לֵבָא, רִזְהס"ף, חֲמֵשׁ אֲתוּן, בְּחֵמֶשׁ תִּרְעִין, לְמַנְדַּע חֲכָמָה בְּסוּכְלָתָנוּ.

150. תִּרְעָא קִדְמָא, ר'. בִּידָא אֵית שְׂרֻטוּתִין דְּקִיקִין, וְשֵׁרֻטוּתִין רַבְרְבִין. וְכֻלְהוּ מִתְעַרְבִי דָא עִם דָא. שְׂרֻטוּתִין רַבְרְבִין דָּאֵית בִּידָא, כִּד אֵינוֹן תִּרִין בְּאַרְכָא, וְתִרִין בְּפוּתִיא, וְאַחֲרֵי דָא בִּידָא, דָּא אֵיהּ בְּרָזָא דָּאֵת ה', וּבְרָזָא דָּאֵת ר' וְדָחֵי לָאֵת ז', וְנָטִיל אֵלִין תִּרִין אֲתוּן. בְּפוּתִיא נָטִיל ה', בְּאַרְכָא נָטִיל ר', וְסִימָן דִּילִיהּ ה"ר.

151. דָּא אֵית לִיהּ בִּידָא שְׁמָאלָא כְּהֵאֵי גּוּוּנָא בְּאַלִין שְׂרֻטוּתִין רַבְרְבִין. אָבֵל אֵינוֹן שְׂרֻטוּתִין זְעִירִין דְּנָטְלָא יְמִינָא, לֹא נָטְלָא שְׁמָאלָא. דִּימִינָא נָטְלָא, חֵד שְׂרֻטוּתָא דְּקִיק לְעֵילָא בְּאַרְכָא, וְחֵד שְׂרֻטוּתָא דְּקִיק לְתַתָּא, דְּאַחֲרֵי בֵין אֵינוֹן תִּרִין שְׂרֻטוּתִין רַבְרְבִין. בְּפוּתִיא אֵית חֵד שְׂרֻטוּתָא דְּקִיק, דְּאַחֲרֵי לְתַתָּא בְּאֵינוֹן תִּרִין דְּשִׁרְיָא עָלֶיהּ. וּבְשְׁמָאלָא לֹא חֵכִי, וְרָזָא דִּילִיהּ אֵיהּ בִּימִינָא, וְלֹא בְּשְׁמָאלָא.

152. הָאֵי אֵיהּ בֵּר נֶשׁ, דְּלִזְמִנִין תָּאִיב בְּבֵיתָא, וְלִזְמִנִין בְּאַרְחָא, דָּא לֹא שְׂכִיךְ לְבִיהּ בְּהָאֵי וּבְהָאֵי. כִּד אֵיהּ בְּבֵיתָא תָּאִיב בְּאַרְחָא, וְכִד אֵיהּ בְּאַרְחָא, תָּאִיב בְּבֵיתָא. אֲצֵלַח תְּדִיר בְּאַרְחָא, וְלִזְמִנִין בְּבֵיתָא. דָּא אֲצֵלַח בְּאוּרִייתָא, וּבְרָזִי דְּאוּרִייתָא אֵי אֲשֶׁתְּדַל בְּהוּ. הָאֵי חָמֵי בְּשָׁנָאוֹ, תּוֹעֵלְתָא לְסִגְיָאִין בִּיהּ. עֲצָלָא אֵיהּ בְּמִלֵּי דְעֵלְמָא. אֵי אֲתַעֵר, אֲתַעֲרוֹן לְאוּטְבָא לִיהּ מְלַעִילָא. זְכִי בְּמִלּוֹי. דָּא אֵיהּ חֲמִידָא וּמְפִזֵּר מְמוֹנָא. טַב עֵינָא אֵיהּ. צְלוּתִיהּ אֲשֶׁתַּמַּע. נְחִית וְסָלִיק בְּמְמוֹנָא.

153. דָּא אֵיהּ דְּלִזְמִנִין מִתְבַּר לְבִיהּ לְגַבִּיהּ מְאִרִיהּ. וְכִדִּין אֲשֶׁתְּכַחוּ תֵּלַת שְׂרֻטוּתִין זְעִירִין, דְּמַעְבְּרִין בְּהֵוָה שְׂרֻטוּתָא דְּקִיק, דְּאֲתוּסָף עַל אֵינוֹן תִּרִין דְּפוּתִיא, וְרָזָא דָּא ה' דְּמִתְחַפְּרָא עִם ר'. דָּא אֲרַחָא, דָּא בֵיתָא. דָּא חֲדוּהּ, דָּא עֲצִיבּוּ, דָּא תּוֹעֵלְתָא, דָּא עֲצָלָא, דָּא טַב עֵינָא, דָּא חֲמִידָא, וּמְפִזֵּר מְמוֹנָא. דָּא מִתְבַּר לְבִיהּ, וְתַב לְמְאִרִיהּ.

154. The second gate is Zayin. In the right HAND, in the part that accepts AND RECEIVES, NAMELY IN THE PALM OF THE HAND, there are impressions. When three great lines in width and two great lines are found, and one of those in length touches two in width, while the other one does not touch them, this implies a defect in the seed, either from the side of the father or the side of the mother.

155. And then we find below the three lines in width, two thin lines that touch them from below. This signifies a man who amends his actions in front of other people, yet his heart is not true. And at the time of his old age he repents to correct his actions. Then we find the two lines in length touch those in width, this one with that one, and two others, thin lines, with them in the middle - lengthwise - and also three thin lines in width. And this is the mystery of the Zayin that is linked to the letter Resh.

156. When he reaches old age and repents, as we have said, he is corrected under the secret of the letter Resh, and is joined with the letter Zayin. Afterwards, when matters have been corrected, he is always in silence and all his actions are secretive. But he is not established fully in this, because this defect, WHICH IS STILL IN HIS SEED, has not given him up AND STIMULATES HIM TO EVIL.

157. But after this defective seed gives up, then we find four and five lines in his right hand, four lines in length and five in width. And this secret is Zayin that is linked to the letter sign Hei. This implies that at times he succeeds in matters, and at times he does not succeed. He will succeed in Torah learning. And toward the end of his life, he will even succeed even in financial matters.

158. The third gate is Hei. In the right hand, when there are five lines in width, and three in length, and there is a middle line RECOGNIZED ESPECIALLY among the three lines IN LENGTH, this is the secret of the letter Hei, which is supported by the letter Samech.

154. תרעא תננינא, ז'. בימינא, בקסטירו דקולטא, רשימין שכיחי, כד אשתכחו תלת שרטוטין רברבין בפותיא, ותרין רברבין בארכא, וחד מאינון דארכא, אחיד באינון תרין פותיא, וחד אחרא לא אחיד בהו. האי אית פסלו בזרעיה, מסטרא דאבוי, או מסטרא דאמיה.

155. וכדין משתכחי לתתא מאינון תלת שרטוטין פותיא, תרין שרטוטין דיקין, דאחידן בהו לתתא. האי איהו בר נש, מתקן עובדוי, קמי בני נשא, ולביה לא קשוט. ולזמנא דסיב, אהדר לאתתקנא. כדין אשתכחו אינון תרין שרטוטין בארכא, אחידן באינון פותיא, דא עם דא. ותרין אחרנין עמהון באמצעיתא, דיקין, ודא בארכא. ותלת דיקין בפותיא, ורזא דא ז' דמתחברא באת ר'.

156. וכד איהו סיב ותב כדקאמרן, אתתקן איהו ברזא דאת ר', ואתחבר באת ז'. לבתר כד האי אתתקן, איהו תדיר בלחישו, וכל עובדוי בלחישו. אבל לאו איהו בקיומא כדקא חזי בגין דההוא פסלו, עד לא אתיאיאשא ביה.

157. ולבתר דאתיאיאשא. ההוא פסילו, כדין אשתכחו שרטוטין בינא ימינא, ארבע וחמש. ארבע בארכא, חמש בפותיא. ורזא דא ז', ואתחבר באת ה'. האי לזמנין אצלח, לזמנין לא אצלח. אצלח באורייתא, ולסוף יומוי, אצלח אפילו בממונא.

158. תרעא תליתאה, ה'. בימינא, כד אשתכחו חמש שרטוטין בפותיא, ותלת בארכא, ואשתכח ההוא שרטוטא דאמצעיתא מאינון תלת, דא איהו ברזא דאת ה', ואסתמיך באות ס'.

159. If this middle line FROM THE THREE LINES IN LENGTH is found to enter and to touch those five lines in width, it signifies a man who is sad and angry in his house. But this is not so with other men. He is a miser in his house, he is angry and hungry, yet at other times he is not. Outside of his house, he is not this way. He succeeds in worldly matters. When he is occupied with Torah, he observes a little, and then goes back to it. He is truthful, but not always. And at those times that he is not truthful, he appears to be truthful. He is successful in judgments. He is faithful to the secrets of the Torah. And this is the sign of the letter Hei and is linked to the letter Samech.

160. If there are four lines in width, and five lines in length, and two of those in length enter in the midst of those four IN WIDTH, it signifies a man who is happy in his house, but appears to be of sad heart on the outside. Yet, this is not true for as soon as he speaks with people, he shows happiness and speaks with intent.

161. Three small lines enter in the midst of those lines in length. And this person has a black spot on his body, and three hairs hang from this spot. The spot is round, and a break is in the top OF THE SPOT. This impression is called by the wise in heart, who know these mysteries, the name of 'Eagle Head'. This impression is sometimes seen between his shoulders, and at times on his right arm, and at times on his right hand on his fingers.

162. If this impression, which we call Eagle Head, is in a manner that is well set, then he will be raised to wealth and honor. But if this Eagle Head is turned backwards, he will at times be worthy of children. As he grows older, he will be worthy of great wealth and great honor, more than when he was a youth. He will also succeed in the Torah if he occupies himself with it.

163. This Eagle Head looks black at times, and at times it is a color that is only slightly red, for it was not dyed much. And WE LOOK AT THE HAIR HANGING FROM IT, for at times they are straight. And everything is under one sign, and judged according to the same law.

159. בזמנא דאשתבח ההוא שרטוטא דאמצעיתא, דעאל ואחיד גו אינון חמש שרטוטין דפותיא, דא איהו בר נש עציב ורגיז גו ביתיה, ובגו בני נשא לאו הכי. קמץ איהו בביתיה, ורגיז וכפין, ולזמנין לא. לבר מביתיה לאו הכי. אצלח בעוברי עלמא. כד אשתדל באורייתא אסתכל זעיר ואתהדר בה. מהימנא איהו, אבל לאו כל זמנא. וההוא זמנא דלאו מהימנא, אחזי גוון קשוט, ולא קשוט בשלימו. בדינא יצלח. מהימנא איהו ברזין דאורייתא, דא איהו ברזא דאת ה', ואתחבר באת ס'.

160. ואי ארבע שרטוטין בפותיא, וחמש בארפא, תרין מאינון דארפא, עאלין גו אינון ארבע, דא איהו בר נש חדי בביתיה, ואתחזי עציב לבא לבר, ולא הכי דכין דמליל עם בני נשא, אחזי חדו ואתכוון במלוי.

161. תלת שרטוטין זעירין עאלין גו אינון דארפא, דא אית ליה חד רשימו אוכם בגופיה, ותלת שערין תליין בההוא רשימו, וההוא רשימו איהו בעגולא, וחד תבירא ברישיה. ולהאי רשימא, קראן ליה חכימי לבא, דידיעין רזין אלין, ריש נשרא. רשימו דא, אתחזי לזמנין, בין בתפוי. ולזמנין, בדרועא ימינא. ולזמנין, על ידא ומינא באצבעוי.

162. אי רשימא דא ריש נשרא, איהו בארח מיושר בתיקונו, וסתלק לעותרא וליקרא. ואי ההוא ריש נשרא אתהפך לאחורא, יזכה לבנין לזמנין. אבל כד איהו סיב, יזכה לעותרא ויתיר, וליקר סגיא, ויתיר מעולמו, ויצלח באורייתא, אי אשתדל בה.

163. ריש נשרא דא, אתחזי לזמנין אוכמא, ולזמנין גוון דלא סומק זעיר, דלא אצטבע כל כך. לזמנין בשערין לזמנין שעיע, וכלא חד סימנא איהו, ובחד דינא אתדן.

164. If this red color is significantly red and maintains its color; and if it is only a brief time since it became colored; and - since these colors are found shining at times, and at other times are dim - if this red color becomes bright and shining; and he has in his left hand three lines in length, and three lines in width; and there is one thin line on those width lines and one thin line on those length lines; and in the right hand, one thin line alone is added to the width, then he is a man who slept with a menstruant woman and did not repent to his Master.

165. And when he repents, the lines in the left hand remain. And the line that was added in the right hand is gone. And the red color is also gone, for the brightness does not shine as much. And at times, even though he repents, the redness is not removed for a time. This is in the mystery of the letter Hei. And the letter Samech is removed, and instead the letter final Tzadik has been substituted, and the letter Hei is linked to final Tzadik. This person quickly needs a correction of the spirit. It is incumbent upon the wise of heart, who observe him, to say to him: "Go and heal yourself."

166. Three lines in length and one in width is the secret of the letter Hei by itself. And at times it is linked to the mystery of the letter Zayin. This signifies a man who lusts and is greedy for profit in the world. And if not, then he chases women with the lust for committing adultery. And even though he lusts and is greedy for gain in the world, this is not removed from him, and he is not ashamed. His eyes are sunken, and he speaks with them. THAT IS, AT THE TIME OF SPEAKING HE WINKS WITH HIS EYES.

167. If he returns to his Master, the lines are changed - three in width, and one in length. The two thin lines remain. This implies that he desires his wife more, and attaches himself to her. One especially thin line enters between two thin lines. Then the letter Hei joins itself to the letter Zayin.

168. If: one line is in length and four lines are in width; and three thin lines remain on the same one THAT IS IN LENGTH; and one line on the four THAT ARE IN WIDTH; on the left arm are three thin lines that just appeared a few days previously; and a single hair hangs on that one THAT IS at their top, then he is one eager to commit adultery with his neighbor's wife. He is malicious. He frightens with his left eye, without uttering a word, and completes - THAT IS, HE COMPLETES HIS WORK AND DOES NOT HAVE TO SPEAK. Because he is malicious, returning to his Master does not concern him. Afterwards a serpent or a red man, will kill him.

164. ואי ההוא גוון סומק אצטבע יתיר, וקאים בגוניה, זמן זעיר הוא דאצטבע, בגין דאלין גוונין, לזמנן קיימין נהירין, ולזמנן חשוכין. ואי אצטבע ההוא סומק ונהיר, כדן אית בידא שמאלא, תלת שרטוטין בארפא, ותלת בפותיא, וחד דקיק על אינון פותיא, וחד דקיק על אינון דארפא. ובידא ימינא אתוסף חר בפותיא בלחורוי. האי בר נש שכיב בנדה, ולא תב מינה למאריה.

165. וכד תב בתיובתא, אשתארו אינון שרטוטין בידא שמאלא, וההוא דאתוסף בימינא, אתעדוי מניה, ואתעדוי ההוא סומקא, דלא אתחזי נהיר כל כך מניה. ולזמנן דאף על גב דתב, לא אעדיו מניה ההוא סומקא, עד זמן. האי איהו ברזא דאת ה', ואתעדוי את ס', ועאל תחותיו את פ', ואתחבר את ה' באת פ'. האי בעי תקונא לנפשיה בבהילו. חבימא דלבא דחמי ליה, חובתא אית עליה, לומר ליה זיל אסי לנפשך.

166. ואי תלת שרטוטין בארפא, וחד בפותיא, דא איהו ברזא דאת ה' בלחוריה. ולזמנן אתחבר ברזא דאת ז'. האי איהו בר נש תאיב בתר בצעין דעלמא. ואי לאו, רדיף בתר נשין, ותיאובתיה נאופים. ואע"ג דתאיב לבצעין דעלמא, האי לא אעדיו מניה, ולא אכסיף. עינוי שקיעין ומליל בהו.

167. אי תב למאריה מתחלפי שרטוטין. תלת בפותיא וחד לארפא, ואינון תרין דקיקין קיימין בקיומא, כדן רעו דיליה יתיר באתתיה, ואתדבק בה. חר דקיק יתיר, עאל בין אינון תרין דקיקין. כדן אתחבר את ה' באת ז'.

168. ואי שרטוטא חר בארפא וארבע בפותיא, ותלת דקיקין קיימין על ההוא חר, וחד על אינון ארבע. על דרועא שמאלא, אית ליה תלת קסטריין דקיקין, דאתילידו ביה מיומין זעירין, וחד שערא תליא, בההוא חר דרישא. האי איהו רדיף בתר נאופא דאשת חבריה. מאריה דזדונא איהו. אגזים בעינא שמאלא, בלא מלולא כלל, ואשלים. ובגין דאיהו מאריה זדונא, לא חייש ליקרא דמאריה, לאתבא קמיה. לבתר קטיל חוץ ליה, או בר נש סומקא.

169. If there are four in length, and three in width, and those lines that go up are removed from him, this implies he breaks his heart before his Master and repents. This is under the principle of the letter Pe, and is joined with the letter Hei. Of these it is written:

"Peace, peace both for far and near." (Yeshayah 57:19).

170. Until this point are all the secrets of the generations of Adam, which is the history of those born to him from time to time, according to the nature of man. Happy is the lot of those who sit before my master, RABBI SHIMON, who are worthy to hear from his lips the secrets of the Torah. Happy are those in this world, and happy are those in the World to Come. Rabbi Shimon said: Happy are you, friends that no secret has disappeared from you. How many supernal places await you in the World to Come!

171. He opened with the quote, "Moreover (lit. 'and') you shall provide (lit. 'behold') out of all the people able men, such as fear Elohim, men of truth, hating unjust gain" (Shemot 18:21). HE ASKS: But it is written: "you shall behold" instead of, 'you shall choose'. AND HE ANSWERS: "you shall behold" according to sight. In what? In the image of man, in those six characteristics that we previously discussed, and everything is in that verse. "...you shall behold..." is the first, of the hair; "out of all the people" is the second, of the brow; "able men" is third, of the face; "such as fear Elohim" is the fourth, of the eyes; "men of truth" is the fifth, of the lips; "hating unjust gain" is sixth, of the hands and their lines.

172. For all these are the signs by which we recognize men on whom the spirit of Wisdom rests. Yet Moses had no need of them, for as it is written: "And Moses chose able men out of all Yisrael" (Ibid. 25). For the Holy Spirit came to him and informed him. And through this he could see it all.

173. From where do we learn this? From the verse: "When they have a matter, they come (lit. 'he comes') to me" (Ibid. 16). It is not written 'they come', but "he comes." This is the Holy Spirit that came to him, and that is how he knew. Therefore, Moses had no need to observe and ponder all this, since he knew instantly.

169. וְאִי אַרְבַּע בְּאַרְכָּא, וְתִלְתָּ בְּפִתּוּיָא, וְאִינוּן דְּסִלְקִין לְעִילָא אַעֲדִיו מְנִיָּה. הָאִי, תִּבְרַ לְפִיָּה לְגַבֵּי מְאִרִּיָּה, וְתִבְ בְּתִיּוּבְתָא. בְּדִין אִיהוּ בְּרִזָּא דְּאֵת מ', וְאִתְחַבֵּר בְּאֵת ה'. עַל אֵלִין, וְעַל אִינוּן דְּכוּוּתִיָּה, כְּתִיב, שְׁלוֹם שְׁלוֹם לְרָחוֹק וּלְקָרוֹב.

170. עַד הֵכָא, כָּל אִינוּן רִזִּין דְּתוּלְדוֹת אָדָם, דְּאִינוּן תּוּלְדוֹת, דְּאִתְיַלִּידוּ בֵּיהּ מִזְמַן לְזִמָּן, כְּפֻם אֶרְחוּי דְּבֵר נֶשׁ. זַכָּאָה חוּלְקִיהוּן דְּאִינוּן דִּיתְבִּין קְמִיָּה דְּמֵר, וְזָכוּ לְמִשְׁמַע מִפּוּמִיָּה רִזִּין דְּאִוְרִיָּתָא. זַכָּאָה אִינוּן בְּהָאִי עֲלָמָא, וְזַכָּאִין אִינוּן לְעֲלָמָא דְּאֵתִי. אֲמַר ר' שְׁמַעוֹן, זַכָּאִין אִתּוֹן חֲבֵרִיא, דְּכָל רִזִּין לֹא אָנִיס לְכוּ, בְּמָה דּוּכְתִין עֲלָאִין אֲזַדְמָנָן לְכוּ לְעֲלָמָא דְּאֵתִי.

171. פִּתַּח וְאָמַר וְאֵתָה תַּחֲזָה מִכָּל הָעָם אֲנָשֵׁי חֵיל יִרְאִי אֱלֹהִים אֲנָשֵׁי אִמָּת שׁוֹנְאֵי בְּצַע, הָאִי קְרָא אוּקְמוּהָ. אָבֵל וְאֵתָה תַּחֲזָה, תִּבְחָר לֹא כְּתִיב. אֵלָא תַּחֲזָה: לְפֻם חִיזוּ דְּעֵינִין. בְּמָאִי. בְּדִיוּקָנָא דְּבֵר נֶשׁ בְּאֵלִין שִׁית סִטְרִין דְּקָאמְרָתוֹן וְכָלָא בְּהָאִי קְרָא. וְאֵתָה תַּחֲזָה, חֵד, בְּשַׁעְרָא. מִכָּל הָעָם, תִּרִּין, בְּמִצְחָא. אֲנָשֵׁי חֵיל, תִּלְתָּ, בְּאַנְפִּין. יִרְאִי אֱלֹהִים, אַרְבַּע, בְּעֵינִין. אֲנָשֵׁי אִמָּת, חֲמֵשׁ, בְּשַׁפּוֹן. שׁוֹנְאֵי בְּצַע, שִׁית, בִּידִין. בְּשִׁרְטוּטִיהוּן.

172. דְּאֵלִין אִינוּן סִימְנִין, לְאַשְׁתַּמּוּדְעָא בְּהוּ בְּנֵי נֶשָׁא, לְאִינוּן דְּרוּחַ חֲכָמָתָא שְׂרִיא עֲלֵיהּ. וְעַבְדִּי, מִשָּׁה לֹא אֲצַטְרִיךְ דָּא, אֵלָא מָה כְּתִיב, וַיִּבְחָר מֹשֶׁה אֲנָשֵׁי חֵיל מִכָּל יִשְׂרָאֵל. בְּגִין דְּרוּחָא קוּדְשָׁא הוּא אֵתִי לְגַבִּיָּה, וְאוּדַע לִיָּה, וּבִיָּה הוּא חֲמִי כָּלָא.

173. מִנָּא לָן, דְּכְתִיב כִּי יִהְיֶה לָהֶם דְּבֵר בָּא אֵלֵי. בְּאִים אֵלֵי לֹא כְּתִיב, אֵלָא בָּא אֵלֵי, דָּא רּוּחַ קוּדְשָׁא, דְּהוּא אֵתִי לְגַבִּיָּה, וּבִיָּה הוּא יָדַע, וְלֹא אֲצַטְרִיךְ לְכָל דָּא לְאַסְתַּכְּלָא וּלְעֵינָא, אֵלָא לְפֻם שַׁעְתָּא הוּא יָדַע מִשָּׁה.

174. Similarly, King Solomon also knew. He knew through his throne, for the Holy Spirit rested upon it. Trembling and fear overcame everyone who came near his throne. And he could judge them without witnesses. Since there were images in his throne, the image would knock if anyone approached with a falsehood, and King Solomon would know that he came with a lie. Because of this the fear of the throne fell upon all, and all were found righteous before him.

175. King Messiah will judge by the fragrance, as it is written: "and his delight (lit. 'smell') shall be in the fear of Hashem; and he shall not judge after the sight of his eyes..." (Yeshayah 11:3). And these three, NAMELY MOSES, KING SOLOMON, AND KING MESSIAH judged the world without witnesses and without warning. The rest of the world must judge by word of witnesses and by word of the Torah. It is incumbent upon those who are wise in these images to warn people and give them succor, and to heal them. Happy are they in this world, and happy are they in the World to Come.

174. כה"ג, ידע שלמה מלכא, ידע בכורסיה, הרוח קודשא שריא עליה, דכל מאן דקריב לכורסיה, דחילו ואימתא נפיל עליה, וביה הוה דאין דינא בלא סהדין. בגין דדיוקנן הוה בכורסיה, וכל מאן דמקרב בשקרא, מכשפשא ההוא דיוקנא, והוה ידע שלמה מלכא, דבשקרא קאטי. בגין כך, אימתא דכורסיה הוה נפיל על כלל, וכלהו אשתכחו זכאין קמיה.

175. מלכא משיחא בריחא, כד"א והריחו ביראת יי' ולא למראה עיניו ישפוט וגו'. ותלת אלין, דנו עלמא, בלא סהדין והתראה. שאר בני עלמא על פום סהדין, על מימר אורייתא. חבימין דאשתמודען באינון דיוקנן, עליהו לאזהרא לבני עלמא, ולמיהב אסוותא לבני נשא, ולאסי נפשיהו. זכאין אינון בהאי עלמא, זכאין אינון בעלמא דאתי.

12. And you shall behold the secret of secrets

Rabbi Shimon tells us of the secrets of the book of Adam and the secret book of King Solomon. He reveals that the Tree of Life is the book, so that the concealed wisdom was transmitted to Adam in the shapes and visages of people; Solomon inherited this wisdom and wrote it in his book, while Moses learned the wisdom from the Shechinah. Rabbi Shimon reiterates that the six aspects of man to be observed are the hair, the eyes, the nose, the lips, the face and the hands, especially the lines in the hands. He compares the skin that covers everything to the skin of the firmament, with which God created the stars and constellations, and says that the appearance of the stars and planets are everchanging, as is the appearance of the skin of man. This is followed by another long description of the six aspects and how they manifest in people of different character. In the Mishnah we learn that when the time came to create man, the light was bestowed from Keter to Binah to Zeir Anpin, and thus brought forth the souls of man. The Ruach is the result of the mating of Zeir Anpin and Malchut, and it takes on hues from the sun and moon, from water and fire, wind and earth. Rabbi Shimon explains further about the creation of the body of man, and the Nefesh and the Ruach, and says that the actions of the Nefesh inside the body appear on the skin outside.

Raza deRazin - secret of secrets

176. "Moreover (lit. 'and') you shall provide (lit. 'behold') out of all the people" (Shemot 18:21). "This is the book of the generations of Adam" (Bereshheet 5:1), which is to say this book is from those books that are sealed and are profoundly deep. Rabbi Shimon said: I have raised my hand in prayer to the One who created the world. Even though in this scriptural verse the ancient ones revealed higher hidden things, yet we must further study and ponder the secrets of the book of Adam, as from that point continues the secret book of King Solomon.

177. HE EXPOUNDS UPON THE VERSE: "THIS IS THE BOOK." "This" indicates that everything is dependent on it. "This" is the Tree of Life, THAT IS, TIFERET. "This" REVEALS, and there is none other to reveal. "This," is as it is written: "This month shall be to you the beginning of months," (Shemot 12:2) WHICH MEANS THAT "This" refers to Nisan and no other month. AND ALSO, "THIS" REVEALS AND NONE OTHER.

רזא דרזין

176. ואתה תחזה מכל העם. זה ספר תולדות אדם. דא ספר מאינון ספרין, סתימין ועמיקין, אמר ר' שמעון, ארימית ידי בצלו למאן דברא עלמא, דאף על גב דבהאי קרא גלו קדמאי סתימין עלאין, אית לאסתכלא ולעינא ברזין דספרא דאדם קדמאה, דמתמן אתמשכא ספרא גניזא דשלמה מלכא.

177. זה: דתליא ביה כלל. זה: אילנא דחיי. זה: ולא אחרא דגלי. זה: כמה דאת אמר, החודש הזה לכם ראש חדשים, זה ניסן ולא אחרא.

178. It is this book that we contemplate to reveal the generations of man. IT IS a tree that reveals the generations of Adam that will bear fruit, THAT IS, THAT WILL GIVE BIRTH TO SOULS, to bring them out into the world. "This is the book" from which may be known the concealed and profound wisdom that was transmitted to the First Man in the shapes of people. This wisdom was transmitted to King Solomon, who inherited it and wrote it in his book.

179. We have been taught that Moses found this difficult until the Shechinah came and taught it to him. She perceived and sorted out all those people who could be seen AND RECOGNIZED by their countenances, and Moses thereby learned this wisdom, and was brought into it. Therefore it is written: "And You shall behold," that of which it is written "and You are the same, and Your years shall never end." (Tehilim 102: 27) "...and You do preserve them all..." (Nechemyah 9:6) "and You, Hashem, are a shield for me" (Tehilim 3:4). JUST AS IN ALL THESE WORDS "AND YOU" IS TO BE EXPLAINED AS THE SHECHINAH, SO HERE, "AND YOU SHALL BEHOLD," REFERS TO THE SHECHINAH.

180. "And You," NAMELY THE SHECHINAH, "shall behold" and observe it. You and none other, to know and to contemplate six hundred thousand. In six aspects you are to contemplate the images of man and to clearly know this wisdom. These are: the hair, the eyes, the nose, the lips, the face, and the hands, especially the lines in the hands. Of the six aspects, it is written: "And you shall behold."

181. "And you shall behold," THAT IS, in the hair, the creases on the brow, and the eyebrows. "...out of all the people..." IS TO BE INTERPRETED AS with eyes, in the membranes in the eyes, and in the folds under the eyes. "...able men..." REFERS TO those who have the strength to stand in the palace of the King. They are recognized by the brightness on their faces, by their face, by the wrinkles on their faces, and by the marks in their beards. "...hating unjust gain..." REFERS TO the hands, and the lines in the hands, and the marks in them. All these six aspects implied here, IN THE SCRIPTURAL VERSE, were transmitted to Moses to contemplate and from which to learn concealed wisdom. This wisdom is inherited by those who are properly righteous and truthful. Happy is their lot.

182. It is written: "You have clothed me with skin and flesh..." (Iyov 10:11). In a similar fashion, the Holy One, blessed be He, made levels upon levels above, these upon those, concealed ones within others concealed, hosts and Chariots, the one over the other. Similarly, He made in all these arteries and tendons THAT HE MADE IN THEM LEVEL UPON LEVEL...and these are the bones that exist on higher levels. And those OF THE LEVELS are called 'flesh', being the levels of the domain of the end of all flesh. And all these benefit from the smoke of the flesh, from the scent of the sacrificial offerings, and from others things associated with flesh. And above all these is the skin. This is the hide that covers everything.

178. זֶה סֵפֶר, לְאַשְׁחָא וּלְגַלָּא תוֹלְדוֹת אָדָם, אֵילָנָא דְגִלּוֹי תוֹלְדוֹת אָדָם. וְעֵבִיד אֵיבִין לְאַפְקָא לְעֵלְמָא. זֶה סֵפֶר, לְמַנְדַּע חֻכְמַתָּא סְתִימָא וְעִמִּיקָא, דְּאַתְמָסַר לְאָדָם קְדָמָא, בְּדִיוקְנָא דְבְנֵי נָשָׁא, חֻכְמַתָּא דָּא אַתְמָסַר לְשִׁלְמָה מְלָכָא, וְיָרִית לָהּ וּכְתַב בְּסִפְרֶיהָ.

179. אֹלִיפְנָא, דְּמִשָּׁה אַתְקִשִׁי בְּדָא, עַד דְּאַתָּת שְׂכִינְתָּא וְאֹלִיפְתָּ לִיה, וְהִיא חֲמַת וּבְרִירַת לְכָל אֵינּוֹן גּוֹבְרִין דְּאַתְחַזּוֹן בְּפִרְצוּפָא, וְתַמְן אֹלִיף מִשָּׁה חֻכְמַתָּא דָּא, וְעִיִּיל בְּגוּיָה, הֵה"ד וְאַתָּה תַּחֲזֶה מִכָּל הָעָם. הֵהוּא דְכְתִיב בֵּיהּ וְאַתָּה הוּא וּשְׁנוּתֶיךָ לָא יִתְמוּ. וְאַתָּה מַחֲיָה אֶת כָּלָם. וְאַתָּה יְיָ מִגֵּן בְּעַדִּי.

180. וְאַתָּה תַּחֲזֶה, וְתַסְתַּכַּל בְּהָא. אַנְתָּ, וְלֹא אַחֲרָא, לְמַנְדַּע וְלֹאסְתַּכַּלָּא בְּשִׁתִּין רַבּוּא. בְּשִׁית סְטָרִין אִית לְאַסְתַּכַּלָּא. בְּדִיוקְנֵין דְבְנֵי נָשָׁא, וְלְמַנְדַּע חֻכְמַתָּא עַל בּוּרְיָהּ. וְאַלִין אֵינּוֹן בְּשַׁעְרָא. בְּעִינִין. בְּחוּטְמָא. בְּשִׁמּוֹן. בְּאַפִּין. בְּיָדִין. בְּאֵינּוֹן שְׁרֻטוֹן דְּיָדִין. וּבְשִׁית סְטָרִין אֵלִין, כְּתִיב וְאַתָּה תַּחֲזֶה.

181. וְאַתָּה תַּחֲזֶה, בְּשַׁעְרָא בְּקִמִּיטִין דְּמִצְחָא, בְּאַלִין קְרִיצִין דְּעַל עֵינִין. מִכָּל הָעָם, בְּעִינִין. בְּדוּקִין דְּעֵינָא, וּבְקִמִּיטִין דְּתַחוֹת עֵינָא. אֲנָשִׁי חֵיל, דְּבָהּוּ חֵילָא לְמִיקָם בְּהִיכָלִין דְּמְלָכָא. בְּצַהֲיָבוּ דְּאַפִּין. בְּאַפִּין, בְּקִמִּיטוֹ דְּאַפִּין. בְּרִשְׁיָמוּ דְּבָהּוּ בְּדִיקְנָא. שְׁנָאֵי בְּצַע, בְּיָדִין, בְּשְׁרֻטוֹי יָדִין, רִשְׁיָמִין דְּבָהּוּ. וּכְלָהּוּ שִׁית סְטָרִין רְמִיזוֹן הָכָא, דְּאַתְמָסַרוּ לְמִשָּׁה, לְאַסְתַּכַּלָּא וְלְמַנְדַּע חֻכְמַתָּא סְתִימָא, וְחֻכְמַתָּא דָּא, יִרְתֵּן זָכָאֵי קְשׁוּט בְּדָקָא יָאוֹת, זָכָא חוֹלְקָהוֹן.

182. כְּתִיב עוֹר וּבָשָׂר תִּלְבִּישְׁנִי וְגו', כְּגוּוֹנָא דָּא עֵבֶד קוֹדֶשָׁא בְּרִיךְ הוּא לְעֵילָא, דְּרִגִין עַל דְּרִגִין, אֵלִין עַל אֵלִין, סְתִימִין גּוֹ סְתִימִין, וְחֵילִין וְרִתִּיכִין, אֵלִין עַל אֵלִין, הָכִי עֵבִיד בְּכָל אֵינּוֹן, עֲרָקִין וְגִידִין, וְאַלִין אֵינּוֹן גְּרִמִּין, וְקִיּוּמִין בְּקִיּוּמָא דְּרִגִין עֲלָאִין, וְאַלִין אֲקָרוּן בָּשָׂר, דְּרִגִין וְשִׁלְטָנוּתָא דְּקֶץ כָּל בָּשָׂר, וְכָל אֵינּוֹן דְּאַתְהֵנוֹן מִתְנַנָּא דְּבָשָׂר, דְּרִיחִין דְּקִרְבָּנִין, וְאַחֲרָנִין דְּשִׁלְטִין בְּבָשָׂר. וְעֵילָא מְכַלְהוּ עוֹר, מִשְׁכָּא דְּחַמִּי עַל כָּלָא.

183. The Holy One, blessed be He, created the stars and the constellations with the skin of the firmament, as they are the signs of the heavens so that we may observe them to know the wisdom from them. Similarly, the Holy One, blessed be He, created man with marks and wrinkles in THE SKIN OF the face of man, which are similar to the stars and constellations IN THE FIRMAMENT, through which to know and to perceive great wisdom, applying it to the body.

184. Just as the appearance of the stars and constellations change in the firmament according to worldly events, so does the appearance of the marks and wrinkles on the skin of man change according to the actions of man from time to time. This wisdom was given only for the true righteous to learn and to know this great knowledge.

185. "This is the book of the generations of Adam." From time to time, according to the actions of man, marks are born, changed and etched upon the skin of man. For when the Holy Spirit rests within him, it produces offspring, and shows these marks of the Outside Spirit.

186. And when the Holy Spirit removes itself from him and the Spirit of Defilement comes, this Spirit of Defilement pulsates within him and appears on his exterior with familiar marks. It is recognizable in the wrinkles of his exterior skin, even if the hair, the brow, and the nose remain unchanged.

187. Zayin-Resh-Hei-Pe-Samech-final Tzadik. This letter, REFERRING TO THE FINAL TZADIK, is always exchangeable in this wisdom. TO CLARIFY, THE MAIN ONES ARE THE FIVE LETTERS: ZAYIN, RESH, HEI, PE, SAMECH. THESE LETTERS FORM THE WORDS "ZEH SEFER ('THIS BOOK')." THE FINAL TZADIK JOINS WITH THEM, ALWAYS TO BE EXCHANGED WITH THESE LETTERS. The letter Zayin is that letter that is found in the hair of man; this is derived from Zayin, NAMELY WEAPONS (Heb. ZAYIN). And the weapons of Shimshon were in his hair, FOR IN HIS HAIR WAS ALL HIS BRAVERY. This was the crown of Elohim that was upon him.

188. Hair that stands in a familiar way and hangs FROM THE TOP DOWN stands in the letter sign of Zayin and is joined by the letter Tzadik, which enters and takes out the letter Samech.

183. כְּגִוּוֹנָא דְעֵבֶר קוֹדֶשָׁא בְּרִיךְ הוּא כְּכָבִים וּמְזֻלוֹת בְּמִשְׁכָּא דְרִקִיעָא, לְאַסְתַּכְלָא בְּהוּ, וְאִינוּן אוֹתוֹת הַשָּׁמַיִם, וּלְמַנְדֵּעַ בְּהוּ חֻכְמָתָא. הֵכִי עֵבֶר קוֹדֶשָׁא בְּרִיךְ הוּא בְּבִנְיָ נָשָׂא, רְשִׁימִין וּקְמִיטִין בְּהוּוּא פְּרָצוּפָא דְאָדָם, כְּאִינוּן כְּכָבִים וּמְזֻלוֹת, לְמַנְדֵּעַ וּלְאַסְתַּכְלָא בְּהוּ חֻכְמָתָא סְגִיָא, וּלְאַתְנֶהֱגָא בְּהוּ גּוּפָא.

184. כְּמָה דְמִתְחַלְפִי בְּמִשְׁכָּא דְרִקִיעָא, חִיזוּ דְכְּכָבִיָא וּמְזֻלֵי, לָפּוּם עוֹבְדִין דְעֵלְמָא, הֵכִי מִתְחַלְפִין חִיזוּ דְרְשִׁימִין וּקְמִיטִין בְּמִשְׁכָּא דְבִ"נ, לָפּוּם עוֹבְדוֹי מְזֻמֵּן לְזֻמֵּן. וּמִלִּין אֵלִין לֹא אֶתְמַסְרוּ אֶלָּא לְזֻכְאֵי קְשׁוּט, לְמַנְדֵּעַ וּלְאַלְפָא חֻכְמָתָא סְגִיָא.

185. זֶה סֵפֶר תּוֹלְדוֹת אָדָם, מְזֻמֵּן לְזֻמֵּן, לָפּוּם עוֹבְדוֹי דְאָדָם, הֵכִי אֶתִּילִידוֹ, וְאַתְרִשִׁימוּ וְאַתְחַלְפוּ בֵּיהּ רְשִׁימִין מְזֻמֵּן לְזֻמֵּן. דְּהָא בּוֹמְנָא דְרוּחָא קְדִישָׁא שְׂרִיָא בְּגוּיָהּ, הֵכִי עֵבֶר תּוֹלְדוֹת, וְאַחֲזֵי רְשִׁימִין הֵהוּא רוּחַ לְבָר.

186. וּבּוֹמְנָא דְמִתְעַבְרָא וְזוּ מְגִיָה רוּחַ קְדִישָׁא, וְאַתִּיָא רוּחַ מְסֻאָבָא, וְהֵהוּא רוּחַ מְסֻאָבָא הוּא מְכַשְׁבָּשָׁא בְּגוּיָהּ, וְאַחֲזֵי לְבָר חִיזוּ וּרְשִׁימִין יִדְעָאן, דְּאַשְתַּמוּדְעֵן בֵּיהּ בְּקְמִיטִין בְּמִשְׁכָּא לְבָר. וְאֵע"ג דְּשַׁעְרָא וּמִצְחָא וְחוּטְמָא וְעֵינִינִין, וְכָל אִינוּן סִימְנִין קִימִין עַל קִינְמִיָהוּ.

187. זר"ה פס"ץ, אֵת דָּא דְמִתְחַלְפָא תְדִיר בְּהָא חֻכְמָתָא. בְּאֵת זי"ן, מְלָה דְקִיּוּמָא בְּשַׁעְרָא הוּהּ וְסִימְנִיךְ זי"ן, וּמֵאִנִּי קְרָבָא דְשִׁמְשׁוֹן, בְּשַׁעְרָא. וְדָא הוּא נִזְרָא דְאַלְהִים עָלֶיהָ.

188. שַׁעְרָא דְקִיּוּמָא לְאַשְתַּמוּדְעָא, וְתִלְיָא. דָּא קִיּוּמָא בְּאֵת ז', וְאַתְחַבֵּר בֵּיהּ אֵת צ'. דָּא עָאֵל וְאַפִּיק ס'.

189. There is hair that hangs and is black, and in the forehead there are three lines on the right side, and two on the left side, and these ones are not joined together with the others. On the right side there are three thin marks that pass over them. These are paths to cross over other lines. On the left side, there are five lines. One of them is small in length. This is included in the letter Zayin and the letter final Tzadik. Then there are the strong eyebrows above the eye sockets that are joined together.

190. Such a man is angry. Though not quick to become angry, he impedes his peace of mind. He holds himself to be wise, but he is not. He constantly holds his head up high to watch. He is quarrelsome in public, but not at home. He is not interested in Torah learning. He considers people's words as a burden, and answers them with emphatic words.

191. If the eyebrows are separated one from the other, touching yet not touching ONE ANOTHER, then you will find on the right side of the forehead two large lines and one small one, and two small marks that have entered between them in width. And on the left side are two lines, one large, one small, and one small mark that has entered on one line but not the other.

192. This is a man of anger. He is angry one moment, and the next moment he forgets his anger. He is quarrelsome in his house, and he is not at peace in spirit. There was a time in his life when he was quite emphatic with people. He looks down. His forehead is creased at the time of his anger, similar to a dog, and when immediately it is forgotten, his response is soft. This is a man whose spirit and will is occupied with business. He vows to pay taxes, THAT IS TO PAY ALL KINDS OF TAXES TO THE KING, and in his endeavors TO DO BUSINESS he becomes wealthy, for the letter final Tzadik is replaced by a Samech.

193. If the eyebrows are separated one from the other, and other small hairs intercross them, this is a person who has always a great, vindictive hatred. He is well behaved in his house. He is both happy and grievous with people. This lies between the final Tzadik and Samech. He conceals his money. He does not wish to reveal his doings, nor does he wish that anyone should reveal his doings. He is a miser, and his hairs hang in equal length, one to the other. He does not give any thought to the wearing of proper clothes. What he does wear does not fit him properly. His forehead is large, with three lines on the right side, four on the left side, and with two marks entering between them.

189. אי שערך דא תליא ואוכם, ובמצחא תלתא שרטוטין מסטרא דימינא, ותרין משמאלא, ולא מתחברן אלין באלין. בסטר ימינא אית תלתא רשימין דקיקין, דעברין עליהו. ואינון שבילין למעבר על אינון שרטוטין אחרנין. ובסטר שמאלא חמש, וחד מניה זעיר בארביה. דא קיימא בגו את ז' ואת פ'. כרין תשבח קריצין תקיפין דעל חוריי עינוי, דמתחברן דא בדא.

190. דא איהו בר נש מאריה דרוגזא, ולא בבהילו, ונייחא דיליה בעבובא. חשיב בגרמיה דאיהו חכים. ולא חכי. זקיף רישא לאסתכלא תדיר. מארי מצותא לבר. בביתיה לאו חכי. אורייתא לא חשיב לאסתכלא בה. מלין דבני נשא חשיבין עליה כמטול, ואתיב מלין תקיפין עליהו.

191. ואי מתפרשן קריצין דא מן דא, מטו ולא מטו, כרין תשבח במצחא לסטרא דימינא, תרין שרטוטין רברבין וחד זעירא, ותרין רשימין זעירין דעאלין ביניהו לפותיא. ולסטר שמאלא תרין, חד רברבא, וחד זעירא, וחד רשימו זעיר דעאל בחד ולא מטו לתנינא.

192. דא איהו מאריה דרוגזא, לפום שעתא אתמלי רוגזא, ולפום שעתא שכין רוגזיה, ומארי קטטא בביתיה, ולא ברוח נייחא. זמנא חדא ביומוי אתיב תוקפין לבני נשא. אסתכל לתתא. מצחיה קמיט ברוגזיה, ודמי ככלבא, ומיד שכין ואתיב רכיכין. דא איהו בר נש, דרוחא דיליה ורעותא דיליה, לאשתדלא בסחורתא ומנדה בלו והלך ובאשתדלותיה, סליק לממונא. דהא אתחלף את פ' באת ס'.

193. ואי מתפרשן קריצין דא מן דא, ושערין אחרנין עיילין בין דא לדא זעירין. דא נטיר דבבו סגי תדיר. טב איהו בביתיה. וחד זעירא בבני נשא, דא קיימא בין פ' ובין ס'. טמיר ממוניה. לא בעי לאגלווי, ולא תגלי בעובדוי. קמצן איהו. ושעריה גביל דא עם דא, ותלויא. לא חשיב גרמיה למלכש כדקא ואות. מה דלביש לא אתתקן ביה. מצחיה רברבא, תלת שרטוטין בימינא, וארבע בשמאלא תרין רשימין עיילין ביניהו.

194. When he speaks, he stretches the skin of his forehead, and these lines can not be seen clearly. He bends his head down and walks. His right is like his left, and his left like his right. He is always depressed. He mourns. He has an evil tongue. He regards himself as one who is wise in all his deeds. He has a hatred for all who occupy themselves with Torah learning.

195. Another type is signified by a black mark on his left arm with four small hairs in it. Two large ones that are hanging on it are red. The hairs are smooth and hanging, neither red nor black, and his forehead is neither large nor small. This stands between the letter Samech and the letter final Tzadik. It is included in the letter Zayin.

196. There is one large line in his forehead that spans in width from this side to that side. There are two other lines not marked so emphatically, since they are not continuous from one side to the other side, AS IN THE CASE OF THE FIRST LINE. There are four small creases that stand between the two eyebrows at the top of the nose.

197. This is a happy man. He is wise, intelligent, and lenient with his money. He becomes wise in whatever he endeavors to know. He can become angry in one moment, and the next moment his anger is calmed. He does not hold a vindictive hatred forever. At times he is well behaved, and at other times he is not as well behaved, but he is found in balance - THAT IS, NEITHER PARTICULARLY GOOD, NOR PARTICULARLY BAD. When he repents to his Master, his Master holds his hands and he is raised to great honor. Everyone needs him. The letter Samech goes with him always, more than the letter final Tzadik. All who counsel him with bad advice will not succeed, for the bad advice will not be fulfilled. And they can not injure him. He seems to be a charlatan, but it is not so. The letter Samech and the letter final Tzadik wrestle over him. Therefore, AT TIMES he is up AND AT TIMES he is down. When he repents before his Master, the letter Samech is victorious and fulfills his wish in everything. He is compassionate, and he cries when he is full of compassion.

198. One mark is in the right arm, and his face is without any hair at all. But if there is hair which is curled, not dangling below the ears, but raised and curled above the ears, then he keeps his word.

194. דא כד מליל פשיט משכא דמצחא, ואינון שרטוטין לא אתחזון כל כך. כפיף רישיה אזיל. ימינא מניה שמאלא. שמאלא מניה ימינא. עציב תדיר אנינא איהו, מאריה דלישנא בישא. חשיב גרמיה חכים בכל עובדוי. מארי דבבו בכל אינון דמשתדלן באורייתא.

195. בדרועא שמאלא, אית ליה רשימא אוכמא, וד' שערין זעירין בה, ותרין רברבין דתליין ביה סומקין. שערא שעיע ותלי, ואיהו, לאו סומק, ולא אוכמ, מצחא דיליה לא רב ולא זעיר. דא קיימא בין את ס', ובין את פ' כלילא באת ז'.

196. חד שרטוטא רב במצחיה, דאזלא בפותיא, מסטרא דא לסטרא דא. תרין שרטוטין אחרנין, אבל לא רשימין כ"ב, דהא לא קיימין מסטרא דא לסטרא דא, בהאי. ארבע קמיטין זעירין קיימין, בין תרין קריצין, על רישא דחוטמא לעילא.

197. דא איהו מאריה דחדוה, חכים, פקית, וותרן בממוניה, בכל מה דאשתדל למנדע איהו חכים. לפום שעתא רגז, ולפום שעתא נח רוגזיה, לא נטר דבבו לעלמין. לזמנא טב, ולזמנא לאו הכי כ"ב, קאים במתקלא. כד תב למאריה, מאריה אחיד ביריה, וסליק ליקר סגנא. כלא צריכין ליה. את ס' אזלא לדיריה תדיר ויתיר מאת פ'. כל אינון דזעטין עליה עיטא בישא, לא מצליחין, ולא אתקנים ההוא עיטא, ולא יכלין לאבאשא ליה. אתחזי רמאה ולא הכי הוא. את ס' ואת פ' מגיחין עליה, ובג"כ סליק ונחית. כד תב למאריה, את ס' נצח, ואתעביד רעותיה בכלא. רחמן איהו. ובכי כד אתמלי רחמין.

198. חד רשומא אית ליה בדרועא ימינא, וקיימא פרצופא, ולית עליה שערין כלל. ואי שערא קמיטא, ולא תלי תחות אודנין, ואיהו קמיט לעילא מאודנין דא קיימא במלוליה.

199. His forehead is large, but not huge. There are five lines on it. Three pass from this side to that side OF THE FOREHEAD, and two lines do not traverse. This man is a quarrelsome person, at home for the most part. All his actions are hurried, and though they seem beneficial, they are not. He lauds himself for what he does not have. This pertains to the letter Zayin itself, remotely aspiring to the letter Tzadik by itself, reaching yet not reaching. The letter Samech is not included in him at all. He is lenient in his speech, but no more than that. He brings more than he deserves to himself. One who partakes with him must be wary of his greed but will succeed with him.

200. Another type is signified by hair that is dangling and is not flat. He has a profusion of hair and five lines in it; some are touching yet are not touching each other. His eyes are shining and alert. His head is bent low. He seems to be pleasant and honest, but is not so. He praises himself. If he occupies himself with Torah learning, he acts like a great man. He has strong desires. When he speaks, he wrinkles his nose, and stretches the skin of his forehead. All of his actions are for the sake of appearances in public. He succeeds in wealth. He is deceitful in all that he does. He is a slanderer. He knows how to defend himself from people in everything. He has madness in him, and conceals what he does SO THAT IT SHALL NOT BE RECOGNIZED. He secretly brings strife BETWEEN FRIENDS.

201. He has big ears which are placed underneath his hair. He is established by the letter final Tzadik and the letter Zayin. Therefore, his actions are for the public. If three hairs hang between his shoulders, without any marks at all, one who partakes with him will not succeed. But he will succeed with his own deceit. He appears to be righteous with respect to another and thinks that his are truthful actions in dealing with him.

202. If his hair is crimped and hangs beneath his ears; if he is unmarried; and if there is one line in his brow, and three creases at the top of his nose, between his eyebrows, then, he is a happy man, intelligent in all matters. He is deceitful. He concedes and gives in to those closest to him. This stands under the letter Samech and the letter Zayin. As he grows older, the letters are exchanged - the letter Zayin is at the beginning, followed by the letter Samech. He then no longer concedes, except in his home. He succeeds in wealth. He is no longer deceitful, having removed himself from that path.

199. מִצְחִיהָ רַב וְלֹא כ"ב. שְׂרֻטֹּטִין דִּילִיָּה חֲמֵשׁ. תֵּלֶת עֲבָרִין מִסְטָרָא דָּא לְסִטְרָא דָּא, וְתָרִין לֹא עֲבָרִין. מֵאֲרִי קֻטָּה אִיהוּ, וּבִבִּיתִיהָ יִתִּיר. כָּל עוֹבְדוֹי בְּבִהִילוֹ, אֶתְחַזִּי טָב, וְלֹא הֶכִי. שְׂבַח גְּרָמִיָּה בְּמָה דְּלֹא אֵית בִּיהָ. דָּא קָאִים בָּאת ז' לַחֲדוּד, וְסָלִיק לְמִרְחִיק בָּאת צ' לַחֲדוּד, מָטִי וְלֹא מָטִי אֶת ס' לִית בִּיהָ כָּלֵל. וְוִתָּרָן בְּמִלּוּלִיהָ וְלֹא יִתִּיר, אֲעִיל גְּרָמִיָּה בְּמָה דְּלֹא אֶתְחַזִּי לִיהָ, מֵאֵן דְּאֶשְׁתַּתֵּף בְּהִדְרִיהָ, אֲצִטְרִיךְ לְאַסְתַּמְרָא מִחֲמִידוֹ דִּילִיָּה, אֲבָל אֲצִלַּח אִיהוּ בְּהִדְרִיהָ.

200. שְׂעָרָא דְתַלִּי וְלֹא שְׂעִיעַ, וְשַׁעְרֵיהָ רַב. חֲמֵשׁ שְׂרֻטֹּטִין בִּיהָ, דְּמָטוּ וְלֹא מָטוּ דָּא לְרָא, עֵינָיוֹן דִּילִיָּה צְהִיבִין פִּקְחִין. דָּא כְּמִיף רִישִׁיהָ. אֶתְחַזִּי טָב וְחִפָּאָה, וְלֹא הֶכִי. שְׂבַח גְּרָמִיָּה. אִי אֶשְׁתַּדֵּל בְּאוֹרֵייתָא כְּבֵר נֶשׁ רַב. תִּקִּיף בִּיצְרִיהָ. כֹּד מִלּוּל, אֲקָמִיט חוּטְמִיָּה וּפָשִׁיט מִשְׁכָּא דְּמִצְחִיהָ. כָּל עוֹבְדוֹי לְחִיזוֹ דְּבָנֵי נֶשָׂא, אֲצִלַּח בְּמִמוּנָא, רְמָאָה אִיהוּ בְּכָל עוֹבְדוֹי. מֵאֲרִי דְלִישְׁנָא בִישָׂא. יָדַע לְאַסְתַּמְרָא מִבְּנֵי נֶשָׂא בְּכָלֵא. שְׁגַעוּנָא בִּיהָ, וְאַתְכַּסִּי בְּמָה דְּאִיהוּ עֹבֵד. אֲעִיל קֻטְטִין בְּלַחֲשׁוֹ.

201. אוּדְנָיו רַבְרָבָן, קִיּוּמִין בְּקִיּוּמֵיהוּ תַּחוּת שְׂעָרָא, דָּא קִיּוּמָא בָּאת פ' וְאֵת ז', וּבְגִין כֶּךָ עוֹבְדוֹי לְחִיזוֹ בְּנֵי נֶשָׂא. בֵּין כְּתָמוּי תַּלְיִין תֵּלֶת שְׁעָרִין בְּלֹא רִשְׁיָמָא כָּלֵל. מֵאֵן דְּאֶשְׁתַּתֵּף בְּהִדְרִיהָ לֹא אֲצִלַּח. וְאִיהוּ אֲצִלַּח בְּרִמָּאוּתָא דִּילִיָּה, וְאַתְחַזִּי זִכָּאָה לְאַחֲרָא, וְחָשִׁיב דְּעֵבֵד לְקַבְּלִיהָ עוֹבְדֵי קֶשׁוּט.

202. שְׂעָרָא קְמִיטָא וְתַלִּי תַּחוּת אוּדְנָיו, אִי אִיהוּ רוֹק, חֹד שְׂרֻטוּטָא בְּמִצְחִיהָ, וְתֵלֶת קְמִיטִין עַל רִישָׁא דְּחוּטְמִין, בֵּין קְרִיצִין דִּילִיָּה. מֵאֲרִיָּה דְּחִדּוּדָא אִיהוּ. פִּקִּיחָא בְּכָלֵא. רְמָאָה. וְוִתָּרָן אִיהוּ עֹבֵד וְוִתְרָנוּתָא לְאִינוֹן דְּמִקְרָבִין בְּהִדְרִיהָ. דָּא קִיּוּמָא בָּאת ס' וְאֵת ז'. וְכֹד הָיוּ סִיב, מִתְחַלְפֵּן אֶתְוּן, אֶת ז' בְּרִישָׁא, וְאֵת ס' בְּהִדְרִיהָ. לֹא אִיהוּ וְוִתָּרָן, אֲלֹא בְּבִיתִיהָ. אֲצִלַּח בְּמִמוּנִיהָ. רְמָאָה לֹא הָיוּ. אֲעִדִּי גְרָמִיָּה מִהֶהוּא אֲרָחָא.

203. On his left eyebrow, there is a small mark where a man had hit him in his youth. His right eye is closed. There are five furrows on top of his nose, spanning the width between his eyebrows. His hair is curled slightly on his head. He creases his eyes. This person stands in the letter Zayin alone. He has no understanding. He has madness in his heart. He is hasty in his actions.

204. He who has one line on his brow and four other small ones, has no faith. One should not associate with him, since he will not be successful. He sins against his Master in all his actions. He has one small birthmark on his left thigh. At times, it disappears, at other times, it reappears. If he has four lines on his brow, he has all these MENTIONED ABOVE, except for the birthmark ON HIS LEFT THIGH. If he has three large lines and three small ones ON HIS FOREHEAD, and they are in the center of the forehead, he has beautiful hair. Until this point is the secret of the hair.

205. The forehead is to be made understandable through the hair and is to be defined through the eyes. The eyes are to be explained through the hair from four perspectives: in the pupil of the eye; in the colors of the eye; in the white of the eye; in the black pupil of the eye. All perceptions should be performed with the stated six signs, THE HAIR ON THE FOREHEAD, AND SO ON, AS MENTIONED PREVIOUSLY. These are to be applied to persons of at least thirteen years in age, when IN A MAN, the Holy Spirit has already separated itself from the Spirit of Uncleanliness. The exception is the lines, since these lines, whether small or large, are constantly changing. IT IS POSSIBLE TO DISTINGUISH IF THEY ARE FROM THE UNCLEANNELINESS, OR FROM THE HOLINESS. And so it is with all of them, AS WILL BE DISCUSSED FURTHER.

206. It is written: "And Moses chose able men out of all Yisrael" (Shemot 18:25). For he was seeking other signs APART FROM "ABLE MEN," but did not find any. Also, "Take wise men, who are understanding and known among your tribes" (Devarim 1:13). What is the meaning of "known"? For they are known by those signs MENTIONED PREVIOUSLY. And he found them, but they were not men of understanding. THIS INDICATES THAT "ABLE MEN" AND "WISE MEN" ARE NEAR EACH OTHER IN QUALITY, SINCE HERE THE SCRIPTURES STATE, "AND MOSES CHOSE ABLE MEN," AND IN DEVARIM THE SCRIPTURES STATE, "SO I TOOK THE CHIEFS OF YOUR TRIBES, WISE MEN, AND KNOWN" (IBID. 15).

203. על קריצא שְמאלא, אית חד רישומא זְעיר, דְמַחָה לִיה בַר נָש בְיומֵי עוֹלִימוֹי, אָטִים עֵינָא יְמִינָא. חֲמֵשׁ קְמִיטִין עַל רִישָׁא דְחוּטְמִיָה, בְּפוּתִיָּה בֵין קְרִיצֵי עֵינוֹי. שְׁעָרָא קְמִיטָא זְעִיר עַל רִישִׁיָה. קְמִיט דְעֵינִין. דָּא אִיהוּ בָּאָת ז' בְּלַחְדוֹי. בְּלָא סְכֻלְתָּנוּ. שְׁגֻעוֹנָא בְּלִפְיָה. בְּהִיל בְּעוֹבְדוֹי.

204. חַד שְׂרֻטָּא עַל מְצַחִיה. וְאַרְבַּע אַחֲרָנִין זְעִירִין. לִית בִּיה מְהִימְנוּתָא, לָא יִשְׁתַּתַּף בַּר נָש בְּהִדְיָה, דְּלָא יִצְלַח. חֲטִיבָא אִיהוּ לְמֵאֲרִיָה בְּכָל עוֹבְדוֹי. חַד תּוֹלְדוּתָא זְעִירָא אִית לִיה עַל יֶרְכָא שְׁמָאלָא. לְזִמְנִין אַתְמַחִי, וּלְזִמְנִין אַתִּיילִיד. וְאִי אַרְבַּע שְׂרֻטוֹטִין עַל מְצַחִיה, כָּל הָנִי אִית בִּיה, אֲבָל לִית בֵּה תּוֹלְדָתָא. וְאִי תֵלֶת רַבְרְבִין וְתֵלֶת זְעִירִין, שְׁפִירו דְשְׁעָרָא אִיהוּ, וְאִיהוּ בְּאַמְצָעִיתָא. ע"כ רְזָא דְשְׁעָרָא.

205. מְצַחָא מִתְפָּרְשָׁא בְשְׁעָרָא, וּמְצַחָא מִתְפָּרְשָׁא בְּעֵינִין, עֵינָא מִתְפָּרְשָׁא בְשְׁעָרָא, לְד' סְטְרִין. בְּבֵת עֵינָא, בְּגוּוֹנִין דְעֵינָא, בְּחוּוֹרוֹ דְעֵינָא, בְּאוֹכְמוֹ דְעֵינָא. כָּל אֶסְתַּבְלוּתָא לְאַסְתַּבְלָא, בְּכָל אִינוֹן סִימְנִין דְשִׁית דְקֶאמְרִין, לִית לָהּ אֵלָא מִי"ג שְׁנִין וְלַעִילָא, דְאַתְפָּרְשָׁא רוּחַ קְדָשָׁא מֵרוּחַ מְסֻבָּא. בַּר בְּשְׂרֻטוֹי בְּלַחְדוֹי, דְשְׂרֻטוֹי בֵין זְעִירָא וּבֵין רַב מִתְחַלְמֵי תְדִיר וְכֵן בְּכֻלָּהּ.

206. בְּתִיב וַיִּבְחַר מֹשֶׁה אַנְשֵׁי חֵיל מִכָּל יִשְׂרָאֵל וְגו', דְאִילוֹ עַל אִינוֹן סִימְנִין אַחֲרָנִין בְּעָא וְלָא אֲשַׁכַּח. וְכֵן הָבּוּ לָכֶם אַנְשִׁים חֲכָמִים וַיְדוּעִים לְשִׁבְטֵיכֶם. מֵאִי יְדוּעִים. דְאַשְׁתַּמוּדְעָאן בְּאִינוֹן סִימְנִין, וְאֲשַׁכַּח, בַּר נְבוֹנִים דְלָא אֲשַׁכַּח.

207. The eye is under the secret of the letter Resh and the letter Pe. The eyebrows are white, and the hair is red. If the eyebrows are white, this is a man of whom people must be wary. Everything he does is deceitful. He is shrewd. He harbors hatred. And all this is under the letter Resh alone, when it is not joined with the letter Pe. This letter, REFERRING TO PE, walks and rambles over him, and does not settle in him. His eyes are sunken. He is rushed in his actions. And so it is with all those whose eyes are recessed. We must be wary of all their actions. They are deceitful. And with their deceit, they give logic to their words.

208. If his forehead is large, and not round shaped; and two broad marks sweep across the brow from side to side, and also four small marks; and his hair hangs, then he is cool-headed. Therefore, he is intelligent. His ears are small. He has hairy arms. He is covered with black spots. If he has red marks, he returns occasionally to do good. And so he remains for a brief time, and sometimes he returns to his evil ways. He is lustful.

209. It is the reverse with the seed of David. King David inherited this fine red to do judgment and to perform suitable deeds. His eyes were filled with compassion and were settled in fullness, projecting grace and kindness. And a green line ran through them. At the time he waged war, that line changed and became red as a rose. When his anger was calmed from the war, the line returned to its original. Great miracles were in his eyes. People were happy, and they longed to see them. THERE WERE IN THEM specks in three colors. Joy filled his whole heart. The evil-doers who observed them were greatly agitated, and great fright and terror arose in their hearts.

210. Another type is he whose forehead is large and nicely rounded, and all the letters are visible and rising in it. Some rise and some descend; those that descend rise, and each one gives space to the other. Because of this, his impressions go upward in length ON HIS FOREHEAD. His eyebrows are filled with compassion. They are not black, nor are they red, but in fact they are between THESE two colors. The pupil of the eye, from within, projects all the worldly images. A red line surrounds it, and joy surrounds everything.

207. עֵינָא בְּרִזָּא דְּאֵת ר' וְאֵת פ', דְּגִבִּינִין חֲוָרִין וְשַׁעְרָא סוּמְקָא. אִי גִבִּינִין דְּעֵינָו חֲוָרִין, דָּא הוּא בַּר נָשׁ דְּאֶצְטְרִיכוּ בְּנֵי נָשָׁא לְאַסְתָּמְרָא מִנִּיהּ. כָּל מַלְוֵי בְּרַמְאוּתָא. פְּקִיחָא אִיהוּ. נָטִיר דְּבָבוּ. דָּא אִיהוּ בְּאֵת ר' בְּלַחֲדוּי. וְלֹא אֶתְחַפֵּר בְּהִדְיָה אֵת פ'. אֵת דָּא, אֲזִלָּא וְשָׂאט עָלֶיהָ, וְלֹא אֶתִישָׁבֵא בִּיהּ. עֵינָו דְּדָא שְׁקִיעִין, בְּהִיל בְּעוּבְדוּי. וְכֵן כָּל מֵאן דְּעֵינָו שְׁקִיעִין, אֶצְטְרִיךְ לְאַסְתָּמְרָא מִנִּיהּ בְּכָל עוּבְדִין. רַמְאָה אִיהוּ, וּבְרַמְאוּתִיהּ יְהִיב טַעְמָא לְמַלְוֵי.

208. מַצְחָא דִּילִיָּה רַב, וְלֹא עָגוּלָא. תְּרִין רְשִׁימִין רַבְּרִין אֲזִלִין בְּפוּתִיָּא דְּמַצְחִיָּה, מַסְטֵר לְסִטֵּר, וְאַרְבַּע זַעֲרִין. שַׁעְרָא דִּילִיָּה תַלְיָא. קָרִיר מוּחָא אִיהוּ. וְעַל דָּא פְּקִיחָא הוּי אֹדְנָו זַעֲרִין. בְּדְרוּעוּי שַׁעְרָא רַב. נָקִיד אִיהוּ בְּנִקְדִין דְּרְשִׁימִין אֹפְכִמִין. וְאִי רְשִׁימִין סוּמְקִין, תָּב לְזִמְנִין לְמַעַבְד טִיבוּ, וְאַתְקִיִּים בִּיהּ זְמַנָּא זַעֲרָא, וְלְזִמְנִין תָּב לְקַלְקוּלִיָּה. חֲמֵדָן אִיהוּ.

209. זֶרַעַא דְּדוֹד בְּהַפּוּכָא. דוֹד מַלְכָּא יֵרִית דָּא סוּמְקָא שְׁפִירָא, לְמַעַבְד דִּינָא, וְלְמַעַבְד שְׁפִירוּ דְּעוּבְדוּי. עֵינָו עֵינִין דְּרַחֲמֵי, יִתְבִּין עַל שְׁלִימוּ, סְלָקִין חֲנָא וְחֶסֶדָּא. חַד חוּטָא יִרְקָא אֲזִיל בְּגוּוֹיָהּ. בְּשַׁעְתָּא דְּאִגָּח קָרְבָּא, הָהוּא חוּטָא אֶתְהַפֵּךְ וְאַתְהוּי סוּמְקָא כְּוֹרְדָּא. נַח רוּגְזִיָּה בְּקָרְבָּא, תָּב הָהוּא חוּטָא כְּמַלְקְדִמִין. נִסִּין רַבְּרִין הוּי בְּעֵינָו. הוּי חֲדָאן. תְּאִיבִין לְמַחֲמֵי. נִקְדִין בְּתַלַּת גּוּוֹנִין, חֲדוּ דְּלֵבָא הוּי בְּלֵב כָּלָא, חֲיִיבָא דְּמַסְתַּבְּלִין בְּהוּ, הוּי זַעִין וְדַחֲלִין, סְלָקִין בְּלַבִּיָּהּ אִימָתָא וְדַחֲלוּ.

210. מַצְחָא דִּילִיָּה רַב עָגוּלָא בְּשְׁפִירוּ, וְכָל אֲתוּן אֶתְחֹזֵן וְסְלָקִין בִּיהּ, אֲלִין סְלָקִין וְאֲלִין נַחֲתִין. אִינּוֹן דְּנַחֲתִין סְלִיקִין, יְהִבִין דּוּכְתָּא אֲלִין לְאֲלִין. בְּגִין כֶּךָ רְשִׁימִין דִּילִיָּה סְלָקִין בְּאַרְבַּא לְעִילָא. גִּבִּינִין דְּעֵינָו רַחֲמִין לְרַחֲמִנוּתָא. לֹא אֹפְכִמִין וְלֹא סוּמְקִין, אֲלֹא בֵין תְּרִין גּוּוֹנִין. בֵּת עֵינָא דְּלִגּוּ, אַחְזִי כָּל דְּיוֹקְנִין דְּעֻלְמָא, חוּטָא סוּמְקָא סַחְרָא לִיָּה, וְחֲדָוּא סַחֲוֹר סַחֲוֹר כָּלָא.

211. At first, when the evil doers approach to look at THE EYES, these same evil-doers laugh, for there is compassion, beauty and kindness IN THEM. Afterwards, THEY SEE IN THEM power and fear, terror and anger. And his eyes are like doves when turned towards them. What are dove's eyes? They are eyes that deceive the wicked, as it is written in scriptures: "you shall not defraud (Heb. tonu) one another" (Vayikra 25:14). And it is written: "you have dove's (Heb. yonim) eyes" (Shir Hashirim 4:1) that attract WHOEVER OBSERVES THEM, and repel THEM. All the images of the world are included in his face. The hairs on his head are blazed with the colors of seven kinds of gold.

212. I saw the following written in the book of Adam: the appearance of the first Messiah is as the moon - WHICH IS MALCHUT, MEANING OF THE SEED OF DAVID, SINCE THE SECOND MESSIAH IS MESSIAH, SON OF JOSEPH. His face will be greenish gold in appearance. The color of his beard will appear to be as the gold of Ofir. The appearance of his eyebrows is of Sheva gold. The appearance of the eyebrows, NAMELY IN THE EYELASHES, is of the gold of Parvayim. Pure gold is the appearance of his hair. The finest gold is the color on his chest, on the tablet of his heart. On both his arms is the color and appearance of Tarshish gold. All these seven colors are recorded in all the places of the hair.

213. On his right arm, one impression was carved and marked, concealed from people. And this is a tower on which a lion was engraved. A small Aleph is marked within. And this is the sign "on which there hand a thousand (Heb. elef) bucklers" (Shir Hashirim 4:4). When he wages war, that mark always becomes erect and protrudes. And in the tower that Aleph pulsates, and he becomes powerful to wage a war. When he enters into war, the lion pulsates; he becomes as strong as a lion and wins the wars. In pulsating, that tower accelerates, and its sign is: "...the righteous runs into it and is safe..." (Mishlei 18:10). David is safe from his enemies; they can not overcome him. And some of these signs and impressions were registered on his left arm. No other individual ever had these marks AS THE SEED OF DAVID.

214. If the eyes are bright and protruding, he has madness in his heart. His forehead is large. Many hairs are hanging DOWNWARD, remote from the skin of the skull. He is wise. He boasts. His lips are wilted. He has the evil tongue.

215. Three lines are in his forehead. If there are two red veins in his eyes, then it is under the letter Resh only. An illuminating vein is present in them. An opportunity arose for him to commit a transgression and he was saved from it.

211. שִׁירוּתָא, דְּחַיִּיבִין מְקַרְבִּין לְמַחְמִי, אֵינוֹן חַיִּיבָא חֲמָאן לֹון חַיִּיבָאן, רַחֲמֵי חֲנָא וְחֶסֶדָא. לְבַתַּר תּוֹקְפָא וּדְחִילוֹ וְאַמְתָּנוּ וְרוּגְזָא. וְעֵינוֹי יוֹנִים לְגַבְיָהּ. מֵאֵי יוֹנִים. דְּעַבְדִּין לֹון אוֹנָא לְחַיִּיבָא. כּד"א לֹא תוֹנוּ אִישׁ אֶת עַמִּיתוֹ וּכְתִיב עֵינֶיךָ יוֹנִים. מְקַרְבִּין, וּמְרַחֲקִין. כָּל דְּיוֹקְנִין דְּעֵלְמָא בְּלֹהוּ בְּלִילָן בְּאַנְפּוֹי. שְׁעָרָא דְּרִישִׁיָּה, הָוָה רָשִׁים בְּגוֹנוֹי שְׁבַעָה זֵינֵי דְּהַבָּא.

212. חֲמִינָא בְּסַפְרָא דְּאָדָם קְדָמָא, דְּאָמַר הָכִי דְּיוֹקְנִין דְּמַשִּׁיחָא קְדָמָא, לְסִיְהָרָא, גּוֹון דִּילִיָּה, זָהָב יִרְקֶק בְּאַנְפּוֹי. גּוֹון דִּילִיָּה, זָהָב אוֹפִיר בְּדִיקְנִיָּה. גּוֹון דִּילִיָּה, זָהָב שְׁבָא בְּגַבְיָנוֹי. גּוֹון דִּילִיָּה זָהָב פְּרוּיָם, בְּקְרִיצִין דְּעַל עֵינוֹי. גּוֹון דִּילִיָּה, זָהָב סָגוּר בְּשְׁעָרָא דְּרִישִׁיָּה. גּוֹון דִּילִיָּה, זָהָב מוֹפֵז עַל חֲדוּי בְּלוּחָא דְּעַל לִפְיָה. גּוֹון דִּילִיָּה זָהָב תְּרַשִּׁישׁ, עַל תְּרִין דְּרוּעִין. כָּל שְׁבַעָה גּוֹוִנִין אֵלִין, הֵוּ רְשִׁימִין, עַל כָּל אֵינוֹן דּוֹכְתִי דְּשְׁעָרוֹי.

213. בְּדְרוּעָא יְמִינָא, הָוָה חֲקִיק וְרָשִׁים רְשׁוּמָא חֲדָא סְתִים מְבַנֵּי נֶשֶׁא, מְגַדֵּל חֲקוֹק בְּאַרְיָה. וְאַלְף זַעִירָא רָשִׁים בְּגוֹיָה, וְסִימָנָא דָּא אֵלְף הֶמֶן תְּלוּי עָלִיו. כָּל זְמָנָא דְּאִגָּח קְרָבָא, הֵוָה רְשִׁימָא סֻלְקָא וּבִלְטָא, וְעַל מְגַדֵּל מְכַשְׁכְּשָׁא הָאֵי אֵלְף, וּכְדִין אֲתַתְּקָף לְאַגָּחָא קְרָבָא. כּד עַל בְּקְרָבָא מְכַשְׁכְּשָׁא הֵוָה אֲרִיָּה, וּכְדִין אֲתַגְבֵּר בְּאַרְיָה, וְנִצַּח קְרָבִין. וְהֵוָה מְגַדֵּל אֲתַרְהִיט, וְסִימָנִיָּה בּוּ יְרוּץ צְדִיק וְנִשְׁגָּב. וְנִשְׁגָּב דּוֹד מִשְׁנָאוֹי דְּלֹא יִכְלִין לְגַבְיָה. וּמִן סַמְנִין אֵלִין וְרְשִׁימִין אֵלִין, הֵוּ רְשִׁימִין בְּדְרַעִיָּה שְׁמָלָא. רְשׁוּמָא דְּבֵר נֶשׁ אַחֲרָא לָאו כְּהָאֵי.

214. עֵינִינִין צְהִיבִין פְּקִיעִין, שְׁגַעוֹנָא בְּלִיבִיָּה. מְצָחָא רַב. שְׁעָרוֹי סְגִיָּאִין, תְּלִיין, רְחִיקִין מִמִּשְׁכָּא דְּרִישָׁא. פְּקִיחָא אִיהוּ. פּוּם מְמַלֵּל רַבְרָבִין. שְׁמוּן דִּילִיָּה עֵתִיקִין מְאִרְיָה דְּלִישְׁנָא בִישָׁא.

215. בְּמַצְחִיָּה תְּלַת שְׂרֻטוּטִין, אֵי בְּעִינִיָּה תְּרִין שׁוּרְיָקִי סוּמְקִי, דָּא הָוָה בָּאת ר' בְּלַחֲדוּי, וְשׁוּרְיָקָא זְהִיר לְגַבְיָהּ. עֲבִירָה אֲזַדְמַנַּת לְגַבְיָה, וְאַשְׁתַּזִּיב מִינָהּ.

216. If there is one red vein in his eye within, standing lengthwise, and two small veins beneath it, and one vein traverses the eye, he gives bad counsel pertaining to a woman prohibited to him. And if the counsel still exists, you will find one line lengthwise on his forehead. From his right eyebrow PROTRUDES one hair, and four small hairs underneath. And there is one hair that passes between them, widthwise.

217. If he withdrew from that transgression, then you will find in his eyes two thin veins passing along the width of the eye, but no other vein passes between them. It is the same with the forehead. The time of consideration for his withdrawal from this iniquity is nine days. From then on, these impressions are erased, and other impressions appear.

218. Narrow eyes that become slightly red signify an understanding man. All his words are in argument. On his forehead you will find three impressions. A large one passes from one side to the other side. Two others do not pass this length. His eyebrows are large. He is stubborn. When he speaks or when his heart is hard, he wrinkles his nose in anger. He has a bad reputation. He is bad in the eyes of everyone, and all hate him. Sometimes he succeeds and sometimes he does not.

219. Three large hairs are on his breast, over his heart. His lips are parched. He is arrogant to the point of lunacy. He has an evil tongue.

220. His hair is flat, long, and profuse. He has a slightly long and slightly rounded face; At times he regrets all he did but returns to his bad deeds. In his eyes, you will find two veins in his right eye, and one in his left eye. His ears are small and straight.

221. The seed of David is the reverse. In the offspring of David all these signs are good signs and bring benefit, except for big lips. For all those who have big lips are slanderers, whether righteous or evil, unless he is a thoroughly righteous man that succeeds by his merits and guards himself FROM THE EVIL TONGUE.

216. ואי שורייקא חדא סומקא לגו בעינא, קיימא בארפא, ותרינ זעירין תחותיה, וחד דאעבר בעינוי. דדין אית ליה עיטא בישא, באתתא אסורה, ועדין עיטא קיימא. כדין תשתכח במצחיה, חד שרטוטא לארפא. מקריצא ימינא חד שערא וארבע זעירין תחותיה, וחד דאעבר בינייהו לפותייה.

217. ואי יתפרש מההוא חטאה, תשבח בעיניה, תרינ שורייקי דקיקין, אזלין בפותייה דעינא, ולא אעבר חד בינייהו, וכן במצחא. ומזמן דאתפרש מההוא חובה, הוא מזמן ט' יום, דהא מתמן ולהלאה, יתמחון רשימין אלין, ויתיילדו אחרנין.

218. עיינין דקיקין, ומתהפכן זעיר בסומקא. דא איהו פקיקא. כל מלוי בתיובתא. במצחוי תשבח רשימין תלת. חד רב, דאעבר מסטרא דא לסטרא דא. ותרינ אחרנין דלא עברין. קריצין דעינוי רברבין. מאריה דקשיו איהו. בדר מליל, קמיט בחוטמין, ברוגזיה, או בקשיו דלביה. זקיף שום ביש עליה. ביש בעינוי דכלא. כלא שנאין ליה. אצלח לזמנין ולזמנין לא.

219. תלת שערין רברבין בחדוי על לביה. שפון דיליה עתיקין, מאריה גאותא בשגעונא. לישנא בושא.

220. שעריו שעיעין רברבין וסגיאין. אנפוי אנפין אריכין זעיר, ועגולין זעיר, לזמנין אתחרט מכל מה דעבר ותב לקלקוליה. בעיניה תשבח שורייקי, תרינ בעינא דימינא, וחד בעינא דשמאלא. אורנוי זעירין, קיימין בקיומא.

221. זרעא דדוד בהפוכא. זרעא דדוד כל סימנין אלין לטב, ולמעבד טיבו. בר שפון רברבין, דכל מאן דשפוטתיה רברבין, מאריה דלישנא בישא איהו, בין זכאה, בין חייבא. בר אי צדיק גמור הוא. ובזכיו דיליה נצח ונטיר גרמיה.

222. IF the eyes are green with a little red mixed in, and on his forehead there are two impressions from this side to that side, one small mark above, and a small one on the bottom, he is under the letters Pe and Resh. This person's forehead is large and circular. He is good to all. He gives all of what he has to everybody. He is yielding. His hair is flat and hangs. On the right side, he has white hairs from the day he was born.

223. Mishnah. Men of the world, of understanding, of open eyes, REFERRING TO PEOPLE OF CHOCHMAH, people of Faith, THE SHECHINAH, which is treasured in you: of whoever among you ascended and descended - THAT IS, THE RECIPIENTS OF THE LIGHTS THAT ILLUMINATE FROM BELOW UPWARD, CALLED 'ASCENT' AND LIGHTS THAT ILLUMINATE FROM ABOVE DOWNWARD CALLED 'DESCENT' - he who has the Spirit of Holy Elohim in him shall rise and know that at the instant that the white head, WHICH IS KETER, so desired to create man, it bestowed light into one luminary, WHICH IS BINAH. And this luminary bestowed light through the extension of the luminary, WHICH IS ZEIR ANPIN, WHO BALANCES AND ILLUMINATES THE TWO COLUMNS, RIGHT AND LEFT, OF BINAH. And this extension of the luminary brought forth the souls OF MAN.

224. Even so, the extension of the luminary, WHICH IS ZEIR ANPIN, united with and poured into one solid rock, WHICH IS MALCHUT. And that rock brought forth a scorching flame textured with a variety of hues. And that flame ascends and descends, until the extension OF THAT LUMINARY, WHICH IS ZEIR ANPIN, influences it - NAMELY, IT POURED INTO IT THE ASPECT OF THE CENTRAL COLUMN AND CHASSADIM, and THEN it returns and settles in its place and becomes the Ruach life, OF ADAM.

225. This Ruach acquired boundaries OF TWELVE DIAGONAL LIMITS THAT IT RECEIVED FROM ZEIR ANPIN. It takes on one hue from the sun, FROM ZEIR ANPIN, WHICH IS GREEN IN COLOR. Then it descends to a lower level and takes on one color from the moon, MALCHUT, WHICH IS A HUE THAT RECEIVES FROM ALL THE HUES AND RECEIVES FROM FOUR LIVING CREATURES: THE LION, THE OX, THE EAGLE, AND MAN, IN THE LOWER CHARIOT. It moves to the right and takes on the hue of water, WHICH IS WHITE, that is included in the mouth of a lion, WHICH IS CHESED. It moves to the left and takes on the hue of fire, WHICH IS RED and is included in the mouth of an ox that is red like a rose, WHICH IS GVURAH. Moving to the front, it takes on the hue of the wind, GREEN, THAT IS included in the mouth of a large eagle with great wings and feathers in which all hues are seen - WHICH IS THE HUE OF PURPLE INCLUDED IN ALL THE HUES. THIS IS TIFERET. Moving to the rear, it takes on the hue of earth THAT RECEIVES FROM ALL THE HUES - that is included in all four corners of the earth, CHESED AND GVURAH, TIFERET AND MALCHUT - RECEIVING from the mouth of man's face, toward whom all images look. THIS IS MALCHUT.

226. This Ruach settled in this earth and was clothed in it. FOR THE SOIL IS MALCHUT, WHICH IS THE NEFESH OF ADAM. AND THE RUACH WAS CLOTHED IN THE NEFESH. Then that soil, WHICH IS THE NEFESH, swirled, descended and gathered soil from the four directions. And it was made into a form and a countenance, WHICH IS THE BODY OF THE FIRST MAN. The Ruach was concealed in the innermost. And the Nefesh poured bounty into that soil that assembled from the four winds, WHICH IS THE BODY, when it was included in the Ruach.

222. עֵינָיו יְרוֹקִין, זְעִיר מְגוּן סוּמָק אֶזוּל בִּינְיָהוּ, בְּמִצְחֵהוּ תְּרִין רְשׁוּמִין, מְסֻטָּר דָּא לְסֻטָּר דָּא, וְחָד לְעִילָא זְעִירָא, וְחָד לְתַתָּא. אִיהוּ בָּאֵת פ' וְאֵת ר'. דָּא מִצְחֵהוּ רַב בְּעֻגּוּלָא, אִיהוּ טָב לְכָלָא. יְהִיב מִכָּל מָה דְּאִית לֵיהּ לְכָל בְּר נֶשׁ. וְתָרֵן אִיהוּ. שְׁעָרוֹ שְׁעִיעַ וְתָלִי. בְּסֻטָּר יְמִינָא אִית לֵיהּ חֲזוּרוֹ דְּשַׁעְרֵי, מִיּוֹמָא דְּאִתְבְּרִי.

223. מִתְנִיתִין. בְּנֵי עֲלָמָא מֵאֲרִיָּהוּן דְּסִכְלָתְנוּ, פְּקִיחִין עֵינָיו, מֵאֲרִיָּהוּן דְּמַהֲיֻמְנוּתָא, דִּי הוּא גְּנִיזָא בְּכוּ. מֵאֵן מִנְכּוֹן דְּסֻלִּיק וְנִחִית. מֵאֵן דִּי רוּחַ אֱלֹהִין קְדִישִׁין בִּיהּ. לִיקוּם וְלִינְדַע, בְּשַׁעֲתָא דְּסֻלִּיק בְּרַעוּתָא דְּרִישָׁא חוּרָא, לְמַבְרֵי אָדָם, בְּטַשׁ בְּגוּ בּוֹצִינָא חָדָא, וּבְטַשׁ בּוֹצִינָא בְּפִשְׁיטוֹ דְּנִהִיר, וְהִהוּא פִּשְׁיטוֹ דְּבוֹצִינָא אֶפִּיק נִשְׁמָתִין.

224. אוּף הָכִי בְּטַשׁ גּוּ טַנְרָא חָדָא תְּקִיפָא, וְאֶפִּיק הִהוּא טִינְרָא שְׁלֵהוּבָא חָדָא מְלֵהָטָא, מְרַקְמָא בְּכַמָּה גּוּנִין, וְהִהוּא שְׁלֵהוּבָא סְלָקָא וְנִחָתָא, עַד דְּהִהוּא פִּשְׁיטוֹ בְּטַשׁ בִּיהּ, וְתָב וְאִתְיֻשָּׁב בְּדוּכְתִּיהּ, וְאִתְעַבִּיר רוּחָא דְּחַיָּיא.

225. וְהִהוּא רוּחָא אִתְתַּחַם, וְנָטִיל גּוּן חָד מִשְׁמָשָׁא. נִחִית לְתַתָּא, נָטִיל גּוּן חָד מִסִּיְהָרָא. סָטָא לִימִינָא, נָטִיל גּוּן מִיָּיָא, כְּלִיל בְּפוּמָא דְּאֲרִיָּה חָדָא. סָטָא לְשְׁמָאֲלָא, נָטִיל גּוּן אֲשָׁא, כְּלִיל בְּפוּמָא דְּחָד שׁוּר, סוּמָקָא כּוּרְדָּא. סָטָא לְקַמִּיָּה, נָטִיל גּוּן רוּחָא, כְּלִיל בְּפוּמָא דְּחָד נֶשֶׁר רַבְרָבָא, רַב גְּדַפִּין, מֵאֲרִיָּה דְּנוּצָה, כָּל גּוּנִין בִּיהּ מִתְחַמָּאן. סָטָא לְאַחֲוֹרָא, נָטִיל גּוּן עֶפְרָא, כְּלִיל מַד' סְטְרֵי עֲלָמָא. בְּפוּמָא דְּאָדָם, וְכָל דִּיוֹקְנֵין מִסְתַּכְלֵן לְגַבִּיָּה.

226. אִתְיֻשָּׁב הִהוּא רוּחָא בְּהִהוּא עֶפְרָא, וְאִתְלַבַּשׁ בִּיהּ. בְּרִין הִהוּא עֶפְרָא, מְכַשְׁכְּשָׁא וְנִחָת לְתַתָּא, וְכֻנַּשׁ עֶפְרָא מַד' סְטְרִין דְּעֲלָמָא, וְאִתְעַבִּיר דִּיוֹקְנָא חָדָא וּפְרָצוּפָא, וְהִהוּא רוּחָא אִתְטַמַּר מְגוּ לְגוּ. וְהִהוּא עֶפְרָא דְּאִתְכְּנִישׁ מַד' סְטְרִין בְּטַשׁ לְגַבִּיָּה נֶפֶשׁ כְּלִילָא בְּרוּחָא.

227. This Nefesh is the origin of the actions of the body. According to the actions of that Nefesh inside the body, so shall it appear on the skin outside. The Ruach is concealed on the inside, and that, REFERRING TO THE NEFESH, is visible from the outside. It ascends and descends and strikes in his face, showing shapes and impressions. It strikes in his forehead, showing shapes and marks, it strikes in the eyes, showing shapes and marks, as it is written: "the sight of their face does witness against them" (Yeshayah 3:9).

228. The luminary from which measurement is drawn, IS of one green thread, WHICH IS THE CENTRAL COLUMN THAT HAS A GREEN COLOR. IT RECEIVED the flame of formlessness, NAMELY, THE FIRE OF MALCHUT OF THE ATTRIBUTE OF JUDGMENT. It strikes on the hands of man when he is asleep and records impressions and lines in his hands. According to the actions of man, so is his hand etched. These letters turn over in him from the bottom to top. This wisdom is known by those friends, who are RIGHTEOUS MEN OF Truth, through the imprint of the letters of the luminary - WHICH IS MALCHUT, AS PREVIOUSLY MENTIONED. All the inner resources of man manifest impressions, lines and letters that interchange. He who inscribes these also inscribes in the end of the tabernacle, WHICH IS MALCHUT CALLED 'TABERNACLE', as it is written: "and curiously wrought in the lowest parts of the earth" (Tehilim 139:15). THIS REFERS TO THE LOWEST PART OF MALCHUT, WHICH IS CALLED 'EARTH'. SHE IS ALSO FASHIONED FROM THE POWER OF THE FLAME OF THE ATTRIBUTE OF JUDGMENT, LIKE THE HANDS OF MAN. Blessed be He, and blessed be His Name forever and ever.

229. White eyes and slivers of red flesh where THE EYES protrude - NAMELY IN THE EYE SOCKETS, SO THAT WHEN HE ROTATES HIS EYES, THEY ARE VISIBLE - are from the letter Pe and the letter Resh when they are included together.

230. Another type of person has a large forehead, and three lines that come up in his forehead, and six smaller ones, red yet not very red, and they stay between these two colors. The same is true for his hair. He has a large face. His hair is wrinkled, THAT IS, CURLY, but not too much. It hangs slightly below his ears. That PERSON is good. He has faith. The moment he becomes angry, it is an extremely intense anger.

231. If that red below his eyes, IN THE EYE SOCKETS, AS MENTIONED BEFORE, spreads in his eyes, he has a bad temper. When he talks in anger, he closes his mouth, and his nostrils fume. After a short time, his anger subsides, but not completely until after a day or two. He is sometimes successful and sometimes not. But he usually succeeds, whether a little or much.

227. וְהָיָה נֶפֶשׁ אִיהוּ יְסוּדָא לְעוֹבְדֵי גּוֹפָא. כַּמּוֹם עוֹבְדֵין דְּהָהוּא נֶפֶשׁ בְּגוֹפָא, הָכִי אֶתְחִיז בְּמִשְׁכָּא לְבַר. רוּחָא דָא אֶתְטַמַּר לְגוֹ. וְהָהוּא אַחֲזִי לְבַר, סְלִיק וְנָחִית, וּבִטְשׁ בְּאַנְפוּי, וְאַחֲזִי דְיוֹקְנִין וּרְשִׁימִין. בִּטְשׁ בְּמִצְחִיה, אַחֲזִי דְיוֹקְנִין וּרְשִׁימִין בִּטְשׁ בְּעֵינָיו, וְאַחֲזִי דְיוֹקְנִין וּרְשִׁימִין. הָה"ד הִכְרַת פְּנֵיהֶם עֲנָתָה בָּם.

228. בּוֹצִינָא דְאֶתְמַשְׁךְ מִגִּיה מְדִירוֹ, דְּחָד חוּטָא יְרוּקָא, שְׁלֵהְבוּתָא דְתָהוּ. בִּטְשׁ בִּידּוֹי בְּשַׁעְתָּא דְבַר נֶשׁ נָאִים, וּרְשִׁים רְשִׁימִין וְשִׁרְטוּטִין בִּידֵיה, וּכְמוֹם עוֹבְדֵין דְּב"נ הָכִי אֶתְרְשִׁים. וְאֵלִין אֶתּוּן מִתְהַפֵּכֵן מִתְתָּא לְעִילָא, וְיִדְעִי לֹון חֲבָרִי קְשׁוּט, בְּרְשִׁימוֹ דְאֶתּוּן דְּבוֹצִינָא, וְכָל אֵלִין חִילִין דְּלָגוֹ בְּב"נ, עֲבָדִין רְשׁוּמִין וְשִׁרְטוּטִין אֶתּוּן מִתְהַפֵּכֵן. מֵאן דְּרָקִים דָּא, רָקִים בְּשִׁפּוּלֵי מִשְׁכְּנָא. כַּד"א, רְקֻמַּתִּי בְּתַחְתּוֹתֵי אָרֶץ. בְּרִיךְ הוּא בְּרִיךְ שְׁמִיה לְעֵלְם וּלְעֵלְמֵי עֲלָמִין.

229. עֵינֵינִין חוּרָא, וְאַבְרִין סוּמְקִין, בְּאַתְרֵיה דְּנִפְיָא מִיגִיה, דָּא אִיהוּ בָּאָת פ' וְאָת ר' בְּלִילָא בְּחֻדָּא.

230. מִצְחִיה רַב, תְּלַת שִׁרְטוּטִין סְלִקִין בְּמִצְחִיה, שִׁית זַעִירִין אַחֲרָנִין. סוּמְקָא הוּא וְלֹא סוּמְקָא קִיּוּמָא בֵּין תְּרִין גּוּוּנִין. שְׁעָרִיה אוּף הָכִי. אַנְפוּי רַבְרָבָן. שְׁעָרִיה קְמִיט, וְלֹא כ"כ. תְּלִי זַעִיר תַּחֲוֹת אוּדְנוּי. טַב אִיהוּ, מְאִרֵי דְמַהִימְנוּתָא, מְאִרֵי דְרוּגְזָא תְקִיף, בְּשַׁעְתָּא דְאֶתְרָגִיז.

231. הָהוּא סוּמְקָא דְתַחֲוֹת עֵינָא, אֶתְפָּשֵׁט בְּעֵינִיה. רּוּגְזִיה בִּישׁ. בְּשַׁעְתָּא דְמַלִּיל בְּרוּגְזִיה סְתִים פּוּמִיה, וְנִפְיָא תִנְנָא מְנַחִירוֹי. וְלִזְמַן זַעִיר נַח רּוּגְזִיה, וְלֹא כָל רּוּגְזִיה, עַד יוּמָא אַחְרָא, אוּ תְרִין יוּמִין. דָּא אֶצְלַח לְזַמְנִין, וְלִזְמַנִּין לֹא. אֲבָל קָאִים תְּדִיר בְּאַצְלַחוּתָא, בֵּין זַעִיר וּבֵין רַב.

232. If the red inside his eye is fine as a thread, and does not spread in the time of his anger, if he has those signs he has a weak heart and is fearful of everything. His sleep is unsettled, He always has thoughts and is afraid of everything. He causes everybody WHO JOINS HIM to succeed. He is corrupt and does not refrain from adultery.

233. Sometimes he repents and is afraid, and in his fright, you will find redness inside his right eye, at the rim of the eye, and one fine red vein on his left eye. And if they change - that which was in the right is in the left, and that which was in the left is in the right - then he is sinful, NOT HAVING REPENTED. He returned and broke a piece of ice, WHICH INTERRUPTED HIM FROM THE TRANSGRESSION in order to commit transgression.

234. Two furows on top of his eye, and three underneath. On his left foot, on the middle toe, there are six hairs and sometimes five. Presently he has six hairs, since one of them is short. He has black eyes, and his eyebrows have many hairs resting over each other. These eyes are black eyes interlaced with green, but the green is more recessed. That person has five lines on his forehead: two which traverse from side to side, and three which do not. (THE END IS MISSING)
(End of Raza deRazin)

232. ואי סומקא דפום עינא, זעיר בחוטא, ולא אתפשט בשעתא דרוגזיה בעינא, ואית ביה כל הני סימנין. חלשא בלבא. ואיהו דחיל מכלא, שינתייה לא אתישיב ביה. חשיב תדיר מחשבין ודחיל מכלהו. ואצלח לכלא. מאריה דגריע. לא חש לגיופא.

233. לזמנין תב בתיובתא ודחיל. ומגו דחילג, כדון תשכח בעיניה ימינא, ההוא סומקא דפום עינא, בסופא בשפולי עינא, וחד שוריקא דקיק סומק בעיניה שמאלא, ואי מתחלפי מה דימינא לשמאלא, ומה דשמאלא לימינא, כדון איהו בקלקוליה. ותב ותבר גזיזא דברדא, בגין לאעברא עבירה.

234. תרין קמיטין על רישא דעינא, ותלת לתתא. וברגליה שמאלא, באצבעא דאמצעיתא, שית שערין, ובזמנא אחרא חמש, והשתא שית, חד זעירא בינייהו. עיינין אובמין, וקריצין דעל עינוי רברבין, סגיאין שערין, אלן על אלן, ואינון עיינין אובמין וירוקא, אזיל בגווייהו, וההוא ירוקא אטבע יתיר. האי אית ליה חמש שרטוטין במצחא, תרין דעברין מסטר לסטר. ותלת דלא עברין וכו'.

(עיון סוף הספר עב"מ)

13. "In the third month"

This section tells us of the two lights of the right and the left called Gemini, that is the constellation that rules over the third month, Sivan. Uriel rules over this month, and we are told of his camps, each of which has keys of light issuing from the inner supernal Chasmal. Rabbi Shimon explains the significance of twins in terms of the birth of Jacob and Esau, and then says that the Torah itself is twins - the Written Torah and the Oral Torah - given in the third month to the triple nation of the Three Fathers. And finally he tells us that the Torah was given in three parts - the Torah, the Prophets and the Writings. But the important conclusion is that all is one.

235. "In the third month, after the children of Yisrael went out of the land of Egypt" (Shemot 19:1). The Great Minister, Uriel, rules over THE THIRD MONTH, FOR NISAN, IYAR AND SIVAN ARE COMPARED WITH CHESED, GVURAH AND TIFERET, AS MICHAEL RULES IN CHESED, GAVRIEL IN GVURAH, AND URIEL RULES IN TIFERET. He is accompanied by 365 ten thousands of camps, corresponding to the number of days of the year, WHICH ARE 365 DAYS OF THE SOLAR YEAR. And all of them have 365 keys of light issuing from the inner supernal Chashmal (Eng. 'electrum'), which is treasured and concealed, and in which the mysteries of the holy supernal letters of the Holy Name are suspended.

235. בחדש השלישי לצאת בני ישראל וגו', דשליט ביה אוריא"ל, רב ממנא, ותלת מאה ושתין וחמש רבוא משריין עמיה, בחושבן יומי שתא. וכלהו אית לון תלת מאה ושתין וחמש מפתחן נהורין, מההוא נהורא דנמקא מגו חשמל עלאה פנימאה גניז וסתים, די רזין דאתון קדישין עלאין דשמא קדישא, תליין ביה.

236. This is the secret of "a plain man" (Beresheet 25:27), WHO IS JACOB, THE SECRET OF TIFERET - MEANING THAT he is the master of the house, a man of Elohim. "PLAIN" IS DERIVED FROM WHOLENESS, for there is the ending of the knot of the Tefilin, WHICH IS THE SECRET OF MALCHUT IS CALLED 'LEAH'. "...and Jacob was a plain man..." MEANING HER MAN. And the secret of the inner supreme Chashmal, which is concealed and treasured, has his shape. And he holds all the hidden supreme lights, and they issue forth from him. And all the camps OF THE ABOVE MENTIONED ANGEL URIEL hold the keys of that light that issues from the Chashmal.

237. And that light includes the two lights OF THE RIGHT AND THE LEFT and yet they are in it one LIGHT. The first light is a white one too bright for an eye to behold and this is the treasured light for the righteous as it is written: "Light is sown for the righteous" (Tehilim 97:11) and the second light is one which gleams and sparkles red, FOR IT IS THE SECRET OF THE LEFT LIGHT. And both of them are included as one in it, and they became one.

238. Uriel the Arch Minister and all those camps WITH HIM take that light which is called 'Gemini' for it includes two lights. Therefore, that constellation rules over THIS MONTH, which is called 'Gemini', after its secret, in which the Torah was given and from which all the grades are drawn below until they rise through the Name to illuminate the world.

239. None of the other signs WHICH RULE IN OTHER MONTHS have a mouth or tongue but this one, GEMINI, has a mouth and tongue included as one. Therefore, it is written in regards to the Torah: "And you shall meditate therein day and night" (Yehoshua 1:8). "Day" corresponds to the tongue, WHICH IS ZEIR ANPIN, and "night" corresponds to the mouth, WHICH IS MALCHUT, and all is included in THE SECRET OF the Gemini (Heb. teomim).

240. It is written: "Tomim," WITHOUT THE LETTER ALEPH, and in relation to this secret it is written "Tomim," in: "behold, there were twins (Heb. tomim) in her womb" (Beresheet 25:24). And "TOMIM" is not said OF JACOB AND ESAU, for Esau is not connected to this secret. It indicates that it is said "TOMIM" of Jacob ALONE, FOR JACOB IS THE SECRET OF THE CENTRAL COLUMN WHICH INCLUDES TWO LIGHTS, THE RIGHT AND THE LEFT, AND AFTER THOSE TWO LIGHTS HE IS CALLED "TOMIM". WHEN THE SCRIPTURE SAYS "BEHOLD TOMIM," IT INDICATES THAT HE, JACOB, WAS IN HER WOMB. And the scripture praises Jacob for being in the womb of that righteous woman, but because the wicked ESAU was there too, the letter Aleph departed, AND IT IS WRITTEN "TOMIM" WITHOUT ALEPH.

236. ואֵיהוּ רֹא רֹא דְאִישׁ תָּם, מֵאֲרִיָּה דְבֵיתָא, אִישׁ הָאֱלֹהִים. תָּם: דְּתַמֵּן סִיּוּמָא וְקִשְׁרָא דְתַפִּילִין, וְיַעֲקֹב אִישׁ תָּם הוּא. וּבְרִיוֹקְנִיָּה, קִיּוּמָא רֹא דְחֻשְׁמַל פְּנִימָאָה עֲלָאָה טָמִיר וְגִנְיָו. וְכָל נְהוּרִין סְתִימִין עֲלָאִין נָקִיט אֵיהוּ, וְנִפְקִי מִנִּיהּ, וְכִלְהוּ מִשְׁרִינִין נָקִיטִי אֵינוֹן מִפְתָּחֵן דִּהְהוּא נְהוּרָא דְנִפְקִי מִגּוֹ חֻשְׁמַל.

237. וְהָהוּא נְהוּרָא, כָּלִיל בְּתָרִין נְהוּרִין, וְאֵינוֹן חַד. נְהוּרָא קְדָמָאָה, אֵיהוּ נְהוּרָא חוּרָא, דְּלֹא שְׁלֵטָא בֵּיהּ עֵינָא, וְדָא אֵיהוּ נְהוּרָא דְגִנְיָו לְצַדִּיקִיָּא. כַּד"א אֹר זְרוּעַ לְצַדִּיק וְגו'. נְהוּרָא תְנִינָא, אֵיהוּ נְהוּרָא מְנַצֵּץ מְלָהטָא, כְּגוּן סוּמָק. וְאַתְכִּלִּילוּ תְרִין נְהוּרִין בְּחַד, וְהוּוּ חַד.

238. וְהָאִי אורִיא"ל רַב מִמֶּנָּא, וְכָל אֵינוֹן מִשְׁרִינִין, נִטְלִי הָהוּא נְהוּרָא, וּבִגִּין דְּכָלִיל בְּתָרִין, אֶקְרִי תְאוּמִי"ם. וְעַל דָּא שְׁלֵטָא בֵּיהּ, הָהוּא מְזַלָּא דְאֶקְרִי בְּרָאָה דִּילִיָּה תְאוּמִים, וּבֵיהּ אֲתִיהִיבַת אורִיָּתָא. וּמִכָּאֵן אֲתַמְשָׁכָאן דְּרִגִּין לְתַתָּא, עַד דְּסַלְקִין בְּשִׁמְהֵן, לְאַנְהֵרָא עֲלֵמָא.

239. כָּל שְׂאָר מְזָלִי, לִית לֹון פֶּה וְלָשׁוֹן, וְהָאִי אִית לִיָּה פֶּה וְלָשׁוֹן כָּלִיל בְּחַדָּא. וְעַל דָּא בְּאוּרִיָּתָא, וְהִגִּית בּוֹ יוֹמָם וְלֵילָה כְּתִיב. יוֹמָם, לְקַבֵּל לָשׁוֹן. לֵילָה, לְקַבֵּל פֶּה. וְכִלְיָא כָּלִיל בְּחַדָּא. וּבְכִלְיָא סְלִיק תְּאוּמִים.

240. תּוּמִים כְּתִיב, וְעַל רֹאָ דָא כְּתִיב תּוּמִים, וְהִנֵּה תּוּמִים בְּבִטְנָה. אִי תִיּוּמָא דְבִגִּין תְּרוּוִיָּהוּ קְאָמֵר. לֹאוּ הָכִי, דִּהָא עָשׂוּ לֹא סְלִיק בְּרָאָה דָּא. אֶלָּא בִּגִין יַעֲקֹב קְאָמֵר, וּשְׁבַחָא דָּא, דִּהוּא בְּמַעְהָא דִּהְהוּא צַדִּיקָתָא, קָא מְשַׁבַּח קְרָא. וּבִגִּין דִּהוּא תַּמֵּן הָהוּא רָשָׁע, אֲסַתְלַק מִתַּמֵּן אֶלְפָּה.

241. All is one secret, for Jacob receives through his secret, TIFERET, THE CENTRAL COLUMN, the two months Nisan and Iyar, and he is included in the secret of THE MONTH Sivan, which is THE SIGN OF Gemini. THIS MEANS THAT BY BEING INCLUDED IN THE MONTH SIVAN - WHICH INCLUDES TWO MONTHS, NISAN AND IYAR, WHICH ARE RIGHT AND LEFT - IT IS THEREFORE CALLED "TWINS," AND SINCE JACOB IS ALSO INCLUDED IN IT HE RECEIVES THOSE TWO MONTHS. Esau receives through his own inner meaning the two months, Tammuz and Av, but since he does not abide in THE CENTRAL COLUMN, WHICH IS ELUL, he therefore loses Elul, for Elul is not his. And he does not even have the whole MONTH of Av, but only nine days and no more, so it can be seen that he is not included in the secret of the twins - WHICH IS THE CENTRAL COLUMN. He separated himself and turned towards the Other Side in naught and desolation, as it is written: "The enemies are come to an end in perpetual ruins" (Tehilim 9:7).

242. Because Jacob is in the sign of the twins, the Torah was given to his children in the months of the twins, being itself "twins" - WHICH IS the Written Torah and the Oral Torah. IT WAS GIVEN in the third month to the triple nation, WHICH INCLUDES three grades, NAMELY, THE 'THREE FATHERS'. THE TORAH WAS GIVEN in three parts: the Torah, the Prophets and the Writings, and all is one.

243. "In the third month..." We have already explained that chapter in the scripture above. Rabbi Chiya said that at the time that Yisrael approached Mount Sinai, the Holy One, blessed be He, gathered the seeds of the nation of Yisrael and examined them all. And He found no blemish in all the seeds of Yisrael but saw they were all of a holy seed and of Truth.

244. At that time, the Holy One, blessed be He, said to Moses: 'Now do I wish to give Yisrael the Torah. Draw them to Me by My love for the patriarchs and by the signs that I have made manifest to them. And you shall be My messenger. Therefore, go and tell them those words.' Rabbi Yosi said that Rabbi Yehuda said that those were the words that the Holy One, blessed be He, said to Moses, and continued: 'Thus, you shall be My faithful messenger by drawing Yisrael to go after Me.'

14. "And Moses went up to Elohim"

This section offers several interpretations of "And Moses went up to Elohim and Hashem called to him out of the mountain, saying." One explanation is that Moses went up to the place where the Shechinah's wings are outspread. The discussion turns to the issue of perfection, and we hear that there is always awe or dread when in the presence of the perfection of all. The title verse is then applied first to Moses, then to God, and finally to the four bonds of earth, air, fire and water. Rabbi Shimon hears Rabbi Yehuda tell of a dream where from Rabbi Yehuda finally remembered and understood that Chochmah was above, Tiferet below, and Malchut the Sanctuary of God that lay between them. The last interpretation reminds us that whoever comes to be purified is always assisted.

245. "And Moses went up to Elohim and Hashem called to him out of the mountain, saying" (Shemot 19:3). "And Moses went up to Elohim," MEANS THAT Moses went up to the place where the wings of the Shechinah are outspread, as it is written: "He bowed the heavens also and came down" (Tehilim 18:9).

241. וְכָלֹא רָזָא חָדָא. יַעֲקֹב נָטִיל בְּרָזָא דִּילִיָּה, תְּרִין יֶרֶחִין נִיסָן וְאִיָּיר, וְאַתְבָּלִיל אִיהוּ בְּרָזָא דְסִינָן, דְּאִיהוּ תְּאֻמִּים. עֲשׂוֹ, נָטִיל בְּרָזָא דִּילִיָּה, תְּרִין יֶרֶחִין תַּמּוּז וְאָב, וְאִיהוּ לֹא אֶשְׁתַּבַּח, וְאַתְאֲבִיד, דְּהָא אֲלוֹהִי לֹא דִּילִיָּה הוּא, וְאַפִּילוּ אָב, ט' יוֹם אֵינֻן דִּילִיָּה, וְלֹא יְתִיר, וְאַתְאֲבִיד, וְלֹא אֶשְׁתַּבַּח, וְלֹא אִיהוּ בְּרָזָא דְתְּאֻמִּים, אֶלֹא אֶתְפָּרֵשׁ לְחֻדְיָה, וְסָטָא לְסָטְרָא אַחְרָא בְּאַפִּיסָה וּשְׁמֻמוֹ, כַּד־א, הָאוּיָב תַּמוֹ חֲרָבוֹת לְנִצָּח.

242. וּבִגִּין דִּיעֲקֹב אִיהוּ תְּאֻמִּים, אֶתְיָהִיבֹת אֹרִייתָא לְבָנוֹי בְּחֹדֶשׁ תְּאֻמִּים, וְאֹרִייתָא בְּרָזָא דְתְּאֻמִּים, תּוֹרָה שְׁבַכְתָּב, וְתּוֹרָה שְׁבַע־פ. בְּחֹדֶשׁ תְּלִיתָאֵי, לַעֲם תְּלִיתָאֵי, בְּדִרְגִּין תְּלִיתָאֵין, תּוֹרָה תְּלִיתָאֵי: תּוֹרָה, נְבִיאִים, וְכַתּוּבִים. וְכָלֹא חָד.

243. בְּחֹדֶשׁ הַשְּׁלִישִׁי וְגו'. פֶּרֶשְׁתָּא דָּא בְּהָאֵי קְרָא אוֹקְמוּהָ לִיָּה לַעֲיֹלָא. תַּאֲנִי רַבִּי חֲזִיָּא, בְּהָהוּא זְמַנָּא דִּמְטוֹ יִשְׂרָאֵל לְטוֹרָא דְסִינָי, בְּנִישׁ לְהוּ קוֹדֶשׁא בְּרִין הוּא לְזֹרְעִין דִּישְׂרָאֵל, וְאַשְׁגַּח לִיָּה בְּכֻלָּהּ, וְלֹא אֶשְׁבַּח בְּכֻלָּהּ זֶרְעָא דִּישְׂרָאֵל פָּסְלוּ, אֶלֹא כֻלָּהּ זֶרְעָא קְדִישָׁא, כֻּלָּהּ בְּנֵי קָשׁוּט.

244. בְּהָהוּא זְמַנָּא אָמַר קוֹדֶשׁא בְּרִין הוּא לְמֹשֶׁה, הִשְׁתָּא אָנָּא בְּעִי לְמִיָּהֵב אֹרִייתָא לְיִשְׂרָאֵל, מְשִׁיךְ לְהוּ בְּרַחֲמֵימוֹתָא דְאַבְהֵן, בְּרַחֲמֵימוֹתָא דְרַחֲמֵימָנָא לְהוּ, וּבְאַתּוּן דְּעִבְדִּית לְהוּ. וְאַתְּ הוּי לִי שְׁלוּחָא, וְאַתְיָב מְלִין אֲלִין. אָמַר ר' יוֹסִי אָמַר ר' יְהוּדָה, כֵּן אָמַר קוֹדֶשׁא בְּרִין הוּא לְמֹשֶׁה, בְּמִלָּה דָּא הוּי לִי שְׁלִיחָא מְהִימָנָא, לְאַמְשַׁכָּא יִשְׂרָאֵל אֲבִתְרָאֵי.

245. וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים וַיִּקְרָא אֵלָיו יי' מִן הָהָר וְגו'. וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים, לְאַתְרָא דְפְרִישָׁן גְּרָפּוֹי דְשְׁכִינְתָּא, כַּד־א וַיֵּט שָׁמַיִם וַיִּרְדּוּ וְגו'.

246. We have learned that Rabbi Yehuda said that as long as the legislations of the Supernal King adhere to their proper places, MEANING THAT THEY BALANCE BETWEEN RIGHT AND LEFT, all the worlds are with joy and all the works are maintained properly, as it is written: "the work of Hashem...that it is tremendous" (Shemot 34:10). What does "tremendous" mean? Rabbi Elazar said that it is the perfection of all, as it is written: "A great El, a mighty and a terrible" (Devarim 10:17). What does "terrible" mean? This is Jacob, THE CENTRAL COLUMN, for it is written: "And Jacob was a plain man" (Beresheet 25:27). "...plain..." means, according to the Aramaic translation, 'a complete man', perfect in all. Thus, all the deeds of the Holy One, blessed be He, are perfect in wholeness, and are perfectly maintained.

247. As we learned, Rabbi Yosi explained that one day, while he was standing before Rabbi Yehuda Saba (the elder), he asked him about the meaning of the verse: "And he was afraid and said: 'How dreadful is this place'" (Beresheet 28:17). What did Jacob see that frightened him and made him call it "dreadful"? Rabbi Yehuda explained that he saw there the perfection of the holy Faith, WHICH IS MALCHUT, that was frequent in that place as it is above, and any place wherein His perfection is found is called "dreadful."

248. I asked him: If that is so, why then is the word "dreadful" translated into Aramaic as 'fear' and not as 'perfection'? FOR IF "DREADFUL" MEANS 'PERFECTION', HE SHOULD HAVE TRANSLATED IT AS "PERFECTION." He answered that there is no awe but in a place where perfection is found, and any place in which there is completeness is called "dreadful", as it is written: "O fear Hashem you saints of His, for those who fear Him there is no lack" (Tehilim 34:10). We can learn from this verse, "there is no lack," THAT AWE IS COMPLETENESS, for wherever there is no deficiency there is completeness.

249. We studied: "Who has ascended up into heaven and come down" (Mishlei 30:4). Rabbi Yosi said that it is Moses, for it is written: "And Moses went up to Elohim" (Shemot 19:3). "Who has gathered the wind in His fists" (Mishlei 30:4)? It is Aaron, as it is written: "And his hands full of sweet incense beaten small" (Vayikra 16:12). "Who has bound the waters in a garment"? It is Eliyahu, as it is written: "There shall not be dew or rain these years but according to my word" (I Melachim 17:1). "Who has established all the ends of the earth"? It is Abraham, of whom it is written: "These are the generations of the heaven and of the earth when they were created (behibar'am)" (Beresheet 2:4). Do not pronounce it 'behibar'am', but "beAbraham (lit. 'by Abraham')," (spelled with the same letters).

250. He taught this, and said: "Who has ascended up into heaven?" The Holy One, blessed be He, of whom it is written: "Elohim is gone up with a shout" (Tehilim 47:6). "Who gathered the wind in His fists"? The Holy One, blessed be He, of whom it is written: "In whose hands is the soul of every living thing" (Iyov 12:9). "Who has bound the waters in a garment"? The Holy One, blessed be He, of whom it is written: "He binds up the waters in His thick clouds" (Iyov 26:8). "Who has established all the ends of the earth"? The Holy One, blessed be He, of whom it is written: "In the day that Hashem Elohim made the earth and the heavens" (Beresheet 2:4). RABBI YOSI continued further and said: "Who went up into heaven and came down"? Those are the four bonds of the world: fire, air, water and earth.

246. תֵּאֲנֵן אָמַר ר' יְהוּדָה, כָּל זְמַנָּא דְּגִלּוּפֵי מַלְכָּא עֲלָא מִתִּישְׁרֹן בְּאַתְרֵיהּ, עֲלָמִין כְּלָהּ בְּחִידוֹ, וְכָל עוֹבְדֵין מִתִּישְׁרֹן בְּקִיּוּמֵיהּ. כַּד"א, אֵת מַעֲשֵׂה יי' בִּי נֹרָא הוּא. מַאי בִּי נֹרָא הוּא. אָמַר ר' אֶלְעָזָר, שְׁלִימוֹ דְּכָלָא. כַּד"א הָאֵל הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא. מַאי וְהַנּוֹרָא. דָּא יַעֲקֹב. וְכַתִּיב, וַיַּעֲקֹב אִישׁ תָּם, כְּתָרְגוּמוֹ, גִּבֹּר שְׁלִים. שְׁלִים בְּכָלָא. כִּךְ כָּל עוֹבְדֵין דְּקוּדְשָׁא בְּרִיךְ הוּא, שְׁלִימִין בְּשְׁלִימוֹ, בְּקִיּוּמָא שְׁלִים.

247. תֵּנִי, רַבִּי יוֹסִי אָמַר, יוֹמָא חַד הָוָה קְאִימְנָא קְמִיָּה דְּר' יְהוּדָה סָבָא, שְׁאִילָנָא לֵיהּ, מַאי דְּכַתִּיב, וַיִּירָא וַיֹּאמֶר מַה נֹּרָא וְגו'. מַאי קָא חָמָא, דְּקָאֻמַּר דְּאִיהּ נֹרָא. אָמַר לִי, חָמָא שְׁלִימוֹ דְּמַהִּימְנוּתָא קְדִישָׁא, דְּהָוָה שְׂכִיחַ בְּהָוָה אֲתָר, בְּגוּוּנָא דְּלַעֲיָלָא. וּבְכָל אֲתָר דְּהוּי שְׁלִימוּתָא שְׂכִיחַ, אֶקְרִי נֹרָא.

248. אָמִינָא לֵיהּ, אִי הָכִי, אָמַי תְּרַגְמוֹ דְּחִילוֹ, וְלֹא שְׁלִים. אָמַר לִי, לִית דְּחִילוֹ אֵלָא בְּאַתָּר דְּהוּי שְׁלִימוּתָא שְׂכִיחַ, וּבְכָל אֲתָר דְּהוּי שְׁלִימוּתָא שְׂכִיחַ, אֲתִקְרִי נֹרָא. דְּכַתִּיב, יִרְאוּ אֶת יי' קְדוּשָׁיו בִּי אֵין מַחְסוֹר לִירְאוֹ, מִמַּשְׁמַע דְּקָאֻמַּר בִּי אֵין מַחְסוֹר, בְּאַתָּר דְּלִית מַחְסוֹר, שְׁלִימוּתָא שְׂכִיחַ.

249. תֵּאֲנֵן מִי עָלָה שָׁמַיִם וַיֵּרֵד, אָמַר ר' יוֹסִי, דָּא הוּא מֹשֶׁה, דְּכַתִּיב וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים. מִי אָסַף רוּחַ בְּחַפְנֵיו, דָּא הוּא אַהֲרֹן. דְּכַתִּיב, וּמָלֵא חַפְנֵיו קֹטֶרֶת סַמִּים דֶּקָּה. מִי צָרַר מַיִם בְּשַׁמְלָה, דָּא אֱלִיָּהוּ. דְּכַתִּיב, אִם יִהְיֶה הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר בִּי אִם לֹפִי דְּבָרֵי. מִי הָקִים כָּל אֲפָסֵי אֶרֶץ, דָּא הוּא אַבְרָהָם. דְּכַתִּיב בֵּיהּ, אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהַבְרָאָם, אֵל תִּקְרִי בְּהַבְרָאָם, אֵלָא בְּאַבְרָהָם.

250. הוּא תֵּנִי הָאִי, וְהוּא אָמַר, מִי עָלָה שָׁמַיִם, דָּא קוּדְשָׁא בְּרִיךְ הוּא. דְּכַתִּיב בֵּיהּ עָלָה אֱלֹהִים בְּתִרְעוּעָה מִי אָסַף רוּחַ בְּחַפְנֵיו, דָּא קוּדְשָׁא בְּרִיךְ הוּא, דְּכַתִּיב אֲשֶׁר בִּידוֹ נָפֵשׁ כָּל חַי וְגו'. מִי צָרַר מַיִם בְּשַׁמְלָה, דָּא קוּדְשָׁא בְּרִיךְ הוּא. דְּכַתִּיב בֵּיהּ צוּר מַיִם בַּעֲבִיו. מִי הָקִים כָּל אֲפָסֵי אֶרֶץ, דָּא קוּדְשָׁא בְּרִיךְ הוּא. דְּכַתִּיב בֵּיהּ, בְּיוֹם עֲשׂוֹת יי' אֱלֹהִים אֶרֶץ וּשְׁמַיִם. תּוֹ אָמַר, מִי עָלָה שָׁמַיִם וַיֵּרֵד וְגו', אֵלִין אֵינוּן אַרְבַּע קְטִירֵי עֲלָמָא, אֵשׁ רוּחַ מַיִם וְעָפָר.

251. Rabbi Yesa said: It is evident that Rabbi Yosi's interpretations of this verse have no hold, FOR THEY ARE INCOMPATIBLE WITH EACH OTHER. But when Rabbi Shimon heard them he put his hand on the head of Rabbi Yosi and blessed him, saying: Your interpretations are quite right and well said, and it is indeed so. Where have you learned THIS? And he answered: I have learned them from my father who heard it from Rav Hamnuna Saba (the elder).

252. One day, Rabbi Shimon was sitting at the gate of Tzipori when Rabbi Yesa said to him: That which Rabbi Yosi said, "Who ascended up into the heavens and came down," he applied once to Moses then to the Holy One, blessed be He, and finally he said that these are the four bonds, fire, air, water and earth - and I saw that my master blessed him!

253. Rabbi Shimon replied: Assuredly, what he said is well spoken, and so it is. All are the same, and all things apply to the Holy One, blessed be He, and all of them amount to the same thing. Rabbi Yesa became excited by the words of Rabbi Shimon and he said: This is indeed so, and on another occasion I learned from my master the explanation of the verse: "These are the generations of the heavens and of the earth when they were created" (Heb. behibar'am). Do not read it as 'behibar'am', but rather "beabra'ham ('in Abraham') (with the same letters) - NAMELY, WITH CHESSED OF ZEIR ANPIN, as it is written: "For I have said, the world is built by Chesed (Eng. 'kindness') (Tehilim 89:3), - AND ALL THE OTHER NAMES: MOSES, AARON, ELIYAHU AND THE FOUR ELEMENTS, FIRE, AIR, WATER AND EARTH, AS ALL ARE THE NAMES OF THE HOLY ONE, BLESSED BE HE.

254. This is well said, but what is the meaning of the last part of the verse saying: "What is his name and what is His son's name that you should know" (Mishlei 30:4)? I can understand "What is His name," but what about "His son's name"? Rabbi Shimon replied: I have already taught the secret of this verse to my son Rabbi Elazar. He said to him: Please, tell me master, for I have asked you in a dream concerning it and I have forgotten the answer. He replied: Now if I tell you will you remember it? Rabbi Yesa answered: Assuredly, for what my master teaches me by daytime I remember.

255. He said: The secret of it is connected with the verse, "Yisrael is My son, my firstborn" (Shemot 4:22), and, "Yisrael, in whom I will be glorified" (Yeshayah 49:3). And it is in the supernal secret of this verse THAT YISRAEL SIGNIFIES TIFERET and is called "His son." Rabbi Yesa replied: Be assured, my master, that I know this secret. Yet Rabbi Yesa could not remember WHAT HE WAS TOLD IN HIS DREAM, and distressed, he went home and slept. Then he had a dream in which he was shown a book of Agadah wherein it was written: "Chochmah and Tiferet are in His sanctuary."

251. אָמַר ר' יִיסָא, אֶתְחַזֵּן מְלוֹי דְּר' יוֹסִי, דְּלֹא מִתְקִימָאן. בְּד מָטוּ מְלִין אֵלִין לְגַבִּיָּה דְּר' שְׁמַעוֹן, אֲנַח יְדוּי בְּרִישִׁיָּה דְּר' יוֹסִי וּבְרִכְיָה, וְאָמַר שְׁפִיר קָא אָמַרְתָּ, וְהָכִי הוּא. אָמַר לִיה מָנָא לָךְ. אָמַר הָכִי אוֹלִיפְנָא מֵאבָא, דִּהּוּה אָמַר מִשְׁמִיָּה דְּרַב הַמְנוּנָא סָבָא.

252. יוֹמָא חַד הָוָה יְתִיב ר' שְׁמַעוֹן בְּתַרְעָא דְּצַפּוּרִי, אָמַר לִיה ר' יִיסָא, הָאִי דָאֻמַּר ר' יוֹסִי, מִי עָלָה שָׁמַיִם וַיֵּרֶד וְגו', זְמָנָא חָדָא אָמַר, דָּא מֹשֶׁה. לְבַתָּר אָמַר, דָּא קוּדְשָׁא בְּרִיךְ הוּא. לְבַתָּר אָמַר, אֵלִין ד' קְטִירִין אֲשֶׁר רוּחַ מַיִם וְעָפָר. וְחִמִּינָא לִיה לְמַר דְּבְרִכְיָה.

253. אָמַר לִיה וְדָאִי שְׁפִיר קָא אָמַר, וְהָכִי הוּא, וְכֹלָא חַד מְלָה, וְכֹלָהוּ מְלִי אֶתְקִימּוּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וְכֹלָהוּ בְּחַד מִתְקֵלָא סֻלְקָא. אֶתְרַגִּישׁ ר' יִיסָא בְּמְלוֹי דְּר' שְׁמַעוֹן, וְאָמַר וְדָאִי הָאִי הָכִי הוּא, וְהָכִי אוֹלִיפְנָא מִקְמִיָּה דְּמַר זְמָנָא אַחְרָא. אֵלָה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם, אֶל תִּקְרִי בְּהִבְרָאָם, אֵלָא בְּאַבְרָהָם. דְּכִתִּיב, כִּי אָמַרְתִּי עוֹלָם חֶסֶד יִבְנֶה.

254. וְכֹלָא שְׁפִיר. אָבֵל סוּפָא דְּקָרָא מָאִי קָא מִיּוּרִי דְּכִתִּיב מַה שְּׁמוֹ וּמַה שֵּׁם בְּנוֹ כִּי תִדַּע. מַה שְּׁמוֹ תִּינַח, מַה שֵּׁם בְּנוֹ מַהוּ. אָמַר לִיה, רְזָא דְּמְלָה הָא אוֹלִיפְנָא לְר' אֶלְעָזָר בְּרִי. אָמַר לִיה, לִימָא לִי מַר, דִּהָא בְּחַלְמִי שְׁאִילְנָא קְמִיָּה דְּמַר הָאִי מְלָה, וְאָמַר לִי, וְאַנְשִׁינָא לָהּ. אָמַר לִיה, אִי אִימָא תְּדַבֵּר. אָמַר לִיה וְדָאִי. דִּהָא מַה דְּאוֹלִיפְנָא קְמִי דְּמַר יוֹמָא דָּא אֲדַבְּרָנָא.

255. א"ל רְזָא דְּמְלָה, הֵיִינוּ דְּכִתִּיב בְּנִי בְּכוֹרִי יִשְׂרָאֵל וּכְתִיב יִשְׂרָאֵל אֲשֶׁר בֶּן אֶתְפָּאָר. וּבְרִזָּא עֲלָאָה, וְהָאִי אֶקְרִי בְנוֹ. אָמַר יְנַח דַּעֲתִיָּה דְּמַר, דִּהָא רְזָא דָּא יִדְעָנָא. אֲדַהֲכִי, לֹא אֲדַבֵּר ר' יִיסָא, חֲלַשׁ דַּעֲתִיָּה, אֲזִל לְבִיתִיָּה, אֲדַמּוֹךְ, אַחֲזִיאוּ לִיה בְּחַלְמָא, חַד סִפְרָא דְּאַגְדָּתָא, דִּהּוּה כְּתִיב בֵּיה, חֲכָמָה וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ.

256. When he awoke he went to Rabbi Shimon and kissed his hands saying: Thus I was shown in my dream, and some other time I saw in my dream a book of Agadah wherein it was written: "Chochmah and Tiferet in His sanctuary." "Chochmah" above, "Tiferet" below, and His sanctuary, WHICH IS MALCHUT, by them. This is what I saw once in my dream, and these words were on my lips. Then Rabbi Shimon said to him: Until now you were too young to be enumerated among the reapers of the field, MEANING THOSE KNOWLEDGEABLE IN SECRETS, but now everything has been shown to you. And this is the meaning of the verse: "What is His name and what is his son's name that you should know." Chochmah is "His name" and Tiferet is "His son's name," FOR CHOCHMAH AND BINAH ARE ABA AND IMA OF TIFERET, AS IT IS KNOWN.

257. "And Moses went up to Elohim." Happy is the portion of Moses for being worthy of this honor to which the Torah itself testifies. Come and behold the difference between Moses and all other men of the world. When other men rise, they rise in richness or they rise to greatness or kingship, but of Moses it is written: "And Moses went up to Elohim." Blessed is his share.

258. Rabbi Yosi said: From this verse the friends deduced that "he who comes to be purified is assisted," for it is written, "And Moses went up to Elohim," and afterwards it is written, "and Hashem called to him." Thus, he who desires to come nearer is brought nearer.

15. "Thus shall you say to the house of Jacob"

Here we read of the happiness of those who are chosen by God to come near to Him. Those who reside in the Holy Land have the presence of God because the Shechinah always dwells there. In, "And Hashem called to him from the mountain, saying, 'Thus shall you say to the house of Jacob'," Hashem means to reveal wisdom to the children of Yisrael, and to tell them the truth about what He has done for them. We read how Rabbi Yosi and Rabbi Chiya fall in with a man who has the wisdom of herbs, and who cures them with one of his herbs of an ailment that they did not even know they had. He shows them the danger and the power of his herb, and they watch while it kills the serpent. In this way we learn the tremendous power inherent in everything that God created to grow on earth.

259. "And Hashem called to him from the mountain, saying, 'Thus shall you say to the house of Jacob'" (Shemot 19:3). Rabbi Yitzchak opened the discussion with the verse: "Happy is he whom You choose, and cause to approach to You, that he may dwell in Your court" (Tehilim 65:5). Happy is the portion of the man whom the Holy One, blessed be He, desires to bring near to Him to dwell in the Holy Palace, for he whom He desires to receive to worship Him is inscribed above, to make it known that he has been chosen by the Holy King to dwell in His apartment. And everyone who has upon him such a sign can pass through all the supernal gates without any hindrance.

256. אֶתְעַר, אֶזֶל לְגִבְיָה דְר"ש, נִשְׁק יָדָיו, אָמַר, הִכִּי חֲמִינָא בְּחֻלְמָא. זְמַנָּא אַחְרָא חֲמִינָא בְּחֻלְמָא, חָד סָפְרָא דְאֶגְדָּתָא דְאַחְזִיּוֹ קִמְאִי, וְהוּה כְּתִיב בֵּיה, חֲכֵמָה וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ, חֲכֵמָה לְעִילָא, תַּפְאֶרֶת לְתַתָּא. בְּמִקְדָּשׁוֹ לְגִבְיָהּ. וְהִכִּי חֲמִינָא בְּחֻלְמָא זְמַנָּא חָדָא. וְהִכִּי אֲשַׁכְחָנָא בְּפֻמְאִי. א"ל ר' שְׁמַעוֹן, עַד כְּעַן רַבִּינָא אָנָּת, לְמִיעַל בֵּין מַחְצְדֵי חֻקְלָא, וְהָא כֹּלָא אַחְזִיאוּ לָךְ. וְדָא הוּא דְכְּתִיב, מֶה שְׁמוֹ וּמֶה שֵׁם בְּנוֹ בִּי תִדַּע. חֲכֵמָה שְׁמוֹ, תַּפְאֶרֶת בְּנוֹ.

257. וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים, זָבָא חוּלְקִיָּה דְּמֹשֶׁה, דְּזָכִי לִיקְרָא דָּא, דְּאוֹרִינִיתָא אֶסְהִיד בְּגִינִיָּה בְּךָ. ת"ח, מֶה בֵּין מֹשֶׁה לְשָׂאֵר בְּנֵי עֲלָמָא. שָׂאֵר בְּנֵי עֲלָמָא, כֹּד סֻלְקִין, סֻלְקִין לְעַתְרָא, סֻלְקִין לְרַבּוֹ, סֻלְקִין לְמַלְכוֹ, אֲבָל מֹשֶׁה כֹּד סֻלְקִין, מֶה כְּתִיב בֵּיה, וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים, זָבָא חוּלְקִיָּה.

258. ר' יוֹסִי אָמַר, מִכָּאן אָמְרוּ חֲבֵרַיָּא, הֵבָא לִיטְהֵר מְסִיעִין אוֹתוֹ, דְּכְּתִיב וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים. מֶה כְּתִיב בְּתַרְיָה, וַיִּקְרָא אֵלָיו יי'. דִּמָּאן דְּבַעֲי לְאַתְקַרְבָּא, מִקְרִבִּין לִיה.

259. וַיִּקְרָא אֵלָיו יי' מִן הָהָר לֵאמֹר כֹּה תֹאמַר לְבֵית יִעֲקֹב וְגו'. ר' יִצְחָק פָּתַח, אֲשֶׁרִי תִבְחַר וְתִקְרַב וְשָׁכֹן חֲצִירִךְ, זָבָא חוּלְקִיָּה דִּיהוּא ב"נ, דְּקוֹדֶשָׁא בְּרִיךְ הוּא אֶתְרַעֲי בֵּיה, וְקָרִיב לִיה, לְמִשְׁרֵי בְּגוֹ הֵיכְלָא קְדִישָׁא, דְּכֹל מָאן דְּאִיהוּ אֶתְרַעֲי בֵּיה לְפֻלְחָנִיה, רָשִׁים הוּא מְרַשִּׁימִין דְּלַעֲיִלָּא, לְמַנְהַע דִּהָא הוּא אֶתְבְּחַר מִקְמִיָּה דְּמַלְכָּא קְדִישָׁא עֲלָאָה, לְמִשְׁרֵי בְּמִדְּרוֹי. וְכֹל מָאן דְּאֶשְׁתַּבַּח בֵּיה הֵהוּא רְשִׁימָא, אַעְבָּר בְּכָל תַּרְעִין דְּלַעֲיִלָּא, וְלִית דִּימְחִי בִידּוֹי.

260. Rabbi Yehuda said: Happy is the share of Moses, of whom it is written, "Happy is he whom You choose, and cause to approach to You," and of whom it is also written, "And Moses drew near to the mist" (Shemot 20:18), and, "And Moses alone shall come near Hashem: but they shall not come near" (Shemot 24:2). "Thus shall you say to the House of Jacob," are the wp,em, and "the children of Yisrael" are the men.

261. Rabbi Shimon said: "Thus (Heb. koh) shall you say" has the same meaning as in the verse, "In this way (Heb. koh) shall you bless" (Bemidbar 6:22), and as in another verse, "And Your pious ones shall bless You (Heb. yevarchuchah)" (Tehilim 145:10), namely, bless (Heb. yevarchu) koh - KOH BEING MALCHUT WHICH IS CALLED 'KOH'. "Thus shall you say to the house of Jacob," meaning by "saying," from the side of Judgment. "...and tell the children of Yisrael..." is the same as in the verse, "And He declared (told) to you His Covenant" (Devarim 4:13), and as in the verse, "I profess (tell) this day to Hashem your Elohim" (Devarim 26:3), FOR "TELLING" PERTAINS TO MERCY. "...the children of Yisrael..." are the men who come from the side of Mercy, THEREFORE IT IS ADDRESSED TO THEM BY "TELLING."

262. Rabbi Yitzchak said: Since we have come upon this verse, why is it written: "I told this day to Hashem your Elohim," instead of 'Hashem our Elohim'? Rabbi Shimon replied: Not only this. For it is also written: "For Hashem your Elohim brings you into a good land" (Devarim 8:7), "that Hashem your Elohim gives you" (Devarim 7:16), and it is written, "For Hashem your Elohim is a consuming fire" (Devarim 4:24). And all of them are written the same way.

263. We have learned that he who resides in the land of Yisrael has Elohim, and he who resides outside of it is as he who is without Elohim. The reason for this is that the holy seed comes to the Holy Land and the Shechinah dwells in Her place, and they depend on each other. Therefore, Moses did not say "your Elohim" except to those who were going to settle in the Holy Land and to receive the Shechinah. And Moses did not say 'our Elohim' since he did not merit to enter into the Holy Land. Therefore, it is written "your Elohim" in all these verses, for they were to enter there.

264. He said to him: Assuredly it is so, but why is it written, "And you shall come to the priest that shall be in those days, and say to him, 'I profess this day to Hashem your Elohim'" (Devarim 26:3)? If they were already in the Holy Land, why did he say "your Elohim" and not 'our Elohim'? AND HE ANSWERS that they show and praise the supernal Chesed, for it granted them all that merit to enter and dwell in that Holy Land, and performed by them all that goodness. Therefore, they said those words to the priest, as it is written: "I profess this day to the Hashem your Elohim," for he comes from the side of the Chesed.

260. ר' יהודה אמר, זכא חולקיה דמשה, דעליה כתיב אשרי תבחר ותקרב, וכתיב ביה ומשה נגש אל הערפל ונגש משה לבדו אל יי' והם לא יגשו. כה תאמר לבית יעקב: אלין נוקבי, ותגיד לבני ישראל: אלין דוכרין.

261. ר' שמעון אמר, כה תאמר, כד"א כה תברכו. וכתיב, וחסידיך יברכוכה, כלומר יברכו כה. כה תאמר לבית יעקב, באמירה. והיינו מסטרא דדינא. ותגיד לבני ישראל, כד"א, ויגיד לכם את בריתו. וכתיב הגדתי היום ליי' אלהיך. לבני ישראל, דוכרין, דאתו מסטרא דרחמי.

262. א"ר יצחק, הואיל ואתינא להאי, מה הוא הגדתי היום ליי' אלהיך. ליי' אלהינו מבעי ליה. אמר ליה ר' שמעון, וכי האי בלחודוי הוא. והא כתיב כי יי' אלהיך מביאך אל ארץ טובה וגו'. אשר יי' אלהיך נותן לך. כי יי' אלהיך אש אוכלה הוא, וכלהו הכי.

263. אלא הכי תנינן, כל הדר בארץ ישראל דומה במי שיש לו אלוה. וכל הדר בחוצה לארץ דומה במי שאין לו אלוה. מאי טעמא. משום דזרעא קדישא, לארעא קדישא סלקא. ושכינתא באתרה יתבא. והאי בהאי תליא. ומשה לא קאמר אלהיך, אלא לאינון דהוו זמינן למיעל לארעא קדישא, ולקבלא אפי שכינתא. ומה דלא אמר אלהינו, משום דהא משה לא זכה למיעל לארעא, ובגיני כן, אלהיך ודאי בכל אתר, משום דאינון הוו זמינן למיעל תמן.

264. א"ל ודאי הכי הוא. אבל הכא כתיב, ובאת אל הכהן אשר יהיה בימים ההם ואמרת אליו הגדתי היום ליי' אלהיך, והא אינון בארעא שריין, מאי טעמא אלהיך, ולא אלהינו. אלא אינון בעיין לאחזאה ולאודאה, דבגיני דחסד עלאה, זכאן לכל האי, ושריין בארעא, ועאלן להאיא ארעא, ועבד עמדות כל אינון טבאן, ובגיני כן, הוו אמרי מלין אלין לכהן, דכתיב הגדתי היום ליי' אלהיך, משום דאתי מסטרא דחסד.

265. "Thus shall you say to the house of Jacob," namely to that place which is appropriate TO THEIR GRADE; "And tell the children of Yisrael," namely to that place which is appropriate TO THEIR GRADE, for Jacob and Yisrael are two grades. JACOB IS THE LEVEL OF THE SIX ENDS AND YISRAEL IS THE GRADE OF THE FIRST THREE SFIROT, and both of them amount to one grade, WHICH IS ZEIR ANPIN, but Yisrael is called 'the completeness of all'. Therefore, it is written: "And tell the children of Yisrael," MEANING to reveal Wisdom to them and to tell them in the spirit of Wisdom the grace and the Truth of what the Holy One, blessed be He, has done for them, FOR "TELLING" ALLUDES TO CHOCHMAH, as it is written: "And He declared (told) to you His Covenant."

266. We learned that Rabbi Yosi said: Once I was on my way accompanied by Rabbi Chiya, my son. While walking we came upon a man who was collecting medicinal herbs in the field. We drew near him and I asked him: Tell us, what are these bundles of herbs for? He gave no reply and did not even raise his head. I asked him again but he gave no answer. Then I said to Rabbi Chiya, my son: This man is either deaf or mad or wise. So we sat down near him. Afterwards he collected all the herbs and made them into bundles and covered each bundle with fig leaves.

267. He turned to us and said: I see that you are Jews and Jews are said to be clever people. If I did not have pity for you now, you would be expelled from people as lepers are, for I perceive the odor of a certain herb which has entered your body. You would be outcasts FROM MEN for three days. But now eat this wild garlic and you will be healed.

268. So we ate from these that were before us and fell into a sleep, and we were bathed in perspiration for a long time. When we awakened that man said: Now your Elohim is with you, for you have found me and the cure of your bodies is accomplished through me.

269. As we went along he said to us: Every person must converse with his fellow according to their way. That is, to a woman according to her way, and to a man according to his way, and to a man among men according to his way. Then I was struck by this remark and said to Rabbi Chiya, my son: This accords with the verse, "Thus shall you say to the house of Jacob and tell the children of Yisrael."

265. כֹּה תֹאמַר לְבֵית יַעֲקֹב, לְהֵהוּא אֶתֶר דְּאִתְחַזִּי לְהוּ. וְתִגִּיד לְבָנֵי יִשְׂרָאֵל, בְּהֵהוּא אֶתֶר שְׁלִים דְּאִתְחַזִּי לְהוּ, דְּהָא יַעֲקֹב וְיִשְׂרָאֵל, תְּרִין דְּרָגִין אֶסְתַּלְקוּ, וּבְדִרְגָּא חַד סְלָקִין, אֲלֵא יִשְׂרָאֵל שְׁלִימוּתָא דְכָלֵא אֶקְרִי. וְתִגִּיד לְבָנֵי יִשְׂרָאֵל, לְאַחְזָא חֲכֻמָּתָא, וְלֹאשְׁתַּעֵי בְרוּחַ חֲכֻמָּתָא, טִיבוּ וְקִשּׁוּט דְעֵבֶד לֹון קוּדְשָׁא בְרִיךְ הוּא, דְכֻתִּיב וַיְגִיד לָכֶם אֶת בְּרִיתוֹ.

266. תֵּנִיָא, אָמַר ר' יוֹסִי, זְמַנָּא חֲדָא הוּינָא אֲזִיל בְּאַרְחָא, וְהוּהוּ ר' חִיָּא בְרִי עָמִי. עַד דְּהוּינָא אֲזִלִּין, אֲשַׁכְחָנָא חַד גָּבַר, דְּהוּהוּ לְקִיט בַּחֲקָלָא, עֲשָׂבִין לְאַסּוּתָא. קְרִיבְנָא לְגַבִּיָּה, אֲמִינָא לִיה, בַּר נֶשׁ, קוּטְרָא דְקוּטְרֵי דְעֲשָׂבִין לְמָה. לֹא זָקִיף רִישִׁיה, וְלֹא אָמַר מִיָּדִי. אֲהֲדִרְנָא זְמַנָּא אַחְרָא וְאֲמִינָא הָאִי, וְלֹא אָמַר מִיָּדִי. אֲמִינָא לִיה לְרַבִּי חִיָּא בְרִי, אוּ הָאִי בַר נֶשׁ אָטִים אֲוִדְגִין, אוּ שְׁטִיָא, אוּ חֲכִימָא. יְתִיבְנָא גְבוּי. לְבַתֵּר לְקִיט אִינוּן עֲשָׂבִין, וְאַחִיד לֹון, וְחָפָא עֲלֵיהוֹן טְרַפִּי גּוּפִינִין.

267. אָמַר לֹון, אָנָּא חֲמִינָא דִּיּוּדְאִין אֲתוּן, וַיּוּדְאִין אֲמַרִי עֲלֵיהוּ, דְּאִינוּן חֲכִימִין, אִי לֹא דְחִיּוּסְנָא עֲלִיכּוּ הֲשֵׁתָא, תְּהוּוֹן רַחִיקִין מִבְּנֵי נֶשָׂא בְּסִגִּירָא דָּא, דְּמִרְחָקִין לִיה מִכָּלֵא, דְּהָא אָנָּא חֲמִינָא, דְּרִיחָא דְחַד עֲשָׂבָא דְּהוּהוּ קְרִיב גְּבִיכּוֹן, עָלָא בְּגוּפִיכּוּ, וְתְהוּוֹן רַחִיקִין תִּלְתָּא יּוֹמִין. אֲלֵא אֲכִילוּ אֵלִין תּוּמִי בְּרָא וְתַתְּסוּן.

268. אֲכַלְנָא מִנִּיּוּהוּ דְּהוּוּ שְׂכִיחִין קָמִין, וְאַדְמַכְנָא, וְאַתְקֻטְרְנָא בְּזִיעָא, עַד עֵידֵן סָגִי. לְבַתֵּר אֲתַעֲרְנָא, אָמַר לֹון הֵהוּא גְבִירָא, הֲשֵׁתָא אֲלֵהֲכּוֹן עֲמַכּוֹן, דְּאֲשַׁכְחָתּוֹן לִי, דְּהָא אֲסוּתָא דְּגוּפִיכּוֹן עַל יְדֵי אֲשִׁתִּלִּים.

269. עַד דְּהוּינָא אֲזִלִּין, אָמַר לֹון, כָּל בַּר נֶשׁ בְּעֵי לֹאשְׁתַּעֵי בְּבַר נֶשׁ אַחְרָא, כַּפּוּם אַרְחוּי, דְּהָא לְנוֹקְבָא כַּפּוּם אַרְחוּי. לְגַבְרָא כַּפּוּם אַרְחוּי. לְגַבְרָא דְּגַבְרֵי כַּפּוּם אַרְחוּי. אֲמִינָא לְרַבִּי חִיָּא בְרִי, הֵינּוּ דְכֻתִּיב, כֹּה תֹאמַר לְבֵית יַעֲקֹב וְתִגִּיד לְבָנֵי יִשְׂרָאֵל.

270. The man said to us: You probably noticed that I did not raise my head, nor did I speak to you. This is because my father was a greater expert in herbs than any one else at his time, and I have learned from him the powers and the uses of all the herbs that are true, and I spend the whole year among them.

271. Now I will tell you of this herb you saw me cover with fig leaves. In a northern corner in my house there is a place in which there is a millstone from the hole of which a man with two heads emerges. He carries a sharp sword in his hands, and every day he distresses us. I gathered this herb on account of him. Now follow me and you shall see the power of this herb, and what the supreme Elohim has revealed in the world, and that there is no one that knows His ways.

272. So we followed him. On the way to his house we saw him bending to a hole in the ground in which he deposited some of that herb, and a serpent with an enormous head issued. The man took a rope and bound the serpent as though it was a lamb. We were afraid, but the man told us to follow him.

273. When we reached his house, we saw that place in the dark behind a wall. He took a candle and kindled a fire around that place of the millstone. Then he said to us: Do not be frightened at what you see and keep silent.

274. While at that, he loosened the serpent's bonds and ground some of the herbs and sprinkled this upon the serpent's head. Then the serpent descended into the opening of that millstone and we heard a voice which caused the whole place to shake. We wanted to leave, but the man took hold of our hands saying: Fear not. Come close to me.

275. Meanwhile the serpent reappeared, and it was dripping blood. Again the man took some of that herb and sprinkled it upon the serpent's head. THE SERPENT entered the opening of that millstone. After a short time we saw a man with two heads came out from the millstone with a serpent wound about his neck. He come in and out of that millstone three times, saying: Chameleon, chameleon, woe to his mother who brought him to that place!

270. אָמַר לָן, חֲמִיתוֹן דִּלָּא זְקִיפָנָא רִישָׁא, וְלֹא אֲשַׁתְּעִינָא בְּהַדְרִיכּוּ, מִשּׁוּם דְּאָבָא חֲכִימָא בְּעִשְׂבִּין מְכַל בְּנֵי דְרָא הוּהּ. וְאוֹלִיפָנָא מֵאבָא אֲרַחוּי דְכָל עִשְׂבִּין, דְּבִהוֹן קְשׁוּט, וְאָנָּא בְּכָל שְׁתָּא מְדוֹרָאֵי בִינְיָהוּ.

271. וְהָאֵי עִשְׂבָּא דְחֲמִיתוֹן, דְּחִפִּינָא לִיה בְּטַרְפֵּי דְגּוֹפְנִין אֲלִין, בְּבִיתָאֵי אִית אֲתֵר חַד, וְהוּא לְסִטְרָא צַפּוֹן, וּבִהְהוּא אֲתֵר נְעִיץ חַד רִיחִיא, וּמַעֲיִנָּא דְהֵהוּא רִיחִיא, נָפִיק חַד גָּבֵר בְּתֵרִין רִישִׁין, וְחֲרָבָא שִׁינָּא בִידִיה וּבְכָל יוֹמָא קָא מַצְעֵר לָן. וְאָנָּא לְקִיטָנָא הָאֵי עִשְׂבָּא, וְחִילוּ אֲבַתְרָאֵי, וְתַחֲמוֹן חִלְיָה דְהָאֵי עִשְׂבָּא, וּמָה דִּי אֱלֹהָא עֲלָאָה גְּלִי בְּעֲלָמָא, וְלִית מָאן דִּידַע אֲרַחוּי. בְּכָלֵא.

272. אָזִילָנָא אֲבַתְרִיָּה, עַד דְּהִיוֹנָא אֲזִלִּי בְּאֲרַחָא, מֵאִין לְחַד נּוֹקְבָא בְּעַפְרָא, וְשׁוּי מֵהֵהוּא עִשְׂבָּא בְּנוֹקְבָא, נָפִק חַד חוּיָא וְרִישָׁא דִּילִיָּה סָגִי. נָטַל חַד סַנְטִירָא, וְקִטִּיר לִיה כְּחַד גְּדִיא. דְּחִילָנָא. אָמַר לוֹן יִילוּ אֲבַתְרָאֵי.

273. עַד דְּמַטִּינָא לְבִיתִיָּה. חֲמִינָא הֵהוּא אֲתֵר בְּחִשׁוּכָא, בְּתֵר חַד כּוּתְלָא. נָטַל חַד שְׂרָגָא וְדָלִיק דִּלִּיקָא סַחְרָנִיָּה דְהֵהוּא אֲתֵר דְּרִיחִיא. אָמַר לוֹן, מָמָה דְּתַחֲמוֹן לֹא תִדְחִלּוֹן וְלֹא תִשְׁתַּעֲוִן מִיָּדִי.

274. אֲדַהְכִּי, שְׂרִי חוּיָא מְקַטְרוּי, וְכַתֵּשׁ בְּקִיסְטָא מֵהֵהוּא עִשְׂבָּא. וְשׁוּי בְּרִישִׁיָּה דְחוּיָא. עָאֵל חוּיָא בְּהֵהוּא עִינָא דְרִיחִיא, וְשִׁמְעָנָא קְלָא דְכָל אֲתֵר מְזַדְעָזְעָא. בְּעִינָן לְמִיפֵק, אַחִיד בִּידָנָא הֵהוּא גְּבִרָא, אָמַר, לֹא תִדְחִלּוֹן קְרִיבּוּ גְּבָאֵי.

275. אֲדַהְכִּי, נָפִק חוּיָא שְׁתִּית דְּמָא, נָקִיט הֵהוּא גְּבִרָא מֵהֵהוּא עִשְׂבָּא, וְשׁוּי בְּרִישִׁיָּה כְּבִקְדָּמִיתָא. עָאֵל בְּהֵהוּא עִינָא דְרִיחִיא. לְשַׁעֲתָא זַעִירָא, חֲמִינָא, דְּנָפִיק מֵהֵהוּא עִינָא חַד גְּבִרָא בְּתֵרִין רִישִׁין, וְחוּיָא שְׂרִיָּא סַחְרָנִיָּה דְקָדְלוּי. עָאֵל בְּהֵהוּא עִינָא דְרִיחִיא וְנָפִק תַּלְת זְמָנִי. הוּא אָמַר, זְקִיטָא זְקִיטָא, וְוִי לְאִימִיָּה דְלֵהֵהוּא אֲתֵר אוֹבִיל לִיה.

276. Then the millstone was torn from its place and both the man and the serpent came out, fell down, and died. We were terrified. Then that man said: Thus is the power of the herb which I collected in your presence. This was the reason why I did not speak to you or raise my head when you approached me.

277. He said to us: If men only knew the wisdom of all that the Holy One, blessed be He, has planted in the earth, and all the power of all that which is to be found in the world, they would acknowledge the power of their Master in His great wisdom. But the Holy One, blessed be He, has purposely hidden this wisdom from men in order that they do not turn from His ways by trusting in that wisdom alone, thus forgetting Him.

278. When I came and recounted those things to Rabbi Shimon, he said: Surely that was a wise man, for observe that there is no grass or herb that grows on the earth in which much wisdom and great power in heaven is not manifested. Come and observe this from the hyssop, for whenever the Holy One, blessed be He, desires that men purify themselves, they have to do it by the hyssop. What is the reason? To arouse that power above that is appointed over, for when it is aroused, it exterminates the Spirit of Impurity and the defiled person is cleansed. And to you I say: Blessed be the Merciful One who delivered you.

16. "on eagles' wings"

You have seen what I did to Egypt and how I bore you on eagles' wings. This section tells us by way of analogy with the eagle that God is merciful to His own children, but uses severe judgment with the heathen nations. In the vision of Ezekiel the face of man includes the face of a lion and the face of an ox, with the face of the eagle - mercy - between them and combining them.

279. "You have seen what I did to Egypt and how I bore you on eagles' wings" (Shemot 19:4). What does "eagles' wings" mean? Rabbi Yehuda said that "eagles' wings" means Mercy, as it is written in the verse: "As an eagle stirs up her nest" (Devarim 32:11), MEANING THAT "AN EAGLE" SIGNIFIES MERCY. And this is the secret in Rabbi Shimon's words: "The way of the vultures in the air" (Mishlei 30:19). "...in the air..." means with Mercy, FOR ZEIR ANPIN IS CALLED 'HEAVEN' AND HAS MERCY, FOR CHESED, GVURAH AND TIFERET ARE JUDGMENT AND MERCY. As the eagle watches mercifully over its own young but is cruel toward others, so is the Holy One, blessed be He, merciful towards Yisrael but judges the heathen nations severely.

280. Rabbi Elazar was once going from Cappadocia to Lod accompanied by Rabbi Yosi and Rabbi Chiya. They had risen at sunrise and as the light appeared they started to walk. Rabbi Chiya said: I see the vision which is described in the verse, "And they four had the face of a lion, on the right side and they four had the face of an ox, on the left side, they four also had the face of an eagle" (Yechezkel 1:10), AND I WONDER, if the lion is on the right side and the ox is on the left one, where is the place of the eagle?

276. אֲדַהֲכִי, אֶתְעַקֵּר רִיחוּא מֵאַתְרֶיהָ, וְנִפְקוּ, גְּבֵרָא וְחוּיָא, וְנָפְלוּ וּמִיתוּ תַּרְוִוְיָהּ. וְאַנָּן דְּחִילָנָא סָגִי. אָמַר לוֹן הָהוּא גְּבֵרָא, דָּא הוּא חִילָא דְּעִשְׁבָּא דְּאַנָּא לְקִיטְנָא קִמְיִיכוּ, וּבְגִינִי כִּךְ לֹא אֶשְׁתַּעֲינָא בְּהַדְרִיכוּ, וְלֹא זְקִיפְנָא רִישָׁאִי, בְּשַׁעֲתָא דְּקִרְיַבְתּוֹן גְּבָאִי.

277. אָמַר לוֹן אִילוּ יָדְעִין בְּנֵי נָשָׂא חֲכָמְתָּא, דְּכָל מַה דְּנִטְע קוֹדֶשָׁא בְּרִיךְ הוּא בְּאַרְעָא, וְחִילָא דְּכָל מַה דְּאֶשְׁתַּכַּח בְּעֵלְמָא, יִשְׁתַּמּוֹדְעוֹן חִילָא דְּמֵאֲרִיהוֹן, בְּחֲכָמְתִּיהָ סָגִיָּא. אָבֵל לֹא טָמִיר קב"ה חֲכָמְתָּא דָּא מְבַנֵּי נָשָׂא, אֲלֵא בְּגִין דְּלֹא יִסְטוֹן מֵאַרְחוּי, וְלֹא יִתְרַחֲצוּ בְּהֵיא חֲכָמְתָּא וַיִּנְשׁוֹן לִיהָ.

278. כִּד אֶתִּינָא, וְאַמִּינָא הָנִי מְלִי קָמִי דִּר"ש, אָמַר וְדָאִי חֲכִימָא הוּה. וְת"ח, לִית עִשְׁבָּא וְעִשְׁבָּא דְּאֶתִּינִילִיד בְּאַרְעָא, דְּלֹא הוּה בִּיה חֲכָמְתָּא סָגִיָּא, וְחִילִיָּה בְּשִׁמְיָא סָגִיָּא. תָּא חֲזִי, מִן אֲזוּבָא. דְּבִכָּל אֲתֵר דְּבַעֲי קוֹדֶשָׁא בְּרִיךְ הוּא לְדַכָּאָה לִב"ג, בְּאֲזוּבָא מִתְדַּבֵּי. מ"ט. מְשוּם דִּיתַעַר חִילִיָּה דְּלַעֲוִלָא דְּאֶתְפַּקְדָּא עֲלוּי, דְּהָא הָהוּא חִילָא דְּאֶתְפַּקְדָּא עֲלוּי כִּד אֶתְעָרָא, מְבַעֲרָא רוּחַ מְסֻאָבָא, וְאֶתְרַכֵּי בֵּר נֶשׁ. וְעֲלָךְ אִמִּינָא בְּרִיךְ רַחֲמָנָא דְּשׁוּבָךְ.

279. אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאַשָּׁא אֶתְכֶם עַל כַּנְפֵי נְשָׁרִים. מֵאִי כַּנְפֵי נְשָׁרִים. א"ר יְהוּדָה בְּרַחֲמֵי. דְּכַתִּיב כְּנֶשֶׁר יַעִיר קֶנוּ וְגו'. וְהֵינֵנו רָאָה דְּאָמַר ר' שְׁמַעוֹן, דֶּרֶךְ הַנֶּשֶׁר בְּשָׁמַיִם. מֵאִי בְּשָׁמַיִם. בְּרַחֲמֵי. מַה נֶּשֶׁר אֶשְׁתַּכַּח בְּרַחֲמֵי עַל בְּנוֹי, וְדִינָא לְגַבֵּי אַחֲרֵינִין. כִּךְ קוֹדֶשָׁא בְּרִיךְ הוּא אֶשְׁתַּכַּח בְּרַחֲמֵי לְגַבֵּי יִשְׂרָאֵל, וְדִינָא לְגַבֵּי עַמּוּן עַכְו"ם.

280. ר' אֶלְעָזָר, הוּה אֲזִיל מִקַּפּוֹדִיקָא לְלוֹד, וְהוּה אֲזִיל ר' יוֹסִי וְר' חֲזִיָּא עִמֵּיהָ, קָמוּ בְּנֵהוֹרָא, כִּד נִהִיר יִמְמָא, וְהוּוּ אֲזִילִי. אָמַר ר' חֲזִיָּא, חֲמִינָא הָאִי קָרָא דְּכַתִּיב, וּפְנֵי אַרְיָה אֶל הַיָּמִין לְאַרְבַּעַתָּן וּפְנֵי שׁוֹר מִהַשְׂמָאל לְאַרְבַּעַתָּן וּפְנֵי נֶשֶׁר לְאַרְבַּעַתָּן הָא אַרְיָה בִּימִינָא, שׁוֹר מִשְׁמָאלָא, נֶשֶׁר בְּאֵן אֲתֵר דּוּכְתִּיָּה.

281. Rabbi Elazar replied: Its place is where Jacob is, MEANING THE CENTRAL COLUMN. The reason for this is that the eagle combines everything, BOTH MERCY AND JUDGMENT - Mercy to its own young and Judgment to the others. So the Holy One, blessed be He, THE SECRET OF THE CENTRAL COLUMN, led Yisrael with love and dealt sternly with others, as it is written: "And bore you on eagles' wings," and, "As an eagle stirs up her nest."

281. אָמַר לִיה ר' אֶלְעָזָר, בְּאַתְרָא דִּיעֻקֵּב שְׂרָא. מ"ט. מְשׁוּם דְּנִשְׁר בְּכָלֵא אֲשַׁתְּכַח, רַחֲמֵי לְבָנוּי, דִּינָא לְגַבֵּי אַחֲרָנִין. כִּךְ קוֹדֶשָׁא בְּרִיךְ הוּא, אוֹבִיל לֹון לְיִשְׂרָאֵל בְּרַחֲמֵי. וּבְרִינָא לְגַבֵּי אַחֲרָנִין, דְּכַתִּיב וְאַשָּׁא אֶתְכֶם עַל כַּנְפֵי נְשָׁרִים. וְכַתִּיב כְּנֶשֶׁר יַעִיר קִנּוּ.

282. We can learn that an eagle signifies Mercy, for it is written: "The way of the vultures (lit. 'eagle') in the air (lit. 'heaven')," actually 'in heaven', WHICH IS ZEIR ANPIN, THE PROPRIETOR OF MERCY. Therefore, the lion is on the right and the ox on the left, and the eagle is between them and combines both of them. "THE FACE OF a man" includes all of them and in it they are all comprised, FOR HE IS THE ASPECT OF MALCHUT WHICH RECEIVES FROM ALL OF THEM, as it is written: "Upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Ibid. 26).

282. מְנַלֵּן דְּנִשְׁר רַחֲמֵי אֶקְרִי. דְּכַתִּיב דֶּרֶךְ הַנֶּשֶׁר בְּשָׁמַיִם. בְּשָׁמַיִם מִמֶּשׁ. וּבְגִינֵי כִךְ אֲרִיָּה לִימִינָא. שׁוֹר לְשִׁמְאֵלֵא. נִשְׁר בִּינִיָּהּ וְאַחִיר לֹון. אֲדָם כָּלִיל כָּלָהוּ, וְכָלֵא אֶתְכִילֵן בֵּיהּ, דְּכַתִּיב וְעַל דְּמוֹת הַכֶּסֶּא דְּמוֹת כְּמֶרְאָה אֲדָם עָלָיו מְלַמְעָלָה.

17. "And it came to pass, on the third day"

The theme of mercy and judgment is continued in this section. Good deeds are necessary to deserve mercy, and this idea is explored through looking at the verse, "We have a little sister and she has no breasts, what shall we do for our sister in the day when she shall be spoken for." The "third day" of the title verse refers to Tiferet, that is Mercy.

283. "And it came to pass, on the third day" (Shemot 19:16). Rabbi Aba opened the discussion with the verse: "We have a little sister and she has no breasts, what shall we do for our sister in the day when she shall be spoken for" (Shir Hashirim 8:8). "A little sister" is the Congregation of Yisrael, which is called 'the sister of the Holy One, blessed be He'. "She has no breasts" is as we have learned, that when Yisrael approached Mount Sinai, they had in them no merits or good deeds to protect them, as it is written: "she has no breasts" - for they are the beauty of a woman, and a woman's beauty comes from them alone. "What shall we do for our sister," that is, what will be done with them when the Holy One, blessed be He, reveals Himself on Mount Sinai to proclaim the words of the Torah, for their souls will fly away from them.

283. וַיְהִי בַיּוֹם הַשְּׁלִישִׁי וְגו'. ר' אַבָּא פָתַח, אָחוֹת לָנוּ קִטְנָה וְשָׂדִים אֵין לָהּ מַה נַּעֲשֶׂה לְאַחוֹתָנוּ בַּיּוֹם שְׂדִיבֹר בֵּהּ. אָחוֹת לָנוּ קִטְנָה, דָּא כְּנֶסֶת יִשְׂרָאֵל, דְּאֶקְרִי אָחוֹת לְקוֹדֶשָׁא בְּרִיךְ הוּא. וְשָׂדִים אֵין לָהּ, הֵינָנוּ דְּתַנִּינָן, בְּשַׁעֲתָא דְּקָרִיבֵי יִשְׂרָאֵל לְטוֹרָא דְּסִינֵי, לֹא הָוָה בְּהוֹן זְכוּן, וְעוֹבְדִין טְבִין, לֹאגְנָא עֲלִיָּהּ, דְּכַתִּיב וְשָׂדִים אֵין לָהּ. דְּהָא אֵינָנוּ תְּקוּנָא וְשִׁפּוּרֵי דְּאַתְתָּא, וְלִית שִׁפּוּרֵי דְּאַתְתָּא אֵלָא אֵינָנוּ. מַה נַּעֲשֶׂה לְאַחוֹתָנוּ. מַה יִּתְעַבִּיד מִינָהּ, בְּשַׁעֲתָא דְּקוֹדֶשָׁא בְּרִיךְ הוּא, יִתְגַּלִּי בְּטוֹרָא דְּסִינֵי, לְמַלְלָא בְּפִתְגָמֵי אוּרִיָּתָא, וְיַפְרַח נִשְׁמַתְהוֹן מִנִּיָּהּ.

284. Rabbi Yosi said: At the time Yisrael approached Mount Sinai, together with that night and the following morning, it was three days altogether during which the people abstained from conjugal intercourse with their wives. The holy angels came and received them with fraternity, for they are angels above and Yisrael are angels below; they sanctify the Supreme Name above, while Yisrael sanctify the Supreme Name below.

284. אָמַר ר' יוֹסִי. בְּהָהּוּא שַׁעֲתָא דְּקָרִיבֵי יִשְׂרָאֵל לְטוֹרָא דְּסִינֵי, בְּהָהּוּא לִילָא וְנֶגְהִי, תִּלְתָּא יוֹמִין דְּלֹא אֲזִדּוּגוּ לְאַנְתִּיָּהּ, אֲתוּ מְלָאכִין עֲלֵאִין, וְקִבְּלוּ לְיִשְׂרָאֵל בְּאַחוּוּתָא. אֵינָנוּ מְלָאכִין לְעִילָא, וְיִשְׂרָאֵל מְלָאכִין לְתַתָּא. אֵינָנוּ מְקַדְּשִׁין שְׁמָא עֲלָאָה לְעִילָא, וְיִשְׂרָאֵל מְקַדְּשִׁין שְׁמָא עֲלָאָה לְתַתָּא.

285. And Yisrael were crowned with seventy crowns on that night. Then the supernal angels said: "We have a little sister and she has no breasts," for they have no merits and good deeds, so "what shall we do for our sister?" That is, how shall we honor her on the day when the Holy One, blessed be He, reveals Himself on Mount Sinai to give them the Torah?

286. It is written: "Be ready by the third day, come not near a woman," (Shemot 19:15) and, "And it came to pass, on the third day." Rabbi Shimon said that at the time that the Holy One, blessed be He, desired to be revealed on Mount Sinai, He gathered all His retinue and told them: 'Now Yisrael are like children who do not know My commandments, and I desire to be revealed before them with Mercy, and they will accept My Law.' Therefore it is written: "And it came to pass on the third day." Indeed, the manifestation took place on the third day, FOR IT IS THE DAY OF TIFERET, which is Mercy. And how do we know all that? It is written: "He bowed the heavens also, and came down" (II Shmuel 22:10), AND "HEAVENS" ARE TIFERET, WHICH IS MERCY, AS IS EXPLAINED ABOVE.

287. When the Holy One, blessed be He, revealed Himself before Yisrael, He extended Mercy at first and afterwards He gave them the Torah, from the side of Gvurah, on the third day. **THUS, THEY INCLUDED BOTH MERCY AND JUDGMENT**, as is appropriate for them. Hence, they are called 'Yisrael', **FOR THE NAME 'YISAREL' CONSTITUTES MERCY AND JUDGMENT**.

288. "When morning came." It is written: "In a morning without clouds" (II Shmuel 23:4), for if it was a cloudy morning, there would have been darkness in it and Chesed would not have been revealed. And when does Chesed reveal itself? In the morning, as it is written: "the morning was light" (Beresheet 44:3). Thus, as soon as the day breaks, Chesed is present in the world and Judgments are removed, but when the light of the morning does not enter, Judgments are not removed, as it is written: "When the morning stars sang together and all the sons of Elohim shouted for joy" (Iyov 37:7), as soon as the stars fade away and the sun shines at that time, as it is written: "A morning without clouds." And Chesed is awakened in the lower world at that time, it is written: "When morning came," since the stars disappeared and morning appeared.

289. Rabbi Yosi said that "When morning came," the Holy One, blessed be He, started to reveal Himself on Mount Sinai. We learned that, "When morning came," means when the merit of Abraham is awakened, of whom it is written: "And Abraham went early in the morning" (Beresheet 19:26).

285. וְאַתְּעִטְרוּ יִשְׂרָאֵל בְּשִׁבְעִין כְּתָרִין בְּהוּא לִילָא. וּמִלְאֲבֵי עֲלָאֵי הוּא אֲמַרִי אַחוֹת לָנוּ קִטְנָה וְשָׂדִים אֵין לָהּ, דְּלִית בָּהּ זָכוּן וְעוֹבְדִין טָבִין. מַה נַּעֲשֶׂה לְאַחוֹתָנוּ, בְּלוֹמַר מַה יִּקָּר וּרְבוּ נַעֲבִיד לְאַחֲתָנָא דָּא בְּיוֹמָא דְקוּדְשָׁא בְּרִיךְ הוּא יִתְגַּלִּי בְּטוֹרָא דְסִינֵי לְמִיָּהֵב לָהּ אוֹרִייתָא.

286. וַיְהִי בַיּוֹם הַשְּׁלִישִׁי, כְּתִיב הָיוּ נִכּוֹנִים לְשִׁלְשֵׁת יָמִים אֶל תִּגְשׁוּ אֶל אִשָּׁה וְהָיוּ בַּיּוֹם הַשְּׁלִישִׁי. ר' שְׁמַעוֹן אָמַר, בְּשַׁעֲתָא דְקוּדְשָׁא בְּרִיךְ הוּא אֲבָעָא לְאַתְגְּלָאָה בְּטוֹרָא דְסִינֵי, קָרָא קוּדְשָׁא בְּרִיךְ הוּא לְכָל פְּמִלְיָא דִּילֵיהּ, אָמַר לוֹן, הֲשֵׁתָא יִשְׂרָאֵל רַבִּינָן, דִּלָּא יִדְעִין נִימוּסִי, וְאַנָּא בָּעֵי לְאַתְגְּלִי עֲלִיָּהּ, אֵי אֲתִגְלִי עֲלִיָּהּ בְּחִילָא דְגְבוּרָה, לֹא יִכְלִין לְמַסְבֵּל. אֲבָל אֲתִגְלִי עֲלִיָּהּ בְּרַחֲמִי, וְיִקְבְּלוּן נִימוּסִי, הֵה"ד, וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי. בַּיּוֹם הַשְּׁלִישִׁי וְדָאֵי דְאִיְהוּ רַחֲמֵי מְנַלָּן. דְּכְתִיב, וַיֵּט שָׁמַיִם וַיִּרְדּוּ.

287. וּבְהָאֵי אֲתִגְלִי קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, אֲקָדִים לָהּ רַחֲמֵי בְּקִדְמִיתָא. וּלְבָתַר אֲתִיָּהֵיב לָהּ אוֹרִייתָא, מְסִטְרָא דְגְבוּרָה. בַּיּוֹם הַשְּׁלִישִׁי, דְּהָכִי אֲתַחֲזִי לָהּ, דְּבִגְיָא כֶּךָ יִשְׂרָאֵל אֲקָרוּן.

288. בְּהִיּוֹת הַבֶּקֶר, דְּכְתִיב, בֶּקֶר לֹא עָבוֹת. הָא אֵי הוּא עָבוֹת קְדָרוֹתָא אֲשֶׁתִּכַּח, וְלֹא אֲתִגְלִיָּא חֶסֶד. וְאִימַתִּי אֲתִגְלִיָּא חֶסֶד. בְּבִקְרָא כֹד"א, הַבֶּקֶר אוֹר. דְּכֹד נָהִיר צִמְרָא, חֶסֶד"א אֲשֶׁתִּכַּח בְּעֵלְמָא, וְדִינִין מִתְעַבְרָן. וּבְזִמְנָא דִּלָּא נָהִיר בֶּקֶר, דִּינִין עַד כַּעַן לֹא מִתְעַבְרָן. דְּכְתִיב, בְּרִן יָחַד כִּכְבִּי בֶּקֶר וַיִּרְעוּ כָּל בְּנֵי אֱלֹהִים. בֵּיּוֹן דְּאֲתַעְבְּרָן אֵינוֹן כִּכְבִּיָּא וְנָהִיר שְׁמַשָּׁא, בֵּיה שַׁעֲתָא כְּתִיב, בֶּקֶר לֹא עָבוֹת. וְחֶסֶד"א אֲתַעַר בְּעֵלְמָא תַתָּא, בְּהִיא שַׁעֲתָא כְּתִיב, בְּהִיּוֹת הַבֶּקֶר. וְכִיּוֹן דְּמִתְעַבְרָן כִּכְבִּיָּא בֶּקֶר אֲשֶׁתִּכַּח.

289. אָמַר ר' יוֹסִי, בְּהִיּוֹת הַבֶּקֶר שְׁאֵרֵי קוּדְשָׁא בְּרִיךְ הוּא לְאַתְגְּלָאָה בְּטוֹרָא דְסִינֵי. תֵּאנָא, בְּהִיּוֹת הַבֶּקֶר, כֹּד אֲתַעַר זְכוּתִיה דְאַבְרָהָם, דְּכְתִיב בֵּיה וַיִּשְׁכֶּם אַבְרָהָם בְּבִקְרָא.

18. "There were thunders and lightnings"

The rabbis offer various ideas about "voices." One of them says that it means two voices - water and wind - which became one; one of them says that it is one voice that never ceases; one of them says that it comes from three - wind, water and fire. The discussion moves to lightning and then to the "fiery law" that is the Torah. And we learn that the sound of the Shofar came forth to break the heavy dark cloud.

290. "There were thunders (Heb. kolot) and lightnings" (Shemot 19:16). Rabbi Aba said that "kolot" is spelled without VAV, THE INDICATION OF THE PLURAL FORM, signifying that there were two thunders (lit. 'voices') that became one again, one emanating from the other - wind from water and water from wind, two that are one, and one that is two. THEREFORE THE WORD "KOLOT" IS WRITTEN WITHOUT VAV.

291. Rabbi Yosi said: "kolot," MEANS one; this voice is a great and strong one which never ceases, as it is written: "A great voice which was not heard again" (Devarim 5:19). This is because all the other voices do cease. As we learned, four times a year the voice ceases, and then Judgments are awakened in the world. But this voice, which includes the other voices, never ceases and never abates of its full existence and force. We have learned that this voice is the voice of voices, the voice which contains all other voices.

292. Rabbi Yehuda said: There is no voice but the one which comes from wind, water and fire, THAT ARE THE THREE COLUMNS. And all this the voice performs, WHICH IS THE CENTRAL COLUMN. AND BY IT, THE COLUMNS are included in each other AND BECOME ONE. Therefore, the word "kolot" is spelled WITHOUT VAV, THE INDICATION OF THE PLURAL FORM. "...and lightning...": Rabbi Yosi cited that verse and explained: "He makes lightning for the rain" (Tehilim 135:7), MEANING THAT "LIGHTNING" IS THE COMBINATION OF FIRE AND WATER, AS LIGHTNING IN THE RAIN - for the flame OF THE LIGHTNING in the rain INDICATES THAT IT IS a union of Mercy with infrequent love.

293. Rabbi Yehuda said: We have learned that the Torah was given from the side of Gvurah. Rabbi Yosi said: In that case THE TORAH must be of the left side. He said: It returned to the right, as it is written: "From His right hand went a fiery law for them" (Devarim 33:2), and: "Your right hand, Hashem, is glorious in power" (Shemot 15:6). So we see that the left is included within the right, FOR IT IS WRITTEN: "FROM HIS RIGHT HAND A FIERY LAW FOR THEM"; and the right is included within the left FOR IT IS WRITTEN: "YOUR RIGHT HAND, HASHEM, IS GLORIOUS IN POWER." Thus, Gvurah, WHICH IS THE LEFT, is included within the right.

294. "And a heavy cloud upon the mountain" (Shemot 19:16) meaning, a very mighty cloud stuck in one place BECAUSE OF ITS HEAVINESS that does not move FROM PLACE TO PLACE AS DO OTHER CLOUDS. "And the sound of a shofar exceedingly loud" (Ibid.); that sound was very strong, for it issued from the midst of the heavy cloud IN ORDER TO BREAK IT, as it is written: "When you heard the voice out of the midst of the darkness" (Devarim 5:20).

295. Rabbi Yehuda said: There were three kinds of darkness, for it is written, "darkness, clouds and thick darkness" (Devarim 4:11). And that voice, NAMELY, THE VOICE OF THE SHOFAR, came forth as the innermost depths. Rabbi Yosi said that the innermost of all of them was THE VOICE of which it is written: "A great voice which was not heard again."

290. וַיְהִי קֶלֶת וּבְרָקִים, אָמַר רַבִּי אָבָא, קֶלֶת בְּתִיב חֶסֶר. תְּרִין קֶלֶין דְּאֶהְדְּרוּ לְחַד, דָּא נִפְקָא מִן דָּא, רוּחָא מִמַּיָּא. וּמַיָּא מִרוּחָא. תְּרִין דְּאֵינֻן חַד, וְחַד דְּאֵיהּ תְּרִי.

291. אָמַר רַבִּי יוֹסִי, קֶלֶת חַד, וְאֵיהּ קֶלָא רַבְרָבָא תְּקִיפָא, דְּלֹא פְּסֻקָתָא לְעֵלְמִין, הֵהוּא דְּבְתִיב בֵּיהּ קוֹל גְּדוֹל וְלֹא יִסָּף דְּהָא שָׁאֵר קֶלֶין אֶתְפַּסְקוּ, דְּתִנּוּא, בְּאַרְבַּעַה תְּקוּפִין בִּשְׁתָּא, קֶלָא אֶתְפַּסְקָתָא, וּבְדִין דִּינִין מִתְעָרִין בְּעֵלְמָא. וְהָאִי קֶלָא דְּכִלִּיל שָׁאֵר קֶלֶין בֵּיהּ, לֹא אֶתְפַּסֵּק לְעֵלְמִין, וְלֹא אֶתְעֵבֵר מִקְיוּמָא שְׁלִים וְתוּקְפָא דִּילֵיהּ. תָּאנָא, הָאִי קֶלָא, קֶלָא דְּקֶלֶין, קֶלָא דְּכִלִּיל כָּל שָׁאֵר קֶלֶין.

292. אָמַר ר' יְהוּדָה, לִית קֶלָא, אֲלֵא מִסְטָרָא דְּרוּחָא וּמַיָּא וְאַשָּׁא. וְכֹלָא עֲבִיד קֶלָא, וְאֶתְכִלִּיל דָּא בְּדָא, וְעַד בְּתִיב קֶלֶת. וּבְרָקִים, א"ר יוֹסִי, הֵינּוּ דְּבְתִיב, בְּרָקִים לְמִטָּר עֲשֵׂה שְׁלֵהוּבָא בְּעוּטְרִי, קְטִירָא דְּרַחֲמֵי בְּחִיבָתָא, דְּלֹא שְׂכִיחוּ.

293. תָּנָא, ר' יְהוּדָה אָמַר, בְּסִטְרָא גְבוּרָה, אֲוִרִיּוּתָא אֲתִיְהִיבָתָא. אָמַר רַבִּי יוֹסִי, אִי הָכִי בְּסִטְרָא שְׂמָאלָא הָיִי. אָמַר לֵיהּ, אֶתְהַדֵּר לִימִינָא. דְּבְתִיב מִימִינוֹ אֵשׁ דִּת לְמוֹ. וּבְתִיב יְמִינֶךָ יִי נֶאֱדָרִי בִּכְחַ וְגו'. אֲשַׁכְחֵן שְׂמָאלָא דְּאֶתְחַזֵּר לִימִינָא, וּיְמִינָא לְשְׂמָאלָא, הָא גְבוּרָה לִימִינָא.

294. וְעָנָן כְּבֵד עַל הָהָר וְגו', עָנָנָא תְּקִיף, דְּשָׁקִיעַ בְּאַתְרֵיהּ, דְּלֹא נָטִיל. וְכָל שְׁפָר חֲזַק מְאֹד, מְגוֹ דְּעָנָנָא תְּקִיף הוּא, נָפִיק הֵהוּא קֶלָא, כְּדָא וַיְהִי בְּשִׁמְעֶכֶם אֶת הַקּוֹל מִתּוֹךְ הַחֹשֶׁךְ.

295. אָמַר רַבִּי יְהוּדָה, תִּלְתָּ חֲשׂוּכֵי הוּוּ, דְּבְתִיב חֹשֶׁךְ עָנָן וְעֶרְפֶּל. וְהֵהוּא קֶלָא הוּוּ נָפִיק פְּנִימָא מְכֻלָּהּ. אָמַר רַבִּי יוֹסִי, פְּנִימָא דְּכֹלָא הוּוּ, דְּבִיהּ בְּתִיב, קוֹל גְּדוֹל וְלֹא יִסָּף.

19. "and all the people saw the voices"

Here the experience where Moses talked face to face with God on Mount Sinai is compared to Ezekiel's visions. It is pointed out that Ezekiel saw the Shechinah and the hand of God, but Moses was greater because he saw the head and body of Zeir Anpin. All the people who were on the mountain

literally "saw the voice" as it was carved out of darkness, cloud and fog - and figuratively they saw what no one in succeeding generations would ever again see until the time of Messiah, and that was the supernal illumination that showed them all hidden and veiled knowledge.

296. Rabbi Aba said: It is written, "And all the people perceived the thunderings (lit. 'saw the voices')" (Shemot 20:15). HE ASKS: WHY IS IT WRITTEN "see," rather than 'hear'? AND HE ANSWERS that we have already learned that those voices were carved out upon the darkness, cloud and the fog, visible as a body is. And they saw whatever it was they saw, and heard what they heard from within the darkness, cloud and fog. And because they saw that sight they were illuminated with a supernal illumination and knew things beyond the understanding of all other generations to come.

297. All of them saw face to face, as it is written: "Hashem talked with you face to face" (Devarim 5:4). And what did they see? Rabbi Yosi explains: From the illumination of those voices, as there was not a voice that did not shine, they could see all things hidden and veiled which will never be revealed to succeeding generations until the days of King Messiah. Therefore it is written: "And all the people see the voices," for they actually saw.

298. Rabbi Elazar said: "And all the people see" means, as we have said, that they saw all those wonderful things that no generation after will ever see, by means of the illumination of those voices. "... the voices..." has the same meaning as in the verse: "I saw Hashem" (Yeshayah 6:1). It is written: "Hashem" preceded by the particle Et, WHICH MEANS THAT HE SAW THE SHECHINAH WHICH IS CALLED 'ET'. In this verse too it is written: "And all the people see the voices," with the particle Et (lit. 'the'), TO INDICATE THAT THEY SAW THE SHECHINAH.

299. In the same manner we can explain the verse: "the heaven and the earth" (Beresheet 1:1), for all the "Et (lit. 'the')" particles mentioned in the Torah enable us to have the perception of wisdom - as in the verse: "Honor (et) your father and (et) your mother" (Shemot 20:12) and the verse, "Honor (et) Hashem with your substance" (Mishlei 3:8). These verses ARE EXPLAINED as including something in addition. Here too, "the voices" include that other voice below, WHICH IS MALCHUT, which gathers into itself the other voices and that which emerges from them. In it, IN MALCHUT, the people saw and beheld, through sublime Wisdom, all the celestial treasures and all the hidden mysteries which were never revealed to succeeding generations or to any far away generations, and will not be revealed until the days of King Messiah. As it is written: "For they shall see eye to eye Hashem returning to Zion" (Yeshayah 52:8). HE ASKS: Why is "the lightning" called first "lightning (Heb. berakim)," (Shemot 19:16) and afterwards "lightning (Heb. lapidim)"? AND HE ANSWERS that both of them have one meaning, for when THE BERAKIM are quite formed and ready to appear, they are called LAPIDIM.

296. אָמַר ר' אַבָּא כְּתִיב וְכָל הָעָם רָאִים אֶת הַקּוֹלוֹת. רָאִים, שְׁמַעִים מִבְּעֵי לִיָּהּ. אֲלֵא הֵכִי תִנִּין, אֵינֻן קָלִין, הוּוּ מִתְגַּלְפִּי בַּהֲוָא חֲשׂוּכָא וְעִנְנָא וְקִבְלָא, וּמִתְחַזִּין בַּהּ, כְּמָה דְּאִתְחַזִּי גּוּפָא, וְחֲמָאן מַה דְּחֲמָאן, וְשִׁמְעִין מַה דְּשִׁמְעִין, מִגּוּ הֲוָא חֲשׂוּכָא וְקִבְלָא וְעִנְנָא, וּמִגּוּ הֲוָא חֲזִיו דְּהוּ חֲמָאן, הוּוּ נִהִירִין בְּנִהִירוֹ עֲלָא, וְיִדְעִין, מַה דְּלֹא יִדְעוּ דְּרִין אַחֲרָנִין, דָּאִתּוּ בְּתִרְיָהּ.

297. וְכִלְהוּ, הוּוּ חֲמָאן אִפִּין בְּאִפִּין, הֵה"ד, פָּנִים בְּפָנִים דְּבַר יי' עִמָּכֶם. וּמָאן הוּוּ חֲמָאן. תֵּאֲנִי רַבִּי יוֹסִי, מִנְהִירוֹ דְּאֵינֻן קָלָן, דְּלֹא הוּוּ קוֹל, דְּלֹא הוּוּ נִהִיר בְּנִהִירוֹ, דְּמִסְתַּכְלִי בֵּיהּ כָּל גְּנִיזוֹן, וְכָל טְמִירִין, וְכָל דְּרִין דִּיִּתּוֹן עַד מַלְכָּא מְשִׁיחָא. וּבְגִינִי כִּךְ כְּתִיב וְכָל הָעָם רָאִים אֶת הַקּוֹלֹת, רָאִים רָאִיהּ מִמֶּשׁ.

298. אָמַר רַבִּי אֶלְעָזָר, וְכָל הָעָם רָאִים. רָאִים: כְּמָה דְּאֵמִינָא, דְּחִמוּ מִנְהִירוֹ דְּאֵינֻן קָלָן, מַה דְּלֹא חִמוּ דְּרִין בְּתִרְאִין אַחֲרָנִין. אֶת הַקּוֹלֹת: כִּד"א, וְאִרָא אֶת יי'. וְאִרָא יי', לֹא כְּתִיב, אֲלֵא אֶת יי'. אוֹף הֵכָא, וְכָל הָעָם רָאִים הַקּוֹלֹת לֹא נֶאֱמַר, אֲלֵא אֶת הַקּוֹלֹת.

299. בְּגוּוּנָא דָא, אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, דְּהָא אֲתִין דְּבִאורֵייתָא, לְאַסְתַּכְלָא בְּחֻכְמָתָא אֲתִייהִיבוּ. כִּפֵּד אֶת אֲבִיךָ וְאֶת אִמְךָ כִּפֵּד אֶת יי' מִהוּנָךְ. וְכִלְהוּ לְאַתְכַּלְלָא בְּהוּ מְלָה אַחֲרָא. אוֹף הֵכָא, אֶת הַקּוֹלֹת, לְאַסְגָּאָה הֲוָא קָלָא אַחֲרָא לְתַתָּא, דְּכָנִישׁ לוֹן לְגַבִּיָּה, מַה דְּנִפְיָק מִנִּיָּהּ, דְּבִיָּה חֲמָאן וּמִסְתַּכְלָן בְּחֻכְמָתָא עֲלָאָה כָּל גְּנִיזוֹן עֲלָאִין, וְכָל רִזִּין טְמִירִין וְסִתְמִיּוֹן, מַה דְּלֹא אֲתַגְלִיָּא לְדְרִין בְּתִרְאִין, דָּאִתּוּ בְּתִרְיָהּ, וְלֹא לְדְרִין דִּיִּתּוֹן לְעֵלְמִין, עַד זְמַנָּא דִּיִּתִּי מַלְכָּא מְשִׁיחָא. דְּכְתִיב, כִּי עֵין בְּעֵין יִרְאוּ בְּשׁוּב יי' צִיּוֹן. וְאֶת הַלְפִידִים, בְּקִדְמִיתָא בְּרָקִים, וְהִשְׁתָּא לְפִידִים. כֵּלָא חַד. אֲבָל מִדָּאֲתַתְקֵנוּ בְּתַקּוּנוֹי לְאַתְחַזָּא, אֲתַקְרוֹן הֵכִי.

300. "...the sound in the Shofar..." (Shemot 20:15). Rabbi Yitzchak says: It is written, "Elohim has spoken once: twice have I heard this" (Tehilim 62:12). This is similar to: "I am Hashem your Elohim," and, "You shall not make for yourself" (Shemot 20:2). "I AM" SIGNIFIES THE SECRET OF BINAH, AND "YOU SHALL NOT MAKE FOR YOURSELF" SIGNIFIES THE SECRET OF ZEIR ANPIN, AND BOTH OF THEM WERE UTTERED AT ONCE. IN THIS VERSE, TOO, THE SOUND IS ZEIR ANPIN AND THE SHOFAR IS BINAH, AND BOTH WERE UTTERED AT THE SAME TIME.

301. Rabbi Yehuda said: It should have said 'the sound in the Shofar'; why DOES IT SAY "of the Shofar"? AND HE ANSWERS: That voice was called 'Shofar', as in the verse: "Then shall you cause the Shofar to sound on the tenth day of the seventh month, on the Day of Atonement" (Vayikra 25:9). On that YOM KIPPUR (DAY OF ATONEMENT) it is called 'Shofar', MEANING THAT WHEN THE SOUND ISSUES FROM BINAH, THE SOUND IS CALLED 'SHOFAR'.

302. Rabbi Yosi said: As the PHYSICAL Shofar makes a sound WHICH INCLUDES fire, air and water, here too everything is included in it, FOR HERE IN THE SOUND THAT COMES OUT FROM THE SHOFAR, FIRE, WIND AND WATER ARE INCLUDED - WHICH ARE CHESED, GVURAH AND TIFERET, THE SECRET OF THE THREE COLUMNS. And from this sound other sounds emerge.

303. Rabbi Elazar said that "THE SOUND OF THE SHOFAR" MEANS the sound which comes out from a Shofar, which means that there is one Shofar and a solitary sound comes out from it, FOR THE SOUND IS THE SECRET OF ZEIR ANPIN AND THE SHOFAR IS THE SECRET OF BINAH. The Shofar stands by itself SEPARATE FROM THE SOUND WHICH COMES OUT OF IT, therefore it is written: "the sound of the Shofar," AND NOT, 'THE SOUND IN THE SHOFAR'.

304. Rabbi Yehuda said: In "the sound of the Shofar," the word "Shofar" is spelled without THE LETTER VAV, FOR IT HAS THE SAME MEANING AS IN THE VERSE, "It pleased (Heb. shafar) Daryavesh" (Daniel 6:1) and in the verse, "O king, let my counsel be acceptable (Heb. yishpar) to you" (Daniel 4:24) and the verse, "I thought it good (Heb. shefar) to report the signs and wonders" (Daniel 3:32) - MEANING THAT THESE ARE EXPRESSIONS WHICH SPEAK OF GLORY AND BEAUTY, WHICH ALLUDES TO ZEIR ANPIN, THE SECRET OF TIFERET.

305. Rabbi Shimon said that "the sound of the Shofar" MEANS THAT the place from which the sound comes out is called 'Shofar', FOR THE SOUND IS ZEIR ANPIN AND THE SHOFAR IS BINAH, AND ZEIR ANPIN ISSUES FROM BINAH, AS IS KNOWN. Rabbi Shimon continued and said: Come and behold: "the sound of the Shofar" refers to where the voice is, for it is written: "By every word that proceeds out of the mouth of Hashem does man live" (Devarim 7:3). What comes "out of the mouth of Hashem"? "...the sound of the Shofar..." which is greater than any other lower voices, and stronger than them all, as it is written: "the sound of a Shofar exceedingly loud" (Shemot 19:16). Of other voices it is not said "exceedingly loud" (lit. 'very strong')." Everything depends on this sound of the Shofar, and it is called 'a great voice', as written: "a great voice which was not heard again" (Devarim 5:19), and it called "a still small voice" (I Melachim 19:12), which is the light of the luminaries, which is pure and subtle, and purifies and illuminates all things.

300. וְאֵת קוֹל הַשּׁוֹפָר. תֹּאנִי רַבִּי יִצְחָק, כְּתִיב אַחַת דְּבַר אֱלֹהִים שְׁתִּים זֶו שְׁמַעְתִּי, כִּד"א, אָנֹכִי, וְלֹא יִהְיֶה לָּךְ.

301. א"ר יְהוּדָה, קֵל בְּשֹׁפָר מִבְּעֵי לִיָּהּ. הַשֹּׁפָר לְמָהּ. אֶלָּא, הֵהוּא קוֹל דְּאֶקְרִי שׁוֹפָר. דְּכְתִיב, וְהַעֲבַרְתָּ שׁוֹפָר תְּרוּעָה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּעֶשְׂרֵי לַחֹדֶשׁ בְּיוֹם הַכַּפּוּרִים, בְּדָא אֶתְקְרִי שׁוֹפָר.

302. א"ר יוֹסִי, מַה שׁוֹפָר, אִפִּיק קְלָא, אֲשָׁא וְרוּחָא וּמִיָּא, אוּף הָכָא, כֵּלָא אֶתְכַלִּיל בְּהָאִי, וּמִדָּא נִפְקִין קְלִין אַחֲרָנִין.

303. א"ר אֶלְעָזָר, קוֹל דְּנִפִּיק מִשׁוֹפָר, דִּמְשַׁמַּע דְּשׁוֹפָר חַד, וְקוֹל נִפִּיק מִנִּיה, וְשׁוֹפָר בְּקִיּוּמִיה שְׂבִיחַ, וּבְגִינֵי כֶךְ כְּתִיב, קוֹל הַשֹּׁפָר.

304. רַבִּי יְהוּדָה אָמַר הָכִי, קוֹל הַשֹּׁפָר, הַשֹּׁפָר כְּתִיב חֶסֶד, כִּד"א, שֹׁפָר קָדָם דְּרִיּוּשׁ. מִלְכִּי יִשְׁפָּר עֲלֶיךָ. שֹׁפָר קָדָמִי לְהַחְיָא.

305. רַבִּי שִׁמְעוֹן אָמַר, קוֹל הַשֹּׁפָר, אֶתְרָא דְּקָלָא נִפִּיק מִנִּיה, אֶקְרִי שׁוֹפָר. תּוּ אָמַר רַבִּי שִׁמְעוֹן, תָּא חַיִּי, קוֹל הַשׁוֹפָר: אֶתְרָא דְּקָלָא, הֵיִינוּ דְּכְתִיב, כִּי עַל כָּל מוֹצָא פִי יִי' יַחֲיָה הָאָדָם. מֵאִי מוֹצָא פִי יִי'. דָּא קוֹל הַשׁוֹפָר, הוּא רַב מִכָּל שְׂאֵר קְלֵי תַתָּאִי, וְתַקִּיפָא מִכֻּלָּהוּ, דְּכְתִיב וְקוֹל שֹׁפָר חֹזֵק מְאֹד, וְעַל כָּל שְׂאֵר קְלִין לֹא אֶתְמַר חֹזֵק מְאֹד. בְּהָאִי קוֹל הַשׁוֹפָר תִּלְיָא כֵּלָא, וְדָא הוּא דְּאֶקְרִי קוֹל גְּדוֹל, דְּכְתִיב קוֹל גְּדוֹל וְלֹא יִסָּף. וְאֶקְרִי קוֹל דְּמַמָּה דְּקָה, נְהִירוֹ דְּבוּצִינִי, דִּהוּא זַךְ וְדָקִיק, וְזָכִיר וְנִהְיָר לְכָלָא.

306. IT IS WRITTEN: "still." What does "still" mean? Rabbi Shimon said that one must be silent WITH AWE and shut his mouth, as it is written: "I said, 'I will take heed of my ways that I sin not with my tongue: I will keep a curb on my mouth'" (Tehilim 39:2). The word "still" means silence in which no voice is heard outside. "When the people saw it, they were shaken and stood afar off," for what they saw FRIGHTENED THEM. The word "shaken (also: 'moved')" (Shemot 20:15), has the same meaning as in: "And the posts of the door moved at the voice of him" (Yeshayah 6:4).

307. We have learned that Ezekiel saw the might of the ways of the Holy One, blessed be He, as it is written: "And I looked and behold, a storm wind came out..." (Yechezkel 1:4) What is the storm wind for? Rabbi Yosi explained: To break the four kingdoms. Rabbi Yehuda said: We have learned that it is a great wind that was aroused through the mighty deeds above. And it "came out from the north." It is not written 'from north' but "the north," WITH THE DEFINITE ARTICLE, which indicates that specific wind which is hidden and kept above.

308. "...a great cloud and a fire flaring up..." (Ibid.) "...FLARING UP..." MEANS THAT it held yet held not to it, gripping its sides to arouse Judgment. We learned that three times a day Severe Judgment sucks from the supernal inscriptions that come from the side of Gvurah. Therefore it says, "and a fire flaring up," so that it would be roused in the world.

309. What mitigates this "FLARING UP FIRE" OF BINAH? "A brightness was about it" (Ibid.), for that splendor, WHICH IS CHOCHMAH, surrounds it and encircles it and mitigates it, so that the Judgment is not too hard for men to bear.

310. "...and out of the midst of it, as it were the color of electrum" MEANS from its interior part. What is "electrum (Heb. chashmal)"? RABBI YEHUDA SAID: It is the speaking of fiery animals (Heb. CHAYOT ESH - memalelot), WHICH ARE FROM THE ASPECT OF THE MALE AND FEMALE, WHEN FACE TO FACE, WHICH ARE THEN CALLED 'VOICE' AND 'SPEECH'." HENCE, THEY TALK.

311. Rabbi Yosi said: We have learned that chashmal MEANS the heart (Heb. lev, Lamed-Bet) of the fire, MEANING THE SECRET OF THE LAMED-BET (=32) PATHS OF CHOCHMAH - WHICH ARE THE LIVING CREATURES OF BINAH, WHICH IS THE SECRET OF THE "FIRE FLARING UP," as it is written: "out of the midst of it, as it were the color of electrum." It is written this way instead of JUST "the electrum," FOR "AS IT WERE (LIT. 'LIKE THE EYE') ALLUDES TO THE LIGHT OF THE CHOCHMAH WHICH IS CALLED 'AN EYE'. "...out of the midst of the fire..." means from the inner part of the fire. "As it were the color of electrum" means that ELECTRUM is behind the four grades, for it is written: "a storm wind," "a great cloud," "a fire flaring up," and "a brightness was about it." "...out of the midst of the fire..." refers to that "fire flaring up," WHICH IS BINAH, AND IT DOES NOT MEAN OUT OF THE MIDST OF THE BRIGHTNESS.

306. דְּמָמָה, מֵהוּ דְּמָמָה. אָמַר ר"ש, דְּבִעֵי ב"נ לְמִשְׁתַּקָּא מִנִּיה, וּלְמַחֲסֵם פּוּמִיָּה. כַּד"א, אִמְרַתִּי אֲשֶׁמְרָה דְּרֵכֵי מַחֲטָא בְּלִשְׁוֹנֵי אֲשֶׁמְרָה לְפִי מַחֲסוּם. דְּמָמָה אִיְהִי שְׁתּוּקָא דְּלֹא אֲשֶׁתַּמַּע לְבָר. וַיֵּרָא הָעָם וַיִּנָּעוּ וַיַּעֲמָדוּ מֵרָחֵק, דְּחָמוּ מֵה דְּחָמוּ. וַיִּנָּעוּ כַּד"א וַיִּנָּעוּ אַמּוֹת הַסָּפִים מִקּוֹל הַקּוֹרָא.

307. תָּאנָא, מַה כְּתִיב בֵּיה בִּיחְזָקָא, כַּד חָמָא גְבוּרָן נִימוּסֵי קב"ה, דְּכְתִיב, וְאָרָא וְהִנֵּה רוּחַ סַעְרָה בָּאָה וְגו', רוּחַ סַעְרָה אָמַאי. א"ר יוֹסִי, לְתַבְרָא אַרְבַּע מִלְכּוּן. א"ר יְהוּדָה, תְּנִינָא, רוּחָא רַבָּה, דְּאִתְעַר בְּנִימוּסֵי גְבוּרָה דְּלַעִילָא בָּאָה מִן הַצִּפּוֹן. מִצִּפּוֹן לֹא כְתִיב אֱלָא מִן הַצִּפּוֹן הֵהוּא דְּאִשְׁתַּמּוּדַע לַעִילָא, הֵהוּא דְּטָמִיר וְגִנְזוּ לַעִילָא.

308. עָנָן גָּדוֹל וְאֵשׁ מִתְלַקַּחַת, דִּהּוּה אַחִיד בֵּיה, וְלֹא אַחִיד, אַחִיד בְּסִטְרוֹי, לְאִתְעַרָּא דִּינָא, דְּתַנִּינָן, תַּלְתָּ זְמָנִין בְּיוֹמָא, וְנִקָּא הֵהוּא דִּינָא קְשִׁיָּא, בְּגִרְדִּינוּי גְּלִימִין מְסִטְרָא דְּגְבוּרָה, הַה"ד וְאֵשׁ מִתְלַקַּחַת. בְּגִין לְאִתְעַרָּא בְּעִלְמָא.

309. וַיְמָה מְבִסָּם לִיָּה, הֵהוּא דְּכְתִיב בֵּיה וְנִגָּה לוֹ סָבִיב. דִּהֵהוּא זִיְהָרָא דְּאַסְחָר לִיָּה מְכַל סִטְרוֹי, מְבִסָּם לִיָּה, וּמִתְקִין לִיָּה, בְּגִין דְּלֹא לֵהוּי דִּינָא קְשִׁיָּא, וַיִּכְלֹן בְּנִי נֶשֶׁא לְמַסְבִּילָהּ.

310. וּמִתּוֹכָהּ כְּעִין הַחֲשָׁמַל, תָּאנָא, וּמִתּוֹכָהּ: וּמִגּוּוָּה. כְּעִין הַחֲשָׁמַל, מֵאֵי חֲשָׁמַל. א"ר יְהוּדָה, חֵיוֹת אֲשָׁא מְמַלְלָא.

311. תָּאנָא, א"ר יוֹסִי, חֲשָׁמַל: מַה דִּהּוּה לְבָא לְאֲשָׁא, דְּכְתִיב מִתּוֹךְ הָאֵשׁ כְּעִין הַחֲשָׁמַל. וְלֹא הַחֲשָׁמַל מִתּוֹךְ הָאֵשׁ, מִגּוּ אֲשָׁא דְּאִיְהִי לְגוּ בְּאֲשָׁא. כְּעִין הַחֲשָׁמַל דְּאִיְהִי בְּתַר אַרְבַּע דְּרָגִין, דְּכְתִיב, רוּחַ סַעְרָה, עָנָן גָּדוֹל, וְאֵשׁ מִתְלַקַּחַת, וְנִגָּה לוֹ סָבִיב. וּמִתּוֹכָהּ כְּעִין הַחֲשָׁמַל מִתּוֹךְ הָאֵשׁ, הֵהוּא דְּכְתִיב בֵּיה וְאֵשׁ מִתְלַקַּחַת.

312. Rabbi Yosi, the son of Rabbi Yehuda, said that Yisrael at Mount Sinai saw what the prophet Ezekiel never saw, and they were all united with the divine, precious Wisdom. Yisrael saw five grades of voices on Mount Sinai, by which the Torah was given. The fifth grade was "the sound of the Shofar." Ezekiel saw but five lower grades outside THOSE FIVE VOICES, which were: "a storm wind," "a great cloud," "a fire flaring up," "a brightness was about it," and "as it were the color of electrum."

313. Rabbi Elazar said: Of Yisrael, it is written, "Hashem talked with you face to face" (Devarim 5:4), and of Ezekiel it is written, "as it were," and "likeness," - like one who looks from behind many walls, like a man looking from behind a wall. Rabbi Yehuda said that what Yisrael saw on Mount Sinai no prophet ever saw, and much more so, what Moses saw no other prophet saw. Happy is his share, of whom it is written: "And he was there with Hashem" (Shemot 34:28), FOR THIS IS THE SECRET OF THE SHINING MIRROR, instead of a different mirror WHICH DOES NOT SHINE, as it is written: "manifestly and not in dark speeches" (Bemidbar 12:8) - NOT LIKE THE OTHER MIRRORS WHICH DO NOT ILLUMINATE AND SPEAK IN RIDDLES.

314. Rabbi Yosi said: Come and behold. When the scripture said, "The word of Hashem came (Heb. hayoh-hayah)" (Yechezkel 1:3) it indicated that the prophecy was for that time alone. THEREFORE, IT IS WRITTEN THERE, "HAYOH-HAYAH." Rabbi Yehuda said that this was for support, for Yisrael to know that the Holy One, blessed be He, had not forsaken them and to prove to them that wherever they are spread in exile, He is with them.

315. Rabbi Elazar remarked that the expression "hayoh-haya (lit. 'was being') MEANS that he both saw and did not see, understood and did not understand, as it is written: "I saw something like the color of electrum" (Yechezkel 1:27). IT IS not WRITTEN, 'I SAW electrum', but of Yisrael, it is written: "And all the people see the voices," MEANING that each one of them saw according to what he was worthy of seeing.

316. We have learned that they stood in rows and in groups and divisions, and each one saw as befitted him. Rabbi Shimon said that the chiefs of the tribes STOOD by themselves and all the women by themselves. And five grades STOOD at the right and five grades at the left, as it is written: "You stand this day all of you before Hashem your Elohim, your captains of your tribes, your elders, and your officers, with all the men of Yisrael" (Devarim 29:9). These are the five grades to the right. And what are the five grades to the left? It is written: "your little ones, your wives, and your stranger that is in your camp, from the hewer of your wood to the drawer of your water" (Ibid. 10). These are the five grades to the left.

312. תַּנְיָא רַבִּי יוֹסִי בֶר רַבִּי יְהוּדָה אָמַר, חֲמוּ יִשְׂרָאֵל הָכָא, מֵה דְלָא חָמָא יַחְזָקָא בֶן בּוּזִי, וְכָלְהוּ אֲתַדְבִּקוּ בַּחֲכָמָתָא עֲלָאָה יִקְרָא. חֲמִשָּׁה דִּרְגִין דִּקְלִין, חֲמוּ יִשְׂרָאֵל בְּטוּרָא דְסִינִי. וּבַחֲמִשָּׁה דִּרְגִין אֲלִין אֲתִייהִיבַת אוֹרֵייתָא. דִּרְגָא חֲמִישָׁאָה הוּא, דְּכַתִּיב קוֹל הַשֹּׁפָר. יַחְזָקָא לְקַבְלִיהוּן חֲמָא חֲמִשָּׁה דִּרְגִין דְּאִינוּן לְבַר מֵאֲלִין, דְּאִינוּן רוּחַ סַעְרָה, עָנָן גְּדוֹל, וְאַשׁ מִתְלַקַּחַת, וְגַה לֹו סָבִיב, וְעֵין הַחֲשֹׁמֶל.

313. אָמַר רַבִּי אֱלֶעָזָר, בְּיִשְׂרָאֵל כְּתִיב, פָּנִים בְּפָנִים דִּבֶּר יְיָ וְגו'. בְּיַחְזָקָא כְּתִיב, כַּעֲיִן, וּדְמוּת, כְּמֵאן דְּחָמִי בְּתַר כּוֹתְלִין סְגִיאוּן, כְּמֵאן דְּחָמִי בֶר נֶשׁ בְּתַר כּוֹתְלָא. אָמַר רַבִּי יְהוּדָה, מֵה דְּחָמוּ יִשְׂרָאֵל, לָא חָמָא נְבִיָּאָה אַחְרָא, כִּ"ש מֵה דְּחָמָא מֹשֶׁה, דְּלָא חָמָא נְבִיָּאָה אַחְרָא. זָכָאָה חוֹלְקִיָּה, דְּכַתִּיב בֵּיהּ, וַיְהִי שֵׁם עִם יְיָ וְלֹא בַּחֲזִיזוּ אַחְרָא, כְּמֵה דְּכַתִּיב, וּמֵרָאָה וְלֹא בַּחֲדוּת.

314. אָמַר רַבִּי יוֹסִי, ת"ח, כְּתִיב, הִיָּה הִיָּה דִּבֶּר יְיָ, נְבוּאָה לְשַׁעֲתָא הִיָּתָה. ר' יְהוּדָה אוֹמַר, לְקִיּוּמָא הוּא דְּאֲתָא, דְּאַצְטְרִיךְ לְמַהוּי בְּגִינִיהוּן דְּיִשְׂרָאֵל, לְאַשְׁתַּמוּדְעָא דְּהָא לֹא שְׂבִיק לֹון קוּדְשָׁא בְּרִיךְ הוּא, וּבְכָל אֲתַר דְּמִתְפָּזְרִין יִשְׂרָאֵל בְּגִלּוּתָא, עֲמַהוּן הוּא שְׂרִיא.

315. אָמַר רַבִּי אֱלֶעָזָר, הִיָּה הִיָּה: דְּחָמָא וְלֹא חָמָא, דְּקָאִים בְּאִינוּן מְלִין, וְלֹא קָאִים. הַה"ד וְאֲרָא כַּעֲיִן חֲשֹׁמֶל, וְלֹא חֲשֹׁמֶל אֲבָל יִשְׂרָאֵל, מֵה כְּתִיב בְּהוּ, וְכָל הָעָם רֹאִים אֶת הַקּוֹלֶת, כָּל חַד וְחַד חָמָא, כְּדָקָא חֲזִי לִיה.

316. דְּתַנְיָא, כָּל חַד וְחַד הוּוּ קִיּוּמִין שׁוּרִין שׁוּרִין, תַּחּוּמִין תַּחּוּמִין, וְכְדָקָא אֲתַחְזִי לְהוּ, חֲמוּ כָּל חַד וְחַד. אָמַר ר"ש, רִישִׁי דְּעַמָּא בְּלַחְדִּייהוּ, רִישִׁי דְּשִׁבְטִין בְּלַחְדִּייהוּ. נּוֹקְבִי בְּלַחְדִּייהוּ. ה' דִּרְגִין לְיַמִּינָא, וְה' דִּרְגִין לְשִׁמְאַלָא. הַה"ד אֲתָם נַצְבִּים הַיּוֹם כָּלְכֶם לִפְנֵי יְיָ אֱלֹהֵיכֶם רֹאשֵׁיכֶם שְׂבָטֵיכֶם זְקִנֵּיכֶם וְשׁוֹטְרֵיכֶם כָּל אִישׁ וְגו', הָא ה' דִּרְגִין לְיַמִּינָא. וְה' דִּרְגִין לְשִׁמְאַלָא מֵאן אִינוּן. הַיּוֹנוּ דְּכַתִּיב, טַפְכֶם, נְשִׁיכֶם, וְגֵרְךָ אֲשֶׁר בְּקֶרֶב מַחֲנֶיךָ, מַחֲטָב עֲצִיךָ, עַד שֹׁאֵב מִיַּמֶּיךָ. הָא ה' דִּרְגִין לְשִׁמְאַלָא.

317. All these grades were established in the likeness of above. Against them, Yisrael inherited an eternal possession, the Ten Commandments, from which are suspended all the precepts and merits, and all the inheritance of their portion, being the good portion of Yisrael.

318. We have learned that at the time that the Holy One, blessed be He, revealed Himself on Mount Sinai, all of Yisrael looked as one who sees a light streaming through the glass of an oil-lamp. By means of that light each one of them saw more than the prophet Ezekiel.

319. How is this so? Because all the supernal voices were revealed at once, as it is written: "And all the people see the voices." But to Ezekiel the Shechinah alone was revealed through Her Chariots, and he caught but glimpses of it as though through many walls.

320. Rabbi Yehuda said: Happy is the portion of Moses. Of him, it is written: "And Hashem came down upon Mount Sinai...and Hashem called Moses" (Shemot 19:20). And happy are the generation of whom it is written: "Hashem will come down in the sight of all the people upon Mount Sinai."

321. Come and behold: whatever was revealed came from the right side, as it is written: "From His right hand went a fiery law for them" (Devarim 33:2). AND HE ASKS: What is the difference between this and the one WHICH EZEKIEL SAW? Rabbi Yosi answered that here, on Mount Sinai, the head and the body of the King were revealed, as it is written: "He bowed the heavens also and came down" (Il Shmuel 22:10), FOR BEFORE THIS IT IS WRITTEN, "THERE WENT UP A SMOKE OUT OF HIS NOSTRILS AND FIRE OUT OF HIS MOUTH" (IBID. 9), MEANING THAT THERE WAS ONLY A HEAD OF WHICH NOSTRILS AND MOUTH ARE MENTIONED, and wherever there is a head, there is also a body. But of Ezekiel it is written: "And the hand of Hashem was there upon him" (Yechezkel 1:3). Only the hand was revealed, not the body, and we have learned that even the hand has two aspects: the supernal hand, WHICH IS THE HAND OF ZEIR ANPIN, and the lower hand, WHICH IS MALCHUT AND IS CALLED 'A HAND'. AND TO EZEKIEL THE LOWER HAND WAS REVEALED.

322. Come and behold: in the verse, "The heavens were opened and I saw visions of Elohim" (Yechezkel 1:1), the word "visions" (Heb. MAR'OT) is written without THE LETTER VAV, AN INDICATION OF one mirror, which is the Shechinah. Rabbi Yesa asked: Is not the Shechinah all inclusive? Rabbi Yosi answered: The head of the King is not to be likened with His feet, WHICH IS THE SHECHINAH THAT CLOTHES HIM FROM THE CHEST DOWNWARDS, CALLED HIS 'FEET' - although everything is part of the body of the King.

317. בָּלֶהוּ דְּרָגִין אֶתְתַּקְנוּ כְּגֹוֹנָא דְּלַעִילָא.
לְקַבְּלֵיהוֹן יִרְתּוּ יִשְׂרָאֵל אַחְסִנַּת עֲלָמִין, עֶשְׂרֵי אֲמִירָן,
דְּבִהוּ תַלְוִין כָּל פְּקֻדִין, וְכָל זְכוּוֹן, וְכָל יִרְוּתָא
אַחְסָנָא, דְּאִינוּן חוֹלְקָא טְבָא דִּישְׂרָאֵל.

318. תָּאנָא, בַּהֲיָא שַׁעְתָּא דְּקֻדְשָׁא בְּרִין
הוֹאֲתַגְלִי בְּטוֹרָא דְּסִינִי, הוּוּ חֲמָאן כָּל יִשְׂרָאֵל,
כְּמָאן דְּחָמִי נְהוֹרָא בְּעִשְׂשִׁישְׁתָּא, וּמַהֲהוּא נְהוֹרָא הוּוּ
חָמִי כָּל חַד וְחַד, מַה דְּלֹא חֲמָא יַחְזַקָּאל נְבִיָּאָה.

319. מ"ט. מְשׁוּם דְּאִינוּן קְלִין עֲלָאִין, אֲתַגְלִיָּאוּ
בְּחַד, כְּמַה דְּאִמְיָנָא, דְּכַתִּיב, וְכָל הָעָם רֹאִים אֶת
הַקּוֹלוֹת. אֲבָל בִּיחְזַקָּאל, שְׂכִינְתָּא אֲתַגְלִי בְּרִתִּיכוּי,
וְלֹא יָתִיר, וְהוּוּ חָמִי, כְּמָאן דְּחָמִי בְּתַר כּוֹתְלִין
סְגִיָּאִין.

320. אָמַר רַבִּי יְהוֹדָה, זָבָּא חוֹלְקָא דְּמֹשֶׁה, דְּכַתִּיב
בֵּיהּ, וַיֵּרֶד יְיָ עַל הַר סִינִי וַיִּקְרָא יְיָ לְמֹשֶׁה, זָבָּא
דְּרָא, דְּכַתִּיב בֵּיהּ, וַיֵּרֶד יְיָ לַעֲיִנִי כָּל הָעָם עַל הַר
סִינִי.

321. ת"ח, כְּתִיב מִימִינוֹ אֵשׁ דֵּת לְמוֹ, דְּהָא מִימִינָא
אֲתַגְלִי מַה דְּאֲתַגְלִי. מַה בֵּין הָאֵי לְהָאֵי. אָמַר ר' יוֹסִי,
הֵכָא בְּסִינִי, רִישָׁא וְגוֹפָא דְּמַלְכָּא, דְּכַתִּיב וַיֵּט
שָׁמַיִם וַיֵּרֶד, וּבִאֲתָר דְּאִית רִישָׁא, אִית גּוֹפָא, אֲבָל
בִּיחְזַקָּאל כְּתִיב וַתְּהִי עָלָיו שֵׁם יְדִי וַיֵּי, דְּאֲתַגְלִי יְדָא,
וְלֹא גּוֹפָא. וְתַנִּינָן, אֲמִילוּ בִידָא, יְדִי וַיֵּי עֲלָאָה, יְדִי וַיֵּי
תַתָּאָה.

322. ת"ח, כְּתִיב נִפְתָּחוּ הַשָּׁמַיִם וַאֲרָאָה מִרְאֵת
אֱלֹהִים. מִרְאֵת כְּתִיב חֶסֶד, לְאֲתַחְזָא דְּבִגִּין
שְׂכִינְתָּא קְאָמַר, דְּהָא וַאֲרָאָה מִרְאֵת חֶסֶד, מִרְאָה
חַד. אָמַר ר' יֵיסָא, וְכִי שְׂכִינְתָּא לֹא בְּלֹא. אָמַר רַבִּי יוֹסִי,
לֹא דְּמִי רִישָׁא דְּמַלְכָּא, לְרַגְלוֹ דְּמַלְכָּא, אַע"ג
דְּכֻלָּא הוּוּ בְּגוֹפָא דְּמַלְכָּא.

323. Come and behold: It is said of Isaiah, "and I saw Hashem" (Yeshayah 6:1), WHICH IS THE SHECHINAH, CALLED "ET (LIT. 'THE')." And of Ezekiel it is written: "And I saw visions of Elohim." Here "Et" IS THE SHECHINAH, and there "visions" IS THE SHECHINAH, for what one saw, so did the other, NAMELY ONLY THE SHECHINAH. Happy is the portion of Moses. There was no prophet as perfect as he, FOR HE SAW THE ILLUMINATING MIRROR, WHICH IS ZEIR ANPIN.

324. "...and I saw (et) Hashem." Et precisely REFERS TO THE SHECHINAH. "And I saw visions of Elohim," "vision" being precisely THE SHECHINAH. ISAIAH AND EZEKIEL were BOTH in the same grade. AND HE ASKS: Why then did Isaiah not give a detailed description AS EZEKIEL DID? Rabbi Yosi answers: The one spoke in general, NAMELY ISAIAH, and the other in details, NAMELY EZEKIEL. Why did Ezekiel give such a detailed description? HE ANSWERS: EZEKIEL SPOKE IN A DETAILED MANNER in consideration of Yisrael, so that they would know that the Holy One, blessed be He, loved them and that the Shechinah with Her Chariots had gone down into exile to dwell with them.

325. Rabbi Chiya asked: Why did the Shechinah reveal Herself in "the land of Casdim," FOR IT IS WRITTEN: "Behold the land of Casdim, this people was not" (Yeshayah 23:13). If it was for Yisrael's sake, surely She could have been present among them without being revealed? AND HE ANSWERS: We have learned that if She had not revealed Herself, they would not have known THAT SHE WAS WITH THEM.

326. She revealed Herself, as written, "by the river K'var" (Yechezkel 1:1), meaning by the water, in a place where impurity can not dwell. That river was one of the four rivers which issued from the Garden of Eden, as written: "by the river K'var." What does "K'var" (lit. 'already') mean? That it already existed from a place upon which the Shechinah dwelt, as it is written: "And the hand of Hashem was there" (Ibid.), that is, there and not elsewhere.

327. Rabbi Chiya said: It is written, "Also out of the midst of it came the likeness of four living creatures. And this was their appearance; they had the likeness of a man" (Yechezkel 1:5). And we have learned, according to the esoteric teaching, that there are four living creatures in the holy chamber, WHICH IS BINAH. They are the most ancient celestial beings WHICH ARE DERIVED from Atika Kadisha (the Holy Ancient One), and which include the Supernal Name, YUD HEI VAV HEI, FOR YUD IS A LION, HEI IS AN OX, VAV IS AN EAGLE, AND THE LAST HEI IS A MAN. AND THEY ARE THE SECRET OF THE THREE COLUMNS AND MALCHUT WHICH RECEIVES THEM. Ezekiel saw only the likeness of the supernal Chariots, because he saw them from a region which was not very bright, MEANING FROM THE WORLD OF YETZIRAH. As we have already learned, as there is above IN BINAH so it is below IN MALE AND FEMALE, and so in all the worlds, BRIYAH, YETZIRAH AND ASIYAH. And all of them are linked one with another, AND WHATEVER THERE IS IN THE UPPER WORLD, THERE IS ALSO IN THE LOWER ONE, AND HE SAW THEM IN THE WORLD OF YETZIRAH.

323. תָּא חֲזִי, בִּישְׁעֵיהּ כְּתִיב, וְאָרָא אֶת יי', בִּיחְזָקָל כְּתִיב, וְאָרָא מֵרֶאֱת אֱלֹהִים, הֵכָא אֶת, הָתָם מֵרֶאֱת. מַה דְּחֻמָּא דָּא, חֻמָּא דָּא. זְבָאָה חוֹלְקִיָּה דְּמֹשֶׁה, דִּלָּא הוּא נְבִיאָה מְהִימְנָא שְׁלִימָא בְּוֹתִיָּה.

324. וְאָרָא אֶת יי', אֶת דִּיּוּקָא. וְאָרָא מֵרֶאֱת אֱלֹהִים, מֵרֶאֱת דִּיּוּקָא. וּבִדְרָגָא חֵד הוּא. אִי הָכִי, אֲמַאי לֹא פְרִישׁ יִשְׁעֵיהּ בּוֹלִי הָאִי. אֲמַר רַבִּי יוֹסִי, דָּא כְּלִיל, דָּא פְרִישׁ. מַאי טַעְמָא פְרִישׁ בּוֹלִי הָאִי יִחְזָקָל. אֱלָא, כֹּלָא אֶצְטְרִיךְ בְּגִינִיָּהּ דִּישְׂרָאֵל, דִּינִדְעוֹן חֲבִיבוּתָא דְּחָבִיב לְהוּ קוּדְשָׁא בְּרִיךְ הוּא, דְּשְׁכִינְתִּיהּ וּרְתִיכוּיָא אֲתִיּוֹן לְדִיּוּרָא בִּינִיָּהּ בְּגֻלּוּתָא.

325. א"ר חֲזִיָּא, בְּאַרְץ כַּשְׂדִּים, וְהָא כְּתִיב הֵן אֶרֶץ כַּשְׂדִּים זֶה הָעָם לֹא הָיָה, אֲמַאי אֲתַגְלִי שְׁכִינְתָּא תַּמָּן. אִי תִימָא בְּגִינִיָּהּ דִּישְׂרָאֵל, הוּא טַב דְּתַשְׁרִי שְׁכִינְתָּא בְּגִינִיָּהּ, וְלֹא יִתְגַּלִּיָּא. אֱלָא, הָכִי תֵּאֵנָא, אִי לֹא דִּאֲתַגְלִיָּא לֹא הוּא יִדְעִין.

326. וְהָא דִּאֲתַגְלִיָּא, מַה כְּתִיב, עַל נָהָר כְּבָר, עַל מֵיָא, בְּאַתֵּר דִּלָּא יִסְתַּאב, וְלֹא שְׂרִיָּא מְסַאבּוּתָא. וְהָוָא נָהָרָא, הוּא חֵד מֵאַרְבַּע נְהָרִין, דִּנְפַקִין מִגְּנֶתָא דְּעֵדֶן, דְּכְתִיב עַל נָהָר כְּבָר. מַאי כְּבָר. דְּכְבָר הוּא. מֵאַתֵּר דְּשְׁכִינְתָּא שְׂרִיָּא עֲלוּי. וְכְתִיב וְתָהִי עָלָיו שֵׁם יְד יי', שֵׁם, וְלֹא בְּאַתֵּר אַחֲרָא.

327. אֲמַר רַבִּי חֲזִיָּא, כְּתִיב וּמִתּוֹכָהּ דְּמוּת אַרְבַּע חַיּוֹת וְזֶה מֵרִאִיָּהּ דְּמוּת אָדָם לְהִנֵּה. תֵּאֵנָא בְּרִזָּא עֲלָאָה, אַרְבַּע חַיּוֹן אִית, דְּאִינְהוּ לְגוּ בְּגוּ הִיכְלָא קְדִישָׁא, וְאִינּוֹן קְדָמָי, עֲתִיקִין דְּעֲתִיקָא קְדִישָׁא, כֹּלָּלָא דְּשִׁמָּא עֲלָאָה. וְיִחְזָקָל חֻמָּא, דְּמוּת דְּרְתִיכִין עֲלָאִין, דְּהָא הוּא חֻמָּא, מֵאַתֵּר דִּלָּא הוּא נְהִיר כֹּל כֶּךָ. תֵּאֵנָא, כְּגֻוּנָא דְּלַעִילָא, אִית לְתַתָּא מִינִיָּהּ, וְכֵן בְּכֻלָּהּ עֲלָמִין, כּוֹלָהּ אַחֲרֵךְ דָּא בְּדָא, וְדָא בְּדָא.

328. And you may think that he beheld them further above THE WORLD OF YETZIRAH. Yet we learned that Moses saw the vision from a bright mirror, WHICH IS ZEIR ANPIN, while other prophets derived their visions from a dull mirror, as written: "And I saw visions (Heb. mar'ot) of Elohim." The word "MAR'OT" is written WITHOUT THE LETTER VAV, WHICH INDICATES MALCHUT, and: "If there be a prophet among you, I, Hashem make Myself known to him in a vision...My servant Moses is not so...With him I speak mouth to mouth" (Bemidbar 12:6-7).

329. Rabbi Yosi said: Come and behold. All the prophets are IN COMPARISON WITH MOSES, like a female to a male, as written: "With him I speak mouth to mouth, manifestly (Heb. u'mar'eh, lit: 'and a mirror')," WHICH IS MOST CERTAINLY THE BRIGHT MIRROR (HEB. MAR'AH), AS IT IS WRITTEN: WITH HIM I SPEAK "MOUTH TO MOUTH." Of all other prophets it is said: "If there be a prophet among you, I, Hashem make Myself known to him in a vision (Heb. bemar'ah)," MEANING THAT THEY DERIVED THEIR VISION FROM A DULL MIRROR. AND IT IS WRITTEN, "bemar'ah," (lit. 'a vision') and not 'mar'ot', WITHOUT THE LETTER VAV. All the more so of Ezekiel, as it is not written in relation to him 'mar'eh' but rather "mar'ot," without THE LETTER VAV, FOR HE SAW THE VISION FROM THE WORLD OF YETZIRAH. This is all the more so for Moses, of whom it is written: "and not in dark speeches," but showed him everything clearly. Blessed, indeed, was the generation among whom this prophet lived.

330. Rabbi Yosi said, in the name of Rabbi Yehuda, that Yisrael saw the precious glory of their King face to face, and there were neither blind nor lame, nor deaf, nor any without hands among them. No blind, as it is written, "And all the people perceived"; no lame, as it is written, "And they stood at the foot of the mountain" (Shemot 19:17). There were no lame and none without hands, as written, "And they said, 'All that Hashem has said will we do and obey'" (Shemot 24:7); and of the days to come it says, "Then shall the lame man leap as a hart and the tongue of the dumb sing" (Yeshayah 35:6).

20. "And Elohim spoke"

We are told here of God's admonitions to his chosen people so that they will merit the World to Come and be worthy of the heaven above, Zeir Anpin, and the earth above, Malchut. Rabbi Shimon explains that the heritage of Jacob bestowed through Isaac's blessing means that Jacob and all his descendants will be revived by the dew of heaven, that is, raised from the dead in the time to come. When Elohim spoke, each word rose and descended, was watered with the heavenly dew, encircled Yisrael and brought back their souls. Then it was engraved upon the tablets of stone, and each word was like a treasure house full of precious secrets and laws. He who occupies himself with the study of the Torah, of its secrets and laws, is saved from the fire of Gehennom, and this is due to the merit of Abraham, who pled for the children of Yisrael. Lastly we are told that the smoke that came out of Sinai was the Shechinah who manifested Herself there to the people.

331. "And Elohim spoke all these words, saying" (Shemot 20:1). Rabbi Yehuda opened the discussion with that verse and said: "Who can utter the mighty acts of Hashem? Who can declare all His praise?" (Tehilim 106:2). In how many ways does the Torah admonish man not to sin before his Master. In how many ways does it counsel him not to turn from the way, either to the right or to the left, and in how many forms it shows him how to return to his Master so that He may forgive him.

328. ואני תימא לעילא יתיר דחמא. תנינן, משה חמא באספקלריא דנהרא, וכלהו נביאי לא חמו אלא מגו אספקלריא דלא נהרא, דכתיב ואראה מראת אלהים. וכתיב אם יהיה נביאכם יי' במראה אליו אתודע וגו' לא כן עבדי משה וגו', וכתיב פה אל פה אדבר בו.

329. א"ר יוסי, ת"ח, דנביאין בלהו לגביה, כנוקבא לגבי דכורא, דכתיב פה אל פה אדבר בו ומראה. ולשאר נביאים כתיב, במראה אליו אתודע. במראה ולא מראת. כ"ש יחזקאל, דאפילו מראה לא כתיב ביה, אלא מראת חסר, וכ"ש דכתיב במשה, ולא בחידות, אלא כל מלה על בורייה. זכאה איהו דרא, דנביאה דא שרי בגווייהו.

330. א"ר יוסי ברבי יהודה, אפין באפין חמו ישראל זיו יקרא דמלכיהון, ולא הוה בהון סומין, וחגרין, וקטיעין, וחרשין. סומין, משמע דכתיב וכל העם רואים. חגרין, דכתיב ויתיצבו בתחתית ההר. קטיעין חרשין, ונעשה ונשמע. ולזמנא דאתי כתיב אז ידלג כאיל פסח ותרון לשון אלם.

331. וידבר אלהים את כל הדברים האלה לאמר. רבי יהודה פתח, מי ימלל גבורות יי' ישמיע כל תהלתו. בכמה ארחין, אורייתא אסהידת בבר נש, דלא יחוב קמי מאריה. בכמה ארחין, יהיב ליה עיטא, דלא יסטי מארחוי לימינא ולשמאלא. בכמה ארחין יהיב ליה עיטא, היך יתוב קמי מאריה, וימחול ליה.

332. We have learned that the Torah has given a man 613 counsels in order that he may be perfect with his Master, for his Master desires only his good, both in this world and in the World to Come, but especially in the World to Come, since whatever good the Holy One, blessed be He, bestows upon man in this world is taken from the sum of good which he is entitled to receive in the World to Come. Why is that? Because the World to Come is the possession of the Holy One, blessed be He.

333. We have learned that the comparison between this world and the World to Come is as an antechamber compared with the hall itself. The reward of the righteous is His very own, as it is written of the tribe of Levi: "Therefore shall they have no inheritance among their brethren." Why? Because "Hashem is their inheritance" (Devarim 18:2). Happy is the man who is entitled to receive such a supernal heritage, for he merits it in this world and in the house of this world, as well as in the World to Come and the heavenly, holy House, as it is written: "And to them will I give in My house and within My walls a memorial" (Yeshayah 56:5). Happy is the portion of the righteous for being worthy to dwell with the King in His own House.

334. Rabbi Shimon said: Happy is the portion of the righteous who is worthy of this, as it is written: "Then shall you delight yourself in (lit. 'above') Hashem" (Yeshayah 58:14). It is not written 'in Hashem', but "above Hashem," namely in the place from which the upper and the lower worlds are derived and for which they yearn, of which it is written: "From where (Heb. ayin) comes my help?" (Tehilim 121:1) REFERRING TO THE SFIRAH OF KETER, WHICH IS CALLED NOTHINGNESS (Heb. AYIN). And it is also written: "And came to the Ancient of Days and they brought him near before him" (Daniel 7:13) NAMELY KETER WHICH IS CALLED 'THE ANCIENT OF DAYS'. The desire and the delight of the righteous is to look at that splendor whence all lights issue and all celestial crowns, WHICH ARE THE SFIROT, are drawn.

335. Rabbi Shimon continued: We learned of the verse, "Then shall you delight yourself in Hashem," that it ends with, "and I will cause you to ride upon the high places of the earth" (Yeshayah 58:14). This refers to the place called 'the high places of the earth', which is above "the earth," WHICH IS MALCHUT AND IS CALLED 'EARTH', and "heaven," NAMELY ZEIR ANPIN, as is written: "the high places of the earth," FOR HEAVEN IS ABOVE THE EARTH.

336. Rabbi Aba continued with more explanations: It is not written, 'shall you sit' but rather, "shall you delight yourself in (lit. 'above') Hashem," namely "heaven," WHICH IS ZEIR ANPIN, for it is written: "Be You exalted, O Elohim, above the heavens" (Tehilim 57:12) THAT IS, ZEIR ANPIN. "And I will cause you to ride upon the high places of the earth," refers to the Land of the Living, WHICH IS MALCHUT CALLED 'EARTH'. The meaning of "upon the high places" is that it includes Zion and Jerusalem, FOR THEY ARE THE INSIDE AND THE OUTSIDE OF YESOD OF MALCHUT - meaning THAT THE VERSE SPEAKS OF the heaven above, WHICH IS ZEIR ANPIN, and the earth above, WHICH IS MALCHUT. And that which Rabbi Shimon spoke is thus, AS I SAID, and it is all one, as written: "And came to the Ancient of Days," and all amounts to the same.

332. דַּתְנֵן, שִׁית מָאָה וּתְלַת עָשָׂר זִינֵי עֵיטָא, יְהִיב אֹרִיזְתָּא לְבַר נֶשׁ, לְמַדּוּי שְׁלִים בְּמַאֲרִיָּה, בְּגִין דְּמַאֲרִיָּה בַּעַל אוֹטְבָא לִיה בַּעֲלָמָא דִּין וּבַעֲלָמָא דְּאַתִּי. וַיִּתִּיר בַּעֲלָמָא דְּאַתִּי, דְּהָא תַּנִּינָן, כָּל מַה דְּקוֹדֶשָׁא בְּרִיךְ הוּא אֲשֵׁלִים לִיה לְבַר נֶשׁ, מְאִינוֹן טְבָאן דְּזִכִּי בְּהוּ לַעֲלָמָא דְּאַתִּי אֲשֵׁתִלִּים בְּהוּ. מְאִי טַעְמָא. מְשׁוּם דַּעֲלָמָא דְּאַתִּי דְּקוֹדֶשָׁא בְּרִיךְ הוּא הוּי.

333. וְהִכִּי תַּנִּינָן, הָאִי עֲלָמָא לְקַבְלִיָּה דַּעֲלָמָא דְּאַתִּי, לֹא הוּי אֲלָא כְּפִרוּזְדוֹר לְגַבִּי טְרַקְלִין. וְכֹד זִכִּי הֵהוּא זַכָּאָה, בְּדִידִיָּה זִכִּי. דַּתְנֵינָא, כְּתִיב וְנַחֲלָה לֹא יִהְיֶה לוֹ בְּקֶרֶב אָחָיו. מ"ט. מְשׁוּם דִּינִי הוּא נַחֲלָתוֹ. זַכָּאָה חוֹלְקִיָּה, מֵאֵן דְּזִכִּי לְאַחְסָנָא אַחְסָנָתָא עֲלָאָה דָּא. זִכִּי בְּהַ בַּעֲלָמָא דָּא, וּבְבִיתָא דְּהָאִי עֲלָמָא. כִּךְ בַּעֲלָמָא דְּאַתִּי, וּבְבִיתָא עֲלָאָה קְדִישָׁא, דְּכְתִיב וְנָתַתִּי לָהֶם בְּבִיתִי וּבְחֻמוֹתַי יָד וְשֵׁם, זַכָּאָה חוֹלְקִיָּה דִּיהוּא זַכָּאָה, דְּמִדּוּרִיָּה עִם מַלְכָּא בְּבִיתִיָּה.

334. ר' שְׁמַעוֹן אָמַר, זַכָּאָה חוֹלְקִיָּה דִּיהוּא זַכָּאָה, דְּזִכִּי לְהָאִי דְּכְתִיב, אֲזַ תַּתְעַנֵּג עַל יוֹ, עִם יוֹ לֹא כְתִיב, אֲלָא עַל יוֹ. מְאִי עַל יוֹ. אֲתֵר דַּעֲלָאִין וְתַתָּאִין אֲתַמְשְׁכֵן מִיְגִיָּה, וְתַאֲבִין לְהוּא אֲתֵר, דְּכְתִיב מֵאֵין יָבֹא עֲזָרִי. וְכְתִיב, וְעַד עֵתִיק יוֹמִיָּא מָטָה וּקְדָמוֹהִי הִקְרְבוּהִי. וְתִיאֻבְתָּא וְעֻגָּא דְּצִדִיקָא, לְאַסְתַּכְלָא לְהוּא זִינָא, דְּכָל זִינָא מִיְגִיָּה נִפְקָא, וְאֲתַמְשְׁכֵן מִיְגִיָּה כָּל אִינוֹן כְּתִרִין.

335. תו אר"ש, תַּנִּינָן בְּהָאִי קְרָא אֲזַ תַּתְעַנֵּג עַל יוֹ, סוּפִיָּה דְּקְרָא מַה כְּתִיב, וְהִרְכַּבְתִּיךָ עַל בְּמוֹתַי אֶרֶץ, עַל הֵהוּא אֲתֵר דְּאֶקְרִי בְּמוֹתַי אֶרֶץ, אִיהוּ לַעֲיֹלָא מֵהָאִי אֶרֶץ, וְהֵהוּא אֲתֵר דְּאֶקְרִי בְּמוֹתַי אֶרֶץ, הִינֵנו שָׁמַיִם. וְהִינֵנו דְּכְתִיב עַל בְּמוֹתַי אֶרֶץ.

336. עַל יוֹ אָמַר ר' אַבָּא, אֲזַ תֵּשֵׁב לֹא כְתִיב, אֲלָא אֲזַ תַּתְעַנֵּג עַל יוֹ, הִינֵנו שָׁמַיִם. דְּכְתִיב, רוּמָה עַל הַשָּׁמַיִם אֱלֹהִים. וְהִרְכַּבְתִּיךָ עַל בְּמוֹתַי אֶרֶץ, הִינֵנו אֶרֶץ הַחַיִּים, מִמְשַׁמֵּעַ דְּכְתִיב עַל בְּמוֹתַי, לְאַכְלָלָא צִיּוֹן וִירוּשָׁלַיִם, דְּאֶקְרוֹן בְּמוֹתַי אֶרֶץ, וְהִינֵנו שָׁמַיִם דְּלַעֲיֹלָא, וְאֶרֶץ דְּלַעֲיֹלָא. וּמִלָּה דְּאָמַר ר' שְׁמַעוֹן, הִכִּי הוּא, וְכָלָא חֵד, דְּכְתִיב וְעַד עֵתִיק יוֹמִיָּא מָטָה וְגו', וְכָל הַנִּי מִיְלִי לְאַתֵּר חֵד סְלָקִין.

337. Rabbi Aba asked Rabbi Shimon: May my master explain the verse: "And I will cause you to ride upon the high places of the earth, and feed you with the heritage of Jacob your father." RABBI SHIMON answered him: It was already explained that the delight and pleasure are, as written, "above Hashem," which is above, NAMELY KETER. And it is written: "And came to the Ancient of Days and they brought him near before him." "Upon the high places of the earth" is as we said, THE LAND OF THE LIVING, NAMELY MALCHUT.

338. "And feed you with the heritage of Jacob your father," has the same meaning as the verse: "Therefore the Elohim give you of the dew of heaven" (Bereshheet 27:28). "THE DEW OF HEAVEN" means the heritage of Jacob, and when Isaac blessed Jacob he alluded to heaven, WHICH IS ZEIR ANPIN, and he gave him the blessing that all the descendants of Jacob in the future will be revived by that dew, as it is written: "Therefore the Elohim give you." Only "you," and not to someone else. "The dew of heaven" is that by which the dead will be revived in the days to come, FOR THAT DEW ISSUES from Atika Kadisha (the Holy Ancient One) to Zeir Anpin, WHICH IS CALLED 'HEAVEN' and resides in heaven. Rabbi Aba thought OF THE VERSE and said: Now everything is clear, and I see that there is even more significance in Isaac's blessing than I had thought.

339. "Who can utter (Heb. yemalel) the mighty acts of Hashem?" (Tehilim 106:2). HE ASKS: Why does it say "utter" instead of 'tell'. Rabbi Chiya explained the answer by citing the verse: "then you may pluck the ears (Heb. melilot) with your hand" (Devarim 23:26). THEY ARE SO CALLED, FOR ONE HAS TO SEPARATE THE GRAINS FROM THE EAR BY PLUCKING (HEB. MELILAH) WITH THE HANDS, AND WHEN IT SAYS "UTTER" IT MEANS THAT ONE SHOULD SEPARATE AND CANCEL THE JUDGMENTS OF HASHEM. The word "Gvurot (lit. 'mighty acts') of Hashem IS SPELLED WITHOUT THE LETTER VAV, THE INDICATION OF THE PLURAL FORM, AND implies that there are many Gvurot but all of them are coming from one Gvurah. We have learned that there is one supernal Gvurah, the crown of the crowns, WHICH IS BINAH FROM WHICH JUDGMENTS ARE AROUSED and from which come fifty gates, some to the right and some to the left. And each one of them is called 'Gvurah', and each one of them is crowned with the lights of the supernal carvings, and all of them are called "the mighty acts of Hashem."

340. Rabbi Chiya said: THEREFORE, the word Gvurot is written without THE LETTER VAV, for all THE GVUROT are included within THE SUPERNAL GVURAH, WHICH IS BINAH. The closing part of the verse is: "Who can declare all His praise?" This indicates the Shechinah, which is the most precious glory of the Holy One, blessed be He, as it is expressed in the verse: "His glory covered the heavens and the earth was full of His praise" (Chavakuk 3:3).

337. אָמַר ר' אַבָּא לר"ש, לִימָא לִי מַר, הָאִי קָרָא בּוֹלִיָּה, בְּמַאי אוֹקִימָנָא לִיָּהּ, דְּכִתִּיב אֶז תִּתְעַנֵּג עַל יְיָ וְהִרְבַּבְתִּיךָ עַל בְּמַתִּי אֶרֶץ וְהִאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ. אָמַר לִיָּהּ, הָאִי כָּלָא אֲתָמַר, דְּתַפְנוּקָא וְעִדּוּנָא עַל יְיָ בְּתִיב, אֲתָר דְּאִיָּהּ לְעִילָא. וְכִתִּיב וְעַד עֲתִיק יִזְמִינָא מָטָה וְגו'. עַל בְּמַתִּי אֶרֶץ כְּמָה דְּאֲתָמַר.

338. וְהִאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ. כְּמָה דְּכִתִּיב וְיִתֵּן לְךָ הָאֱלֹהִים מִטֵּל הַשָּׁמַיִם וְגו', וְהִינֵנוּ נַחֲלַת יַעֲקֹב. וּבִרְבַּתָּא דְּבִרְיָךְ יִצְחָק לְיַעֲקֹב, עַל הָאִי שְׁמַיִם קָאָמַר. וּבִרְכִּיָּהּ בְּבִרְבַּתָּא, דְּזַמִּינִין בְּנוֹי דְּיַעֲקֹב, לְאַחִיָּא בְּהִיא טָלָא לְזַמְנָא דְּאֲתִי, דְּכִתִּיב וְיִתֵּן לְךָ הָאֱלֹהִים. לְךָ טָלָא לְאַחֲרָא. מִטֵּל הַשָּׁמַיִם, דְּבִיָּהּ זַמִּינִין מִתִּינָא לְאַחִיָּא לְזַמְנָא דְּאֲתִי, דְּנִפְתִּיק מִעֲתִיקָא לְזַעִירָא דְּאֲפִין, וְשִׁרְיָא בְּהָאִי שְׁמַיִם. אֲסִתְכַּל ר' אַבָּא וְאָמַר, הַשְׁתָּא אֲשִׁתַּמַּע כָּלָא וְאֲשִׁתְכַּח דְּבִרְבַּתָּא דְּיִצְחָק, עַלָּא מִמַּאי דְּחִשְׁבִּנָא.

339. תָּאנָא מִי יִמְלִל גְּבוּרַת יְיָ. מִי יִמְלִל, מִי יְדַבֵּר מִבְּעֵי לִיָּהּ. אָמַר ר' חִיָּיא, כַּד"א, וְקִטְפַת מְלִילוֹת בְּיָדְךָ. גְּבוּרַת יְיָ, דְּסִגְיָאִין אִינוּן, וְנִפְקִין מִגְּבוּרָה חַד. וְתָאנָא, חַד גְּבוּרָה עַלָּא, עֵטְרָא דְּעֵטְרִין, מִתְעַטְרָא, וְנִפְקִין מִיָּגִיָּה חֲמִשִּׁין תַּרְעִין. מְנַהוֹן יְמִינָא, וּמְנַהוֹן שְׂמָאלָא. וְכָל חַד וְחַד גְּבוּרָה אֲתַקְרִי, וְכָל חַד וְחַד מִתְעַטְרָא, בְּקַרְדִּיטִי גְּלִיפִין נְהוּרִין, וְכָלְהוּ אֲקִרוּן גְּבוּרַת יְיָ.

340. אָמַר רַבִּי חִיָּיא, גְּבוּרַת יְיָ חֶסֶד בְּתִיב, דְּהָא כָּלְהוּ כְּלִילֵן בְּדָא. יִשְׁמִיעַ כָּל תַּהֲלָתוֹ: דָּא הוּא שְׁכִינַת זֵיו יִקְרִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּכִתִּיב וְתַהֲלָתוֹ מְלָאָה הָאָרֶץ.

341. Rabbi Shimon cited a verse: "And a river went out of Eden to water the Garden and from thence it was parted and branched into four streams, the name of the first is Pishon..." (Beresheet 2:10). Those RIVERS which came from that river which comes forth from Eden have names; but what is the name of the one which comes out OF EDEN? Rabbi Shimon says that its name is Yuval, for it is written: "And that spreads out its roots by the river (Heb. yuval)" (Yirmeyah 17:8), and, "Nor shall it cease from yielding fruit" (Ibid.). The reason that it shall not "cease from yielding fruit" is that it spreads "its roots by the river," WHICH IS BINAH. Therefore it is written: "Like a spring of water whose waters fail not" (Yeshayah 58:11), FOR THE PLENTY WHICH COMES FORTH FROM THE BINAH NEVER CEASES. Therefore, it is written: "A river went OUT OF EDEN"; it comes out of it and never ceases.

342. Rabbi Shimon cited the verse: "And Elohim spoke all these words" (Shemot 20:1). IT SAYS "SPOKE" AND NOT 'SAID', BECAUSE "spoke" denotes announcing IN A LOUD VOICE, for we have learned that at the time that the Holy One, blessed be He, revealed Himself and began to speak, the celestial and the terrestrial beings began to tremble, and the souls of Yisrael left them.

343. We have learned that that word soared from above downwards, being engraved upon the four winds of the universe on its way, and then rose once more and again descended. When it rose up it was filled from the mountains of pure balsam and was watered with the heavenly dew. Then it encircled Yisrael and brought back their souls. Then it turned back and was engraved upon the tablets of stone. And so it was with each and every word.

344. Rabbi Shimon said that every word contained all manner of legal implications and derivations, all the laws concerning reward and punishment, as well as all mysteries and hidden aspects, for each word was like a treasure house full of precious things.

345. When one word was uttered it seemed as one, but when it was engraved in its place UPON THE TABLETS OF STONES, seventy branches were revealed in it, fifty crowns less one on one side, and fifty less one upon the other, like the hammer which breaks the rocks in a mountain, as it is written: "Like a hammer that breaks the rock in pieces" (Yirmeyah 23:29). And all of Yisrael saw eye to eye and rejoiced.

346. The souls of all the generations to come were present there and all of them received the Torah on Mount Sinai, as it is written: "but with those that stands here with us this day...and also with those that are not here with us this day" (Devarim 29:14). They were all there, each according to his merit, and saw and received the words.

341. אָמַר ר' ש', כְּתִיב וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגֶּן וְגו', שֵׁם הָאֶחָד פִּישׁוֹן וְגו'. הָא אֵלִין בְּשִׁמְהֵן אֶקְרוּן. וְהֵי אַרְבַּע מִדְּהוּא נָהָר דְּנָפִיק אֲתַמְשְׁכֵן. מַה שְּׁמִיָּה דְּהוּא נָהָר דְּנָפִיק. אָמַר ר' שְׁמַעוֹן, יוֹבֵל שְׁמִיָּה. דְּכְתִיב, וְעַל יוֹבֵל יִשְׁלַח שְׂרָשָׁיו, וְכְתִיב וְלֹא יִמִּישׁ מַעֲשׂוֹת פְּרִי. מֵאֵי טַעְמָא לֹא יִמִּישׁ, מִשּׁוּם דְּעַל יוֹבֵל יִשְׁלַח שְׂרָשָׁיו. וְעַל דָּא כְּתִיב וּכְמוֹצֵא מִים אֲשֶׁר לֹא יִכָּזְבוּ מִימּוֹ. וּבִגִּין כֵּךְ כְּתִיב יוֹצֵא, יוֹצֵא וְאִינוּ פּוֹסֵק.

342. תָּאנָא א"ר שְׁמַעוֹן כְּתִיב וַיְדַבֵּר אֱלֹהִים אֶת כָּל הַדְּבָרִים וְגו', וַיְדַבֵּר, בְּגִין לְאַכְרֹז מִלִּין. דְּתָאנָא, בְּשַׁעְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַגְלִי, וְשֹׁאֲרֵי לְמַלְלָא, עֲלֵאִין וְתַתֵּאִין אֲתַחֲלָלוּ, וְנִמְקוּ נִשְׁמַתְהוֹן דִּישְׂרָאֵל.

343. וְתָאנָא הֵהוּא מְלָה, הוּה טָאס מַלְעִילָא לְתַתָּא, וּמַתְגַּלְפָּא בְּאַרְבַּע רֻחוֹי עֲלֵמָא, וְסִלְקָא וְנַחְתָּא. בְּד סִלְקָא, אֲשַׁתְּאָבָא מְטוּרֵי דְאַפְרִסְמוּנָא דְכִינָא, וְאֲשַׁתְּאָבָא בְּהוּא טֵלָא דְלַעִילָא, וְאַסְחָר בְּסַחְרֵיהוֹן דִּישְׂרָאֵל, וְתַבַּת בְּהוֹן נִשְׁמַתְהוֹן וְאַסְחָר וּמַתְגַּלְפָּא בְּאַתְרֵיהּ, בְּלוּחֵי אַבְנָא. וְכֵן כָּל מְלָה וּמְלָה.

344. אָמַר רַבִּי שְׁמַעוֹן, כָּל מְלָה וּמְלָה הוּה מַלְיָא בְּכָל אֵינוֹן טַעְמִין, בְּכָל אֵינוֹן מַלִּין גְּזִירִין, אֲגָרִין, וְעוֹנָשִׁין, רְזִין וְסִתְרִין כְּאַסְקוּפָא דָּא, דְּאִיהִי מַלְיָא מְכֻלָּא.

345. וּבְשַׁעְתָּא דְּהוּה נָפִיק הֵהוּא מְלָה, אֲתַחְזִי חַד. וְכֵד הוּה מַתְגַּלְפָּא בְּאַתְרוֹי אֲתַחְזוֹן בְּהוּא מְלָה, שְׁבַעִין עֲנָפִין, דְּסִלְקִין בְּגוּה, וְחַמְשִׁין כְּתָרִין חֶסֶר חַד מִהֵאֵי גִיסָא, וְחַמְשִׁין חֶסֶר חַד מְגִיסָא אַחְרָא כְּפִטְיָשָׁא דָּא, בְּזִמְנָא דְּאִיהוּ בְּטַשׁ בְּטַנְרָא. כְּמַה דָּאֲתָּ אָמַר וּכְפִטְיָשׁ יִפּוּצֵץ סֵלַע. וְהוּו חֲמָאן כָּל יִשְׂרָאֵל עֵינָא בְּעֵינָא, וְהוּו חֲדָאן.

346. וְכֻלְהוּ דְּרִין בְּתַרְאִין כְּלָהוּ אֲזֻדְמָנוּ לְתַמְנוּ, וְכֻלְהוּ קְבִילוּ אֲזֻרִיתָא בְּטוּרָא דְּסִינֵי, דְּכְתִיב כִּי אֲתָּ אֲשֶׁר יִשְׁנוּ פֹה וְגו', וְאֲתָּ אֲשֶׁר אֵינוֹנוּ פֹה עִמָּנוּ הַיּוֹם. וְכֻלְהוּ כָּל חַד וְחַד בְּדָקָא חֲזִי לִיה. וְכֻלְהוּ חֲמָאן וּמְקַבְּלִין מַלִּין.

347. "AND ELOHIM SPOKE ALL THESE (HEB. 'ET') WORDS, SAYING" (SHEMOT 20:1). THE NAME Elohim indicates Gvurah; 'Et' INDICATES that it was joined to the right. As we have learned, "the (Et) heaven" is the right and "and the earth" is the left, as written: "My hand also has laid the foundation of the earth and My right hand has spanned the heavens" (Yeshayah 48:13). The right side IS CHESED AND is called "Et (the)." The word "all" is IN ORDER to include all the other Sfirot. "These words" INDICATE that everything is included, one within the other. "These" INDICATES all the meanings, the secrets, the mysteries, decrees and penalties.

348. The word "saying" INDICATES THAT all that was said was an inheritance for everyone, as it is written: "Moses commanded us a Torah, the inheritance of the congregation of Jacob" (Devarim 33:4). You may say that IT SHOULD BE UNDERSTOOD LITERALLY, TO REVEAL TO EVERYONE AND to reveal what must not be revealed to anyone. However, it says: "I am Hashem your Elohim" (Shemot 20:1) WHICH INDICATES THAT as I am hidden and concealed, so should these words be covered and concealed in your heart.

349. There is another interpretation of this verse. "And Elohim spoke" is one GRADE. "All (et) these words saying," are five more grades, FOR EACH WORD IS A GRADE. Rabbi Yehuda said that "And Elohim spoke" is Gvurah, "Et" is the right side, WHICH IS CHESED, and "all" INCLUDES both GVURAH AND CHESED. Rabbi Yitzchak said that "ALL" includes Abraham, for it is written: "And Hashem had blessed Abraham in all things" (Beresheet 24:1).

350. The function of "words" is to include all the covered crowns. The word "these" includes all those which were revealed, as it is written: "And all the people see the voices," NAMELY THE REVEALED VISIONS INCLUDED IN "THESE." "Saying," REFERS TO THE SHECHINAH, as it is written: "A virtuous woman is a crown to her husband" (Mishlei 12:4), and: "It was said: 'If a man put away his wife'" (Yirmeyah 3:1). THE WORD "SAYING" IS CLOSE TO HER MAN, WHICH INDICATES THAT IT REFERS TO THE NUKVA OF ZEIR ANPIN, WHICH IS THE SHECHINAH.

351. Rabbi Yitzchak asked: Why was the Torah given in fire and darkness, as it is written, "And the mountain burned with fire to the heart of heaven, with darkness clouds and thick darkness" (Devarim 4:11). AND HE ANSWERED THAT THE REASON IS that he who is occupied with the study of the Torah will be saved from the other fire of Gehenom, and from the darkness that the other nations bring upon Yisrael. It was the merit of Abraham which saved Yisrael from the fire of Gehenom.

347. אֱלֹהִים: דָּא גְבוּרָא. אֶת: דְּאִתְכַּלִּיל בְּיְמִינָא, כְּמָה דְּתַנִּינָן אֶת הַשָּׁמַיִם, דְּאִיהוּ יְמִינָא. וְאֶת הָאָרֶץ, דְּאִיהוּ שְׂמָאלָא. דְּכַתִּיב, אֶף יְדֵי יְסֻדָּה אֶרֶץ וְיְמִינֵי טַפְחָה שָׁמַיִם. וְיְמִינָא דָּא הוּא אֶת. כָּל: לְאַכְלֵלָא כָּל שְׂאָר כְּתָרִין. הַדְּבָרִים: מִתְקַשְּׁרֵן דָּא בְּדָא הָאֱלֹהִים: כָּל אֵינוֹן טַעֲמִין, כָּל אֵינוֹן רְזִין, כָּל אֵינוֹן סְתָרִין, גְּזָרִין וְעוֹנָשִׁין.

348. לֵאמֹר: לְמַהוּי יְרוּתָא לְכָלָא. דְּכַתִּיב תּוֹרָה צוּה לְנוּ מֹשֶׁה מוֹרְשָׁה וְגו'. דְּאִי תִימָא לְגַלְיָה מַה דְּלֵא אֶצְטְרִיךְ לְגַלְיָה לְכָל ב"נ, כְּתִיב אָנֹכִי יי' אֱלֹהֶיךָ. כְּמָה דְּאָנָא טְמִירָא וְסִתִּים, כִּךְ יְהִיו מְלִין אֱלִין טְמִירִין וְסִתִּימִין בְּלִבְךָ.

349. ד"א וַיְדַבֵּר אֱלֹהִים, חֵד. אֶת כָּל הַדְּבָרִים הָאֵלֶּה לֵאמֹר הָא חֲמֵשׁ דְּרָגִין אַחֲרָנִין. ר' יְהוּדָה אָמַר, וַיְדַבֵּר אֱלֹהִים: גְּבוּרָה. אֶת: יְמִינָא. כָּל: דָּא וְדָא אָמַר ר' יִצְחָק, לְאַכְלֵלָא אַבְרָהָם דְּכַתִּיב וַיִּי' בֶּרֶךְ אֶת אַבְרָהָם בְּכָל.

350. הַדְּבָרִים: לְאַכְלֵלָא שְׂאָר כְּתָרִין דְּאִתְכַּסְּיִין. הָאֵלֶּה: אֵינוֹן דְּאִתְגַּלְיִין. וְכַתִּיב וְכָל הָעַם רֹאִים אֶת הַקּוֹלֹת. לֵאמֹר: דָּא הוּא דְּכַתִּיב, אִשָּׁת חַיִּל עֲטַרַת בְּעָלָה. וְכַתִּיב, לֵאמֹר הֵן יִשְׁלַח אִישׁ אֶת אִשְׁתּוֹ.

351. אָמַר ר' יִצְחָק, אָמַאי אִתִּיהִיבַת אוּרִייתָא בְּאִשָּׁא וְחֲשׂוּכָא, דְּכַתִּיב וְהָרַ בּוֹעֵר בְּאִשׁ עַד לֵב הַשָּׁמַיִם חֹשֶׁךְ עָנָן וְעָרַמַל. דְּכָל מָאן דִּישְׁתַּדֵּל בְּאוּרִייתָא, אִשְׁתִּיב מֵאִשָּׁא אַחֲרָא דִּגְיִהֲנָם, וּמִחֲשׂוּכָא דְּמִחֲשָׁכִין כָּל שְׂאָר עַמִּין לְיִשְׂרָאֵל, דְּבִזְכוּתִיה דְּאַבְרָהָם אִשְׁתִּיבּוּ יִשְׂרָאֵל מֵאִשָּׁא דִּגְיִהֲנָם.

352. As we have learned, the Holy One, blessed be He, said to Abraham: 'As long as your children shall study the Torah they will be saved FROM FIRE AND DARKNESS, but if they should turn from her and forget her paths, the fire of Gehenom will have dominion over them and they will be subjected to the nations'. Then ABRAHAM said to Him: 'May things not come to pass, THE FIRE OF GEHENOM AND EXILE, with these two knots. If it pleases You, let them escape from the fire of Gehenom and go into exile and become enslaved to other nations until they return to You'. THE HOLY ONE, BLESSED BE HE, answered him: 'So be it then', and so it was as it is written: "unless their Rock had sold them" (Devarim 32:30). Who is "their Rock"? Abraham, as it is written: "Look to the rock whence you are hewn" (Yeshayah 51:1). "And Hashem had shut them up" (Ibid.), refers to the Holy One, blessed be He, who agreed with him.

353. Rabbi Yehuda said: Fifty days elapsed between the day Yisrael were led out from Egypt and the day the Torah was given to them. What was the reason? Rabbi Yehuda said: In order that the number of days should correspond to the number of years of Jubilee, WHICH IS BINAH, as it is written: "And you shall hallow the fiftieth year" (Vayikra 25:10), NAMELY, THE FIFTIETH GATE IN BINAH.

354. Rabbi Shimon said: We have learned that it was the Jubilee which led Yisrael out from Egypt. If you believe that it is Jubilee itself, NAMELY BINAH ITSELF, IT IS NOT SO. THE EXODUS occurred through the aspect of Jubilee and from the aspect of the same Judgment was stirred up against the Egyptians. Therefore, those fifty years are THE FIFTY GATES OF Jubilee, WHICH IS BINAH.

355. We have learned that the deeds in Egypt are mentioned fifty times in the Torah, and in all of those times words of praise are said. For example: "who have brought you out of the land of Egypt" (Shemot 20:2), and, "And brought you out" (Devarim 4:37), and, "For by strength of hand Hashem brought you out from this place..." (Shemot 13:3): fifty times exactly and no more, since all is adorned with Jubilee, WHICH IS BINAH, and from the side of Jubilee everything comes. AND THERE ARE FIFTY GATES TO BINAH. Therefore, the Torah, which comes from Gvurah, is crowned in the right, as it is written: "From His right hand went a fiery law for them" (Devarim 33:2). We have also learned that WHEN THE TORAH WAS GIVEN, there were five voices: CHESED, GVURAH, TIFERET, NETZACH AND HOD IN BINAH, and all of these were seen in them, included in them, and crowned IN BINAH.

356. Rabbi Shimon said: At the time that Yisrael received the Torah, that Jubilee, WHICH IS BINAH, crowned the Holy One, blessed be He, WHO IS ZEIR ANPIN, as a king is crowned in the midst of his hosts, as it is written: "Go forth, O daughters of Zion, and behold King Solomon with the crown with which his mother crowned him" (Shir Hashirim 3:11). Who is "his mother"? It is Yovel, FOR BINAH IS CALLED 'JUBILEE' (HEB. YOVEL) AND SHE IS THE MOTHER OF ZEIR ANPIN, CALLED 'SOLOMON'. The Jubilee was crowned with joy, love and perfection, as it is written: "be a joyful mother of children" (Tehilim 113:9). Who is the "mother of children"? Rabbi Shimon said: This is Jubilee.

352. דִּתְנִיָא אָמַר לִיה קוּדְשָׁא בְּרִיךְ הוּא לְאַבְרָהָם, כָּל זְמַנָּא דְּבִנְיָךְ וְשִׁתְּדִלּוֹן בְּאוֹרֵייתָא, וְשִׁתְּזִבּוֹן מֵאֲלִין. וְאִי לֹא, הָא נּוֹרָא דְּגִיְהִנָּם דְּשִׁלְטָא בְּהוּ, וְיִשְׁתַּעֲבְדוֹן בִּינֵי עַמְמֵיָא. א"ל, בְּתָרֵי קְטוּרֵי לֹא מִזְדַּקְפֵּן מְלִין, אֱלֹא אִי נִיחָא קִמָּךְ, וְשִׁתְּזִבּוֹן מִנּוֹרָא דְּגִיְהִנָּם, וְיִשְׁתַּעֲבְדוֹן בִּינֵי עַמְמֵיָא, עַד דִּיתּוּבּוֹן גְּבַךְ. אָמַר לִיה יָאוּת הוּא וְדָאִי, הֵה"ד אִם לֹא כִי צוּרִם מְכָרִם. מֵאֵן הוּא צוּרִם. דָּא הוּא אַבְרָהָם. דְּכִתְיִב הִבִּיטוּ אֶל צוּר חֲצִבְתָּם. וְיִי' הַסְּגִירִם, דָּא קוּדְשָׁא בְּרִיךְ הוּא, דְּאִסְתַּבֵּם עַל יְדוּי.

353. אָמַר ר' יְהוּדָה, מִיּוֹמָא דְּנִפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם עַד יוֹמָא דְּאִתְיְהִיבַת אוֹרֵייתָא, חֲמִשִּׁין יוֹמִין הוּוּ. מ"ט אָמַר ר' יְהוּדָה, מִשּׁוּם אֵינוֹן שְׁנֵי דְיוֹבְלָא, דְּכִתְיִב וְקִדְשָׁתֶם אֶת שְׁנַת הַחֲמִשִּׁים שָׁנָה.

354. תָּאנָא, אר"ש, הֵהוּא יוֹבְלָא אֲפִיק לֹון לְיִשְׂרָאֵל מִמִּצְרַיִם. וְאִי תִימָא דְיוֹבְלָא מִמֶּשׁ. אֱלֹא מִסְטָרָא דְיוֹבְלָא הוּוּ, וּמִסְטָרָא דְיוֹבְלָא אֲתַעַר דִּינָא עַל מִצְרָאִי, וּבְגִינֵי כִךְ חֲמִשִּׁין אֲלִין דְיוֹבְלָא הוּוּ.

355. תָּאנָא, לְקַבֵּל דָּא, חֲמִשִּׁין זְמַנִּין אֲתַמַּר וְאֲדַרְבַּר בְּאוֹרֵייתָא, נְמוּסִין דְּמִצְרַיִם, וְשִׁבְחֵי אֵינוֹן כְּלָהוּ, אֲשֶׁר הוֹצֵאתִיךָ. וְיוֹצִיאֲךָ. כִי בִיד חֲזָקָה הוֹצִיאֲךָ. וְכָלָהוּ זְמַנֵּי, חֲמִשִּׁין אֵינוֹן, וְלֹא יִתִּיר, מִשּׁוּם דְּכָלָא בְיוֹבְלָא אֲתַעַטַר, וּמִסְטָרָא דְיוֹבְלָא אֲתָא כָלָא. וּבְגִינֵי כִךְ, אוֹרֵייתָא דָּאֲתִי מִגְּבוּרָה, אֲתַעַטַרַת בִּימִינָא. דְּכִתְיִב מִימִינוֹ אֲשֶׁר דָּת לְמוֹ. וְתִנִּיָא חֲמִשָּׁא קְלִין הוּוּ. וְכָלָהוּ אֲתַחֲזִיאוּ בְּהוּ, וְאֲתַכְלִילוּ בְּהוּ, וְאֲתַעַטְרוּ בְּדָא.

356. אָמַר ר' שְׁמַעוֹן, בְּהֵהוּא זְמַנָּא דְּקַבִּילוּ יִשְׂרָאֵל אוֹרֵייתָא, יוֹבְלָא דָּא אֲעַטַר בְּעַטְרוֹי לְקוּדְשָׁא בְּרִיךְ הוּא, כְּמִלְכָּא דְּאֲתַעַטַר בְּגוֹ חִילִּיהָ. דְּכִתְיִב, צִאֲנִיָּה וְרִאֲנִיָּה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלָמָה בְּעַטְרָה שְׁעַטְרָה לוֹ אִמּוֹ. מֵאֵן אִמּוֹ. דָּא יוֹבְלָא. וְיוֹבְלָא אֲתַעַטַר, בְּחִדּוּהָ בְּרַחֲמֵי בְּשָׁלִימוֹ. דְּכִתְיִב אִם הַבָּנִים שְׂמַחָה. מֵאֵן אִם הַבָּנִים. אר"ש דָּא יוֹבְלָא.

357. Rabbi Yehuda said: Concerning this it is written, "Let your father and your mother be glad and let her who bore you rejoice" (Mishlei 23:24). Who are "your father and your mother"? They are as explained in Safrā deTz'niuta (lit. 'the Concealed Book'), relating to the verse: "The nakedness of your father, or the nakedness of your mother, shall you not uncover" (Vayikra 17:7). Woe to one who uncovers their nakedness, FOR THE SECRET OF CHOCHMAH AND BINAH ARE CALLED 'FATHER' AND 'MOTHER'.

358. Rabbi Yitzchak said: We have learned that at the time that the Holy One, blessed be He, revealed Himself on Mount Sinai, the mountain began to shake and all the mountains on earth trembled and quaked, and they rose and fell until the Holy One, blessed be He, stretched out His hand and calmed them. And a voice was heard proclaiming: "What ails you, O you sea, that you flee? O Jorden, that you are driven back? You mountains, that you skip like rams..." (Tehilim 114:4-5).

359. And they answered Him: "Tremble, you earth, at the presence of the Master." Rabbi Yitzchak said: "At the presence of the Master," refers to Ima, WHO IS BINAH, as it is written: "a joyful mother of children." "Tremble, you earth," refers to the lower Ima, WHO IS MALCHUT. "At the presence of the Eloha of Jacob," is Aba, WHO IS ZEIR ANPIN, LOWER ABA, as it is written: "Yisrael is My son, My firstborn" (Shemot 4:22), MEANING ZEIR ANPIN WHICH IS CALLED 'YISRAEL'. And of that it is written: "the crown with which his mother crowned him," "HIS MOTHER" BEING BINAH.

360. HE ASKS: What is "the crown WITH WHICH HIS MOTHER CROWNED HIM"? and Rabbi Yitzchak replies: This resembles the verse, "For Shaul and his men compassed David and his men round about" (I Shmuel 23:26), WHICH IS LIKE ENCIRCLING, for ZEIR ANPIN is crowned AND SURROUNDED BY IMA with white, red and green, all colors - THE SECRET OF THE THREE COLUMNS - all of which are included and encircled in it. Rabbi Yehuda asked: In the verse, "the crown with which his mother crowned him," what is the crown? It has the same meaning as in "Yisrael, in whom I will be glorified" (Yeshayah 49:3), and, "And I will glorify the house of My glory" (Yeshayah 60:7), NAMELY, THE FIRST THREE SFIROT WHICH ARE THE GLORY OF ZEIR ANPIN, WHICH IS CALLED 'YISRAEL' AND ALSO 'TIFERET'.

361. Rabbi Yitzchak said that the Torah was given in a black fire engraved upon a white fire, in order to include the right in the left. And the left was returned to the right, as it is written: "From His right hand went a fiery law for them."

362. Rabbi Aba said: When the smoke came out of Mount Sinai, a fire ascended and was crowned with it openly, AND LOOKED like cluster. And it flared high and dwindled again, and all the aromas of the Garden of Eden were blended in that smoke, having the colors white, red and black, as it is written: "Perfumed with myrrh and frankincense, with all powders of the merchant" (Shir Hashirim 3:6).

357. א"ר יהודה, ע"ד כתיב, ישמח אביו ואמו ותגל יולדתה. מאן אביו ואמו. א"ר יהודה, כמה דאוקמוה בספרא דצניעותא, דכתיב, ערות אביו וערות אמו לא תגלה ווי למאן דגלי עריותהון.

358. תאנא, א"ר יצחק, בשעתא דקודשא בריך הואתגלי בטורא דסיני, אזדעזע טורא. ובשעתא דסיני אזדעזע, כל שאר טורי עלמא אזדעזעו, והו סלקין ונחתין, עד דאושט קודשא בריך הוא ידיו עליהו, ואתישבו. וקלא נפקא ומכרזא, מה לך הים כי תנוס הירדן תסוב לאחור ההרים תרקדו כאילם וגו'.

359. ואינון תבאן ואמרין, מלפני ארון חולי ארץ. אמר ר' יצחק, מלפני ארון, דא אימא, דכתיב אם הבנים שמחה. חולי ארץ, דא אימא תתאה. מלפני אלוה יעקב, דא הוא אבא, דכתיב, בני בכורי ישראל. ועל האי כתיב בעטרה שעטרה לו אמו.

360. מהו בעטרה. א"ר יצחק, כמה דכתיב, ושאו ואנשיו עוטרין את דוד. משום דמתער, בחורא בסומקא ובירוקא, בכל גוונין דכלהו כלילין ביה, ואסתחן ביה. אמר ר' יהודה, בעטרה שעטרה לו אמו. מאן עטרה. דכתיב, ישראל אשר בך אתפאר. וכתיב ובית תפארתו אפאר.

361. אמר ר' יצחק, אורייתא אתיהיבת באשא אוקמא, על גבי אשא חורא, לאכללא ימינא בשמאלא, ושמאלא דאתחזר ימינא, דכתיב מימינו אש דת למו.

362. א"ר אבא, בשעתא דתנא דסיני הוה נפיק, סליק אשא, ומתער בהוה תנא באתגליא, באתכלא דא, וסליק ונחית, וכל ריחין ובוסמין דבגנתא דערן, הוה סליק ההוה תנא, בחיזו דחור וסומק ואוכם, הה"ד, מקטרת מר ולבונה מכל אבקת רוכל.

363. Rabbi Yitzchak said that the smoke was the Shechinah who manifested Herself there, as it is written in the verse: "Who is this coming out of the wilderness like columns of smoke" (Ibid.), WHICH ALLUDES TO THE SHECHINAH. Rabbi Yehuda said: Surely you do not have to go to great lengths to learn of it, for there is a whole description: "And Mount Sinai smoked in every part, because Hashem descended upon it in fire, and the smoke of it ascended like the smoke of a furnace" (Shemot 19:18). Blessed are the people who saw it and knew it.

363. הָהוּא תִּנָּא מֵאן הָוָה. אָמַר ר' יִצְחָק, שְׂכִינְתָּא דְּאַתְגְּלִי לְתַמָּן, כּד"א, מִי זֹאת עוֹלָה מִן הַמִּדְבָּר בְּתַמְרוֹת עֶשֶׂן. אָמַר ר' יְהוּדָה, לָמָּה לָךְ בּוֹלִי הָאִי הָא קָרָא שְׁלִים הוּא, דְּכִתִּיב וְהָרִי סִינִי עֶשֶׂן כָּלּוּ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יי' בָּאֵשׁ וַיַּעַל עֶשֶׂנוּ כַּעֲשֵׁן הַכֶּבֶשֶׁן. וְכַּאֲה עֲמָא דְחָמָאן דָּא, וַיִּדְעִין דָּא.

21. "the tablets were the work of Elohim"

We hear how the tablets of the Ten Commandments were of sapphire, and the letters were visible on both sides and composed of both black fire and white fire, from the left and the right. The rabbis are in some confusion about whether Elohim made the tablets specially or whether they were really 'just' sapphire as any other sapphire. Rabbi Shimon says the tablets were formed of the supernal dew which flows from Atika Kadisha, and that they pre-existed the creation of the world but were perfected on the sixth day of creation especially for this purpose. The miracle was that one could read one side from the other. We are told that the Torah actually literally restored the souls of Yisrael after they had flown away at the time that the people heard the words of God. The text now turns to the rule of Solomon, during which time the moon was full. When Zedekiah came, the moon waned and remained thus, so Malchut was removed far from Zeir Anpin, and became dark. The moon shone when Yisrael stood by Mount Sinai, and it shone when Judah was found worthy to receive the kingdom.

364. Rabbi Chiya said: When the letters were engraved upon the two tablets of stone, they were visible on both sides. The tablets were of sapphire, engraved and covered with white fire and the letters were of black fire, covered again, and engraved with white fire upon both sides.

364. א"ר חִיָּיא, כּד אַתְגְּלִיפוּ אֶתְוּן בְּלוּחֵי אֲבָנָא, הוּוּ מִתְחַזִּין בְּתֵרִין סְטָרִין, מְסֻטָּרָא דָּא, וּמְסֻטָּרָא דָּא, וְלוֹחִין מֵאֲבָן סְנִפִּירִינוֹן הוּוּ, וְאַתְגְּלִיפוּ וְאַתְחַפִּיין בָּאֵשׁא חוּרָא, וְאַתְוּן הוּוּ מֵאֵשׁא אוֹכְמָא, וּמִתְגַּלְמֵן בְּתֵרִין סְטָרִין, מְסֻטָּרָא דָּא וּמְסֻטָּרָא דָּא.

365. Rabbi Aba said that the two tablets remained as they were, THAT IS, COMPLETE, WITHOUT ANY CHANGE. And the letters soared in the air and could be seen with both black and white fire in order to demonstrate the union of the right and the left, FOR WHITE IS RIGHT AND BLACK IS LEFT, as it is written: "Length of days is in her right hand and in her left hand are riches and honor" (Mishlei 3:16). HE ASKS: Is it not written: "From His right hand went a fiery law to them" (Devarim 33:2)? AND HE ANSWERS THAT the Torah emanated from the side of Gvurah, WHICH IS THE LEFT, and was included in the right side. Therefore IT HAD IN IT black and white fire.

365. אָמַר ר' אָבָא, לוֹחִין הָווּ בְּעִינֵיהוּ, וְאַתְוּן הָווּ טָאֲסִין, וּמִתְחַזִּין בְּתֵרִין אֲשִׁין, אֵשׁא חוּרָא, וְאֵשׁא אוֹכְמָא, לְאַתְחַזָּא בְּחָדָא, יְמִינָא וּשְׂמָאלָא, דְּכִתִּיב אַרְךְ יָמִים בְּיְמִינָה בְּשְׂמָאלָהּ וְגו'. וְהָא כְּתִיב מִיְמִינוּ אֵשׁ דֵּת לָמוֹ. אֵלָא מְסֻטָּרָא דְּגְבוּרָה הָוָה, וְאַתְבָּלִילַת בְּיְמִינָא. וּבְגִין כֵּךְ אֵשׁא חוּרָא וְאֵשׁא אוֹכְמָא.

366. As we learned, it says "the tablets (Heb. luchot) were the work of Elohim" (Shemot 32:16). Rabbi Yehuda said that it is written "luchot," WITHOUT VAV, that is one (in singular), to indicate that although they were two, they appeared as one. And the Ten Commandments were engraved upon them, one section of five being included in the other section of five, so that all pertains to the right side. In this way they were indeed the very "work of Elohim."

366. תִּאֲנָא, כְּתִיב וְהִלַּחַת מַעֲשֵׂה אֱלֹהִים הֵמָּה וְגו', א"ר יְהוּדָה, וְהִלַּחַת כְּתִיב, חֵד. תְּרִי הָווּ וּמִתְחַזִּין חֵד. וְעֶשֶׂר אֲמִירָן מִתְגַּלְמֵי בְּהוּ. חֲמֵשׁ כְּלִילָן בְּחֲמֵשׁ, לְמַהוּ כֹּלָא יְמִינָא. מַעֲשֵׂה אֱלֹהִים הֵמָּה וְדָאִי.

367. Rabbi Yitzchak said that the tablets were of sapphire, for there were originally two sapphire stones which were rough hewn, and the Holy One, blessed be He, caused a wind to blow upon them, and they were smoothed and transformed into two tablets. Rabbi Yehuda said that they only looked like sapphire, BUT WERE NOT OF REAL SAPPHIRE, and this is the meaning of the verse which describes them as "the work of Elohim." FOR IF THEY WERE OF SAPPHIRE, THEY WOULD HAVE BEEN LIKE OTHER PRECIOUS STONES AND NOT "THE WORK OF ELOHIM."

367. רַבִּי יִצְחָק אָמַר, שֶׁל סְנִפִּירִינוֹן הָווּ, וְתֵרִין אֲבָנִין הָווּ. וְאַבְנִין הָווּ סְתִימָאן. נָשִׁיב קוּדְשָׁא בְּרִין הוּא בְּרוּחָא, וְאַתְפָּשְׁטוּ וְאַתְגְּלִיפוּ תְּרִין לוֹחִין. ר' יְהוּדָה אָמַר, כְּעִין סְנִפִּירִינוֹן הָווּ. מִשְׁמַע דְּכִתִּיב מַעֲשֵׂה אֱלֹהִים הֵמָּה.

368. He said to him: If this is so, the sapphire, which is a stone more precious than any other, is not the work of Elohim, YET THE WHOLE CREATION IS "THE WORK OF ELOHIM". So he explained to him: How then do we explain the words: "were the work of Elohim"? They were indeed so. THEY WERE A SPECIAL "WORK OF ELOHIM," NOT INCLUDED IN THE WORKS OF CREATION. Yet come and behold: it is written that "the tablets were the work of Elohim." It says "the tablets," not 'the stones were the work of Elohim', FOR HE BLEW UPON THE STONES, WHICH WERE OF REAL SAPPHIRE, AND THEY WERE TRANSFORMED INTO TWO TABLETS, AS MENTIONED ABOVE.

369. Rabbi Shimon said: Both are the same, FOR BOTH RABBI YOSI'S AND RABBI YEHUDA'S WORDS LEAD TO THE SAME PLACE. These two tablets existed from before the creation of the world, but were perfected on the sixth day of Creation especially for this purpose. Thus, they were a particular work of the Holy One, blessed be He.

370. HE ASKS: Of what were they made? AND HE ANSWERS: We have learned that they were formed of the supernal dew which issues from Atika Kadisa (the Holy Ancient One), BEING KETER. When this supernal dew was descending on the field of the holy apple trees, MALCHUT, the Holy One, blessed be He, took two drops, causing them to solidify and turn into two precious stones. He blew on them and they became flat like tablets, as it is written: "the work of Elohim, and the writing was the writing of Elohim," and "written with the finger of Elohim" (Devarim 9:10).

371. We learned that "the finger of Elohim" expanded into ten, FOR THE TEN FINGERS CORRESPOND TO THE TEN SFIROT AND EACH ONE OF THEM INCLUDES TEN SFIROT, as written: "written with the finger of Elohim." Each one of the fingers expanded into ten until a complete hand was formed, as it is written: "And Yisrael saw that great work (lit. 'hand')" (Shemot 14:31). THUS, HERE ALSO, "THE FINGER OF ELOHIM" IS EXPANDED INTO TEN.

372. Rabbi Yehuda said: "engraved upon the tablets." THE LETTERS ON the stones were pierced so that the writing could be seen FROM ONE SIDE TO THE OTHER, AND THE WRITING was seen from both sides. "...engraved..." means that THE WRITING formed an engraving within an engraving, THROUGH ONE SIDE TO THE OTHER. According to Rabbi Aba, it was possible to see one side from the other side and to read the writing thereon.

373. Rabbi Elazar said: They were written miraculously in order that every man would bear testimony that it was the writing of Elohim, for none of the people in the world could conceive them as they really were.

368. אָמַר לִיה, אִי הָכִי, סַפִּירִינוֹן דָּא דְהוּא אַבְנָא טָבָא וְקִירָא מִשְׁאֵר אַבְנִין, לָאו עוֹבְדָא דְקוּדְשָׁא בְרִיךְ הוּא אִינוּן. א"ל, בְּמֵאִי אוֹקִימָנָא מַעֲשֵׂה אֱלֹהִים הֵמָּה. הֵמָּה דִּיּוּקָא. אֶלָּא ת"ח, כְּתִיב וְהִלַּחַת מַעֲשֵׂה אֱלֹהִים. הִלַּחַת כְּתִיב, וְלֹא כְּתִיב וְהָאֲבָנִים מַעֲשֵׂה אֱלֹהִים הֵמָּה.

369. אָמַר ר' שְׁמַעוֹן, כָּלָא חַד הוּא, אָבֵל אֵלִין תְּרִין לוחִין עַד לֹא אֲתַבְּרִי עֲלֵמָא הוּו, וְאִסְתַּלְקוּ מֵעֶרֶב שַׁבָּת, וְעֵבֵד לֹון קוּדְשָׁא בְרִיךְ הוּא, וְעוֹבְדוּי הוּו.

370. מִמָּה אֲתַעֲבִידוּ. תֵּאֲנָא, מִהֵוּא טָלָא עֲלָאָה, דְּנִגִּיד מַעֲתִיקָא קְדִישָׁא. וְכַד נִגִּיד וְאֲתַמְשֵׁךְ לְחַקֵּל דְּתַפְחִין קְדִישִׁין, נָטַל קוּדְשָׁא בְרִיךְ הוּא תְּרִין כַּפּוּרִי מְנִיחֵהוּ, וְאֲתַגְלִידוּ, וְאֲתַעֲבִידוּ תְּרִין אַבְנִין וְקִירִין. נִשֵּׁב בְּהוּ, וְאֲתַפְשְׁטוּ לְתִרִין לוחִין, הֵה"ד מַעֲשֵׂה אֱלֹהִים הֵמָּה וְהַמְכָּתֵב מְכָתֵב אֱלֹהִים הוּא. כְּמָה דְּכְתִיב, כְּתוּבִים בְּאֶצְבַּע אֱלֹהִים.

371. תֵּאֲנָא, אֶצְבַּע אֱלֹהִים. הֵוּא אֶצְבַּע סָלִיק לַעֲשֶׂרָה. כְּמָה דְּאֲתַמַּר, אֶצְבַּע אֱלֹהִים הִיא. וְכָל אֶצְבַּע וְאֶצְבַּע סָלִיק לַעֲשֶׂרָה, עַד דְּאֲתַעֲבִיד יְדָא שְׁלִימָתָא, דְּכְתִיב וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה.

372. אָמַר ר' יְהוּדָה, חֲרוּת עַל הַלַּחַת, נִקִּיבֵן הוּו אַבְנִין, וְאֲתַחֲזִיאוּ לְתִרִין סְטְרִין, חֲרוּת גְּלוּפָא דְּגִלְפִּין. אָמַר ר' אַבָּא, מִהֵאִי סְטְרָא אֲתַחֲזִי סְטְרָא אַחֲרָא, וְאֲתַקְרִי מֵהֵכָא, מַה דְּכְתִיב בְּסְטְרָא אַחֲרָא.

373. רַבִּי אֶלְעָזָר אָמַר, בְּנִס הוּו כְּתִיבִין, דְּכָל בְּנֵי נִשָּׂא, הוּו אֲמַרִין וְסִהְדִין, דְּהָא מְכָתֵב אֱלֹהִים הוּא וְדָאִי, דְּהָא כָּל בְּנֵי עֲלֵמָא לֹא יִכְלִין לְמַנְדַּע לֹון כְּמָה דְּהוּו.

374. HE ASKS: According to those who say they were pierced THROUGH, why does it not say that the writing was engraved 'in the tablets' instead of "upon the tablets"? AND HE ANSWERS: We have learned that five sounds were on the right and five on the left, and those of the left were included in the right, and from the right one could see those of the left. And here, UPON THE TABLETS, all was on the right, because THOSE FIVE COMMANDMENTS OF THE LEFT were included in those OF THE RIGHT. THEREFORE, he who stood at one side could see what was on the other side and read the letters, FOR THE MIRACLE WITH WHICH THE LETTERS WERE ENGRAVED WAS THAT ONE COULD READ ONE SIDE FROM THE OTHER. THIS DOES NOT APPLY TO THE FRONT AND BACK, BUT TO THE RIGHT AND LEFT SIDE, BECAUSE THEY WERE NOT ENGRAVED THROUGH. For we have learned that the left turned into the right, as it is written: "From His right hand went a fiery law for them." Therefore, assuredly it was "the work of Elohim."

375. HE EXPLAINS: Thus, he who stood on one would read "I am Hashem your Elohim," and out of these letters he could see and read the words, "You shall not murder," and he read, "You shall not have," and could see and read the words, "You shall not commit adultery." He read "You shall not take the name of Hashem your Elohim in vain," and at the same time he could see and read the words, "You shall not steal." And it was thus with all the words from THE RIGHT side, and in the same way all those from the other side, and they were all included one within the other this way. Of this, it is said: "the writing of Elohim," for assuredly it was "the writing of Elohim" (Shemot 32:16).

376. Rabbi Yosi said: What is the point of the remark, "And Moses went down to the people and said to them" (Shemot 19:25), if what he said to them is not written? Rabbi Yitzchak explained: Come and behold. When a person expects some good fortune or misfortune to befall him, before he knows what it is, he can not bear it, it is because his heart will fly out from him for a time. But once the best or the worst is known, he is relaxed and can endure it. It is all the more so in this case. When Moses prepared them for that which was about to take place, he strengthened their hearts with his words, for otherwise they would not be able to bear all that was about to come. Therefore, it is written: "and said to them," and right after that "And Elohim spoke" (Shemot 20:1).

377. Despite all this, they could not endure it, for as we have been taught from Rabbi Yehuda who said in the name of Rabbi Chiya, in the name of Rabbi Yosi: When they heard the words of the Holy One, blessed be He, their souls flew from them and ascended up to the Throne of Glory in order to cleave to it.

374. לְדַעְתִּיּהוּ דַּאֲיוֹנוֹן דַּאֲמַרִּין, נְקִיבִין הוּוּ, מִי כְּתִיב חֲרוֹת בַּלַּחַת, עַל הַלַּחַת כְּתִיב. אֲלֵא הָכִי תֵּאֲנָא, חֲמִשָּׁא קִלִּין אֲיוֹנוֹן לִימִינָא, וְחֲמִשָּׁא לְשִׁמְאַלָּא. וְאֲיוֹנוֹן דְּשִׁמְאַלָּא בְּלִילָן בִּימִינָא. וּמִן יְמִינָא, אֲתַחְזֹן אֲיוֹנוֹן דְּשִׁמְאַלָּא, וְהֵכָא כֹּלָא אִיהוּ יְמִינָא, וְאֲתַבְּלִילָן אֲלִין בְּאֲלִין, מֵאֵן דִּהּוּ בְּסִטְרָא דָּא, חֲמִי לְסִטְרָא אַחְרָא, וְקָרִי לֹון לְאֲיוֹנוֹן אֲתוּון. דִּהּא תְּנִינָן, שְׁמַאֲלָא אֲתַחְזֹר יְמִינָא, דְּכְתִיב מִימִינוֹ אֵשׁ דֵּת לְמוֹ, וּבְגִין כֶּךָ מִכְּתַב אֱלֹהִים הוּא וְדָאִי.

375. הָא כִּיִּצֵּר, מֵאֵן דִּהּוּ מְסִטְרָא דָּא, הָוָה קָרִי בְּדָא, אֲנִכִּי יִי' אֱלֹהֶיךָ. וּמֵאֲלִין אֲתוּון הָוָה חֲמִי, וְקָרִי לֹא תִרְצַח. הָוָה קָרִי לֹא יִהְיֶה לְךָ. וְהָוָה חֲמִי וְקָרִי, לֹא תִנָּאֵף. וְהָוָה קָרִי לֹא תִשָּׂא אֶת שֵׁם יִי' אֱלֹהֶיךָ לְשׁוּא. וְהָוָה חֲמִי וְקָרִי לֹא תִגְנוֹב. וְכֹלָא מְסִטְרָא דָּא, וְכֶךָ לְכֹלָהוּ, וּכְדִין מְסִטְרָא אַחְרָא, וְכֹלָהוּ בְּלִילָן דָּא בְּדָא כַּה־ג. הַה־ד מִכְּתַב אֱלֹהִים הוּא. מִכְּתַב אֱלֹהִים הוּא וְדָאִי.

376. וַיֵּרֶד מֹשֶׁה אֶל הָעָם וַיֹּאמֶר אֲלֵיהֶם. רַבִּי יוֹסִי אָמַר, מֵאִי אָמִירָא דָּא דְּכְתִיב וַיֹּאמֶר אֲלֵיהֶם, וְלֹא כְּתִיב מֵאִי קָאֻמַּר. אִ"ר יִצְחָק, תָּא חֲזִי, אַרְחָא דְּעֵלְמָא הוּא, בְּד אֲתִי חֲרוּתָא לְבַר נֶשׁ, אוּ בְּד אֲתִי צַעְרָא, עַד לֹא יָדַע מַנִּיָּה לֹא יָכִיל לְמַסְבֵּל, דִּהּא לְבָא אֲתַפְּרַח לְשַׁעְתָּא. וְכַד יָדַע מַנִּיָּה, קָאִים בְּקִיּוּמִיָּה, וְיָכִיל לְמַסְבֵּל. כֹּל שְׂכָן הָכָא, דִּהּא מֹשֶׁה אָמַר לֹון כֹּל מַה דִּהּוּ לְבַתֵּר, וְאֲתַקִּיף לְבִיָּהוּ בְּמִלִּין, וְלֹא יָכִילוּ לְמַסְבֵּל. כ"ש אִי לֹא אָמַר לֹון מִיָּדִי. וּבג"כ וַיֹּאמֶר אֲלֵיהֶם בְּקִדְמִיתָא, וְאֲתַתְּקֵף לְבִיָּהוּ. וּלְבַתֵּר וַיִּדְבֹּר אֱלֹהִים.

377. וְעָם כֹּל דָּא, לֹא יָכִילוּ לְמַסְבֵּל, דִּהּא תְּנִינָן, אָמַר ר' יְהוֹדָה אָמַר ר' חִיָּא אָמַר ר' יוֹסִי, בְּד שְׁמַעוּ מְלָה דְּקוּדְשָׁא בְּרִיךְ הוּא, פְּרַחַת נִשְׁמַתִּיָּהוּ, וְסִלְקָא נִשְׁמַתִּיָּהוּ דִּישְׂרָאֵל, עַד כּוּרְסִי יִקְרָא דִּילִיָּה, לְאֲתַדְּבָקָא תַּמָּן.

378. The Torah said to the Holy One, blessed be He: 'Was it for nothing that I was fashioned two thousand years before the creation of the world? Is it all in vain that in Me it is inscribed: "Whatever man there be of the house of Yisrael, or of the strangers who sojourn among you" (Vayikra 17:8); "And you shall speak to the children of Yisrael, saying" (Vayikra 24:15); and "For to Me the children of Yisrael are servants" (Vayikra 25:55). Where, then, are these children of Yisrael?' At that hour, the Torah returned their souls to the children of Yisrael, every one of them to its own place. The Torah strengthened and took hold of the souls and gave them back to Yisrael, as it is written: "The Torah of Hashem is perfect, restoring the soul" (Tehilim 19:8). "...restoring..." literally, AS IT RESTORED THE SOULS OF YISRAEL AFTER THEY FLEW AWAY FROM THEM.

379. We have learned that the verses: "Then Solomon sat on the throne of Hashem as king," (I Divrei Hayamim 29:23) and, "The throne had six steps" (I Melachim 10:19) CORRESPOND TO THE SIX SFIROT: CHESD, GVURAH, TIFERET, NETZACH, HOD AND YESOD. THEREFORE, IT IS CALLED "THE THRONE OF HASHEM." Rabbi Aba said that the moon was then full; as we learned that in the days of King Solomon, the moon was in its fullness - MEANING THAT THE NUKVA OF ZEIR ANPIN, WHICH IS CALLED 'MOON', WAS IN HER FULLNESS.

380. HE ASKS: When was the moon, WHICH IS MALCHUT, in its fullness? AND HE ANSWERS: When it was established by fifteen KINGS, as we learned: Abraham, Isaac, Jacob, Judah, Peretz, Chetzron, Ram, Aminadav, Nachshon, Shalmon, Boaz, Oved, Yishai, David, and Solomon. When Solomon sat on his throne, the moon, WHICH IS MALCHUT was in its fullness. Therefore, it is written: "Then Solomon sat on the Throne of Hashem as king," WHICH IS MALCHUT. It is also written: "The throne had six steps," CORRESPONDING TO THE SIX SFIROT OF MALCHUT: CHESD, GVURAH, TIFERET, NETZACH, HOD AND YESOD, having the same model as above.

381. In the days of Zedekiah, the moon, WHICH IS MALCHUT, was waning and was defective, as it is written: "And the moon shall not shed her light" (Yeshayah 13:10). For as we have learned, in the days of Tidkiyahu the moon was in its wane and the face of Yisrael was darkened.

382. Come and behold: Rechavam, Aviyah, Asa, Yehoshafat, Yehoram, Achazyahu, Yoash, Amatzyah, Uziyahu, Yotam, Achaz, Yechizkiyahu, Menasheh, Amon, Yoshiyahu. When Zedekiah came, the moon waned and remained thus, for it is written: "Then he put out the eyes of Zedekiah" (Yirmeyah 52:11). Then "Hashem...cast down from heaven (to) earth" (Eichah 2:1), meaning that the earth, WHICH IS MALCHUT, was removed far from heaven, WHICH IS ZEIR ANPIN, and became dark.

378. אָמַרְה אֲוִרִיָּתָא קָמִיה דְּקוּדְשָׁא בְּרִיךְ הוּא, וְכִי לְמַגְנָא הוּינָא מִתְרִי אֶלְפֵי שָׁנִין, עַד לֹא אֲתַבְרִי עֲלֵמָא, לְמַגְנָא כְּתִיב בְּה, וְאִישׁ אִישׁ מִבְּנֵי יִשְׂרָאֵל וּמִן הָגֵר הָגֵר בְּתוֹכָם וְאֵל בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר. כִּי לִי בְנֵי יִשְׂרָאֵל עֲבָדִים. אֵן אִינוּן בְּנֵי יִשְׂרָאֵל. בְּה שְׁעָתָא, אֲהֲדַרְת אֲוִרִיָּתָא נִשְׁמַתִּיהוּ דִּישְׂרָאֵל, כֹּל חָד וְחָד לְאַתְרֵיהּ. אֲוִרִיָּתָא אֲתַקִּיפַת, וְאַחֲדִית בְּהוּ בְּנִשְׁמַתִּיהוּ, לְאַהֲדָרָא לְהוּ לִישְׂרָאֵל הָה"ד תּוֹרַת יו"י תְּמִימָה מְשִׁיבַת נֶפֶשׁ. מְשִׁיבַת נֶפֶשׁ מִמֶּשׁ.

379. תָּאנָא, כְּתִיב וַיֵּשֶׁב שְׁלֹמֹה עַל כִּסֵּא יו"י לְמַלְכָּה, בְּמָה דְּכְתִיב, שֵׁשׁ מַעְלוֹת לְכִסֵּא. ר' אָבָא אָמַר, דְּקִיָּמָא סִיְהָרָא בְּאַשְׁלֻמוּתָא. דְּתַנִּינָן, בְּיוֹמוֹי דְּשְׁלֹמֹה, קִיָּמָא סִיְהָרָא בְּאַשְׁלֻמוּתָא.

380. אִימְתִי בְּאַשְׁלֻמוּתָא. דְּקִיָּמָא בְּחַמְשָׁה עָשָׂר, בְּמָה דְּתַנִּינָן, אַבְרָהָם. יִצְחָק. יַעֲקֹב. יְהוּדָה. פֶּרֶץ. חֲצִרּוֹן. רֵם. עֲמִינָדָב. נַחֲשׁוֹן. שְׁלֹמוֹן. בּוֹעֲז. עוֹבֵד. יִשִּׁי. דָּוִד. שְׁלֹמֹה. כֹּד אֲתָא שְׁלֹמֹה, קִיָּמָא סִיְהָרָא בְּאַשְׁלֻמוּתָא. הָה"ד, וַיֵּשֶׁב שְׁלֹמֹה עַל כִּסֵּא יו"י לְמַלְכָּה. וְכְתִיב שֵׁשׁ מַעְלוֹת לְכִסֵּא. כֹּלָא כְּגֻוּנָא דְּלַעֲיֹלָא.

381. בְּיוֹמוֹי דְּצִדְקִיָּה, קִיָּמָא סִיְהָרָא בְּפִגְמִיּוּתָא, וְאַתְפָּגִים. כֹּד"א, וַיֵּרַח לֹא יִגִּיה אֹרֹךְ. דְּתַנִּינָן, בְּיוֹמוֹי דְּצִדְקִיָּה, אֲתַפָּגִים סִיְהָרָא, וְאַתְחַשְׁכוּ אַנְפִּיּוּהוּ דִּישְׂרָאֵל.

382. פּוֹק וְחָשִׁיב, רַחֲבָעָם. אָבִיה. אָסָא. יְהוֹשָׁפָט. יְהוֹרָם. אֲחִזִּיָּהוּ. יוֹאָשׁ. אֲמַצְיָהוּ. עוֹזִיָּהוּ. יוֹתָם. אֲחָז. יְחִזְקִיָּהוּ. מְנַשֶּׁה. אָמוֹן. יֹאשִׁיָּהוּ. צִדְקִיָּהוּ. וְכֹד אֲתָא צִדְקִיָּהוּ אֲתַפָּגִים סִיְהָרָא וְקִיָּמָא עַל פְּגִיּוּתָא. דְּכְתִיב וְאֵת עֵינֵי צִדְקִיָּה עָוַר. בִּיה זְמַנָּא הַשְׁלִיךְ מִשְׁמִים אֶרֶץ. הָאִי אֶרֶץ אֲתַעֲבָרָא מִקָּמֵי שְׁמִים, וְאַתְרַחֲקַת מְנִיָּה, וְאַתְחַשְׁכָּא הָאִי אֶרֶץ.

383. We have learned that when Yisrael stood by Mount Sinai the moon began to shine, as it is written: "He bowed the heavens also, and came down" (II Shmuel 22:10) meaning that the sun, WHICH IS ZEIR ANPIN AND IS CALLED 'HEAVENS', approached the moon, WHICH IS MALCHUT. And the moon began to shine, as is expressed in the verse: "And on the east side towards the rising of the sun shall they of the standard of the camp of Judah pitch by their hosts" (Bemidbar 2:3). "JUDAH" IS THE CHARIOT OF MALCHUT, AND "THE EAST SIDE" SIGNIFIES SHINING AND ILLUMINATION.

384. On Mount Sinai Judah was appointed chief in the kingdom, as it is written: "But Judah still rules with El, and is faithful with Holy Ones" (Hoshea 12:1), "...faithful with Holy Ones..." meaning that when the Holy One, blessed be He, said to Yisrael: "And you shall be to Me a kingdom of priests, and a holy nation" (Shemot 19:6), Judah was found trustworthy to receive the kingship. Then the moon, WHICH IS MALCHUT, began to shine.

22. "I am Hashem your Elohim"

We are told that the Torah includes all the Sfirot, and that we must never forsake it. The commandments of the Torah cling to the body of Zeir Anpin, so that when a person sins he transgresses against the body of the King. When the Torah was given, Binah and her children, Male and Female, were in perfect harmony, but if a person sins it removes the mother from her children. Rabbi Elazar now tells us that God created heaven and earth simultaneously, one with His right hand and the other with His left. In the grade called 'righteous', the newly created heavens longed for the earth, as a man longs to join with a woman, and a holy river of oil comes from the head of the King and pours itself out upon the earth just as the male injects seed into the female. Rabbi Yitzchak now asks where Hashem went when He came down upon Mount Sinai. Rabbi Yosi said He came lower and lower down through the grades until he reached earth, and He went toward the Shechinah who stood there. Hence Zeir Anpin descended and united with the Shechinah.

385. "I am Hashem your Elohim who have brought you out..." (Shemot 20:2). Rabbi Elazar opened the discussion with the verse: "My son, hear the instruction of your father and do not forsake the Torah of your mother" (Mishlei 1:8). "My son, hear the instruction of your father," refers to the Holy One, blessed be He, MEANING, ZEIR ANPIN; "do not forsake the Torah of your mother" refers to the Congregation of Yisrael, which is Binah, as it is written: "To perceive the words of understanding (Heb. Binah)" (Mishlei 1:1).

386. According to Rabbi Yehuda, "the instruction of your father" is Chochmah CALLED ABA (ENG. 'FATHER'), and "do not forsake the Torah of your mother," is Binah. Rabbi Yitzchak said that both of the interpretations mean the same thing, for as we have learned, the Torah emanated from the supernal Chochmah, AND CHOCHMAH (LIT. 'WISDOM') IS DIVIDED INTO THE RIGHT, CALLED 'ABA', AND THE LEFT, CALLED 'IMA'. Rabbi Yosi said that THE TORAH emanated from Binah, for it is written: "To perceive the words of understanding," and also, "Do not forsake the Torah of your mother," AND BINAH IS CALLED 'IMA' (ENG. 'MOTHER').

387. Rabbi Yehuda said: The Torah includes both Chochmah and Binah, as it is written, "My son, hear the instruction of your father and do not forsake the Torah of your mother." Rabbi Aba said that the Torah contains all THE SFIROT, since once it combines both CHOCHMAH AND BINAH, it combines all THE SFIROT, FOR CHOCHMAH AND BINAH INCLUDE ALL THE SFIROT: Chesed, Judgment and Mercy - BEING CHESED, GVURAH AND TIFERET - in all required perfection. When the King and the Queen are joined WITH IT, all the others are joined WITH IT, for wherever CHOCHMAH AND BINAH are found, all the others are found as well.

383. תָּאנָא, בְּשַׁעֲתָא דְקִיּוּמוֹ יִשְׂרָאֵל עַל טוֹרָא דְסִינֵי שְׁאֵרֵי סִיְהֵרָא לְאַנְהֵרָא, דְכֻתִּיב, וַיֵּט שָׁמַיִם וַיֵּרָד. מִהוּ וַיֵּרָד. דְקָרִיב שְׁמֵשׁא לְגַבֵּי סִיְהֵרָא, וְשְׁרֵי לְאַנְהֵרָא סִיְהֵרָא. דְכֻתִּיב דְגַל מַחְנֵה יִהוּדָה מִזְרְחָה.

384. בְּטוֹרָא דְסִינֵי, אֶתְמַנָּא יִהוּדָה, רוֹמִינֵס בְּמַלְכוּתָא, דְכֻתִּיב, וַיִּהְיֶה עוֹד רֹד עִם אֵל וְעִם קְדוּשִׁים נֶאֱמָן. מִהוּ וְעִם קְדוּשִׁים נֶאֱמָן. בַּר אֱמֵר קב"ה לְיִשְׂרָאֵל, וְאַתֶּם תִּהְיוּ לִי מִמְּלַכַת כְּהֻנִּים וְגוֹי קְדוֹשׁ, נֶאֱמָן הוּא יִהְיֶה לְקַבְּלָא מַלְכוּתָא, וְשְׁאֵרֵי סִיְהֵרָא לְאַנְהֵרָא.

385. אֲנִכִּי יוֹי אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ וְגוֹ' ר' אֶלְעָזָר פִּתַּח, שְׁמַע בְּנֵי מוֹסֵר אָבִיךָ וְאַל תִּטּוֹשׁ תּוֹרַת אִמְךָ. שְׁמַע בְּנֵי מוֹסֵר אָבִיךָ: דָּא קוּדְשָׁא בְּרִיךְ הוּא וְאַל תִּטּוֹשׁ תּוֹרַת אִמְךָ: דָּא בְּנִסַּת יִשְׂרָאֵל. מֵאן כ"י. דָּא בִּינָה. כְּמָה דְכֻתִּיב, לְהַבִּין אִמְרֵי בִּינָה.

386. ר' יִהוּדָה אָמַר, מוֹסֵר אָבִיךָ: דָּא הִיא חֻכְמָה. וְאַל תִּטּוֹשׁ תּוֹרַת אִמְךָ: דָּא הִיא בִּינָה. ר' יִצְחָק אָמַר, הָא וְהָא, חֵד מְלָה אֶתְפָּרְשׁוּ. דִּתְנִינֵן, אוֹרִייתָא מִחֻכְמָה דְלַעִילָא נִפְקַת. ר' יוֹסִי אָמַר, מִבִּינָה נִפְקַת, דְכֻתִּיב לְהַבִּין אִמְרֵי בִּינָה, וְכֻתִּיב וְאַל תִּטּוֹשׁ תּוֹרַת אִמְךָ.

387. אָמַר ר' יִהוּדָה, אוֹרִייתָא מִחֻכְמָה וּבִינָה אֶתְבְּלִילַת, דְכֻתִּיב, שְׁמַע בְּנֵי מוֹסֵר אָבִיךָ וְאַל תִּטּוֹשׁ תּוֹרַת אִמְךָ. ר' אַבָּא אָמַר, בְּכָלֵא אֶתְבְּלִילַת, דְכִיוּן דְבִּאֲלִין תִּרִּין אֶתְבְּלִילַת, אֶתְבְּלִילַת בְּכָלֵא. בְּחֻסְדָּא, בְּדִינָא בְּרַחֲמֵי. בְּכָלֵהוּ שְׁלִימוּתָא דְאַצְטְרִיךְ מְלָה. אִי מְלָכָא וּמִטְרוּנִיתָא מְסַתְבְּמִין, כֹּלָא מְסַתְבְּמִין. בְּאַתְרֵי דְאֲלִין מְשַׁתְבְּחִין, כֹּלָא מְשַׁתְבְּחִין.

388. Rabbi Yosi said: "I" (Shemot 20:2) is the Shechinah, as it is written: "I will go down with you into Egypt" (Beresheet 46:4). Rabbi Yitzchak said that "I," which is the Shechinah, is separated by a trope; AFTER THE WORD "I" THERE IS A TONAL PAUSE BETWEEN IT AND THE NEXT WORDS, "HASHEM YOUR ELOHIM," THE SAME as in "I am Esau your firstborn" (Beresheet 27:19), WHICH MEANS, I AM WHO I AM; ESAU IS YOUR FIRSTBORN. THEREFORE, "Hashem your Elohim" is the Holy One, blessed be He, THAT IS, ZEIR ANPIN, as it is said: "Out of heaven He made you hear His voice" (Devarim 4:36), AND 'HEAVEN' IS ZEIR ANPIN. It is also written: "You have seen that I have talked with you from heaven" (Shemot 20:19): "From heaven" indeed, for this is the Holy One, blessed be He, NAMELY ZEIR ANPIN.

389. "...who (Heb. asher) have brought you out of the land of Egypt." (Shemot 20:2). Asher MEANS a place which everyone calls happy (Heb. osher), WHICH IS BINAH. "...brought you out of Egypt..." designates Jubilee WHICH IS BINAH, CALLED 'ASHER', "WHO HAVE BROUGHT YOU OUT OF THE LAND OF EGYPT," for as we have learned, the aspect of Jubilee WHICH IS BINAH, was the cause of Yisrael's exodus from Egypt. Therefore, this event is mentioned fifty times in the Torah. Fifty days passed from the exodus to the receiving of the Torah, and fifty years had to pass for the liberation of the slaves, FOR ALL THESE EVENTS CORRESPOND TO THE FIFTY GATES OF BINAH.

390. "...out of the house of bondage..." as it is written: "Hashem smote all the firstborn in the land of Egypt" (Shemot 12:29). We have learned that this signifies the lower crowns in which the Egyptians had faith. As there is a house above, there is one below, a holy House above as it is said: "through wisdom a house is built" (Mishlei 24:3) and an unholy house below, IN THE KLIPOT, as it is written, "out of the house of bondage."

391. We have learned that when the "I" was proclaimed, all those commandments of the Torah which were united with the Supernal Holy King, WHICH IS ZEIR ANPIN, were comprised in this word "I."

392. As we have already learned, all the commandments of the Torah clung to the body of the King, WHICH IS ZEIR ANPIN, some of them to His head, some to His hands and some to His feet, and none of them ever step out and become separate from the body of the King. Therefore, he who transgresses even one of the commandments of the Torah is as though he transgresses against the body of the King, as 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," literally. Woe to the wicked who break the words of the Torah, and do not know what they do.

388. ר' יוסי אמר, אנכי: דא שכינתא. במה דכתיב, אנכי ארד עמך מצרימה. יי' אלהיך: ר' יצחק אמר, אנכי: דא שכינתא. ופסקא טעמא. כד"א אנכי עשו בכורך. יי' אלהיך: דא קודשא בריך הוא. במה דכתיב, מן השמים השמיעך את קולו. וכתיב אתם ראיתם כי מן השמים דברתי עמכם. מן השמים מן השמים ממש דא קודשא בריך הוא.

389. אשר הוצאתיך מארץ מצרים. אשר: אתר דכלא מאשרין ליה. הוצאתיך מארץ מצרים: דא יובלא. במה דתנינן, מסטרא דיובלא נפקו ישראל ממצרים. ובגין כך, חמשין זמנין אדכר יציאת מצרים באורייתא. חמשין יומין לקבלא אורייתא. חמשין שנין לחירו דעבדין.

390. מבית עבדים: במה דכתיב הפה כל בכור בארץ מצרים. ותנינן אלן בתרין תתאין, דאתרחיצו בהו מצראי. במה דאית ביתא לעילא, אית ביתא לתתא. ביתא קדישא לעילא, דכתיב, בחכמה יבנה בית. ביתא תתאה לתתא, דלא קדישא, במה דכתיב מבית עבדים.

391. תאנא, בשעתא דאתמר אנכי, כל אינון פקודי אורייתא, דמתאחדן במלכא קדישא עלאה, בסטרא דא, בלהו הוה כלילן בהאי מלה.

392. במה דתנינן, כל פקודי אורייתא, מתאחדן בגופא דמלכא. מנהון ברישא דמלכא, ומנהון בגופא, ומנהון בידי מלכא, ומנהון ברגלוי, ולית מאן דנפיק מן גופא דמלכא לבר. ובגין כך, מאן דפשע בחד פקודי אורייתא, במאן דפשע בגופא דמלכא, במה דכתיב ויצאו וראו בפגרי האנשים הפושעים בי. בי ממש. ווי לחיביא, דעברין על פתגמי אורייתא, ולא ידעין מאי קא עבדין.

393. Thus said Rabbi Shimon: The very place against which a sinner has committed a sin, reveals the sin. When a sin has been committed against the Holy One, blessed be He, AS MENTIONED ABOVE, the Holy One, blessed be He, reveals his sin, as it is written: "The heaven shall reveal his iniquity and the earth shall rise up against him" (Iyov 20:27). "The heaven shall reveal his iniquity," signifies the Holy One, blessed be He, MEANING, ZEIR ANPIN CALLED 'HEAVEN', and "the earth shall rise up against him," signifies the Congregation of Yisrael, NAMELY MALCHUT WHICH IS CALLED 'EARTH'.

394. We have learned that "the heaven," ZEIR ANPIN, reveals a man's sin and at that time "the earth," WHICH IS MALCHUT, executes Judgment on the sinner, as it is written: "And the earth shall rise up against him," to punish him. Rabbi Yosi said in the name of Rabbi Shimon that when the Torah was given, the Mother, WHICH IS BINAH, and the Children, WHICH ARE MALE AND FEMALE, were in perfect harmony, as it is written: "and be a joyful mother of children" (Tehilim 113:9).

395. "I am Hashem your Elohim." "I" is, as we have learned, that Abraham the patriarch had a daughter. It is the Shechinah who is a Daughter. "Hashem your Elohim," SIGNIFIES ZEIR ANPIN WHICH IS CALLED 'YISRAEL', as it is written: "Yisrael is My son, My firstborn" (Shemot 4:22). It is also written: "She is the Tree of Life to those who lay hold on her" (Mishlei 3:18). THIS SIGNIFIES ZEIR ANPIN, WHICH IS CALLED 'THE TREE OF LIFE'. This is the son.

396. "Who have brought you out of the land of Egypt." It is as it is written: "For it is a Jubilee; it shall be holy to you" (Vayikra 25:12), NAMELY, BINAH. IT IS ALSO WRITTEN: "And be a joyful mother of children," and, "And you shall hallow the fiftieth year and proclaim liberty" (Ibid. 10). THIS IS BINAH WHICH IS CALLED 'THE FIFTIETH YEAR', AND ALSO CALLED 'IMA'. Thus, there are mother and children. THE MOTHER HAS BEEN BROUGHT TO US FROM THE LAND OF EGYPT AND THE CHILDREN, "I" THE DAUGHTER, AND "HASHEM YOUR ELOHIM" THE SON, AS MENTIONED ABOVE. Thus, the mother and children were there, all in joy and completeness. Of this it is written: "a joyful mother of children." When the mother is gone, everybody is gone from their place, as written: "You shall not take the mother bird together with the young" (Devarim 22:6). We have learned that THE MEANING OF THIS VERSE IS THAT a man should be careful not to sin below, as THAT CAUSES the removal of the mother from the children.

397. Rabbi Yitzchak said that all THE SFIROT MENTIONED ABOVE refer to the Holy One, blessed be He, who is everything. And this thing is disclosed to the reapers of the field, MEANING TO THOSE WHO ALREADY HAVE THE MERIT TO KNOW THE SECRETS OF THE TORAH AND WHO "SHALL REAP IN JOY" (TEHILIM 126:4), MEANING THOSE WHO HAVE RECEIVED THEIR GRADES FROM MALCHUT WHICH IS CALLED 'FIELD'. Happy they are in this world and in the world to come.

393. דָּאָמַר ר' שְׁמַעוֹן, הֵהוּא אֲתֵר דְּאִיהוּ חָב לְגַבִּיה, הֵהוּא אֲתֵר מַמָּשׁ גָּלִי חוּבִיה. חָב בְּקוּדְשָׁא בְּרִיךְ הוּא, קוּדְשָׁא בְּרִיךְ הוּא גָּלִי חוּבִיה, דְּכִתִּיב יִגְלוּ שָׁמַיִם עֲוֹנוֹ וְאָרֶץ מִתְּקוּמָמָה לוֹ. יִגְלוּ שָׁמַיִם עֲוֹנוֹ: דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְאָרֶץ מִתְּקוּמָמָה לוֹ: דָּא כ"י.

394. תִּנּוּא, שָׁמַיִם גָּלִינן חוּבִיה דְּבֵר נֶשׁ. וּבִשְׁעָתָא דְּאִיהוּ גָּלִיא חוּבִיה, אָרֶץ עֲבִיד דִּינָא דְּבֵר נֶשׁ, דְּכִתִּיב וְאָרֶץ מִתְּקוּמָמָה לוֹ, לְמַעַבְדִּינָא בִּיה. אָמַר ר' יוֹסִי, תִּנּוּנָן מִשְׁמִיה דְּר' שְׁמַעוֹן, בִּשְׁעָתָא דְּאִתְיָהִיבַת אוֹרִייתָא, אִימָא וּבְנִין בִּשְׁלִימוּתָא אִשְׁתַּכְּחוּ, דְּכִתִּיב אִם הַבָּנִים שְׂמֵחָה.

395. אָנֹכִי יוֹי אֱלֹהֶיךָ. אָנֹכִי, כְּמָה דְּתִנּוּנָן, בֵּית הַיִּתָּה לוֹ לְאַבְרָהָם אָבִינוּ, הִיא שְׂכִינְתָּא. וְדָא בֵּית. יוֹי אֱלֹהֶיךָ, דְּכִתִּיב בְּנֵי בְכוּרֵי יִשְׂרָאֵל. וְכִתִּיב עַץ חַיִּים הִיא לְמַחְזִיקִים בֵּה, הָא בֵּין.

396. אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם, דְּכִתִּיב יוֹבֵל הִיא קֹדֶשׁ וְהָיָה לָכֶם, וְכִתִּיב אִם הַבָּנִים שְׂמֵחָה. וְקִדְשָׁתֶם אֶת שְׁנַת הַחֲמָשִׁים שָׁנָה וּקְרַאתֶם דְּרוּר, הָא אִימָא וּבְנִין. יִתְבָּא אִימָא יִתְבִּין בְּנִין. כִּלְהוּ בַּחֲדוּה בִּשְׁלִימוּתָא. וְע"ד כְּתִיב, אִם הַבָּנִים שְׂמֵחָה. מִתְּעַבְרָא אִימָא, כִּלְהוּ מִתְּעַבְרָן בְּרוּכְתֵיהוּ. וְכִתִּיב, לֹא תִקַּח הָאֵם עַל הַבָּנִים. וְתִנּוּנָן, לֹא יַעֲבִיד בֵּר נֶשׁ חוּבִי לְתַתָּא, בְּגִין דְּאִתְּעַבְרָא אִימָא מֵעַל בְּנִין.

397. אָמַר ר' יִצְחָק, כִּלְא קוּדְשָׁא בְּרִיךְ הוּא. כִּלְא הוּא. כִּלְא חֹד. וּמְלִין אֲלִין, לְמַחְצֵי חֻקְלָא אֲתַגְלִיין. זָכְאִין אִינוּן בַּעֲלָמָא דִּין, וּבַעֲלָמָא דְּאִתִּי.

398. Rabbi Elazar said: It is written, "In the beginning Elohim created the heaven and the earth" (Beresheet 1:1), THE HEAVEN PRECEDING THE EARTH, and, "in the day that Hashem Elohim made the earth and the heavens" (Beresheet 2:4), THE EARTH PRECEDING THE HEAVEN. How can we reconcile these verses WHICH CONTRADICT EACH OTHER? HE ANSWERS: We learned that both were created together. We have learned that the Holy One, blessed be He, stretched out His right hand and created the heavens, and then He stretched out His left hand and created the earth. THEREFORE, it first says, "the heaven and the earth," and later, "the earth and the heavens."

399. It is written: "'And it shall come to pass on that day, that I will respond,' says Hashem. 'I will answer the heavens and they shall answer the earth'" (Hoshea 2:23). "I will answer the heavens," NAMELY the heavens themselves, ZEIR ANPIN, as it is written: "Heaven is My throne" (Yeshayah 66:1), FOR BINAH SAYS: ZEIR ANPIN IS MY THRONE. "...and they shall answer the earth..." the earth herself, MALCHUT, as it is written: "and the earth is My footstool" (Ibid.). "The heaven," refer to the supernal heavens, ZEIR ANPIN, and "the earth" to the supernal earth, WHICH IS MALCHUT, for as we have learned, when the heavens were created, they longed for the earth. This occurs in the grade called 'Righteous', as it is written: "The righteous is an everlasting (lit. 'of the world') foundation" (Mishlei 10:25). And it cleaved to that earth.

400. A holy river of the oil of anointment COMES from the head of the King, THE THREE FIRST SFIROT OF ZEIR ANPIN, to the place wherein this Righteous dwells, WHO IS YESOD OF ZEIR ANPIN, and pours itself out in fullness of desire upon this earth, WHICH IS MALCHUT. The earth, having received it thence, nourishes all, both above and below. This happens the same way as the male, having the desire to unite with the female, brings out of the top of his head a seed of propagation into the male organ and injects it in the female, from which she conceives. Thus, all parts of the body cleave to the female, and the female receives everything. According to this model we have learned, that the one who completes the first ten people who come to pray in a synagogue receives their merits. Rabbi Yosi says that he is considered as ten, FOR THEY CORRESPOND TO THE TEN SFIROT, AND HE CORRESPONDS TO MALCHUT, NAMELY THE NUKVA WHO RECEIVES ALL, AS MENTIONED ABOVE.

401. Rabbi Yitzchak said: It is written, "He bowed the heavens also, and came down" (II Shmuel 22:10), AND IN THE TORAH it is written, "And Hashem will come down in the sight of all the people upon Mount Sinai" (Shemot 19:11). When He "came down," to where did He go down? You may think it was to Sinai, AS WRITTEN IN THE TORAH, yet it says, "upon (lit. 'above') Mount Sinai" and not 'on Mount Sinai'.

402. HE EXPLAINS: "He bowed the heavens also, and came down." To where did He descend? Rabbi Yosi said: He descended down His grades, from grade to grade, from crown to crown, until He reached this earth, WHICH IS MALCHUT. Then the moon, MALCHUT, shone and stood in its fullness. Therefore, it is written: "He bowed the heaven also, and came down" to this earth. Then it says "upon Mount Sinai." Who stood upon Mount Sinai? The Shechinah did, AND HE DESCENDED TOWARDS HER.

398. תַּאֲנִי אָמַר ר' אֶלְעָזָר, כְּתִיב, בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. וְכְתִיב, בְּיוֹם עֲשׂוֹת יי' אֱלֹהִים אֶרֶץ וּשְׁמַיִם. בְּמֵאִי אוֹקִימָנָא הָנִי קְרָאִי, הָא תְּנִינָן, דְּתִרְוּיָהּוּ בְּחָדָא אֲתַבְּרִיאָו. מִלְּמַד, שְׁנֵטָה הַקּוֹדֶשׁא בְּרִיךְ הוּאֵקוּ יָמִינוּ וּבָרָא הַשְּׁמַיִם, וְנֵטָה קוּ שְׁמָאלוֹ, וּבָרָא אֶת הָאָרֶץ. בְּקִדְמִיתָא אֶת הַשְּׁמַיִם וְאֶת הָאָרֶץ, וּלְבָתֵּר אֶרֶץ וּשְׁמַיִם.

399. תֵּנָן, כְּתִיב, בְּיוֹם הַהוּא אָעֵנָה נָאֻם יי' אָעֵנָה אֶת הַשְּׁמַיִם וְהֵם יַעֲנוּ אֶת הָאָרֶץ. אָעֵנָה אֶת הַשְּׁמַיִם, שְׁמַיִם מִמֶּשׁ. דְּכְתִיב הַשְּׁמַיִם כְּסָאִי. וְהֵם יַעֲנוּ אֶת הָאָרֶץ. הָאָרֶץ מִמֶּשׁ, דְּכְתִיב וְהָאָרֶץ הָדוּם רִגְלִי. שְׁמַיִם שְׁמַיִם עֲלָאִין. וְאָרֶץ אֶרֶץ עֲלָאָה. דְּתִנְיָא, כִּד אֲתֵקֵן שְׁמַיִם דָּא בְּתִיקוֹנוֹי, אֲתֵקֵן לְקַבְלִיָּה דְּהָאִי אֶרֶץ, וְתִיאוּבְתִיָּה לְקַבְלָהּ, בְּחַד דְּרָגָא דְּאֶקְרִי צְדִיק. כְּמָה דְּכְתִיב וְצְדִיק יְסוֹד עוֹלָם, וְאֲתַדְּבֵק בְּהָאִי אֶרֶץ.

400. וּמְרִישָׁא דְּמִלְכָּא, עַד הַהוּא אֲתֵר דְּשָׁאֲרִי הָאִי צְדִיק, אֲתִי חַד נִהְרָא קְדִישָׁא, מִשְׁחָא דְּרִבּוּת, וְאֶטִּיל בְּסִגְיָאוֹת תִּיאוּבְתָא, בְּהָאִי אֶרֶץ קְדִישָׁא, וְנִטְל כֻּלָּא הָאִי אֶרֶץ. וּלְבָתֵּר, מִהָאִי אֶרֶץ אֲתִזֵּן כֻּלָּא, עִילָאִי וְתַתָּאִי. כְּדִכּוּרָא דָּא, כִּד תִּיאוּבְתִיָּה לְאֲתַדְּבֵקא בְּנוֹקְבָא, דְּאֶפִּיק זֶרְעָא דְּרִבּוּת, מְרִישָׁא דְּמוֹחָא, בְּהָהוּא אָמָה, וְאֶטִּיל בְּנוֹקְבָא, וּמִנְיָה מִתַּעֲבָרָא נּוֹקְבָא, אֲשַׁתְּכַח, דְּכֻלְהוּ שְׂוִימִין דְּגוּפָא, כֻּלְהוּ מִתַּדְּבָקֵן בְּנוֹקְבָא, וְנוֹקְבָא אֲחִידָא כֻּלָּא. כְּדוּגְמָא דָּא תְּנִינָן, כֹּל דְּאֲשֻׁלִּים לַעֲשֹׂרָה קְדָמָאִי דְּבִי בְּנִישְׁתָּא, נִטְל אֲגַר כֻּלְהוּ. ר' יוֹסִי אוֹמֵר, לְקַבְלִי דְּכֻלְהוּ.

401. ר' יִצְחָק אָמַר, כְּתִיב וַיֵּט שָׁמַיִם וַיִּרְד, וְכְתִיב וַיִּרְד יי' לְעֵינַי כָּל הָעָם עַל הַר סִינַי, וַיֵּט שָׁמַיִם וַיִּרְד, לֹאֵן נָחַת. אִי תִימָא דְּנָחַת לְסִינַי, עַל הַר סִינַי כְּתִיב וְלֹא כְּתִיב בְּהַר סִינַי.

402. אֵלָא, וַיֵּט שָׁמַיִם וַיִּרְד, לֹאֵן נָחַת. אָמַר ר' יוֹסִי, נְחִית בְּדְרָגוֹי, מְדְרָגָא לְדְרָגָא, וּמִכְתָּרָא לְכְתָרָא, עַד דְּאֲתַדְּבֵק בְּהָאִי אֶרֶץ, וּכְדִין אֲתַנְהֵר סִינְהָרָא, וְקִימָא בְּאֲשֻׁלְמוֹתָא. הַה"ד וַיֵּט שָׁמַיִם וַיִּרְד, לְהָאִי אֶרֶץ, וּכְדִין כְּתִיב, עַל הַר סִינַי. מַה קִּימָא עַל הַר סִינַי, הִוֵּי אִימָא דָּא שְׁכִינְתָּא.

403. Rabbi Aba said: From the following verses WE LEARN THAT HE DESCENDED TOWARDS THE SHECHINAH, for it is written, "Because Hashem descended upon it in fire" (Shemot 19:18), and, "For Hashem your Elohim is a consuming fire" (Devarim 4:24), WHICH IS THE SHECHINAH, TOWARDS WHOM HE DESCENDED. HE QUESTIONS FURTHER: Yet it says, "Then Hashem rained upon S'dom and upon Amorah brimstone and fire from Hashem out of heaven" (Beresheet 19:24). THUS, ZEIR ANPIN HIMSELF IS THE FIRE, PART OF WHICH RAINED UPON S'DOM. HE ANSWERS: "Then Hashem rained" signifies the earth, WHICH IS THE SHECHINAH, FOR "THEN (AND) HASHEM" INDICATES HE AND HIS COURT-HOUSE, WHICH IS THE SHECHINAH FROM WHICH THE FIRE WAS ISSUED UPON S'DOM. Whence did she receive it? The second part of the verse, "from Hashem out of heaven," explained that she received from heaven itself, BEING ZEIR ANPIN, AND WHATEVER THE SHECHINAH HAS, SHE RECEIVES FROM ZEIR ANPIN. "From Hashem out of heaven," the heaven themselves, WHICH IS ZEIR ANPIN, FOR WHATEVER THE SHECHINAH HAS SHE RECEIVES FROM ZEIR ANPIN. Rabbi Chiya said that this verse SIGNIFIES THAT HE DESCENDED AND BECAME UNITED WITH THE SHECHINAH. "And Elohim spoke all these words saying..." (Shemot 20:1) "ELOHIM" IS THE SHECHINAH; "all" MEANS the inclusion of everything, BEING ZEIR ANPIN upon whom everything and everyone depends. HENCE, ZEIR ANPIN DESCENDED AND UNITED WITH THE SHECHINAH.

23. "You shall not have"

We learn that when a man is circumcised he enters into the covenant established by Abraham. However this is only a beginning, for he must also obey the commandments of the Torah in order to enter the grade of Adam. Rabbi Yehuda and Rabbi Chizkiyah speak about how vital to their understanding is the wisdom of Rabbi Shimon, who is such a light to everyone. Rabbi Shimon, when encountered, teaches them that the prayer of the poor man is more effective than all others, for the poor are nearer to God than anyone else is. He says that God dwells in broken vessels, in those who are broken hearted and humble, and that if we harm the poor we wrong the Shechinah.

404. "You shall have no other Elohim beside Me" (Shemot 20:3). According to Rabbi Yitzchak, "other Elohim" excludes the Shechinah, and thus, "YOU SHALL HAVE NO OTHER ELOHIM" THAN THE SHECHINAH, CALLED "ELOHIM." "...beside Me (lit. 'My face')..." excludes the face of the King upon which the Holy King is manifested. It is His Name and His Name is it; THE VISIBLE FACE IS HIS NAME, WHICH IS MALCHUT, AND HIS NAME IS THE VISIBLE FACE. He is His Name, AND ZEIR ANPIN IS HIS NAME, WHICH MEANS THEY ARE ONE, as it is written: "I am Hashem, that is My Name" (Yeshayah 42:8). He and His Name are one. Blessed be His Name for ever and ever.

405. Rabbi Shimon taught: Blessed are Yisrael, for the Holy One, blessed be He, called them 'men', as it is written: "But you My flock, the flock of My pasture, are men" (Yechezkel 34:31), AND ALSO, "If a man of you bring an offering" (Vayikra 1:2). Why are they called "men"? The reason is found in the verse: "You that did cleave to Hashem your Elohim" (Devarim 4:4) - you and not the heathen nations. Therefore, you are called "men" and they are not.

403. ר' אבא אמר מהכא, מפני אשר ירד עליו יי' באש. וכתוב כי יי' אלהיך אש אוכלת הוא. וכתוב, ויי' המטיר על סדום ועל עמורה גפרית ואש מאת ה' מן השמים. ויי' המטיר דא הוא ארץ מאן אתר נטיל האי, סופיה דקרא מוכח, דכתוב מאת יי' מן השמים, מן השמים ממש. רבי חייא אמר מהכא, וידבר אלהים את כל. כל, כללל דכלל, דהא בהאי תליא כלל.

404. לא יהיה לך אלהים אחרים על פני. רבי יצחק אמר, אלהים אחרים, לאפקא שכינתא. על פני, לאפקא אפי מלכא. דבהו אתחזי מלכא קדישא, ואינון שמייה. והוא אינון. הוא שמייה, דכתוב אני יי' הוא שמי. הוא ושמייה חד הוא ברין שמייה לעלם ולעלמי עלמיא.

405. תאני רבי שמעון, זכאין אינון ישראל, דקודשא ברין הואקרא לון אדם, דכתוב ואתן צאני צאן מרעיתי אדם אתם, אדם כי יקריב מכם. מאי טעמא קרא לון אדם. משום דכתוב ואתם הדבקים ביי' אלהיכם. אתם ולא שאר עמין עכו"ם. ובג"כ אדם אתם, אתם קרויין אדם, ואין עכו"ם קרויין אדם.

406. Rabbi Shimon continued with his explanations: When a Jewish boy is circumcised he enters into the Covenant which the Holy One, blessed be He, made with Abraham, as it says: "And Hashem had blessed Abraham in all things" (Beresheet 24:1), and, "loyal love to Abraham" (Michah 7:20). Thus, he begins to enter into that place, and when he commences to keep the precepts of the Torah he enters the grade of Adam (man), THAT OF THE SUPERNAL CHARIOT, and becomes attached to the body of the King. Then he is called 'man'.

407. The seed of Yisrael is called 'man'. Come and behold: of Ishmael it is written: "And he will be a wild man" (Beresheet 16:12). "...a wild man..." and not 'a man'. HE WAS CALLED "a wild man" because he was circumcised, and therefore he had the beginnings of being "a man," as it is written: "And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin" (Beresheet 17:25). Since his circumcision he entered to the grade which is called 'all', WHICH IS YESOD. Hence, he was not called 'a man' but "a wild man". "His hand will be against every man (lit. 'in all')" (Beresheet 16:12). Assuredly, "in all" and no more, because he did not accept the commandments of the Torah. He had the start, being circumcised, but was not perfected through the commandments of the Torah. But the seed of Yisrael, who were perfected in all things, is called "men" in the full sense, as it is written: "For Hashem's portion is His people, Jacob is the lot of His inheritance" (Devarim 32:9).

408. Rabbi Yosi said: Therefore, the engraving and painting of all faces is permitted, except the face of a man. Rabbi Yitzchak said that when A HUMAN FORM is represented, it looks engraved with an engraving of perfection, THAT IS, A SPECIAL PERFECTION IS PERCEIVED THEREIN. Rabbi Yehuda said: This accords with the popular saying: 'the form of the spirit is in the image', MEANING THAT ACCORDING TO THE IMAGE OF THE MAN FORMED, HIS CONNECTION WITH THE SPIRIT WITHIN HIM IS RECOGNIZED.

409. Rabbi Yehuda was once going from Cappadocia to Lod to see Rabbi Shimon who was there, and Rabbi Chizkiyah accompanied him. Rabbi Yehuda said to Rabbi Chizkiyah: What Rabbi Shimon taught us concerning the meaning of the term "wild man" is perfectly true and quite clear, BUT what is the meaning of the second part of the verse which says: "And he shall dwell in the presence of all his brethren" (Beresheet 16:12).

410. He replied: I have heard no interpretation and I shall not give any, for we learned that, "And this is the Torah which Moses set Yisrael" (Devarim 4:44). That "which Moses set" you can speak of, but what Moses did not set, MEANING WHAT WAS NOT TAUGHT BY ONE'S TEACHER, one can not tell.

406. דַּתְנִיָא, אָמַר ר' שְׁמַעוֹן, בֵּינוֹן דְּבַר נֶשׁ יִשְׂרָאֵל אֲתַגְזֹר, עָאֵל בְּבְרִית דְּגִזְר קוּדְשָׁא בְּרִיךְ הוּא בְּאַבְרָהָם, דְּכָתִיב וַיִּי' בְּרַךְ אֶת אַבְרָהָם בְּכָל. וְכָתִיב חֶסֶד לְאַבְרָהָם. וְשִׁאֲרֵי לְמִיעָאֵל בְּהָאֵי אֲתֵר. בֵּינוֹן דְּזָכָה לְקִיּוּמָא פְּקוּדֵי אֲוִרִיָּתָא, עָאֵל בִּיה בְּהָאֵי אָדָם, וְאֲתַדְבֵּק בְּגוּפָא דְּמַלְכָּא, וְכַדִּין אֲקִרֵי אָדָם.

407. וְזִרְעָא דִּישְׂרָאֵל אֲקִרֹן אָדָם. ת"ח, כְּתִיב בִּיה בּוֹשְׁמַעְאֵל, וְהוּא יִהְיֶה פָּרָא אָדָם. פָּרָא אָדָם, וְלֹא אָדָם. פָּרָא אָדָם, מְשׁוּם דְּאֲתַגְזֹר. וְשִׁירוּתָא דְּאָדָם הוּא בִּיה, דְּכָתִיב וַיִּשְׁמַעְאֵל בְּנוֹ בֶּן שְׁלֹשׁ עֶשְׂרֵה שָׁנָה בְּהַמּוֹלוֹ אֶת בָּשָׂר עֶרְלָתוֹ, בֵּינוֹן דְּאֲתַגְזֹר, עָאֵל בְּהָאֵי שִׁירוּתָא, דְּאֲקִרֵי כָל. הַה"ד וְהוּא יִהְיֶה פָּרָא אָדָם, וְלֹא אָדָם. יָדוּ בְּכָל, יָדוּ בְּכָל וְדָאֵי, וְלֹא יִתִּיר, מְשׁוּם דְּלֹא קָבִיל פְּקוּדֵי אֲוִרִיָּתָא. שִׁירוּתָא הוּא בִּיה, בְּגִין דְּאֲתַגְזֹר, וְלֹא אֲשַׁתְּלִים בְּפְקוּדֵי אֲוִרִיָּתָא. אָבֵל זִרְעָא דִּישְׂרָאֵל, דְּאֲשַׁתְּלִימוּ בְּכָלָא, אֲקִרֹן אָדָם מִמֶּשׁ, וְכָתִיב כִּי חָלַק יי' עִמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ.

408. א"ר יוֹסִי, בַּג"ד, כָּל פְּרָצוּפִין שְׂרוּ, בַּר מְפָרְצוּפָא דְּאָדָם. ר' יִצְחָק אָמַר, כִּד אֲתַעֲבַד, אֲתַחֲזִי דְּגִלְפָּא גּוֹ גְּלִיפִין דְּאֲשַׁלְמוּתָא. א"ר יְהוּדָה, הֵיִינוּ דְּאֲמַרֵּי אֵינְשֵׁי קִיטְרוּי בְּזִיקָא, בְּטַפְסָא שְׂכִיחִי.

409. רַבִּי יְהוּדָה הוּא אָזִיל מִקְפּוּטְקִיָּא לְלוּד, לְמַחְמֵי לְרַבִּי שְׁמַעוֹן, דִּהוּא תַּמָּן, וְהוּא רַבִּי חֲזַקְיָה אָזִיל עִמֵּיהּ. אָמַר רַבִּי יְהוּדָה לְר' חֲזַקְיָה, הָא דַּתְנִינָן, קָמִי ר' שְׁמַעוֹן, וְהוּא יִהְיֶה פָּרָא אָדָם, וְדָאֵי כֶּךָ הוּא. וְדָא הוּא בְּרִירָא דְּמַלְהָ. סוּמְיָה דְּקָרָא דְּכָתִיב, וְעַל פָּנֵי כָל אֲחָיו יִשְׁכּוֹן. מַהוּ וְעַל פָּנֵי כָל אֲחָיו יִשְׁכּוֹן.

410. אָמַר לִיה, לֹא שְׁמַעְנָא, וְלֹא אֵימָא. דִּהָא אוֹלִיפְנָא, כְּתִיב וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה. אֲשֶׁר שָׁם מֹשֶׁה, אֲתָה יָכוֹל לֹאמַר. דְּלֹא שָׁם מֹשֶׁה, אֵי אֲתָה יָכוֹל לֹאמַר.

411. Rabbi Yehuda opened the discussion with that verse: "For He is your life, and the length of your days" (Devarim 30:20). He who is worthy of the Torah and does not separate himself from her is worthy of two lives, life in this world and life in the World to Come, as it is written, "your life," LITERALLY, IN A PLURAL FORM, WHICH MEANS two. He who separates himself from her, separates himself from life, and he who separates himself from Rabbi Shimon, separates himself from all things.

412. Here is a verse to which Rabbi Shimon already opened a door, yet we can not enter it. How much more difficult will it be for us to understand these words of the Torah. Woe to the generation from which Rabbi Shimon will be removed, for as long as we are in his presence the springs of the heart are open on every direction and everything is revealed, but as soon as we separate ourselves from him we know nothing and all the springs are closed.

413. Rabbi Chizkiyah said: As it is written, "And he took the spirit that was upon him, and gave it to the seventy elders" (Bemidbar 11:25). It was like a light of a candle from which many lights are kindled; it remains whole AND ITS LIGHT STANDS IN ITS FULLNESS EVEN THOUGH MANY CANDLES WERE LIT BY IT. Rabbi Shimon bar Yochai is such a light. He illuminates everyone and yet his light is not diminished, but remains steadfast in its full splendor. They walked on until they reached his dwelling.

414. When they reached him, they found him studying the Torah. He was saying: "A prayer of the afflicted (lit. 'poor') when he faints and pours out his complaint before Hashem" (Tehilim 102:1). He said: All prayers of Yisrael are effective, but the prayer of the poor man is more effective than all others. Why? Because it reaches the Throne of Glory and becomes a garland for His head, and the Holy One, blessed be He, is praised by this prayer. THEREFORE, a prayer of a poor man is called 'a prayer'.

415. "...when he faints (Heb. ya'atof; also Eng. 'wraps')..." This wrapping is not that of garments, for he has no GARMENT, but the word "ya'atof" has the same significance here as the words in the verse: "That faint (Heb. atufim) for hunger" (Eichah 2:19). IN THIS VERSE AS WELL, HE IS CLOTHED IN HUNGER. "He pours out his complaints before Hashem." He should cry before his Master because this is pleasing to the Holy One, blessed be He, for the world is sustained him. Woe to him against whom a poor man complains to his Master, for the poor man is nearer to the King than anyone else, as it is written: "when he cries to Me, that I will hear" (Shemot 22:26).

411. פֶּתַח ר' יְהוּדָה וְאָמַר, כִּי הוּא חַיִּיךָ וְאַרְךְ יָמֶיךָ. מֵאֵן דְּזָכִי בְּאוֹרֵייתָא, וְלֹא אֶתְפָּרַשׁ מִינָהּ, זָכִי לְתַרְיֵן חַיִּין, חַד בְּעֵלְמָא דִּין, וְחַד בְּעֵלְמָא דְּאֵתִי. דְּכַתִּיב חַיִּיךָ, תְּרִי. וְכָל מֵאֵן דִּיתְפָּרַשׁ מִינָהּ, כְּמֵאֵן דִּמְתְּפָרַשׁ מִן חַיִּי, וּמֵאֵן דִּמְתְּפָרַשׁ מִר' שְׁמַעוֹן, כְּאִילוּ דִּמְתְּפָרַשׁ מִכָּלָא.

412. וּמַה בְּהָאֵי קָרָא דְּאִיהוּ פֶּתַח פֶּתַח, לֹא יְכִילְנָא לְמֵיעָל בָּהּ. פֶּתְגָמִי אוֹרֵייתָא דְּסִתִּימִין, עַל אַחַת כְּמַה וּכְמַה. וְוִי לְדָרָא, דִּר' שְׁמַעוֹן בֶּן יוֹחָאִי יִסְתַּלִּיק מִנָּהּ. דְּכַד אֲנִן קִימִין קָמִי דִּר' שְׁמַעוֹן, מְבוֹעִין דְּלָבָא פְתִיחִין לְכָל עֵיבָר, וְכָלָא מִתְגַּלְיָא. וְכַד אֶתְפָּרַשְׁנָא מִנָּהּ. לֹא יִדְעָנָא מִיָּדִי, וְכָל מְבוֹעִין סִתִּימִין.

413. אָמַר ר' חֲזַקְיָה, הֵינֵנו דְּכַתִּיב, וַיֹּאצֵּל מִן הָרוּחַ אֲשֶׁר עָלָיו וַיִּתֵּן עַל שִׁבְעִים אִישׁ הַזִּקְנִים, כְּבוֹצִינָא דָא, דְּנִהְרִין מִינָהּ כְּמַה בּוֹצִינִין, וְהוּא בְּקִיּוּמִיהָ שְׂכִיחַ. כִּךְ ר' שְׁמַעוֹן בֶּן יוֹחָאִי, מֵאֲרִי דְּבוֹצִינִין, הוּא נִהִיר לְכָלָא, וְנִהוֹרָא לֹא אַעֲדִי מִנָּהּ, וְאַשְׁתַּכַּח בְּקִיּוּמִיהָ. אֲזָלוּ עַד דְּמָטוּ לְגַבְיָהּ.

414. כַּד מָטוּ גַבְיָהּ, אֲשַׁכְּחוּהוּ, דִּהּוּה יְתִיב וְלַעֲי בְּאוֹרֵייתָא, וְהוּה אָמַר, תַּפְלָה לַעֲנִי כִי יַעֲטֹף וְלַפְנֵי יִי' יִשְׁפּוֹךְ שִׁיחוֹ. כָּל צְלוֹתָא דִּישְׂרָאֵל צְלוֹתָא, וְצְלוֹתָא דְּעָנִי עֲלָא מְכַלְהוּ. מֵאִי טַעְמָא. מְשׁוּם דְּהָאִי סִלְקָא עַד כּוּרְסֵי יִקְרָא דְּמַלְכָא, וְאַתְעֵטֵר בְּרִישִׁיהּ. וְקוּדְשָׁא בְּרִין הוּא מְשַׁתַּבַּח בְּהֵיא צְלוֹתָא וְדָאִי. תַּפְלָה דְּעָנִי, תַּפְלָה אֲקָרִי.

415. כִּי יַעֲטֹף. עֲטוּפָא דָא, לֹא עֲטוּפָא דְּכֶסֶף הוּא, דְּהָא לִית לֵיהּ. אֲלֵא, כְּתִיב הֵכָא כִי יַעֲטֹף. וְכַתִּיב הֵתָם, הָעֲטוּפִים בָּרָעַב. וְלַפְנֵי יִי' יִשְׁפּוֹךְ שִׁיחוֹ, דִּיקְבֹּל קָמִי מֵאֲרִיָּה, וְדָא נִיחָא לֵיהּ קָמִי קוּדְשָׁא בְּרִין הוּא, מְשׁוּם דְּעֵלְמָא מִתְקִימָא בֵּיהּ, כַּד לֹא אֲשַׁתְּכַחוּ שָׂאֵר קִימֵי עֵלְמָא בְּעֵלְמָא. וְוִי לְמֵאֵן דְּהוּא מְסַכְנָא יְקַבֵּל עֲלוּהִי לְמֵאֲרִיָּה, מְשׁוּם דְּמַסְכְּנָא קָרִיב לְמַלְכָא יְתִיר מְכַלְהוּ, דְּכַתִּיב וְהָיָה כִי יַצַּעַק אֵלַי וְשָׁמַעְתִּי כִי חָנוּן אֲנִי.

416. As for other people, sometimes He hears them, and sometimes He does not. What is the reason for this? The Holy One, blessed be He, dwells in broken vessels, as it is written: "yet with him also that is of a contrite and humble spirit" (Yeshayah 57:15), and: "Hashem is near to them who are of a broken heart" (Tehilim 34:19), and also: "A broken and a contrite heart, Elohim, You will not despise" (Tehilim 51:19).

417. Hence, we have learned that he who wrongs a poor man wrongs the Shechinah, as it is written: "yet with him also that is of a contrite and humble spirit," and also, "For Hashem will plead their cause" (Mishlei 22:23). For Hashem is their Protector and He rules everywhere and needs no witnesses, and no other judge. He does not accept pledges like other judges, except those of the souls, as it is written: "And rob of life those who rob them" (Mishlei 22:23).

418. He continued with his explanations: "A prayer (Heb. tfilah) of the afflicted." Wherever the word "Tfilah" is mentioned, it signifies something supernal, for it ascends to a supernal place. Tfilah (Eng. 'phylactery') of the head is the Tefilin which the King puts, NAMELY THE MOCHIN OF ZEIR ANPIN, WHICH ARE CALLED 'HEAD TEFILIN'.

419. Rabbi Shimon turned his head and saw Rabbi Yehuda and Rabbi Chizkiyah approaching him. When he had finished he looked at them and said: You look as if you have lost something valuable. FOR THEY HAD HEARD WORDS OF TORAH WHICH THEY FORGOT. They replied: Yes, for the master opened a precious door and yet we can not enter into it.

420. What is it? He asked. They said to him: What is the meaning of the last part of the verse, "And he will be a wild man," which is, "and he shall dwell in the presence of all his brethren"? The beginning of the verse is clear to us, but what of this? The end does not seem to suit the beginning.

421. Then Rabbi Shimon replied: Upon your life, both parts of the verse have one significance and point to the same truth. We know that the Holy One, blessed be He, has many aspects (faces) upon aspects. There is a shining aspect, a dull aspect, a low aspect, a distant aspect, an external aspect, an inner aspect, the right aspect, and the left aspect.

416. וְלִשְׂאֵר בְּנֵי עֲלָמָא, זְמַנִּין דְּשָׁמַע, זְמַנִּין דְּלֹא שָׁמַע. מ"ט. מְשׁוּם דְּדִיּוּרִיָּה דְּמַלְכָּא בְּהַנִּי מְאִנִּי תְּבִירִי, דְּכַתִּיב, וְאֵת דְּכָא וְשֹׁפֵל רוּחַ. וְכַתִּיב קְרוֹב יְיָ לְנִשְׁבָּרֵי לֵב. לֵב נִשְׁבָּר וְנִדְכָּה אֱלֹהִים לֹא תִבְזֶה.

417. מִכָּאן תִּנִּינָן, מֵאֵן דְּנִזְיף בְּמִסְכָּנָא, נִזְיף בְּשִׁכְנִתָּא, דְּכַתִּיב וְאֵת דְּכָא וְשֹׁפֵל רוּחַ. וְכַתִּיב כִּי יְיָ יְרִיב רִיבָם וְגו'. בְּגִין דְּאִפּוֹטְרוּפֵּא דְּלֵהוֹן תְּקִיפֵּא, וְשִׁלּוּטָא עַל כָּלָא, דְּלֹא אֲצִטְרִיךְ סִדְרִי, וְלֹא אֲצִטְרִיךְ לְדִיּוּנָא אַחֲרָא, וְלֹא נָטִיל מִשְׁכּוּנָא, כְּשֹׂאֵר דִּיּוּנָא. וְמָה מִשְׁכּוּנָא נָטִיל, נִשְׁמָתִין דְּבֵר נֶשׁ, דְּכַתִּיב וְקָבַע אֶת קוֹבְעֵיהֶם נֶפֶשׁ.

418. תו אָמַר תַּפְלָה לְעֵנִי, כָּל אֶתֶר דְּאֶקְרִי תַפְלָה, מְלָה עֲלָאָה הִיא, דְּהִיא סִלְקָא לְאַתֶּר עֲלָאָה. תַּפְלָה דְּרִישָׁא, אִינוּן תַּפְלֵי דְּמַלְכָּא, דְּאִנָּח לֵהוּ.

419. ר' שִׁמְעוֹן אֶסְחָר רִישִׁיָּה, וְחָמָא לִר' יְהוּדָה וְלִר' חִזְקִיָּה, דְּמָטוּ גְבִיָּה. בְּתֵר דְּסִיִּים אֶסְתַּבֵּל בְּהוּ. אָמַר לֵהוּ, סִימָא הוּא לָכוּ וְאֶתְאֲבִיד מִנִּיכּוּ. אָמְרוּ לִיָּה, וְדָאִי דְּפִתְחָא עֲלָאָה פִתַּח מֶר, וְלֹא יָכִילָנָא לְמִיעָאֵל בָּהּ.

420. אָמַר, מֵאִי הִיא. אָמְרוּ לִיָּה, וְהוּא יְהִיָּה פָּרָא אֲדָם, וְסוּפִיָּה דְּקָרָא בְּעֵינָא לְמַנְדַּע, דְּכַתִּיב וְעַל פְּנֵי כָּל אַחֲיוּ יִשְׁכּוֹן, מֵהוּ עַל פְּנֵי כָּל אַחֲיוּ. דְּהָא בְּרִירָא דְּכוּלִּיָּה קָרָא יִדְעָנָא, וְהִיא לֹא יִדְעָנָא, דְּסִיפִיָּה דְּקָרָא, לֹא אֶתְחַזִּי בְּרִישִׁיָּה.

421. אָמַר לוֹן, חִיּוּכּוֹן, כָּלָא חֵד מְלָה הִיא, וּבְחֵד דְּרָגָא סִלְקָא. תָּאנָא, כְּמָה פָּנִים לְפָנִים, אֵית לִיָּה לְקוּדְשָׁא בְּרִיךְ הוּא. פָּנִים דְּנִהְרִין. פָּנִים דְּלֹא נִהְרִין. פָּנִים תַּתְּאִין. פָּנִים רַחֲקִין. פָּנִים קְרִיבִין. פָּנִים דְּלָגוּ. פָּנִים דְּלִבֵּר. פָּנִים דִּימִינָא. פָּנִים דְּשִׁמְאָלָא.

422. Come and behold: happy are Yisrael before the Holy One, blessed be He, for they are united with the most supernal aspect of the King, with the aspect in which He and His Name are one, while other nations are united with the most distant aspect, the lower aspect, and therefore they are at a great distance from the body of the King. For we see that all those Egyptians who are related to Ishmael, and his many kin and relatives, were all connected with the lower and distant aspects.

423. Ishmael, however, when he was circumcised, had the privilege, for Abraham's sake, of having his dwelling place and his portion in the sphere which dominated all those distant and lower aspects, rather than in the aspects of the other nations. Therefore it says of him: "His hand will be against every man (lit. 'in all')." THE WORD "ALL" SIGNIFIES YESOD, therefore "he shall dwell in the presence (lit. 'above the face') of all his brethren," meaning that he will be in a superior dwelling to any of them, as "in all" rules over all the aspects that are below. Hence, "above the face of all his brethren," for they had no such merit.

424. Then Rabbi Yehuda and Rabbi Chizkiyah approached him and kissed his hands. Rabbi Yehuda said: This is an illustration of the proverb, 'Wine settled on its lees and a bubbling spring is a crown over earth and dross,' FOR IT COVERS IT AND WHEN THE SPRING IS ABOUT TO BREAK THROUGH THE EARTH IT BECOMES MORE POWERFUL. THUS ISHMAEL RULED POWERFULLY OVER THE DROSS OF HIS BROTHERS, WHO WERE CONNECTED WITH THE LOWER AND DISTANT ASPECTS, AS MENTIONED ABOVE. Woe to the world when the master is gone from it. Woe to the generation in which time it will happen. Happy is the generation that is privileged to know him and in which he lives.

425. Rabbi Chizkiyah said: We have learned that a proselyte, when circumcised, is merely called "a proselyte of Righteousness" and nothing more, and yet, according to your interpretation of this verse, master, "His hand will be against every man (lit. 'in all')," MEANING THAT HE HAD THE MERIT TO DWELL IN YESOD, WHICH IS CALLED "ALL." Rabbi Shimon replied: All is attached to the same place. Yet we were speaking of converts. Ishmael was not merely a proselyte for he was a son of Abraham, a son of a holy man, and of Ishmael it says "Behold, I have blessed him" (Beresheet 17:20). It says here "I have blessed him," and elsewhere "And Hashem blessed Abraham in all" (Beresheet 24:1). THIS BLESSING HERE, TOO, IS IN "ALL." Therefore of Ishmael it is written "his hand in all."

422. תָּא חֲזִי, וְכַאֲיֵן אֵינוֹן יִשְׂרָאֵל קָמִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאֶחֱידָן בְּאַנְפִּין עֲלָאִין דְּמַלְכָּא. בְּאֵינוֹן פְּנִים דְּהוּא וּשְׁמִיָּה אֶחֱידָן בְּהוּ, וְאֵינוֹן וּשְׁמִיָּה חַד הוּא. וְשָׂאָר עֲמִין אֶחֱידָן בְּאֵינוֹן פְּנִים רְחִיקִין, בְּאֵינוֹן פְּנִים תְּתַאֲיִן. וּבִגְיָנִי כִּךְ אֵינוֹן רְחִיקִין מְגוּפָא דְּמַלְכָּא, דְּהָא חֲמִינָא כָּל אֵינוֹן דְּמַצְרִים, קְרִיבֵי דְּשִׁמְעָאֵל, כְּמָה אֶחֱיָן וּקְרִיבִין הוּוּ לִיָּה, וְכֻלְהוּ הוּוּ בְּאַנְפִּין תְּתַאֲיִן, בְּאֵינוֹן פְּנִים רְחִיקִין.

423. וּבִגְיָנִיָּה דְּאַבְרָהָם, בְּדִ אֶתְגֹּזֵר יִשְׁמַעְאֵל, זָכָה, דְּשׁוּי מְדוּרִיָּה וְחוּלְקִיָּה בְּאַתֵּר דְּשְׁלִיטָא עַל כָּל אֵינוֹן פְּנִים רְחִיקִין וְתְתַאֲיִן, עַל כָּל אֵינוֹן פְּנִים דְּשָׂאָר עֲמִין. הָהִ"ד יָדוּ בְּכָל, וּבִגְיָנִי כִּךְ עַל פְּנֵי כָּל אֶחָיו יִשְׁכּוֹן, בְּלוּמֵר, יִשְׁוּי מְדוּרִיָּה וְחוּלְקִיָּה לְעוּלָא מְכֻלְהוּ, דְּכְתִיב יָדוּ בְּכָל, דְּשְׁלִטָא עַל כָּל שָׂאָר פְּנִים דְּלִתְתָּא. וּבִג"כ עַל פְּנֵי כָּל אֶחָיו וְדָאִי, דִּלָּא זָכוּ בְּוִתִּיָּה.

424. אָתוּ רַבִּי יְהוּדָה וְר' חִזְקִיָּה, וְנִשְׁקוּ יָדָיו. א"ר יְהוּדָה, הֵינּוּ דְּאִמְרֵי אֵינְשֵׁי, חֲמֵרָא בְּרִדְיָא, וְנִבְעָא דְּבִירָא, בְּקִטְיָרָא דְּקִיזָרָא אֶתְעֵטֵר. וְוִי לְעֻלְמָא, בְּדִ יִסְתַּלַּק מֵר מִנִּיָּה. וְוִי לְדָרָא, דִּיתְעַרַע בְּהוּא זְמָנָא. זָכָה דְּרָא דְּאֶשְׁתַּמּוּדְעוֹן לִיָּה לְמֹר. זָכָה דְּרָא דְּאִיְהוּ שְׂרִי בְּגִיָּה.

425. אָמַר רַבִּי חִזְקִיָּה, הָא תְּנִינָן, גִּיּוּרָא בְּדִ אֶתְגֹּזֵר, אֶקְרִי גֵר צֶדֶק, וְלֹא יִתִּיר. וְהָכָא אָמַר מֵר יָדוּ בְּכָל. אָמַר ר"ש, כֹּלָא אֶתְקֶשֶׁר בְּחַד. אָבֵל גִּיּוּרָא תְּנִינָן. שְׂאֲנֵי יִשְׁמַעְאֵל, דִּלָּאו גִּיּוּרָא הוּא. בְּרִיָּה דְּאַבְרָהָם הוּא, בְּרִיָּה דְּקִדִּישָׁא הוּא. וְכְתִיב בִּיָּה בִּישְׁמַעְאֵל, הֵנָּה בְּרַכְתִּי אוֹתוֹ. כְּתִיב הָכָא, בְּרַכְתִּי אוֹתוֹ. וְכְתִיב הֵתָם, וַיְיָ בְּרַךְ אֶת אַבְרָהָם בְּכָל. וְעַל כִּךְ כְּתִיב, יָדוּ בְּכָל.

426. Therefore it is written: "And he shall dwell in the presence of all his brethren." For proselytes from among other nations, Ishmael's kin, would be called "proselytes of righteousness" and no more, but he is superior to them all. Moreover, he dwells higher than the aspects of those who were not circumcised and were connected with the distant and lower aspects, and the aspects of the heathen nations. Therefore, it is written: "And he shall dwell in the presence (lit. 'above the faces') of all his brethren." Rabbi Yehuda said: Hence the proclamation of the Holy One, blessed be He: "You shall have no other Elohim beside Me (lit. 'over My face')," FOR HIS FACE IS MALCHUT, CALLED 'FACE'.

426. וּבְגִינִי כִּךְ כְּתִיב, עַל פְּנֵי כָּל אֶחָיו יִשְׁכֹּן. דָּא
שְׁאֵר קְרִיבֵי אֲתִגְיִירוּ אֶקְרוּן גִּירֵי צְדָק, וְלֹא יִתִּיר,
וְהוּא יִתִּיר וְעֹלָא מְכַלְהוּ. כ"ש אִינוּן דְּלֹא אֲתִגְזְרוּ,
דְּקִינְמִין בְּאִינוּן אִפִּין רְחִיקִין, בְּאִינוּן אִפִּין תְּתַאֲיוּ.
וְאִיהוּ, מְדוּרִיָּה לְעִילָא מְכַל פְּנִים דִּיהוּ, וּמְכַל פְּנִים
דְּעַמִּין עַעְכוּ"ם, הִדָּא הוּא דְכְתִיב, עַל פְּנֵי כָּל אֶחָיו
יִשְׁכֹּן. א"ר יְהוּדָה, קוּדְשָׁא בְּרִיךְ הוּא בְּגִין כִּךְ
אֲכַרִּיז וְאָמַר, לֹא יִהְיֶה לָךְ אֱלֹהִים אֲחֵרִים עַל פְּנֵי,
דִּדָּא הוּא מְהִימְנוּתָא דִּילִיָּה.

24. "You shall not make"

You shall not make for yourself any carved idol, or any likeness. In this section we are reminded not to attach interpretations to the Torah without knowing the correct meaning or without having learned them from our teacher; we are reminded not to be false to the Holy Name, and not to be false to the Covenant of Abraham by bringing it into a foreign domain.

427. "You shall not make for yourself any carved idol, or any likeness" (Shemot 20:4). This was already explained. Rabbi Yosi added any form of a face one can make, except that of a man, for a man's face rules over all things.

427. לֹא תַעֲשֶׂה לָךְ פֶּסֶל וְכָל תְּמוּנָה. הָא אֲתִמַּר.
וְאָמַר רַבִּי יוֹסִי, כָּל פְּרָצוּפִין שְׂרִי, בַּר מְפָרְצוּפֵא
דְּאָדָם, דִּהָא הָאִי פְרָצוּפֵא שְׁלִיט בְּכָלֵא.

428. There is also another explanation of the verse: "You shall not make any carved idol or any likeness." Rabbi Yitzchak opened the discussion with the verse: "Do not let your mouth cause your flesh to sin" (Kohelet 5:5). How careful one must be not to err in regard to the meaning of the words of the Torah, and not to attach interpretations to the Torah without knowing the correct meaning or having learned them from his teacher, for of whoever speaks of scripture without knowledge or learning from his Rabbi, it says: "You shall not make any carved idol or any likeness." The Holy One, blessed be He, will punish him in the World to Come, when his soul shall desire to enter its place. It will then be repelled and it will be cut off from that region which is bound up with the bundle of life, wherein are the other souls.

428. דְּבַר אַחֵר, לֹא תַעֲשֶׂה לָךְ פֶּסֶל וְכָל תְּמוּנָה. רַבִּי
יִצְחָק פִּתַּח, אַל תִּתֵּן אֶת פִּיךָ לְחַטֵּא אֶת בִּשְׂרָךְ.
כַּמָּה אֵינִי לִיָּה לְבַר נָשׁ לְאַזְדַּהֲרָא עַל פִּתְגָמֵי
אוֹרִייתָא, כַּמָּה אֵינִי לִיָּה לְאַזְדַּהֲרָא דְלֹא יִטְעִי בְהוּ,
וְלֹא יִפִּיק מְאוֹרֵייתָא מֵה דְלֹא יָדַע, וְלֹא קָבִיל
מִרְבִּיָּה. דְּכָל מֵאן דְּאָמַר בְּמַלִּי דְאוֹרֵייתָא מֵה דְלֹא
יָדַע, וְלֹא קָבִיל מִרְבִּיָּה, עָלֶיהָ כְּתִיב לֹא תַעֲשֶׂה לָךְ
פֶּסֶל וְכָל תְּמוּנָה. וְקוּדְשָׁא בְּרִיךְ הוּא אֲתִמַּר עַל
מִנְיָה, בְּעֵלְמָא דְאֵתִי, בְּזִמְנָא דְנִשְׁמַתִּיה בְּעִיָּא
לְמִיעָאֵל לְדוּכְתָא, דְּחִינָן לָהּ לְבַר, וְתִשְׁתַּצִּי מֵהוּא
אֲתַר דְּצִרְיָא בְּצִרוּרָא דְחַיֵּי דְשְׁאֵר נִשְׁמַתִּין.

429. Rabbi Yehuda said: From this we understand the verse: "Why should the Elohim be angry at your voice?" (Kohelet 5:5). "Your voice" signifies a soul of a man. Rabbi Chiya said: Of this it is written, "For I Hashem your Elohim am a jealous El" (Shemot 20:5). He is zealous above all for His Name when He sees an image of a face, or one who is false to His name, or when the Torah IS MISINTERPRETED WITH AN EXPLANATION ONE HAD NOT LEARNED FROM HIS TEACHERS.

429. רַבִּי יְהוּדָה אוֹמַר מֵהָכָא כַּמָּה דְתַנִּינָן, לָמָּה
יִקְצֹף הָאֱלֹהִים עַל קוֹלְךָ. קוֹלְךָ: דָּא הִיא נִשְׁמַתִּיה
דְּבַר נָשׁ. אָמַר רַבִּי חִיָּיא, ע"ד כְּתִיב, כִּי יִי' אֱלֹהֶיךָ
אֵל קָנָא. מ"ט. מְשׁוּם דְּקִנְיָ לְשִׁמְיָה בְּכָלֵא. אִי בְּגִין
פְּרָצוּפִין מְקִנְיָ לְשִׁמְיָה, מְשׁוּם דְּמִשְׁקַר בְּשִׁמְיָה. אִי
מְשׁוּם אוֹרִייתָא.

430. We have learned that the whole Torah is a Holy Name, for there is not a word written which is not included in the Holy Name. Therefore, one must beware of erring in regard to His Holy Name, and one must not be false to it. He who is false to the Supernal King will not be allowed to enter the King's palace, and will be driven away from the World to Come.

431. Rabbi Aba cited the verse: "You shall not make for yourself any carved idol (Heb. pesel)," and in another place it is written: "Hew (Heb. pesol) for yourself two tablets of stone" (Shemot 34:1), MEANING you shall not hew another Torah which you neither know, nor have learned from your master. Why? Because "I Hashem your Elohim am a jealous El" and I shall punish you in the World to Come, MEANING it is I who will punish you in the World to Come when your soul shall long to stand in My Presence. How many emissaries will then be ready to frustrate its desire and thrust it into Gehenom.

432. Rabbi Yitzchak said: "You shall not make..." means that one should not be false to the Name of the Holy One, blessed be He, for Yisrael entered into the first Covenant and union with the Holy One, blessed be He, when they circumcised, for this was the first condition to enter the Covenant of Abraham, the bond with the Shechinah. And one must not be false to that Covenant, for he that is false to that Covenant, is false to the Holy One, blessed be He. What is this falsehood? The bringing of the covenant into a foreign domain, as it is written: "And has married the daughter of a strange El" (Malachi 2:11).

433. Rabbi Yehuda said: Hence, "They have dealt treacherously against Hashem, for they have begotten strange children" (Hoshea 5:7). Whoever is false to the Covenant is false to the Holy One, blessed be He, because the Covenant is united with Him. Therefore, it is written: "You shall not make for yourself any carved idol, or any likeness of any thing that is in heaven above..."

25. "You shall not bow down to them"

Rabbi Elazar explains why it is forbidden to marry any woman from a heathen nation, for the result is always rebellious children who inherit the taint of idolatry. We are reminded that we who keep the commandments of the Torah are the children of Hashem.

434. "You shall not bow down to them, nor serve them" (Shemot 20:5). Rabbi Elazar was once walking in company with Rabbi Chiya. Rabbi Chiya said: It is written, "And you see among the captives a beautiful woman..." (Devarim 21:11). Why DOES THE TORAH ALLOW MARRIAGE TO HER? Is it written: "you shall not make marriages with them" (Devarim 7:3). He replied to him: THIS ONLY APPLIED to women independent in their own land. HERE IT INDICATES A CAPTIVE WOMAN WHO COMES UNDER THE RULE OF YISRAEL. THEREFORE, SHE IS PERMITTED BY THE TORAH TO BE TAKEN AS A WIFE.

430. תְּנִינָן, אֹרִיזִיתָא כָּלָא שְׁמָא קְדִישָׁא הִיא, דְּלִית לָךְ מְלָה בְּאֹרִיזִיתָא דְּלֵא כְּלִיל בְּשִׁמְא קְדִישָׁא. וּבְגִינִי כִךְ, בְּעִי לְאַזְדָּהָרָא, בְּגִין דְּלֵא יִטְעִי בְּשִׁמְיָה קְדִישָׁא, וְלֵא יִשְׁקֵר בִּיה. וּמֵאן דְּמִשְׁקֵר בְּמַלְכָּא עֲלָא, לֹא עֲאֲלִין לִיה לְפִלְטְרוֹי דְּמַלְכָּא, וְיִשְׁתַּצִּי מִעֲלָמָא דְּאַתִּי.

431. אָמַר רַבִּי אָבָא, כְּתִיב הֵכָא לֹא תַעֲשֶׂה לָךְ פֶּסֶל וְכָל תְּמוּנָה. וְכְתִיב הֵתָם, פֶּסֶל לָךְ שְׁנֵי לַחַת אֲבָנִים. כְּלוּמַר, לֹא תַעֲשֶׂה לָךְ פֶּסֶל, לֹא תַעֲבֹד לָךְ אֹרִיזִיתָא אַחֲרָא דְּלֹא יָדַעַת, וְלֹא אָמַר לָךְ רַבִּי. מֵאִי טַעְמָא. כִּי אָנֹכִי יְיָ אֱלֹהֶיךָ אֵל קָנָא, אָנָּה הוּא דְּזִמִּין לְאַתְּפָרַעַא מִינָךְ בְּעֲלָמָא דְּאַתִּי, בְּשַׁעֲתָא דְּנִשְׁמַתָּא בְּעִיָּא לְמִיעָאֵל קַמָּאִי, כְּמָה זְמִינִין לְשַׁקְרָא בְּה, וְלַעֲיִילָא לֵה גּוֹ גִּיהֶנָם.

432. תְּנִיָא, אָמַר ר' יִצְחָק, לֹא תַעֲשֶׂה לָךְ וְגו', דְּבַעֲי בְּרִיךְ נֶשׁ דְּלֵא לְשַׁקְרָא בְּשִׁמְא דְּקוּדְשָׁא בְּרִיךְ הוּא דְּקִשְׁרָא קְדָמָא, דְּאַתְקִשְׁרוּ יִשְׂרָאֵל בְּקוּדְשָׁא בְּרִיךְ הוּא, כִּד אֲתַגְזְרוּ. וְדָא הוּא קִיּוּמָא קְדָמָא דְּכָלָא, לְמִיעָאֵל בְּבְרִית דְּאַבְרָהָם, דְּהוּא קִשְׁרָא דְּשְׁכִינְתָּא. וּבְעִי בְּרִיךְ נֶשׁ, דְּלֵא לְשַׁקְרָא בְּהָאִי בְּרִית, דְּמֵאן דְּמִשְׁקֵר בְּהָאִי בְּרִית, מִשְׁקֵר בְּקוּדְשָׁא בְּרִיךְ הוּא. מֵאִי שַׁקְרָא. הוּא, דְּלֵא יִיעוּל הָאִי בְּרִית בְּרִישׁוּתָא אַחֲרָא. כְּמָה דְּאַתְּ אָמַר וּבְעַל בַּת אֵל נָכַר.

433. ר' יְהוּדָה אָמַר מִהֵכָא, בֵּינִי בְּגִדּוֹ כִּי בָנִים זָרִים יִלְדוּ. מֵאן דְּמִשְׁקֵר בְּהָאִי בְּרִית, מִשְׁקֵר בְּקַב"ה. מִשּׁוֹם דְּהָאִי בְּרִית בְּקַב"ה אַחֲרִידָא, וְכְתִיב לֹא תַעֲשֶׂה לָךְ פֶּסֶל וְכָל תְּמוּנָה אֲשֶׁר בְּשָׁמַיִם מִמֶּעַל וְגו'.

434. לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבָדֵם. ר' אֶלְעָזָר הָוָה אֲזִיל בְּאַרְחָא, וְהָוָה ר' חִיָּיא עֲמִיָּה. אָמַר ר' חִיָּיא, כְּתִיב וְרָאִיתָ בְּשָׁכִינָה אִשָּׁת יִפְתַּ תֹּאֵר וְגו', מֵאִי טַעְמָא. וְהָא כְּתִיב לֹא תִתְחַתֵּן בָּם. אָמַר לִיה, בְּעוֹד דְּבִרְשׁוּתֵיהוּ קִיּוּמִי.

435. Come and behold: there is no woman among the heathen nations who is free from taint, therefore this section concerning the captive woman is immediately followed by that of the rebellious son, to indicate that whoever marries such a woman, begets rebellious children. What is the reason for this? The impurity of idolatry inherited by the mother is difficult to remove, and this is even the more so if she has already been married to a heathen, for Judgment cleaves to Judgment, and she is tainted. Therefore, Moses commanded the extermination of the Midianite women, as it is written: "Kill every woman that has known man by lying with him" (Bemidbar 31:17).

436. Happy is the portion of the man who keeps this heritage in purity, THAT OF THE HOLY COVENANT, for in this holy possession he unites himself with the Holy One, blessed be He. This is all the more so if he keeps the commandments of the Torah. Then the King stretches out His right hand to receive him, and he cleaves to the Holy Body, NAMELY, ZEIR ANPIN. Therefore it is written of Yisrael: "But you that did cleave to Hashem your Elohim" (Devarim 4:4), and: "You are the children of Hashem your Elohim" (Devarim 14:1) - literally children, as it is written: "Yisrael is My son, My firstborn" (Shemot 4:22), and "Yisrael, in whom I will be glorified" (Yeshayah 49:3).

26. "You shall not take the Name"

Rabbi Shimon tells us that the supernal blessing requires something to bless, that it cannot dwell on an empty place. One cannot say a blessing over an empty table. The discussion turns to "A good name is better than precious ointment," which Rabbi Elazar says represents the supernal mountains of pure balsam. It is vital never to take the Name of the Holy One in vain, and that Name must be uttered only after a preceding word. Rabbi Yosi tells us that the blessing is the Holy Name itself, the source of blessing for the whole universe.

437. "You shall not take the Name..." (Shemot 20:7). Rabbi Shimon cited the verse: "And Elisha said to her, 'What shall I do for you? Tell me, what have you in the house?'" (II Melachim 4:2). He explained: What Elisha meant was: Have you aught upon which the blessing of the Holy One, blessed be He, could rest? For one should not say the blessing after the meal over an empty table. Why? Because the supernal blessing can not rest on an empty place.

438. Therefore, it is necessary to put a loaf or more on the table before one says his grace, and in case one has not MUCH TO PUT ON the table, he must put at least the remnants of his meal, IN ORDER THAT THERE WILL BE SOMETHING to bless, so that he will not say a blessing over an empty TABLE.

435. וְתָא חֲזִי, לִית לָךְ אִנְתּוּ בְּעַמִּין עַעְכוּ"ם כְּשֶׁרָה בְּדָקָא חֲזִי. דְּתַנִּינָן, אֲמַאי אֲסַמִּיךְ פְּרִשְׁתָּא דָּא, לְבִן סוּרֵר וּמוֹרָה. אֶלָּא בּוֹדְאִי, מֵאֵן דְּנָסִיב הָאִי אֶתְתָּא, בֶּן סוּרֵר וּמוֹרָה יָרִית מִינָהּ. מַאי טַעְמָא. מְשׁוּם דְּקִשָּׁה לְמַעַבְר זוּהֵמָא מִינָהּ, וְכָל שְׂכָן הָהִיא דְּאֶתְנַסִּיבַת בְּקִדְמִיתָא, דְּדִינָא בְּדִינָא אֶתְדַּבֵּק, וְאֶסְתַּאבֶּת בֵּהּ, וְקִשְׁיָא זוּהֵמָא לְמַעַבְר מִינָהּ, וְהִינּוּ דְּאָמַר מֹשֶׁה בְּנָשֵׁי מִדְיָן, וְכָל אִשָּׁה יוֹדַעַת אִישׁ לְמַשְׁכָּב זָכַר הָרוּגוּ.

436. זָכָאָה חוֹלְקִיָּהּ, דִּהְהוּא בֵּר נֶשׁ דִּירִית אַחְסִנְתָּא דָּא, וְנָטִיר לָהּ. דִּבְהֵהוּא אַחְסִנָא קְדִישָׁא אֶתְדַּבֵּק בֵּר נֶשׁ בְּקוּדְשָׁא בְּרִיךְ הוּא, כָּל שְׂכָן אִי זָכִי בְּסִקּוּדֵי אוֹרִינְתָא, דִּהָא פְּשִׁיט מַלְכָּא יְמִינִיהּ לְקַבְּלִיהּ, וְאֶתְדַּבֵּק בְּגוּפָא קְדִישָׁא. וְעַל דָּא כְּתִיב בֵּהּ בְּיִשְׂרָאֵל, וְאַתֶּם הִדְבַּקִּים בֵּינִי אֶלְהֵיכֶם. וְכְתִיב בְּנִים אַתֶּם לִי. בְּנִים אַתֶּם מִמֶּשׁ. דְּכְתִיב בְּנֵי בְכוּרֵי יִשְׂרָאֵל. וְכְתִיב יִשְׂרָאֵל אֲשֶׁר בֶּן אֶתְפָּאָר.

437. לֹא תִשָּׂא אֶת שֵׁם יְיָ. ר' שְׁמַעוֹן פְּתַח, וַיֹּאמֶר אֵלֶיהָ אֵלִישָׁע מָה אַעֲשֶׂה לָּךְ הַגִּידִי לִי מָה יֵשׁ לָךְ בְּבֵית. אָמַר לָהּ אֵלִישָׁע, כְּלוּם אֵית לָךְ עַל מָה דְּתִשְׂרִי בִּרְכָתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּתַנִּינָן אֲסוּר לִיָּה לְבַר נֶשׁ, לְבִרְכָּא עַל פְּתוּרָא רִיקְנִיָּא. מ"ט. מְשׁוּם דְּבִרְכָתָא דִּלְעִילָא, לֹא שְׂרִיָּא בְּאֶתֶר רִיקְנִיָּא.

438. וּבְגִינֵי כֶךְ, בְּעֵי בֵּר נֶשׁ לְסִדְרָא עַל פְּתוּרִיָּה, חַד נִהֵמָא, אוּ וְתִיר, לְבִרְכָּא עֲלוּי. וְאִי לֹא יָכִיל, בְּעֵי לְשִׁירָא מֵהוּא מְזוּנָא דְּאֶכֶל, עַל מָה דִּיבְרַךְ. וְלֹא יִשְׁתַּכַּח דִּיבְרַךְ בְּרִיקְנִיָּא.

439. When she said: "Your handmaid has nothing in the house, except a pot of oil" (Ibid.), he said, "This is fit to receive a perfect blessing," as it is written: "A good name is better than (lit. 'from') precious ointment" (Kohelet 7:1), for the Holy Name comes forth from oil, to bless and to kindle the Holy Lights. HE ASKED: What is this oil? and Rabbi Yitzchak said: It represents the same oil as described in the scripture: "It is like the precious ointment upon the head" (Tehilim 133:2), MEANING THE SUPERNAL PLENTY. Rabbi Elazar said: It represents the supernal mountains of pure balsam, MEANING THE PLENTY OF THE SUPERNAL BINAH.

440. Rabbi Shimon interpreted the verse: "A good name is better." How good is the Supernal Name of the Supernal Holy Lights, for they radiate ???? "precious ointment," and a man must not mention the Name of the Holy One, blessed be He, in vain, for he who does so would have been better not to have been born.

441. Rabbi Elazar said: One should utter the Holy Name only after a preceding word, as in the Torah it is mentioned for the first time after two words: "In the beginning Elohim created (Heb. Beresheet-bara-Elohim)."

442. Rabbi Shimon said: The Holy Name is mentioned only in connection with a completed world, NAMELY, YUD HEI VAV HEI, as it is written: "In the day that Hashem Elohim made the earth and the heavens" (Beresheet 2:4). From this it follows that one should not mention the Holy Name in vain, as it is written: "You shall not take the Name of Hashem your Elohim in vain" (Shemot 20:7).

443. Rabbi Yosi said: What is the blessing? It is the Holy Name, being the source of blessing for the whole universe. A blessing does not dwell in an empty place, nor rests upon it, and therefore it is written: "You shall not take the Name of Hashem your Elohim in vain."

439. בִּינוֹן דְּאִמְרָה, אִין לְשִׁמְחָתְךָ כָּל בְּבִית כִּי אִם אֶסוּךְ שֶׁמֶן. אָמַר וְדָאֵי הָא בְּרַכְתָּא שְׁלִימְתָא בְּהָאֵי, דְּכִתְיִב טוֹב שֵׁם מִשְׁמֵן טוֹב. דְּשִׁמָּא קְדִישָׁא מִשְׁמֵן נִפְקָא, לְאַתְבָּרְכָא, לְאַדְלָקָא בּוֹצִינִין קְדִישִׁין. מֵאֵי שֶׁמֶן דָּא. ר' יִצְחָק אָמַר, כִּמְה דָּאֵת אָמַר, כְּשִׁמֵּן הַטּוֹב עַל הָרֹאשׁ וְגו'. ר' אֶלְעָזָר אָמַר, אֲלִין טוֹרֵי דְאִפְרָסְמוֹנָא דְכִיָּא.

440. אָמַר ר' שְׁמַעוֹן, טוֹב שֵׁם, כִּמְה טָבָא שִׁמָּא עֲלָאָה, דְּבוֹצִינִין עֲלֵאִין קְדִישִׁין, בְּד כְּלָהוּ נִהְרִין מִשְׁמֵן טוֹב, כִּמְה דְאִמְיִנָּא. וְאִסוּר לִיָּה לְבַר נֶשׁ, לְאַדְכָּרָא שְׁמִיָּה דְקוֹדֶשָׁא בְרִיךְ הוּא בְּרִיקְנָא. דְּכָל מֵאֵן דְאִדְכָּר שִׁמָּא דְקב"ה בְּרִיקְנָא, טָב לִיָּה דְלֹא אֲתַבְּרִי.

441. ר' אֶלְעָזָר אָמַר, לֹא אֶצְטְרִיךְ לְמִדְכָּר שִׁמָּא קְדִישָׁא אֲלֹא בְּתַר מְלָה. דְּהָא שִׁמָּא קְדִישָׁא, לֹא אִדְכָּר בְּאוֹרִינְתָא, אֲלֹא בְּתַר תְּרִין מְלִין, דְּכִתְיִב בְּרֹאשִׁית בְּרָא אֱלֹהִים.

442. רַבִּי שְׁמַעוֹן אָמַר, לֹא אִדְכָּר שִׁמָּא קְדִישָׁא, אֲלֹא עַל עוֹלָם שְׁלָם. דְּכִתְיִב בְּיוֹם עֲשׂוֹת יי' אֱלֹהִים אֶרֶץ וְשָׁמַיִם. מִכָּאֵן, דְּלֹא לְאַדְכָּרָא שְׁמִיָּה קְדִישָׁא בְּרִיקְנָא. וְכִתְיִב לֹא תִשָּׂא אֶת שֵׁם יי' אֱלֹהֶיךָ לְשׁוֹא.

443. וְתַנִּינֵן, אָמַר רַבִּי יוֹסִי, מַהוּ בְּרַכָּה. שִׁמָּא קְדִישָׁא. בְּגִין דְּמִינִיָּה מִשְׁתַּכַּח בְּרַכְתָּא, לְכָל עֲלָמָא. וּבְרַכְתָּא לֹא אֲשַׁתַּכַּח עַל אֶתְרִי רִיקְנָא, וְלֹא שְׂרִיָּא עֲלוּי, הֲדָא הוּא דְכִתְיִב לֹא תִשָּׂא אֶת שֵׁם יי' אֱלֹהֶיךָ לְשׁוֹא.

27. "Remember the Shabbat day, to keep it holy"

This very long section tells of the blessings and joy that accrue from observing the three Sabbath meals properly. He who blemishes one of these meals will be made to bear three burdens: judgment in Gehennom, Armageddon, and pre-Messianic tribulations. We are told that on festivals and holidays one must share with the poor. Because all the Faith is centered in the Sabbath, a man is given an additional soul on this day, and all judgments are withheld. Rabbi Yehudah tells us that the Sabbath is of equal importance to the Torah, and that one who keeps the Sabbath is considered as having fulfilled the Torah. Rabbi Shimon tells about the verse "For thus says Hashem to the eunuchs," explaining that those who study Torah are like eunuchs for six nights but on the Sabbath they have conjugal union, this being the right time to unite the Matron with the King; then they are blessed with good and holy children.

444. "Remember the Shabbat day to keep it holy" (Shemot 20:8). Rabbi Yitzchak cited the verse: "And Elohim blessed the seventh day" (Beresheet 2:3). Of the manna, it is written: "Six days you shall gather it but on the seventh day, which is Shabbat, on it there shall be none" (Shemot 16:26). HE ASKS: If there was no food on that day, what blessing is attached to it?

445. We have learned that all blessing from above and from below depend upon the seventh day, and we have also learned that there was no manna on the seventh day because all the six supernal days - WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - derive their blessing from it, and each of them sends forth nourishment to the world below from the blessing it received from the seventh day.

446. Therefore, he who has attained the grade of Faith must prepare a table and a meal on Shabbat eve so that his table may be blessed all through the other six days. For at that time, blessing is prevalent for all the six week days, for no blessing is found at an empty table. Therefore, one should make ready the table on Shabbat eve with bread and other foods, IN ORDER TO DERIVE BLESSINGS FOR ALL THE SIX DAYS.

447. Rabbi Yitzchak said: Also on Shabbat day ONE SHOULD PREPARE THE TABLE WITH MEALS AND DRAW BLESSING FOR THE OTHER SIX DAYS. Rabbi Yehuda added: One must enjoy himself on this day with three meals, in order that there will be satisfaction and pleasure in the world on that day.

448. Rabbi Aba explained that THE REASON FOR PREPARING THREE MEALS FOR SHABBAT IS in order that blessings may spread to the supernal days - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - which receive their blessing from that day, WHICH IS THE SHECHINAH, THE SEVENTH ATTRIBUTE. On this day the head of Zeir Anpin, MEANING THE THREE FIRST SFIROT, is filled with the dew, MEANING PLENTY, which descends from the most hidden Atika Kadisha (the Holy Ancient One). He causes it to descend into the field of holy apple trees, WHICH IS THE SHECHINAH, three times after the entrance of the Shabbat, in order that all may enjoy the blessing.

449. Therefore, a man should enjoy these three times, for therein depends the true Faith, in Atika Kadisha, in Zeir Anpin and the field of holy apple trees, MEANING THAT ZEIR ANPIN RECEIVES FROM ATIKA AND TRANSFERS IT TO MALCHUT, AS IS MENTIONED ABOVE. He who lessens the number of the meals exposes a blemish into the regions above, and his punishment will be great.

444. זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. רַבִּי יִצְחָק אָמַר, כָּתִיב וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי, וְכָתִיב בְּמִן שֵׁשֶׁת יָמִים תִּלְקְטְהוּ וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת לֹא יִהְיֶה בּוֹ. בֵּינָן דְּלֹא מִשְׁתַּכַּח בֵּיהּ מְזוּנָה, מַה בִּרְכַּתָּא אֲשַׁתְכַּח בֵּיהּ.

445. אֵלֶּא הָכִי תֵּאֵנָא, כָּל בִּרְכָּאן דְּלַעֲיֵלָא וְתַתָּא, בְּיוֹמָא שְׁבִיעָאָה תְּלִינָן. וְתֵּאֵנָא, אֲמַאי לֹא אֲשַׁתְכַּח מִנָּא בְּיוֹמָא שְׁבִיעָאָה, מְשׁוּם דִּיהוּא יוֹמָא, מִתְבָּרְכָאן מִינֵיהּ כָּל שִׁיתָא יוֹמִין עֲלָאִין, וְכָל חַד וְחַד יְהִיב מְזוּנִיהּ לְתַתָּא, כָּל חַד בְּיוֹמוֹ, מֵהֵהִיא בִּרְכָּה דְּמִתְבָּרְכָאן בְּיוֹמָא שְׁבִיעָאָה.

446. וּבִגְיֵנִי כֵן, מֵאֵן דְּאִיהוּ בִּדְרָגָא דְּמַהִימְנוּתָא, בְּעֵי לְסַדְרָא פְתוּרָא, וְלֹאֲתַקְנָא סְעוּדָתָא בְּלִילִיָּא דְּשַׁבְּתָא, בְּגִין דִּיתְבַּרְךְ פְּתוּרִיהּ, כָּל אֵינוֹן שִׁיתָא יוֹמִין, דִּהָא בַּהֲהוּא זְמָנָא, אֲזִדְמָן בִּרְכָּה, לֹאֲתַבְּרָכָא כָּל שִׁיתָא יוֹמִין דְּשַׁבְּתָא, וּבִרְכַּתָּא לֹא אֲשַׁתְכַּח בְּפְתוּרָא רִיקְנִיָּא. וְעַל כֵּן, בְּעֵי לְסַדְרָא פְתוּרִיהּ בְּלִילִיָּא דְּשַׁבְּתָא, בְּנֵהֵמִי וּבְמְזוּנִי.

447. רַבִּי יִצְחָק אָמַר, אֲפִילוּ בְּיוֹמָא דְּשַׁבְּתָא נִמְי. רַבִּי יְהוּדָה אָמַר, בְּעֵי לֹאֲתַעֲנָגָא בְּהַאי יוֹמָא, וְלִמִּיכַל תֵּלַת סְעוּדָתִי בְּשַׁבְּתָא, בְּגִין דִּישְׁתַּכַּח שְׁבַעָא וְעוֹנָגָא בְּהַאי יוֹמָא בְּעַלְמָא.

448. רַבִּי אַבָּא אָמַר, לֹאֲזִדְמָנָא בִּרְכַּתָּא בְּאֵינוֹן יוֹמִין דְּלַעֲיֵלָא, דְּמִתְבָּרְכָאן מֵהַאי יוֹמָא. וְהַאי יוֹמָא, מְלִיָּא רִישִׁיָּה דְּזַעִיר אֲנָפִין, מְטָלָא דְּנַחֲתִית מַעַתִּיקָא קְדִישָׁא סְתִימָא דְּכָלָא, וְאֵטִיל לְחַקְלָא דְּתַפּוּחִין קְדִישִׁין, תֵּלַת זְמָנִי, מִכּוֹד עֵייל שַׁבְּתָא, דִּיתְבָּרְכוֹן כְּלָהוּ בְּחֻדָּא.

449. וְעַל דָּא בְּעֵי בַר נֶשׁ, לֹאֲתַעֲנָגָא תֵּלַת זְמָנִין אֵלִין, דִּהָא בְּהָא תֵּלָא מַהִימְנוּתָא דְּלַעֲיֵלָא, בְּעַתִּיקָא קְדִישָׁא, וּבְזַעִיר אֲפִין, וּבְחַקְלָא דְּתַפּוּחִין. וּבְעֵי בַר נֶשׁ לֹאֲתַעֲנָגָא בְּהוּ, וּלְמַחְדֵּי בְּהוּ. וּמֵאֵן דְּגָרַע סְעוּדָתָא מִנֵּיהּ, אַחְזִי פְּגִימוּתָא לַעֲיֵלָא וְעוֹנֶשְׁיָה דִּיהוּא בַר נֶשׁ סְגִי.

450. Therefore, it is necessary to prepare the table with three meals after the entrance of the Shabbat, and his table must not be empty. Thus, blessing will rest upon it during all the other week days, for therein depends the true Faith above.

451. Rabbi Shimon said: When a man has completed the three meals on Shabbat, a voice comes forth and proclaims of him: "Then shall you delight yourself in Hashem" (Yeshayah 58:14). This is in reference to one meal, which corresponds to the most Holy Ancient One among the holy. "And I will cause you to ride upon the high places of the earth" (Ibid.), is the second meal, which corresponds to the field of holy apple trees, WHICH IS MALCHUT. "And feed you with the heritage of Jacob your father" (Ibid.), is the perfection it reaches in Zeir Anpin, IN THE THIRD MEAL.

452. Corresponding to this, one should complete the meals and find joy in each and all of them because this is a manifestation of perfected Faith. Therefore, Shabbat is more precious than all other times and holidays because it contains all in itself, whereas no other times or holidays do so. Rabbi Chiya said: Because all things are in it, it is mentioned three times: "And by the seventh day Elohim ended His work which He had done... And He rested on the seventh day from all His work which He had done... And Elohim blessed the seventh day and sanctified it" (Beresheet 2:2-3).

453. When Rabbi Aba sat at his Shabbat meals, he used to rejoice in each one of them and he would say: This is the holy meal of the Holy Ancient, hidden to all. Over another he would say: This is the meal of the Holy One, blessed be He, NAMELY, ZEIR ANPIN, and so in each and every meal. And when he came to the last one, he would say: The meals of the Faith are completed.

454. When Rabbi Shimon sat at his meals, he would say: Prepare the meal of the supernal Faith! Prepare the meal of the King! And then he would sit and rejoice. When the third meal was completed, it was proclaimed of him: "Then shall you delight yourself in Hashem and I will cause you to ride upon the high places of the earth and feed you with the heritage of Jacob your father."

450. בגיננו כך, בעי לסדרא פתוריה, תלת זמני, מכד עיול שבתא, ולא ישתבח פתוריה ריקנא, ותשרי ברכתא עליה, כל שאר יומי דשבתא. ובהאי מלה, אחזי, ותלי מהימנותא לעילא.

451. רבי שמעון אמר, האי מאן דאשלים תלת סעודתי בשבתא, קלא נפיק ומכרזא עליה, אז תתענג על יי', דא סעודתא חדא, לקבל עתיקא קדישא דכל קדישין. והרכבתיך על במתי ארץ, דא סעודתא תניינא, לקבל חקלא דתפוחין קדישין. והאכלתיך נחלת יעקב אביך, דא הוא שלימו דאשתלים בזעיר אפין.

452. ולקבלייהו בעי לאשלמא סעודתיה, ובעי לאתענגא בכלהו סעודתי, ולמחדי בכל חר וחר מנייהו, משום דאיהו מהימנותא שלימתא. ובגין כך, שבתא אתיקר, מכל שאר זמנין וחגיין, משום דכלא ביה אשתבח, ולא אשתבח הכי בכלהו זמני וחגי. אמר רבי חייא, בג"כ, משום דאשתבח כלא ביה, איכר תלת זמנין. דכתיב, ויכל אלהים ביום השביעי. וישבות ביום השביעי. ויברך אלהים את יום השביעי.

453. רבי אבא, בד הוה יתיב בסעודתא דשבתא, הוי חדי, בכל חר וחר, והוה אמר, דא היא סעודתא קדישא, דעתיקא קדישא סתימא דכלא. בסעודתא אחרא הוה אמר, דא היא סעודתא דקודשא בריך הוא. וכן בכלהו סעודתי, והוה חדי בכל חר וחר. בד הוה אשלים סעודתי, אמר אשלימו סעודתי דמהימנותא.

454. רבי שמעון, בד הוה אתי לסעודתא, הוה אמר הכי, אתקיננו סעודתא דמהימנותא עלאה, אתקיננו סעודתא דמלכא, והוה יתיב וחדוי. בד אשלים סעודתא תליתאה, הווי מכרזי עליה, אז תתענג על יי' והרכבתיך על במתי ארץ והאכלתיך נחלת יעקב אביך.

455. Rabbi Elazar said to his father: How are those three meals prepared? Rabbi Shimon replied: At Shabbat eve, as it is written: "And I will cause you to ride upon the high places of the earth." In this night the Matron is blessed and the whole field of apples, WHICH IS MALCHUT, is also blessed, and the man's table is blessed and a soul is added TO A MAN. This night signifies the rejoicing of the Matron, and therefore a man should rejoice and partake in the meal of the Matron, WHICH IS MALCHUT.

456. Concerning the second meal of Shabbat day, it is written: "Then shall you delight yourself in (lit. 'above') Hashem." Most assuredly "above Hashem," WHICH MEANS ABOVE ZEIR ANPIN, for at that hour the Holy Ancient One reveals Himself and all the worlds are in joy. And we, in participating in this meal, contribute to that joy and completeness of Atika (the Ancient One) for, assuredly, this is His meal.

457. Concerning the third meal of Shabbat, it is written: "And feed you with the heritage of Jacob your father." This is the meal of Zeir Anpin, who is then in perfection, from which all the six days receive their blessing. Therefore, a man must rejoice in these meals and complete his meals, for they are meals of the perfect Faith of the holy seed of Yisrael, the supernal Faith, which is theirs and not that of the heathen nations. Hence, it is written: "It is a sign between Me and the children of Yisrael" (Shemot 31:17).

458. Come and behold: by these meals Yisrael are distinguished as the King's children, belonging to the palace of the King as people of Faith. And he who blemishes one of these meals shows an incompleteness above, and he testifies of himself that he is not one of the King's sons, not part of the palace of the King, and not of the holy seed of Yisrael. He will be made to bear the burden of three things: the punishment in Gehenom, THE WAR OF GOG AND MAGOG (ARMAGEDDON) AND PRE-MESSIANIC TRIBULATIONS.

459. Come and behold: on all festivals and holidays a man must both rejoice himself and give joy to the poor. If he rejoices alone and does not share with the poor his punishment will be great, for he rejoices himself and does not make others happy. Of him it is written: "And spread dung upon your faces, even the dung of your feasts" (Malachi 2:3) but he is not punished if he rejoices on Shabbat and does not give a share to another. For it is written: "the dung of your feasts" and not 'the dung of your Shabbat,' and it is also written, "Your new moons and your appointed feasts My soul hates" (Yeshayah 1:14), but Shabbat is not mentioned.

455. אָמַר רַבִּי אֶלְעָזָר לְאָבִיו, אֵלֵין סְעוּדָתִי הֵינָךְ מִתְקַנֵּין. אָמַר לִיה, לִילֵיא דְשַׁבְּתָא, כְּתִיב, וְהִרְבַּבְתִּיךָ עַל בְּמַתִּי אֶרֶץ. בֵּיה בְּלִילֵיא, מִתְבָּרַכָא מִטְרוּנִיתָא, וְכֻלְהוּ חֻקְל תְּפֻחִין, וּמִתְבָּרַכָא פְתוּרִיה דְּבַר נֶשׁ, וְנִשְׁמַתָּא אֶתוּסַפֶּת, וְהוּא לִילֵיא, חֲדוּה דְּמִטְרוּנִיתָא הוּי. וּבְעֵי בַר נֶשׁ לְמַחְדֵּי בְּחֻדּוּתָא, וּלְמִיכַל סְעוּדָתָא דְּמִטְרוּנִיתָא.

456. בְּיוֹמָא דְשַׁבְּתָא, בְּסְעוּדָתָא תְּנִינָא, כְּתִיב אֲזִי תִתְעַנֵּג עַל יוֹי. עַל יוֹי וְדָא. דְּהֵיא שְׁעָתָא אֲתַגְלִיא עֵתִיקָא קְדִישָׁא, וְכֻלְהוּ עֲלָמִין בְּחֻדּוּתָא, וְשְׁלִימוּ וְחֻדּוּתָא דְּעֵתִיקָא עֲבִידִין, וְסְעוּדָתָא דִּילִיהּ הוּא וְדָא.

457. בְּסְעוּדָתָא תְּלִיתָא דְשַׁבְּתָא, כְּתִיב וְהִאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אֲבִיךָ. דָּא הִיא סְעוּדָתָא דְזַעִיר אֲפִין, דְּהוּי בְּשְׁלִימוּתָא. וְכֻלְהוּ שִׁיתָא יוֹמִין, מֵהוּא שְׁלִימוּ מִתְבָּרַכֵּן. וּבְעֵי בַר נֶשׁ לְמַחְדֵּי בְּסְעוּדָתִיהּ, וְלֹאֲשַׁלְמָא אֵלֵין סְעוּדָתִי, דְּאִינוּן סְעוּדָתִי מֵהֵימְנוּתָא שְׁלִימוּתָא, דְּזַרְעָא קְדִישָׁא דִּישְׂרָאֵל, הִי מֵהֵימְנוּתָא עֲלָא, דְּהֵא דִּילְהוֹן הִיא, וְלֹא דְעַמּוּן עַעֲכוּם. וּבְגִינִי כֶךָ אָמַר, בִּינִי וּבִין בְּנֵי יִשְׂרָאֵל.

458. ת"ח, בְּסְעוּדָתִי אֵלֵין, אֲשֶׁתְּמוּדְעוֹן יִשְׂרָאֵל, דְּאִינוּן בְּנֵי מַלְכָּא. דְּאִינוּן מֵהֵיכְלָא דְּמַלְכָּא, דְּאִינוּן בְּנֵי מֵהֵימְנוּתָא, וּמֵאֵן דְּפָגִים חֲד סְעוּדָתָא מְנִייהוּ, אַחְזִי פְּגִימוּתָא לְעִילָא, וְאַחְזִי גְרָמִיה דְּלֹא מִבְּנֵי מַלְכָּא עֲלָא הוּא, דְּלֹא מִבְּנֵי הֵיכְלָא דְּמַלְכָּא הוּא דְּלֹא מִזַּרְעָא קְדִישָׁא דִּישְׂרָאֵל הוּא. וְהֵבִין עֲלִיהּ חוֹמְרָא דְּתִלַּת מְלִין, דִּינָא דְּגִיְהִנָם וּגו'.

459. וְתָא חֲזִי, בְּכֻלְהוּ שָׂאָר זְמָנִין וְחֻגִין, בְּעֵי בַר נֶשׁ לְחָדִי, וְלְמַחְדֵּי לְמַסְכְּנִי. וְאִי הוּא חָדִי בְּלַחְדוּי, וְלֹא יְהִיב לְמַסְכְּנִי, עוֹנְשִׁיהּ סָגִי, דְּהֵא בְּלַחְדוּי חָדִי, וְלֹא יְהִיב חָדוּ לְאַחְרָא. עֲלִיהּ כְּתִיב, וְזִרְיָתִי פָּרֵשׁ עַל פְּגִיכָם פָּרֵשׁ חֲגִיכָם. וְאִי אִיהוּ בְּשַׁבְּתָא חָדִי, אַע"ג דְּלֹא יְהִיב לְאַחְרָא, לֹא יְהִיב עֲלִיהּ עוֹנָשָׁא, בְּשָׂאָר זְמָנִין וְחֻגִין, דְּכְתִיב פָּרֵשׁ חֲגִיכָם. פָּרֵשׁ חֲגִיכָם קָאָמַר, וְלֹא פָּרֵשׁ שַׁבְּתָכֶם. וְכְתִיב חֲדָשִׁיכֶם וּמוֹעֲדֵיכֶם שְׁנָאָה נִמְשִׁי. וְאִלּוּ שַׁבַּת לֹא קָאָמַר.

460. Therefore it is written: "Between Me and the children of Yisrael," and because all the Faith is centered in Shabbat, man is given an additional soul on this day, a supernal soul, a soul in which all perfection exists, resembling that of the World to Come. Therefore, this day is called Shabbat. What does the word Shabbat mean? This is the Name of the Holy One, blessed be He, WHICH IS MALCHUT, the Name which is perfect on all sides ON SHABBAT DAY.

461. Rabbi Yosi said: It is indeed so. Woe to a man who does not complete the joy of the Holy King. And what is His joy? Those three meals of the Faith, the meals wherein Abraham, Isaac and Jacob participate and express joy upon joy, and the Faith, MALCHUT, is perfect on all sides.

462. We have learned that on this day the Fathers, WHO ARE CHESED, GVURAH AND TIFERET, are crowned, FOR THEY BECOME THE FIRST THREE SFIROT, and all the children, NETZACH, HOD AND YESOD, suckle from them differently than on other festive and holy days. On this day all Judgments are held back and are not aroused, BUT THEY BECOME THE FIRST THREE SFIROT. On this day, the sinners rest in Gehenom. On this day the Torah, WHICH IS ZEIR ANPIN, is crowned with perfect crowns, MEANING THE SUPERNAL ABA AND IMA. On this day joy and gladness resound throughout two hundred and fifty worlds.

463. Come and behold: on all six days of the week, when the hour of Minchah (the Afternoon Prayer) arrives, Stern Judgment rules and all the chastisements are aroused. But on Shabbat, at the time of Minchah, the will of all wills is present, and Atika Kadisha (the Holy Ancient One) shows goodwill, and all the Judgments rest, and gladness and joy are everywhere.

464. In this time of goodwill, Moses, the holy faithful prophet, passed away from this world, in order that it should be known that he was not taken away in time of Judgment. At that hour his soul departed by the will of the Holy Ancient One, and was treasured in Him. Therefore, it is written: "No man knows his grave" (Devarim 34:6). As the Holy Ancient One is the most hidden of all, whom neither those above nor those below can comprehend, so this soul was hidden by the will OF THE HOLY ANCIENT ONE at the hour of Shabbat Afternoon Prayer. This soul of which it is written: "No man knows his grave," is the most hidden of all hidden things in the world, and Judgment does not rule over it. Happy is the portion of Moses.

460. וּבִגְיִי כִּי כְּתִיב, בִּינִי וּבֵין בְּנֵי יִשְׂרָאֵל. וּמִשּׁוּם דְּכָל מְהִימְנוּתָא אֲשֶׁתִּכַּח בְּשַׁבָּתָא, יִהְיֶה לָּיָהּ לְבַר נֶשׁ נִשְׁמָתָא אַחְרָא, נִשְׁמָתָא עֲלֵאָה, נִשְׁמָתָא דְּכָל שְׁלִימוֹ בָּהּ, כְּדוּגְמָא דְּעֵלְמָא דְּאַתִּי. וּבִגְיִי כִּי אֶקְרִי שַׁבָּת. מֵהוּ שַׁבָּת. שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא. שְׁמָא דְּאִיהוּ שְׁלִים מִכָּל סְטְרוֹי.

461. אָמַר רַבִּי יוֹסִי, וְדָאֵי כִּי הוּא. וְוִי לָיָהּ לְבַר נֶשׁ, דְּלֹא אֲשֵׁלִים חֲדוּתָא דְּמַלְכָּא קְדִישָׁא. וּמֵאֵן חֲדוּתָא דִּילִיָּהּ. אֲלִין תַּלְתִּי סְעוּדָתִי מְהִימְנוּתָא. סְעוּדָתִי דְּאַבְרָהָם יִצְחָק וְיַעֲקֹב כְּלִילָן בָּהּ. וְכִלְהוּ חֲדוּ עַל חֲדוּ מְהִימְנוּתָא שְׁלִימוּתָא, מִכָּל סְטְרוֹי.

462. תָּאנָא, בְּהַדִּין יוֹמָא מִתְעַטְרֵן אַבְהֵן, וְכָל בְּנֵין יִנְקִין, מֵה דְּלָאוּ הָכִי בְּכָל שָׁאָר חֲגִין וְזִמְנִין. בְּהַדִּין יוֹמָא, חֵיבִיָּא דְּגִיְהֵנָם נִיּוּחִין. בְּהַדִּין יוֹמָא, כָּל דִּינֵין אֲתַכְפִּיין, וְלֹא מִתְעַרִין בְּעֵלְמָא. בְּהַדִּין יוֹמָא אֲוִרִיָּתָא מִתְעַטְרָא בְּעַטְרֵין שְׁלִימִין. בְּהַדִּין יוֹמָא, חֲדוּתָא וְתַפְנוּקָא אֲשֶׁתַּמַּע, בְּמֵאתָן וְחֲמִשִּׁין עֲלָמִין.

463. תָּא חֲזִי, בְּכָל שִׁיתָא יוֹמֵי דְּשַׁבָּתָא, כְּדִ מְטָא שְׁעָתָא דְּצִלּוּתָא דְּמִנְחָה, דִּינָא תְּקִיפָא שְׁלֵטָא, וְכָל דִּינֵין מִתְעַרִין. אֲבָל בְּיוֹמָא דְּשַׁבָּתָא, כְּדִ מְטָא עֶדֶן דְּצִלּוּתָא דְּמִנְחָה, רַעוּא דְּרַעוּיִן אֲשֶׁתִּכַּח, וְעִתִּיקָא קְדִישָׁא גְלִיָּא רַצוֹן דִּילִיָּהּ, וְכָל דִּינֵין מִתְכַּפִּיין, וּמִשְׁתַּכַּח רַעוּתָא וְחֲדוּ בְּכֵלָא.

464. וּבְהָאֵי רַצוֹן, אֲסִתְּלַק מֹשֶׁה, נְבִיאָה מְהִימְנָא קְדִישָׁא מְעֵלְמָא. בְּגִין לְמִנְדַּע, דְּלֹא בְּדִינָא אֲסִתְּלַק, וְהָיָא שְׁעָתָא בְּרַצוֹן דְּעִתִּיקָא קְדִישָׁא נִמְקִי נִשְׁמָתִיהּ, וְאַתְטַמַּר בִּיהּ. בְּגִין כִּי, וְלֹא יָדַע אִישׁ אֶת קְבֻרָתוֹ כְּתִיב. מֵה עִתִּיקָא קְדִישָׁא, טְמִירָא מִכָּל טְמִירִין, וְלֹא יָדַעִין עֲלָאִין וְתַתָּאִין. אוּף הָכָא, הָאִי נִשְׁמָתָא דְּאַתְטַמַּר בְּהָאֵי רַצוֹן, דְּאַתְגְּלִיָּא בְּשְׁעָתָא דְּצִלּוּתָא דְּמִנְחָה דְּשַׁבָּתָא, כְּתִיב וְלֹא יָדַע אִישׁ אֶת קְבֻרָתוֹ וְהוּא טְמִיר מִכָּל טְמִירִין דְּעֵלְמָא, וְדִינָא לֹא שְׁלֵטָא בִּיהּ. זַכָּאָה חוּלְקִיָּה דְּמֹשֶׁה.

465. We have learned that on this SHABBAT day with which the Torah crowned itself, it crowns itself with everything: with all those commandments, with all those decrees and punishments, and with seventy branches of light which illuminate all sides - FOR THE SEVEN SFIROT ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, AND EACH ONE OF THEM INCLUDES TEN SFIROT, AND ALL OF THEM TOGETHER ARE SEVENTY. Who saw the twigs which emanate from each branch OF THE SEVENTY BRANCHES, five of which are within the tree itself - MEANING THE FIVE SFIROT: CHESED, GVURAH, TIFERET, NETZACH AND HOD OF ZEIR ANPIN, CALLED A 'TREE', WHICH RECEIVES THEM FROM BINAH. All the aspects are attached to them. Who saw all those gates which open to each and every side OF THEM, AS EACH ONE INCLUDES TEN, SO THAT TOGETHER THEY ARE FIFTY GATES. They all shine and glow by that never-ending stream of light.

466. A voice proclaims: Awake supernal saints! Awake holy people chosen from above and from below! Raise joy before your Master! Awake in perfect joy! Prepare yourselves in the threefold joy of the three Fathers, MEANING THE THREE MEALS OF SHABBAT! Prepare yourselves for the Faith, the joy of all joys. Happy is your portion, holy Yisrael, in this world and in the World to Come. This is your heritage OVER AND ABOVE that of all heathen nations. Hence, it is written: "between Me and the children of Yisrael."

467. Rabbi Yehuda said: It is indeed so, and therefore it is written, "Remember the Shabbat day to keep it holy" (Shemot 20:8), and: "You shall be holy, for I Hashem your Elohim am holy" (Vayikra 19:2), and, "And call the Shabbat a delight, the holy day of Hashem."

468. We have learned that on this SHABBAT day all the souls of the righteous feast on the delights of Atika Kadisha (the Holy Ancient One), the most hidden of all, KETER. One spirit of this delight of Atika Kadisha, is extended through all the worlds. It ascends and descends and spreads abroad to all the holy children, to all the guardians of the Torah, so that they enjoy perfect rest, forgetting all cares, all penalties and all hard work, as it is written: "And it shall come to pass on the day that Hashem shall give you rest from your sorrow and from your fear, and from the hard bondage in which you were made to serve" (Yeshayah 14:3).

469. Therefore the Shabbat is equal in importance to the Torah, and he who keeps the Shabbat is regarded as one who fulfills the whole Torah. It is written: "Happy is the man that does this, and the son of man that lays hold on it, that keeps the Shabbat and does not profane it, and keeps his hand from doing any evil" (Yeshayah 56:2). From this we understand that he who keeps the Shabbat is as if he kept the whole Torah.

465. תָּאנָא, בְּהַאי יוֹמָא, דְּאוּרִייתָא מִתְעַטְרָא בִּיהּ, מִתְעַטְרָא בְּכָלָא, בְּכָל אֵינוֹן פְּקוּדִין בְּכָל אֵינוֹן גְּזֵרִין וְעוֹנְשִׁין, בְּשִׁבְעִין עֲנָפִין דְּנְהוּרָא, דְּזִהְרִין מִכָּל סְטְרָא וְסְטְרָא. מֵאן חָמִי, עֲנָפִין דְּנִפְקִין מִכָּל עֲנָפָא וְעֲנָפָא, חֲמִשָּׁא קִיּוּמִין בְּגוּ אֵילָנָא, כְּלָהוּ אֲנָפִין בְּהוּ אֲחִידִין. מֵאן חָמִי, אֵינוֹן תְּרַעִין דְּמִתְפַּתְחִין בְּכָל סְטֵר וְסְטֵר, כְּלָהוּ מִזְדְּהִרִין וְנִהְרִין, בְּהוּא נְהוּרָא דְּנִפְקִין וְלֹא פִסֵּק.

466. קַל כְּרוֹזָא נָפִיק, אֲתַעְרוּ קְדִישֵׁי עֲלִיוֹנִין, אֲתַעְרוּ עֲמָא קְדִישָׁא, דְּאֲתַבְּחַר לְעִילָא וְתַתָּא. אֲתַעְרוּ חֲדוּתָא לְקַדְמוֹת מְאִיכוֹן. אֲתַעְרוּ בְּחֲדוּתָא שְׁלִימָתָא. אֲזִדְּמִנוּ בְּתִלַּת חֲדוּן, דְּתִלַּת אֲבָהִין. אֲזִדְּמִנוּ לְקַדְמוֹת מְהִימְנוּתָא, דְּחֲדוּהָ דְּכָל חֲדוּתָא. זְכָאָה חוּלְקִכוֹן, יִשְׂרָאֵל קְדִישִׁין, בְּעֵלְמָא דִּין וּבְעֵלְמָא דְּאֵתִי. דָּא הוּא יְרוּתָא לְכוּן, מִכָּל עֲמִין עַעְכוּ"ם. וְעַל דָּא כְּתִיב, בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל.

467. אָמַר ר' יְהוּדָה, הֵכִי הוּא וְדָאִי. וְעַד כְּתִיב זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְשׁוֹ וּכְתִיב קְדוּשִׁים תִּהְיוּ כִּי קְדוֹשׁ אֲנִי יי'. וּכְתִיב, וְקִרְאתָ לַשַּׁבָּת עֲנֹג לְקְדוֹשׁ יי' מְכוּבָד.

468. תָּאנָא, בְּהַאי יוֹמָא, כָּל נִשְׁמַתִּיהוֹן דְּצְדִיקוּיָא, מִתְעַדְנִין בְּתַפְנוּקֵי עֲתִיקָא קְדִישָׁא, סְתִימָא דְּכָל סְתִימִין. וְרוּחָא חָדָא מְעַנּוּגָא דְּהוּא עֲתִיקָא קְדִישָׁא מִתְפַּשְׁטָא בְּכָלָהּ עֲלִמִין, וְסֻלְקָא וְנִחַתָּא, וּמִתְפַּשְׁטָא לְכָלָהּ בְּנֵי קְדִישִׁין, לְכָלָהּ נְטוּרֵי אוּרִייתָא, וְנִיחִין בְּנִיחָא שְׁלִים, מִתְנַשִּׁי מִכְּלָהּ, כָּל רוּגְזִין, כָּל דִּינִין, וְכָל פּוֹלְחָנִין קָשִׁין. הֵה"ד בְּיוֹם הַנִּיחַ יי' לֶךְ מַעְצָבְךָ וּמִרְגֹּזְךָ וּמִן הָעֲבוּדָה הַקָּשָׁה.

469. בְּגִינֵי כֶּךָ, שְׁקִיל שַׁבָּתָא לְקַבֵּל אוּרִייתָא, וְכָל דְּנְטִיר שַׁבָּתָא, כְּאִילוּ נְטִיר אוּרִייתָא כְּלָא. וּכְתִיב אֲשֶׁרִי אֲנוֹשׁ יַעֲשֶׂה זֹאת וּבֶן אָדָם יַחֲזִיק בָּהּ שׁוֹמֵר שַׁבָּת מִחֻלּוֹ וְשׁוֹמֵר יָדוֹ מִעֲשׂוֹת כָּל רָע. אֲשַׁתְּמַע, דְּמֵאן דְּנְטִיר שַׁבָּת, כְּמֵאן דְּנְטִיר אוּרִייתָא כְּלָא.

470. One day Rabbi Yudai met Rabbi Shimon on the road and asked him to explain a verse concerning the weekly portion, wherein Isaiah says: "For thus says Hashem: 'To the eunuchs that keep My Shabbatot and choose the things that please Me, and take hold of My Covenant. To them will I give, in My house and within My walls..." (Ibid. 4-5). What does this mean?

471. Rabbi Shimon said: Cappadocian! - NAMING HIM AFTER THE NAME OF THE CITY HE LIVED IN - Fasten your donkey to a fence and alight, for words of Torah require attentiveness. Turn around and follow me, and pay attention. He replied: It is for the master's sake that I have come all this long way, and in following him I shall behold the Shechinah.

472. He said to him: Come and behold. This verse has already been considered by the friends but they have not explained it sufficiently. "For thus says Hashem: To the eunuchs." Who are these "eunuchs"? These are students of the Torah who study Torah and make themselves "eunuchs" during the six days of the week. And on Shabbat night they hasten to have their conjugal union, for they know the supernal secret of the right time when the Matron is united with the King.

473. Those students who know this secret concentrate their hearts on the Faith of their Master and are blessed with offspring on that night. Therefore, it is written: "That keep My Shabbatot," as it is said in the verse: "But his father kept the matter in mind" (Bereshheet 37:11).

474. They are called "eunuchs" because they wait for the Shabbat in order to please their Master, as it is written: "and choose the things that please Me," meaning His union with the Matron; "and take hold of My Covenant" amounts to the same, AS IT ALSO MEANS A UNION. "My Covenant" without attribute IS THE SUPERNAL YESOD WHO IS UNITED WITH THE MATRON. Happy is the man who is sanctified in this Holiness and knows this secret.

475. Come and behold: in the verse, "Six days shall you labour, and do all your work, but the seventh day is a Shabbat to Hashem your Elohim" (Shemot 20:9), the words "all your work" indicate that in those six days man must work, and therefore those who study the Torah have their conjugal union only at a time when they do not work, but when the Holy One, blessed be He, works - MEANING, IN SHABBAT, WHEN MAN'S WORK IS FORBIDDEN. Then His work is the union with the Matron, MALCHUT, in order to bring forth holy souls into the world.

470. ר' יודאי שָׁאִיל לִיה לִר' שְׁמֵעוֹן, יוֹמָא חַד דְּאֶעְרַע עִמִּיהּ בְּאַרְחָא, אָמַר לִיה, ר', הָא כְּתִיב בְּפִרְשָׁתָא דָּא שַׁבָּת, דְּאָמַר יִשְׁעִיָּה, דְּכְתִיב כֹּה אָמַר יי' לְסָרִיסִים אֲשֶׁר יִשְׁמְרוּ אֶת שַׁבָּתוֹתַי וְגו', וְנָתַתִּי לָהֶם בְּבֵיתִי וּבְחוֹמוֹתַי וְגו'. מַה קָּא מֵיירִי.

471. א"ל, קְפוּטְקָא, חֲמֶרְךָ קִטְרִי בְּטִיפְסָא, וְנָחִית, דְּמֶלֶךְ דְּאוּרִינְתָא בְּעֵי צְחוּתָא. אוּ אֶפְכִי לְאַחוּרְךָ, וְחִיל אֲבִתְרָאִי, וְתַכּוּן לְפָךְ. א"ל, בְּגִינִיָּה דְּמַר עֲבִידְנָא אֲרַחָא, וּבִתְרִיָּה דְּמַר אֶסְתַּבֵּל בְּשַׁכִּינְתָּא.

472. א"ל, ת"ח, מֶלֶךְ דָּא הָא אוֹקְמוּהָ חֲבֵרְיָא, וְלֹא פְרִישׁוּ מֶלֶךְ. כֹּה אָמַר יי' לְסָרִיסִים. מֵאן סָרִיסִים. אֵלִין אִינוּן חֲבֵרְיָא, דְּמִשְׁתַּדְּלִי בְּאוּרִינְתָא, וּמִסְרִסִי גְרַמִּיָּהוּ כָּל שִׁיתָא יוֹמִין דְּשַׁבָּתָא, וְלַעֲאן בְּאוּרִינְתָא, וּבְלִילָא דְּשַׁבָּתָא מְזִרְזִי גְרַמִּיָּהוּ בְּזוּגָא דְּלֵהוּן, מְשׁוּם דִּידְעֵי רְזָא עֲלָאָה, בְּשַׁעֲתָא דְּמִטְרוּנִיתָא אֲזִדּוּגָת בְּמִלְכָּא.

473. וְאִינוּן חֲבֵרְיָא דִּידְעֵין רְזָא דָּא, מְכַוְּנִין לְבִיָּהוּ לְמַהִימְנוּתָא דְּמֵאֲרִיָּהוּן וּמִתְבָּרְכָאן בְּאִיבָא דְּמַעִיָּהוּן בְּהָהוּא לִילָא. וְדָא הוּא דְּכְתִיב, אֲשֶׁר יִשְׁמְרוּ, כִּמְהָ דָּאֵת אָמַר, וְאָבִיו שָׁמַר אֶת הַדָּבָר.

474. וְאֶקְרוּן סָרִיסִים וְדָאִי, בְּגִין לְחַפְּאָה לְשַׁבָּתָא לְאַשְׁכַּח רְעוּא דְּמֵאֲרִיָּהוּן, דְּכְתִיב וּבָחֲרוּ בְּאֲשֶׁר חֲפְצָתִי. מֵאִי בְּאֲשֶׁר חֲפְצָתִי. דָּא זְוּגָא דְּמִטְרוּנִיתָא. וּמַחְזִיקִים בְּבֵרִיתִי, כֹּלָּא חַד, בְּבֵרִיתִי סֵתָם. זִכְאָה חוֹלְקִיָּה דְּמֵאן דָּאֵתְקַדֵּשׁ בְּקִדּוּשָׁה דָּא, וְיִדְעֵי רְזָא דָּא.

475. תָּא חֲזִי, כְּתִיב שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלֹאכְתְּךָ וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיי' אֱלֹהֶיךָ וְגו', כָּל מְלֹאכְתְּךָ, בְּאִינוּן שִׁיתָא יוֹמֵי עֲבִידְתִּיָּהוּ דְּבִנֵּי נֶשָׁא וּבְגִין הָאִי מֶלֶךְ. לֹא מִזְדוּגִי חֲבֵרְיָא, בְּרַ בְּזִמְנָא דְּלֹא יִשְׁתַּבַּח מִעֲבִידְתִּיָּהוּ דְּבִנֵּי נֶשָׁא, אֵלָּא עֲבִידְתִּיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא. וּמֵאִי עֲבִידְתִּיָּה. זְוּגָא דְּמִטְרוּנִיתָא, לֹא־פָקָא נִשְׁמָתִין קְדִישִׁין לְעֵלְמָא.

476. Therefore, the companions sanctify themselves on this night in the Holiness of their Master and concentrate their hearts, and begot good and holy children who turn neither to the right nor to the left, children of the King and the Matron. Of them it is written: "You are the children of Hashem your Elohim" (Devarim 14:1). Assuredly, of "Hashem your Elohim," for they are called "His children," the children of the King and the Matron.

477. Those who study the Torah know this secret and cling to it, therefore they are called 'the children of the Holy One, blessed be He', and the world is sustained by their merit. And when the world is placed on trial, the Holy One, blessed be He, looks on His children and has mercy on the world. Therefore, it is written: "an entirely right seed" (Yirmeyah 2:21). It is a "right (lit. 'true') seed," indeed. And what does "true" mean? This is the perfect and holy circle. This is expressed in the verse: "You will show truth to Jacob" (Michah 7:20); JACOB IS THE SECRET OF THE CENTRAL COLUMN, and all these verses refer to the same thing. Hence, it is assuredly a true seed.

478. Rabbi Yudai said to him: Blessed be the Merciful One who sent me here! Blessed be the Merciful One for allowing me to come and hear your words! Rabbi Yudai wept. Rabbi Shimon asked: Why do you weep? He answered: I weep because of those people whose ways are the ways of beasts, without knowledge and observation. It would have been better for them not to have been created. Woe to the world when you, master, will depart from it, for who will then reveal the secrets and who will then comprehend the ways of the Torah?

479. He said to him: Upon your life, the world is created only for those who are occupied in Torah and know its secrets. Assuredly, the sages have decreed that the ignorant corrupt their ways, not knowing their right hand from their left, and are like cattle. And so it is fitting to punish them even on Yom Kippur (the Day of Atonement). Of their children, it is written: "For they are the children of harlotry" (Hoshea 2:6), actual children of harlotry.

480. He said to him: Rabbi, this verse should have been explained further by more explanation, for it is written: "And to them will I give in My house and within My walls, a memorial better than sons and daughters. I will give him an everlasting name". HE ASKS: Why is it written, "I will give him an everlasting name" (Yeshayah 56:5)? It should have been written: 'I will give them', NAMELY, TO THE EUNUCHS.

476. ובג"כ, בהאי ליליא חבריאי מתקדשי בקדושה דמאריהון, ומכווני לביהו, ונמקי בני מעלי, בנין קדישין, דלא סטאן לימינא ולשמאלא, בנין דמלכא ומטרוניתא. ועל אלין כתיב, בנים אתם ליי' אלהיכם, ליי' אלהיכם ודאי. בגין דאלין אקרון בגין דיליה, בגין למלכא ולמטרוניתא.

477. והא דעתיהו דחברייא דידעין רזא דא, בדא מתדבקן. ובגין כך אקרון בנין לקדשא בריך הוא. והני אינון דעלמא מתקיימא בגינייהו. וכד סליק עלמא בדינא, אסתכל קודשא בריך הוא באינון בנוי, ומרחם על עלמא. ועל דא כתיב כלה זרע אמת. זרע אמת ודאי. מהו אמת. עזקא קדישא שלימתא. כד"א תתן אמת ליעקב. וכלא חד. ובגיני כך, זרע אמת ודאי.

478. אמר ליה ר' יודאי, בריך רחמנא דשררני הקא, בריך רחמנא, דהא מלה דא שמענא מפומך. בכה רבי יודאי. אמר ליה ר' שמעון, אמאי קא בכית. אמר ליה, בכינא, דאמינא דווי לאינון בני עלמא, דארחיהון כבעירי, ולא ידעי ולא מסתכלי, דטב לון דלא אתבריו. ווי לעלמא כד יפוק מר מניה, דמאן יכיל לגלגא רזין, ומאן ינדע לון, ומאן יסתכל בארחי אורייתא.

479. אמר ליה, חייך, לית עלמא אלא לאינון חברייא, דמשתדלי באורייתא וידעין סתימי אורייתא. ודאי בקשוט גזרו חברייא על עמא דארעא, דמחבלין ארחייהו, ולא ידעין בין ימינא לשמאלא, דהא אינון כבעירי, דיאות למעבד בהו דינא, אמילו ביום הכפורים. ועל בגיניהו כתיב, כי בני זנונים המה, בני זנונים ממש.

480. אמר ליה, ר', האי קרא בעי לאתיישבא בארחי. כתיב ונתתי להם בביתי ובחומותי יד ושם טוב מבנים ומבנות שם עולם אתן לו. אתן להם מבעי ליה, מהו אתן לו.

481. He said to him: Come and behold. It is written: "And to them will I give in My house." What does "my house" signify? It signifies the same meaning as in the verse: "For he is trusted one in all My house" (Bemidbar 12:7), MEANING THE SHECHINAH, WHICH IS CALLED 'A HOUSE'. "...and within My walls..." is as it is written: "I have set watchmen upon your walls, O Jerusalem" (Yeshayah 62:6), MEANING THE EXTERNAL ASPECT OF THE SHECHINAH. "A memorial" (lit. 'a hand and a name') means that they would draw holy souls from this place, THE SHECHINAH, and that 'hand' MEANS a portion of perfection. The word "better" MEANS abundant with sons and daughters. "I will give him an everlasting name," meaning to this part of perfection WHICH IS CALLED 'A HAND'. "That shall not be cut off" (Ibid. 5) for all generations. Another explanation is that "I will give him," MEANS to him who knows this secret "OF THE EUNUCHS WHO KEEP MY SHABBATOT," with appropriate intention.

482. Rabbi Shimon continued by citing the verse: "You shall kindle no fire throughout your habitations on the Shabbat day" (Shemot 35:3), and he explained that the reason for it is that there is no Judgment on that day, AND HE WHO KINDLES A FIRE AROUSES JUDGMENT. You may protest that it rises high, REFERRING TO THE FIRE ON THE ALTAR WHICH BURNS ON SHABBAT AS WELL. HE ANSWERS: It is written "throughout your habitations," and not, 'high above', for that FIRE which ascends high, rises to subdue another Judgment. For as we have learned, there is a fire which consumes a fire, and the fire of the altar consumes the other fire, NAMELY, IT SUBDUES THE OTHER JUDGMENT SO IT WILL NOT RULE ON THE DAYS OF THE WEEK.

483. Therefore, Atika Kadisha reveals Himself on that day MORE than on any other day. And when He reveals Himself, Judgment is not in evidence at all, and all the upper and lower beings are in perfect joy, and Judgment has no dominion.

484. We have learned from the verse: "For (in) six days Hashem made heavens and earth" (Shemot 31:17), that it was assuredly "six days," WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, FROM WHICH THE HEAVENS AND EARTH, BEING MALE AND FEMALE, WERE CREATED. Therefore, it is not written, 'within six days'. Those supernal holy days are called days in which the Holy Name, MALCHUT, WHICH IS CALLED 'EARTH', is included. And they are contained in it. Happy is the portion of Yisrael above all the heathen nations; of them it is written: "But you that did cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4).

28. "Honor your father and your mother"

Rabbi Chiya and Rabbi Aba explain that "father" is the spring of the holy fountain which feeds the river from Eden, and that Eden itself is called "father." Rabbi Shimon adds that the words "Honor your father" refer to the Holy One, Zeir Anpin, and "your mother" refers to the Congregation of Yisrael, Malchut. From here the discussion turns to the first five of the Ten Commandments, showing us that they include the second five within them; then they are paired and analyzed at some length. Rabbi Elazar explains that all the laws of the Torah are engraved in the Ten Commandments, for the Torah is the Name of the Holy One, blessed be He.

481. אָמַר לִיָּהּ, תָּא חֲזִי, וְנִתְּתִי לָהֶם בְּבֵיתִי, מֵהוּ בֵּיתִי. כִּמָּה דָּאֵת אָמַר בְּכָל בֵּיתִי נֶאֱמַן הוּא. וּבְחֻמּוֹתַי, כְּדִ"א עַל חֻמּוֹתַי יְרוּשָׁלַם הִמְקַדְתִּי שׁוֹמְרִים יָד וְשֵׁם, בְּלוֹמַר דִּישְׁלֻפּוֹן נִשְׁמָתִין קְדִישִׁין מְדוּכָתָא דָּא. וְהָהוּא יָד, חוֹלֵק בְּאַשְׁלֻמוֹתָא. טַב, מְלִיא מִבְּנִין וּמִבְּנָתָן. שֵׁם עוֹלָם אֶתָּן לוֹ, לְהָהוּא חוֹלֵק שְׁלִים. אֲשֶׁר לֹא יִכְרֹת לְדְרֵי דְרִין. דְּבַר אַחֵר אֶתָּן לוֹ לְהָהוּא דִּידַע רְזָא דְּמַלְהָ, וְיִתְבּוּן בְּמָה דְּבַעֵי לְכוּנָא.

482. תו אָמַר ר' שְׁמַעוֹן, כְּתִיב, לֹא תִבְעֲרוּ אֵשׁ בְּכָל מוֹשְׁבוֹתֵיכֶם בַּיּוֹם הַשַּׁבָּת. מֵאִי טַעְמָא. בְּגִין דְּלֹא אֶתְחַזִּי דִּינָא בְּהַאי יוֹמָא. וְאִי תִימָא הָא לְגַבּוּהַ סֻלָּקָא. בְּכָל מוֹשְׁבוֹתֵיכֶם קֶאֱמַר, וְלֹא לְגַבּוּהַ. וְהָהוּא דִּסְלָקָא לְגַבּוּהַ, לְאַכְמִיא לְדִינָא אַחֲרָא סֻלָּקָא. דִּתְנִינָן, אֵית אֶשָּׁא אַכְלָא אֶשָּׁא. וְאֶשָּׁא דִּמְדַּבְּחָא, אַכְלָא אֶשָּׁא אַחֲרָא.

483. וּבְגִינֵי כֶּךָ, אֶתְגַּלִּיא עֲתִיקָא קְדִישָׁא בְּהַאי יוֹמָא, מִכָּל שְׁאָר יוֹמִין. וּבְזִמְנָא דִּאֶתְגַּלִּיא עֲתִיקָא, לֹא אֶתְחַזִּי דִּינָא כָּלָל. וְכָל עֲלָאִין וְתַתָּאִין מִשְׁתַּבְּחִין בְּחִדּוֹתָא שְׁלִימָתָא, וְדִינָא לֹא שְׁלֵטָא.

484. תֵּאנָא, כְּתִיב כִּי שֵׁשֶׁת יָמִים עָשָׂה יי' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. שֵׁשֶׁת יָמִים וְדָא, וְלֹא בְּשֵׁשֶׁת. וְהֵי יוֹמִין קְדִישִׁין עֲלָאִין, אֶקְרוּן יוֹמֵי דְשִׁמְאָ קְדִישָׁא אֶתְבָּלִיל בְּהוּ, וְאִינוּן אֶתְבָּלִיל בִּיהַ. זִכְאָה חוֹלְקָהוֹן דִּישְׂרָאֵל מִכָּל עַמּוּן עַעְכוּ"ם, עֲלִיְהוּ כְּתִיב, וְאַתֶּם הַדְּבָקִים בֵּינִי אֱלֹהֵיכֶם חַיִּים כּוֹלְכֶם הַיּוֹם.

485. "Honor your father and your mother" (Shemot 20:12). Rabbi Chiya opened the discussion with the verse: "And a river went out of Eden..." (Beresheet 2:10). "And a river," is the spring of the fountain which flows constantly and never stops, and whence the whole Garden of Eden is watered. And this spring of the holy fountain is called 'father' because it maintains the Garden.

486. Rabbi Aba said that Eden itself is called 'father', because it issues from a place called "Ayin" (lit. 'naught'), THE KETER OF ARICH ANPIN, OF WHICH NO ONE CAN CONCEIVE. It is therefore called 'father'. We have already explained that the place whence everything issues is called 'Atah' (lit. 'you'), and is called 'Av' (lit. 'Father'), as it is written: "You are our father" (Yeshayah 63:16).

487. Rabbi Shimon said: The words "Honor your father" allude to the Holy One, blessed be He, NAMELY ZEIR ANPIN; "your mother" alludes to the Congregation of Yisrael, NAMELY, MALCHUT; the particle "Et" before "your" alludes to the Supernal Shechinah, WHICH IS THE NUKVA, IS FROM THE CHEST ABOVE OF ZEIR ANPIN. Rabbi Yehuda said that "Honor your Father" is unspecified, and "your mother" is unspecified, because they account for everything, THEY SIGNIFY CHOCHMAH AND BINAH, AND ALSO ZEIR ANPIN AND THE NUKVA, SINCE THE WORDS ARE NOT SPECIFIC, and the article "Et" adds all that is above and all that is below, BOTH ABA AND IMA, AND MALE AND FEMALE.

488. Rabbi Yosi referred to Rabbi Aba's remark that the place whence everything begins is called 'you', for we have learned that what is hidden and has no beginning, OF BESTOWING MOCHIN, is called 'he', NAMELY, THE THIRD PERSON. The place whence there is a beginning, OF BESTOWING MOCHIN, is called 'you', and is also called 'father', and it is all one. Blessed Be His Name for ever and ever. Amen.

489. Rabbi Chizkiyah said: Assuredly, they are all one. "Honor your father," indicates the Holy One, blessed be He, NAMELY, ZEIR ANPIN; "your mother," indicates the Congregation of Yisrael, NAMELY, MALCHUT, for we have learned from Rabbi Shimon that the verse "You are the children of Hashem your Elohim" (Devarim 14:1) alludes to the place called 'children', WHICH ARE MALE AND FEMALE. Therefore, the verse: "Honor your father and your mother," includes all, MEANING ABA AND IMA, above and below. Rabbi Yitzchak said that it includes one's teacher of the Torah, who ushers one to the World to Come. Rabbi Yehuda said that THE TEACHER is included in the Holy One, blessed be He.

485. כְּבֹד אֶת אָבִיךָ וְאֶת אִמְךָ. רַבִּי חִיָּיא פָּתַח, וְנִהָר יוֹצֵא מֵעֵדֶן וְגו'. וְנִהָר, דָּא נִבְיָעוּ דְּמִבּוּעָא, דְּנִמְקִי תְדִיר וְלֹא פֶסֶק. וּמִנִּהָרָא דְּמִבּוּעָא דָא, אֶתְשַׁקִּיא כָּל גִּנְתָּא דְּעָרֵן. וְהָהוּא נִהָרָא דְּמִבּוּעָא קְדִישָׁא, אֲקָרִי א"ב. מֵאִי טַעְמָא. מְשׁוּם דְּאִיהוּ נִבְיָעָא לְאַתְוָנָא לְגִנְתָּא.

486. רַבִּי אָבָא אָמַר, עֵדֶן מִמֶּשׁ אֲקָרִי אָב. מְשׁוּם דְּהָאִי עֵדֶן, מִשְׁתַּכַּח מִהָהוּא אֲתָר, דְּאֲקָרִי אֵין. וּבְגִינֵי כַךְ, אֲקָרִי אָב. וְהָא אוּקְיָמָנָא, מֵאֲתָר דְּשָׂאֲרֵי לְאַתְמַשְׁכָּא כָּלָא, אֲקָרִי אֲתָה, וְאֲקָרִי אָב. כַּמָּה דָּאֵת אָמַר, כִּי אֲתָה אָבִינוּ.

487. ר' אֶלְעָזָר אָמַר, כְּבֹד אֶת אָבִיךָ, דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְאֵת אִמְךָ, דָּא כְּנֶסֶת יִשְׂרָאֵל. אֶת אָבִיךָ, אֵת דִּיּוּקָא, לְאַכְלָלָא שְׂכִינְתָּא עֲלָאָה. רַבִּי יְהוּדָה אָמַר, כְּבֹד אֶת אָבִיךָ, סֵתֵם. וְאֵת אִמְךָ, סֵתֵם. דְּהָא כָּלָא הוּא בְּמַנְיָנָא. אֵת, לְרַבּוֹת כָּל מַה דְּלַעֲיֹלָא וְתַתָּא.

488. רַבִּי יוֹסִי אָמַר, הָאִי דְּאָמַר רַבִּי אָבָא, מֵאֲתָר דְּשָׂאֲרֵי לְאַתְמַשְׁכָּא כָּלָא, אֲקָרִי אֲתָה, שְׁפִיר. דְּהָא אוּלְפָּנָא, הָהוּא דְּטַמִּיר וְלֹא אֵית בֵּיה שִׁירוּתָא, קְרִינֵן הוּא. מֵאֲתָר דְּשִׁירוּתָא אֲשַׁתַּכַּח, קְרִינֵן אֲתָה. וְאֲקָרִי אָב. וְכָלָא חַד. בְּרִיךְ שְׁמִיהּ לְעֵלָם וּלְעֵלְמֵי עֲלַמְיָא אָמֵן.

489. רַבִּי חֲזַקְיָה אָמַר, וְדָאִי כָּלָא חַד. כְּבֹד אֶת אָבִיךָ, דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְאֵת אִמְךָ, דָּא כְּנֶסֶת יִשְׂרָאֵל. דְּהָא תֵּנִן, אר"ש, כְּתִיב בְּנִים אַתֶּם לִי, אֱלֹהֵיכֶם, הָהוּא אֲתָר דְּאֲקָרִי בְּנִים. וּבְגִינֵי כַךְ סְתִימָא דְּמַלְה, כְּבֹד אֶת אָבִיךָ וְאֵת אִמְךָ, לְאַכְלָלָא כָּלָא, דְּלַעֲיֹלָא וְתַתָּא. ר' יִצְחָק אָמַר, לְאַכְלָלָא בֵּיה רַבִּי, דְּהוּא אֶעֱיֹל לִיה לְעַלְמָא דְּאִתִּי. אָמַר רַבִּי יְהוּדָה, בְּכֻלָּלָא דְּקוּדְשָׁא בְּרִיךְ הוּאֵהוּ.

490. We have learned that the first five commandments IN THE RIGHT SIDE are all inclusive. In these five commandments the second five OF THE LEFT are engraved, five within five. How? The first commandment, "I am Hashem your Elohim" (Shemot 20:2) corresponds to, "You shall not murder," for as we learned, these two are under one principle. For one who murders diminishes the image and likeness of his Master, because according to the scripture, "in the image of Elohim made He man" (Beresheet 9:6), and: "And upon the likeness of the throne was the likeness as the appearance of a man" (Yechezkel 1:26).

491. Rabbi Chiya said: It is written, "Whoever sheds man's blood by man, his blood shall be shed" (Beresheet 9:6). He who sheds blood is considered as if he diminishes the supernal image and likeness above, meaning that he does not diminish the image of the man BELOW, but another image, and this is the interpretation of the verse: "Whoever sheds man's blood by man, his blood shall be shed". The damage he does by shedding blood reaches the supernal man. Why? "...for in the image of Elohim made He man." Therefore, they are interdependent, THE FIRST COMMANDMENT DEPENDS ON "YOU SHALL NOT MURDER."

492. "You shall have no other Elohim beside Me," corresponds to, "You shall not commit adultery." THE ADULTERER is false to the Name of the Holy One, blessed be He, which is impressed upon man, a sin including many other sins and entailing corresponding punishments. He who is unfaithful in this, is unfaithful towards the King, as it is written: "They have dealt treacherously against Hashem, for they have begotten strange children" (Hoshea 5:7), and, "You shall not bow down to them, nor serve them." One is the result of the other. THUS, "YOU SHALL HAVE NO OTHER ELOHIM" IS CONNECTED WITH, "YOU SHALL NOT COMMIT ADULTERY."

493. "You shall not take the name of Hashem your Elohim in vain," corresponds to "You shall not steal." For a thief is inclined to swear falsely because he who steals also lies, as it is written: "Whoever is partner with a thief is his own enemy, he hears the adjuration of witnesses, but discloses nothing" (Mishlei 29:24).

494. "Remember the Shabbat day to keep it holy," corresponds to, "You shall not bear false witness against your neighbor," for as Rabbi Yosi said, the Shabbat day is called 'a witness', and man should bear testimony to the verse: "in six days Hashem made heaven and earth." And Shabbat comprises everything. Rabbi Yosi said that he who bears false witness against his neighbor lies against the Shabbat, which is the true witness, and the verse, "You will show truth to Jacob" (Michah 7:20), refers to the same motive which is expressed in the verse: "Wherefore the children of Yisrael shall keep the Shabbat" (Shemot 31:16). Therefore, he who lies against the Shabbat lies against the whole Torah. Hence, they are interdependent. THUS, "REMEMBER" IS CONNECTED TO "YOU SHALL NOT BEAR FALSE..."

490. תָּאנָא, בְּהַנִּי חֲמֵשׁ אֲמִירָן, כְּלִיל כָּלָא. בְּהַנִּי חֲמֵשׁ אֲמִירָן, אֲתַגְלִיפוּ חֲמֵשׁ אַחֲרֵינוּן, וְדַאי חֲמֵשׁ גּוֹ חֲמֵשׁ. הָא בִּיּוּצָר. אֲנִכִּי יִי אֱלֹהֵיךְ, לְקַבֵּל לֹא תִרְצַח. דִּתְנִינוּן, תְּרִין אֲלִין, בְּכֻלָּא חֲדָא אֲתַבְּלִילן, דִּמָּאן דְּקָטִיל, אֲזַעִיר דְּמוּתָא וְצִלְמָא דְּמֵאֲרִיָּה. דְּכִתִּיב, כִּי בְּצִלְם אֱלֹהִים עָשָׂה אֶת הָאָדָם. וְכִתִּיב וְעַל דְּמוּת הַכֶּסֶּף דְּמוּת כְּמֵרָאָה אָדָם.

491. אָמַר ר' חִיָּיא, כְּתִיב שֹׁפֵךְ דָּם הָאָדָם בָּאָדָם דְּמוּ יִשְׁפֹּךְ וְגו', מָאן דְּשָׁפִיךְ דְּמָא, כָּאלוּ אֲזַעִיר דְּמוּתָא וְצִלְמָא דְּלֵעִילָא, כְּלוּמַר, לֹא אֲזַעִיר דְּמוּתָא דָּא, אֲלֵא דְּמוּתָא אַחֲרָא, מִשְׁמַע דְּכִתִּיב שֹׁפֵךְ דָּם הָאָדָם בָּאָדָם דְּמוּ יִשְׁפֹּךְ. בָּאָדָם עֲלָאָה, מְטִי הָאִי פְּגִימוּתָא, מִיְהוּא דְּמָא דְּאֻשִׁיר. מֵאִי טַעְמָא. מִשּׁוּם כִּי בְּצִלְם אֱלֹהִים עָשָׂה אֶת הָאָדָם. וּבְגִין כֵּן, הָא בְּהָא תְּלִיא.

492. לֹא יִהְיֶה לָךְ, לְקַבֵּל לֹא תִנָּאֵף דָּא מִשְׁקָר בְּשֵׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאֲתִרְשִׁים בֵּיהּ בְּכַר נֶשֶׁ. וּבְדָא, כְּמָה וְכְמָה חוּבִין וְגִזְרִין וְעוֹנְשִׁין, תְּלִין. וּמָאן דְּמִשְׁקָר בְּהָאִי, מִשְׁקָר בֵּיהּ בְּמַלְכָּא, דְּכִתִּיב בֵּינִי בְּגִדּוֹ כִּי בָנִים זָרִים יִלְדוּ. וְכִתִּיב לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם, וְהָא בְּהָא תְּלִיא.

493. לֹא תִשָּׂא לְקַבֵּל לֹא תִגְנוּב. וְכִתִּיב חוֹלֵק עִם גֹּנֵב שׁוֹנֵא נִפְשׁוֹ אֵלֶּה יִשְׁמַע וְלֹא יִגִּיד. וְדַאי הָא בְּהָא תְּלִיא, דְּהָא גֹנֵבָא לְדָא אֲזַדְמֵן, לְאוּמָאָה בְּשִׁקְרָא. מָאן דְּעֵבִיר דָּא, עֵבִיר דָּא.

494. זְכוֹר אֶת יוֹם הַשַּׁבָּת, לְקַבֵּל לֹא תַעֲנֶה בְּרַעַךְ עַד שִׁקָּר. דְּאָמַר ר' יוֹסִי, שַׁבַּת סִהְדוּתָא אֲקָרִי. וּבְעֵי בִּר נֶשׁ לְסִהְדָּא, עַל הָא דְּכִתִּיב כִּי שֵׁשֶׁת יָמִים עָשָׂה יִי' וְגו'. וְשַׁבַּת כְּלָלָא דְּכָלָא. וְאָמַר ר' יוֹסִי, מֵאִי דְּכִתִּיב תִּתֵּן אֱמֶת לְיַעֲקֹב, כְּמָה דְּאֵת אָמַר וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, וּמָאן דְּאִסְהִיר שִׁקְרָא, מִשְׁקָר בְּשַׁבַּת, דְּהִיא סִהְדוּתָא דְּקִשּׁוּט, וּמָאן דְּמִשְׁקָר בְּשַׁבַּת, מִשְׁקָר בְּאוּרִיּוּתָא כָּלָא. וּבִג"כ, הָא בְּהָא תְּלִיא.

495. "Honor your father and your mother," corresponds to, "You shall not covet your neighbor's wife." According to the explanation of Rabbi Yitzchak, "Honor your father," refers to one's own father; for when he who covets a woman begets a child, the child will honor another who is not his own father. It is written: "Honor your father and your mother," and, "You shall not covet your neighbor's wife." The second part OF THE FORMER is, "that your days may be long in the land which Hashem your Elohim gives you," MEANING that whatever is given to you shall be yours, and you shall not covet another. Assuredly, they are interdependent. THUS, "HONOR..." IS CONNECTED WITH "YOU SHALL NOT COVET."

496. These first five COMMANDMENTS ON THE RIGHT SIDE include the second five. Therefore: "From His right hand went a fiery law for them," (Devarim 33:2) for all was included in the right, and the Torah was proclaimed in five voices. Rabbi Yehuda said that the whole TEN COMMANDMENTS were folded in such a way that five were within five, corresponding to the five Books of the Torah.

497. Rabbi Elazar explained that in the ten commandments were engraved all the laws of the Torah, all the decrees and punishments, all the laws concerning purity and impurity, all the branches and the roots, trees and plants, heavens and earth, seas and depths, for the Torah is the Name of the Holy One, blessed be He. As the Name of the Holy One, blessed be He, is engraved in the ten commandments, the ten commandments are the Name of the Holy One, blessed be He. So is the whole Torah engraved in them, and the whole Torah is thus one Name, the Holy Name of the Holy One, blessed be He, indeed.

498. Blessed is the one who is worthy of the Torah, for he will be worthy of the Holy Name. Rabbi Yosi said that he will be worthy of the Holy One, blessed be He, Himself, as He and His Name are one. Blessed be His Name, for ever and ever. Amen.

29. "You shall not make with Me"

Rabbi Yitzchak says that the two colors gold and silver are engraved in Yisrael, which is the central column that includes and balances them. Mercy and judgment are imprinted upon God, whose garments are the colors of Chesed and Gvurah. Righteousness, Malchut, has those two colors engraved in her as well. Rabbi Yosi closes by telling of the four kinds of joy that correspond to the four exiles of the children of Yisrael.

499. "You shall not make with Me Elohim of silver, neither shall you make for yourselves Elohim of gold" (Shemot 20:20). Rabbi Yosi gave his interpretation of this verse by saying that although, "The silver is Mine and the gold is Mine" (Chagai 2:8), "you shall not make with Me," that is, 'make Me.'

495. בְּכֹד אֶת אָבִיךָ, לְקַבֵּל לֹא תַחְמֹד אִשְׁתִּי רֵעֲךָ. וְאָמַר ר' יִצְחָק, בְּכֹד אֶת אָבִיךָ, אָבִיךָ מִמֶּשֶׁ. דִּהָא מֵאֵן דִּחְמִיד אֲתַתָּא, וְאוֹלִיד בֵּר, הֵהוּא אוֹקִיר לְאַחְרָא, דְּלֹא אָבוּי. וּכְתִיב בְּכֹד אֶת אָבִיךָ וְגו', לֹא תַחְמֹד בֵּית רֵעֲךָ שְׂדֵהוּ. וּכְתִיב הִכָּא, עַל הָאֲדָמָה אֲשֶׁר יְיָ אֱלֹהֶיךָ נֹתֵן לָךְ. הֵהוּא דִּיחָב לָךְ, יֵהָא דִּילָךְ, וְלֹא תַחְמֹד אַחְרָא. וְדַאי הָא בְּהָא תִּלְיָא.

496. וְאֵלִין חֲמֵשׁ קְדָמַי, כְּלִילֵין חֲמֵשׁ אַחֲרֵינִין. וּבְגִינֵי כֶךְ, מִימִינוֹ אִשׁ דִּת לְמוֹ. דִּכְלָא אֲתַעֲבִיד יְמִינָא. וְעַל דָּא, בְּחֻמְשָׁה קָלִין אוֹרִייתָא אֲתִייהִיבַת. אָמַר ר' יְהוּדָה, כְּלָהּ הוּוּ חֲמֵשׁ גּוֹ חֲמֵשׁ. לְקַבְּלִיהוֹן חֲמֻשָּׁה חוּמְשֵׁי תוֹרָה.

497. תַּאנִּי ר' אֶלְעָזָר, בְּאֵלִין עֶשֶׂר אָמִירָן, אֲתַגְלִיפוּ כָּל פְּקוּדֵי אוֹרִייתָא, גְּזִירִין וְעוֹנְשִׁין. דִּכְיָא וּמִסָּבָא. עֲנִמִּין וְשִׁרְשִׁין. אֵילָנִין וְנִטְעִין. שְׁמִיָּא וְאַרְעָא. יָמָא וְתַהוֹמֵי. דִּהָא אוֹרִייתָא שְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּאֵהוּ, מַה שְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּאֵהוּ אֲתַגְלִיף בְּעֶשֶׂר אָמִירָן, אוֹף אוֹרִייתָא אֲתַגְלִיפָא בְּעֶשֶׂר אָמִירָן. אֵלִין עֶשֶׂר אָמִירָן אֵינוֹן שְׁמָא דְקַב"ה. וְאוֹרִייתָא כְּלָא שְׁמָא חַד הוּוּ, שְׁמָא קְדִישָׁא דְקוּדְשָׁא בְּרִיךְ הוּאֵהוּ מִמֶּשֶׁ.

498. זִכָּאָה חוּלְקִיָּה, דִּמָּאן דִּזְכִּי בָּהּ. מֵאֵן דִּזְכִּי בְּאוֹרִייתָא, זְכִי בְּשְׁמָא קְדִישָׁא. ר' יוֹסִי אָמַר, בְּקוּדְשָׁא בְּרִיךְ הוּאֵהוּ מִמֶּשֶׁ זְכִי, דִּהָא הוּא וְשְׁמִיָּה חַד הוּא, בְּרִיךְ שְׁמִיָּה לְעֵלָם וּלְעֵלְמֵי עֲלָמִין אָמֵן.

499. לֹא תַעֲשֹׂן אֱתִי אֱלֹהֵי כֶסֶף וְאֱלֹהֵי זָהָב. אָמַר ר' יוֹסִי, מ"ט. מִשּׁוּם דְּכָתִיב, לִי הַכֶּסֶף וְלִי הַזָּהָב, אַע"ג דְּלִי הַכֶּסֶף וְלִי הַזָּהָב, לֹא תַעֲשֹׂן אֱתִי, אֱתִי: כְּלוּמַר אוֹתִי.

500. Rabbi Yitzchak cited the verse: "For as much as there is none like You, Hashem, You are great, and Your Name is great in might" (Yirmeyah 10:6). The verse, "You are great," corresponds to, "The silver is Mine," BEING CHESED, THE RIGHT COLUMN, while, "Your name is great in might," corresponds to "The gold is Mine," WHICH IS GVURAH, THE LEFT COLUMN. These two colors are only visible in their full beauty when they are engraved in one place, namely Yisrael, BEING THE CENTRAL COLUMN, TIFERET, WHICH INCLUDES AND BALANCES BOTH OF THEM. Here the colors are seen in their beauty, as it is written: "You are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3).

501. Rabbi Yehuda opened his discourse with the verse: "I will greatly rejoice in Hashem, my soul shall be joyful in my Elohim, for He has clothed me with the garments of salvation" (Yeshayah 61:10). Blessed is the portion of Yisrael above all heathen nations, for they have their joy in the Holy One, blessed be He, as it is written: "I will greatly rejoice in Hashem". As it says, "Hashem," why add, "my Elohim"? Yisrael said that when He comes with Mercy, "I will greatly rejoice in Hashem," WHICH IS MERCY, and when He comes in Judgment, then "My soul shall be joyful in my Elohim," WHICH IS JUDGMENT.

502. Why DO YISRAEL REJOICE IN TIMES OF MERCY AS WELL AS IN THOSE OF JUDGMENT? For these two are imprinted upon Him, THE HOLY ONE, BLESSED BE HE, as indicated by the words: "for He has clothed me with the garments of salvation," meaning that these "garments of salvation" are the colors OF CHESED AND GVURAH, so imprinted that one can gain a perception of Him, NAMELY, DERIVE CHOCHMAH. It is written: "They looked, but there was none to save, to Hashem..." (II Shmuel 22:42). Hence, salvation means looking. 'Whoever wishes to behold Me, let him behold My colors OF CHESED AND GVURAH'. What is the reason? It is found in the verse: "He has covered me with the robe of righteousness" (Ibid.), exactly righteousness, NAMELY MALCHUT, CALLED "RIGHTEOUSNESS," has those two colors engraved in her, FOR CHOCHMAH IS DRAWN ONLY BY MALCHUT. "As a bridegroom decks himself with a garland" (Yeshayah 61:10), is one color, CHESED, "and as a bride adorns herself with her jewels" (Ibid.), is the other color, GVURAH. And when both colors are united IN THE CENTRAL COLUMN, they are visible and all are aflame to behold Him.

503. Rabbi Yosi said that the words, "I will greatly rejoice in Hashem," refer to two kinds of joy. One joy is in "Hashem," meaning in Mercy, and, "my soul shall be joyful IN MY ELOHIM," is in Judgment. Rabbi Yehuda said: THEY REJOICE BOTH IN MERCY AND IN JUDGMENT, and in each joy there is joy upon joy. However, the joy which the Holy One, blessed be He, will bring upon Yisrael in the future, the joy in Zion, will excel them all, as it is written: "And the ransomed of Hashem shall return and come to Zion with songs..." (Yeshayah 35:10). "And the ransomed of Hashem shall return," signifies one joy; "and come to Zion with songs," signifies the second; "and everlasting joy upon their heads," the third; and "they shall obtain joy and gladness" is the fourth joy. THESE ARE four kind of joy which correspond to the four exiles of Yisrael among the nations. Then, "in that day shall you say, 'Praise Hashem, call upon His name...'" (Yeshayah 12:4).

500. אָמַר ר' יִצְחָק, כְּתִיב מֵאִין כְּמוֹךְ יי' גְּדוֹל אֶתָּה וְגְדוֹל שְׁמֶךָ בְּגִבּוֹרָה וְגו', גְּדוֹל אֶתָּה, הֵינְנוּ לִי הַכֶּסֶף. וְגְדוֹל שְׁמֶךָ בְּגִבּוֹרָה, הֵינְנוּ וְלִי הַזָּהָב. אֵלֵין תֵּרִין גּוּוֹנִין לֹא מִתְחַזְּיִין, וְלֹא מִתְפָּאֲרִין, בַּר כַּד אֵינּוֹן גְּלִיפִין בְּאַתֵּר חַד, בְּאֵן אֶתֶר אֶתְגְּלִיפוּ. בִּישְׂרָאֵל. כֵּאֵן אֶתְחַזֵּן גּוּוֹנִין לְאַתְפָּאֲרָא, כַּד"א יִשְׂרָאֵל אֲשֶׁר בֶּן אֶתְפָּאֲר.

501. ר' יְהוּדָה פָּתַח, שׁוֹשׁ אָשִׁישׁ בֵּיה' תִּגַּל נַפְשִׁי בְּאַלְהֵי וְגו', זָכָא חוֹלְקֵהוֹן דִּישְׂרָאֵל, מֵעַמִּין עַעְבוּם, דְּחִדּוּתָא וְתַפְנוּקָא דְלֵהוֹן בְּקוּדְשָׁא בְרִין הוּא, דְּכְתִיב שׁוֹשׁ אָשִׁישׁ בֵּינִי. כִּיּוֹן דְּאָמַר בֵּינִי, אֲמַאי כְּתִיב בְּאַלְהֵי. אֶלֹא הֲכִי אֲמַרוּ יִשְׂרָאֵל, אִי בְּרַחֲמֵי אֲתִי עֲלֵנָא, שׁוֹשׁ אָשִׁישׁ בֵּינִי. אִי בְּדִינָא, תִּגַּל נַפְשִׁי בְּאַלְהֵי.

502. מ"ט. מְשׁוּם דְּאֵלֵין בֵּיה אֶתְגְּלִיפוּ, דְּכְתִיב בִּי הַלְבִּישְׁנִי בְּגָדֵי יֵשַׁע. מַהוּ בְּגָדֵי יֵשַׁע. גּוּוֹנִין, דְּאֶתְגְּלִיפוּ לְאַסְתַּבְּלָא בֵּיה. כַּד"א, יֵשַׁע וְגו' אֵל יי'. יֵשַׁע אֶסְתַּבְּלוּתָא הוּא. מֵאֵן דְּבַעֵי לְאַסְתַּבְּלָא בִּי, בְּגּוּוֹנִין דִּילִי יִסְתַּבֵּל. מַאי טַעְמָא. מְשׁוּם דְּכְתִיב מַעִיל צְדָקָה יַעֲטֵנִי, צְדָקָה מִמֶּשׁ, דְּגּוּוֹנִין בֵּיה אֶתְגְּלִיפוּ. כְּחֵתֵן יִכְהֵן פָּאֵר, הָא גּוּוֹנָא חַד. וְכַפְלָה תַּעֲדָה בְּלִיה, הָא גּוּוֹנָא אַחְרָא. וְכַד גּוּוֹנִין מִתְחַבְּרִין, בֵּיה שַׁעֲתָא אֶתְחַזְּיִין, וְכַלְהוּ תְּאִיבִין לְאַחְזָא, וְלְאַסְתַּבְּלָא בֵּיה.

503. ר' יוֹסִי אָמַר, שׁוֹשׁ אָשִׁישׁ בֵּינִי, תֵּרִין חֲדוּן. בֵּינִי: בְּרַחֲמֵי. תִּגַּל נַפְשִׁי, הָא בְּדִינָא. אָמַר ר' יְהוּדָה, בְּכַלָּא חֲדוּהָ עַל חֲדוּהָ. וְחֲדוּהָ דְצִיּוֹן, זְמִין קוּדְשָׁא בְרִין הוּא לְאַחְדָּאָה לְיִשְׂרָאֵל, בְּחִדּוּתָא וְתִיר מַכְלָא, דְּכְתִיב וּפְדוּנִי יי' יִשׁוּבּוֹן וּבָאוּ צִיּוֹן בְּרִנָּה וְגו', וּפְדוּנִי יי' יִשׁוּבּוֹן, הָא חַד. וּבָאוּ צִיּוֹן בְּרִנָּה, הָא תֵּרִי. וְשִׁמְחַת עוֹלָם עַל רֹאשָׁם, הָא תִּלְתָּ. שְׁשׁוֹן וְשִׁמְחָה יִשְׁיִגּוּ, הָא אַרְבַּע. לְקַבְּלִיהוֹן דְּאַרְבַּע זְמָנִין דְּאֶתְפָּזְרוּ יִשְׂרָאֵל בֵּינִי עַמֻּמִּיא. וְכַדִּין כְּתִיב וְאִמְרָתֶם בְּיוֹם הַהוּא הוֹדוּ לַיי' קִרְאוּ בְּשֵׁמוֹ וְגו'.

30. "I am Hashem your Elohim," part two

We learn that Malchut, the moon, was in perfect unity with Zeir Anpin, equal with Him and under the same crown. After the moon was diminished she received light only from the sun, and her own aspect is hidden. This section then tells of the meaning of "I," Anochi, the secret that contains everything. It closes by saying that souls are punished for sins they committed in earlier incarnations.

504. "And Elohim spoke all these words, saying..." (Shemot 20:1); "... all these words..." means that THE TEN COMMANDMENTS contain everything that there is, above and below.

505. "I," signifies the mystery of the supernal world, NAMELY, THE NUKVA WHICH IS PLACED FROM THE CHEST ABOVE OF ZEIR ANPIN. This is the secret of the Holy Name, Yud-Hei-Vav, BEING THE THREE COLUMNS CHESD, GVURAH AND TIFERET, WHICH THE NUKVA RECEIVES FROM ZEIR ANPIN. "I," MALCHUT, was first revealed and LATER concealed. She was revealed in the Holy Secret of the Throne, BINAH, FOR MALCHUT WAS THE FOURTH LEG OF THE THRONE, and the moon, MALCHUT, was then in perfect unity WITH ZEIR ANPIN - WHICH MEANS THAT BOTH MALCHUT AND ZEIR ANPIN WERE EQUAL AND WERE UNDER THE SAME CROWN. AND SHE IS HIDDEN when the sun, ZEIR ANPIN, rules. And the moon receives its light from it, not having THEN any praise OF ITS OWN, except the praise of light which ZEIR ANPIN radiates upon it, THUS ITS OWN ASPECT IS HIDDEN. THIS HAPPENED AFTER THE MOON WAS DIMINISHED.

506. "I," SIGNIFIES MALCHUT WHEN SHE IS completing part of the perfection of the Lower Throne - MEANING THAT AFTER SHE WAS DIMINISHED AND DESCENDED FROM ABOVE THE CHEST TO BELOW THE CHEST, AND WAS ESTABLISHED THERE AS THE PRINCIPLE OF THE LOWER THRONE, all the holy living creatures departed from her. Then, being in perfection and beauty, when her Husband, ZEIR ANPIN, comes to her, she is called "I."

507. "I" is the secret WHICH CONTAINS everything together, BY INCLUDING ALL THE 22 LETTERS, AND THE 32 PATHS OF CHOCHMAH, WHICH MEANS all THE 22 letters in the 32 paths of the Torah that permeate from the supernal secret, NAMELY FROM CHOCHMAH. From this "I" all the upper and lower secrets are suspended. "I" contains the secret of the reward kept for the righteous who are the Torah keepers and await Him. Through this "I," they have faith in the world to come. This is derived from, "I am Pharaoh" (Beresheet 41:44), THESE WORDS SAID IN ORDER TO ASSURE JOSEPH THAT HIS PROMISE WILL BE KEPT.

508. The two commandments "I" (Heb. Anochi), and, "You shall have no" (Shemot 20:3), contain the secret of the Torah which is "Remember the Shabbat" (Shemot 20:8), and "Keep the Shabbat" (Devarim 5:12). "I" SIGNIFIES THE SECRET OF "REMEMBER," AND "YOU SHALL HAVE NO," SIGNIFIES THE SECRET OF "KEEP." "I" contains the concealed and kept secret of all the grades of the supernal world, BEING THE YUD, HEI AND VAV united together, AS MENTIONED ABOVE. And when the word "I" had been uttered, all were united within one secret, FOR "I" SIGNIFIES THE UNITY OF ALL THE GRADES.

509. The word "I (Heb. Anochi)" contains the secret of the two thrones WHICH ARE THE SUPERNAL THRONE, BINAH HAVING MALCHUT AS A FOURTH LEG, AND THE LOWER THRONE, BEING MALCHUT HERSELF AFTER BECOMING DIMINISHED, AS MENTIONED ABOVE. Ani, Aleph Nun-Yud (Ani=I) OF "ANOCHI," ALLUDES to the Lower Throne, and the letter Caf of the word "Anochi," ALLUDES to the Supernal Throne.

504. וידבר אלהים את כל הדברים האלה. כל הדברים, כלל דא, הוא כלל דכלא, כלל דלעילא ותתא.

505. אנכי, רזא דעלמא עלאה, ברזא דשמא קדישא יה"ו. אנכי, אתגליא ואתגניז. אתגליא ברזא קדישא דכרסויא, דסיהרא קיימא בשלימו כחדא, בד שמשא שלטא, וסיהרא אתנהירת, ולית לה שבחא, בר שבחא דנהורא דנהיר עליה.

506. אנכי, באשלמות רזין דשלימו דכורסויא לתתא, ואסתלקו חיון קדישין, ואיהי אתתקנת בתקונהא. וכד איהי שפירא בחיזו, ובעלה אתי לגבהא, כדן אקרי אנכי.

507. אנכי, רזא דכלא כחדא, בכלל דכל אתון, בשבילי אורייתא, דנפקו מגו רזא עלאה, בהאי אנכי, תליין רזין עלאין ותתאין. אנכי, רזא למיהב אגר טב לצדיקיא, דקא מחכן ליה ונטרי פקודי אורייתא, בהאי, אית לון בטחונא כדקא חזי לעלמא דאתי, וסימניך אני פרעה.

508. אנכי ולא יהיה לך, אתמר ברזא דאורייתא, ודא איהו זכור ושמור. אנכי, רזא סתימא וגניז, בכל אינון דרגין דעלמא עלאה, בכלל דחדא. וכיון דאתמר אנכי, אתחבר כלל כחדא, ברזא כחדא.

509. אנכי, רזא דתרין כרסוין. אני כורסויא כדא. כ', כורסויא אחרא עלאה.

510. The word "Anochi" INDICATES that the Temple is purified, WHICH IS MALCHUT, and that no stranger has approached it. The Temple alone radiated its light, for then the Evil Inclination was removed from the world and the Holy One, blessed be He, alone was exalted in glory. Then the words, "I am Hashem your Elohim," were uttered, having the complete secret folded in His Holy Name. The letter Aleph OF "ANOCHI" INDICATES the unification of the secret of the Holy Name together with its grades into one, as its secret is the letter Vav OF YUD HEI VAV HEI. The letter Nun IN THE WORD "ANOCHI" INDICATES the secret of standing in awe of the Holy One, blessed be He, knowing that there is a judge and Judgment, the righteous will be rewarded, and the wicked will be punished, for its secret is the lower Hei IN THE NAME YUD HEI VAV HEI.

511. The letter Caf IN THE WORD "ANOCHI" signifies that one should sanctify the Holy Name daily, sanctify oneself through holy grades, and say the everyday prayers to Him to raise the supreme crown, the secret of the Upper Throne, NAMELY BINAH, in a proper manner above the supernal living creatures - WHICH ARE CHESED AND GVURAH, TIFERET AND MALCHUT, FROM THE CHEST ABOVE OF ZEIR ANPIN, AND THE FOUR LEGS OF THE THRONE, WHOSE FOURTH LIVING CREATURE AND FOURTH LEG IS MALCHUT. Its secret is the supernal Hei OF THE NAME YUD HEI VAV HEI, WHICH IS BINAH. SINCE MALCHUT IS THE FOURTH LEG OF THE SUPERNAL THRONE, WHICH IS BINAH, SHE IS CONSIDERED AS PERTAINING TO BINAH AND TO THE UPPER HEI OF YUD HEI VAV HEI.

512. The letter Yud IN THE WORD "ANOCHI" INDICATES that one should study the Torah day and night, and circumcise his son on the eighth day, and sanctify the firstborn, and put on Tefilin, and wear the fringes (Heb. tzitzit), and affix a Mezuzah, and surrender his life to cleave to the Holy One, blessed be He, with his whole heart. These are the twelve supernal commandments - WHICH ARE ALLUDED TO BY THE WORD "ANOCHI," which include 236 other commandments, BRINGING IT TO 248 POSITIVE COMMANDMENTS - which are included in the words "Remember the Shabbat." FOR "REMEMBER" INCLUDES 248 POSITIVE COMMANDMENTS, AND "KEEP" INCLUDES THE 365 NEGATIVE COMMANDMENTS. This letter is not interchangeable with another place, AS THE ALEPH, NUN AND CAF OF ANOCHI, WHICH ARE INTERCHANGEABLE WITH HEI, VAV AND HEI OF YUD HEI VAV HEI. For the letter Yud signifies the supernal secret of the whole Torah, MEANING THAT IT IS THE SECRET OF THE LOWER CHOCHMAH WHICH UNITES WITH THE LETTER YUD OF YUD HEI VAV HEI, THE SECRET OF THE UPPER CHOCHMAH. THEREFORE, THIS IS NOT A CHANGE OF PLACE. Those twelve COMMANDMENTS include the twelve attributes of Mercy which are derived from them. And one rules THEM ALL, WHICH IS THE ESSENCE OF MALCHUT WHICH IS CALLED "ANOCHI," bringing it to thirteen, CORRESPONDING TO THE THIRTEEN ATTRIBUTES OF MERCY.

513. The commandment "You shall have no other Elohim" (Shemot 20:3), signifies the secret of "keep," which includes the 365 NEGATIVE PRECEPTS in the Torah. The letter Lamed IN "YOU SHALL HAVE NO (HEB. LO, LAMED-ALEPH)" contains the secret of not worshipping or paying respect to other Elohim. The letter Lamed has the form of a tower rising up in the air. One should not be tempted to build A CASTLE to other Elohim, in the secret of building a tower, AS IN THE TIME OF THE GENERATION OF THE TOWER OF BABYLON. Lamed shows that one should not look at the images of idol worshipping, nor think about it, neither bowing, nor subduing oneself to other Elohim.

510. אָנֹכִי, דָּקָא אֲתִדְבִּי מִקְדָּשָׁא, וְנוֹכְרָא לָא אֲתִקְרַב בְּהִדְיָה, וּמִקְדָּשָׁא נִהִיר בְּלַחֲדוּי, דָּקָא אֲתַבְּטַל בְּהֵיָא שְׁעָתָא יֵצֵר הָרַע מֵעֲלָמָא, וְקוּדְשָׁא בְּרִיךְ הוּא אֲסִתְלַק בִּיקְרִיָּה בְּלַחֲדוּי, וּבְדִין אֲתַמַּר אָנֹכִי יי' אֱלֹהֶיךָ. רְזָא שְׁלִים, בְּשִׁמָּא קְדִישָׁא. א': לִיחְדָּא רְזָא דְשִׁמָּא קְדִישָׁא בְּדִרְגוּי, לְמַהּוּי חֲדָּ. בְּגִין דְּרְזָא דִילִיָּה אִיהוּ ו'. נ': רְזָא לְמַדְחַל מִקְדָּשָׁא בְּרִיךְ הוּא, וּלְמַנְדַּע דְּאִית דִּין וְאִית דִּינִין, וְאִית אֲגַר טַב לְצִדִּיקָיָא וּפּוֹרְעָנוֹת לְרְשִׁיעָיָא, בְּגִין דְּרְזָא דִילִיָּה ה' תִּתָּא.

511. כ': לְקְדָּשָׁא שִׁמָּא קְדִישָׁא בְּכָל יוֹמָא, לְאַתְקְדָּשָׁא בְּדִרְגִּין קְדִישִׁין, וּלְצִלָּא צְלוֹתָא לְגַבִּיָּה בְּכָל זְמַנָּא, לְאַסְתְּלַקָּא בְּתָרָא עֲלָאָה, רְזָא דְכוֹרְסוּיָא עֲלָאָה, עַל גְּבִי חִיוּן עֲלָאִין, בְּדָקָא יְאוּת, וְרְזָא דִילִיָּה ה' עֲלָאָה.

512. י': לְאַשְׁתַּדְּלָא בְּאוּרִייתָא יִמָּא וְלִילִי, וּלְמַגְזֵר גְּזִירוֹ, בְּרְזָא לְתַמְנִיָּא יוֹמִין, וּלְקְדָּשָׁא בְּכָרָא. וְלֹאֲנַחָא תַּפִּילִין וְצִיצִית וּמְזוּזָה. וּלְמַמְסַר נַפְשָׁא לְגַבִּי קוּדְשָׁא בְּרִיךְ הוּא, וּלְאַתְדַּבְּקָא בֵּיהּ. אֵלִין אֵינּוּן תְּרִיסַר פְּקוּדִין עֲלָאִין, דְּכָלִּילִין רַל"ו פְּקוּדִין אַחֲרָנִין דְּאֵינּוּן בְּרְזָא דְּאָנֹכִי, כָּלְלָא דְּזִכּוֹר. וְאֵת דָּא, לָא אֲתַחֲלַף בְּאַתָּר אַחֲרָא, דָּא בְּגִין דְּאִיהִי יי', רְזָא עֲלָאָה, כָּלְלָא דְּאוּרִייתָא, וּבְאֵלִין תְּרִיסַר, אִית תְּרִיסַר מְכִילִין דְּרַחֲמֵי, דְּתַלְיִין מְגִייהוּ, וְחֲדָּ דְּשִׁלְטָא לְמַהּוּי תְּלִיסַר.

513. לָא יְהִיָּה לָךְ, רְזָא דְשִׁמּוֹר, בְּתַלַּת מָאָה וּשְׁתֵּין וְחֲמִשׁ פְּקוּדֵי אוּרִייתָא. ל': רְזָא דְלָא לְמִיָּהֵב יָקָר וְרַבּוּ לְאַלְהָא אַחֲרָא. ל': מְגִדְלָא דְּפֶרַח וְסִלִּיק בְּאוּרָא, דְּלָא יִסְטִי לְבָא, לְמַבְנֵי לָהּ לְאַלְהָא אַחֲרָא, כְּמָה דְּאִית רְזָא, דְּבוֹנָא מְגִדְלָא. ל': דְּלָא לְמַפְנֵי בְּדִיוֹקְנָא דַּע"ז, דְּלָא לְהִרְהָרָא אֲבַתְרָהָא, דְּלָא לְסַגְדָּא, וְלָא לְאַכְפִּיָּא גְרַמִּיָּה לְאַלְהָא אַחֲרָא.

514. The letter Aleph IN THE COMMANDMENT, "YOU SHALL HAVE NO OTHER ELOHIM," indicates that one should not replace his Master with other Elohim; he should not even meditate on the existence of another deity besides Him; he should not take counsel from a necromancer or a soothsayer through the medium of the image of man or any other form; he is not to ask of the dead; he is not to practice magic; and he should not swear in another deity's name. Up to this point are the other twelve COMMANDMENTS, the precepts INCLUDED in "keep." From them come the other 353 precepts of "keep," included in these twelve, BRINGING IT TO 365. This is the secret of the word "Anochi," AND, "YOU SHALL HAVE NO."

515. Rabbi Shimon said: We have learned that the word "Anochi" (lit. 'I') includes the above and the below, the upper and lower beings. It includes the holy living creatures. All is included in the secret of "Anochi." "You shall have no," refers to the secret below, of the twelve lower living creatures IN MALCHUT.

516. "You shall not make for yourself any carved idol (Heb. pesel)," alludes to the dross (Heb. pesolet) of that lofty place, NAMELY, THE LEFT SIDE OF HOLINESS, pesel being the refuse of Holiness, the secret of other Elohim, as it is written: "And I looked and behold, a storm wind came out of the north" (Yechezkel 1:4). THE NORTH IS THE SECRET OF THE LEFT SIDE OF HOLINESS. "...any likeness of any thing..." (Shemot 20:4) as it is written, "a fire flaring up" (Yechezkel 1:4). "For I Hashem your Elohim," so that your heart should be directed upwards, and it should not descend below and approach the portal OF THE OTHER SIDE. He is "a jealous El," for in that place lies jealousy.

517. This is the secret of, "For three things the earth is disquieted" (Mishlei 30:21), which are: "You shall not make for yourself," "A carved idol," and, "any likeness of any thing." For these "the earth is disquieted."

518. It is written: "Punishing the iniquity of the fathers upon the children to the third and fourth generation" (Shemot 20:5). HE WAS PRESENTED WITH THE DIFFICULTY OF THE WORDS: "NOR THE CHILDREN BE PUT TO DEATH FOR THE FATHERS" (II MELACHIM 14:6). AND HE ANSWERS THAT this is the same tree, THE SAME SOUL coming once, twice, thrice, four times, WHICH MEANS IT HAD BEEN INCARNATED AND COME IN FOUR BODIES, being punished for the first sins IN THE FOURTH REINCARNATION. For the father, the son, the third and fourth generations, NAMELY THESE FOUR INCARNATIONS, are one, BEING ONE SOUL that has not done its correction or cared to attend to it. IT IS THEREFORE PUNISHED FOR THE SINS IN THE FIRST INCARNATIONS. The reverse is also true. A tree well established THROUGH INCARNATIONS stands firm, AND OF IT, IT IS WRITTEN: "But showing mercy..." (Shemot 20:5).

31. "You shall not take the name of Hashem your Elohim in vain"

We learn that at the time that God created the world He placed a stone with His name engraved upon it into the deep waters. This stone flows up to receive the oath of those who swear on the Truth; then it returns to the deep waters. If the oath is false, the waters flow up but the stone retreats without receiving the oath, and the letters on the stone disperse in the deep, until God invites Azriel to engrave the Holy Letters as they were before, and the world is settled by them.

514. א': דלא לחלפא יחודא דמריה, בגין טעון אחרנין. א': דלא להרהרא דאית אלהא אחרא בר מניה. א': דלא למסטי בתר בירין ודכורו, ברזא דדיוקנא דאדם, ולא בדיוקנא אחרא. א': דלא למשאל מן מתיא, ולא למעבד חרשין. א': דלא יומי בפומי, בשמא דאלהא אחרא. עד הכא, תריסר אחרנין, דאינון פקודי שמור. ובאלין תריסר, תליין תלת מאה וחמשין ותלת פקודי דשמור אחרנין, דכלילין באלין תריסר, ורזא דא אנכי.

515. אר"ש, תו תנינן, אנכי כללא דעילא ותתא, כללא דעלאין ותתאין, כללא דחיון קדישין, דכלילין ביה, כללא הוא ברזא דאנכי. לא יהיה לך לתתא, רזא דתריסר חיון תתאין.

516. לא תעשה לך פסל. פסלו מההוא אתר עלאה, מההוא אתר קדישא. פסל. פסולת דקדושא דאיהו רזא דטעוא אחרא. ורזא דא, כד"א וארא והנה רוח סערה באה מן הצפון וגו'. וכל תמונה הה"ד ואש מתלקחת. כי אנכי יי' אל ה'יך, בגין לאתערב לבא לגבי עילא, ולא לנחתא לתתא ולא למקרב לתרע ביתא. אל קנא, דקנאה איהו בההוא אתר.

517. ורזא דא, תחת שלש רגזה ארץ. ואיהו לא תעשה לך, חר. פסל, תרין. וכל תמונה, תלת. וארץ דא, על דא אתרגיזת.

518. פקד עון אבות על בנים על שלשים ועל רבעים. אלנא חדא, דאינציב חדא, ותריין זמנין, ותלת זמנין, וארבע זמנין, ואתפקד על חובי קדמאי, אב ובן. שלישי ורביעי חד הוא כד לא אתתקן, ולא חייש לאתתקנא, וכן בהפוכא דדא, לאילנא דאיהו אתתקן בדקא חזי, וקאים על קיומיה ועושה חסד וגו'.

519. "You shall not take the name of Hashem your Elohim in vain" (Shemot 20:7). This secret has already been interpreted by the friends. When the Holy One, blessed be He, planted the world, He planted into the deep waters His Name engraved UPON A STONE. Since then, when the water desires to rise, INTENDING TO DROWN THE WORLD, it sees the Holy Name engraved on that stone and retreats and returns to its place, and the Holy Name remains in the deep waters to this day.

520. At the time when men take a true oath, firmly attached to the Truth, that rock flows up and receives that oath, and then it returns to its place in the deep waters. And the world is maintained by that true oath.

521. When men take a false oath, that rock flows up, intending to receive that oath, but when it sees that this oath was taken in vain, it retreats and all the waters flow up. And the letters of that stone soar inside the deep and disperse. And the waters wish to cover the world and return it to its former state OF WATER.

522. Then the Holy One, blessed be He, invites Ye'azriel the Minister, who is in charge of seventy keys of the secret of the Holy Name. He then engraves the Holy Letters as they were before, and the world is settled by them, and the deep waters return to their place. Of that it is written: "You shall not take the Name of Hashem your Elohim in vain" (Shemot 20:7).

We learn that the twelfth commandment is to swear by God's name truthfully, for he who takes a true oath combines himself with the supernal seven grades. He who takes a false oath causes Malchut to be disturbed. Taking a vow is a stricter act than taking an oath, for it is connected higher.

Ra'aya Meheimna (the Faithful Shepherd)

523. The twelfth commandment is to swear in His name in a truthful way. And he who takes an oath combines himself with the supernal seven grades in which the Name of the Holy One, blessed be He, WHICH IS MALCHUT, is included. Thus, there are six grades: CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, and when man take a true oath, he then includes himself with them by becoming a seventh, CORRESPONDING TO MALCHUT, so as to maintain the Holy Name, WHICH IS MALCHUT, in its place. Therefore, it is written: "And shall swear by His Name" (Devarim 6:13). And he who takes a false oath causes that place, MALCHUT, to be disturbed in its abode.

519. לא תשא, רזא דא הא אוקמוה חברייא. בגין דקודשא בריך הוא פד שטיל עלמא, אטבע גו תהומי, צרורא חדא, חקיקא בשמא קדישא, ואטבע לה לגו תהומא. וכד מיא בעאן לסלקא, חמאן רזא דשמא קדישא, חקיק על ההוא צרורא, ותייבין ומשתקעין, והדרין לאחורא, ושמא דא קיימא עד יומא דא, גו תהומא.

520. ובשעתא דאומין בני נשא על קשוט, בקיומא דקשוט, ההוא צרורא סלקא, ומקבלא ההוא אומא, ואהדר ואתקיים על תהומא, ועלמא אתקיים, וההוא אומא דקשוט קיים עלמא.

521. ובשעתא דאומי בני נשא אומא לשקרא, ההוא צרורא סלקא לקבלא לה להיא אומא, כיון דחזי דאיהו דשקרא. כדן ההוא צרורא דהוה סליק, תב לאחורא, ומיין אזלין ושטין, ואתון דההוא צרורא, פרחן גו תהומי, ואתבדרן, ובעאן מיא לסלקא לחפויא עלמא, ולאחורא ליה במלקדמין.

522. עד דזמין קודשא בריך הוא, לחר ממנא, ועזריא"ל, די ממנא על שבעין מפתחן, ברזא דשמא קדישא, ועאל לגביה דההוא צרורא, וחקיק ביה אתון במלקדמין, וכדן אתקיים עלמא, ואהדרו מיין לדוכתייהו. וע"ד כתיב לא תשא את שם ה' אלהיך לשוא.

רעיא מהימנא

523. פקודא י"ב, לאומא בשמיה בארץ קשוט. ומאן דאומי שבועה, הוא כליל גרמיה, באינון ד' דרגין עלאין, דשמא דקודשא בריך הוא אתכליל בהו. והא שיתא אינון. ההוא ב"נ דאומי אומא דקשוט ע"פ ב"ד, כליל גרמיה בהו, והוא שביעאה, לקיימא שמא קדישא בדוכתייה. וע"ד כתיב, ובשמו תשבע. ומאן דאומי אומא למגנא ולשקרא, גרים לההוא אתר דלא יתקיים בדוכתייה.

524. The oath to keep one's Master's commandment is a true oath, and the Evil Inclination denounces him and tempts this man to transgress his Master's commandment. Such is an oath with which his Master praises himself, and it is proper for man to take a true oath in the Name of his Master, for then the Holy One, blessed be He, is praised by this oath, as Boaz did, as written: "As Hashem lives, lie down until the morning" (Rut 3:13). He took an oath, for the Evil Inclination was, then, denouncing him. He therefore swore to it.

525. A vow (Heb. neder) is connected higher and is the King's life, MEANING THE MOCHIN OF MALCHUT IN BINAH, the secret of 248 limbs and twelve ties, WHICH ARE THE FOUR SFIROT: CHESED AND GVURAH, TIFERET AND MALCHUT. EACH ONE OF THESE SFIROT INCLUDES THE THREE COLUMNS. Thus, they amount to the numerical value of "neder" (=254) AS 248 PLUS TWELVE AMOUNTS TO 254. Therefore, taking a vow is a stricter act than taking an oath. This King's Life maintains all the 248 limbs and it is called 'THE KING'S LIFE' for indeed it gives life, and this life descends from above, FROM THE ENDLESS LIGHT downwards, to the source of life, WHICH IS BINAH from which it descends TO MALCHUT, to all the 248 limbs.

526. An oath maintains the lower grade, the secret of the Holy Name, WHICH IS MALCHUT, called the King Himself, whose supernal spirit within His body COMES to dwell in it and stay in it as a spirit dwelling in a body - WHICH MEANS THAT THE MOCHIN ARE ALREADY PLACED IN THE VESSEL OF MALCHUT, WHICH IS CALLED 'BODY'. FOR IT IS HIDDEN ABOVE IN BINAH, AND IS REVEALED ONLY IN MALCHUT. Therefore, he who takes a true oath maintains that place and by doing so, the whole world is maintained. A vow applies to both that which is obligatory and optional. But an oath is not so, AS IT DOES NOT APPLY TO PRECEPTS. This has been explained by the friends.
End of Ra'aya Meheimna

32. "Remember the Shabbat day to keep it holy," part two

We are reminded that the Sabbath includes the whole Torah, and he who keeps the Sabbath is considered to have kept the entire Torah.

527. "Remember the Shabbat day, to keep it holy" (Shemot 20:8). This is the secret of the Holy Covenant, WHICH IS YESOD, for in this Covenant lie all the sources of the limbs of the body, and it comprises everything. In the same manner, the Shabbat day includes all the Torah, all of its secrets originate in it. And he who keeps the Shabbat is considered as one who keeps the whole Torah. This section talks about 'remember' and 'keep', and the three grades - the supernal Sabbath, the Sabbath day, and Sabbath night - that include all the secrets of the whole Torah: The Law, the Prophets and the Writings.
Ra'aya Meheimna (the Faithful Shepherd)

524. אומאָה לַקַּיִמָּה פֻּקֹּדָא דְמֵאֲרִיָּה, דָּא אִיהוּ שְׁבוּעָה דְקָשׁוּט, כִּד הָהוּא יַצֵּר הָרַע מִקְטָרְג לְבַר נֶשׁ, וּמִפְתָּה לִיָּה לְמַעְבָּר עַל פֻּקֹּדָא דְמֵאֲרִיָּה. דָּא אִיהוּ אומאָה דְמֵאֲרִיָּה אֲשֶׁתַּבַּח בֵּיה, וְאַצְטְרִיךְ לִיָּה לְבַר נֶשׁ לְאומאָה בְּמֵאֲרִיָּה עַל דָּא, וְאִיהוּ שְׁבַחָא דִּילִיָּה. וְקוּדְשָׁא בְּרִיךְ הוּא מְשַׁתַּבַּח בֵּיה. כְּגוֹן בּוֹעֵז, דְּכַתִּיב חֵי יוֹי' שְׁכַבְי עַד הַבֶּקֶר. דִּהָא יַצֵּר הָרַע הוּא מִקְטָרְג לִיָּה, וְאוּמִי עַל דָּא.

525. נִדְרָא אִיהוּ לְעִילָא, וְאִינוּן חַיֵּי מַלְכָּא, רְזָא דְרַמ"ח שְׁיִיפִין, וְתֵרִיסָר קְטִירִין, בְּחוּשְׁבָן נִדְרָא. וְעַל דָּא חֲמִיר מְשְׁבוּעָה. חַיֵּי דְמַלְכָּא אֵלִין, דִּיהִיב חַיִּין לְכָל אֵלִין שְׁיִיפִין, וְאַקְרוּן הֵכִי בְּגִין אִינוּן חַיִּין, וְאִינוּן חַיִּין נִחְתִּין מֵעִילָא לְתַתָּא. לִהְיוֹת מְקוּרָא דְחַיִּין. וּמֵהָהוּא מְקוּרָא נִחְתִּין לְתַתָּא, לְכָל אִינוּן שְׁיִיפִין.

526. שְׁבוּעָה לַקַּיִמָּה דְרָגָא דְלְתַתָּא, רְזָא דְשִׁמָּא קְדִישָׁא. וְדָא אֶקְרִי מַלְךְ עֲצֻמוֹ, דְרוּחָא עֲלָאָה וְגוֹפָא דִּילִיָּה, לְמִשְׁרֵי בְּגִיָּה, וְלִדְיִירָא בֵּיה, בְּרוּחָא דְשִׁאֲרֵי גוֹ גּוֹפָא. וּבְגִין כֵּךְ, מֵאֵן דְאוּמִי בְקָשׁוּט, הוּא מְקַיֵּים לִהְיוֹת אֶתֶר, וְכִד קָאִי הָאִי אֶתֶר מְקַיֵּים, מְקַיֵּים כָּל עֲלָמָא. נִדְרָא שְׁרִיָּא עַל כָּלָא, עַל מִצְוָה, וְעַל רְשׁוּתָא דְלֵאוֹ הֵכִי בְשְׁבוּעָה, וְהֵכִי אוֹקְמוּהָ חֲבֵרְיָא.
ע"כ רעיא מהימנא

527. זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ דָּא אִיהוּ רְזָא דְבְּרִית קְדִישָׁא. וּבְגִין דְּבִהָאִי בְּרִית קַיִימִין כָּל מְקוּרִין דְשְׁיִיפֵי גּוֹפָא, וְאִיהוּ כָּלֵל כָּלָא. כְּגוֹנוּנָא, דָּא שַׁבָּת אִיהוּ כָּלֵל דְאוּרִיָּיתָא, וְכָל רִזִּין דְאוּרִיָּיתָא בֵּיה תְּלִיִין, וְקַיִימָא דְשַׁבָּת, בְּקַיִימָא דְכָל אוּרִיָּיתָא, מֵאֵן דְנִטִּיר שַׁבָּת, בְּאִילוֹ נִטִּיר אוּרִיָּיתָא כָּלָא.

528. The twenty-fourth commandment is to remember the Shabbat day, as written: "Remember the Shabbat day, to keep it holy." We have explained the secret of Shabbat in many places. It is to be remembered as the day of the world's rest, and it includes the whole Torah, and he who keeps the Shabbat is considered as one who keeps the whole Torah. We have already learned that a man who remembers the Shabbat has to sanctify it in all manners of sanctifications. He who remembers the King has to praise Him, and he who remembers the Shabbat day, has to sanctify it, as we have already learned.

529. "Remember" applies to the Male, WHICH IS ZEIR ANPIN, and "keep" applies to the Female, WHICH IS MALCHUT. The Shabbat day is the secret of the whole Faith which is suspended from the supernal head, WHICH IS KETER, to the bottom of all the grades. Shabbat is everything.

530. There are three grades and all of them are called Shabbat. These are the supernal Shabbat, WHICH IS BINAH, Shabbat day, WHICH IS ZEIR ANPIN, and Shabbat night, WHICH IS MALCHUT. All of them are called Shabbat, and when the time comes for one of them to rule, all the others are invited to rule with it. And when it is manifested in the world, all come to be with it.

531. When the time of SHABBAT night comes, it invites the Shabbat day to its palace, and they are both hidden. Once it comes, the supernal Shabbat is drawn over it, and all of them are concealed in the palace of the SHABBAT night. Therefore, the meal on SHABBAT night is as significant as the one during the Shabbat day.

532. When the time of SHABBAT day comes, WHICH IS ZEIR ANPIN, it invites the other two, the supernal and the lower grades - the one which illuminates, NAMELY BINAH, and the one which is illuminated from it, NAMELY MALCHUT. All these three grades together are called 'Shabbat' and rule on the day of Shabbat, and they include and are the secrets of the whole Torah: The Law, the Prophets and The Writings. And he who keeps the Shabbat keeps the whole Torah.

רעיא מהימנא

528. פְּקוּדָא כ"ד, לְמַהּוּ דְּכִיר יוֹם הַשַּׁבָּת, כד"א זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. רְזָא דְשַׁבָּת, הָא אוֹקִימָנָא בְּכָל אֵינּוֹן דּוּכְתִּי, יוֹמָא דּוּכְרָנָא דְנִיחָא דְעֵלְמָא וְאִיהּ בְּלָלָא דְאוּרִייתָא. וּמָאן דְנָטִיר שַׁבָּת, בְּאִילוּ נָטִיר אוּרִייתָא בְּלָא. וְהָא אֲתָמֵר, דּוּכְרָנָא דְשַׁבָּת, לְקַדְּשָׁא לִיהּ בְּכָל זִינֵי קְדוּשִׁין. מָאן דְאֲדַכֵּר לְמַלְכָּא, אֲצַטְרִיךְ לְבָרְכָא לִיהּ, מָאן דְאֲדַכֵּר שַׁבָּת, צָרִיךְ לְקַדְּשָׁא לִיהּ וְהָא אֲתָמֵר.

529. זְכוֹר לְדְכוּרָא אִיהּ. שְׁמוֹר אִיהּ לְנוֹקְבָא. יוֹם שַׁבָּת, רְזָא דְכָל מְהִימְנוּתָא, דְתַלְיָא מְרִישָׁא עֲלָא, עַד סוּפָא דְכָל דְרָגִין, שַׁבָּת אִיהּ בְּלָא.

530. תִּלְת דְרָגִין אֵינּוֹן, וְכֵלְהוּ אֶקְרוּן שַׁבָּת. שַׁבָּת עֲלָא. שַׁבָּת דְיוֹמָא. שַׁבָּת דְלִילִיָא. וְכֵלְהוּ חַד וְאֶקְרִי בְּלָא שַׁבָּת. וְכָל חַד, בְּדִ אִיהּ שְׁלֵטָא, נָטִיל לְחִבְרוּי, וְזִמִּין לוֹן בְּהִדְיָה, בְּהִהוּא שׁוּלְטָנוּ דִּילִיָּה. וְכִד הָאִי אֲתִי לְעֵלְמָא בְּלָהוּ אֲתִינִין וְזִמִּינִין בְּהִדְיָה.

531. בְּדִ אֲתִי לִילִיָא, זִמִּין בְּהִדְיָה לְשַׁבָּת דִּימְמָא, וְזִמִּין לִיהּ בְּהִיכְלִיָּה, וְאֲתַטְמֵר בְּהִדְיָה. בִּינּוֹן דְהָאִי אֲתִיָּא, שַׁבָּת עֲלָא אֲתַמְשֵׁךְ עֲלִיָּה, וְכֵלְהוּ גְנִיזוֹן בְּהִיכְלָא דְלִילִיָא וּבג"ד סְעוּדָתָא דְלִילִיָא חֲמוֹר כְּדְבִימְמָא.

532. בְּדִ אֲתִי וְיִמְמָא, זִמִּין בְּהִדְיָה לְתִרִין אֵלִין אַחֲרָנִין, דְרָגָא עֲלָא וְדְרָגָא תַתָּא, דָּא דְאֲנָהִיר לִיָּה, וְדָא דְאֲתַנְהִיר מְנִיָּה. וְכֵלְא בְּחֻדָּא אֶקְרִי שַׁבָּת, וְשְׁלֵטִין בְּיוֹמָא דְשַׁבָּת. וְאֵלִין תִּלְת דְרָגִין, אֵינּוֹן בְּלָלָא וְרְזָא דְכָל אוּרִייתָא, תּוֹרָה שְׁבַכְתָּב, נְבִיאִים וְכְתוּבִים. מָאן דְנָטִיר שַׁבָּת, נָטִיר אוּרִייתָא בְּלָא.

33. Two pearls

We read of two pearls, a supernal pearl - Binah - and a lower pearl - Malchut - which are separated by a curtain that is made of the 22 letters that comprise the whole Torah. There is a long description of the engravings and movement and meaning of all the letters in the Names of God, and of the twelve tribes, the seventy branches and the ten sayings. The lower pearl is illuminated by and joins to the supernal pearl, and both of them become one.

533. There are two pearls and there is a curtain between them. The supernal pearl is hidden and has no visible color.

533. תִּרִין מְרַגְלִין אֵינּוֹן, וְחַד סִיכְתָּא בְּהִדְיָהוּ, בְּגוּוּיָהּ, דְקָאִים בֵּין הָאִי וּבֵין הָאִי. מְרַגְלָא עֲלָא לִית בֵּיה גּוּוֹן, לִית בֵּיה חִיזוּ בְּאַתְגְּלוּיָא.

534. When the supernal pearl is about to be revealed, seven shining engraved letters come out, piercing through palaces, and illuminate each one of them. These seven letters are the two names which are engraved upon the pearl. On the Shabbat day they sparkle and shine, and they come out through doorways and rule. These are Aleph-Hei-Yud-Hei and Yud-Hei-Vav. The letters glitter, and by their glitter they intermingle and shine, the one within the other.

535. When these letters are combined, they illuminate from within each other by two colors: white, WHICH IS RIGHT, and red, WHICH IS LEFT - MEANING THAT THEY DO NOT REALLY BECOME ONE GRADE, BUT THE ALEPH-HEI-YUD-HEI TURNS TO BE THE RIGHT SIDE, AND YUD-HEI-VAV TURNS TO BE THE LEFT ONE, AND THEY ARE BOTH UNITED. Of these two colors, two other names are formed, until the letters produce seven names, FOR EACH ONE OF THE LETTERS OF ALEPH-HEI-YUD-HEI AND YUD-HEI- VAV BECOMES ONE NAME.

536. HE EXPLAINS HOW THE SEVEN LETTERS BECOME SEVEN NAMES. HE SAYS THAT the letter Aleph OF THE NAME ALEPH-HEI-YUD-HEI comes out shining and enters into the letter Vav OF THE NAME YUD-HEI-VAV. And they illuminate in two colors, WHITE AND RED, AS MENTIONED ABOVE, and become two Names: one Name is called Yud Hei Vav Hei and the other one is called 'Aleph-Lamed' (meaning: El), and both of them shine together. The letter Hei OF THE NAME ALEPH-HEI-YUD-HEI comes out shining and enters and combines with the letter Hei OF THE NAME YUD-HEI-VAV. And they illuminate in two colors, WHITE AND RED, and become two Names. One is called 'Yud Hei Vav Hei', in the secret of THE VOWELING OF Elohim, IN WHICH THE LETTER YUD IS VOWELED WITH A SEMIVOWEL (CHATAF-SEGOL), AND THE HEI WITH THE VOWEL CHOLAM, AND THE VAV WITH CHIRIK. And one is called 'Elohim', and the letters shine together. Yud OF ALEPH-HEI-YUD-HEI enters into the Yud OF YUD-HEI-VAV and they both shine, penetrating each other, imprinted upon and engraved together. And they lift their head, MEANING THAT THEY ATTAIN THE THREE FIRST SFIROT, shining and glittering. And eleven branches shoot forth from each side, THE RIGHT AND THE LEFT, AND TOGETHER THEY ARE TWENTY-TWO BRANCHES, THE SECRET OF THE TWENTY-TWO LETTERS.

537. Those two shining letters - THE YUD OF ALEPH-HEI-YUD-HEI AND THE YUD OF YUD-HEI-VAV - embracing each other are Yud Hei Vav Hei, Yud Hei Vav Hei, Mem-Tzadik-Pe-Tzadik, Mem-Tzadik-Pe-Tzadik, in the secret of the thirteen attributes of Mercy. When these two letters interpenetrate, and embrace each other, and lift their heads, ATTAINING THE FIRST THREE SFIROT, they shine and glitter upon all, with eleven branches shooting forth from each side, ELEVEN FROM THE LEFT AND ELEVEN FROM THE RIGHT. AND TOGETHER THEY ARE THE 22 LETTERS OF THE TORAH, AS MENTIONED ABOVE, FOR THE WHOLE TORAH AND WISDOM ARE REVEALED BY THE 22 LETTERS.

538. The remaining Hei OF ALEPH-HEI-YUD-HEI is raised by one Name, Aleph-Dalet-Nun-Yud, to join with them. FROM THEN ON HE EXPLAINS THAT THIS LETTER DESCENDED FROM THERE TO THE LOWER PEARL. And all those raised, shining Names issue and rule on that SHABBAT day. Since they rule, the supernal pearl, THE FIRST THREE SFIROT OF BINA, comes out, protruding and shining without any color.

534. האי מרגלא, בד שארי לאתגלויא, נהרין, ז' אתון גליפין, בלטין ונצצין ובקעין בקיעין וקסטרין, ונהרין כל חד וחד. ואינן ז' אתון, אינן תרין שמהן מחקקין בהוא מרגלא. וביומא דשבת, נצצין ונהרין, ופתחין פתחין, ונפקי ושלטי. ואינן אדי"ד יד"ו, מתנצצי אתון, ובנציצו דלהון, עאלין דא בדא, ונהרין דא בדא.

535. וכד עאלין דא בדא, נהרין דא מגו דא, בתרין גוונין. חד גוון חור, וחד גוון סומק. ומאינן תרין גוונין, אתעבדו תרין שמהן אחרנן, עד דסלקין אתון לשבע שמהן.

536. א' נפיק ונצץ, ועאל באת ו', ונהרין תרווייהו, בתרין גוונין, ואינן תרין שמהן, חד אקרי ידו"ד, וחד אקרי א"ל, ונהרין כחדא. ה' נפיק ונצץ, ועאל באת ה' ונהרין תרווייהו, בתרין גוונין, ואינן תרין שמהן, חד אקרי ידו"ד רזא דאלהים. וחד אקרי אלהים. ונהרין כחדא. י' עאל בי', ונהרין ונצצין כחדא, ועאלו דא בדא, ונהרין תרווייהו, גליפין מחקקן כחדא, ואינן זקמן רישא, נהרין מנצצין ענפין סלקין מהאי סטרא, ומהאי סטרא, ואינן חד סרי ענפין.

537. ואלין תרין אתון דנהרין, מתחבקן דא בדא, אינן ידו"ד ידו"ד מצפץ מצפץ, ברזא דתליסר מכילן דרחמי. ואלין תרין אתון, בד עאלין דא בדא, וכד מתחבקן דא בדא, זקמין רישא, ונהרין ומנצצין על כלא, באינן חד סרי ענפין, דנפקין בכל סטרא.

538. ה' דאשתאר, איהי סלקא בשמא חד, לאתחברא בהדייהו, ואיהי אדני. וכל אלין שמהן, בלטין ונצצין ונפקי ושלטי בהאי יומא. בין דאלין שלטי, נמק ההוא מרגלא עלאה, בלטא מנצצא. ומגו נציצו דילה, לא אתחזי בה גוון.

539. When THE PEARL comes out, it unites with AND GIVES PLENTY TO those Names, ALEPH-HEI-YUD-HEI, AND YUD-HEI-VAV, WHICH ARE ITS SEVEN LOWER SFIROT. Then, one of the Names, Aleph-Dalet-Nun-Yud, WHICH IS MALCHUT FROM THE CHEST AND BELOW, which is the seventh, is crowned and enters the lower pearl, WHICH IS MALCHUT. Then another Name replaces ALEPH-DALET-NUN-YUD. This is Yud-Hei, NAMELY CHOCHMAH AND BINAH. Then the supernal pearl is settled by the name OF YUD-HEI, and it is adorned by the radiation of the light of this Name.

540. After THE SUPERNAL PEARL unites with AND IS BESTOWED WITH PLENTY BY those Names, ALEPH-HEI-YUD-HEI AND YUD-HEI-VAV, AS MENTIONED ABOVE, seventy branches shoot forth from all the sides, WHICH ARE ZEIR ANPIN. And all of them join together and become a Chariot and a Throne to the supernal pearl. And the King, WHICH IS CHOCHMAH, is crowned on that day and rules, and all rejoice. Since all rejoice, the King sits on His Throne, which is raised by seventy branches as we have mentioned - FOR THE SEVENTY BRANCHES ARE ZEIR ANPIN, WHOSE CHESD, GVURAH, TIFERET AND MALCHUT BECOME ITS FOUR LEGS.

541. Those two letters, NAMELY, THE TWO YUD'S OF THE NAMES ALEPH-HEI-YUD-HEI AND YUD-HEI-VAV, ascend and descend, and illuminate, and adorn the 22 letters, being the whole Torah. They unite with the two first letters OF THE 22 LETTERS, NAMELY THE TAV AND THE SHIN, IN REVERSE ALPHABETICAL ORDER. And they ascend THROUGH THEIR LIGHT, the one to the six tribes, and the other to the other six tribes. These are the twelve tribes of supernal Yisrael, NAMELY, YISRAEL-SABA, THE SECRET OF THE FOUR GRADES - CHESD AND GVURAH, TIFERET AND MALCHUT, EVERY ONE OF WHICH INCLUDES THE THREE COLUMNS, BRINGING TOGETHER THE TWELVE.

542. Those two letters, THE TWO YUD'S IN THE NAMES ALEPH-HEI-YUD HEI AND YUD-HEI-VAV, ascend and descend and unite with the two last letters of the 22 letters WHEN ARRANGED IN REVERSE ORDER OF TAV-SHIN-RESH-KOF, NAMELY, BET AND ALEPH. They ascend AND ILLUMINATE five grades each, CORRESPONDING TOGETHER TO TEN SAYINGS. These ten sayings include the 22 letters. The twelve tribes EMERGED BY the two letters TAV AND SHIN, TOGETHER WITH the ten sayings of the last two letters, BET AND ALEPH, which are the whole Torah, NAMELY, ZEIR ANPIN WHICH IS CALLED 'TORAH' AND WHICH IS CREATED FROM THOSE 22 LETTERS. The supernal pearl inherits this secret upon a throne of 72, and the 22 letters shine.

543. When the supernal pearl sits upon the throne of the 72 and the 22 letters illuminate, then the lower pearl, which is in the darkness, observes the illumination OF THE 22 LETTERS through the letters imprinted upon it - which are called Aleph-Dalet-Nun-Yud. Then that light ascends and shines and receives all those 22 supernal letters, and the lower pearl draws them. And then it shines in 72 directions.

539. כִּד נִמְקָא, בְּטֵשׁ בְּאֵלִין שְׁמֵהּ, חֵד שְׁמָא מִינִיָּהּ אֲדָנִי, דְּאִיהוּ שְׁבִיעָא, מִתְעַטָּרָא וְעָאֵל בְּמַרְגְּלָא תַתָּא, וְאִתְיִשְׁבַּ שְׁמָא אַחְרָא תַחוּתִיהּ, וְאִיהוּ י"ה. וְאַסְתַּחֲרָ הֵהוּא מַרְגְּלָא עֲלָאָה בֵּיהּ, וּמִתְעַטָּרָא הֵהוּא נְצִיצָה דְנְצִיץ, בְּהַאי שְׁמָא.

540. לְבַתֵּר דְּבֵטֵשׁ בְּהַאי שְׁמֵהּ, נִמְקִין מִינִיָּהּ שְׁבַעִים עֲנָפִין לְכָל סֵטֶר, וּמִתְחַבְּרִין כְּלָהוּ בְּחֵדָא, וְאִתְעַבִּיד רִתִּיכָא וְכִרְסִיָּא חֵדָא, לְהֵהוּא מַרְגְּלָא עֲלָאָה, וְשִׁלְטָא בְּעֵטְרוֹ, מְלָכָא בְּכִרְסִיָּא, בְּיוֹמָא דָּא, וְחֵדִי כְּלָא. בֵּינָן דְּחֵדִי כְּלָא, יְתִיב מְלָכָא עַל כִּרְסִיָּא, וְסִלִּיק בְּשַׁבְעִין עֲנָפִין כִּרְסִיָּא, כְּדִקְאֻמְרָן.

541. וְאִינוּן תְּרִין אֲתוּן, סִלְקִין וְנַחְתִּין, וְנִהְרִין וּמִתְעַטְרִין אֲתוּן כ"ב, כְּלָלָא דְאֻרִייתָא. בְּטֵשִׁי בְּתֵרִי אֲתוּן קְדָמָי, וְסִלְקִי לְחֵד, בְּשִׁית שְׁבַטִין, וְלְחֵד בְּשִׁית שְׁבַטִין אַחֲרֵינִין. וְאֵלִין אִינוּן י"ב שְׁבַטִין דִּישְׂרָאֵל עֲלָאָה.

542. תו, אֵלִין תְּרִין אֲתוּן, סִלְקִין וְנַחְתִּין, וּבְטֵשִׁי בְּתֵרִין אֲתוּן, דְּסִיפָא דְכ"ב אֲתוּן. וְסִלְקִי, חֵד בְּחֵמֶשׁ דְּרֵגִין, וְחֵד בְּחֵמֶשׁ דְּרֵגִין. וְאֵלִין עֶשֶׂר אֲמִירָן לְאַכְלָלָא לְכ"ב אֲתוּן, י"ב שְׁבַטִין בְּתֵרִין אֲתוּן, וְעֶשֶׂר אֲמִירָן דְּתֵרִין אֲתוּן דְּסִיפָא, הָא כ"ב אֲתוּן, כְּלָלָא דְאֻרִייתָא. וְרָזָא דָּא, יְרִית מַרְגְּלָא עֲלָאָה, בְּהֵהוּא כִרְסִיָּא דְע"ב, וְנִהְרִין כ"ב אֲתוּן.

543. מַרְגְּלָא תַתָּא, בְּשַׁעְתָּא דִּיתִיב מַרְגְּלָא עֲלָאָה בְּהֵהוּא כִרְסִיָּא דְע"ב, וְנִהְרִין כ"ב אֲתוּן. כְּדִין הֵהוּא מַרְגְּלָא תַתָּא דְהוּא בְּחֻשׁכָּא, מְסַתְּכָל בְּהֵהוּא נְהִירוֹ, בְּחִילָא דְתוֹקְפָא דְאִינוּן אֲתוּן, דְּאִתְרַשִּׁים בְּהוֹן, דְּאִקְרוּן אֲדָנִי, וּכְדִין אִתְנַהֵיר וְסִלִּיק הֵהוּא נְהוּרָא, וְנִטִּיל כָּל אִינוּן כ"ב אֲתוּן עֲלָאִין, וְשְׂאִיב לֹון הֵהוּא מַרְגְּלָא בְּגִיָּה, וְנִהִיר נְהִירוֹ דְנְצִיץ לְע"ב עֵיבֵר.

544. Since that LOWER pearl shines and derives all those letters from it, the supernal pearl is then attracted to them, and pearl cleaves to pearl. THE LOWER PEARL, WHICH IS MALCHUT, CLINGS TO THE SUPERNAL PEARL, WHICH IS BINAH. AND BOTH OF THEM become one. This is the secret of a certain praise which we already expounded upon, THE SONG OF PRAISE 'EL ADON', WHICH IS SAID ON SHABBAT DAY.

545. The 22 letters which shine on both sides, TO THE RIGHT SIDE AND TO THE LEFT, are the curtain between THE SUPERNAL pearl and THE LOWER pearl. And they become the secret of the Holy Name of Mem-Bet (42) letters, and this is the secret of the Holy Name of Ayin-Bet (72) letters of the supernal Chariot. And both THE NAME OF MEM-BET AND THE NAME OF AYIN-BET are called 'Shabbat', and this is the secret of Shabbat.

End of Ra'aya Meheimna

We read of the meaning of "remember," that is Zeir Anpin, above which there is no forgetfulness. We are reminded to remember the Sabbath day.

546. "Remember" is the secret of the Male, WHICH IS ZEIR ANPIN, which receives all the limbs, NAMELY, THE WHOLE MOCHIN of the supernal world, NAMELY BINAH. "The (Heb. 'et') Shabbat day" includes Shabbat eve, which is night, NAMELY, MALCHUT WHICH IS CALLED 'NIGHT'. The word "Et" expresses it, FOR MALCHUT IS CALLED "ET." It is necessary "to keep it holy," for it must receive Holiness from the Holy Nation and be crowned by them, as is proper.

547. "Remember" comes from a place wherein there is no forgetfulness, for there is no forgetfulness in the place of the supernal Covenant, WHICH IS YESOD, and all the more so above IN ZEIR ANPIN. Below, IN MALCHUT, there is forgetfulness, for this is the place wherein men should be reminded, as it is written: "May the iniquity of his fathers be remembered" (Tehilim 109:14).

548. There is no forgetfulness before the Holy Throne, that is, she who stands in front of the Holy Throne, NAMELY, BINAH. And who stands before the Throne? "Remember," NAMELY, ZEIR ANPIN, FOR ZEIR ANPIN STANDS BEFORE BINAH AND RECEIVES FROM HER. OF ZEIR ANPIN IT IS SAID: "THERE IS NO FORGETFULNESS BEFORE THE THRONE OF YOUR HONOR." Above ZEIR ANPIN THERE IS NO FORGETFULNESS, for there lies the whole secret of the Male, wherein the secret of the Holy Name, Yud-Hei-Vav, is engraved. Below, NAMELY, IN MALCHUT, men should be sanctified by fulfilling the commandment "remember" (the Shabbat day), WHICH IS ZEIR ANPIN from which MALCHUT derives all her blessings and Holiness. Then Shabbat eve, NAMELY, MALCHUT, is crowned, as it should be, by the prayers of the Holy Nation and by joyful preparations.

549. You might say that "remember," NAMELY ZEIR ANPIN, does not need to be sanctified BY YISRAEL, for all THE BLESSINGS AND Holiness in the world come from it. This is not so, for ZEIR ANPIN should be sanctified on the SHABBAT day AND MALCHUT on the SHABBAT night, and only then Yisrael are sanctified by the Holiness of the Holy One, blessed be He.

544. כִּי־זֶה־הוּא מְרַגְלָא, נִצְיָן וְשָׂאִיב לְאִינֹן אֲתוֹן בְּהִדָּה, בְּדִין מְרַגְלָא עֲלָא אֲתַמְשֵׁךְ בְּהִדְיָהוּ, וְאֲתַדְבֵּק מְרַגְלָא בְּמְרַגְלָא, וְהוּי כֹּלָא חֵד. וְדָא אִיהוּ רְזָא חֵדָא דְתוֹשְׁבַחְתָּא, וְהָא אֻקְיַמְנָא.

545. אֲתוֹן, כִּד נִצְצִין מֵהָאִי סְטָרָא, וּמֵהָאִי סְטָרָא, דָּא אִיהוּ סִיכְתָּא דִּי בְּגוּוּיָהוּ, בִּין מְרַגְלָא לְמְרַגְלָא, בְּדִין אֲתַעְבִּידוּ רְזָא דְשִׁמְא קְדִישָׁא דְמ"ב אֲתוֹן. בְּכֹלָא רְזָא דְשִׁמְא קְדִישָׁא דְע"ב אֲתוֹן, דְרִתִּיכָא עֲלָא, וְכֹלָא, הָאִי וְהָאִי, אֲתַקְרִי שַׁבָּת, וְדָא אִיהוּ רְזָא דְשַׁבָּת.

ע"כ רעיא מהימנא

546. זְכוֹר רְזָא דְדְכוּרָא אִיהוּ, רְזָא דְדְכוּרָא דְנְקִיט כָּל שְׁוִימֵי דְעֲלָמָא עֲלָא. אֶת יוֹם הַשַּׁבָּת, לְאַסְגָּא מַעְלֵי שַׁבָּתָא, דְאִיהוּ לֵילָה, וְדָא אִיהוּ אֶת. לְקַדְשׁוּ, דְאַצְטְרִיךְ קְדוּשָׁה מִגּוּ עֲמָא קְדִישָׁא, וְלְאַתְעֲטָרָא בְּהוּ בְּדָקָא חֲזִי.

547. זְכוֹר, אֶתֵר דְלִית לֵיהּ שְׁכָחָה, וְלָא קִיַּמָּא בִּיהּ שְׁכָחָה דְהָא לִית שְׁכָחָה בְּאַתֵּר דְבְרִית עֲלָא, וְכ"ש לְעִילָא. וְלִתְתָּא, אִית שְׁכָחָה, אֶתֵר דְאַצְטְרִיךְ לְאַדְכָּרָא, וְע"ד כְּתִיב, זְכוֹר עֹן אֲבוֹתֵינוּ וְגו'. וְאִית תִּמְן מִמֶּנּוּ, דְאַדְכָּרֵן זְכוּיִן דְבֵר נֶשׁ, וְחֻבּוּי.

548. וְלִית שְׁכָחָה קָמִי בְּרִסְיָא קְדִישָׁא, מַה דְאִיהוּ קָמִיָּה. וּמֵאֵן אִיהוּ קָמִיָּה. זְכוֹר. וְכ"ש לְעִילָא. בְּגִין דְכֹלָא רְזָא דְדְכוּרָא אִיהוּ, וְתִמְן אֲתַגְלִיף רְזָא דְשִׁמְא קְדִישָׁא יוֹד". וְלִתְתָּא, אֲצְטְרִיךְ לְאַתְקַדְשָׁא, וּבִמְה אֲתַקְדָּשׁ. בְּזְכוֹר, דְהָא מְנִיָּה נְטִיל כָּל קְדוּשָׁן וְכָל בְּרַכָּאן. וְדָא, כִּד מִתְעֲטִי מַעְלֵי שַׁבָּתָא, עַל עֲמָא קְדִישָׁא בְּדָקָא יָאוּת, בְּצִלּוֹתֵין וּבְבַעוֹתֵין, וּבְסִדּוּרָא דְחִדּוּה.

549. וְאִי תִימָא, זְכוֹר, לָא אֲצְטְרִיךְ לְאַתְקַדְשָׁא, דְהָא מְנִיָּה נִמְקִין כָּל קְדוּשִׁין דְעֲלָמָא. לָאו הֵכִי. דְהָא דָא אֲצְטְרִיךְ לְאַתְקַדְשָׁא בִימְמָא, וְדָא אֲצְטְרִיךְ לְאַתְקַדְשָׁא בְּלִילְיָא, וְכָל קְדוּשִׁין נְטִלִין לֹון יִשְׂרָאֵל לְבִתֵּר, וְאַתְקַדְשֵׁן בְּקְדוּשֵׁי דְקוּדְשָׁא בְּרִיךְ הוּא.

We are told to honor the Holy One, blessed be He, who is our father, and Malchut, who is our mother, by studying the Torah and observing the commandments. A man is created from two drops of seed - one from his father and one from his mother, and the parents have an obligation to teach their children to learn Torah and good deeds. There are three partners in creating a man: the father and mother, who gave him his body, and God, who gave him his soul. A man must honor all three of them. He must also perform correct actions with all of his heart and desire, with the correct intentions.

550. "Honor your father and your mother" (Shemot 20:12). HONOR THEM with respect, and gladden them with good deeds, as it is written: "The father of the righteous shall greatly rejoice" (Mishlei 23:24), for this is the way one should honor his father and mother. Ra'aya Meheimna (the Faithful Shepherd)

551. "Honor your father and your mother." Honor THE HOLY ONE, BLESSED BE HE, WHICH IS CALLED "YOUR FATHER," AND MALCHUT WHICH IS CALLED "YOUR MOTHER," by a clean fringed garment, MEANING, A NICE PRAYING SHAWL (HEB. TALIT) WHICH IS CALLED 'AN ARTICLE FOR FULFILLING A COMMANDMENT'. "Honor Hashem with your substance" (Mishlei 2:8), meaning, by studying the Torah and fulfilling the commandments, as it is written: "Length of days is in her right hand, and in her left hand are riches and honor" (Mishlei 3:15). A man is considered poor when he does not study the Torah or fulfill the commandments. It is known, since it has been explained by the sages of the Mishnah, that poverty is the lack of the Torah and the precepts, which are a man's wealth.

552. Therefore, "Honor Hashem with your substance," and do not study the Torah in order to magnify yourself. As the students of the Torah said: Do not make them into a wreath, wherewith to magnify yourself. And do not say: I will study the Torah so I will be called "Rabbi," but rather, "O magnify Hashem with me" (Tehilim 34:4). "Honor Hashem with your substance," as a child must honor his father and mother.

553. A man is created from two drops of seed. From his father's sperm the bones of the body and the whiteness of the eyes ARE CREATED, and from his mother's the blackness of the eyes, the skin and the flesh ARE CREATED. And both of them raise the child to learn the Torah and good deeds.

554. A man should teach his son Torah, as it is written: "And you shall teach them diligently to your children" (Devarim 6:7), otherwise he is as if he makes him idols. Therefore, it is written: "You shall not make for yourself any carved idol" (Shemot 20:4). The ignorant son is destined to be an unruly child who treats his father and mother with contempt and robs them of many blessings. For since he is ignorant, he is suspected to transgress in everything, even idolatry, incest and bloodshed. For when the ignorant goes where he is not known and does not know how to say a benediction, he is believed to be an idol worshipper.
End of Ra'aya Meheimna

550. כְּבֹד אֶת אָבִיךָ וְאֶת אִמְךָ, בְּכָל זֵינִי יִקָּר, לְמַחְרֵי לֵוֶן בְּעוֹבְדֵי דְבִשְׂרָאן, כִּד"א גִּיל יִגִּיל אָבִי צְדִיק, וְדָא אִיהוּ יִקְרָא דְאָבִיו וְדָאֲמִיהּ.

רעיא מהימנא

551. כְּבֹד אֶת אָבִיךָ וְאֶת אִמְךָ. בְּבִדְהוּ בְכָסוֹת נִקְיָה, דְּהֵינּוּ בְנִפְי מְצוּה, כְּבֹד אֶת ה' מֵהוֹנֵךְ, דָּא תוֹרָה וּמִצְוֹת. הֵה"ד, אוֹרֵךְ יָמִים בְּיָמִינָהּ בְּשִׁמְאֵלָהּ וְגו'. דְּעָנִי לֹא אִיהוּ בְּר נֶשׁ, אֶלָּא מִן הַתּוֹרָה וּמִן הַמִּצְוֹת, אֲשֶׁתְּמוּדֵעַ, דְּבִתְר דְּאוֹקְמוֹה מְאִרִי מִתְנִיתִין אֵין עָנִי אֶלָּא מִן הַתּוֹרָה וּמִן הַמִּצְוֹת, דְּעִתְרָא דְּבִר נֶשׁ אוֹרִייתָא וּמִצְוֹת.

552. וּבְגִין דָּא, כְּבֹד אֶת יי' מֵהוֹנֵךְ, וְלֹא תִשְׁתַּדֵּל בְּאוֹרִייתָא, כְּדִי לְהַתְגַּדֵּל בָּהּ. כְּמָה דְּאוֹקְמוֹה חֲבֵרְיָא, וְאֵל תַּעֲשֶׂם עֲטָרָה לְהַתְגַּדֵּל בָּהֶם, וְלֹא תֹאמַר אֶקְרָא בְּעָבוּר שִׁיקְרָאוֹנִי רַבִּי, אֶלָּא גְדִלוֹ לִי אֲתִי. כְּבֹד אֶת יי' מֵהוֹנֵךְ, כְּבִין דְּאִיהוּ חַיִּיב בִּיקְרָא דְּאָבִיו וְאֲמִיהּ.

553. בְּגִין דְּאִיהוּ מְשׁוּתָף מִתְרִין טַפִּין, דְּמִנְהוֹן נּוֹצֵר בְּר נֶשׁ. מְטַפָּה דְּאָבוּהּ, חֲזוּרוֹ דְּעֵינִין, וְגִרְמִין וְאֶבְרִין. וּמְטַפָּה דְּאֲמִיהּ, שְׁחוּר דִּי בְּעֵינִין, וְשַׁעֲרָא וּמִשְׁכָּא וּבִשְׂרָא. וְרַבִּיאוּ לִיה בְּאוֹרִייתָא, וְעוֹבְדִין טַבִּין.

554. דְּבִר נֶשׁ חַיִּיב לְלַמֵּד בְּנוֹ תוֹרָה, דְּכִתִּיב וְשִׁנַּנְתָּם לְבָנֶיךָ. וְאִי לֹא אוֹלִיף לִיה אוֹרִייתָא וּפְקוּדִין, כְּאִילוּ עֶבֶד לִיה פֶּסֶל, וּבְגִין דָּא לֹא תַעֲשֶׂה לָּךְ פֶּסֶל. וְעִתִּיד לְהִיט בֶּן סוֹרֵר וּמוֹרֵה, וּמִבְּזָה אָבִיו וְאֲמִיהּ, וְגוֹזֵל מִנִּיהּ כְּמָה בְּרַכָּאן. דְּהוּאִיל וְאִיהוּ עִם הָאָרֶץ, חֲשִׁיד אִיהוּ עַל כָּלָא, וְאִפִּילוּ עַל שְׁפִיכוֹת דְּמִים, וְגִילוֹי עֲרִיזוֹת, וְע"ז. דְּמֵאן דְּאִיהוּ עִם הָאָרֶץ. וְאִזִּיל לְאַתֵּר דְּלֹא אֲשֶׁתְּמוּדֵעוֹן לִיה, וְלֹא יָדַע לְבָרְכָא, חֲשִׁדִּין לִיה דְּאִיהוּ ע"ז.
ע"כ רעיא מהימנא

555. "Honor your father" MEANS the same as "Honor Hashem with your substance." "...your substance..." means your money. And "your substance" means your grace, MEANING, with a joyful tune, for then the heart is gladdened as when any melody is sounded. The son's good deeds gladden the hearts of his father and mother. Thus, "with your substance," means with your money, for anything necessary.

556. As a man honors the Holy One, blessed be He, so should he HONOR his father and mother, for they are in partnership over him with the Holy One, blessed be He. FOR THERE ARE THREE PARTNERS IN CREATING MAN: THE HOLY ONE, BLESSED BE HE, THE FATHER, AND MOTHER. HIS FATHER AND MOTHER GIVE HIM THE BODY, AND THE HOLY ONE, BLESSED BE HE, GIVES HIM THE SOUL. As a man should have great fear of the Holy One, blessed be He, so should he respect his father and mother, and honor them by all the means he has.

557. "...that your days may be long..." (Shemot 20:12); For there are days above - NAMELY, THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - on which a man's life in this world depends. We have explained that these are man's days in that world above, THE SEVEN SFIROT, which are placed before the Holy One, blessed be He. And by them man's life is known.

558. "...in the land which Hashem your Elohim gives you..." (Ibid.); this is a promise given to enjoy the shining mirror. "...in the land..." is the mirror which shines upon the supernal days - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN - and which shines from the fount of everything, WHICH IS BINAH.

559. HE ASKS: What is the difference between the two commandments of the Torah, of which it is written: "that your days may be long," this one and the other which refers to driving away the mother-bird from the nest? HE ANSWERS: Both of the commandments refer to the world above. Aba and Ima are the secret of "remember" and "keep" in one, BEING ZEIR ANPIN AND MALCHUT. Therefore, it is written: "that your days may be long." In regards to letting the mother-bird go from the nest, it is written: "but you shall surely let the mother go, and take the young to you; that it may be well with you, and that you may prolong your days" (Devarim 22:7). This is the secret of the supernal world, WHICH IS BINAH BEING CALLED 'MOTHER', MEANING that no permission is given to look at her, and one should steer away from asking any questions or looking at her.

560. "...and take the young to you..." HERE, "THE YOUNG" ARE ZEIR ANPIN AND MALCHUT, as it is written: "For ask now of the days that are past, which were before you since the day that Elohim created man upon the earth and from the one side of heaven to the other" (Devarim 4:32) - MEANING THAT ONE CAN ASK A QUESTION OF AND LOOK AT HEAVEN, WHICH IS ZEIR ANPIN CALLED 'HEAVEN', WHICH CAN BE INVESTIGATED AND OBSERVED. But above the heaven, ZEIR ANPIN, you not should let your thoughts investigate.

555. כְּבֹר אֶת אָבִיךָ כִּד"א כְּבֹר אֶת יי' מִהוֹנֵךְ. מִהוֹנֵךְ: מִמְּמוֹנֵךְ. מִהוֹנֵךְ: מִחֶנֶךְ. בְּחֶדְהָ דִּנְגוּנָא, לְמַחְדֵּי לֵבָא, דְּהָא דָּא חֶדְהָ דְּלֵבָא, כְּגוּנָא דָּא נְגוּנָא דְּכָל עֲלָמָא. עוֹבְדִין דְּכִשְׂרָאן דְּהָהוּא בְּרָא, חֲדֵי לֵבָא דְּאֲבוּהָ וְדָאמִיָּה. מִהוֹנֵךְ, מִמְּמוֹנֵךְ לְכָל מָה דְּאֶצְטְרִיכוּ.

556. כְּגוּנָא דְּבֵר נֶשׁ אֹקִיר לְקוּדְשָׁא בְּרִיךְ הוּא, הָכִי אֶצְטְרִיךְ לְאַבָּא וְלֵאמָא, בְּגִין דְּשׁוֹתְפוּתָא חֲדָא אֵית לֹון בְּקוּדְשָׁא בְּרִיךְ הוּאֵעִלִּיהָ. וְכֵמָה דְּאֶצְטְרִיךְ לְמַדְחַל לְקוּדְשָׁא בְּרִיךְ הוּא, הָכִי אֶצְטְרִיךְ לְמַדְחַל לְאַבְהָ וְלֵאמִיָּה, וְלֹאֹקִיר לֹון בְּחֶדָּא, בְּכָל זִינֵי יָקָר.

557. לְמַעַן יֵאָרִיכוֹן יְמֵיךְ, בְּגִין דְּאֵית יוֹמִין לְעִילָא, דְּתַלְיִין בְּהוּ חַיֵּי בֵר נֶשׁ בְּהָאֵי עֲלָמָא. וְאֹקִימָנָא עַל אֵינוֹן יוֹמִין דְּבֵר נֶשׁ בְּהָהוּא עֲלָמָא לְעִילָא, וְכֵלְהוּ קִיּוּמִין קִמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וּבְהוּ אֶשְׁתַּמוּדַעַן חַיֵּי דְּבֵר נֶשׁ.

558. עַל הָאֲדָמָה אֲשֶׁר יי' אֱלֹהֶיךָ נֹתֵן לָךְ. אֲבִטְחוּתָא לְאַתְהֵנָא בְּאַסְפֻּקְלָרִיא דְּנִהְרָא, וְרָזָא דָּא עַל הָאֲדָמָה, דָּא אֲסְפֻּקְלָרִיא דְּנִהְרָא, בְּאֵינוֹן יוֹמִין עֲלָאִין, דְּנִהְרִין מְגוּ מְבוּעָא דְּכָלָא.

559. מַאי שָׁנָא, בְּאֵלִין תְּרִין פְּקוּדִין דְּאֹרִייתָא, דְּכִתִּיב בְּהוּ לְמַעַן יֵאָרִיכוֹן יְמֵיךְ, בְּדָא, וּבְשִׁלּוּחַ הָקָן. אֲלֹא תְרִין פְּקוּדִין אֵלִין, כֵּלְהוּ תַלְיִין לְעִילָא. אֲבָא וְאֵמָא, רָזָא דְּזִכּוֹר וְשִׁמּוֹר בְּחֶדָּא. וּבְגִינֵי כֶךְ כְּתִיב לְמַעַן יֵאָרִיכוֹן יְמֵיךְ. וּבְשִׁלּוּחַ הָקָן, דְּכִתִּיב שִׁלַּח תְּשַׁלַּח אֶת הָאֵם וְאֶת הַבָּנִים תִּקַּח לָךְ לְמַעַן יִיטֵב לָךְ וְגו', רָזָא דְּעֲלָמָא עֲלָאָה, דְּלֹא אֶתִּיּוּהִיב בֵּיהָ רֶשֶׁן לְאַסְתַּבְּלָא, וְאֶצְטְרִיךְ לְשִׁלַּח מְגוּ שְׁאֵלָתָא וְאַסְתַּבְּלוּתָא בֵּיהָ.

560. וְאֶת הַבָּנִים תִּקַּח לָךְ, דְּכִתִּיב, כִּי שְׁאֵל נָא לְיָמִים רִאשׁוֹנִים וְגו' מִקְצֵה הַשָּׁמַיִם וְעַד קֶצֶה הַשָּׁמַיִם. אֲבָל לְעִילָא מִקְצֵה הַשָּׁמַיִם, שִׁלַּח תְּשַׁלַּח מִרְעִיוֹנֶיךָ לְמִשְׁאֵל.

561. Therefore, it is written: "that it may be well with you and that you may prolong your days." It says, "that it may be well with you," in the third person. It is not written: 'that your days may be long', but rather, "that you may prolong your days." "...it may be well with you..." refers to the place from which goodness issues for everyone, and this is the hidden and unrevealed world, BINAH. "...that you may prolong your days..." meaning, BY YOUR OWN STRENGTH, as it is written: "and take the young to you," for one is capable OF CLINGING TO THE CHILDREN, WHICH ARE ZEIR ANPIN AND MALCHUT. FOR THROUGH THEM ONE HAS A LENGTH OF DAYS.

562. If one has the opportunity to perform A PRECEPT and he does so attentively, then he is considered as a righteous man. And even if this is not his intention, he is still considered righteous because he fulfills the commandment of his Master - FOR PERFORMING A PRECEPT DOES NOT REQUIRE AN INTENTION. Yet he who does not understand the reason is not considered as he who directs his will for the sake of doing it and meditates upon it, with the wish to behold the glory of his Master. This is because an intentional deed depends upon the wish. Such a deed below arouses a corresponding act above, WHICH IS MALCHUT, CALLED 'AN ACT', and is properly rectified.

563. As in a physical action, an act of the soul is also manifested through that intention, for the Holy One, blessed be He, desires the heart and intention of man. If a person does not fulfill the commandment with his heart, which is the most essential quality, of this prayed David: "and establish the work of our hands upon us; O prosper it, the work of our hands" (Tehilim 90:17), for not everyone has the capability to be mindful and to direct his heart, to correct everything, and perform a precept. He therefore said this prayer, "and establish the work of our hands upon us."

564. HE ASKS FOR THE MEANING OF: "and establish the work of our hands upon us," AND HE ANSWERS THAT "establish" MEANS accomplish your establishment properly above. "...upon us..." although we know only how to act, but not how to direct the right intentions of the heart. "O prosper it, the work of our hands". HE ASKS: Prosper whom? AND ANSWERS: The grade that needs establishing, NAMELY MALCHUT. It must prosper so that it can be united with the fathers - WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN - and in whom it will be properly established, through this deed.

561. וּבָדָא בְּתִיב, לְמַעַן יִיטֵב לָךְ וְהֶאֱרַכְתָּ יָמִים, לְמַעַן אֵיטֵב לָךְ לֹא בְּתִיב, אֶלָּא לְמַעַן יִיטֵב לָךְ. וַיֶּאֱרִיכוֹן יָמֶיךָ לֹא בְּתִיב, אֶלָּא וְהֶאֱרַכְתָּ יָמִים. לְמַעַן יִיטֵב לָךְ, הֵהוּא אַתָּר דְּאוּטִיב לְכָלָא, וְאִיהוּ עֲלָמָא דְּסִתִּים וְגִנְיָז. וְהֶאֱרַכְתָּ יָמִים, בְּמָה דְּבְּתִיב, תִּקַּח לָךְ, בְּרִשּׁוּתָא דְּבֵר נֶשׁ אִיהוּ.

562. וְאִי אֲזִדְמֵן לִיה עוֹבְדָא וִיכּוּן בִּיה, זָכָאָה אִיהוּ. וְאִף עַל גַּב דְּלֹא מְכּוּין בִּיה, זָכָאָה אִיהוּ, דְּעֵבִיד פְּקוּדָא דְּמִרְיָה. אֲבָל לֹא אֲתַחֲשִׁיב כַּמָּאן דְּעֵבִיד רְעוּתָא לְשִׁמְה, וִיכּוּן בִּיה, בְּרִעוּתָא דְּאִסְתַּבְּלּוּתָא בִּיקְרָא דְּמִרְיָה, כַּמָּאן דְּלֹא יָדַע לְמַסְפֵּר סְבָרָא, דְּהָא בְּרִעוּתָא תִּלְיָא מְלָה לְשִׁמְה. וּבְעוֹבְדָא דְּלִתְתָּא לְשִׁמְה, אִסְתַּלַּק עוֹבְדָא לְעִילָא, וְאֲתַתְּקֵן בְּדָקָא יָאוּת.

563. כְּגוּוּנָא דָּא, בְּעוֹבְדָא דְּגוּפָא, אֲתַתְּקֵן עוֹבְדָא דְּנִפְשָׁא, בְּהֵהוּא רְעוּתָא. דְּהָא קוּדְשָׁא בְּרִיךְ הוּא בְּעֵי לְבָא, וְרִעוּתָא דְּבֵר נֶשׁ. וְאִמִּילוּ הָכִי, אִי לֹאוּ תִמְן רְעוּתָא דְּלְבָא דְּאִיהוּ עִקְרָא דְּכָלָא, עַל דָּא צִלִּי דְּוֹד וְאִמֵּר, וּמַעֲשֵׂה יְדִינוּ כּוֹנֵנָה עֲלִינוּ וְגו'. דְּהָא לִית כָּל בֵּר נֶשׁ חֲכִים, לְשׁוּאָה רְעוּתָא וְלְבָא, לְתַקְנָא כָּלָא וַיַּעֲבִיד עוֹבְדָא דְּמִצְוָה. עַל דָּא צִלִּי צְלוּתָא דָּא, וּמַעֲשֵׂה יְדִינוּ כּוֹנֵנָה עֲלִינוּ.

564. מֵאִי כּוֹנֵנָה עֲלִינוּ. כּוֹנֵנָה, וְאֲתַקִּין תְּקוּנָךְ לְעִילָא בְּדָקָא יָאוּת. עֲלִינוּ, אִף עַל גַּב דְּלִית אָנָּן יָדַעֵי לְשׁוּאָה רְעוּתָא, אֶלָּא עוֹבְדָא בְּלַחְדוּי. מַעֲשֵׂה יְדִינוּ כּוֹנֵנָהוּ. לְמָאן. לְהֵהוּא דְּרָגָא דְּאֶצְטְרִיךְ לְאֲתַתְּקָנָא. כּוֹנֵנָהוּ, בְּחִבּוּרָא חָדָא בְּאַבְהֵן, לְמַהוּי מִתְתַּקְנָא בְּהוּן, בְּהֵאִי עוֹבְדָא, בְּדָקָא יָאוּת.

35. "You shall not murder. You shall not commit adultery"

This section tells us that in specific instances killing may be prohibited or permitted, in order to kill those who transgress the law. Intercourse may be prohibited or allowed for correct reasons like procreation. The text goes on to tell how the tonal pause in each commandment allows for the possibility of prohibition or permission under certain circumstances. However, "You shall not bear false witness against your neighbor" is always forbidden. "You shall not covet" is always forbidden except for the desire of the Torah. In truth, the Ten Commandments contain the essence of all celestial and terrestrial commandments, and through their engraving on the tablets of stone they were revealed to all the children of Yisrael. At that time the bodies of the children of Yisrael became lucent, with no impurity, and their souls were bright as they beheld the glory of their Master. The Holy One, blessed be He, was made known both above and below, and He was exalted over all.

565. "You shall not murder. You shall not commit adultery. You shall not steal" (Shemot 20:13-15). UNDER the word "shall not (Heb. lo)" in all three commandments, there is a tonal pause, for in the absence of this interruptive mark, harmony would be unattainable in the world. It would be forbidden to kill even one who transgresses the law. However, the presence of the pause TEACHES that in specific instances, killing may be prohibited or permitted.

566. "You shall not commit adultery": in the absence of this tonal pause, it would be prohibited to engage in the commandments of procreation or to enjoy marital intercourse. The inclusion of the trope INDICTATES the possibility of prohibition or permission. "You shall not steal": in the absence of the interruptive mark, it would be forbidden to deceive one's Torah teacher or a Torah scholar in order to gaze upon him. Furthermore, it would be prohibited for a judge to trick a swindling claimant or two disputants in order to clarify the truth. However, once again the punctuation INDICTATES that it is permitted or prohibited.

567. "You shall not bear false witness against your neighbor" (Shemot 20:13). Here there is no tonal pause, indicating that this is always forbidden. The Holy One, blessed be He, has placed supernal mysteries in all the words of Torah and instructed mankind how to strive towards perfection through it, as it is written: "I am Hashem your Elohim who teaches you for your profit, who leads you by the way that you should go" (Yeshayah 48:17).

568. Also in the commandment: "You shall not covet" (Ibid. 17), the tonal pause is absent. If you say that even desiring Torah is forbidden, due to the absence of the punctuation, come and behold: the previous prohibitions were stated in a general manner. However, specific details were stated in regards to this prohibition, as it is written: "Your neighbor's house, his field, or his manservant..." (Devarim 5:18). The prohibition extends ONLY towards material possessions, thus excluding the Torah, which is forever desirable. It is delight and eternal life in this world and the World to Come.

569. The Ten Commandments of the Torah contain the essence of all celestial and terrestrial commandments, the essence of the ten sayings of Creation. They were engraved on tablets of stone and all the hidden things in them were seen by everybody's eyes, so as to conceive and behold the secret of the 613 commandments of the Torah. Everything was revealed to their eyes, through understanding, to the attentive hearts of all of Yisrael. Everything shone before their eyes.

565. לא תרצח. לא תנאף. לא תגנב. לא. פסקא טעמא בכל הני תלת. ואי לא דפסקא טעמא, לא הוי תקונא לעלמין, ויהא אסיר לן לקטלא נפשא בעלמא, אע"ג דיעבור על אורייתא. אבל במה דפסקא טעמא, אסיר, ושרי.

566. לא תנאף. אי לאו דפסקא טעמא, אסיר אפילו לאולדא, או למחדי באתתיה חדוה דמצוה. ובמה דפסקא טעמא, אסיר ושרי. לא תגנב. אי לאו דפסקא טעמא, הוה אסיר אפילו למגנב דעתא דרביה באורייתא. או דעתא דחכם, לאסתכלא ביה. או דינא דדאין דינא לפום טענה, דאצטריך ליה למגנב דעתא דרמא, ולמגנב דעתא דתרווייהו, לאפקא דינא לנהורא. ובמה דפסקא טעמא, אסיר ושרי.

567. לא תענה ברעך עד שקר. הכא לא פסקא טעמא, בגין דאסיר הוא כלל כלל. ובכל מילי דאורייתא, קודשא ברין הוא שוי רזין עלאין, ואוליף לבני נשא ארחא, לאתתקנא בה, ולמהך בה. כמה דאת אמר, אני יי' אלהיך מלמדך להועיל מדריךך בדרך תלך.

568. אוף הכי, לא תחמד, לא פסיק טעמא כלל. ואי תימא, אפילו חמודא דאורייתא אסיר, ביון דלא פסקא. ת"ח, בכלהו עבדת אורייתא כלל, ובהאי עבדת פרט. בית רעך שדהו ועבדו וגו', בכל מילי דעלמא. אבל אורייתא, איהי חמודת תדיר, שעשועים, גנוזי דחיי, ארפא דיומין, בעלמא דין ובעלמא דאתי.

569. הני עשר אמירן דאורייתא, אינון כללא דכל פקודי אורייתא, כללא דעילא ותתא, כללא דכל עשר אמירן דבראשית. אלין אתחקקו על לחי אבנין, וכל גזוז דהוו בהו, אתחזון לעיניהון דכלא, למנדע ולאסתכלא ברזא דתרי"ג פקודין דאורייתא דכלילן בהו, כלא אתחזי לעינין, כלא איהו בסכלתנו, לאסתכלא בלבא דישראל כללו, וכלא הוה נהיר לעיניהו.

570. At that hour, all the mysteries of the Torah were revealed. No mystery of heaven and earth was held back from them, for they saw the splendor of the glory of their Master; that which has never occurred since the creation of the world: the revelation of the glory of the Holy One, blessed be He, upon Mount Sinai.

571. You might say that we learned that upon the crossing of the Red Sea, even a maid-servant saw more than the prophet Ezekiel - THAT IT RESEMBLED the day when Yisrael stood upon Mount Sinai. This is not so. For on this day all the dross was removed from them, and their bodies became as lucent as the angels above when they are clothed in radiant garments for the accomplishments of their Master's mission.

572. They penetrated fire without fear wearing those radiant garments, as we have read concerning the angel who appeared to Manoach, who entered a flame and ascended to heaven, as it is written: "The angel of Hashem ascended in the flame of the altar" (Shoftim 13:20). When all the impurity was removed from Yisrael, their bodies became lucent, without any impurity whatsoever, and the souls within the bodies were as bright as the splendor of the sky, ready to receive light.

573. Such was the state of Yisrael when they beheld the glory of their Master. It was not thus at the Red Sea, when the filth had not yet been removed from them. There, at Mount Sinai, when impurity was removed from their bodies, even the embryos in their mother's wombs could observe their Master's glory, and everyone received according to his worth.

574. On that day the Holy One, blessed be He, rejoiced more than on any previous day since He had created the world, for the world had no proper existence before Yisrael received the Torah, as it is written: "If my Covenant be not day and night, it is as if I had not made the ordinances of heaven and earth" (Yirmeyah 33:25).

575. Once Yisrael received the Torah on Mount Sinai, the world was completely sweetened and heaven and earth received a proper foundation. And the Holy One, blessed be He, was made known both above and below, and He was exalted in His glory over all. Concerning that day it is written: "Hashem reigns, He is clothed with majesty, Hashem is robed, he has girded Himself with strength" (Tehilim 92:1), and "strength" is the Torah, as it is written: "Hashem gives strength to His people, Hashem blesses His people with peace" (Tehilim 29:11).

570. בַּהֵּוא שְׁעָתָא, כָּל רוּזִין דְּאוּרִייתָא, וְכָל רוּזִין עֲלָאִין וְתַתָּאִין, לֹא אַעֲדִי מִינֵיהּ. בְּגִין דִּהוּ חֲמָאן עֵינָא בְּעֵינָא, זִיו יִקְרָא דְמַרְיָהוֹן, מַה דְּלֹא הוּא בַּהֵּוא יוֹמָא, מִיּוֹמָא דְאַתְבָּרִי עֲלֵמָא, דְקוּדְשָׁא בְּרִיךְ הוּא אַתְגְּלִי בִיקְרִיָּה עַל טוּרָא דְסִינַי.

571. וְאִי תִימָא, הָא תְּנִינָן דְחֲמָאֵת שְׂפָחָה עַל הַיָּם, מַה דְּלֹא חֲמָא יַחְזַקְאֵל נְבִיאָהּ, יְכוּל בַּהֵּוא יוֹמָא דְקִיאִמוּ וְיִשְׂרָאֵל עַל טוּרָא דְסִינַי. לֹא הָכִי. בְּגִין דִּהֵּוא יוֹמָא דְקִיאִמוּ וְיִשְׂרָאֵל עַל טוּרָא דְסִינַי, אַעֲבַר זוּהֵמָא מִנֵּיהּ, וְכָל גּוֹפִין הוּא מְצַחֲצָח, כְּצַחֲצָח דְמִלְאָכִין עֲלָאִין, כִּד מִתְלַבֶּשׁ בְּלְבוּשֵׁי מְצַחֲצָח, לְמַעַבְר שְׁלִיחוּתָא דְמַרְיָהוֹן.

572. וּבַהֵּוא מְלֻבוּשָׁא מְצַחֲצָח, עֲלִין לֹאֶשָׁא, וְלֹא דְחִלִין. בְּגוּוּנָא דִּהֵּוא מְלֻאָכָא דְמִנּוּחַ, כִּד אַתְחִזִּי לֵיהּ, וְעָל בְּשִׁלְהוּבָא, וְסָלִיק לְשִׁמְיָא, דְכְּתִיב, וַיַּעַל מֶלֶאךָ יי' בְּלֶהַב הַמִּזְבֵּחַ. וְכִד אַעֲבַר מִינֵיהּ הֵּוא זוּהֵמָא, אֲשֶׁתֹּארוּ וְיִשְׂרָאֵל גּוֹפִין מְצוּחֲצָחִין בְּלֹא טְנוּפָא כָּלֵל, וְנִשְׁמָתִין לְגוּ כְּזוּהֵרָא דְרִקִיעָא, לְקַבְּלָא נְהוּרָא.

573. הָכִי הוּא וְיִשְׂרָאֵל, דִּהוּ חֲמָאן וּמִסְתַּכְּלָן גּוּ יִקְרָא דְמַרְיָהוֹן, מַה דְּלֹא הוּא הָכִי עַל יוֹמָא, דְּלֹא אַתְעֲבַר זוּהֵמָא מִנֵּיהּ בַּהֵּוא זְמָנָא. וְהָכָא בְּסִינַי דְפִסְקָא זוּהֵמָא מְגוּפָא, אֲפִילוּ עוֹבְרִין דְּבִמְעֵי אָמֵן, הוּא חֲמָאן וּמִסְתַּכְּלָן בִּיקְרָא דְמַרְיָהוֹן. וְכִלְהוּ קַבִּילוּ כָּל חַד וְחַד, כְּדָקָא חִזִּי לֵיהּ.

574. וְהֵּוא יוֹמָא, הוּא חֲדוּהָ קָמִי קוּדְשָׁא בְּרִיךְ הוּא, יְתִיר מִיּוֹמָא דְאַתְבָּרִי עֲלֵמָא, בְּגִין דִּיּוֹמָא דְאַתְבָּרִי עֲלֵמָא, לֹא הוּא בְּקִיּוּמָא, עַד דְקַבִּילוּ וְיִשְׂרָאֵל אוּרִייתָא, דְכְּתִיב אִם לֹא בְּרִיתִי יוֹמָם וְלַיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא שָׁמַתִּי.

575. בְּיוֹן דְקַבִּילוּ וְיִשְׂרָאֵל אוּרִייתָא עַל טוּרָא דְסִינַי, כְּדִין אַתְבָּסַם עֲלֵמָא, וְאַתְקִימוּ שְׁמִיא וְאַרְעָא, וְאַשְׁתַּמוּדַע קב"ה עֵילָא וְתַתָּא, וְאַסְתַּלַּק בִּיקְרִיָּה עַל כָּלָא. וְעַל הֵּוא יוֹמָא כְּתִיב יי' מֶלֶךְ גִּאוּת לְבֶשׁ לְבֶשׁ יי' עַז הַתְּאֹזֵר. וְאִין עַז, אֶלָּא תוֹרָה. שְׁנַאמַר יי' עַז לְעַמּוֹ יִתֵּן יי' וַיִּבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם.