

1. "All the rivers run into the sea"

Rabbi Chiya opens with: "All the rivers run into the sea, yet the sea is not full....," saying that these rivers are the secret of the Sfirot that are the holy rivers that filled the great sea, Malchut. The sea then flows over and provides water for the animals in the field. The sea of Malchut takes in the springs, the lights of Zeir Anpin, and pours them out into the Holy Chariots below. All of these are named and counted by Malchut. We are told that 'the Tabernacle' in the opening verse is Malchut, and that the grades that she waters correspond to the utensils of the tabernacle, all of which are called by name.

1. "These are the accounts of the Tabernacle, the Tabernacle of the Testimony as they were counted, according to the commandments of Moses..." (Shemot 38:21). Rabbi Chiya opened the discussion with the verse: "All the rivers run into the sea, yet the sea is not full..." (Kohelet 1:7). This verse has already been elucidated and learned. Yet all these rivers are the secret of the holy rivers and springs, THE SFIROT OF ZEIR ANPIN, that filled and flowed to illuminate and fill this great sea, MALCHUT. And when the great sea is filled by these rivers, it flows over and waters the field animals as it is written - "they give drink to every wild beast" (Tehilim 104: 11), WHICH ARE THE GRADES OF BRIYAH, YETZIRAH AND ASIYAH.

2. The verse preceding, "THEY GIVE DRINK TO EVERY WILD BEAST," is "He sends the springs into the valleys..." and after it, "they give drink to every wild beast: the wild asses quench their thirst." These are the lower Chariots, OF BRIYAH, YETZIRAH AND ASIYAH, CALLED 'WILD BEASTS' AND 'WILD ASSES'. And when the sea, MALCHUT, receives THE SPRINGS, THE LIGHTS OF ZEIR ANPIN, it takes and swallows them inside, then lets water out on the other side, which is the Holy Chariots below IN BRIYAH, YETZIRAH AND ASIYAH, and waters them and all are counted and numbered by name. FOR ALL THE GRADES THAT MALCHUT WATERS, SHE CALLS BY NAME, as it is said, "He calls them all by names" (Yeshayah 40:26). Therefore it is written: "These are the accounts of the Tabernacle." FOR THE TABERNACLE IS MALCHUT, AND THE GRADES THAT SHE WATERS, NAMELY THE UTENSILS OF THE TABERNACLE, ARE ACCOUNTED, THAT ARE CALLED BY NAME.

2. "Oh how great is Your goodness, which You have laid up for those who fear You"

Rabbi Yosi says that people should observe the ways of God, for every day a voice tells people to stay away from sin. He tells us that supernal judgment is a wheel that is constantly turning, lifting people up and bringing them down. The wicked are pushed from the wheel and fall into a pit; they will never see the light that has been stored up for the righteous in the World to Come. "Oh how great is Your goodness" refers to this light. We are told that "You have performed for those who trust in You," means that God created the world with that light. Rabbi Yosi next tells us that..." in the sight of the sons of men" means that the construction of the world by means of the light sustains people, people live by it. The building of the world is like the building of the Tabernacle: both of them came from the power of the stored light. The Tabernacle, Malchut, was created by left and right, and Moses, the Central Column, founded it.

3. Rabbi Yosi opened the discussion with the verse: "Oh how great is Your goodness, which You have laid up for those who fear You, which You have performed for those who trust in You in the sight of the sons of men!" (Tehilim 31:20). "Oh how great is Your goodness" MEANS how much should people observe and know the ways of the Holy One, blessed be He, for every day a voice resounds and proclaims, saying, 'Beware you people, close the doors of sins, stay away from the net that captures PEOPLE, before your legs are caught in the net.' There is a wheel constantly turning in the world, THE SUPERNAL JUDGMENT. It goes up and down, LIFTS UP AND BRINGS DOWN PEOPLE. Woe to those whose legs are pushed from the wheel, for they fall into a pit kept for the wicked people of the world.

1 אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פָּקַד עַל
פִּי מֹשֶׁה וְגו'. ר' חִיָּיא פָּתַח, כָּל הַנְּחָלִים הַזֵּה הַזֶּה
הֵם וְהֵם אֵינָנוּ מֵלֵא וְגו'. הָאִי קָרָא אוֹקְמוּהָ
וְאַתְמָר, אָבֵל כָּל הַנְּחָלִים אֵלֶּיךָ רֵוֶזֶן הַנְּחָלִין וּמְבוֹעֵין
קְדִישִׁין, דְּאַתְמָלִיין, וְנִמְקִין לְאַנְהָרָא וּלְמַלְיוּא לְהָא
יִמָּא רַבָּא, וּבִינן דְּהָאִי יִמָּא רַבָּא אֲתַמְלִי מִסְטָרָא
דְּאֵינוּן נְחָלִין בְּדִין הוּא אָפִיק מִיָּא, וְאַשְׁקִי לְכָל
חֵיווֹן בְּרָא, כּד"א יִשְׁקוּ כָּל חֵיתוֹ שְׂדֵי.

2 מֶה בְּתִיב לְעִילָא, הַמִּשְׁלַח מַעֲנִינִים וְגו', וּלְבַתָּר,
יִשְׁקוּ כָּל חֵיתוֹ שְׂדֵי יִשְׁבְּרוּ פְּרָאִים צִמָּאִם. אֵלֶּיךָ
אֵינוּן רְתִיבִין דְּלִתְתָּא, דְּכִד יִמָּא נְקִיט לֹון, כְּלָהוּ
נְקִיט לֹון, וְשָׂאִיב לֹון בְּגוּיָה, וּלְבַתָּר אָפִיק מִיִּין
לְסִטְרָא אַחְרָא, דְּאֵינוּן רְתִיבִין קְדִישִׁין דְּלִתְתָּא,
וְאַשְׁקִי לֹון. וְכָלָהוּ אֲתַמְנֹן וְאַתְפְּקֹון בְּשִׁמָּא, כּד"א
לְכָלֶם בְּשֵׁם יִקְרָא. וּבִגִּין כֶּךָ, אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן
מִשְׁכַּן הָעֵדוּת.

3 רַבִּי יוֹסִי פָּתַח, מֶה רַב טוֹבָךְ אֲשֶׁר צָפַנְתָּ לִירְאִיךָ
פְּעֻלַּת לְחוּסִים בְּךָ נִגְדַּת בְּנֵי אָדָם. מֶה רַב טוֹבָךְ. כְּמָה
אֵית לֹון לְבָנֵי נִשָּׂא, לְאַסְתַּכְּלָא וּלְמַנְדַּע בְּאוֹרְחוֹי
דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּהָא בְּכָל יוֹמָא וְיוֹמָא קָלָא
נִמְקִי, וְאַכְרִיז וְאָמַר, אֲסַתְמְרוּ בְּנֵי עֲלָמָא, טְרוּקוּ גַלְי
חוּבִין, אֲסַתְלְקוּ מִרְשָׁתָא דְתַפִּיס, עַד לֹא יִתְפַּסְוּ
רְגְלֵיכֶם בְּהָאִי רְשָׁתָא. גִּלְגְּלָא סַחְרָא תְדִיר, סְלִיק
וְנָחִית. וְוִי לְאֵינוּן דְּדַחֲוִין רְגְלֵיהֶם מִגּוֹ גִלְגְּלָא, דְּהָא
נִפְלִי לְגוֹ עוֹמְקָא, דְּטַמִּיר לְאֵינוּן חֵיבֵי עֲלָמָא.

4. Woe to those who fall INTO THAT SAID PIT, for they will never rise nor be illuminated by the light stored up for the righteous in the World to Come. Happy are the righteous in the World to Come, for many lights are stored up AND KEPT for them, many delights of that world are laid up for them as it is said, "Oh how great is Your goodness, which You have laid up for those who fear You." We already explained that, "Oh how great is Your goodness," refers to the light stored up for the righteous in the World to Come, as it is written, "And Elohim saw the light, that it was good" (Beresheet 1:4), and - "light is sown for the righteous, and gladness for the upright in heart" (Tehilim 97:11), "SOWN" MEANING STORED UP. Upon this IT IS WRITTEN, "Oh how great is Your goodness."

5. It is written here, "Oh how great is Your goodness," and elsewhere, "And Elohim saw the light, that it was good." AS IT IS SAID, THERE UPON THE LIGHT THAT IT IS GOOD, SO HERE "YOUR GOODNESS" MEANS 'YOUR LIGHT'. "Which You have laid up," MEANS that when the Holy One, blessed be He looked at the light, He also looked at the wicked destined to commit sins in the world, and so He stored up that light to grant it to the righteous in the World to Come, as we learned.

6. It is said, "You have performed for those who trust in You." HE ASKS: Why IS IT SAID first "laid up" and then "performed"? HE ANSWERS THAT "laid up" MEANS, as we said, STORED FOR THE RIGHTEOUS. "Performed" MEANS THAT by that stored light, the Holy One, blessed be He performed the workmanship of the world. We know this from the verse, "These are the generations of the heaven and of the earth when they were created" (Beresheet 2:4). It is written, 'Abraham', BECAUSE THE LETTERS OF "WHEN THEY WERE CREATED (HEB. BEHIBAR'AM)" ARE THE SAME LETTERS AS 'BY ABRAHAM' (HEB. BEABRAHAM). For the light of Abraham, WHICH IS CHESED, is stored up by the Holy One, blessed be He, who, by using it, performed the building of the world, as it is written - "You have performed for those who trust in You," NAMELY, for those who sit under the shade of the Holy One, blessed be He, WHO TAKE REFUGE IN HIS SHADE.

7. "...in the sight of the sons of men": THE MEANING OF THIS IS that this construction, done by that light, sustains people in the world and is their existence. And though the light is stored up, people live by it in this world. "Performed" refers to the building of this world according to an orderly plan. The building of the world is like the building of the Tabernacle, that was constructed in the same manner as the world, as we explained.

4 וְיִי לְאִינוֹן דְּנִפְלִין וְלֹא יְקוּמוֹן, וְלֹא יִנְהָרוּ בְּנִהוּרָא דְּגִנּוּ לְצִדִּיקוּיָא לְעֵלְמָא דְּאִתִּי. זָכְאִין אִינוֹן צִדִּיקוּיָא לְעֵלְמָא דְּאִתִּי, דְּכֻמָּה נִהוּרִין גְּנִיזִין לוֹן, כֻּמָּה עֲדוּנִין בְּהוּא עֵלְמָא טְמִירִין לוֹן, דְּכֻתִּיב מָה רַב טוֹבךָ אֲשֶׁר צִפְנָת לִירְאִיךָ. מָה רַב טוֹבךָ, הָא אֻקְמוּהּ, דָּא הוּא אֹר דְּגִנּוּ לְצִדִּיקוּיָא לְעֵלְמָא דְּאִתִּי, דְּכֻתִּיב וַיֵּרָא אֱלֹהִים אֶת הָאֹר כִּי טוֹב, וְכֻתִּיב אֹר זְרוּעַ לְצִדִּיק וְלִישְׁרֵי לֵב שְׁמֻחָה. וְעַל דָּא מָה רַב טוֹבךָ.

5 כְּתִיב הֵכָא מָה רַב טוֹבךָ, וְכֻתִּיב הֵתָם וַיֵּרָא אֱלֹהִים אֶת הָאֹר כִּי טוֹב. אֲשֶׁר צִפְנָת, בְּגִין דְּאִסְתַּכְּל קוּדְשָׁא בְּרִיךְ הוּא בְּהוּא נִהוּרָא, וְאִסְתַּכְּל בְּאִינוֹן חֲזִיבָא דְּזִמְיִנִין לְמַחְסֵי בְּעֵלְמָא, וְגִנּוּ לִיהַ לְהוּא נִהוּרָא, לְמוֹכֵי בִיה צִדִּיקוּיָא לְעֵלְמָא דְּאִתִּי, כֻּמָּה דְּאִתְמַר.

6 פְּעֵלָת, בְּקִדְמִיתָא צִפְנָת, וְלִבְתָּר פְּעֵלָת. אֵלָא צִפְנָת כֻּמָּה דְּאִתְמַר. פְּעֵלָת בְּגִין דְּהוּא נִהוּרָא דְּגִנּוּ, בִּיה עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא אֻמְנוּתָא דְּעֵלְמָא. מְנַלְן. דְּכֻתִּיב, אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאם, בְּאַבְרָהָם כְּתִיב, וְהוּא נִהוּרָא דְּאַבְרָהָם, גְּנִיז לִיהַ קוּדְשָׁא בְּרִיךְ הוּא, וּבִיה עֲבִיד אֻמְנוּתָא דְּעֵלְמָא, דְּכֻתִּיב פְּעֵלָת לַחֹסִים בָּךְ, לְאִינוֹן דִּיתְבִּי תַּחוֹת צֶלָא דְּקוּדְשָׁא ב"ה.

7 נִגְדַּ בְּנֵי אָדָם, דְּהָא בְּהָא אֻמְנוּתָא דְּאִתְעֲבִיד בְּהָא נִהוּרָא, קִימִין בְּנֵי נָשָׂא בְּעֵלְמָא, וְקִיּוּמָא דִּילְהוֹן הוּי. אֶף עַל גַּב דְּאִיהוּ גְּנִיז, בִּיה קִימִין בְּנֵי נָשָׂא בְּעֵלְמָא דִּין. פְּעֵלָת, אֻמְנוּתָא דְּעֵלְמָא דָּא, דְּבִיה אִתְעֲבִיד כֻּלָּא בְּחוּשְׁבָּנָא, אֻמְנוּתָא דְּעֵלְמָא, כְּגוּנָא דָּא אֻמְנוּתָא דְּמִשְׁכָּנָא, דְּאִיהוּ אֻמְנוּתָא כְּגוּנָא דְּעֵלְמָא, וְהָא אֻקְיָמָנָא.

8. It is written here, "These are the accounts of the Tabernacle" (Shemot 38:21), and elsewhere, "These are the generations of the heaven and of the earth." THIS INDICATES THAT THE ACTIONS ARE THE SAME IN BOTH CASES, for all the generations produced by the heaven and earth were formed and came out by the power of the stored light, and also the accounts of the Tabernacle came out by that power OF THE STORED LIGHT. From where do we know that? From the verse, "And Betzalel the son of Uri, the son of Chur, of the tribe of Judah" (Shemot 38:22), of the right side, WHICH IS ABRAHAM, THE STORED LIGHT AS SAID, and with him Aholiav, of the left side, and the Tabernacle, WHICH IS MALCHUT, was founded by Right and Left. And Moses, who was between them, THE SECRET OF THE CENTRAL COLUMN, founded it.

8 כתיב הכא אלה פקודי המשכן, וכתיב התם אלה תולדות השמים והארץ. בגין דכל אינון תולדין דעברו ואפיקו שמיא וארעא, בלהו בחילא דההוא נהורא דגניז אתעבידו ונפקו. פקודי המשכן בההוא חילא נפקו. מנלן. דכתיב ובצלאל בן אורי בן חור למטה יהודה, דא איהו מסטרא דימינא. ואתו אהליאב דא איהו מסטרא דשמאלא. ומשכנא מסטרא דימינא ושמאלא אתקם ואתעביד. ומשה דהוה בינייהו, אוקים ליה.

3. "And in mercy a throne was established"

Rabbi Elazar opens with the verse: "And in Mercy a throne was established, and he sat upon it in truthfulness..." He says this means that the thought went up to join with the will and joy that come from the incomprehensible, Atik. The joy shone into the thought, Aba, and then united with the supernal Ima by the light of Chesed in a never-ending union. Rabbi Elazar talks about the supernal hidden temple called Yisrael-Saba and Tevunah where all the lights flow through, the lights of Chassadim, Chochmah and Da'at from the right, left and Central Columns. He speaks about 'the throne,' saying: "and he sat upon it in truthfulness" means that God sits upon the throne by right of the seal that is truth. He adds that "inside the tent of David" is the lower throne. Then Rabbi Elazar turns to "...judging, and seeking judgment, and quick to do righteousness." This refers to the joining of the Left Column, the Central Column, and the Throne of Judgment that is the lower court, Malchut.

9. Rabbi Elazar opened the discussion with the verse: "And in mercy a throne was established, and He sat upon it in truthfulness..." (Yeshayah 16:5). "And in Mercy a throne was established" refers, as we explained, to the thought, THE SECRET OF CHOCHMAH, CALLED 'THE SUPERNAL ABA AND IMA'. It went up to BE ESTABLISHED by the will and joy from the most hidden of all that is never known nor conceived, WHICH IS ATIK. The joy FROM ATIK shone into the thought, ABA, and came to wherever it came, NAMELY, IT UNITED WITH THE SUPERNAL IMA BY THE LIGHT OF CHESED IN A NEVER ENDING UNION, IN THE SECRET OF THE VERSE, "BECAUSE HE DELIGHTS IN MERCY (HEB. CHESED)" (MICHAH 7:18).

9 רבי אלעזר פתח ואמר, והוכן בחדר כסא וישב עליו באמת וגו'. והוכן בחדר כסא, הא אוקימנא, בד מחשבה סליק, ברעו דחדוה מטמירא דכל טמירין דלא אתיידע ולא אתדבק, מטי ההוא חדוה, ובטש גו מחשבה, וכדין עאל באתר דעאל.

10. Until ABA AND IMA were concealed, THAT IS, ESTABLISHED AND CLOTHED in a supernal temple, BINAH, CALLED YISRAEL - SABA AND TEVUNAH. This temple is hidden above IN ITS PLACE, NAMELY, CHOCHMAH IS NOT REVEALED THERE IN ITS PLACE. But in that place are drawn and flow all the lights, THE LIGHT OF CHASSADIM FROM THE RIGHT COLUMN, THE LIGHT OF CHOCHMAH FROM THE LEFT COLUMN, AND THE LIGHT OF DA'AT FROM THE CENTRAL COLUMN. ONLY THE LIGHT OF CHASSADIM from the right travels first. Then all the lights travel, THE LIGHTS OF CHOCHMAH AND OF DA'AT. The lower throne, MALCHUT, is amended from the right side, because the Holy One, blessed be He, ZEIR ANPIN, made this throne with Chesed, DRAWN FROM THE RIGHT COLUMN OF YISRAEL - SABA AND TEVUNAH AND SUPERNAL ABA AND IMA. "and he sat upon it in truthfulness," for He establishes the universal seal. He does not sit upon the throne, MALCHUT, save by right of the seal which is truth, THE ESTABLISHING OF THE CENTRAL COLUMN CALLED 'TRUTH' "in the tabernacle of David" (Yeshayah 16:5), WHICH IS MALCHUT, the lower throne.

10 עד דאתגניז בחד היכלא עלאה, דאיהו טמיר לעיל. ומתמן נגדין ואתמשכן כל נהורין, דימינא דנטיל בקדמיתא, ולבתר נטיל בלהו. ומההוא סטר ימינא, אתקן בורסינא לתתא. דהא קודשא בריך הוא, אתקין לההוא בורסינא בחדר, וישב עליו באמת, דאיהו תקונא דחותמא דכלא. ולא יתיב על ההוא בורסינא, אלא בחותמא דא דאיהו אמת. באהל דוד, דאיהו בי בורסינא לתתא.

11. "...judging, and seeking judgment, and quick to do righteousness" (Ibid.) IS THE END OF THE VERSE. He is judging, MEANING, by the side of Judgment, THE LEFT COLUMN, "and seeking Judgment" by the side of Mercy, THE CENTRAL COLUMN; "and quick to do righteousness" refers to the Throne of Judgment, which is the lower court, NAMELY MALCHUT. Come and see: In the same manner, the Tabernacle was established only by that side, RIGHT, like the Chesed we mentioned, IN THE SECRET OF "AND IN MERCY A THRONE WAS ESTABLISHED." And thereby, all the generations were numbered and set in order, THAT ARE DRAWN FROM MALCHUT.

11 שופט ודורש משפט ומהיר צדק. שופט מסטרא דדינא. ודורש משפט, מסטרא דרחמי. ומהיר צדק, איהו בורסיא דדינא, דאיהו בי דינא לתתא. ת"ח, בגוונא דא, משכנא לא אתתקן אלא בסטרא דא בגוונא דא, דחסד בדקאמין לעיל, וע"ד אתמנון תולדין ואתתקנו בלהו לתתא.

4. "These are the accounts of the T abernacle"

Rabbi Shimon opens by saying that God created this world in the image of the higher one. When He wanted to create the world He looked at the Torah, and He looked at the Holy Name, Yud Hei Vav Hei. He created the world with Chochmah, Tevunah and Da'at, through wisdom, through understanding, and through knowledge. The Tabernacle was built from these as well. We are told that Moses was dumbfounded when told to create the Tabernacle, because he didn't know how until God showed him the spiritual form of each thing; then each of these forms reshaped itself to resemble the imagined form made on earth. Moses saw each of these forms in Malchut, the mirror that does not shine but only reflects, but he grew confused over which image to use, so God told him to use the imaginary image and He would use the spiritual image, thus combining the two. Another explanation for 'the accounts of the Tabernacle' is that the Holy Spirit, in the form of the Tabernacle, was a mirror that reflected to everyone the amount of gold and silver offered by Yisrael. After the work was completed Moses had to count everything up to prove his trustworthiness, and even the Other Side was able to find no fault with him. Rabbi Shimon turns to the meaning of 'testimony' in "the Tabernacle of the Testimony," and offers two explanations of why the Levites serve in the Tabernacle. Rabbi Aba introduces a new topic, that time when God will increase peace in the world and the root of the Tree of Life will prevail. We also learn that blessings only exist where they aren't being counted. Rabbi Chizkiyah offers his explanation of the title verse, saying that the 'holy ground' Moses stood on was the Shechinah, and that God made him ruler over Malchut. Whatever Moses decreed God performed. Moses was the voice, Zeir Anpin, that uttered the speech, Malchut, and he inventoried the Tabernacle so it could come out of exile.

12. "These are the accounts of the Tabernacle, the Tabernacle of the Testimony, as they were counted, according to the commandment of Moses" (shemot 38:21). Rabbi Shimon opened the discussion with the verse: "In the beginning Elohim created the heaven and the earth" (Beresheet 1:1). This was already explained and expounded upon in different manners, yet the Holy One, blessed be He created it resembling the higher one, so this world will be shaped like the higher world, WHICH IS MALCHUT. And all the supernal hues of above were installed below IN THIS WORLD, to join and connect world to world, THIS WORLD TO MALCHUT.

12 אלה פקודי המשכן משכן העדות אשר פקד על פי משה. ר"ש פתח, בראשית ברא אלהים את השמים ואת הארץ, האי קרא אוקמוה ואתמר בכמה סטין. אבל כד ברא קודשא ברין הוא עלמא, ברא ליה בגוונא דלעילא, למהוי עלמא דא בדיוקנא דעלמא דלעילא. וכל אינון גוונין דלעילא, אתקין לון לתתא, לאתדבקא ולאיתקשרא עלמא בעלמא.

13. And when the Holy One, blessed be He wanted to create the world, He looked at the Torah and then created it. And He looked upon the Holy Name, YUD HEI VAV HEI, which comprises the Torah, and gave existence to the world. The world was created by three sides - Chochmah, Tevunah, and Da'at. By Chochmah, as it is written - "Hashem by Wisdom founded the earth" (Mishlei 3:19); by Tevunah, as it is written - "by understanding (Heb. Tevunah) He established the heavens" (Ibid.); and by Da'at, as it is written - "by His knowledge (Heb. Da'at) the depths were broken up" (Ibid. 20). So all contribute to the existence of the world, and by these three, the Tabernacle was built, as it is written, "and I have filled him with the spirit of Elohim, in Wisdom, and in understanding, and in knowledge" (Shemot 31:3).

13 וכד בעא קודשא ברין הוא למברי עלמא, אשגח באורייתא וברא ליה. ואסתפל בשמא קדישא, כלל דאורייתא, וקיים עלמא. בתלת סטין אתקיים עלמא, ואינון חכמה ותבונה ודעת. בחכמה, דכתיב יי' בחכמה יסד ארץ. בתבונה, דכתיב כונן שמים בתבונה. בדעת, דכתיב בדעתו תהומות נבקעו. הא בלהו בקיומא דעלמא. ובאלין תלתא אתבני משכנא, דכתיב ואמלא אותו רוח אלהים בחכמה בתבונה ובדעת.

14. All these three, CHOCHMAH, TEVUNAH AND DA'AT, were alluded to in this verse. "In the beginning" corresponds to "in Wisdom," FOR CHOCHMAH IS CALLED 'BEGINNING' AS IT IS WRITTEN, "THE BEGINNING OF WISDOM" (TEHILIM 111:10); "Elohim created" corresponds to Tevunah, FOR TEVUNAH IS CALLED 'ELOHIM'. "The heaven" is as written - "and in knowledge." FOR ZEIR ANPIN IS CALLED 'HEAVEN' AND IS THE INNER MEANING OF DA'AT. And all are mentioned in the building of the Tabernacle. In this secret it is written, "And these are the accounts of the Tabernacle," for this is the secret of Chochmah, AS ACCOUNTS AND NUMBERS ARE DRAWN FROM CHOCHMAH. "The Tabernacle of the Testimony," is the secret of Tevunah, FOR THE ILLUMINATION OF CHOCHMAH, REVEALED IN YISRAEL - SABA AND TEVUNAH, IS CALLED 'TESTIMONY'. "According to the commandment of Moses," is the secret of Da'at, FOR MOSES IS THE SECRET OF DA'AT. All is done the one corresponding to the other, for everything the Holy One, blessed be He, created in this world, He created it as the reflection of above. All this is shown in the building of the Tabernacle.

15. Come and see: When the Holy One, blessed be He told Moses to construct the Tabernacle, Moses was dumbfounded, for he did not know what to do, until the Holy One, blessed be He showed him how it looked, as it is written, "And look that you make them after their pattern, which was shown to you in the mountain" (Shemot 25:9). The meaning of "after their pattern" is as we learned, that the Holy One, blessed be He showed Moses the supernal form of each thing, THE SPIRITUAL FORM, and each one OF THE SPIRITUAL HIGHER FORMS shaped itself to RESEMBLE the IMAGINED form made on earth. IN THIS WAY MOSES KNEW.

16. HE ASKS: It should have been written, 'which you see' instead of "which was shown to you," AND ANSWERS: We learned that the mirror which does not shine, WHICH IS MALCHUT, showed him within it all the wheels and shapes made below, like a mirror reflecting within itself every image.

17. This is the meaning of the verse, "which was shown to you." "You" is the secret of the mirror which does not shine, MALCHUT, which reflected all those forms for Moses to see. And he saw each thing correctly, as if looking through a glass lamp, and within a mirror reflecting all the shapes. And when Moses beheld them, he found it difficult. FOR INSIDE MALCHUT THE SPIRITUAL SHAPE OF EVERY OBJECT STOOD OUT, ONLY EACH SHAPE RESEMBLED THE IMAGINARY SHAPE PERTAINING TO THIS WORLD IN THE TABERNACLE, SO THERE WERE TWO SHAPES TO EACH OBJECT: THE SPIRITUAL AND THE IMAGINARY SHAPE. THEREFORE, MOSES FOUND IT DIFFICULT, FOR HE KNEW NOT WHICH ONE TO GRASP. So the Holy One, blessed be He said to him, 'you follow your signs and I follow Mine,' THAT MOSES SHOULD GRASP THE IMAGINARY SIGNS OF EVERY OBJECT, AND THE HOLY ONE, BLESSED BE HE WOULD GRASP THE SPIRITUAL SIGNS OF EVERY OBJECT. AND THEN THE SPIRITUAL SHAPE WOULD DWELL ON THE IMAGINARY SHAPE. Moses was then clear-minded as to the construction OF THE TABERNACLE.

14 וְכִלְהוּ תִלְתָּא רְמִיזוֹן בְּקֶרֶא דָּא, בְּרָאשִׁית, הֵייוֹנוּ דְכִתְיִב בְּחֻכְמָה. בְּרָא אֱלֹהִים, הֵייוֹנוּ דְכִתְיִב בְּתַבּוּנָה. אֵת הַשָּׁמַיִם, הֵייוֹנוּ דְכִתְיִב בְּדַעַת. וְכִלְהוּ בְּתִיבֵי בַעֲבִידַת מִשְׁכָּנָא. וּבְרָזָא דָּא בְּתִיב, אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן, דָּא רָזָא דְחֻכְמָה. מִשְׁכָּן הָעֲדוּת, דָּא רָזָא דְתַבּוּנָה, אֲשֶׁר פֶּקֶד עַל פִּי מֹשֶׁה, דָּא רָזָא בְּדַעַת. וְכֹלֵא דָּא לְקַבֵּל דָּא, בְּגִין דְּכָל מַה דְּבִרָא קוּדְשָׁא בְּרִיךְ הוּא בַּעֲלָמָא דִּין, בְּרָא לִיהּ בְּגוּוֹנָא דְלַעֲיֻלָּא. וְכֹלֵא אֲתֵרְשִׁים בַּעֲבִידַת מִשְׁכָּנָא.

15 תָּא חֲזִי, בִּשְׁעָתָא דְאָמַר לִיהּ קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה עֲבִיד מִשְׁכָּנָא, הוּהּ קָאִים מֹשֶׁה תוּהָא, דְּלֹא יָדַע מַה לְמַעֲבַד, עַד דְּאֲחֲזִי לִיהּ קוּדְשָׁא בְּרִיךְ הוּא בְּעֵינָא, כְּמַה דְכִתְיִב וּרְאָה וַעֲשֵׂה בְּתַבְנִיתָם אֲשֶׁר אִתָּהּ מִרְאָה בְּהָר. מֵאִי בְּתַבְנִיתָם. אֵלֹא אֹלִיפְנָא, דְּאֲחֲמִי לִיהּ קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה, דִּיוּקְנָא דְכָל מְלָה וּמְלָה, כְּהֵהוּא דִּיוּקְנָא דְאִיהוּ לַעֲיֻלָּא, וְכָל חַד וְחַד הוּהּ עֲבִיד דִּיוּקְנָא דִּילִיָּהּ כְּדִיוּקְנָא דְאִיהוּ אֲתַעֲבִיד בְּאַרְעָא.

16 אֲשֶׁר אִתָּהּ מִרְאָה בְּהָר, אֲשֶׁר אִתָּהּ רוּאָה מִבְּעִי לִיהּ. אֵלֹא אֹלִיפְנָא, דְּאֶסְפֶּקְלָרִיא דְּלֹא נִהְרָא, הוּהּ אֲחֲמִי לִיהּ בְּגִיָּה כָּל אֵינֹן גּוּוֹנִין וְדִיוּקְנִין דְּאֲתַעֲבִידוּ לְתַתָּא, כְּהֵאִי חִיזוּ דְאֲחֲזִי בְּגִיָּה כָּל אֵינֹן דִּיוּקְנִין.

17 מִשְׁמַע דְכִתְיִב אֲשֶׁר אִתָּהּ מִרְאָה, אִתָּהּ, רָזָא דְאֶסְפֶּקְלָרִיא דְּלֹא נִהְרָא, דְּאֲחֲזִי לִיהּ בְּגִיָּה כָּל אֵינֹן דִּיוּקְנִין. וְהוּהּ חֲמִי לֹון מֹשֶׁה כָּל מְלָה וּמְלָה עַל תְּקוּנָהּ, כְּמַה דְּחֲמִי גּוּ עֲשִׂשִׁיתָא, וְגוּ חִיזוּ דְאֲחֲזִי כָּל דִּיוּקְנִין. וְכֵד אֶסְתַּכַּל בְּהוּ מֹשֶׁה, אֲתַקְשִׁי קִמְיָה, אָמַר לִיהּ קוּדְשָׁא בְּרִיךְ הוּא, מֹשֶׁה, אֵת בְּסִימְנִיךְ, וְאֲנִי בְּסִימְנִי בְּרִין אֲתִישֵׁב מֹשֶׁה בְּכָל עֲבִידַתָּא.

18. And when all the work was completed, Moses had to count everything, so Yisrael would not say that some gold and silver was left, and that he was planning to take it. Therefore, he counted before Yisrael, as it is written, "and be guiltless before Hashem and before Yisrael" (Bemidbar 32:22).

19. The reason the verse states, "These are the accounts of the Tabernacle, the Tabernacle of the Testimony," is that the Holy Spirit, WHICH IS MALCHUT, CALLED 'TABERNACLE', was a mirror which reflected to everyone the amount of all the gold and silver offered by Yisrael. And the Holy Spirit would say, "and the silver of them that were numbered of the congregation was a hundred talents..." (Shemot 38:25), and "all the gold that was applied for the work..." (Ibid. 24), for the Holy One, blessed be He was pleased with all the craftsmen, and wanted to display their trustworthiness before all.

20. "These are the accounts of the Tabernacle." Come and see: At the time when the construction of the Tabernacle took place, the Other Side roamed about, to bring accusations. He found no flaw in the faithfulness of the craftsmen, so the Holy One, blessed be He caused him to yield before Moses. And he, THE OTHER SIDE, had to check their worthiness in spite of himself and to acknowledge it before all. This is the mystery of the verse, "These are the accounts of the Tabernacle." And we explained that "These" is the same as in "even these may forget" (Yeshayah 49:15), REFERRING TO THE OTHER SIDE, FOR BOTH CASES ALLUDE TO THE OTHER SIDE. It is also written, "as they were counted according to the commandment of Moses." For there, ACCORDING TO MOSES, all was counted and numbered, until the accounting of the Tabernacle was complete before Moses and all of Yisrael.

21. "These are the accounts of the Tabernacle, the Tabernacle of the Testimony." HE ASKS: What is "Testimony"? HE ANSWERS THAT the word 'Tabernacle' is written twice, "THE TABERNACLE, THE TABERNACLE OF THE TESTIMONY." One above, IN BINAH, THE TABERNACLE OF THE TESTIMONY, and one below, IN MALCHUT, THE TABERNACLE. And the Tabernacle is called "the Tabernacle of the Testimony." What is "the Testimony"? It is as in the verse, "the tribes of Yah (Heb. Yud-Hei), a testimony to Yisrael" (Tehilim 122:4), this name, YUD-HEI, WHICH IS CHOCHMAH AND BINAH, is a testimony to Yisrael.

22. The verse, "This He ordained in Yehosef for testimony..." (Tehilim 81:6) is explained in the same manner. IT IS CALLED 'testimony' for the name Yah in Yehosef, WHICH STANDS FOR CHOCHMAH AND BINAH, is surely a testimony. These two letters, YUD AND HEI, give testimony everywhere, NAMELY, THEY SHINE WITH THE ILLUMINATION OF CHOCHMAH CALLED 'EDEN' OR 'TESTIMONY'. And there is testimony here IN YUD-HEI. For this reason IT IS WRITTEN, "the Tabernacle of Testimony" MEANING THAT it is the Tabernacle of that testimony, YUD-HEI, NAMELY BINAH. Therefore it is called a Tabernacle, after the secret of the Holy Name, YUD-HEI. This is the meaning of the verse, "and My testimony that I shall teach them" (Tehilim 132:12). Since that place YUD-HEI is the most hidden and concealed of all, THEREFORE IT IS SAID, "I SHALL TEACH THEM."

18 כִּד אֶתְעֵבִיד כָּל עֲבִידָתָא, אֶצְטְרִיךְ מֹשֶׁה לְמַמְנֵי כָּלָא, בְּגִין דְּלֹא יִימְרוּן יִשְׂרָאֵל דְּאִשְׁתָּאֵר בְּסַפָּא וְדִהְבָּא, וְאִסְתְּלִיק לְנִטְלָא לִיה. וְעַל דָּא אֶצְטְרִיךְ לְמַמְנֵי חוֹשְׁבָנָא קַמֵּיהּ דִּישְׂרָאֵל, בְּגִין דְּכִתִּיב וְהִייתֶם נִקְיִים מִיָּי וּמִיִּשְׂרָאֵל.

19 וּבְגִין דָּא כְּתִיב, אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת, דִּהָא רוּחָא דְקוּדְשָׁא, הוּא אַחֲזִי לְכָלָא, חוֹשְׁבָנָא דְכָל דִּהְבָּא וְכַסְפָּא דְנִדְיָבוּ יִשְׂרָאֵל, וְרוּחַ קוּדְשָׁא הוּא אָמַר וְכִסֵּף פְּקוּדֵי הָעֵדָה מֵאֵת כְּבֹר וְגו', כָּל הַזֶּהב הָעָשׂוּי לְמִלְאכָה וְגו'. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אֶתְרַעֵי בְּה, בְּאִינוֹן אוֹמְנִין, וּבְעָא לְאַפְקָא מִהֵימְנוּתָא דִּילְהוֹן קָמִי כָּלָא.

20 אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן. ת"ח, בְּהֵיִא שְׁעָתָא דְעֲבִידָתָא דְמִשְׁכָּנָא אֶתְעֵבִיד, הוּא סְטְרָא אַחְרָא אֲזִיל וְשָׂאט לֹא־סְטָאָה, וְלֹא אִשְׁכַּחַת עִילָה עַל מִהֵימְנוּתָא דְאוֹמְנִין, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא כְּפִיף לִיה לְקַמֵּיהּ דְּמֹשֶׁה, וְאִיהּ עֵבִיד חוֹשְׁבָנָא דְמִהֵימְנוּתָא בְּעַל כְּרַחֲיָה, וְסָלִיק מִהֵימְנוּתָא דִּילְהוֹן לְגַבֵּי כָּלָא. וְרָזָא דָּא דְכִתִּיב אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן. וְהָא אוֹקִימָנָא, אֵלֶּה: כד"א, גַּם אֵלֶּה תִּשְׁכַּחְנָה. וּכְתִיב, אֲשֶׁר פָּקַד עַל פִּי מֹשֶׁה, דִּתְמֵן אֶתְמַנִּי וְאֶתְפָּקִיד, עַד דְּאֶתְעֵבִיד חוֹשְׁבָנָא דְּבִי מִשְׁכָּנָא, קָמִי מֹשֶׁה וְיִשְׂרָאֵל כָּלְהוּ.

21 אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת. מֵאֵן עֵדוּת. אֵלֹא תְרִי זְמַנִּי כְּתִיב הָכָא מִשְׁכַּן, חַד לְעִילָא, וְחַד לְתַתָּא. וּמִשְׁכַּן אֶקְרִי מִשְׁכַּן הָעֵדוּת. וּמֵאֵן עֵדוּת. כד"א שְׁבִטִי יֵה עֵדוּת לְיִשְׂרָאֵל. שְׁמָא דָּא, אִיהּ עֵדוּת לְיִשְׂרָאֵל.

22 בְּגוּוֹנָא דָּא עֵדוּת בִּיהוֹסֵף שְׁמוֹ, עֵדוּת שֵׁם יֵה בִּיהוֹסֵף, אִיהּ עֵדוּת וְדֹא, אֵלִין תְּרִין אֲתוּן סְהַדִּין סְהַדוּתָא בְּכָל אַתְר, וְהָכָא אִיהּ עֵדוּת. וּבְגִין כֵּךְ, מִשְׁכַּן הָעֵדוּת, מִשְׁכָּנָא דִּהָאֵי עֵדוּת. וְעַל דָּא מִשְׁכָּנָא אֶקְרִי, עַל רָזָא דְשְׁמָא דָּא קְדִישָׁא. וְהֵינּוּ דְכִתִּיב, וְעֵדוּתִי זֹו אֶלְמָדָם, בְּגִין דִּהָאֵי אַתְר, אִיהּ סְתִימוּ וּגְנִיזוּ דְכָלָא.

23. "As they were counted, according to the commandment of Moses." HE ASKS: I do not know yet whether the Tabernacle was counted or the Testimony, AS IT WAS SAID, "THE ACCOUNTS OF THE TABERNACLE, THE TABERNACLE OF THE TESTIMONY." HE REPLIES: Assuredly the Testimony was, WHICH IS THE SECRET OF YUD-HEI AS MENTIONED. For since the day the patriarchs and the tribes, the sons of Jacob, passed away from the world, Yisrael were left in exile, and because of all their troubles, they forgot the knowledge of the Supernal Holy Name, which is the name Testimony, that sustains heaven and earth, NAMELY, THE MOCHIN OF MALE AND FEMALE. For these two letters, YUD-HEI, established the high and low worlds, and all the sides of the world, NAMELY, THEY GIVE THEM MOCHIN.

24. When Moses came, this name OF YUD-HEI was accounted and remembered in the world, and when he was in the thorn bush, he immediately asked about this name, as it is written, "and they shall say to me, what is His name? What shall I say to them?" (Shemot 3:13). There the name was entrusted to Moses. THIS IS THE SECRET OF THE VERSE, "AS THEY WERE COUNTED, ACCORDING TO THE COMMANDMENT OF MOSES."

25. HE ASKS: IT IS WRITTEN, "THE TABERNACLE OF THE TESTIMONY... the service of the Levites," What is "the service of the Levites?" HE ANSWERS this is a secret, as it is written, "and the Levite shall do the service (lit. 'serve him')" (Bemidbar 18:23). For HE is the secret of the Holy Name, BINAH, that is called 'he' and not 'you', NAMELY, THIRD PERSON AND NOT SECOND PERSON, LIKE MALCHUT, WHICH IS CALLED 'YOU'. That is the reason the Levites serve THE TABERNACLE OF THE TESTIMONY, WHICH IS BINAH. Another explanation: the service of the Levites is carrying the Tabernacle upon their shoulders from one place to another, as it is written, "But to the sons of Kehat he gave none, because the service of the sanctuary belongs to them, they bore it on their shoulders" (Bemidbar 7:9). THEREFORE THE TABERNACLE IS CALLED IN THEIR NAME, NAMELY "THE SERVICE OF THE LEVITES."

26. "These are the accounts of the Tabernacle, the Tabernacle of the Testimony." Rabbi Aba opened the discussion with the verse: "And in that day it shall be, that the root of Yishai..." (Yeshayah 11:10). "In that day" refers to the time when the Holy One, blessed be He will increase peace in the world, and then the root of the Tree of Life will prevail, WHICH IS THE SECRET OF THE CENTRAL COLUMN, THAT RECONCILES AND MAKES PEACE BETWEEN RIGHT AND LEFT. From this root all other roots will prevail below, NAMELY, THE GRADES IN MALCHUT AND IN BRIYAH, YETZIRAH AND ASIYAH, for they all are rooted and draw their strength from it.

27. The verse continues, "...that stands for a banner of the peoples" (Yeshayah 11:10), for it is a banner and an ensign to the mystery of the Holy Name, YUD HEI VAV HEI. "To it shall the nations seek" (Ibid.) because there is found the secret of existence, THAT IS, MOCHIN, of the Holy Name. Therefore the nations shall seek it, IN ORDER TO RECEIVE CHOCHMAH AND DA'AT FROM THERE, "and many people shall go and say, 'come and let us go up to the Mountain of Hashem'" (Yeshayah 2:3). Therefore, "to it shall the nations seek." "And his resting place shall be glorious" (Yeshayah 11:10), "His resting place" is the Temple, WHICH IS MALCHUT, as it is written, "This is My resting place forever" (Tehilim 132:14); it will be "glorious" because it is thus called 'the Glory of Hashem,' when "the light of the moon shall be as the light of the sun" (Yeshayah 30:26), THE LIGHT OF MALCHUT SHALL BE AS THE LIGHT OF ZEIR ANPIN, and the light of the sun shall be sevenfold" (Ibid.), AND THE LIGHT OF ZEIR ANPIN WILL BE SEVENFOLD WHAT IT WAS BEFORE.

23 אֲשֶׁר פָּקַד עַל פִּי מֹשֶׁה, עַד הֵכָא לֹא יִדְעָנָא, אִי הָיִי מִשְׁכְּנָא פָּקַד, אוּ הָיִי עֵדוּת. אֶלָּא פָּקַד וּדְאִי הָיִי עֵדוּת. בְּגִין דְּמִן יוּמָא דְאֶסְתְּלִיקוּ אַבְהֵן מִעֲלָמָא, וְכָל אִינוּן שְׁבֻטִין בְּנוֹי דִּיעֻקֵּב, וְאֶשְׁתְּאַרוּ יִשְׂרָאֵל בְּגִלּוּתָא, בְּאִינוּן עֶאֱקוּן, אֶתְנָשִׁי מִנִּיּוּהוּ יִדְעָא דְרִזָּא דְשִׁמְא קְדִישָׁא עֲלָאָה דָא, דְאִיהוּ שִׁמְא דְעֵדוּת, קִיּוּמָא דְשִׁמְיָא וְאַרְעָא, דְאֶלִּין תְּרִין אֲתוּנוּן, אוּקִימוּ עֵילָאִי וְתַתָּאִי, וְכִלְהוּ סִטְרִין דְעֲלָמָא.

24 בִּיּוֹן דְאֶתָא מֹשֶׁה, אֶתְפָּקַד וְאֶדְבַּר שִׁמְא דָא בְעֲלָמָא. דְכַד הוּהּ בְּסֻנָּה מִיַּד שְׂאִיל עַל שִׁמְא דָא, דְכִתְיִב וְאָמְרוּ לִי מָה שְׁמוֹ מָה אוּמַר אֲלֵיהֶם. וְתַמֵּן אֶתְפָּקַד שִׁמְא דָא עַל פִּי מֹשֶׁה.

25 עֲבֵרַת הַלְוִיִּם, מֵאִי עֲבֵרַת הַלְוִיִּם. אֶלָּא רִזָּא דָא דְכִתְיִב, וְעֵבֶר הַלְוִי הוּא. הוּא: דָא רִזָּא דְשִׁמְא קְדִישָׁא, דְאֶקְרִי הוּא, וְלֹא אֶקְרִי אֶתָּה. וּבְגִין דָא עֲבֹדַת הַלְוִיִּם וּדְאִי. ד"א עֲבֵרַת הַלְוִיִּם, דְאִינוּן נְטִלִין מִשְׁכְּנָא עַל כְּתֻמִּיּוּהוּ מֵאַתֵּר לְאַתֵּר, דְכִתְיִב וְלִבְנֵי קָהָת לֹא נָתַן כִּי עֲבֹדַת הַקֹּדֶשׁ עֲלֵיהֶם בְּכַתֵּף יִשְׂאֻן.

26 אֵלָּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת וְגו'. רַבִּי אֲבָא פָתַח, וְהָיָה בַּיּוֹם הַהוּא שְׂרֵשׁ יִשְׂרָאֵל וְגו'. וְהָיָה בַּיּוֹם הַהוּא, בְּזִמְנָא דְקוּדְשָׁא בְרִיךְ הוּא יִסְגִּי שְׁלָמָא בְעֲלָמָא, יִתְקַיֵּים שְׂרֵשׁא דְאֵילָנָא דְחַיִּי, וְהָהוּא שְׂרֵשׁא, מִנִּיהּ יִתְקַיֵּמוּ שְׂאֵר שְׂרָשִׁין לְתַתָּא, דְכִלְהוּ אֶשְׁתְּרִשֵּׁן וְאֶתְקַיֵּימֵן מִנִּיהּ.

27 אֲשֶׁר עוֹמֵד לִנְס עַמִּים, דְהָאִי אִיהוּ קִיּוּמָא לְנָסָא וְלֹאֵת לְרִזָּא דְשִׁמְא קְדִישָׁא. אֲלִיוּ גוֹיִם יִדְרָשׁוּ, דְתַמֵּן רִזָּא דְקִיּוּמָא דְשִׁמְא קְדִישָׁא, וּבְגִין כֵּךְ אֲלִיוּ גוֹיִם יִדְרָשׁוּ. כַּד"א, וְהִלְכוּ עַמִּים רַבִּים וְאָמְרוּ לָכּוּ וְנַעֲלָה אֶל הָרִי יְיָ וְגו', וְעַל דָא, אֲלִיוּ גוֹיִם יִדְרָשׁוּ. וְהָיְתָה מְנוּחָתוֹ כְּבוֹד, מְנוּחָתוֹ, דָא בִּי מְקַדְשָׁא. דְכִתְיִב זֹאת מְנוּחָתִי עַדִּי עַד. כְּבוֹד, דְהִכִּי אֶקְרִי כְבוֹד יְיָ בְּהָהוּא זִמְנָא, דְכִתְיִב וְהָיָה אוֹר הַלְבָנָה כְּאוֹר הַחֹמָה וְאוֹר הַחֹמָה יִהְיֶה שְׁבַעֲתַיִם.

28. And the resting place of the root of Yishai, WHICH IS MALCHUT, called 'the glory of Hashem' must never be counted or numbered. What is the reason? Because no blessing dwells wholly upon something counted. Blessings prevail only where there is no reckoning. And this is the first time MALCHUT was counted, as it is said, "These are the accounts of the Tabernacle."

29. Come and see: The Tabernacle is now subject to an inventory, FOR MALCHUT THAT IS CALLED 'TABERNACLE' CORRESPONDS TO THE LEFT COLUMN, WHENCE COUNTING COMES. Therefore it needed the prayer of Moses, WHICH IS THE SECRET OF THE CENTRAL COLUMN JOINING RIGHT AND LEFT AND POURING BLESSING UPON THEM AS MENTIONED ABOVE, as it is written, "And Moses blessed them" (Shemot 39:43). What is the blessing he gave them? 'May blessing be upon the work of your hands.' There were no blessings upon that counting until Moses bound it to the upper Tabernacle, BINAH, as it is written, "These are the accounts of the Tabernacle, the Tabernacle of the Testimony, as they were counted according to the commandment of Moses." AND THE TABERNACLE OF THE TESTIMONY IS BINAH, and were it not for Moses who did the counting, they would not have been able to count as it is written, "according to the commandment of Moses."

30. He opened the discussion and said: "And the word of Hashem came to him (Elijah), saying, 'Arise, go to Zarephath...behold, I have commanded a widow woman there to sustain you'" (I Melachim 17:8-9). HE ASKS: Where did the Holy One, blessed be He, command her? AND HE REPLIES: Before entering the world, the Holy One, blessed be He decreed above that the crows should bring food to Elijah, and that woman should give food to Elijah.

31. It is written: "And she said, 'As Hashem your Elohim lives, I have nothing baked, but a handful of meal in a jar, and a little oil in the cruse...'" (Ibid. 12). The meal was counted, for the jar contained a handful of meal, and that was its quantity. Being measured, it was not worthy for a blessing to dwell in it. But it is written, "For thus says Hashem, the Elohim of Yisrael, 'The jar of meal shall not be spent, neither shall the cruse of oil fail, until the day that Hashem sends (Heb. tet) rain upon the earth'" (Ibid. 14), AND BECAUSE OF THAT BLESSING, THERE WERE BLESSINGS UPON IT THOUGH IT WAS MEASURED.

32. HE ASKS: It is pronounced 'tet' BUT IS WRITTEN 'TITEN' (ENG. 'GIVE'), why is this so? HE ANSWERS in all that generation there was no person who was meritorious like that woman. Therefore it was written: 'titen' (lit. 'she will give'), to say, you will give rain upon the world due to your great merit.

28 ומנוחתו דהווא שרש ישי, דאתקרי בבור יי', לא יתמני, ולא יקום בחושבנא לעלמא. מאי טעמא. בגין דכל מה דקיימא בחושבנא, לא שריין תמן ברכאן בשלימו. וברכאן שריין במה דלא קיימא בחושבנא. בזמנא קדמא קיימא בחושבנא, דכתיב אלה פקודי המשכן.

29 תא חזי, משכנא דא קיימא בחושבנא, ובגין כך אצטריך לצלותא דמשה, דישרי עליה ברכאן, דכתיב ויברך אותם משה, ומה ברכה בריך לון, יהא רעוה דתשרי ברכה על עובדי ידיכון. וברכאן לא שראן על האי חושבנא עד דאקשר ליה משה במשכנא דלעילא, דכתיב אלה פקודי המשכן משכן העדות אשר פקד על פי משה. דאי לאו דאתעבר חושבנא על ידא דמשה, לא יכלין אינון למעבר חושבנא, דכתיב אשר פקד על פי משה.

30 פתח ואמר, ויהי דבר יי' אליהו לאמר קום לך צרפתה וגו' הנה צויתי שם אשה אלמנה לכלכלך. וכי אן פקיד לה קודשא בריך הוא. אלא עד לא ייתי לעלמא, פקיד קודשא בריך הוא בגזירה דיליה לעילא על העורבים, למיתי מזונא לאליהו, ולהיא אתתא למיהב ליה מזונא.

31 מה כתיב, ותאמר חי יי' אלהיך אם יש לי מעוג כי אם מלא כף קמח בכר ומעט שמן בצפחת וגו'. והא הכא מדירו הוה ביהוה קמחא, דהא הוה ביה מלא כף קמח בכר, כף הוא מדירו דיליה, ואתחזי דלא שריין ביה ברכן, הואיל וקאים במדה. מה כתיב, כי כה אמר יי' אלהי ישראל כד הקמח לא תכלה וצפחת השמן לא תחסר עד יום תת יי' גשם.

32 תת, תתן כתיב, מאי טעמא. בגין דבכל דרא לא אשתכח מאן דיזבי לזכו בהאי אתתא, ועל דא כתיב תתן, אנת תתן מטרא על עלמא, בגין דזכותך סגי.

33. It is written: "And the jar of meal was not consumed, neither did the cruse of oil fail, according to the word of Hashem which He spoke through Elijah" (Ibid. 16). And though the meal was measured, for it was a handful, NEVERTHELESS no blessings were stopped from it, because of what Elijah had said, that "the jar of meal shall not be spent." And it is written, "the jar of meal was not spent." Even though the Tabernacle of the Testimony was accounted, since this was decreed by Moses, blessings dwell in it all the more. Therefore it is written, "These are the accounts of the Tabernacle, the Tabernacle of the Testimony that were counted according to the commandment of Moses."

34. "These are the accounts of the Tabernacle." Rabbi Chizkiyah opened the discussion and said: "Do not come near, put off your shoes from off your feet..." (Shemot 3:5). This verse was thus explained, that the Holy One, blessed be He separated Moses from his wife so he may cleave to the Shechinah, as it is written, "for the place on which you stand is holy ground" (Ibid.). The holy ground is the Shechinah, NAMELY, holy unity with the high world Moses held on to at that time.

35. For then the Holy One, blessed be He connected him with the fondness of above, and he was appointed supernal chieftain in charge of the house, MALCHUT, MEANING THAT HE BECAME A CHARIOT OF ZEIR ANPIN, WHICH IS SUPERIOR TO MALCHUT. He decrees, and the Holy One, blessed be He performs, as it is written, "and the earth opens her mouth, and swallows them up..." (Bemidbar 16:30), and "as he had made an end of speaking all these words, that the ground split" (Ibid.). It is also written, "Rise up, Hashem...Return, Hashem" (Ibid. 10:35-36). That is why it is written, "as they were counted, according to the commandment of Moses," for according to Moses the Tabernacle was accomplished, and everything counted. The counting of the Tabernacle, MALCHUT, was done by Moses, as it is written, "I have indeed taken count of you" (Shemot 3:16). Moses was a voice, NAMELY ZEIR ANPIN that utters the speech, MALCHUT, and he took count of it so it may come out of exile. And now you are commanded to draw holiness from above downward, as it is written, "And let them make Me a sanctuary, that I may dwell among them" (Shemot 25:8).

36. "And Betzalel the son of Uri, the son of Chur, of the tribe of Judah..." (Shemot 38:22). Rabbi Yehuda said: We have already learned that Betzalel was of the right side, FROM CHESED, and arranged everything. Moreover, Judah was the king and ruler over the rest of the tribes. Therefore, he who accomplished the whole work of the Tabernacle issued from him. It was explained that Betzalel means 'IN THE SHADOW' (HEB. BETZEL) OF EL. Who dwells in the shadow of El? The right side, AS CHESED IS CALLED 'EL'. From this side did he construct everything and he inherited the Wisdom to accomplish all the work.

33 וכתוב בד הקמח לא כלתה וצפחת השמן לא חסר בדבר יי' אשר דבר ביד אליהו. וכי אם יהוא קמחא דקיימא במדידו, דהוה מלא כף קמח, לא פסקו מניה ברכאן בגין מלה דאליהו, דכתיב בד הקמח לא תכלה, וכתוב בד הקמח לא כלתה. משכן העדות אע"ג דקיימא בחושפנא, הואיל ואתפקד על ידא דמשה, כל שכן וכל שכן דשריין ביה ברכאן. ועל דא כתיב, אלה פקודי המשכן משכן העדות אשר פקד על פי משה.

34 אלה פקודי המשכן. ר' חזקיה פתח ואמר, אל תקרב הלום של נעליך מעל רגליך וגו'. האי קרא אוקמוה, דפריש ליה קודשא בריך הוא מאתתיה, בגין לאתדבקא בשכינתא, דכתיב כי המקום אשר אתה עומד עליו ארמת קדש הוא. ארמת קדש, דא שכינתא, אתדבקותא קדישא אתדבק משה בההיא שעתא לעילא.

35 דכדין קודשא בריך הוא קשיר ליה בחביבותא דלעילא, ואתפקד רב ממנא על ביתא, ואיהו גזיר, וקודשא בריך הוא עבד, דכתיב ופצתה האדמה את פיה וגו', וכתוב ויהי ככלותו לדבר וגו', ותבקע האדמה. וכתוב, קומה יי'. שובה יי'. הדא הוא דכתיב אשר פקד על פי משה. על פי משה אתתקן, ואתפקד בכלא. פקידא דמשכן הוה על ידא דמשה, דכתיב פקד פקדתי אתכם, דאיהו הוה קול, דאפיק ליהוא דבור, ועבד ליה פקידה לנפקא מן גלותא. והשתא אתפקדא לאמשכא קדושה מעילא לתתא, כמד"א ועשו לי מקדש ושכנתי בתוכם.

36 ובצלאל בן אורי בן חור למטה יהודה וגו'. א"ר יהודה, הא אתמר, דהא בצלאל מסטרא דימינא הוה, ואיהו אתקין תקונא דכלא. ותו, דהא יהודה איהו שליטא ומלכא על כל שאר שבטין, ומניה נפק מאן דאתקין כל משכנא. בצלאל, הא אוקמוה, בצל אל, ומאן איהו בצל אל. דא ימינא. ותו, מסטרא דא אתקין כלא, וירית חכמתא למעבד כל עבדא.

37. "And with him was Aholiav, son of Achisamach, of the tribe of Dan" (Ibid. 23). He is of the left side, of rigorous Judgment, FOR DAN INDICATES JUDGMENT (HEB. DIN). We already explained that by these two sides, RIGHT AND LEFT, the Tabernacle was made, WHICH IS MALCHUT. It was built and tied to them, so it may be between right and left. And this was already taught and explained.

37 וְאִתּוֹ אֶהֱלִיָּאב בֶּן אַחִיסַמַּךְ לְמִטֵּה דָן, דָּא אִיהוּ מִסְטָרָא דְשִׁמְאֵלָא, דָּא אִיהוּ מִסְטָרָא דְדִינָא קְשִׁיָּא, וְהָא אוּקְמוּהּ, דְּהָא מִתְרִין סְטְרִין אֵלִין, אֶתְעֵבִיד מִשְׁכְּנָא, וְאֶתְתַּקֵּן בְּהוּ, לְאַתְקַשְׂרָא בְּהוּ, לְמַהוּי בֵּין יְמִינָא וּשְׁמַאלָא, וְהָא אֶתְמַר וְאוּקְמוּהּ.

5. "Beautiful for situation, the joy of the whole earth"

Rabbi Yehuda says that when God created the world He threw a precious stone down from underneath the throne of glory. It fell into the abyss and one end of it stuck out, this is now the foundation of the world. From this point are three circles of expansion. The first is clear and pure, and corresponds to the temple and Jerusalem. The second is delicate and clear, though not so pure as the innermost circle, and corresponds to all of Yisrael. The third is all the rest of the world. The ocean surrounds them all. This schema is also the secret of all the colors in the eye that surround the middle point that gives the power of vision to the whole eye. This is like the Holy of Holies, the Ark and the Seat of Mercy, this point is the means of sight for the whole world. The people who merit forgiveness and mercy go into the temple until they reach the middle point that is "Beautiful of situation, the joy of the whole earth, Mount Zion..."

38. He opened the discussion and said: "Beautiful for situation, the joy of the whole earth; Mount Zion, the sides of the north, the city of the great king" (Tehilim 48:3). Come and see: When the Holy One, blessed be He created the world, He threw one precious stone from beneath the throne of glory. It fell down to the abyss, where one edge was stuck, and the other edge of the stone was up. This other head which stood upward is the one point standing in the middle of the universe, whence it spreads right and left and in all directions. And THE WORLD exists by that middle point, called 'foundation' (Heb. shtiyah), as from it the world spreads in all directions. We have to explain further, that 'Shtiyah' consists of 'shat Yah' (Eng. 'Yah has put'), and that the Holy One, blessed be He put (Heb. shat) it to be the foundation of the universe and the plant of everything.

38 פִּתַּח וְאָמַר, יִפֶּה נוֹף מְשׁוּשׁ כָּל הָאָרֶץ הִר צִיּוֹן יִרְבְּתִי צֶפּוֹן קְרִית מֶלֶךְ רֵב. תָּא חַזִּי, כִּד בְּרָא קוּדְשָׁא בְרִיךְ הוּא עֲלֵמָא, אֲשֵׁדִי חַד אַבְנָא וְקִירָא מִתַּחֲוֹת כְּרִסֵּי יְקָרִיָּה, וְשָׁקַע עַד תְּהוֹמָא, וְרִישָׁא חֲדָא דִּיהוּא אַבְנָא נָעִיץ גּוֹ תְּהוֹמִי, וְרִישָׁא אַחֲרָא לְעִילָא, וְהָהוּא רִישָׁא אַחֲרָא עֲלָאָה, אִיהוּ חַד נְקוּדָה דְקִיּוּמָא בְּאַמְצָעִיתָא דְעֲלֵמָא, וּמִתְמָן אֶתְפַּשְׁט עֲלֵמָא לְיְמִינָא וּשְׁמַאלָא וּלְכָל סְטְרִין, וְאֶתְקִיּוּם בְּהִיא נְקוּדָה אֲמֻצְעִיתָא, וְהָיָא אַבְנָא אֶתְקִרִי שְׁתִּיָּה, דְּמִנָּה אֲשֵׁתִיל עֲלֵמָא לְכָל סְטְרִין. תּוּ שְׁתִּיָּה, שְׁתִּיָּה, קוּדְשָׁא בְרִיךְ הוּא שְׁוִי לָהּ לְמַהוּי יְסוּדָא דְעֲלֵמָא וּשְׁתִּילוּ דְכָלָא.

39. The earth was spread in three ways around the point, WHICH IS MALCHUT, FOUND IN THE INNERMOST PART OF THIS WORLD. In the first expansion around the point there is all the clarity and purity on earth; it is above the earth around that point. The second expansion is around the first one, it is not as clear and pure, but is delicate and clear REGARDING the transparency of the dust, more than any other dust. The third expansion is dark and its dust is thicker than the rest, around which are the waters of the ocean that surrounds the world. It is found that this point stands in the center, and all manners of world expansion encircle it.

39 בְּתֵלַת גּוּוּנִין אֶתְפַּשְׁטַת אֶרֶעָא סַחְרָנִיָּה דִּיהוּא נְקוּדָה, אֶתְפַּשְׁטוּתָא קְדָמָאָה, סַחְרָנִיָּה דִּיהוּא נְקוּדָה, כָּל צַחוּתָא וּזְכוּתָא דְאֶרֶעָא קִיּוּמָא תְּמָן, וְתְמָן אִיהוּ. וְהָא קִיּוּמָא לְעִילָא עַל כָּל אֶרֶעָא סַחְרָנִיָּה דִּיהוּא נְקוּדָה. אֶתְפַּשְׁטוּתָא תְּנִינָא, סַחְרָנִיָּה דִּיהוּא אֶתְפַּשְׁטוּתָא קְדָמָאָה, לָאו אִיהוּ צַחוּתָא וּזְכוּתָא בְּהָהוּא קְדָמָאָה, אֲבָל אִיהוּ דְקִיק וְצַח בְּצַחוּתָא דְעַפְרָא, יִתִּיר מִכָּל שָׂאָר עַפְרָא אַחֲרָא. אֶתְפַּשְׁטוּתָא תְּלִיתָאָה, אִיהוּ חֲשׁוֹךְ וְגָסוּ דְעַפְרָא יִתִּיר מִכָּלָהּ, וּסַחְרָנִיָּה דִּיהוּא, קִיּוּמִין מִיּוֹן דִּימָא דְאוּקְיָנוֹס, דְּאֶסְחָר כָּל עֲלֵמָא. אֲשֵׁתִיבָא דִּיהוּא נְקוּדָה קִיּוּמָא בְּאַמְצָעִיתָא, וְכָלָהּ גּוּוּנִין דְאֶתְפַּשְׁטוּתָא דְעֲלֵמָא סַחְרָנִיָּה.

40. HE EXPLAINS WHAT HE SAID: The first expansion is the Temple, all its chambers, enclosures, courts and all that appertains, also Jerusalem and the city inside the walls. THEREFORE IT IS CLEARER AND PURER THAN THE REST OF THE LAND. The second expansion is all of the land of Yisrael that was sanctified in holiness. The third expansion is the rest of the earth, the dwelling place of the other nations. And the ocean surrounds it all.

41. It was already explained, that this is the secret of the colors in the eye, surrounding the middle point in the eye, which gives the power of vision to the whole eye. It is like the middle point, IN THE INNERMOST PART OF THE EARTH, regarding which we said, it is the sight of all, where stand the Holy of Holies, the Ark and the seat of Mercy, that are the vision to everything. It is found that the point is the means of sight to the world. Therefore, it is written of it, "Beautiful for situation, the joy of the whole earth - Mount Zion..." IT IS CALLED beautiful because this sight is beautiful. Situation (Heb. nof) is the branch (Heb. anaf) of the tree, ZEIR ANPIN, the beauty of all.

42. Come and look at the beauty of the world. And the sight thereof was never revealed to the world until the Tabernacle was constructed and erected, and the Ark was put in the sanctuary. From that time the sight of the whole world, THE SHECHINAH, was seen and the world stood firm. And THE MERITORIOUS go in the Tabernacle and the Ark until they reach the MIDDLE point IN THERE, which is "Beautiful of situation, the joy of all." When they arrive, the Ark opens and says, "This is My resting place forever, here will I dwell, for I have desired it" (Tehilim 132:14).

43. Rabbi Yisa says: This verse was pronounced by the Congregation of Yisrael, when the Temple was built and the Ark was put in its place. Rabbi Chizkiyah said that the Holy One, blessed be He said this verse, referring to the Congregation of Yisrael, for when Yisrael do His bidding, the Holy One, blessed be He sits on His throne of glory, and has mercy on the world, and there are blessings and peace and love for all. Then He said: "This is My resting place forever."

6. "These are the accounts of the Tabernacle," part two

Rabbi Chizkiyah says that although the craftsmen began work on the temple, it was finished on its own, and although God began work on the creation of the heavens and the earth they were finished on their own. As evidence for this he points out that all the verses pertaining to these events are in the passive tense, and concludes that all holy work is completed of its own accord. He turns to the account of Betzalel and Aholiav working on the Temple, and reiterates that this was the union of right and left. Next Rabbi Yisa tells us that the accounts were taken of the Tabernacle because this confirmed the work when it was finished. This accounting supersedes all previous events in the world.

40 אֶת־מִשְׁטוֹתָא קְדָמָא אִיהוּ בִּי מִקְדָּשָׁא, וְכָל אִינוּן
הֵיכְלִין וְעִזְרוֹת, וְכָל הָהוּא תְּקוּנָא דִּילֵיהּ, וִירוּשָׁלַם,
וְכָל מֵתָא מְשׁוּרָא וְלָגוּ. אֶת־מִשְׁטוֹתָא תְּנִינָא, כָּל
אַרְעָא דִּישְׂרָאֵל דְּאֶתְקַדְּשֶׁת בְּקְדוּשָׁה. אֶת־מִשְׁטוֹתָא
תְּלִיתָא, אִיהוּ כָּל שְׂאֵר אַרְעָא, אֲתֵר בִּי מוֹתְבָא
דְּשְׂאֵר עַמִּין. וַיֵּמָא דְּאוּקְיָנוּס דְּסַחְרָא כָּלָא.

41 וְהָא אוּקְמוּהּ, דְּרָזָא דָּא גְּוֹנִין דְּעִינָא, דְּסַחְרָן
לְהָהוּא נְקוּדָה דְּאַמְצָעִיתָא דְּעִינָא, דְּאִיהוּ חִיזוּ דְּכָל
עִינָא, כְּגֻוּנָא דְּהֵיאִא נְקוּדָה אֲמִצָּעִיתָא דְּקְאֻמְרָן,
דְּאִיהוּ חִיזוּ דְּכָלָא, וְתַמָּן קְאִים בֵּית קֹדֶשׁ הַקְדָּשִׁים,
וְאֹרֹן וְכַפֶּרֶת, דְּאִינוּן חִיזוּ דְּכָלָא. אֲשַׁתְּכָּח, הָהוּא
נְקוּדָה חִיזוּ דְּכָל עֲלָמָא. וְעַל דָּא כְּתִיב, יִפָּה נֹף
מְשׁוּשׁ כָּל הָאָרֶץ הִר צִיּוֹן וְגו'. יִפָּה: שְׁפִיר הָהוּא
חִיזוּ וְחִדּוּהּ דְּכָלָא. נֹף: נֹפֵא דְּאִילָנָא דְּאִיהוּ שְׁפִירו
דְּכָלָא.

42 תָּא חֲזִי, שְׁפִירו דְּעֲלָמָא, וְחִיזוּ דְּעֲלָמָא, לָא
אֲתַחֲזִי בְּעֲלָמָא, עַד דְּאֲתַבְּנִי וְאֲתַקַּם מִשְׁכְּנָא, וְעַאל
אַרְוֵנָא לָגוּ קוּדְשָׁא. מֵהֵיאִא שַׁעֲתָא, אֲתַחֲזִי חִיזוּ
דְּכָלָא בְּעֲלָמָא, וְאֲתַתְּקֵן עֲלָמָא, וְאֲזִילי בְּהָהוּא
מִשְׁכְּנָא וּבְהָהוּא אַרְוֵנָא, עַד דְּמַטִּי לְהֵיאִא נְקוּדָה
דְּאִיהִי יִפָּה נֹף חִדּוּהּ דְּכָלָא. כִּיּוֹן דְּמַטּוּ לְהֵתֵם כְּדִין
פְּתַח אַרְוֵנָא וְאָמַר, זֹאת מְנוּחָתִי עָדִי עַד פֶּה אֲשֶׁב
כִּי אֲוִיתִיהּ.

43 רַבִּי יִיסָא אָמַר, הָאִי קְרָא כְּנֶסֶת יִשְׂרָאֵל אֲמַרְהָ
לֵיהּ, בְּשַׁעֲתָא דְּאֲתַבְּנִי בִּי מִקְדָּשָׁא, וְעַאל אַרְוֵנָא
לְאֲתַרְיָה. ר' חִזְקִיָּה אָמַר, קוּדְשָׁא בְּרִיךְ הוּא אָמַר
לֵיהּ, עַל כְּנֶסֶת יִשְׂרָאֵל, כִּד יִשְׂרָאֵל עֲבָדִין רַעוּתִיהּ,
דְּהָא כְּדִין קוּדְשָׁא בְּרִיךְ הוּא יְתִיב עַל כּוּרְסֵי יְקָרִיָּה,
וְחִיּוּס עַל עֲלָמָא, וּבִרְכָּה וְשְׁלוֹם וְחִבִּיבוּתָא דְּכָלָא
אֲשַׁתְּכָּח. וּכְדִין אָמַר זֹאת מְנוּחָתִי עָדִי עַד.

44. Come and see: When all the craftsmen began their work, the very work they started was finished on its own. They started and it was finished on its own. From where do we know that? From the verse, "Thus was all the work of the Tabernacle of the Tent of Meeting finished" (Shemot 39:32), MEANING THAT IT WAS FINISHED ON ITS OWN.

45. In the same manner, "The heavens and the earth were finished" (Beresheet 2:1), MEANING THAT THEY WERE COMPLETED ON THEIR OWN. You may say, IT IS WRITTEN, "And by the seventh day Elohim ended" (Ibid.), HENCE ELOHIM COMPLETED THEM, AND THEY DID NOT COMPLETE THEMSELVES. Assuredly this is so, for though the works were completed one by one, nevertheless, the world was not altogether complete before the arrival of the seventh day. For when the seventh day arrived, all the works were completed and the Holy One, blessed be He completed the universe. This is the meaning of "And by the seventh day Elohim ended His work, which He had done." AND BY THE SEVENTH DAY, all the work He had done was complete. Therefore "by the seventh day Elohim ended His work."

46. When the Temple was built, all the work was done on its own. The craftsmen began and the work showed them, how it should be done. And it was traced and completed of its own accord. It was also written, "And the house, when it was built" (I Melachim 6:7), not 'when they built it,' but "when it was built, because it was built on its own." It is further written, "was built of stone made ready before it was brought there" (Ibid.) - "was built" and not 'they built it.' So all work, which is holy, is completed on its own accord.

47. "And Betzalel the son of Uri, the son of Chur..." (Shemot 38:22): we learned by this verse that the Holy Spirit proclaimed concerning this verse before the eyes of Yisrael, and said, "Betzalel the son of Uri, the son of Chur, of the tribe of Judah, did all that Hashem commanded Moses. And with him Aholiav, son of Achisamach." HE ASKS: What is the meaning of "And with him"? AND HE REPLIES: We learned that Aholiav did not do the work alone but with Betzalel he did what he did. This is the meaning of "with him" and not on his own. FOR BETZALEL IS RIGHT AND AHOLIAV IS LEFT. From here we learn that the left is always included in the right. Therefore it is written, "I have given with him Aholiav" (Shemot 31:6). The one is right and the other left. AND LEFT IS INCLUDED IN THE RIGHT.

44 וְתָא חַזִּי, בְּשַׁעֲתָא דְכֻלָּהּ אוּמְנִין שָׂאֲרוּ לְמַעַבְדָּא אוּמְנוּתָא, הָהוּא עוּבְדָּא מִמֶּשׁ דְּשִׂרְאן, אִיהִי אֲשַׁתְלִימַת מִגְרָמָה. אִינוּן שִׂרְאן, וְאִיהִי אֲשַׁתְלִימַת עֲבִידְתָּא, אִיהִי מִמֶּשׁ, מְנַלָּן, דְּכִתְיִב וְתָכַל כָּל עֲבֹדַת מִשְׁכַּן אָהֵל מוֹעֵד.

45 בְּגוּוּנָא דָּא וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ. וְאִי תִימָא, וַיְכַל אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי. וְדָאִי הָכִי הוּא, דְּכָל עֲלָמָא, אַע"ג דְּכָל עֲבִידָן אֲשַׁתְלִימוּ כָּל חַד וְחַד, עֲלָמָא כְּלָא לֹא הוּא שְׁלִים בְּקִיּוּמִיהּ, עַד דְּאֵתָא יוֹמָא שְׁבִיעָא, דְּכִד אֵתָא יוֹמָא שְׁבִיעָא, בְּדִין אֲשַׁתְלִימוּ כָּל עֲבִידָן, וְאֲשִׁלִּים בֵּיהּ קוּדְשָׁא בְּרִין הוּא עֲלָמָא, הָה"ד וַיְכַל אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה. בְּהָאִי, אֲשַׁתְלִים בְּקִיּוּמָא כָּל עֲבִידְתָּא דְּעֵבֶד, וְע"ד וַיְכַל אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי.

46 וְכִד אֲתַבְּנִי בִי מְקֻדְשָׁא, כָּל עֲבִידְתָּא דְּאֵתְעִבִיד, אִיהִי מִגְרָמָה אֲתַעֲבִידַת אוּמְנִין שִׂרְאן, וְעֲבִידְתָּא אֲתַחֲזִיאת לֹון לְמַעַבְדָּא, וְאֲתַרְשִׁימַת קְמִיּוּהּ, וְאֲשַׁתְלִימַת הִיא מִגְרָמָה. וְהָא אוּקְמוּהּ, דְּכִתְיִב וְהִבִּית בְּהִבְנוֹתוֹ. וְהִבִּית כַּאֲשֶׁר בָּנָהּ לֹא כְתִיב. אֶלָּא בְּהִבְנוֹתוֹ. דְּאִיהִי אֲשַׁתְלִימַת מִגְרָמָה. וְכִתְיִב אֶבֶן שְׁלֹמָה מִסַּע נִבְנָה. בָּנוּהּ לֹא כְתִיב. אֶלָּא נִבְנָה הוּא מִגְרָמִיהּ נִבְנָה, וְכֵן בְּכָל עֲבִידְתָּא דְּאִיהִי קְדִישָׁא, אִיהִי אֲשַׁתְלִימַת מִגְרָמָה.

47 וּבִצְלָאֵל בֶּן אוּרִי בֶן חוּר. הָאִי קְרָא אוּלִיפְנָא, דְּרוּחַ קוּדְשָׁא אֲכִרִיז עֲלֵיהּ לְעִינֵיהוֹן דִּישְׂרָאֵל, וְאָמַר וּבִצְלָאֵל בֶּן אוּרִי בֶן חוּר לְמַטָּה יְהוּדָה עָשָׂה אֵת כָּל אֲשֶׁר צִוָּה יי' אֶת מֹשֶׁה. וְאֵתוּ אֶהֱלִיאֵב בֶּן אַחִיסָמֶךְ. מֵאִי וְאֵתוּ. אֶלָּא אוּלִיפְנָא, דְּאֶהֱלִיאֵב לֹא עֲבִיד עֲבִידְתָּא בְּלַחֲדוּי, אֶלָּא עִם בְּצִלָּאֵל, וְעִמִּיהּ עֲבִיד כָּל מָה דְּעֵבֶד. הָה"ד וְאֵתוּ, וְאֵתוּ וְלֹא בְּלַחֲדוּי. מִכָּאֵן דְּשִׁמְאֵלָא אִיהִי בְּכֻלָּל יְמִינָא תְּדִיר. וְע"ד כְּתִיב וְאִנִּי הִנֵּה נֹתְתִי אֵתוּ אֶת אֶהֱלִיאֵב, דָּא יְמִינָא וְדָא שְׁמָאֵלָא.

48. "These are the accounts of the Tabernacle, the Tabernacle of the Testimony, as they were counted, according to the commandment of Moses ..." (Shemot 38:21). Rabbi Yesa said: Since all the wise men made the Tabernacle, there was need of counting all the works done in it. What is the reason? Each account, by being made, confirmed the work done, and it remained in place.

49. And all Yisrael, as at first they wanted to donate, so they wanted that account, MEANING THAT BY THEIR WISH THEY DREW THE MOCHIN OF THESE ACCOUNTING, and all the work prevailed by that wish. Therefore, there was need of accounting IN THE TABERNACLE, since through it the work is confirmed. It is therefore written, "These," NAMELY, "THESE ARE THE ACCOUNTS," and not 'And these', BECAUSE WHEREVER IT IS WRITTEN "THESE," WHATEVER WAS WRITTEN BEFORE IS ANNULLED, and that account annuls all the previous accounts in the world, prevails more than the rest, and the Tabernacle exists by that and not by another.

7. "And He shall be the faithfulness of your times"

Rabbi Yesa says that the faithful should tune themselves to the name of heaven so that Malchut will unite with Zeir Anpin. "Your times" refers to the time set aside for studying the Torah, and "faithfulness" refers to Malchut. "A strength of salvation" consists of both judgment and mercy. "Wisdom and knowledge" means that wisdom is only revealed through knowledge. "The fear of Hashem is his treasure" means that God lets out all his streams, accounting for them carefully. We hear of several reasons that Malchut is called 'faithfulness.' Rabbi Yesa concludes that God let Yisrael know the faithfulness of those who built the Tabernacle.

50. He opened the discussion and said: "And He shall be the faithfulness of your times, a strength of salvation, wisdom and knowledge, the fear of Hashem is his treasure" (Yeshayah 33:6). This verse was explained by the friends. But we learned that whoever is occupied in the Torah in this world and merits in setting times for it, should be in faithfulness, set his mind upon the Holy One, blessed be He, ZEIR ANPIN, and tune himself to the name of heaven, SO THAT MALCHUT CALLED 'NAME', WILL BE UNITED WITH HEAVEN, ZEIR ANPIN, because faithfulness, WHICH IS MALCHUT, is attuned to this, TO BECOME UNITED WITH ZEIR ANPIN. THIS IS THE SECRET OF THE VERSE, "THE FAITHFULNESS OF YOUR TIMES;" "YOUR TIMES" REFERS TO THE TIMES SET FOR THE STUDY OF THE TORAH, ZEIR ANPIN, AND "FAITHFULNESS" REFERING TO MALCHUT, SO THAT THE TWO MAY JOIN. "A strength of salvation" comprises Judgment and Mercy, FOR STRENGTH IS JUDGMENT AND SALVATION IS MERCY. "Wisdom and knowledge," the two dwell one upon the other, FOR CHOCHMAH is hidden and concealed AND THEY SHOULD dwell one upon the other, NAMELY, CHOCHMAH IS NOT REVEALED SAVE BY DA'AT.

51. "The fear of Hashem is his treasure." It is the treasure of all those GRADES, since that fear of Hashem, WHICH IS MALCHUT CALLED 'FEAR OF HASHEM', receives all the streams, NAMELY, THOSE SAID GRADES, and becomes a treasure (store-house) to them all, and when all that were hidden in it issue, it lets them out by accounting. From where do we know that? From the verse, "your eyes like the pools in Heshbon (Eng. 'account')" (Shir Hashirim 7:5). For it does things by reckoning, and lets out pools of water, THE GRADES IT RECEIVED, carefully letting all out with account.

48 אלה מקודי המשכן משכן העדות אשר פקד על פי משה וגו'. ר' יוסא אמר, כיון דעבדו כל חבימיא ית משכנא, אצטריך למהדר חושבנא, מכל אינון עבדן דאתעבירו ביה. מאי טעמא. בגין דכל חושבן וחושבן, כד הוה אתעביר חושבנא, הכי אתקנים ההוא עבירא, ואתקנים באתריה.

49 וישראל בלהו כמה דאתרעו במה הנדיבו בקרמיתא, הכי נמי אתרעו בההוא חושבנא, וכדין אתקנים כל עבירא, בההוא רעותא. ועל דא אצטריך הכא חושבנא, בגין דבהאי אתקנים עבירא. אלה כתיב, ולא כתיב ואלה. אלא דא איהו חושבנא דפסיל כל חושבנן דעלמא, ודא אתקנים יתיר מכלהו, דבהאי אתקנים משכנא, ולא באחרא.

50 פתח ואמר, והיה אמונת עתך חסן ישועות חכמת ודעת יראת יי' היא אוצרו. האי קרא אוקמוה חבריאי, אבל הא תנינן, כל ב"נ דאתעסק באורייתא בהאי עלמא, וזכי למקבע עתין לה, אצטריך באמונה, דרעותא דיליה יתבין לקודשא בריך הוא, יתבין לשם שמים, בגין דאמונה להכי אתכוון. חסן ישועות, לאכללא רחמי בדינא. חכמת ודעת, דתרין אלין שראן דא על דא. דא טמיר וגניז, לאשראה דא על דא.

51 יראת יי' היא אוצרו. אוצרו דכל אלין, בגין דהאי יראת יי', נקיט כל אינון נחלין, ואיהו אתעבירא אוצר לכלהו. וכד נפקין מנה כל אינון גניזין בלהו, אפיק לון בחושבנא. מנלן. דכתיב עיניך ברכות בחשבון. בחשבון ודאי עביר, ואפיק אינון ברכות מים, ואשגח לאפקא כלא בחושבנא.

52. SINCE IN MALCHUT ALL IS DONE WITH RECKONING, WHICH IS THE SECRET OF CHOCHMAH THAT SUSTAINS EVERYTHING, she is called 'faithfulness', MEANING FIDELITY AND SUSTENANCE. THERE ARE MORE REASONS WHY MALCHUT IS CALLED 'FAITHFULNESS'. For all these reasons it is called 'faithfulness', as we already explained. If in here, IN THE SUPERNAL SFIROT AND GRADES THAT MALCHUT RECEIVES, one should see faithfulness, NAMELY, ILLUMINATE THEM ACCORDING TO THE SECRET OF ACCOUNT, ACCORDING TO THE SECRET OF THE VERSE, "THE FEAR OF HASHEM IS HIS TREASURE," AS WAS DISCUSSED, and in the matters of the world, BY THE CORRECTIONS OF MALCHUT HERSELF CALLED 'WORLD', IN THE SECRET OF THE VESSELS OF THE TABERNACLE; how much more so ONE NEEDS TO ACCOUNT AND TO SHOW FAITHFULNESS, THAT ARE THE MYSTERY OF SUSTENANCE AS MENTIONED. Therefore, the Holy One, blessed be He let Yisrael know the secret of faithfulness of those who made the Tabernacle, in all that they did, IN THE SECRET OF THE VERSE, "THESE ARE THE ACCOUNTS OF THE TABERNACLE." And everything is already explained.

52 ועל דא אקרי אמונה. ובכלל אקרי אמונה, והא אוקימנא. ומה אי הכא אצטריך לאחזאה מהימנותא, לשאר מלי דעלמא עאכ"ו. ועל דא, קודשא בריך הוא הוה אודע להו לכל ישראל, רזא דמהימנותא דילהו, בכל מה דעבדו, וכלא אתמר.

8. The name Betzalel caused

Rabbi Yosi and Rabbi Yitzchak are walking together. Rabbi Yosi says that God chose Betzalel to build the temple because of his name, that means 'in the shadow of El,' 'El' being the name of Chesed. He adds that God made names on earth because they have significance. To further this argument he says that Judah started building the left side and the Tabernacle was constructed of left and right. In the same way the Torah, Tiferet, started on the left side, Gvurah, and joined the right, Chesed. Reuben started building on the right and turned to the left to bring in the tribes Shimon and Gad. We hear that God gave Betzalel wisdom because he was already wise-hearted. Rabbi Shimon turns to: "Like the apple tree among the trees of the wood, so is my beloved among the sons... I sat down under His shadow with great delight, and His fruit was sweet to my taste." He says that 'under His shadow' refers to Betzalel, and 'His fruit' refers to the souls of the righteous since they are the fruit of God's deeds. Finally the verse: "All the gold that was applied" is explained as meaning that the gold that was supplied for the Tabernacle already existed above. In each work that was holy there was gold.

53. Rabbi Yosi and Rabbi Yitzchak were walking along the way. Rabbi Yosi said: Assuredly the Holy One, blessed be He wanted Betzalel to do the work of the Tabernacle more than the rest of Yisrael. HE ASKS: Why? He told him: It was because of his name, FOR HE WAS CALLED 'BETZALEL', BETZEL (ENG. 'IN THE SHADOW OF') EL, AND EL IS THE NAME OF CHESED. It was already explained that the Holy One, blessed be He placed names (Heb. shemot) on earth to be adorned by them and to do there the work of this world, as it is written, "who has made desolations (Heb. shamot) in the earth" (Tehilim 46:9), MEANING THAT IT IS INCUMBENT BY HASHEM UPON MEN TO CALL BY NAME ON EARTH.

53 ר' יוסי ורבי יצחק הוו אזלי בארחה, אמר ר' יוסי, ודאי דקודשא בריך הוא אתרעי ביה בבצלאל לעבידת משכנא, יתיר מכל ישראל, אמאי. אמר ליה, שמא גרים, והא אוקמוה, דקודשא בריך הוא שוי שמהן בארעא, לאתעטרא בהו, ולמעבד בהו עבידתא בעלמא, הה"ד אשר שם שמות בארץ.

54. He told him: There is a secret here. Judah is of the left side, BEING OF MALCHUT, WHICH IS CONSTRUCTED BY THE LEFT SIDE. Then he joined the right, ZEIR ANPIN, and therefore the Tabernacle was built on that side, starting on the left side and joining the right side. Afterwards they were combined together and all was done from the right. In the same manner the Torah, WHICH IS TIFERET, started on the left side, FOR TIFERET RECEIVES THE EMANATION OF GVURAH WHICH IS LEFT, and joins the right, CHESED. They were combined together and all became right. Reuben started on the right. FOR REUBEN WAS CHESED, and turned to the left to take UNDER HIS BANNER the rest of the tribes, SHIMON AND GAD, that are of the left. For he started on the right and turned left.

54 אמר ליה, רזא איהו הכא, יהודה מסטר שמאלא הוה, ואהדר ואתדבק בימינא. ועל דא, בסטרא דא אתעביד משכנא, שארי מסטר שמאלא, ואתדבק בסטר ימינא, ולבתר אתכליל דא בדא, ואתעביד כלל ימינא. כגוונא דא אורייתא, שארי משמאלא, ואתדבק בימינא, ואתכליל דא בדא, ואתעביד כלל ימינא. ראובן שרא מימינא, וסטא לשמאלא, ונטלו עמיה אינון שאר שבטין, דאינון שמאלא, בגין דשאר ימינא וסטא לשמאלא.

55. HE EXPLAINS WHAT HE SAID: Judah started from the left side, FOR HE IS OF MALCHUT WHICH IS BUILT BY THE LEFT SIDE. And he joined the right, so the Tabernacle was ALSO constructed on that side, starting on the left side and joining the right side, BECAUSE THE TABERNACLE IS ALSO MALCHUT, and therefore Betzalel, who comes from Judah, built the Tabernacle and was established thereby. FOR HE IS CONSIDERED IN THE SAME WAY AS THE TABERNACLE. And it was already expounded that the Holy One, blessed be He wanted him and preferred him above all Yisrael for the building OF THIS TABERNACLE.

56. And he gave him Chochmah and Tevunah, and Da'at as was explained, because he already possessed intelligence of heart, as it is written, "and in the hearts of all that are wise-hearted I have put wisdom" (Shemot 31:6), MEANING THAT HE WAS GIVEN WISDOM FOR BEING ALREADY WISE-HEARTED. For the Holy One, blessed be He gives wisdom only to him who already has wisdom. The friends explained it and we learned. In the same manner Betzalel, WHO WAS WISE, THE HOLY ONE, BLESSED BE HE GAVE HIM WISDOM. Rabbi Shimon said: Betzalel, his name caused this to him, and was called by that name for his wisdom. And the secret of the word 'Betzalel' is "in the shadow of El."

57. He opened the discussion and said: "Like the apple tree among the trees of the wood, so is my beloved among the sons... I sat down under His shadow with great delight, and his fruit was sweet to my taste" (Shir Hashirim 2:3). "Under his shadow (Heb. tzel)" refers to Betzalel, who prepared the Tabernacle and constructed it, as it is written, "I sat down...with delight." For it is delightful to sit in the Tabernacle, and it delights the Congregation of Yisrael. And the Congregation of Yisrael sits under the shadow of El. This is the meaning of Betzalel.

58. "And his fruit was sweet to my taste." ZEIR ANPIN produced good fruit to the world, as it is written, "from Me is your fruit found" (Hoshea 14:9). What is a fruit? It is the souls of the righteous that are the fruit of the deeds of the Holy One, blessed be He. For the river that went out of Eden, WHICH IS YESOD OF ZEIR ANPIN, pulls out and casts souls into the world, and they are the fruit of the Holy One, blessed be He. That is why IT IS WRITTEN, "His fruit was sweet to my taste," as we explained.

59. "In his shadow" refers to Betzalel. Therefore the Tabernacle was constructed by Betzalel. That is why IT IS WRITTEN, "Betzalel the son of Uri, the son of Chur" (Shemot 38:22). "The son of Uri" is of the light of the sun coming out. "The son of Uri" is the right: "The son of Chur" is of the left. Therefore, it was by him that the Judgment of the Holy One, blessed be He was completed during the golden calf. FOR HE WAS KILLED BY THE MIXED MULTITUDES.

55 יְהוּדָה שָׂרָא מִשְׁמָאלָא, וְסֵטָא לְיְמִינָא, שָׂרָא מִשְׁמָאלָא, בְּגִין דָּאֲתִי מִסְטֵר שְׁמָאלָא, וְאַתְדַּבֵּק בְּיְמִינָא, וּמִשְׁכָּנָא בְּסֵטֵר דָּא אֲתַעְבִּיד. שְׂאֲרֵי מִסְטֵר שְׁמָאלָא, וְאַתְדַּבֵּק בְּסֵטֵר יְמִינָא, וְעַד, בְּצִלָּאֵל אִיהוּ דָּאֲתִי מִסְטֵרִיהּ, עֵבֵד מִשְׁכָּנָא וְאַתְתַּקֵּן לְגִבְיָהּ. וְהָא אוֹקְמוּהּ, דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בֵּיהּ, וּבְרִיר לִיהּ מִכָּל לַעֲבִידָתָא דָּא.

56 וַיְהִיב לִיהּ חֲכָמָה וְתְבוּנָה וְדַעַת, כְּמָה דְּאוֹקְמוּהּ. בְּגִין דְּעֵמִיָּה הָוָה בְּקִדְמִיתָא סְכֵּלְתָנוּ דְּלָבָא, דְּכִתְיִיב וּבְלֵב כָּל חָכָם לֵב נָתַתִּי חֲכָמָה. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא לֹא יְהִיב חֲכָמָתָא, אֶלָּא לְמָאן דָּאִית בֵּיהּ חֲכָמָתָא, וְאוֹקְמוּהּ חֲבֵרִיָּא וְאַתְמַר. וְכֵן כְּגִוּוֹנָא דָּא בְּצִלָּאֵל. ר' שְׁמַעוֹן אָמַר, בְּצִלָּאֵל שְׁמִיהּ גְּרִים לִיהּ, וְעַל חֲכָמָתִיהּ אֶקְרִי הָכִי, וְרָזָא דְּמִלָּה בְּצִלָּאֵל, בְּצִלָּאֵל.

57 פִּתַּח וְאָמַר, כְּתַפּוּחַ בַּעֲצֵי הַיָּעַר כֵּן דּוּרִי וְגו'. בְּצִלּוֹ: הֵייוֹנוּ בְּצִלָּאֵל, דְּאִיהוּ אֲתַקִּין מִשְׁכָּנָא, וְעֵבֵד לִיהּ. דְּכִתְיִיב חֲמוּדִתִּי וְיִשְׁבַּתִּי. דְּמִשְׁכָּנָא חֲמוּדָא אִיהוּ לְמִיתָב בֵּיהּ, דְּאִיהוּ עֵבֵד חֲמוּדָא לְכִנְסַת יִשְׂרָאֵל, וְכִנְסַת יִשְׂרָאֵל יִתְבָּא בְּצִלָּאֵל דָּאֵל. וְדָא אִיהוּ בְּצִלָּאֵל.

58 וּפְרִיּוֹ מִתּוֹק לַחֲכִי, דָּדָא אִיהוּ דְּעֵבֵד פִּירִין טְבִין בְּעֵלְמָא, דְּכִתְיִיב מִמְּנֵי פִּירִיךְ נִמְצָא. מָאן הוּא פְּרִי. אֵלִין אֵינּוֹן נִשְׁמַתְהוֹן דְּצִדִּיקֵיָא, דְּאֵינּוֹן אֵיבָא דְּעוֹבְדֵי דְּקוּדְשָׁא בְּרִיךְ הוּא. דִּיהוּא נָהָר דְּנִפְמִיק מַעְדָן, אִיהוּ אִפִּיק וְזִרִיק נִשְׁמַתִּין לְעֵלְמָא, וְאֵינּוֹן פְּרִין דְּקוּדְשָׁא בְּרִיךְ הוּא, וּבִג"כ פְּרִיּוֹ. דָּא אִיהוּ כְּדָקְאֻמְרִין.

59 בְּצִלּוֹ: דָּא הוּא בְּצִלָּאֵל. וְעַל דָּא תְּקוּנָא דְּמִשְׁכָּנָא עַל יְדָא דְּבְצִלָּאֵל הָוָה. וּבִג"כ וּבְצִלָּאֵל בֵּן אוּרִי בֵּן חוּר. בֵּן אוּרִי, דָּא נְהוּרָא דְּשִׁמְשָׁא דְּנִפְמִיק. בֵּן אוּרִי, דָּא יְמִינָא. בֵּן חוּר, דָּא אִיהוּ שְׁמָאלָא. בֵּן אוּרִי בֵּן חוּר, וְעַל דָּא אֲשַׁתְּלִים בֵּיהּ דִּינָא דְּקוּדְשָׁא בְּרִיךְ הוּא בְּעוֹבְדָא דְּעֵגְלָא.

60. "All the gold that was applied" (Shemot 38:24). From the time Yisrael gave it, it was already prepared and worked ABOVE by the holy work. What is the reason? That on each grade gold was arranged, for there is no wholeness but by Judgment and Mercy. Therefore, the gold was present in all the work of the Tabernacle, NAMELY, IN ALL THE GRADES OF MALCHUT, and in each work that was holy, there was gold. And gold was in everything.

60 כל הזהב העשוי. מההוא שענתא דיהבו ליה ישראל, הוה עשוי ואתתקן מקדמת דנא, בכל מלאכת הקדש, כל ההוא דהבא, אתעביר ואתתקן בכל מלאכת הקדש. מאי טעמא. בגין דבכל דרגא ודרגא, הוה אתתקן ביה דהבא. דלית שלימו אלא רחמי ודינא, ועל דא דהבא הוה אזיל בכל מלאכת הקדש, בכל ההוא עבירתא דאקרי קדש, הוה אזיל בה דהבא, דהבא בכלא.

9. "When the wicked sprout like grass"

Rabbi Aba, Rabbi Yosi and Rabbi Chizkiyah are studying the Torah together, and Rabbi Chizkiyah wonders why God is so patient in judging the wicked. He says that Rabbi Shimon told him this is because the judgment that God desires is a clear, loving and joyful judgment. He does not want the judgment of defilement; therefore he doesn't mix the two. He will refrain from judging the wicked until evil is lost from the World to Come. Then Rabbi Shimon talks about "When the wicked sprout like grass, and when all the workers of iniquity flourish; it is that they shall be destroyed forever," and explains that the wicked shall be severed from their roots. One more explanation of God's patience is that this world is part of the Other Side and it is opposed to the World to Come that is part of the side of holiness. One is destined for the wicked and the other for the righteous.

61. Rabbi Aba and Rabbi Yosi and Rabbi Chizkiyah were sitting and studying the Torah. Rabbi Chizkiyah said to Rabbi Aba: Indeed we see that the Holy One, blessed be He desires to have Judgment upon everything, so the two will mix together, JUDGMENT AND MERCY. Nevertheless, He withholds Judgment from the wicked of the world. Why, if He is desirous of Judgment, remove it from the evil? NAMELY, WHY IS HE SO PATIENT? He said to him: How many mountains, WISE MEN, have been uprooted by this, NOT KNOWING THE TRUE MEANING THEREOF. But the holy luminary revealed several things concerning the matter.

61 רבי אבא רבי יוסי ורבי חזקיה הוו יתבין ולעאן באורייתא, אמר ליה ר' חזקיה לר' אבא, הא חמינן דקודשא בריך הוא אתרעי בדינא בכלא, לאתערבא דא בדא, ואיהו אריך דינא בחיובי עלמא, אי איהו אתרעי בדינא, אמאי סליק ליה מחיוביא. אמר ליה, כמה טורין אתערקו במלה דא, אבל כמה מלין גלי בוצינא קדישא בהאי.

62. Come and see: The Judgment that the Holy One, blessed be He is desirous of, is a clear Judgment, that stirs love and joy, NAMELY, THE JUDGMENT OF THE LEFT COLUMN AFTER JOINING THE RIGHT COLUMN, TO BECOME THE SECRET OF THE WINE THAT MAKES GLAD ELOHIM AND MEN, AND IS ALSO THE SECRET OF GOLD. But the wicked, when in the world, are under Judgment of defilement, the Judgment which the Holy One, blessed be He does not want at all. Therefore, there must not be mixing of the holy Judgment with the defiled Judgment, until THE DEFILED JUDGMENT is exterminated of itself, and causes EVIL to be lost from the World to Come, for the defiled Judgment in it causes it to be destroyed.

62 ות"ח, דינא דקודשא בריך הוא אתרעי ביה, איהו דינא בריר, איהו דינא דאתער רחימו וחדוה. אבל חייביא כד אינון בעלמא, בלהו דינא דזוהמא. בלהו דינא דלא אתרעי ביה קודשא בריך הוא כלל. וע"ד, לא בעי לאתערבא דינא קדישא בדינא מסאבא דזוהמא, עד דאיהו אשתצי מגרמיה, ולאובדא ליה מן עלמא דאתי, וההוא דינא דזוהמא דביה איהו אוביר ליה מעלמא.

63. He opened the discussion and said: "When the wicked sprout like grass, and when all the workers of iniquity flourish; it is that they shall be destroyed forever" (Tehilim 92:8). This verse was explained. Nevertheless, come and see: "the wicked sprout like grass" MEANS just as grass on dry land becomes dry. And when it is given water, it blooms and the dryness disappears. Like a cut tree, when it flourishes again, grows only side branches growing upwards, but never a whole tree, as was before, NAMELY "THE WORKERS OF INIQUITY FLOURISH." And all that happens so "they shall be destroyed forever," that is, they will be severed from their root and from everything else.

63 פתח ואמר בפרח רשעים כמו עשב ויציצו כל פועלי און להשמדם עדי עד, האי קרא אוקמוה, אבל ת"ח, בפרח רשעים כמו עשב. כהאי עשבא דאיהו ביבישו דארעא, ואיהו יבישא, כד שראן ביה מיא אפריח, וההוא יבישו אתפרח. וכהאי אילנא קציצא דנציץ, ולא סליק אלא אינון פארות, לסטר דא ולסטר דא, דאינון ענמין דסלקין, ולעלמין לא סליק אילנא, כד הוה בקדמיתא למהוי אילנא. וכל דא, להשמדם עדי עד, לאעקרא לון משרשין ומכלא.

64. There is yet another secret in this, why the Holy One, blessed be He is long-suffering with the wicked in this world. It is because this world is the portion of the Other Side, and the World to Come is part of the side of holiness, and the portion of the righteous, where they will be adorned by the crown of the glory of their Master. These two sides stand the one against the other, THE WORLD TO COME, the side of holiness and THIS WORLD, the Other Side of defilement. This is destined for the righteous and that for the wicked. And all this corresponds to all that. Happy are the righteous, who have no part in this world, but in the World to Come.

64 תו רזא אַחראַ אִית בִּהאי, ער דִּקדוּשאַ בְּרִיךְ
הוא אַרִיךְ רוּגְזִיָּה בַּחַיִּיבֵיָא בִּהאי עֲלֵמָא, בְּגִין דִּהאי
עֲלֵמָא, אִיהוּ חוּלְקָא דְסִטְרָא אַחְרָא. וְעֲלֵמָא דְאִתִּי
אִיהוּ סִטְרָא דְקְדוּשָׁה. וְאִיהוּ חוּלְקָא דְצְדִיקְיָא,
לְמַהוּ צְדִיקְיָא אֵינוֹן בְּעִטְרָא דִּיקְרָא דְמֵאֲרִיחוֹן
בִּיה. וְתֵרִין סִטְרִין אֵלִין, קֵיִימִין דָּא לְקַבֵּל דָּא. דָּא
סִטְרָא דְקְדוּשָׁה. וְדָא סִטְרָא אַחְרָא דְמִסְאָבָא. דָּא
קֵיִימָא לְצְדִיקְיָא, וְדָא קֵיִימָא לְרְשִׁיעֵיָא, וְכֹלָא דָּא
לְקַבֵּל דָּא. זָכָאִין אֵינוֹן צְדִיקְיָא, דְּלִית לֹון חוּלְקָא
בִּהאי עֲלֵמָא, אֶלָּא בְּעֲלֵמָא דְאִתִּי.

10. The 42 sacrifices of Balak

When Balak made his sacrifice he intended to placate God because he had killed so many people. God did not accept this sacrifice, nor did the Other Side. Those who were to be punished were cursed in Hashem's name but until now they have not been punished, nor have the sacrifices been accepted by either side. The sacrifice offered was to propitiate the Other Side, but it has not done so, and nor has it met with God's blessing.

65. Come and see: All is predisposed and revealed before the Holy One, blessed be He. Though Balak and Bilaam did not mean to devote THEIR SACRIFICES for the Holy One, blessed be He, yet all is established before Him, and He does not reduce their reward at all in this world. At that time they had power over Yisrael, by their sacrifice which caused twenty-four thousand people from Yisrael to pass away, besides those who were killed, as it is written, "Slay every one of his men that have attached themselves to Ba'al Peor" (Bemidbar 25:5), and "Take all the chiefs of the people, and hang them up before Hashem" (Ibid. 4). And even now that sacrifice impends upon Yisrael to cause misfortune. They built seven altars, AND OFFERED SACRIFICES UPON THEM, 42 in all.

65 ת"ח בְּלֹא אֶתְתַּקֵּן וְאֶתְגַּלִּי קִמִּי קוּדְשָׁא בְּרִיךְ
הוא. וְאֵע"ג דְּבִלְק וּבִלְעָם לֹא אֶתְפְּוֹנוּ לְגַבִּי קוּדְשָׁא
בְּרִיךְ הוא, בְּלֹא אִיהוּ מִתְתַּקֵּן קִמִּיָּה, וְלֹא גִרַע מֵאֲגִר
דְּלֵהוֹן בְּלוּם בִּהאי עֲלֵמָא. בִּהוּא זְמָנָא שְׁלִיטוֹ עַל
יִשְׂרָאֵל, דְּגָרַם הוּא קוּרְבָּנָא, לְאַסְתַּלְקָא מִיִּשְׂרָאֵל
אַרְבַּעַה וְעֶשְׂרִין אֲלָפִין, בַּר כָּל אֵינוֹן דְּאֶתְקַטְלוּ,
דְּכְתִיב הֲרֹגוּ אִישׁ אֲנָשׁוֹ הַנִּצְמָדִים לְבַעַל פְּעוֹר,
וְכְתִיב קַח אֶת כָּל רֹאשֵׁי הָעָם וְהוֹקַע אוֹתָם לִי. וְעַד
כְּעַן הוּא קֻרְבָּנָא הוּא תָּלִי לְאַתְפָּרַעַא מִנְהוֹן
דִּישְׂרָאֵל. שְׁבַעַה מִדְּבַחַן בְּחוּשְׁבָן אַרְבַּעִין וְתֵרִין.

66. Rabbi Shimon said, Come and see: Balak and Bilaam offered 42 sacrifices, and took them from the Other Side to the Holy One, blessed be He. Therefore, that sacrifice is impending until it is taken by the Other Side called 'curse from Yisrael'. Until now, he has not taken it from them. And this is the secret of, "And he turned back, and looked at them" (II Melachim 2:23), AT THE BOYS WHO JEERED AT HIM AND SAID TO HIM "GO UP, BALD HEAD." "And he turned back," NAMELY, to the back of the Shechinah, because the Other Side stands at the back. "And looked at them," he looked and saw IN THOSE 42 BOYS, the Other Side CALLED 'CURSE', and saw that they deserved to be punished. Therefore, "he cursed them in the Name of Hashem" (Ibid. 24), in order to remove the Name of Hashem from the debt, NAMELY the debt of the sacrifice, that the Other Side offered him, NAMELY, BY BALAK AND BILAAM. And all was made right before the Holy One, blessed be He, and nothing is lost before the Holy One, blessed be He. In the same manner, everything stands before the Holy One, blessed be He, both good and evil.

66 רַבִּי שִׁמְעוֹן אָמַר, תָּא חֲזִי, אֵינוֹן אַרְבַּעִין וְתֵרִין
קֻרְבָּנִין עֲבָדוּ בְּלַעַם וּבִלְק, וְנִטְלוּ לֹון מִהוּא סִטְרָא
אַחְרָא לְגַבִּי קוּדְשָׁא בְּרִיךְ הוא, וְע"ד הוּא תָּלִי הוּא
קֻרְבָּנָא, לְנִטְלָא לִיה הוּא סִטְרָא אַחְרָא דְאַקְרִי
קָלְלָה מִיִּשְׂרָאֵל, וְעַד הִשְׁתָּא לֹא גָבַהּ מִנִּיָּהּ. וְדָא
אִיהוּ רְזָא וַיִּפֹּן אַחֲרָיו וַיִּרְאֵם. וַיִּפֹּן אַחֲרָיו, אַחֲרָיו
שְׂכִינָתָא, דְּקֵיִימָא סִטְרָא אַחְרָא לְאַחֲרָא. וַיִּרְאֵם.
אֶסְתַּבֵּל בְּהוּ הוּא סִטְרָא אַחְרָא, וְחִמָּא לֹון
דְּאַתְחֻזֹּן לְאַתְעַנְשָׁא, וְעַל דָּא וַיִּקְלַלֵּם בְּשֵׁם יי'. בְּשֵׁם
יי' לְאַפְקָא הוּא שֵׁם יי' מַחֲוִיבָא דָּא. מִהוּא
חֲוִיבָא דִּהוּא קֻרְבָּן דְּאַקְרִיב הוּא סִטְרָא לְגַבִּיָּה.
וְכֹלָא אִיהוּ מִתְתַּקֵּן קִמִּיָּה דְקוּדְשָׁא בְּרִיךְ הוא, וְלֹא
אֶתְאַבִּיד מְלָה. בְּגוּוֹנָא דָּא, בְּלֹא אֶתְתַּקֵּן קִמִּיָּה
דְקוּדְשָׁא בְּרִיךְ הוא, הֵן לְטַב הֵן לְבִישׁ.

11. "All the gold that was applied for the work"

Rabbi Shimon says that David sinned greatly when he ran from Saul, causing so many thousands to be killed including all the priests except Evyatar; this sin still goes unpunished. He tells us that the title verse means that God took the gold the people gave for the Tabernacle as expiation for their sin of creating the golden calf. Finally, he explains that Moses and Betzalel combined above and below, Tiferet with Yesod, while Betzalel and Aholiav combined right and left, Chesed and Gvurah, so that the Tabernacle was the union of upper and lower, left and right.

67. Come and see: When David ran from Saul, he caused all the priests in Nob to perish, all but Evyatar, who escaped. And he caused much misfortune to Yisrael, in that Saul and his sons died, and thousands and tens of thousands from Yisrael fell. But notwithstanding, that sin was hanging over David to cause him misfortune until the day all his sons perished in one day, and no one was left save Yoash, who was stolen BY YEHOSEFA DAUGHTER OF YORAM. In the same manner, no one was left from Achimelech save Evyatar alone. Until this day that sin impends, to punish Nob for the sin of Nob, as it is written, "This very day he will halt at Nob" (Yeshayah 10:32). And this was already explained.

68. Likewise, "All the gold that was applied for the work" (Shemot 38:24). What is the meaning of 'applied'? It means that here the Holy One, blessed be He saw Yisrael giving gold for the calf, and He applied the gold as a remedy beforehand, by putting the gold for the Tabernacle before the gold for the calf. For all the gold they had with them, and about them, they donated to the Tabernacle. FOR could you possibly imagine, that they had gold when they made the calf, and that they would take the gold off their ears, as it is written, "And all the people broke off the golden earrings which were in their ears" (Shemot 32:3)? He therefore took first the gold of the donation to expiate for the making OF THE CALF.

69. "And Betzalel the son of Uri, the son of Chur, of the tribe of Judah" (Shemot 38:22) of the aspect of Malchut, "made all that Hashem commanded Moses" (Ibid.). For all the craftsmanship of the Tabernacle was prepared through them, by their hands. Betzalel performed the work and Moses after him made all ready. Moses and Betzalel were as one, Moses above, IN TIFERET, and Betzalel below, IN YESOD, the end of the body being also a part thereof, FOR YESOD AND TIFERET ARE ONE. Betzalel and Aholiav, it has been established, that the one is of the right, CHESED, and the other is of the left, JUDGMENT, and all is one, FOR ONE INCLUDES THE OTHER. That is why it is written, "and Betzalel the son of Uri, the son of Chur, of the tribe of Judah...and with him was Aholiav, son of Achisamach, of the tribe of Dan..."

12. "And he turned back, and looked at them"

Rabbi Yosi begins by telling how Elisha went out of the city and was followed by some small boys who mocked him. He says 'small' means that they had no faith and that they were guilty according to the laws of this world and the next. "And he turned back, and looked at them" means Elisha looked to see if they would repent, and he knew that they had been conceived on the night of Yom Kippur, so he "cursed them in the Name of Hashem." Rabbi Yosi adds that he saw the boys were destined to cause a great deal of evil in Yisrael. He compares the title verse to "but his wife

67 ת"ח, דוד איהו הוה דערק קמיה דשאול. ועל דא גרים, דאתאבדו כל אינון כהני דנוב, ולא אשתאר מכלהו בר אביתר בלחורוי דערק. ודא גרים כמה בישין בישראל, ומית שאול ובנוי, ונפלו מישראל כמה אלפין ורפבן. ועכ"ר, ההוא חובה הוה תלי על דוד לגבות מגיה, עד דכל בנוי דדוד אתאבדו ביומא חד, ולא אשתאר מגיהו אלא יואש בלחורוי, דאתגניב. בגוונא דלא אשתאר מאחימלך בר אביתר בלחורוי. ועד כען ההוא חובה הוה תלי, למעבד דינא על נוב, על ההוא חובה דנוב, דכתיב עוד היום בנוב לעמוד ואוקמוה.

68 בגוונא דא, כל הזהב העשוי למלאכה. מאי העשוי. הכא אסתכל קודשא בריך הוא, בד יהבו ישראל דהבא לעגלא, וקודשא בריך הוא אקדים לון דהבא דא לאסוותא, דהאי דהבא דמשכנא אקדים לון, לההוא דהבא דיהבו לעגלא, דכל דהבא דהוה עמהון, ואשתכח עמהון, יהבו לארמת משכנא. ס"ד, דכד עבדו ית עגלא אשתכח עמהון דהבא, ואינון פריקו אורגניהו לנטלא ההוא דהבא, דכתיב ויתפרקו כל העם את נזמי הזהב אשר באזניהם. וע"ד אקדים דהבא דארמונתא. לכפרא על עובדא דא.

69 ובצלאל בן אורי בן חור למטה יהודה, מסטרא דמלכותא עשה את כל אשר צוה יי' את משה. דהא כל אומנותא דמשכנא אתתקנת בהו, ועל ידיהו. בצלאל איהו עביד אומנותא, ומשה איהו אתקין כלא לבתר. משה ובצלאל כחדא הוו, משה לעילא, בצלאל תחותיה, סיומא דגופא בגופא. בצלאל ואהליאב, הא אוקמוה, דא ימינא, ודא שמאלא, וכלא חד. ובג"כ, ובצלאל בן אורי בן חור למטה יהודה וגו', ואתו אהליאב בן אחיסמך למטה דן וגו'.

looked back from behind him," saying it means 'behind' the Shechinah. Next he quotes: "And there came forth two bears out of the wood," meaning that there were female bears with male cubs. Lastly, he says that when the bears "tore 42 of the children" this counteracted the sacrifices of Balak.

70. "And all the gold that was applied for the work, in all the work of the holy place" (Shemot 38:24). Rabbi Yosi opened the discussion with the story of Elisha. It is written, "And he went up from there to Bethel and as he was going up by the way, some small boys" (II Melachim 2:23). It has been said that they were small (Heb. ne'arim), empty (Heb. niurim) of words of Torah or its precepts, "small," as they were of little faith, and they were guilty according to the law of this world and of the World to Come. They "came out of the city" (Ibid.), leaving the secret of the Faith, WHICH IS MALCHUT THAT IS CALLED 'CITY'. It is written here, "came out of the city," and there "and I will not enter the city" (Hoshea 11:9); IN BOTH CASES IT MEANS MALCHUT.

71. "And he turned back, and looked at them" (II Melachim 2:24): "turned back" MEANS he looked back, to see whether they would repent or not. "And looked at them" means he saw that it is not worthy that a good seed issue from them, and this was explained. "And looked at them" that they were conceived on the night of Yom Kippur (Day of Atonement), THAT THEIR MOTHER CONCEIVED THEN. Immediately, he "cursed them in the Name of Hashem" (Ibid.).

72. And there is a mystery in this verse: "And he turned back" MEANING THAT he looked at them whether he would be punished for them, and turned away from it. Also "Aaron turned" (Bemidbar 12:10) from leprosy. Here also "TURNED" MEANS he turned from their punishment. "And he looked at them," MEANING THAT HE SAW that they are destined to cause much evil in Yisrael.

73. "And he turned back" is similar to "but his wife looked back from behind him" (Beresheet 19:26). What does "behind him" mean? It means behind the Shechinah. Here also "he turned back," behind the Shechinah and saw that their mothers all conceived at the night in charge of the atonement of the sins of Yisrael, NAMELY, AT THE NIGHT OF YOM KIPPUR. Immediately "he cursed them in the Name of Hashem." IT IS WRITTEN, "and there came forth two bears out of the wood" (II Melachim 2:24). HE ASKS: Why is it written "two (fem.) bears (masc.)"? Because they were female bears and their cubs WERE WITH THEM, AND THEREFORE, IT SAYS 'BEARS' (MASC.). "And tore 42 of the children." This was established, to counteract the sacrifices of Balak.

70. כָּל הַזָּהָב הָעָשׂוּי לַמְּלָאכָה בְּכָל מְלָאכַת הַקֹּדֶשׁ וְגו'. ר' יוֹסִי פָתַח קָרָא בְּאַלְיָשָׁע, דְּכָתִיב וַיַּעַל מִשָּׁם בֵּית אֵל וְהוּא עוֹלָה בְּדֶרֶךְ וְגוֹמֵר. וְנִעְרִים קְטָנִים. הָאֵל אוֹקְמוֹה, מְנוּעָרִים הוּוּ מִכָּל מְלִי אוֹרִייתָא וּמִכָּל פְּקוּדֵי אוֹרִייתָא. קְטָנִים זַעֲרִי מְהֵימְנוּתָא, וְאַתְחִיבּוּ בַּחֲיוּבָא דְהָאֵי עֲלֵמָא, וּבַחֲיוּבָא דְעֲלֵמָא דְאַתִּי. יֵצְאוּ מִן הָעִיר, נִפְקוּ מִרְזָא דְמְהֵימְנוּתָא. כְּתִיב הִכָּא יֵצְאוּ מִן הָעִיר, וּכְתִיב הִתָּם וְלֹא אָבָא בְּעִיר.

71 וַיִּפֹּן אַחֲרָיו וַיִּרְאֵם, וַיִּפֹּן אַחֲרָיו, דְּאַסְתָּבֵּל לְאַחֲוָרָא, אִי יִהְיֶה בְּתִיבּוּתָא, וְאִם לֹא. וַיִּרְאֵם, מֵאִי וַיִּרְאֵם. אֲסְתָּבֵּל בְּהוּ, דְּהָא לִית זִרְעָא מִתְתַּקְנָא זְמִין לְנִפְקָא מִנֵּיהּ, וְאִם לֹא. וַיִּרְאֵם, הָא אוֹקְמוֹה, דְּאַתְעִבִּידוּ בְּלִילְיָא דְכַפּוּרֵי. מִיָּד וַיִּקְלֵלם בְּשֵׁם יי'.

72 וַיִּרְזָא אִיהוּ בְּהָאֵי קָרָא, וַיִּפֹּן אַחֲרָיו, אֲסְתָּבֵּל בְּהוּ, אִי יִתְעַנֵּשׁ עָלֵיהּ, וְאַתְפְּנִי מֵהָאֵי. כַּד"א, וַיִּפֹּן אַחֲרָיו, דְּאַתְפְּנִי מִצִּרְעָתֵיהּ. אוֹף הִכָּא אַתְפְּנִי מֵעוֹנָשׂא דְלֵהוּן. וַיִּרְאֵם, דְּהוּוּ קִימִין לְכַתֵּר לְמַעַבְדַּ כְּמָה בִּישׁוֹן בִּישְׂרָאֵל.

73 וַיִּפֹּן אַחֲרָיו, כַּד"א וַתִּבֶּט אִשְׁתּוֹ מֵאַחֲרָיו. מֵאִי מֵאַחֲרָיו. מֵאַחֲרֵי שְׂכִינְתָא. אוֹף הִכָּא וַיִּפֹּן אַחֲרָיו, אֲסְתָּבֵּל מֵאַחֲרֵי שְׂכִינְתָא. וְחָמָא לְכַלְהוּ, דְּהָא בְּהוּא לִילְיָא דְשִׁלְטָא עַל כְּפָרָה דְּחֻבִּיָּהוּן דִּישְׂרָאֵל, אַתְעִבְרוּ אִמְהוֹן מִנֵּיהּ, מִיָּד וַיִּקְלֵלם בְּשֵׁם יי'. וַתִּצְאָנָה שְׁתֵּים דּוּבִים מִן הָעִיר. שְׁתֵּים דּוּבִים, שְׁנֵים דּוּבִים מִבְּעֵי לֵיהּ, מֵאִי שְׁתֵּים דּוּבִים. נִוקְבִין הוּוּ, וּבְנִיָּהוּ. וַתִּבְקַעְנָה מֵהֶם אֲרַבְעִים וּשְׁנַיִם יִלְדִים, הָא אוֹקְמוֹה לְקַבֵּל קֶרְבָּנִין דְּבִלְק.

13. Gold from below upwards and silver from above downwards

We learn that in, "Even the gold of the wave offering," 'wave' always means lifting upward, not drawing downward, and that this term applies to gold and brass but not silver. Silver is Chassidim and it can be drawn downward, but whenever gold descends its beauty and light are dimmed. Gold needs to be raised but silver needs to be spread downward, as in "And the silver of them that were numbered of the congregation." Rabbi Shimon turns to: "For Hashem Elohim is a sun and shield....," saying that the sun is the secret of Yud Hei Vav Hei and the shield is the secret of the Holy Name Elohim. Together 'a sun and shield' are the union of Zeir Anpin and Malchut. A similar meaning is deduced from "Hashem will give grace and honor." We are told that God conceals the primordial light from the wicked but never withholds it from those 'who walk upright.' Therefore the first light does not move upward; it spreads downward and is revealed to them. Rabbi Shimon says when the priest spreads his hands in blessing the Shechinah comes to him and fills his hands. Then the priest raises his right hand above his left and everything is blessed by the source of all, the World to Come. The candles are lit and all blessings are drawn from above.

74. "Even the gold of the wave offering" (Shemot 38:24). HE ASKS why the term 'the gold of the wave offering' does not apply to silver? AND ANSWERS: Two are called thus, 'wave gold' and 'wave brass' but not 'wave silver'. Only these are so called, GOLD AND BRASS, for the term alludes to going upward. For what is down below, AMONG THE KLIPOT, is not wave gold, BECAUSE THE OTHER SIDE DRAWS CHOCHMAH OF THE LEFT FROM ABOVE DOWNWARD, AND IT IS NOT WAVED LIKE HOLINESS. Always wave MEANS lifting upward and not bringing downward. BUT SILVER IS CHASSADIM AND IT IS PERMITTED TO DRAW IT DOWNWARD, THEREFORE, IT IS NOT WRITTEN 'WAVE SILVER.'

75. This is the mystery of the reckoning, NAMELY, THE ILLUMINATION OF CHOCHMAH CALLED 'RECKONING': All the grades and Chariots are waving, THAT IS, ILLUMINATING FROM BELOW UPWARD. This is 'wave gold'. This gold IS THE ILLUMINATION OF CHOCHMAH - whenever it descends, its beauty and light are dimmed. But when the gold is waved, FROM BELOW UPWARD, it becomes good gold, in the mystery of its light. And all the gold, which is drawn down, is dross and refuse, NAMELY, A KLIPAH AND THE OTHER SIDE.

76. "And the silver of them that were numbered of the congregation" (Ibid.). IT IS NOT WRITTEN 'WAVE SILVER' since SILVER, WHICH IS THE LIGHT OF CHASSADIM OF THE RIGHT COLUMN, in its descent, is also good. And though it is not waved FROM BELOW UPWARD, nevertheless it is good. But gold, THE ILLUMINATION OF CHOCHMAH OF THE LEFT COLUMN, whatever of it that descends, is worsened. For that reason, THE GOLD needs to be waved, and raised, and SILVER needs spreading downward in all directions, because it is all for the good.

77. He opened the discussion and said: "For Hashem Elohim is a sun and shield..." (Tehilim 84:12). The sun is the Holy One, blessed be He, and the shield is the Holy One, blessed be He. HE EXPLAINS: The sun is the secret of the Holy Name Yud Hei Vav Hei, ZEIR ANPIN, where all the grades stand at ease. And the shield is the secret of the holy name Elohim, MALCHUT. This is the secret meaning of the verse, "I am your shield" (Beresheet 15:1), AS 'I' WHICH IS MALCHUT CALLED 'I', IS YOUR SHIELD. "A sun and a shield" are the secret of a whole name, WHICH INDICATES THAT ZEIR ANPIN AND MALCHUT ARE UNITED. "Hashem will give grace and honor" (Tehilim 84:12), FOR ELOHIM WILL BE A SHIELD AND YUD HEI VAV HEI WILL GIVE GRACE AND HONOR, and so all will become one secret. NAMELY, THOUGH GRACE AND HONOR ARE DRAWN AT EASE, AND A SHIELD IS DRAWN VIGOROUSLY BY WHOEVER IS BESET BY ENEMIES, AND THEY MERGE INTO ONE PRINCIPLE, THE JOINING OF YUD HEI VAV HEI AND ELOHIM.

74 וַיְהִי זֶה־בְּהַתְנוּפָה, אֲמַאי אֶקְרִי זֶה־בְּהַתְנוּפָה, וְלֹא אֶקְרִי הָכִי בְּסֶף הַתְנוּפָה. אֲלֵא, תִּרְיִן אִינוֹן דְּאֶקְרוֹן הָכִי. זֶה־בְּהַתְנוּפָה, וְנַחֲשֶׁת הַתְנוּפָה. וְלֹא אֶקְרִי הָכִי בְּסֶף הַתְנוּפָה, אֲלֵא אֵלִין אֶקְרוֹן הָכִי, בְּגִין דְּאִיהוּ אֶסְתַּלְקוּתָא לְעִילָא, דְּהָא אִית הָכִי לְתַתָּא. וְלֹאֹ אִיהוּ זֶה־בְּדַרְמוּתָא. וּבְכָל אֲתֵר תְּנוּפָה אִיהוּ אֶרְמוּתָא לְעִילָא וְלֹא לְנַחֲתָא לְתַתָּא.

75 וְאִיהוּ רִזָּא דְּחוּשְׁבָנָא דָּא, דְּכָל אֵלִין דְּרִגִּין וְרִתִּיכִין כְּלָהוּ, קִינִימִי בְּאֶרְמוּתָא, וְאִיהוּ דְּהָב אֶרְמוּתָא, וְדָא אִיהוּ דְּהָבָא. דְּכָל מָה דְּמַתְפַּשְׁטָא לְתַתָּא, אֶסְתִּים חִיזוּ וְטִיבוּ וְנִהְיִרוּ דִּילִיָּה, וְכֵד אִיהוּ בְּאֶרְמוּתָא, בְּרִין אִיהוּ דְּהָב טָב בְּרִזָּא דְּנִהְיִרוּ דִּילִיָּה. וְכָל הַהוּא דְּלְתַתָּא, סוּסְפִיתָא דְּדִהָבָא, וְאִיהוּ הַתּוֹכָא דִּילִיָּה.

76 וּבְסֶף פְּקוּדֵי הָעֵדָה, בְּגִין דְּהָאִי, אִיהוּ כָּל מָה דְּאֶתְפַּשֵּׁט לְתַתָּא הָכִי הוּא טָב, וְאֵף ע"ג דְּלֹאֹ אִיהוּ בְּהָאִי אֶרְמוּתָא, כְּלָא הוּא לְטָב. אֲבָל דְּהָבָא, כָּל מָה דְּאֶתְפַּשֵּׁט לְתַתָּא, כְּלָא הוּא לְבִישׁ. דָּא, אֶתְפַּשֵּׁט לְטָב. וְדָא אֶתְפַּשֵּׁט לְבִישׁ. וּבְגִין כֵּךְ, דָּא אֶצְטְרִיךְ לְאֶרְמָא אֶרְמוּתָא, וְלֹאֶסְתַּלְקָא לְעִילָא. וְדָא, אֶצְטְרִיךְ לְאֶתְפַּשֵּׁט לְתַתָּא, וְלְכָל סְטְרִין, בְּגִין דְּכָלְהוּ קָאִים לְטָב.

77 פִּתַּח וְאָמַר כִּי שְׁמֶשׁ וּמָגֵן יִי' וְגו'. כִּי שְׁמֶשׁ, דָּא קוּדְשָׁא בְּרִיךְ הוּא. וּמָגֵן, דָּא קוּדְשָׁא ב"ה. שְׁמֶשׁ: דָּא הוּא רִזָּא דְּשִׁמְא קְדִישָׁא יְדוּ"ד, דְּהָכָא קִינִימִין כָּל דְּרִגִּין לְגִיּוּחָא. וּמָגֵן, דָּא אִיהוּ רִזָּא דְּשִׁמְא קְדִישָׁא דְּאֶקְרִי אֱלֹהִים. וְרִזָּא דָּא דְּכַתִּיב, אֲנֹכִי מָגֵן לְךָ. וְשְׁמֶשׁ וּמָגֵן דָּא אִיהוּ רִזָּא דְּשִׁמְא שְׁלִים. חֵן וְכְבוֹד יִתֵּן יִי' לְמַהּוּ כְּלָא רִזָּא חָדָא.

78. "He withholds no goodness from these who walk upright" (Ibid.). This is the secret of the verse, "And from the wicked their light is withheld" (Iyov 38:15). THEREFORE, IT IS SAID THAT FROM THOSE WHO WALK UPRIGHT NO GOOD THING WILL HE WITHHOLD, referring to the first light, WHICH IS CHESED, of which it is written, "And Elohim saw the light, that it was good" (Beresheet 1:4). And the Holy One, blessed be He hid and covered it, as explained, from the wicked He concealed and withheld it in this world and in the World to Come. But it is written of the righteous, "no good thing will He withhold from those who walk upright." This refers to the primordial light, as it is written, "And Elohim saw the light, that it was good."

79. Therefore, it, THE FIRST LIGHT, needs not go up FROM BELOW and be waved, but rather to spread and be revealed, unlike the other one of the left, GOLD, AS DISCUSSED. For that reason GOLD is called 'wave', and not 'SILVER', and that is why IT IS WRITTEN, "and the silver of...the congregation was a hundred talents" (Shemot 38:25) AND NOT 'THE WAVE SILVER.'

80. Come and see: The right side stands in readiness always to sustain the world, to shine and bless it. Therefore the priest, who is of the right side, CHESED, is always in readiness to bless the people, for all the benedictions in the world come of the right side. And the priest is the first to take. That is why the priest is appointed to bless above and below, NAMELY, CHESED ABOVE AND THE PRIEST BELOW.

81. Come and see: When the priest spreads his hands to bless the people, the Shechinah comes and dwells upon him and fills his hands. He raises his right hand above the left hand, in order to raise the right above the left. Then all the grades over which he spreads his hands, are blessed by the source of all. What is the source of the well? It is the Righteous, WHICH IS YESOD. The source of all is the World to Come, BINA, whence all faces, ALL MOCHIN, illuminate. For it is the source and spring of all, whence all the candles and lights are lit.

82. In the same manner, WHAT WAS SAID OF BINA, is also said of the source and spring of the well, YESOD: That all the lower candles, NAMELY, THE SFIROT OF MALCHUT, are illuminated and filled with its lights. And it, YESOD, faces that, BINA. AS BINA IS A SOURCE THAT GIVES AFFLUENCE TO EVERYTHING, SO YESOD IS A SOURCE GIVING TO MALCHUT. For that reason, when the priest spreads his hands and starts to bless the people, high blessings dwell from the supernal source, BINA, and candles are lit and all the faces illuminate, and the Congregation of Yisrael, WHICH IS MALCHUT, is adorned with high crowns, and all blessings come down and are drawn from above downward.

78 לא ימנע טוב להולכים בתמים, רזא דא דכתיב וימנע מרשעים אורם. ודא איהו נהורא קדמא, דכתיב ביה וירא אלהים את האור כי טוב, דגניז וסתים ליה קודשא בריך הוא, במה דאוקמוה, ומן חייבא גניז ליה, ומנע ליה בהאי עלמא, ובעלמא דאתי. אבל לצדיקיא מה כתיב, לא ימנע טוב להולכים בתמים. דא אור קדמא דכתיב ביה וירא אלהים את האור כי טוב.

79 וע"ד, לא אצטריך דא לאסתלקא ולארמא ליה, אלא לאתפשטא ולאנגלאה, ולא לאסתלקא בההוא אחרא, דאיהו שמאלא, וע"ד אקרי ההוא תנופה, ולאוי האי. ובג"כ וכסף פקודי העדה מאת כפר וגו'.

80 ת"ח, סטרא דימינא, איהו תדיר קיימא לקיימא בכל עלמא, ולאנהרא ולברכא ליה. ובג"כ, בהנא דאיהו מסטרא דימינא, אזדמן תדיר לברכא עמא, דהא מסטרא דימינא, אתיין כל ברכאן דעלמא, וכהנא נטיל ברישא, ועל דא אתמנא איהו לברכא לעילא ולתתא.

81 תא חזי, בשעתא דכהנא פריש ידוי לברכא עמא, בדין שכינתא אתיא ושריא עלוהי, ואמלי ידוי, ודא דימינא זקפא לעילא על ידא דשמאלא, בגין לסלקא ימינא, ולאנגברא על שמאלא. ובדין כלהו דרגין דקא פריש בהו ידוי, כלהו אתברכאן ממקורא דכלא. מקורא דבירא מאן איהו. דא צדיק. מקורא דכלא, דא איהו עלמא דאתי, דאיהו מקורא עלאה דכל אנפין נהירין מתמן, דהא איהו מבועא ומקורא דכלא. וכל בוצינן ונהורין, מתמן אתדליקו.

82 כגוונא דא, מקורא ומבועא דבירא, כל אינון בוצינן דלתתא, כלהו אתנהרין ואתמליין נהורין מניה. ודא קיימא לקבל דא. ובג"כ, בשעתא דכהנא פריש ידוי, ושאר לברכא עמא. בדין שראן ברכאן עלאין, ממקורא עלאה, לאדלקא בוצינן, ונהרין כל אנפין. וכנסת ישראל אתעטרת בעטריין עלאין. וכל אינון ברכאן נגדין ואתמשכן מעילא לתתא.

Rabbi Shimon returns in his discussion to the building of the Tabernacle, in itself the union of Tiferet and the holy covenant. Since all of this building was done in the secret of the right, the evil eye has no power whenever the right side is present. The 'silver' in "and the silver of them that were numbered of the congregation" is not written as 'wave silver', so it poured from above downward. Rabbi Yitzchak asks, since there are no blessings in anything that has been counted, why were the things in the Tabernacle counted? Rabbi Shimon answers that whenever the purpose of the counting is to sanctify, there is holiness in it, just as the tithe is blessed. Blessings are withheld from the other counted things so that no blessings can come to the Other Side, nor will any reach the evil eyed. Rabbi Shimon explains the implications of the fact that the evil eye has no power over the seed of Joseph. Then five rabbis meet together on the road and begin talking. Rabbi Elazar says: "The eyes of Hashem are toward the righteous, and His ears are open to their cry," yet many righteous people cannot even get enough food. Rabbi Shimon says that in the world above the holy side knows and protects all of its own, and the Other Side knows and controls all of its own. The Other Side cannot rule over the righteous. Rabbi Elazar wants to know why then there was a plague in Yisrael after David counted the people. Rabbi Shimon answers that everyone failed to pay a ransom for his soul to God to avoid having the plague among them. He speaks then of the holiness that is subject to counting and the holiness that is not, concluding that the ransom is subject to numbering but the people of Yisrael are not. Rabbi Shimon proffers two meanings for "like the sand of the sea." The first means that the sands break the power of the waves to flood the world, so Yisrael is like that sand, preventing the other nations from ruling the world. The second meaning is that neither the sand nor Yisrael can be counted. He talks about a secret and hidden measurement and a reckoning in a hidden place that is the secret of Yisrael Saba and Tevunah. Rabbi Shimon draws a parallel between the talents and the shekels donated for the Tabernacle, kept in two separate accounts, and superior beings numbered by a supernal account with the rest being numbered by a different account.

83. Come and see: Moses ordered and Betzalel executed, so that all may be in the secret of the body: THE SECRET OF MOSES, WHO IS TIFERET, and the final part of the body, the holy covenant, WHICH IS BETZALEL, so as to increase the love and bond of the union in the Tabernacle, WHICH IS MALCHUT. All was done in the secret of the right, and therefore, wherever the right side is present, the evil eye has no sway. That is why IT IS WRITTEN, "and the silver of them that were numbered of the congregation" (Shemot 38:25), FOR IT WAS NUMBERED AND COUNTED, IN THE SECRET OF THE ILLUMINATION OF CHOCHMAH, AND IT WAS NOT WRITTEN, 'WAVE SILVER,' because this silver comes of the right side, CHESD, and therefore everything was numbered. THIS IS THE MYSTERY OF COMPRISING THE LEFT COLUMN, AND THE REASON IT IS POURED FROM ABOVE DOWNWARD.

84. Rabbi Yitzchak asked Rabbi Shimon: We established that blessing does not dwell on anything that was measured or counted. If so, in relation to the Tabernacle, why was everything counted? He said to him: Indeed we learned this already. But any place, upon which there dwells the side of holiness, NAMELY, THAT IT IS DRAWN FROM THE CENTRAL COLUMN COMBINING RIGHT AND LEFT, if the counting is from the holy side, blessing will be upon it always, never to pass away. We know it from the tithe, because since the purpose of the counting is to sanctify, there is blessing in it. All the more so the Tabernacle, which is holy and pertains to the side of holiness.

85. But the rest of worldly matters, not coming from the side of holiness, no blessing dwells upon them when counted. For the Other Side, which is evil eyed, can have power over it, and since it can have power over it, there is no blessing therein, in order that no blessings will reach that evil eyed.

86. Blessings are always added to measurement of holiness and counting of holiness, and therefore it is written, "And the silver of them that were numbered of the congregation," MEANING THAT IT WAS COUNTED by them that were numbered of the congregation in truth, and there should be no fear of the evil eye for that reckoning since blessings hover over all from above.

83 תָּא חֲזִי, מֹשֶׁה פָּקִיד, וּבִצְלָאֵל עָבִיד, לְמַהּוּ כָּלָא בְּרָזָא דְּגוּפָא, וְסִיּוּמָא דְּגוּפָא דְּאִיהוּ אֶת קִיּוּמָא קְדִישָׁא, לְאַסְגָּאָה רְחִימוֹ וְקִשּׁוּרָא דִּיחֻדָּא בְּמִשְׁכָּנָא. וְכָלָא בְּרָזָא דִּימִינָא קָא אֶתְעִבִיד. וְעַל דָּא, בְּכָל אֲתֵר דְּסִטְרָא דִּימִינָא אֶשְׁתַּכַּח, עֵינָא בִישָׁא לָא שְׁלֵטָא בֵּיהּ. וּבִגְ"כּ, וְכֶסֶף פְּקוּדֵי הָעֵדָה. וּבְגִין דִּיהוּא כֶסֶף מִסְטָרָא דִּימִינָא קָא אֶתִּיא. וְעַל דָּא אֶתְמַנָּא כָּלָא בְּמִנְיָנָא.

84 רַבִּי יִצְחָק שְׁאִיל לַר"שׁ, א"ל, הָא אֻקְמוּהּ דְּבִרְכָתָא לָא שְׂרִיא בְּמִלָּה דְּקָאִים בְּמִדְרֹה, וּבְמִלָּה דְּקָאִים בְּחוּשְׁבָּנָא, הֵכָא בְּמִשְׁכָּנָא אִמָּאִי הוּא כָּלָא בְּחוּשְׁבָּנָא. אָמַר לִיהּ הָא אֶתְמַר, אֲבָל בְּכָל אֲתֵר דְּסִטְרָא דְּקְדוּשָׁה שְׂרִיא עָלֶיהָ, אִי הָהוּא חוּשְׁבָּנָא אֶתִּיא מִסְטָרָא דְּקְדוּשָׁה, בְּרִכָּתָא שְׂרִיא עָלֶיהָ תְּדִיר, וְלֹא אֶתְעִרִי מִנִּיהּ. מְנָלָן. מִמַּעַשְׂר. בְּגִין דִּאתִּיא חוּשְׁבָּנָא לְקִדְשָׁא. בְּרִכָּתָא אֶשְׁתַּכַּח בֵּיהּ. כָּל שָׁפָן מִשְׁכָּנָא דְּאִיהוּ קִדְשׁ, וְאֶתִּיא מִסְטָרָא דְּקִדְשׁ.

85 אֲבָל כָּל שְׂאָר מַלֵּי דְּעֵלְמָא, דְּלֹא אֶתִּיין מִסְטָרָא דְּקְדוּשָׁה, בְּרִכָּתָא לָא שְׂרִיא עָלֵיהּ, כִּד אִינוּן בְּחוּשְׁבָּנָא. בְּגִין דְּסִטְרָא אַחְרָא, דְּאִיהוּ רַע עֵין, יָכִיל לְשַׁלְטָאָה עָלֶיהָ. וְכִיּוּן דִּיכִיל לְשַׁלְטָאָה עָלֶיהָ, בְּרִכָּתָא לָא אֶשְׁתַּכַּח בֵּיהּ, בְּגִין דְּלֹא יִמְטוּ בְּרַכָּאן לִיהוּא רַע עֵין.

86 וּמִדְרֹה דְּקְדוּשָׁה, וְחוּשְׁבָּנָא דְּקְדוּשָׁה, תְּדִיר בְּרַכָּאן אֶתְוֹסְפָאן בֵּיהּ. וְע"ד, וְכֶסֶף פְּקוּדֵי הָעֵדָה. פְּקוּדֵי הָעֵדָה בְּקוּשְׁטָא וְדָאִי, וְלֹא דְּחִילוֹ מַעֲיָנָא בִישָׁא, וְלֹא דְּחִילוֹ מִכָּל חוּשְׁבָּנָא דָּא, דִּהָא בְּכָלָא שְׂרָאן בְּרַכָּאן מְלַעִילָא.

87. Come and see: The evil eye has no power over the seed of Joseph, since it comes of the right side. Therefore the Tabernacle was constructed by Betzalel, who dwelt in the mystery of Joseph, being the secret of the Holy Covenant, NAMELY, HE WAS OF YESOD, AND YESOD IS CALLED 'JOSEPH'. Therefore Moses orders and Betzalel executes, so all may be in the secret of the body: MOSES, NAMELY TIFERET, and the final part of the body; BETZALEL, WHO IS YESOD, the sign of the Holy Covenant, so as to increase love and the bond of union in the Tabernacle, MALCHUT. And all was done according to the secret of the right, and that is why IT IS WRITTEN, "And the silver...numbered of the congregation," because that reckoning is the reckoning of the great grades in charge, NAMELY THE FIRST THREE SFIROT, combined on the right side. Therefore it is written, "a hundred talents..." (Ibid.) TO INDICATE THE TEN SFIROT, EACH INCLUDING TEN, TOGETHER WITH THE FIRST THREE.

88. Rabbi Aba and Rabbi Acha and Rabbi Yosi were walking from Tiberias to Tzipori. As they were walking, they saw Rabbi Elazar coming together with Rabbi Chiya. Rabbi Aba said: Surely we shall be joined with the Shechinah. They waited for them, and when they arrived, Rabbi Elazar said: It is written, "The eyes of Hashem are towards the righteous, and His ears are open to their cry" (Tehilim 34:16). This verse is hard to explain; what is the meaning of "The eyes of Hashem are towards the righteous"? If it means that the Holy One, blessed be He, takes care of them to help them in this world, yet we see so many righteous in this world, who cannot get as much food as the crows in the field. What is the meaning, then, of "The eyes of Hashem are towards the righteous"?

89. HE ANSWERS: This is a secret. Come and see: All the creatures in the world are known above, either as of this side OF HOLINESS, or of that OTHER Side. Those who are known by the holy side, are always under its protection. And those that are known by the side of defilement, are always under its control. And where the holy side has sway, the Other Side has not, and may never approach, nor thrust him from his place or occupation by any means. About this IT IS WRITTEN, "The eyes of Hashem are towards the righteous," for which reason the Other Side cannot rule over them. And there is help from heaven and good providence from above. And the Other Side and all that is evil may not rule over you.

87 וְתָא חֲזִי, בִּזְרַעַא דִּיּוֹסֶף לֹא שְׁלֵטָא בִּיה עֵינָא בִּישָׁא, בְּגִין דְּאֵתִי מִסְטָרָא דִּימִינָא, וְעַל דָּא אֲתַעְבִּיד מִשְׁכְּנָא עַל יְדָא דְּבִצְלָאֵל, דְּהָא אִיהוּ בְּרָזָא דִּיּוֹסֶף קָא שְׂרִיא, דְּאִיהוּ רְזָא דְּבְרִית קְדִישָׁא. וְעַד, מִשָּׁה פְּקִיד, וּבִצְלָאֵל עֲבִיד, לְמַהוּי כְּלָא בְּרָזָא דְּגוּפָא, וְסִימָא דְּגוּפָא, דְּאִיהוּ אֵת קִינָמָא קְדִישָׁא, לְאַסְגָּאָה רְחִימּוֹ וְקִשּׁוּרָא דִּיחּוּדָא בְּמִשְׁכְּנָא, וְכָלָא בְּרָזָא דִּימִינָא קָא אֲתַעְבִּיד, וּבְגִין כֶּךָ וְכִסְף פְּקוּדֵי הָעֵדָה, וְהָהוּא חוֹשְׁבָנָא, אִיהוּ חוֹשֵׁבֵן דְּרִגְיִן רַבְרְבִין מִמֶּנָּן, דְּאֲתַאחְדָן מִסְטָרָא דִּימִינָא. וְעַל דָּא כְּתִיב מֵאֵת כְּכֹר וְגו'.

88 רַבִּי אַבָּא, וְר' אַחָא, וְרַבִּי יוֹסִי, הָווּ אֲזִלִּי מִטְּבֶרְיָה לְצִפּוּרִי, עַד דְּהָווּ אֲזִלִּי, חָמוּ לִיה לְרַבִּי אֶלְעָזָר דְּהוּהָ אֵתִי, וְרַבִּי חִיָּיא עֲמִיה. אָמַר רַבִּי אַבָּא, וְדָאִי נִשְׁתַּתַּף בְּהָדִי שְׂכִינְתָא. אֹרִיכוּ לָהּ, עַד דְּמָטוּ לְגַבְיָיהּ. כִּיּוֹן דְּמָטוּ גַבְיָיהּ, אָמַר רַבִּי אֶלְעָזָר, כְּתִיב עֵינֵי יְיָ אֵל צְדִיקִים וְאֲזִנּוֹ אֵל שׁוֹעֲתָם. הָאִי קָרָא קִשְׁיָא, מָאִי עֵינֵי יְיָ אֵל צְדִיקִים. אִי בְּגִין דְּאַשְׁגַּחוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא עָלֵיהּ לְאוּטְבָא לֹון בְּהָאִי עֲלֵמָא, הָא חֲמִינָן, בְּמָה זִכָּאִין אֵינּוֹן בְּהָאִי עֲלֵמָא, וְאַפִּילוּ מְזוּנָא כְּעוֹרְבֵי בְּרָא לֹון וְכָלִין לְאַדְבָקָא, אִי הָכִי מָאִי עֵינֵי יְיָ אֵל צְדִיקִים.

89 אֵלָא רְזָא הָכָא, תָּא חֲזִי, כָּל אֵינּוֹן בְּרִיין דְּעֲלֵמָא, כְּלָהּ אֲשַׁתְּמוּדְעָן לְעִילָא, בִּין לְסְטָרָא דָּא, וּבִין לְסְטָרָא דָּא. אֵינּוֹן דְּלְסְטָרָא דְּקוּדְשָׁה, אֲשַׁתְּמוּדְעָן לְעִילָא לְגַבְיָהּ, וְאַשְׁגַּחוּתָא דִּילִיה תְּדִיר עָלֵיהּ. וְאֵינּוֹן דְּלְסְטָרָא מִסָּאבָא, אֲשַׁתְּמוּדְעָן לְגַבְיָהּ, וְאַשְׁגַּחוּתָא דִּילִיה תְּדִיר עָלֵיהּ. וּבְאַתָּר דְּשִׁלְטָא הֵהִיא אֲשַׁחוּתָא דְּסְטָרָא דְּקוּדְשָׁה, לֹא אֲשַׁחַּ עָלֵיהּ סְטָרָא אַחְרָא, וְלֹא יִקְרַב לְגַבְיָהּ לְעֲלֵמִין, וְלֹא יִכֹּיל לְדַחֲיָא לִיה מֵאַתְרִיהּ, בְּכָלָא בְּכָל מָה דְּאִיהוּ עֲבִיד. וְעַל דָּא, עֵינֵי יְיָ אֵל צְדִיקִים וְגו', בְּגִין דָּא סְטָרָא אַחְרָא לֹא יִכֹּיל לְשִׁלְטָאָה עָלֵיהּ. וְהִשְׁתָּא סִינְעֵתָא דְּשִׁמְיָא הָכָא, וְכָל אֲשַׁחוּתָא טְבָא דְּלְעִילָא הָכָא, וְכָל סְטָרָא אַחְרָא, וְכָל מְלָה בִּישָׁא, לֹא יִכֹּיל לְשִׁלְטָאָה עָלֵיהּ.

90. Rabbi Aba said: But we have learned, that wherever the holy side abides, though there is reckoning, still blessings are not withheld from that place. Rabbi Elazar said: Assuredly this is so. He said to him: Yisrael is holy, and come from the holy side, as it is written, "Yisrael is holy to Hashem" (Yirmeyah 2:3), and "You shall be holy, for I Hashem, your Elohim am holy" (Vayikra 19:2). Why then, when David counted Yisrael, was there death among them, as it is written, "So Hashem sent a pestilence upon Yisrael from the morning even to the time appointed" (II Shmuel 24:15)?

91. He told him: It happened since David did not take shekels from them as ransom, as it is written, "then shall they give every man a ransom for his soul to Hashem when you number them that there be no plague among them when you number them" (Shemot 30:12). For holiness is in need of holy ransom, and that ransom of holiness was not taken from them. Come and see: Yisrael is holiness without numbering, and therefore a ransom should be taken from them. And that ransom is to be counted, while they are not.

92. What is the reason? Holiness is a secret, higher than all the grades, THE MYSTERY OF SUPERNAL ABA AND IMA. As this holiness is superior to all, and outside it there is another holiness beneath it, YISRAEL - SABA AND TEVUNAH COVERING SUPERNAL ABA AND IMA FROM OUTSIDE, subject to numbering and accounting, so is Yisrael holiness, as it is written, "Yisrael is holy to Hashem." And they give another holiness, their ransom, that is subject to numbering. This is a secret: Yisrael is a tree standing inside, OPPOSITE SUPERNAL ABA AND IMA, and the ransom given is another holiness standing outside and counted, CORRESPONDING TO YISRAEL - SABA AND TEVUNAH. The one is shielding the other. They went on.

93. Rabbi Elazar opened the discussion and said: "And the number of the children of Yisrael shall be like the sand of the sea, which cannot be measured or numbered..." (Hoshea 2:1). HE ASKS: What is the meaning of "the sand of the sea"? AND HE ANSWERS: That there are two meanings. The first is that "the sand of the sea" MEANS when the sea raises its waves wrathfully and the waves rise to flood the world. When they reach and see the sand, they are broken immediately and return quietly, and have no power to have control over and flood the world.

90 א"ר אבא, הא אולימנא דבכל אתר דסטרא דקדושה שריא עלוי, אע"ג דקיימא בחושבנא, ברכתא לא אתמנע מתמן. א"ר אלעזר, ודאי הכי הוא. א"ל, הא ישראל אינון קדש, ואתין מסטרא דקדש, דכתיב קדש ישראל לוי, וכתיב והייתם קדושים כי קדוש אני, אמאי כד עבד דוד חושבנא לישראל, הוה בהון מותנא, דכתיב ויתן יי' דבר בישראל מן הפקר ועד עת מועד.

91 א"ל, בגין דלא נטל מנייהו שקלים, דאיהו פורקנא. דכתיב ונתנו איש כפר נפשו לוי' בפקוד אותם ולא יהיה בהם נגף בפקד אותם. בגין דאצטריך קדש, למיהב פורקנא דקדש, וההיא פורקנא דקדש לא אתנטיל מנייהו. ת"ח, ישראל איהו קדש, דקיימא בלא חושבנא, ועל דא אצטריך פורקנא דיתנטיל מנייהו, וההוא פורקנא קיימא בחושבנא, ואינון לא קיימו בחושבנא.

92 מ"ט. בגין דקדש איהו רזא עלאה דכל דרגין, מה ההוא קדש איהו סליק על כלא, ואית ליה לבר קדש אחרא לתתא דקיימא תחותיה, וקאים בחושבנא ובמניין. אוף הכי ישראל אינון קדש, דכתיב קדש ישראל לוי, ואינון יהבי קדש אחרא, פורקן דלהון, דקיימי בחושבנא, ורזא דא, ישראל אינון אילנא דקיימא לגו, פורקנא אחרא קיימא לבר, וסליק לחושבנא, ואגין דא על דא. אזלו.

93 פתח רבי אלעזר ואמר, והיה מספר בני ישראל כחול הים אשר לא ימר ולא יספר וגו'. מהו כחול הים. תרין גוונין אינון הכא. חדא כחול הים, בגין דימא כד סלקין גלוי בזעפא ורוגזא, ואינון גלין סלקאן לשטפא עלמא, כד מטאן וחמאן חולא דימא, מיד אתפרו ותבין לאחורא, ואשתככי, ולא יכלין לשלטאה ולשטפא עלמא.

94. In the same manner Yisrael is like the sand of the sea. When the other nations, which are like the furious waves of the sea of severe Judgment, see Yisrael bound to the Holy One, blessed be He, they return BACK and are broken before them, and cannot rule the world. Another meaning is that like the sand of the sea, that cannot be numbered or measured, as it is written, "which cannot be measured or numbered" so is Yisrael, who is not numbered nor subject to reckoning.

95. Come and see: There is a secret and hidden measurement, THE SECRET OF ABA AND IMA. And there is reckoning in a hidden place, concealed and stored, WHICH IS THE SECRET OF YISRAEL - SABA AND TEVUNAH. And it may be measured and numbered. This is the secret of sustenance above and below. For the measurement IN ABA AND IMA, NAMELY, THE AMOUNT OF CHASSADIM IN THEM, the secret of its execution is never known, AND ALSO WE MAY NOT KNOW the basis of the secret of the reckoning IN YISRAEL - SABA AND TEVUNAH. This is the secret of the Faith of all.

96. Yisrael below are not subject to reckoning, but only in a different aspect, NAMELY, COVERED CHASSADIM. The ransom they give, CORRESPONDING TO YISRAEL - SABA AND TEVUNAH, is subject to accounting. And for that reason whenever Yisrael are counted, ransom is taken from them, as we said. Therefore, at the time of David, when he counted Yisrael, and did not take ransom, there was wrath and many hosts and legions of Yisrael perished.

97. For that reason it is written concerning the building of the Tabernacle: "And the silver of them that were numbered of the congregation...for everyone that went to be numbered" (Shemot 38:25), NAMELY, IN THAT SAID RECKONING. All was consecrated to the construction of the Tabernacle. It was established that the talents, "A HUNDRED TALENTS" (Ibid. 27), belong to one account, and the shekels, "A THOUSAND SEVEN HUNDRED AND SEVENTY-FIVE" (IBID. 28), are another account. For the superior ones are numbered by a supernal account, NAMELY, THE LIGHTS OF YISRAEL - SABA AND TEVUNAH, THE SECRET OF BINAH, THE HIGH RECKONING, ARE THE SECRET OF TALENTS. Others are numbered by a different account, THAT IS, THE ACCOUNTS IN ZEIR ANPIN THAT SHINES UPON MALCHUT, the one above and the other below. That is why it is written, "And of the hundred talents of silver were cast the sockets (Heb. adanim) of the sanctuary..." And these sockets were already explained, TO BE THE SECRET OF THE WHOLE MALCHUT CALLED 'ADONAI', THAT RECEIVES FROM THE HIGH RECKONING, NAMELY, FROM BINAH.

94 בְּגוֹנוֹתָ דָּא, יִשְׂרָאֵל אֵינוֹן חוֹלָא דִּימָא, וְכֹד שְׂאָר עֲמִין דְּאֵינוֹן גְּלִי יִמָּא, מֵאֲרֵי דְרוּגְזָא, מֵאֲרֵי דְרִינִין קִשִּׁין, בְּעָאן לְשִׁלְטָא וּלְשִׁטָּא עֲלֵמָא, חֲמָאן לֵהוּ לְיִשְׂרָאֵל דְּאֵינוֹן מִתְקַשְׂרָאן בְּקוּדְשָׁא בְּרִיךְ הוּא, וְתַבִּין וְאִתְבְּרוּ קִמְיָהוּ, וְלֹא יִכְלִין לְשִׁלְטָא בְּעֲלֵמָא. גּוֹנוֹת אַחְרָא, בְּגִין דְּחוֹלָא דִּימָא לִית לִיהּ חוֹשְׁבָנָא, וְלֹא קִימָא בְּחוֹשְׁבָנָא, וְלֹא בְּמִדְּרוֹ, דְּכַתִּיב אֲשֶׁר לֹא יִמָּד וְלֹא יִסְפֹּר, אוֹף הֵכִי יִשְׂרָאֵל לִית לֵהוּ חוֹשְׁבָנָא, וְלֹא קִימִין בְּחוֹשְׁבָנָא.

95 תָּא חַיִּי, אֵית מְדִירוֹ טְמִיר וְגִנְיֹז, וְאֵית חוֹשְׁבֹן דְּקִימָא בְּגִנְיֹז טְמִיר וְגִנְיֹז, וְהֵאֵי קִימָא בְּמִדְּרוֹ, וְהֵאֵי קִימָא בְּחוֹשְׁבֹן. וְדָא אִיהוּ רְזָא וְקִימָא דְּכָלָא דְּלַעֲיִלָא וְתַתָּא, בְּגִין דְּהֵוּא מְדִירוֹ לֹא אִתְיִידַע לְעֲלָמִין, עַל מַה קִימָא רְזָא דְּהֵוּא מְדִירוֹ. וְעַל מַה קִימָא רְזָא דְּהֵוּא חוֹשְׁבָנָא, וְדָא אִיהוּ רְזָא דְּמַהִימְנוּתָא דְּכָלָא.

96 וְיִשְׂרָאֵל לְתַתָּא לֹא קִימִין בְּחוֹשְׁבָנָא, אֶלָּא סְטְרָא דְּמִלָּה אַחְרָא, וּפּוּרְקָנָא אִיהוּ דְּקִימָא בְּחוֹשְׁבָנָא. וּבְגִין כֵּךְ יִשְׂרָאֵל בְּדַעֲלִין בְּחוֹשְׁבָנָא נְטִילֵי מְנִיָּהוּ פּוּרְקָנָא בְּמַה דְּאִתְמַר. וְעַל דָּא בְּיוֹמוֹי דְּדָוִד, בְּדַעֲבַד חוֹשְׁבָנָא בְּיִשְׂרָאֵל, וְלֹא נְטִיל מְנַהוֹן פּוּרְקָנָא, הוּהּ רוּגְזָא, וְאִתְאַבִּידוּ מִיִּשְׂרָאֵל בְּמַה חִילִין וְכַמָּה מִשְׁרִיין.

97 וּבִג"כ בְּתִיב בְּעוֹבְדָא דְּמִשְׁבָּנָא, וְכֶסֶף פְּקוּדֵי הָעֵדָה וְגו', וְכֹל הָעוֹבֵר עַל הַפְּקָדִים. וְכָלָא אִתְקַדְּשׁ לְעִבְדַת מִשְׁבָּנָא, וְהֵאֵי אוּקְמוּהּ כְּכִרִין חוֹשְׁבָנָא חָדָא. שְׁקִלִים חוֹשְׁבָנָא חָדָא. בְּגִין דְּאֵית עֲלָאִין דְּסִלְקֹן לְחוֹשְׁבָנָא עֲלָאָה, וְאֵית אַחֲרִינִין דְּסִלְקֹן לְחוֹשְׁבָנָא אַחְרָא. דָּא עֲלָאָה וְדָא תַתָּאָה. וּבְגִין כֵּךְ בְּתִיב וַיְהִי מֵאֵת כֶּכֶר הַכֶּסֶף לַעֲקֹת אֶת אֲדָנֵי הַקֹּדֶשׁ וְגו'. אֵלִין אֲדָנִים הֵאֵי אוּקְמוּהּ.

15. "Unless Hashem builds the house"

We are told that King Solomon saw that the work was finished by the hands of the craftsmen but was actually constructed by God. The most important part of the labor is what Binah made, and if this is not included the work is done in vain. Then he speaks about: "Behold it is His litter, that of Solomon, sixty valiant men are round it, the mighty men of Yisrael," saying that the 'litter' is the secret of Malchut, and it is all guarded because of the fear of Gehenom. All the men stand around it, and they are all inside the illumination of the incomprehensible thought. Rabbi Shimon talks about the nine temples that emanate from that thought, saying that they are not lights nor spirits nor souls, and cannot be comprehended. He says that the

head of Arich Anpin is called 'thought', but it is not known by whose light it shines. The secret of the offering is that it unites the grades and the lights, and the 'thought' is then crowned by the Endless Light. That 'thought' expanded in all directions and is the secret of the Supernal World, Binah, that is characterized by the question "Who?" as in: "Lift up your eyes on high, and behold who (Mi) has created these." The 'question' then, created 'these' - the six Sfirot of Zeir Anpin. Then Mi expanded and became a sea, and built everything below in Malchut exactly as it was in the Supernal World, Binah.

98. Again he opened the discussion and said: "A song of ascent of Solomon, unless Hashem builds the house..." (Tehilim 127:2). This verse was uttered by King Solomon when he built the Temple. When he started building, he saw that the work was finished by their hands, but was constructed on its own. Then he said: "Unless Hashem builds the house..." He referred to the secret of the verse, "In the beginning Elohim created" (Bereshheet 1:1), for the Holy One, blessed be He created and furnished this world, NAMELY, MALCHUT, with all that is needed.

99. "They who build it labor in vain" (Tehilim 127:2). His builders are the secret of those rivers, THE SFIROT OF ZEIR ANPIN, going out of and into this house, MALCHUT, to prepare whatever is needed. And though all come to fix and construct it, surely, but for Hashem, who is the secret of the high world, BINAH, who prepared and made the house as it should be, all who build it labor in vain. For THE MOST IMPORTANT PART IS what BINAH made and prepared. "Unless Hashem keeps the city" (Ibid.) as it is written, "the eyes of Hashem your Elohim are always upon it, from the beginning of the year to the end of the year" (Devarim 11:12). It was explained, that by that watchfulness, it is kept on all sides.

100. And it is written, "Behold it is his litter, that of Solomon, sixty valiant men are round it, the mighty men of Yisrael" (Shir Hashirim 3:7). THE LITTER OF SOLOMON IS THE SECRET OF MALCHUT. And they all guard it. Why do they guard it? Because "of the fear by night" (Ibid. 8). This is the fear of Gehenom, that is before it. And so that it would be rejected, all are standing around it.

101. All are inside the illumination of the incomprehensible thought. And that light of the not-known thought strikes the veil and they illuminate together and become nine temples.

98 תו פתח ואמר, שיר המעלות לשלמה אם יי' לא יבנה בית וגו', האי קרא שלמה מלכא א"ל, בשעתא דהוה בני בי מקדשא ושאר למבני, והוה חמי דעובדא אתתקנת בידיהו, והוה מתבני מגרמיה, כדון שארי ואמר אם יי' לא יבנה בית וגו', היינו רזא דכתיב בראשית ברא אלהים, דהא קודשא בריך הוא, ברא ואתקין להאי עלמא, בכל מה דאצטרין, דאיהו בית.

99 שוא עמלו בוניו בו, אליו רזא דאינון נהרין, דנפקין ועאלין בלהו בגו האי בית, לאתקנא ליה בכל מה דאצטרין. ואע"ג דכלהו קא אתיון לאתקנא למעבד תקוניה, ודאי אם יי', דאיהו רזא דעלמא עלאה, דאתקין ועבד ביתא בדקא יאות, אינון בונין למגנא אינון, אלא מה דאיהו עבד ואתקין. אם יי' לא ישמר עיר, במה דכתיב תמיד עיני יי' אלהיך בה מרשית השנה ועד אחרית שנה ואוקמוה. ובאשגחותא דא, איהי נטירא בכל סטריין.

100 ואף ע"ג דכתיב הנה מטתו שלשלמה ששים גבורים סביב לה מגבורי ישראל. וכלהו נטרי לה. מ"ט נטרי לה. בגין דכתיב מפחד בלילות, דא פחדא דגיהנם, דקאים לקבלה, בגין לדחיא לה, ובגין דא בלהו סחרין לה.

101 ואע"ג דכלהו קיימי בנהירו דמחשבה דלא אתיידע. וכדין, האי נהירו דמחשבה דלא אתיידע, בטש בנהירו דפריסא ונהרין כחדא ואתעבירו תשע היכלין.

102. These temples are not lights, nor Ruchot (Eng. 'spirits'), nor Neshamot (Eng. 'souls'), and there is no one to comprehend them. The will of these nine lights, all within the thought, that is counted as one of them, is to chase THE NINE TEMPLES AND GRASP THEM, while they are within the thought. But they do not grasp nor become known, because these pertain to neither will nor to supernal thought. They grasp them, FOR THEY GET MOCHIN FROM THEM, yet do not grasp them, FOR THEY CANNOT BE COMPREHENDED. All the secrets of the Faith are within them. And all the lights coming from the secret of the supernal thought that is underneath are called 'the Endless World', for this far do the lights reach yet do not reach nor become known, for there is no will nor thought in here.

103. When thought shines, it is not known by whose light, FOR THE THOUGHT IS NOT GRASPED. Then ITS LIGHT is covered and closed inside Binah, FOR BINAH CANNOT RECEIVE CHOCHMAH WITHOUT CHASSADIM, AND THEREFORE, THE LIGHT IS CONCEALED IN IT. LATER it shone upon whoever it shines, MEANING THAT CHASSADIM SHONE, and entered one another, FOR CHOCHMAH AND CHASSADIM WERE INCLUDED WITHIN ONE ANOTHER, until everything was included together. This was already explained. And the secret of the offering is that when all goes up, everything is bound together and they shine the one within the other, FOR THE LOWER RISES TO THE HIGHER AND JOINS IT, AND BY THAT RECEIVES SUPERNAL MOCHIN. FOR ALL THAT IS LOW RISES TO THE HIGHER AND THE HIGHER SHINES UPON THE LOWER. Then all the grades rise TO THE HIGH ONE. And the thought MOUNTS AND is crowned by the Endless Light. And the light with which the supernal thought is shining, is called 'the Endless World'.

104. Once thought is shining and powers were expanded from it - NAMELY, BINAH, THAT WENT UP TO IT, RECEIVED CHOCHMAH FROM IT - AND EXPANDED DOWNWARD it became concealed, stored and unknown. BECAUSE OF ITSELF, IT IS CLOSED AND DOES NOT SHINE AT ALL UPON THE LOWER BEINGS. And there from it expanded in all directions and spread in the one expansion, which is the secret of the Supernal World, NAMELY, BINAH AS SAID.

105. And this SUPERNAL WORLD is subject to questioning, which is the supernal utterance, NAMELY, BINAH. It was established that it is called 'Who' (Heb. mi), as it is written, "Lift up your eyes on high, and behold who (Heb. mi) has created these" (Yeshayah 40:26). That is, that 'question' created 'these'. FOR 'WHO', BINAH, CREATED 'THESE', THE SIX SFIROT OF ZEIR ANPIN. And then MI (MEM-YUD) expanded and became a sea (Heb. yam, Yud-Mem), the ending of all the grades, being below IN MALCHUT. And from there, BINAH, it started to build below IN MALCHUT, and all that it did IN MALCHUT was exactly as is done above, IN BINAH, the one corresponding to the other, because BINAH protects everything above and below.

106. This expansion, the Supernal World, comes from thought, BECAUSE EVERYTHING THAT SPREADS FROM THOUGHT IS BINAH CALLED 'THE SUPERNAL WORLD'. This is the meaning of "unless Hashem keeps the city, the watchman stays awake in vain" (Tehilim 127:1), who is the keeper of Yisrael, NAMELY ZEIR ANPIN. For keeping does not proceed FROM ZEIR ANPIN but from the Supernal World, BINAH, AS WAS EXPLAINED BEFORE.

102 וְהִכְלִין לֹא אֵינוֹן נְהוּרִין, וְלֹא אֵינוֹן רוּחוֹת, וְלֹא אֵינוֹן נִשְׁמָתִין, וְלֹא אֵית מֵאֵן דְּקִיּוּמָא בְּהוּ. רְעוּתָא דְכָל תְּשַׁע נְהוּרִין דְּקִיּוּמֵי כְּלָהוּ בְּמַחְשְׁבָהּ, דְּאִיהִי חֵד מְנִייהוּ בְּחוּשְׁבָנָא, דְּכְלָהוּ לְמַרְדָּף אֲבִתְרֵיהוּ, בְּשַׁעְתָּא דְּקִיּוּמֵי בְּמַחְשְׁבָהּ. וְלֹא מִתְדַבֵּק, וְלֹא אֲתִידַעוּ, אֲלִין לֹא קִיּוּמֵי, לֹא בְרְעוּתָא, וְלֹא בְּמַחְשְׁבָהּ עֲלָא. תַּפְסִין בָּהּ וְלֹא תַפְסִין. בְּאֲלִין קִיּוּמִין כָּל רְזִי מְהִימְנוּתָא, וְכָל אֵינוֹן נְהוּרִין מִרְזָא דְּמַחְשְׁבָהּ עֲלָא. דְּלִתְתָּא כְּלָהוּ אֲקִרוֹן אֵין סוּף. עַד הֵכָא מְטוֹן נְהוּרִין וְלֹא מְטוֹן, וְלֹא אֲתִידַעוּ. לֹא הֵכָא מַחְשְׁבָהּ וְלֹא רְעוּתָא.

103 כְּדִין נְהִיר מַחְשְׁבָהּ, וְלֹא אֲתִידַע מִמָּה נְהִיר כְּדִין אֲתַלְבֵּשׁ וְאַסְתִּים גּוֹ בִּינָה, וְנְהִיר לְמָה דְּנְהִיר, וְעֲאִיל דָּא בְּדָא, עַד דְּאֲתַכְּלִילוּ כְּלָהוּ בְּחֲדָא, וְהָא אֻקְמוּהּ. וּבְרָזָא דְּקִרְבָּנָא, כְּדִין סְלִיק כְּלָא, אֲתַקְשֵׁר דָּא בְּדָא, וְנְהִיר דָּא בְּדָא, כְּדִין קִיּוּמִין כְּלָהוּ בְּסְלִיקוּ, וּמַחְשְׁבָהּ אֲתַעֲטֵר בְּאֵין סוּף, הֵהוּא נְהִירוֹ דְּנְהִיר מְנִיָּה מַחְשְׁבָהּ עֲלָא, אֲקִרִי אֵין סוּף.

104 כִּיּוֹן דְּאֲנְהִיר וְאֲתַפְּשֵׁט מְנִיָּה חִילּוֹן, הֵהִיא מַחְשְׁבָהּ אֲסְתִים וְאֲגִנּוּז וְלֹא יָדִיעַ, וּמִתְמֵן אֲתַפְּשֵׁט פְּשִׁיטוּתָא לְכָל סְטִרִין, וְאֲתַפְּשֵׁט מְנִיָּה חֵד פְּשִׁיטוֹ, דְּאִיהוּ רְזָא דְּעֲלָמָא עֲלָא.

105 וְדָא קִיּוּמָא בְּשִׁאלְתָא, וְאִיהוּ מֵאֵמֵר עֲלָא, וְאֻקְמוּהּ דְּאֲקִרִי מִי. דְּכְתִיב שָׂאוּ מְרוֹם עֵינֵיכֶם וּרְאוּ מִי בְּרָא אֱלֹה. שִׁאלְתָא הֵהוּא דְּבִרָא אֱלֹה. לְבַתֵּר אֲתַפְּשֵׁט וְאֲתַעֲבִיד יָם, סוּפָא דְכָל דְּרָגִין, דְּאִיהוּ לְתַתָּא. וּמִתְמֵן שְׁאֵרִי לְמַבְנֵי לְתַתָּא. וְכָלֵא עֲבִיד בְּהֵהוּא גּוֹנָא מִמֶּשׁ דְּלַעִילָא דָּא, לְקַבֵּל דָּא. וְדָא בְּגוֹנָא דְּדָא. וּבִג"כ, נְטִירוֹ דְּכָלֵא מַעִילָא וְתַתָּא.

106 וְהָאִי פְּשִׁיטוֹ, דְּמַחְשְׁבָהּ אִיהוּ, דְּאִיהוּ עֲלָמָא עֲלָא. וְדָא אִיהוּ אִם יִי' לֹא יִשְׁמֵר עִיר שׁוֹא שְׁקָד שׁוֹמֵר, דְּאִיהוּ שׁוֹמֵר יִשְׂרָאֵל. דְּלֹא בִּיה קִיּוּמָא נְטִירוֹ, אֲלֵא בְּעֲלָמָא עֲלָא.

107. Come and see the blue in the Tabernacle; everything is sustained by a high mystery. Blue, MALCHUT, and purple, TIFERET, are bound to one another, SO THAT ZEIR ANPIN AND MALCHUT WILL BE UNITED. And we have learned the secret of the verse, "For Hashem your Elohim is a consuming fire" (Devarim 4:24), that there is a fire that consumes fire, eats and extinguishes it, the one fire being stronger than the other. (THE ENDING IS MISSING, IT MAY BE FOUND IN BERESHEET 248 -269).

107 תָּא חֲזִי, תִּכְלֹא דְמִשְׁכְּנָא, כֻּלָּא קִיּוּמָא בְּרֹזָא
עֲלָאָה, וְאוּקְמוּהּ. תִּכְלֹת וְאַרְגָּמָן חֵד, לְאַתְקִשְׁרָא
בְּחֵד. וְהָא אֶתְמַר בְּרֹזָא דְכִתִּיב, כִּי יִי' אֱלֹהֶיךָ אֵשׁ
אֹכֶלֶה הוּא. וְהָא אֶתְמַר דְּאִית אֶשָּׁא אֹכֶלֶת אֶשָּׁא,
וְאֹכִיל לִיה וְשָׂצִי לִיה. בְּגִין דְּאִית אֶשָּׁא תְקִיפָא
מֵאֶשָּׁא.

16. "And the thousand seven hundred and seventy-five"

Rabbi Shimon says that Moses forgot about the shekels in "And of the one thousand seven hundred and seventy-five shekels he made hooks for the pillars, and overlaid their capitals" until a resounding voice reminded him of them. Rabbi Chizkiyah opens with: "While the King was reclining at His board, my nard sent forth its fragrance." This refers to Binah when He gave the Torah to Yisrael and went to Sinai accompanied by many sacred Chariots. We hear about all the letters in the Torah soaring and rising up in the air, how they were formed and what their value is, and that the 'vav's were the one thousand seven hundred and seventy-five lights. The high Vav is the resounding voice since the Torah comes out of that inner voice; this 'great voice' is the secret of the Holy Name. Next Rabbi Chizkiyah turns to the great flood, where God told Noah: 'you should be careful not to show yourself to the destroyer, the Angel of Death, so he would not have power over you,' because there was no one to protect him. But when Noah offered the sacrifice the world became perfumed. This perfume was increased when Yisrael stood on Mount Sinai and the destroyer was no longer present in the world. God wanted at that time to do away with the destroyer forever, but in a few days Yisrael sinned by making the golden calf, thus allowing the destroyer to rule the world again. Rabbi Yosi asks who put the destroyer in the world, since everyone was destroyed in the flood. Rabbi Shimon answers that the presence of Judgment means that the destroyer must be there to walk among the Judgments. He says that the destroyer was named 'flood,' and this is why God told Noah to hide himself. Referring again to the title verse, Rabbi Elazar wonders why he made 'hooks', hearing then from Rabbi Shimon that they were in the shape of 'vav's, meaning that they came from the Central Column. Rabbi Yitzchak isn't certain whether the verse is talking about secular or supernal matters, and decides it must be secular. Rabbi Shimon disagrees, and adds that secular matters do not come from the side of holiness. It is important to know the difference between holiness and the mundane. Even so, profanity has a fraction of holiness in it from the left side. There is now quite a bit of discussion about 'thousand' in various meanings, leading to thoughts about how long Yisrael may be in exile. Rabbi Shimon adds that wherever there is Vav in the Holy Name there is Mercy, and gives some examples. He tells how Judgment was executed in the destruction of S'dom, but the whole world was not destroyed as it was in the flood. Wherever the name Elohim is used it means Judgment alone, not tempered with Mercy. When the name Hashem is used it means Judgment tempered with Mercy. Only Elohim was present at the flood. We are told how God is both concealed and revealed, and how people draw blessings when their utterances are concealed. Then we hear that "While the King was reclining at His board," means that He was reveling in the supernal Eden. "My nard sent forth its fragrance" alludes to the last sea that is filled from that Eden, and that created the lower world as a reflection of the higher one. When the nard sends an odor upwards the Holy Chariots receive the wonderful odor and send it further upward, it being in the nature of odors to rise. The Chariots, since they transmit the odors higher are called 'maidens of song', since the word 'alamot' derives from 'not revealed'. Finally Rabbi Shimon explains the significance of all the numbers in the title verse, emphasizing 1000, 700, seventy, and five, all of them pertaining to various combinations of Sfirot.

108. "And of the one thousand seven hundred and seventy-five shekels he made hooks for the pillars, and overlaid their capitals" (Shemot 38:28). Come and see: We learned that Moses forgot these shekels and knew not what became of them, until a voice resounded, saying, "And of the one thousand seven hundred and seventy-five shekels he made hooks for the pillars."

108 וְאֵת הָאֵלֶף וְשִׁבְעַת הַמֵּאוֹת וְחִמְשָׁה וְשִׁבְעִים
עָשָׂה וּיָמִים לְעִמּוּדִים וְצִפָּה רִאשִׁיהֶם וְגו'. תָּא חֲזִי,
אוֹלִיפְנָא דְאִינוּן תְּקִלִין אֲנָשִׁי לֹון מִשָּׁה, וְלֹא יָדַע
מַה דְּאַתְעֵבִיד מְגִייהוּ, עַד דְּנִפְק קָלָא וְאָמַר, וְאֵת
הָאֵלֶף וְשִׁבְעַת הַמֵּאוֹת וְחִמְשָׁה וְשִׁבְעִים עָשָׂה וּיָמִים
לְעִמּוּדִים.

109. Rabbi Chizkiyah opened the discussion with the verse: "While the king was reclining at his board, my nard sent forth its fragrance" (Shir Hashirim 1:12). This was already explained. Yet, "While the King was reclining at His board" refers to the Holy One, blessed be He, BINAH, when He gave the Torah to Yisrael and came to Sinai. Many Chariots were with Him, all of them sacred, THE SECRET OF THE LEFT COLUMN, and all the high sanctifications, from the sanctification of the Torah, THE SECRET OF THE RIGHT COLUMN. All were there. The Torah, WHICH IS THE SECRET OF THE CENTRAL COLUMN, was given with flaming fire, and all was of the side of fire, written by white fire, OF THE SIDE OF CHESED, upon black fire, OF THE SIDE OF GVURAH. FOR THE CENTRAL COLUMN IS COMPRISED OF CHESED AND GVURAH, RIGHT AND LEFT. And the letters were soaring and rising up in the air. IN THE MYSTERY OF THE AIR, THE LOWER GRADES SOARED AND ROSE TO THE HIGHER ONES.

109 רַבִּי חִזְקִיָּה פָּתַח וְאָמַר, עַד שֶׁהַמֶּלֶךְ בְּמִסְבּוֹ
נִרְדֵּי נֵתַן רִיחוֹ. הָאִי קְרָא אֶתְמַר, אֲבָל עַד שֶׁהַמֶּלֶךְ
בְּמִסְבּוֹ, דָּא קוּדְשָׁא בְּרִיךְ הוּא, כִּד יְהֵב אוֹרִייתָא
לְיִשְׂרָאֵל, וְאֶתָּא לְסִינֵי. וְכַמָּה רְתִיבִין הָווּ עִמֶּיהָ,
כֻּלְהוּ רְתִיבִין קְדִישִׁין, וְכָל קְדוּשִׁין עֲלָאִין, דְּקְדוּשָׁה
דְּאוֹרִייתָא, כֻּלְהוּ הָווּ תַּמָּן, וְאוֹרִייתָא אֶתְיִיהֵבַת
בְּלֶהֱטִי אֶשָּׁא, וְכֻלָּא בְּסִטְרָא דְאֶשָּׁא, וְכִתִּיבָא בְּאֶשָּׁא
חֲוֹרָא, עַל גְּבִי אֶשָּׁא אוֹכְמָא. וְאַתּוּן הָווּ פְּרָחִין
וְסִלְקִין בְּאוֹרָא.

110. And the first letter of the Torah was divided into 775 on each side, and all were seen in the air of the firmament by the letter Vav, Vav on each and every side.

111. These hooks (Heb. vavim) were standing on pillars, WHICH ARE NETZACH AND HOD OF ZEIR ANPIN FROM THE CHEST DOWN. And these pillars are suspended upon the banner, NAMELY, THEY WERE SHINING TO MALCHUT CALLED 'BANNER', and all the hooks are upon them, ALL ARE SHINING UPON MALCHUT. AND HE EXPLAINS: Since the secret of the Torah abides by the Vav, WHICH IS THE CENTRAL COLUMN, THEREFORE, THE ONE THOUSAND SEVEN HUNDRED AND SEVENTY-FIVE LIGHTS COMPRISED IN IT ARE CALLED 'VAV'S'. These Vav's (Heb. vavim), which are the mystery of the Faith in the Torah, all stand upon these pillars, the secret from which the prophets come, NAMELY, NETZACH AND HOD OF ZEIR ANPIN, WHENCE THE PROPHETS ARE INSPIRED. And their secret is on every side, NAMELY, THEY ILLUMINATE THE FOUR DIRECTIONS CHESD, GVURAH AND TIFERET AND MALCHUT. On these pillars the hooks stand.

112. The high Vav is the secret of a resounding voice, WHICH IS ZEIR ANPIN. Upon this secret the Torah is established, since the Torah, WHICH IS ZEIR ANPIN, comes out of that inner voice, WITHIN BINA, called 'a great voice'. And a great voice IN BINA is the secret of the Torah, THAT ISSUES FROM IT. Therefore, it is written, "a great voice which was not heard again" (Devarim 5:19), FOR THE TORAH ISSUED FROM IT.

113. Come and see: This great voice is the main part and the secret of the Holy Name, WHICH IS THE SECRET OF DA'AT OF BINA. For that reason we established that a man must not greet his friend before praying. This secret was explained from the verse, "whoever greets his friend in a great voice early in the morning, it is considered as a curse upon him" (Mishlei 27:14). This is not forbidden as long as greeting is not said with a great voice, which is the main part of the Holy Name, FOR EXAMPLE, IF HE SAID TO HIM 'MAY HASHEM BLESS YOU.' BUT WHEN THE HOLY NAME IS NOT MENTIONED, IT IS NOT FORBIDDEN.

114. Therefore, the secret of the Torah emerges from that great voice, INSIDE BINA, and this is the King, NAMELY WHAT WAS SAID, "While the king was reclining at His board," that alludes to the revelation of Sinai. "My nard sent forth its fragrance," this is the Congregation of Yisrael, WHICH IS MALCHUT. And all this came about because Yisrael said: "Everything that Hashem spoke, will we do and obey" (Shemot 24:7) BY WHICH THEY MERITED ALL THIS REVELATION. And the King is the High King, NAMELY, BINA, as was explained.

110 וְאֵת קַדְמָאָה דְּאוֹרִייתָא, אֲתַפְּלִיג לְשִׁבְעַ מָאָה וְשִׁבְעִים וְחֲמִשָּׁה לְכָל סֵטֶר, וְכֻלְהוּ אֲתַחְזוּן בְּאוֹרָא דְּרַקִּיעָא בְּאֵת ו', ו' לְסֵטֶרָא דָּא, ו' לְסֵטֶרָא דָּא. וְכֵן לְכָל סֵטֶרִין.

111 וְאֵלִין וּוִין הֵּו קַיִּימִין עַל עֲמֻדִין, וְאֵינֻן עֲמֻדִין הֵּו קַיִּימִין עַל נִיסָא, וְכֻלְהוּ וּוִין עֲלִייהוּ. בְּגִין דְּרָזָא דְּאוֹרִייתָא עַל ו' קַיִּימָא. וְאֵינֻן וּוִין דְּאֵינֻן רָזָא דְּמַהִימְנוּתָא דְּאוֹרִייתָא, כֻּלְהוּ עַל אֵינֻן עֲמֻדִים קַיִּימִין, דְּאֵינֻן רָזִין דְּנִפְקִין בְּהוּ נְבִיאִים, רָזָא דְּלֵהוּן בְּכָל סֵטֶר. וְעַל אֵינֻן קַיִּימִין, קַיִּימִין אֵינֻן וּוִין.

112 ו' עֲלָאָה, אִיהוּ רָזָא דְּקוֹל דְּאֲשַׁתְּמַע, וְאִיהוּ רָזָא דְּקַיִּימָא בִּיה אֹרִייתָא, בְּגִין דְּאוֹרִייתָא נִפְקָא מִהֵוּא קָלָא פְּנִימָאָה, דְּאֶקְרִי קוֹל גְּדוֹל. וְדָא קוֹל גְּדוֹל אִיהוּ רָזָא דְּאוֹרִייתָא. וְעַל דָּא כְּתִיב קוֹל גְּדוֹל וְלֹא יִסָּף.

113 ת"ח, הָאִי קוֹל גְּדוֹל, אִיהוּ עֶקְרָא דְּכָלָא, וְרָזָא דְּשִׁמָּא קְדִישָׁא עֲלָאָה, וְעַל דָּא אֹקְמוּהָ, דְּאֶסִּיר לִיה לְבַר נֶשׁ לֹא אֶקְדָּמָא שְׁלָמָא לְחֻבְרִיהָ, עַד לֹא יִצְלִי צְלוּתִיהָ. וְרָזָא דָּא אֹקְמוּהָ, דְּכְתִיב מְבַרֵךְ רֵיעָהוּ בְּקוֹל גְּדוֹל בְּפִקְר הַשְּׁכָם קִלְלָה תַחֲשֹׁב לוֹ וְלֹא אִיהוּ אֶסִּיר, עַד דְּמְבַרֵךְ לִיה בְּרָזָא דְּקוֹל גְּדוֹל, דְּאִיהוּ עֶקְרָא דְּשִׁמָּא קְדִישָׁא.

114 וְעַל דָּא, רָזָא דְּאוֹרִייתָא נִפְקָא מִהֵוּא קוֹל גְּדוֹל, וְדָא אִיהוּ מֶלֶךְ. בְּמַסְבּוֹ: דָּא מַעְמַד הֵר סִינֵי, וְאֹקְמוּהָ נִרְדֵּי נִתֵּן רִיחוּ, דָּא כְּנֶסֶת יִשְׂרָאֵל. בְּגִין דְּאָמְרוּ יִשְׂרָאֵל, כָּל אֲשֶׁר דִּבֶּר יי' נַעֲשֶׂה וְנִשְׁמָע. שְׁהֶמֶלֶךְ: דָּא אִיהוּ מֶלֶךְ עֲלָאָה, וְאֹקְמוּהָ.

115. Come and see: When the Holy One, blessed be He brought a flood upon the world to destroy everything, He told Noah, 'you should be careful not to show yourself to the destroyer, THE ANGEL OF DEATH, so he would not have power over you'. THE REASON IS THAT there was no one to protect him. And when the sacrifice was offered by Noah, the world became perfumed. But it was not perfumed so much until Yisrael stood on Mount Sinai. And when Yisrael stood on Mount Sinai, the world was perfumed and the destroyer was no longer present in the world.

116. The Holy One, blessed be He wanted at that time to remove the destroyer from the world, THAT DEATH WILL BE SWALLOWED FOREVER, but after a few days Yisrael sinned and made the calf. Then, it is written, "the children of Yisrael stripped themselves of their ornaments (Heb. edyam) from Mount Horeb" (Shemot 33:6). Edyam is the secret of the Holy Name that the Holy One, blessed be He adorned them with AT THE GIVING OF THE LAW, then was taken from them. Then the destroyer ruled the world, as before, when he was ruling the world and judging PEOPLE.

117. Rabbi Yosi said: At the time of the flood, who put the destroyer there? For the water went up, AND WIPED OFF ALL THE WORLD. WHY DID NOAH HAVE TO BE CAREFUL OF THE DESTROYER? HE REPLIES: Come and see, there is no Judgment in the world, or a world smitten with Judgment, where there will not be that destroyer, to walk among the Judgments in the world. Here also, there was a flood and the destroyer walked in its midst and was named 'FLOOD' after it. Therefore, the Holy One, blessed be He told Noah to hide himself and not be seen in the world. And this was already explained. Come and see: Rabbi Yosi said, The word was not yet in order again, and the earth not over the filth of the snake.

118. Come and see: Rabbi Elazar said, "And of the one thousand seven hundred and seventy-five shekels he made hooks (Heb. vavim) for the pillars." HE ASKS: Why did he make hooks? AND HE ANSWERS: For they were in the shape of 'Vav', NAMELY, THEY WERE DRAWN FROM THE CENTRAL COLUMN CALLED 'VAV'. And he overlaid their capitals with gold, and they of themselves were silver, WHICH IS THE LIGHT OF CHASSADIM. And their capitals, THAT IS, THEIR FIRST THREE SFIROT, are overlaid with gold, THE SECRET OF THE ILLUMINATION OF CHOCHMAH CALLED 'GOLD'. HE EXPLAINS: Each Vav is of the side of Mercy, NAMELY, FROM ZEIR ANPIN, WHICH IS THE CENTRAL COLUMN, and all were known above through reckoning, IN THE SECRET OF THE ILLUMINATION OF CHOCHMAH. Since they come from the side of Mercy, WHICH IS THE CENTRAL COLUMN, they are called 'Vav's (Heb. vavim)'. And the rest OF THE SFIROT IN THEM are suspended from them. The Vav's are made solely of silver and gold together, TO INCLUDE THE TWO COLUMNS RIGHT AND LEFT, CHASSADIM AND THE ILLUMINATION OF CHOCHMAH. For this reason they are called the 'Vavvim of the pillars'. What are the pillars? They are explained in the verse, "The two pillars" (I Melachim 7:20), NETZACH AND HOD, since they are outside the body, TIFERET, downward.

115 תא חזי, כד קודשא בריך הוא אייתי טופנא על עלמא, בגין לחבלא כללא, אמר ליה קודשא בריך הוא לנח, בעי לך לאסתמרא, ולא תחזי גרמך קמיה דמחבלא, דלא ישלוט עלך, בגין דלא הוה מאן דיגין עלוי. כיון דאתקריב קרבנא, דקריב נח, כדון אתבסם עלמא, ולא אתבסם כולי האי עד דקיימו ישראל על טורא דסיני. כיון דקיימו ישראל על טורא דסיני, כדון אתבסם עלמא, ומחבלא לא אשתכח בעלמא.

116 ובקעא קודשא בריך הוא בהווא זמנא, לאעברא ההוא מחבלא מעלמא, בר דישראל סרחו בהווא זמנא, ליומין זעירין, ועבדו ית עגלא. וכדון מה כתיב, ויתנצלו בני ישראל את עדים מהר חורב. ועדים הוה רזין דשמא קדישא, דאעטר לון קודשא בריך הוא, ואתנטל מניהו, כדון שלטא מחבלא על עלמא, ואהדר במלקדמין, בהווא זמנא דשלטא בעלמא, ועביר דינא.

117 אמר רבי יוסי, ביומוי דטופנא, מאן יהיב תמן מחבלא, דהא מיא הוו דאתגברו, תא חזי, לית לך דינא בעלמא, או כד אתמחי עלמא בדינא, דלא אשתכח ההוא מחבלא בינייהו, דאזיל בגו אינון דינין דאתעבירו בעלמא. אוף הכא, טופנא הוה, ומחבלא אזיל בגו טופנא, ואיהו אקרי הכי. ועל דא אמר ליה קודשא בריך הוא לנח, לטמרא גרמיה, ולא יתחזי בעלמא. והא אוקמוה. תא חזי, אמר רבי יוסי לא אתיישב עלמא ולא נפקת ארעא מזוהמא וכו'.

118 תא חזי, א"ר אלעזר, ואת האלף ושבע המאות וחמשה ושבעים עשה ויום לעמודים. אמאי ויום. אלא כמין ו'ו הוו, ורישיהון חפא בדהבא. אינון דכסף, ורישיהון מחפן בדהבא, בגין דכל ו'ו בסטרא דרחמי קא אתיא, וכלהו הוו אשתמודען לעילא בחושבנא. ובגין דאתו מסטרא דרחמי, הוו אקרון ויום. וכל שאר תליין בהו. ולית ו'ו אלא דהבא וכסף פחדא. ובגין כך, כל אינון אקרון, ווי דאינון עמודים. מאן עמודים. כד"א והעמודים שנים וגו'. בגין דהא אלין לבר מגופא, לתתא הוו קיימין.

119. Rabbi Yitzchak said: I am not sure whether this is a holy or a mundane work, since it is written, "And of the thousand," the same as in "you, Solomon, may have the one thousand" (Shir Hashirim 8:12). As in the latter, 'thousand' is secular, so here it pertains to mundane matters.

120. He said to him: This is not so, for if it were secular, no hooks would have been made from it. Also, there it is written "thousand" and no more, and here it is written, "And of the one thousand seven hundred seventy-five." THEREFORE, THE TWO MAY NOT BE COMPARED. That thousand pertains to the secular, as it is written, "You, Solomon, may have the thousand." It is secular, because all that is mundane is not of the side of holiness at all, but pertains to impurity. Hence, the Havdalah (Eng. 'separation') between holiness and the mundane. This is the secret of the words "and that you may differentiate between holy and secular, and between unclean and clean" (Vayikra 10:10).

121. But though we separate holiness from unholiness (lit. 'secular'), nevertheless PROFANITY has one portion of holiness, from the left side OF HOLINESS. Therefore, "you, Solomon, may have the thousand" refers to the thousand days of unholiness, the days of exile. As there are a thousand days of holiness, so there are a thousand days to the Other Side. The friends mentioned here that the days of exile amount to a thousand years.

122. And therefore, there is a thousand and a thousand, A THOUSAND OF HOLINESS AND A THOUSAND OF DEFILEMENT, the thousand years of exile. And though Yisrael may be in exile longer THAN A THOUSAND YEARS, it is considered to continue for one thousand years SINCE THEY DO NOT CORRECT THEM, which are the thousand days we mentioned. For that reason it was said that every mention of Solomon in Shir Hashirim pertains to holiness save this verse, "YOU, SOLOMON, MAY HAVE THE THOUSAND." But the thousand mentioned here OF THE HOOKS FOR THE PILLARS is sacred and all that is made thereof is sacred. Therefore, he used them to make hooks for the pillars.

123. Come and see: We have said that each and every Vav is in the secret of Mercy, and wherever there is Vav in the Holy Name there is Mercy. For example "And (=Vav) Hashem (Yud Hei Vav Hei) rained upon S'dom" (Beresheet 19:24), "And (Vav) Hashem said to Abram" (Beresheet 13:14). This indicates the merging of Mercy and Judgment. The difference in the account of the flood is that the name Elohim is used instead of "And Hashem." And we learned that wherever it is written, "And Hashem," it is INDICATION OF Him, ZEIR ANPIN, and His courthouse, MALCHUT. And if it is written just Elohim, it is Judgment alone.

119 אָמַר רַבִּי יִצְחָק, לֹא יָדַעְנָא אִי דָּא עֲבִידְתָּא דְקָדְשׁ, אִו חוּל. בְּגִין דְּכְתִיב וְאֵת הָאֶלֶף, דְּהָא כְּתִיב הֶכָּא הָאֶלֶף, וְכְתִיב הֵתֵם הָאֶלֶף לְךָ שְׁלֹמֹה, מֵה לְהֵלֶן הָאֶלֶף חוּל, אִוֹף הֶכָּא הָאֶלֶף חוּל.

120 אָמַר לִיה, לֹאֹ הֶכִּי, דְּאִי הוּא הוּה חוּל, לֹא יִתְעַבִּיד מִנִּיּוּהוּ וְוִים. וְתוּ, דְּהָא תַּמָּן כְּתִיב הָאֶלֶף וְלֹא יִתִּיר, וְהֶכָּא כְּתִיב הָאֶלֶף וְשִׁבַּע הַמֵּאוֹת וְחֻמְשָׁה וְשִׁבְעִים. הָאֶלֶף דְּהֵתֵם אֵינּוֹן חוּל, דְּכְתִיב הָאֶלֶף לְךָ שְׁלֹמֹה. וְדָא אִיהוּ חוּל, בְּגִין דְּכָל חוּל לֹאֹ אִיהוּ בְּסֻטְרָא דְקִדּוּשָׁה כָּלִל. חוּל אִיהוּ מְסֻטְרָא אַחֲרָא מְסֻטְבָּא. וְעַל דָּא הִבְדִּילָהּ בֵּין קָדְשׁ לְחוּל, בְּגִין דְּבִעִינָן לְאַמְרָשָׁא בֵּין קָדְשׁ לְחוּל. וְרָזָא דְקָרָא הֶכִּי הוּא, וְלִהְבְּדִיל בֵּין הַקָּדֵשׁ וּבֵין הַחוּל וּבֵין הַטְּמֵא וּבֵין הַטְּהוֹר.

121 וְעַם כָּל דָּא אָף עַל גַּב דְּפָרִישׁוֹ אֵיִת לְקָדְשׁ מִן הַחוּל, חוּלְקָא חֲדָא אֵיִת לִיה בְּקִדּוּשָׁה מְסֻטְרָא דְשְׁמָאֲלָא. הֵה"ד הָאֶלֶף לְךָ שְׁלֹמֹה, דְּאֵינּוֹן אֶלֶף יוֹמֵי הַחוּל. וְאֵינּוֹן יוֹמֵי דְגָלוּתָא. כִּמְה דְּאֵיִת אֶלֶף יוֹמִין דְּקִדּוּשָׁה, הֶכִּי נָמִי אֶלֶף יוֹמִין לְסֻטְרָא אַחֲרָא. וְע"ד אַתְּעֵרוּ חִבְרֵיִיא, אֵינּוֹן יוֹמִין דְּגָלוּתָא, אֶלֶף שָׁנִין הוּוּ.

122 וְע"ד, אֵיִת אֶלֶף וְאֵיִת אֶלֶף, וְאֵינּוֹן אֶלֶף שָׁנִין דְּגָלוּתָא, אָף עַל גַּב דְּיִשְׂרָאֵל יֵהוֹן בְּגָלוּתָא, וְיִתְמַשְׁכוֹן יִתִּיר, בַּהֲנִי אֶלֶף שָׁנִין יִתְמַשְׁכוֹן, דְּאֵינּוֹן אֶלֶף יוֹמִין דְּקָאֻמְרָן. וּבְגִין דָּא אוֹקְמוּהָ, כָּל שְׁלֹמֹה דְּאֵיִת בְּשִׁיר הַשִּׁירִים קָדְשׁ, בַּר מֵהֵאִי דְּאִיהוּ חוּל. הָאֶלֶף דְּהֶכָּא, קָדְשׁ אִיהוּ, וְכָל עוֹבְדוֹי קָדְשׁ, וְעַל דָּא עָשָׂה וְוִים לְעֻמּוּדִים.

123 תָּא חַזִּי, הָא אֻמְרָן כָּל ו' בְּרָזָא דְּרַחֲמֵי אִיהוּ, וְכָל אַתֵּר דְּאֵתִי ו' בְּשֻׁמָּא קִדִּישָׁא, רַחֲמֵי אִיהוּ. בְּגוֹן וִוִי' הַמְטִיר עַל סְדוֹם. וִוִי' אָמַר אֶל אַבְרָם. רַחֲמֵי דִינָא כְּחָדָא. דְּמֵאִי שָׁנָא בְּטוֹפְנָא, דְּכְתִיב אֱלֹהִים בְּכָל אַתֵּר, אֻמְאִי לֹא כְּתִיב וִוִי'. אֶלָּא תַּגִּינָן, בְּכָל אַתֵּר דְּכְתִיב וִוִי', הוּא וּבֵית דִּינוֹ. אֱלֹהִים סְתָם, דִּינָא בְּלַחֲדוּי.

124. Rather in S'dom Judgment was executed, but not to destroy the world. That is why ZEIR ANPIN is mingled with Judgment, MEANING THAT IT IS TEMPERED BY MERCY. But at the time of the flood the whole world perished, together with its inhabitants. THAT IS WHY THE NAME ELOHIM IS MENTIONED THERE, TO INDICATE JUDGMENT ALONE, NOT TEMPERED BY MERCY. And if you say that Noah and those with him were saved, it is because he was hidden from sight, and was not seen IN THE WORLD FOR HE WAS INSIDE THE ARK. But all that was in the world perished.

125. Therefore, "And Hashem" is revealed and does not destroy everything. And if it is written Elohim, it is concealed, and we should take care for it destroys everything. Therefore, AT THE FLOOD, only Elohim was present. This is the secret of "Hashem sat enthroned at the flood" (Tehilim 29:10). What is the meaning of "sat"? Were it not for that verse, we would not have been able to tell, for "sat" MEANS THAT He sat alone, ON HIS OWN, and was not united with the Judgment OF THE FLOOD. The word "sat" is the same as in "he shall sit alone" (Vayikra 13:46), IN THE ONE CASE HE SITS ALONE, AND SO IN THE OTHER.

126. And we learned a secret. The Holy One, blessed be He is concealed and revealed, NAMELY, CONCEALED FROM THE ILLUMINATION OF CHOCHMAH, FOR IT SHINES THROUGH CHASSADIM ALONE, AND REVEALED IN THE ILLUMINATION OF CHOCHMAH. Revealed is the court below, WHICH IS MALCHUT, WHEREIN CHOCHMAH ILLUMINATES; concealed is the place whence all blessings issue, WHICH IS ZEIR ANPIN. Therefore, when the utterances of man are in secrecy, blessings are upon him. And when they are revealed, that place of the court house is upon him, since he is in an open place, WHICH IS MALCHUT. And everything is in the high secret as above.

127. "While the king was reclining at his board" (Shir Hashirim 1:12), namely joining and delighting in the supernal Eden, THE SUPERNAL CHOCHMAH, DRAWN TO BINAH by that unknown and concealed path WHICH IS YESOD OF ABA. It is filled thereof and emerges into certain brooks, NETZACH, HOD AND YESOD OF BINAH. "My nard sent forth its fragrance" (Ibid.) alludes to the last sea, WHICH IS MALCHUT, that created the lower world, MALCHUT, as a reflection of above, BINAH, and diffused a sweet loft perfume, THE ILLUMINATION OF CHOCHMAH, by which to rule and act. And it is able and rules and shines by the supernal light.

128. Come and see: While the nard sends an odor upwards, THE SECRET OF THE ILLUMINATION OF CHOCHMAH, love is united, NAMELY, CONJUGAL LOVE COMING FROM THE LEFT. This nard rises to be joined above, THAT IS, TO SHINE FROM BELOW UPWARD. And all the holy Chariots RECEIVE FROM THAT NARD AND send forth odors to be adorned above, NAMELY, TO ILLUMINATE FROM BELOW UPWARD AS IS THE NATURE OF ODORS. These Chariots are called 'maidens of song', as it is written, "upon maidens of song" (Tehilim 46:1), and this was explained. What are these maidens of song? They are "maidens without number" (Shir Hashirim 6:8), as "Is there any number to His armies?" (Iyov 25:3), NUMBER MEANING THE ILLUMINATION OF CHOCHMAH. And because they are without number, WHICH IS CHOCHMAH, therefore, it is written, "and maidens without number" FOR THERE IS NO ILLUMINATION OF CHOCHMAH IN THEM. THEY ARE THEREFORE CALLED 'MAIDENS' (HEB. ALAMOT), DERIVED FROM 'NOT REVEALED' (HEB. HE'ALEM), AND ARE IN NEED OF RECEIVING THE ILLUMINATION OF CHOCHMAH FROM THE NARD.

124 אֵלָא בְּסֵדוֹם, אֶתְעֵבִיד דִּינָא, וְלֹא לְשִׁינְאַה עֲלֵמָא. וּבִג"כ אֶתְעֵרַב אִיהוּ בְּהַרֵּי דִּינָא. אֲבָל בְּטוֹפְנָא, כָּל עֲלֵמָא שְׂצִי, וְכָל אֵינוֹן דְּאִשְׁתַּכְּחוּ בְּעֲלֵמָא. וְאִי תִימָא, דְּהָא נַח וְדַעֲמִיָּה אִשְׁתַּיִּיבוּ. הָא סְתִים מַעֲינָא הוּהוּ, דְּלֹא אֶתְחַזִּי. וְעַל דָּא כָּל מַה דְּאִשְׁתַּכַּח בְּעֲלֵמָא שְׂצִי לִיה.

125 וְעַל דָּא ווִי' בְּאַתְגְּלוּיָא, וְלֹא שְׂצִי כְּלָא. אֱלֹהִים סְתִים, וּבְעֵי לְאַסְתַּמְרָא, דְּהָא כְּלָא שְׂצִי. וְעַל דָּא אֱלֹהִים בְּלַחְדוּי הוּהוּ, וְרָזָא דָּא ווִי' לְמַבּוּל יֹשֵׁב. מַהוּ יֹשֵׁב. אֲלֵמָלָא קָרָא כְּתִיב, לֹא יִכְלִינָן לְמִימְרָא. יֹשֵׁב יֹשֵׁב בְּלַחְדוּי, דְּלֹא אֶתָּא עִם דִּינָא. כְּתִיב הִכָּא יֹשֵׁב, וְכְתִיב הֵתֵם בְּרַד יֹשֵׁב בְּלַחְדוּי.

126 וְרָזָא אוֹלִיפְנָא, קוּדְשָׁא בְּרִיךְ הוּא סְתִים וְגִלְיָא. גִּלְיָא הוּא בִי דִינָא לְתַתָּא. סְתִים הוּא אֶתְרָא, דְּכָל בְּרַכָּאן נִפְקִי מִתְמָן, בְּגִין כֶּךָ, כָּל מַלְוֵי דְּבֵר נֶשׁ דְּאֵינוֹן בְּסְתִימוֹ, בְּרַכָּאן שְׂרִיין עֲלִיהּ וְכָל דְּאֵינוֹן בְּאַתְגְּלוּיָא, הֵהוּא אֶתְרָא דְּבִי דִינָא שְׂרִיָּא עֲלוּי, בְּגִין דְּאִיהוּ אֶתְרָא בְּאַתְגְּלוּיָא. וְכָלָא אִיהוּ בְּרָזָא עֲלָאָה, בְּגוּוֹנָא דְּלַעֲיֹלָא.

127 עַד שְׁהַמְלִךְ בְּמַסְבוֹ, בְּהוּא חֲבֵרוֹתָא וְתַמְנוּקָא דְּעֵרָן עֲלָאָה, בְּהוּא שְׂבִיל דְּסְתִים וְגִנְזוֹ וְלֹא אֲתִיידֵעַ, וְאַתְמַלְיָא מְנוּיָה, וְנִפְקִין בְּנַחֲלִין יִדְעָאן. נְרִדֵי נִתְּן רִיחוֹ, דָּא יִם בְּתַרְאָה, דְּבִרָא עֲלֵמָא תַתָּאָה, בְּגוּוֹנָא דְּלַעֲיֹלָא, וְסָלִיק רִיחָא טְבָא עֲלָאָה, לְשִׁלְטָאָה וְלַמַּעַבְדָּא, וְיָכִיל וְשָׁלִיט וְנִהִיר בְּנִהוּרָא עֲלָאָה.

128 תָּא חֲזִי, בְּשַׁעֲתָא דְּהָאִי נְרָדָא סִלְקָא רִיחָא לַעֲיֹלָא, בְּרִין חֲבִיבוֹתָא אֶתְקַשְׁרַת, וְסִלְקָא הָאִי נְרָדָא לְאַתְאֲחָדָא לַעֲיֹלָא. וְכִלְהוּ רְתִיכִין קְדִישִׁין, כִּלְהוּ סִלְקִין רִיחִין לְאַתְעֵטְרָא לְגַבֵּי דְּלַעֲיֹלָא. אֵינוֹן רְתִיכִין כִּלְהוּ אֶקְרוֹן עֲלָמוֹת שִׁיר, כַּד"א עַל עֲלָמוֹת שִׁיר, וְהָא אוֹקְמוּהּ. מַאי עֲלָמוֹת שִׁיר. אֵלָא כַּד"א, וְעֲלָמוֹת אֵין מְסַפֵּר. מַאי וְעֲלָמוֹת אֵין מְסַפֵּר. כַּד"א הֵישׁ מְסַפֵּר לְגִדּוּדֵיו. וּבְגִין דְּלִית לֵהוּ חוּשְׁבָּנָא כְּתִיב וְעֲלָמוֹת אֵין מְסַפֵּר.

129. The "hooks for the pillars" are all male, for they are drawn from ZEIR ANPIN, WHICH IS MALE. They ascend with the dignity of anointing oil upward, TO ZEIR ANPIN, where they stand in the secret of males. And only the Vav is considered male, which is the secret of heaven, ZEIR ANPIN, being male. And all those below, NAMELY IN MALCHUT are considered females. For that reason, those that come from the left, NAMELY from the female, WHICH IS MALCHUT, are assigned to sing, and they sing always. Therefore, it is written, "upon maidens of song." All are issued in the secret of 'Hei', WHICH IS MALCHUT. Hei issued many kinds of armies by the secret of Vav, FOR THEY ARE MALE. Vav is the secret of the male who is to give food to the female, WHICH IS MALCHUT.

130. For that reason, all the hooks made by Betzalel, WERE MADE to let them dwell upon the female, WHICH IS MALCHUT. They are issued by the secret of thousand, which is a complete reckoning, NAMELY, CHOCHMAH CALLED 'RECKONING'. The seven hundred are a whole secret, NAMELY, THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF BINAH WHOSE SFIROT ARE NUMBERED BY HUNDREDS. Five is also a whole secret, NAMELY CHESED, GVURAH, TIFERET, NETZACH AND HOD OF MALCHUT, WHOSE SFIROT ARE COUNTED BY SINGLE UNITS. Seventy ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN, WHOSE SFIROT ARE COUNTED BY TENS. And all pertain to one mystery. From that secret and that counting he made the hooks, and all are according to the secret of the Vav, MEANING FROM THE ASPECT OF THE CENTRAL COLUMN, with the shape of Vav, and they were all formed according to the high mystery and counting.

17. Each order contains three

Rabbi Yehuda and Rabbi Yosi talk about King Nebuchadnezzar who made the image that he saw in his dream, that had a head of gold and silver and brass. Rabbi Yosi says the mystery of the Tabernacle is in these three metals. Discussion ensues of the numbers three and four, some things being found in the tabernacle in groups of two or three or four or even one. But three is the most important, since there are three orders that spread into the four directions of the world. An extended explanation follows of the significance of all the 22 letters of the alphabet plus those 5 letters that are different at the end of words, and how they move and interact and represent various Sfirot. The letters are also divided into male and female letters, the males comprising the waters above and the females comprising the waters below, making a complete unity. The numbers three, nine and 27 are heavily emphasized, as are the four directions.

131. "And the brass of the offering was seventy talents" (Shemot 38:29). Rabbi Yehuda said: It all came down in the high shape of the secret of the Faith, WHICH IS MALCHUT. Evil Nebuchadnezzar did the same when he made the image, FOR "ELOHIM HAS MADE THE ONE AS WELL AS THE OTHER" (KOHELET 7:14). Rabbi Yosi said that he did not make it, only saw in his dream AN IMAGE WHOSE head was gold and then silver and then brass. And if you say that there were iron and clay IN THE IMAGE, but not in the Tabernacle, this is because they are not worthy to be a part of holiness. The other three, GOLD, SILVER, AND BRASS, CHESED, GVURAH AND TIFERET, were.

132. The mystery of the Tabernacle is in these three metals, GOLD, SILVER AND BRASS. In other THINGS there were four, CORRESPONDING TO CHESED, GVURAH, TIFERET AND MALCHUT. For example: blue, MALCHUT; purple, TIFERET; scarlet, GVURAH; and fine linen, CHESED, or the four rows of stones, CORRESPONDING TO CHESED, GVURAH, TIFERET AND MALCHUT.

129 וְיִסָּדוּ לְעַמּוּדִים, בְּלֶהוּ דְכוּרִין. כָּל אֵינוֹן דְּסֻלְקִין
בְּרַבּוֹ מִשַּׁח לְעֵילָא, בְּלֶהוּ קְיָמִין בְּרָזָא דְּדְכוּרִין,
וְלֹא אֶקְרִי דְּכֵר אֱלָא ו', רָזָא דְּשִׁמְיָא, דְּאֵינוֹן דְּכוּרִין.
וְכָל אֵינוֹן דִּלְתַּתָּא, אֶקְרוֹן נּוֹקְבִי. וּבִג"כ כָּל אֵינוֹן
דְּאֵתִין מִסְטָרָא דְּשִׁמְיָא, מִסְטָרָא דְּנוֹקְבָא, אֲתַמְנָן
עַל הַשִּׁיר, וְאִמְרֵי שִׁירְתָּא תְּדִיר. וְעַד כְּתִיב, עַל
עֲלָמוֹת שִׁיר. וְכִלְהוּ נִפְקוּ בְּרָזָא דְּה'. ה' אֲפִיקֵת כְּמָה
חִילִין לְזַנְיָהוּ בְּרָזָא דְּו'. ו', דָּא רָזָא דְּדְכוּרָא
דְּקִיָּמָא לְמִיָּהב מְזוּנָא לְנוֹקְבָא.

130 וּבִג"כ, כָּל אֵינוֹן וְיִין עֵבֶד בְּצִלְאֵל, לְמִיָּהב לֹון
לְאַשְׂרָאָה עַל נּוֹקְבִי. וְנִפְקֵי מִרָזָא דְּאֶלְפָּה, דְּאִיָּהוּ
חוֹשְׁבֵן שָׁלִים. וְשִׁבְעַ מְאוֹת, דְּאִיָּהוּ רָזָא שָׁלִים.
וְחֻמְשָׁה הָכִי נָמִי. וְשִׁבְעִים כָּלָא רָזָא חָדָא. וְעַל דָּא,
מִרָזָא דְּנָא, וְחוֹשְׁבֵן דָּא, עֲשֵׂה וְיִים. וְכִלְהוּ בְּרָזָא דְּו',
וּבְדִיוֹקְנָא דְּו' אֲתַעְבִּידוּ, וְכָלָא בְּרָזָא עֲלָאָה,
וּבְחוֹשְׁבָנָא נְטִילִי.

131 וְנַחֲשֶׁת הַתְּנוּפָה שִׁבְעִים כֶּכֶר, אָמַר רַבִּי יְהוּדָה,
כָּל דָּא נַחֲתָא לְתַתָּא, בְּדִיוֹקְנָא עֲלָאָה דְּרָזָא
דְּמִהִימְנוּתָא. כְּגוּנָא דָּא עֵבֶד נְבוּכַדְנֶצַּר הָרֶשַׁע
הָהוּא צִלְמָא דְּאֲתִקִּין. אָמַר רַבִּי יוֹסִי, אִיָּהוּ לֹא עֵבִיד
הָכִי, אֲבָל בְּחִלְמִיָּה חֲמָא הָכִי, דְּהָא בְּחִלְמִיָּה חֲמָא,
רִישָׁא דִּי דְּהָבָא, וְלִבְתֵּר כְּסָפָא, וְלִבְתֵּר נְחָשָׁא. וְאִי
תִּימָא פְּרֻזָּלָא וְחִסְפָּא אֲמָאִי לֹאוּ הָכִי. בְּגִין דְּלֹאוּ
אֵינוֹן כְּדָאִי לְאַעְלָא לְקוּדְשָׁא, וְאֵלִין תִּלְתָּא אַחֲרָנִין
עָאִלוּ.

132 וְרָזָא דִּילִיָּה דְּמִשְׁכָּנָא, בְּתִלְתָּ תִלְתָּ בְּאֵלִין
מִתְכֵּן. וּבְשִׂאָרָא אַרְבַּע, כְּגוֹן תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת
שָׁנִי וְשֵׁשׁ. וְכְּגוֹן אַרְבַּעָה טוּרֵי אֶבֶן.

133. Rabbi Yehuda said: Some of them are in three's, some in four's, some in two's and some in one's. Nevertheless, each order contains but three. There are three orders, spread to the winds, the four directions of the world. In each order in each direction there are other three orders. This was explained.

134. HE EXPLAINS: The first order on the east side, WHICH IS TIFERET, consists of three orders, NAMELY, THE THREE COLUMNS. There are nine orders altogether since each of the three orders, THAT IS, EACH OF THE THREE COLUMNS, is comprised of three orders, THE THREE COLUMNS COMPRISED OF ONE ANOTHER. In all, there are nine, namely, THE NINE COLUMNS. And many thousands and tens of thousands of grades are found beneath them! These nine orders, THE THREE COLUMNS, EACH COLUMN CONSISTING OF THREE, all conduct themselves in accordance with the written letters, THE 27 LETTERS OF THE ALPHABET: THE 22 LETTERS TOGETHER WITH THE FIVE FINAL LETTERS (AT THE END OF WORDS) MEM, NUN, TZADY, PE AND CAF, THAT ARE DOUBLED. And every order, EACH COLUMN, looks upon those written letters TO RECEIVE PLENITUDE FROM THE 27 LETTERS CONNECTED TO IT. This is true for each and every order, EACH AND EVERY COLUMN, and all travel by the written letters, the ones above the others and standing the ones upon the others.

135. And when these letters soar in the air of the direction in charge, all the letters travel, as was explained. And one letter kicks from below, and goes up, and down. Two letters soar above it, ABOVE THE MIDDLE LETTER, and the MIDDLE letter below goes upward, THE SECRET OF ZEIR ANPIN RISING TO BINAH, AND JOINING THE RIGHT AND LEFT COLUMNS OF BINAH. It joins them and together they become three letters, according to the three letters Yud, Hei, Vav, within the shining mirror, WHICH IS ZEIR ANPIN, YUD BEING OF THE RIGHT, HEI OF THE LEFT AND VAV OF THE MIDDLE. They are divided into three orders, NAMELY, THREE COLUMNS, two letters and one letter rising, WHICH IS ZEIR ANPIN RISING TO BINAH. It rises and joins them so they become three.

136. Come and see: The two supernal letters rising in the air, THE RIGHT LETTER AND THE LEFT LETTER, are comprised the one within the other, Chesed and Judgment, THE RIGHT ONE BEING CHESED AND THE LEFT BEING JUDGMENT. That is the reason there are two, and they are from the Supernal World, NAMELY, RIGHT AND LEFT OF BINAH, in the secret of the male, FOR THEY ARE CONSIDERED TO BE MALE. FOR BINAH IS THE WORLD OF THE MALE, and the MIDDLE letter that rises and joins them, AND UNITES THE TWO, is a female. And it is included in both of them.

137. As the female, WHICH IS MALCHUT, is comprised on both sides, right and left OF ZEIR ANPIN and joins them, IN THE SECRET OF "HIS LEFT HAND IS UNDER MY HEAD, AND HIS RIGHT HAND EMBRACES ME" (SHIR HASHIRIM 2:6), so the female MIDDLE letter is united with the other two letters, of the two sides, RIGHT AND LEFT. These TWO LETTERS are superior, FROM BINAH, and these, THE MIDDLE ONES THAT JOIN EVERY TWO SUPERIOR LETTERS, are from below, FROM ZEIR ANPIN. All is one, male and female, FOR ALL THE UPPER TWO LETTERS ARE MALES AND EACH LETTER UNITING THEM, RISING FROM BELOW IS FEMALE.

133 אָמַר רַבִּי יְהוּדָה, מִנְהוֹן בְּתֵלַת. מִנְהוֹן בְּדָרָא. מִנְהוֹן בְּתֵרִין. מִנְהוֹן בְּחָד. אֲבָל כָּל סְדְרָא וְסְדְרָא לֹא אִיהוּ אֵלָא בְּתֵלַת. תֵּלַת סְדְרִין אֵינוֹן דִּמְתַּפְּרִשִׁין לְכָל סֵטֶר, לְאַרְבַּע סִטְרֵי עֲלֵמָא, וְכָל סְדְרָא וְסְדְרָא דֵאִיהוּ לְכָל סֵטֶר, תֵּלַת סְדְרִין אֵינוֹן. וְאוֹקִימָנָא.

134 סְדְרָא קְדָמָא דְלִסְטֵר מְזִרְחָא, תֵּלַת סְדְרִין אֵינוֹן וְאֵינוֹן תְּשַׁעָּה סְדְרִין, בְּגִין דְּכָל סְדְרָא מְאִינוֹן ג', אֵית לִיה תֵּלַת סְדְרִין, וְאִשְׁתַּכְּחוּ דֵאֵינוֹן תְּשַׁעָּה. וְכַמָּה אֶלֶף וּרְבַבָּן תַּחֲתִייהוּ. וְהֵי סְדְרִין תְּשַׁעָּה, כְּלָהוּ מִתְנַהֲגִי בְּאַתּוּן רְשִׁימָן. וְכָל סְדְרָא אִשְׁתַּבֵּי לְאֵינוֹן אַתּוּן רְשִׁימָן, וְהָא אֻקְמוּהָ. וְכֵן לְכָל סְדְרָא וְסְדְרָא, וְכָלָהוּ נְטִילֵי בְּאַתּוּן רְשִׁימָן. וְאַלִין עֲלָאֵי מְאִלִין, וְקִיּוּמָן אֵלִין עַל אֵלִין.

135 וְכֵד אֵינוֹן אַתּוּן פְּרָחִין, גּוּ אֹיִרָא דְרוּחָא, הֵהוּא דְמִמְנָא עַל כָּלָא, בְּדִין כְּלָהוּ נְטִילֵי, וְהָא אֻקְמוּהָ. וְחָד אֶת בְּטָשׁ מִתַּתָּא, וְהֵהוּא אֶת סֻלְקָא וְנִחְתָּא, וְתֵרִין אַתּוּן פְּרָחֵי עֵלָה. וְהֵאִי אֶת מִתַּתָּא, סֻלְקָא מִתַּתָּא לְעֵילָא, וְאַתְחַבֵּר בְּהוּ, וְאַתְעֵבִידוּ תֵּלַת אַתּוּן, כְּלָהוּ לַפּוֹם אַתּוּן יִדְוּ, דֵאֵינוֹן תֵּלַת גּוּ אִסְפְּקִלְרִיא דְנִהְרָא. מְאִלִין אִתְפְּרִשוּ תֵּלַת סְדְרִין. וְאֵינוֹן אַתּוּן תֵּרִין, וְהֵהוּא אֶת דְּסֻלְקָא מִתְחַבְּרָא עֲמֵהוֹן, וְאֵינוֹן תֵּלַת.

136 תָּא חֲזִי, אֵינוֹן תֵּרִין אַתּוּן עֲלָאִין דְּסֻלְקִין בְּאֹיִרָא, אֵינוֹן כְּלִילָן דָּא בְּדָא, רַחֲמֵי וְדִינָא, וּבְגִין כֵּן אֵינוֹן תֵּרִין, וְאֵינוֹן מַעֲלָמָא דְלְעֵילָא. בְּרָזָא דְדִכּוּרָא. וְהֵאִי דְסֻלְקָא וּמִתְחַבְּרָא עֲמֵהוֹן, אִיהִי נֻקְבָּא, וְאַתְכִּלִּילַת בְּתֵרוּיִיהוּ.

137 כְּגִוּוֹנָא דְנוֹקְבָא אִתְכִּלִּילַת בְּתֵרִין סִטְרִין, בִּימִינָא וּשְׂמָאלָא, וְאַתְחַבְּרַת בְּהוּ. הֵכִי נָמִי, הֵאִי אֶת נֻקְבָּא, וְאַתְחַבְּרַת בְּתֵרִין אַתּוּן אַחֲרָנִין, וְאֵינוֹן בְּתֵרִין סִטְרִין, אֵלִין עֲלָאִין, וְאַלִין תַּתָּאִין, וְכָלָא אִיהוּ חָד, דְּכֵר וְנוֹקְבָא.

138. For when the world was created, NAMELY, WHEN BINAH EMANATED ZEIR ANPIN CALLED 'WORLD', these TWO letters, THE RIGHT AND LEFT from the upper world, BINAH, issued all that is below, IN ZEIR ANPIN, in their very shapes. BUT THE MIDDLE LETTER HAS NO NEW SHAPE, EXCEPT THAT IT UNITES THE RIGHT AND LEFT. And whoever knows them and is careful about them, is beloved above and beloved below.

139. Rabbi Shimon said: All these letters, THE 27 LETTERS OF THE ALPHABET, are male and female, SOME ARE MALE, AND SOME FEMALE. THE MALES are comprised within the waters of above, and THE FEMALES ARE COMPRISED within the waters of below, and all is one. This is a complete unity. Therefore, whoever knows of and is careful about them, happy is he in this world and happy in the World to Come. This is the principal part of the unity, properly complete. There are three on each and every side, NAMELY, THE LETTERS ARE DIVIDED INTO GROUPS OF THREE, TWO MALES ABOVE AND ONE FEMALE BELOW IN THE MIDDLE. They are in one unity, FOR THE RIGHT AND LEFT SIDES ARE UNITED BY THE MIDDLE IN ONE UNITY, and so all is in wholeness. And all are the mystery of the supernal order, IN BINAH, as ought to be, a reflection of above, where there is one order consisting of three in one mystery.

140. The second order is on the south side, CHESD. There are three orders to that order, THE THREE COLUMNS, three in each, EACH COLUMN CONSISTS OF THREE. Altogether there are nine, as was said ABOUT THE EAST SIDE. The letters are divided similarly among all the sides, RIGHT, LEFT AND MIDDLE, THE SAME AS IN THE EAST, in order to unite everything together. Since there are female letters and male letters and they all join to become as one, they are one in the mystery of the complete Holy Name, WHICH IS YUD-HEI-VAV. The appointed orders, THE GROUPS OF THREE, as was said ABOUT THE EAST SIDE, all issue from the order of the patriarchs above, THE THREE COLUMNS OF BINAH, according to the order of the letters Yud-Hei-Vav in the Holy Name, as we said. These nine orders are all according to certain letters, THE THREE GROUPS OF THREE LETTERS, RIGHT, LEFT AND MIDDLE AS ON THE EAST SIDE. And the letters drive them. And many armies and tens of thousands of angels below, all travel according to that order.

141. The third order is on the north side, GVURAH. There are three orders to that direction, nine altogether, for in each of the three orders there are three, NAMELY, THREE COLUMNS FOR EVERY COLUMN COMPRISED OF THREE COLUMNS, and they are nine. These orders are on three sides, RIGHT, LEFT, AND MIDDLE, ALL, as we said, LIKE ON THE EAST AND SOUTH SIDES.

142. There are 27 ORDERS in the mystery of the 27 letters. And though there are only 22 letters IN THE ALPHABET, in completeness, TOGETHER WITH FINAL MEM, NUN, TZADIK, PE AND CAF, they are 27. It is found, then, that just as there are 27 letters, so is the order of these orders, 27, three orders in every direction, OF THE THREE DIRECTIONS, EAST, SOUTH AND NORTH. Hence, the three of the one direction, SOUTH, are nine, EACH OF THE THREE COLUMNS COMPRISED OF THREE, AND TOGETHER THERE ARE NINE. The three of another direction, NORTH, are nine, and the three of yet another direction, EAST, are nine. Thus, there are 27 altogether.

138 דְּכַד אֶתְחַבְּרֵי עֲלֵמָא, אֵינּוּן אֶתּוּן מַעֲלָמָא עֲלָאָה נִינְהוּ, דְּאֵינּוּן אֹלִידוּ כָּל עֹבְדִין לְתַתָּא, בְּגֻוּנָא דְּלֵהוּן מִמֶּשׁ. בְּג"כ, מֵאן דִּידַע לֹון, וְאִזְדַּהֵר בְּהוּ, רַחִים לְעִילָא רַחִים לְתַתָּא.

139 ר' שִׁמְעוֹן אָמַר, אֵלִין אֶתּוּן כְּלָהוּ דְּכַד וְנוֹקְבָא, לְאַתְכַּלְלָא בְּחָדָא, בְּרָזָא דְּמִיּוּן עֲלָאִין וּמִיּוּן תַּתָּאִין, וְכֹלָא חָד, וְדָא הוּא יְחֻדָּא שְׁלִים. וְעַל דָּא, מֵאן דִּידַע לֹון, וְאִזְדַּהֵר בְּהוּ, זָבָאָה אִיהוּ בְּהַאי עֲלָמָא, וְחָבָאָה אִיהוּ בְּעֲלָמָא דְּאֵתִי. בְּגִין דְּאִיהוּ עֲקָרָא דִּיחֻדָּא שְׁלִים בְּדָקָא חֲזִי. תְּלַת תְּלַת מַסְטָרָא דָּא וּמַסְטָרָא דָּא, בִּיחֻדָּא חָדָא, בְּשְׁלִימוּ דְּכֹלָא. וְכֹלָהוּ רָזָא דְּסֻדְרָא עֲלָאָה בְּדָקָא חֲזִי בְּגֻוּנָא דְּלְעִילָא, דִּיהוּא סֻדְרָא תְּלַת תְּלַת בְּרָזָא חָדָא.

140 סֻדְרָא תְּנִינָא דְּלִסְטֵר דְּרוּם, תְּלַת סֻדְרִין אֵינּוּן לְהוּא סֻטְרָא. וְכֹל סֻדְרָא וְסֻדְרָא תְּלַת תְּלַת, וְאֵינּוּן ט', כְּמָה דְּאַתְמֵר. וְאַתּוּן אֶתְפַּלְגוּ הֵכִי לְכָל סֻטְרִי, לְאַתְחַבְּרָא כֹּלָא בְּחָד, בְּגִין דְּאִית אֶתּוּן בְּרָזָא דְּנוֹקְבָא, וְאַתּוּן בְּרָזָא דְּרִכּוּרָא, וְאַתְחַבְּרוּ כְּלָהוּ בְּחָדָא, וְהוּוּ חָד, בְּרָזָא דְּשִׁמְא קְדִישָׁא שְׁלִים. וְלִגְבִייהוּ סֻדְרִין מִמֶּנּוּ, תְּלַת תְּלַת, כְּמָה דְּאַתְמֵר. וְכֹלָא נִפְקָא מִסֻּדְרָא דְּאַבְהֵן דְּלְעִילָא בְּסֻדְרָא דְּאַתְתַּקְנֵן אֶתּוּן דְּשִׁמְא קְדִישָׁא יד"ו, כְּמָה דְּאַתְמֵר. הֵנִי סֻדְרִין כְּלָהוּ, מִתְנַהֲגִי בְּאֵלִין אֶתּוּן יָדִיעֵן, וְנִטְלִי בְּהוּ. וְכְמָה חִילִין וְרִבְרִבֵּן, כְּלָהוּ לְתַתָּא, דְּנִטְלִי וְאַתְנַהֲגִי בְּסֻדְרָא דָּא.

141 סֻדְרָא תְּלִיתָאָה דְּלִסְטֵר צָפוֹן, בְּתִלַת סֻדְרִין אֵינּוּן לְהוּא סֻטְרָא, וְאֵינּוּן תְּשַׁעַה. וּבְתִלַת סֻטְרִין תְּלַת תְּלַת לְכָל סֻטְרָא, וְאֵינּוּן תְּשַׁעַה. וְאֵינּוּן סֻדְרִין מִתְּלַת סֻטְרִין כְּמָה דְּאַתְמֵר.

142 שְׁבַעַה וְעֶשְׂרִין בְּרָזָא דְּאַתּוּן, דְּאֵינּוּן שְׁבַעַה וְעֶשְׂרִין. וְאֵע"ג דְּאֵינּוּן תְּרִין וְעֶשְׂרִים, שְׁלִימוּ דְּאַתּוּן שְׁבַעַה וְעֶשְׂרִין אֵינּוּן. וְאַשְׁתַּכְּחוּ, כְּמָה דְּאַתּוּן כ"ז, הֵכִי סֻדְרָא דְּסֻדְרִין אֵלִין, שְׁבַעַה וְעֶשְׂרִין, לְתִלַת תְּלַת סֻדְרִין לְכָל סֻטְרָא. וְאַשְׁתַּכְּחוּ אֵלִין תְּלַת דְּהַאי סֻטְרָא דְּאֵינּוּן ט'. וְאֵלִין תְּלַת דְּהַאי סֻטְרָא דְּאֵינּוּן ט'. וְאֵלִין תְּלַת דְּהַאי סֻטְרָא דְּאֵינּוּן תְּשַׁעַה. אֶשְׁתַּכְּחוּ כְּלָהוּ לְשְׁבַעַה וְעֶשְׂרִין.

143. The secret of there being 27 letters is, that nine letters are in the secret of the female. They are united with eighteen other letters in the secret of the male. And all is as should be.

144. Come and see: Like the letters in the upper world, BINAH, so are the other letters below, IN MALCHUT. The upper letters IN BINAH are big, and the lower letters IN MALCHUT are small. The one is like the other, FOR ALL THAT APPLIES FOR THE LETTERS IN BINAH, APPLIES ALSO FOR THE LETTERS IN MALCHUT. ALSO, all the secrets of male and female OF THE LETTERS APPLY TO THEM. And all is a whole unity. Therefore, WHATEVER IS IN MALCHUT is in the high secret IN BINAH.

18. Forty-five kinds of lights

From Beresheet we read about how the world is divided into 45 kinds of lights. It tells about the seven Sfirot divided into seven abysses, stones that roll into the abyss and are pierced by light and then filled with water. We read about the darknesses, the pipes, tendons and nets, two chairs, the black firmament and the colored firmament, the seven colors and the seven seas.

145. The world, MALCHUT, is divided into 45 kinds of lights. (This article is in Beresheet 269 - 280).

146. The seven SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT are divided into seven abysses. Each strikes its abyss, and stones roll into it. A light penetrates those stones, WHICH ARE VEILS, and pierces them. Water penetrates them and they sink into the abyss. The water covers the two aspects OF THE ABYSS.

147. The water oozes through the holes, and light enters THROUGH THEM and strikes the four sides of the abyss. The lights are combined in each other and merge into one, and the water is divided.

148. And the seven SFIROT OF ZEIR ANPIN grasp the seven abysses and dig into the darkness therein. The darknesses intermingles, and the waters come up, and go and roll down by means of the lights. The lights mingle with the darkness, to become unseen dark lights.

149. All the sides OF ZEIR ANPIN strike and are divided into 75 pipes of the abyss, wherein water is drawn.

150. Every pipe OF ZEIR ANPIN raises its voice, and the abysses shudder. And when that voice is heard, each abyss calls its fellow, saying 'divide your waters so I may enter you'. This is the meaning of "Deep calls to deep at the noise of Your cataracts" (Tehilim 42:8).

143 וְרָצָא דְאֵלִין שְׁבַעַה וְעֶשְׂרִין, אִינוּן ט' אֲתוּן דְּאִינוּן בְּרָצָא דְנוֹקְבָא, לְאַתְחַבְרָא עִם אִינוּן תְּמִינִסְר אַחֲרֵינִן בְּרָצָא דְדִכְר, וְכָלֹא אִיהוּ בְּדִקָא חֲזִי.

144 תָּא חֲזִי, בְּגוּוֹנָא דְאֲתוּן עֲלֵאִין דְּעֲלָמָא עֲלָאָה, הָכִי נִמְי אֲתוּן אַחֲרֵינִן לְתַתָּא. אֲתוּן עֲלֵאִין רַבְרַבִּין, וְאֲתוּן תַּתָּאִין זְעִירִין. וְכָלֹא דָא בְּגוּוֹנָא דָא. וְכָל הָנִי רִזִּין בְּרָצָא דְדִכְר וְנוֹקְבָא כָלֹא חֵד בְּשִׁלְיָמו. וְעַל דָּא כָלֹא אִיהוּ בְּרָצָא עֲלָאָה.

145 בְּאַרְבַּעִין וְחֲמִשׁ זִינֵי גוּוֹנֵי נְהוּרִין אֲתַפְּלִיג עֲלָמָא.

146 שְׁבַעַה מִתְפַּלְגִּין לְשְׁבַעַה תְּהוּמִין. כָּל חֵד בְּטַשׁ בְּתִהוּמָא דִּילִיָּה, וְאַבְנִין מִתְגַּלְגֵּלִין בְּגוּ תְּהוּמָא, וְעוּיִל הֵהוּא נְהוּרָא, בְּאִינוּן אַבְנִין, וְנָקִיב לֹון, וּמִיּוֹן נִפְקִין בְּהוּ. וְשִׁקְעִין כָּל חֵד וְחֵד עַל תְּהוּמָא, וְחִפְיָא לְתֵרִין סִטְרִין.

147 נִפְקִי מֵיָא בְּאִינוּן נּוֹקְבִין, וְעָאֵל נְהוּרָא, וּבְטַשׁ לְאַרְבַּע סִטְרֵי תְּהוּמָא, מִתְגַּלְגֵּלָא נְהוּרָא בְּחִבְרֵתִיָּה, וְאַעֲרֵעוּ בְּחֵד, וּפְלִגִּין מֵיָא.

148 וְאַחֲרֵינִן כָּל אִינוּן שְׁבַעַה, בְּשְׁבַעַה תְּהוּמִין, וְכִרְאֵן בְּחִשּׁוּכֵי תְּהוּמִין, וְחִשּׁוּכֵי אִינוּן מִתְעַרְבִי בְּהוּ. סִלְקִין מִיּוֹן, וְנִחְתִּין מִתְגַּלְגֵּלִין בְּאִינוּן נְהוּרִין, וְאַתְעַרְבֵן בְּחֵדָא, נְהוּרִין וְחִשּׁוּכִין וּמִיּוֹן, וְאַתְעַבִּידוּ מִנִּיהוּ נְהוּרִין דְּלֹא אֲתַחֲזִיין חִשּׁוּכָאֵן.

149 בְּטַשׁ כָּל חֵד בְּחִבְרִיָּה, וּמִתְפַּלְגִּין לְשְׁבַעִין וְחֲמִשׁ צְנוּרֵי תְּהוּמִין וּבְהוּ נִגְדִין מֵיָא.

150 כָּל צְנוּרָא וְצְנוּרָא סִלִּיק בְּקִלְיָה, וְאַזְדַּעְזַעֵן תְּהוּמִין. וְכֵד הֵהוּא קָלָא אֲשַׁתְּמַע, כָּל תְּהוּמָא קֹאֲרִי לְחִבְרִיָּה, וְאָמַר פְּלִיג מִימֶךָ, וְאִיעוּל בְּךָ, הֵה"ד תְּהוּם אֶל תְּהוּם קוּרָא לְקוּל צְנוּרִיךָ.

151. Underneath THE PIPES, there are 365 tendons, some white, some black, and some red. They are mingled into one color. These tendons are woven into seventeen nets, and each net is called 'tendons'. They interweave and descend into the bottom of the abyss. Beneath them there are two nets, one of the appearance of iron, the other of copper.

152. Two chairs stand upon them, one to the right and one to the left. All the nets are merged together, and the water goes down by the pipes and into the nets. Of these two chairs, one is of the black firmament and the other of the colorful firmament. When they ascend, they ascend by way of the chair of the black firmament and when they descend, they do so by way of the colorful firmament.

153. These two chairs are one on the right and one on the left. The chair of the black firmament, NETZACH, is on the right, and the chair of the colorful firmament, HOD, is on the left. When THE LIGHTS mount by way of the chair of the black firmament, the chair of the left firmament descends, AND THE LIGHTS descend through it, FROM ABOVE DOWNWARD.

154. The chairs are united, grasp all the nets and put them in the lowest part of the lowest abyss.

155. One chair stands and rises above all the abysses and the other chair stands down beneath the abysses. Between the two chairs all the abysses whirl and the pipes are fastened between the two chairs.

156. There are 75 pipes, seven of which are superior to the others, and the rest are included in them. They are all fastened to the wheels of the chair on this side, and fastened to the wheels of the chair on that side.

157. The waters go up and down the chairs. On the way down, they dig into the abysses and cleave them asunder. On the way up, they enter the holes in the stones, rise and fill in seven seas. Thus far, the seven colors of lights in the supernal mystery.

151 תַּחְתּוֹת אֵלֶּיךָ, תֵּלֶת מֵאָה וּשְׁתֵּי עָשָׂר וְחֲמִשָּׁה גִידִין, מִנְהוֹן חֲזָרִין, מִנְהוֹן אוֹכְמִין, מִנְהוֹן סוּמְקִין, אֲתַכְלִילֵן דָּא בְּדָא, וְאַתְעֵבִידוּ גּוּן חַד. אֵינוֹן גִּידִין אֲתַרְקִימוּ בְּשֶׁבַע עֶשְׂרֵה רֶשֶׁתוֹת, וְכָל חַד רֶשֶׁת גִּידִין אֲקָרִי. אֲתַרְקִימוּ דָּא בְּדָא, וְנַחְתִּין בְּשִׁפּוּלֵי תְהוֹמָא. תַּחְתּוֹת אֵלֶּיךָ, תְּרִין רֶשֶׁתִּין קִיּוּמִין בְּחִיזוּ דְּפִרְזָלָא, וְתְרִין רֶשֶׁתִּין אַחֲרָנִין בְּחִיזוּ דְּנַחֲשָׁא.

152 תְּרִין בּוּרְסוֹן קִיּוּמִי עֲלִיָּהוּ, חַד מִימִינָא, וְחַד מִשְׁמָאלָא. כָּל אֵינוֹן רֶשֶׁתִּין מִתְחַבְּרִין בְּחַדָּא, וּמִיּוֹן נַחְתִּין מֵאֵינוֹן צְנוּרִין, וְעָאֲלִין בְּאֵלֶּיךָ רֶשֶׁתִּין. אֵינוֹן תְּרִין בּוּרְסוֹן, חַד בּוּרְסִיָּא דְּרַקִּיעָא אוֹכְמָא, וְחַד בּוּרְסִיָּא דְּרַקִּיעָא סִסְגוֹנָא. אֵלֶּיךָ תְּרִין בּוּרְסוֹן, כֹּד אֵינוֹן סִלְקִין, סִלְקִין בְּהוּא בּוּרְסִיָּא דְּרַקִּיעָא אוֹכְמָא. וְכֹד נַחְתִּין, נַחְתִּין בְּהוּא בּוּרְסִיָּא דְּרַקִּיעָא סִסְגוֹנָא.

153 אֵלֶּיךָ תְּרִין בּוּרְסוֹן, חַד מִימִינָא וְחַד מִשְׁמָאלָא. הֵוּא בּוּרְסִיָּא דְּרַקִּיעָא אוֹכְמָא מִימִינָא. וְהֵוּא בּוּרְסִיָּא דְּרַקִּיעָא סִסְגוֹנָא מִשְׁמָאלָא. כֹּד סִלְקִין בְּבוּרְסִיָּא דְּרַקִּיעָא אוֹכְמָא. מֵאֵיךְ בּוּרְסִיָּא דְּרַקִּיעָא שְׁמָאלָא וְנַחְתִּין בֵּיהּ.

154 מִתְגַּלְגֵּלֵן בּוּרְסוֹן חַד בְּחַד. נִקְטִין כָּל אֵינוֹן רֶשֶׁתִּין בְּגוּוֹיָהוּ, וְעָאֲלִין לוֹן בְּשִׁפּוּלֵי דְּתְהוֹמָא תַּתָּא.

155 קָאִים חַד בּוּרְסִיָּא, וְסִלְקִין לְעִילָא מִכָּל אֵינוֹן תְּהוֹמִי, וְקָאִים בּוּרְסִיָּא אַחֲרָא, לְתַתָּא דְּכָל תְּהוֹמִי. בֵּין תְּרִין בּוּרְסוֹן אֵלֶּיךָ מִתְגַּלְגֵּלֵן כָּל אֵינוֹן תְּהוֹמִי, וְכָל אֵינוֹן צְנוּרִין, אֲתַנְעִיצוּ בֵּין תְּרִין בּוּרְסוֹן אֵלֶּיךָ.

156 שְׁבַעִין וְחֲמִשׁ צְנוּרִין אֵינוֹן, שְׁבַעָה אֵינוֹן עֲלָאִי דְּכָלָא. וְכָל אֵינוֹן אַחֲרָנִין אֲחִידִין בְּהוּ, וְכָלְהוּ נְעִיצִין בְּגִלְגְּלוּי דְּהָאִי בּוּרְסִיָּא בְּסִטְרָא דָּא, וְנְעִיצִין בְּגִלְגְּלוּי דְּהָאִי בּוּרְסִיָּא בְּסִטְרָא דָּא.

157 בְּהוּ, מִיּוֹן סִלְקִין וְנַחְתִּין, אֵינוֹן דְּנַחְתִּי כְּרָאן בְּתְהוֹמִי, וּבְקַעֵי לוֹן. אֵינוֹן דְּסִלְקִין עָאֲלִין בְּאֵינוֹן נּוֹקְבֵי אֲבָנִין, וְסִלְקִין וּמִלִּין לְשֶׁבַעָה יָמִים. עַד כָּאן שְׁבַעָה גּוּוֹיִי נְהוּרִין בְּרָזָא עֲלָאָה.

19. "mountains of brass"

Rabbi Shimon speaks about the brass that is used in the building of the Tabernacle for the sockets and the ministering vessels of the altar and the brass clasps. He says this is 'wave brass' that is called "mountains of brass," and that they are the male and female of brightness (Nogah). The 'brass sockets' are compared to sentries, who guard what is inside the gates yet stand outside the gates. The 'ministering vessels of the altar' are so called because they help the souls to serve. Rabbi Shimon also tells us about how the gold in the temple is connected to the gold above, Gvurah, the silver to the silver above, Chesed, and the brass to the brass above, Tiferet. The colors intermingle and become united, the gold clasps bind the curtains together and the brass clasps bind the Tabernacle together. The clasps shine like the blazing stars in the sky, and the fifty clasps of gold and the fifty clasps of brass face each other and shine.

158. Come and see: The wave brass we mentioned is the brass mountains, CALLED "mountains of brass" (Zecharyah 6:1), FOR THERE ARE TWO MOUNTAINS, MALE AND FEMALE. And they are called 'brass sockets'. There are sentries of the gates around all the gates. They guard those who are inside, and being sentries of the gates, they stand outside. They come and go out of the King's abode, NAMELY, MALCHUT.

159. Out of this brass, all the ministering vessels of the altar are made. They are ministering vessels of the altar, for when the souls approach the altar, WHICH IS MALCHUT, they minister the service of the altar. They all help THE SOULS to serve, and are called 'ministering vessels of the altar'. All the vessels and all the pegs of the Tabernacle, WHICH ARE ALSO OUTSIDE IT, are all called 'vessels of service' that serve the sanctuary. Upon them stand all the appointed chieftains, appointed Chariots, and appointed spirits. Each one is in its appropriate PLACE. The temples of holiness are all known and subject to accounting, NAMELY, IN THE SECRET OF THE VERSE, "THAT BRINGS OUT THEIR HOST BY NUMBER" (YESHAYAH 40:26).

160. The gold IN THE TABERNACLE is connected to the gold ABOVE, WHICH IS GVURAH; the silver to the silver ABOVE, WHICH IS CHESD; and the brass OF THE TABERNACLE to the brass ABOVE, WHICH IS TIFERET. FOR the brasses below, draw strength from the brass of above, WHICH IS TIFERET. And so all the colors intermingle and become united and bound to one another.

161. The gold clasps bind the curtains OF BLUE, PURPLE...to one another, ONE COUPLING TO ANOTHER. The brass clasps bind together the Tabernacle, THE CURTAINS OF GOATS' HAIR. These are facing these. They are all like the stars in the sky. As the stars shine and are seen in the sky, so the clasps shine within the Tabernacle. We have already explained that. And the clasps are shining like glittering stars that stand out. The fifty clasps of gold and the fifty of brass shine, facing each other.

20. Sacred robes

Rabbi Shimon describes how the sacred robes of Michael, the High Priest, were made from the supernal light that sparked off purple and blue. In the same way that Michael does not enter the sanctuary until he is robed, Moses did not go up into the mountain before he donned the cloud, as in: "Moses went into the midst of the cloud, and went up into the mountain." These garments are called 'uniforms' since they were made from the

158 תא חזי, נחשת התנופה דקא אמרן, אליו
אינון טורי נחשת, דאקרון הרי נחשת. ואינון
דאקרון אדני נחשת. ואלין קיימין תרעין, בכל
אינון פתחין, וסחרין להו, לכל אינון דקיימין לגו,
בגין דאלין אינון תרעין דקיימין לפתחין לבר,
ואלין עאלין ונפקי בבי מלכא.

159 ומן נחשת דא, כל אינון מאנין דמדבחא
לשמשא בה. ואלין אינון מאנין למדבחא, דכד
נשמתינ מתקרבינ לסלקא על גבי מדבחא, אלין
אינון פלחין ההוא פולחנא דמדבחא, וכלהו מסייעי
לשמשא ההוא שמושא, ואקרון כלי המזבח. וכל
אלין מאנין, וכל אינון יתדות המשכן, בלהו
בשמהן אקרון, מאני דשמושא לשמשא בקודשא.
ועל דא קיימין בלהו ממנן ידיעאן, ורתיבין
ידיעאן, ורוחין ידיעאן, כל חד וחד בדקא חזי ליה.
ובהיכלין דקודשא דאינון היכלין ידיעאן, בלהו
בחושבנא.

160 קשורא דדהבא בדהבא. כספא בכספא. נחשא
בנחשא. אלין הנחשת דלתתא, נטלי חילא מנחשת
דלעילא, וכן כלא. כל אינון גוונין מתערבי אלין
באלין, לאחדא לאתקשרא אלין באלין.

161 קרסי זהב אינון קיימין לקשרא אינון יריען חד
בחד. קרסי נחשת אינון קיימאן לקשרא משכנא.
ואלין לקבל אלין. וכלהו קיימין בככביא אלין
ברקיעא, כמה דנהירין בכביא ברקיעא ואתחזון,
הכי נמי נהירין אינון קרסים במשכנא. והא
אוקימנא. ונהירין אינון קרסים ואתחזון, בככביא
דקיימי ובלטי ונצצי. ואינון חמשין דדהבא,
וחמשין דנחשא, ונהירין אלין לקבל אלין.

residue of the supernal lights. It is because the High Priest wears the robe that he is allowed to enter the temple. Rabbi Shimon talks about "Yisrael is holy to Hashem, His first fruits of the increase," saying that "Yisrael is holy" because all the colors are in Yisrael and the colors are the Priests, the Levites and Yisrael itself. They are also the colors of Chesed, Gvurah and Tiferet - white, red and green. We learn that the soul does not ascend until it is worthy of donning the highest garments, and that the soul does not descend to earth until it wears the clothes of this world. This is also true of the holy angels when they have a mission here. When Adam and Eve were still in the Garden of Eden they wore clothes of celestial light, but when they were driven out they wore the clothes of this world: "Hashem Elohim made for Adam and for his wife coats of skins, and clothed them." Rabbi Shimon repeats that man's raiment of the next world is made from the good deeds he performs in this world, as they draw light from the supreme radiance. To summarize, the reason that the soul has special garments in the two worlds is so that it has wholeness, both in the world below and the world above.

162. Out of the supernal light, NAMELY ZEIR ANPIN, a spark shines out and into the mirror, which does not shine, NAMELY, SHINES UPON MALCHUT. This spark is comprised of all the illuminating colors, and is called 'purple'. When purple strikes, GIVING PLENTY TO that darkened light, WHICH IS MALCHUT, another spark, not as glowing, comes out, WHICH IS BLUE. They intermingle, and form the sacred robes which Michael, the High Priest, donned.

163. AND WHEN MICHAEL is attired with these glorious robes, he enters to minister in the sanctuary. He does not enter the sanctuary before he is thus attired. In the same manner "Moses went into the midst of the cloud, and went up into the mountain" (Shemot 24:18). We learned that Moses donned a cloud, and then went up into the mountain, for he could not go up the mountain before he donned the cloud. The High Priest also did not enter the sanctuary before he put on these robes.

164. Since they emanate from high principles, and are a reflection of above, they are called 'uniforms' (Heb. serad), FROM RESIDUE (HEB. SARID). For they are the residue of the supernal garments, being made of what was left of the light of the supernal splendors. Blue, MALCHUT, and purple, ZEIR ANPIN, are the colors of the Holy Name, that is considered a full name, Yud Hei Vav Hei Elohim. FOR YUD HEI VAV HEI IS THE SECRET OF PURPLE, AND ELOHIM THE SECRET OF BLUE. This is the secret of what the High Priest wears when he enters the sanctuary: the scarlet is the red color, CORRESPONDING TO GVURAH, and blue and purple, CORRESPONDING TO MALCHUT AND ZEIR ANPIN, which are comprised of all these colors. And since the High Priest wears garments of these colors, he enters inside and is not ejected outside.

165. Come and see: All is done in the secret of the Faith, NAMELY, IN THE GRADES OF MALCHUT CALLED 'FAITH', so as to reflect what is above. Therefore it is written, "the uniforms for service in the holy place" (Shemot 39:41). They are called 'holy garments' only when these colors are in them as it is written, "these are holy garment" (Vayikra 16:4), and, "Yisrael is holy to Hashem, the first fruits of His increase" (Yirmeyah 2:3). "Yisrael is holy" since all the colors are seen in Yisrael, WHICH ARE the Priests, Levites, and Yisrael. THEY ARE THE COLORS OF CHESD, GVURAH AND TIFERET, WHITE, RED AND GREEN. THE PRIESTS ARE WHITE, THE LEVITES RED AND YISRAEL GREEN. These are the colors that are seen inside THE SANCTUARY.

162 מגו נהורא דלעילא, נמק חד נציצו דנציץ, ואנהיר בגו אספקלריא דלא נהרא, והוא נציצו כליל מכל גוונין דנהירין, ואקרי ארגמן. וכד בטש האי ארגמן בהוא נהורא חשוכא, כדן נמק חד נציצו אחרא דלא להיט, ואתערבו דא בדא. ואינון הוו לבושין דקודשא, דאתלבש בהו מיכאל כהנא רבא.

163 וכד אתלבש בהו באינון לבושי יקר, כדן עאל לשמשא בקודשא, ועד לא לביש במלבושין אלין, לא עאל לקודשא. כגוונא דא, ויכא משה בתוך הענן ויעל אל ההר, ואוליפנא דהוה מתלבש בעננא. וכד הוה מתלבש בעננא, כדן ויעל אל ההר. ועד לא אתלבש ביה, לא יכיל למיעל לגו. כגוונא דא כהנא רבא, לא עאל לקודשא, עד דאתלבש באלין לבושין, בגין לאעלא לקודשא.

164 ובגין דנפקו מרזין עלאין, ואינון כגוונא דלעילא, אקרון בגדי שרד. בגין דאשתארו מאינון לבושין עלאין, בגין דהוה ממה דאשתאר מנהורין דזיוין עלאין. תכלת וארגמן, גוונין דרזא דשמא קדישא, דאקרי שמא שלים, ידן"ד אלהים. ודא איהו רזא, לאתלבשא כהנא רבא, למיעל לקודשא. תולעת שני אינון גוונין סומקא, ותכלא וארגוונא, דאיהו כליל בכל אינון גוונין. ומגו דאיהו אתלבש בהו בלבושין דגוונין אלין, הוה עאל לגו ולא דחיין ליה לבר.

165 ת"ח, כלא אתעביד ברזא דמהימנותא, למהוי כלא כגוונא דלעילא. וע"ד כתיב, בגדי השרד לשרת בקדש. ואקרון בגדי קדש בגין דלא אקרון קדש, אלא כד שראן ביה אינון גוונין. דכתיב בגדי קדש הם. וכתיב קדש ישראל ליו' ראשית תבואתה. קדש ישראל: בגין דבישראל אתחזון כל גוונין. כהנים ולוים וישראל. ואלין אינון גוונין לאתחזאה לגו.

166. Come and see: The soul does not go up to be seen before the Holy King, before it is worthy of donning the garments of above so it may be seen there. In the same manner, it does not descend to below, until it wears the clothes of this world.

167. It is the same with the holy angels of above, of which it is written, "who makes the winds His messengers, the flames of fire His ministers" (Tehilim 104:4). When they have a mission in this world, they do not descend until they wear the clothes of this world. Everything is according to the place visited. And we explained that the soul does not ascend unless it dons the luminous garment.

168. Come and see: When Adam was in the Garden of Eden, he wore a garment looking like the supernal garment, a clothing of celestial light. When he was driven away from there, he needed the colors of this world, as it is written, "Hashem Elohim made for Adam and for his wife coats of skins, and clothed them" (Beresheet 3:21). Before that they were coats of light, of the supernal light, which ministered in the Garden of Eden.

169. Since in the Garden of Eden, the supernal shining light served him; therefore, when Adam entered the Garden of Eden, the Holy One, blessed be He gave him a raiment of that light and led him in. And he could not enter before wearing that raiment of light. Since he was driven thence, he needed another garment. Then "Hashem Elohim made for Adam and for his wife coats of skins, and clothed them." All is as it should be. In the same manner, the uniforms were made for the service in the holy place, to bring him there.

170. And we established that the good deeds man performs in this world draw light from the supreme radiance and fix him a raiment of that world so he may be seen before the Holy One, blessed be He. And by that clothing which he dons, he has pleasure and looks into the shining mirror, as it is said, "to behold the beauty of Hashem, and to inquire in His temple" (Tehilim 27:4).

171. For that reason the soul dons special garments for the two worlds, so it may have wholeness in all, in this world below and in the world above. Therefore it is written, "Surely the righteous shall give thanks to Your Name, the upright shall dwell in Your Presence" (Tehilim 140:14) - "Surely the righteous shall give thanks to Your Name" in this world, and "the upright shall dwell in Your Presence" in that world.

166 ת"ח, נִשְׁמָתָא לֹא סָלְקָא לְאַתְחֻזָּא קָמִי מַלְכָּא קְדִישָׁא, עַד דְּזָכָאת לְאַתְלָבָשׁ בְּלִבוּשָׁא דְלַעֲוִילָא לְאַתְחֻזָּא תַּמָּן. וְכֵן בְּגוּזָא דָּא לֹא נַחְתָּא לְתַתָּא, עַד דְּאַתְלָבַשְׁת בְּלִבוּשָׁא דְהָאִי עֲלָמָא.

167 בְּגוּזָא דָּא מְלָאכִין קְדִישִׁין דְלַעֲוִילָא, דְכָתִיב בְּהוּ עוֹשֶׂה מְלָאכֵינוּ רוּחוֹת מְשָׁרְתֵינוּ אֵשׁ לוֹהֵט. בְּדַ עֲבָדִין שְׁלִיחוֹתָא בְּהָאִי עֲלָמָא, לֹא נַחְתִּין לְתַתָּא, עַד דְּמַתְלָבְשִׁין בְּלִבוּשָׁא דְהָאִי עֲלָמָא. וְכֹלָא אִיהוּ בְּגוּזָא דְהָהוּא אַתְר דְּאִזִּיל תַּמָּן. וְהָא אוּקִימָנָא, דְנִשְׁמָתָא לֹא סָלְקָא, אֶלָּא בְּלִבוּשָׁא דְנִהִיר.

168 וְתָא חֲזִי, אֲדָם הָרָאשׁוֹן בְּדַ הוּהּ בְּגִנְתָּא דְעֶדֶן, הוּהּ מַתְלָבֵשׁ בְּלִבוּשָׁא בְּגוּזָא דְלַעֲוִילָא, וְאִיהוּ לְבוּשָׁא דְנִהוּרָא עֲלָאָה. בֵּינָן דְאַתְתַּרְךְ מִגִּנְתָּא דְעֶדֶן, וְאַצְטְרִיךְ לְגוּזָנִין דְהָאִי עֲלָמָא, מַה כְּתִיב וַיַּעַשׂ יי' אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כְּתָנוֹת עוֹר וַיַּלְבִּישֵׁם. בְּקִדְמִיתָא הוּוּ כְתָנוֹת אוֹר, אוֹר, דְהָהוּא נִהוּרָא עֲלָאָה, דְשִׁמְשׁ בֵּיהּ בְּגִן עֶדֶן.

169 בְּגִין דְהָא גִנְתָּא דְעֶדֶן, נִהוּרָא עֲלָאָה דְנִהִיר מְשִׁמְשׁ בֵּיהּ. וְעַל דָּא, אֲדָם קִדְמָאָה בְּדַ עַל לְגוֹ גִּנְתָּא, אֲלִבִּישׁ לִיהּ קוּדְשָׁא בְּרִיךְ הוּא בְּלִבוּשָׁא דְהָהוּא נִהוּרָא, וְאַעֲיִל לִיהּ תַּמָּן. וְאִי לֹא אַתְלָבֵשׁ בְּקִדְמִיתָא בְּהָהוּא נִהוּרָא, לֹא יִיעוֹל לְתַמָּן. בֵּינָן דְאַתְתַּרְךְ מִתַּמָּן, אַצְטְרִיךְ לְמַלְבוּשָׁא אַחֲרָא, בְּדִין וַיַּעַשׂ יי' אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כְּתָנוֹת עוֹר. וְכֹלָא כְּמַה דְאַצְטְרִיךְ. וְהִכָּא בְּגוּזָא דָּא, עָשׂוּ בְּגָדֵי שֶׁרֶד לְשֶׁרֶת בְּקִדְשׁ, לְאַעֲלָא בְּקוּדְשָׁא.

170 וְהָא אוּקְמָאָה, דְעוֹבְדִין טְבִין דְבֵר נֶשׁ דְעֵבִיד בְּהָאִי עֲלָמָא, אֵינּוֹן עוֹבְדִין מְשָׁכֵי מְנַהוּרָא דְזִיוָא עֲלָאָה, לְבוּשָׁא, לְאַתְתַּקְנָא בֵּיהּ לְהָהוּא עֲלָמָא, לְאַתְחֻזָּא קָמִי קוּדְשָׁא בְּרִיךְ הוּא. וּבְהָהוּא לְבוּשָׁא דְלִבִּישׁ, אַתְהִינּוּ וְחַמֵּי גוֹ אֶסְפַּקְלָרִיא דְנִהִירָא, כְּמַה דְאַתְרָא אִמֹר לְחֻזּוֹת בְּנַעַם יי' וּלְבַקֵּר בְּהִיכְלוֹ.

171 וְע"ד, נִשְׁמָתָא אַתְלָבֵשׁת בְּתֵרִין עֲלָמִין, לְמַהוּי לֵה שְׁלִימוֹ בְּכֹלָא, בְּהָאִי עֲלָמָא דְלְתַתָּא, וּבְעֲלָמָא דְלַעֲוִילָא. וְעַל דָּא כְּתִיב, אֲךְ צְדִיקִים יוֹדוּ לְשִׁמְךָ יִשְׁבוּ יִשְׂרָאֵל אֶת פָּנֶיךָ. אֲךְ צְדִיקִים יוֹדוּ לְשִׁמְךָ בְּהָאִי עֲלָמָא, יִשְׁבוּ יִשְׂרָאֵל אֶת פָּנֶיךָ בְּהָהוּא עֲלָמָא.

21. Breastplate and Efod

Rabbi Yosi says that the Efod and the breastplate are the combination of Malchut and Zeir Anpin. He talks about the twelve stones on the breastplate that have inscribed on them the names of the children of Yisrael, and the twelve combinations of Yud Hei Vav Hei along with the supernal twelve tribes above. We hear an explanation of the verse: "there went the tribes," and learn that 'tribes' refers to the supernal twelve tribes above; these are the tribes of Yah, for 'Yah' means 'testimony'. Rabbi Chiya draws a distinction between the tribes below and the tribes above. We hear that when Jacob went to Haran, "he took some of the stones of the place, and put them under his head." These are the twelve holy stones, and all of them became one stone as in: "and this stone, that I have set for a pillar." The High Priest carries the stones always on his heart, in order to remember them forever. The twelve supernal stones are the secret of the Torah. We learn that the Shechinah is being referred to as a "stone of Yisrael," that is rolled into exile, until "They...put the stone back upon the well's mouth in its place" at the time of redemption. We read a description of many kinds of stones and their relationship to the Sfirot and the directions and the tribes, followed by the information that in all the names of the tribes the letters Chet and Tet are not used because they are the letters in 'Sin'. Rabbi Shimon explains to Rabbi Aba about the meaning of 'Urim' and 'Tumim', comparing them to the Tfilin and the knot of Tfilin. He says the 'Urim' are the face, and 'Tumim' are the back, and this is the secret of sound and speech, for the speech completes the word, and they are inseparable as are the breastplate and the Efod. Rabbi Shimon tells how things are often hidden by mentioning the less significant part, so sometimes the Efod is mentioned without the breastplate. In the same way the hidden significant name of Yud Hei Vav Hei is not referred to, the name mentioned is Adonai. There is an internal hidden part to everything. Rabbi Shimon turns to the question of why Gabriel is depicted as "the man clothed in linen," and says that Gavriel was appointed as a messenger to this world and must therefore wear the clothing of this world. He uses the analogy of the breastplate in front and the Efod behind to clarify how God created male and female from Adam. We learn that Eve bore Cain as the offspring of the serpent, and that is why Cain was the first to bring death into the world. Rabbi Shimon says he found in ancient books that when Cain killed Abel he bit him with serpent bites, this drew out his soul until he died. When Adam saw that Cain had killed Abel he separated from his wife for a hundred and thirty years, saying that he didn't wish to be a father any longer. At that time unholy female spirits came and mated with him, and he produced spirits and demons called 'the plagues of men'. After this he learned jealousy, and returned to mate with Eve who produced Seth. Seth was the first of his children that was exactly like him. Rabbi Shimon then turns his explanation back to the breastplate and the Efod, and says that the High Priest's face shone and the letters on the stones stood out, illuminating his face. The four rings that connect the breastplate to the Efod are the secret of the Chariots that connect the side below to the side above. The two rings in the breastplate are the secret of the beasts while the two rings in the Efod are the secret of the wheels. As they are connected, so are Yetzirah and Asiyah, as in: "And when the living creatures moved, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up." Rabbi Shimon concludes by reiterating how the lower world is connected to the upper world in all things, and that this is the secret of the construction of the Tabernacle.

172. "And he made the Efod of gold" (Shemot 39:2), this was already explained. Rabbi Yosi said: The Efod (Eng. 'priestly garment') and the breastplate were as one. FOR THE EFOD IS THE SECRET OF MALCHUT, AND THE BREASTPLATE IS ZEIR ANPIN. It was established that in a place that maintains, NAMELY, WHERE THERE ARE WHOLE MOCHIN, are found the twelve stones, with the names of the children of Yisrael upon them. And they are the twelve high borders, NAMELY, THE TWELVE COMBINATIONS OF YUD HEI VAV HEI, THE SECRET OF CHESED, GVURAH, TIFERET AND MALCHUT EACH INCLUDING THREE COLUMNS, TWELVE ALTOGETHER. All of them are in the secret of the tribes of Yisrael. FOR THE TWELVE TRIBES OF YISRAEL ARE ALSO IN THE SECRET OF THE TWELVE COMBINATIONS OF YUD HEI VAV HEI, TRANSMITTED TO MALCHUT.

173. This is the secret of the verse, "there went the tribes, the tribes of Yah, as a testimony of Yisrael, to give thanks to the Name of Hashem" (Tehilim 122:4). For "there went the tribes" refers to the supernal twelve tribes above, NAMELY THE TWELVE BORDERS OF ZEIR ANPIN, THE ROOTS OF THE TWELVE TRIBES, AS SAID. And these are the tribes of Yah, for this name YUD-HEI is a testimony of Yisrael, A TESTIMONY BEING THE SECRET OF THE FIRST THREE SFIROT.

174. Rabbi Chiya said: 'tribes' is written twice, "...THE TRIBES, THE TRIBES OF YAH." "There went the tribes" refers to the tribes below IN MALCHUT. "The tribes of Yah" are the tribes above IN ZEIR ANPIN. "A testimony of Yisrael" is the secret of the supernal Holy Name, YAH, called 'testimony', as it is said: "and My testimony that I shall teach them" (Tehilim 132:12). THEREFORE, THERE ARE THE NAMES OF THE TWELVE TRIBES IN THE BREASTPLATE, THE COUNTERPART OF ZEIR ANPIN, AND THERE ARE THE NAMES OF THE TWELVE TRIBES IN THE EFOD, THE COUNTERPART OF MALCHUT. The twelve supernal holy tribes IN ZEIR ANPIN are the twelve holy stones IN THE BREASTPLATE. They are therefore IN THE BREASTPLATE below, as the ones above, and the names of the twelve tribes are engraved upon the stones, carried by the High Priest.

172 וַיַּעַשׂ אֶת הָאֵפוֹד זֶהָב, הָא אֻקְמוּהָ. אָמַר רְבִי יוֹסִי, אֵפוֹד וְחֹשֶׁן בְּחֵדָּא הוּוּ, וְאֻקְמוּהָ דְהָא בְּאַתְרָא דְהוּא קִיּוּמָא, קִיּוּמָן כָּל אֵינּוֹן תְּרִיסָר אַבְנִין, כְּלָהוּ נִטְלֵי שְׁמֵהּ בְּנֵי יִשְׂרָאֵל, וְכָלָהוּ תְרִיסָר תַּחֲוּמִין עֲלָאִין, כְּלָהוּ בְרָזָא דְשַׁבְּטֵי יִשְׂרָאֵל אֵינּוֹן.

173 וּרְזָא דָא בְּתִיב, שְׁשֵׁם עָלוּ שְׁבָטִים שְׁבָטֵי יְהוָה עֲדוֹת לְיִשְׂרָאֵל לְהוֹדוֹת לְשֵׁם יְיָ. שְׁשֵׁם עָלוּ שְׁבָטִים, אֵלִין אֵינּוֹן תְּרִיסָר שְׁבָטִין עֲלָאִין לְעִילָא, דְּאֵינּוֹן שְׁבָטֵי יְהוָה, דְּהָא שְׁמָא דָא עֲדוֹת לְיִשְׂרָאֵל.

174 אָמַר רְבִי חִיָּיא, תְּרִי זְמַנִּי בְּתִיב שְׁבָטִים. אָלָא, שְׁשֵׁם עָלוּ שְׁבָטִים, אֵלִין שְׁבָטִין דְּלִתְתָּא. שְׁבָטֵי יְהוָה, אֵלִין שְׁבָטִין דְּלְעִילָא. עֲדוֹת לְיִשְׂרָאֵל, דָּא רְזָא דְשְׁמָא קְדִישָׁא עֲלָהָא דָא, דְּאֶקְרִי עֲדוֹת, בְּמָה דְאֵתְ אָמַר, וְעֲדוֹתִי זֹו אֶלְמָדִם. וְאֵינּוֹן תְּרִיסָר שְׁבָטִין קְדִישִׁין עֲלָאִין, אֵינּוֹן תְּרִיסָר אַבְנִין קְדִישִׁין. וְעַל דָּא אֵינּוֹן קִיּוּמִין לְתַתָּא, בְּגוּוּנָא דְלְעִילָא, וְכָל אֵינּוֹן שְׁמֵהּ דְּתְרִיסָר שְׁבָטִין, כְּלָהוּ גְלִיפָאן בְּאֵינּוֹן אַבְנִין, וְכִהְנָא רַבָּא נִטִּיל לוֹן.

175. Come and see: When Jacob went to Charan, "he took some of the stones of the place, and put them under his head" (Beresheet 28:11). These are the twelve holy stones, CORRESPONDING TO THE TWELVE TRIBES IN MALCHUT, NAMELY CHESED, GVURAH, TIFERET AND MALCHUT, EACH INCLUDING THREE COLUMNS, and all of them became one stone, as it is written, "and this stone, which I have set for a pillar" (Ibid. 22). Why does he call it a stone? Because the twelve stones became the one holy stone, superior to them, NAMELY MALCHUT CALLED 'A STONE', as it is written, "and this stone, which I have set for a pillar, shall be Elohim's house." THEREFORE, THE ASPECT OF THE TWELVE TRIBES IN IT IS ALSO CALLED 'STONES'.

176. For that reason the High Priest carries it always on his heart, to remember them forever, as it is written, "And Aaron shall bear the names of the children of Yisrael...upon his heart, for a memorial before Hashem, continually" (Shemot 28:29). Everything is in the secret of twelve. There are twelve supernal STONES, hidden above, stored in the high and holy secret, ZEIR ANPIN. They are the secret of the Torah, NAMELY, ZEIR ANPIN CALLED 'TORAH', and emanate from one thin voice, WHICH IS BINAH. This was established, there are twelve other stones, stored below, IN MALCHUT. They resemble the ones above IN ZEIR ANPIN and emanate from another voice, stone, as it is written, "the shepherd, the Stone of Yisrael" (Beresheet 49:24), NAMELY, MALCHUT.

177. The secret of this verse is explained by the scripture, "and there were all the flocks gathered: and they rolled the stone from the well's mouth" (Beresheet 29:3). This refers to the Shechinah called 'a tried stone', "a stone of Yisrael." It is rolled into exile, and "they...put the stone back upon the well's mouth in its place" (Ibid.), AT THE TIME OF REDEMPTION. THE GRADES ISSUING FROM IT are all named after it, stones.

178. There are many KINDS OF stones. There are stones and there are stones. Some stones are the foundation of the house, NAMELY, MALCHUT OF THE ASPECT OF CHOCHMAH CALLED 'HOUSE', THE SECRET OF THE VERSE, "THROUGH WISDOM A HOUSE IS BUILT" (MISHLEI 24:3), as it is written, "And the king commanded, and they carried great stones, costly stones to lay the foundation of the house with hewn stones" (I Melachim 5:31). THE CHOCHMAH AND BINAH IN IT ARE CALLED 'GREAT STONES', COSTLY STONES. And there are high precious stones, twelve in number, in four orders, three to each, towards the four directions. THEY ARE CHESED, GVURAH, TIFERET AND MALCHUT, EACH INCLUDING THREE COLUMNS, AND ALTOGETHER TWELVE. So there were four standards marching in the desert, the twelve tribes, three to each direction of the world, TO THE EAST WERE JUDAH, YISASCHAR, AND ZEBULUN. TO THE SOUTH, REUBEN, SHIMON, AND GAD. TO THE NORTH EPHRAIM, MENASHEH, AND BENJAMIN. TO THE WEST DAN, ASHER, AND NAFTALI. THE FOUR DIRECTIONS OF THE WORLD ARE THE SECRET OF CHESED, GVURAH, TIFERET AND MALCHUT, AND THE THREE TRIBES ON EACH DIRECTION ARE THE THREE COLUMNS. All is one secret, and it has been explained.

175 תָּא חֲזִי, יַעֲקֹב כִּד הָוָה אֲזִיל לַחֲרָן, מֵה כְּתִיב וַיִּקַּח מֵאֲבָנֵי הַמָּקוֹם וַיִּשֶׁם מֵרֵאשֻׁתָּיו. אֵלֶּיךָ תֵּרִיסֶר אֲבָנֵיךָ קְדִישִׁין, וְכֻלָּהוּ אֶתְעַבְדִּי חֵד אֲבָנָא, דְּכְתִיב וְהָאֵבֶן הַזֹּאת אֲשֶׁר שָׂמֵתִי מִצֵּבָה. וְקָרִי לָהּ אֵבֶן, מֵאֵי טַעְמָא. בְּגִין דְּכֻלָּהוּ תֵּרִיסֶר אֲבָנֵיךָ, אֶתְכַלִּילוּ בְּאֲבָנָא חֵד קְדִישָׁא עֲלָא, דְּאִיהִי לְעִילָא מְנַהוּן, דְּכְתִיב וְהָאֵבֶן הַזֹּאת אֲשֶׁר שָׂמֵתִי מִצֵּבָה יְהִיָּה בֵּית אֱלֹהִים.

176 וְעַל דָּא הֵכָא, בְּהֵנָּא רַבָּא שְׂוִי לֹון עַל לְבִיָּה, לְדַכְרָא לְהוֹן תְּדִיר, דְּכְתִיב וְנָשָׂא אֶהְרֹן אֶת שְׁמוֹת בְּנֵי יִשְׂרָאֵל עַל לְבֹו לְפָנָי יוֹי תָּמִיד. וּבְגִין כֵּךְ, כֻּלָּא אִיהוּ בְּרָזָא דְּתֵרִיסֶר, תֵּרִיסֶר עֲלָאִין טְמִירִין לְעִילָא, דְּאֶתְגַּנְיֹז בְּרָזָא עֲלָא קְדִישָׁא, וְאִינוּן רְזָא דְּאוֹרִייתָא, וְנִפְקִי מְקוֹל חֵד דְּקִיק וְהָא אֻקְמוּהּ. תֵּרִיסֶר אַחֲרָנִין טְמִירִין לְתַתָּא, כְּגֹוּנָא דְּלֵהוֹן, וְנִפְקִי גוֹ קְלָא אַחֲרָא, דְּאִיהִי אֵבֶן דְּכְתִיב, מִשֶּׁם רוּעָה אֵבֶן יִשְׂרָאֵל.

177 וְעַד אֻקְמוּהּ בְּרָזָא דְּקָרָא דְּכְתִיב, וְנִאֲסַפּוּ שָׁמָּה כָּל הָעֶדְרִים וְגִלְלוּ אֶת הָאֵבֶן. דָּא שְׂכִינְתָא, דְּאִקְרִי אֵבֶן בַּחֲן, אֵבֶן יִשְׂרָאֵל. דְּמַגְנִדְרִין לָהּ, וְעֲלִין לָהּ בְּגֻלוּתָא, וְכְתִיב וְהִשִּׁיבּוּ אֶת הָאֵבֶן עַל פִּי הַבְּאֵר לַמָּקוֹמָה, וְעַל שְׁמָה אֶקְרוּן כֻּלָּהוּ אֲבָנִין.

178 וְכֻמָּה אֲבָנִין לְאֲבָנִין. אִית אֲבָנִין וְאִית אֲבָנִין, אִית אֲבָנִין יְסוּדֵי בֵּיתָא, דְּכְתִיב וַיִּצוּ הַמֶּלֶךְ וַיִּסְעוּ אֲבָנִים גְּדוֹלוֹת אֲבָנִים יְקֻרוֹת לְיִסֹד הַבַּיִת אֲבָנֵי גִזִּית. וְאִית אֲבָנִין עֲלָאִין יְקִירִין, וְאִינוּן תֵּרִיסֶר. וְאִינוּן אַרְבַּע סְדְרִין, תֵּלְתָא תֵּלְתָא לְכָל סְדָרָא, לְאַרְבַּע רוּחֵי עֲלָמָא. כְּגֹוּנָא דָּא אִינוּן אַרְבַּע דְּגָלִים, דְּהוּ אֲזִיל בְּמִדְבָּרָא, וְאִינוּן תֵּרִיסֶר שְׁבֻטִין, תֵּלְתָא תֵּלְתָא לְכָל סְטָרָא, לְאַרְבַּע רוּחֵי עֲלָמָא. וְכֻלָּא רְזָא חֲדָא וְהָא אֻקְמוּהּ.

179. Come and see: When the High Priest wore these twelve stones on the breastplate and on the Efod, the Shechinah dwelt upon him. The names of all the tribes were engraved upon the twelve stones. Each tribe was engraved upon one stone, and the letters were set in the stones. When the stones shone, the letters stood out and illuminated whatever was to be illuminated.

180. In all the names of the tribes there were not to be found the letters Chet, Tet, THE LETTERS OF SIN (HEB. CHET), because there was no sin to be found in them. Rabbi Chizkiyah said: If Chet causes this, FOR THE NAME 'CHET' MEANS DESCENT OR CENSER (HEB. MACHTA), it is well FOR IT NOT TO BE WITHIN THE NAMES OF THE TRIBES, but 'Tet' is a good letter. And we learned that whoever sees the letter Tet in his dream, it is a good sign, for the Torah commences with "that it was good," as it is written, "and Elohim saw the light, that it was (Heb. tov) good" (Beresheet 1:14). If it is a good letter, why is it not found in the names of the tribes?

181. He said to him: It is because these two letters are adjacent [in the alphabet]. NAMELY, THEIR BEING ADJACENT IS INDICATION OF SIN (HEB. CHET), FOR THAT REASON THEY WERE NOT AMONG THE NAMES OF THE TRIBES. Also, the letter Tet is hidden and concealed, AS IT INDICATES YESOD OF BINAH. It illuminates with the light of all, and there is no light to be found except from this letter, BECAUSE ALL THE LIGHTS ISSUE FROM YESOD OF BINAH, as it is written, "and Elohim saw the light, that it was good," good being the illumination of that hidden and concealed light WITHIN THE LETTER TET. It is concerning THIS LETTER that is written, "no good thing will He withhold from those who walk upright" (Tehilim 84:12), referring to the light of all the tribes. SINCE IT IS SO CONCEALED IT IS NOT FOUND IN THE TRIBES. Also, all the twelve tribes come out of that concealed compartment, YESOD OF BINAH, in the secret of the letter Tet and therefore, it is hidden and concealed, and not seen IN THE TRIBES.

182. Come and see: All the stones IN THE BREASTPLATE were standing in a miraculous way, and when they were shining, the face of the High Priest shone, and the lights illuminated and stood out to be visible FROM THE STONES. When the face of the High Priest shone, the protrusion of the letters was considered to be favorable. Thus the priest was known to be either righteous or not. All this was by way of miracle, as was explained.

183. Rabbi Aba was before Rabbi Shimon. He said to him: It is written, "And you shall put in the breastplate of Judgment the Urim and the Tumim" (Shemot 28:30). We learned that Urim (Eng. 'lights') MEANS that they illuminated that which was required, NAMELY WHATEVER WAS ASKED. Tumim (Eng. 'complete') means that they fulfilled what was said. BUT THIS EXPLANATION IS NOT ENOUGH, we need to know more.

179 וְתָא חֲזִי, בְּשַׁעְתָּא דְּכֹהֵנָא רַבָּא הוּא שְׂוִי אֲלִין תְּרִיסְרָא אַבְנִין, וְלְבִישׁ לֹון בְּחוּשְׁנָא וְאַפֻּדָּא, כְּדִין שְׂרִיא עֲלֵיהּ שְׂכִינְתָּא. וְאִינוּן תְּרִיסְרָא אַבְנִין, גְּלִימִין בְּשִׁמְהֵן דְּכֹלְהוּ שְׁבֻטִין. וְכָל שְׁבֻטָּא וְשְׁבֻטָּא אֲתַגְלִיף עַל אַבְנָא חַד. מְשַׁקֵּעַן הוּא אֲתוּון עַל אַבְנִין. וְכַד נִהֲרִין אַבְנִין, אֲתוּון הוּא בְּלֻטִין לְבָר, וְנִהֲרִין עַל מַה דְּאַצְטְרִיכוּ.

180 וּבְשִׁבְטִין כֹּלְהוּ, לֹא הוּא תְּרִין אֲתוּון ח' ט', בְּגִין דְּלֹא אֲשַׁתְּכַח חוּבָה בְּכֹלְהוּ. אֲמַר רַבִּי חֲזַקִּיָּה, אִי הָכִי ח' דְּשָׂמָא גְרִים יָאוּת. אַבְל ט', דְּאִיהִי אֶת טַב, וְתִנִּין מֵאֵן דְּחָמִי אֶת ט' בְּחֻלְמִיָּה, טַב לִיה, בְּגִין דְּבִיה פִּתְחָא אוֹרִינְתָא בִּי טוֹב. דְּכֹתִיב וַיֵּרָא אֱלֹהִים אֶת הָאוֹר בִּי טוֹב, וְהוֹאִיל וְהִיא אֶת טַב, אֲמַאי לֹא אֲכַתּוּב בְּאִינוּן שְׁבֻטִין.

181 אֲמַר לִיה, בְּגִין דְּסְמִיכִין תְּרִין אֲתוּון אֶהְדְּרִי. וְתוּ, דְּהָא אֶת ט' גְּנִיז וְטְמִיר. וְאִיהוּ נִהִיר נִהִירוּ דְּכֹלְהוּ, דְּהָא אֶת דָּא נִהִירוּ דְּכֹלְהוּ הוּי. וְלֹאוּ נִהִירוּ אֲשַׁתְּכַח בַּר מֵאֵת דָּא, דְּכֹתִיב וַיֵּרָא אֱלֹהִים אֶת הָאוֹר בִּי טוֹב. וְהוּא נִהִירוּ דְּהָהוּא נִהוּרָא דְּגְנִיז וְטְמִיר. וְעַל דָּא כְּתִיב, לֹא יִמְנַע טוֹב לְהוֹלְכִים בְּתַמִּים. וְדָא אִיהוּ נִהוּרָא דְּכֹלְהוּ שְׁבֻטִין. וּבְגִין כֵּךְ לֹא אֲתַגְלֵף בְּהוּ. וְתוּ, דְּכֹלְהוּ תְּרִיסְרָא נְפָקִי מִגּוּ אֲכַסְדְּרָא דָּא טְמִירָא, דְּאִיהִי בְּרָזָא דְּאֶת ט', וּבְגִ"כ אִיהוּ טְמִיר וְגְנִיז, וְלֹא אֲתַחֲזִי בְּהוּ.

182 ת"ח, כָּל הָנִי אַבְנִין, קִימִי בְּאוּרָח אֶת וְנִיסָא. וְכֹלְהוּ כַּד הוּא נִהֲרִין, כְּדִין כֹּהֵנָא רַבָּא הוּא נִהֲרִין אֲנָפוּי, וְאֲתוּון נִהֲרִין וּבְלֻטִין לְאַשְׁתַּמּוּדְעָא לְבָר. וְכַד הוּא נִהֲרִין אֲנָפוּי דְּכֹהֵנָא כְּדִין הוּא אֲשַׁתַּמּוּדְעָן בְּלִיטוּ דְּאֲתוּון, דְּאִיהוּ לְטַב. וּבְדָא אֲשַׁתַּמּוּדְעָא כֹּהֵנָא, אִי זָכָא הוּא אִי לֹאוּ. וְעַל דָּא כֹּלָא אִיהוּ בָּאֵת וְנִיסָא, וְהָא אוֹקְמוּהָ.

183 רַבִּי אַבָּא הוּא שְׂכִיחַ קָמִיָּה דְּרַבִּי שְׁמַעוֹן, אֲמַר לִיה, הָא דְּכֹתִיב וְנָתַתְּ אֶל חֹשֶׁן הַמִּשְׁפָּט אֶת הָאוּרִים וְאֶת הַתּוּמִּים, וְתִנִּין, אוּרִים: דְּנִהֲרִין בְּמִלְּהָ דְּאַצְטְרִיכוּ. תּוּמִּים: דְּאַשְׁלִימוּ בְּמִלְּוִיהוּ. תּוּ אֲנִן צְרִיכִין לְמַנְדַּע.

184. He said to him: Surely it is so. Thus, the breastplate and the Efod correspond to Urim and Tumim. This is a secret of Tefilin and the knot of Tefilin, that correspond to these two. He opened the discussion and said: "And you shall see My back, but My face shall not be seen" (Shemot 33:23). "And you shall see My back"; we learned that the Holy One, blessed be He showed Moses the knot of Tefilin. "My face" are the Tefilin themselves. HE EXPLAINS: "My face" are Tefilin, the high secret, the Holy Name. "My back," is the secret of the knot of Tefilin. It is known among the friends that TEFILIN are the shining mirror, WHICH IS ZEIR ANPIN, and this, THE KNOT OF TEFILIN, is the mirror which does not shine, WHICH IS MALCHUT.

185. Correspondingly, these are Urim for they shine (Heb. meirim) with their utterances, NAMELY, ZEIR ANPIN, THE SHINING MIRROR. And these are Tumim so called for completing with their utterances, NAMELY MALCHUT, SHINING BY THE ILLUMINATION OF CHOCHMAH IN THE SECRET OF "AND YOU SHALL SEE MY BACK," WHERE ALL PERFECTION LIES. URIM ARE the face, and TUMIM ARE the back. This is the secret of sound and speech. Sound, WHICH IS ZEIR ANPIN shines upon the speech, WHICH IS MALCHUT, so it may speak. For the speech completes the word, NAMELY, THE VOICE IS THE MAIN AND SUBSTANTIAL PART, AND THE SPEECH COMPLETES IT. They always rise together, and never separate, FOR YOU CAN NEVER SEPARATE SOUND AND SPEECH. Hence, the breastplate and the Efod, the one is the face and the other the back, and all pertain to the same principle with no separation whatsoever, LIKE SOUND AND SPEECH.

186. He said to him: If this is so, THAT THE BREASTPLATE AND THE EFOD never separate, and whoever separates them, it is said about him that he "separates close friends" (Mishlei 16:28), FOR THEY ALLUDE TO ZEIR ANPIN AND MALCHUT AS MENTIONED, THEN how do you explain the verse, "And it came to pass, when Aviathar, the son of Achimelech, fled to David to Ke'ila, that he came down with an Efod in his hands" (I Shmuel 23:6), yet the breastplate is not mentioned. IT APPEARS AS IF HE SEPARATED THEM.

187. He said to him: Assuredly this is so. All that is more significant is hidden and stored, it is not mentioned too much. In the same manner it is written, "that did wear a linen Efod" (I Shmuel 22:18), AND THE BREASTPLATE IS NOT MENTIONED DUE TO ITS IMPORTANCE. What is revealed is mentioned so as to cover what is hidden and concealed. Therefore that which is the more revealed, THE EFOD is mentioned.

188. For that reason, the high name, which is a secret concealed and stored, is mentioned only through the uncovered name. The one is mentioned and the other concealed. The concealed name is Yud Hei Vav Hei, and the mentioned name is Adonai. Therefore, it is written with hidden letters YUD HEI VAV HEI, and it is read with these letters, ADONAI. This covers that. THE NAME ADONAI COVERS THE NAME YUD HEI VAV HEI, so the high glory will be covered and concealed forever. For all the ways of the Torah are like that: covered and uncovered. And all the matters of the world, either of this world or the high world are covered and uncovered, MEANING THAT THERE IS AN INTERNAL PART TO EVERYTHING.

184 אָמַר לִיה, וְדָא, וְהָכִי אִיהוּ, חֲשׁוֹן וְאֶפֶס לְקַבֵּל אוּרִים וְתוּמִים. וְדָא רִזָּא, דִּתְפָּלִין, וְקִשְׂרָא דִּתְפָּלִין, לְקַבֵּל תְּרִין אֲלִין. פִּתַּח וְאָמַר וְרָאִיתָ אֶת אַחֲרִי וּפָנֵי לֹא יֵרָאוּ. וְרָאִיתָ אֶת אַחֲרִי, הָא תְּנִינָן, דְּאַחֲזִי לִיה קוּדְשָׁא בִּי לְמִשָּׁה, קִשְׁרָא שֶׁל תְּפָלִין. וּפָנֵי: אֲלִין תְּפָלִין מִמֶּשׁ. וּפָנֵי אֵינוֹן תְּפָלִין, דְּאֵינוֹן רִזָּא עֲלָאָה שְׂמָא קִדִּישָׁא. אַחֲרִי, אִיהוּ רִזָּא דְקִשְׂרָא דִּתְפָּלִין. וְהָא יָדִיעָא לְגַבֵּי חֲבֵרִיָּא. בְּגִין דְּדָא אֶסְפַּקְלִרְיָא דִּנְהָרָא. וְדָא אִיהוּ אֶסְפַּקְלִרְיָא דִּלָּא נְהָרָא.

185 לְקַבֵּל דָּא, אוּרִים: דִּנְהָרִין בְּמַלְיִיהוּ. תוּמִים: דְּאַשְׁלִימוּ בְּמַלְיִיהוּ. דָּא פָּנִים. וְדָא אַחֲרִי. וְרִזָּא דָּא קוֹל וְדְבוּר. קוֹל אֲנָהִיר לְדְבוּר, לְמַלְלָא. דְּבוּר אֲשֵׁלִים מִלָּה. וְתִדְרִי דָּא בְּדָא סִלְקָן, וְלֹא אֶתְפָּרֶשֶׁן דָּא מִן דָּא לְעֵלְמִין, וּבִג"כ, חֲשׁוֹן וְאֶפֶס, דָּא פָּנִים וְדָא אַחֲרִי וְכֻלָּא רִזָּא חֲדָא בְּלֹא פְרִישׁוּ בְּלָל.

186 אָמַר לִיה, אִי הָכִי דִּלָּא מִתְפָּרֶשֶׁן לְעֵלְמִין, וּמֵאן דְּאַפְרִישׁ לוֹן, הָא תְּנִינָן, דְּכִתִּיב מִפְרִיד אֶלּוֹף, מֵהוּ דְּכִתִּיב וַיְהִי כְּבוֹד אֲבִיתָר בֶּן אַחִימֶלֶךְ אֶל הָדוֹר קַעִילָה אֶפֶס יָרַד בִּידוֹ, וְאֵלּוּ חֲשׁוֹן לֹא קָאָמַר.

187 אָמַר לִיה, וְדָאִי הָכִי הוּא, כָּל מַה דְּהוּא חָשִׁיב, אִיהוּ טָמִיר וְגִנְיָז, וְלֹא אֲדָבָר כָּל כַּךְ. בְּגוּוּנָא דָּא נוֹשְׂאֵי אֶפֶס בַּד, מַה דְּאִיהוּ בְּאַתְגְּלוּיָא יִתִּיר, אִיהוּ אֲדָבָר, בְּגִין דִּיתְבַּסִּי מַה דְּאִיהוּ בְּגִנְיָזוּ וּטְמִירוּ. וְע"ד אֲדָבָר מַה דְּאִיהוּ בְּאַתְגְּלוּיָא יִתִּיר.

188 וּבִג"כ, שְׂמָא עֲלָאָה אִיהוּ רִזָּא בְּטָמִירוּ וְגִנְיָזוּ, וְלֹא אֲדָבָר אֶלָּא בְּשְׂמָא דְּאִיהוּ בְּאַתְגְּלוּיָא. דָּא אֲדָבָר, וְדָא אֲגִנְיָז. דָּא בְּאַתְגְּלוּיָא, וְדָא בְּסִתְרוּ, וְכָל מַה דְּאַתְגְּלוּיָא אִיהוּ אֲדָבָר לְעֵלְמִין. שְׂמָא דְּגִנְיָז אִיהוּ יָרֵד, שְׂמָא דְּאִיהוּ בְּאַתְגְּלוּיָא אִיהוּ אֲדָבָר, וְע"ד אֲכִתּוּב בְּאַתּוּן טְמִירוּ, וְאֲקָרִי בְּאַתּוּן אֲלִין, וְאַתְבַּסִּי דָּא בְּדָא, לְמַהּוּ יִקְרָא עֲלָאָה טְמִיר וְגִנְיָז לְעֵלְמִין. דְּכָל אוּרְחֵי דְּאוּרִיתָא הָכִי הוּא, אֲתְגְּלוּיָא וּסְתִימָא. וְכָל מְלִין דְּעֵלְמָא בִּין דְּעֵלְמָא דִּין, וּבִין דְּעֵלְמָא דְּלַעִילָא, כְּלָהוּ אִיהוּ טְמִיר וְגִלְיָא.

189. He opened the discussion and said: "Then they said to him, tell us, we pray you, inasmuch as to whose cause this evil is upon us..." (Yonah 1:8). We should look at this verse, for all they asked was in the secret of wisdom. It is written, "tell us, we pray you, inasmuch as to whose cause," they asked, "inasmuch" with deep wisdom. They asked for an uncovered secret, to know whether he was of the seed of Joseph, for the sea, when it saw his coffin, straightway divided itself and became dry land, as it is written, "the sea saw and fled" (Tehilim 114:3). The sea saw him of whom it is written, "and fled, and went outside" (Bereshheet 39:15). Immediately IT SPLIT, "the Jordan turned backward" (Tehilim 114:3).

190. That is why they asked him "inasmuch," NAMELY, PRAY TELL US "INASMUCH AS TO WHOSE CAUSE THIS EVIL," FOR it is said about Joseph, "inasmuch as you are his wife" (Bereshheet 39:9). THEY HINTED AT HIM BY THIS WORD: if you are of that seed OF JOSEPH, pray that the sea will be quiet. BY THIS WORD "Whose" IN "WHOSE CAUSE THIS EVIL," THEY HINTED THUS: are you a descendant of Jacob, who said, "Whose are you? And whither do you go?" (Bereshheet 32:18). They, WHOM JACOB ADDRESSED, were the holy messengers he sent TO ESAU on an errand and so he was saved from that trouble. Now YOU TOO pray to your Master to send His messengers so we would be saved from this trouble.

191. If this is not so, THEN TELL US, "what is your occupation," namely, what is your daily business? "And where do you come from," who are your forefathers? "What is your country," NAMELY, does it deserve punishment? "And of what people are you," to see whether he is of Amalek or of one of the seven nations that deserve punishment. All was properly asked.

192. What did Jonah answer? "And he said to them: 'I am a Hebrew,'" namely, from the seed of Abraham the Hebrew, who sanctified the Name of his Master every day, "and I fear Hashem, the Elohim of heaven..." (Yonah 1:9). They asked to know both openly and covertly. NAMELY, THEY ASKED BY HINTING BY THE WORDS "INASMUCH" AND "WHOSE," COVERTLY, THE REST OF THE QUESTIONS WERE OPEN. And he, JONAH, answered all their questions openly.

193. It is written, "then the men were exceedingly afraid" (Ibid. 10). When they heard the Name of the Holy One, blessed be He, they were afraid because they knew of the miracles and mighty deeds performed by the Holy One, blessed be He upon the sea. So when he mentioned the Name of the Holy One, blessed be He, they "were exceedingly afraid." He also told them that he flees the Holy One, blessed be He, so they asked him 'Why have you done this?' running away from Him and not obeying HIS commands. Therefore, they asked: 'Why have you done this?' You are transgressing your Master's commands.

189 פתח ואמר, ויאמרו אליו הגידה נא לנו באשר למי הרעה הזאת לנו וגו'. האי קרא אית לאסתכלא ביה, בלהו ברזא דחכמתא שאילו. דכתיב הגידה נא לנו באשר למי, באשר, רזא דחכמתא שאילו. הכא שאילו רזא דאיהו באתגלויא, למנדע אי מזרעא דיוסף קאתי, דימא כיון דחמא ארונא דיליה, מיד אתבקע, והוה נפשתיא, דכתיב הים ראה ויננס, הים ראה, ההוא דכתיב ביה וינס ויצא החוצה. מיד הירדן יסוב לאחור.

190 ועל דא שאילו ליה באשר, דכתיב ביה ביוסף, באשר את אשתו. אי מההוא זרעא קא אתית, צלי דישתוק ימא מינן. למי, ואי מזרעא דיעקב קא אתית, דכתיב ביה, למי אתה ואנה תלך, ואינון הוו מלאכין קדישין, דשרר בשליחותיה, ואשתזיב מההוא עאקו. צלי למרך, וישרר מלאכיה, ונשתזיב מההוא עאקו.

191 ואי לאו, מה מלאכתך, במה אשתדלותך בכל יומא. ומאין תבא, מאן אינון אבהתך. מה ארצך, אי היא ארעא דאתחזיית לאתענשא. ואי מזה עם אתה, אי הוא עמלק, או חד משבעה עממין, דאתחזון לאתענשא. בלא שאילו ליה בדקא יאות.

192 מה אתיב לון, ויאמר אליהם עברי אנכי, מההוא זרעא דאברהם העברי, דאקדיש שמה דמאריה בכל יומא בעלמא. ואת יי' אלהי השמים אני ירא וגו', אינון לא שאילו ליה אלא מלה באתגלויא ובאתבסאי למנדע ביה. ואיהו אתיב לון בלא באתגלויא.

193 מה כתיב וייראו האנשים יראה גדולה, כיון דשמעו שמה דקודשא בריך הוא, מיד דחילו, בגין דכלהו הוו ידעין נסין וגבוראן דעבד קודשא בריך הוא בימא, וכיון דאמר לון שמה דקודשא בריך הוא, מיד דחילו קמיה דחילו סגיא. תו אמר לון, דאיהו ערק מקמי קודשא בריך הוא. ועל דא אמרו ליה, מה זאת עשית, דאנת ערקת מקמיה, ולא עבדת פקודוי. ובגין כך מה זאת עשית דאנת עברת על פקודי דמארך.

194. Come and see: All of them converted afterwards, when they saw the miracles and mighty deeds that the Holy One, blessed be He did to Jonah at sea. They all saw him falling into the sea, and the fish swallowing him in their presence. And when that great fish came before their eyes and vomited him onto the dry land, they came to Him and became proselytes. This is the meaning of "They that guard lying vanities forsake their loyalty" (Yonah 2:9).

195. Come and see: They were all proselytes by conviction and became knowledgeable in the Torah, and high sages, because the Holy One, blessed be He, favored them and all those who approach Him, to sanctify His Name openly. For when His Name is sanctified openly, His hidden Name, YUD HEI VAV HEI, rises on His throne of glory, WHICH IS ADONAI, SO THERE IS UNISON OF YUD HEI VAV HEI ADONAI, as it is written, "and I will be hallowed among the children of Yisrael" (Vayikra. 22:32).

196. "And they bound the breastplate by its rings to the rings of the Efod with a lace of blue" (Shemot 39:21). HE ASKS: Why "with a lace of blue"? AND HE ANSWERS: To show that this blue, THE JUDGMENT PART OF MALCHUT, BOUND WITH CHESD, is connected to all. Therefore, all is in the high secret, THE BLUE TYING THE BREASTPLATE, WHICH IS ZEIR ANPIN, TO THE EFOD, WHICH IS MALCHUT.

197. It is written, "a golden bell and a pomegranate" (Shemot 28:34). And we explained that all pertains to the high secret as we said. It is therefore written, "and its sound shall be heard when he goes in to the holy place before Hashem" (Ibid. 35). For he is in need of the sound that is heard, WHICH IS ZEIR ANPIN, and blessings dwell in the world for the priest's sake, who blesses all and performs everything. "The golden bell" we explained TO BE THE SOUND THAT IS HEARD, NAMELY ZEIR ANPIN. "A pomegranate" IS MALCHUT filled by all, RECEIVING FROM ALL THE HIGHER WORLDS. And we explained all.

198. "And he made the robe of the Efod of woven work, all of blue" (Shemot 39:22). We already explained the secret of the breastplate and the Efod, and all is one. THAT IS, THE ROBE OF THE EFOD PERTAINS TO THE SAME MYSTERY AS THE EFOD, NAMELY MALCHUT. It is "all of blue," as ought to be, for blue is the secret of the light of the throne, MALCHUT, WHICH IS THE BLACK LIGHT OF THE CANDLE BURNING AND CONSUMING WHATEVER IS BENEATH IT. Blue is connected to the white light IN THE CANDLE, WHICH IS CHESD, and therefore, the Efod is of blue, BEING THE LIGHT OF MALCHUT.

194 וְתָא חַזִּי, כָּל אֱלִין אֲתַגְּיִירוּ לְבִתְרָא, כִּד חֲמוּ נָסִין וְגִבּוֹרִין דְּעִבְד לִיה קוּדְשָׁא בְּרִיךְ הוּא לְיוֹנָה בִּימָא. וְכִלְהוּ חֲמוּ לִיה כִּד נָמַל בִּימָא, וְהָהוּא נֹנָא דְסָלִיק וּבִלַּע לִיה קִמְיִיהוּ. וְכִד אֲתָא הָהוּא נֹנָא רַבָּא לְעִינֵיהוֹן דְּכָלָא, וּפְלִט לִיה לִיבְשֶׁתָא, אֲתוּ לְגַבִּיָּה וְאֲתַגְּיִירוּ כִלְהוּ. הָהִ"ר, מְשֻׁמְרִים הַבְּלִי שׁוֹא חֲסִדָּם יַעֲזוּבוּ.

195 וְתָא חַזִּי, כִּלְהוּ אֱלִין הוּוּ גְרִי צֶדֶק, וְאֲתַחֲכֵמוּ בְּאוֹרֵייתָא, וְהוּוּ חֲבִימִין עֲלֵאִין, בְּגִין דְּהָא קוּדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בְּהוּ, וּבְכָל אֵינֹון דְּמִקְרָבֵי לְגַבִּיָּה, וּמִקְדָּשִׁין שְׁמִיָּה בְּאֲתַגְּלִיא דְּכִד אֲתַקְדָּשׁ שְׁמִיָּה בְּאֲתַגְּלִיא, שְׁמִיָּה דְּאֲתַכְּסִיא, אֲסַתְּלִיק עַל כּוֹרְסֵי יְקָרִיָּה, דְּכִתִּיב וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל.

196 וִירְכְּסוּ אֶת הַחֹשֶׁן מִטְּבַעוֹתָיו אֶל טְבַעוֹת הָאֶפֹּד בְּפִתִּיל תְּכֵלֶת. אֲמַאי בְּפִתִּיל תְּכֵלֶת. אֵלָא לֹאחֲזָא בְּהָאֵי תְּכֵלָא אֲתַקְשֵׁר בְּכָלָא. וְעַל דָּא כָּלָא אִיהוּ בְּרָזָא עֲלָאָה.

197 מַה כְּתִיב, פַּעֲמוֹן זָהָב וְרִמּוֹן, וְאוֹקִימָנָא, וְכָלָא אִיהוּ בְּרָזָא עֲלָאָה בְּדִקְאֲמֶרֶן. מַה כְּתִיב, וְנִשְׁמַע קוֹלוֹ בְּבָאוֹ אֶל הַקֹּדֶשׁ לִפְנֵי יי'. בְּגִין דְּאֲצִטְרִיךְ קְלָא דְּאֲשַׁתְּמַע, וּבְרַכָּאן יִשְׁרוֹן עַל עֲלְמָא בְּגִינֵיהּ דְּכִהְנָא, דְּאִיהוּ מְבַרֵךְ כָּלָא, וּפְלַח כָּלָא. פַּעֲמוֹן זָהָב, הָא אוֹקִימָנָא. רִמּוֹן, דְּאֲתַמְלִיָּא בְּרִמּוֹנָא דָּא, דְּאִיהוּ אֲתַמְלִיָּא מְכָלָא, וְכָלָא אוֹקִימָנָא.

198 וַיַּעַשׂ אֶת מַעִיל הָאֶפֹּד מַעֲשֵׂה אוֹרֵג כָּלִיל תְּכֵלֶת. הָא אֲתַמַּר בְּרָזָא דְּחֹשֶׁן וְאֶפֹּד, וְכָלָא חֵד. כָּלִיל תְּכֵלֶת, דְּהִכִּי אֲתַחֲזִי כְּמָה דְּאוֹקִימָנָא, דְּתְּכֵלָא אִיהוּ רָזָא דְּנִהוּרָא דְּכוֹרְסִיָּא תְּכֵלָא. דְּאִיהוּ בְּקִשּׁוּרָא דְּנִהִירוֹ חוּרָא, כָּלָא בְּחֵדָא. וְעַל דָּא תְּכֵלָא לֹאֲפֹדָא אִיהוּ.

199. Rabbi Shimon said: These priestly garments all pertain to the high mystery, that the garments of below bear the likeness of those from above. Come and see: Since Michael is a High Priest, and of the right, why is Gabriel depicted as "the man clothed in linen" (Daniel 12:6), whereas these are the garments of the High Priest, and Michael is a priest of the right side? HE REPLIES: It is UNDERSTOOD from this, that left is always included in the right, and therefore Gabriel, WHO IS OF THE LEFT, was clothed in these garments OF THE RIGHT.

200. Also, ANOTHER EXPLANATION IS, that Gabriel was appointed messenger to this world, and every appointed messenger to this world should wear the garments of this world. We also explained this in the secret of the soul, that when it goes up, it wears the clothing of above, to be there, and when it descends, IT WEARS A GARMENT. And all, AND ALL THE GARMENT, is according to where it goes. In the same manner, these appointed messengers, on an errand to this world, NEED CLOTHES OF THIS WORLD. And we established that.

201. Come and see: The robe of the Efod covered him AROUND HIS BODY. When he wore it, it is written, "You have beset me behind and before, and laid Your hand upon me" (Tehilim 139:5), THE BREASTPLATE BEING BEFORE AND THE EFOD FROM BEHIND.

202. This verse, "YOU HAVE BESET..." was already explained. Nevertheless, come and see: When the Holy One, blessed be He created Adam, male and female were created, bound to each other so the female was from behind and the male in front, until the Holy One, blessed be He sawed AND SEPARATED them. He prepared and put her in front of Adam so that they may see face to face. When they looked face to face, love was increased in the world, and they issued offspring, something that was not beforehand. And we explained.

203. After Adam and his wife sinned, and the serpent had intercourse with Eve and injected filth into her, Eve bore Cain. He had the shape from above and FROM below in the secret of the filth of the Other Side, and from the side below OF THE EXTERNAL FORCES. Therefore, he was the first to bring death into the world, caused by his side, AS HE CAME OF THE FILTH OF THE SERPENT. The nature of the serpent is to lurk so as to kill, and his issue, CAIN, learned his ways. And so it is written, "and it came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him" (Beresheet 4:8).

199 אָמַר רַבִּי שִׁמְעוֹן, הֵינִי מֵאַנִּי דְּלְבוּשִׁין דְּכֹהֵנָא, כְּלָהּוּ בְּרָזָא עֲלָאָה אֵיהּ, לְמַהּוֹי לְבוּשִׁין דְּלִתְתָּא, כְּגוּוֹנָא דְּלַעִילָא. תָּא חַזִּי, בֵּינָן דְּמִיכָאֵל כֹּהֵנָא רַבָּא אֵיהּ, וְאַתִּי מְסֻטְרָא דִּימִינָא, אֲמַאי כְּתִיב בְּגַבְרִיאֵל, הָאִישׁ לְבוּשׁ הַבְּדִים, דִּהָא לְבוּשִׁין לְכֹהֵנָא רַבָּא אֵיהּ, וּמִיכָאֵל אֵיהּ כֹּהֵנָא, וְאַתִּי מְסֻטְרָא דִּימִינָא. אֲלֵא מִהֲכָא, דְּשִׁמְאֵלָא אֲתַכְלִיל בִּימִינָא תְּדִיר, וְאַתְלַבֵּשׁ גַּבְרִיאֵל בְּלְבוּשִׁין אֵלִין.

200 תו, דִּהָא גַבְרִיאֵל אֵיהּ אֲתַמְנָא שְׁלִיחָא בְּהָאִי עֲלָמָא, וְכָל שְׁלִיחָא דְּאֲתַמְנָא בְּהָאִי עֲלָמָא, אֲצַטְרִיךְ לְאַתְלַבֵּשׂא בְּלְבוּשִׁין דִּהָאִי עֲלָמָא, וְהָא אֻקְיַמְנָא בְּרָזָא דְּנִשְׁמַתָּא, בְּדַ סִּלְקַת לַעִילָא אֲתַלְבִּשְׁתָּ בְּלְבוּשָׁא כְּגוּוֹנָא דְּלַעִילָא, בְּגִין לְמַהּוֹי תַּמָּן. וְכֵן בְּדַ נְחִמַת לִתְתָּא מְלַעִילָא, כֹּלָא אֵיהּ כְּגוּוֹנָא דִּהִהוּא אַתְרַ דְּאַזְלַת תַּמָּן. כְּגוּוֹנָא דָּא כָּל אִינוּן שְׁלִיחָן דְּאֲתַמְנָן בְּשְׁלִיחוּתָא בְּהָאִי עֲלָמָא, וְהָא אֻקְיַמְנָא.

201 וּת"ח, הָאִי מְעִילָא דְּאַפּוֹדָא, לְחֻפֵּיָא עֲלֵיהּ, בְּדַ לְבִישׁ לֵיהּ. כְּתִיב אַחֲרָי וְקִדְם צִרְתָּנִי וְתַשֵּׁת עָלִי כַּפְכָּה.

202 הָאִי קָרָא הָא אֻקְמוּהּ. אֲבָל ת"ח, בְּשַׁעְתָּא דְּבִרָא קוֹדֶשׁא בְּרִיךְ הוּא לְאִדָּה"ר. דְּכַר וְנוֹקְבָא אֲתַבְּרִיאוּ, וְהוּוּ תְּרוּוּיָהּ דָּא עִם דָּא קְשׁוּרָא, נֻקְבָּא לְאַחֲרָא, וְדְכוּרָא לְקַמָּא, עַד דְּנָסַר לוֹן קוֹדֶשׁא בְּרִיךְ הוּא, וְאַתְקִין לָהּ, וְאַעִיל לָהּ לְקַמִּיָּה דְּאָדָם, לְאַסְתַּכְּלָא אֲנָפִין בְּאַנְפִין, וְכִיּוֹן דְּאַסְתַּכְּלוּ אֲנָפִין בְּאַנְפִין, בְּדִין אֲתַסְגִּי רַחֲמִיּוּתָא בְּעֲלָמָא, וְאוֹלִידוּ תוֹלְדִין בְּעֲלָמָא, מַה דְּלֵא הָווּת מְקַדְּמַת דְּנָא, וְהָא אֻקְיַמְנָא.

203 וְלִבְתֵּר דְּחַב אָדָם וְאַתְתָּא, וְאַתָּא נַחֵשׁ עַל חַוָּה, וְאַטִּיל בָּהּ זִוְהֵמָא, אוֹלִידַת חַוָּה לְקִין, וְהָוָה דִּיוֹקְנִיָּה, דִּיוֹקְנָא דְּלַעִילָא וְתַתָּא, מִרְזָא דְּזוּהֵמָא דְּסֻטְרָא אַחֲרָא, וּמְסֻטְרָא דְּלִתְתָּא. וְעַל דָּא אֵיהּ הָוָה קְדָמָא, דְּעֵבַד מוֹתָא בְּעֲלָמָא, בְּגִין דְּסֻטְרָא דִּילִיָּה גְרִים. חַוָּיָא אוֹרְחִיָּה הוּא לְמַהּוֹי כְּמִין לְקֻטּוּלָא, הָהוּא דְּאַתִּי מְנִיָּה אוֹרְחִיָּה נְקִיט וְאַזִּיל, וְעַל דָּא כְּתִיב וַיְהִי בְּהִיוֹתָם בְּשָׂדֶה וַיִּקֶּם קַיִן אֶל הָבֶל אָחִיו וַיַּהַרְגֵהוּ.

204. I have found in ancient books, that when Cain killed Abel, he bit serpentine bites, until he killed him.

205. All things return to the element, FROM WHERE THEY CAME. Unless Cain came from that side OF THE SERPENT, he would have not behaved so towards his brother. Therefore, when Adam saw Abel killed and Cain expelled, he said, 'why shall I henceforth be a father?' He separated from his wife for a hundred and thirty years, and unholy female spirits would come and conceive from him, and he begot spirits and demons called 'the plagues of men'. This was established.

206. After that, he was jealous, and wore jealousy. He united with his wife and begot Seth as written, "and begot a son in his own likeness, after his image; and called his name Seth" (Beresheet 5:3), which was not true for the first sons born before.

207. For in the beginning, BEFORE EVE, he had another union, WITH LILITH, as explained, until Eve came. For the Holy One, blessed be He prepared her for Adam, and they were united face to face. Therefore it is written, "this one shall be called 'woman'" (Beresheet 2:23). But the other one, LILIT, is not so called, as was explained.

208. Since Adam and Eve were created together, it is written, "male and female He created them, and blessed them" (Beresheet 5:2). The two of them were together, therefore it was written, "You have beset me behind and before."

209. Come and see: The Efod and the breastplate were behind and before, THE BREASTPLATE BEFORE AND THE EFOD BEHIND. And when the priest wore them, he had the likeness of the higher image, ZEIR ANPIN AND MALCHUT, THE SECRET OF BEHIND AND BEFORE. And we have learned, that his face shone and the letters stood out, illuminating and rising up. Then he knew that WHICH WAS NEEDED.

204 אֲשַׁכְּחָנָא בְּסִפְרֵין קְדָמָאִין, דְּכַד קָטַל לִיה קִין לְהָבֵל, הָוָה נָשִׁיךְ לִיה נְשִׁיכִין, בְּחוּזָא, עַד דְּאַפִּיק נִשְׁמָתִיהּ, וְקָטַל לִיה.

205 וְכָל מַלְיָן אֶהְדְּרוּ לִיסוּדָא קְדָמָא, וְאִי לֹא דִהּוּ קִין מִהֶהוּא סִטְרָא, לֹא אֲשַׁתְּכַח הָכִי לְגַבֵּי אַחוּהּ. וְע"ד, כִּיּוֹן דְּחָזָא אָדָם דְּאִתְקָטִיל הָבֵל, וְאִתְתְּרִיךְ קִין, אָמַר, מַה אָנָא אוֹלִיד מִכָּאן וּלְהֵלָא, אִתְפָּרַשׁ מֵאַתְתִּיהּ מָאָה וּתְלָתִין שָׁנִין, וְרוּחִין נוֹקְבֵי מִסְּאָבֵי, הָווּ אִתְיִין וּמִתְחַמְמֵן מִגִּיהּ, וְהָוָה אוֹלִיד רוּחִין וְשִׁדִּין, וְאַקְרוּן נְגַעֵי בְּנֵי אָדָם, וְאוֹקִימָנָא.

206 לְבַתֵּר קִנִּי וְאִתְלַבֵּשׁ בְּקִנְיָא, וְאִתְחַבֵּר בְּאַתְתִּיהּ, וְאוֹלִיד לִשְׁת. דְּכִתִּיב וַיּוֹלֶד בְּדַמּוּתוֹ כְּצַלְמוֹ וַיִּקְרָא אֶת שְׁמוֹ שֵׁת. דָּא אִיהוּ בְּדַמּוּתוֹ כְּצַלְמוֹ, מַה דְּלֹא הָוָה הָכִי בְּקִדְמִיתָא, בְּאִינוּן בְּנֵין קְדָמָאִי, דִּהּווּ מִקְדָּמַת דְּנָא.

207 בְּגִין, דִּהָא בְּקִדְמִיתָא, אִתְחַבְּרוּתָא אַחֲרָא הָווּת לְגַבִּיהּ, וְאוֹקְמוּהּ, עַד דְּאַתְתַּת חוּהּ, וְאַתְקִין לָהּ קוּדְשָׁא בְּרִיךְ הוּא לְגַבִּיהּ דְּאָדָם, וְאִתְחַבְּרוּ אֲנָפִין בְּאַנְפִּין. וְעַל דָּא כְּתִיב, לְזֹאת יִקְרָא אִשָּׁה, דָּא אִיהִי אִתְתָּא, אֲבָל אַחֲרָא לֹא אֶקְרִי הָכִי. וְהָא אוֹקְמוּהּ.

208 וּבְגִין דְּאָדָם וְחוּהּ בְּחָדָא אִתְבְּרִיא, כְּתִיב זָכָר וּנְקֵבָה בְּרָאָם וַיְבָרֶךְ אוֹתָם, תְּרוּוּיָהּ בְּחָדָא הָווּ. וְעַל דָּא כְּתִיב, אַחֲוֹר וְקָדָם צִרְתָּנִי.

209 ת"ח, אֶפֶס וְחָשָׁן, אַחֲוֹר וְקָדָם הָווּ, וְכַד כְּהָנָא אִתְלַבֵּשׁ בְּהוּ, הָוָה דְּמִי בְּדִיוֹקְנָא עֲלָאָה. וְהָא אִתְמַר, דְּכַדִּין אֲנָפִוי נְהִירִין, וְאַתְוּן בְּלִטִּין, וְסִלְקִין לְעִילָא מְנַהֲרִין, וְכַדִּין הָוָה יָדַע מְלָא.

210. For that reason the function of the breastplate and the function of the Efod are closely connected. And though their functions are not the same, yet all is in the one secret. They are connected so the breastplate, WHICH IS ZEIR ANPIN, will be united with the Efod, WHICH IS MALCHUT, by four rings connected to this place and that place, NAMELY, TO THE BREASTPLATE AND THE EFOD. They are the secret of the Chariots connecting this side below to those above, all in the mystery of the wheels and the holy living creatures. FOR THE TWO RINGS IN THE BREASTPLATE ARE IN THE SECRET OF THE LIVING CREATURES, WHICH ARE YETZIRAH. AND THE TWO RINGS IN THE EFOD ARE IN THE SECRET OF THE WHEELS, WHICH ARE ASYIAH. AND THEY ARE INTERCONNECTED, AS SAID: "AND WHEN THE LIVING CREATURES MOVED, THE WHEELS WENT BY THEM: AND WHEN THE LIVING CREATURES WERE LIFTED UP FROM THE EARTH, THE WHEELS WERE LIFTED UP" (YECHÉZKEL 1:19).

211. It is written, "In the beginning Elohim created the heaven and the earth" (Beresheet 1:1). It was explained, THAT THE HEAVEN IS ZEIR ANPIN AND THE EARTH IS MALCHUT. The Tabernacle was made in the same manner, in the likeness of the lower world, WHICH IS MALCHUT, and in the likeness of the upper world, WHICH IS ZEIR ANPIN. And all the deeds OF THE HOLY ONE, BLESSED BE HE performed in this world are a reflection of above. So is the Tabernacle. All its works are as the deeds, and are reflections of the upper world.

212. This is the secret of the construction of the Tabernacle. All are deeds and improvements of above and below, to let the Shechinah dwell upon the world, over the upper tenants, THE ANGELS, and the lower tenants, PEOPLE. In the same manner, the lower Garden of Eden is like the upper, BINAH, and the lower, MALCHUT. And all the images and forms of the world are found there. Therefore, the construction of the Tabernacle and of heaven and earth, ZEIR ANPIN AND MALCHUT, are in one secret.

22. "Lift up your eyes on high"

Rabbi Shimon asks if anyone who lifts his eyes and looks up could see anything that he wasn't permitted to see. He answers that the title verse means that whoever wants to see and know about God's deeds should look up, and after seeing all the armies and legions of angels then he can ask "Who created these?" Rabbi Shimon says that 'who' is Binah, and that there is never an answer because Binah is always hidden and concealed and unknown. Next he talks about: "Who brings out their host by number," saying that Binah brings everything out with the sound of the Shofar. This is the secret of the divine faith, that extends through all the levels from Zeir Anpin and downward all the way to Malchut. The armies are then divided up and numbered and named. Rabbi Shimon extends another explanation for "Lift up your eyes on high," and that is that whoever looked at the Tabernacle saw in it both what was above and what was below. All the works of both worlds were contained in it.

213. It is written, "Lift up your eyes on high, and behold who has created these..." (Yeshayah 40:26). This verse was already explained. Nevertheless Come and see: Could anyone who lifts up his eyes and looks up, know and behold what is not permitted for him to see?

210 וּבִגִּין כִּךְ, תְּקוּנָא דְחוּשָׁנָא, וְתְקוּנָא דְאַמּוּדָא, בְּחֻדָּא מִתְקַשְׁרִין. וְאֵע"ג דְּתְקוּנָא דְדָא לֹא אִיהוּ בְּתְקוּנָא דְדָא, וְכֹלָא בְּרִזָּא חֻדָּא. קְשׁוּרָא דְדָא בְּדָא, לְאַתְאַחֲדָא חוּשָׁנָא בְּאַמּוּדָא, בְּאַרְבַּע עֲזָקָן, דְּאַתְקַשְׁרוּ בְּהַאי אֶתְרָא, וּבְהַאי אֶתְרָא. וְאִינוּן רִזָּא דְאִינוּן רִתִּיכִין, דְּמִתְקַשְׁרִין בְּהַאי סְטְרָא דְלִתְתָּא, לְאִינוּן דְּלַעִילָא, וְכֹלָא אִיהוּ בְּרִזָּא דְאַוּפְּנִין וְחִוּוֹת.

211 כְּתִיב, בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. וְאוֹקְמוּהָ, דְּהָא כֹּלָא כְּגוּוּנָא דָּא אֶתְעֵבִיד מִשְׁכְּנָא, כְּגוּוּנָא דְעֵלְמָא תִּתָּא, עֵבֶד כְּגוּוּנָא דְעֵלְמָא עֲלָא, וְכֹל עוֹבְדוֹ דְּעֵבֶד כְּגוּוּנָא דְּלַעִילָא. ה"נ מִשְׁכְּנָא, כֹּל עוֹבְדוֹ אִינוּן כְּעוֹבְדָא וְכְּגוּוּנָא דְעֵלְמָא עֲלָא.

212 וְרִזָּא דָּא כֹּל עוֹבְדִין דְּמִשְׁכְּנָא, כִּלְהוּ עוֹבְדִין וְתְקוּנִין דְּלַעִילָא וְתִתָּא, בְּגִין לְאַשְׁרָאָה שְׂכִינְתָּא בְּעֵלְמָא, בְּדִיוּרִין עֲלָאִין, וּבְדִיוּרִין תִּתָּאִין. כְּגוּוּנָא דָּא, גֵּן עֵדֶן לְתִתָּא, אִיהוּ כְּגוּוּנָא עֲלָא. וְכְּגוּוּנָא תִּתָּא, כֹּל צִיּוּרִין, וְכֹל דִּיוּקָנִין דְּעֵלְמָא כִּלְהוּ תַּמּוּן. וְעַל דָּא, עֵבִידַת מִשְׁכְּנָא, וְעֵבִידַת שָׁמַיִם וְאָרֶץ, כִּלְהוּ בְּרִזָּא חֻדָּא.

213 כְּתִיב שָׂאוּ מְרוֹם עֵינֵיכֶם וּרְאוּ מִי בָרָא אֶלֶּה וְגו'. הָאִי קָרָא אוֹקְמוּהָ, אֲבָל ת"ח, וְכִי בְּגִין דִּיסְתַּבֵּל ב"נ עֵינָיו לְעֵילָא, וְחִקִּיהּ לֹון לְעֵילָא, וְכִיל לְמַנְדַּע וְלֹאֲסַתְבֵּלָא בְּמָה דְלָא אֶתְרָשוּ לְמַנְדַּע וְלִמְחֻמִּין.

214. HE REPLIES: No, "Lift up your eyes on high" MEANS THAT whoever wishes to behold and know the deeds of the Holy One, blessed be He, let him lift up his eyes and see how many are the armies and legions, AND HOW MANY are the deeds, each different than the other, one mightier than the other. Then you may look and ask "Who created these?" We explained this mystery: 'who', WHICH IS BINAH, created 'these'. FOR BINAH is a place located up high, hidden, concealed and unknown. It remains a constant question, because this place is not revealed.

215. "Who brings out their host by number." HE ASKS: What does "that brings out" mean? HE ANSWERS: Since that place is hidden and concealed, NAMELY, BINAH, it brings out all by the secret of the sound coming out of the Shofar, ZEIR ANPIN CALLED 'SOUND' COMES OUT OF BINAH CALLED 'SHOFAR'. That sound is the amount of all the supernal armies and the account of everything. Thence is found the secret of the divine Faith, WHICH IS MALCHUT, on all the supernal sides, CHASSADIM ON THE RIGHT AND CHOCHMAH ON THE LEFT, WHERE CHOCHMAH IS REVEALED. It extends in grades FROM ZEIR ANPIN downward TO MALCHUT. The armies are then divided after their kind, and all are numbered and called by name. "Because of the greatness of His might" (Ibid.) refers to the right side; "He is strong in power" (Ibid.) refers to the left side. "No one is missing" (Ibid.) from the sides drawn from the two directions, FROM THE TWO COLUMNS RIGHT AND LEFT, WHERE NOTHING IS MISSING, BECAUSE THEY COMPREHEND ALL OF REALITY. EVEN THE CENTRAL COLUMN ADDS NOTHING, ONLY COMPRISES WHAT IS IN THE TWO COLUMNS, RIGHT AND LEFT.

216. Another explanation to the verse, "Lift up your eyes on high and behold, who has created these." This verse means that when the Tabernacle was constructed and completed, whoever saw the Tabernacle, beheld in it WHAT WAS above, and WHAT WAS below, and saw all that in the Tabernacle. For all the works of the upper world and the lower world were all contained in the Tabernacle. And we established that whoever looked at the clasps, could see in their illumination that of the stars, because this is how the stars are situated in the firmament.

23. "Praise Hashem from the heavens"

Rabbi Shimon talks about two of the Psalms of praise and how they correspond to the Sfirot and the names of God and then the parts of the body. He says that "Praise Him, all His angels" refers to the two pillars Netzach and Hod that stand underneath and support the body, Tiferet. These pillars are also the secret of the angels, and the knees are the messengers. Speaking about "Praise Him, sun and moon," Rabbi Shimon tells us that the sun includes all the Sfirot of Zeir Anpin, and therefore it contains all the high stars and constellations. When it has finished shining it goes up to a high place from where Briyah, Yetzirah and Asiyah all emanate. He reveals that the stars below exist by virtue of what they can draw from the supernal pattern in Zeir Anpin, so all the stars and constellations from the highest firmament rule the world beneath them. From that high place there are levels all the way down to the stars below in this world that don't have anything under their command. Everything is ruled by the higher level.

214 אֵלָא שְׂאוּ מְרוֹם עֵינֵיכֶם, מֵאֵן דְּבַעֵי לְאַסְתַּבְּלָא וּלְמַנְדַּע בְּעוֹבְדוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְזָקוּף עֵינוֹי לְעִילָא, וְיַחְמִי בְּמָה חֵילִין, וּכְמָה מְשֻׁרְיִין, עוֹבְדִין מְשֻׁנִּין דָּא מִן דָּא, רַבְרַבִּין אֵלִין מְאֵלִין. וּבְרִין תַּחְמוֹן וְתַשְׁאֲלוֹן וְתִימְרוֹן, מֵאֵן בְּרָא אֵלִין. מִי בְּרָא אֵלָה, הָא אוֹקִימְנָא רְזָא דְּמִי, בְּרָא אֵלָה. דִּהוּ אֲתֵר דְּקִימָא מְרוֹם וְגִנְזוּ וְסִתִּים וְלֹא יָדִיעַ, וְקִימָא תְּדִיר לְשֹׁאֲלָה, בְּגִין דְּלֹא אֲתַגְלִינָא לְהֵוָה אֲתֵר.

215 הַמוֹצִיָּא בְּמִסְפֵּר צְבָאָם, מֵאִי הַמוֹצִיָּא. אֵלָא בְּגִין דִּהְיוּ אֲתֵר דְּאִיהוּ טְמִיר וְגִנְזוּ, אִיהוּ אֶפִּיק כָּלָא, בְּרָזָא דְּקוֹל דְּנִפְתִּיק מְשׁוֹפֵר. וְהֵוָה קוֹל, אִיהוּ מִסְפֵּר דְּכָל חֵילִין עֲלָאִין, וְחוֹשְׁבָנָא דְּכָלָא. וּמִתַּמֵּן אֲשֶׁתִּכַּח רְזָא דְּמַהִימְנוּתָא עֲלָאָה, בְּכָל אֵינוֹן סְטֵרִין עֲלָאִין, עַד דְּנִגְדִין דְּרָגִין, וְאֲתַמְשַׁכָּאן לְתַתָּא, וְאֲתַפְרָשָׁאן בְּמָה חֵילִין לְזַנְיָהוּ, וּכְלָהוּ קִימָן בְּחוֹשְׁבָנָא, וְאֶקְרוּן בְּשֵׁמָא. מְרֹב אוֹנִים, דָּא סְטֵרָא דִּימִינָא. וְאִמִּיץ כַּח, דָּא סְטֵרָא דְּשִׁמְאֵלָא. אִישׁ לֹא נַעֲדֵר, סְטֵרִין דְּנִגְדִין מִתְרִין עֲבֵרִין.

216 דְּבֵר אַחֵר שְׂאוּ מְרוֹם עֵינֵיכֶם וּרְאוּ מִי בְּרָא אֵלָה, הָאִי קָרָא בְּרָ אֲתַקֵּם מְשַׁכְּנָא. וְהוּא אֲתַתְּקָן, כָּל מֵאֵן דְּחִמִּי לִיָּה לְמַשְׁכְּנָא, אֲסַתְּבֵל בִּיָּה לְעִילָא וְתַתָּא, וּכְלָא חִמִּי בִיָּה בְּמַשְׁכְּנָא. בְּגִין דְּכָל עוֹבְדִין דְּעֲלָמָא עֲלָאָה וְתַתָּאָה, כְּלָהוּ אֲתַתְּקִנוּ בִּיָּה בְּמַשְׁכְּנָא, וְהָא אוֹקִימְנָא, כָּל מֵאֵן דְּחִמִּי אֵינוֹן קְרָסִים בְּמַשְׁכְּנָא, וְאֲסַתְּבֵל בְּהוּ, הוּא מְסַתְּבֵל בְּנִהִירוֹ דְּלֵהוּן, בְּנִהִירוֹ דְּכַכְבֵּיָא, בְּגִין דִּהְכִי קִימָן כַּכְבֵּיָא בְּרִקִּיעָא.

217. He opened the discussion and said: "Haleluyah, Praise Hashem from the heavens..." (Tehilim 148:1). Come and see: This praise was said by David in reference to the secret of the Holy Name, YUD HEI VAV HEI, NAMELY ZEIR ANPIN, which is comprised of all the praises. There are two praises reflecting the secret of the Holy Supernal Name, YUD HEI VAV HEI, which is comprised of all the praises. There is this one "PRAISE HASHEM FROM THE HEAVENS" and the last praise IN THE BOOK OF TEHILIM that is comprised of all of the praises, as it is written, "Haleluyah, praise Hashem in His sanctuary" (Tehilim 150:1). In the latter there are ten kinds, AS TEN TIMES IT IS MENTIONED, CORRESPONDING TO THE TEN SFIROT OF ZEIR ANPIN. The former consists of seven, FOR SEVEN TIMES THE WORD "PRAISE" APPEARS, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN. And everything is the one secret of the Holy Name.

218. "Haleluyah, praise Hashem from the heavens": this refers to the beginning from where the six directions, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, emanate downward, for this secret may be examined, OR COMPREHENDED, NAMELY, ZEIR ANPIN, according to the verse, "For ask now of the days that are past, which were before you..." (Devarim 4:32). THEY ARE THE SEVEN DAYS CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN, up to which one may investigate, "From the day of creation until the end of heaven" (Ibid.), CHESED OF ZEIR ANPIN. From here and further, WHICH ARE KETER, CHOCHMAH AND BINAH OF ZEIR ANPIN, one may not inquire there, because that place is hidden and concealed.

219. Therefore, "Praise Hashem from the heavens, praise Him in the heights," allude to the two sides right and left, NAMELY, CHESED AND GVURAH OF ZEIR ANPIN, whence emanate all the other SFIROT downward in the mystery of the grades, to be properly corrected. "Praise Him, all His angels" (Tehilim 148:2): these are the two pillars, NETZACH AND HOD, standing underneath the body, TIFERET, so it may lean on them.

220. Come and see: These pillars upon which the body stands, pertain to the secret of the angels, ABOUT WHOM IT WAS SAID: "PRAISE HIM, ALL HIS ANGELS." For the knees are the messengers of the body to go from place to place. Of this secret are also those called 'angels', the messengers that go from place to place, at the behest of their Master.

221. "Praise Him, all His hosts" (Ibid. 2). This is the place from where all the holy high armies come out. It is the secret of the sign of the Holy Covenant, NAMELY, YESOD OF ZEIR ANPIN. It is marked upon all the tens of thousands ISSUING FROM IT, as it is written, "Hashem Tzevaot is His Name" (Yeshayah 48:2), MEANING THAT this sign is marked upon all the rest of the armies and multitudes.

217 פתח ואמר, הללויה הללו את יי' מן השמים וגו', ת"ח תושבחתא דא אמר דוד, לקבל רזא דשמא קדישא, דאיהו כללא דתושבחתא דכלא. תרין תושבחין אינון, בגוונא דרזא דשמא קדישא עלאה, דאיהו כללא דתושבחתא דכלא. ואינון: דא, ותושבחתא בתראה, דאיהי כללא דתושבחתא דכלא, דכתיב הללויה הללו אל בקדשו וגו'. אבל דא הוה, על עשר מינים. ודא הוא על שבע, וכלא רזא חדא בשמא קדישא.

218 הללויה הללו את יי' מן השמים, איהו שירותא דשית סטרין לאתפשטא לתתא, דדא איהו רזא דקיימא לשאלה, כד"א, כי שאל נא לימים ראשונים אשר היו לפניך וגו', עד הכא אית רשו לשאלה, מן היום אשר ברא וגו', ועד קצה השמים מכאן ולהלאה, לאו קיימא לשאלא, בגין דאיהו אתר טמיר וגניז.

219 וע"ד הללו את יי' מן השמים הללויה במרומים, אליו תרין סטרין, ימינא ושמאלא. ומהכא אתפשטאן כללו אחרנין לתתא, ברזא דדרגין לאתתקנא בדקא יאות. הללויה כל מלאכיו, אליו תרין קיימין דקיימי תחות גופא, למשען גופא עליהו.

220 ת"ח, אינון קיימין דגופא אשתען עליהו, קיימי הכא ברזא דמלאכין, בגין דירבין אינון שליחן, למיזל מאתר לאתר, ומרזא דא, נפקין אינון דאקרון מלאכין, דאינון שליחן למהך בשליחותא דמאריהון, מאתר לאתר.

221 הללויה כל צבאיו, דא איהו אתר דנפקי מניה כל חילין קדישין עלאין, רזא דאת קיימא קדישא, ואיהו רשים בכל שאר רבוון, בדקא אמרן, דכתיב יי' צבאות שמו, אות איהו בכל שאר חילין ורבוון.

222. "Praise Him, sun and moon" (Tehilim 148:3). The secret OF ALL THE SFIROT OF ZEIR ANPIN is based on THE SUN, BECAUSE THE SUN IS TIFERET OF ZEIR ANPIN, ITS MAIN PART, AND ALL THE REST OF THE SFIROT ARE BUT COMPRISED WITHIN TIFERET. So the sun shines and in it are the illuminating high stars and the constellations, as we explained. Afterwards it returns up high to the place in the height of heights, BINAH, where all of them are stored, MEANING THAT THE MOCHIN OF ZEIR ANPIN AND MALCHUT AND BRIYAH, YETZIRAH AND ASYAH EMANATE FROM THERE. This place is alluded to in "praise Him, heavens of heavens" (Ibid. 7), BECAUSE THE HEAVENS ARE ZEIR ANPIN AND THE HEAVENS OF HEAVEN ARE BINAH. Then "Praise Hashem from the earth" (Ibid.), WHICH IS MALCHUT OF ZEIR ANPIN, corresponding to the rest of the verse, "fire and hail..." (Ibid. 8)

223. Come and see: The stars below exist upon what they draw from the high secret IN ZEIR ANPIN, for their existence is based upon the supernal pattern, as was already explained. That is why all the stars and constellations from the height of the firmament, ZEIR ANPIN, rule the world beneath them. From that place grades are spread down to the stars below, IN THIS WORLD, which have nothing under their command. For we have already explained that all are ruled by a higher authority. About that speaks the verse, "let now the astrologers, the stargazers...stand up and save you" (Yeshayah 47:13). All is by permission FROM ABOVE, as explained.

24. "the Mountain of Hashem's house shall be established on top of the mountains"

Rabbi Yosi explains that 'the end of days' refers to the time when God will visit the daughter of Jacob and raise her up from the dust, and the sun will be united with the moon. 'The mountain of Hashem's house' refers to the higher Jerusalem that will shine with the supernal light of Zeir Anpin, and it will be seven times brighter than before. He tells us that 'the light of the sun' is Zeir Anpin and 'the light of the moon' is Malchut. The 'top' of the mountains refers to the High Priest, Chesed, and 'the mountains' are Chesed, Gvurah and Tiferet. Rabbi Yosi reveals the inner meaning of "and they made the tunics of fine linen (shesh)...and the mitre of fine linen (shesh), and goodly turbans of fine linen (shesh)." When the priest awakens below in the Tabernacle, when he spreads his hands over the congregation and the candles are burning, a priest also awakens above. At the end of times God will depose all the chieftains in charge over the other nations; then only He shall be exalted. Lastly Rabbi Yosi speaks of the secret of six.

224. "And they made the tunics of fine linen...and the mitre of fine linen" (Shemot 39:27-28). Rabbi Yosi opened the discussion with the verse: "And it shall come to pass in the end of days, that the mountain of Hashem's house shall be established on the top of the mountains..." (Yeshayah 2:2). "And it shall come to pass in the end of days," refers to the time when the Holy One, blessed be He will visit the daughter of Jacob and raise her from the dust, and the sun will be united with the moon, NAMELY, ZEIR ANPIN AND MALCHUT. Then "the mountain of Hashem's house shall be established," referring to celestial Jerusalem, WHICH IS MALCHUT, which shall be constructed with all its establishments and shining with the supernal light. For all its lights are established only by the supernal light OF ZEIR ANPIN. At that time, the supernal light will illuminate it seven times what was before, as it is written, "and the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold..." (Yeshayah 30:26). THE LIGHT OF THE SUN IS ZEIR ANPIN AND THE LIGHT OF THE MOON IS MALCHUT.

222 הללוהו שמש וירח, ביה קיימא רזא דא, ואיהו שמשא לאנהרא, וביה קיימין ככביא עלאין דנהרין, ומזלי, והא אוקימנא. לבתר אהדר לעילא, ליהוא אתר דקאים ברומא דמרומים, ותמן תקיעו דכלא, הללוהו שמי השמים. לבתר הללו את יי' מן הארץ, לקבל אליו אש וברד וגו'.

223 ת"ח, אינון ככבים לתתא, קיימין במשיכו דאתמשכאן מרזא עלאה, בגין דכלא קיימא בדיוקנא עלאה, והא אוקימנא. ובגין כך כל אינון ככביא ומזלי, מרום רקיעא, בלהו קיימי לאנהגא ביה עלמא דלתתא מניה, ומתמן אתפשטאן דרגין, עד דקיימין דרגין לאינון ככביא דלתתא, דכלהו לא קיימי ברשותיהו כלום, והא אוקימנא, וכלהו קיימאן ברשותא דלעילא. ועל דא בתיב, יעמדו נא ויושיעך הוברי שמים החוזים בכוכבים, וכלא איהו ברשותא ואתמר.

224. ויעשו את הבתנות שש וגו' ואת המצנפת שש וגו'. ר' יוסי פתח, והיה באחרית הימים נכון יהיה הר בית יי' בראש ההרים וגו'. והיה באחרית הימים, כד יפקוד לה קודשא בריך הוא לברתא דיעקב, ויוקים לה מעפרא, ויתחבר שמשא בסיהרא, כדין נכון יהיה הר בית יי', דא ירושלם לעילא, דתהא מתתקנא בתקונהא לאתנהרא בנהורא דלעילא, דכל נהורהא לאו איהו מתתקנא, אלא בנהורא דלעילא. ובההוא זמנא יתנהיר עלה נהורא עלאה, על חד שבעה ממה דהות מקדמת דנא, במה דכתיב, והיה אור הלבנה כאור החמה ואור החמה יהיה שבעתים וגו'.

225. "On the top of the mountains." HE ASKS: Should it not be said, 'tops of the mountains'? What is "top"? HE ANSWERS: The light it will then have is on the top of the mountains. Who is the top of the mountains? The High Priest, NAMELY CHESED OF ZEIR ANPIN, is the top of the mountains. FOR CHESED, GVURAH AND TIFERET ARE CALLED 'MOUNTAINS', AND CHESED IS THEIR TOP. It is altogether of the right side, CHESED, and the one to build the house, WHICH IS MALCHUT, and bless it so its face may shine. Therefore it is written, it "shall be established."

226. With what shall he ready it? With garments resembling what is above, LIKE ZEIR ANPIN, as explained. These garments are all in the secret of six (Heb. shesh), CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD INCLUDED IN CHESED, THE SECRET OF THE HIGH PRIEST. THIS IS THE INNER MEANING OF "AND THEY MADE THE TUNICS OF FINE LINEN (HEB. SHESH)...AND THE MITRE OF FINE LINEN (HEB. SHESH), AND GOODLY TURBANS OF FINE LINEN (HEB. SHESH)." And when the house is built on the top of the mountains, the High Priest, CHESED OF ZEIR ANPIN, it will be elevated into the high existence, BINAH, and the world will be illuminated by that supernal light WITHIN BINAH. And "shall be exalted above the hills" (Yeshayah 2:22) MEANS above the rest of the supernal armies and legions. Then "all the nations shall flow to it" (Ibid. 2).

227. Come and see: When the priest below, IN THIS WORLD, spreads his hands, the upper spirit, BINAH, comes out to illuminate. Then all the candles, THE SFIROT OF ZEIR ANPIN, burn, and lights flow, shining and joining together until the face of the Congregation of Yisrael, MALCHUT, becomes radiant. All this is done by the first light, the priest, CHESED. When the priest awakens below, a priest awakens above. By the deeds below there is awakening above.

228. Therefore, "the mountain of Hashem's house shall be established on the top of the mountains...and all the nations shall flow to it." Whereas now, all the rest of the HEATHEN nations have a chieftain in charge over them in the firmament, at that time the Holy One, blessed be He shall set fire to them and depose them from their sovereignty, as it is written, "and it shall come to pass on that day, that Hashem shall punish the host of the high ones on high" (Yeshayah 24:21). Since they will fall from power, the Holy One, blessed be He alone shall be exalted, as says the verse, "and Hashem alone shall be exalted in that day" (Yeshayah 2:17). Then "all the nations shall flow to it, and many people shall go and say, come and let us go up to the mountain of Hashem, to the house of the Elohim of Jacob" (Ibid. 2-3).

229. All this happens when the priest, the top of the mountain, CHESED, will shine upon MALCHUT, in the secret of six. He will shine upon her through all the six DIRECTIONS, in the secret of six.

225 בְּרֹאשׁ הַהָרִים. בְּרֹאשֵׁי הַהָרִים מִבְּעֵי לֵיהּ. מֵא
בְּרֹאשׁ אֶלָּא נְהוּרָא דָּא דִּיהָא לָהּ בְּרֹאשׁ הַהָרִים
אִיהוּ. וּמֵאן אִיהוּ רֹאשׁ הַהָרִים. דָּא כְּהֵנָּא רַבָּא.
דְּאִיהוּ רֹאשׁ הַהָרִים. רִישָׁא דְּכָלָא סֵטֶר יְמִינָא. וְדָא
אִיהוּ דְּמִתְקֵן לְבֵיתָא תְּדִיר, וּמִבְרַךְ לָהּ לְאַנְהָרָא
אַנְפָּהָא. וְעַל דָּא, יִהְיֶה נִכּוֹן.

226 וּבִמָּה יִתְקֵן לָהּ. בְּאִינוֹן לְבוּשֵׁין דְּאִינוֹן כְּגֻוּנָא
דְּלַעִילָא, כְּמָה דְּאוּקְמוּהּ. וְאִינוֹן לְבוּשֵׁין כְּלָהוּ קִיּוּמֵן
בְּרֹזָא דְּשִׁית. וְהָאִי בֵּיתָא כִּד יִהָא מִתְתְּקֵן בְּהָאִי
רֹאשׁ הַהָרִים, דְּאִיהוּ כְּהֵנָּא רַבָּא, בְּדִין אֲתִקְשֵׁר
וְאַסְתַּלֵּק לַעִילָא בְּקִיּוּמָא עֲלָאָה, וְיִתְנַהֵיר עֲלֵמָא
מִהָּוָא נְהִירוֹ עֲלָאָה, וְדָא הוּא וְנִשְׂא מִגְּבָעוֹת, מִכָּל
שְׂאֵר חִילִין וּמִשְׁרִינֵין עֲלָאִין, וּכְדִין וְנִהְרֻ אֱלִיוֹ כָּל
הַגּוֹיִם.

227 תָּא חַזִּי, בְּשַׁעְתָּא דְּכְהֵנָּא דְּלִתְתָּא פְּרִישׁ יְדֵיו,
כְּדִין רוּחָא עֲלָאָה אֲנַהֵיר, וְנִפְיָק, וְכָל בּוֹצִינִין נְהִירִין,
וְנִהְרִין אֲתַמְשַׁכָּאן וְאֲתַנְהֲרֵן וְאֲתִקְשֵׁרֵן אֱלִין בְּאֱלִין,
עַד דִּיתְנַהֲרֻ אֲנַפְהָא דְּכִנְסַת יִשְׂרָאֵל, וְכָלָא עַל יְדָא
דְּנְהוּרָא קְדַמָּה דְּאִיהוּ כְּהֵנָּא. וְכִד כְּהֵנָּא אֲתַעֵר
לְתַתָּא, כְּהֵנָּא אֲתַעֵר לַעִילָא. וּבְעוֹבְדִין דְּלִתְתָּא,
אֲתַעֵר אֲתַעֲרוּתָא דְּלַעִילָא.

228 וְעַל דָּא נִכּוֹן יִהְיֶה הָר בֵּית יי' בְּרֹאשׁ הַהָרִים
וְגו', וְנִהְרֻ אֱלִיוֹ כָּל הַגּוֹיִם. בְּגִין דְּהַשְׁתָּא, כָּל שְׂאֵר
עַמִּין, אֵית לֹון מִמֶּנּוּ בְּרִיקִיעָא עֲלִיָּהּ. וּבְהָוָא
זְמָנָא, יִבְעֵר לֹון, וְיִפֹּיל לֹון קוּדְשָׁא בְּרִיךְ הוּא
מְשׁוּלְטָנִיחוֹן, דְּכְתִיב יִמְקוֹד יי' עַל צֶבֶא הַמְּרוֹם
בְּמְרוֹם, וְכִיּוֹן דְּכָלָהּ יִתְעַבְּרוֹן מְשׁוּלְטָנִיחוֹן, כְּדִין
קוּדְשָׁא בְּרִיךְ הוּא יִתְתַּקֵּף בְּלַחְדִּיהּ, כְּדָא וְנִשְׁגַּב יי'
לְבַדּוֹ בְּיוֹם הַהוּא, וּכְדִין וְנִהְרֻ אֱלִיוֹ כָּל הַגּוֹיִם.
וְהָא"ד, וְהִלְכוּ עַמִּים רַבִּים וְאָמְרוּ לָכּוּ וְנַעֲלָה אֶל הָר
יי' אֶל בֵּית אֱלֹהֵי יַעֲקֹב וְגו'.

229 וְכָלָא אִיהוּ, בְּשַׁעְתָּא דְּכְהֵנָּא, דְּאִיהוּ רֹאשׁ
הַהָרִים וְנִהֵיר לָהּ, וְכָלָא אִיהוּ בְּרֹזָא דְּשִׁשׁ, שִׁית
אִינוֹן בְּכָל סֵטֶרִין דִּינְהִיר לָהּ, דְּהָא בְּרֹזָא דְּשִׁית
וְנִהֵיר לָהּ.

He says that at times King David used to praise himself when he was having success conquering his enemies, yet when he found himself in trouble he would humble himself before God. Because of this God elevated him over everyone and wants him to be king in the World to Come as well. In the same way that the moon is dark when the sun turns his face away from her, yet radiant when the sun turns his face toward her, David reflected the face of Zeir Anpin.

230. Rabbi Elazar, Rabbi Yitzchak, and Rabbi Yehuda were walking on the way. Rabbi Elazar said: It is time to walk with the Shechinah, because the Shechinah will not hover above us unless we utter words of the Torah. Rabbi Yehuda said: Let the leader begin.

230 רַבִּי אֶלְעָזָר וְרַבִּי יִצְחָק וְרַבִּי יְהוּדָה הָיוּ אֲזָלִי
בְּאוֹרְחָא, א"ר אֶלְעָזָר, עֵידָן אִיהוּ לְמַהֲךָ בְּשִׁכְיִנְתָּא,
בְּגִין דְּשִׁכְיִנְתָּא לָא תִשְׂרִי עֲלֵךְ, אֶלָּא מְגוּ מְלִי
דְּאוֹרִייתָא. אָמַר ר' יְהוּדָה, מָאן דְּאִיהוּ רִישָׁא,
לִיפְתָּח בְּרִישָׁא.

231. Rabbi Elazar opened the discussion and said: "I am small and despised, yet have not forgotten Your precepts" (Tehilim 119:141). "I am small and despised." King David used to praise himself at times, as it is written, "and whose mercy to His anointed, to David and to his seed forevermore" (Tehilim 18:51), and "the saying of David, the son of Yishai, and the saying of the man raised on high, the anointed of Elohim of Jacob" (II Shmuel 23:1), and sometimes he would abase himself, saying "for I am poor and needy" (Tehilim 86:1), and "I am small and despised." He said: "The stone which the builders rejected is become the chief corner-stone" (Tehilim 118:22).

231 פִּתַּח רַבִּי אֶלְעָזָר וְאָמַר, צָעִיר אֲנִכִּי וְנִבְזָה
פְּקוּדֶיךָ לֹא שָׁכַחְתִּי. צָעִיר אֲנִכִּי וְנִבְזָה, דּוֹר מַלְכָּא,
לְזִמְנִין אִיהוּ קָא מְשַׁבַּח גְּרָמִיָּה, דְּכַתִּיב, וְעוֹשֶׂה חֶסֶד
לְמַשִּׁיחוֹ לְדוֹר וּלְזֵרְעוֹ עַד עוֹלָם. וְכַתִּיב, נָאם דּוֹר בֶּן
יְשִׁי וְנָאם הַגִּבֹּר הוֹקֵם עַל מְשִׁיחַ אֱלֹהֵי יַעֲקֹב.
וְלְזִמְנִין עֲבַד גְּרָמִיָּה מְסַכְנָא, דְּכַתִּיב כִּי עָנִי וְאֲבִיוֹן
אָנִי. וְכַתִּיב צָעִיר אֲנִכִּי וְנִבְזָה. וְאִיהוּ אָמַר אֲבָן
מֵאִסּוֹ הַבּוֹנִים הִיתָה לְרֹאשׁ פֶּנֶה.

232. HE REPLIES: When he was rising in the grade of peace, elevated by true justice, and overpowering his enemies, he used to praise himself. And when he found himself in trouble, beset by enemies, he humiliated himself and called himself poor, the least of all. The sense in it is that sometimes he governed and sometimes he was harassed by his enemies.

232 אֶלָּא, בְּזִמְנָא דְּהוּה סְלִיק בְּדִרְגָּא דְּשַׁלְמָא,
וְאִסְתַּלַּק בְּדִינָא דְּקִשּׁוּט, וְהוּה שְׁלִיט עַל שְׁנָאוֹי, הוּה
קָא מְשַׁבַּח גְּרָמִיָּה. וּבְזִמְנָא דְּחֻמָּא גְּרָמִיָּה בַּעְקוּ,
וְשְׁנָאוֹי קָא דְּחָקִין לֵיהּ, כְּדִין מֵאִיךְ גְּרָמִיָּה, וְהוּה קְרִי
גְּרָמִיָּה מְסַכְנָא, זְעִירָא לְכָלָא. מֵאִי טַעְמָא. בְּגִין,
דְּהָא לְזִמְנִין הוּה שְׁלִיט, וְלְזִמְנִין הוּה בַּעְקוּ דְּשְׁנָאוֹי.

233. For all that, he always ruled over them and they did not prevail over him. King David always debased himself before the Holy One, blessed be He, for whoever does so, the Holy One, blessed be He elevates him above everything. And this is why He favored him, DAVID, in this world and in the World to Come. In this world, as it is written, "For I will defend this city to save it for My own sake, and for My servant David's sake" (Yeshayah 37:35), and in the World to Come, as it is written, "and seek Hashem their Elohim and David their king, and shall come trembling to Hashem and to His goodness in the end of days" (Hoshea 3:5). David is a king in this world, and David will be king in the World to Come. Therefore he said: "The stone which the builders rejected is become the chief corner-stone."

233 וְעַכ"ד אִיהוּ שְׁלִיט עַלְיֵיהּ תְּדִיר, וְלֹא זָכִילוּ
לֵיהּ. וְדוֹר מַלְכָּא, תְּדִיר אִיהוּ הוּה שְׁפִיל גְּרָמִיָּה
לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, דְּכָל מָאן דְּמֵאִיךְ גְּרָמִיָּה
קָמִי קוּדְשָׁא בְּרִיךְ הוּא, אִיהוּ זָקִיף לֵיהּ עַל כָּלָא.
וּבג"כ, אֲתַרְעִי בִּיהּ קוּדְשָׁא בְּרִיךְ הוּא בְּהָאֵי עֲלָמָא,
וּבְעֲלָמָא דְּאַתִּי. בְּעֲלָמָא דִּין, דְּכַתִּיב וְגִנּוּתִי עַל
הָעִיר הַזֹּאת לְהוֹשִׁיעָהּ לְמַעַנִּי וּלְמַעַן דּוֹד עַבְדִּי.
וּבְעֲלָמָא דְּאַתִּי, דְּכַתִּיב וּבִקְשׁוּ אֶת יי' אֱלֹהֵיהֶם וְאֵת
דּוֹד מַלְכֶּם וּפָחַדּוּ אֶל יי' וְאֵל טוֹבוֹ בְּאַחֲרִית הַיָּמִים.
דּוֹד אִיהוּ הוּה מַלְכָּא בְּהָאֵי עֲלָמָא, וְדוֹד יְהִי מַלְכָּא
לְזִמְנָא דְּאַתִּי. וְע"ד אָמַר, אֲבָן מֵאִסּוֹ הַבּוֹנִים הִיתָה
לְרֹאשׁ פֶּנֶה.

234. Come and see: When the sun, ZEIR ANPIN, turns his face away and shines not upon the moon, MALCHUT, the light passes from the moon and she does not shine. She is then poor on all sides and dark, without light at all. And when the sun faces her again and shines upon her, her face is radiant and she adorns herself for him, THE SUN, like a female adorning herself for a man, and then she rules the world.

234 תָּא חֲזִי, בְּשַׁעֲתָא דְּשִׁמְשָׁא מְהִירָא אֲנָפּוּי, וְלֹא נִהִיר לְסִיְהָרָא, אֲתַעְבֵּר נִהוּרָהָ וְלֹא נִהִירָתָּ, כִּדִּין אִיהִי בְּמִסְכְּנוֹתָא בְּכָל סְטָרִין, וְאֲתַקְדֶּרֶת. וְלִית לָהּ נִהוּרָא בְּלָל. וְכִד שִׁמְשָׁא אֲהִיר לְקַבְלָהּ, וְאִנְהִיר לָהּ, כִּדִּין אֲתַנְהִירָתָּ אֲנָפָהָ, וְאֲתַקְשֹׁט לְגַבִּיהָ, כְּנוֹקְבָא דְּאֲתַקְשֹׁט לְגַבִּי דְּכוּרָא, וְכִדִּין אִיהִי שְׁלֵטָא בְּשׁוּלְטָנּוּ בְּעָלְמָא.

235. Therefore, David used to adorn himself in the same way, LIKE THE MOON, FOR DAVID CORRESPONDS TO MALCHUT. Sometimes he is poor and sometimes rich in every way. That is why he says, "I am small and despised," and yet, "I have not forgotten Your precepts." Thus it behooves a man to consider himself lowly and debase himself in all, so as to become a vessel favored by the Holy One, blessed be He. This was already explained concerning the verse, "with him also that is of a contrite and humble spirit ..." (Yeshayah 57:15). AND AFTER THIS INTRODUCTION, I will be the first to utter words of the Torah. THUS, HE ANSWERED THE WORDS OF RABBI YEHUDA SAYING THAT THE LEADER WILL SPEAK FIRST.

235 וְעַל דָּא, דִּוד הוּא מְעַטֵּר גְּרָמִיָּה, בְּהִוָּא גּוּוֹנָא מִמֶּשׁ. לְזִמְנִין אִיהוּ מִסְכָּנָא, וְלְזִמְנִין אִיהוּ בְּעוֹתָרָא בְּעִתּוֹ דְּכָלָא, וּבִג"כ הוּא אָמַר, צָעִיר אֲנִי וְנִבְזָה. וְעַם כָּל דָּא, פְּקוּדִין לֹא שְׁכַחְתִּי. כְּגוּוֹנָא דָּא, אִית לִיהּ לִב"ג לְמַהוּי נִבְזָה בְּעִינָיו, לְאַשְׁפֵּלָא גְּרָמָה בְּכָלָא, לְמַהוּי אִיהוּ מֵאֲנָא דְּקוּדְשָׁא בְּרִין הוּא אֲתַרְעִי בִּיהּ, וְהָא אוֹקְמוּהָ, דְּכַתִּיב וְאֵת דָּבָא וְשִׁפְלָ רוּחַ. הִשְׁתָּא אֲנָא אֲפַתַּח בְּרִישָׁא.

26. Measuring line and measuring reed

Rabbi Elazar opens with: "And He brought me there, and behold, there was a man, whose appearance was like the appearance of brass, with a thread of flax in his hand, and a measuring reed, and he stood by the gate." He explains that the 'appearance of brass' meant that the man, the messenger Gavriel, shone with brightness and holiness. He talks about the measuring reed and the measuring line and about how the measuring line was knotted to do the measurements for the Tabernacle when it was under construction. He reveals the meaning of how 'cubit' was used, and mentions the 32 paths of wisdom. He also emphasizes the numbers four, seven and 28. We are told that there is measurement both above and below, in Binah and in Malchut. He speaks of the ten curtains and their measurements, and the sacred colors alluding to Chesed, Gvurah, Tiferet and Malchut. The curtains allude to poverty and judgment and they cover and protect holiness so that nothing outside can derive nourishment from them. Holiness is kept inside and the Other Side is outside, therefore holiness is compared to a nut that has the fruit inside. Rabbi Elazar explains how adding to letters to numbers actually lessens their value. We hear that the measuring line was also used to measure the size of the boards that are the secret of the Seraphim in Briyah. He goes into great detail about the size of the proportions of the boards and the secret of the measurements. The curtains of the tabernacle are the secret of heaven, and their inner meaning comes out of the number 32. There are curtains of good and curtains of evil, so that people can learn to distinguish between good and evil and can begin to know the Wisdom in everything. They can learn to distinguish between something that is established by wisdom and something that is not. Next there is a description of the measurements of the ark, and we hear that it also enables the discernment of good and evil. Rabbi Elazar tells us that all the measuring done by Ezekiel for the mansion was with the measuring reed rather than the measuring line because he was working with stone and things that would not change. But in the future his mansion will expand on all sides and there will be no Judgment in the world. He concludes by saying that when God renews the world it will be finally connected to the upper world and all will be one.

236. He opened the discussion with the verse: "And He brought me there, and behold, there was a man, whose appearance was like the appearance of brass, with a thread of flax in his hand, and a measuring reed, and he stood by the gate" (Yechezkel 40:3). What Ezekiel saw in the mirror of prophecy was that man, who was a messenger clothed in linen, NAMELY GABRIEL.

236 פָּתַח וְאָמַר, וַיָּבֹא אוֹתִי שָׁמָּה וְהָיָה אִישׁ מִרְאֵהוּ כְּמִרְאֵה נְחֹשֶׁת וּפְתִיל פִּשְׁתִּים בְּיָדוֹ וְקֶנֶה הַמֶּדָּה וְהוּא עוֹמֵד בַּשָּׁעַר. הָאִי חָמָא לִיהּ יַחְזָקָא, בְּהִוָּא חִיזוּ דְּנִבְוָאָה, וְהָאִי אִיהוּ אִישׁ, דְּאִיהוּ שְׁלִיחָא בְּאִינוּן לְבוּשִׁין.

237. Here he says "man," not "the man clothed in linen" (Yechezkel 10:2), for when he is on errand to deal Judgment or show it IN A VISION, he is "clothed in linen," but on a different mission he is differently clothed. As the mission differs, so do his appearance and clothes, ACCORDING TO THE MISSION. Indeed, he is always of the left side, GABRIEL IS ON THE LEFT SIDE OF THE CHARIOT, dressed in various clothes, and his attendants of his side.

238. "Whose appearance was like the appearance of brass." Here he is clad with the garment of mountains of brass, called in the scripture "mountains of brass" (Zechariah 6:1), and he, GABRIEL, brings measurement with him, with which to measure.

239. This MEASUREMENT, NAMELY THE MEASURING REED, is not the hard spark, stored, and concealed, but the measuring reed come down from THE HARD SPARK, coated by the light left by the holy spark when it was gone up to be engraved upon the scintillating, unknown sapphires. Therefore, this measuring reed is present in the measuring below, IN THIS WORLD.

240. Sometimes the measuring reed IS USED and sometimes the measuring line. Therefore, there is the thread of flax, WHICH IS THE MEASURING LINE, and the measuring reed with which to measure. All the measurements done by Ezekiel were made by the measuring reed, AND NOT BY THE THREAD OF FLAX, WHICH IS THE MEASURING LINE. At the construction of the Tabernacle, all the measurements were made by the measuring line.

241. In the Tabernacle, in the lower measurement by the measuring line, they used the thread OF FLAX. When it expanded, there was a knot each cubit, UP TO EACH KNOT THERE WAS ONE CUBIT LENGTH. And he measured using the unit of cubit, AND THOUGH HE MEASURED A NUMBER OF CUBITS, IT IS TERMED CUBIT, IN THE SINGULAR. It is therefore written, "28 cubit, and the breadth four cubit" (Shemot 36:9), and not "four cubits," because he was measuring using one cubit on each side, MEANING HE WAS NOT USING NEW CUBITS, BUT THE SAME CUBIT, MULTIPLYING IT ALONG THE SIDES.

242. THIS MEASUREMENT LINE comes out of the mystery of the high luminary, BINAH, and the measurement below IN MALCHUT IS DERIVED from the measurement above, BINAH. The measurement below contains one thousand five hundred aspects, twelve thousand cubits each, and they are all measured by the same cubit, AS EACH CUBIT EXPANDS TO GRASP THIS SIZE. This cubit OF THE MEASURING LINE measures it, and the measuring line expands to produce a second cubit, and measures ANOTHER CUBIT - the same in all measurements.

237 וְהָכָא לֹא אָמַר אֵלָא אִישׁ, וְלֹא אָמַר אִישׁ לְבוּשׁ הַבְּדִים. אֵלָא, בְּשַׁעֲתָא דְּעֵבִיר שְׁלִיחוּתָא לְמַעְבָּד דִּינָא, אוּ לְאַחֲזָא דִּינָא, אֶקְרִי לְבוּשׁ הַבְּדִים. וּבְשַׁעֲתָא דְּלֹא אֲתִי לְהָכִי, אֲשַׁתְּנִי לְגִוּוּנָא אַחֲרָא, כְּפֻמֵּי שְׁלִיחוּתָא, הָכִי שְׁנֵי חִיזוּ דִּילִיָּהּ בְּאִינוּן לְבוּשִׁין, וְאֲשַׁתְּנִי מְלַבּוּשִׁין לְלַבּוּשִׁין, בְּגִין דְּאִיהוּ תְּדִיר בְּסֹטֵר שְׂמָאלָא, וְכַמָּה גִּוּוּנִין אִינוּן דְּאֲתַלְבֵּשׁ בְּהוּ, וְכָל אִינוּן דְּאֲתִינִין מְסֹטְרִיהּ.

238 מְרִאֵהוּ כְּמִרְאָה נְחֹשֶׁת, הָכָא אֲתַלְבֵּשׁ בְּהוּא לְבוּשָׁא דְּאִינוּן טוּרֵי נְחֹשֶׁת, דְּאֶקְרוּן הָרֵי נְחֹשֶׁת. וְדָא אִינִי מִדִּידוּ, לְמַעְבָּד מְשַׁחְתָּא.

239 הָאִי לֹא אִיהוּ בּוֹצִינָא דְּקִרְדִּינוּתָא דְּטָמִיר וְגַנְיָ, אֵלָא מִתְּמָן נִפְקַת הָאִי קְנָה לְתַתָּא, דְּאֲתַגְלִיד מִגּוּ נְהִירוּ דְּאֲשַׁתְּבִּיק מְבוֹצִינָא דְּקִרְדִּינוּתָא, כִּד אֲסַתְּלַקַּת לְעִילָא, וְאֲתַגְלַפַּת גּוּ סְפִירוּ דְּנִצְיָן וְלֹא אֲתִיִּידַע. וְעַל דָּא, הָהוּא קְנָה הַמֶּדָּה אִיהוּ קְיִימָא בְּמִדְּרוּ דְּמִשְׁחָתָא, דְּקִיִּימָא לְתַתָּא.

240 וְלִזְמָנִין קְנָה הַמֶּדָּה, וְלִזְמָנִין קוּ הַמֶּדָּה, וְעַל דָּא פְּתִיל וְקְנָה, וְכָלָא מְשַׁחְתָּא לְמַעְבָּד מִדִּידוּ, כִּל מִדִּידוּ דִּיחֻזְקָאֵל, אִיהוּ הוּא בְּהוּא קְנָה הַמֶּדָּה, וּבְעוּבְדָּא דְּמִשְׁכָּנָא כָּלָא הוּא בְּקוּ הַמֶּדָּה.

241 בְּמִשְׁכָּנָא, בְּהוּא מִדִּידוּ דְּלְתַתָּא, דְּאִיהוּ קוּ הַמֶּדָּה, כְּגִוּוּנָא דְּהוּא פְּתִיל, דְּכִד שְׂרִי לְאַתְפְּשָׁטָא, בְּכָל אֲמָה חֹד קְשָׂרָא, וּבְהוּא מְשַׁחְתָּא מִדִּיד, וְאֶקְרִי אֲמָה. וּבִג"כ, שְׂמִנָּה וְעֶשְׂרִים בְּאֲמָה, דְּדָא הוּא אֲרַכָּא וּפּוּתִיָּא אֲרַבַּע בְּאֲמָה, וְלֹא כְּתִיב אֲרַבַּע אֲמֹת, בְּגִין דְּאֲמָה מִדִּיד לְכָל סֹטֵר.

242 וְהָאִי נִפְקָא, מִרְזָא דְּבוֹצִינָא דְּלְעִילָא, דְּמִדִּידוּ דְּהָאִי לְתַתָּא מֵהָאִי מִדִּידוּ דְּלְעִילָא אֲשַׁתְּכַח. מִדִּידוּ דְּלְתַתָּא, אֶלֶף וְחֲמִשׁ מֵאָה סֹטְרִין, וְכָל סֹטְרָא וְסֹטְרָא תְּרִיסָר אֲלָפֵי אֲמִין, וְעַל דָּא אֲמָה חֹד אֲזִיל בְּכֻלְהוּ, וְהוּא אֲמָה דְּמִדִּיד דָּא, אֲתַפְּשָׁט קוּ מְשַׁחְתָּא וְאֲתַגְלִיָּיא אֲמָה וּמִדִּיד, וְכֵן בְּכָל אִינוּן מְשַׁחְתִּי.

243. "28 cubit" is the length of one cubit. "And the breadth four cubit," refers also to the same cubit. It is found that one cubit is the length of 32 measures, as it is said: "and comprehended the dust of the earth in a measure" (Yeshayah 40:12). These 32 MEASURES correspond to the 32 paths OF WISDOM going out from above.

244. When the length was measured, and was found to contain four sides, CORRESPONDING TO CHESED, GVURAH, TIFERET AND MALCHUT, seven cubits to each, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, thus seven cubits to each of the four sides, in the secret of seven, amounting to the length of 28, because seven is the most high mystery. FOR SEVEN IS THE SECRET OF MALCHUT, THE SECRET OF LOWER CHOCHMAH. And all the 32 paths OF WISDOM are included in the seven, in the secret of the Holy Name, NAMELY, THE SECRET OF MALCHUT CALLED 'HOLY NAME'.

245. You may say that it is written, "the curtains were all of one size" (Shemot 36:9), MEANING THAT THEY ARE MANY CUBITS PER CURTAIN, AND THE SCRIPTURE SHOULD SAY THERE WERE ALL OF ONE SIZE. TO THIS HE REPLIES: Assuredly they were all of one size, THAT IS, ONE CUBIT. And though the measuring line expands one cubit after another, IT ADDS NOTHING TO THE FIRST CUBIT. All is in the secret OF THE MOCHIN OF the luminary above, BINAH, so there will be one measurement above and below, IN BINAH AND IN MALCHUT.

246. This is a measurement pertaining more to holiness, and there is another measurement that covers THE TEN CURTAINS, which is inside, NAMELY, THE COVERING OF THE CURTAINS OF GOATS' HAIR. One unit that covers the other is 34 in number. THE CURTAINS inside are 32 in number. This is the mystery of covering - 32 inside and 34 outside.

247. HE EXPLAINS: Since the former measurement is sacred, with the sacred colors "of fine twined linen, and blue, and purple, and scarlet" (Shemot 36:8). These are sacred colors, ALLUDING TO CHESED, GVURAH, TIFERET AND MALCHUT, LINEN BEING CHESED; SCARLET, GVURAH; PURPLE, TIFERET; AND BLUE, MALCHUT. Its whole sum amounts to 32, 28 IN LENGTH AND FOUR IN BREADTH, ALTOGETHER 32. The other measurement OF GOATS' HAIR CURTAINS, which is outside, covering the former, amounts to 34 in number (Dalet-Lamed), NAMELY, THIRTY IN LENGTH AND FOUR IN BREADTH. To this alludes the verse, "Blessed is he who considers the poor (Heb. dal), Hashem will deliver him in the day of evil" (Tehilim 41:2), MEANING THAT in the day of evil, OF JUDGMENT, Hashem will deliver him. FOR THE CURTAINS OF GOATS' HAIR ALLUDE TO POVERTY AND JUDGMENT, COVERING AND PROTECTING HOLINESS, WHICH IS CURTAINS OF FINE TWINED LINEN...SO THAT THE EXTERNAL FORCES WOULD NOT NOURISH FROM THEM.

243 שְׁמֹנֶה וְעֶשְׂרִים בָּאֵמָה, אִיהוּ אַרְבָּא, דְּחַד אֵמָה, וּפּוֹתֵיהּ אַרְבַּע בֵּהוּא אֵמָה. אֲשֶׁתִּכַּח, אֵמָה חַד דְּאִיהוּ תַלְתִּין וּתְרִין שְׁלִישִׁים. כַּד"א וְכָל בְּשָׁלִישׁ עֶפֶר הָאָרֶץ, וְאִינוּן ל"ב, לְקַבֵּל ל"ב שְׁבִילִין דְּנִפְקִין מִלְּעֵילָא.

244 וְכַד אֲתַעְבִּיד מִשְׁחָתָא דְאַרְבָּא בֵּהֲאִי מְדִירוּ, אִיהוּ אַרְבַּע סְטָרִין הֵהוּא אַרְבָּא. וְכָל סְטָרָא ז' אֲמִין, דְּלֵהֲכִי סִלְקָן אִינוּן שְׁבַעָא אֲמִין, לְאַרְבַּע סְטָרִין, בְּרָזָא דְשַׁבַּע, דְּאִינוּן תְּמַנְיָא וְעֶשְׂרִים דְּאִינוּן בְּאַרְבָּא, בְּגִין דְּשַׁבַּע אִיהוּ רָזָא עֲלָאָה בְּכָלָא. וְכָל אִינוּן תַּלְתִּין וּתְרִין שְׁבִילִין כְּלִילָן בְּשַׁבַּע, בְּרָזָא דְשִׁמָּא קְדִישָׁא.

245 וְאִי תִימָא, הָא כְּתִיב מְדָה אַחַת לְכָל הִירְעוּת. וְדִאי מְדָה אַחַת אִיהוּ, אַע"ג דְּאַתְפָּשֵׁט אֵמָה בְּתֵר אֵמָה, וְדָא בְּתֵר דָּא, וְכָלָא בְּרָזָא דְּבוּצִינָא דְּלַעֲיֹלָא קָא אֲתִיָּא, לְמַהּוּ עֵילָא וְתַתָּא מִשְׁחָתָא חֲדָא.

246 וְדָא אִיהוּ מִשְׁחָתָא דְּאִיהוּ בְּקִדּוּשָׁה יְתִיר, בְּגִין דְּאִית מִשְׁחָתָא אַחְרָא, דְּאִיהִי לְחֻפְיָא עַל דָּא דְּאִיהִי לָגוּ. דְּהָא בְּמִשְׁחָתָא אַחְרָא דְּחֻפְיָא עַל דָּא, סִלְקָא בְּחוּשְׁבָּנָא בְּחוּשְׁבָּן ד"ל, וְלָגָא בְּחוּשְׁבָּן ל"ב וְדָא אִיהוּ רָזָא דְּחֻפְיָא דָּא עַל דָּא, ל"ב לָגוּ, ד"ל לָבֵר.

247 בְּגִין דְּהָא מִשְׁחָתָא קְדֻמָּאָה, דְּאִיהוּ קְדִישָׁא בְּגוּוּנִין קְדִישִׁין, דְּאִינוּן שֵׁשׁ מִשְׁזָר וְתַכְלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי, אֵלִין גּוּוּנִין קְדִישִׁין, וְכָל חוּשְׁבָּן הִילִיָּה סִלְקָא לְחוּשְׁבָּן ל"ב. וּמִשְׁחָתָא תְּנִינָא דְּאִיהוּ לָבֵר לְחֻפְיָא עַל דָּא, אִיהִי סִלְקָא לְחוּשְׁבָּן ד"ל. וְדָא אִיהוּ רָזָא דְּכְתִיב, אֲשֶׁרִי מִשְׁכִּיל אֶל דֵּל בְּיוֹם רָעָה יִמְלִטְהוּ יוֹי. בְּיוֹם רָעָה מִמֶּשׁ, יִמְלִטְהוּ יוֹי.

248. The secret of reckoning inside OF THE CURTAINS OF FINE TWINED LINEN...is the secret of the 32 PATHS OF WISDOM. Of the reckoning outside, it is said: "And you shall make curtains of goats' hair" (Shemot 26:7). Why goats (Heb. izim) IF THE NAME 'GOATS' INDICATES SEVERE (HEB. AZIM) AND RIGOROUS JUDGMENT? HE ANSWERS: The secret of its color gives it a place in the secret of holiness, BY ITS COVERING THE HOLINESS. Hence THERE IS NEED OF curtains of goats' hair, FOR THE JUDGMENT IN THEM PROTECTS HOLINESS, SO THE EXTERNAL FORCES WOULD NOT BE UNITED WITH IT, NAMELY WITH THE CURTAINS OF FINE TWINED LINEN... It is written, "I went down into the garden of nuts..." (Shir Hashirim 6:11). This verse was explained. Nevertheless, as the nut has a shell encircling it and covering its fruit, and its fruit is inside, so is everything pertaining to holiness. Holiness is inside and the Other Side outside. This is the inner meaning of the verse, "for the wicked man surrounds the righteous" (Chavakuk 1:4). Hence, it is called 'a nut', as explained elsewhere.

249. Come and see: On the outside, THE CURTAINS OF GOATS' HAIR, whatever is added, lessens, an example of which are the bulls on Sukkot that diminish SINCE THEY ARE SACRIFICED ON BEHALF OF THE NATIONS, WHICH ARE EXTERNAL FORCES. Also, here it is written about the inside, "and you shall make the Tabernacle with ten curtains" (Shemot 26:1). Of the outside, "eleven (Aramaic ashtei esreh) curtains" (Ibid. 7), is spelled with an additional letter. THE LETTER AYIN IS ADDED TO THE WORD SHTEI ESREH (LIT. 'TWELVE'), this reducing the number. THE NUMBER TWELVE IS REDUCED BY ONE, DUE TO THE ADDED AYIN TO SHTEI ESREH (TO ASHTEI). Thus adding to reckoning is lessening. There is addition in number in the words: "the length of one curtain shall be thirty cubit, and the breadth of one curtain four cubit" (Ibid. 8), WHILE THE INNER CURTAINS WERE ONLY 28 CUBIT LONG. Adding in number is lessening, for it amounts to 34 (Dalet-Lamed), the most severe connotation of poverty being poor (Heb. dal). And that is why, what is added, lessens.

250. But when it lessens the reckoning, it is elevated, rising to the secret of 32 PATHS OF WISDOM, the secret of the whole Faith, MALCHUT, the secret of the Holy Name. Therefore, DIMINISHING is rising and ADDING is diminishing. This one adds yet diminishes, and that one diminishes yet adds, the one inside IS THE CURTAINS OF FINE TWINED LINEN, THE SECRET OF DIMINISHING YET ADDING, and the other outside, NAMELY, THE CURTAINS OF GOATS' HAIR IS THE SECRET OF ADDING YET LESSENING.

251. The measuring line started to stretch and measured the size of the boards, as it is written, "And he made boards for the Tabernacle of acacia wood, standing up" (Shemot 36:20). These BOARDS are the secret of the Seraphim IN THE WORLD OF BRIYAH. It was established, that it is said: "acacia wood, standing up," and "Seraphim were standing up" (Yeshayah 6:2); BOTH VERSES REFER TO SERAPHIM.

252. The measurements are - "The length of a board was ten cubits, and the breadth of a board one cubit and a half" (Shemot 36:21). It is written, "ten cubits" and not 'ten cubit', AS SAID OF THE CURTAINS. These TEN CUBIT are three times three, which are nine, CORRESPONDING TO CHOCHMAH, BINAH, DA'AT, CHESD, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF THE SERAPHIM, and one hovering above them, the spirit hovering over them.

248 רָזָא דְחוּשְׁבָנָא לָגוּ, דְאִיהוּ רָזָא ל"ב. וּבִהְיוּ חוּשְׁבָנָא דְלִבְר, מַה בְּתִיב, וְעִשִׂיתְ יְרִיעוֹת עֲזִים. יְרִיעוֹת עֲזִים, אֲמָאי עֲזִים. אֶלָּא רָזָא דְגִוּוּנָא דִּילִיָּה, לְמִיָּהֵב דּוּכְתָא בְּרָזָא דְקוּדְשָׁא, וּבג"כ יְרִיעוֹת עֲזִים וְדָאי. בְּתִיב אֶל גַּת אֲגוֹז יִרְדְּתִי וְגו', הָא אוּקְמוּהָ, אֲבָל מַה אֲגוֹז אֵית לִיה קְלִיפָה, דְּסַחְרָא וְחַפְיָא עַל מוּחָא, וּמוּחָא לָגוּ, אוּף הָכִי בְּכָל מְלָה דְקוּדְשָׁא, קְדוּשָׁה לָגוּ, וְסִטְרָא אַחְרָא לְבַר. וְרָזָא דָּא, רָשַׁע מַכְתִּיר אֶת הַצַּדִּיק. וְעַל דָּא אֲקָרִי אֲגוֹז, וְהָא אוּקְמוּהָ.

249 ת"ח, בִּהְיוּ דְלִבְר, כָּל מַה דְאוּסִיף גִּרַע, וְסִימְנִיךְ פְּרִי הַחֵג, דְּמִתְמַעֲטִין וְאִזְלִין. אוּף הָכָא נָמִי, בְּמַה דְלָגָאוּ בְּתִיב, וְאֵת הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יְרִיעוֹת. בְּמַה דְלִבְר בְּתִיב, עֲשִׂיתִי עֶשְׂרֵה יְרִיעוֹת. אוּסִיף אֲתוּון וְגִרַע מִחוּשְׁבָנָא. אוּסִיף חוּשְׁבָנָא וְגִרַע, אוּסִיף חוּשְׁבָנָא, דְּכְתִיב אַרְךְ הִירִיעָה הָאֶחָת שְׁלֹשִׁים בָּאֲמָה וְרַחֵב אַרְבַּע בָּאֲמָה הִירִיעָה. וְכֵד סָלִיק לְחוּשְׁבָנָא, סָלִיק לְחוּשְׁבֵּן ד'ל. דְּלִית בְּכָל אֵינוֹן זֵינִי מִסְכְּנוֹתָא, בִּהְיוּ דְאֲקָרִי ד'ל, וּבג"כ כֵּד סָלִיק לְחוּשְׁבָנָא יִתִּיר, סָלִיק בְּגִרְעוֹ.

250 וְכֵד אִיהוּ גִרַע בְּחוּשְׁבָנָא, סָלִיק בְּסָלִיקוֹ, דְּסָלִיק לְרָזָא דל"ב, דְאִיהוּ רָזָא דְכָל מַהִימְנוּתָא, וְאִיהוּ רָזָא דְשִׁמָּא קְדִישָׁא, וְעַל דָּא, דָּא סָלִיק, וְדָא גִרַע. דָּא סָלִיק וְגִרַע. וְדָא גִרַע וְסָלִיק. דָּא לָגוּ. וְדָא לְבַר.

251 הָאִי קוּ הַמֶּדֶה, שְׂרִי לְאַתְפָּשֶׁטָא, וּמִדִּיר מִשְׁחָתָא לְקַרְשִׁים, דְּכְתִיב וַיַּעַשׂ אֶת הַקְּרָשִׁים לְמִשְׁכָּן עֲצֵי שֹׁטִים עוֹמְדִים, וְאֵלִין אֵינוֹן רָזָא דְשִׁרְפִים, וְהָא אוּקְמוּהָ, דְּכְתִיב עֲצֵי שֹׁטִים עוֹמְדִים, וְכְתִיב שִׁרְפִים עוֹמְדִים.

252 מִדִּירוֹ דְּמִשְׁחָתָא דָּא, עֶשֶׂר אַמּוֹת אַרְךְ הַקְּרָשׁ וְאַמָּה וְחִצֵּי הָאֲמָה. הָכָא בְּתִיב עֶשֶׂר אַמּוֹת, וְלֹא בְּתִיב עֶשֶׂר בָּאֲמָה. אֵלִין תְּלַת תְּלַת תְּלַת, דְּאֵינוֹן תִּשְׁע, וְחֵד דְּשִׁרְיָא עָלֵיהּ, וְדָא אִיהוּ רוּחָא דְּחָד דְּשִׁרְיָא עָלֵיהּ.

253. We already mentioned the size of the cubit, 28 IN LENGTH, AND FOUR IN BREADTH, 32 IN ALL. In here, the proportions are eleven and a half, TEN IN LENGTH AND ONE CUBIT AND A HALF CUBIT IN BREADTH, ELEVEN AND A HALF CUBITS IN ALL, amounting TO TWELVE but do not amount BECAUSE THEY ARE ONE-HALF SHORT, for the wheels are missing. It was explained in relation to the mystery of the Holy Chariot, that there are twenty BOARDS, ten to the right side and ten to the left side, reaching up to the high Seraphim. Then the secret of holiness rises until all are awakened in the secret of the middle bar. That is why they have but an incomplete half, BEING ONLY ELEVEN AND A HALF INSTEAD OF THE COMPLETE TWELVE.

254. The secret of this measurement, OF ELEVEN AND A HALF, multiplied by the twenty boards is 230. All this is subject to measuring and reckoning. Each number measured in the measuring pertains to the secret of the Seraphim.

255. The curtains of the Tabernacle, which we said to contain high mysteries, are the secret of heaven, NAMELY, ZEIR ANPIN. It was explained in the secret of the verse, "who stretches out the heavens like a curtain" (Tehilim 104:2). Their inner meaning comes of the said reckoning, 32. There are curtains pertaining to one principle, THE CURTAINS OF FINE TWINED LINEN...and there are curtains pertaining to another principle, THE CURTAINS OF GOATS' HAIR. All is within the secret of above, OF THE ASPECT OF HEAVEN, for us to know wisdom in each and every aspect and thing. Therefore, man distinguishes between good and evil, NAMELY, BETWEEN THE CURTAINS OF FINE TWINED LINEN, WHICH ARE GOOD, AND THE CURTAINS OF GOATS' HAIR, WHICH ARE EVIL, between the secret of Chochmah, and something not established by Chochmah, BUT BY CHASSADIM, NAMELY BETWEEN THE CURTAINS OF FINE TWINED LINEN ...UNDER THE RULE OF CHASSADIM, AND THE BOARDS UNDER THE RULE OF CHOCHMAH. In the secret of the first measurement, IN THE SECRET OF CUBIT, it was explained how many aspects it embraced, NAMELY ONE THOUSAND FIVE HUNDRED ASPECTS, TWELVE THOUSAND CUBIT EACH.

256. This is the secret of the Ark: which is reckoned whence it takes, whence it receives and what it possesses. HE EXPLAINS: It takes from the two sides, RIGHT AND LEFT. ALSO, WHATEVER it receives IS from the same two sides. Therefore, there is one cubit on this side, RIGHT, and one cubit on that side, LEFT, and a half cubit it has on its own. Hence it is written, "two cubits and a half was the length of it" (Shemot 37:1), two cubits from the two sides, RIGHT AND LEFT, and a half of its own, regarding length. It is one cubit and a half wide and high; one CUBIT from the side which takes more, the same as it took from right and left, and a half of its own, for a thing dwells but upon some substance, hence there is a half in each and every reckoning. And that is why the Ark, WHICH IS MALCHUT, receives from all, and is found to contain the secret of the reckoning of them all.

253 וְהָא אֲמָרָן, בְּמָה אִיהוּ שִׁיעוּרָא דְאַמָּה. וְדָא אִיהוּ רִזָּא דְשִׁיעוּרָא חָד סָרִי וּפְלָגָא, דְסֻלְקִין, וְלֹא סֻלְקִין, בְּגִין דְגֵרְעִין מְאִינוֹן אוֹפְנִים. וְאוֹקְמוּהּ בְּרִזָּא דְרִתִּיכָא קְדִישָׁא, וְאִינוֹן עֲשָׂרִין, לְהָאִי סֵטְרָא עֲשָׂר, וְלְהָאִי סֵטְרָא עֲשָׂר, עַד דְסֻלְקִין לְרִזָּא דְשִׁרְפִים עֲלָאִין. וְלִבְתָּר סֻלִּיק רִזָּא דְקוּדְשָׁא, עַד דְאַתְתַּעְרוּ כְּלָהוּ, בְּרִזָּא דְהֵהוּא בְּרִיחַ הִתִּיכּוֹן, בְּמָה דְאוֹקְמוּהּ, וְעַל דָּא פְלַג אִית בֵּיה בְּלֹא שְׁלִימוּ.

254 רִזָּא דְהָאִי מִשְׁחָתָא, לְעֲשָׂרִין דְפִין אִינוֹן מֵאֲתָן וְתַלְתִּין. וְכָל הָאִי קִיַּמָּא בְּמִדְרוֹ בְּחוּשְׁבָּנָא, וְהִכִּי סֻלִּיק כָּל חוּשְׁבָּן דְנִפְקָא מֵהָאִי מִדְרוֹ בְּרִזָּא דְאִינוֹן שִׁרְפִים.

255 יְרִיעוֹת דְמִשְׁכָּנָא דְאַמָּרָן דְאִינוֹן רִזִּין עֲלָאִין. רִזָּא דְשָׁמַיָא וְהָא אוֹקְמוּהּ נוֹטָה שְׁמִים בִּירִיעָה. וְרִזָּא דְהָאִי בְּהֵהוּא חוּשְׁבָּן דְקֶאֱמָרָן. וְאִית יְרִיעָן דְקֶאֱמָרָן בְּרִזָּא חָדָא וְאִית יְרִיעָן בְּרִזָּא אַחְרָא, וְכָלָא אִיהוּ בְּרִזָּא דְלַעִילָא. וְעַד כָּלָא אִיהוּ לְמַנְדַּע חֻכְמָתָא, דְכָל סֵטְרָא וְסֵטְרָא, וְכָל מְלָה וּמְלָה. וְעַד אֲבָחִין ב"נ בֵּין טַב לְבִישׁ, בֵּין רִזָּא דְחֻכְמָתָא, וּבֵין מְלָה דְלֹא קִיַּמָּא בְּחֻכְמָתָא. וּבְרִזָּא דְמִדְרוֹ קְדָמָה, הָא אֲתַמַּר בְּכֵמָה סֵטְרִין אִיהוּ.

256 רִזָּא דָּא רִזָּא דְאַרְוֹנָא דְקֶאֱמִים בְּחוּשְׁבָּנָא, מִמָּה דְאִיהוּ נָטִיל, וּמִמָּה דְאִיהוּ קָבִיל, וּמִמָּה דְאִית בֵּיה, וּמִמָּה אִיהוּ מְקַבֵּל: דְאִיהוּ תְרִין סֵטְרִין, וְנָטִיל מְאִינוֹן תְרִין סֵטְרִין. וְעַל דָּא אֲמָה אִיהוּ בְּסֵטְרָא דָּא, וְאֲמָה בְּסֵטְרָא דָּא, וּפְלָגָא דִילִיָּה. וּבג"כ אֲמַתִּים וְחֻצֵי אֲרָכּוֹ, אֲמַתִּים מִתְרִין סֵטְרִין, וּפְלָגָא דִילִיָּה, הָאִי בְּאַרְבָּא. בְּפּוֹתֵיָא וְרוּמָא, אֲמָה וְחֻצֵי, חָד מִהֵהוּא סֵטְרָא יְתִיר, דְקָא נָטִיל כְּגוּוֹנָא דִימִינָא וְשִׁמְאַלָּא. וּפְלָגָא דִילִיָּה. דְהָא לֹא שְׁרִיָּא מְלָה, אֲלֹא עַל מְלָה וּבג"כ, פְּלָגָא בְּכָל חוּשְׁבָּן וְחוּשְׁבָּן, וּבְגִין כֶּךָ, אֲרֻנָּא מְקַבֵּלָא מִכָּלָא, וְקִיַּמָּא בְּרִזָּא דְחוּשְׁבָּנָא דְכָלָא.

257. It was explained why THE ARK was inlaid with gold inside and outside, WHICH IS THE SECRET OF THE INCLUSION OF THE ILLUMINATION OF CHOCHMAH THAT IS CALLED 'GOLD'. This is the dimension established in the first measurement OF THE SAID CURTAINS, and everything is based on the same principle. The table too fits the first measurements OF THE CURTAINS.

258. But the dimensions of the Ark, found in the secret of the Torah, and the first dimensions OF THE CURTAINS, mentioned by my father, RABBI SHIMON, were not to be made MORE USE of than he revealed to the superior wise men, so they may know from it the secret of wisdom and distinguish between good and evil, between supernal Wisdom and the other Wisdom IN MALCHUT. All the other constructions of the Tabernacle were measured by the cubit, LIKE THE CURTAINS, except for the measuring of the breastplate, which was made by the span, as was explained.

259. Come and see: All the tunics, OF AARON AND HIS SONS, were made in the mystery of holiness, AND THOUGH THERE ARE NO SIZES MENTIONED, it was all in the secret of six, CHESED, INCLUDING THE SIX DIRECTIONS CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, and made by six THREADS, THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, ESTABLISHED and existing by six. All that was made IN THE TABERNACLE was to be dressed by and corrected by the six, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, and in the secret of six, CHESED.

260. All THE MEASUREMENTS IN THE TABERNACLE WERE in the secret of the measuring line. The measurements made by Ezekiel were made by the measuring reed, because that house is destined to remain with the same walls, and stone walls, the same entrances and the same doors, everything according to measure. But in the future, BY THE MEASUREMENTS OF THE MANSION OF EZEKIEL, WHICH WILL BE IN THE FUTURE, it is said of that measure "the side chambers were broader as they wound higher and higher" (Yechezkel. 41:7). For when they will start to build using the measuring reed, it will stretch higher and higher in length and breadth, the mansion will expand on all sides, and none will think ill of it, as explained by the verse, "and Damascus shall be His resting place" (Zechariah 9:1). For at that time there will be no Judgment upon the world, and all will be established firmly and completely, as it is said: "and be troubled no more; neither shall the children of wickedness torment them any more..." (II Shmuel 7:10).

257 וְהָא אוֹקְמוּהָ, עַל מָה אִיהוּ מְחַמֵּי אֲבָהָא, לְגוּ וּלְבָר, וְהָא אִיהוּ שִׁיעוּרָא לְמִיקָם בְּמִדְרוֹ קְדָמָה, וְכָלָא קָאִים בְּרָזָא חֲדָא. פְּתוּרָא, כְּהָאִי גִוּוֹנָא דְמִדְרִיד בְּהוּא שִׁיעוּרָא קְדָמָה.

258 אָבֵל הָאִי מִדְרִידוֹ דְאַרְוֵנָא, דְקִיּוּמָא בְרָזָא דְאוּרִייתָא, וּבְהוּא מְשַׁחְתָּא קְדָמָה דְקָאֵמֵר אָבָא, לִית בָּהּ לְמַעַבְדִּי שִׁיעוּרָא יְתִיר כְּמָה דְאִיהוּ גְלִי בְרָזָא לְחַכְמֵי עֲלִיוֹנִין, לְמַנְדַּע בָּהּ רִזָּא דְחֻכְמָתָא, לְאַבְחָנָא בִּין טַב לְבִישׁ, בִּין חֻכְמָתָא עֲלָאָה, לְחֻכְמָתָא אַחֲרָא. כְּלָהוּ עוֹבְדִין אַחֲרֵנִין, כְּלָהוּ בְּמִדְרִידוֹ דְאַמָּה, בְּהוּא מְשַׁחְתָּא, בֵּר מְשַׁחְתָּא דְחָשׁוֹן, דְאִיהוּ זֶרֶת, וְהָא אוֹקְמוּהָ.

259 ת"ח, כְּתַנְתְּ דְכְּלָהוּ אֶתְעַבְדוּ בְרָזָא דְקוּדְשָׁא, כְּלָא אִיהוּ בְרָזָא דְשֵׁשׁ, וּבְעוֹבְדָא דְשֵׁשׁ, וְקִיּוּמָא בְּשֵׁשׁ. וְכְלָהוּ תְקוּנִין, לְאַתְלַבֵּשָׁא וּלְאַתְקַנָּא בְּהוּ שֵׁשׁ, וּבְרָזָא דְשֵׁשׁ.

260 וְכָלָא בְרָזָא דְקוּ הַמִּדָּה. וְקִנָּה הַמִּדָּה בְּהוּא מִדְרִידוֹ דִּיחֻזְקָאֵל, בְּגִין דְאִיהוּ בֵּיתָא לְאַתְקִיּוּמָא בְּאַתְרֵיהָ, בְּאִינוֹן כּוֹתְלִין, בְּאִינוֹן שׁוּרִין, בְּאִינוֹן פְּתָחִין, בְּאִינוֹן דְלִתִּין, בְּגִין לְמַהוּ כְּלָא בְּמִדְרִידוֹ. אָבֵל לְזַמְנָא דְאַתִּי, מְשַׁחְתָּא הוּא מַה כְּתִיב בָּהּ, וְרַחֲבָה וְנִסְכָּה לְמַעַלָּה לְמַעַלָּה. בְּשַׁעֲתָא דִּישְׁרֵי לְמַבְנֵי בֵּיהּ הָאִי קִנָּה הַמִּדָּה, סִלְקָא לְעִילָא לְעִילָא, לְאַרְכָּא וּלְפּוֹתֵיָא, לְמַהוּ אֶתְפַּשְׁטוּתָא דְבֵיתָא בְּכָל סֹטְרִין וְלֹא יִשְׁגָּחוּן עָלֶיהָ לְבִישׁ, כְּמָה דְאוֹקְמוּהָ, דְכְּתִיב וְדַמְשֶׁק מְנוּחָתוֹ. דְהָא בְּהוּא זַמְנָא דִּינָא לֹא יִשְׁתַּכַּח בְּעַלְמָא, בְּג"כ כְּלָא אֶתְקִיּוּם עַל קִיּוּמִיהָ בְּקִיּוּמָא שְׁלִים, כְּד"א לֹא יִרְגַּז עוֹד וְלֹא יוֹסִיפוּ בְנֵי עוֹלָה לְעַנּוּתוֹ וְגו'.

261. Come and see: All the measuring and measurements, MENTIONED OF THE HOUSE OF EZEKIEL, are all present in this world, so it may be a reflection of above, to connect this world to the upper world so all will be one in one mystery. But at that time when the Holy One, blessed be He will bestir Himself to renew the world, then all the worlds will be in the secret of one, LIKE THE UPPER WORLD, and the glory of the Holy One, blessed be He WILL BE in them all. And "in that day shall Hashem be One, and His Name One" (Zecharyah 14:9). HIS NAME, THE SECRET OF MALCHUT, IS ONE ON ITS OWN LIKE YUD HEI VAV HEI.

261 ות"ח, כל משחתין, וכל מדידן, בלהו קיימין בהאי עלמא, בגין לאתקיימא האי עלמא, ברזא דגוונא דלעילא, לאתקשרא האי עלמא בעלמא דלעילא, למהוי כלל חד ברזא חדא. ובההוא זמנא דקודשא ב"ה אתער לחדתותי עלמא, ברין ישתכחון בלהו עלמין ברזא חדא, ויקרא דקודשא ברין הוא בכלל, וכדין כתיב, ביום ההוא יהיה יי' אחד ושמו אחד.

27. The names of Mem-Bet (42) and Ayin-Bet (72)

Rabbi Yehuda opens with: "The counsel (secret) of Hashem is with them that fear Him, and His covenant to make them know it." One of the explanations he offers is that people who fear sin are afraid of the sublime mysteries and therefore do not study them but they may know and understand the secrets. He talks about the world being engraved with 42 letters. 'Engraving' is explained as the light being covered and withheld. The letters create the world above and the world below, the world of unity and the world of duality, when the letters are then called 'mountains of separation'. Next Rabbi Yehuda returns to a discussion of 'the Urim' and 'the Tumim' that are described as the secret of 72 engraved letters that reveal the light of Chochmah. Rabbi Yehuda talks about the letters Hei and Vav and how the Tabernacle was created using these letters. When he built the Tabernacle, Betzalel combined the letters and did the work with different combinations of them, also using the combinations of the letters of the Holy Name. But when he started to erect the Tabernacle he couldn't do it because only Moses knew what the letters wanted, therefore the Tabernacle was erected by Moses.

262. Rabbi Yehuda then opened the discussion with the verse: "The counsel (secret) of Hashem is with them that fear Him, and His covenant to make them know it" (Tehilim 25:14). It means that this sublime secret is stored and available only for them that fear Him, who fear the Holy One, blessed be He always. They are worthy of these sublime secrets to keep them, which are hidden and concealed, being supernal mysteries. But the secret of "and His covenant to make them know it" is that it refers to the Holy Covenant, "to make them know it," as this place may be revealed and known.

262 פתח ר' יהודה אבתריה ואמר, סוד יי' ליראיו ובריתו להודיעם. האי קרא הא אוקמיה, אבל סוד יי' ליראיו, ההוא רזא עלאה דקיימא בגניזו, לא קיימא אלא ליראיו, דאינון דחלין לקודשא ברין הוא תדיר, ואינון אתחזון לאינון רזין עלאין, ולמהוי אינון רזין עלאין בגניזו ובסתימו בדקא יאות, בגין דאינון רזין עלאין. אבל ובריתו להודיעם, רזא דאיהו קיימא בברית קיימא, להודיעם, בגין דאיהו אתר דקיימא לגלאה למנדה.

263. There is another EXPLANATION OF, "The counsel (secret) of Hashem is with them that fear Him." These secrets have the aspect of fear. They who fear sin are afraid of these sublime mysteries, AND DO NOT STUDY THEM. But "and His covenant to make them know it" means they may know and understand the things, that will explain the secrets.

263 תו סוד יי' ליראיו, דאינון רזין דקיימן בדחילו, ואינון דחלי חטאה דחלין בהו, באינון רזין עלאין. אבל ובריתו להודיעם: למנדה ולפרשא מלין, בגין דאינון מלין דקיימן לפרשא.

264. Come and see: The world, MALCHUT, had been engraved with and exists by 42 letters. COVERING THE LIGHTS AND WITHHOLDING THEM IS ENGRAVING. REVEALING THEM IS EXISTING, NAMELY MOCHIN THAT SUSTAINS THAT GRADE. They are all a crown for the Holy Name, FOR THE NAME OF 42 IS THE SECRET OF THE FIRST THREE SFIROT, KETER, CHOCHMAH AND BINAH THAT ARE MADE A CROWN TO MALCHUT CALLED 'NAME'. When they are united, THE 42 LETTERS TO GIVE PLENTY, they go up with its letters TO BINAH, WHERE THEY WERE FIRST REVEALED, and go down TO ZEIR ANPIN and make themselves IN IT, into crowns to the four directions, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT UP TO THE CHEST, THE SECRET OF THE THREE COLUMNS AND MALCHUT WHICH RECEIVES THEM. Thus it may exist. NAMELY TO RECEIVE THESE MOCHIN FROM BINAH, THAT EXISTS THROUGH THEM.

264 תא חזי, בארבעין ותרין אתוון אתגליף עלמא, ואתקיים. וכלהו עטרא דשמא קדישא. בד מצטרפין, סלקין באתווי לעילא, ונחתין לתתא, מתעטרן עטרין, בארבע סטרי עלמא, ויכיל לאתקיימא.

265. Then these letters depart FROM THE NAME OF 42 WITHIN ZEIR ANPIN, and create the world, MALCHUT above and below, the world of unity and the world of division. They are then called "mountains of separation" (Shir Hashirim 2:17). These mountains of separation are watered when the south, RIGHT side, approaches THE LEFT SIDE, and water flows, drawn by the power of above IN ZEIR ANPIN. Then all is in rejoicing.

266. And when thought, THE SECRET OF CHOCHMAH, mounts with willing joy from the most covered, KETER, one light flows from it, WHICH IS BINAH, and they approach each other, CHOCHMAH AND BINAH. This was already explained.

267. These 42 letters are a high mystery, with which were created the upper world, ZEIR ANPIN, and the lower world, MALCHUT. They establish and contain the mystery of all the worlds, and for their being their secret it is written, "The secret of Hashem is with them that fear Him." This is a secret of the engraved letters IN THE NAME OF 42, which is revealed in its engravings.

268. It is written, "and you shall put in the breastplate of judgment the Urim and the Tumim" (Shemot 28:30). It was explained that the MEANING OF Urim (Eng. 'lights') is that they illuminate, in the secret of the shining mirror, NAMELY, ZEIR ANPIN, and this is the engravings of the letters of the Holy Name in the secret of 42, with which the worlds were created. The letters were sunken into it. "The Tumim" refer to the secret of the letters contained in the mirror which does not shine, WHICH IS MALCHUT, shining with the 72 engraved letters, in the secret of the Holy Name. THE NAME OF 72 IS THE SECRET OF REVEALING THE LIGHT OF CHOCHMAH THAT IS WITHIN MALCHUT. Together they are called 'Urim and Tumim'.

269. Come and see: When the letters OF THE NAME OF 42 are sunken INTO THE BREASTPLATE OF JUDGMENT, by that power OF THE SUNKEN LETTERS other letters of the tribes shine, now illuminating, now darkening, according to the secret of the letters of the Holy Names we mentioned, THE NAME OF 42. These letters of the Holy Names OF 42 embrace the secret of the Torah, THEY ARE REVEALED WITHIN ZEIR ANPIN CALLED 'TORAH', and all the worlds were created in the secret of these letters. These names OF 42 were hidden and sunken IN THE BREASTPLATE, and the letters of the names of the tribes stood out above. Hence, everything springs from the secret of these letters. We already explained everything.

270. We learned, in relation to the secret of the letters in the Torah, that the letter Bet starts the Torah, THE LETTER BET OF "BERESHEET" (IN THE BEGINNING) - it has been explained, that it created with the supernal power, using the strength of the mystery of the 42 letters MEANING THE NAME 42. Bet is female, NAMELY MALCHUT, and Aleph is male, NAMELY ZEIR ANPIN. As Bet created, so did Aleph issue all the 22 letters, THE SECRET OF THE PARTICLE ET (ALEPH-TAV), INCLUDING ALL THE LETTERS FROM ALEPH TO TAV.

265 ולבֹּתֶר נִמְקוּ אֶתּוֹן וּבְרוּ עֲלֵמָא לְעִילָא וְתַתָּא. בְּעֲלֵמָא דִּיחֻדָּא, וּבְעֲלֵמָא דִּפְרוּדָא, וְאַתְקִרֹן הָרִי בְתֵר, טוּרֵי דִּפְרוּדָא דִּמְשַׁתְּקִין. בְּדֵ סֵטְרָא דִּדְרוּם שְׁאֵרֵי לְקֶרְבָּא בְּהִדְיָה, וּכְדִין מִיָּא נִגְדִין, וּבְחִילָא דָּא דְעִילָא, נִגִּיד, כֹּלָא הוּא בְּחִידוֹ.

266 בְּדֵ מַחְשְׁבָה, סְלִיק בְּרַעַו דִּחְדוּה, מְטַמִּירָא דְכָל טַמִּירִין, מְטִי וְנִגִּיד מַגִּוּיָה חֵד זִיְהֶרָא, מִתְקַרְבִּין דָּא בְדָא, וְהָא אֻקְמָהָ.

267 וְאִינוּן אַרְבַּעִין וְתֵרִין אֶתּוֹן, אִינוּן רְזָא עֲלָאָה, וּבְאִינוּן אֲתַבְרֵי עֲלֵמָא עֲלָאָה וְעֲלֵמָא תַתָּאָה. וְאִינוּן קִיּוּמָא וְרְזָא דְכָל עֲלָמִין. וְעַל דְּאִיהוּ רְזָא דְעֲלָמִין, כְּתִיב סוּד יִי' לִירְאִינוּ וּבְרִיתוֹ לְהוֹדִיעֵם. דָּא רְזָא, דְּאֶתּוֹן גְּלִיפִין, בְּגִלְפּוּי בְּאַתְגְּלִיָּא.

268 כְּתִיב וְנָתַתְּ אֶל חֹשֶׁן הַמִּשְׁפָּט אֶת הָאוּרִים וְאֶת הַתּוּמִים, וְהָא אֻקְמָהָ. אֶת הָאוּרִים: דְּנִהְרִין, רְזָא דְאַסְפֶּקְלָרִיא דְנִהְרָא, וְדָא אִיהוּ גְלִיפּוֹ דְּאֶתּוֹן דְּשִׁמָּא קְדִישָׁא, בְּרְזָא דְאַרְבַּעִין וְתֵרִין, דְּבִהוּ אֲתַבְרוּן עֲלָמִין, וְהוּוּ מְשַׁקְעִין בִּיה. וְאֶת הַתּוּמִים: רְזָא דְאִינוּן אֶתּוֹן, דְּכִלְיֹן בְּאַתֵּר דְּאַסְפֶּקְלָרִיא דְלָא נִהְרָא. וְאִיהִי אֲתַנְהֵרָא בְּע"ב אֶתּוֹן גְּלִיפִין, דְּאִינוּן רְזָא דְשִׁמָּא קְדִישָׁא, וְכִלְהוּ אֶקְרוּן אֻרִים וְתוּמִים.

269 תָּא חֲזִי, בְּדֵ אִינוּן אֶתּוֹן מְשַׁקְעָאן תַּמָּן, בְּהִהוּא חִילָא, נִהְרִין אֶתּוֹן אַחֲרָנִין, בְּגִלְפּוֹ דְּאִינוּן שְׁמֵהּ דְּשִׁבְטִין, וְנִהְרִין אוֹ אֲתַחְשַׁכְּאן, וְכֹלָא בְּהִהוּא רְזָא דְאִינוּן אֶתּוֹן דְּשְׁמֵהּ קְדִישִׁין כְּדַקְאֻמָּרִין. וְאִינוּן אֶתּוֹן דְּשְׁמֵהּ קְדִישִׁין, אִינוּן אֲתִינִין עַל רְזָא דְאוּרִיָּתָא, וְכִלְהוּ עֲלָמִין אֲתַבְרוּן, בְּרְזָא דְאַלִּין אֶתּוֹן. אֲלִין שְׁמֵהּ הוּוּ גְנִיזִין מְשַׁקְעִין תַּמָּן, וְשְׁמֵהּ דְּשִׁבְטִין הוּוּ בְּלִטִּין אֶתּוֹן דְּלִהוּן לְעִילָא. וְעַל דָּא כֹּלָא מְרָא דְאִינוּן אֶתּוֹן, וְכֹלָא אֻקְיָמָנָא.

270 וְהָא אֲתַמַּר בְּרְזָא דְאֶתּוֹן דְּאוּרִיָּתָא. ב', דְּאוּרִיָּתָא שְׂרָאָת בָּה, וְהָא אֻקְמָהָ ב' בְּרָא וְדָאִי בְּחִילָא עֲלָאָה, בְּתַקִּיפּוֹ דְּרְזָא דְאִינוּן אֶתּוֹן. ב' נֻקְבָּא, א' דְּכוּרָא. כְּמָה דְּב' בְּרָא, הֲכִי נְמִי א', אֲמִיק אֶתּוֹן, כֹּלָל דְּעֶשְׂרִין וְתֵרִין אֶתּוֹן.

271. The letter Hei OF "THE (HEB. HA) HEAVEN" INDICATES uniting with the heaven, NAMELY THE INFLUENCE OF BINAH UPON THE HEAVEN, WHICH IS ZEIR ANPIN, to give it life and inspire it WITH MOCHIN. It is upon the letter Vav OF "AND (HEB. VE) THE EARTH," WHICH IS ZEIR ANPIN, to nourish MALCHUT CALLED 'EARTH' and supply it with what it needs. This is the secret of: "In the beginning... the heaven and the (Heb. ve'et) earth" (Beresheet 1:1). VAV ADJOINS THE PARTICLE ET, THOUGH IT SHOULD HAVE ADJOINED "THE EARTH." This indicates the set of 22 letters ISSUED BY VAV, FOR ET INCLUDES THE 22 LETTERS FROM ALEPH TO TAV, from which the earth, MALCHUT, is sustained. The earth then embraces them into itself, according to the verse, "all the rivers run into the sea, yet the sea is not full" (Kohelet 1:7), MEANING THAT ALL THE CHANNELS OF PLENTY OF ZEIR ANPIN FLOW INTO MALCHUT CALLED 'SEA'. This is the secret of "and the (Heb. ve'et) earth," as MALCHUT gathers all into her and receives them, the earth took the letter Vav and nourished UPON IT.

272. This is the mystery - why the Tabernacle was erected only by Moses, since from that side of Moses, ZEIR ANPIN, another high grade, BINAH, bestirred itself to establish the Tabernacle, MALCHUT, so there will be sustenance for all. This is the secret of "and Moses erected the Tabernacle" (Shemot 40:18), erecting it by these letters with which heaven and earth were created, REFERRING TO THE NAME OF 42.

273. So Betzalel carried out all the work of the Tabernacle using the secret of the engraved letters, with which heaven and earth were created, NAMELY, THE NAME 42. He was therefore called 'Betzalel', since he knew the engraving of these letters, with which heaven and earth were created. Unless he knew them, he could not have done the work in the Tabernacle. The sense thereof is that as the upper Tabernacle was built, and all its actions done, only by the secret of these letters, OF THE NAME 42, so here in the Tabernacle below, nothing was built save by the secrets of these letters.

274. Betzalel was combining the letters, OF THE NAME 42, and did the various works with different combinations thereof. He used each combination to do one task, and all that pertains to it. And so with all the works in the Tabernacle, together with its parts and amendments, he used combinations of the letters of the Holy Name 42.

275. When he started to erect THE TABERNACLE, he could not set it up. Why? Because the will AND MEDITATION regarding coming from these letters OF THE NAME 42 was given to no one but Moses, who knew the wish concerning these letters, and therefore, the Tabernacle was erected by him, as it is written, "and Moses erected... and put...and set" (Shemot 40:18-19). But Betzalel did not know, and therefore could not build it.

271 ה', זווגא חדא בשמים, למיהב ליה חיון, ולאשראה ליה. ו', הארץ, למיהב לה מזונא, ולא תקנא לה ספוקא דאתחזי לה. ורזא דא בראשית וגו', עד השמים ואת הארץ. ו', ואת, כללל דעשרין ותרין אתון, ומתזן ארעא, וארעא כליל לון לגווה במה דאת אמר, כל הנחלים הולכים אל הים, והיינו רזא, ואת הארץ, דכניש לכלל בגווה, וקבילת לון. הארץ נטלת ו', וקבילת לה לאתזנא.

272 ורזא דא, משכנא לא אתקן אלא על ידא דמשה, בגין דמהווא סטרא, אתער דרגא אחרא עלאה, לקיימא ליה, למהוי קיומא דכלל. ורזא דא, ויקם משה את המשכן, קיומא דיליה הוה, באינון אתון דאתבריו בהו שמיא וארעא.

273 ובגין כך, כל עבידאן דמשכנא, הוה בצלאל עביר לון, ברזא דגלופא דאתון, דאתבריו בהון שמיא וארעא. ועל דא אקרי בצלאל, בגין דהוה ידע בצלאל, גלופא דאתון, דאתבריו בהו שמיא וארעא. ואי לא דהוה ידע להו בצלאל, לא הוה יכיל למעבד איהו אינון עבידאן דמשכנא. מאי טעמא. אלא, במה דמשכנא עלאה, לא הוה ולא אתקינו כל עובדיו, אלא בהווא רזא דאינון אתון, אוף הכא משכנא דלתתא, לא הוה ולא אתתקן, אלא ברזין דאינון אתון.

274 בצלאל הוה מצרף אינון אתון, וברזא דכל צרופא וצרופא הוה עביר אומנותא. וכל עבידא ועבידא דמשכנא, בכל צרופא הוה עביר חד אומנו, וכל מה דאתחזי ליה. וכן בכל עבידאן דמשכנא, וכל אינון שויפין ותקונין דמשכנא, כלל הוה בצרופא דאתון דשמא קדישא.

275 וכד אתא לאקמא ליה, לא הוה יכיל למיקם ליה. מ"ט. בגין דרעותא דסליק על אינון אתון, לא אתמסר אלא למשה בלחודיו, ואיהו הוה ידע ההוא רעותא דסליק לאינון אתון, ועל דא אתקם משכנא על ידיה, דכתיב ויקם משה. ויתן משה. וישם משה. ובצלאל לא הוה ידע, ולא הוה יכיל למיקם ליה.

28. "He asked life of you"

Rabbi Yitzchak begins with: "The king joys in Your strength, Hashem, and in Your salvation how greatly he rejoices. You have given him his heart's desire... He asked life of You..." and tells us that David sang this in praise. 'Strength' is the joy of studying the Torah, and 'the king' refers to God. In "He asked life of You, and You did give it him; length of days for ever and ever," we learn that King David only lived 72 years, and that these years were actually taken from Adam, who had a thousand years but only used nine hundred and thirty. Lastly Rabbi Yitzchak talks about the time when the temple will be rebuilt again in the future.

276. Rabbi Yitzchak then opened the discussion and said: "The king joys in Your strength, Hashem, and in Your salvation how greatly he rejoices. You have given him his heart's desire... He asked life of You..." (Tehilim 21:2-5). David sang this in praise of the Congregation of Yisrael, MALCHUT, which the Holy One, blessed be He gladdens with the joy of Torah called 'strength', as it is written, "Hashem will give strength to His people" (Tehilim 29:11). **THIS IS THE MEANING OF "THE KING JOYS IN YOUR STRENGTH..."** "The king joys" refers to the Holy One, blessed be He called 'king', as it is written, "and there was a king in Yeshurun" (Devarim 33:5).

277. "And in Your salvation how greatly he rejoices." This is the salvation of the right, WHICH IS CHASSADIM, as you say, "save with Your right hand" (Tehilim 60:7), and 'His right hand shall save him.' In "how greatly he rejoices (Heb. yagil)" an extra Yud IS WRITTEN, ('YAGIL' INSTEAD OF 'YAGEL'). It is the secret of the sign of the Holy Covenant, in which all rejoice, NAMELY YESOD. 'All' is said of the King, WHO IS ZEIR ANPIN.

278. "He asked life of You, and You did give it him; length of days for ever and ever" (Tehilim 21:5). We learned from here that King David had no life whatsoever, except what Adam gave him of his own. It was established that King David lived 72 years, the seventy years given him by the Holy One, blessed be He from the years of Adam, WHO HAD A THOUSAND YEARS TO LIVE, ACCORDING TO THE SECRET OF THE VERSE, "ON THE DAY THAT YOU EAT..." (BERESHEET 2:17). A DAY OF THE HOLY ONE, BLESSED BE HE LASTS A THOUSAND YEARS, BUT ADAM LIVED ONLY NINE HUNDRED THIRTY YEARS, AND THE SEVENTY HE GAVE TO KING DAVID. David lived upon them, and was given longevity in this world and in the World to Come. The verse, "He asked life of You, and You did give him" refers to this matter.

279. "His glory is great" (Tehilim 21:6), because He is great, as it is written, "great is our Master, and of great power" (Tehilim 147:5). Assuredly, ZEIR ANPIN is called 'great'. This is the secret of "And Elohim made the two great lights" (Beresheet 1:6). Surely they were great, EVEN MALCHUT, CALLED 'MOON', WAS AS GREAT AS ZEIR ANPIN, CALLED 'SUN'. With all that ZEIR ANPIN is called 'great' as it is said, "great is our Master, and of great power," BUT MALCHUT IS NOT CALLED 'GREAT', SINCE IT DIMINISHED. The Holy One, blessed be He is not called 'great', only by the words, "Great is Hashem, and highly to be praised in the city of our Elohim, in the mountain of His holiness" (Tehilim 48:2), MEANING THAT ZEIR ANPIN is great ONLY in the city of our Elohim, in the mountain of His holiness, WHICH IS MALCHUT.

276 פֶּתַח ר' יִצְחָק אֲבִתְרִיָּה וְאָמַר, יְי' בְּעֶזְרְךָ יִשְׁמַח מֶלֶךְ וּבִישׁוּעֶתְךָ מִה יִגִּיל מֶאֶד תֵּאוֹת לְבוֹ וְגו', חַיִּים שָׁאֵל מִמֶּךָ וְגו', שִׁירְתָּא דָּא לֹא אָמַר לָהּ דְּדוּד, אֲלֵא עַל תּוֹשִׁבְחָתָא דְּכִנְסַת יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא חֲדָי לָהּ בְּחִירוֹ דְּאוֹרֵייתָא, דְּאֶקְרִי עֹז, דְּכִתְיִב יְי' עֹז לְעַמּוֹ יִתֵּן וְגו'. יִשְׁמַח מֶלֶךְ: דָּא קוּדְשָׁא בְּרִיךְ הוּא דְּאֶתְקְרִי מֶלֶךְ, דְּכִתְיִב וַיְהִי בִישְׁרוֹן מֶלֶךְ.

277 וּבִישׁוּעֶתְךָ מִה יִגִּיל מֶאֶד, דָּא יִשׁוּעָה דִּימִינָא, כּד"א הוֹשִׁיעָה יְמִינְךָ וְעַנְנִי. וְתוֹשַׁע לֹו יְמִינוֹ. מִה יִגִּיל מֶאֶד, ו' יִתִּירָה, וְדָא אִיהוּ רִזָּא דְּבְרִית קְיָימָא קְדִישָׁא, דְּאִיהוּ חֲדוּה דְּכֻלָּא, וְכֻלָּא עַל הָאִי מֶלֶךְ אֲתָמַר.

278 חַיִּים שָׁאֵל מִמֶּךָ נִתַּת לֹו אֲרַךְ יָמִים עוֹלָם וְעַד. מִהֲכָא אֲוִלִימָנָא, דְּדוּד מִלְכָּא לֹא הוּוּ לִיה חַיִּים כָּלֵל, בַּר דְּאָדָם קְדָמָאָה יְהִב לִיה מְדִילִיָּה. וְהָא אֲוִקְמוּהּ, דְּדוּד דְּמִלְכָּא אֲתִקְיָים שְׁבַעִין שָׁנִין. וְאִינוּן ע' שָׁנִין יְהִב לִיה קוּדְשָׁא בְּרִיךְ הוּא מְאִינוּן שָׁנִין דְּאָדָם קְדָמָאָה, וּבָהוּ אֲתִקְיָים, וְאֲתִיִּיהִיב לִיה אֲוִרִיכוֹ דִּיּוֹמִין בְּהָאִי עֲלָמָא, וּבְעֲלָמָא דְּאַתִּי, וְעַל דָּא חַיִּים שָׁאֵל מִמֶּךָ נִתַּת לֹו.

279 גְּדוֹל כְּבוֹדוֹ, בְּגִין דְּאִיהוּ גְּדוֹל, דְּכִתְיִב גְּדוֹל אֲדוֹנֵנוּ וְרַב כַּח. וְדָאִי אֶקְרִי גְּדוֹל, וְרִזָּא דָּא, וַיַּעַשׂ אֱלֹהִים אֶת שְׁנֵי הַמְּאוֹרוֹת הַגְּדוֹלִים, גְּדוֹלִים הוּוּ וְדָאִי. וְעַכְ"ד, אִיהוּ אֶקְרִי גְּדוֹל, כִּמָּה דְּאֲתָמַר גְּדוֹל אֲדוֹנֵנוּ וְרַב כַּח. וְקוּדְשָׁא בְּרִיךְ הוּא לֹא אֶקְרִי גְּדוֹל, אֲלֵא בְּהָאִי, דְּכִתְיִב, גְּדוֹל יְי' וּמִהֲלֵל מֶאֶד בְּעִיר אֱלֹהֵינוּ הֵר קִדְשׁוֹ. כִּמָּה אִיהוּ גְּדוֹל, בְּעִיר אֱלֹהֵינוּ הֵר קִדְשׁוֹ.

280. "For You put blessings upon him forever" (Tehilim 21:7). For You put blessings upon him," because MALCHUT is a blessing of the whole world, and all the blessings of the world emerge from here. And it is a blessing. This is the secret of "and you shall be a blessing" (Beresheet 12:2), because here, IN MALCHUT, dwell all the blessings of above and hence they go into the whole world. It is therefore called 'a blessing'.

281. It is written here: "You make him glad" (Tehilim 21:7), and "Jethro rejoiced" (Shemot 18:9). IN THE LATTER VERSE THERE WAS JOY FOR THE REDEMPTION OF YISRAEL FROM EGYPT, IN THE FORMER ALSO FOR REDEMPTION, that the Holy One, blessed be He is destined to raise the Congregation of Yisrael, MALCHUT, from the dust, keep it in the secret of the right and renew it like the moon is renewed by the sun.

282. It is written, "You make him glad with Your countenance" (Tehilim 21:7) MEANING THAT he will be before You, gladly in front of You with the perfection achieved at the time, NAMELY, IN THE FUTURE. For at the time the Temple was destroyed, MALCHUT emptied of her fullness, as it is said, "she that has borne seven languishes" (Yirmeyah 15:9), and, "I shall be filled with her that is laid waste" (Yechezkel 26:2), FOR IN THE FUTURE SHE WILL BE RENEWED AGAIN.

29. "And they brought the Tabernacle to Moses"

We are told here of the time when Moses erected the Tabernacle and everything in it was brought before him. He was unable to enter into the Tent of Testimony because of the cloud that was in it. A comparison is drawn to a wife preparing herself and adorning herself for her husband, as Malchut comes to Zeir Anpin. We read of the prevalence of the color blue in the Tabernacle and are told of the 'plate of pure gold' that is inscribed "Holiness to Hashem."

283. Come and see: When Moses erected the Tabernacle, he checked all the crafts, that they were done properly. Then he erected it. All the crafts of the Tabernacle were brought before Moses one by one. This is the secret of the verse, "the virgins, her companions that follow her, shall be brought to you" (Tehilim 45:15). "Brought to you" is the same as "brought the Tabernacle to Moses" (Shemot 39:33). IT IS THE SECRET OF THE SEVEN MAIDENS BRINGING MALCHUT CALLED 'TABERNACLE' TO MOSES, WHO IS THE SECRET OF ZEIR ANPIN.

284. HE ASKS: Why did they bring the Tabernacle? AND HE ANSWERS it was then the time of espousals of Moses, ZEIR ANPIN, and therefore, they brought the Tabernacle, MALCHUT, to Moses, like a bride coming to the house of the groom. For first the bride should be brought to the groom, as it is written, "I gave my daughter to this man to wife" (Devarim 22:16). Then he comes to her, as said, "and went in to her" (Beresheet 38:2), and "Moses went into the Tent of Testimony" (Bemidbar 17:23), WHICH IS MALCHUT.

280 בִּי תְשִׁיתֵהוּ בְּרָכוֹת לְעֹד. בִּי תְשִׁיתֵהוּ בְּרָכוֹת, בְּגִין דְּהָא אִיהוּ בְּרָכְתָּא דְּכָל עֲלָמָא, וְכָל בְּרָכְאן דְּכָל עֲלָמָא מֵהֶכָּא נִמְקִי, וְדָא אִיהוּ בְּרָכָה. וְרָזָא דָּא, וְהִיא בְּרָכָה. דְּהָא הֶכָּא שְׂרִיאן כָּל בְּרָכְאן דְּלַעֲיֵלָא, וּמֵהֶכָּא נִמְקִי לְכָל עֲלָמָא, וְעַל דָּא אֶקְרִי בְּרָכָה.

281 תִּחְדְּהוּ בְּשִׂמְחָה, כְּתִיב הֶכָּא תִּחְדְּהוּ בְּשִׂמְחָה, וְכְתִיב הֵתֵם וַיִּחַד יִתְרוֹ, בְּגִין דְּזִמִּין קוּדְשָׁא בְּרִין הוּא לְאַקְמָא לָהּ לְבִנְסַת יִשְׂרָאֵל מֵעַמְרָא, וּלְאַתְקַמָּא בָּהּ בְּרָזָא דִּימִינָא, וּלְחֻדְתוּתִי לָהּ חֻדְתוּתָא דְּסִיְהָרָא בְּשִׂמְשָׁא.

282 כְּתִיב תִּחְדְּהוּ בְּשִׂמְחָה אֶת פָּנֶיךָ, אֶת פָּנֶיךָ, לְמַהוּי קַמֶּךָ, וּלְמַהוּי בְּחִירוֹ לְקַבֵּל אֲנַפְךָ, בְּהֵהוּא שְׁלִימוֹ דְּתַשְׁתָּלִים בְּהֵהוּא זְמָנָא. דְּהָא בְּזִמְנָא דְּאַתְחַרְבּ בִּי מִקְדָּשָׁא, אֶתְרַקִּינַת מְכָל מַה דְּאַתְמַלְוִיָּא. כִּד"א אֲמַלְלָה יוֹלְדַת הַשְּׁבַעָה. וְכְתִיב אֲמַלְאָה הַחֲרָבָה.

283 ת"ח, בְּהֵהוּא זְמָנָא דְּאוּקִים מֹשֶׁה יֵת מִשְׁכָּנָא, אֶסְתַּכַּל בְּכָל אֵינּוֹן עֲבִידָאן, דְּהוּוּ בְּדַקָּא יָאוּת, וְכִדִּין אוּקִים לִיה. וְכָל אֵינּוֹן עֲבִידָאן דְּהוּוּ בִּיה בְּמִשְׁכָּנָא, כָּל חַד וְחַד אֵייתִיאוּ לִיה לְמֹשֶׁה. וְרָזָא דָּא בְּתוֹלוֹת אַחֲרִיָּה רְעוּתִיָּה מוּבָאוֹת לָךְ. מוּבָאוֹת לָךְ דְּכְתִיב. וַיָּבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה.

284 אָמַאי וַיָּבִיאוּ אֶת הַמִּשְׁכָּן. בְּגִין דְּהָא בְּהֵיָא שְׁעָתָא, הוּוּא זְוֹנָא דְּמֹשֶׁה לְאַזְדוּגָא, וְעַל דָּא וַיָּבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה, כְּמַה דְּאֵייתִי כְּלָה לְבִי חֲתָן. בְּגִין דְּהָא בְּקֻדְמִיתָא אֶצְטְרִיךְ לְאַעֲלָא לְכָלָה לְגַבִּי חֲתָן, כִּד"א אֶת בְּתִי נָתַתִּי לְאִישׁ הַזֶּה לְאִשָּׁה. וּלְבִתֵּר אִיהוּ יִיתִי לְגַבָּהּ, דְּכְתִיב וַיָּבֵא אֶלֶּיהָ. וְכְתִיב וַיָּבֵא מֹשֶׁה אֶל אֶהֱל הָעֵדוּת.

285. It is written, "and Moses was not able to enter into the Tent of Testimony, because the cloud rested on it..." (Shemot 40:35). The sense is that it adorned itself as a woman prepares and adorns herself for her husband. And when she does so, it is not fit that her husband should enter to her. Therefore, "Moses was not able to enter into the Tent of Testimony because the cloud rested on it." For this reason "they brought the Tabernacle to Moses." Also, "Moses saw all the work..." (Shemot 39:43).

286. Come and see: In all the works of the Tabernacle the blue color was present, because it is adorned in the secret of all the colors, BEING THE SECRET OF THE BLACK LIGHT IN THE CANDLE UPON WHICH RESTS THE WHITE LIGHT. It is written, "and they made the plate of the holy crown of pure gold...and they tied to it a lace of blue" (Shemot 39:30). This we explained in the secret of the verse, "and you shall make a plate of pure gold, and engrave upon it, like the engravings of a signet, holiness to Hashem" (Shemot 28:36), "and wrote upon it a writing, like the engravings of a signet, Holiness to Hashem" (Shemot 39:30).

30. The traps

This section tells about the turning wheels of light that are called 'traps'. They are described as the 'judgments of the Left Column' and they travel and turn around the world. There is one great pillar thrust into the abyss, and stones within the abyss, and many wheels revolving around the pillar. We read that above the pillar is a wheel that is present in twelve thousand worlds and it revolves within the Tabernacle, it both turns and does not turn. In the Tabernacle is a crier who proclaims: 'beware of the turning wheel'. Rabbi Shimon says that anyone who understands may have access to the high secrets and the keys hidden within the holy Tabernacle. He ends by saying how happy those people are who put their strength in God and who are chosen by Him.
Tosefta (addendum)

287. In the high mysteries, NAMELY, THE HIGH LIGHTS, there are traps, THE JUDGMENTS OF THE LEFT COLUMN. These LIGHTS go up and down, and THE TRAPS remain at their place. THESE LIGHTS are turning wheels. They exist from the time that the dust was gathered. And the wheels turn around the world and circle it.

288. When they circle the deserts, the ruling of the receiving OF CHOCHMAH is within them. There is one wheel among them, which turns and turns not, present in twelve thousand worlds. It is in the midst OF THE WHEELS, rising and traveling among them.

289. Under that FOURTH wheel, stands one pillar, thrust into the great abyss. In THE GREAT ABYSS, stones roll within abysses, going up and down. That one pillar stands upon them, moving yet not moving, thrust from above to below. Two hundred and twenty other wheels are turning around that pillar.

285 וְהָכָא מַה כְּתִיב, וְלֹא יָכַל מֹשֶׁה לָּבֹא אֶל אֹהֶל מוֹעֵד כִּי שָׁכַן עָלָיו הָעֶנָן וְגו'. מֵאֵי טַעְמָא. בְּגִין דְּהוּת אִיהִי מִתְתַּקְנָא, כִּהְיִי אֶתְתָּא דְּאֶתְתַּקְנָת וְאֶתְקַשְׁטָת לְגַבֵּי בַעֲלָהּ, וּבַהֲיָא שְׁעָתָא דְּאִיהִי קָא מִתְקַשְׁטָת, לֹא אֶתְחַזִּי לְבַעֲלָהּ לֹאֲעֵלָא לְגַבָּהּ. וְעַד וְלֹא יָכַל מֹשֶׁה לָּבֹא אֶל אֹהֶל מוֹעֵד כִּי שָׁכַן עָלָיו הָעֶנָן בְּגִין כִּךְ וַיְבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה. עוֹד מַה כְּתִיב וַיֵּרָא מֹשֶׁה אֶת כָּל הַמְּלָאכָה וְגו'.

286 תָּא חֲזִי, בְּכָל עֲבִידִין דְּמִשְׁכְּנָא, בְּכָלְהוּ הוּה גִּוּוֹנָא דְּתַכְלָא. בְּגִין דְּתַכְלָא אִיהוּ גִּוּוֹנָא לְאֶתְעֵטְרָא בְּרָזָא דְּכָל גִּוּוִּין. מַה כְּתִיב וַיַּעֲשׂוּ אֶת צִיץ נֹזֵר הַקֹּדֶשׁ וְגו', וַיִּתְּנוּ עָלָיו פָּתִיל תְּכֵלֶת וְגו', וְהָא אוֹקְמוּהּ, בְּרָזָא דְּכְתִיב, וַעֲשִׂיתָ צִיץ זָהָב טָהוֹר וּפְתַחְתָּ עָלָיו פְּתוּחֵי חוֹתָם קֹדֶשׁ לָהּ. וַיִּכְתְּבוּ עָלָיו מִכְתָּב פְּתוּחֵי חוֹתָם קֹדֶשׁ לָהּ.

תוספתא

287 בְּרִזִּין עֲלָאִין. טַסְקוּרֵי קְמִיטִין שְׂכִיחִין, אֵלִין סֻלְקִין וְנִחְתִּין, וְאֵלִין קְיִמִּין בְּקִינְמִייהוּ. גִּלְגְּלִין דְּסַחְרָאן, הוּוּ קְיִמִּין מִהֵוּא זְמַנָּא דְּעַפְרָא אֶתְכַנִּישׁ. אִינוּן גִּלְגְּלִין סַחְרִין עֲלֵמָא, בְּסַחְרִינוּתָא.

288 סַחְרִינוּתָא דְּסַחְרִין מְדַבְּרִין, טִיפְסָרָא דְּקוּלְטָא בְּגִוּוּיָהּ. חַד גִּלְגְּלָא אִית בְּגִוּוּיָהּ, הָאִי גִלְגְּלָא סַחְרָא וְלֹא סַחְרָא. קְיִמָּא בְּתַרִּיסָר אֲלָפֵי עֲלָמִין. בִּינְיָהוּ שְׂכִיחַ, סֻלִּיק וְנָטִיל בְּגִוּוּיָהּ.

289 תַּחוֹת הָהּ גִּלְגְּלָא, קְיִמָּא חַד עֲמוּדָא דְּנַעֲיץ עַד תְּהוּמָא רַבָּא. בֵּיהּ, מִתְגִּלְגֵּלָאן אֲבָנִין גּוֹ תְּהוּמֵי, אִינוּן סֻלְקִין וְנִחְתִּין. הָהּ עֲמוּדָא קָאִים עֲלֵיָהּ, נָטִיל וְלֹא נָטִיל, נַעֲיץ מֵעֵילָא לְתַתָּא, סַחְרָאן מֵאֵתָן וְעֲשָׂרִין גִּלְגְּלִין אַחֲרָנִין, סַחְרָנִיה דְּהֵוּא עֲמוּדָא.

290. HE EXPLAINS: The other wheel above THE THRUST PILLAR, NAMELY THE FOURTH WHEEL, that is present in twelve thousand worlds, turns round within the Tabernacle, NUKVA OF ZEIR ANPIN, turning and turning not. That Tabernacle stands upon twelve thousand worlds. In it there is a crier proclaiming 'beware of the turning wheel'.

291. Whoever has understanding eyes, he may know and behold the Wisdom of his Master, and know most high matters, where the keys of his Master are found, hidden within the holy Tabernacle. They are happy in this world, and happy in the World to Come. Of them it is written, "happy is the man whose strength is in You, in whose heart are Your highways" (Tehilim 84:6), and "happy is the man whom You choose, and causes to approach to You, that he may dwell in Your courts: we will be satisfied with the goodness of Your house, Your Temple" (Tehilim 65:5).

(End of Tosefta)

31. The letters of Yud Hei Vav Hei are like the letters of Adonai

We are told that the mystery of the Tabernacle that is like the mystery of the Ark includes the secrets of the Holy Name Adonai, as can be seen in: "behold, the Ark of the Covenant of the Lord (Adon) of all the earth." Rabbi Shimon explains how the letters in Adonai are like the letters Yud Hei Vav Hei, and tells about their numerical significance. He says that the Tabernacle below on earth and the upper Tabernacle (Adonai) and the third Tabernacle that is even higher (Binah) are all comprised within each other "that the Tabernacle may be one."

292. Within the mystery of the Tabernacle are found high secrets of the Holy Name Adonai. The mystery of the Tabernacle resembles the supernal mystery of the Ark, as it is written, "behold, the Ark of the Covenant of the Master (Heb. adon) of all the earth" (Yehoshua 3:11). "The Master of all the earth" is the holy secret of the name Adonai. It reflects the Holy Name Yud Hei Vav Hei, because THE LETTERS ADONAI are like the letters YUD HEI VAV HEI.

293. HE EXPLAINS: Aleph OF ADONAI is like Yud OF YUD HEI VAV HEI, WHICH IS ABA. The mystery of the Yud FULLY SPELLED is like Aleph, FOR IN THE SHAPE OF THE LETTER ALEPH THERE IS YUD ABOVE, VAV IN THE MIDDLE AND DALET BELOW, NAMELY YUD (YUD-VAV-DALET). This was established. Dalet OF ADONAI is the secret of Hei OF YUD HEI VAV HEI, WHICH IS IMA, BECAUSE WHEN MALCHUT SERVES AS A GARMENT TO THE LEFT COLUMN OF IMA, IT IS CALLED 'DALET'. The one resembles the other, all in one mystery and manner. IT WAS EXPLAINED THAT Nun OF ADONAI is the secret of the letter Vav OF YUD HEI VAV HEI, WHICH IS TIFERET, THE CENTRAL COLUMN. And though VAV is male, and NUN is female, they were combined within one another, TIFERET OF ADONAI, WHICH IS MALCHUT, THE SECRET OF NUN, IS INCLUDED WITHIN TIFERET OF YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, THE SECRET OF VAV. It was explained that Nun and Vav are in the middle, combined together. NUN IS THE CENTER OF THE LETTERS NUMERICALLY COUNTED IN UNITS OF 'TENS', YUD (=TEN), CAF (=TWENTY), LAMED (=THIRTY), MEM, NUN, SAMECH, AYIN, PEI, TZADI, AND VAV IS THE CENTER OF THE LETTERS NUMERICALLY COUNTED IN UNITS OF ONE: ALEPH (=ONE), BET (=TWO), GIMEL, DALET, HEI, VAV, ZAYIN, CHET, TET. Hei OF YUD HEI VAV HEI is the secret of Yud OF ADONAI, WHICH IS MALCHUT, since THE YUD in here is little Chochmah called 'the Wisdom of Solomon'.

290 הָהוּא גִלְגָּלָא אַחֲרָא דְעֵלְיָהּ, דְּקָאִים בְּתֵרִיסָר אֲלֵמִי עֲלֵמָא, אִיהוּ סַחֲרָא גּוּ מִשְׁכָּנָא, סַחֲרָא וְלֹא סַחֲרָא. הָהוּא מִשְׁכָּנָא קָאִים עַל תֵּרִיסָר אֲלֵמִי עֲלֵמִין, בֵּיה קֵינְמָא הָהוּא בְּרוּזָא, דְּקָרִי אִסְתַּמְרוּ מִגִּלְגָּלָא דְסַחֲרָא.

291 מֵאֵן דְּאִיהוּ מֵאֲרִי דְעֵינִין בְּסַכְלָתֵנוּ, וְנִדְעַ וְיִסְתַּכַּל בְּחֻכְמָתָא דְמֵאֲרִיָּהּ, וְיִנְדַע דְּאֵינוּן מְלִין עֲלָאִין, דְּמִפְתָּחֵן דְּמֵאֲרִיָּה קֵינְמֵן תַּמּוֹן, דִּי אֵינוּן טְמִירָאֵן גּוּ מִשְׁכָּנָא קְדִישָׁא. זַכָּאִין אֵינוּן בִּהְיֵי עֲלֵמָא, וְזַכָּאִין אֵינוּן בְּעֲלֵמָא דְאֵתִי, עֲלִיָּהּ בְּתִיב אֲשֶׁרִי אֲדָם עוֹז לוֹ בְּכָּ מַסְלוֹת בְּלִבָּבָם. אֲשֶׁרִי תִבְחַר וְתִקְרַב יִשְׁכּוֹן חֲצִרֶיךָ נִשְׁבַּעָה בְּטוֹב בֵּיתְךָ קְדוֹשׁ הַיְכָלְךָ.

(ע"כ תוספתא)

292 בְּרִזָּא דְּמִשְׁכָּנָא קֵינְמֵן רִזִּין עֲלָאִין, בְּרִזָּא דְשִׁמָּא קְדִישָׁא אֲדֹנִי, הָאִי אִיהוּ רִזָּא דְּמִשְׁכָּנָא, בְּגוּנָא רִזָּא עֲלָאָה, רִזָּא דְאַרְוֵנָא, בְּמָה דְכְּתִיב הִנֵּה אֲרוֹן הַבְּרִית אֲרוֹן כָּל הָאָרֶץ. אֲרוֹן כָּל הָאָרֶץ, דָּא הוּא רִזָּא קְדִישָׁא דְשִׁמָּא דְאַלֶּף דַּלֶּת נוּן יוֹד. וְדָא הוּא בְּגוּנָא דְרִזָּא דְשִׁמָּא קְדִישָׁא עֲלָאָה יוֹד. וְאֵתוּן אֵלִין בְּגוּנָא דְאַלִּין.

293 א' אִיהוּ י', רִזָּא דִּיּוֹד בְּגוּנָא דָּא א', וְהָא אֻקְמוּהּ. ד', אִיהוּ רִזָּא ה', וְדָא בְּגוּנָא דְדָא, וְכָלָא בְּגוּנָא וְרִזָּא חֲדָא. נ', אִיהוּ רִזָּא דָּאֵת ו', וְאֵע"ג דְּדָא דְכָר, וְדָא נֻקְבָּא. אָבֵל דָּא אֲתַכְלִיל בְּדָא, וְהָא אֻקְמוּהּ ן' ו' אִיהוּ בְּאַמְצִיעִיתָא, בְּגִין דְּאִיהוּ כָלָלָא חֲדָא. ה' אִיהוּ רִזָּא דָּאֵת י', בְּגִין דְּהִכָּא, דָּא אִיהוּ חֻכְמָה זְעִירָא, דְּאִקְרִי חֻכְמַת שְׁלֵמָה.

294. The letters are comprised within one another, THE FOUR LETTERS OF ADONAI INCLUDED WITHIN THE FOUR LETTERS YUD HEI VAV HEI. They all belong to the same principle, including the one in the other, everything being one. Everything is one mystery by the holy letters. Therefore, the Tabernacle below on earth is based on the secret of the upper Tabernacle, WHICH IS MALCHUT CALLED 'ADONAI', and that upper Tabernacle is in the secret of yet another Tabernacle superior to all, WHICH IS BINAH. All are comprised within one another so as to form one whole. Hence it is written, "that the Tabernacle may be one" (Shemot 26:6).

294 וְאֶתְכִלְיוּ אֶתְוֹן אֵלֶיךָ בְּאֵלֶיךָ, וְכָלֹא אִיהוּ רָזָא חֲדָא, כְּלִילֵן אֵלֶיךָ בְּאֵלֶיךָ, וְכָלֹא חֲדָא, וְכָלֹא אִיהוּ רָזָא חֲדָא, בְּאֶתְוֹן קְדִישִׁין. וְעַל דָּא מְשַׁכְּנָא דְלִתְתָּא בְּאַרְעָא, קִיּוּמָא בְּרָזָא דְמְשַׁכְּנָא עֲלָאָה, וְהָהוּא מְשַׁכְּנָא עֲלָאָה, קִיּוּמָא בְּרָזָא דְמְשַׁכְּנָא אַחֲרָא עֲלָאָה עַל כָּלֹא. וְכָלֹא אִיהוּ כְּלִיל דָּא בְּרָא לְמַהוּי חֲדָא, וְעַל דָּא כְּתִיב, וְהָיָה הַמִּשְ�כָּן אֶחָד.

32. "And Moses erected the Tabernacle"

Rabbi Shimon tells us that there is another Tabernacle above like the one that Moses erected on the earth. The 'wise men' in "and all the wise men, that carried out all the work of the sanctuary..." who labor on the Tabernacle above are the directions of Zeir Anpin, these directions are the paths to the sea, Malchut. Betzalel worked from the right and Aholiav worked from the left, just as the higher Tabernacle is built from the right and left sides of Zeir Anpin. We learn that on the day the Tabernacle was finished death was removed from the world, or at least it lost its dominion. The angel of death will not be removed from the world altogether until the return of Messiah. Then "He will swallow up death forever." Rabbi Yehuda next tells us that when Yisrael made the golden calf, Moses pitched his tent outside the camp so that holiness would not be defiled by their unholy actions. He says that when Jerusalem is finally fulfilled the evil Tyre will be in ruins.

295. It is written, "Amalek was the first of the nations, but his latter end shall be everlasting perdition" (Bemidbar 24:20). Come and see: When the Tabernacle was erected, it was erected by Moses, as we learned from the verse, "And Moses erected the Tabernacle" (Shemot 40:18). No one could raise it up until MOSES raised it up. It is LIKE a queen, whom no one has permission to raise up save her husband. Also here, all the craftsmen came to erect the Tabernacle, but could not until Moses came, WHO IS A CHARIOT OF ZEIR ANPIN, THE HUSBAND OF THE QUEEN, and raised it up, for he is the landlord.

295 בְּתִיב רֵאשִׁית גּוֹיִם עֲמֶלֶךְ וְאַחֲרֵיתוֹ עֲרֵי אוֹבֵד. ת"ח, בְּיוֹמָא דְאַתְקֵם מְשַׁכְּנָא, דְּאָקִים לִיה מֹשֶׁה, כְּמָה דְאַתְמַר, דְּכְתִיב וַיָּקֶם מֹשֶׁה אֶת הַמִּשְׁכָּן, דְּלֹא הָיָה יָכִיל לְמִיקָם, עַד דְּאָקִים לִיה אִיהוּ. לְמִטְרוֹנִיתָא, דְּלִית רִשׁוֹ לְבַר נֶשׁ אַחֲרָא לְמִיקָם לָהּ אֲלֵא בַּעֲלָהּ. אוּף הָכִי, כָּל אֵינּוֹן אוּמָנִין, כְּלָהּ אֲתִי לְאַקְמָא מְשַׁכְּנָא, וְלֹא יָכִיל לְמִיקָם עַל יַדִּיהוּ, עַד דְּאַתָּא מֹשֶׁה, וְאָקִים לִיה, בְּגִין דְּאִיהוּ מְאָרִיָּה דְּבִיתָא.

296. Since Moses erected the Tabernacle below, another Tabernacle was raised above. It is explained, that it is written, "was erected" (Shemot 40:17), not mentioning by whom, because it was erected out of the secret of the upper world, hidden and concealed, by the hands of the mystery of Moses, WHO IS ZEIR ANPIN, to be perfected together with him.

296 בֵּינָן דְּאָקִים מֹשֶׁה יֵת מְשַׁכְּנָא לְתַתָּא, אֲתָקֵם מְשַׁכְּנָא אַחֲרָא לְעִילָא, כְּמָה דְּאוּקְמוּהָ, דְּכְתִיב הִוָּקֵם, וְלֹא פְרִישׁ עַל יְדָא דְמָאן, דְּלֹא אֲתָקֵם אֲלֵא מִרְזָא דְעֲלָמָא עֲלָאָה, דְּאִיהוּ סְתִים וְגִנְיֹז, עַל יְדָא דְרָזָא דְמֹשֶׁה, בְּגִין לְאַתְתַּקְנָא בְּהָרִיָּה.

297. It is written above: "and all the wise men, that carried out all the work of the sanctuary..." (Shemot 36:4). HE ASKS: IF THIS REFERS TO THE TABERNACLE ABOVE, who then are the wise men that carry out THE WORK OF THE SANCTUARY THERE? HE ANSWERS: These are right, left, and all the rest of the directions OF ZEIR ANPIN, which are the paths and ways that gather in the sea, WHICH IS MALCHUT, THE SECRET OF THE TABERNACLE, to fill it up. It is they who built and prepared the Tabernacle above.

297 מַה כְּתִיב לְעִילָא, וַיָּבֹאוּ כָּל הַחֲכָמִים הָעוֹשִׂים אֶת כָּל מְלָאכַת הַקֹּדֶשׁ וְגו', מֵאֵן אֵינּוֹן חֲכָמִים הָעוֹשִׂים. אֵלֶיךָ אֵינּוֹן יְמִינָא וּשְׂמָאלָא, וְכָל שְׂאֵר סְטָרִין, דְּאֵינּוֹן אוּרְחִין וּשְׁבִילִין לְאַעֲלָא גּוֹ יְמָא, וּלְמַלְיָא לִיה, וְאֵינּוֹן עֲבְדוּ מְשַׁכְּנָא לְעִילָא, וְאַתְקִינוּ לִיה.

298. THE TABERNACLE BELOW was built in the same manner. Betzalel and Aholiav worked, one on the right side, CHASSADIM, and the other on the left side, CHOCHMAH. Betzalel was of the right and Aholiav of the left, this one of the tribe of Judah, THE RIGHT SIDE OF MALCHUT, and that one of the tribe of Dan, OF THE LEFT. THEY CORRESPOND TO THE RIGHT AND LEFT SIDES OF ZEIR ANPIN. After them, "every wise hearted man" (Ibid. 1), "and all the wise men, that carried out," CORRESPONDING TO THE OTHER SIDES OF ZEIR ANPIN. And we explained that all IN THE TABERNACLE BELOW was like THE TABERNACLE above.

299. On the day the Tabernacle was erected, death was removed from the world. Do not say 'removed' but that death disappeared from the world and lost its dominion. And as we explained, the Evil Inclination, THE ANGEL OF DEATH, would not be removed from the world until King Messiah will come and the Holy One, blessed be He will rejoice in His doings. Then "He will swallow up death forever" (Yeshayah 25:8). When the Tabernacle was erected by Moses, the strength of Evil Inclination departed and became subdued, and lost its power. At that time, Samael separated the strength of the harshness of the left from the strength of the evil serpent, so it could not rule over the world, nor join man and lead him astray.

300. Rabbi Yehuda said: When Yisrael made the golden calf, "Moses would take the tent, and pitch it outside the camp" (Shemot 33:7). The sense thereof is that he saw the Evil Inclination walking among them, and he said, 'the side of holiness shall not dwell within the side of defilement'. Rabbi Elazar said: As long as the side of holiness has dominion, the side of defilement does not, and is subdued before HOLINESS. From here we learn that when Jerusalem will be full, the evil Tyre shall be in ruins.

33. The secret of the camel

Rabbi Yehuda wonders why Rebecca got down from the camel when she saw Isaac coming, and if it was because she saw how beautiful he was. Rabbi Shimon says that when she met Isaac it was Minchah time, during which there is a strict Judgment. She saw that this was symbolized by the camel as the secret of death. Rabbi Shimon explains how the camel (gamal) is like requital (gmulo), and says that the camel is all-devouring and all-exterminating, always ready to work against men, just like judgment and death. He says that the camel brought death into the world by inciting Adam and Eve to eat from the Tree of Knowledge. The camel's rider is Samael who came to confuse and bring death to everyone, Adam attracted him and then Samael led them all astray. Therefore Rivkah got off the camel because she saw that Isaac had strict Judgment attached to him. Rabbi Shimon also mentions the dross of gold that is another aspect of strict judgment.

301. He opened the discussion with the verse: "and she said to the servant, 'What man is this that walks in the field to meet us?' And the servant said..." (Beresheet 24:65). In the preceding verse it is written, "And Rivkah lifted up her eyes, and when she saw Isaac, she alighted from the camel" (Ibid. 64). HE ASKS: Why is this verse in the Torah, and is it because she saw the beauty of Isaac that she alighted from the camel?

298 כְּגֹוֹנָא דָא לְתַתָּא, וְעָשָׂה בְּצִלָּל וְאַהֲלִיאב, דָּא בְּסֵטֶר וּמִינָא, וְדָא בְּסֵטֶר שְׂמָאלָא, בְּצִלָּל לִימִינָא, וְאַהֲלִיאב לְשְׂמָאלָא, דָּא מִיְהוּדָה, וְדָא מִדָּן, וּלְבַתֵּר וְכָל אִישׁ חֶכֶם לֵב, וַיָּבֹאוּ כָּל הַחֲכָמִים הָעוֹשִׂים, וְהָא אוֹקִימָנָא, וְכָלָא כְּגֹוֹנָא דְלַעִילָא.

299 בְּהוּא יוֹמָא דְאַתְקָם מְשַׁכְנָא, אֲתַבְטַל מוֹתָא מַעְלָמָא. אֲתַבְטַל לָא תִימָא, אֶלָּא אֶסְתַּלַּק מַעְלָמָא, דְּלָא יָכִיל לְשַׁלְטָאָה. כְּמָה דְאוֹקִימָנָא. בְּגִין דְּלָא יִתְבְּטַל יֵצֶר הָרַע מַעְלָמָא, עַד דִּינִי מְלָכָא מְשִׁיחָא, וְקוּדְשָׁא בְּרִיךְ הוּא יַחְדֵּי בַּעֲבֹדָיו וְכַדִּין בְּלַע הַמּוֹת לְנִצָּחַ. כִּד אֲתַקָּם מְשַׁכְנָא ע"י דְּמֹשֶׁה, כְּדִין אֲתַפְרֶשֶׁת חֵילָא דִּיֵּצֶר הָרַע, וְאַתְכַּפִּיָּא, וְלָא הוּא יָכִיל לְשַׁלְטָאָה. בְּהוּא שְׁעָתָא, אֲתַפְרֶשׁ סַמָּא"ל, תְּקִיפָא רֹגְזָא דְשְׂמָאלָא, מַעַל תּוֹקְפָא דְחוּיָא בִּישָׁא, וְלָא יָכִיל לְשַׁלְטָא עַל עַלְמָא, וְלָא יָכִיל לְאַתְחַבְרָא בֵּיהּ בְּבֵר נָשׁ, וּלְמַסְטֵי לִיהּ.

300 רַבִּי יְהוּדָה אָמַר, כִּד עָבְדוּ יִשְׂרָאֵל יֵת עֲגֹלָא, מַה בְּתִיב וּמֹשֶׁה יִקַּח אֶת הָאֵהָל וְנָטָה לוֹ מִחוּץ לַמִּחֲנֶה. מַאי טַעְמָא. בְּגִין דְּחָמָא יֵצֶר הָרַע דִּהוּא אֲזִיל בִּינִיּוּהוּ. אָמַר מֹשֶׁה, סֵטְרָא דְקִדּוּשָׁה לָא תִשְׁרִי בְּגוֹ סֵטְרָא דְמַסָּאבָא. רַבִּי אֱלֵעָזָר אָמַר, כָּל זִמְנָא דְסֵטְרָא דְקִדּוּשָׁה שְׁלֵטָא, סֵטְרָא מַסָּאבָא לָא יָכִיל לְשַׁלְטָאָה, וְאַתְכַּפִּיָּא קַמִּיהּ. וְעַל דָּא תִנִּינֹן, כָּל זִמְנָא דִּירוּשָׁלַם תִּהְיֶה מְלָאָה, צוּר חֵיבָא יִהְיֶה חֲרֵבָה.

301 פְּתַח וְאָמַר, וְתֹאמַר אֶל הָעֶבֶד מִי הָאִישׁ הַלֹּזֵה הַהוּלֵךְ בְּשָׂדֶה לְקִרְאֵינוּ וַיֹּאמֶר הָעֶבֶד וְגו'. מַה בְּתִיב לַעִילָא, וְתִשָּׂא רִבְקָה אֶת עֵינֶיהָ וְתִרָא אֶת יִצְחָק וְתַפּוּל מַעַל הַגְּמֵל. הָאִי קָרָא אֲמָאִי אֶצְטְרִיךְ לְמַכְתָּב בְּאוֹרֵייתָא. וְתו, וְכִי בְּגִין דְּחָמָא שְׁפִירוּ דִּיִּצְחָק אֲתַרְבִּינָת מַגְמָלָא.

302. HE RESPONDS: This verse contains a mystery. Come and see: When Rivkah met Isaac, it was Minchah time, and at that time, a strict Judgment bestirs itself in the world. She saw the rigor of harsh Judgment, and that its lower part ends in a camel. This is the secret of death. Hence she alighted from the camel, for when harsh Judgment is watching, that camel is strengthened. That is why she slipped off and did not remain seated.

302 אֵלָא, הָאִי קָרָא רְזָא אִיהוּ. ת"ח, בְּשַׁעְתָּא דְּמִטָּאָת רַבָּקָה לְגַבֵּי דִּינְחָק, שַׁעְתָּא דְּצִלּוֹתָא דְּמִנְחָה הוּהּ, וּבִהְיוּ זְמַנָּא דִּינָא אֲתֵר בְּעִלְמָא, וְחֻמָּאָת לִיה בְּרוּגְזָא דִּינָא קִשְׂיָא, וְחֻמָּאָת דִּהָא סִינִים דְּרוּגְזָא קִשְׂיָא אִיהוּ גַּמְלָא לְתַתָּא, וְדָא אִיהוּ רְזָא דְּמוֹתָא, וּבְגִין כֵּךְ אֲתַרְכִּינִת וְאַשְׁמִיטִת גְּרָמָה מִהֶהוּא גַּמְלָא. דִּהָא כֵּךְ אֲסַתְבֵּל דִּינָא קִשְׂיָא, הֶהוּא גַּמְלָא אֲתַתְקַף. וּבְגִין כֵּךְ אֲשְׁמִיטִת גְּרָמָה מִינָהּ, וְלֹא יִתְבַּת תַּמָּן.

303. Come and see: This camel (Heb. gamal) is the secret of the verse, "and that which he has given (Heb. gmulo) He will pay him back" (Mishlei 19:17), FOR GAMAL (ENG. 'CAMEL') IS SIMILAR TO GMUL (ENG. 'REQUITAL'), WHICH REFERS TO the requital to the wicked, as said, "Alas! It shall be ill with the wicked, for according to the deserving (Heb. gmul) of his hands shall be done to him" (Yeshayah 3:11). This is a camel: all-devouring and all-exterminating, always ready against men. Therefore, whoever sees a camel in his dream, he is shown that death was decreed upon him, but he was saved.

303 תָּא חֲזִי, הָאִי גַּמְלָא, הֵינֵנוּ רְזָא דְּכִתִּיב וּגְמוּלוֹ יִשְׁלַם לוֹ, דָּא גַּמּוּל דְּאִינוּן חֲזִיבִינָא, דְּכִתִּיב אוֹי לְרָשָׁע רַע כִּי גַּמּוּל יִדְּיו יַעֲשֶׂה לוֹ. וְהָאִי אִיהוּ גַּמְלָא, דְּקִיּוּמָא לְאַכְלָא כֻּלָּא, וְלִשְׂיַצָּאָה כֻּלָּא. וְהָאִי אִיהוּ זְמִין תְּדִיר לְקַבֵּל בְּנֵי נָשָׂא. וּבְגִין כֵּךְ הָאִי מֵאֵן דְּחִמִּי בְּחֻלְמִיָּה גַּמְלָא, אֲחֻמִּיו לִיה מוֹתָא דְּאֲתַגְזֶרֶת עָלֶיהָ, וְאַשְׁתִּיב מִנָּהּ.

304. Come and see: The side of defilement is called 'CAMEL', because it brought death to the whole world, and instigated Adam and his wife TO THE TREE OF KNOWLEDGE OF GOOD AND EVIL. His rider is Samael, come to confuse the world and cause death to all. Hence, he became ruler over everything. It was Adam, who drew him, and once he did, he was drawn after them, until he led them astray. For that reason Solomon said: "and come not nigh the door of her house" (Mishlei 5:8), for whoever approaches her house, she comes out and attaches herself and is drawn to him.

304 תָּא חֲזִי, הָאִי סֵטְרָא דְּמִסְאָבָא אֲקָרִי הֶכִּי, דְּגָרִים מִיָּתָא לְכָל עֲלָמָא, וְהָאִי הוּהּ דְּאַסְטִי לְאַדָּם וְלֵאחֲתָנִיָּה, וְהֶהוּא דְּרָכִיב עָלֶיהָ אִיהוּ סַמְאֵל, וְאִיהוּ אֲתָא לְמַטְעֵי עֲלָמָא, וְגָרַם מוֹתָא לְכָלָא. וּבְגִין כֵּךְ אֲתָא וְשָׁלִיט עַל כֻּלָּא. אָדָם אִיהוּ אֲמַשְׁיַךְ לִיה לְגַבִּיָּהּ, וְכִיוֹן דְּאִיהוּ אֲמַשְׁיַךְ לִיה לְגַבִּיָּהּ, כְּדִין אִיהוּ אֲתַמְשֵׁךְ אֲבַתְרִיָּהּ, עַד דְּאַסְטִי לוֹן. וּבְגִין כֵּךְ אֲמַר שְׁלָמָה, וְאַל תִּקְרַב אֶל פֶּתַח בֵּיתָהּ, דְּכָל מֵאֵן דְּאֲתַקְרִיב לְבֵיתָהּ, כְּדִין אִיהִי נִפְקַת וּמִתְקַשְׁרַת וְאַתְמַשְׁכַּת אֲבַתְרִיָּהּ.

305. Therefore, Rivkah saw ISAAC, with strict Judgment attached to him, and when she saw that he is in the secret of harsh Judgment, and that from that side another harsh Judgment comes from the dross of gold, she immediately "alighted from the camel" to break from the Judgment of that dross. It is written, "the voice of Hashem rendering recompense to His enemies" (Yeshayah 66:6), NAMELY, from that filth.

305 וְעַל דָּא רַבָּקָה, כֵּךְ חֻמָּאָת דִּהּוּהּ לִיה לְאֲתַדְבָּקָא בְּסֵטְרָא דִּינָא קִשְׂיָא. כִּיוֹן דְּחֻמָּאָת לִיה לִינְחָק בְּרְזָא דִּינָא קִשְׂיָא, וְחֻמָּאָת דִּמֶהֶהוּא סֵטְרָא נִפְקַ דִּינָא אַחְרָא תְּקִיפָא, מְזוּהָמָא דְּדִהָבָא, כֵּךְ חֻמָּאָת הָאִי, מִיַּד וְתַפּוּל מַעַל הַגַּמְלָא, בְּגִין לְאַתְרַפּוּי מִן דִּינָא מִהֶהוּא זוּהָמָא. כְּתִיב קוֹל יְיָ מִשְׁלָם גְּמוּלָא לְאוֹיְבָיו, מִהֶהוּא זוּהָמָא.

34. The dross of gold

Rabbi Yehuda wonders why Yisrael chose a calf to make from the gold and not something else, and he wonders who chose it as an image for Elohim. Rabbi Shimon tells how the chieftain who is in charge of the strength of the sun looks like a calf and it is the sun that generates the red gold on earth. He says that red is the spirit of unholiness, and it is also the evil serpent that Samael rides on. He draws a distinction between 'this', referring to the Holy Spirit, and 'these', referring to the spirit of unholiness, 'this' and 'these' being found in many verses of the Torah.

306. Come and see: When Yisrael did what they did, and committed that sin, why did they choose a calf, and not something else? If you say they chose the calf, this is not so. They only said, "Arise, make us Elohim, which shall go before us" (Shemot 32:1), and Aaron wanted to detain them. WHO THEN CHOSE THE CALF?

307. HE REPLIES: Assuredly this was done properly. For from the side of gold, THE LEFT COLUMN, the dross comes out when the gold is refined. From THE DROSS OF GOLD are spread all the aspects of the left, the fusion of the refuse, spread to different directions. They are all of a red color, the hue of gold found in the mountains, when the sun is strong. For the strength of the sun shines upon the gold and generates it on earth. The chieftain, in charge of the strength of the sun, resembles a calf in his looks, and is called "the destruction that wastes at noonday" (Tehilim 91:6). The red fusion of the gold is coming out of the calf, NAMELY, THAT CHIEFTAIN, AND ALSO all those coming from that red, which is the spirit of unholiness, AND ALSO all those issuing from that spirit of unholiness and spreading in the world. THEREFORE, THE CALF WAS MADE BY THE FUSION OF THE GOLD THAT AARON THREW INTO THE FIRE.

308. The spirit of unholiness is the evil serpent, upon which rides SAMAEEL, a male and a female called 'these', so called for appearing in the world in all their several aspects. The Holy Spirit is called 'this' (Heb. zot, fem.), the secret of the Covenant, the holy sign always found on men, NAMELY, THE CROWN OF YESOD. It is also CALLED 'this' (Heb. ze, masc.), as it is written, "this is Hashem" (Yeshayah 25:9), and "this is my El" (Shemot 15:2). But the others are called 'these', as it is written, "these are your Elohim, Yisrael" (Shemot 32:4), and "these may forget" (Yeshayah 49:15), REFERRING TO THE MAKING OF THE GOLDEN CALF, "yet I (the secret of 'this') shall not forget you" (Ibid.). It is also written, "for these I weep" (Eichah 1:16), because the sin OF THE CALF CALLED 'THESE' caused them much weeping.

309. Another explanation OF THE VERSE "for these I weep": because the place CALLED 'THESE' was given permission to rule over Yisrael and destroy the Temple, it is written, "for these I weep." The secret of the matter is that "for these" is the side of defilement CALLED 'THESE', which was given permission to rule. "I weep" refers to the Holy Spirit, NAMELY MALCHUT, called 'I'.

306 תָּא חֲזִי כִּד עֲבִדוּ יִשְׂרָאֵל הָהוּא עֹבְדָא, וְגִרְמוּ לָהּהוּא חֹבָא, מֵאֵי טַעְמָא עֵגֶל, וְלֹא סִטְרָא אַחֲרָא. וְאֵי תִימָא, דְּאִינוּן בְּרִירוּ עֵגֶל, לֹא הָכִי. אֵלֹא אִינוּן אֲמִרוּ, קוּם עֲשֵׂה לָנוּ אֱלֹהִים אֲשֶׁר יִלְכוּ לִפְנֵינוּ, וְאַהֲרֹן רְעוּתִיהָ הָוָה לֹא־עֲבָבָא לוֹן.

307 אֵלֹא וְדֵאֵי עֲבִידְתָּא אֲתַעְבִּיד כִּדְקָא חֲזִי, דְּהָא מִסִּטְרָא דְּדִהָבָא, נִפְקָא סוּסְפִיתָא, כִּד אֲתַבְרִיר דְּדִהָבָא, וּמִתְמָן מִתְפָּשְׁטִי כָּל אִינוּן סִטְרֵי שְׂמָאֵל, דְּאִינוּן הַתּוֹכָא דְּהָהוּא סוּסְפִיתָא דְּדִהָבָא, וּמִתְפָּרְשָׁן לְכַמָּה סִטְרִין. וְכָל אִינוּן דְּאִית לוֹן חִיזוּ סוּמְקָא, גּוּון דְּדִהָבָא קִימָא בְּטוּרִי, כִּד שְׂמָשָׁא בְּתוֹקְפִיהָ, בְּגִין דְּתוֹקְפָא דְּשְׂמָשָׁא אַחֲזִי דְּדִהָבָא, וְאוֹלִיד לִיהָ בְּאַרְעָא. וְהָהוּא דְּמִמְנָא בְּהָהוּא תוֹקְפָא דְּשְׂמָשָׁא, חִיזוּ דִּילִיהָ בְּעֵגֶל, וְאִקְרִי קֶטֶב יִשׁוּר צִהָרִים, וְדָא נִפְקָא מִגּוֹ עֵגֶל הַתּוֹכָא סוּמְקָא דְּדִהָבָא, וְכָל הָנִי אֲתִינן מֵהָהוּא סִטְרָא סוּמְקָא, רוּחַ מִסְאָבָא, דְּכָל אִינוּן דְּמִתְפָּרְשִׁי מִרוּחַ מִסְאָבָא מִתְפָּשְׁטִי בְּעֵלְמָא.

308 וְהֵאֵי רוּחַ מִסְאָבָא, אִיהוּ חוּזָא בִּישָׁא. וְאִית מֵאֵן דְּרָכִיב עֲלִיהָ, וְאִינוּן דְּכַר וְנוֹקְבָא. וְאִקְרוּן אֵלֹהִי, דְּאִינוּן מִזְדַּמְנִין בְּעֵלְמָא, בְּכָל אִינוּן סִטְרִין דְּלֵהוּן. וְרוּחַ קוּדְשָׁא אִקְרִי זֹאת, דְּאִיהִי רְזָא דְּבְרִית, רְשִׁימָא קְדִישָׁא דְּאַשְׁתַּכַּח תְּדִיר עֲמִיהָ דְּב"נ. וְכֵן זֶה יִי, זֶה אֵלֹהִי, אֲבָל אֵלִין אִקְרוּן אֵלֹהִי, וְעַל דָּא בְּתִיב, אֵלֹהִי אֱלֹהֵיךָ יִשְׂרָאֵל. וּבִג"כ בְּתִיב, גַּם אֵלֹהִי תִשְׁכַּחְנָה. וְאַנְכִי רְזָא דְּזֹאת, לֹא אֲשַׁכַּח. וּבְתִיב עַל אֵלֹהִי אֲנִי בּוֹכִיהָ, דְּהָהוּא חֹבָא גְרִים לְמַבְכִּי לוֹן כְּמָה בְּכִינן.

309 ד"א עַל אֵלֹהִי אֲנִי בּוֹכִיהָ. מ"ט. בְּגִין דְּאֲתִיְהִיב רְשׁוּ לְאַתֵּר דָּא לְשַׁלְטָאָה עַל יִשְׂרָאֵל, וּלְחַרְבָּא בֵּי מִקְדָּשָׁא. וּבְגִין דְּאֲתִיְהִיב לוֹן רְשׁוּ לְשַׁלְטָאָה, בְּתִיב עַל אֵלֹהִי אֲנִי בּוֹכִיהָ, רְזָא דְּמִלָּה עַל אֵלֹהִי דָּא סִטְרָא דְּמִסְאָבָא דְּאֲתִיְהִיב לוֹן רְשׁוּ לְשַׁלְטָאָה. אֲנִי בּוֹכִיהָ דָּא רוּחַ קוּדְשָׁא דְּאִקְרִי אֲנִי.

310. And if you say, "these are the words of the covenant" (Devarim 28:69), is written AS CHASTISEMENT, HE ANSWERS: Assuredly so, FOR HERE ALSO THERE IS AN ALLUSION TO THE OTHER SIDE, because all these curses have existence only in 'these', where are all the curses are found as explained THAT THE OTHER SIDE is damned, as it is written, "you are cursed above...every beast" (Beresheet 3:14). For that reason 'these' precede, referring to whoever transgresses "the words of the covenant." ALSO, "these are commandments, which Hashem commanded Moses" (Vayikra 27:34), for the precepts of the Torah purify man so he would not stray to the path OF 'THESE', but beware of them, and stay away from them.

311. You may say "these are the generations of Noah, Noah..." (Beresheet 6:9). Assuredly, THE OTHER SIDE WAS THERE TOO, because he begot Ham, the father of Canaan, upon which it is written, "cursed be Canaan" (Beresheet 9:25). This is the secret of writing 'these', THAT HE IS CURSED.

312. Hence they are all the fusion of the dross of gold. And Aaron offered gold, which is of his own side, THE ASPECT THEREOF included in the strength of fire, MEANING THAT RIGHT IS INCLUDED IN THE LEFT, AND THEREFORE, AARON, WHO IS RIGHT WAS COMPRISED WITHIN THE LEFT, WHICH IS THE STRENGTH OF FIRE. And all is one. This side, LEFT, is gold and fire.

35. The calf

We learn that the golden calf gave the spirit of unholiness a place of focus in which it could strengthen. Furthermore, even though Yisrael had been free of death from the time they stood upon Mount Sinai they now brought death upon themselves and upon all future generations. We are told that Aaron had to be purified for seven days because if it were not for him the golden calf would not have existed. Rabbi Shimon says that the golden calf is from the left side. Yisrael had drawn upon itself the evil inclination with their worship of the calf, and when they wanted to become purified again they had to offer a goat, the goat being a part of the evil inclination. Next we are told that when the calf was made, as in: "I threw it into the fire, and there came out this calf," it was made by sorcerers. Rabbi Shimon tells us of successful and unsuccessful sorcerers, some men are fit for sorcery and some are not. In the event of the creation of the golden calf, everything that was necessary for the spirit of defilement was ready and waiting: a completely wasted desert, enough gold, and Aaron who was willing to sin in this way. Everything was ready for the Other Side, and the deed was done. When Aaron was ready to be redeemed he offered a calf on the altar, thus executing judgment and subduing the rulers of the Other Side.

313. The spirit of unholiness that forever dwells in the desert, then found a place in which to strengthen. And Yisrael, though purified from the first defilement, thrown BY THE SERPENT upon the world, bringing death to all, from the time they stood upon Mount Sinai. Now THE SIN OF THE CALF caused them to be defiled as before, and brought death upon them AGAIN and upon the whole world, and upon their generations after them. This is the secret meaning of the verse, "I had said, 'You are angels...' Nevertheless, you shall die like men" (Tehilim 82:6-7). Aaron therefore was purified again in the secret of divine Faith for seven holy days, THE CONSECRATED DAYS, and then purified by a calf FOR A SIN OFFERING.

310 וְאִי תִימָא, הָא כְּתִיב אֵלֶּה דְּבָרֵי הַבְּרִית. הָכִי הוּא וְדָאִי, דְּכָל אֵינוֹן לֹא מִתְקִימִין, אֶלָּא מְגוֹ אֵלֶּה, דְּתַמֵּן כָּל לְוֹטִין בְּמָה דְּאֻקִּימָנָא דְּאִיהוּ אַרְוֵר, דְּכְתִיב אַרְוֵר אֶתְהּ מִכָּל הַבְּהֵמָה. וּבג"כ, אֶקְדִּים וְאִמַּר אֵלֶּה, דְּקִימָא לְמָאן דְּעֵבֵר דְּבָרֵי הַבְּרִית. אֵלֶּה הַמִּצְוֹת אֲשֶׁר צִוָּה יי' אֶת מֹשֶׁה, בְּגִין דְּפִקְדוּנָא דְּאֻרִּייתָא לְאַתְרָכָא בְּר נֶשׁ, וְלֹא יִסְטִי לְאֻרְחָא דָּא, וְיִסְתַּמֵּר מִתַּמֵּן, וְיִתְפָּרֵשׁ מִנֵּיהּ.

311 וְאִי תִימָא אֵלֶּה תּוֹלְדוֹת נֹחַ. הָכִי הוּא וְדָאִי, דִּהָא נֶפֶק חָם, דְּאִיהוּ אָבִי כְנַעַן, וְכְתִיב אַרְוֵר כְּנַעַן, וְאִיהוּ רִצָּא דָּא דְּאֵלֶּה.

312 וְעַל דָּא כָּל הָנִי הַתּוֹכָא סוּסְפִיתָא דְּדִהָבָא. וְאַהֲרֹן קָרִיב דִּהָבָא, דְּאִיהוּ סִטְרָא דִּילִיָּה, דְּכָלִּיל אִיהוּ בְּתוֹקְפָא דְּאִשָּׁא, וְכָלָא חַד, וְסִטְרָא דָּא דִּהָבָא וְאִשָּׁא.

313 וְרוּחַ מְסֻבָּא דְּאַשְׁתַּכַּח תְּדִיר בְּמִדְבָּרָא, אֲשַׁכַּח אַתְר בְּהוּא זְמָנָא לְאַתְתַּקְפָּא בֵּיהּ. וּמָה דִּהוּ וְיִשְׂרָאֵל דְּכִיּוֹן, מִהוּא זוּהָמָא קְדָמָא, דְּאִטִּיל בְּעֵלְמָא, וְגָרִים מוֹתָא לְכָלָא, בְּר קִימוּ עַל טוֹרָא דְּסִינִי, גָּרַם לוֹן בְּמִלְקָדְמִין, לְסֻבָּא לוֹן, וְלַאֲתַתְקַפָּא עֲלֵיהּ, וְגָרִים לוֹן מוֹתָא, וְלָכַל עֲלָמָא, וְלִדְרִיחוֹן בְּתִרְחוֹן, הָדָא הוּא דְּכְתִיב אֲנִי אִמַּרְתִּי אֱלֹהִים אֶתֶם וְגו'. אֲכֵן כְּאַדָּם תְּמוֹתוֹן וְגו'. וּבְגִין כֵּן, אַהֲרֹן אֶהְדֵּר לְבִתֵּר לְאַתְרָכָא, בְּרִצָּא דְּמַהִימְנוּתָא עֲלָא, בְּאֵינוֹן שְׁבַעָה יוֹמִין קְדִישִׁין, וְלְבִתֵּר לְאַתְרָכָא בְּעֵגְלָא.

314. Come and see: Aaron had to be purified more, because had it not been for him, the calf would not have been made. Why? Because Aaron is the right, and the strength of the sun. Gold is from the sun, FOR THE SUN, WHICH IS TIFERET, IS COMPRISED OF RIGHT AND LEFT. HENCE GOLD COMES FROM THE LEFT, BUT THE STRENGTH AND RULING OF THE SUN IS RIGHT. The spirit of unholiness descended to be included IN THE GOLD, THAT MADE THE CALF, and so were Yisrael defiled and so was he, AARON, until they became purified.

315. Why was he defiled? HE ANSWERS: Because of the golden calf, which is of the left side. The bull is of the left side, whence the calf emerged. THERE ARE FOUR ASPECTS TO THE LEFT: A BULL, A COW, A CALF, AND A HEIFER, WHICH ARE CHOCHMAH AND BINA, TIFERET AND MALCHUT OF THE LEFT. It is of the left, as it is written, "and they four had the face of an ox on the left side" (Yechezkel 1:10). And in Aaron, who is right, the left was included, whence it emerged. Therefore, he offered AS A SIN OFFERING a calf, as the one he made.

316. That is why the spirit of defilement became stronger and ruled AGAIN over the world as before. For when Yisrael committed the sin OF THE CALF, they drew upon themselves the Evil Inclination as before. And when Yisrael became purified, and wanted to purge themselves, they had to offer a goat, being a part of the Evil Inclination, the said spirit of defilement.

317. It is written, "Thus they exchanged their glory for the likeness of an ox that eats grass" (Tehilim 106:20). "The likeness of an ox" is a calf. An ox is of the left side, and Aaron is of the right. The left was included in it, strengthened by it and came out of it. Come and see: "they exchanged their glory," referring to the Shechinah that went before them, for a place of defilement, another El. Therefore, defilement does not pass from the world until the time the Holy One, blessed be He will remove it thence. This is the meaning of, "and I will cause the unclean spirit to pass out of the earth" (Zecharyah 13:2), as explained.

318. It is written, "and made it a molten calf" (Shemot 32:4), and "I threw it into the fire, and there came out this calf" (Ibid. 24), indicating that he did not make it, BUT IT WAS MADE BY ANOTHER. What does it mean, then, "and made it"? HE ANSWERS: Assuredly it is as we stated, that if it were not for Aaron, the spirit of defilement was not strong enough to become a part of the gold. But every work needs to be done, AND THIS ONE WAS DONE BY SORCERERS.

319. Come and see: Some practice sorcery and do well, and some do not succeed, though they practice in the same manner, because for these practices there is need for a suitable man.

314 וְתָא חֲזִי, בְּכֹלָא בְּעָא אֶהָרָן לְאַתְרֵכְאָה, דְּאִלוּ אִיהוּ לֹא הוּה, לֹא נִפְק עֲגֻלָּא. מ"ט. בְּגִין דְּאֶהָרָן אִיהוּ יְמִינָא. וְאִיהוּ תוֹקְפָא דְּשִׁמְשָׁא, וְדִהָבָא מִשְׁמָשָׁא. רוּחַ מִסָּאבָא נָחַת, וְאַתְבָּלִיל תַּמָּן, וְאַסְתָּאבוּ יִשְׂרָאֵל, וְאַסְתָּאב אִיהוּ, עַד דְּאַתְרֵכּוּ.

315 מ"ט אֶסְתָּאב. בְּגִין דְּנִפְק עֲגֻלָּא, דְּאִיהוּ מִסְטָרָא דְּשִׁמְאֵלָא, דְּאִיהוּ שׁוֹר, וּמִימִינִיה עֲגֻלָּא. וְאִיהוּ שִׁמְאֵלָא, בְּמָה דְּאַתְמַר, דְּכִתְיִב וּפְנֵי שׁוֹר מִהִשְׁמָאל לְאַרְבַּעַתָּן. וְאַהָרָן דְּאִיהוּ יְמִינָא, אֶתְבָּלִיל בֵּיה שִׁמְאֵלָא, וְנִפְק עַל יְדִיה. וְעַל דָּא, אֶתִּיְהִיב לִיה עֲגֻלָּא, בְּמָה דְּאִיהוּ גְרִים.

316 ובג"כ, כִּד הָאִי רוּחָא מִסָּאבָא אֶתְתַּקֵּף, וְשָׁלִיט בְּמַלְקְדֵּמִין עַל עֲלָמָא, דְּהָא בְּזִמְנָא דְּחָאבוּ יִשְׂרָאֵל, אִמְשִׁיכוּ עֲלֵיהּ הָהוּא יִצְר הָרַע בְּמַלְקְדֵּמִין. כִּד אֶתְרֵכּוּ יִשְׂרָאֵל, וּבְעוּ לְאַתְרֵכְאָה, אֶצְטְרִיכוּ לְקִרְבָּא שְׁעִיר, בְּגִין דְּשְׁעִיר אִיהוּ חוּלְקָא דְּהָהוּא יִצְה"ר, הָהוּא רוּחַ מִסָּאבָא כְּדָקָאמָרָן.

317 כְּתִיב וַיִּמְירוּ אֶת כְּבוֹדָם בְּתַבְנִית שׁוֹר אוֹכֵל עֵשֶׂב. מֵאִי תַבְנִית שׁוֹר. דָּא עֲגֻלָּא. שׁוֹר מִסְטָרָא דְּשִׁמְאֵלָא, אֶהָרָן יְמִינָא, אֶתְבָּלִיל שִׁמְאֵלָא בֵּיה, וְאַתְתַּקֵּף בֵּיה, וְנִפְק עַל יְדִיה. תָּא חֲזִי, וַיִּמְירוּ אֶת כְּבוֹדָם, דָּא שְׁכִינְתָּא, דְּאִזְלַת קְמִייהּ, וְאַחֲלַפּוּ לָהּ בְּדוּכְתָּא מִסָּאבָא, אֵל אַחְרָא. וּבג"כ לֹא אֶתְעֵבֵר זוּהִמָּא דָּא מִעֲלָמָא, עַד הָהוּא זִמְנָא דִּיעֵבֵר לִיה קוּדְשָׁא בְּרִיךְ הוּא מִעֲלָמָא, כְּד"א וְאֵת רוּחַ הַטּוֹמְאָה אֶעֱבִיר מִן הָאָרֶץ, וְהָא אוֹקִימָנָא.

318 כְּתִיב וַיַּעֲשֵׂהוּ עֲגֻלָּא מִסִּכָּה, וּכְתִיב וְאֶשְׁלִיכֶהוּ בְּאֵשׁ וַיֵּצֵא הָעֲגֻלָּה הַזֹּה, מִשְׁמַע דְּלֹא עֵבֵר לִיה, אִי הָכִי מֵאִי וַיַּעֲשֵׂהוּ. אֵלָּא וְדֹאִי בְּמָה דְּאוֹקִימָנָא, דְּאַלְמָלָא אֶהָרָן, לֹא אֶתְתַּקֵּף רוּחָא מִסָּאבָא לְאַתְבָּלִיל בְּדִהָבָא, אֲבָל כָּל תְּקוּנָא דְּאַצְטְרִיךְ, אֲשִׁכַּח לְאַתְבָּנָאָה.

319 תָּא חֲזִי, אִית מָאן דְּעֵבִיד חֲרִשִׁין וְאַצְלַח בִּידוּי. וְאִית מָאן דְּעֵבִיד לֹון בְּהָהוּא גּוּוּנָא מִמֶּשׁ, וְלֹא אֶצְלַח בִּידוּי, דְּהָא לְעוֹבְדִין אֵלִין גְּבֵרָא מְתַקְנָא אֶצְטְרִיךְ.

320. We know this from Bilaam who was suitable for sorcery, as it is written, "the speech of the man, whose eye is open (Heb. satum)" (Bemidbar 24:3). An open eye (Heb. satum; lit. 'covered') and a closed eye (Heb. satum) are the same, for he had one of his eyes always closed and was looking askance in the other. HE WAS THEREFORE SUITABLE FOR PRACTICING THE ART OF SORCERY. It is written, "and shall send him away by the hand of an appointed man" (Vayikra 16:22), MEANING THAT THE MAN is fit TO DO THIS ERRAND, in that he would not look straight before him. NAMELY, HE TOO SHOULD BE DEFORMED, BECAUSE THE OTHER SIDE CLINGS TO DEFORMITY AND WANT. But whoever serves the Holy Spirit, it is said, "for whatsoever he be that has a blemish, he shall not approach: a blind man nor a lame" (Vayikra 21:18).

321. In here, THE SIN OF THE GOLDEN CALF, everything was ready to give way to the spirit of defilement, so it may rule, for it found a desert completely wasted, as said: "venomous serpents, and scorpions..." (Devarim 8:15), whence its power issues. It found enough gold to fit, it found Aaron, through whom it may be strengthened by the right and be included into. Then the place OF THE OTHER SIDE was ready on all sides as fit. It came out and the deed was done.

322. Whence do we know the spirit of defilement was there? From what is written, "Oh, this people has sinned a great sin" (Shemot 32:31), referring to the spirit of defilement, the primordial serpent, we mentioned in several places. When Aaron wanted to be purged, he offered a calf AS A SIN OFFERING, to deal punishment to that side, BY SLAUGHTERING AND OFFERING IT ON THE ALTAR. At first, he let it rule, and now he deals it Judgment to subdue it, because when Judgment is executed upon that side, all its rulers are subdued.

36. A red heifer

Rabbi Aba asks Rabbi Shimon why the 'red heifer' in "a red heifer, faultless without blemish" is compared to the calf and the lamb and why it should be cleansed just through roasting it. Rabbi Shimon says the essence of the message is that a clean thing can be brought out of an unclean thing. The heifer was unclean, but by burning her to ashes she became clean. She had to be burned to ashes because it is like the verse: "and you shall tread down the wicked, for they shall be ashes under the soles of your feet." When water was sprinkled on the ashes they became clean. The secret of the clean water is the verse: "water of purifying (sin)." After judgment was executed on the heifer she became clean and the Holy Spirit had dominion. The spirit of defilement was no longer found in the camp.

323. Come and see: In Egypt, it was written of their side, THE LAMB THEY WORSHIPPED, "eat not of it raw...but roast with fire," so its odor will rise. "Its head with its legs" (Shemot 12:9), in order to break and subdue it, so all that issue from that side may not rule. In the same manner it is written, "a red heifer, faultless without blemish..." (Bemidbar 19:2), that may subjugate all the sides of defilement so they may not rule.

320 תָּא חַזִּי מִבְּלָעָם, דְּאִיהוּ הוּא מִתְקַנָּא, לְאִינוּן חֲרָשִׁין דִּילִיָּה, לְאַצְלָחָא בִּידוּי, בְּגִין דְּכְתִיב וְנָאם הַגִּבֹּר שְׁתָּם הָעֵין. שְׁתָּם הָעֵין, סְתוּם הָעֵין כְּלָא חֵד. דְּחֵד עֵינָא סְתִים תְּדִיר, וְחִיזוּ דְּעֵינוּי לֹא הוּא בְּאַרְח מִיִּשְׂרָאֵל, מוּמָא הוּא בִּיה דְּעֵינוּי. כְּתִיב וְשַׁלַּח בְּיַד אִישׁ עֵתִי, זְמִין בְּכָלָא, חִיזוּ דְּעֵינוּי דְּלֹא יִתְכַשֵּׁר. אֲבָל רוּחַ קוֹדֶשָׁא, מֵאֵן דִּישְׁתַּמֵּשׁ בְּהַדְרִיה מַה כְּתִיב, כָּל אִישׁ אֲשֶׁר בּוֹ מוּם לֹא יִקְרַב אִישׁ עוֹר אוֹ פֶּסֶח.

321 וְהֵכָא, כְּלָא אֲתֵקֵן לְרוּחָא מְסַאבָּא, לְמִיָּהב לִיה דּוּכְתָּא לְשִׁלְטָאָה. אֲשַׁכַּח מְדַבְּרָא דְּאִיהוּ חֲרוֹב מִכְּלָא, כְּמַה דְּכְתִיב נָחֵשׁ שָׂרָף וְעִקְרָב וְגו', דְּמִתְמָן אִיהוּ שׁוֹלְטָנוּתָא דִּילִיָּה. אֲשַׁכַּח דְּהָבָא סְפוּקָא בְּדָקָא יֵאוּת. אֲשַׁכַּח אֶהָרִן, לְאַתְתַּקְפָּא בִּימִינָא, וְלֹאֲתַכְלָלָא בִּיה. בְּדִין אֲשִׁלִּים דּוּכְתִּיָּה בְּדָקָא יֵאוּת, וְנִמְקִי וְאַשְׁתִּלִּים עוֹבְדָא.

322 וּמִנְלָן דְּרוּחַ מְסַאבָּא הוּא. דְּכְתִיב אָנָּה חָטָא הָעָם הַזֶּה חָטָא גְדוֹלָה, דָּא רוּחַ מְסַאבָּא, נָחֵשׁ קְדָמָאָה, בְּדָקָאמָרְן כְּמַה דּוּכְתִּין. וּבְזִמְנָא דְּבַעָא אֶהָרִן לְאַתְדַּבְּאָה, אֶקְרִיב עָגֹל, מִהֵהוּא סְטָרָא, לְמַעַבְדַּב בִּיה דִּינָא. בְּקְדָמִיתָא עֲבַד לִיה לְשִׁלְטָאָה, וְהִשְׁתָּא דִּיעֲבִיד בִּיה דִּינָא, לְאַכְפִּיָּא לִיה, דְּהָא בְּד אֲתַעֲבִיד דִּינָא בְּסְטָרָא דָּא, אֲתַכְפִּיָּין כָּל אִינוּן דְּשִׁלְטוֹן מְסֻטְרִיָּה.

323 תָּא חַזִּי, בְּמִצְרַיִם, בְּהֵהוּא סְטָרָא דְּלֵהוֹן כְּתִיב, אֲלֵ תֹאכְלוּ מִמֶּנּוּ נֹא וְגו'. צִלִּי אֵשׁ, בְּגִין דִּיִּסְלַק רִיחּוֹ נוֹדֶף. רֹאשׁוֹ עַל כְּרַעְיוֹ, לְתַבְרָא לִיה וְלֹאֲכַפִּיָּא לִיה, וּכְדִין כָּל אִינוּן דְּאֲתִיָּין מְסֻטְרִיָּה לֹא שְׁלִטוֹ. כְּגוּוּנָא דָּא פְּרָה אֲרוּמָה תְּמִימָה וְגו' בְּגִין לְאַכְפִּיָּא כָּל אִינוּן סְטְרִי מְסַאבָּא, דְּלֹא יִשְׁלִטוּן.

324. Rabbi Aba said to him: But the red heifer is pure; why THEN COMPARE IT TO THE CALF AND THE LAMB, WHICH THE EGYPTIANS WORSHIPPED, AND WHY WILL ITS BURNING SUBDUCE THE ASPECTS OF UNCLEANLINESS? He told him: It is so, THAT THE HEIFER ALLUDES ALSO TO THEIR SIDE, as explained that the heifer is comprised of the four kingdoms. "A heifer" is as is written, "For Yisrael is stubborn like a stubborn heifer" (Hoshea 4:16). "Red" alludes to the kingdom of Babylon, as it is written, "you are the head of gold" (Daniel 2:38), GOLD BEING RED. "Faultless" is the kingdom of Media. It is "without blemish," referring to the Greek kingdom. "Upon which never came a yoke" alludes to the kingdom of Edom, which was never under any yoke. The secret meaning is that though this verse was given several explanations, they all pertain to the same mystery.

325. We have studied the verse: "who can bring a clean thing out of an unclean? Not one" (Iyov 14:4). The secret of this verse is that THE RED HEIFER is a clean thing brought out of an unclean, because at first she was unclean, INCLUDING THE FOUR SAID KINGDOMS. Now that Judgment was executed on her and she was cremated by burning fire to become ashes, she is a clean thing out of an unclean, a clean thing brought out of an unclean.

326. Hence, all those who busied themselves with her became defiled indeed, BECAUSE SHE WAS UNHOLY. And though she turned into ashes, yet before being gathered and taken away, she defiles them all. And so it is written, "and he that gathers...shall wash his clothes, and be unclean..." (Bemidbar 19:10). Why DID SHE HAVE TO BECOME ashes? It resembles the verse, "and you shall tread down the wicked, for they shall be ashes under the soles of your feet" (Malachi 3:21), for when water was sprinkled upon the ashes, they became a clean thing out of an unclean.

327. The secret of this matter is the verse, "water of purifying (sin)" (Bemidbar 8:7), same as in "sin crouches at the door" (Beresheet 4:7). THE HEIFER IS ALSO A "SIN CROUCHES AT THE DOOR," and since she is a sin crouching at the door, it is written first, "that he may bring her outside the camp" (Bemidbar 19:3). Therefore, the work was given to the adjutant priest, and not to the High Priest. And a clean thing, out of an unclean, starts as impure and becomes pure. And all the aspects of the side of defilement, when they saw this, ran away and left that place. SHE THEREFORE PURIFIES THE UNCLEAN.

328. Therefore, she is of "water of purifying (sin)," and "water of sprinkling (unclean)," all of which is impure. Therefore, AFTER JUDGMENT WAS EXECUTED ON HER, the Holy Spirit had dominion. And the spirit of defilement surrendered all its power. The Judgment, EXECUTED on the spirit of defilement, was outside the camp. Since that spirit is defiled, it is written, "therefore shall your camp be holy" (Devarim 23:15). Rabbi Aba approached and kissed him.

324 א"ל רבי אבא, והא פרה קדישא איהי, דכניא איהי, ואמאי. אמר ליה הכי הוא, והא אוקמוה, כללא דארבע מלכוון הות. פרה, כד"א בי כפרה סוררה סרר ישראל. ארומה, דא מלכות בבל, דכתיב אנת הוא רישא די דהבא. תמימה, דא מלכות מדי. אשר אין בה מום, דא מלכות יון. אשר לא עלה עליה עול, דא מלכות אדום, דלא סליק עליה עול. ורזא דמלה דא, אף על גב דכמה מלין אתיהיבו למדרש בקראי, בלהו חד.

325 הא אתמר, דכתיב מי יתן טהור מטמא לא אחר. מי יתן טהור מטמא, רזא דא, הכי הוא, דדא איהו טהור דנפק מטמא. דהא בקדמיתא טמא, והשתא דאתעביד ביה דינא, ואתיהיב ליקידת אשא בנורא דדליק, ואתעביד עפר, השתא איהו טהור מטמא, טהור דנפיק מטמא.

326 ובגין כך, כל אינון דמשתדלי בה, בלהו מסתאבי, דהא הכי הוא ודאי, וכיון דאתעביד אפר, כדון עד דיתכניש ויסתליק מתמן, מסאיב לכלהו, כמה דאת אמר וכבס האוסף וגו' וטמא. אפר, מ"ט. כד"א ועסותם רשעים כי יהיו אפר תחת כפות רגליכם. וכיון דאתיהיב על ההוא אפר מים, כדון איהו טהור מטמא.

327 ורזא דמלה, דכתיב מי חטאת, כד"א לפתח חטאת רובץ. ובגין דאיהי פתח חטאת רובץ ודאי, בקדמיתא כתיב, והוציא אותה אל מחוץ למחנה. ובגין כך אתיהיבת לסגן, ולא לכהנא רבא, ודא הוא טהור מטמא, בקדמיתא טמא, והשתא טהור. וכל סטר רוח מסאבא, כיון דחמא דא, ערק, ולא יתיב בההוא דוכתא.

328 מי חטאת ודאי, מי נדה, כלא מסאבא. ועל דא שלטא רוח קודשא, ורוח מסאבא אתכפאי, דלא שלטא כלל. ודא הוא דינא דרוח מסאבא, מחוץ למחנה. בגין דאיהי רוח מסאבא, דכתיב והיה מחניך קדוש. אתא רבי אבא ונשקיה.

37. The hair in the Tefilin

Rabbi Shimon tells us that God gave the Other Side power to rule over the world in several areas. We should be careful to avoid the Other Side's judgment, and there are some secret means of doing this. In the Tfilin we enclose a small calf's hair, with a little bit of it poking out so that the Other Side can see it and leave us alone, seeing that we have given the Other Side its due. If the Other Side is not given its due, it may inflict harm and

judgment on us. Yisrael knew this secret, so that when they were purifying themselves during Yom Kippur they gave the Other Side its share. Rabbi Aba is crying because he does not understand this explanation, and Rabbi Shimon comforts him, saying that on the day of Rosh Hashanah God sits in judgment over the world, while the Other Side watches carefully. But the Other Side gets distracted by the sound of the Shofar that awakens mercy, and then it forgets who has been condemned to death. People should protect themselves from the prosecutor's attention by sacrificing a he-goat once a month when the moon is new. He concludes by saying that Yisrael is blessed by the fact that God tells them how to be saved.

329. Rabbi Shimon said: Though it is all as we said, yet the Holy One, blessed be He, lets THE OTHER SIDE rule, and we should subjugate the spirit of defilement on all sides. Come and I will tell you a high secret, that may not be revealed outside the circle of exalted saints.

330. Come and see: The Holy One, blessed be He gave that place, the spirit of defilement, power to rule over the world in several ways. It can inflict harm, and we may not treat it with contempt, but should be careful to avoid it so it may not denounce our holiness. Therefore, we have a secret means, that we give it a small place within that which is holy, for its power originates in holiness.

331. IT IS, in the secret of Tefilin we enclose a small calf's hair, jutting out to be seen. This hair does not defile, unless it is big as a barley grain, less than that does not bring uncleanness. We should put this hair within our highest holiness, and give it place so it will not denounce us within our holiness.

332. SOME of the hair should jut out OF THE TEFILIN, to be seen, for when THE OTHER SIDE sees a man dwelling in upper holiness, with its own portion taking part, it would not denounce, nor be able to inflict harm above or below, for it was given place. But if it is not given a portion in holiness, it may inflict harm below and it goes up to prosecute above saying, 'a certain man, who now makes himself holy, did that and that on a certain day, and these are his sins.' So Judgment descends upon that man and he is punished by it.

329 אר"ש, אף על גב דכל הני מלין בדקאמרן,
קודשא בריך הוא יהיב ליה שולטנו. ורוח מסאבא
בעי לאכפויא ליה בכל סטרין. תא ואימא לך רזא
חדא, ולא אתייהיב לגלאה בר לאינון קדישי
עליונין.

330 ת"ח, להאי אתר דאיהו רוח מסאבא. קודשא
ברוך הוא יהיב ליה שולטנו, למשלט בעלמא,
בכמה סטרין, ויכול לנזקא, ולית לן רשו, לאנהגא
ביה קלנא, דבעינן לאסתמרא מניה, דלא יקטרג
עלן בגו קדושה דילן. וע"ד רזא חדא אית לן,
דבעינן למייהב ליה דוכתא זעיר, בגו קדושה דילן
דהא מגו קדושה נפיק שולטנו דיליה.

331 דבעינן גו רזא דתמלין, לאצנעא חד שערא
דעגלא, דיפוק לבר ויתחזי. דהא חוטא דשערא דא
לא מסאיב, בר דאי אתחבר האי שערא, ואתעביד
כשעורא, אבל פחות מן דא לא מסאיב. והוא
שערא בעי לאעלא ליה בגו קדושה עלאה דילן,
ולמייהב ליה דוכתא, בגין דלא יקטרג לן בקדושן.

332 ויפוק מן ההוא שערא לבר, דיתחזי, דכד חמי
להוא ב"נ בקדושה עלאה, וחולקא דיליה משתתף
לתמן, בדין לא יקטרג ליה, ולא יכול לאבאשא
ליה לעילא ותתא, דהא דוכתא יהב ליה. ואי ההוא
חולקא לא יחבין ליה בהאי קדושה, ויכול לאבאשא
ליה לתתא, וסליק מקטרגא ליה לעילא, ואמר
פלוגי דקא מקדש השתא, כך וכך עבד יומא פלוני,
וכך אינון חובוי, עד דימטי דינא על ההוא ב"נ,
ויתענש על ידוי.

333. So did Yisrael do, who knew this secret: when they started to make themselves holy in the supernal holiness of Yom Kippur, they were careful to immediately give it its share and a portion among themselves so it would not denounce them, nor mention the sins of Yisrael. For how many are the bands and legions ready to take words of denouncements from it. Happy is the portion of he, who is able to guard himself so his sins may not be mentioned above, and he would not be noticed for the worse.

334. Meanwhile, the eyes of Rabbi Aba were pouring tears, BECAUSE HE DID NOT UNDERSTAND THAT MYSTERY COMPLETELY. RABBI SHIMON told him: Aba, Aba, unloose your girdle, and see to it that you perceive, because the mysteries in heaven were revealed to the meritorious, as it is written, "the secret of Hashem is for them that fear Him" (Tehilim 25:14).

335. Come and see: On the day of Rosh Hashanah (the Jewish New Year) the world is judged, and the Holy One, blessed be He, sits in Judgment over the world. The Other Side stands on one side, looking closely at and registering those condemned to death. When Yisrael awakens Mercy by the sound of the Shofar, it loses count, and does not know nor notices the condemned, until after those who do not repent are condemned to death, and the orders come out of the house of the King and delivered TO THE OTHER SIDE. Once THE ORDERS are delivered, they are not revoked until Judgment is executed.

336. Yisrael should beware of it, OF THE PROSECUTOR, all the more so a person alone, and they should be protected by means of the holy secret above, BECAUSE IT HAS ITS ROOT IN HOLINESS. They should give it monthly, when the moon, MALCHUT, is new, a he-goat, so it would not denounce the waxing, but will take its deserved portion from the he-goat, while the holy moon, MALCHUT, will suck from holiness and wax properly.

337. Since it waxes every month, it is called 'a youth', as we already explained. And that one, THE OTHER SIDE, always immersed in defilement, never to leave, is called "old and foolish king" (Kohelet 4:13). For that reason, holy Yisrael is the one nation in holy unison, to whom the Holy One, blessed be He, gives them advice on how to be saved from all. Happy are they in this world and in the World to Come, as it is written, "Your people also shall be all righteous, they shall inherit the land forever; they shall be the branch of My planting, the work of My hands, that I may be glorified" (Yeshayah 60: 21).

333 וְכֵן הָיוּ יִשְׂרָאֵל עֲבָדֵי, דִּהְיוּ יָדְעֵי רֹזָא דָא, בְּד שְׂרָאן לְאַתְקַדְשָׁא בְּקִדּוּשָׁה עֲלָאָה בְּיוֹמָא דְּכַפּוּרִי, הָיוּ מְסַתְּכְלֵי מִיַּד לְמִיָּהֵב חוֹלְקִיָּה לְהָאֵי אַתְר, וְלְמִיָּהֵב לִיָּה חוֹלְקָא בִּינִיָּהֻ, בְּגִין דְּלֹא יִשְׁתַּבַּח מְקַטְרָגָא עֲלֵיהֻ, וְלֹא יִיתֹן לְאַדְבָּרָא חוֹבִיָּהוֹן דִּישְׂרָאֵל. דְּכֻמָּה חֲבִילִין, וְכֻמָּה מְשָׁרְיִין, אֵינּוֹן דְּאִזְדַּמְנִן לְנִטְלָא מְלָה מְנִיָּה, בְּד אַתִּי לְקַטְרָגָא. זָכָאָה חוֹלְקִיָּה, מֵאֵן דִּיכּוּל לְאַסְתַּמְרָא, דְּלֹא יִדְבְּרוּן חוֹבוֹי לְעִילָא, וְלֹא יִשְׁגַּחוּן עֲלֵיהֻ לְבִישׁ.

334 אֲדַהְכִּי הָיוּ זִלְגִין עֵינֹוי דְּרַבִּי אַבָּא. אָמַר לִיָּה, אַבָּא אַבָּא, זֵיל טַנְפִיר קְטוֹרֶךְ, וְאַקְפִיד בְּקוּלְטֶךְ, דִּהָא רִזִין דְּאִוְרִיָּיתָא לְזָכָאֵי אַתִּיָּהִיבּוּ דְּכַתִּיב סוּד יוֹ' לִירְאוּ.

335 תָּא חֲזִי, בְּיוֹמָא דְּרֹאשׁ הַשָּׁנָה, עֲלֵמָא אַתְדִין, וְקוּדְשָׁא ב"ה יָתִיב, וְדִין כָּל עֲלֵמָא. וְהָיוּ סְטָרָא אַחְרָא קָאִים מְסַטָּרָא דָא, וְכָל אֵינּוֹן דְּאַתְדִינוּ לְמוֹתָא אֲשַׁגַּח עֲלֵיהֻ, וְאַתְרָשִׁימוּ קְמִיָּה. וּבִשְׁעָתָא דִּישְׂרָאֵל מִתְעָרִי רַחֲמֵי, בַּהֲוָא קוֹל שׁוֹפֵר, בְּדִין אַתְעַרְבָּבָא לִיָּה כָּלָא, דְּלֹא יָדַע וְלֹא מִשְׁגַּח, בְּאֵינּוֹן דְּאַתְדִינוּ. עַד דְּלִבְתָּר כָּל אֵינּוֹן דְּלֹא מַהֲדִיר בְּתִיּוּבָתָא, וְאַגְזִר עֲלֵיהֻ מוֹתָא, וְדָאֵי נִפְקִין פְּתָקִין מִבֵּי מַלְכָּא, וְאַתְמַסְרוּ לִיָּה, בִּינּוֹן דְּאַתְמַסְרוּ לִיָּה, לֹא אַהֲדִרוּ פְּתָקִין, עַד דְּאַתְעָבִיד דִּינָא.

336 וְיִשְׂרָאֵל כָּלְהוּ, בְּעֵינִין לְאַסְתַּמְרָא מְנִיָּה, כ"ש ב"נ בְּלַחְדוּרֵי. דִּהָא בְּרֹזָא עֲלָאָה דְּלְעִילָא, בְּעֵינִין לְאַסְתַּמְרָא, וְלְמִיָּהֵב לִיָּה בְּכָל יֶרְחָא וְיֶרְחָא, בְּד סִיְהָרָא בְּעֵי לְאַתְחַדְתָּא, חַד שְׁעִיר, בְּגִין דְּלֹא יִקְטָרַג חֲדַתּוּתָא וְיִטּוּל חוֹלְקִיָּה בְּדָקָא חֲזִי לִיָּה. וְסִיְהָרָא קְדִישָׁא לִיְנָקָא בְּקִדּוּשָׁה לְחֲדַתּוּתֵי בְּדָקָא יָאוּת.

337 וְכֵד מִתְחַדְשָׁא בְּכָל יֶרְחָא וְיֶרְחָא, בְּגִין כֵּן אַקְרִי נַעַר, וְהָא אוֹקִימָנָא. וְהָא אַחְרָא דָא, דְּאִיְהוּ תְדִיר בְּמַסָּאָבוּ, וְלֹא נָפִיק מְנִיָּה, אַקְרִי מֶלֶךְ זָקֵן וְכַסִּיל. וּבג"כ, יִשְׂרָאֵל קְדִישִׁין דְּאֵינּוֹן עֲמָא חַד, בִּיחְדָּא קְדִישָׁא, קוּדְשָׁא בְּרִיךְ הוּא יְהִיב לֹון עֵיטָא, לְאַשְׁתַּזְבָּא מְכָלָא. זָכָאִין אֵינּוֹן בְּעֲלֵמָא דִּין, וּבְעֲלֵמָא דְּאִתִּי, דְּכַתִּיב וְעַמְךָ כָּלִם צְדִיקִים לְעוֹלָם יִרְשׁוּ אֶרֶץ נֶצַח מְשַׁעֵי מַעֲשֵׂה יְדֵי לְהַתְפָּאָר.

38. "And they brought the Tabernacle to Moses," part two

Rabbi Shimon talks about the vision of Ezekiel, as in: "and above the firmament that was over their heads was the likeness of a throne, in appearance like a sapphire stone...", saying that the firmament is supported by the four animals. He tells how the creatures and the wheels are lifted up to Atzilut so that Malchut goes up to Zeir Anpin, as in: "and bore up the Ark, and it was lifted up above the earth." In the verse: "and they brought the Tabernacle to Moses," 'Tabernacle' is Malchut and 'Moses' is the secret of Zeir Anpin. "The likeness as the appearance of a man above upon it" is the secret of man, namely Moses. Here Rabbi Shimon says that Moses is Zeir Anpin. Next he offers several explanations for "And they brought the Tabernacle," all of which include the concept of Malchut joining with Zeir Anpin. When the wise men brought all the parts of the Tabernacle to Moses they were unable to join them all together, but he had no difficulty, this is the secret of "and Moses erected the Tabernacle." Rabbi Shimon says that as the holy side gets stronger the Other Side gets weaker; this is why Moses strengthened the holy side by constructing the Tabernacle.

338. "And they brought the Tabernacle to Moses" (Shemot 39:33). It is written, "and above the firmament THAT WAS OVER THEIR HEADS WAS THE LIKENESS OF A THRONE, IN APPEARANCE LIKE A SAPPHIRE STONE..." (Yechezkel 1:26). This firmament is supported by the four living creatures. When they are raised by a certain air that strikes them, TO RAISE THE THRONE, MALCHUT, they do not lift up their heads, TO BEHOLD THE SHECHINAH, WHICH IS THE THRONE, BECAUSE OF THE FIRMAMENT THAT IS ABOVE THEM.

339. Once the spirit of the animal, MALCHUT, strikes them all, THE ANIMALS AND THE WHEELS, ALL OF THEM IN THE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH are raised by it, as it is written, "and when the living creatures were lifted up from the earth, the wheels were lifted up...along with them...for the spirit of the living creature was in the wheels" (Ibid.19-20), FOR THE SPIRIT OF THE ANIMAL, WHICH IS MALCHUT, RAISES THEM ALL.

340. HE ASKS: Why are they raised TO ATZILUT? AND HE ANSWERS that the air OF MALCHUT strikes THE FOUR LIVING CREATURES, raises the four living creatures beneath that living creature MALCHUT, and they raise it, until they bring it to the supernal splendor, ZEIR ANPIN. This is the secret meaning of the verse, "the virgins, her companions that follow her, shall be brought to you" (Tehilim 45:15), for the four LIVING CREATURES are thus called. They never budge from the animal, which is the throne, NAMELY, MALCHUT, and they raise it from below upward so as to fix the throne, MALCHUT, upward, TOWARDS ZEIR ANPIN. This is the secret of the verse, "and bore up the ark, and it was lifted up above the earth" (Bereshheet 7:17). And when MALCHUT mounts up TO ZEIR ANPIN, and THE FOUR LIVING CREATURES raise it, then it is written, "and they brought the Tabernacle to Moses." FOR MALCHUT IS CALLED 'TABERNACLE', AND MOSES IS THE SECRET OF ZEIR ANPIN, AND IT IS THE FOUR LIVING CREATURES WHO BRING IT.

341. "And they brought the Tabernacle to Moses" resembles the verse, "shall be brought to you," WHICH MEANS THAT THE LIVING CREATURES BRING MALCHUT. It is written, "and [they] bore up the ark," REFERRING TO THE LIVING CREATURES CARRYING MALCHUT to Moses, as it is said, "the likeness as the appearance of a man above upon it" (Yechezkel 1:26). This is the secret of man, ZEIR ANPIN. From where do we know that MOSES is called 'a man' (also: 'Adam')? From the verse, "My spirit shall not always strive on account of man, for that (Heb. beshgam) he also is flesh" (Bereshheet 6:3). This alludes to Moses FOR BESHAGAM HAS THE SAME NUMERICAL VALUE AS MOSES. For that reason, upon the throne, WHICH IS MALCHUT, stands the appearance of man, namely, Moses, WHO IS ZEIR ANPIN. THEREFORE THE SCRIPTURE SAYS "AND ABOVE THE FIRMAMENT THAT WAS OVER THEIR HEADS" OF THE FOUR LIVING CREATURES, "IN APPEARANCE LIKE A SAPPHIRE STONE WAS THE LIKENESS OF A THRONE," WHICH IS MALCHUT. "AND UPON THE LIKENESS OF THE THRONE WAS THE LIKENESS AS THE APPEARANCE OF A MAN ABOVE UPON IT" (YECHZEKEL 1:26) REFERS TO ZEIR ANPIN.

338 וַיָּבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה וְגו'. בְּתִיב וּמִמַּעַל לָרְקִיעַ, דָּא אִיהוּ רְקִיעָא, דְּקִיּוּמָא עֲלִיּוּהוּ דְּאַרְבַּע חִיּוֹן, דְּכַד מְסַתְלָקִי בְּגוֹ חַד אֲוִירָא דְּבִטְשׁ בְּהוּ, לֹא זְקָמִין רִישָׁא לְאַסְתַּבְּלָא לְעִילָא.

339 בְּגִין דְּהִהוּא רִיחַ הַחַיָּה, בִּטְשׁ בְּכֻלָּהוּ, וּבִהְיוּא רִיחַ מְסַתְלָקִי בְּלָהוּ, דְּכִתִּיב, וּבִהְנִשָּׂא הַחַיּוֹת מֵעַל הָאָרֶץ וַיִּנָּשְׂאוּ הָאוֹפָנִים לְעִמָּתָם. וּכְתִיב כִּי רִיחַ הַחַיָּה בְּאוֹפָנִים.

340 אֲמַאי מְסַתְלָקִי. אֶלָּא כִּד בִּטְשׁ הִהוּא אֲוִירָא עֲלִיּוּהוּ, סָלִיק לְאַלִּין אַרְבַּע דְּתַחוֹת הַאי חַיָּה, וְאִינוּן סָלִקִי לָהּ לְעִילָא, עַד דְּמַתִּינִין לָהּ לְגַבִּי זְהֵרָא עֲלָאָה, וְהִינּוּ רָזָא דְּכִתִּיב, בְּתוֹלוֹת אַחֲרִיָּה רְעוּתֶיהָ מוּבָאוֹת לָךְ, בְּגִין דְּהִנֵּי אַרְבַּע אֶקְרוּן הָכִי, וְלֹא זָזוּ מִן חַיָּה דָּא, דְּאִיהִי בּוֹרְסִיָּא, לְעֵלְמִין. וְסָלִקִין לָהּ מִתַּתָּא לְעִילָא, לְאַתְקֵנָא בּוֹרְסִיָּא לְגַבִּי עִילָא, וְרָזָא דָּא וַיִּשְׂאוּ אֶת הַתֵּבָה וְתָרַם מֵעַל הָאָרֶץ. וְכַד אֲסַתְלַקְתָּ לְעִילָא, וְאַלִּין סָלִקִין לָהּ, בְּדִין כְּתִיב, וַיָּבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה.

341 וַיָּבִיאוּ אֶת הַמִּשְׁכָּן, כִּד"א מוּבָאוֹת לָךְ, וּכְתִיב וַיִּשְׂאוּ אֶת הַתֵּבָה. אֶל מֹשֶׁה, כִּד"א דְּמוֹת בְּמִרְאָה אָדָם עָלָיו מִלְמַעְלָה, וְהִינּוּ רָזָא דְּאָדָם. וּמִנְלָן דְּאַקְרִי אָדָם, דְּכִתִּיב לֹא יָרוּן רוּחִי בְּאָדָם לְעוֹלָם בְּשָׁגָם הוּא בָּשָׂר, וְהִינּוּ מֹשֶׁה. וּבִג"כ, עַל הַאי בּוֹרְסִיָּא, דִּיוֹקֵנָא דְּאָדָם קִיּוּמָא עֲלֶיהָ, וְהִינּוּ מֹשֶׁה.

342. "And they brought the Tabernacle," "they," being the four living creatures BRINGING MALCHUT when they mount TO ATZILUT, as we said. ALSO, "they," in "And they brought the Tabernacle" refers to the members of the body, THE SFIROT OF ZEIR ANPIN, all with holy yearning, grasping THE TABERNACLE, WHICH IS MALCHUT, so male and female may be united. ANOTHER EXPLANATION FOR, "And they brought the Tabernacle" is bringing the bride, MALCHUT, under the Wedding Canopy. First they have to raise and bring her up to Him, then He will always come to her, as we already explained.

343. "And they brought the Tabernacle" refers to all those RIGHTEOUS, daily binding the knots of unison, and bringing together the unison of the secret of the Faith, MALCHUT CALLED 'TABERNACLE'. Daily they raise the throne, WHICH IS MALCHUT, until it is brought before Moses, ZEIR ANPIN. THIS VERSE IS WRITTEN OF THEM. Once they connect it with Moses, these RIGHTEOUS MEN gain blessings from the source of life for this secret, for the knots of unison they bind. The secret lies in binding it properly. This is the recondite meaning of the verse, "And Moses saw all the work, NAMELY, THE UNISON...and Moses blessed them" (Shemot 39:43). For they gained the blessings from the place, where lies the grade of Moses, NAMELY, ZEIR ANPIN. They are "the wise men, that carried out all the work of the sanctuary" (Shemot 36:4), since they know how to properly carry out the work of the sanctuary, BY THE UNISONS THEY MAKE.

344. And so whoever says his prayer and ties the knot of union, he is checked to see whether the prayer and knot are in order. And if they are in order, he is then blessed first from the place from where all the blessings issue. This is the meaning of "they had done it..."; immediately, "and Moses blessed them" (Shemot 39:43).

345. For that reason IT IS WRITTEN, "And they brought the Tabernacle to Moses," ZEIR ANPIN, the landlord, to see how the house, WHICH IS MALCHUT, is fixed. He should see all its constructions and secrets, for no one may look and behold its secrets and mysteries save Moses alone.

346. Therefore, "they brought the Tabernacle to Moses, the tent, and all its furniture" (Shemot 39:33). When they brought it all to Moses, they brought all its parts, so each may be joined one to the other. When they wanted to insert them one within the other THEMSELVES, they could not do it; only when they brought it to Moses, he straightway succeeded. Each part advanced and fit into its place. This is the mystery of "and Moses erected the Tabernacle" (Shemot 40:18), and "the Tabernacle was reared up" (Ibid. 17) which we already explained.

342 וַיָּבִיאוּ אֶת הַמִּשְׁכָּן, אֵלָיו אַרְבַּע חִיּוֹן, בְּדִלְקֵי בְדָקָא מֶרֶן. וַיָּבִיאוּ אֶת הַמִּשְׁכָּן, אֵלָיו כָּל שְׂוִימֵי דְגּוּפָא, דְּכָלְהוּ בְּתִיאוּבְתָא קְדִישָׁא, כְּלָהוּ אַחֲדִין בֵּיהּ, לְאַתְרֵבְקָא דְכֵר וְנוֹקְבָא בְּחָדָא. וַיָּבִיאוּ אֶת הַמִּשְׁכָּן, לְמִיעַל כְּלָה לְחוּפָה בְּקַדְמִיתָא, אֵינּוֹן צְרִיכִין לְסַלְקָא לָהּ, וְלֹאִיִּתְאַה לָהּ לְגַבִּיהּ, וּלְבַתֵּר אִיהוּ יִתִּי לְגַבָּה תְּדִיר, וְהָא אוֹקִימָנָא.

343 וַיָּבִיאוּ אֶת הַמִּשְׁכָּן, רְזָא דְכָל אֵינּוֹן דְּקִשְׁרֵי קִשְׁרֵין דִּיחֻדָּא, וַיַּחֲדִי יַחֲדָא דְרִזִּי דְמַהִימְנוּתָא כָּל יוֹמָא, אֵינּוֹן סַלְקִין לָהּ לְבוּרְסִינָא דָא, עַד דְּאַתְיִין לָהּ לְגַבִּי מִשָּׁה, וְכִיּוֹן דְּרַבְּקִי לָהּ לְגַבִּי מִשָּׁה, בְּדִין אֵינּוֹן הוּוּ דְרוּחֵי בְרַכָּאן מִמְּקוֹרָא דְחַיִּי, עַל רְזָא דָא, בְּקִשְׁוֹרָא דִּיחֻדָּא דְאֵינּוֹן קִשְׁרֵין. וְרְזָא דָא, כְּדִ מְתַקְּשִׁין יַחֲדָא דְכָלָא בְּדָקָא יְאוּת, וְרְזָא דָא בְּתִיב, וַיֵּרָא מֹשֶׁה אֶת כָּל הַמְּלָאכָה וְגו', וַיְבָרֶךְ אוֹתָם מֹשֶׁה, רוּחֵי בְרַכָּאן מֵאַתֵּר דְּרִגָּא דְמִשָּׁה שְׂרִיָּא בֵּיהּ, וְדָא אִיהוּ הַחֲכָמִים הָעוֹשִׂים אֶת כָּל מְלָאכַת הַקֹּדֶשׁ, בְּגִין דְּאֵינּוֹן יִדְעִי לְסַדְרָא עֲבִידְתָּא דְקוֹדֶשׁא בְּדָקָא חַיִּי.

344 וְעַל דָּא, כָּל מֵאן דְּצִלִּי צְלוּתָא, וְקִשְׁרֵי יַחֲדָא, מְסַתְּבָלִין בֵּיהּ אִי אִיהִי צְלוּתָא וְקִשְׁוֹרָא בְּדָקָא יְאוּת, וְאִי הֵיא צְלוּתָא וְהֵיא קִשְׁוֹרָא בְּדָקָא יְאוּת, בְּדִין אַתְּבָרַךְ אִיהוּ בְּקַדְמִיתָא, מֵאַתֵּר דְּכָל בְּרַכָּאן נִפְקִין. הָה"ד וְהִנֵּה עָשׂוּ אוֹתָהּ וְגו', מִיָּד וַיְבָרֶךְ אוֹתָם מֹשֶׁה.

345 וּבג"כ, וַיָּבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה, דְּאִיהוּ מְאִרֵי דְבֵיתָא, לְאַחֲזָא בְּתַקְנָא דְבֵיתִיהּ, וְלִיה אַצְטְרִיךְ לְמַחְזֵי תַקְנֹנְהָ וְרִזִּין דִּילָהּ, דְּלֹא אַתִּיחֵיבוּ לְאַחֲרָא, לְאַסְתְּבָּלָא וּלְמַחְזֵי בֵּהּ, בְּאֵינּוֹן סְתִרִין וּבְאֵינּוֹן רִזִּין דִּילָהּ, בְּרִ מִשָּׁה בְּלַחֲדוּרֵי.

346 וְעַל דָּא וַיָּבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה אֶת הָאֵהָל וְאֶת כָּל כְּלָיו. וְכֵד אֵיִתִּיאוּ לִיה לְמִשָּׁה, כְּלָא אֵיִתִּיאוּ לִיה בְּשְׂוִימֵין יִדְעָאן, כָּל חַד וְחַד לְאַתְקָנָא, שְׂוִיפָא בְּשְׂוִיפָא, לְאַעְלָא דָא בְּדָא, וְכֵד הוּוּ בַעַן לְתַקְנָא דָא בְּדָא, וְלְאַעְלָא דָא בְּדָא, לֹא הָוּ סְלִיק בִּידִיהוֹן. כִּיּוֹן דְּאֵיִתִּיאוּ לִיה לְמִשָּׁה, מִיָּד כְּלָא אַסְתְּלִיק בִּידִיהּ, וְכָל שְׂוִיפָא וְשְׂוִיפָא הָוּ אַסְתְּלִיק וְעַל בְּדוּכְתִּיהּ, הָה"ד, וַיָּקָם מֹשֶ�ה אֶת הַמִּשְׁכָּן וּכְתִיב הוּקָם הַמִּשְׁכָּן, וְהָא אוֹקִימָנָא.

347. Come and see: When Moses started to construct the Tabernacle, he started by fixing the parts and putting them together. Then all the parts and constructions of the Other Side became enfeebled. Once the holy side strengthens, the Other Side became weak. One gets stronger and the other gets weaker. We already explained that while HOLINESS is strong, all the members of the Other Side become enfeebled, the one becomes full, and the other dry. This is the secret of Jerusalem and the evil Tyre, when one is full the other is ruined. Therefore, when HOLINESS gets stronger, THE OTHER SIDE becomes weak.

348. That is why "Moses erected the Tabernacle," so as to be strengthened by the mystery above, ZEIR ANPIN, FOR MOSES WAS A CHARIOT TO ZEIR ANPIN, and not to be strengthened from below. Therefore, Moses, who was of the secret of the shining mirror, ZEIR ANPIN, had to erect a Tabernacle that would shine by his light and not by another's. The moon, WHICH IS MALCHUT, must illuminate by the light of the sun, and not by that of another. Come and see: The Congregation of Yisrael, MALCHUT, must rise up to be joined with the sun, WHICH IS ZEIR ANPIN.

39. "This is the Torah of the burnt offering"

Rabbi Shimon says that the burnt offering is called 'Holy of Holies' because it makes the connection between the congregation of Yisrael and Zeir Anpin. He compares it to the unity between male and female and the unity between the Oral Law and the Written Law. It also joins left and right and the Central Column. He reveals that the burnt offering consists of three spirits: 'the Holy Spirit', the spirit in the middle called 'the spirit of Chochmah and Binah' and the concealed upper spirit. After the offering, the Other Side takes sustenance from the fat and marrow, so the spirit of defilement is removed. Rabbi Shimon says that the offerings of men come from studying Torah and prayer, and the offerings of animals come from offering beasts on the altar. He explains that the numerical values of man, beast and Yud Hei Vav Hei show why offerings of both men and beasts are necessary. He talks about the phrase "and let birds fly above the earth" as it refers to the secret of the Chariot and to the two angels Michael and Gabriel. The two birds offered in sacrifice are a turtle-dove and a pigeon, this sacrifice raises the Holy Spirit. Rabbi Elazar wants to know how high the burnt offerings of the priests, the Levites and Yisrael rise. Rabbi Shimon answers that their devotion reaches all the way up to infinity. Infinity is not subject to comprehension, and there are no desires, no lights and no candles there. We hear about the odor of the supernal point and the World to Come, and the distinction between odor and smell. He tells about the meanings in "command Aaron and his sons, saying....," and says that one of them is that when the children of Yisrael do as God wishes, the Other Side cannot rule over them. He also explains the various meanings of the title verse. Through the burnt offering, we separate the Other Side from the Holy Spirit so that the Holy Spirit may rise up high.

349. He opened the discussion with the verse: "This is the Torah of the burnt offering; it is the burnt offering" (Vayikra 6:2). Rabbi Shimon said: It is written, "Hashem, You preserve man and beast" (Tehilim 36:7). A burnt offering (lit. 'ascension') is the ascension of and the bond between the Congregation of Yisrael, MALCHUT, AND ZEIR ANPIN above. It is its unity with the World to Come, BINAH, so that everything becomes one. The burnt offering considered the highest class of sacrifices (lit. 'Holy of Holies'), BECAUSE OF ITS CONNECTION TO BINAH. MALCHUT is therefore called 'burnt offering' (lit. 'ascension') for it ascends and adorns itself WITH ZEIR ANPIN AND BINAH, so all may be in one knot in joy.

350. Since it goes up and up, TO ZEIR ANPIN AND BINAH, it is written, "This is the Torah of the burnt offering," the secret of unity between male and female. FOR 'THIS' IS THE NUKVA CALLED 'THIS', 'TORAH' IS ZEIR ANPIN CALLED 'TORAH', NAMELY the Written Law, ZEIR ANPIN, and the Oral Law, MALCHUT. "The ascension" for it ascends to the World to Come, BINAH, to be connected to it, for BINAH is called 'the Holy of Holies', and ascension is also Holy of Holies.

347 ת"ח, בההיא שעתא בד שארי משה לאקמא משכנא, ושארי לאתקנא תקונא דשוימין, לאעלא דא בדא. כדן, אתרפוי כל שוימין וכל תקונין דסטרא אחרא מסאבא, בד שרי לאתקפא האי סטרא דאיהי קדישא, אתרפי סטרא אחרא מסאבא, אתקף דא ואתרפי דא. והא אוקימנא, דכל זמנא דהיא בתקימו, סטרא אחרא אתרפן כל שוימין, דא מליא, דא חרוב, ורזא דא ירושלם וצור חייבא, בד מליא דא, חרוב דא. וע"ד, בד אתקף דא אתרפי דא.

348 ובגין כך, ויקם משה את המשכן, לאתתקפא מרזא דלעילא, ולא יתקף מרזא דלתתא. ועל דא משה דהוה מרזא דגו אספקלריא דנהרא, אצטריך איהו לאקמא משכנא, לאנהרא מניה, ולא מאחרא. סיהרא אצטריך לאנהרא מן שמשא, ולא מאחרא. תא חזי, בנסת ישראל אצטריכת לאסתלקא לעילא, ולא תדבקא גו שמשא.

349 פתח ואמר, זאת תורת העולה היא העולה, אמר ר"ש, בתיב, אדם ובהמה תושיע יי'. עולה סליקו וקשירו דכ"י לעילא, ודבוקא דילה בגו עלמא דאתי, למהוי בלא חד. אקרי עולה קדש קדשים. ובגין כך אקרי עולה, דסלקא ואתעטרא למהוי בלא חד. בקשורא חדא בחדו.

350 ובגין דסלקא לעילא לעילא, בתיב זאת תורת העולה. רזא דכר ונוקבא בחדא, תורה שבכתב ותורה שבעל פה. העולה: דסלקא גו עלמא דאתי, לאתקשרא בגויה, דאקרי קדש הקדשים ודאי, ועולה נמי קדש הקדשים היא.

351. For that reason it is slaughtered on the north side, which is the left side, because the Oral Law, NAMELY MALCHUT, does not mount in love, unless the north side is awakened, WHICH IS THE SECRET OF THE LEFT SIDE, FROM WHERE IT IS BUILT, as it is written, "His left hand is under my head, and his right hand embraces me" (Shir Hashirim 2:6). Then it ascends in love, and is adorned with the right, THE LIGHT OF CHESED, and joins the Central Column, THAT COMBINES RIGHT AND LEFT, and shines upon everything from the secret of the Holy of Holies, WHICH IS BINAH, influenced by the mystery of man, the service of the priests, THE SECRET OF THE RIGHT COLUMN, the singing of the Levites, THE SECRET OF THE LEFT COLUMN, and the prayer of Yisrael, THE SECRET OF THE CENTRAL COLUMN.

352. We explained that the burnt offering is of the highest class of sacrifices, in the secret of the Supernal Spirit TO WHICH IT IS A GARMENT, for three spirits are connected together to THE BURNT OFFERING; THE FIRST IS a lower spirit called 'the Holy Spirit', NAMELY MALCHUT; THE SECOND IS the spirit in the middle, called 'the spirit of Chochmah and Binah', WHICH IS ZEIR ANPIN, BETWEEN CHOCHMAH AND BINAH, also called 'the lower spirit', IN COMPARISON WITH BINAH THAT IS SUPERIOR TO IT - but ZEIR ANPIN is called a spirit coming out of the Shofar comprising of fire and water; THE THIRD IS the upper spirit secretly concealed, WHICH IS BINAH, where all the Holy Spirits are and all faces shine. That is why the burnt offering returns to be the actual UPPER spirit.

353. Afterwards, from the secret of the beast OFFERED, THE EXTERNAL FORCES are sustained and nourished, so as to connect AND LET OUT THROUGH IT another spirit within defilement so it MAY BE LET OUT, NAMELY SO HOLY SPARKS MAY BE REMOVED FROM THE OTHER SIDE, by OFFERING fat and marrow, as we learned. The burnt offering is the highest class of sacrifices MEANT WHOLLY FOR THAT WHICH IS HIGH, AND THERE IS NO FOOD IN IT FOR THE EXTERNAL FORCES. But the rest of the offerings bring peace to the whole world, from the aspects of the forces of Judgment IN THE WORLD, by removing them, and shining in trying to mitigate them BY THE OFFERINGS. They are called 'lesser holy offerings,' because they are not adorned above in the Holy of Holies, BINAH. Therefore, they are 'lesser holy offerings' and may be slaughtered any place, as we explained. But the burnt offering, which is the secret of the highest class of sacrifices, is not like the rest of the offerings, for all of it is holy.

354. Come and see: It is written, "and the priest shall put on his linen garment" (Vayikra 6:3). This is a garment for holiness alone. 'Linen' (Heb. bad, Bet-Dalet) MEANS alone (Heb. levad, Lamed-Bet-Dalet), namely, it is for holiness alone. It is also written, "these are holy garments; therefore, shall he bathe his flesh in water, and so put them on" (Vayikra 16:4). Why DO WE NEED ALL THESE? The secret meaning of this is as we said, that THE BURNT OFFERING is of the highest class of sacrifices, since it ascends entirely and is bedecked in the Holy of Holies, WHICH IS BINAH, into one bond. Then the spirit of defilement that defiles everything, passes away and does not rule, nor approaches the Temples, and it is removed from all the sides of holiness, and all that is holy remains in holiness alone.

351 ובגין כך, סדורא דנכיסו דילה לסטר צפון, דאיהו סטר שמאלא. דהאי תורה שבע"פ לא סלקא בחיבותא, אלא בר אתער סטרא דצפון, דכתיב שמאלו תחת לראשי וימינו תחבקני, וכדין איהי סלקא בחיבותא, ואתעטרא בימינא, ואתחברת באמצעיתא, ואתנהיר כלא, מרזא דקדש הקדשים, ודא מגו רזא דאדם, ברעו דכהנא, ובשירתא דליואי, ובצלוחתא דישראל.

352 והא אוקימנא, דעולה קדש הקדשים, ברזא דרוח עלאה, בגין דתלת רוחין קשירין בחדא, רוח תתאה, דאקרי רוח הקדש רוח דלגו באמצעיתא דאקרי רוח חכמה ובינה. וכן אקרי רוח תתאה, אבל האי אקרי רוח דנפיק מגו שופר, כלול באשא ובמיא. רוח עלאה, דאיהו סתים בחשאי, דביה קיימן כל רוחין קדישין, וכל אנפין נהירין. ובגין כך, אהדרת עולה רוח ממש.

353 ולבתר, מרזא דבהמה, מסתפקי ואתזנו, לאתקשרא רוח אחרא דאיהו גו מסאבו, מאינון תרפין ושמנוגין במה דאתמר. בג"כ, עולה קדש הקדשים, שאר קרבנין למעבד שלמא בעלמא, כלהו מבמה סטרין, ומארי דינין לאתעטרא ולאנתהרא מגו רעותא לאתבסמא, אקרון קדשים קלים, בגין דלא מתעטרא לעילא לעילא בקדש הקדשים, ועל דא אינון קדשים קלים, ונכיסו דילהון בכל אתר במה דאוקימנא. אבל עולה דאיהו רזא דקדש הקדשים, לאו איהו כשאר קרבנין, דכל עובדהא קדש.

354 ת"ח, מה כתיב ולבש הכהן מדו בר, אליון לבושין מיוחדין לקדושה. בר: יחידאי, מיוחדא לקדושה. וכתיב בגדי קדש הם ורחץ במים את בשרו ולבשם. מאי טעמא. אלא רזא דמלה בדקאמרן, דאיהי קדש הקדשים, דסלקא כלא ואתעטרא בקדש הקדשים, בקשורא חדא. ולבתר ממני ואעבר רוח מסאבא דסאיב כלא, דלא שלטא, ולא יתקריב גו מקדשא, ואתעבר מכל סטרי קודשא, ואשתאר כלא קדש בקדושה ויחידאי.

355. Rabbi Shimon said: We studied the verse, "Hashem, You preserve man and beast" (Tehilim 36:7). The offering of man assuredly comes from the side of man, NAMELY, STUDYING TORAH AND PRAYER, and the beast comes from the side of the beast, NAMELY, OFFERING UPON THE ALTAR. It is therefore written, "If any man of you bring an offering" (Vayikra 1:2); assuredly this refers to a man, whose offering it is OF TORAH AND PRAYER, so it may tie above the knot in the secret of man, WHO IS ZEIR ANPIN, IN THE SECRET OF YUD HEI VAV HEI OF 45 IN NUMERICAL VALUE, THE NUMERICAL VALUE OF MAN (ADAM), and afterwards TO BE OFFERED ON THE ALTAR THEN ASCENDS TO MALCHUT, THE SECRET OF YUD HEI VAV HEI OF 52, IN NUMERICAL VALUE THE NUMERICAL VALUE OF BEAST (HEB. BEHEMAH). "Of the cattle" (Ibid.). All is in the secret of man and beast, as we said, this is the secret reason an offering of both man and beast is needed. Come and see: When the Holy One, blessed be He created the world, He made them so, man and beast.

356. You may say, it is written, "and let birds fly above the earth" (Beresheet 1:20), from which sacrifices are offered, and even burnt offerings, as it is written, "and if his offering be a burnt offering of fowls" (Vayikra 1:14); Come and see: Of the fowls only the turtledove and young pigeons are offered, and what qualifies the one, disqualifies the other, RED QUALIFIES THE TURTLEDOVE AND DISQUALIFIES THE YOUNG PIGEON, BECAUSE this one, THE YOUNG PIGEON is of the right, AND RED DISQUALIFIES IT, and that, TURTLEDOVE, is of the left, AND THAT IS WHY RED, THE COLOR OF THE LEFT, QUALIFIES IT.

357. But we stated that, "and let birds fly above the earth" refers to the secret of the Chariot, NAMELY, THE ANGEL MICHAEL...UPON WHOM RIDES MALCHUT, AND THEY ARE CALLED 'BIRDS'. By them the Holy Spirit, MALCHUT, is raised up TO ZEIR ANPIN. They are two, one to the right and one to the left; "birds" to the right, referring to Michael and "fly" to the left, referring to Gabriel. Therefore, these two birds are offered: A TURTLEDOVE AND A YOUNG PIGEON, to raise the Holy Spirit, MALCHUT. The left OF ZEIR ANPIN crowns and arms the left side below OF MALCHUT. And the same happens with the right, and the wife, MALCHUT, is united with her husband, ZEIR ANPIN, to become one. And all is connected together above and below, and the Holy One, blessed be He alone is elevated and strengthened.

358. In ancient books IT IS SAID THAT the poor man, WHO SACRIFICES TURTLEDOVES AND YOUNG PIGEONS does not give a portion TO SUSTAIN THE WORLDS, but only to the upper union. But everything above and below, is joined each to its side as deserved. And we already explained.

359. Rabbi Elazar asked Rabbi Shimon: The burnt offering is bound to the Holy of Holies, BINAH, so it may shine. The devotion of the service of the priests, Levites, and Yisrael rises above, BY OFFERING SACRIFICE; how far does it go?

355 וְאָמַר ר' שִׁמְעוֹן, הָא אֲתָמֵר דְּכֵתִיב אָדָם וּבְהֵמָה תּוֹשִׁיעַ יי'. וְהָכִי סֵלֶקָא רְזָא דְאָדָם, מִסְטָרָא דְאָדָם וְדָאִי. בְּהֵמָה, מִסְטָרָא דְבְּהֵמָה. וּבִג"כ כְּתִיב, אָדָם כִּי יִקְרִיב מִכֶּם, אָדָם וְדָאִי, דְּרָא קִרְבָּנִיה לְעִילָא, לְקִשְׁרָא קִשְׁרָא בְּרְזָא דְאָדָם. וּלְבִתְרָא מִן הַבְּהֵמָה, וְכֹלָא אִיהוּ בְּרְזָא דְאָדָם וּבְהֵמָה. וְדָא הוּא רְזָא דְאֶצְטְרִיךְ לְקִרְבָּנָא, אָדָם וּבְהֵמָה כִּדְקָאמְרִין. תָּא חַיִּי, כִּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלֵמָא, הָכִי עֵבֶד אָדָם וּבְהֵמָה.

356 וְאִי תִימָא, וְהָא כְּתִיב וְעוֹף יַעֲוֹף עַל הָאָרֶץ, דְּהָא מְנִייהוּ מִקְרָבִין קִרְבָּנִין, וְאִפִּילוּ עוֹלָה, כִּמְה דְּכְתִיב וְאִם מִן הָעוֹף עוֹלָה קִרְבָּנוֹ. ת"ח, מִכָּל אִינוֹן עוֹפִי, לֹא מִקְרָבִין אֶלָּא תוֹרִים וּבְנֵי יוֹנָה, מֶה דְּאֲתַכְשֵׁר בְּדָא, פְּסִיל בְּדָא דָא יִמִּינָא, וְדָא שְׂמָאלָא.

357 אָבֵל רְזָא דָא הָא אוֹקִימָנָא, כְּתִיב וְעוֹף יַעֲוֹף עַל הָאָרֶץ, דְּאִינוֹן רְזָא דִּרְתִּיכָא, וּבְהוּ אֶסְתַּלֵּק רוּחַ הַקֹּדֶשׁ, לְסֵלֶקָא לְעִילָא, דְּאִינוֹן תְּרִי, חֵד לִימִינָא, וְחֵד לְשְׂמָאלָא, עוֹף לִימִינָא, וְדָא מִיכָאֵל. יַעֲוֹף, לְשְׂמָאלָא, וְדָא גַבְרִיאֵל. דָּא לִימִינָא וְדָא לְשְׂמָאלָא. וּבִג"כ, מִקְרָבִין תְּרִין אֲלִין, לְסֵלֶקָא רוּחַ קוּדְשָׁא, וְשְׂמָאלָא מַעֲטָר חַיִּין לְתַתָּא, לְהֵוּא סֵטֶר שְׂמָאלָא. וְיִמִּינָא לִימִינָא וְאֲתַקְשֵׁר אֲתַתָּא בְּבַעֲלָהּ, לְמַהוּי חֵד, וְכֹלָא אֶסְתַּלֵּק וְאֲתַקְשֵׁר כְּחָדָא לְעִילָא וְתַתָּא, וְקוּדְשָׁא בְּרִיךְ הוּא אֶסְתַּלֵּק בְּלַחֲדוּי וְאֲתַקֵּף.

358 וּבְסִפְרֵי קְדָמָאִי, מְסַבְנָא, לֹא יְהִיב חוֹלְקָא לְאַתְזָנָא, אֶלָּא לְעִילָא לְאַתְקְשֵׁרָא, אָבֵל כֹּלָא לְעִילָא וְתַתָּא מִתְקְשֵׁר, כָּל חֵד וְחֵד לְסִטְרִיהּ בְּדָקָא יְאוּת, וְהָא אוֹקִימָנָא.

359 רַבִּי אֶלְעָזָר שְׁאִיל לְרַבִּי שִׁמְעוֹן, אָמַר, הָא קְשׁוּרָא דְעוֹלָה, אֲתַקְשֵׁר בְּקֶדֶשׁ הַקֹּדְשִׁים, לְאַתְנַהרָא. אֲתַדְבָּקוּתָא דִּרְעוּתָא דְכֶהֱנָא וְלִיּוּאִי וְיִשְׂרָאֵל לְעִילָא, עַד הֵיכָן אִיהוּ סֵלֶקָא.

360. He told him: We stated that THEIR DEVOTION reaches the Endless World. The object of bond, unison, and completeness is to hide well that which cannot be perceived or known, where abides the will of all wills, NAMELY, THE ENDLESS WORLD. It is endless and not subject to knowledge, nor did it create an end or beginning, UNLIKE the first nought (Heb. ayin), WHICH IS KETER, that produced a beginning and an end. The beginning is the supernal point, the beginning of all that is concealed, existing within thought, WHICH IS CHOCHMAH, FOR CHOCHMAH ISSUED FROM KETER. IT IS THE SECRET MEANING OF THE VERSE, "BUT WHERE (HEB. AYIN) SHALL WISDOM BE FOUND?" (IYOV 28:12). It also produced an end, called "the end of the matter" (Kohelet 12:13), NAMELY, MALCHUT, THE END OF ALL THE LIGHTS. But there, IN THE ENDLESS WORLD there is no end.

361. There are no desires, no lights and no candles, NAMELY, THE LIGHTS OF GVURAH, within that Endless World. All the candles and lights IN ATZILUT, are dependent upon THE ENDLESS WORLD for their existence. But it, in itself, is not subject to comprehension. That which is known but not known, NAMELY, THAT KNOWLEDGE PERTAINS TO IT BUT IT IS NOT KNOWN, is but the high desire most concealed of all, CALLED 'Ayin', THE SFIRAH OF KETER. BUT THERE IS NO WORD TO DESCRIBE THE ENDLESS WORLD BECAUSE THERE IS NO PERCEIVING IT.

362. When the supernal point, CHOCHMAH, and the World to Come, BINAH, mount BY THEIR ILLUMINATION, the odor alone is known, THE SECRET OF THE SIX ENDS OF THE ILLUMINATION OF CHOCHMAH CALLED 'ODOR', BUT NOT THE FIRST THREE SFIROT, AS KNOWN. It is as if they perfume themselves by that smell. This is not CONSIDERED the satisfaction (Heb. nachat) CALLED 'odor' (Heb. nichoach), as it is written, "and I will not smell the savor of your sweet odors" (Vayikra 26:31). FOR SMELL AND ODOR ARE TWO DIFFERENT THINGS. The smell of odor refers to the smell of desire, NAMELY, of all the desires, prayers, and songs, and the service of the priest, all in the mystery of man. They then all become one desire, AND THAT DESIRE is called 'odor', WHICH MEANS 'desire', according to the Aramaic translation. Then all is bound together and illuminates properly, as we learned.

363. By that the Other Side is handed to the priest, as it is written, "command Aaron and his sons, saying" (Vayikra 6:2). There is a mystery here, for we explained that "command" refers to idolatry, NAMELY, TO THE OTHER SIDE. Here it was handed to him so he could burn that wicked thought, and remove it from holiness, by that will rising upward, the smoke and the burning marrow, so they will pass away from holiness. That command is in their hands, to separate from holiness by sacrifice. And if you say, in the verse, "command the children of Yisrael" (Bemidbar 28:2), HOW WOULD YOU EXPLAIN THE WORD "COMMAND" SO IT WOULD REFER TO THE OTHER SIDE? HE ANSWERS: When Yisrael do the bidding of their Master, the Other Side cannot rule them.

360 א"ל, הא אוקימנא, עד אין סוף, דכל קשורא ויחודא ושליומו, לאצנעא ביהוה צניעו, דלא אתדבק, ולא אתיידע, דרעוא דכל רעוין ביה, אין סוף לא קיימא לאודעא, ולא למעבד סוף, ולא למעבד ראש, במה דאין קדמא אפיק ראש וסוף. מאן ראש. דא נקודה עלאה, דאיהו רישא דכלא סתימא, דקיימא גו מחשבה. ועביר סוף, דאקרי סוף דבר. אבל להתם, אין סוף.

361 לאו רעותין, לאו נהורין, לאו בוצינין, ביהוה אין סוף, כל אלין בוצינין ונהורין, תליין לאתקיימא בהו, ולא קיימא לאתדבקא מאן דידע ולא ידע, לאו איהו אלא רעו עלאה, סתימא דכל סתימין, אין.

362 וכד נקודה עלאה, ועלמא דאתי, אסתלקו, לא ידעי בר ריחא, במאן דארח בריחא ואתבסם. ולא דא גייחא נחות, דהא בתיב ולא אריח בריח גיחחכם, דהא ריח גיחח, ריחא דרעותא דכל הני רעותא דצלוחא, ורעותא דשירתא, ורעותא דכהנא, דכלהו רזא דאדם. כדין בלהו אתעבירו רעותא חדא, וההוא אקרי גיחח, רעוא, כתרגומו. כדין כלל אתקשר ואתנהיר כחדא, כדקא יאות, במה דאתמר.

363 ועל דא אתייהיבת האי סטרא אחרא, בידי דכהנא, דכתיב צו את אהרן ואת בניו לאמר, רזא הקא, דהא אוקימנא לית צו אלא ע"ז, והקא אתייהיבת ליה, לאתוקרא ההיא מחשבה רעה, ולאעברא לה מגו קודשא, בהאי רעותא דסלקא לעילא, ובהא תננא, ותרבין דאתוקרן. בגין לאתעברא מן קודשא. והאי צו, ברשותיהו קיימא, לאמרשא לה מן קודשא, מגו האי קרבנא. ואי תימא צו את בני ישראל. הכי נמי, דהא ברשותיהו קיימא, כל זמנא דעבדי רעותא דמאריהון, דלא יכלא לשלטאה עליהו.

364. The whole verse shows the secret meaning of the matter: to adorn the Holy Spirit, MALCHUT, high above and to separate the spirit of defilement and bring it down below. YISRAEL do this by their desire and prayer, THE PRIESTS by offering sacrifices, each one as befits him.

365. This verse proves it. It is written, "command Aaron and his sons, saying." "Command" refers to idolatry, the spirit of defilement. "Saying" is a woman called, "who fears Hashem" (Mishlei 31:30), THAT IS, MALCHUT. It written here "saying" and it is written there "saying, if a man put away his wife" (Yirmeyah 3:1). IN BOTH CASES THERE IS REFERENCE TO WOMEN. And we already explained, that all was said, TO ADORN MALCHUT AND LOWER THE OTHER SIDE. It is for the priest to fix everything in the secret of man and beast. Happy is the portion of the righteous in this world and in the World to Come, for they know the ways of the Torah, and walk in it in the way of truth. Of them it is written, "Hashem, with these things men live" (Yeshayah 38:18). What are "these things"? They are the ways of the Torah. "Men live," namely, in this world and the World to Come.

366. Come and see: It is written, "This is the Torah of the burnt offering" (Vayikra 6:2). Rabbi Chiya said: I explained this verse in this manner: "this is the Torah" refers to the Congregation of Yisrael, NAMELY, MALCHUT. It is a "burnt offering" (lit. 'ascension'), for it ascends and adorns itself up high, to be bound properly to the place called 'Holy of Holies', BINAH.

367. Another explanation: "This is the Torah" refers to the Congregation of Yisrael, WHICH IS MALCHUT. "The burnt offering" is an evil thought, taking over the desire of man to lead him astray from the way of truth. "The burnt offering" rises and denounces man. It should be burnt by fire, so it will not increase.

368. It shall therefore, "be burning upon the altar all night" (Vayikra 6:2). The "night" is the Congregation of Yisrael, NAMELY, MALCHUT, that purifies man from that desire. It is "Upon the altar," because the river of fire is where those should be burnt who are not well established, ALL WHO ARE MADE DEFECTIVE BY THE OTHER SIDE. They are put in the burning fire, and their power is broken. It must be put "upon the altar all night" to subdue it, for then it is subdued and loses its power.

364 וְהָאֵי קָרָא כָּלָא, אֲתִיָּא לְאַחְזָא רְזָא דְמַלְכָּה, לְאַעְטְרָא לְהֵהוּא רוּחַ קוּדְשָׁא, לְעִילָא לְעִילָא, וְלֹא־מְרָשָׁא לֵה לְדָא רוּחַ טוּמְאָה, לְנַחֲתָא לֵה לְתַתָּא לְתַתָּא, דָּא בְרַעוּתָא וּבְצִלוּתָא בְּדִקְאֻמְרִין, וְדָא בְּעוּבְרָא, כָּלָא בְּדִקְחוּי לִיה.

365. וְהָאֵי קָרָא מוֹכַח עַלְוִיהוּ, דְכַתִּיב, צוֹ אֶת אֶהָרִן וְאֶת בָּנָיו לֵאמֹר. צוֹ: דָּא ע"ז רוּחַ מְסֻבָּא. לֵאמֹר: דָּא אֲתַתָּא, דְאֶקְרִי יִרְאֵת יי'. כְּתִיב הֵכָא לֵאמֹר, וּכְתִיב הֵתָם לֵאמֹר הֵן יִשְׁלַח אִישׁ אֶת אִשְׁתּוֹ, וְהָא אֻקְמוּהּ. וּבג"כ, כָּלָא אֲתַמַּר, וּכְהֵנָּא קִיּוּמָא לְאַתְקֵנָא כָּלָא, בְּרְזָא דְאָדָם וּבְהֵמָה. זְבָאָה חוֹלְקִיהוּן דְּצִדִּיקִיָּא, בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאֲתִי, לְאִינוּן יַדְעִי אֲרַחֵי דְאוּרִייתָא, וְאֻזְלִי בֵּה בְּאַרְחַ קְשׁוּט, עַלְוִיהוּ כְּתִיב, יי' עַלְיֵהֶם יַחֲיוּ. מָאִי עַלְיֵהֶם. אֵלִין אֲרַחוּי דְאוּרִייתָא. יַחֲיוּ, יִתְקִימוּ בֵּהָאֵי עֵלְמָא, וּבְעֵלְמָא דְאֲתִי.

366 תָּא חֲזִי, כְּתִיב זֹאת תּוֹרַת הָעוֹלָה, אָמַר ר' חֲזִינָא, הָאֵי קָרָא אֻקְיָמָנָא לִיה בֵּהָאֵי גּוּוּנָא, זֹאת תּוֹרַת: דָּא כְּנֶסֶת יִשְׂרָאֵל. הָעוֹלָה: דְאִיהִי סִלְקַת וְאַתְעַטְרַת לְעִילָא לְעִילָא, לְאַתְקְשְׂרָא כְּדִקָּא יֹאוּת, עַד אֲתֵר דְאֶקְרִי קֹדֶשׁ הַקִּדְשִׁים.

367 ד"א, זֹאת תּוֹרַת: דָּא כְּנֶסֶת יִשְׂרָאֵל. הָעוֹלָה: דָּא מַחְשְׁבָה רָעָה, דְאִיהִי סִלְקָא עַל רַעוּתָא דְבֵר נֶשׁ, לְאַסְטָאָה לִיה מְאוּרְחָא דְקְשׁוּט. הִיא הָעוֹלָה, הִיא הִיא דְסִלְקָא, וְאַסְטִיאת לִיה לְבֵר נֶשׁ, בְּעִי לְאוּקְרָא לִיה בְּנוּרָא, בְּגִין דְלֹא יִתְוִיָּהִיב לֵה דּוּכְתָא לְאַסְגָּאָה.

368 וּבג"כ, עַל מוֹקְדָה עַל הַמִּזְבֵּחַ כָּל הַלַּיְלָה, מֵאֵן לַיְלָה, דָּא כְּנֶסֶת יִשְׂרָאֵל. דְאֲתִיָּא לְדְבָאָה לִיה לְבֵר נֶשׁ, מִהֵהוּא רַעוּתָא. עַל מוֹקְדָה. בְּגִין דִּי נִהַר דִּינוּר, אִיהוּ אֲתֵר לְאוּקְרָא לְכָל אִינוּן, דְלֹא קִיּוּמִי בְּקִיּוּמִיהוּ, דְהָא עֲאֵלִין לוֹן בֵּהָהוּא נוּרָא דְדִלִיק, וּמַעֲבְרִי שׁוֹלְטָנְהוּן מַעֲלָמָא. וּבְגִין דְלֹא יִשְׁלוּט, אֲצַטְרִיךְ עַל מוֹקְדָה עַל הַמִּזְבֵּחַ כָּל הַלַּיְלָה, וְאַתְכַּמְיָא וְלֹא שְׁלֵטָא.

369. Hence, when THE OTHER SIDE is subdued, the Congregation of Yisrael, which is the Holy Spirit, NAMELY MALCHUT, ascends to be adorned up high, because it ascends whenever the other force is subjugated and separated from it. Therefore, we need, by the secret of the offering, to separate that side from the Holy Spirit, WHICH IS MALCHUT, and give it a portion, so the Holy Spirit may rise above.

369 וְעַל דָּא, בְּדִ אֶתְכַמְיָא הָאִי, סִלְקָא בְּנִסְתָּ
יִשְׂרָאֵל, דְּאִיהִי רוּחַ קוּדְשָׁא, דְּסִלְקָא וְאֶתְעֵטְרָא
לְעִילָא, דְּהָא סִלְקוּ דִּילָהּ, בְּדִ אֶתְכַמְיָא הָאִי חִילָא
אַחְרָא, וְאֶתְפְּרָשָׁא מִינָהּ. וּבִג"כ, בְּעִינָן בְּרָזָא
דְּקִרְבָּנָא, לְאַפְרָשָׁא לְהָאִי סֵטְרָא מְרוּחַ קוּדְשָׁא,
וְלִמְיָהֵב לָהּ חוּלְקָא, בְּגִין דְּרוּחַ קוּדְשָׁא אֶסְתַּלַּק
לְעִילָא.

40. "And Moses erected the Tabernacle"

Rabbi Shimon discusses the verse: "In that day will I raise up the Tabernacle of David that is fallen," and talks about how Moses raised the Tabernacle as if lifting someone who has fallen. He tells us that God lifted up Yisrael from the exile in Egypt. While God did not perform miracles to raise up Yisrael from the exile in Babylon, he will do so in future. Rabbi Shimon talks about the Tabernacle that Moses built and the upper Tabernacle (Binah) that Zeir Anpin built, saying that Zeir Anpin is the grade of Moses. We hear of the three aspects that went into the erection of the Tabernacle and how they subdued the Other Side. He turns to "and fastened its sockets," explaining that when the sockets were fastened Samael was flushed out and fled to hide himself in a hole in the dust. 'In that day' refers to the day that God will judge the world. Rabbi Shimon tells us how the ruins of the Tabernacle will be raised on that day and the breach against the wicked will be repaired. God will build the foundations of Jerusalem with sapphires because sapphires are full of the highest illumination and provide a firm foundation that the other nations will not be able to rule over. At that time a supernal illumination will be added to the sapphires as well. The original stones from the foundations of Zion and Jerusalem were hidden and treasured by God, and He will restore them to the new foundations. The angel of death will be swallowed up just as he swallowed the people for all these years. Rabbi Shimon tells us that when Moses fastened the sockets in the Tabernacle he bound the evil Samael up so he could not move. Rabbi Shimon tells Rabbi Yosi about "the heaven is My throne, and the earth is my footstool," saying that they are the firmaments where Jacob lives and the firmament where King David lives. He explains the difference between a Tabernacle and a temple or house, emphasizing that a Tabernacle travels from place to place, it is not an eternal resting place, it is a secret small place. We learn why Moses withdrew from the construction of the Tabernacle and why Betzael and Aholiav built it, and are told that Moses is still considered to be the builder since he finished it.

370. Come and see: When the Temple was built and erected, the Other Side was subdued, and departed from the world. When it left the world, and the Tabernacle was raised by Moses, it was raised above and below. This is the meaning of "Moses erected (lit. 'raised') the Tabernacle" (Shemot 40:18). "Raised" means that he raised MALCHUT so she would rise up high. Therefore scripture says, "and Moses erected"; he raised what was low, as if lifting someone who fell. In the same manner it is written of the future, "In that day will I raise up the Tabernacle of David that is fallen" (Amos 9:11).

370 וְתָא חַוִּי, בְּזִמְנָא דְּאֶתְבְּנִי בִי מִקְדָּשָׁא,
וְאֶתְעִבִּיד. אֶתְכַמְיָא סֵטְרָא אַחְרָא, וְאֶסְתַּלַּק
מִעֲלָמָא. וְכִד אֶסְתַּלַּק מִעֲלָמָא, וְאַתְקָם מִשְׁכְּנָא עַל
יְדֵא דְּמֹשֶׁה, בְּרִין אֶתְקָם לְעִילָא וְתַתָּא. הֵה"ד, וַיִּקָּם
מֹשֶׁה אֶת הַמִּשְׁכָּן. מֵאִי וַיִּקָּם. אֱלָא דְּאוּקִים לָהּ,
לְאַסְתַּלַּק לְעִילָא לְעִילָא. וְעַל דָּא, וַיִּקָּם מֹשֶׁה, מֵאֵן
דְּהוּה מֵאִין אוּקְמִיהּ, בְּמֵאֵן דְּאוּקִים לְמֵאֵן דְּנִפְלִי.
בְּגוּוּנָא דָּא, לְזִמְנָא דְּאֶתִּי בְּתִיב אֱקִים אֶת סִכַּת דְּוִד
הַנוֹפֶלֶת.

371. It is written, "The virgin of Yisrael is fallen; she shall no more rise" (Amos 5:2). HE ASKS: What is the meaning of "she shall no more rise"? HE ANSWERS: She rose on another time on her own and not raised by the Holy One, blessed be He. For from the exile in Egypt, she was raised by the Holy One, blessed be He, who performed many miracles in order to raise her. In exile in Babylon, THE HOLY ONE, BLESSED BE HE did not raise her. He did not perform miracles, because of the sin. So MALCHUT rose on her own, and the exiles went up TO JERUSALEM, as if they were not redeemed, and as if the Holy One, blessed be He had no interest in them. That was because they sinned with foreign women.

371 בְּתִיב, נִפְלָה לֹא תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל,
מֵאִי לֹא תוֹסִיף קוּם. אֱלָא בְּזִמְנָא אַחְרָא קָמַת. הִיא
קָמַת מִגְרָמָהּ, וְלֹא אוּקִים לָהּ קוּדְשָׁא בְּרִין הוּא.
דְּהָא בְּגִלּוּתָא דְּמִצְרַיִם, קוּדְשָׁא בְּרִין הוּא אוּקִים
לָהּ, וְעַבְד בְּמָה נָסִין, בְּגִין לְאַקְמָא לָהּ, וּבְגִלּוּתָא
דְּבִבֵּל הוּא לֹא אוּקִים לָהּ, בְּגִין דְּלֹא עַבְד לֹון נָסִים,
דְּגִרִים חוּבָה, אֱלָא הִיא קָמַת. וְסִלְקוּ בְּנֵי גוּלָהּ,
בְּאִינוּן דְּלֹא הָוָה לֹון פְּרוּקָא, וְלֹא הָוָה תִּינוּבְתָּא
דְּקוּדְשָׁא בְּרִין הוּא עֲלִיָּהּ, בְּגִין דְּגִרִם הָוָה חוּבָא,
דְּאִינוּן נָשִׁים נְכָרִיּוֹת.

372. Therefore, the Holy One, blessed be He did not raise the Congregation of Yisrael, nor performed miracles and mighty deeds as fit at that time, WHEN THEY RETURNED FROM BABYLON. But in the future, it is written, "she shall no more rise," namely, on her own LIKE AFTER THE EXILE IN BABYLON, but the Holy One, blessed be He will raise her, as it is written, "In that day will I raise up the Tabernacle of David that is fallen" and "David their king, whom I will raise up for them" (Yirmeyah 30:9). That is why it is written, "and Moses erected the Tabernacle," MEANING THAT THE HOLY ONE, BLESSED BE HE ERECTED THE TABERNACLE. FOR MOSES IS A CHARIOT TO ZEIR ANPIN, AND AS MOSES ERECTED THE TABERNACLE BELOW, SO DID THE HOLY ONE, BLESSED BE HE ERECT THE TABERNACLE, WHICH IS MALCHUT, ABOVE.

373. Come and see: When Moses erected the Tabernacle, another one was erected at the same time, NAMELY, MALCHUT. The upper Tabernacle, WHICH IS BINAH, establishes and supports everything, because it is concealed and stored high above, and another Tabernacle, MALCHUT, was erected above the Tabernacle below, THAT MOSES ERECTED, and stood upon it by the strength of the Tabernacle superior to all, BINAH. As the Tabernacle below was erected by Moses, so the one above, MALCHUT, was erected by the grade of Moses, ZEIR ANPIN. From where do we know that? From the verse, "and Moses erected the Tabernacle," the particle 'Et' (lit. 'the') indicating that two Tabernacles were established by the secret of Moses, THE ONE BELOW, AND THE ONE ABOVE, WHICH IS MALCHUT, WHICH WAS ALSO BUILT BY THE GRADE OF MOSES, WHICH IS ZEIR ANPIN.

374. Rabbi Yosi said: When "Moses erected" not all was yet made, FOR THE FOLLOWING VERSE SAYS, "AND FASTENED ITS SOCKETS..." (SHEMOT 40:18). There is no raising up until all is completed and the parts intertwined. Why then is it written "erected"? Rabbi Yitzchak said: Moses erected the Tabernacle on three sides. The words "and Moses erected the Tabernacle" IMPLY THE CENTRAL COLUMN, CALLED 'MOSES'? "and fastened its sockets" IMPLY THE LEFT COLUMN, FOR SOCKETS (HEB. ADANIM) ARE SPELLED WITH THE LETTERS OF JUDGMENT (HEB. DIN), THAT PERTAINS TO THE LEFT; "and set up its boards" IMPLY THE RIGHT COLUMN. By these three aspects Moses erected the Tabernacle, and by these aspects the Tabernacle, MALCHUT, was erected and the Other Side subdued. Since Moses erected the side OF HOLINESS, the Other Side OF DEFILEMENT was subjugated. That is why Moses erected it and none other.

375. Come and see: It is written, "and fastened its sockets." At that time, Samael was shaken from his place, together with his forty Chariots, and fled four hundred parasangs to hide himself in a hole in the dust. Moses brought the sockets, and that side was strengthened; the sockets of the Other Side were loosened and fell.

372 וע"ר, קודשא בריך הוא לא אוקים לה לכנסת ישראל, ולא עבד לה נסין וגבוראן בההוא זמנא בדקא יאות. אבל לזמנא דאתי, לא תוסיף קום כתיב, לא תוסיף, קום מגרמה, אלא קודשא בריך הוא יוקים לה, דכתיב אקים את סוכת דוד הנופלת. וכתיב ואת דוד מלכם אשר אקים להם. ובגין כך כתיב הכא, ויקם משה את המשכן. ויקם משה וגו'.

373 ת"ח, כד אוקים ליה משה למשכנא, אתקם משכנא אחרא עמיה. ומשכנא עלאה, אוקים וסעיד כלל, בגין דמשכנא עלאה, סתים וגניז איהו לעילא לעילא. ומשכנא אחרא אתקם על משכנא דלתתא וקיימא עליה, בחילא דההוא משכנא עלאה על כלל. וכמה דאתקם משכנא דלתתא על ידא דמשה, אוף הכי לעילא, ע"י דההוא דרגא דמשה. מנלן. דכתיב, ויקם משה את המשכן. את דייקא, לאתחזא דתרי משכנין ברזא דמשה אתקנו.

374 אמר רבי יוסי, וכי ויקם משה, והא כלל ער לא אתתקן, וקימה לאו איהו אלא כד אשתלים כלל, ועאל שויפא בשויפיה, מאי ויקם. א"ר יצחק, בתלת סטרין אוקים משה ית משכנא, מה כתיב ויקם משה את המשכן, ויתן את אדניו, וישם את קרשיו. בהני תלת סטרי, אוקים משה ית משכנא. ובהני תלת סטרי, אסתלק משכנא. ואתכפייא סטרא אחרא. וע"ז, כד אוקים משה להאי סטרא, אתכפייא סטרא אחרא. בג"כ משה אוקים ליה ולא אחרא.

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375 תא חזי, כתיב ויתן את אדניו, בההיא שעתא אזדעזע סמא"ל מאתריה, וארבעין רתיבין דעמיה, וערק ארבע מאה פרסי, גו טסירו דנוקבא דעפרא. אעיל משה איגון סמכין, ואתקיף סטרא דא, כדון איגון סמכין דסטרא אחרא, נפלו ואתרפו.

376. He opened the discussion and said, "In that day will I raise up the Tabernacle of David that is fallen" (Amos 9:11). HE ASKS: Which day? AND HE ANSWERS: On the day the Holy One, blessed be He will judge the world, and visit the deeds of the wicked, for the Congregation of Yisrael cannot rise from the dust, while the wicked still prevail. It is written above, "all the sinners of My people shall die by the sword, those that say, 'The evil shall not overtake nor confront us'" (Ibid. 10). The following verse says, "In that day will I raise up the Tabernacle of David that is fallen."

377. We should look at this verse. IT IS WRITTEN, "their breaches" (Ibid. 11), which should have been 'her (its) breaches,' and "his ruins" (Ibid.) which should have been 'her ruins,' FOR THESE WORDS REFER TO "THE TABERNACLE (FEM.) OF DAVID." HE ANSWERS: "I will...repair their breaches" (Ibid.) against the wicked, of whom it is written, "all the sinners of My people shall die by the sword." Then the breach will be fixed, that THEY DID to Yisrael. It is therefore written, "I will...repair their breaches," AND NOT 'HER BREACHES'. "And I will raise up his ruins." Whose ruins? Those of the Tabernacle of David, because WE LEARNED that when the evil kingdom is strengthened in the world, the holy kingdom is enfeebled, and the Tabernacle of David is ruined. Therefore it is written, "And I will raise up his ruins" (Ibid.).

378. We learned that when one is strengthened, NAMELY, DEFILEMENT, the other is enfeebled, NAMELY, HOLINESS. This one is full, and that is laid waste. Hence, until that SAID day, the evil kingdom shall get stronger. And on that day the holy kingdom will get stronger, and the Holy One, blessed be He will raise it. Therefore it is written, "and I will raise up his ruins, and I will build her as in the days of old" (Ibid.); the latter part is in accordance with the verse, "Moreover the light of the moon shall be as the light of the sun..." (Yeshayah 30:26).

379. "And Moses erected the Tabernacle." HE ASKS: With what did he erect it? AND HE ANSWERS: It is written, "and fastened its sockets" (Shemot 40:18). He laid the sockets underneath the boards, so that the hinges of the doors will revolve upon them, because the hinges underneath give support and firmness upon which they can revolve. Why is it WRITTEN "fastened"? Because he fixed and strengthened them with all his might. At that time the other sockets of the Other Side were removed.

376 פָּתַח וְאָמַר, בְּיוֹם הַהוּא אָקִים אֶת סֶכֶת דָּוִד הַנוֹפֶלֶת וְגו', מֵאִי בְיוֹם הַהוּא. בְּיוֹמָא דְקוּדְשָׁא ב"ה יַעֲבִיד דִּינָא בְּעֵלְמָא, וְיַפְקוֹד עַל חַיִּיבֵי עֵלְמָא בְּעוֹבְדֵיהוֹן. דְּהָא לִית קִימָה לְכַנְסַת יִשְׂרָאֵל מִעַפְרָא, בְּעוֹד דְּאִינוּן חַיִּיבִין דִּישְׂרָאֵל יְקוּמוּן בְּעֵלְמָא. מַה כְּתִיב לְעֵילָא, בְּחָרֵב וּמוֹתוֹ כָּל חֲטָאֵי עַמִּי הָאוּמְרִים לֹא תִגִּישׁ וְתִקְדִּים בְּעֵרְנוּ הָרָעָה. מַה כְּתִיב בְּתִרְיָה, בְּיוֹם הַהוּא אָקִים אֶת סֶכֶת דָּוִד הַנוֹפֶלֶת וְגו'.

377 הָאִי קָרָא אִית לְאַסְתַּכְלָא בִּיה, אֶת פְּרִצִּיהוֹן, אֶת פְּרִצָּה מִבְּעֵי לִיה. וְהִרְסוּתוֹ, וְהִרְסוּתִיהָ מִבְּעֵי לִיה. אֶלָּא וְגִדְרָתִי אֶת פְּרִצִּיהוֹן מִמָּאן, מֵאִינוּן חַיִּיבִין, דְּכְתִיב בְּחָרֵב וּמוֹתוֹ כָּל חֲטָאֵי עַמִּי, דְּהָא כְּדִין יַתְעֲבִיד פְּרִצָּן בִּישְׂרָאֵל, וְע"ד וְגִדְרָתִי אֶת פְּרִצִּיהוֹן. וְהִרְסוּתוֹ אָקִים, הִרְסוּתוֹ דְּמָאן, הִרְסוּתוֹ דְּסוֹכַת דָּוִד. בְּגִין, דְּכַד אֶתְקַף מַלְכוּ חַיִּיבָא בְּעֵלְמָא, כְּדִין הָאִי מַלְכוּ קְדִישָׁא אֶתְרַפִּי, וְסֶכֶת דָּוִד אֶסְתִּיר בְּנוֹינָא דִּילֵיה, וְע"ד וְהִרְסוּתוֹ אָקִים.

378 דְּהָא תְּגִינָן, כָּל זְמָנָא דְּהָאִי אֶתְקַף, הָאִי אֶתְרַפִּי. דָּא מַלְיָא, וְדָא חֲרָבָה. וּבג"כ, עַד הַהוּא יוֹמָא, מַלְכוּ חַיִּיבָא יִתְקַף. בְּהַהוּא יוֹמָא, יִתְקַף וְיוֹקִים לָהּ קוּדְשָׁא בְּרִיךְ הוּא, לְהָאִי מַלְכוּ קְדִישָׁא. וְע"ד וְהִרְסוּתוֹ אָקִים. וּבְנִיתִיהָ בְּיָמֵי עוֹלָם, מֵאִי וּבְנִיתִיהָ בְּיָמֵי עוֹלָם. הֵינּוּ דְּכְתִיב, וְהָיָה אוֹר הַלְבָנָה כְּאוֹר הַחֹמָה וְגו'.

379 וְיָקִים מֹשֶׁה אֶת הַמִּשְׁכָּן, בְּמֵאִי אוֹקִים לִיה. דְּכְתִיב וַיִּתֵּן אֶת אֲדָנָיו וַיְהִי אֵינוֹן סְמִכִין דְּתַחוּתִיהָ, לְקִיּוּמָא עֲלִיָּהּ, וְלֹאֲסַחְרָא בְּהוּ אֵינוֹן צִירִים דְּתַתְּחִין. בְּגִין דְּאֵינוֹן סְמִכִין דְּתַחוּתִיהָ, אֵינוֹן קִיּוּמָא לֹאֲסַחְרָא. אֲמַאי וַיִּתֵּן. אֶתְקִיף וְאֶתְקִין לוֹן בְּתוֹקְפוֹ. בְּהָיָא שַׁעְתָּא אַעֲדִיו אֵינוֹן סְמִכִין אַחֲרָנִין דְּסִטְרָא אַחֲרָא.

380. Come and see: It is written, "Remember, O Hashem, against the children of Edom the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof" (Tehilim 137:7). Therefore, the Holy One, blessed be He will build the foundations of Jerusalem of other materials, that will have power over everything. What are they? They are sapphires, as it is written, "and lay your foundations with sapphires" (Yeshayah 54:11); which make strong and superior foundations, not weak as the first ones. What is the sense thereof? The other nations could rule over the stones of the first foundations. Why? Because there is no high illumination in them, as is fitting, BECAUSE THEIR ILLUMINATION IS NOT THEIR OWN, BUT DRAWN FROM BINAH. But these illuminate from the high illumination, NAMELY, THEY WILL ILLUMINATE ON THEIR OWN, AND WILL NOT NEED JOINING FROM BINAH. The illumination sinks into the abysses, so THE OTHER NATIONS will not be able to rule over them. These sapphires will illuminate above and below, for at that time, a supernal illumination will be added above and below.

381. If you say that the first foundations, WHICH WERE IN USE BEFORE THE CORRECTION will be discarded, IT IS NOT SO, for it is written, "Behold, I will set your stones in antimony" (ibid.), "set" to fix what is broken. "With antimony," as it is said, "and she painted her eyes" (II Melachim 9:30). There are stones called 'antimony', BLACK BY COLOR, WHICH WOMEN USE TO PAINT THEIR EYES. Why DOES HE USE this? Rabbi Elazar said: This is a secret, known to the reapers of the field, NAMELY TO THOSE WHO HAD THE MERIT OF ESTABLISHING ALL THE CORRECTIONS OF THE FIELD, WHICH IS MALCHUT. THEY ALREADY REAP THE HARVEST OF THE FIELD AND ENJOY ITS FRUIT.

382. Come and see: The stones of the foundation of Zion and Jerusalem, heaven forbid that other nations had power over them, or that they burned them. They were not burned but hidden and treasured by the Holy One, blessed be He. The foundations of the holy mansion were all stored, and not one was lost. And when the Holy One, blessed be He will restore Jerusalem again, these foundations of the first stones will be returned to their places, and no other eyes will rule them BY SIGHT, except when a man will paint his eyes with that antimony and fill his eyes with it. He will then see all the stones and all the foundations of Jerusalem, standing in their places, not ruled by other nations. And all the other precious stones, and stone buildings are all standing erect.

383. Then, it is written, "for they shall see eye to eye, Hashem returning to Zion (also: 'Hashem causing Zion to return')" (Yeshayah 52:8). What does this mean? HE ANSWERS: When the other nations ruled over it, the Holy One, blessed be He raised it high, but at that time, He will return it to its place, as it is written, "Hashem causing Zion to return"; assuredly, HE WILL RETURN IT TO ITS PLACE.

380 תא חזי, כתיב זכור יי' לבני אדום את יום ירושלם האומרים ערו ערו עד היסוד בה. ועל דא זמין קודשא בריך הוא למבני יסודי ירושלם, מיסודין אחרנין, דישלטון על כלא. ומאן אינון ספירין. דכתיב, ויסדתיך בספירים, דאלין אינון יסודין, וסמכין תקיפין ועלאין, דלית להו חלישו בקדמאי. מאי טעמא. בגין דאבנין קדמאין מאינון יסודי, וכלו שאר עמין למשלט עליהו. מאי טעמא. בגין דלית בהו נהירו עלאה, בדקא יאות. אבל אלין, יהון נהירין מגו נהירו עלאה, ומשקעאן גו תהומי, דלא יכלין לשלטא עליהו. ואלין אינון ספירין, דינהרון לעילא ותתא. בגין דבההוא זמנא, ותוסף נהירו עלאה, לעילא ותתא.

381 ואי תימא אינון יסודי קדמאי, יתבטלון. הא כתיב הנה אנכי מרביץ בפור אבניך. מרביץ לאתקנא תבירא. מאי בפור. כד"א ותשם בפור עיניה. אבנים אית דאקרון פור. מאי טעמא האי. א"ר אלעזר רזא איהו, ורזא דא למחצרי חקלא אתיהיב למנדע.

382 תא חזי, אינון אבנין דיסודי ציון וירושלם, ח"ו דשליטו עליהו שאר עמין, ולא אוקדו לון, ולא אתוקדון, אלא בלהו אתגניזו, וגניז לון קודשא בריך הוא, וכל אינון יסודי ביתא קדישא בלהו אתגניזו, ולא אתאבידו מנייהו אפילו חר. וכד יהדר קודשא בריך הוא ויוקים לה לירושלם על אתריה, אינון יסודי אבנין קדמאי, יהדרון לאתריהו, ולא ישליט בהו עינא אחרא, בר בזמנא דיכחול בר נש עינוי בההוא פוכא, וימלי עיניה מניה, וכדין יחמי כל אבנין וכל יסודי ירושלם, מתקנן על אתריהו, דלא שליטו בהו שאר עמין, וכל אינון אבנין יקרין אחרנין, וכל אינון בנייני אבנין, בלהו קיימי על קיומיהו.

383 וכדין בי עין בעין יראו בשוב יי' ציון. מאי בשוב יי'. אלא כד שליטו עלה שאר עמין, קודשא בריך הוא סליק לה לעילא, ובההוא זמנא איהו יהדר לה לאתרה, דכתיב בשוב יי' ציון. בשוב יי' ודאי.

384. Come and see: All that was concealed to the eye, and that the eye had no permission to rule, NAMELY, WHEN THE LEFT IS WITHOUT THE RIGHT, the eye cannot control, except when kohl is APPLIED to the eye, NAMELY ANTIMONY. Then it may see certain things. That is why it is written, "Behold, I will set your stones in antimony" (Yeshayah 54:11). Come and see: All these stones, BEFORE THEY WERE MENDED, will be erected as foundations as before. And the sapphire foundations will stand around them. This is the meaning of "and lay your foundations with sapphires."

385. When the Holy One, blessed be He will erect His house, MALCHUT, then, it is written, "He will destroy (also: 'swallow') death forever" (Yeshayah 25:8), swallow as in "Hashem has swallowed up without pity" (Eichah 2:2). As he drank of this cup, so he will drink of that. AS THE ANGEL OF DEATH SWALLOWED THE INHABITANTS OF THE WORLD, SO HE WILL BE SWALLOWED HIMSELF.

386. You may say that He swallowed him for a fixed time as Yisrael, WHO WERE IN EXILE FOR A FIXED PERIOD. This is not so, because it is written "forever." Forever is for all generations, unlike Yisrael and unlike that time that Moses erected the Tabernacle, FOR A FIXED PERIOD, but forever and ever.

387. Then the Holy One, blessed be He will raise the Congregation of Yisrael, WHICH IS MALCHUT, and set the sockets, the beams and the ceilings of the house in their proper settings forever and ever and ever. It is written, "Enlarge the place of your tent..." (Yeshayah 54:2), so that the Other Side will be swallowed never to rise again. Then "the insult of His people shall He take away from off all the earth, for Hashem has spoken it" (Yeshayah 25:8).

388. "And Moses erected the Tabernacle." At the time when the sockets were made and put in their place, the sockets of the Other Side were loosened and removed from their place. Hence it is written, "and fastened its sockets."

389. HE ASKS: What is the meaning of "fastened" IN "AND FASTENED ITS SOCKETS" (SHEMOT 40:18)? AND HE ANSWERS: We learned that when Moses saw the evil Samael before him, coming to accuse him, Moses attacked him and bound him, then erected the Tabernacle and fastened the sockets, as it is written, "and fastened its sockets." "Fastened" with force, for no one was able to rule over SAMAEI and fasten the sockets in their place like Moses, because he used great force to erect them.

384 וְתָא חֲזִי, כָּל מָאן דְּאַסְתִּים מִן עֵינָא, וְלֹא אֲתִיְהִיב רְשׁוֹ לְשַׁלְטָא בֵּיהּ עֵינָא, לֹא יִכְלִין לְמַשְׁלֵט בֵּיהּ עֵינָא, בְּרַ בְּכַחֲלָא דְעֵינָא, בְּמַלִּין יִדְעָאן. וּבִג"כ, הִנֵּה אָנֹכִי מַרְבִּיץ בְּפִוֵּךְ אֲבָנִיךָ. וְת"ח, כָּל אֲלִין אֲבָנִין יִתְקַיְימוּן בְּאַתְרֵיהּ, וְלֵהוּ יְסוּדִין בְּקִדְמִיתָא, וְיְסוּדֵי סְפִירִין יִתְקַיְימוּן בְּאַתְרָא אַחְרָא סְחָרְנָא, לְפִוְתָא וְלֶאֱרָכָא, הֵה"ר וְיִסְדֵּיתִךְ בְּסְפִירִים.

385 בְּזִמְנָא דְיוֹקִים קוֹדֶשָׁא בְּרִיךְ הוּא לְבֵיתָהּ, בְּהָהוּא זְמַנָּא מָה כְּתִיב, בְּלַע הַמּוֹת לְנֶצַח. בְּלַע, בְּדִאֲמָרִין בְּלַע יִי' וְלֹא חָמַל, הֵהוּא בּוֹס דְּשֶׁתָּהּ הָאִי, יִשְׁתַּהּ הָאִי.

386 וְאִי תִימָא, הֵהוּא בְּלַע אִיהוּ לְזִמְן יִדְעָא וְקָצִיב בְּיִשְׂרָאֵל, לֹא הָכִי. כְּתִיב לְנֶצַח, מָאי לְנֶצַח. לְדְרִי דְרִין. וְלֹא בְּיִשְׂרָאֵל, וְלֹא בְּהָהוּא זְמַנָּא דְּאִוְקִים מֹשֶׁה יֵת מִשְׁכְּנָא. אֵלֹא לְנֶצַח לְעֵלְמִין.

387 וּכְדִין קוֹדֶשָׁא בְּרִיךְ הוּא יוֹקִים לָהּ לְכַנְסָתָא יִשְׂרָאֵל, וְאִיהוּ יוֹקִים סְמִכִין, וְסִיפִי, וְכָל אֵינוֹן תְּקִרֵי בֵיתָא, בְּתַקּוּנֵי, לְעֵלְמִין וְלְעֵלְמִי עֲלִמָּא. וְכְתִיב הִרְחִיבִי מְקוֹם אֹהֶלְךָ וְגו', בְּגִין דִּיתְבַּלַּע סְטָרָא אַחְרָא, וְלֹא יָקוּם לְעֵלְמִין וּכְדִין, וְחִרְפַּת עַמּוֹ יִסִּיר מֵעַל כָּל הָאָרֶץ כִּי יִי' דְּבֵר.

388 וְיָקֻם מֹשֶׁה אֶת הַמִּשְׁכָּן, בְּהָהוּא זְמַנָּא דְּאֲלִין סְמִכִין אֲתַקְמוּ, וְאֲתִיְהִיבוּ בְּאַתְרֵיהּ, הֵהוּא זְמַנָּא אֲתַרְפוּ וְאֲתַעֲבְרוּ מֵאַתְרֵיהּ סְמִכִין בְּאַתְרָא סְטָר אַחְרָא, וְעַל דָּא, וְיֵתֵן אֶת אֲדָנֵיו.

389 מָאי וְיֵתֵן. אֵלֹא אֹלִיפְנָא, דְּחִמָּא מֹשֶׁה לְקָמִיהּ לְסַמָּא"ל חֲיִיבָא, דְּהוּא אֲזִיל לְגַבִּיהּ לְקְטָרְגָא לִיהּ, וּכְדִין אֲתַקִּיף בֵּיהּ מֹשֶׁה, וְקָשִׁיר לִיהּ קָמִיהּ, וְאִוְקִים לִיהּ לְמִשְׁכְּנָא, וְיִהֵב לְסְמִכּוֹ. דְּכְתִיב וְיֵתֵן אֶת אֲדָנֵיו. וְיֵתֵן: בְּתַקִּיפָא, דְּלֹא יָכִיל ב"נ אַחְרָא לְשַׁלְטָא עֲלֵיהּ, וְלִמִּיהּ סְמִכִין בְּאַתְרֵיהּ, כְּמֹשֶׁה. דְּהָא בְּתַקִּיפּוּ רַב, אִוְקִים לִיהּ מֹשֶׁה.

390. The day the Tabernacle was erected, when Moses started to erect it, was the first day of Nissan. At that time, the Other Side is loose in the world. For we learned that in the days of Nissan, **THOUGH** the head of a bull is in its fodder basket, **RUN UP TO THE ATTIC, AND DROP THE LADDER DOWN, SO IT WILL NOT FOLLOW TO HARM YOU.** Moses started **TO ERECT THE TABERNACLE** in Nissan, and saw Samael walking around him to confuse him. So Moses overpowered him, and then "fastened its sockets." He started below to fasten the sockets, and one started it, **NAMELY THE HOLY ONE, BLESSED BE HE**, to fasten the sockets above. The one corresponds to the other.

391. On the day the Tabernacle was erected below, another holy Tabernacle was erected above, **WHICH IS MALCHUT**, and the upper Tabernacle, hidden and concealed, **WHICH IS BINAH**, emitted lights in every direction, and the worlds illuminated.

392. Rabbi Yosi asked Rabbi Shimon, saying: Three Tabernacles are mentioned in the verse, "And on the day that the Tabernacle was erected the cloud covered the Tabernacle, even the tent of the Testimony, and at evening there was upon the Tabernacle as it were the appearance of fire, until the morning" (Bemidbar 9:15). Altogether there is mention of three Tabernacles. **ALSO**, why is it called 'a Tabernacle' and not 'a house'? For a house is needed rather than a Tabernacle.

393. He opened the discussion and said: "Thus says Hashem, 'The heaven is My throne...'" (Yeshayah 66:1). Come and see: The Holy One, blessed be He chose Yisrael as His inheritance and portion, and brought them near Him. We established that He formed from them certain grades, **NAMELY, THE PATRIARCHS...**reflecting those above, so as to make of all the worlds one unity, above and below, as it is written, "the heaven is My throne, and the earth is My footstool" (Ibid.) so the high and low would form one unity.

394. Come and see: "the heaven is My throne" is the firmament where Jacob dwells, who is the supernal image of the supernal holy throne, **NAMELY, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN.** "and the earth is My footstool," is the firmament where King David dwells, **MALCHUT**, to derive pleasure from the shining mirror, **ZEIR ANPIN.** And when He wanted to expand further down, **FROM THE SUPERNAL THRONE**, He said: "My footstool," **WHICH IS MALCHUT.** "the house that you would build for Me?" (Ibid.) is the Temple, "and where is the place of My rest?" (Ibid.) is the Holy of Holies in the lower Temple.

390 בַּהֵיּוֹם הַזֶּה יוּמָא דְּאַתְקָם מִשְׁכְּנָא, בְּרִשְׁתֵּי שְׁאֲרֵי מֹשֶׁה לְאַקְמָא לֵיהּ, בְּחֹד בְּנִיסָן הָוָה, וּבְהָהוּא זְמַנָּא, תְּקִיפוּ דַסְטָא הָוָה בְּעֵלְמָא, דְּהָא בְּיוֹמֵי דְּנִיסָן, רִישׁ תּוֹרָא בְּדִיקוּלָא. תְּנִינָן. וּבְנִיסָן שְׁאֲרֵי מֹשֶׁה, וְחֵמָא לֵיהּ לְסַמָּא"ל, אֲזִיל סַחְרָנִיָּה, לְעַרְבָבָא לֵיהּ, וְאַתְגַּבַּר עֲלֵיהּ מֹשֶׁה, וּכְדִין, וַיִּתֵּן אֶת אֲדָנָיו. שְׁאֲרֵי הוּא וַיְהִי לְתַתָּא, וְשְׁאֲרֵי מֵאן דְּשְׁאֲרֵי וַיְהִי לְעִילָא דָּא לְקַבֵּל דָּא.

391 בְּיוֹמָא דְּאַתְקָם הָאֵי מִשְׁכְּנָא לְתַתָּא, אַתְקָם מִשְׁכְּנָא אַחֲרָא קְדִישָׁא לְעִילָא, וּמִשְׁכְּנָא עֲלָאָה טְמִיר וְגִנְזִי, אִפִּיק נְהוּרִין לְכָל סֵטֶר, וְאַתְנַהְרוּן עֲלֵמִין.

392 רַבִּי יוֹסִי שְׁאִיל לְרַבִּי שִׁמְעוֹן, א"ל, תַּלְתַּת מִשְׁכְּנֵין חֲמִינָן בְּקָרָא, דְּכַתִּיב וּבַיּוֹם הַקֵּים אֶת הַמִּשְׁכָּן, בְּסָה הָעֵנָן אֶת הַמִּשְׁכָּן לְאַהֲלֵי הָעֵדוּת, וּבְעֶרֶב יִהְיֶה עַל הַמִּשְׁכָּן כְּמֵרָאָה אֵשׁ עַד בֹּקֶר, הָא תַּלְתַּת מִשְׁכְּנֵין הֵכָא. וְאַמַּאי מִשְׁכְּנָא, וְלֹא בֵּית, דְּהָא בֵּית אֲצִטְרִיךְ וְלֹא מִשְׁכָּן.

393 פְּתַח וְאָמַר, כֹּה אָמַר יי' הַשָּׁמַיִם כְּסֵאֵי וְגו'. תָּא חַיִּי, קוּדְשָׁא בְּרִיךְ הוּא אֲתֵרְעִי בְּהוּ בִּישְׁרָאֵל לְאַחֲסִנְתִּיהּ וְעַרְבִיָּה, וְקָרִיב לוֹן לְגַבִּיָּה. וְהָא אוֹקִימָנָא דְּעֵבֶד מְנִיְהוּ דְּרִגָּן יִדְעֵן בְּהָאֵי עֲלֵמָא, כְּגוּנָא דְּלְעִילָא, לְשַׁכְּלָלָא עֲלֵמִין בְּלָהוּ בְּחֹד, עִילָא וְתַתָּא. דְּכַתִּיב הַשָּׁמַיִם כְּסֵאֵי וְהָאֶרֶץ הָדוּם רַגְלֵי לְשַׁכְּלָלָא עִילָא וְתַתָּא לְמַהוּי חֹד.

394 ת"ח, הַשָּׁמַיִם כְּסֵאֵי, דָּא רְקִיעָא דִּיעֻקֵּב שְׂרִיָּא בֵּיהּ, דְּאִיהוּ דִּיוֹקְנָא עֲלָאָה, לְכוּרְסִיָּא עֲלָאָה קְדִישָׁא. וְהָאֶרֶץ הָדוּם רַגְלֵי, דָּא רְקִיעָא דְּדוֹד מְלָכָא שְׂרִיָּא בֵּיהּ, לְאַתְהַנָּא מְזִינָא דְּאַסְפַּקְלָרִיא דְּנִהָרָא. וּבְגִין דְּבַעֲי לְאַתְפַּשְׁטָא יִתִּיר לְתַתָּא אָמַר הָדוּם רַגְלֵי. אֵיזָה בֵּית אֲשֶׁר תִּבְנוּ לִי, דָּא בְּנִין בֵּית מִקְדָּשָׁא. וְאֵיזָה מְקוֹם מְנוּחָתִי, דָּא בֵּית קִדְשׁ הַקְּדָשִׁים דְּלְתַתָּא.

395. Yet Come and see: As long as Yisrael walked through the desert, they had a Tabernacle, until they reached Shiloh where there was A TABERNACLE already. And THIS TABERNACLE is the secret of continuation one from the other, unity between one and the other so as to spread light. But it was not meant for a resting place, because there was no rest, only when the Temple was built in the days of King Solomon. Then there is rest above and below, because rest stays there and does not travel from place to place LIKE THE TABERNACLE.

396. Therefore, there is a Tabernacle and a Temple, a Tabernacle, as in "and I will set My Tabernacle among you; and My soul shall not abhor you" (Vayikra 26:11). "My Tabernacle" means that the dwelling of the Holy One, blessed be He will be among Yisrael, because it is written, "and My soul shall not abhor you." FOR THE ILLUMINATION IS NOT SO STRONG, SINCE IT IS QUALIFIED BY "MY SOUL SHALL NOT ABHOR YOU."

397. HE ASKS: What is the difference between them, BETWEEN A TABERNACLE AND A TEMPLE? AND HE ANSWERS: In regard to the Tabernacle, IT IS AS IF a king comes to his friend without all his retinue, but in order not to trouble his friend, he brings with him only a small escort. In regard to a Temple, it is as if he brought all his army and retinue to live with him in that house. This is THE DIFFERENCE between a Tabernacle and a house. For a Temple house is an apartment for eternal resting place, with all the Chariots, with all images, all the deeds as above, so that deeds below may be connected as those above. A Tabernacle deals in small forms, few deeds, it travels from place to place. All is in supernal secret.

398. Come and see: When the Holy One, blessed be He commanded Moses to erect the Tabernacle, he could not grasp it, until the Holy One, blessed be He showed him the shape of each and every thing. By what means did He show him? Namely, by a white fire, a black fire, a red fire, and a green fire, CORRESPONDING TO CHESED, GVURAH, TIFERET AND MALCHUT. It is written, "And see that you make them after their pattern, which is being shown to you in the mountain" (Shemot 25:40). With all that, it was difficult for Moses TO GRASP THEM.

395 אָבֵל תָּא חַזִּי, כָּל זְמַנָּא דְּאִזְלוּ יִשְׂרָאֵל בְּמִדְבָּרָא, הָוָה לְהוּ מִשְׁכָּן, עַד דָּאֲתוּ לְשִׁילָה, וְהָוָה תַּמָּן. וְדָא אִיהוּ רְזָא, לְאַמְשָׁכָא דָּא בְּרָא, וְלֹא־עֵלָא דָּא בְּרָא, לְאַתְקִשְׁרָא דָּא בְּרָא, בְּגִין לְאַנְהָרָא. אָבֵל לֹאוּ לְנִיחָא. דְּהָא לֹאוּ נִיחָא, בְּר כַּד אֲתַבְּנִי בֵּי מְקֻדָּשָׁא, בְּיוֹמוֹי דְּשְׁלָמָה מְלָכָא, דְּהָא בְּדִין אִיהוּ מְנוּחָה לְעֵילָא וְתַתָּא. בְּגִין דְּתַמָּן תְּקִיפוּ דְּנִיחָא, וְלֹא לְנִטְלָא מֵאַתָּר לְאַתָּר.

396 וּבְגִין כֵּךְ אֵית מִשְׁכָּן, וְאֵית בֵּית. מִשְׁכָּן: כִּמְה דְּאֵת אָמַר, וְנִתְתִּי מִשְׁכָּנִי בְּתוֹכְכֶם וְלֹא תִגְעַל נַפְשִׁי אֲתֶכֶם. מֵאֵי מִשְׁכָּנִי. מִשְׁכָּנוֹתֵי דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּלִהוּוֹן גְּבִייהוּ דְּיִשְׂרָאֵל. מֵאֵי טַעְמָא. בְּגִין דְּכַתִּיב וְלֹא תִגְעַל נַפְשִׁי אֲתֶכֶם.

397 מַה בֵּין הָאֵי לְהָאֵי. אֵלָא מִשְׁכָּן, כְּמִלְכָּא דְּאֲתִי לְגַבֵּי רַחֲמִימֵהּ, וְלֹא מִיִּיתִי כָּל אַכְלוּסִין דִּילִיָּה עֲמִיָּה, בְּגִין דְּלֹא לְאַטְרַחָא עֲלִיָּה, אִיהוּ אֲתִי לְגַבִּיָּה בְּזַעִיר חִילִין. בֵּית: דְּכָל חִילִין וְכָל אַכְלוּסִין דִּילִיָּה, כְּלָהוּ אֵיִיתִי עֲמִיָּה, לְדִיּוּרָא בְּהוּא בֵּיתָא, וְדָא אִיהוּ בֵּין מִשְׁכָּן וּבֵין בֵּית. בֵּית הַמְּקֻדָּשׁ, אִיהוּ דִּיּוּרָא דְּנִיחָא לְעֵלְמִין, בְּכָל אֵינוֹן רְתִיבִין, בְּכָל אֵינוֹן דִּיּוֹקְנִין, בְּכָל אֵינוֹן עוֹבְדִין, כְּגוּוֹנָא דְּלַעֲיֵלָא. לְחַבְרָא עוֹבְדִין דְּלַתְתָּא, כְּגוּוֹנָא דְּלַעֲיֵלָא. מִשְׁכָּן, בְּזַעִיר דִּיּוֹקְנִין, בְּזַעִירִין עוֹבְדִין, לְנִטְלָא מֵאַתָּר לְאַתָּר, וְכָלָא בְּרָזָא דְּלַעֲיֵלָא.

398 תָּא חַזִּי, כַּד פָּקִיד קוּדְשָׁא בְּרִיךְ הוּא לְמַשָּׁה עַל מִשְׁכָּנָא, לֹא הָוָה יָכִיל לְמִיקָם בֵּיהּ, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא אַחֲמִי לִיָּה כְּלָא בְּדִיּוֹקְנֵיהּ, כָּל מְלָה וּמְלָה. כִּמְה אַחֲזִי לִיָּה. בְּאַשָּׁא חוּרָא, וּבְאַשָּׁא אוּכְמָא, וּבְאַשָּׁא סוּמְקָא, וּבְאַשָּׁא יְרוּקָא. מַה כְּתִיב, וְרָאָה וַעֲשֵׂה כְּתַבְנִיתָם אֲשֶׁר אֶתָּה מֵרָאָה בְּהָר. עִם כָּל דָּא אֶקְשִׁי לִיָּה לְמַשָּׁה.

399. Come and see: Though He showed him eye to eye, Moses did not want to do them. And if you say that he did not know how to do or did not have the skill, come and see: Betzalel, Aholiav and all the others, though they did not see THE SHAPES as Moses did, it is written, "and Moses saw all the work, and, behold, they had done it..." (Shemot 39:43). If those who did not see THE SHAPES, nevertheless did it, Moses, who saw ALL THE SHAPES ON THE MOUNTAIN, how more so WAS HE ABLE TO MAKE THEM. HE ANSWERS: Moses, though he retired from the construction of the Tabernacle, everything was under his supervision, and under him ALL WAS DONE. It was named after him, and therefore it is written, "and see that you make" (Shemot 25:40).

400. Another explanation: Moses withdrew FROM THE CONSTRUCTION OF THE TABERNACLE, and gave his place to another, BECAUSE HE WANTED OTHERS TO HAVE THE MERIT. So the Holy One, blessed be He told him, "See, I have called by name Betzalel...with him Aholiav" (Shemot 31:2). And it is written, "And Betzalel and Aholiav, and every wisehearted man" (Ibid. 36:1). And if that honor was reserved for Moses, that he will make THE TABERNACLE, AS IT IS WRITTEN, "AND SEE THAT YOU MAKE," it will be forever his. WHY THEN DID THE HOLY ONE, BLESSED BE HE ORDER, "AND BETZALEL AND AHOLIIV...DID"? BECAUSE FROM THIS WE UNDERSTAND AND MOSES HIMSELF WITHDREW FROM THE WORK TO GIVE MERIT TO OTHERS.

401. With all that, since he ordered, and all was done by his command, IT IS CONSIDERED as if he had done it all. Also, all the work is done, only when it is finished, AND NAMED AFTER WHOEVER FINISHED IT. Therefore, "Moses erected the Tabernacle." When the wisehearted men wanted to erect it, it did not stand, because of the honor of Moses, until Moses came and erected it. SINCE HE FINISHED THE WORK, IT IS CALLED AFTER HIM. This was explained.

41. "when I fall, I shall arise"

Rabbi Yehuda begins with the verse: "Rejoice not against me, O my enemy: when I fall, I shall arise..." He says that this means the evil kingdom of the Other Side will not rise again, unlike the Congregation of Yisrael that will always rise again. Even though the other nations of the world have tried to exterminate Yisrael so many times, God always raised them up again. When Moses brought them out of Egypt God did many miracles to help them, and after that Moses erected the Tabernacle.

402. "And Moses erected the Tabernacle" (Shemot 40:18). Rabbi Yehuda opened the discussion with the verse: "Rejoice not against me, O my enemy: when I fall, I shall arise..." (Michah 7:8). "My enemy" refers to the evil kingdom, the enemy of the holy kingdom. This verse is said by the Congregation of Yisrael, THE HOLY KINGDOM. "Rejoice not against me, O my enemy: when I fall, I shall arise," not so the other, EVIL kingdom. Once it falls, it will never rise again. But the Congregation of Yisrael, though she fell, she rises, and has risen many times, as it is written, "when I fall, I shall arise."

399 תָּא חֲזִי, אִף עַל גַּב דְּאֲחִזִּי לִיה עֵינָא בְּעֵינָא לָא בְּעָא מֹשֶׁה לְמַעְבַּד. וְאִי תִּימָא דְּאִיהוּ לָא יָדַע לְמַעְבַּד, אִו חֲכֻמָּתָא לָא הוּה עֲמִיה. תָּא חֲזִי, בְּצַלְאֵל וְאַהֲלִיאֵב, וְכָל אֵינֻן שָׂאֵר אַחֲרֵינִין, אִף עַל גַּב דְּלָא חֲמוּ בְּמִשָּׁה, מַה בְּתִיב, וְיִרָא מֹשֶׁה אֶת כָּל הַמְּלָאכָה וְהִנֵּה עָשׂוּ אוֹתָהּ וְגו', אִי אֵינֻן דְּלָא חֲמוּ, עֲבָדוּ בָּךְ. מֹשֶׁה דְּחָמָא, עַל אַחַת בְּמָה וּבְמָה. אֶלָּא מֹשֶׁה, אִף עַל גַּב דְּאַסְתָּלַק מִן מִשְׁכָּנָא מְעַבִּידָתָא, כָּלָא הוּה בִּידִיָּה, וְעַל יָדִיה, וְאִיהוּ אֶקְרִי עַל שְׁמִיה, וְע"ד בְּתִיב וְיִרָאָה וְעָשָׂה.

400 ד"א, מֹשֶׁה אֲסְתָּלַק מִן דָּא, וְהִיב דּוּכְתִּיָּה לְאַחֲרָא, עַד דְּאָמַר לִיה קוּדְשָׁא בְּרִיךְ הוּא רָאָה קְרָאתִי בְּשֵׁם בְּצַלְאֵל, וְאִתּוּ אַהֲלִיאֵב. וּבְתִיב וְעָשָׂה בְּצַלְאֵל וְאַהֲלִיאֵב וְכָל אִישׁ חָכֵם לֵב. אִי יִקְרָא דָא, הוּה דְּמֹשֶׁה, דְּאִיהוּ יַעֲבִיד לִיה, יִתְקַיֵּים בֵּיה תְּדִיר.

401 וְעַם כָּל דָּא, בִּיּוֹן דְּאִיהוּ פְּקִיד, וּבִפְקוּדִיה יִתְעַבִּיד, אִיהוּ עֲבִיד כָּלָא. תּו, כָּל עֲבִידָתָא לָא קִיּוּמָא, אֶלָּא בְּסִיּוּמָא דְּעוּבָדָא, וְעַל דָּא, וְיָקֻם מֹשֶׁה אֶת הַמִּשְׁכָּן. בְּעוּ לְאַקְמָא לִיה כָּל אֵינֻן חֲכִימֵי לְבָא, וְלָא הוּה מִתְקַיֵּים, בְּגִין יִקְרִיה דְּמֹשֶׁה, עַד דְּאִתָּא מֹשֶׁה, וְאוֹקִיָּם לִיה. וְהָא אוֹקְמוּהּ.

402 וְיָקֻם מֹשֶׁה אֶת הַמִּשְׁכָּן רַבִּי יְהוּדָה פָּתַח, אֶל תִּשְׁמַחִי אוֹיְבֵתִי לִי כִּי נִפְלֵתִי קָמְתִי וְגו'. מֵאן אוֹיְבֵתִי לִי. דְּבָבוּ דְּמַלְכוֹ חֲזִיבָא בְּמַלְכוֹת קְדִישָׁא. וְהָאִי קָרָא בְּנִסְתַּי יִשְׂרָאֵל אָמַר לִיה, אֶל תִּשְׁמַחִי אוֹיְבֵתִי לִי כִּי נִפְלֵתִי קָמְתִי, מַה דְּלִית לָךְ הָכִי לְמַלְכוֹ אַחֲרָא, דְּכִיּוֹן דְּתַפּוּל לָא תְּקוּם לְעַלְמִין. אֲבָל בְּנִסְתַּי יִשְׂרָאֵל, אִף עַל גַּב דְּנִפְלֵת, תְּקוּם וְקָמַת שָׂאֵר זְמָנִין. דְּכְתִיב כִּי נִפְלֵתִי קָמְתִי.

403. How many times did the Congregation of Yisrael fall into exile, and sat in the midst of all these enemies. And the rest of the nations and idolaters, rose against Yisrael to exterminate them, as it is said, "They hold crafty converse against your people... For they have consulted together with one consent... They have said, 'Come, and let us cut them off from being a nation'" (Tehilim 83:4-6). With all that, and though the rest of the nations rose against them, the Holy One, blessed be He did not leave them in their hands, and if they fell, they arose, as it is written, "when I fall, I shall arise," as the Holy One, blessed be He always raises her.

404. And when the Holy One, blessed be He will raise her from the dust of exile, the Congregation of Yisrael, MALCHUT, will say, "Rejoice not against me, O my enemy: when I fall, I shall arise;" because "I fall" into exile, and my children became slaves, "I shall arise," now. For at the time when Moses brought Yisrael out OF EGYPT, and when the Holy One, blessed be He performed miracles and mighty deeds, then, it is written, "Moses erected the Tabernacle." Because through the hands of Moses, THE SECRET OF ZEIR ANPIN, the Tabernacle was erected, WHICH IS MALCHUT, each time.

42. "When those moved, these moved"

Rabbi Shimon explores the verse: "When those moved, these moved, and when those stood still, these stood still." He tells us that the living creatures move, and when they move the wheels move, the turnings of the wheels depend on the movement of the living creatures. The living creatures and the wheels move together. Rabbi Shimon turns to the 24 watches who guard the gates and who are hidden in the intensity of the flame surrounding the threshold. There are 24 thresholds and 24 sockets. These watches or guards of Zeir Anpin fly all over the world, watching things and listening to sounds and raising words up higher. Rabbi Shimon returns to the wheels moving and says "For the spirit of the living creature was in the wheels" meaning that the Holy Spirit, Malchut, makes the wheels move. He explains that 'living creature' means four living creatures, corresponding to Chesed, Gvurah, Tiferet and Malchut. They turn to the four directions of the world. He mentions the throne for the likeness of a man to sit on, and says the throne is Zeir Anpin. The higher throne has the image of Jacob, who is Zeir Anpin, while the lower throne has the image of David, who is Malchut. We learn that a spirit emerges from Binah above and flows down to the lower worlds where it has power over everything. Rabbi Shimon concludes by saying that in the same way Moses became a spirit in relation to the Tabernacle for the purpose of correcting everything below.

405. Rabbi Shimon opened the discussion and said: "When those moved, these moved, and when those stood still, these stood still" (Yechezkel 1:21). We have to look at this verse: "When those moved, these moved." Now, do I not know that when those move, these move, and when those stand still, these stand still? HE ANSWERS: Who moves? The living creatures move, and when they move, the wheels move, as it is written, "and when the living creatures moved, the wheels went by them" (Ibid. 19). Therefore, "When those moved, these moved, and when those stood still, these stood still," for all the goings of the wheels depend upon the going of the living creatures. They do not exist INDEPENDENTLY on their own, but depend upon the living creatures. It is further written, "and when the living creatures were lifted up from the earth, the wheels were lifted up...along with them" (Ibid.), because the living creatures and the wheels move together.

403 דְּהָא בְּמָה זְמַנִּין נִפְלֹת בְּנִסְתַּי יִשְׂרָאֵל בְּגָלוּתָא, וַיִּתְּבֹא בֵּין אֵינֹן מְאִרֵּי דְּבָבֹ, וּשְׂאֵר עַמִּין קָמוּ עֲלֵיהּ דִּישְׂרָאֵל לְשִׁיצָאָה לֹון מַעֲלָמָא, כְּדָא, עַל עַמְךָ יַעֲרִימוּ סוֹד, וּכְתִיב בִּי נֹעֲצוּ לִבִּי יַחֲדִיו וְגו', אָמְרוּ לְכוּ וְנִכְחִידֵם מִגּוֹי. וְעַם כָּל דָּא, אָף עַל גַּב דְּשְׂאֵר עַמִּין קָמוּ עֲלֵיהּ, קוֹדֶשָׁא בְּרִיךְ הוּא לֹא אָנַח לֹון בִּידֵיהּ, וְאִי נִפְלוּ קָמוּ, דְּכְתִיב בִּי נִפְלֹתִי קָמְתִּי. דְּהָא קוֹדֶשָׁא בְּרִיךְ הוּא אָקִים לָהּ תְּדִיר.

404 זְמַינָא בְּנִסְתַּי יִשְׂרָאֵל, לוֹמֵר בְּהוּא זְמַנָּא דְּקוֹדֶשָׁא בְּרִיךְ הוּא יוֹקִים לָהּ מִעַפְרָא דְּגָלוּתָא, וְתִסְתַּלֵּק מִנֶּיהָ, אֶל תְּשֻׁמְחִי אוֹיְבֵתִי לִי בִּי נִפְלֹתִי קָמְתִּי. בִּי נִפְלֹתִי בְּגָלוּתָא, וְאִשְׁתַּעֲבָדוּ בְּנֵי, קָמְתִּי בְּהָא זְמַנָּא. וּבִגִּין כֵּךְ, בְּהוּא זְמַנָּא דְּאָפִיק מֹשֶׁה לֹון לְיִשְׂרָאֵל, בְּרַעְבֵּר לֹון קוֹדֶשָׁא בְּרִיךְ הוּא אֵינֹן נִסִּין וְגִבּוֹרָאן דְּעָבַד לֹון. בְּדִין וַיִּקָּם מֹשֶׁה אֶת הַמִּשְׁכָּן כְּתִיב, דְּהָא עַל יְדָא דְּמֹשֶׁה אֶתְקַם בְּכָל זְמַנָּא.

405 רַבִּי שִׁמְעוֹן פָּתַח וְאָמַר, בְּלִכְתָּם יִלְכוּ וְגו'. בְּלִכְתָּם יִלְכוּ וּבַעֲמָדָם יַעֲמִדוּ. הָאִי קָרָא אֵית לְאַסְתַּכְּלָא בֵּיהּ. בְּלִכְתָּם יִלְכוּ, וְכִי לֹא יִדְעָנָא דְּהָא בְּלִכְתָּם יִלְכוּ, וּבַעֲמָדָם יַעֲמִדוּ. אֶלָּא בְּלִכְתָּם דְּמָאן. בְּלִכְתָּם דְּחַיּוֹת. דְּכִרְ אֵינֹן אֶזְלִין, אֵינֹן אוֹפְנִים יִלְכוּ. כְּדָא וּבְלִכְתָּ דְּחַיּוֹת יִלְכוּ הָאוֹפְנִים אֶצְלָם. וְעַד בְּלִכְתָּם יִלְכוּ וּבַעֲמָדָם יַעֲמִדוּ, בְּגִין דְּכָל מִטְלָנִיהוֹן דְּאֵינֹן אוֹפְנִים, לֹא אֵינֹן אֶלָּא בְּמִטְלָנִין דְּחַיּוֹת, וְקִיּוּמָא דִּילָהוֹן לֹא קִיּוּמִי בְּאַתְרֵיהּ, אֶלָּא כָּלָא תְּלִיא בְּחַיּוֹת. וְכֵן כְּתִיב וּבַהֲנֹשָׁא דְּחַיּוֹת מַעַל הָאָרֶץ יִנָּשְׂאוּ הָאוֹפְנִים לְעַמְתָּם בְּגִין דְּחַיּוֹת וְאוֹפְנִים כְּחָדָא אֶזְלִין.

406. Come and see: There are 24 thresholds, THE OPEN SPACES WITHIN THE DOOR PANES, of the supernal watches, within the one opening on the east side. Twenty-four watches stand guarding at that gate, hidden within the intensity of the flame surrounding that threshold on the east side.

407. There are 24 sockets beneath them, and upon the sockets 24 pillars. These always stand, and do not soar in the air like the others. They are called "standing ones," according to the verse, "I will give you access among these who stand by" (Zecharyah 3:7). The pillars stand upon the sockets, and turn in them, so they may remain in their places.

408. When these pillars stand firm, all the rulers standing above them, NAMELY, THE SAID GUARDS OF ZEIR ANPIN, soar and fly over the world, surveying with their eyes. Those who listen to sound, raise words above, as it is written, "for a bird of the sky shall carry the sound" (Kohelet 10:20). Therefore, all these sockets are always firm.

409. Come and see: The meaning of "When those moved, these moved" (Yechezkel 1:17) is as we said, WITH THE MOVEMENT OF THE LIVING CREATURES. "And when the living creatures were lifted up from the earth, the wheels were lifted up...along with them" (Ibid. 19) because as the living creatures move and are lifted up, so do THE WHEELS. Why? "For the spirit of the living creature was in the wheels" (Ibid. 20). The spirit of the living creature is the Holy Spirit, MALCHUT, blowing and striking the wheels to make them move. Thus, whatever is in a higher grade, carries whatever carries it. Come and see: The Ark was carrying whoever carried it. Here also, the living creatures were carrying the wheels.

410. You may say, that it is written, "The spirit of the living creature was in the wheels" AND NOT 'THE SPIRIT OF THE LIVING CREATURES.' FROM WHERE DO WE UNDERSTAND THAT THE LIVING CREATURES CARRY THE WHEELS? HE ANSWERS: It also means that A LIVING CREATURE MEANS FOUR LIVING CREATURES, because it is in the right side, the left side, in front, and at the back. THAT IS, THE FOUR SFIROT CHESED, GVURAH, TIFERET AND MALCHUT OF THE LIVING CREATURE, CORRESPONDING TO RIGHT, LEFT, FRONT AND BACK, ARE CONSIDERED FOUR LIVING CREATURES. Therefore, a living creature and living creatures ARE THE SAME THING.

406 ות"ח, עשרין וארבע משקופין, דמטרנין עלאין קיימין גו משקופא חדא דבסטר מזרח. להאי פתחא, נטרין ארבע ועשרין משמרות, טמירין גו תוקפא דשלהובא, דעטרא וסחרא לגו ההוא משקופא מההוא סטרא דמזרח.

407 וארבע ועשרין סמכין תחותיהו, ועל אליון סמכין קיימין עשרין וארבע עמודין, ואלין אינון דקיימין תדיר, ולא פרחין גו אוירא באינון אחרגין, ואלין אינון דאקרון עומדים, כד"א, ונתתי לך מהלכים בין העומדים האלה. ואלין עמודים, קיימין על אינון סמכין, בהו סחרן לאתקיימא בדוכתיהו.

408 כד אליון עמודים קיימין על קיומיהו, בלהו שליטין דקיימין עליהו, מעפפי וטסין כל עלמא, ואשגחן עינין. ואינון דצייתי קליון, סלקין מליון לעילא, במה דאת אמר כי עוף השמים יוליך את הקול. ובגין כך, אינון סמכין קיימין בקיומא תדיר.

409 תא חזי, בלכתם ילכו כדקאמרן. ובהנשאם מעל הארץ ינשאו האופנים לעומתם. דהא במה דאלין חיות נטלין וסלקין, הכי אינון. מאי טעמא. בגין, כי רוח החיה באופנים. רוח החיה, רוח קודשא, דנשיב ובטש בכלהו אופנים, למהך. אשתכח, דכל מאן דאיהו בדרגא עלאה, איהו נטיל למאן דנטיל ליה. תא חזי, דארון איהו הוה נטיל למאן דנטיל ליה. אוף הכא, חיות, אינון נטלין לאופנים.

410 ואי תימא כי רוח החיה באופנים בתיב. הכי נמי, דא חיה, דאיהו לסטר ימינא, לסטר שמאלא, ולסטר קמא, ולסטר אחורא, ודא איהי חיה, ואלין אינון חיות.

411. It is written, "This is the living creature I saw under the Elohim of Yisrael by the river K'var" (Yechezkel 10:20). This is the fourfold living creature, turning to the four directions, NAMELY CHESED, GVURAH, TIFERET AND MALCHUT AS EXPLAINED BEFORE. There is a throne, MALCHUT, for the likeness of man, NAMELY ZEIR ANPIN, as it is written, "and upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Yechezkel 1:26). And all that is for that high, holy and concealed grade called "the Elohim of Yisrael," WHICH IS BINAH, AS THE VERSE STATES, "THIS IS THE LIVING CREATURE I SAW" (YECHZKEL 10:20) IS MALCHUT, UPON WHICH RIDES ZEIR ANPIN, THE SECRET OF MAN, AND BOTH "UNDER THE ELOHIM OF YISRAEL" (IBID.), BINAH.

412. THE LIVING CREATURE IN THE VERSE, "THIS IS THE LIVING CREATURE I SAW" IS the lower living creature, MALCHUT, which stands upon all the supernal holy living creatures, CHESED, GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN, THE SECRET OF MAN, since there are supernal beasts, the ones over the others, AS ABOVE THOSE LIVING CREATURES OF MALCHUT THERE ARE SUPERNAL LIVING CREATURES OF ZEIR ANPIN. The throne under the Elohim of Yisrael has the image of Jacob, WHO IS ZEIR ANPIN, A THRONE TO BINAH CALLED 'THE ELOHIM OF YISRAEL'. And the lower throne, UNDER ZEIR ANPIN, has the image of David, MALCHUT. It is square to the four sides, and therefore, a spirit emerges from above, FROM BINAH, and goes out, flowing from one grade to another, FROM BINAH TO ZEIR ANPIN, AND FROM ZEIR ANPIN TO MALCHUT, until it strikes the lower beings below, IN BRIYAH, YETZIRAH AND ASIYAH. This spirit has power over everything, and it establishes everything so they will keep.

413. In exactly the same manner, things have been fixed below, IN THE TABERNACLE. It is written of above, "For the spirit of the living creature was in the wheels" (Yechezkel 1:20), and "Wherever the spirit was minded to go, they moved" (Ibid.). It is written concerning that which is below, "And Moses erected the Tabernacle." With what DID HE ERECT IT? THAT MEANS, he became a spirit in relation to that level below, THE TABERNACLE, assuming the shape of the Supernal Spirit, OF WHICH IT HAS BEEN SAID, "This is the living creature I saw under the Elohim of Yisrael" (Yechezkel 10:20), as from that living creature a spirit emerges, for the purpose of establishing everything AS MENTIONED. Moses was like that, he is the living creature that produces a spirit below, IN THE TABERNACLE, to fix everything. Therefore it is written, "erected," "And he put," "And he set," as by all of these he put a spirit that would correct everything.

411 בְּתֵיב הַיָּא הַחַיָּה אֲשֶׁר רָאִיתִי תַּחַת אֱלֹהֵי
יִשְׂרָאֵל בְּנֹהַר כְּבֹד, דָּא הִיא חַיָּה דְּמִרְבַּע לְאַרְבַּע
סְטָרִין דְּעֵלְמָא. וְדָא אִיהִי דְקַיִימָא בּוֹרְסִינָא,
לְדִיוֹקְנָא דְאָדָם. בְּמָה דְבְתִיב, וְעַל דְּמוּת הַבְּסָא
דְּמוּת בְּמִרְאָה אָדָם עָלֵיו מְלַמְעָלָה. וְכֹלָא לְהֵוּא
דְּרָגָא עֲלָאָה קְדִישָׁא סְתִימָאָה, דְּאֶקְרִי אֱלֹהֵי
יִשְׂרָאֵל.

412 וְדָא חַיָּה דְלִתְתָּא, דְקַיִימָא תַּחוֹת כְּלָהּ חֵיווֹן
עֲלָאִין קְדִישִׁין. בְּגִין דְּאִית חֵיווֹן עֲלָאִין אֵלִין עַל
אֵלִין. בּוֹרְסִינָא דְתַחוֹת אֱלֹהֵי יִשְׂרָאֵל, דָּא דִיוֹקְנָא
דִיעֵקֵב. וְכּוֹרְסִינָא דְלִתְתָּא, דָּא דִיוֹקְנָא דְדוֹד. אִיהִי
דְּמִרְבַּעָא לְאַרְבַּע סְטָרִין דְּעֵלְמָא. וּבְגִין כֶּךָ רוּחָא
נָפִיק מִלְעִילָא, וְנִגִיד וְאִתְמַשֵּׁךְ מִדְּרָגָא לְדְרָגָא, עַד
דְּבִטֵּשׁ בְּכָלָהּ תַּתָּאִי דְלִתְתָּא, וְהֵוּא רוּחָא אֲנֵהִיג
לְכֹלָא, וְאִתְקִין תְּקוּנָא דְכָלָהּ לְאַתְקָנָא.

413 וּבִהְיוֹת גּוֹזָנָא מִמֶּשׁ, אִתְתַּקֵּן לְתַתָּא. מַה בְּתִיב
לְעִילָא, כִּי רוּחַ הַחַיָּה בְּאוּפְנִים. וּכְתִיב אֶל אֲשֶׁר
יְהִי שָׁמָּה הָרוּחַ לִלְכַת וּלְכוּ. לְתַתָּא מַה בְּתִיב,
וַיָּקָם מֹשֶׁה אֶת הַמִּשְׁכָּן. בְּמָה. לְמַהּוּי רוּחַ דְּהֵוּא
דְּרָגָא דְלִתְתָּא, בְּהֵוּא דִיוֹקְנָא דְהֵוּא רוּחַ עֲלָאָה,
הִיא הַחַיָּה אֲשֶׁר רָאִיתִי תַּחַת אֱלֹהֵי יִשְׂרָאֵל, וְיִמְהָאִי
חַיָּה נִפְקָא רוּחָא לְאַתְקָנָא כֹּלָא. הָכִי נִמְי מֹשֶׁה. הִיא
הַחַיָּה דִּיהֵב רוּחָא לְתַתָּא, לְאַתְקָנָא כֹּלָא. בְּגִ"כ
בְּתִיב, וַיָּקָם, וַיִּתֵּן, וַיִּשֶׂם. וּבְכֹלָא שְׁוֵי רוּחָא, לְאַתְקָנָא
כֹּלָא.

43. The Tabernacle and the Temple

Rabbi Shimon talks in this section about Moses building the Tabernacle and Solomon building the temple. The Temple was built in the spirit of peace, Yesod, that is rest. The Tabernacle was built in the spirit of love but not that of rest, so the Tabernacle was moved around as the people moved. Moses began his construction by starting in the middle, that was dark, and he raised his first point there. Then that point shone and all the other parts settled into place as they should. Rabbi Shimon adds more information about the sockets, that are connected with 'giving' since they support the boards. When Moses erected the point the Other Side sank but was not altogether destroyed, that will happen only in the future. The side of holiness began to strengthen and then the Other Side entered the hole in the great abyss. If Yisrael had not sinned the Other Side would not have been able to rule the world, but since they did they must always give a portion of the sacrifices to the Other Side. Finally we hear that the erection in the beginning was to weaken the Other Side, but the erection in the end will be the erection of the holy side so it will be elevated higher. Whenever holiness rises up, defilement is lowered.

414. Come and see: First Moses erected the Tabernacle, and fixed it in the secret of the high grade, where he was, NAMELY, ZEIR ANPIN. Then Solomon built the Temple, and constructed it in the secret of the river going out from Eden, named household peace, NAMELY, YESOD, which is household rest, MALCHUT. Therefore, in the secret of the Tabernacle is the closeness of love, in the secret of the body, TIFERET, MEANING THAT Moses was of the grade where is closeness of love, but not that of rest; THEREFORE, THE TABERNACLE WAS ALWAYS MOVED BY TRAVELING. When Solomon constructed the Temple, it was built in the secret of the love of rest. Therefore it is written of Solomon, "who shall be a man of tranquillity" (I Divrei Hayamim 22:9).

415. Hence MOSES corrected one grade, TIFERET, and Solomon corrected another grade, YESOD. Their shapes are interconnected, THAT OF TIFERET IS THAT OF YESOD. This is the secret of the verse, "These are the generations of Jacob, Joseph" (Beresheet 37:2), THE FORM OF JACOB, TIFERET, RESEMBLES THE FORM OF JOSEPH, YESOD.

416. Moses started to repair that place of holiness by erecting the point standing in the middle, MALCHUT, which was dark and sunken in its place, unseen and not shining at all. He first raised that point that was sunken in its place, then CONSTRUCTED all the rest, that are based on this point.

417. Unless that point, MALCHUT, were corrected first, all that spread from it could not have been corrected. Once that point was erected and made to shine, all the other corrections were made, and it was settled in its place. Therefore IT WAS FIRST WRITTEN, "And Moses erected the Tabernacle" (Shemot 40:18) referring to the point, dark and sunken in its place. He then "fastened the sockets" (Ibid.) the sockets of several places, ON ALL SIDES OF THE TABERNACLE, amounting to a hundred, and divided them each to its place, TO THE SIDES OF THE TABERNACLE, as it is written, "hundred sockets of the hundred talents, a talent for a socket" (Shemot 38:27).

418. We already explained about these sockets. It was not written that they were erected, but that he fastened them (lit. 'he gave'), because they are connected with giving, so as to put upon them that which is needed, NAMELY, THE BOARDS. This is because there are lower beings, and higher ones set upon them. Therefore, the word 'give' is used in relation to them.

419. At the time when the point was erected, the Other Side sank, BUT was not altogether wiped away. That will happen only in the future, when it will be wiped out, as we explained. Now, this was erected and that, THE OTHER SIDE, sank.

414 ת"ח, בקדמיתא, במשכנא דעבד משה, איהו אתקין ליה, ברזא דההוא דרגא עלאה דאיהו קיימא ביה. במקדשא דעבד שלמה, איהו תקין ליה, ברזא דההוא נהר דנפיק מעדן, דאיהו שלמא דביתא, ואיהו נייחא דביתא. וע"ד ברזא דמשכנא, איהו קורבא דחביבותא, ברזא דגופא, ההוא דרגא דמשה, קיימא ביה קורבא דחביבותא, ולא דנייחא. כד אתא שלמה, ואתקין מקדשא, ההוא מקדשא אתתקן, ברזא דחביבו דנייחא. וע"ד כתיב בשלמה, הוא יהיה איש מנוחה.

415 ובג"כ, דא אתקין בחד דרגא, ודא אתקין בחד דרגא, דיוקנא דהאי בהאי, ורזא דא, אלה תולדות יעקב יוסף.

416 שירותא דשאר משה, לאתקנא בהאי אתר, דאיהו סטרא דקדושה אוקים קימא דנקודה דקיימא באמצעיתא, דהוה חשון ושקוע באתריה, ולא אתחזי, ולא נהיר כלל, ושירותא דכלא אוקים לה להאי נקודה, דאשתקעת באתריה. ולבתר לכל אחרא, דאיהו בניינא דהאי נקודה.

417 ואם האי נקודה לא אתתקן בקדמיתא, כל מאן דאתפשט מנה, לא יכיל לאתתקנא. וכיון דהאי נקודה אתקמת ואתנהירת, כדיון, כל שאר תקונא אחרא אתתקן, ואתיישבת בדוכתה. וע"ד, ויקם משה את המשכן. דא נקודה דהוות חשוכא ושקיעא באתריה. ולבתר, ויתן את אדניו, אינון סמכין דאינון מכאן ומכאן. וכלהו הוו מאה לחשבנא, וכלהו אתפלגו לאתרייהו, דכתיב, מאת אדנים למאת הככר ככר לאדן.

418 ואלין אדנים הא אוקימנא, אבל לא כתיב בהו קימא, אלא ויתן, נתינה לשואה עליוהו מה דאצטריך, בגין דאית תתאין ועלאין, רכיבין דא על דא. ועל דא כתיב בהו נתינה.

419 בההיא שעתא דהאי נקודה אתקמת, אשתקעת סטרא אחרא. ולא אתמחת כלל, דהא לא אתמחי, אלא לההוא זמנא דאתי, דאתמחי מעלמא, כמא דאתמר, אתקם דא ואשתקעת דא.

420. "and fastened its sockets" (Shemot 40:18): Then the side of holiness began to strengthen. And when these sockets were fastened, all THE SOCKETS of the Other Side sank and entered the hole in the great abyss. For when the side of high holiness was elevated, and partly REACHED exaltation, the Other Side sank and entered that hole in the abyss, BECAUSE WHEN THE ONE WAS ERECTED, THE OTHER SANK.

421. If it were not for Yisrael who sinned, THE OTHER SIDE could not have ruled the world. Then they sinned, and drew upon them THE OTHER SIDE as before. From that day, there is no remedy, but to give a portion to the Other Side from everything, from the secret of the sacrifices, libation offerings, and the burnt offerings. Come and see: The burnt offering is therefore burnt by fire completely, to subjugate that side, and raise the side of holiness. Once Moses erected this place OF HOLINESS, that place OF DEFILEMENT sank.

422. Come and see: "Moses erected" (Shemot 40:18) the side of holiness, and the Other Side of defilement sank, "and fastened ITS SOCKETS" of the side of holiness, and that side of defilement was enfeebled. He "set up ITS BOARDS" (Ibid.) of the side of holiness, and the Other Side of defilement was subjugated. Then he "put up its bars" (Ibid.).

423. Then IT IS WRITTEN AGAIN, "and he erected" (Ibid. 33) What is the sense? That the beginning and the end will be marked by erecting; therefore, he started by erecting and finished by erecting, for all, BOTH OF THEM, are in need of erection, in the beginning and in the end. For the purpose of the erection in the beginning was to weaken the Other Side. The one IN THE END, is the erection of the holy side, so it will be established and elevated above to be one knot as is proper. For whenever holiness goes up to rule, defilement is lowered and sinks down.

44. The six grades of the Other Side

Rabbi Shimon explains the levels and grades of darkness, rage and judgment. We learn of 'the shadow of death' and 'death' and then of the color of smoke, the color of fire and the black color. The color of smoke goes down into the world and instigates people to anger. The color of fire descends to the world and causes killings and bloodshed. The color of black descends into the world and is in charge over the hanged and the strangled; it always harms people. Rabbi Shimon describes the four types of rage, and then talks about the second grade, where all the fiends come out. They roam around the world and are always ready to take revenge for the hidden sins that people do. We learn how the second and third grades spread until they reach the black firmament. Rabbi Shimon talks about the three 'joints' of the 'right arm'. The first is called 'transgression', and only weakens when Yisrael offers sacrifices. The second is called 'ire', that brings sorrow and hardship into the world. The third is called 'trouble' because it sends out the power to oppress and give trouble to men. The secret of these three joints is the verse: "wrath, and indignation, and trouble." Then he moves to the joints of the left arm, saying that when they join they get stronger, as in: "an embassy of evil messengers." From the left arm all the evil demons are sent down. The fourth grade of the Other Side sends out a force that gives permission in the world to shed blood. In all the grades and in each joint there are chieftains with battalions of fiends. Rabbi Shimon turns to the fourth grade, where fiends are sent down to execute the evil judgments against people. We hear that the fifth grade is divided into right and left called 'thighs', Netzach and Hod. This is where the power of pursuing every evil comes from. We learn that the joints of the Other Side all turn backward rather than forward, and are told about the right and left joints of the fifth grade. They harm anyone who is meritorious but has no ancestral merit to protect him and they chase the wicked who have been marked by the angel so that they get diseases. All the same Rabbi Shimon explains that diseases do not come from the Other Side: they are called 'sufferings of love', because the Torah says: "But it pleases Hashem to crush him by disease." Rabbi Shimon describes the sixth and last grade as 'foreskin' because it is the secret of the piercing serpent and pertains to the meaning of circumcision.

420 וַיִּתֵּן אֶת אֲדָנָיו, בְּדִין שְׂאֵרֵי לְאַתְחַקָּא הָאִי סֵטְרָא דְקָדוּשָׁה וְכֵד אֲתִיְהִיבּוּ אֵלָיִן סְמְכִין, אֲשֶׁתְּקַעוּ בְּלֵהוּ דְסֵטְרָא אַחְרָא, וְעָלוּ בְּנוֹקְבָא דִתְהוֹמָא רַבָּא. בְּגִין דְאַסְתַּלַּק הָאִי סֵטְרָא דְקָדוּשָׁה עֲלָאָה, וְאִיהוּ חוֹלְקָא לְאַסְתַּלַּקָא, וְכֵדִין הָאִי סֵטְרָא אַחְרָא אֲשֶׁתְּקַע, וְעָל בְּהוּא נּוֹקְבָא דִתְהוֹמָא.

421 וְאַלְמְלָא דִּישְׂרָאֵל חָאבוּ, לֹא יָכִיל לְשַׁלְטָאָה בְּעֲלָמָא יְתִיר. וּלְבַתֵּר אוּף הָכִי חָאבוּ, וְאֲמַשִּׁיכוּ לִיה עֲלִיָּהוּ בְּקַדְמִיתָא. וּמַהְהוּא יוֹמָא, לֹא הָוָה עֵיטָא, אֶלָּא לְמִיָּהב חוֹלְקָא לְהוּא סֵטְרָא אַחְרָא בְּכֵלָא, בְּרָזָא דְקַרְבָּנִין וְנִסְכִּין וְעֲלוּן. וְת"ח בְּג"כ עוֹלָה אֲתוּקְדָא כֵּלָא בְּאֶשָׁא, לְאַכְפִּינָא הָאִי סֵטְרָא, וְלְאַסְתַּלַּקָא סֵטְרָא דְקָדוּשָׁה, וּבְגִין כֵּךְ כֵּד מִשָּׁה אוּקִים לְאַתֵּר דָּא. אֲשֶׁתְּקַע אֲתֵר דָּא.

422 ת"ח וַיִּקֶּם מֹשֶׁה, הָאִי סֵטְרָא דְקָדוּשָׁה. וְאֲשֶׁתְּקַע סֵטְרָא אַחְרָא מְסַאבָּא. וַיִּתֵּן. לְהָאִי סֵטְרָא דְקָדוּשָׁה, וְאַתְרֵפִיָּא הָאִי סֵטְרָא אַחְרָא מְסַאבָּא. וַיִּשֶׁם, לְהָאִי סֵטְרָא דְקָדוּשָׁה, וְאַתְכַּפִּיָּא הָאִי סֵטְרָא אַחְרָא דְמְסַאבָּא. וּלְבַתֵּר אַהֲדָר וַיִּתֵּן אֶת בְּרִיחָיו.

423 וּלְבַתֵּר וַיִּקֶּם. מ"ט. בְּגִין דִּיהָא שִׁירוּתָא וְסִיּוּמָא בְּקִימָה, שְׂאֵרֵי בְּקִימָה, וְסִיִּים בְּקִימָה. בְּגִין דְּבִכְלָא בְּעֵי קִימָה, שִׁירוּתָא וְסִיּוּמָא. קִימָה בְּשִׁירוּתָא דְסֵטְרָא אַחְרָא אֲתֵרֵפִי. וְדָא, אִיהוּ קִימָה לְסֵטְרָא דְקָדוּשָׁה, בְּגִין לְאַתְקִיּוּמָא וְלְאַסְתַּלַּקָא לְעִילָא, לְמַהוּ אֲתַקְשְׁרוּתָא חָדָא בְּדָקָא יָאוּת. בְּגִין דְּכָל זְמָנָא דְקָדוּשָׁה שְׁלֵטָא וְסִלְקָא, מְסַאבּוּ שְׁמִיל, וּמֵאִיךְ לְתַתָּא.

424. The source of the point underneath the grades of the Other Side, MALCHUT OF THE OTHER SIDE, BENEATH ALL THE GRADES OF THE OTHER SIDE, ITS BEGINNING (LIT. 'HEAD') is at the head of the grades OF THE OTHER SIDE, outside HOLINESS. It is the head of the male OF THE OTHER SIDE, riding on a camel. THIS IS THE SECRET OF SAMAEL, RIDING ON A CAMEL. It is the head outside HOLINESS, expanding from a mixture of darkness, NAMELY, SMOKE INTERMINGLED WITH DARKNESS AND THEY SPREAD TOGETHER.

425. For when smoke was issued from violent rage, that smoke expands and goes from rage to rage, the one atop the other, riding on and ruling upon the other, appearing like male and female, so as to make all into violent rage.

426. When smoke started to expand, it pressed from within the rage, to expand through the pressure of one point. Then the smoke of rage spread aslant like a certain serpent, sly and dangerous.

427. The head, THE HEAD OF A MALE, which started to spread, is a grade of darkness. It goes up and down, roaming and hovering and resting in its place, FOR IT FINDS NO PLACE IN WHICH TO SETTLE, UNTIL that grade settles, BY CONNECTING with the smoke coming out of the rage. It is then called 'shadow'. It shadows a place called 'death'. When the two are combined, they are called 'the shadow of death.' We already stated that these are two grades joined together.

428. That shadow is the beginning of the lowest point OF THE OTHER SIDE outside, NAMELY, OUT OF ITS FEMALE. THAT SHADOW, darkness, is far away from the holy point standing in the middle. The point does not exist, nor it is seen, nor inscribed with colors, BECAUSE IT IS ONLY A BEGINNING AND NO JUDGMENT IS FELT IN IT. From it, an expansion spread outward and downward, AND THE POINT ITSELF was sunk, not to be seen nor inscribed.

429. THAT POINT expanded downward, left, and right, and spread in their midst inside the darkness, NAMELY, CHESD, GVURAH AND TIFERET OF THE OTHER SIDE, corresponding to a thousand one hundred. Two pillars are engraved on the two sides, CORRESPONDING TO NETZACH AND HOD, and the darkness was spread into a color, which is black yet not black, because no color prevails in it. Inside the expansion of darkness, there are darknesses that were in use in Egypt, as it is written, "they saw not one another, neither rose any from his place for three days" (Shemot 10:23), and "darkness which may be felt" (Ibid. 21).

424 רִישָׁא דְּנִקּוּדָה, דְּקִיּוּמָא תַּחוּת דְּרִגּוֹן דִּי בְּסִטְרָא אַחֲרָא, אִיהוּ רִישׁ דְּרִגָּא דְּלִבְר, רִישָׁא דְּדִכּוּרָא, וְקִיּוּמָא רְכִיב עַל חֵד גַּמְל, אִיהוּ רִישָׁא לְבַר דְּחֵד עֲרֻבּוּבָא דְּחֻשְׁךָ דְּאַתְפָּשֵׁט.

425 דְּכַר תַּנְנָא נִפְקָא מִגּוּ רֻגְזָא תְּקִיף, אַתְפָּשֵׁט הֵהוּא תַּנְנָא, וְאֶזִּיל רֻגְזָא בְּתַר רֻגְזָא, דָּא עַל דָּא, וְדָא רְכִיב וְשָׁלִיט עַל דָּא, בְּחִיזוּ דְּדִכּוּר וְנוֹקְבָא לְמַהוּי כֻּלָּא רֻגְזָא תְּקִיף.

426 וְכַד שְׂאֲרֵי תַּנְנָא לְאַתְפָּשֵׁט, דְּחִיק מִגּוּ רֻגְזָא בְּדְחִיקוּ דְּחֵד נִקּוּדָה לְאַתְפָּשֵׁט, וּלְבַתַּר אַתְפָּשֵׁט תַּנְנָא דְּרֻגְזָא בְּעִקְמוֹ, בְּחֵד חוּיָא חֲכִים לְאַבְאָשָׁא.

427 רִישָׁא דְּנִפְקָא לְאַתְפָּשֵׁט, אִיהוּ דְּרִגָּא דְּאִיהוּ חֲשׁוּךְ, סְלִיק וְנָחִית, אֶזִּיל וְשָׂאט, וְנַח בְּרוּכְתִּיה, וְקִיּוּמָא דְּרִגָּא לְאַתְיִישָׁבָא, מִהֵהוּא תַּנְנָא דְּנִפְיָק מִגּוּ רֻגְזָא, וְאִיהוּ צֶל. צֶלָא, עַל אַתַּר אַחֲרָא דְּאִקְרִי מוֹת. וְכַד מִתְחַבְּרֵן תְּרוּוּיָהוּ בְּחֵדָא, אִקְרִי צֶלְמוֹת, וְהָא אֻקְיָמָנָא, תֵּרִין דְּרִגּוֹן אֵינוֹן דְּמִתְחַבְּרָן בְּחֵדָא.

428 הָאִי צֶל, אִיהוּ שִׁירוּתָא דְּנִקּוּדָה תַּתָּא דְּלִבְר, חֲשׁוּבָא דְּמִרְחָקָא מִנִּקּוּדָה קְדִישָׁא, דְּקִיּוּמָא בְּאַמְצָעִיתָא. וְהָאִי אִיהוּ נִקּוּדָה, דִּלָּא קִיּוּמָא, וְלָא אַתְרִישִׁימַת בְּגוּנָהָא. וּמִינָהּ אַתְפָּשֵׁט פְּשִׁיטוּ לְבַר וּלְתַתָּא. וְאִיהִי אֲשֶׁתְּקַעַת וְלָא אַתְחַזִּיאת, וְלָא אַתְרִישִׁימַת.

429 הָאִי אַתְפָּשֵׁט לְתַתָּא, לִימִינָא וּלְשִׁמְאַלָא, וְאַתְפָּשֵׁט בְּאַמְצָעִיתָא, גּוּ חֲשׁוּךְ, קֵבֵל אֶלְף וּמֵאָה. תֵּרִין סְמִכִין מִתְגַּלְפִּין לְסִטְרָא דָּא, וּלְסִטְרָא דָּא, אַתְפָּשֵׁט חֲשׁוּבָא, בְּגוּ גּוּוֹן אוּכְם וְלָא אוּכְם, דְּהָא לִית לִיה גּוּוֹן לְאַתְקִיּוּמָא בִּיה. וּבִהֵהוּא פְּשִׁיטוּ, קִיּוּמִין חֲשׁוּכִין אֵינוֹן דְּשִׁמְשׁוּ בְּמִצְרַיִם, דְּכְתִיב לָא רָאוּ אִישׁ אֶת אָחִיו וְלָא קָמוּ אִישׁ מִמִּתְחַתּוֹ שְׁלֹשֶׁת יָמִים. וְכְתִיב וַיִּמַּשׁ חֹשֶׁךְ.

430. This said expansion expands in several different ways. HE EXPLAINS: From within that expansion one light comes out, painted gold. This is red gold. This color spreads, and covers the darkness in its head, NAMELY, IT INTERMINGLES WITH IT. THEREFORE it is gold, in which darkness is included.

431. This darkness spreads right and left. From these two sides, a certain silver hue comes out, WHICH IS CHESED, that doesn't shine. This silver hue spreads to cover the darkness, NAMELY, IT MINGLED WITH IT. They were included, DARKNESS AND SILVER, within one another, and it went down.

432. The darkness spread FROM CHESED, NAMELY THE SILVER HUE, and became two darknesses, ON THE RIGHT AND ON THE LEFT, standing on the beginning of blackness, whence another hue of brass comes out, WHICH IS TIFERET OF THE OTHER SIDE.

433. From that place, FROM TIFERET, this darkness spreads downwards, TO MALCHUT where it is established in its existence. Another color comes out, black looking like iron CALLED 'DEATH'. All is in the secret of darkness. FOR THE OTHER SIDE IS NAMLY BUILT ON THE PRINCIPLE OF DARKNESS.

434. From between the two pillars, NETZACH AND HOD OF THE OTHER SIDE, comes out a pillar of darkness in the dark, NAMELY, IT CONTAINS THE TWO KINDS OF DARKNESS OF EGYPT. All the hues, GOLD, SILVER...are seen in it. FOR IT IS THE ASPECT OF YESOD, CONSISTING OF THE FIVE SFIROT CHESED, GVURAH, TIFERET, NETZACH AND HOD. This is the foreskin, BECAUSE YESOD OF THE OTHER SIDE IS A FORESKIN, as the male leads the female to mate and to become one.

435. These SEVEN GRADES are within seven certain great grades. The first grade is the grade inside that darkness. That darkness comes out of the hiding place of the smoke of fire, comprising the color of smoke, the color of fire and the black color. These three colors are different in their several manners of bending the crooked of the world, NAMELY, TO PUNISH THEM.

436. HE EXPLAINS: The color of smoke goes down into the world and affects it in several ways. It spreads in the world, instigating the spirits of people, causing them to be angry, and leading them astray so they would become angry. Therefore it is written, "there shall be no strange El among you, nor shall you worship a foreign El" (Tehilim 81:10). "There shall be no strange El among you" refers to the male OF THE OTHER SIDE, and "nor shall you worship a foreign El" refers to the female OF THE OTHER SIDE. THE SMOKE is the anger ruling and gathering strength in the world, walking amongst men and assailing them to cause them harm.

430 הַאִי פְּשִׁיטוֹ, אֶתְפָּשֶׁט בְּכֶמֶה זִינִין, מִשְׁנִיין אֵלֶיךָ גֹּד אֵלֶיךָ. גֹּד הֵהוּא פְּשִׁיטוֹ, נִמְקָא חֵד זֶהְרָא דְאַצְטַבַּע בְּדִהְבָּא, וְדָא אִיהוּ דִּהְבָּא סוּמְקָא. אֶתְפָּשֶׁט הֵאִי זֶהְרָא, וְחִפֵּי חֲשׁוֹךְ דְּרִישָׁא, וְאִיהוּ דִּהְבָּא, דְּאֶתְבְּלִיל בֵּיה חֲשׁוֹכָא.

431 הַאִי חֲשׁוֹכָא אֶתְפָּשֶׁט לִימִינָא וְלִשְׂמָאלָא. וּמִגֹּד אֵלֶיךָ תְּרִין סְטְרִין, נִמְקָא חֵד גִּוּוֹנָא דְכֶסֶפָא, דְּלֹא זֶהִיר. אֶתְפָּשֶׁט הֵאִי גִוּוֹן דְכֶסֶף, וְחִפֵּי חֲשׁוֹכָא, וְאֶתְבְּלִיל דָּא בְּדָא, וְנִחִית לְתַתָּא.

432 אֶתְפָּשֶׁט חֲשׁוֹכָא, וְקִיַּמֵּן תְּרִין חֲשׁוֹכִין, רִישׁ אוֹכְמָא דְקִיַּמִּין, וּמִתְמֵן מִתְפָּשֶׁט וְנִפִּיק חֵד גִּוּוֹן דִּנְחָשֶׁת.

433 וּמִתְמֵן אֶתְפָּשֶׁט לְתַתָּא, הֵהוּא חֲשׁוֹךְ, וְקָאִים קִיַּמָּא, וְנִפִּיק חֵד גִּוּוֹן אוֹכְם חִיזוּ דְפִרְזָלָא. וְכָלָא בְּרָזָא דְחֲשׁוֹכָא.

434 מִבֵּין תְּרִין קִיַּמִּין, נִפִּיק קִיַּמָּא חֵד, חֲשׁוֹךְ בְּחֲשׁוֹכָא, וְכָל אֵלֶיךָ גִּוּוִּין אֶתְחֻזֵּן בֵּיה. וְהֵאִי אִיהוּ עֲרֵלָה, דְּאֶנְהִיג דְּכָר לְנִקְבָּה, לְאַזְדוּגָא בְּחֵדָא, לְמַהֲוֵי חֵד.

435 הֵנִי קִיַּמִּין, בְּד' דְּרָגִין רַבְרָבִין יִדְעָאן. דְּרָגָא קְדָמָא, אִיהוּ דְּרָגָא דְקָאִים בְּסִטְרָא דֵּהֵאִי חֲשׁוֹכָא. דָּא חֲשׁוֹכָא סִלְקָא, גֹּד טְמִירוּ דִּתְנָנָא דְאַשָּׁא, הֵאִי כָּלִיל בְּגִוּוֹן תְּנָנָא, וּבְגִוּוֹן אֲשָׁא, וּבְגִוּוֹן אוֹכְם. אֵלֶיךָ תֵּלֶת גִּוּוִּין, מִתְפָּרֶשֶׁן לְכֶמֶה סְטְרִין, לְאַתְעֻקְמָא בְּעֻמְקֵי עֲלָמָא.

436 גִּוּוֹן תְּנָנָא הֵאִי, נִחְתָּא לְעֲלָמָא, וְאַעִּיל לְכֶמֶה סְטְרִין, וְדָא אֶתְפָּשֶׁט בְּעֲלָמָא, וְאַסְטִי לְרוּחֵי בְנֵי נֶשָׁא בְּרָגִיזוֹ, לְאַסְטָא אֶרְחִייהוּ, וְלֹאֲתַקְפָּא בְּרוּגְזִייהוּ. וְעִ"ד כְּתִיב, לֹא יִהְיֶה בָךְ אֵל זָר וְלֹא תִשְׁתַּחֲוֶה לְאֵל נֹכֶר. לֹא יִהְיֶה בָךְ אֵל זָר דָּא דְכוּרָא. וְלֹא תִשְׁתַּחֲוֶה לְאֵל נֹכֶר דָּא נֻקְבָּא. הֵאִי אִיהוּ רוּגְזָא דְשִׁלְטָא וְאַתְקֵף בְּעֲלָמָא, וְעָל בְּגוֹ בְנֵי נֶשָׁא, וְאַתְקִיף לוֹן לְאַבְאָשָׁא.

437. The color of fire descends into the world, and in several ways causes harm, killings, bloodshed, and perdition to men. It is therefore written, "If they say, come with us, let us lie in wait for blood, let us lurk for the innocent without cause" (Mishlei 1:11). For some shed blood and kill without cause, and some shed blood and kill in war. This comes from the male side OF THE OTHER SIDE, and that from the female side OF THE OTHER SIDE. The male side sheds blood without cause, as we said. The side of the female, causes wars, and makes people kill each other. All the wars and killings come from the side of that female.

438. The black color descending into the world, is in charge over the wounded and the dead, catching bodies TO PUT THEM IN JAIL, the hanged and the strangled. It always harms people. These three colors, SMOKE, FIRE, AND BLACK, spread in the world in several ways and spread amongst the inhabitants of the world.

439. The color of smoke descending into the world is the first color to come out of the point sunken in the shadow. It is Samael riding on a camel, as we said. The color of smoke is called 'Katzpiel the great', whence comes the anger of men, who harden their hearts in anger. HE IS THEREFORE CALLED 'KATZPIEL', NAMELY THE ANGER (HEB. KETZEF) OF EL.

440. Under KATZPIEL there are one thousand six hundred battalions OF FIENDS. They are the anger FOUND within the bodies of men. For there is anger ruling over the world to do justice, but this anger is the anger ruling over and entering inside the bodies of men who are angry in this way. This anger is the foundation for all the rest of the HARMFUL colors, built from it to harm, since that smoke comes out of the rage of the supernal blazing fire. This type of rage is the first one of the fire.

441. That rage is divided into four rages. The first rage is called 'rage'. It causes the hearts of people to be enraged. It descends and instigates people, and they become furious in their anger. This draws fiends upon the world.

437 גוון אש, האי גוונא נחתא לעלמא, ועאל לכמה סטרין, לאבאשא, לקטלא, ולאושדא דמין, ולקפחא לבני נשא. ועל דא כתיב, אם יאמרו לכה אתנו נארכה לדם נצפנה לנקי חנם. בגין דאית אושדי דמין למגנא, וקטלי למגנא. ואית דאושדי דמין וקטלי בקרבא, והאי מסטרא דדכורא והאי מסטרא דנוקבא. סטרא דדכורא אושיד דמין למגנא, בדקאמרן. סטרא דנוקבא, לאגחא קרבין, ולאקטלא אלין באלין, וכל קרבין וקטולין אלין באלין, מההוא סטרא דנוקבא קא אתיין.

438 גוון אוכם, האי גוונא נחתא לעלמא, ונחתא לאתמנאה על כל פצועין, ומחין, ותמיסו דגופין, וצליבו, וחניקו, לאבאשא תדיר לבני נשא. אלין תלת גוונין, מתפרשן לכמה סטרין דעלמא, ואתפשטן גו בני עלמא.

439 גוון תננא נחתא בעלמא, והאי איהו גוון קדמאה, דנפקא מגו נקודה דשקיע מההוא צל דקאמרן, דאיהו סמא"ל, דקא רכיב על גמל, כמה דאתמר, והאי גוון תננא אקרי קצפיא"ל רברבא. והאי איהו רוגזא דבני נשא, דאתקיפו לפא ברוגזא.

440 תחות האי, ממנן אלף ושית מאה חבילין, דאינון רוגזא דגופייהו דבני נשא. בגין דאית רוגזא דשלטא בעלמא למעבד דינא. אבל האי איהו רוגזא, דשלטא ועאל בגופייהו דבני נשא, דאתרגיזו בהאי רוגזא. והאי רוגזא, איהו יסודא דכל שאר גווני, למעבד בהו, בנוינא לאבאשא, בגין דהאי תננא, נפקא מגו רוגזא דאשא עלאה, דמלהטא, והאי איהו קדמאה לההוא אשא.

441 ארבע רוגזי מתפרשן מההוא רוגזא. רוגזא קדמאה, אקרי רגז ודא איהו דארגיז לבייהו דבני נשא, ודא איהו דנחתא ואזלא וסטיא לבני נשא, ואתרגיזו ברוגזייהו. ודא איהו דאמשיך מחבלא על עלמא.

442. The second rage descends into the world, roaming and expanding into all sides. It is called 'hatred'. This one, once it enters man, is called 'a silent fiend'. It takes part in the place of the female. This is the silent rage, standing aslant. It is the strongest of them all, because it is like the serpent that keeps silent and then kills.

443. The third rage is the inverse of the first one, because it gets stronger, and does not keep silent. It is revealed, and as it is revealed, it is broken. NAMELY, all that is revealed and is not silent, is called 'broken rage'.

444. The fourth rage is at first a strong RAGE, and in the end it is broken. Therefore, it is in opposition to the last one. For that reason it is the most broken aspect of them all. Hence, they all pertain to the first grade.

445. AFTER EXPLAINING THE ASPECT OF THE HEAD OF THE OTHER SIDE, WHICH IS THE FIRST GRADE, HE NOW EXPLAINS THE SECOND GRADE, WHICH IS CHESED OF THE OTHER SIDE. HE SAYS: The second grade is a grade coming out of darkness OF THE HEAD. This grade is dark in color, AND THOUGH IT IS CHESED, AND A GRADE OF THE RIGHT, NEVERTHELESS IT IS ALSO DARK, for all THE SFIROT OF THE OTHER SIDE come from darkness. It is established in certain grades, and expands downward into certain colors.

446. Within this grade there are three hundred aspects separated from one another. IT IS THE RIGHT HAND, WHICH HAS THREE JOINTS, EACH CONSISTING OF A HUNDRED, ALTOGETHER THREE HUNDRED. And though they are different from each other, they strengthen and include one another. For that reason, all the grades of this side are known as harmful.

447. From here, all the fiends come out. They roam about the world and execute Judgment openly, upon secret deeds done in hiding in the dark. They roam in the world, and execute judgment upon them openly. For that reason, all those who hover about the world, who execute Judgment openly are against people, always ready TO TAKE REVENGE for all the hidden sins. And those called 'wrath' and 'fury' join them and execute judgment upon people. This is done in the world by the complainants we mentioned, OF THE SECOND GRADE.

442 רוגזא תניינא, האי איהו נחתא לעלמא, ושט
ואתפשט לכל סטריין, והאי אקרי שנאה. והאי
נחתא ועאל בבני נשא, והאי כיון דעאל, אקרי
מחבלא שתיקא והאי איהו רגזא דשתיק, והאי
איהו דאשתתף בהווא אתר דנוקבא. והאי איהו
רוגזא דשתיקה, דקיימא בעקימו. האי קשיא
מכלהו, בגין דאיהו כגוונא דחווא, דשתיק תדיר,
וקטיל לבתר.

443 רוגזא תליתאה, האי איהו רוגזא בהפוכא
מקדמאה, דאזלא ואתקף ולא שתיק, אלא אתגלי
ההוא רוגזא, וכל מאן דאתגלי הכי אתבר כל מה
דאתגלי ולא שתיק, הכי אתבר, והכי אקרי רוגזא
תבירא.

444 רוגזא רביעאה, שירותא תקיף, סופא תביר.
וע"ד האי איהו רוגזא, דמהפכא מן קדמייתא. בגין
כך, האי איהו סטרא תבירא מכלהו. וע"ד, כלל
איהו בדרגא קדמאה.

445 דרגא תניינא, איהו דרגא דנפיק מחשוכא,
והאי איהו גוון חשוך, דקיימא מגו האי חשוכא
בגין דכלל קיימא מגו חשוכא. וקיימא בדרגין
ידיעאן. והאי אתפשט לתתא בגוונין ידיעאן.

446 בדרגא דא, קיימין תלת מאה סטריין, מתפרשין
דא מן דא, וכלהו כלילין דא בדא. ואף על גב
דמשגין דא מן דא, ואתגברין דא מן דא, כלל
כליל דא בדא. ובגין כך, כל דרגין ידיעאן בהאי
סטרא לאבאשא.

447 מהכא נפקי כל אליון מחבלין דשטין בעלמא,
ועבדי דינא באתגלויא, על עובדין סתימין
דאתעבידו גו חשוך בטמירי, ואינן שטין בעלמא,
ועבדי דינא באתגלויא בהו. ובגין כך, כל אליון
דשטין בעלמא, ועבדי דינא באתגלויא, כללהו
קיימין בקבלייהו דבני נשא, לאתעבדא תדיר, גבי
אינן חובין טמירין דקאמרן, ואינן דאקרון אף
וחמה, מתחברין עמהון ועבדי דינא עליהו דבני
נשא. האי אתעביד בעלמא, מאליון מארי דדינא
בדקאמרן.

448. This grade is in darkness and fire, which form one secret. From this grade several strong grades are divided, standing under one of the aspects of the firmament called 'black color'. A third grade, GVURAH OF THE OTHER SIDE is a firmament spreading over all the grades that are red as a rose. These TWO GRADES, THE SECOND AND THE THIRD, are called 'the arms of this side', THE SECOND GRADE BEING THE RIGHT ARM, CHESD, AND THE THIRD GRADE BEING THE LEFT ARM, WHICH IS GVURAH.

449. Beneath these TWO ARMS, grades spread until they reach the black firmament; EVEN THOUGH THE GRADES OF THE LEFT ARM ARE RED, THEY ALSO SPREAD INTO THE BLACK FIRMAMENT, for those of the second grade, WHICH IS THE RIGHT ARM, go out of the black firmament and hover about the world. THEREFORE, THEY TAKE WITH THEM THE GRADES OF THE THIRD GRADE, WHICH IS THE LEFT ARM.

450. There are those of the right and those of the left. Those of the right, NAMELY, OF THE SECOND GRADE, are divided into three aspects, the three joints OF THE RIGHT ARM. And those of the left, THE THIRD GRADE, are divided into three aspects, the three other joints OF THE LEFT ARM.

451. The first joint OF THE RIGHT ARM is above, NAMELY, AT THE JOINT CONNECTED TO THE SHOULDER. Smoke darkened with rage is connected to it. This joint has three dark hues, different from each other, intermingled in each other. That joint is crooked, and does not expand, save at certain times. It is called 'wrath'.

452. That joint remains in rage, that does not abate, save when Yisrael offer sacrifices below. For at that time rage abates, and is subdued below, so it cannot have power to strengthen. When it is weakened, the other joint in the middle OF THE ARM cannot travel or conduct.

453. The second joint OF THE RIGHT ARM, is called 'ire'. This joint travels from place to place, leading all the other joints. The rest of the joints are led by it, and strengthened by it. This is the one that brings sorrow into the world, because when it is connected on another level, and embraces the female, all kinds of sorrow, hardship, and trouble descend into the world, for they cannot rule the one without the other, THE MALE WITHOUT THE FEMALE. And all the grades are given to the female OF THE OTHER SIDE so she may rule, and mislead the world. Unless they were riding on each other and connected with each other, they could not have ruled.

448 דִּרְגָא דַּא קַיִימָא גּו חֲשׁוּכָא וְאַשָּׁא, דְּאִיהוּ רִזָּא חֲדָא, וּמִגּוּ דִּרְגָא דַּא, מִתְפָּרֵשׁ בְּמָה דִּרְגִין תְּקִיפִין דְּקַיִימָן תַּחוֹת סִטְרָא דְּרִקִיעָא חֲדָא, דְּאִקְרִי רִקִיעָא אֹכְמָא. דִּרְגָא תְּלִיתָא, הָאִי אִיהוּ רִקִיעָא, דִּמְתַּפְּשָׁא עַל כָּל אֵינוֹן דִּרְגִין, דְּאֵינוֹן סוּמְקִין כּוֹרְדָא. וְאֵלִין אִקְרוּן דְּרוּעִין דְּהָאִי סִטְרָא.

449 תַּחוֹת אֵלִין, מִתְפָּשְׁטִין לְתַתָּא דִּרְגִין, עַד דְּמָטוּ לְגוּ הֵהוּא רִקִיעָא אֹכְמָא בְּגִין דְּאֵלִין דִּי בְּדִרְגָא תְּנִינָא, נִפְקִי מִגּוּ הֵהוּא רִקִיעָא אֹכְמָא, וְשִׁטְיִין בְּעֵלְמָא.

450 אֵלִין מִימִינָא, וְאֵלִין מִשְׁמָאלָא. אֵלִין דִּימִינָא, מִתְפָּרֵשׁ לְתַלַּת סִטְרִין, דְּאֵינוֹן תַּלַּת קְשָׁרִין. וְאֵלִין דְּשְׁמָאלָא, מִתְפָּרֵשׁ לְתַלַּת סִטְרִין, דְּאֵינוֹן תַּלַּת קְשָׁרִין אַחֲרָנִין.

451 קְשָׁרָא קְדָמָא, קַיִימָא לְעֵילָא. וְתַנָּא חֲשׁוּכָא בְּרוּגְזָא, אֶתְקַשֵּׁר בֵּיהּ. הָאִי קְשָׁרָא, אֵית בֵּיהּ תַּלַּת גּוּוֹנִין חֲשׁוּכִין, וּמִשְׁנִיִּין דַּא מִן דַּא, וְאֶתְבְּלִילוּ דַּא בְּדָא. וְהָאִי קְשָׁרָא, אִיהוּ כְּפִיף, וְלֹא אֶתְפָּשֵׁט, בַּר לְזַמְנִין יָדִיעָאן, הָאִי אִקְרִי עֲבָרָה.

452 וְאִיהוּ קַיִימָא בְּלֹא שְׂכִיכוּ, בְּגִין דְּלֹא שְׂכִיךְ, בַּר בְּזַמְנָא דִּישְׂרָאֵל מְקַרְבִּין קְרַבְנָא לְתַתָּא, בְּגִין דְּבִהֵהוּא זַמְנָא אֶשְׁתַּבַּךְ הֵהוּא רוּגְזָא, וְאֶתְבְּפִיָּא לְתַתָּא, וְאֶתְחַלַּשׁ רוּגְזִיהּ. וְלֹא יָכִיל לְשַׁלְטָאָה וְלֶאֱתַקְפָּא. וְכַד אֶתְחַלַּשׁ הָאִי, בְּדִין קְשָׁרָא תְּנִינָא, דְּאִיהוּ בְּאֻמְצָעִיתָא לֹא יָכִיל לְנַטְלָא וְלֶאֱנַהֲגָא.

453 קְשָׁרָא תְּנִינָא, דַּא הוּא דְּאִקְרִי זַעַם, הָאִי קְשָׁרָא אִיהוּ דְּנָטִיל מֵאֲתֵר לְאֲתֵר, וְאֶנְהִיג לְכָל שְׂאֵר קְשָׁרִין, וְכָל שְׂאֵר קְשָׁרִין בְּלָהוּ, אֶתְנַהֲגֵן בֵּיהּ, וְכָלְהוּ אֶתְקַפוּ בְּהָאִי קְשָׁרָא. הָאִי אִיהוּ דְּמִנְהִיג כָּל צַעְרִין לְעֵלְמָא, בְּגִין דְּכַד אֶתְחַבֵּר בְּדִרְגָא אַחֲרָא, לְחַבְקָא לְנוֹקְבָא, בְּדִין נַחְתִּי לְעֵלְמָא, כָּל צַעְרִין, וְכָל דְּחִקִּין, וְכָל עֲאָקָה, דְּהָא לֹא יָכִילוּ לְשַׁלְטָאָה דַּא בְּלֹא דַּא. וְכָלְהוּ דִּרְגִין, אֶתְיַהֲיְבוּ לְנוֹקְבָא, לְשַׁלְטָאָה, וְלִמְסָטִי עֵלְמָא, וְאִי לֹא דְּרָכִיב דַּא עַל דַּא, וְאֶתְחַבֵּר דַּא בְּדָא, לֹא יָכִילִין לְשַׁלְטָאָה.

454. Come and see: When Adam was in the Garden of Eden and was occupied in worshipping his Master, Samael went down with all the grades in him, and was riding on the evil serpent, HIS FEMALE, to deviate them. As the serpent underneath SAMAEL was subtle, and led astray and seduced people, as it is written, "For the lips of a strange woman drip honey, and her mouth is smoother than oil" (Mishlei 5:3), SO THE MALE gives power and THE FEMALE practices the art OF SEDUCTION AND INSTIGATION in the world, and they cannot rule the one without the other.

455. That is why when the middle joint OF THE ARM is united with the female, then Judgments and all sorts of hardships descend into the world. But when it is not strengthened, and does not travel, everything is broken and subjugated, and they cannot have sway. Hence, all is broken and subdued by the secret of the offering below, and one ascends, NAMELY MALCHUT OF HOLINESS, to be bedecked above, and be blessed by the highest depth, BINAH, that illuminates upon all faces.

456. The third joint OF THE RIGHT ARM is much stronger THAN THE REST. It is called 'trouble', because from it emerges the power to oppress and give trouble to men. The secret of these three joints is the verse, "wrath, and indignation, and trouble" (Tehilim 78:49). These are the three joints of the right ARM, WHICH IS THE SECOND GRADE.

457. When the three joints of the left ARM, WHICH ARE THE THIRD GRADE, get stronger together, then the left is called, "an embassy of evil messengers" (Ibid.). For from that left all those evil demons are sent below, and draw their strength. They come out of the lower side, as we said. All that COMES out of the second and the third grades, FOR THE SECOND GRADE IS THE RIGHT ARM AND THE THIRD GRADE IS THE LEFT ARM.

458. The fourth grade OF THE OTHER SIDE is within the crookedness of rage, fiery in color. It is called 'middle one', which is the body, TIFERET, that is between the two arms, CHESED AND GVURAH. There is a blazing FIRE here, glowing with a color red like a rose. From here comes out a force, going down to assault and shed blood, since this grade gives permission and ability down below IN THE WORLD to assault and shed blood. This grade is the source OF the female. This needs that, THE FEMALE NEEDS THE MALE, as the body needs a soul. And the soul practice its art only within the body. Therefore, all forces and every might emerge from here, FROM THIS GRADE, WHICH IS THE MALE, to attack and practice the art of inflicting harm, as a female that always receives from the male.

454 תא חזי, כד הוה אדם בגנתא דעדן, לאשתדלא בפולחנא דמאריה. נחת האי סמא"ל, וכל אינון דרגין דביה, והוה רכיב על ההוא חויה בישא, בגין לאסטאה לון. בגין דההוא חויה דהוה קאים תחותיה, איהו עקימא לאסטאה, בני נשא, ולפתאה לון. בגין דכתיב כי נפת תטפנה שפתי זרה וחלק משמן חבה. ודא יהיב חילא, ודא עביר אומנותא בעלמא, ודא בלא דא לא יכלי לשלטאה.

455 בג"כ, כד ההוא קשרא דאמצעיתא, אתחבר בנוקבא, כדן נחתי דינין, וכל דחקין לעלמא וכד האי לא אתתקף דלא נטיל, בלא אתבר ואתבפויא, דלא יכיל לשלטאה. וע"ד, בלא אתבר ואתבפויא, ברזא דקרבינן דלתתא. וסלקא מאן דסלקא, לאתעטרא לעילא, ולא תברכא מעמקא עלאה, דנהיר לכל אנפין.

456 קשרא תליתאה האי איהו תקיפא בתקיפו יתיר, והאי אקרי צר"ה, בגין דמהאי נפקי שולטנו, לאשראה דחקין, ולמעבד עאקו לבני נשא. ורזא דתלת קשרין אלין, דכתיב עברה וזעם וצרה. אלין תלת קשרין דימינא.

457 תלת קשרין דשמאלא, כד מתתקפי בכדא, כדן ההיא שמאלא אקרי, משלח"ת מלאכי רעים. בגין דמהאי שמאלא, אשתדרו לתתא, ונטלי תוקפא, כל אינון מלאכין בישין, אינון דנפקי מסטרא דלתתא, כדקאמרן. וכל דא מגו דרגא תניינא ודרגא תליתאה.

458 דרגא רביעאה, האי דרגא קיימא, מגו עקימו דרוגזא, גוון אשא. והאי אקרי אמצעיתא. דאיהו גופא, דקיימא בין תרין דרועין. הכא אית להטא, דמלהטא בסומקא כוורדא. מהכא נפקי תקיפו לנחתא לתתא, לאתקפא לאושדא דמין. בגין דהאי איהו דיהיב רשו ושולטנא לתתא, לאתקפא ולאושדא דמין. האי נביע לנוקבא, ודא אצטריך לדא, במה דאצטריך גופא לנמשא, ונמשא לא עביר אומנותא, אלא בגופא. וע"ד, כל חילא, וכל תקיפו, מהכא נפיק, לאתקפא, ולמעבד אומנותא בעלמא, לאבאשא. בנוקבא דמקבלא מן דכוורא תדיר.

459. In each and every grade, in each joint, there are chieftains, and battalions of fiends led by them. All those led by them are below IN THE WORLD. These are the armies of the female OF THE OTHER SIDE, all of whom have a certain grade above, by which they are led.

460. As there are on the supernal side of holiness certain chambers OF THE FEMALE, facing the supernal grades OF THE MALE, comprising each other, so below, opposite TO HOLINESS, there are in the Other Side grades OF THE MALE facing the chambers of the female, comprising each other.

461. In this grade, the fourth one, there are evil Judgments gone down to be delivered to these FIENDS, who execute evil and stark Judgment UPON THE WICKED. Here they suck their strength to attack and carry out the justice they execute. Therefore, all these grades are included within the lower chambers from the side of the female down below. Happy is the portion of the righteous, who stay away from this way, and follow the fear of the Holy One blessed be He, to be sanctified by the sanctity of their Master. They are happy in this world and in the World to Come.

462. The fifth grade is divided into two grades, right and left. They are called 'thighs', NAMELY, NETZACH AND HOD. They pursue and chase to harm, for here abides the power of pursuing of every illness and evil, which comes after the wicked. When this Judgment approaches, "the couriers went out in haste" (Ester 3:15). These couriers are below, hastening to cause harm. All these are called 'pursuers', as it is written, "Our pursuers were swifter than the vultures in the sky" (Eichah 4:19).

463. This grade is divided into two sides, right and left. There are three joints on the right, and three joints on the left. FOR EACH LEG HAS THREE JOINTS, LIKE THE ARMS. The joints OF THE LEGS AND ARMS all face backward, because all the high and holy joints all face inward, towards the body, as it is written, "and all their hinder parts were inward" (I Melachim 7:25). And those of the Other Side face backward, FROM THE BODY OUT.

459 בְּכָל דֶּרֶגָא וּדְרָגָא, וּבְכָל קְשָׁרָא וְקְשָׁרָא, אֵית בְּמָה מְמֻנָּה, וּבְמָה טְרוּקֵי חֲבִילִין, דְּכֻלְהוּ אֲתִנְהֵגֵן בְּגִינְיֵיהוּ, וּכְלֵהוּ דְּאֲתִנְהֵגֵן בְּגִינְיֵיהוּ, כְּלֵהוּ לְתַתָּא, דְּאִינוּן חֲוִילִין דִּי בְנוּקְבָא, וּכְלֵהוּ אֵית לֹון דֶּרֶגָא יִדְיעָא לְעִילָא לְאֲתִנְהֵגָא בֵּיהּ.

460 בְּמָה דְּאֵית לְסִטְרָא עֲלָאָה קְדִישָׁא, הֵיכְלִין יִדְיעָאן, לְגַבֵּי דֶּרֶגִין עֲלָאִין, לְאֲתַכְלֵלָא אֵלִין בְּאֵלִין, ה"נ לְתַתָּא בְּהַפּוּכָא, בְּסִטְרָא אַחֲרָא, אֵית דֶּרֶגִין, לְגַבֵּי אִינוּן הֵיכְלִין דְּנוּקְבָא, לְאֲתַכְלֵלָא אֵלִין בְּאֵלִין.

461 בְּהַאי דֶּרֶגָא, דְּאִיהוּ רְבִיעָאָה, קִיּוּמָן דִּינִין בִּישִׁין, לְנַחֲתָא לְתַתָּא, וּלְאֲתַמְסְרָא לְאִינוּן דְּעֵבְרִין דִּינָא בִישָׁא תְקִיפָא. מִהֲכָא יִנְקִי תוּקְפָא דִּילְהוֹן, לְאֲתַקְפָּא, וּלְאֲשַׁלְמָא הֵהוּא דִּינָא דְּעֵבְרִי. וּבג"כ, כָּל הַנִּי דֶּרֶגִין כְּלִילִין בְּהַ, בְּכָל אִינוּן הֵיכְלִין תַּתָּאִין, דְּלִסְטֵר נּוּקְבָא דְּלְתַתָּא. זָכָאָה חוּלְקֵהוֹן דְּצִדִּיקִינָא, דְּסֵטוּ אֲרַחֲיֵיהוּ מְאֹרְחָא דָּא, וְאֲזִלִּי בְּתֵר דְּחֻלְתָּא דְּקוּדְשָׁא בְּרִין הוּא, לְאֲתַקְדָּשָׁא בְּקִדּוּשָׁה דְּמֵאֲרִיהוֹן, זָכָאִין אִינוּן בְּעֲלָמָא דִּין, וּבְעֲלָמָא דְּאֵתִי.

462 דֶּרֶגָא חֲמִישָׁאָה. הַאי דֶּרֶגָא אֲתַפְּלִיג לְתֵרִין דֶּרֶגִין יְמִינָא, וּשְׂמָאלָא. וְאֵלִין אֲקֵרוּן שׁוֹקִין, מִתְּדַבְּקֵן לְאַבְאָשָׁא וּלְמִרְדָּף. בְּגִין דְּהֲכָא תְקִיפּוּ דְּרִדִּיפּוּ. דְּכָל מְרַעִין, וְכָל בִּישִׁין, דְּרַדְּמִי בְּתִרְיֵיהוּ דְּחִיבִינָא. וְכֵד דִּינָא דָּא אֲתַקְרִיב, בְּדִין הָרָצִים יֵצְאוּ דְּחוּפִים. וְאִינוּן רָצִים אִינוּן לְתַתָּא, לְמִרְהֵט לְאַבְאָשָׁא. וְכָל אִינוּן אֲקֵרוּן רוּדְפִים, וְע"ד כְּתִיב קָלִים הֵיוּ רוּדְפָנוּ מִנְּשָׁרֵי שָׁמַיִם.

463 הַאי דֶּרֶגָא אֲתַפְּלִיג לְתֵרִין סִטְרִין, לְיְמִינָא וּלְשְׂמָאלָא. תֵּלֶת קְשָׁרִין אִינוּן לְיְמִינָא. וְתֵלֶת קְשָׁרִין אִינוּן לְשְׂמָאלָא, וְאֵלִין קְשָׁרִין, וְאִינוּן קְשָׁרִין דְּקְאֲמֵרֵן, כְּלֵהוּ מְסַתְּבֵלָן לְאַחֲרָא. בְּגִין דְּאִינוּן קְשָׁרִין עֲלָאִין קְדִישִׁין, כְּלֵהוּ מְסַתְּבֵלָן לְגֹו פְּנִימָאֵי לְגוּפָא, כּד"א וְכָל אַחֲרֵיהֶם בִּיתָה. וְאֵלִין כְּלֵהוּ מְסַתְּבֵלָן לְאַחֲרָא.

464. HE ASKS: What is the difference between them, BETWEEN THE JOINTS OF HOLINESS AND THE JOINTS OF THE OTHER SIDE. HE ANSWERS: The supernal, holy joints are all in the secret of man, and since they are all in the secret of man, "all their hinder parts were inward." But the other joints OF THE OTHER SIDE, are, as we said, the ones in the middle, NAMELY, THE SECOND JOINT OF EACH, are all facing backward, in the secret of the beast. For that reason all their backs turn backward. This secret is as we explained, "Hashem, You preserve man and beast" (Tehilim 36:7). This one is of the side of man and that, of the side of the beast. Thus the offering rises in the aspect of man and beast.

465. The first joint, OF THE FEET OF THE OTHER SIDE, is of a hue dark in the mist. LIKE a cursed plant cannot grow underneath a stone which stands on it, SO IS THIS JOINT ready to harm the meritorious, who has merits but no ancestral merits to protect him. HE RESEMBLES THE PLANT GROWING UNDERNEATH A STONE, AND SO CANNOT GROW, FOR IT GROWS UNDER CURSE.

466. The other joints OF THE FEET OF THE OTHER SIDE chase the wicked who have strayed from the path earlier. They chase these and those recognized by a mark, for an angel, a holy messenger of the side of Gvurah, descends and marks all those worthy of punishment. This mark is seen above by the complainants, and when it is known to them, all those fit for disease are hit by disease, and those fit to be in pain and other blows, RECEIVE THEM. And they see everything in the mark.

467. These joints all face backward, and kick those who kick their Master, and those worthy of being kicked, save the righteous and the pious, who have ancestral merits. These are pursued by diseases, which are not governed BY THE JOINTS. No diseases are come upon them from that side.

468. You may ask, from where do these diseases that come upon them, come from? Come and see: It is written, "But it pleases Hashem to crush him by disease" (Yeshayah 53:10). "It pleases Hashem to crush him," meaning that He desires to strike him and cause him illnesses, to grant him merits in the World to Come. But they do not come from the Other Side. They are called 'sufferings of love'. It amounts to one weight unit of holiness.

464 מה בין האי להאי. אלא אליו קשרין, עליו קדישין בלהו ברזא דאדם, ובגין דכלא איהו ברזא דאדם, כל אחוריהם ביתה בתיב. ואלין קשרין אחרנין דקאמרן, אינון קשרין דאמצעיתא, בלהו מסתכלן לאחורא, ואלין אינון ברזא דבהמה. ובג"כ כל אחוריהם לאחורא. ורזא דא במה דאוקימנא, אדם ובהמה תושיע וי'. דא בסטרא דאדם, ודא בסטרא דבהמה. וקרנא הכי סלקא, אדם ובהמה.

465 קשרא קדמאה, ביה קיימא גוונא דחשוכא גו עורפלא, דצמח באתלטיא תחות אבנא דקיימא עליה, דלא צמח. והאי קיימא עליהו דזכאי, דאית בהו זכיון, ולא אית בהו זכו דאבהתא לאתתקפא בהו, ולאגנא עליהו.

466 וקשרין אחרנין, רדפי בתר חייביא דסטו ארחייהו מקדמת דנא, ורדפי אבתרייהו, וכל אינון דרשימו אתחזי בהו לאשתמודעא. בגין דכל אינון דאתחזון לאתענשא, חד מלאכא, שליחא קדישא, די מסטרא דגבורה, נחית ורשים בהו רשימא, והוא רשימא אשתמודע לעילא, לגבי כל אינון מאריהון דדינא. וכד ההוא רשימא אשתמודע לגביהו, מאן דאתחזי למרעין, אלקי ליה במרעין. מאן דאתחזי למכאובין, ולשאר עונשין, כללא חמאן בהוא רשימו.

467 ובגין דא, אינון קשרין בלהו קיימו לאחורא, ובעטי באינון דבעטי במאריהון, ובכל אינון דאתחזון לבעטא בהו. בר צדיקי וחסידיו ואית לון זכו דאבהו, דמרעין רדפין אבתרייהו, דאלין לא שלטי בהו, ולא אתי לון מרעין מסטרא דא.

468 ואי תימא, מאן אתר אתי לון מרעין. ת"ח בתיב, וי' חפץ דבאו החלי. וי' חפץ, דבאו אתרעי למחאה ליה, ולמיהב ליה מרעין, בגין לזכאה לון לעלמא דאתי, ולא מסטרא אחרא, ואלין אקרון יסורין דאהבה, וכלא בחד מתקלא דקודשא סלקא.

469. The sixth grade, YESOD OF THE OTHER SIDE, is called 'foreskin' (Heb. orlah), because it sucks from this side. It is based on the secret of the piercing serpent, THE MALE, which suckles the slanted serpent, ITS FEMALE. All the other grades, holding to each other are called 'unripe orlah' (lit. 'fruit of a tree not above three years old'). All this pertains to the same principle.

470. Come and see: This is why the spirit of the side of the foreskin hovers above all the trees planted in the land of Yisrael, before they strike roots. It is therefore written, "then you shall reckon their fruit as uncircumcised, three years shall it be as uncircumcised to you, it shall not be eaten" (Vayikra 19:23). For the Holy One, blessed be He always loves Yisrael, and keeps them away from evil ways, and bad and defiling ways, so they may join the side of holiness. Happy are they in this world and in the World to Come.

45. The chambers of holiness

Rabbi Shimon describes for us the chambers where praises to God are arranged, one of them is for words, and the is other according to the wordless desire and intention of the heart. The chambers are arranged for one purpose, and that is to unite above and below. He tells us that when Moses prayed for Yisrael he made his prayer long, for it is a prayer that ascends to Zeir Anpin, but when he prayed for his sister he made his prayer short, for it remains below. He said: "Heal her now, O El, I pray you," and did not need to pray further because he was the master of this level. Rabbi Shimon tells us that all the arrangements for the chambers were made to allow the Shechinah to live in the world. He then discusses Adam, and the delight that he had in living in the Garden of Eden where there were seven canopies for his pleasure. He speaks of the supernal beauty that Adam could see and that refer to the seven firmaments above and below. Rabbi Shimon says to Adam that he was given both the seven supernal holy canopies that are the secret of Chassadim and the seven lower firmaments of Malchut, and that God gave him everything for his completion. He had all these things until he was driven out of the garden by being drawn to unholy desires called 'poison of asps'. After this Abraham came and repaired the world by rejoining the firmaments above and the firmaments below. We are told that the lower firmaments of Malchut are chambers for the upper firmaments of Zeir Anpin.

471. Rabbi Shimon said: We learned of the chambers, where praises to the Holy One, blessed be He are arranged, the one by words, another composed of will. For there is the arrangement of words, and there is an arrangement according to desire and the meditation of the heart, with which to know and look toward the Endless World, where all desires and thoughts are put, but no words at all. As it is concealed, so are all matters concealed.

472. Come and see: What we explained about all the chambers, all these arrangements are for one purpose, namely, to include the lower chambers within the upper chambers.

469 דָּרָגָה שְׁתִּיתָאָה. הָאֵי אֶקְרִי עֶרְלָה. וְדָא, וְכָל אֵינוֹן דְּרִגּוֹן תַּתְּאִין, לְתַתָּא, בְּלֵהוּ אֶקְרוֹן עֶרְלָה, בְּגִין דִּינְקִי מִסְטָרָא דָא. וְהָאֵי אֵיהוּ גּוֹ רְזָא דְנַח"שׁ בְּרִיחַ. וְהָאֵי יוֹנִיק, לְהֵהוּא נַח"שׁ עֶקְלָתוֹן. וְכָלֵהוּ דְרִגּוֹן אַחֲרָנִין, דְּאֵתְאֲחָדָן בְּהָאֵי סְטָרָא, אֶקְרוֹן גּוֹהֲרִקִי דְעֶרְלָה. וְכָלֵא בְרָזָא חֲדָא קָא אֲזִלִּי.

470 וְת"ח, עַל דָּא, כָּל אֵינוֹן אֵילָנִין דְּאֵתְנַטְעוּ בְּאַרְעָא, עַד לֹא אֲשַׁתְּרִשׁוּ, שְׂרִיָא עֲלֵיהוּ רוּחָא מִסְטָרָא דְהָאֵי עֶרְלָה, וְעַל דָּא כְּתִיב, וְעֶרְלָתָם עֶרְלָתוֹ אֶת פְּרִיָּו שְׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם עֶרְלִים לֹא יֵאָכֵל. בְּגִין דְּקוּדְשָׁא בְרִיךְ הוּא, חֲבִיבוּתָא דִּישְׂרָאֵל תְּדִיר לְגַבִּיָּה, וְרַחֵיק לֹון, מִכָּל אֲוִרְחִין בִּישׁוּן, וְסְטָרִין בִּישׁוּן וּמִסְאָבִין, לְאֵתְדַבְּקָא בְּסְטָרָא דְקוּדְשָׁה. וְכָאִין אֵינוֹן בְּהָאֵי עֲלָמָא וְכָאִין אֵינוֹן בְּעֲלָמָא דְאֵתִי.

471 אָמַר רַבִּי שְׁמַעוֹן, הָא תַנִּינָן בְּאֵינוֹן הֵיכְלִין, דְּאֵינוֹן קִיּוּמִין, לְסַדְרָא סְדוּרָא דְשִׁבְחָא דְקוּדְשָׁא בְרִיךְ הוּא בִּין סְדוּרָא דְקִיּוּמָא בְּמַלְהָ בִּין סְדוּרָא דְקִיּוּמָא בְּרַעוּתָא. בְּגִין דְּאֵית סְדוּרָא דְקִיּוּמָא בְּמַלְהָ, וְאֵית סְדוּרָא דְקִיּוּמָא בְּרַעוּתָא וְכוּוֹנָה דְּלָבָא, לְמַנְדַּע וְלְאַסְתַּבְּלָא, בְּגִין לְאַסְתַּבְּלָא לְעִילָא לְעִילָא עַד אֵין סוּף, דְּתַמָּן תְּקִיעוּ דְּכָל רַעוּתִין וּמַחֲשָׁבִין, וְלֹא קִיּוּמִין בְּמַלְהָ כָּלֵל, אֲלֵא כְּמָה דְּאֵיהוּ סְתִים, הָכִי כָּל מְלוֹי בְּסִתִּימוּ.

472 ת"ח הָאֵי דְאֵמְרָן בְּאֵינוֹן הֵיכְלִין בְּלֵהוּ, כָּל אֵינוֹן סְדוּרִין אֵינוֹן כָּלֵלָא חֲדָא, בְּגִין לְאַתְבַּלְלָא תַתְּאִי בְּעֲלָאִי.

473. But Come and see: When Moses arranged his prayer for the sake of Yisrael, he made this prayer long, for it is a prayer abiding above, IN ZEIR ANPIN, and when he composed a short prayer, IN PRAYING for his sister, he did not lengthen it, because it abides below, IN MALCHUT, as it is written, "Heal her now, O El, I pray You" (Bemidbar 12:13). He did not pray further, since he is the master of the house, WHICH IS MALCHUT CALLED 'HOUSE', AND MOSES WAS A CHARIOT OF ZEIR ANPIN, HER MASTER. He therefore commanded the house properly, and did not prolong his prayer. All the arrangements CONCERNING THE CHAMBERS were made to allow the Shechinah to dwell in the world, as we already expounded upon in relation to the said chambers.

474. Rabbi Shimon stood up and said: Happy is your portion, Adam, chosen of all the creatures in the world, for the Holy One, blessed be He raised you above all, put you in the Garden of Eden, and prepared seven canopies for your pleasure, to delight in the supernal beauty, as it is said: "to behold the beauty of Hashem, and to inquire in His temple" (Tehilim 27:4). "To behold the beauty of Hashem" above IN ZEIR ANPIN, "and to inquire in His temple" below IN MALCHUT. HE FURTHER EXPLAINS: "To behold the beauty of Hashem" refers to the seven firmaments above OF ZEIR ANPIN, and "to inquire in His temple" refers to the seven firmaments below, IN MALCHUT. The ones correspond to the others.

475. You stood within all THE SEVEN FIRMAMENTS OF ZEIR ANPIN AND THE SEVEN OF MALCHUT, in the Garden of Eden. The seven supernal holy canopies, NAMELY, THE SEVEN FIRMAMENTS OF ZEIR ANPIN stood above you for your adornment, FOR THEY ARE THE SECRET OF CHASSADIM. You stood within the lower seven FIRMAMENTS, OF MALCHUT, to take pleasure in, FOR THEY ARE THE SECRET OF THE ILLUMINATION OF CHOCHMAH CALLED 'PLEASURE'. And your Master gave you all for your perfection, NAMELY, BOTH BY CHASSADIM AND BY CHOCHMAH.

476. Until your legs were tempted to follow the counsel of the evil serpent, and you were driven out of the Garden of Eden, thus bringing death to you and to the whole world, by leaving all the delicacies of above and below. You were drawn to unholy desires called, "poison of asps" (Iyov 20:16), to which the body was drawn and not the spirit, as it is said, "and cruel venom of asps" (Devarim 32:33), THAT IS CRUEL TO THE SPIRIT, AND ALSO "their clusters are bitter" (Ibid. 32). Then came Abraham the pious, and started to amend the world, and entered the holy Faith, fixing above and below, in the firmaments above, and in the firmaments below.

473 אָבֵל תָּא חַיִּי, מֹשֶׁה כִּד סִדֵּר צְלוֹתֶיהָ בְּגִינְהוּן דְּיִשְׂרָאֵל, אֲרִיךְ בְּהֵאֵי צְלוֹתָא, בְּגִין דְּאֵיהִי צְלוֹתָא דְּקִיּוּמָא לְעֵילָא. וְכִד סִדֵּר צְלוֹתֶיהָ בְּקִצּוּרָא דְּאַחֲתִיָּה, לֹא אֲרִיךְ בֵּהּ, בְּגִין דְּקִיּוּמָא לְתַתָּא. דְּכֵתִיב, אֵל נָא רַפָּא נָא לָהּ, וְלֹא אֲרִיךְ יִתִּיר, בְּגִין דְּאֵיהִי מֵאֲרִי דְּבֵיתָא, וּפְקִיד בֵּיתֶיהָ כְּדָא חַיִּי, וּבִג"כ לֹא אֲרִיךְ יִתִּיר בְּבִעוּתֶיהָ. וְכִלְהוּ סְדוּרִין, לְאַשְׁרָאָה שְׂכִינְתָא בְּעֵלְמָא, כְּמָה דְּאוּקִימְנָא בְּכָל אֵינוֹן הֵיכְלִין דְּקְאֻמְרָן.

474 ר"ש קם ואמר, זכאָה חולקא דילך ארם קדמאָה, בריךא דכל גבראין, דקיימין בעלמא, דרבי לך קודשא בריך הוא על כלל, ואעיל לך בגנתא דערן, ואתקין לך ז' חופות ביה, לאשתעשעא בענוגא דנעם עלאה, כד"א לחזות בנעם יי' ולבקר בהיכלו. לחזות בנעם יי' לעילא. ולבקר בהיכלו לתתא. לחזות בנעם יי', באינון שבעה רקיעין לעילא, ולבקר בהיכלו באינון שבעה רקיעין דלתתא, ואלין קיימין אלין לקבל אלין.

475 ובכלהו קמת בגנתא דערן. אינון שבעה חופות עלאין קדישין, קיימו עלך לעילא, לאתעטרא בהו. ואינון ז' תתאין, קמת בהו לאשתעשעא בהו, ובכלהו אשלים לך מארך, למהוי שלים בכלל.

476 עד דאתרחו רגלך, בתר עיטא דההוא חוץא בישא, ואתתרכת מגנתא דערן, וגרמת מותא לך, ולכל עלמא, בגין דשבתא אלין עדונין דלעילא ותתא, ואתמשכת בתר אינון בסופין מסאבין, דאקרון ראש פתנים, דגופא משיך בהו, ולא רוחא. כד"א, וראש פתנים אכזר. וכתיב ענבימו ענבי ראש. עד דאתא אברהם חסידא, ושארִי לאתקנא עלמא, ועאל גו מהימנותא קדישא, ואתקן לעילא ותתא, באינון רקיעין עלאין, ובאינון רקיעין תתאין.

477. The lower firmaments OF MALCHUT are chambers for the upper firmaments OF ZEIR ANPIN, to be united and joined together, as we explained elsewhere in relation to the chambers. And though we explained it there in a general way, it behooves us to explain here in detail, and fix the unison properly, so the friends will not be misled, but walk the right way, as it is written, "for the ways of Hashem are right, and the just do walk in them..." (Hoshea 14:10).

477 אינון תתאין, היכלין לאינון רקיעין עלאין,
לאַתאַחַדא דא בְּדא, ולאִתְקַשְׂרָא דא בְּדא, כְּמָה
דְּאֻקִּימְנָא בְּאִינון היכלין דְּקֶאֱמֶרן. ואע"ג
דְּאֻקִּימְנָא הָתָם גּוּ בְּלָלָא, הֵכָא אֵית לֶן לְפִרְטָא
מְלִין, ולאִתְקַנָּא לִיחֻדָּא בְּדָקָא יָאוּת, בְּגִין דְּלֵא
יִטְעוּן חֲבֵרְיָא, וְיִהְיוּ בְּאַרְח מִיִּשְׂרָאֵל, כְּמָה דְּכִתְיִב בִּי
יִשְׂרָאֵל דְּרַבִּי יִי' וְצַדִּיקִים וְגו'.

46. The chamber of a sapphire stone - Yesod

Rabbi Shimon tells us that the first chamber marks the beginning of the faith and is the light of wisdom or 'sight'. Although it is the first or lowest of the grades of holiness it is also the last of the descending grades of the Other Side. Therefore when Hosea looked into it he saw the levels of defilement, and we are told that people should not enter these chambers of defilement so that they won't be drawn to them. Hosea looked into the chamber because he wanted to know why Yisrael left the secret of the faith, he wanted to know what the defilement was like that they were always drawn to, and he saw these things in the first chamber. This chamber is the start of all the grades of ascent, and it is governed by a chieftain called Tahariel. He and his other chieftains guard the gate that each soul has to pass through after death. If the soul is not good enough to enter, another chieftain of the Other Side is summoned and the soul is moved to the chambers of defilement from where it is taken to Gehenom and judged for twelve months. Tahariel also decides that prayers are worthy to be passed upward through his gate. If a public prayer comes along he opens the gate and brings it in. If it is a solitary prayer he opens the door and lets it in if it is good enough for the Holy King, but if it is unworthy he pushes it out and it goes back down to the lowest of the firmaments below. Here a chieftain called Sahadiel keeps all the rejected prayers until the person repents. When he repents and prays a better prayer Sahadiel takes the unfit prayer and elevates it to meet the good one, then they both rise to stand before the Holy King. We hear about the 'gate of tears', and Rabbi Shimon talks about the Holy Spirit named Staturiyah who rejoins male souls with female souls in the seventh chamber above. Similarly a spirit named Adiriyah Snugiya rejoins female souls with male souls. After describing the marriage of the souls Rabbi Shimon describes the wheels and the living creatures and the flash of lightning. We hear how Sandalfon takes the finished prayers of the people of Yisrael and brings them up to their Master. The words of the rising prayers and the words of the Torah rise up to the place in the firmament where the stars and constellations and sun and moon are, and this place is called 'the book of remembrance'. We are told more about the wheels and pillars and the secret of the letters of the name Adonai. The name Ya'ahadonahi is shown to comprise two spirits, Yud Hei Vav Hei and Adonai, and to cause the unification of everything, so that "they have all one spirit."

478. The first chamber, NAMELY, YESOD AND MALCHUT, IS THE FIRST FROM BELOW UPWARD. It marks the beginning of the Faith, NAMELY, THIS CHAMBER IS MALCHUT OF THE CHAMBERS CALLED 'FAITH'. It is the start of the secret of the Faith, NAMELY, OF THE MYSTERY OF MALCHUT OF ATZILUT, and is of the grade of sight within Faith, NAMELY, THE ILLUMINATION OF CHOCHMAH IN IT IS CALLED 'SIGHT'. The true prophets used to look from within the mirror, which does not shine, MALCHUT, for that CHAMBER is the beginning of the Faith, MALCHUT OF ATZILUT. It is written, "When Hashem spoke at first with Hosea" (Hoshea 1:2), for he looked from this grade, NAMELY, THE FIRST CHAMBER, the beginning of all the ascending grades, and the end of all the descending grades OF THE OTHER SIDE.

478 הֵיכָלָא קְדָמָא. שִׁירוּתָא גּוּ מְהִימְנוּתָא, וְהָאֵי
אִיהוּ שִׁירוּתָא לְרִזָּא דְּמְהִימְנוּתָא, וּבְדִרְגִּין דְּחִיּוּז
דְּמְהִימְנוּתָא. נְבִיאֵי קְשׁוּט, הֵווּ חֲמָאן מְגוּ דָּא
אַסְפְּקִלְרִיא דְּאִינָה מְאִירָה, וּבְגִין דְּהָאֵי אִיהוּ
שִׁירוּתָא דְּמְהִימְנוּתָא, כְּתִיב תְּחִלַּת דְּבַר יִי' בְּהוֹשֵׁעַ.
דְּחֲמָא מְגוּ דְּרִגָּא דָּא, דְּאִיהוּ שִׁירוּתָא דְּכָל דְּרִגִּין
לְסַלְקָא לְעִילָא, וְסוּפָא דְּכָל דְּרִגִּין לְנַחֲתָא לְתַתָּא.

479. Since Hosea saw, in this beginning, NAMELY, OF THE CHAMBERS OF DEFILEMENT, the end of all the grades, he had to take "a wife of harlotry" (Hoshea 1:2). This is because Yisrael were tempted and drawn away FROM THE FIRST CHAMBER downward to the place called "a wife of harlotry," MALCHUT OF DEFILEMENT, by leaving behind, instead of joining, the "woman of worth" (Mishlei 31:10), MALCHUT OF HOLINESS. From there he saw all the chambers on the side of defilement.

479 וּבְגִין דְּהוֹשֵׁעַ חֲמָא מְגוּ שִׁירוּתָא דָּא, סוּפָא דְּכָל
דְּרִגִּין, אֲצַטְרִיךְ לְנִטְלָא הָאֵי אֶשֶׁת זְנוּנִים, בְּגִין
דְּיִשְׂרָאֵל אֲתַדְּחוּ וְאֲתַמְשְׁכוּ מִתְּמֵן לְתַתָּא, לְגַבֵּי
הָהוּא אֲתַר דְּאֶקְרִי אֶשֶׁת זְנוּנִים, בְּגִין דְּשִׁבְקוּ, וְלֵא
אֲתַדְּבְקוּ בְּהָאֵי אֶשֶׁת חֵיל. וְחֲמָא מִתְּמֵן כָּל אִינון
הֵיכָלִין דְּאִינון בְּסִטְרָא מְסֻבָּא.

480. The chambers of defilement defile whoever clings to them. Hence, SINCE HOSEA HAD TO LOOK AT THE CHAMBERS OF DEFILEMENT, it is written, "take to you a wife of harlotry..." IT IS DIFFICULT TO UNDERSTAND why a true prophet should need that. But a man should not enter these chambers OF DEFILEMENT, lest he be drawn to them, as was Noah, as it is written, "and he drank of the wine, and was drunk, and he was uncovered within his tent" (Beresheet 9:21), MEANING THAT HE CLUNG TO THE OTHER SIDE, WHICH IS THE INTOXICATING WINE.

481. Hosea was afraid to look at the chambers, where Yisrael clung to, to be defiled, IN FEAR of being drawn after them, as it is written of Noah "and he drank of the wine, and was drunk: and he was uncovered." Then He said to him "take to you a wife of harlotry, and children of harlotry," THE WIFE OF HARLOTRY BEING MALCHUT OF THE OTHER SIDE, AND THE CHILDREN OF HARLOTRY HER GRADES. It is also written, "So he went and took Gomer the daughter of Divlayim" (Hoshea 1:3), to know what Yisrael clung to and were defiled with and why they left the secret of the Faith, MALCHUT OF HOLINESS, for a strange EI, MALCHUT OF DEFILEMENT. And he saw THIS within the first chamber, the opening of all the grades. THEREFORE, IT IS SAID OF HER "SIN CROUCHES AT THE DOOR" (BERESHEET 4:7), FOR AT THE VERY OPENING OF THIS CHAMBER, THE OTHER SIDE CROUCHES, WHICH IS A WIFE OF HARLOTRY. AND THE CHIEFTAIN OF THE OTHER SIDE IS STANDING AT THE GATE.

482. This chamber is the start for all who ascend the grades. It is a compartment within the light, to be adorned with its grades, through which to look at the supernal grades, as it is written, "and they saw the Elohim of Yisrael" (Shemot 24:10). BECAUSE THIS CHAMBER IS AN ASPECT OF MALCHUT, SIGHT PERTAINS TO IT, FOR SIGHT IS ONLY IN MALCHUT.

483. There is a chieftain appointed over this chamber, by the name of Tahariel. He stands at the gate of the chamber, and all the souls, AFTER PASSING FROM THIS WORLD, mount AND WISH TO ENTER THIS FIRST CHAMBER. This chieftain stands at the gate, together with other chieftains, they are wholly ablaze with fire, with scepters of fire in their hand, all eyed. FOR THERE IS SIGHT IN THIS CHAMBER, IN THE SECRET OF CHOCHMAH CALLED 'EYES', SINCE CHOCHMAH IS REVEALED ONLY WHEN JUDGMENT IS IN THE OPEN. THEREFORE, THEY ARE OF BLAZING FIRE... This chieftain stands on this side, and if the soul, AFTER PASSING FROM THIS WORLD, has the merit to enter, he opens the gate and THE SOUL enters.

484. And if the soul has not the merit to enter, BECAUSE IT SINNED IN THIS WORLD, then another chieftain OF THE OTHER SIDE standing at another side, is summoned, together with thousands and myriad of guardians of law and accusers. The other, holy chieftain, pushes it and the other of the side of defilement receives it, and puts it in the chambers of defilement. All the guardians of law and accusers hold it, and bring it down to Gehenom, where it is judged for twelve months. This is the place of correction of the Other Side, a court to judge the wicked.

480 היכלין דמסאבא, בלהו מסאבין למאן דאתדבק בהון, ועל דא כתיב, קח לך אשת זנונים וגו'. וכי נביאה דקשוט אצטריך לדא. אלא, בגין דאסיר ליה לבר נש לאעלא באינון היכלין, בגין דלא יתמשך אבתרייהו, כגוונא דעבד נח, דכתיב וישת מן היין וישכר ויתגל.

481 והושע דחיל לאסתכלא באינון היכלין דאסתאבו בהו ישראל ואתדבקו, דלא יתמשך אבתרייהו, במה דכתיב בנח וישת מן היין וישכר ויתגל. עד דאמר ליה, קח לך אשת זנונים וילדי זנונים. וכתיב וילך ויקח את גמר בת דבלים. למנדע במה דאתדבקו ואסתאבו, ושבקו רזא דמהימנותא, בגין אל נכר. ועל דא, חמא מגו היכלא דא, שירותא דכל דרגין.

482 היכלא דא, שירותא דכלא, לסלקא בדרגין. האי היכלא, איהו מדורא דקיימא בנהירו. לאתעטרא בדרגו, לאסתכלא באינון דרגין עלאין, דכתיב ויראו את אלהי ישראל.

483 בהאי היכלא, חד ממנא שמשא טהריא"ל שמייה. ואיהו קיימא על פתחא דההוא היכלא, וכל נשמתין דסלקין, קיימא האי ממנא בהאי פתחא, וכמה ממנן אחרנין עמיה, בלהו אשא דמלהטא, ושרביטין דאשא בירייהו, וכלהו מארי דעיונין. האי ממנא קיימא בסטרא דא, אי זכאת האי נשמתא למיעל, האי ממנא פתח פתחא ועאלת.

484 ואי לא זכאת, ההוא ממנא אחרא דקיימא בסטרא אחרא, זמין, וכמה אלחורבבן גרדיני נימוסין עמיה. דחי לה ההוא ממנא אחרא קדישא, ונקיט לה האי אחרא, די בסטרא דמסאבא, ואעיל לה גו אינון היכלי מסאבי. וכל אינון גרדיני נימוסין אחדי לה, עד דנחתי לה לגיהנם, ואתדנת תמן תריסר ירחי. תקונא דההוא סטרא אחרא, בי דינא לאתדנא בהו חייביא.

485. In the same manner is the holy chieftain that stands at the entrance. When all the prayers that cleave airs and firmaments come before the King. If this is a public prayer he opens the gate and brings it in, WHERE IT WAITS until all the prayers in the world become a crown on the head of the righteous who lives forever, YESOD, as we already explained.

486. If the prayer is solitary, it rises until it reaches the entrance of this chamber, where the chieftain stands. If it is good enough to be presented before the Holy King, he immediately opens the door and lets it in. If it is not worthy, he pushes it out, and it goes down and hovers about the world, standing at the lowest of the firmaments in the world below, where there is a chieftain by the name of Sahadiel, in charge over that firmament. He takes all the rejected prayers, called 'unfit prayers', and stores them until that person repents.

487. If he properly repents before his Master, and prays another, good prayer then when the good one rises, the chieftain Sahadiel take the UNFIT prayer and elevates it, until it meets the good prayer and they both rise and intermingle and come before the Holy King.

488. Sometimes the prayer is rejected because that man is drawn to the Other Side, where he is defiled. The chieftain of the defiled Other Side takes the prayer, and the defiled Other Side mentions the sins of that man before the Holy One, blessed be He and accuses him above. Therefore, all the prayers and the ascending souls, all stand in front of the FIRST chamber, where the chieftain stands at the gate to show them in or reject them.

489. Above this gate OF THE CHAMBER, there is another opening dug by the Holy One, blessed be He. It is opened three times a day, NAMELY, THE THREE COLUMNS SHINE IN IT. It is never closed, but stands OPEN for those who repent and shed tears in their prayers before their Master. All the gates and openings are closed, until given permission, save the gates called 'the gates of tears', THAT DO NOT NEED PERMISSION TO BE OPENED.

485 בְּגוֹנוֹת דָּא, הֵהוּא מִמְּנָא קְדִישָׁא, דְּקִימָא עַל הֵהוּא פִתְחָא, כָּל אִינוֹן צְלוֹתִין, דְּבִקְעֵי אֲוִירִין וְרִקְעִין, לְמִיעָאֵל קָמִי מַלְכָּא, אִי צְלוֹתָא דְסִגְיָאִין אִינוֹן פִּתַּח פִּתְחָא, וְאָעִיל הֵהוּא צְלוֹתָא עַד דְּאִתְעִבִּידוּ כָּל צְלוֹתִין דְּעֵלְמָא, עֲטָרָא בְּרִישָׁא דְצַדִּיק חַי עַלְמִין, בְּמָה דְּאֻקְמוּהָ.

486 וְאִי צְלוֹתָא דִּיחִיד, סִלְקָא עַד דְּמָטִי לְפִתְחָא דְהִיכְלָא דָּא, דְּהֵאִי מִמְּנָא קִימָא בֵּיה. אִי יָאָה הֵהוּא צְלוֹתָא, לֹאֲעֵלָא קָמִי מַלְכָּא קְדִישָׁא, מִיַּד פִּתַּח פִּתְחָא, וְאָעִיל לָהּ. וְאִי לֹא יָאָה, דְּחִי לָהּ לְבַר, וְנִחְתָּא וְאִתְשַׁטֵּי בְּעֵלְמָא, וְקִימָא גּוֹ רִקְעָא תַתָּא מֵאִינוֹן רִקְעִין דְּלִתְתָּא, דְּמַדְבְּרֵי גּוֹ עֵלְמָא, וּבִהֵהוּא רִקְעָא, קִימָא חֵד מִמְּנָא דִּי שְׁמִיהּ סַהֲדִיָּא"ל, וּמִמְּנָא עַל הָאִי רִקְעָא. וְנָטִיל כָּל הַנִּי צְלוֹתִין דְּאִתְדַחִיין, דְּאֶקְרוּן צְלוֹתֵי פְסִילָאן וְגַנְזִי לֹון, עַד דְּתַב הֵהוּא ב"נ.

487 אִי תַב לְגַבֵּי מְאֲרִיָּה בְּדָקָא יָאוּת, וְצִלֵּי צְלוֹתָא אַחְרָא זַבְּאָה, הֵהוּא צְלוֹתָא זַבְּאָה בְּד סִלְקָא, נָטִיל הֵהוּא מִמְּנָא סַהֲדִיָּא"ל הָאִי צְלוֹתָא, וְסִלִּיק לָהּ לְעֵילָא, עַד דְּאֶעְרַע בִּהֵהוּא צְלוֹתָא זַבְּאָה, וְסִלִּיקִין וְאִתְעַרְבּוּן בְּחֻדָּא, וְעָאֲלִין קָמִי מַלְכָּא קְדִישָׁא.

488 וְלִזְמַנִּין אִתְדַחִיָּא הֵהוּא צְלוֹתָא, בְּגִין דְּהֵהוּא ב"נ אִתְמַשְׁךְ בְּתַר סִטְרָא אַחְרָא, וְאִיהוּ אִסְתָּאֵב בִּהֵהוּא סִטְרָא, וְנָטִיל לָהּ הֵהוּא מִמְּנָא דִּי בִּהֵהוּא סִטְרָא אַחְרָא מְסַאָבָא. וְכִדִּין קִימָא הֵהוּא סִטְרָא אַחְרָא מְסַאָבָא. סִלִּיק וְאֶדְבַּר חֻבּוּי דְּהֵהוּא ב"נ קָמִי קוּדְשָׁא בְּרִיךְ הוּא, וְאִסְטִי עֲלִיהּ לְעֵילָא. וְעַל דָּא, כָּל צְלוֹתִין, וְכָל נְשַׁמְתִּין, בְּד סִלְקִין, כְּלַהוֹן סִלְקִין וְקִימִין קָמִי הִיכְלָא דָּא. וְהֵאִי מִמְּנָא קִימָא עַל פִּתְחָא דְהִיכְלָא דָּא, לֹאֲעֵלָא נְשַׁמְתִּין וְצְלוֹתִין, אוֹ לְדַחִיָּא לֹון לְבַר.

489 לְעֵילָא מֵהֵאִי פִתְחָא, אִית פִּתְחָא אַחְרָא, דְּקוּדְשָׁא בְּרִיךְ הוּא חֲתִיר לָהּ וְאִתְפִּתַּח תַּלְת זְמַנִּי בְּיוֹמָא, וְלֹא אָנְעִיל, וְקִימָא לְאִינוֹן מְאֲרִיָּהוֹן דְּתִיּוּבְתָא, דִּי אוֹשְׁדִין דְּמַעָּה בְּצְלוֹתְהוֹן קָמִי מְאֲרִיָּהוֹן. וְכָל תְּרַעִין וּפְתַחִין נְנַעֲלוּ, עַד דְּעֵינְלוּ בְּרִשּׁוּתָא, בְּר תְּרַעִין אֵלִין, דְּאֶקְרוּן שַׁעְרֵי דְּמַעָּה.

490. When the tearful prayer rises through these gates, a wheel chances, NAMELY, AN ANGEL OF THE ASPECT OF MALCHUT CALLED 'WHEEL', standing on six hundred large living creatures, called 'Rachamiel'. He takes the tearful prayer, the prayer enters to be united above, and the tears stay, engraved upon the opening DUG BY THE HOLY ONE, BLESSED BE HE.

491. There are other tears, forever engraved upon the supernal Chariots, and they are not wiped. These are the tears shed above and below when the Temple was destroyed, as it is written, "Behold, the mighty ones shall cry outside: ambassadors of peace shall weep bitterly" (Yeshayah 33:7). And those are the tears shed for the righteous and meritorious who pass from this world. They are all taken by these Chariots to be mingled with the tears shed for the destruction of the Temple. Therefore it is written, IN THE FUTURE TENSE, "and Hashem Elohim will wipe away tears from off all faces" (Yeshayah 25:8). What are "all faces"? they are the holy supernal Chariots. Then "the insult of His people shall He take away from off all the earth: for Hashem has spoken it" (Ibid.). THIS WILL HAPPEN AT THE END OF THE CORRECTION.

492. In this chamber there is one spirit called 'Situt'riyah', looking like a sapphire glittering on all sides. It is facing both sides, ILLUMINATING RIGHT AND LEFT. From them spreads a glow, like that of a candle, as we explained. IT SHINES upon several sides, NAMELY, FOUR SIDES. Some colors are blazing from this LIGHT of the right side.

493. When the upper firmament, the river that goes and flows from Eden, YESOD OF ZEIR ANPIN, brings out souls to take them to the seventh chamber above, BINA OF THE CHAMBERS, this seventh chamber receives them. When the holy souls go out of the seventh chamber, they descend until they reach this FIRST chamber, where this holy spirit named Situt'riyah of the right, takes them. And all the male souls, destined to flourish and be clothed by male righteous, WHICH ARE OF the right, are taken BY THAT SPIRIT, and detained until they are comprised with female souls.

490 וְכֵן הָאֵל צְלוֹתָא דְּדַמְעָה סִלְקָא לְעֵילָא, לְאַעְלָא בְּאִינוֹן תְּרַעִין, אֲזִדְמֵן הֵהוּא אוֹפֵן דְּקִיּוּמָא עַל שִׁית מֵאָה חִיוּוֹן רַבְרָבָן, וְרַחֲמִיא"ל שְׁמִיָּה, וְנָטוּל הֵהוּא צְלוֹתָא, בְּאִינוֹן דְּמַעִין, צְלוֹתָא עֲאֵלַת וְאַתְקַשְׁרַת לְעֵילָא. וְאִינוֹן דְּמַעִין אֲשֶׁתְּאָרוּ הָכָא, וְרִשְׁמִין בְּהָאֵי פִתְחָא.

491 וְאֵית דְּמַעִין אַחֲרָנִין, וְרִשְׁמִין תְּדִיר עַל כָּל אִינוֹן רְתִיכִין עֲלָאִין, דְּלֹא אֲתַמְחוּן. אֲלִין אִינוֹן דְּמַעִין, דְּאוּשְׁדוּ לְעֵילָא וְתַתָּא, בְּדִ אֲתַחֲרַב בִּי מְקַדָּשָׁא, דְּכַתִּיב הֵן אֶרְאֶלֶם צַעְקוּ חוּצָה מִלְּאֲבִי שְׁלוֹם מֵר יִבְכּוּן. וְאִינוֹן דְּמַעִין דְּאוּשְׁדִין עַל צְדִיקָאִיא, וְחָבְאִין, בְּדִ מִסְתַּלְקִי מִעֲלָמָא. כְּלָהוּ נְטִלִי לֹון אִינוֹן רְתִיכִין, וְעַרְבִי לֹון בְּאִינוֹן דְּמַעִין, דְּאֲתוּשְׁדוּ עַל חֲרִיבּוֹ דְּבִי מְקַדָּשָׁא וְעַל דָּא כְּתִיב, וּמָחָה יי' אֱלֹהִים דְּמַעָּה מֵעַל כָּל פָּנִים. מֵאן פָּנִים. אֲלִין רְתִיכִין עֲלָאִין קְדִישִׁין. וְלִבְתֵּר וְחֲרַפְתָּ עֲמוּ יִסִּיר מֵעַל כָּל הָאָרֶץ בִּי יי' דְּבִר.

492 בְּהָאֵי הֵיכְלָא, אֵית רוּחַ דְּאֶקְרִי סְטוּטְרִי"ה, וְהָאֵי אֵיהוּ חִיזוּ סְפִירָא, דְּנִצִּיץ לְכָל עֵיבֵר, וְהָאֵי אֵיהוּ דְּקִיּוּמָא לְתֵרִין סְטֵרִין, וּמֵאֲלִין מִתְפַּרְשָׁאן נְצִיצִין כְּנִצִּצוֹ דְּשִׁרְגָא, כְּמָה דְּאוּקִימָנָא בְּכַמָּה סְטֵרִין. וְכַמָּה גּוּוּנִין מְלַהֲטֵן מֵהָאֵי בְּסִטְרָא דִּימִינָא.

493 כְּדִ הֵהוּא רְקִיעָא עֲלָאָה, נְהַר דְּנִגִּיד וְנָפִיק מֵעֵדֶן, אֲפִיק נִשְׁמָתִין, לְאַעְלָא גּוּ הֵיכְלָא שְׁבִיעָאָה לְעֵילָא, הֵהוּא הֵיכְלָא שְׁבִיעָאָה נָקִיט לֹון. וְכֵן נָפִיק אִינוֹן נִשְׁמָתִין קְדִישִׁין, מִגּוּ הֵהוּא הֵיכְלָא שְׁבִיעָאָה, נִחְתִּין עַד דְּמִטּוֹן לְהָאֵי הֵיכְלָא, וְנָקִיט לֹון הָאֵי רוּחָא קְדִישָׁא סְטוּטְרִי"ה שְׁמִיָּה, דְּאֵיהוּ לִימִינָא. וְכָל אִינוֹן נִשְׁמָתִין דְּכוּרִין, דְּאִינוֹן זְמִינִין לְאַתְפָּרְחָא בְּזִכְאִין דְּכוּרִין, לִימִינָא כְּלָהוּ נָקִיט לֹון, וּמִתְעַכְבִּי תַמּוֹן, עַד דְּאַתְכַּלִּילוּ בְּנִשְׁמָתִין דְּנוֹקְבִי.

494. From this spirit, CALLED 'SITUT'RIYAH', another spirit issues, of the left, which is seen FIRST BY ITSELF, then concealed, included within the first spirit, so they become one, comprising each other. The other spirit is called 'Adiriyah Sanug'ya'. This is a spirit of the left side. Its business is TO RECEIVE FEMALE SOULS, when the seventh chamber yearns to cling to the river that is drawn and goes out, WHICH IS YESOD OF ZEIR ANPIN OF ATZILUT. This desire that mounts from below upwards, produces souls according to its pleasure, and they are female. SINCE THIS SPIRIT IS OF GVURAH AND THE LEFT COLUMN, IT IS CALLED 'ADIRIYAH' (FROM HEB. ADIR, LIT. 'GREAT'), FOR HE IS IMMENSE.

495. When the desire of that river, YESOD OF ZEIR ANPIN, descends and joins from above downward, it creates male souls. The desire OF YESOD above creates male souls, and below, IN MALCHUT, IN WHICH THE SEVENTH CHAMBER IS INCLUDED, it creates female souls.

496. When the female souls depart from the seventh chamber, they descend until they reach the spirit of the left called 'Adiriyah'. It is ALSO called "sapphire stone" (Shemot 24:10). FOR THE FIRST SPIRIT, SITUT'RIYAH, IS CALLED 'SAPPHIRE' AND THE SPIRIT OF THE LEFT IS CALLED "SAPPHIRE STONE," as we explained in other ways THE SECRET MEANING OF THE VERSE, "AND THERE WAS UNDER HIS FEET A KIND OF PAVED WORK OF A SAPPHIRE STONE" (IBID.).

497. Once the female souls reach that spirit, ADIRIYAH, he takes them and they remain there. Then the spirit of the left is included within the spirit of the right, and the souls are completed, male and female together, and soar from this chamber, to be again divided within people, WHEN THEY COME TO BE CLOTHED, each according to their disposition, A MALE SOUL WOULD BE CLOTHED BY A MALE, AND A FEMALE SOUL BY A FEMALE. Then they GET MARRIED AND come together.

498. When the spirit of the left comes to be included within the spirit of the right, they strike each other to be included, and sparks spread on all sides. Wheels are made from the sparks coming from the spirit of the left, as it is written, "the appearance of the wheels and their work was like the color of an emerald" (Yechezkel 1:16). These are the wheels, which blaze in the fire, singing.

499. Once they were perfumed, a spirit by its fellow spirit, LEFT AND RIGHT, they were included together. Then one light was born and came out, went up and down, and settled upon the four rows of the wheels. It is the one living creature controlling them, ABOUT WHICH WAS SAID: "THE SPIRIT OF THE LIVING CREATURE WAS IN THE WHEELS" (IBID. 20). It is called "a flash of lightning" (Ibid. 14). This flash of lightning illuminates as a gleaming light of a flame, and rules over the wheels.

494 מֵהַאִי רוּחָא נִפְקָא רוּחָא אַחֲרָא, לְשִׁמְאָלָא. דְּאִתְחַזֵּי וְאִתְגַּנֵּיז וְאִתְבְּלִיל בְּהַאי רוּחָא קְדָמָאָה, וְאִינוּן חַד, כְּלִילָן דָּא בְּדָא. וְהַאי רוּחָא אַחֲרָא, אֶקְרִי אֲדִירִיָּה סְנוּגִיָּא. הַאי אִיהוּ רוּחָא לְשִׁמְאָלָא. וְהַאי קִיּוּמָא, דְּכַד תִּיאוּבְתָא דְּהִיכְלָא שְׂבִיעָאָה לְאִתְדַבְּקָא בְּהַהוּא נְהַר דְּנִגִּיד וְנָפִיק, הַהוּא רַעוּתָא דְּסֻלְקָא מִתְתָּא לְעִילָא, עֲבָדָא נִשְׁמַתִּין בְּרַעוּתָא דִּילִיָּה, וְאִינוּן נֹקְבִי.

495 וְכַד רַעוּתָא דְּהַהוּא נְהַר, נִחְתָּא וְאִתְדַבְּקָא מֵעִילָא לְתַתָּא, עֲבָדִין נִשְׁמַתִּין דְּכוּרִין. רַעוּתָא דְּלְעִילָא עֲבִיד דְּכוּרִין. רַעוּתָא דְּלְתַתָּא עֲבִיד נֹקְבִין.

496 וְכַד אֵלִין נִשְׁמַתִּין נֹקְבִין נִפְקִין מִגּוּ הַהוּא הִיכְלָא שְׂבִיעָאָה, נִחְתִּין עַד דְּמָטוּ לְהַאי רוּחָא שְׁמָאָלָא, דְּאֶקְרִי אֲדִירִיָּה. וְאֶקְרִי לְבַנֵּי תַּהֲסִפִּיָּר. כְּמָה דְּאוּקִימָנָא בְּסִטְרִין אַחֲרָנִין.

497 בֵּינוּן דְּמָטוּ לְהַאי רוּחָא אִינוּן נִשְׁמַתִּין נֹקְבִין, נִקְטָא לֹון הַאי רוּחָא, וְקִיּוּמָן בִּיה. וְלִבְתָּר אִתְבְּלִילוּ רוּחָא דָּא דְּשִׁמְאָלָא, בְּרוּחָא דָּא דִּימִינָא. וְכַדִּין אִתְעַבִּידוּ אִינוּן נִשְׁמַתִּין, כְּלִילָן דְּכַר וְנוֹקְבָא כְּחָדָא וּפְרַחָן מֵהַאי הִיכְלָא וְאִתְפָּרְשֵׁן בְּבִנֵי נִשָּׂא. כָּל חַד כְּפֻם אֶרְחִיָּה, וְלִבְתָּר מִזְדוּגָן כְּחָדָא.

498 בְּדָ אַתָּא לְאִתְבְּלִילָא רוּחָא דָּא דְּשִׁמְאָלָא בִּימִינָא, בְּטַש דָּא בְּדָא לְאִתְבְּלִילָא. וְנִפְקִי נְצִיצִין דְּמִתְפָּשְׁטִי לְכָל עֵיבֵר, וְאִתְעַבִּידוּ אִינוּן אוּפָנִים מְנִיָּהוּ, מֵאִינוּן נְצִיצִין דְּנִפְקִי מִגּוּ רוּחָא שְׁמָאָלָא, דְּכִתִּיב בְּהוּ, מֵרָאָה הָאוּפָנִים וּמַעֲשֵׂיהֶם כְּעִין תְּרִשִׁישׁ. וְאֵלִין אִינוּן אוּפָנִים דְּמִלְהָטָן אֶשָּׁא, וְקִיּוּמִין בְּשִׁירְתָּא.

499 בֵּינוּן דְּאִתְבְּסְמוּ רוּחָא בְּרוּחָא, וְאִתְבְּלִילוּ כְּחָדָא, בְּדִין נִפְקָא חַד נְהִירוּ דְּסֻלְקָא וְנִחְתָּא, וּמִתְיַשְׁבָּא עַל אַרְבַּע שׁוּרִין דְּאוּפָנִים, וְאִיהוּ חַד חֵיוָתָא דְּשִׁלְטָא עֲלֵיהּ, וְאֶקְרִי בֶּזֶק, הַאי בֶּזֶק נְהִיר בְּנְהוּרָא דְּנְצִיץ גּוּ שְׁלֵהוּבָא, וְשִׁלְטָא עַל כָּל אִינוּן אוּפָנִים.

500. From THE FLASH OF LIGHTNING one firmament expanded, standing upon two pillars. These two pillars are two Cherubs, METATRON AND SANDALFON, the one on this side and the other on that side, with a firmament above their heads, as it is written, "Then I looked, and, behold, in the firmament that was above the head of the Cherubs" (Yechezkel 10:1). This is not the firmament above the heads of the living creatures. And the flash of lightning is in charge over THE FIRMAMENT and the high spirit SITUT'RIYAH, included IN ADIRIYAH, in charge over all.

501. All the first prayers, before the rest of Yisrael finished theirs, wait in that firmament, and this flash, the ruler of this firmament, prepares them. Then comes the great minister Sandalfon, the high spirit and ruler over all, and when Yisrael finished saying their prayers, he takes them from this firmament, rises with them and ties them as knots to their Master, as we explained.

502. This flash counts all the rising prayers, and the words of the Torah bedecked at night, when the spirit of the north awakens at the middle of the night. Whoever is occupied in the Torah at that time, his studies rise, and this flash takes them and puts them in the firmament until daybreak.

503. When the day breaks, the words rise and dwell in the place at the firmament where the stars and constellations, sun and moon abide. THIS IS YESOD OF ZEIR ANPIN, BY WHICH NAME ITS GRADES ARE CALLED. This is called 'the book of remembrance', as it is written, "and a book of remembrance was written before Him" (Malachi 3:16), BOOK BEING MALCHUT AND REMEMBRANCE YESOD. IT IS WRITTEN, "before Him" because He wrote the book of remembrance by one knot, NAMELY BY UNITY FACE TO FACE.

504. The four wheels are traveling upon twelve pillars, AS FOR EACH WHEEL THERE ARE FOUR WHEELS, AND EACH WHEEL IS ON THREE STRUTS. The four WHEELS ARE, Ahaniel, K'dumiel, Malkiel, Ya'ahadonahi, Yehadoniyah, who have the keys of the Holy Name in their hands.

505. These four are included in the secret of the letters of THE NAME Adonai, which Sandalfon, the owner of the Chariots, uses. These four letters soar in the air, which includes the letters of the Holy Name Yud Hei Vav Hei FULLY SPELLED WITH ALEPH'S Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph- Vav, Hei-Aleph. That air comprises THE FOUR LETTERS ADONAI, and they are included within one another, ADONAI IN YUD HEI VAV HEI. The four letters OF YUD HEI VAV HEI take THE FOUR OF ADONAI, in the secret of that flash of lightning.

500 וְאֶת־פֶּשֶׁט מִנִּיהַ חֵד רְקִיעָא, דְּקִיּוּמָא עַל תְּרִין סַמְכִין, וְאִינוּן תְּרִין סַמְכִין אִינוּן תְּרִין בְּרוּבִין, חֵד מַסְטָרָא דָא, וְחֵד מַסְטָרָא דָא. וְהָאִי רְקִיעַ עַל רִישֵׁיהּ, בְּמָה דְכֹתִיב וְאַרְאָה וְהִנֵּה אֶל הָרְקִיעַ אֲשֶׁר עַל רֹאשׁ הַבְּרוּבִים. וְלֹאֹ הָאִי רְקִיעַ דְּעַל רִישׁ חִיּוּתָא. וְהָאִי בְּזָק מִמָּנָא עָלֶיהָ, וְרוּחָא עֲלָאָה דְאֶתְכַלִּיל, עַל כֻּלָּא.

501 כֹּל אִינוּן צְלוּתִין, דְּמַקְדָּמִי עַל לֹא סִיּוּמֵי יִשְׂרָאֵל כֻּלְּהוּ צְלוּתְהוֹן, מִתְעַבְבִּי בְּהָאִי רְקִיעָא, וְהָאִי בְּזָק דְּשִׁלְטָא עַל הָאִי רְקִיעָא, מִתְקֵן לוֹן. עַד דְּאֶתָא סַנְדַּלְפוֹן רַב מִמָּנָא, רוּחַ עֲלָאָה, דְּשִׁלִּיט עַל כֻּלָּא, וְכֵד סִיּוּמֵי יִשְׂרָאֵל כֻּלְּהוּ צְלוּתִין, נְטִיל לוֹן מֵהָאִי רְקִיעָא, וְסִלְקָא וְקִשִּׁיר לוֹן קִשְׁרִין לְמֵאֲרִיָּה בְּמָה דְאִוְקְמוּהָ.

502 הָאִי בְּזָק, קָאִים לְמַמְנֵי כֹל אִינוּן צְלוּתִין דְּסִלְקֵן, וְכֹל אִינוּן מְלִי דְאִוְרִיּוּתָא דְּמִתְעַטְרֵן בְּלִילִיָּא, בְּדִ רֹחָא דְּצִפּוֹן אֲתַעַר, וְלִילִיָּא אֲתַפְלֵג כֹּל מֵאֵן דְּקָאִים בְּהֵיאָה שְׁעָתָא, וְאֲתַעֲסֵק בְּאִוְרִיּוּתָא, כֹּל אִינוּן מְלִין סִלְקִין, וְנְטִיל לוֹן הָאִי בְּזָק, וְאַנַּח לוֹן בְּהָאִי רְקִיעָא, עַד דְּסִלְקָא יִמְמָא.

503 וּלְבַתֵּר דְּסִלְקֵי יִמְמָא, סִלְקֵן אִינוּן מְלִין, וְשִׁאֲרֵן בְּאַתֵּר דְּרְקִיעָא, דְּבִיָּה תִלְוִין כִּכְבִּיָּא וּמִזְלֵי שְׁמֵשׁא וְסִיְהָרָא. וְהָאִי אֶקְרִי סֵפֶר הַזְכָּרוֹן, דְּכֹתִיב וַיִּכְתֹּב סֵפֶר זְכוֹרוֹן לְפָנָיו. לְפָנָיו, בְּגִין דְּסֵפֶר זְכוֹרוֹן כְּתִב בְּקִשּׁוּרָא חֲדָא.

504 אִינוּן אַרְבַּע גִּלְגָּלִין, אִינוּן נְטִלִין עַל תְּרִיסֵר סַמְכִין. אֵלִין ד', אֶהְיָא"ל. קְדוּמִיָּא"ל מְלִכִּיָּא"ל יְאֶהְרֹנֶה"י, יְהִדְוֹנִי"ה. דִּי מִפְתָּחָן דְּשֵׁמָא קְדִישָׁא בִּידְיָהּ.

505 וְאֵלִין אַרְבַּע אִינוּן כִּלְיָן בְּרָזָא דְאֶתְוּוֹן אֲדָנִי, דִּי סַנְדַּלְפוֹן מְאִרִי רִתִּיכִין. מִשְׁתַּמֵּשׁ בְּהוּ. אֵלִין אַרְבַּע אֶתְוּוֹן פְּרוּחִין בְּאִוִּירָא, דְּהֵוָא אִוִּירָא כִּלְיָן בְּאֶתְוּוֹן דְּשֵׁמָא קְדִישָׁא, יְהוָה, יו"ד ה"א וָא"ו ה"א. וְהֵוָא אִוִּירָא כִּלְיָן לוֹן, וְאֶתְכַלִּילוּ אֵלִין בְּאֵלִין. וְאֵלִין ד' נְטִלִין לוֹן, בְּרָזָא דְּהֵוָא בְּזָק.

506. These four LETTERS OF ADONAI enter the four LETTERS OF YUD HEI VAV HEI, the ones within the others, as it is written, "the loops opposite one another" (Shemot 26:5), as was explained. It is the mystery of combining them and interlacing them together, according to the secret of that spirit, FLASH, which includes the secret of the Holy Name FROM BOTH, FOR IT COMES FROM THE SPIRIT ADIRIYAH, THE SECRET OF ADONAI, JOINED BY THE SPIRIT SITUT'RIYAH, THE SECRET OF YUD HEI VAV HEI. THEREFORE, it includes the name ADONAI in the name YUD HEI VAV HEI.

507. Everything in this chamber is conducted and travels by the spirits, in the secret of the Holy Name, which rules over all. Within this chamber is THE HOLY NAME Ya'ahadonahi, comprising the two names, YUD HEI VAV HEI ADONAI INTERLACED, since it is a spirit within spirit, AS THERE ARE TWO RULING SPIRITS, SITUT'RIYAH, WHICH IS MALE, AND ADIRIYAH, WHICH IS FEMALE. THE NAME YUD HEI VAV HEI IS OF THE SIDE OF THE MALE SPIRIT, AND THE NAME ADONAI IS OF THE SIDE OF THE FEMALE. Since the name YA'AHADONAH is comprised THE TWO SPIRITS, in the secret of spirit in spirit, that are including each other, and shining within one another; then everything illuminates, and the light goes up and down, as the light of the sun upon the water.

508. When this spirit travels, NAMELY, SITUT'RIYAH, WHO IS INCLUDED IN ADIRIYAH, everything travels because of it, as it is written, "wherever the spirit was minded to go, they went; they turned not when they went" (Yechezkel 1:12). And when the spirit illuminates with the light of the name, YA'AHADONAH, all intermingle and bind as one to mount above in the mystery of this Holy Name.

509. In the middle of this chamber stands one pillar, fastened from this chamber to the second, UPPER chamber. Through this PILLAR mounts the lower spirit to the upper spirit OF THE SECOND CHAMBER, so the spirits may be united. Also THROUGH THIS PILLAR IT GOES UP to the spirit that is above them all, IN THE SEVENTH CHAMBER, FOR IN EACH CHAMBER, THIS PILLAR IS IN THE MIDDLE, so that all may become one spirit, as it is written, "they have all one spirit" (Kohelet 3:19).

510. The pillar in the middle is called 'Adrahaniel'. It has the keys of the Holy Name in its hands, and when the prayers mount and reach that pillar, all that are in that chamber travel to the second chamber, to join each other, all in one secret, to be united above and below together, so the Holy Name will be complete as it should.

506 וְאֵלֶּיךָ ד' עֲלִיךָ בְּד', אֵלֶיךָ בְּאֵלֶיךָ, דְּכַתִּיב מִקְבִּילוֹת הַלּוּלָאוֹת אַחַת אֶל אַחַת. וְהָאֵל אֲדִירִימָנָא, וְרָזָא אִיהוּ לְאַתְבָּלְלָא אֵלֶיךָ בְּאֵלֶיךָ, וּלְשִׁלְבָא אֵלֶיךָ בְּאֵלֶיךָ, בְּרָזָא דְהֵהוּא רֹחָא דְכָלִּיל בְּרָזָא דְשִׁמְא קְדִישָׁא. דְּכָלִּיל שְׁמָא דָּא בְּשִׁמְא דָּא.

507 וְכָלֵּא בְּהָאֵי הֵיכְלָא מִתְנַהֲגִי, וְנָטְלִי בְּהֵהוּא רֹחָא, בְּרָזָא דְשִׁמְא קְדִישָׁא דְשְׁלִיט עַל כָּלֵּא. בְּהָאֵי הֵיכְלָא אִיהוּ יְאֵהֲדוּנָהּ, כָּלֵּל דְתַרְיִן שְׁמֵהּ, מִגּוּ דְאִיהוּ רֹחָא בְּרֹחָא. וְכֵד שְׁמָא דָּא, דְּכָלִּיל בְּרָזָא דְרֹחָא בְּרֹחָא, וְכָלִּיל דָּא בְּדָא. נְהִיר דָּא בְּדָא, בְּדִין נְהִיר כָּלֵּא, וְסִלְקָא נְהִירָא וְנַחְתָּא, כְּנִהוּרָא דְשִׁמְשָׁא גּוּ מִיָּא וְאֲדִירִימָנָא.

508 וְכֵדִין הָאֵי רֹחָא נָטִיל, כָּלֵּא נָטִילִין בְּגִינִיָּה, דְּכַתִּיב אֶל אֲשֶׁר יִהְיֶה שְׁמָהּ הָרוּחַ לִלְכֹת יִלְכוּ לֹא יִסְבוּ בְּלִכְתָּן. וְכֵד רֹחָא דָּא נְהִיר בְּשִׁמְא דָּא, בְּדִין עֲלִיךְ כָּלֵּא דָּא בְּדָא, וְאַתְקַשְׁרוּ כָּלֵּא בְּחֻדָּא, לְסִלְקָא לְעִילָא, בְּרָזָא דְשִׁמְא דָּא קְדִישָׁא.

509 בְּאַמְצְעִיתָא דְהֵיכְלָא דָּא, קִימָא חַד עֲמוּדָא, נְעִיץ מִהֵיכְלָא דָּא לְהֵיכְלָא תְּנִינָא, בְּהָאֵי סְלִיק רֹחָא דְלִתְתָּא לְגַבִּי רֹחָא דְלְעִילָא, לְאַתְאַחַדָּא רֹחָא בְּרֹחָא, וְכֵן עַד לְעִילָא מְכָלֵּהוּ, לְמַהּוּ כָּלֵּא רֹחָא חַדָּא, כִּד"א וְרוּחַ אֶחָד לְכָל.

510 עֲמוּדָא דָּא דְקִימָא בְּאַמְצְעִיתָא, אֲדִרְהַנִּי"אֵל שְׁמִיָּהּ, וְרִזִּין דְּמִפְתָּחִין דְשִׁמְא קְדִישָׁא בִּידֵיהּ. בְּד' צְלוּתִין סְלִקָּאן וּמִטָּאן לְהָאֵי עֲמוּדָא, בְּדִין נָטְלִי כָּלֵּא דְאִינוּן בְּהֵיכְלָא דָּא, לְגוּ הֵיכְלָא תְּנִינָא, לְאַתְאַחַדָּא דָּא בְּדָא, לְמַהּוּ כָּלֵּא בְּרָזָא חַדָּא, לְאַתְיַחַדָּא עִילָא וְתַתָּא בְּחַדָּא לְמַהּוּ שְׁמָא קְדִישָׁא שְׁלִים בְּדָקָא יְאוּת.

47. The chamber of the very heaven - Hod

Rabbi Shimon tells us that the second chamber is more hidden than the first, but that it also pertains to faith. He says the chieftain in charge of this chamber is Urfaniel, and that he deals with all the souls who were executed or killed by other nations. We are told about the 'cup of consolation' and the 'cup of bitterness'. This second chamber is called 'chamber of splendor' and it is lit from above and below. We are told that all the cherubim come from Hadarniel, the spirit of the left. Next we hear that in this second chamber is a chieftain called Tzidkiel who is appointed over the garments, and when the souls of the righteous ascend he takes them to the river of fire. After their cleansing Tzidkiel clothes the righteous souls with their garments and brings them to the Angel Michael as sacrifice to Atik Yomim. Rabbi Shimon says that by the mating of Urfaniel and Hadarniel all the other rulers appointed over the world were created. These are the six winged Seraphim. We also learn of a living creature that rules over the Seraphim, he is called Yofiel, and has all the keys of Wisdom. He rewards all people who pursue Wisdom. Rabbi Shimon tells us of pillars that are in charge of singing and pillars that are in charge of chanting. He explains that it is from the second chamber that prophets who achieve their wisdom through visions or through dreams draw their inspiration, but Moses drew his prophecies from a higher level.

511. The second chamber pertains to the secret of the Faith, so as to be united within the mystery above. This chamber is more recondite and concealed than the first. There are three openings to this chamber, and one chieftain in charge over them, named Urfaniel, DERIVED FROM 'THE LIGHT (HEB. OR) OF THE FACE (HEB. PANIM)', BECAUSE HE STANDS ON THE EAST SIDE CALLED 'FACE'. This chieftain rules over the three directions south, north and east - south on this side, RIGHT, CHESED; north on that side, LEFT, GVURAH; and east in the middle, THE SECRET OF TIFERET, THE MEDIATING COLUMN.

512. Of the three openings to the three Columns, the two are closed, and THE OPENING in the middle is open, in the secret of the verse, "as it were the very heaven for clearness" (Shemot 24:10), REFERRING TO THE SECRET OF THE OPEN GATE IN THE MIDDLE, TIFERET, CALLED 'HEAVEN'. The chieftain URFANIEL stands at the open gate, TO THE EAST. Under him there are two other chieftains, in charge over the other two closed openings, OF THE SOUTH AND NORTH.

513. All the souls executed by court order or killed by other nations, are all numbered by THE THREE CHIEFTAINS, and the chief above them engraves their forms upon his garments of burning fire. He raises them above, and shows them to his Master. THE HOLY ONE, BLESSED BE HE then takes them, and engraves those killed by other nations on His garments.

514. Those executed by court order are lowered by the chieftain and put behind the two closed gates, where two other chiefs stand. From there THE SOULS see the glory of those who kept the Torah and His precepts. They are ashamed of themselves and get burned by their canopies. Then the chieftain in charge opens the east gate before them, lights their way, and gives them life starting at the east gate. In his hand there is a cup of life, full of lights, called 'the cup of consolation', the cup of life. It is because they drank first of another cup, OF DEATH, FOR THEY WERE KILLED, that they now deserve this one.

515. In the same manner, there is, in the chamber of defilement of the Other Side, another chieftain, with a cup in his hands called 'a cup of bitterness', a cup of His fury. We learned that there is wine and wine. Here also, there is a cup and a cup. Of all, some is for the better and some for worse. HE EXPLAINS: Wine is for the better, as it is written, "and wine that makes glad the hearts of men" (Tehilim 104:15), and there is wine for the worse, as it is written, "a cup, with foaming wine; it is full of mixture" (Tehilim 75:9). A good cup is as it is written, "I will raise a cup of salvation" (Tehilim 116:13). An evil cup is as it is written, "the cup of His fury...the cup of bitterness" (Yeshayah 51:17).

511 הִיכָלָא תְּנִינָא הִיכָלָא דָּא, קִינְמָא גּוּ רְזָא דְּמַהִימְנוּתָא, לְאַתְאַחְדָּא בְּרְזָא דְּלַעִילָא. הָאִי הִיכָלָא, טְמִיר וְגִנְיָז יְתִיר מִן קְדַמָּא. בְּהִיכָלָא דָּא, אֵית תְּלַת פְּתָחִין, וְחַד שְׁמַשָּׁא מִמְּנָא עֲלִייהוּ, אֹרְפְּנִי אֶל שְׁמִיָּה. הָאִי מִמְּנָא, שְׁלִיט עַל תְּלַת סְטְרִי עֲלֵמָא, דְּרוֹם וְצַפּוֹן וּמִזְרָח. דְּרוֹם מַהִי סְטְרָא, וְצַפּוֹן מַהִי סְטְרָא, וּמִזְרָח בְּאַמְצַעִיתָא.

512 אֵלִין תְּלַת פְּתָחִין, לְתַלַּת סְטְרִין אֵלִין. תְּרִין סְתִימִין, וְחַד בְּאַמְצַעִיתָא פְּתִיחַ, בְּרְזָא דְּכְתִיב, וְכַעֲצָם הַשָּׁמַיִם לְטָהֵר. הָאִי מִמְּנָא אֶתְפַּקֵּד וְקִינְמָא בְּהֵוָה פְּתָחָא דְּאִיהוּ פְּתִיחַ, וְתַחֲתָא יֵדִיהַ תְּרִין מִמְּנָא אַחֲרָנִין, דְּמִמְּנָן עַל אֵינוֹן פְּתָחִין אַחֲרָנִין סְתִימִין.

513 וְכָל אֵינוֹן נִשְׁמָתִין, דְּאֵינוֹן קְטוּלֵי בֵּית דִּין, אֹו אֵינוֹן קְטוּלֵי שָׂאר עַמִּין, כְּלָהוּ אֶתְמִנְנָן תַּחֲתָא יֵדִיהוּן, וְהָאִי מִמְּנָא דְּעֲלִייהוּ, חֲקִיק לֹון לְדִינוֹקְנִיהוּן בְּלְבוּשׁוֹי, דְּאֵינוֹן נֹור דְּלִיק, וְסְלִיק לֹון לַעִילָא, וְאַחֲמֵי לֹון לְמַאֲרִיָּה, וּבְדִין נְטִיל לֹון, וְחֲקִיק לֹון בְּפֹורְפֹורוֹי, לְאֵינוֹן קְטוּלֵי שָׂאר עַמִּין.

514 וְאֵינוֹן קְטוּלֵי בֵּית דִּין, נָחִית לֹון הָאִי מִמְּנָא, וְאַעִּיל לֹון בְּתֵר אֵינוֹן תְּרִין פְּתָחִין סְתִימִין, דְּאֵינוֹן תְּרִין מִמְּנָן אַחֲרָנִין קִינְמִין עֲלִייהוּ, וְתִמְנָן חֲמָאן יִקְרָא דְּכָל אֵינוֹן דְּקִימֹו אֹורִייתָא, וְנִטְרוּ פְּקֹודוֹי, וְאֵינוֹן בְּסִיפִין בְּגִרְמִייהוּ, וְנִכְוִין מַחוּפָּה דְּלָהוּן. עַד דְּהָאִי מִמְּנָא דְּקִינְמָא עֲלִייהוּ, פְּתַח לֹון תְּרַעָא דְּמִזְרָח, וְנִהִיר לֹון, וְיִהִיב לֹון חַיִּים דְּאֶתְפַּתְחוּ בְּהֵוָה תְּרַעָא דְּמִזְרָח. וּבִידָא דְּהֵוָה מִמְּנָא חַד בְּסָא דְּחִיין, דְּאִיהוּ מְלִיא נְהוּרִין, וְהָאִי אֶקְרִי בּוֹס תְּנַחוּמִין, בְּסָא דְּחִי. דְּהָא בְּגִין בְּסָא אַחֲרָא דְּשִׁתּוּ בְּקְדַמִּיתָא, זְכוּ לְהָאִי.

515 כְּגֹוּנָא דָּא אֵית בְּסְטְרָא אַחֲרָא, בְּהִיכָלָא דְּמַסְאָבָא, מִמְּנָא אַחֲרָא, וּבִידִיָּה בּוֹס דְּאֶקְרִי בּוֹס תְּרַעֲלָה, בּוֹס חֲמָתוֹ. כְּמָה דְּתִנִּינָן, אֵית יֵין וְאֵית יֵין, הָכִי נְמִי אֵית בּוֹס וְאֵית בּוֹס, וְכָלָא, דָּא לְטֵב, וְדָא לְבִישׁ. יֵין לְטֵב, דְּכְתִיב וְיֵין יִשְׁמַח לֵבָב אֲנוּשׁ. וְיֵין לְבִישׁ, דְּכְתִיב וְיֵין חֲמַר מְלֵא מִסַּךְ וְגו'. בּוֹס לְטֵב, דְּכְתִיב, בּוֹס יִשׁוּעוֹת אֲשָׁא. בּוֹס לְבִישׁ, דְּכְתִיב בּוֹס חֲמָתוֹ בּוֹס הַתְּרַעֲלָה.

516. As there are on the side of holiness chambers and chieftains, all for the good, holy spirits and holy aspects, so there are on the side of defilement, chambers and chieftains all for the evil, spirits of defilement in charge, and all aspects of unholiness. These are against those, like the Good Inclination and the Evil Inclination, all part of one mystery.

517. This chamber is called 'chamber of splendor', since in it there is a spirit called 'Urfaniel', a never changing splendor, ILLUMINATING CONSTANTLY ONLY WITH THE WHITE LIGHT IN IT, WHICH IS CHESED. It stands within the concealed light shining from above, FROM THE THIRD CHAMBER, and within the light illuminating from below, COMING FROM THE SPIRIT OF THE FIRST CHAMBER THAT ASCENDED HERE. And when the light of below OF THE FIRST CHAMBER, strikes the upper light HERE, then this spirit shines as sight in the eyes. And when it rolls, it spreads a glowing light, full of splendor. Therefore, this chamber is called 'splendor'.

518. The spirit called 'Urfaniel' shines upon this chamber and upon the first chamber, as the spirit of the first chamber illuminates openly, from the spirit HERE that is concealed. Therefore, this spirit travels up and down, in the secret of the verse, "your rounded thighs are like jewels" (Shir Hashirim 7:2), FOR THIS IS THE CHAMBER OF HOD, AND NETZACH AND HOD ARE CALLED 'THIGHS'. SINCE THE LIGHT IS CONCEALED, IT IS CALLED 'ROUNDED' (HEB. CHAMUKEI), HINTING AT CONCEALMENT, LIKE IN THE VERSE, "BUT MY BELOVED HAD TURNED AWAY (HEB. CHAMAK) AND WAS GONE" (SHIR HASHIRIM 5:6). "Rounded (thighs)" IS IN THE PLURAL, because there is another spirit here, on the left side, who came out OF URFANIEL, and joined him. Therefore it is written, "rounded thighs," referring to the two. The spirit of the left is called 'Hadarniel', FROM HOD AND HADAR (ENG. 'MAJESTY'). They are included and joined together, being "the very heaven" (Shemot 24:10) comprising fire and water, NAMELY, THE TWO SPIRITS, RIGHT AND LEFT. RIGHT IS WATER AND LEFT IS FIRE.

519. It is written, "As the appearance of the bow that is in the cloud in the day of rain..." (Yechezkel 1:28). The first spirit, Urfaniel, is concealed both above and below, shining. It is "something like the color of electrum" (Ibid. 27), NOT EXACTLY ELECTRUM (HEB. CHASHMAL), THE SECRET OF 'CHAYOT ESH MEMALELOT' (LIT. 'MOTTERING FIERY LIVING CREATURES') BECAUSE IT CANNOT BE UTTERED, THE SECRET OF THE ILLUMINATION OF CHOCHMAH. But sometimes it is electrum, WHEN IT COMPRISES HADARNIEL, from which come all the Seraphim. FOR ELECTRUM (HEB. CHASHMAL) COMPRISES THE LETTERS "Cha-yot e-sh me-mal-et"; ALSO the living creatures exist and exist not, MEANING THAT THEY SOMETIMES TALK AND SOMETIMES ARE QUIET. Therefore it is electrum.

520. Through Urfaniel, life is made known to the world. When the world is acquitted, this spirit shines, and there are life and joy, for with acquittal, the Judgments ARE ANNULLED AND shine. Then this spirit shines, as seen by the verse, "In the light of the king's countenance (Heb. or pnei) is life" (Mishlei 16:15), ALLUDING TO THE LETTERS OF URFANIEL.

516 בְּמָה דְּאִית בְּסִטְרָא דְּקְדוּשָׁה, הֵיכְלִין וּמִמְנָן כֹּלָא לְטָב, וְרוּחִין קְדוּשִׁין וְכָל סִטְרִין קְדוּשִׁין. הֵכִי נִמְי אִית בְּסִטְרָא מִסְאָבָא, הֵיכְלִין וּמִמְנָן כֹּלָהוּ לְבִישׁ, וְרוּחִין מִסְאָבִין, מִמְנָן, וְכָל סִטְרִין מִסְאָבִין. וְדָא לְקַבֵּל דָּא, כְּגוֹן יֵצֵר הַטּוֹב וְיֵצֵר הָרָע, וְכֹלָא בְּרָזָא חֲדָא.

517 הֵיכְלָא דָּא אֶקְרִי הֵיכֵל זוֹהַר, בְּגִין דְּאִית בֵּיה רוּחָא, דְּאֶקְרִי אורְפָּנִיא"ל. וְאִיהוּ זוֹהַר דְּלֹא אֲשַׁתְּנִי, וְקִיּוּמָא בְּנִהִירוֹ סְתִימָא, דְּנִהִיר מְעִילָא, וּבְנִהִירוֹ דְּנִהִיר לְתַתָּא. וְכֵד בְּטַשׁ נִהִירוֹ דְּלְתַתָּא בְּנִהִירוֹ עֲלָאָה, נִהִיר הָאִי רוּחָא, כְּגוּוּנָא דְּחִיּוּ דְּעִינָא, דְּכֵד מִתְגַּלְגַּלָּא, בְּדִין אֶפִיק נִהוּרָא דְּנִצְיָן וְזוֹהַרָא, הֵכִי נִמְי הָאִי רוּחָא. וְעַל דָּא, הֵיכְלָא דָּא אֶקְרִי זוֹהַר.

518 הָאִי רוּחָא דְּאֶקְרִי אורְפָּנִיא"ל, הָאִי אִיהוּ דְּנִהִיר לְהֵיכְלָא דָּא, וְנִהִיר לְהֵיכְלָא קְדָמָאָה, בְּגִין דְּהָהוּא רוּחָא דְּהֵיכְלָא קְדָמָאָה, נִהִיר בְּאַתְגָּלִיא, מִהָאִי רוּחָא דְּאִיהוּ סְתִימָאָה. דָּא רוּחָא נָטִיל לְעִילָא וְנָטִיל לְתַתָּא, בְּרָזָא דְּכְתִיב חֲמוּקֵי יִרְכִיךְ כְּמוֹ חֲלָאִים. וְמָה דְּאָמַר חֲמוּקֵי יִרְכִיךְ. בְּגִין דְּאִית רוּחָא אַחֲרָא דְּנָפִיק מִנִּיהּ לְסִטְרָא שְׂמָאלָא, וְאַתְקִשֵׁר בְּהִדְיָה. וְעַל דָּא כְּתִיב חֲמוּקֵי תְרִין. וְהָאִי רוּחָא שְׂמָאלָא אֶקְרִי דְּרַנִּיא"ל, וְאַתְבָּלִילוּ דָּא בְּדָא, כְּלִילָן כְּחֲדָא, וְאִינוּן עֶצֶם הַשָּׁמַיִם, דְּכִלִּילָא בְּאֵשׁ וּמַיִם.

519 כְּתִיב כְּמִרְאָה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בַעֲנַן בְּיוֹם הַגֶּשֶׁם וְגו'. הָאִי רוּחָא קְדָמָאָה אורְפָּנִיא"ל, דְּאִיהוּ סְתִים בֵּין עִילָא וְתַתָּא, וְנִהִיר, אִיהוּ כְּעִין חֲשַׁמֶּל, הָאִי אִיהוּ כְּעִין חֲשַׁמֶּל, וְלִזְמַנִּין אִיהוּ חֲשַׁמֶּל. בְּגִין דְּמִנִּיהּ קִיּוּמִין כֹּל אִינוּן שְׂרָפִים חִיּוּן אֲשָׁא מִמְלָלָן, חִיּוּן דְּקִיּוּמִי וְלֹא קִיּוּמִי, וְעַל דָּא אִיהוּ חֲשַׁמֶּל.

520 אורְפָּנִיא"ל דְּקָאֲמַרן, בְּדָא אֲשַׁתְּמוּדַעֵן חִיּוּן לְעֲלָמָא. כֵּד אֲתַדֵּן עֲלָמָא לְטָב, בְּדִין נִהִיר רוּחָא דָּא, וְכָל חִיּוּן וְכָל חֲדוֹ אֲשַׁתְּכַח, דְּהָא בֵּין דְּזִכּוּתָא נִפְקָא, וְנִהִירוֹ, דִּינִין בְּדִין רוּחָא דָּא אֲנִהִיר. וְסִימְנָךְ בְּאוּר פְּנֵי מֶלֶךְ חַיִּים.

521. When the world is condemned, the unholy Other Side has sway and rules. The spirit URFANIEL is stored and darkened, and the whole world is sentenced, under Judgment. All depends upon this spirit, as seen in the verse, "and his knees smote one against the other" (Daniel 5:6), FOR FEAR OF JUDGMENT IS FELT IN THE KNEES, THE SECRET OF NETZACH AND HOD, AND THIS CHAMBER IS THE CHAMBER OF HOD.

522. Here are found all the garments of the souls of the righteous, who rise to be presented before their Master, and stand before Him. When the soul ascends and reaches this chamber, a chieftain comes, appointed over these garments. His name is Tzidkiel, FROM JUSTICE (HEB. TZEDEK). For when a man abides by the precepts of the Torah in this world, as he labored, AND STROVE TO ABIDE BY THEM, a garment is prepared for him accordingly in this chamber, for him to wear in that world.

523. When the soul mounts, that chieftain takes its garment and walks with it, until they reach the river of fire, where the soul has to bathe and be cleansed. Sometimes it drowns and get burned, and does not rise all day until morning, when the spirit of the south is awakened. They all become renewed then and sing, and chant like the angels, who lost their power, were burnt and then regenerated, and they chant. So do these souls.

524. If the soul has the merit to ascend, the chieftain Tzidkiel takes it, and clothes it with that garment. It is prepared by it and offered as sacrifice by THE ANGEL Michael the priest, to stand always before Atik Yomin. Happy is the portion of that soul who merits this.

525. The spirit Urfaniel is in charge over the whole process, and rules over this chamber. From this unity of spirit within spirit, URFANIEL AND HADARNIEL, by their striking each other to become united, NAMELY, THEIR JOINING, were created all the other rulers, appointed over the world. These are the six winged Seraphim who sanctify their Master three times a day. It is they who are strict with the righteous to a hairbreadth. It is they who punish in this world and in the World to Come, those who slight a man from whom they learned even one thing of the Torah, and treat him with disrespect, and those who make use of a person who learned the six orders of the Mishnah, and studied them for the purpose of declaring the unity of their Master.

521 וְכִּד אֶתְדֵּן עֲלֵמָא בְּדִינָא, בְּדִין הֵהוּא סֵטְרָא אַחְרָא מְסַאבָּא, שְׁלֵטָא וְאַתְקָף, וְהָאִי רוּחָא אֲגִיז וְאַתְחַשֵּׁךְ, וְכִדִּין כָּל עֲלֵמָא קִיּוּמָא בְּדִינָא וְאַתְדֵּן. וְכֹלָא קִיּוּמָא בְּהָאִי רוּחָא. וְסִימְנִיךְ וְאַרְכֻּבְתִּיהָ דָּא לְדָא נִקְשָׁן.

522 הֵכָא קִיּוּמָן, כָּל אִינוּן מְלִבוּשֵׁין דְּנִשְׁמַתְהוּן דְּצִדִּיקִיָּא, דְּסִלְקִין לְאַתְחֻזָּא קִמִּי מְאִרִּיהוּן, וְלִקִּיּוּמָא קִמִּיָּה. וְכִד נִשְׁמַתָּא סִלְקָא וּמְטִי לְהָאִי הֵיכְלָא, בְּדִין אֲזִדְמָן חֹד מְמָנָא, דְּאַתְפַּקֵּד עַל אִינוּן לְבוּשֵׁין, וְצִדְקִיא "ל שְׁמִיָּה. דְּהָא בְּזִמְנָא דב"נ עֲבִיד פְּקוּדִין דְּאוּרִייתָא בְּהָאִי עֲלֵמָא, כְּגִוּוֹנָא דְּאִיהוּ אֲשֶׁתִּדְל גְּרִמִּיָּה, הֵכִי אֶתְעֲבִיד לִיָּה בְּהָאִי הֵיכְלָא לְעִילָא, מְלִבוּשָׁא לְאַתְלַבְּשָׁא בֵּיה, בְּהֵהוּא עֲלֵמָא.

523 וְכִד נִשְׁמַתָּא סִלְקָא, הֵהוּא מְמָנָא נְטִיל הֵהוּא לְבוּשָׁא דִּילָהּ, וְאֲזִיל עִמָּה עַד דִּי מְטָא לְנַהֵר דִּינוּר, דִּי נִשְׁמַתָּא אֲצִטְרִיכָא לְאַתְסַחֲיָא וְלְאַתְלַבְּנָא תַּמָּן, וְלְזִמְנִין דְּטַבְעָא הֵהִיא נִשְׁמַתָּא תַּמָּן וְאַתּוּקְדָּא, וְלֹא סִלְקָא כָּלָא יוּמָא, עַד בְּצַפְרָא, כִּד אֶתְעַר רוּחָא דְּסֵטְרָא דְּדִרוּם, בְּדִין קִיּוּמִי כְּלָהוּ וּמִתְחַדְּשָׁן, וְאִמְרִי שִׁירְתָּא, וּמְזִמְרִין כְּגִוּוֹנָא דְּאִינוּן מְלֹאכִין דְּאַתְעֵבֵר שׁוֹלְטָנְהוּן וְאַתּוּקְדָּן, וְקִיּוּמָן וּמִתְחַדְּשָׁן כְּמִלְקַדְמִין, וְאִמְרִי שִׁירְתָּא, הֵכִי נְמִי אֵלִין נִשְׁמַתִּין.

524 וְאִי זָכָאֵת הָאִי נִשְׁמַתָּא וְסִלְקָתָּ. הָאִי מְמָנָא צִדְקִיא "ל, נְטִיל לָהּ לְהָאִי נִשְׁמַתָּא, וְאַלְבִּישׁ לָהּ בְּהֵהוּא לְבוּשָׁא, וְאַתְקִנְתָּ בֵּיה, וְסִלְקָא לְקִרְבָּנָא עַל יְדָא דְּמִיכָאֵל כְּהֵנָּא, לְקִיּוּמָא תְּדִיר כָּל יוּמִין קִמִּי עֵתִיק יוּמִין, זָכָאֵת חוּלְקָא דְּהָאִי נִשְׁמַתָּא, דְּקִיּוּמָא חֲכָאֵת לְהָאִי.

525 וּבְכָל־אֵל, אֶתְמַנָּא הָאֵי רוּחָא אורְפְּנִיא"ל דְּקָאֻמְרִין, וְאִיהוּ שְׁלִיט עַל הָאֵי הִיכְלָא. מְכַלְלָא דָא, כִּד אֶתְכַלִּיל רוּחָא בְרוּחָא, וּבִטְש דָא בְּדָא לְאֶתְכַלְלָא בְּחָדָא, אֶתְבְּרִיאוּ אִינוּן שְׁלִיטִין אַחֲרָנִין דְּאֶתְמַנָּן עַל עֲלָמָא, וְאֵלִין אִינוּן שְׂרָפִים דְּשִׁית גְּדַפִּין. דְּמִקְדָּשִׁי לְמַרְיָהוֹן תְּלַת זְמָנִין בְּיוֹמָא. וְאֵלִין אִינוּן דְּמִדְּקָדְקִי עִם צְדִיקֵינָא, אֲפִילוּ בְּחָד נִימָא דְשַׁעְרָא. וְאֵלִין אִינוּן דְּקִיּוּמִי לְאַעֲנִשָׂא, בְּהָאֵי עֲלָמָא וּבְעֲלָמָא דָּאֲתִי. וְלֹאִינוּן דְּמִזְלָזְלִי לִב"נ דְּאוּלִּיפּוּ מִנִּיהּ אֲפִילוּ מֶלֶךְ חָדָא בְּאוּרִינְתָא, וְלֹא מְנַהֲגִי בִּיהּ יָקָר. וְלִכְל אִינוּן דְּמִשְׁתַּמְשִׁי, בְּמָאן דְּקֹאֲרִי שִׁית סְדְרֵי מִשְׁנָה, לִיְחָדָא יְחֻדָּא דְּמַאֲרִיָּהוֹן.

526. When they are settled a spirit within spirit, URFANIEL WITH HADARNIEL, and illuminate together, there emerges from that light a living creature that rules over the Seraphim, beneath which there are four eagle-faced LIVING CREATURES. The living creature's name is Yofiel, who is familiar with all the mysteries of Wisdom, and has all the keys of Wisdom.

526 כִּד מְתִישְׁבִּין רוּחָא בְרוּחָא, וְאֶתְנַהֲרִין בְּחָדָא. מִהֵוּא נִהִירוּ נִפְקָא חַיּוּתָא חָדָא, דְּשַׁלְטָא עַל אִינוּן שְׂרָפִים, וְאַרְבַּע תַּחוּתָּהּ, דְּאַנְפִּיָּהוּ אֲנַפִּין דְּנִשְׁר, הָאֵי חַיּוּתָא יוֹפִיא"ל שְׁמִיָּה, וְאִיהִי קִיּוּמָא בְּכָל רוּי דְּחֻכְמָתָא, לְכָל אִינוּן מִפְתָּחָן דְּחֻכְמָתָא קִיּוּמִין בִּיהּ.

527. This living creature claims reward from the Holy One, blessed be He, to give to all who go after the initiated in Wisdom, and after any man, to learn Wisdom and know their Master. This reward is for people who pursue Wisdom to know their Master.

527 הָאֵי חַיּוּתָא, קִיּוּמָא לְמַתְבַּע אַגְרָא מִעַם קוּדְשָׁא בְּרִיךְ הוּא, לְמִיָּהֵב לְכָל אִינוּן דְּרַדְפִּי בְּתֵר כָּל מַאֲרִיָּהוֹן דְּחֻכְמָה, וְאַפִּילוּ מְכָל ב"נ, וְאוּלְפִי חֻכְמָה לְמַנְדַּע לְמַאֲרִיָּהוֹן, וְהֵוּא אַגְרָא דִּיהִיב לְבָנֵי נִשָּׂא דְּרַדְפִּי בְּתֵר חֻכְמָה לְמַנְדַּע לְמַאֲרִיָּהוֹן.

528. When a man passes away from this world, this living creature goes out riding on four flying Seraphim, and they fly before that person. It does not let the accusers who seek justice approach him. Many are the messengers of peace around him. And when the Seraphim travel and are seen, all the fiery serpents, who came out of the serpent which brought death to the world, are subjugated.

528 דְּכִד נִפְק ב"נ מִהָאֵי עֲלָמָא, הָאֵי חַיּוּתָא נִפְקָא עַל ד' שְׂרָפִים מְעַפְפִּין, וְטַאסַּת קַמִּיָּה, וְלֹא שְׁבִיק כָּל אִינוּן גְּרִדְנִי נִימוּסִין דִּי בְּסִטְרָא אַחֲרָא, לְמַקְרַב בְּהַרְיָה, וְכַמָּה אִינוּן שְׁלִיחֵן דְּשָׁלָם, סַחְרִיָּה. וְאֵלִין שְׂרָפִים כִּד נְטִלִין וְאֶתְחַזִּיין, אֶתְכַפִּיין אִינוּן שְׂרָפִים נְחָשִׁים, דְּנִפְקִין מִהֵוּא נְחָשׁ דְּגָרִים מוֹתָא לְכָל עֲלָמָא.

529. This holy living creature stands ready, and when the soul rises and reaches it, it asks THE SOUL the secret of its Master's Wisdom. It is given its due according to the Wisdom it pursued and acquired. If THAT PERSON could have gained Wisdom but did not, the soul is rejected outside. It does not enter, but stands under that chamber in shame. When the Seraphim under THE LIVING CREATURE raise their wings, and flap them, they burn THE SOUL. It burns and burns not, exists and exists not, shines and shines not. So it is sentenced each day.

529 הָאֵי חַיּוּתָא קְדִישָׁא קִיּוּמָא כִּד נִשְׁמַתָּא סֻלְקָא וּמְטַאֲת לְגַבִּיָּה, כְּדִין שְׁאַל לָהּ בְּרָזָא דְּחֻכְמָתָא דְּמַאֲרִיָּה, וּכְפּוּם הֵיא חֻכְמָתָא דְּרַדְפִּי אֲבַתְרָה וְאַדְבָּק, הָכִי יְהִי לִיָּה אַגְרִיָּה. וְאִי יָכִיל לְאַדְבָּקָא וְלֹא אֲדָבָק, דְּחִי לִיָּה לְבָר, וְלֹא עֵינִילָהּ, וְקִיּוּמָא תַּחוּת הֵוּא הִיכְלָא בְּכַסִּיפּוּ, וְכִד נְטִלִי גְּרַפִּיָּהוּ, אֵלִין שְׂרָפִים דְּתַחוּתָּהּ, כְּדִין כְּלָהוּ בְּטָשִׁי בְּגְרַפִּיָּהוּ, וְאוּקְדוֹן לָהּ וְאוּקְדַת וְלֹא אֶתְקַדַּת, וְקִיּוּמָא וְלֹא קִיּוּמָא, וְהָכִי אֶתְרַנַּת בְּכָל יוֹמָא, נִהִירַת וְלֹא נִהִירַת.

530. Though it has done good deeds, IT IS REJECTED OUTSIDE. For there is no greater reward in that world, as for those who strove after wisdom, to behold the glory of their Master. There is no limit to the reward for the initiated in the Wisdom of beholding the glory of their Master. Happy are they in this world and in the World to Come, as it is written, "Happy is the man who finds wisdom, and the man who gets understanding" (Mishlei 3:15).

531. The spirit URFANIEL rules over everything, and everything is included in him, and looks at him. The living creature YOFIEL rules over four other living creatures, with four wheels to each. One wheel faces east, one wheel faces north, one wheel faces south, and one wheel faces west. Each WHEEL has three struts. The wheel to the east, TIFERET, is called 'Chaniel', DERIVED FROM GRACE (HEB. CHEN). The wheel to the north, GVURAH, is called 'Karshiel', DERIVED FROM CONGELATION (HEB. KRISHAH), BECAUSE THE LIGHTS ON THE LEFT SIDE ARE CONGEALED, NAMELY, FROZEN. The wheel to the south, CHESED, is called 'Azriel', DERIVED FROM HELP (HEB. EZRA). The wheel to the west, MALCHUT, is called 'Aniel', FROM POOR (HEB. ANI), FOR MALCHUT HAS NOTHING OF ITS OWN, AND IS THEREFORE POOR. The three pillars in each WHEEL are facing the middle, TIFERET, since they are carried by the middle one and they travel with it, FOR WITHOUT IT THEY WOULD BE DARKENED WITHOUT LIGHT.

532. The ones standing in the middle, THE SECRET OF TIFERET, are in charge of singing. Those of the right, THE SECRET OF CHESED, chant; the desire rises up high, and they say the prayer 'holy'. Those of the left, GVURAH, chant; the desire rises high and they say the prayer 'Blessed be He', FOR He IS holy above, IN CHESED, GVURAH AND TIFERET, and blessed below IN MALCHUT. THEREFORE, those who stand above to the right take the sanctification, join it and all those who know how to sanctify their Master, in the SECRET OF unison in the mystery of wisdom. Those who stand to the left take the sanctification, and join all those who do not know how to sanctify their Master properly. All are included in one another in one unison, joining each other, to become one knot and one spirit. They are connected to THE CHAMBERS above, to make all into one, joined together.

533. From this place nourish all the initiated in Wisdom, who are able to know by vision, or by the secret of the dream. The prophets nourish from above, NETZACH AND HOD OF ZEIR ANPIN OF ATZILUT, and those who look at dreams or in visions nourish from here, THE CHAMBER OF HOD, and when this place is united with the upper place IN NETZACH AND HOD OF ZEIR ANPIN, then the prophets nourish from above and below in one knot.

530 ואף ע"ג דעוברין טבין אית לה, בגין דלית אגרא בההוא עלמא, באינון דמשתדלי בחכמתא, לאסתכלא ביקרא דמאריהון, ולית שיעורא לאגרא, דאינון דידיעי חכמתא, לאסתכלא ביקרא דמאריהון. זכא חולקיהון בעלמא דין, ובעלמא דאתי, דכתיב אשרי אדם מצא חכמה ואדם ימק תבונה.

531 רוחא דא, שלטא על כלא. כלא כלילין בה, כלא אסתכין לגבה. האי חיותא, שלטא על ארבע אחרנין, וארבע גלגלין לכל חד וחד. גלגלא חדא אסתכי לסטר מזרח. וגלגלא חדא אסתכי לסטר צפון. וגלגלא חדא אסתכי לסטר דרום. וגלגלא חדא אסתכי לסטר מערב. וכל חד וחד בתלת סמכין. גלגלא דלסטר מזרח. חניא"ל שמייה. גלגלא דלסטר צפון, קרשיא"ל שמייה. גלגלא דלסטר דרום, עזריא"ל שמייה. גלגלא דלסטר מערב, עניא"ל שמייה. ואינון תלת סמכין דאינון לכל חד וחד, כלהו אסתכין לאמצעיתא. בגין דאמצעיתא איהו נטיל לון, וכלהו נטלו בגיניה דאמצעיתא.

532 אלין דקיימי באמצעיתא, כלהו ממנן בשירתא. ואלין דימינא אמרי שירתא, דסלקא רעותא לעילא, ואמרי קדוש. ואלין דשמאלא אמרי שירתא, וסלקי רעותא לעילא, ואמרי ברוך. קדוש לעילא, וברוך לתתא. אלין דקיימי לעילא לסטר ימינא, נטלי קדושה, ומתחבראן בקדושה, בכל אינון דידיעי לקדשא למאריהון, ביחודא ברזא דחכמתא. ואלין דקיימי בשמאלא, נטלי קדושה, ומתחבראן בכל אינון דלא ידעי לקדשא למאריהון בדקא ואות. וכלהו כלילין אלין באלין ביחודא חדא, ומתקשראן דא בדא, עד דכלהו אתעבידו קשורא חדא, ורוחא חדא, ומתקשרן באינון דלעילא, למהוי כלא חד, לאתכללא דא בדא.

533 מאתר דא, ינקי כל אינון מאריהון דחכמתא, דקיימן למנדע במראה, או ברזא דחלמא, בגין דנביאים ינקי מלעילא. ואלין מארי דחלמא, או דמראה, ינקי מהכא. וכד מתחברא אתרא דא באתרא דלעילא בקשורא חדא, כדין נביאים, ינקי מעילא ומתתא, בקשורא חדא.

534. Therefore, there are allegories in the sayings OF THE PROPHETS, because their prophecy is not completely polished, as was Moses's, whose prophecy was entirely polished because its light came from above, BINAH, where all the lights come from. It reached his grade, TIFERET OF ATZILUT, whence MOSES drew his prophecy, and shone. This no one else could do, not even the other prophets. And the visionaries and seers, all draw from the lower place, FROM THE CHAMBER OF HOD, without the connection OF NETZACH AND HOD OF ZEIR ANPIN above, and from another, lower grade, NAMELY MALCHUT, which is outside, IN THE FIRST CHAMBER.

535. The prophets RECEIVE FROM NETZACH AND HOD OF ZEIR ANPIN, but do not see the grade OF NETZACH AND HOD OF ZEIR ANPIN, only through another, lower grade, MALCHUT OF ATZILUT. In the same manner, THE VISIONARIES AND SEERS draw from this lower grade of above, FROM THE CHAMBER OF HOD, but it is revealed to them only through another grade outside THAT CHAMBER, MALCHUT OF THE FIRST CHAMBER, which is lower. For WHAT comes out of the chamber OF HOD, reaches the chieftain at the gate of the chamber, and thence to another chieftain beneath him, and so on, UNTIL IT COMES TO MALCHUT OF THE FIRST CHAMBER. How many are those who take part in passing it! So until it reaches men, many handled IT, and therefore it is not properly polished.

536. When the four wheels are connected to the four STRUTS in the middle, FOR EACH WHEEL HAS THREE STRUTS, RIGHT, LEFT, AND MIDDLE, they are called 'greatly beloved', men of vision, for the living creature we referred to, FLASH, has sway over them. For that reason Daniel was called "man greatly beloved" (Daniel 10:11), as it is written, "for you are greatly beloved" (Daniel 9:23). This is a mystery as ought to be. Happy are those who know the secrets of their Master, and walk in the path of truth in this world and in the World to Come.

48. The chamber of brightness - Netzach

Rabbi Shimon describes the third chamber as the place where the verdicts of the souls are handed over to the chieftains, who hold the seal of life and the seal of death depending on the verdict. He tells us of the death of babies, and children, and young people and adults. We are told of the four gates, and of how the soul is anointed with the 22 letters of the Torah. He moves on to a discussion of war, and wrath and fury and the punishment of souls who sinned. The sinner still has a chance to repent, however, and he can be released from the reprimand that he stands under. Rabbi Shimon talks about the two-colored Seraphim that are mercy and judgment, and who always care for the sorrowful. They are also called 'windows,' and they watch over those who pray, taking their prayers up to the gate of the fourth chamber. We learn about the 'companions to the destroyer' and also about the 'angel friends' who save and protect good people. Four angels watch over Yisrael, one in each direction. They look after those who comfort the poor, those who wanted to sin but didn't, and those who study the Torah and look after the sick. Yisrael blows the Shofar to awaken God's compassion. Rabbi Shimon says that the 'windows' above are the reason for the windows in the Tabernacle below because the synagogue below is the counterpart of the one above.

534 ובג"כ, אית משל במליהו, דלא צחצחא נבואתהון בדקא יאות, כמה דהוה ביה במשה, דהוה צחצוחא נבואתיה בכלא. בגין דנהירו נמיק מעילא, מאתר דכל נהורין נפקין מניה, ומטא לדרגיה, ומתמן יניק נבואתיה, ונהיר, מה דלא הוה כדין לכלא, לכל שאר נביאין. אינון מאריהון דחלמא, מאריהון דמראה, בלהו ינקי מאתר דא לתתא, בלא חבורא דלעילא, על ידא דדרגא אחרא תתאה מיניה דאיהו לבר.

535 כמה דדרגא הנביאים דלעילא, לא הוו חמאן ליה נביאים, בר על ידא דדרגא אחרא תתאה. הכי נמי אליון, דרגא דיניקו דילחון איהו לעילא, בהאי דרגא תתאה, אבל לא אתגליא לון, אלא על ידא דדרגא אחרא לבר, דאיהו תתאה מניה, בגין דנפקא מהאי היכלא, ומטא מלה עד ההוא ממנא דקיימא על תרעא דהיכלא דא, ומתמן להווא ממנא דתחות יריה, וכן עד בלהו דכמה אינון דנטלי ההוא מלה, ואתערבו בהדה. ועל דא כד מטא לגביה דבר נש, כמה אינון דאתערבי בהדה, וע"ד לא צחצחא מלה בדקא יאות.

536 כד מתחברן אליון ארבע גלגליון, בארבע אינון די באמצעיותא, כדין בלהו אקרון חמודות. ואינון מאריהון, דמראה. ובג"כ, האי חיותא דקאמרן, שלטא עליהו. ובג"כ, אקרי דניאל, איש חמודות. דכתיב, כי חמודות אתה. וכלא רזא בדקא יאות. זכאין אינון דידעין רזי דמאריהון, למיהך בארז קשוט, בעלמא דין ובעלמא דאתי.

537. The third chamber OF NETZACH stands in the supernal light more than the first ones. There are four gates in this chamber, one to the south, one to the east, one to the north, and one to the west, CORRESPONDING TO CHOCHMAH AND BINAH, TIFERET AND MALCHUT. There is a chief to each gate, as ought to be.

538. At the first gate stands the chief Malkiel, in charge over the notes, ON WHICH THE VERDICT IS WRITTEN, emerging from the King's court that judges the world. This chief supervises over these notes, with two scribes under him, one to the right and one to the left.

539. MALKIEL is given the notes to be corrected, before they leave the gate, to be handed to the chieftain of the first chamber. Once they are given to the chieftain of the first chamber, they leave the place, and there is no possibility to return them SO AS TO CORRECT THEM.

540. For immediately comes a chieftain of the unholy pitiless Other Side, of strict Judgment, Sangadiel by name. He is in charge over the gate of another chamber of the Other Side, Gehenom. Some complainants and accusers are sent to hover about the world, prepared to execute justice.

541. While the chief is leafing through the verdicts, the two scribes, Shamashiel and Kamuel, correct the scripts, under Malkiel. For in the chambers of the unholy Other Side, certain chieftains were appointed, the opposite of those appointed in the chambers OF HOLINESS, and all the spirits and the officers in charge on the Other Side, all do harm.

537 הִיכְלָא תְּלִיתָא. הִיכְלָא דָא, הִיכְלָא דְקַיִמָא בְּנִהּיָרוּ עֲלָא, וְתִיר עַל כָּל אֱלִין קְדָמָי. בְּהִיכְלָא דָא קַיִמִין אַרְבַּע פִּתְחִין, חֵד לְסֵטֶר דְרוֹם, וְחֵד לְסֵטֶר מְזֶרֶח, וְחֵד לְסֵטֶר צָפוֹן, וְחֵד לְסֵטֶר מַעֲרֵב. בְּכָל פִּתְחָא וּפִתְחָא אֵית מַמְנָא חֵדָא, דְקַיִמָא מַמְנָא עַל כָּל פִּתְחָא וּפִתְחָא.

538 פִּתְחָא קְדָמָא, דָא פִּתְחָא דְקַיִמָא בִּיה חֵד מַמְנָא, מַלְכִיָא"ל שְׁמִיָּה. וְאִיהוּ שְׁלִיטָא עַל כָּל אֲיֻנוֹן פִּתְקִין, דְנִפְקִי מִבֵּי דִינָא דְמַלְכָא, לְאַתְקָנָא עֲלֵמָא. בְּגִין דְהָאִי אִיהוּ מַמְנָא לְאַשְׁגָּחָא בְּהוּ בְּאִינוֹן פִּתְקִין, וְתִרִין סוֹפְרִין תְּחוֹת יְדֵיהּ, חֵד מִימִינָא וְחֵד מִשְׁמָאלָא.

539 לְהָאִי, אֲתִיְהִיבוּ תְקוּנֵי פִתְקִין לְאַתְקָנָא, עַד לָא יִפְקֹן מִהָאִי תִרְעָא לְבַר, וְיִתְמַסְרוּ בִידָא דְהָהוּא מַמְנָא, דִּי בְּהִיכְלָא קְדָמָא. דְהָא מַזְמָנָא דְאַתְמַסְרוּ בִידָא דְהָהוּא מַמְנָא דְבְּהִיכְלָא קְדָמָא, הָא נִפְקִי מִתְמֹן, וְלִית רְשׁוּ לְאַתְבָּא לוֹן.

540 דְהָא מִיד אֲזַדְמֵן מַמְנָא דְסֵטֶרָא אַחְרָא מְסַאָבָא, מְאֲרִיה דְדִינָא קְשִׁיָא תְקִיפָא, דְלָא מְרַחֵם, וְסַנְגָּדִיָא"ל שְׁמִיָּה, וְאִיהוּ מַמְנָא עַל תִּרְעָא דְהִיכְלָא אַחְרָא דִּי בְּסֵטֶרָא אַחְרָא, דְאִיהוּ גִיְהֶנֶם, וְכַמָּה אֲיֻנוֹן גְּרִינֵי נִימוּסִין מַמְנָן לְשִׁטָּא בְּעֲלָמָא, וְזַמִּינִין לְמַעַבְדֵּי דִינָא.

541 וּבְגִין כֵּן, קַיִמָא הָהוּא מַמְנָא לְעִינָא בְּפִתְקִין, וְאִינוֹן תִּרִין סוֹפְרִין דְקַיִמֵי תְּחוֹת מַמְנָא דָא, שְׁמִשְׁיָא"ל וְקִמּוּא"ל, אֱלִין סוֹפְרִין לְאַתְקָנָא פִּתְקִין, וְהָהוּא מַמְנָא עֲלִיְהוּ דְאִיהוּ מַלְכִיָא"ל. בְּגִין דְבְּאִינוֹן הִיכְלִין דִּי בְּסֵטֶר אַחְרָא מְסַאָבָא, אֲתַפְקִידוּ מַמְנָן יִדְעָאן, בְּהַפּוּכָא מֵאֱלִין מַמְנָן דִּי בְּהִיכְלִין אֱלִין, וְכָל אֲיֻנוֹן רַחוּן וְכָל אֲיֻנוֹן מַמְנָן, דְתִתְמֹן, כְּלָהוּ לְאַבְאָשָׁא.

542. Come and see: When this Sangadiel takes the scrip from the chieftain standing at the first gate, he opens an entrance to the side of darkness called "pit of destruction" (Tehilim 55:24), THE TWO FIRST CHAMBERS OF THE OTHER SIDE, where thousands and tens of thousands of officers are ready to take the scripts, with the chieftain SANGADIEL over them. Then the criers come out, and the accusers hover about the world, and the judgment is executed. Therefore, the chieftain MALKIEL reads the scripts carefully to correct the verdicts before they leave the gate. This is the gate to the south.

543. The second gate, life and death depend upon it, for in this gate are signed all the scripts COMING FROM THE COURT. When the scripts are corrected, an attendant named Gazriel takes them to the second gate to be signed.

544. A chieftain stands at the gate, named Azriel. Each gate is named after the chieftain in charge of it. The chieftain AZRIEL has under him two attendants, Sanuriya and Adiel, one to the right and one to the left. Life depends upon him of the right, and death upon him of the left. They have two seals in their hands, a seal of life and a seal of death, one on this RIGHT side, the other on that LEFT side.

545. This gate is closed for six days, and open on Shabbat and new moons, as a sign of life in the seal, upon which life depends. For the seal thrives on Shabbatot and new moons.

546. On Yom Kippur, when Yisrael are occupied with prayers and petitions, and strive to worship their Master, this gate is closed until the prayer of Minchah. When this prayer passes from the court house in the chamber of merit, an air comes out, the gate is opened, the chieftain stands with the two attendants, one on his right and one on his left, with seals of life and death in their hands, and all the scripts OF THE COURT of the world are before them. They then sign to life or death. This is the east gate, THE SECRET OF THE CENTRAL COLUMN.

542 ת"ח, האי סנגדיא"ל כד נטיל פתקא, מסטרא דההוא ממנא דקיימא לפתחא קדמא, פתח חד פתחא, לסטרא דחשוכא, דאקרי באר שחת, ותמן ממנן אלף ורבבן זמינן לנטלא אינון פתקין, והאי ממנא עלייהו. וכדין כרוזין נפקין, וכמה גרדיני שטיין בעלמא, וההוא דינא אשתלים, וע"ד, ממנא דא קיימא לעיינא בפתקין, ולא תקנא נימוסי פתקין, עד לא נפקו מהאי פתחא, והאי פתחא איהו פתחא דדרום.

543 פתחא תניינא, דא פתחא דחיון ומותין תליון ביה, בגין דהאי פתחא, חתמין חתימין דכל פתקין, דכיון דפתקין אתקנו בדקא יאות, חד שמשא זמין, גזריא"ל שמייה, ונטיל פתקין בהאי פתחא תניינא, ותמן חתמין להו.

544 ממנא חדא קיימא על ההוא פתחא, ועזריא"ל שמייה, וכל פתחא ופתחא אתקרי על שמא דההוא ממנא דאתפקדא עליה. האי ממנא תחות שולטניה, ותחות ידיה, תרין שמשין די שמהון סגורי"א, עדיא"ל. חד מימינא וחד משמאלא. ההוא מימינא, ביה תליון חיון. וההוא דשמאלא, ביה תליא מותא. ותרין חותמין בידייהו, חותם חיים וחותם מות. דא קאים לסטרא דא, ודא קאים לסטרא דא.

545 האי פתחא סתים כל יומי שתא, וביומא דשבתא, וביומי דחדשא אתפתח, לאחזאה חיים בההוא חותמא, דתליון ביה חיים, בגין דשבת וחדש חותמא דחיים אתקיים בהו.

546 ביומא דכפורי, דישראל בלהו קיימי בצלותין ובפועותין, ומשתדלי בפולחנא דמאריהון, סתים ההוא פתחא, עד שעתיא דצלותא, דמנחה. כיון דאעבר האי צלותא דמנחה, מאתר בי דינא דהיכלא דזכותא, חד אורא נפקא, ופתחא דא אתפתח, והאי ממנא דהיכלא דא קיימא, ואינון תרין שמשין חד מימינא וחד משמאלא, וחותמי דחיים ומותא בידייהו, וכל פתקין דעלמא קמיייהו, וכדין אחתימו הן לחיים הן למות. ודא הוא פתחא דמזרח.

547. The purpose of the third gate is to know all those upon whom judgment is executed, either sickness, pain, or poverty, NAMELY, not Judgment for death. When this gate is closed, the judgment is written upon man, and can not be repealed, save by intense prayer, and complete repentance, as it is written, "He shuts up a man, and there can be no opening" (Iyov 12:14).

548. There is one chieftain in charge over this gate, named Kaf'tziel. He is in charge over the gate, and closes it before a person worthy of punishment, so he may not be admitted by prayer, until he repents before his Master.

549. When sentence is pronounced on his children who committed no crime, NAMELY, small children, a chief under KAF'TZIEL, called 'Iriel', comes out and cries to the left side until a spirit is awakened, a flawed spirit, created when the moon was waning, called 'Askara'. He stands on the fourth grade of the third chamber of the side of defilement, in charge over babies death. He is seen before them in the guise of a woman raising children, but, seizes and kills them.

550. This chief seizes the soul OF THE BABY, and raises it before the chieftain of the fourth chamber, who raises them and takes delight in them. He elevates them to be seen before the Holy King on each Shabbat and new moon. They are presented before Him and blessed by He. When fury has sway over the world, the Holy One, blessed be He looks at them and has compassion for the world.

551. All the children who did not reach thirteen years and a day, are all given into the hands of this chief IRIEL. Those from thirteen to twenty years of age are given to the spirit called 'Agirson', issued from the subtle serpent, the Evil Inclination, who brought death to the world. A man over twenty years is sentenced by the court in the place called 'merit', THE FOURTH CHAMBER, and comes himself to the court. He is judged according to HIS OWN sins, and delivered to the hands of that serpent, the Angel of Death.

547 פֶּתַח תְּלִיתָא, דָּא פֶּתַח דְּקִימָא בְּקִימָא, לְמַנְדַּע כָּל אִינוּן דִּי דִּינָא יַעֲבֵר עֲלֵיהּ, בֵּין לְמַרְעִין, בֵּין לְמַכְאוּבִין, בֵּין לְמַסְכְּנוֹ. דִּינָא דְּלֹא קִימָא לְמוֹתָא. בְּד תַּרְעָא דְּפֶתַח דָּא סָגִיר, כְּדִין דִּינָא אֲתַרְשִׁים עַל ב"נ, דְּלֹא תִיּוּבִין לֵיהּ, בַּר בְּחִילָא דְּצִלוּתָא תְּקִיפָא, וְתִיּוּבְתָא שְׁלִים. דְּכְתִיב יִסְגֹּר עַל אִישׁ וְלֹא יִפְתָּח.

548 חַד מְמַנָּא קִימָא עַל פֶּתַח דָּא, וְקַמְצִיא לְשִׁמְיָה, וְהָאִי מְמַנָּא עַל פֶּתַח דָּא, בְּגִין לְסַגְרָא הָאִי פֶתַח, עַל הֵהוּא בַר נָשׁ, דְּאֲתַחְזִי לְאֲתַעֲנָשָׁא, בְּגִין דְּלֹא יִתְקַבֵּל בְּצִלוּתָא, עַד דִּיתוּב לְקַמֵּי מֵאֲרִיָּה.

549 וּבִהְיוּ זִמְנָא דְּאֲתַגְזֹר דִּינָא בְּבִנוֹי דְּלֹא חָאבוּ, בְּאִינוּן רַבִּיין זְעִירִין, חַד מְמַנָּא שְׁמַשׁ תַּחוּת יְרִיָּה, עִירִיא לְשִׁמְיָה, וְנִמְכַּ וְכִרְיֹז לְסִטֵּר שְׁמֵאלָא, עַד דְּאֲתַעֲר חַד רוּחָא, דְּאִיהּ רוּחָא דְּפִגְמוֹ, אֲתַבְרִי בְּפִגְמוֹ דְּסִיְהָרָא, וְאֶקְרִי אֶסְכֶּרָה, וְהָאִי אִיהּ רוּחָא דְּקִימָא עַל דְּרָגָא רַבִּיעָא, בְּהִיכְלָא תְּלִיתָא, דִּי בְּסִטֵּר מְסֻבָּא, וְדָא קִימָא עַל קְטוּלָא דְּלֵהוּן, וְיִתַּחְזִי לֹון לְרַבִּי, כְּאֲתַתָּא דְּרַבִּיאַת לְרַבִּי, וְאֲחִידַת לֹון, וְקִטְלַת לֹון.

550 וּכְדִין הֵהִיא נִשְׁמַתָּא, סֻלְקָא, וְאֲחִיד לָהּ הָאִי מְמַנָּא, וְסֻלְקָא לָהּ לְמַמְנָא דְּקִימָא עַל הִיכְלָא רַבִּיעָא, וְהֵהוּא מְמַנָּא מְגִדְלָא לֹון, וְאֲשַׁתְּעִשַׁע בְּהוּ, וְסֻלִּיק לֹון לְאֲתַחְזָא קַמֵּי מַלְכָּא קְדִישָׁא, בְּכָל שַׁבַּת וְשַׁבַּת, וּבְכָל יוֹם יוֹם וְרִישׁ יוֹם יוֹם, וְאֲתַחְזֹון קַמֵּיהּ, וְאֲתַבְּרֹון מִנִּיהּ. וּבְשַׁעֲתָא דְּרוּגְזָא שְׁלֵטָא, אֶסְתַּבֵּל בְּהוּ קוּדְשָׁא בְּרִיךְ הוּא, וְחִיִּים עַל עֲלָמָא.

551 וְכָל אִינוּן רַבִּיין, דְּלֹא אֲשְׁלִימוּ שָׁנִין, עַד תְּלִיסַר שָׁנִין וְיוֹמָא חַד, בְּלֵהוּ אֲתַמְסְרוּ בִּידָא דְּהָאִי, מִתְּלִיסַר שָׁנִין עַד עֶשְׂרִין, בְּלֵהוּ אֲתַמְסְרוּ עַל יְדָא דְּרוּחָא אַחְרָא, דְּאֶקְרִי אֲגִירִיסוֹן, דְּנִמְקָא מֵהָאִי נָחַשׁ עֲקִימָא, דְּגָרִים מוֹתָא לְכָל עֲלָמָא, וְאִיהּ יְצֵה"ר. מִעֶשְׂרִין שָׁנִין וְלַעֲיֹלָא, אֲתַדֵּן ב"נ מִבֵּי דִינָא, אֲתַר דְּאֶקְרִי זְכוּתָא, אִיהּ בְּגִרְמִיָּה אֲתָא, וּבְחֻבּוּי אֲתַדֵּן, וְאֲתַמְסֵר בִּידָא דְּהָאִי חוּזָא דְּאִיהּ מִלְּאךְ הַמּוֹת.

552. For when he is under twenty years of age, down to thirteen, the spirit Agirson, that is within him as a serpent, follows him, since he did not refrain from sinning when he was a little child, as he should have done. The spirit saw in him a sign that he will be corrupted later on. He is therefore taken without permission, as it is written, "but sometimes ruin comes for want of judgment" (Mishlei 13:23). This is the secret of the verse, "and, behold, it was very good" (Beresheet 1:31). We learned that this refers to the Angel of Death, who hastened TO TAKE HIS SOUL, before he will become a sinner. The chieftain over this gate, KAF'TZIEL, takes his soul and raises it upward.

553. Under thirteen years of age, he is judged for his father's sins, and delivered to the said Askara. Each chamber OF HOLINESS has a parallel chamber ON THE OTHER SIDE. One is opposite to the other, as we said. This is the gate to the north.

554. The fourth gate is for healing, called 'the gate of healing'. The chieftain of this gate is called 'Peda'el', DERIVED FROM REDEMPTION (HEB. PIDYON). He is in charge over all the remedies in the world, and brings in all the prayers of those in pain, sickness, and sorrow. He mounts together with these prayers, and presents them before the Holy One, blessed be He.

555. This is "an angel over him, an interpreter, one among a thousand" (Iyov 33:23), for there are a thousand who stand at the gate, and PEDA'EL is one among them. It is also written, "then He is gracious to him, and says, 'Deliver him from going down to the pit. I have found a ransom'" (Ibid. 24), as this prayer mounts and becomes a good interpreter for that person, and speaks well of him before the Holy One, blessed be He. It is always for a good cause. Therefore, all the remedies are found in that gate, over which Peda'el is in charge. This is the gate to the west. There are four gates to this chamber, EACH HAVING A UNIQUE FUNCTION.

556. In this chamber there is another spirit called 'Nogah' (lit. 'brightness'). This spirit rules over this chamber, and every luster and desire are in it. This spirit is for those who have a portion in the World to Come. He bedecks the souls with precious luster, so all the other spirits in the other chambers know that this soul is worthy of the World to Come, and might pass through all the other chambers with no one to detain it.

552 בגין דהא מעשרין שנין ולתתא, עד תליסר שנין, האי רוחא דקיימא ביה כנחש, אזיל אבתריה, דא אגיריסון דקאמרן. בגין דלא אתנטיר בר הוה רביא דקיק בדקא יאות. וחמי ביה סימן דיתפגים לבתר. והאי אתנטיל בלא רשו, וע"ד כתיב, ויש נספה בלא משפט. ורזא דא כתיב והנה טוב מאד, ותנינן, והנה טוב מאד, דא מלאך המות, דאקדים ליה עד לא יתפגים לבתר. והאי ממנא דקאים על האי פתחא, אעיל נשמתיא וסלקא לה לעילא.

553 מתליסר שנין ולתתא, אתדן על חובוי דאבוי, ואתמסר בידיא דהאי אסקרא דקאמרן. וכל חד וחד, היכלא דא לקבל היכלא דא. דא בהפוכא מן דא, בדקאמרן, והאי פתחא איהו לסטר צפון.

554 פתחא רביעאה, פתחא דא קיימא לאסוותא, ואקרי פתחא דאסוותא, בהאי פתחא קיימא חד ממנא, פדיא"ל שמייה. והאי קיימא על כל אינון אסוותין דעלמא, ולאעלא צלותין דכל אינון מארי דמכאובין ומרעין וצערין, והאי איהו סליק בכל אינון צלותין, ואעיל לון קמי קודשא בריך הוא.

555 והאי איהו מלאך מליץ אחד מני אלף, בגין דאינון אלף קיימין בההוא פתחא, והאי חד מנייהו, וכתיב ויחננו ויאמר פדעו מרדת שחת מצאתי כפר. בגין דסליק בהאי צלותא, וקיימא מליץ טוב עליה דבר נש, ואדבר זכותיה דעבד קמי מלכא קדישא, בגין דהאי איהו דקיימא תדיר לטב, וע"ד, כל אסוותא קיימא בהאי פתחא די פדיא"ל ממנא ביה. פתחא דא איהו לסטר מערב. ובגין דא, אלין ארבע פתחין קיימין בהיכלא דא.

556 בהיכלא דא קיימא רוחא חדא דאקרי נגה, האי איהו רוחא שליטא בהאי היכלא, כל זיוא וכל תיאובתא קיימאן ביה. האי רוחא איהו קיימא לכל אינון דאית לון חולקא בעלמא דאתי, דא אעטר לאינון נשמתיא בזיוא דיקרא, בגין למגדע כל אינון רוחין די בהיכלין אחרנין, דדא איהו בר עלמא דאתי, ויעבר בכלהו, ולית מאן דימחי בידיה.

557. This spirit is purer and clearer than those below HIM. His name is Zahariel, anointed by the holy anointing oil drawn from the World to Come, BINAH, and it is nourished and grows by it. This alludes to a candle, as it is written, "I have set up a candle for My anointed" (Tehilim 132:17). For he is the set order of lighting candles from below upwards, when light from above, BINAH dwells upon him. Because he is set in order when all those below are included in him, NAMELY, THE CHAMBERS BELOW, MOUNT UP TO HIM, AND THEN "I HAVE SET UP A CANDLE..."

558. When this spirit is set AND ARRANGED by all the lower beings who went up to him, and he shines, he emits one light by the name of Ahadiel, who is included in this spirit, ZAHARIEL. The spirit Ahadiel is underneath the spirit, ZAHARIEL, and anoints all the rising souls, who have a portion in the World to Come, and are worthy of ascending.

559. For when a soul ascends, it first enters the lower chambers, THE CHAMBER OF THE SAPPHIRE STONE, AND THE CHAMBER OF THE VERY HEAVEN. The soul is engraved with the 22 letters of the Torah written upon it. And when the soul is found worthy OF ASCENDING TO THIS CHAMBER, it stands in front of this spirit, ZAHARIEL, and the chief Ahadiel anoints it. It rises and enters the river of fire, and goes up THENCE and is offered as sacrifice TO STAND ALWAYS BEFORE ATIK YOMIN.

560. This light, AHADIEL, comprises three lights, since the anointing oil, THE LIGHT OF BINAH, WHENCE IT CAME, comprises three colors, THE THREE COLUMNS. When this light glitters, 22 lights glitter by it, corresponding to the 22 letters of the Torah, written upon the soul. These 22 lights, are all chiefs and attendants standing WITH AHADIEL, named after the light above them, AHADIEL, and included in it. This light, AHADIEL, together with the 22 lights is included in the spirit ZAHARIEL, who is included in AHADIEL, and seeks to be settled in the fourth chamber.

561. When the spirit ZAHARIEL includes the light AHADIEL and the 22 letters, urging to glitter, one holy living creature comes out combined of two colors of a lion and an eagle. It has one shape, FOR THE SHAPES OF THE LION AND THE EAGLE MERGED INTO ONE, called 'Ahie'.

557 הַאֵי רוּחָא, אֵיהוּ רוּחָא דְכִנָּא, בְּרִיר מְאֻלִּין תְּתַאֲרִין, זַהְרִיא"ל שְׁמִיה, מִהֵהוּא מְשַׁח דְּרַבּוּת קוּדְשָׁא דְנִגִּיד מַעְלָמָא דְאַתִּי, נְגִיד בֵּיה, וּמִהֵהוּא מְשַׁח אֲתֵרְבִּי וְאַצְמַח. וְהֵאֵי אֵיהוּ נֵר, בְּמָה דְאַתְּ אֲמַר עֲרַכְתִּי נֵר לְמַשְׁיָחִי. בְּגִין דְּהֵאֵי אֵיהוּ סְדוּרָא לְאַדְלָקָא בּוֹצִינִין מִתְתָּא לְעִילָא, כִּד שְׂרָא עָלֶיהָ נְהִירוֹ דְנִגִּיד מַלְעִילָא, בְּגִין דְּהֵאֵי אֲתַסְדֵּר, כִּד אֲתַכְלִילוּ בֵּיה כָּל אֵינוֹן תְּתַאֲרִין לְתַתָּא.

558 וְכִד אֲתַסְדֵּר הַאֵי רוּחָא בְּכָל אֵינוֹן תְּתַאֲרִין, וְנִהִיר, בְּרִין אֲמִיק מְנִיה נְהוּרָא חַד, הִי שְׁמִיה אֶהְדִּיא"ל וְהֵאֵי כָּלִיל בְּרוּחָא דָּא, הַאֵי קִימָא תַּחוּת הַאֵי רוּחָא, לְאַמְשַׁח לְכָל אֵינוֹן נִשְׁמַתִּין דְּסַלְקִין, דְּאִית לֹון חוּלְקָא בְּעַלְמָא דְאַתִּי, וְאַתְחֻזֵּן לְסַלְקָא לְעִילָא.

559 בְּגִין דְּכִד נִשְׁמַתָּא סַלְקָא, וְעָלַת בְּאֵינוֹן הֵיכְלִין תְּתַאֲרִין, רְשִׁימָא אֵיהִי בְּעֶשְׂרִין וְתֵרִין אֲתוּן דְּאוּרִייתָא, דְּרְשִׁימִין בְּהֵאֵי נִשְׁמַתָּא. וְכִד נִשְׁמַתָּא זְכָאת וְקַמַּת קְמִיה דְּהֵהוּא רוּחָא, דָּא מְמַנָּא אֶהְדִּיא"ל מְשַׁח לֹון. וְסַלְקִין וְעָלִין בְּהֵהוּא נְהִיר דִּינוֹר וְסַלְקִין וְאַתְקִרִיבוּ לְקִרְבָּנָא.

560 הַאֵי נְהוּרָא כָּלִיל בְּתַלַּת נְהוּרִין, בְּגִין דְּהֵהוּא רַבּוּת מְשַׁח, אֲתַכְלִיל בְּתַלַּת גּוּוּנִין. וְכִד נְצִיץ הַאֵי נְהוּרָא, נְצִיץ מְנִיה עֶשְׂרִין וְתֵרִין נְהוּרִין, לְקַבֵּל כ"ב אֲתוּן דְּאוּרִייתָא, דְּרְשִׁימִין בְּהֵאֵי נִשְׁמַתָּא. וְאַלִּין עֶשְׂרִין וְתֵרִין נְהוּרִין, כָּלֵהוּ מְמַנֵּן שְׁמִשִּׁין דְּקִיּוּמִי עֵמִיה, וְכָלֵהוּ אֲתַקְרוּן עַל שְׁמָא דְּהֵאֵי נְהוּרָא דְּעֻלְיָהוּ, וְכָלֵהוּ אֲתַכְלִילוּ בֵּיה. הַאֵי נְהוּרָא בְּכָל אֵינוֹן נְהוּרִין, אֲתַכְלִיל בְּהֵאֵי רוּחָא, וְהֵאֵי רוּחָא כָּלִיל בֵּיה, וְאַסְתְּכִי לְאַתִּישְׁבָּא גּוּ הֵיכְלָא רְבִיעָאָה.

561 רוּחָא דָּא, כִּד אֲתַכְלִיל מְנְהוּרָא דָּא, וּמְכַלְהוּ נְהוּרִין, כִּד דְּחִקִּין לְאַתְנַצְצָא נְפָקָא מְנִיְהוּ חַד חֵיוֹתָא קְדִישָׁא, כָּלִילָא בְּתֵרִי גּוּוּנִי, אֲרִיא וְנִשְׂרָא, וְאֵיהִי חַד דִּינוּקָנָא, וְהֵאֵי אֲקִרִי אֶהְיָא"ל.

562. From the glittering of this holy living creature, when light from the high spirit ZAHARIEL reaches it, four wheels come out, comprising all the colors, LION, OX, EAGLE AND MAN, called 'Had'riel, Yehad'riel, Ahadoriya, Asimon'. They all have eight wings, appointed over the heavenly armies who wage war, for there is no war in the world, nor a kingdom uprooted from its place, unless the heavenly armies and the stars of the rest of the firmaments wage war upon each other. The four wheels stand upon them in the four directions of the world.

563. When the four wheels go to wage wars, by the secret of the chamber of above, THE FOURTH CHAMBER, they depart, FOR THERE is a court house, named merit. From their sweat, countless armies and hosts OF ANGELS are issued. They all abide under these wheels.

564. Some of them recite poetry, and some are messengers to this world corresponding to the messengers of the side of defilement, coming out of its third chamber, and prosecute and cause harm in the world. THE MESSENGERS OF THIS CHAMBER are against them, so they would not have power over those occupied in the Torah, as it is written, "For He shall give His angels charge over you, to keep you in all your ways. They shall bear you up in their hands, lest you dash your foot against a stone..." (Tehilim 91:11-12). This is "a stone of stumbling and...a rock of offense" (Yeshayah 8:14). DEFILEMENT is called "a stone of stumbling," a rock of offense. HOLINESS is called "a tried stone, a precious corner stone" (Yeshayah 28:16), "the Rock of Yisrael" (Yeshayah 30:29). The one corresponds to the other.

565. From the mystery of the third chamber of the Other Side, two spirits emerge, called 'wrath and fury'. From these two all the messengers come out, misleading men from the path of truth. They stand before a man on a righteous path TO DISTRACT HIM. For this reason these wheels oppose them, to protect the man from incurring damage by them. Moses was afraid of these two, when he went down the mountain, as it is written, "For I was afraid of the wrath and fury" (Devarim 9:19).

562 וְהָאֵי חַיּוֹתָא קְדִישָׁא, נִפְקִי מִנְצִיצוֹ דִּילָהּ, בְּדַ מְטִי נִהִירוּ דִּהָאֵי רוּחָא עֲלָאָה בְּהָ, אַרְבַּע אוֹפָנִים, כְּלִילָן בְּכָל גּוּוּנִין, וְאִינוּן הִדְרִיא"ל, יְהִדְרִיא"ל, אֶהְדְּרִיא"ל, אֶסִּימוּ"ן. כָּל אֱלִין בְּתַמְנִיא גִרְפִּין, וְאֱלִין אִינוּן מִמֶּנּוּ, עַל כָּל חִילֵי שְׁמַיָא, מְגִיחֵי קֶרְבָּא. בְּגִין דְּלֹא אֲשַׁתְּכַח קֶרְבָּא בְּעֵלְמָא, אוּ עֲקִירוּ דְּמַלְכוּתָא מֵאַתְרֵיהּ, עַד דְּחִילֵי שְׁמַיָא, וְכַכְבִּיא דְּשָׂאָר רְקִיעִין, כְּלָהּ אַחֲזִיו קֶרְבִּין וְסַכְסוּכִין אֱלִין בְּאֱלִין. וְאֱלִין אַרְבַּע אוֹפָנִים, קִיּוּמֵי עֲלִיָּהּ לְאַרְבַּע סַטְרִין דְּעֵלְמָא.

563 אֱלִין אַרְבַּע, בְּדַ נְטִילִין לְאַגָּחָא קֶרְבִּין, מִרְזָא דְּהִיכְלָא דְּלַעִילָא נְטִילִין, דְּאִיהּ בִּי דִּינָא, וְאֶקְרִי זְכוּתָא. מְזִיעָא דְּלָהוֹן אֶפִּיקוּ כְּמָה חִילִין וּמִשְׁרִיין דְּלִית לֹון חוּשְׁבָּנָא. וְכָלָהּ קִיּוּמֵי תַּחוּת אֱלִין אוֹפָנִים.

564 מִנְהוֹן קִיּוּמֵי עַל שִׁירְתָּא, וּמִנְהוֹן שְׁלִיחֹן עַל עֵלְמָא. לְקַבֵּל אִינוּן שְׁלִיחֹן דְּלַסְטֶר מִסַּאבָּא, דְּנִפְקִי מִגּוֹ הַהוּא הֵיכְלָא תְּלִיתָא דִּילָהּ, וְאִינוּן מְקַטְרִגִּי עֵלְמָא לְאַבְאָשָׁא. וְאֱלִין אֲשַׁתְּכַחוּ לְקַבְּלִיָּהּ, דְּלֹא יִשְׁלֹטוּן לְגַבֵּי אִינוּן דְּמִשְׁתַּדְּלִי בְּאוּרִייתָא, כְּדִ"א בִּי מְלֹאכֵיו יִצְוֶה לָךְ וְגו'. וְכַתִּיב עַל כַּפִּים יִשְׁאוּנָךְ פֶּן תִּגּוֹף בְּאֶבֶן וְגו'. דָּא אֶבֶן נִגָּף צוּר מְכֻשׁוֹל. הָאֵי אֶקְרִי אֶבֶן נִגָּף צוּר מְכֻשׁוֹל. וְהָאֵי אֶקְרִי אֶבֶן פָּחוֹן פְּנוֹת יְקֶרֶת, צוּר יִשְׂרָאֵל. וְכָלָא קִיּוּמָא דָּא לְקַבֵּל דָּא.

565 מִרְזָא דְּהִיכְלָא תְּלִיתָא דִּי בְּסַטְרָא אַחְרָא, נִפְקִי תְּרִין רוּחִין, דְּאֶקְרוּן א"ף וְחַמ"ה, וּמִתְרִין אֱלִין, נִפְקִין כָּל אִינוּן שְׁלִיחֹן דְּאֲזִילִין לְאַסְטָאָה בְּנִי נִשָּׂא מֵאַרְחָא דְּקִשּׁוּט, וְאֱלִין אִינוּן דְּקִיּוּמָאן, וְאֶקְדִּימוּ עַל ב"נ, דְּקָא אֲזִיל לְאוּרְחָא דְּמִצְוָה. וְעַל דָּא אֱלִין אוֹפָנִים קִיּוּמֵן לְקַבְּלִיָּהּ, בְּגִין לְאַגָּחָא עֲלִיָּהּ דְּב"נ דְּלֹא יִתְנַזְקוּן. מֵאֱלִין תְּרִין רוּחִין דְּחִיל מִשָּׂה, בְּדַ הוּא נְחִית מִן טוּרָא, דְּכַתִּיב כִּי יִגְרָתִי מִפְּנֵי הָאֵף וְהַחֲמָה.

566. In the middle of this chamber, there is another place up above, with four gates to the four directions of the world. There are ten chiefs in charge over each gate, and one chieftain over them. THIS CHIEFTAIN comprises the light Ahadiel, they are wheel within wheel, combined with one another.

567. The forty CHIEFS receive from the chamber of merit, the indictment, to strike the sinning soul, and they have to strike it. They stand within flames of fire facing the souls, then soar out of the chamber and strike that soul. The soul stands reprimanded all the days it was sentenced to, and does not cross the screen, TO ENTER THE CHAMBER.

568. These forty CHIEFS reprimand and excommunicate all those who uttered something they should not have, and IMMEDIATELY after, pronounced a holy word of the Torah, and sully their mouths therein. The chiefs excommunicate them, and they are excommunicated for forty days, for their prayer is not accepted.

569. So for all sinners who deserve to be reprimanded, ten criers come out every day, and proclaim in all the firmaments, the armies and the hosts OF ANGELS, beware of so-and-so, for he is reprimanded for such-and-such a sin he committed, until he repents before his Master. May the Merciful One save us.

570. When he repents his sin, the forty chiefs gather and release him FROM THE REPRIMAND. Then a proclamation resounds: 'so-and-so is released from the reprimand.' From now on the prayer enters. But before he repents, he is reprimanded above and below, and the protection of his Master is removed from him. Even at night, WHEN HIS SOUL DEPARTS AND WISHES TO RISE ABOVE, his soul is reprimanded, and the gates of heaven are closed before it. It does not mount, but is rejected outside.

571. There is a wheel in charge over the forty CHIEFS. He travels to the place called "the couriers' chamber" (I Melachim 14:28). He enters with the forty CHIEFS in charge over the four gates, and together they raise the golden shields. These are the angels called electrums, who hasten with shields, swords, and spears to protect Yisrael from the other nations, and wage war against them, to take revenge at once, without wasting TIME.

566 בְּאֶמְצָעֵיתָא דְּהִיכְלָא דָּא, אֵית אַתְרָא אַחְרָא, דְּקִיּוּמָא לְעִילָא לְעִילָא, בְּאַרְבַּע פְּתַחִין, לְאַרְבַּע סְטְרֵי עֲלָמָא, עֶשֶׂר מַמְנָן לְכָל פְּתַחָא וּפְתַחָא, וְחַד מַמְנָא עֲלִייהּ. וְהָאֵי כָּלִיל בְּנִהוּרָא דְּאַקְרִי אֶהְרִיא"ל, וְהָאֵי אִיהוּ אוֹפֵן בְּתוֹךְ הָאוֹפֵן, מִשְׁלָבֵן דָּא בְּדָא.

567 אֵלִין אַרְבַּעִין, נְטִילֵי דִּינָא מִבֵּי זְכוּתָא, לְאַלְקָהּ לְהָאֵי נִשְׁמַתָּא דְּחֻבָּאת וּבַעֲאֵת לְאַלְקָהּ. וְאֵלִין קִיּוּמֵי בְּשִׁלְהוּבֵי נוּרָא לְגַבֵּי אֵינוֹן נִשְׁמַתִּין, וְטָאֲסִין לְבַר מִהִיכְלָא דָּא, וְאַלְקָאֵן לְנִשְׁמַתָּא דָּא, וְקִיּוּמָא נְזִיפָא לְבַר, כָּל אֵינוֹן יוֹמִין דְּאַתְגֻּזְרַת עֲלֶהּ, וְלֹא עֲאֵלַת לְפִרְגוּדָא.

568 וְאֵלִין אַרְבַּעִים, אֵינוֹן דְּקִיּוּמִין וְאַנְזִיפּוּ וּמְנַדִּין, לְכָל אֵינוֹן דְּאַפִּיקוּ מִפּוּמִייהוּ מְלָה דְּלֹא אֲצִטְרִיכָא, וּבְתַר דָּא אֲפִיקוּ מִפּוּמִייהוּ מְלָה קְדִישָׁא, מְלָה דְּאוֹרִייתָא, וּמִטְנָפִי פּוּמִייהוּ בָּהּ. וְאֵלִין קִיּוּמֵי, וּמְנַדִּין לוֹן, וְקִיּוּמֵי בְּהָאֵי נְדוּיָא אַרְבַּעִין יוֹמִין, דְּלֹא אֲשַׁתַּמַּע צְלוֹתְהוֹן.

569 וְכֵן לְכָל אֵינוֹן דְּחָאבוּ אֵינוֹן חוּבִין, דְּבַעֲיִין לְנִזְפָּא, עֶשְׂרֵה כְּרוּזִין נִפְקִי בְּכָל יוֹמָא, וּמִכְרִזֵּי בְּכָל אֵינוֹן רְקִיעִין, וּבְכָל אֵינוֹן חִילִין וּמִשְׁרִיין, אֲזִדְּהֵרוּ בְּפִלְגֵינָא דְּאִיהוּ נְזִיפָא. נְזִיפָא אִיהוּ עַל חוּבָא פְּלוּגֵי דְּעֵבֵד, עַד דְּתַב קָמִי מְאִרִיָּה, רַחֲמֵנָא לִישְׁזַבֵּן.

570 כִּד תַּב מִהִהוּא חוּבָא, מִתְכַּנְפִּי אֵלִין אַרְבַּעִין, וְשָׂרָאן לִיהּ. וּכְדִין אֲכַרְיֵזוּ עֲלֶיהּ, פְּלַגֵּינָא שָׂרָא נְזִיפָא. מִכָּאֵן וְלִהְלָאָה צְלוֹתָא עֲאֵלַת. וְעַד לֹא תַב, נְזִיף אִיהוּ לְעִילָא וְתַתָּא, וְנִטִּירוּ דְּמְאִרִיָּה אֲתַעְדֵּי מְנִיָּה. וְאַפִּילוּ בְּלִילִיָּא נִשְׁמַתִּיהּ נְזִיפָא, דְּסַתְמִין לָהּ כָּל תַּרְעֵי שְׁמִיָּא וְלֹא סִלְקָא, וְרַחֲוִין לָהּ לְבַר.

571 הָאֵי אוֹפֵן דְּקִיּוּמָא עַל אֵלִין אַרְבַּעִין, כִּד נְטִיל מְטָא לְהִהוּא אַתְר דְּאַקְרִי תָא הֶרְצִי"ם. וְכִד עֲאֵל, עֲאֵלוּ עֲמִיָּה אֵינוֹן אַרְבַּעִין, דִּי מַמְנָן בְּאַרְבַּע פְּתַחִין, וְסִלְקִין כָּל אֵינוֹן מְגִינִין דִּי דִּהְבָּא. וְאֵלִין אֵינוֹן מְלָאכִין דְּאַקְרוּן חֲשַׁמְלִי"ם. וְאֵינוֹן מְגִינִין וְסִיּוּפִין וְרוּמַחִין, דְּרַהֲטֵי לְאַגְנָא עֲלִייהּ דִּישְׂרָאֵל מִשְׂאֵר עַמִּין, וְלֹאֲגָחָא קְרָבָא בָּהּ, וּלְנִקְמָא לוֹן כְּפּוּם שַׁעֲתָא, בְּלֹא אֲרִיכוּ.

572. It is therefore called "the couriers' chamber", REFERRING TO where they run from. They run and hasten to fight and take revenge, contrary to other couriers, running in haste to bring evil and weaken the fortune OF PEOPLE, thus to have power over them. This is the secret meaning of the verse, "the couriers went out in haste" (Ester 3:15). There are couriers on this side OF HOLINESS, and couriers on that side OF THE OTHER SIDE. And because of them "the city of Shushan rejoiced and was glad" (Ester 8:15), or "was in consternation" (Ester 3:15). If the couriers OF HOLINESS arrive earlier, the city of Shushan rejoices, and if the couriers of the Other Side come first, the city of Shushan is in consternation.

573. We already explained that IN THE CHAMBER they stand facing each other, this side OF HOLINESS, against that side OF THE OTHER SIDE. And for that reason, THE COURIERS IN HERE defend all, and when they ascend, INCLUDED in each other, one air comes out from above, and they all become one shield, alluded to by "I am your shield" (Beresheet 15:1).

574. Twelve wheels are turning at the chamber, called 'two-colored Seraphim', red and white, NAMELY, Mercy and Judgment. They always care for the sorrowful, to whom the other nations cause sorrow and oppression. They are called 'windows', as in the verse, "He looks in at the windows" (Shir Hashirim 2:9).

575. They are standing watchful over those who pray, early to come to the synagogue, to be counted among the first ten. THE SERAPHIM then mount and inscribe them above. For these FIRST TEN are called 'their friends'. This is the meaning of "the companions hearken for your voice; cause Me to hear it" (Shir Hashirim 8:13).

576. Happy are the righteous who know how to properly arrange their prayer, because when this prayer begins to ascend, THE SERAPHIM mount with it. They enter throughout the firmaments and chambers, up to the gate of the supernal opening, where the prayer comes in to be adorned before the King, as we learned.

572 ובג"כ אקרי תא הרצים, אתר האיגון רצים רהטי, ואוחז לאגחא, ולנקמא נוקמין לקבל רצים אחרנין, דרהטי לאבאשא ולארתעא מזלין, לשלטאה עליהו. ורזא דא, הרצים יצאו דחופים. רצים מסטרא דא, ורצים מסטרא דא, ובגינהון, והעיר שושן צהלה ושמחה, או נבוכה. אי מקדמי אליון דהכא, העיר שושן שמחה. ואי מקדמי אליון דסטרא אחרא, העיר שושן נבוכה.

573 והא אוקימנא, דבכלא קיימין אליון לקבל אליון, סטרא דא לקבל סטרא דא. ובג"כ, אליון איגון מגינן לכלא. בד סלקין אליון באליון, נפק חד אוירא דלעילא, ואתעבידו בלהו מגן חד. וסימנך, אנכי מגן לך.

574 תריסר גלגלין, איגון דסחראן גו היכלא דא, ואיגון אקרון שרפים, דתרין גוונין, חור וסומק, רחמי ודינא, אליון איגון קיימי לאשגחא תדיר, על כל איגון מארי דצער, דצערין לון שאר עמין, ודחקין לון, ואקרון חלונות. והיינו דכתיב, משגיח מן החלונות.

575 ואליון קיימי לאסתכלא, כל איגון דמצלאן צלותיהו, דמקדמי לבי כנישתא, ואתמנן מאיגון עשרה קדמאי. כדן סלקין וכתבין לון לעילא, בגין דאליון אקרון חברים לגביהו. הה"ד חברים מקשיבים לקולך השמעני.

576 זבאין איגון צדיקניא, דינדי לסדרא צלותהון בדקא יאות, בגין דכד האי צלותא שראת לאסתלקא, אליון סלקין בהאי צלותא, ועאליון בכל איגון רקיעין, ובכל איגון היכלין, עד תרעא דפתחא עלאה, ועאלת ההיא צלותא קמי מלכא, לאתעטרא. במה דאתמר.

577. Come and see: Those who say prayers and sanctification before their Master with their whole will, their prayer should come straight from thought, with speech and spirit full of desire. Then the name of the Holy One, blessed be He is sanctified, and when prayer reaches THE ANGELS, the friends, they all take the prayer and walk with it to the gate of the fourth chamber. THERE THE ANGELS praise THE HOLY ONE, BLESSED BE HE, when YISRAEL say prayers and sanctifications TO THE HOLY ONE, BLESSED BE HE. At that time OF DAY, day-chiefs are appointed over PRAISING with Yisrael, and to be their companions. At night, THEY ARE FRIENDS with those who chant at night.

578. Come and see: It is written, "He who robs his father or his mother, and says, it is no transgression; he is companion of a destroyer" (Mishlei 28:24). We already explained that it is because he withheld blessings from the Holy One, blessed be He, his Father, as it is written, "ask your father, and he will recount it to you" (Devarim 32:7), and "let your father...be glad" (Mishlei 23:25). This was explained.

579. "He is companion of a destroyer": HE ASKS: Who is the destroyer? AND HE ANSWERS: He is a man who blemished the moon, MALCHUT, NAMELY, THE OTHER SIDE, called "a perverse man" (Mishlei 16:28), "a slanderer" (Tehilim 140:12), "a cunning hunter, a man of the field" (Beresheet 25:27). This is a destroyer, who withholds blessings from the world. Here also, whoever withholds blessings from the world is a companion of a destroyer, as we said. This is a mystery - It behooves a man to bless the Holy One, blessed be He and pray in a proper manner, so that His Holy Name be blessed, and he will join the holy companions, THE ANGELS, and not blemish his prayer. For IF HE BLEMISHES HIS PRAYER, blessings will be withheld from the world, and he will be considered a companion to the destroyer, who withholds blessings from the world, and brings death to all.

580. HE ASKS: What is "a charmer (lit. 'a befriender')" (Devarim 18:11)? AND HE ANSWERS: He who follows the Other Side, charms, and thus draws to himself another, unholy spirit, and joins an evil friend. That friend, the destroyer, abides by him. Why is he called 'a friend'? Because when that man was born, THE OTHER SIDE, NAMELY, THE EVIL INCLINATION, befriended him, and is now always his friend. Later the friend turns into a destroyer.

577 תָּא חֲזִי, כָּל אִינוּן דְּמַצְלָאן צְלוּתִין, וּמְקַדְשֵׁי לְמַרְיָהוֹן בְּרַעוּתָא שְׁלִים, הָאִי צְלוּתָא בְּעֵינָא לְאַפְקָא לָהּ מִגּוּ מַחְשְׁבָהּ, וּבְרַעוּתָא דְּמַלּוּלָא וְרוּחָא, וּבְדִין אֲתַקְדַּשׁ שְׁמִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא. וְכֵד מְטָאֵת לְגַבִּי אֲלִין חֲבֵרִים, כְּלָהּ נְטִילִי לְהֵיכָלָא צְלוּתָא, וְאֲזִלְן בְּהֵרָה עַד הֵיכְלָא רַבִּיעָאָה, בְּהֵיכָלָא פִתְחָא. וְאֲלִין מְשַׁבְּחִין בְּהֵיכָלָא זְמַנָּא דְּמַצְלָאן צְלוּתִין, וּמְקַדְשֵׁי בְּהֵיכָלָא זְמַנָּא, אֲלִין אִינוּן דִּי מְמַנֵּן בִּימְמָא בְּהוּ בְּיִשְׂרָאֵל, לְמַהּוּ עֲמַהוֹן חֲבֵרִים. וּבְלִילְיָא, בְּאִינוּן אַחֲרָנִין, דְּאִמְרֵי שִׁירְתָּא בְּלִילְיָא.

578 וְתָא חֲזִי כְּתִיב, גּוֹזֵל אָבִיו וְאִמּוֹ וְאֹמֵר אֵין פֶּשַׁע חֶבֶר הוּא לְאִישׁ מִשְׁחִית. וְהָא אֹקְמוּהּ, בְּגִין דְּמִנַּע בְּרַכָּאן דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ אָבִיו. כְּמָה דְּכְתִיב, שָׁאֵל אָבִיךָ וַיַּגִּדְךָ. וְכְתִיב יִשְׁמַח אָבִיךָ. וְאֹקְמוּהּ.

579 חֶבֶר הוּא לְאִישׁ מִשְׁחִית, מֵאֵן אִישׁ מִשְׁחִית. דָּא אִיהוּ הָהוּא אִישׁ, דְּפָגִים לְסִיְהָרָא. וְאִקְרִי אִישׁ תְּהַפּוּכוֹת. אִישׁ לְשׁוֹן. אִישׁ יוֹדֵעַ צִיד אִישׁ שָׂדֶה. וְהָאִי אִיהוּ אִישׁ מִשְׁחִית, דְּהָאִי אִיהוּ מִנַּע בְּרַכָּאן מַעְלָמָא. אוּף הָכִי, מֵאֵן דְּמִנַּע בְּרַכָּאן מַעְלָמָא, חֶבֶר הוּא לְהָאִי אִישׁ מִשְׁחִית כְּדַקְאֲמַרְן. וְדָא הוּא רָזָא, בְּגִין דְּאֶצְטְרִיךְ לִיהּ לִבָּ"נ לְבְּרַכָּא לְקוּדְשָׁא בְּרִיךְ הוּא, וּלְצִלָּאָה צְלוּתָא כְּדַקָּא יָאוּת. בְּגִין דִּיתְבַּרְךְ שְׁמִיָּה קְדִישָׁא, וַיִּתְחַבֵּר בְּאֲלִין חֲבֵרִין קְדִישִׁין, וְלֹא יִפְגּוּם צְלוּתֵיהּ. בְּגִין דִּימִנַּע בְּרַכָּאן מַעְלָמָא, וַיִּתְחַבֵּר בְּהֵיכָלָא חֶבֶר אִישׁ מִשְׁחִית דְּאִיהוּ מִנַּע בְּרַכָּאן מַעְלָמָא, וְגָרִים מוֹתָא לְכָלָהּ.

580 כְּתִיב וְחוֹבֵר חֶבֶר, מֵאִי וְחוֹבֵר חֶבֶר. הָהוּא מֵאֵן דְּאֲזִיל בְּתַר סֵטְרָא אַחֲרָא, וְחָרַשׁ חֲרָשִׁין, אִיהוּ מִשְׁךְ עָלֶיהָ רוּחָא אַחֲרָא מְסַאבָּא, וְאִתְחַבֵּר בְּהֵיכָלָא חֲבֵרוּתָא דְּהָהוּא חֶבֶר רַע, וְשָׂאֲרֵי בְּחֵבְרוּתָא בְּהֵרָה, הָהוּא חֶבֶר אִישׁ מִשְׁחִית. אֲמַאי אִקְרִי חֶבֶר. בְּגִין דְּבִשְׁעָתָא דְּאִתְיִלִיד בָּ"נ אִתְחַבֵּר עִמֶּיהָ. וְתִדְרִי קִיּוּמָא בְּהֵרָה חֶבֶר. לְכַתְּרָא, אִתְהַפֵּךְ לִיהּ חֶבֶר אִישׁ מִשְׁחִית.

581. There is also a good friend on the side of holiness, the right side, who does good with men in this world and in the World to Come. These ANGELS friends, are always with him joined to save and protect him, and be his companions in sanctifying the Name of their Master, to chant and praise Him always.

582. From these TWELVE TWO-COLORED SERAPHIM come out four other pillars, SUPPORTING the twelve TWO-COLORED SERAPHIM, the friends, as said. The pillars are standing against those who give advice to harm the righteous. And before anything is done, they go up and announce what they heard, and the advice is canceled. They are called 'Er'elim' (Eng. 'angels'). And though all are appointed to that task, NEVERTHELESS each one is in charge over certain SPECIFIC matters. Under them there are countless ANGELS.

583. These four ER'ELIM stand to the four directions of the world, each standing watchful over Yisrael. They are called 'lattices', according to the verse, "He peers through the lattice" (Shir Hashirim 2:9), AND THE TWELVE ARE CALLED 'WINDOWS'. The names of the four lattices are Iga'el, Iriya, Ariel, Yehira'el. Iga'el stands to the east, looking after all those who do good deeds, and think righteous thoughts, though they are not able to perform.

584. Iriya stands to the south. He is looking after all those who comfort the poor, or those whose heart is sorry for them, though they are not able to give anything to them; also those who walk in the path of righteousness. And those who do kindness to the dead, he supports true kindness. His duty is to mention them above, engrave their form above, and bring them to the World to Come.

585. Ariel stands to the north. He is watchful over those who planned to do evil, but did not, or wanted to sin, but when they came to commit TRANSGRESSION, they overcame their inclination and abstained from doing it.

581 וְהָכִי אֵיט בְּסִטְרָא דְקְדוּשָׁה, בְּסִטְרָא דִימִינָא, חֲבֵר טוֹב, דְּעֵבִיד טִיבו עִמִּיה דְּבֵר נֶשׁ בְּעִלְמָא דִּין וּבְעִלְמָא דְאִתִּי. וְאֵלִין חֲבֵרִים קִיּוּמֵי תְדִיר עֲלִיה דב"נ, בְּחִבְרוּתָא חֲדָא, לְשִׁיזְבָא לִיה, וּלְאַגָּנָא עֲלִיה, וּלְמַהוּי עִמִּיה חֲבֵרִים, לְקַדְשָׁא שְׁמָא דְמֵאֲרִיהוּן, וּלְזִמְרָא וּלְשִׁבְחָא קִמִּיה. תְּדִיר.

582 מֵאֵלִין נִמְקִי אַרְבַּע סְמִכִין אַחֲרָנִין, לְאִינוּן תְּרִיסַר דְקֶאֱמָרֵן, הֵנִי חֲבֵרִים. וְאֵלִין אִינוּן קִיּוּמֵי לְגַבֵּי אִינוּן דִּיעֵטִין עֵיטָא לְאַבְאָשָׁא לְצַדִּיקֵינָא. אע"ג דְּלָא עֲבָדִי, וְסִלְקִי וְאוֹדְעֵי מְלָה לְעִילָא, וּבְטָלִי לְהֵהוּא עֵיטָא, וְאֵלִין אֶקְרוּן אֲרָאֲלִיִּם וְאע"ג דְּכִלְהוּ אֲתַמְנוּן לְדָא, כָּל חַד וְחַד אֲתַמְנָא וְאֲתַפְקַד עַל מְלִין יְדִיעָאן. וְתַחוּת אֵלִין לִית לֹון חוֹשְׁבָנָא.

583 אֵלִין אַרְבַּע, קִיּוּמֵי לְאַרְבַּע סִטְרֵי עֲלְמָא, וְכָל חַד קָאִים לְאַשְׁגָּחָא עֲלִייהו דִּישְׂרָאֵל. וְאֵלִין אֶקְרוּן חֲרָכִים, בְּמָה דָּאֵת אֱמַר מְצִיץ מִן הַחֲרָכִים. שְׁמָא דְאֵלִין אַרְבַּע דְאֶקְרוּן חֲרָכִים, עִיגָא"ל. עִירִי"ה. עִירִיא"ל. יְהִירָא"ל. עִיגָא"ל אִיהוּ קָאִים לְסִטְר מִזְרַח, וְדָא קִיּוּמָא לְאַשְׁגָּחָא עַל כָּל אִינוּן דְּעֵבִדִּין עוֹבְדִין טְבִין, וְעַל כָּל אִינוּן דְּמַחְשְׁבֵי מַחְשְׁבָה דְּמִצּוּה, אִף ע"ג דְּלָא יִכְלִי לְמַעֲבַד.

584 עִירִי"ה, קִיּוּמָא לְסִטְר דְרוּם. וְדָא קִיּוּמָא לְאַשְׁגָּחָא, לְכָל אִינוּן דְּמִנְחָמֵי לְמַסְכָּנָא, אוּ דְצַעֲרֵי לְבִייהו עֲלִיה, אִף ע"ג דְּלָא יִכְלִי לְמִיַּהֵב לִיה. וְלְאִינוּן דְּאִזְלִי לְאוֹרְחָא דְּמִצּוּה. וְלְאִינוּן דְּעֵבְדִי חֶסֶד עִם מֵתִים. וְאִיהוּ קִיּוּמָא קִיּוּמָא דְאֵמֶת. וְהֵאִי אֲתַמְנָא לְאַדְכָּרָא לִיה לְעִילָא, וְלְאַחְקָא דִּינוּקְנִיָּה לְעִילָא, לְאַעֲלָא לִיה לְעִלְמָא דְאִתִּי.

585 עִירִיא"ל, קִיּוּמָא לְסִטְר צְפוֹן. וְדָא קִיּוּמָא לְאַשְׁגָּחָא לְכָל אִינוּן דְּחָשִׁיבוּ לְמַעֲבַד בִּישׁוּן, וְלָא עֲבָדִי. אוּ בְּעָאן לְמַחְסֵי, וְאִתּוּ לְמַעֲבַד, וְאֲתַקֵּף בִּינְצִירָה וְלָא עֲבִיד.

586. Yehira'el stands to the west. He is in charge over those who are occupied in the Torah, and bring their sons to study Torah in school, and over those who look after the sick in their sickbed. They watch over them and tell them to examine their sins and deeds, and repent before their Master. For whoever looks after the sick, let him look after his deeds and repent before the Holy One, blessed be He, who will cause him to be saved, and his spirit to return to Him.

587. Concerning that, it is written, "Blessed is he who considers the poor: Hashem will deliver him in the day of evil" (Tehilim 41:2). HE ASKS: What is a day of evil? It should have been written, 'an evil day.' AND HE ANSWERS: A "day of evil" REFERS TO the day when evil has sway to take his soul. "Blessed is he who considers the poor (Heb. dal)." This refers to the sick, as it is written, "Why are you, being the king's son, so wasted (Heb. dal)" (II Shmuel 13:4). For that reason, "Hashem will deliver him in the day of evil," referring to those who look after the sick, and cause them to repent their sins before the Holy One, blessed be He as we explained. In this chamber stands THE ANGEL YEHIRA'EL watchful over him, so when Judgment dwells over the world, he will be saved. Therefore, "Hashem will deliver him in the day of evil," and on the day when Judgment is given in the hands of evil, THE ANGEL OF DEATH, to have power over him, "HASHEM WILL DELIVER HIM." All THE FOUR ER'ELIM are standing watchful, and therefore they are called 'lattices'.

588. On the day of Rosh Hashanah (the Jewish New Year) when the Holy One, blessed be He stands in Judgment over the world, and the Other Side comes to prosecute, THE TWELVE SERAPHIM AND THE FOUR ER'ELIM gather and stand before the Holy One, blessed be He. They are all adorned and stand before Him. At that time it is written, "he looks in at the windows; he peers through the lattice" (Shir Hashirim 2:9). "He peers," looking through a slit, sees, but sees not all that needs seeing. Later, "He looks in at the windows," where He can look more closely, meaning that He opens openings to have pity over all. And when the Holy One, blessed be He looks at the world, He looks through these windows and the lattices, and has compassion over all.

589. When Yisrael blow the Shofar, a sound is raised, coming out of the Shofar included of fire, water, and wind. That sound is made of them all, to rouse a high sound, ZEIR ANPIN, coming out of the Shofar, BINAH, likewise included of fire, water, and wind, THE THREE COLUMNS. Then the crier goes out and proclaims through all the firmaments, "The voice of my beloved is come...he looks in at the windows; he peers through the lattice" (Ibid.).

586 יְהִירָאֵל לְקִיּוּמָא לְסִטְרָא מִעֵרָב. וְהָאֵי קִיּוּמָא לְאַשְׁגָּחָא לְכָל אֵינוֹן דְּלַעָאן בְּאוֹרֵייתָא. וְעִיּוּלֵי בְּגִיּוּהוּ לְמַלְעֵי בְּאוֹרֵייתָא לְבֵי רַב. וְלְכָל אֵינוֹן דְּמִסְתַּבְּלֵי עַל מַרְעָ, בְּדִ אִיהוּ בְּבֵי מַרְעִיָּה. וְאַשְׁגָּחוּ עֲלֵיהּ, וְאוֹדְעוּ לֵיהּ דִּימְסַתַּבְּל בְּחֻבּוּבֵי וּבַעֲבֻדוּי, וְיִתּוּב מְנִיָּהוּ לְמֵאֲרִיָּה. בְּגִין דְּכָל מָאן דִּימְסַתַּבְּל בְּהֵוֹא מַרְעָ, דִּימְסַתַּבְּל בַּעֲבֻדוּי, וְיִתּוּב בְּתִיּוּבְתָא קָמֵי קוֹדֶשָׁא בְּרִיךְ הוּא, אִיהוּ גְרִים לֵיהּ לְאַשְׁתַּזְבָּא, וְלֵאֲתַבָּא לֵיהּ רוּחִיהּ.

587 וע"ד כתיב אשרי משביל אל דל ביום רעה ימלטהו יי'. מאי ביום רעה, ביום רע מפעי ליה. אלא ביום רעה, ביומא דשלטא ההוא רעה למיסב נשמתיה. אשרי משביל אל דל, דא הוא מרע. כד"א, מרוע אתה ככה דל בן המלך. ובג"כ, ביום רעה ימלטהו יי'. ואלין אינון דמסתבלי בההוא מרע, לאתבא ליה מחובוי גבי קודשא בריך הוא, כמה דאוקימנא. בהיכלא דא קיימא עליה, לאשגחא. וביומא דשריא דינא על עלמא, ישתזיב מניה, כד"א ביום רעה ימלטהו יי'. יומא דאתמסר דינא לההיא רעה לשלטא ביה וכלהו אלין קיימי לאשגחא. וע"ד אקרון חרבים.

588 ביומא דראש השנה, בד קודשא בריך הוא קאים בדינא על עלמא, וההוא סטרא בישא אתי לאסטא, בדין מתכנפי כל הני, וקיימן קמי קודשא בריך הוא. וכדין מתעטרן בלהו, וקיימן קמי קודשא בריך הוא. בההוא זמנא מה כתיב, משגיח מן החלונות מציץ מן החרבים. מציץ: כמאן דאשגח מאתר דקיק, דחמי ולא חמי כל מה דאצטריך. ולבתר, משגיח מן החלונות, אתר אשגחותא יתיר, דפתח פתחין לרחמא על כלל, וכד קודשא בריך הוא אשגח על עלמא, אסתכל באלין חלונות, ובאלין חרבים, וחיוס על כלל.

589 וכדין בד ישראל תקעין בההוא שופר ואתער מתתא ההוא קול דנפיק משופר, כליל מאשא ומיא ורוחא, ואתעביד מכלל ההוא קול, בגין לאתעררא קול עלאה, דנפקא מגו ההוא שופר, דאיהו כגוונא דא, כליל באשא ובמיא ורוחא. בדין כרוזא נפקא ואכריז בכלהו רקיעין, ואמר קול דודי הנה זה בא וגו', משגיח מן החלונות מציץ מן החרבים.

590. Then all know that the Holy One, blessed be He has compassion over Yisrael, and say, happy are Yisrael, to have the means on earth, BY BLOWING THE SHOFAR, to awaken compassion above. Then it is written, "happy are the people who know the joyful note" (Tehilim 89:16). Assuredly, they know the note, for they break the note, which is harsh Judgment, by which all are judged. Happy are Yisrael in this world and in the World to Come, for they know the ways of the Holy One, blessed be He, and know how to walk in His ways and properly bind the unity.

591. The windows, SERAPHIM, and the lattices, ER'ELIM, are all ready to unite all the prayers coming up from below, and watch over them to bring them before the Holy One, blessed be He. Therefore, every synagogue without windows is not a worthy place for prayer.

592. For the synagogue below is the counterpart of the synagogue above, in which there are windows as we said. So there are below. For as above, in the great synagogue, THE CHAMBER, there are twelve supernal windows, NAMELY, THE TWELVE SERAPHIM, they are also in the lower synagogue. The one faces the other, because the worlds stand the one facing the other, SEALED BY ONE ANOTHER, AND WHATEVER IS IN THE SEAL, IS FOUND IN THE INSIGNIA, and the glory of the Holy One, blessed be He is raised in every way. Therefore, "Hashem will deliver him in the day of evil" (Tehilim 41:2), MEANING THAT when the Evil Side has sway, Hashem will deliver him, THROUGH THE WINDOWS AND THE LATTICES.

593. In the same manner, the chieftain Yehira'el stands over all those who feel compassion for the poor, as said, "Blessed is he who considers the poor" (Ibid.). Hence everything is in this chamber. And this chamber is included within another, fourth chamber, where the decrees and Judgments of everyone are found. Happy is the portion of him, who knows the treasures of his Master, to be devoted to him and sanctify the Name of his Master always, so he may have merit in this world and in the World to Come.

590 וְכִדְּיִן יִדְעֵי בְּלֶהוּ, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא חַיִּים עֲלֵיהוּ דִּישְׂרָאֵל, וְאִמְרֵי זַכָּאִין אִינוּן יִשְׂרָאֵל, דְּאִית לֹון עֵיטָא בְּאַרְעָא, בְּגִין לְאַתְעָרָא רַחֲמֵי מַלְעִילָא, כְּדִין כְּתִיב אֲשֶׁרִי הָעָם יוֹדְעֵי תְרוּעָה, יוֹדְעֵי תְרוּעָה וְדָאִי, יוֹדְעֵי תְרוּעָה: מִתְבָּרִי הָאִי תְרוּעָה, דְּאִיהוּ דִּינָא קִשְׁיָא, דְּכֻלָּא אֲתִדְנֹו בֵּהּ. זַכָּאִין אִינוּן יִשְׂרָאֵל בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְּאִתִּי, בְּגִין דְּאִינוּן יִדְעֵי אֲרַחוּי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְיִדְעֵי לְמַהֲךְ בְּאַרְחוּי, וְלִיַּחְדָּא יַחוּדָא כְּדָקָא יָאוּת.

591 אֵלִין חֲלוֹנוֹת, וְאֵלִין חֲרָבִים, קִיּוּמֵי בְּלֶהוּ לְאַחְדָּא כָּל צְלוֹתֵין, דְּסַלְקִין מִתַּתָּא לְעִילָא, וְלֹאֲשַׁגְחָא בֵּהּ, לְאַעֲלָא לֹון קָמֵי קוּדְשָׁא בְּרִיךְ הוּא. וְעַל דָּא כָּל בֵּית הַכְּנֶסֶת דִּלָּאוּ בֵּיהּ חֲלוֹנוֹת, לָאו אֲתֵר לְצִלָּאָה בֵּיהּ כְּדָקָא יָאוּת.

592 דְּהָא בֵּית הַכְּנֶסֶת לְתַתָּא, לְקַבֵּל בֵּית הַכְּנֶסֶת דִּלְעִילָא. בֵּית הַכְּנֶסֶת דִּלְעִילָא דְּאִית בֵּיהּ חֲלוֹנוֹת כְּמָה דְּאִמְרֹן, הָכִי נָמִי לְתַתָּא. לְעִילָא כְּנֶסֶת הַגְּדוֹלָה, אִית בֵּיהּ תְּרִיסַר חֲלוֹנוֹת עֲלָאִין, הָכִי נָמִי לְהָאִי בֵּית הַכְּנֶסֶת תַּתָּא. וְכֻלָּא קִיּוּמָאן דָּא לְקַבֵּל דָּא, בְּגִין דְּעֲלָמִין קִיּוּמִין אֵלִין בְּגוּוּנָא דְּאֵלִין, וְקוּדְשָׁא בְּרִיךְ הוּא סָלִיק יְקָרִיָּה בְּכֻלָּא. וְעַד בְּיוֹם רַעָה יִמְלִטְהוּ יִי, כִּד שְׁלֵטָא הֵיאֵא סְטְרָא בִּישָׁא, יִמְלִטְהוּ יִי.

593 בְּגוּוּנָא דָּא, הָאִי מְמַנָּא וְהִירָא"ל, קִיּוּמָא עַל כָּל אִינוּן דְּחַיִּיסֵי עַל מַסְכְּנֵי, כִּד"א אֲשֶׁרִי מִשְׁכִּיל אֶל דֵּל. וּבְגִין דָּא כֻּלָּא קִיּוּמָא בְּהִיכְלָא דָּא, וְהִיכְלָא דָּא אֲתַכְלִיל בְּהִיכְלָא אַחְרָא רְבִיעָאָה, דִּתְמֵן הוּא גְזִרִין וְדִינִין לְכֻלָּא. זַכָּאִי חוֹלְקִיָּה מֵאן דִּידַע גְּזוּי דְּמֵאֲרִיָּה, לִיַּחְדָּא לִיָּה, וְלִקְדָּשָׁא שְׁמִיָּה דְּמֵאֲרִיָּה תְּדִירָא, לְמַזְכִּי לִיָּה בְּעֵלְמָא דִּין וּבְעֵלְמָא דְּאִתִּי.

49. The chamber of merit - Gvurah

We hear that the fourth chamber, 'merit,' is the one by which God becomes known on earth. This is the chamber where all the merits, debts, punishments and rewards are kept. Rabbi Shimon gives us a great amount of detail about the four chambers that are really all one chamber, and about the spirit who takes everything and who is called Zechut El. From him there issue seventy lights and then another two lights, and these lights are spoken of with much emphasis on the number 72. We hear about the three letters that are engraved on Zechut El. The chambers are for lawsuits and judgment, for verdicts and sentences. Rabbi Shimon tells us the names of the chieftains at the gates of the chambers. He reveals how information is sent from this chamber down to men of vision and dreams, down to prophets, with the knowledge descending from grade to grade. Some of the grades are appointed to watch people and keep them from evil, some to help people who have come to be purified, some to perform miracles and signs, and some to report back on peoples' actions. In the same way, the Other Side has grades that do various evil works in the world. Rabbi Shimon tells us of the chiefs who are variously in charge of merits, deliverance, judgment, transgressions and the scales of justice. Again we hear about the glowing living creature called Tumiel who is in charge of prayers and who reigns over four Seraphim. The Seraphim emit sparks of fire that create 72 wheels glowing with fire that create the river of fire in which spirits are burned after death. During Shabbat the river stops burning

and the living creature enters the middle of the chamber, the place called 'Delight'. Here there are tens of thousands of chieftains who stand over the tables prepared on earth for Sabbath, ready to say 'Amen' to the blessings that Tumiel puts on those tables. There is a chamber opposite to the one called 'Delight', and it is called 'Pestilence' - it is reserved for those whose tables are not properly laid and who loved cursing. Everything is judged in the chamber of merit except for three things: children, life and sustenance. This is because all three flow down from above, from Yesod of Zeir Anpin.

594. By the fourth chamber, the reign of the Holy One, blessed be He over the earth is made known. It stands guard to keep the ways of the Torah. This chamber is called 'merit', and in it are judged all the cases of the world. This is the chamber where are all the merits, debts, punishments, and rewards for those who keep the precepts of the Torah.

595. This chamber, of merit, is different than the rest of the chambers. It comprises four chambers, different from each other, and all of them are one. In this chamber there is a spirit called 'Zechut El', after whom the chamber is named merit (Heb. zechut), and El, because here all the lawsuits in the world are judged. This is the secret of "and El who has indignation every day" (Tehilim 7:12).

596. The four chambers within this chamber, are one inside the other, all included within one another, and are one chamber, merit. All the four chambers have gates. A high chieftain stands outside the first gate of this chamber, Sansaniya by name. By the same name there is another chieftain, on another side of the left, who takes the Judgments FROM SANSANIYA, to his chamber, with which to arouse and execute judgment upon the world. Since he takes from him, he too is named Sansaniya. He is in charge over Askara of the babies.

597. This high chieftain, STANDING OUTSIDE THE FIRST GATE OF THIS CHAMBER, CALLED 'Sansaniya', once Judgment is received, he proclaims to all the chiefs standing at the twelve openings OF THIS CHAMBER. These are the criers who announce all the lawsuits sentenced in this chamber of merit.

598. The spirit who receives everything, Zechut El, comprises everything. From him issue seventy glittering lights, all standing in a circle, so they may see each other, and not be covered by one another. All the merits, the punishments, the judgments, are standing before these lights.

594 הֵיכָלָא רְבִיעָא. הֵיכָלָא דָּא, דִּי קוּדְשָׁא בְּרִין, הוּא אֲשַׁתְּמוּדַע שׁוֹלְטָנִיָּה בְּאַרְעָא בְּגִינִיָּה. וְדָא אִיהוּ הֵיכָלָא, דְּקִיּוּמָא לְמִטְר אֲרַחוּי דְּאוּרִייתָא. דָּא הֵיכָלָא אֲקָרִי דְּזִכּוּת, דְּבִיָּה אֲתִדְּנֹ בָּל דִּינִין דְּעֵלְמָא, וְכָל זְכִינִין, וְכָל חֻבִּין, וְכָל עֹנְשִׁין, וְכָל אֲגָר טַב, לְאִינוּן דְּנִטְרִי פְּקוּדֵי אוּרִייתָא.

595 הֵיכָל דָּא דְּזִכּוּת, מְשֻׁנִּיָּא מְכָל שְׂאֵר הֵיכָלִין, וְהָאִי הֵיכָלָא, בְּלִילִין בִּיָּה אַרְבַּע הֵיכָלִין, מְשֻׁנִּין דָּא מִן דָּא, וְכֻלְהוּ חַד הֵיכָלָא. בְּהֵיכָלָא דָּא אִית רַחוּא חֲדָא, דְּאֲקָרִי זְכּוּת אֵל. וְהֵיכָלָא דָּא אֲקָרִי עַל שְׁמִיָּה זְכּוּת, וְהָאִי אִיהוּ אֵל. וְהָכָא אֲתִדְּנֹ בָּל דִּינִין דְּעֵלְמָא, וְהָאִי אִיהוּ רִזָּא דְּכִתִּיב, וְאֵל זֹעֵם בְּכָל יוֹם.

596 ד' הֵיכָלִין, ד' אֱלִין דְּאִינוּן בְּהֵיכָלָא דָּא, דָּא לְגֹו מִן דָּא, בְּלָהוּ בְּלִילִין דָּא בְּדָא, וְכֻלְהוּ חַד הֵיכָלָא, וְאֲקָרִי זְכּוּתָא. אַרְבַּע הֵיכָלִין אֱלִין, אִית לָהּ פְּתַחֲחִין. חַד מִמֶּנָּא עֲלָאָה דְּקִיּוּמָא לְבַר לְפִתְחָא קְדָמָאָה דְּהֵיכָלָא דָּא, סְנִסְנִיָּה שְׁמִיָּה, וְעַל שְׁמָא דָּא, אִית מִמֶּנָּא אַחְרָא לְסִטְרָא אַחְרָא דְּשְׁמָאָלָא, דְּנָטַל דִּינִין בְּהֵוָה הֵיכָלָא דִּילִיָּה, לְאַתְעָרָא לְמַעַבְדַּ בְּעֵלְמָא. וּבְגִין דְּנָטִיל מִנִּיָּה, אֲקָרִי עַל שְׁמִיָּה, סְנִסְנִיָּה. וְאִיהוּ שְׁלִיט עַל הֵוָה אֲסַכְרָא דְּרַבִּינִי.

597 וְהָאִי מִמֶּנָּא עֲלָאָה סְנִסְנִיָּה, בְּדָ נָטִיל דִּינָא, אֲכַרִּיז לְאִינוּן מִמֶּנָּן דְּקִיּוּמִין עַל תְּרִיסַר פְּתַחֲחִין, וְאִינוּן כְּרוּזִין דְּמַכְרִיז בָּל אִינוּן דִּינִין, דְּאַתְדְּנֹ מְהֵיכָלָא דְּזִכּוּתָא דָּא.

598 רוּחָא דָּא דְּנָטִיל בְּלָא, דְּאֲקָרִי זְכּוּת אֵל דְּקְאָמְרִין, בְּלָא בְּלִיל בִּיָּה. מִנִּיָּה נִמְקֹו שְׁבַעִין נְהוּרִין נְצִיִצִין, וְכֻלְהוּ בְּעֵגוּלָא קִיּוּמִי, בְּגִין לְאַחְזָאָה דָּא בְּדָא דְּלֹא אֲתַבְּסִי דָּא מִן דָּא. כָּל זְכִינִין, וְכָל עֹנְשִׁין, וְכָל דִּינִין, קָמִי בְּלָהוּ נְהוּרִין אֱלִין קִיּוּמִין.

599. From THE SEVENTY LIGHTS come out two lights, always standing before THE SEVENTY LIGHTS. The seventy lights, together with the two lights standing in front of them, are inside in the middle of the chamber. Of the secret of this chamber it is written, "Your navel is like a round goblet, that never lacks blended wine" (Shir Hashirim 7:3), FOR HERE ALL THE DEBTS AND MERITS MERGE.

600. From these 72 LIGHTS come out other 72 of the right, and 72 of the left. The first 72 are inside in the middle of the chamber. Before the INTERNAL lights, come all the merits and debts to be purified. All the deeds in the world are come from these 72 internal lights. It is found then that all the lights issuing from this high spirit ZECHUT EL, are 216 lights, FOR 3 TIMES 72 ARE 216, and they are all included in this spirit.

601. These two lights stand before the seventy, always testifying and recording verdicts, acquittals, or condemnations. The seventy decree and judge. All the judging in the world, for good or ill, is done here.

602. Upon the spirit Zechut El three letters are engraved, joining him from above, Yud-Hei-Vav. We already explained that when these letters are joined together where there is unity between male and female, YUD-HEI-VAV BEING THE SECRET OF CHESED, GVURAH AND TIFERET AND ARE MALE, AND ZECHUT EL THE SECRET OF THE FEMALE, they are written upon this spirit, ZECHUT EL. Here David says, "and my Elohim (Heb. v'elohai), the rock of my refuge" (Tehilim 94:22). THE LETTERS OF V'ELOHAI ARE THE SAME AS OF EL YUD-HEI-VAV, the secret of the spirit called 'El', together with the letters Yud-Hei-Vav written upon him. These are the three sides of the lights we mentioned, NAMELY, THREE TIMES 72, TO THE RIGHT, LEFT AND CENTER; RIGHT AND LEFT CORRESPONDING TO THE SECRET OF YUD-HEI, AND THE MIDDLE ONE BEING VAV.

603. THIS PARAGRAPH IS WANTING, IT SHOULD HAVE SAID: AFTER THAT ONE LIGHT EMERGED TO FOUR SIDES, THE LIGHT PRODUCED THREE OTHERS, WHICH ARE THREE COURT HOUSES. These three courts differ FROM THE INTERNAL 72, and judge matters other THAN CRIMINAL LAWS, SUCH AS matters of the world, richness and poverty, sickness or perfect HEALTH. For the four chambers also deal with other LAWSUITS. These two chambers are to the two other sides of the light, NAMELY, THE TWO 72'S ON THE RIGHT AND LEFT SIDES, THE SECRET OF THE THREE COURTS, THAT SENTENCE OTHER CASES. There is one chamber for all the eyed ones who do the reckoning for the deeds of the world, NAMELY, INCLUDING CRIMINAL LAWS, THE SECRET OF THE MIDDLE, INTERNAL 72; another chamber is for the scribes under the first, internal ones. These four chambers are all included within this chamber named merit after the spirit, as we said.

599 מְנִיָּהּ נִמְקִי תָרִין נְהוּרִין, דְּקִיּוּמֵי קְמִיָּהּ תָּדִיר. וְאֵלִין ע' נְהוּרִין, וְתָרִין נְהוּרִין דְּקִיּוּמֵי קְמִיָּהּ, אֵינּוֹן לָגוּ בְּאַמְצָעִיתָא דְּהִיכְלָא. וְעַל רְזָא דְּהִיכְלָא דָּא כְּתִיב, שְׂרָרַךְ אֲגֹן הַסֵּהר אֶל יַחְסֵר הַמִּזְג.

600 לְקַבֵּל אֵינּוֹן נִמְקִי שְׁבַעִין וְתָרִין נְהוּרִין אַחֲרָנִין, מְסֻטָּא דִּימִינָא. וְשְׁבַעִין וְתָרִין נְהוּרִין אַחֲרָנִין, מְסֻטָּא דְּשְׂמָאלָא. וְאֵלִין קְדָמָי אֵינּוֹן פְּנִימָאֵי לָגוּ, בְּאַמְצָעִיתָא דְּהִיכְלָא. לְקָמֵי נְהוּרִין אֵלִין, עֲאֲלִין כָּל זְכוּן וְכָל חֻבִּין לְאַתְדַּכָּא. כָּל עוֹבְדִין דְּעֵלְמָא, מֵאֵלִין פְּנִימָאֵי נִמְקִי. אֲשֶׁתְּכַחוּ כָּל נְהוּרִין דְּנִמְקִי מִרוּחָא דָּא עֲלָא, מֵאֲתָן וְשִׁית סְרִי נְהוּרִין, וְכִלְהוּ כְּלִילֵן בְּרוּחָא דָּא.

601 אֵינּוֹן תְּרֵי נְהוּרִין, דְּקִיּוּמֵי קָמֵי אֵינּוֹן שְׁבַעִין, אֵינּוֹן סִהְרֵי סִהְרֻתָא תָּדִיר, וְכְתָבֵי פְתָקֵי דִּינָא דִּיזְכוּ אוֹ דְּחֻבָּה. אֵלִין שְׁבַעִין אֵינּוֹן גְּזָרִין גְּזָרֵי וְדִינִין דִּינִין. וְכָל דִּינִין דְּעֵלְמָא הֵן לְטָב הֵן לְבִישׁ הִכָּא אִיהוּ.

602 רוּחָא דָּא, דְּאִיהוּ זְכוּת א"ל כְּדָקְאֻמְרֵן, בִּיה רְשִׁימִין תֵּלַת אַתּוּן, דְּמִתְדַּבְּקֵן בִּיה מְלַעֲיָלָא, דְּאֵינּוֹן יֵה"ו. וְהָא אוֹקִימָנָא דְּכָד אֵלִין אַתּוּן מִתְדַּבְּקָן בְּהָאֵי אַתְר, דְּאַתְדַּבְּקוּתָא דְּדִכּוּרָא בְּנוֹקְבָא. כְּדִין אַתְרִישִׁימוּ בְּהָאֵי רוּחָא, אֵינּוֹן אַתּוּן. וְהִכָּא אָמַר דּוֹד, וְאֵלֵהִי לְצוּר מַחְסִי. רְזָא דְּרוּחָא דָּא דְּאִקְרִי א"ל וְרְזָא דְּאֵינּוֹן אַתּוּן דְּרְשִׁימִין בִּיה, דְּאִקְרוּן יֵה"ו, אֵלִין תֵּלַת סְטָרִין דְּנְהוּרִין דְּקָאֻמְרֵן.

603 אֵינּוֹן תֵּלַת בְּתֵי דִינִין, דְּמִתְפַּלְגִי בְּדִינִין אַחֲרָנִין, בְּמִילֵי דְּעֵלְמָא, בְּעוֹתָרָא בְּמַסְכְּנוֹ, בְּמַרְעִין בְּשְׁלִימוֹ, דְּאֵינּוֹן אַרְבַּע הִיכְלִין דְּאֵינּוֹן מִתְקַנְנִין לְכָל אֵינּוֹן אַחֲרָנִין, תָּרִין הִיכְלִין לְאֵלִין תְּרֵי סְטָרֵי נְהוּרִין אַחֲרָנִין, וְחָד הִיכְלָא לְכָל אֵינּוֹן מֵאֲרֵי דְּעִינִין, דְּעַבְדֵי חוֹשְׁבָנָא מְכָל עוֹבְדִין דְּעֵלְמָא. וְחָד הִיכְלָא, לְסוֹפְרִין אַחֲרָנִין, דִּי תַּחוּת אֵלִין קְדָמָי פְּנִימָאֵי. אֵלִין אַרְבַּע הִיכְלִין, כְּלִילֵן בְּהִיכְלָא דָּא, דְּאִקְרִי עַל שְׂמָא דְּהָאֵי רוּחָא זְכוּתָא, כְּדָקְאֻמְרֵן.

604. In each of the gates in these chambers, there is one chieftain. At the first gate, there is a chieftain named Gazriel. His duty is to make known the sentences and verdicts of the Judgments to the first chieftain STANDING OUT OF THE DOOR, whose name is Sansaniya, from whom receives another chieftain in charge over the chamber of the Other Side, in charge over the croup (Aramic askara) sickness in babies.

605. The chieftain, Gazriel, takes the verdicts from the internal court, as everything is sentenced there, and notifies the chieftain outside THE DOOR, SANSANIYA. All the criers proclaim throughout the firmaments, such-and- such was decreed at the house of the King. Then the matter is taken by the chamber below, THE THIRD CHAMBER, where it resounds until it is heard in all the lower firmaments, and made known to everyone down below.

606. The lower beings take the matter from grade to grade. Even the birds in the sky and the fowl on earth take it and make it known in the world, until the complainants and accusers take it, and appear before men in their dreams. Shortly afterward it comes to pass.

607. Sometimes, when something has to be made known to the kings on earth, who sustain and lead nations, the matter is disclosed to the firmament of the lower sun, where IT stands, until the chiefs of the sun, appointed over the sun, take the matter and notify the supernal chieftains of the Other Side, who make it known to the kings of the earth on their side.

608. When there were prophets in Yisrael, they used to draw their prophecy from the two supernal pillars, NETZACH AND HOD, upon which the Torah, ZEIR ANPIN, is supported. When the prophets were gone from the world, those who see in visions and in dreams came, who took everything from its place, as we said. And when there were kings in Yisrael but the prophets were gone, and no men who see in visions and in dreams were to be found, the matter was made known to the kings through this gate, THE FIRST GATE OF THIS CHAMBER.

604 בְּכָל פֶּתַח וּפֶתַח דְּאֵלִין הִיכְלִין, אֵית מַמְנָא
חַד, בְּפֶתַח קְדָמָא אֵית מַמְנָא חָדָא, דְּשִׁמְיָה אֶקְרִי
גַזְרִיא"ל. הָהוּא מַמְנָא אִיהוּ לְגַלְיָה דִּינִין, דְּאֶתְדַּנּוּ
וְאֶתְגָּזְרוּ לָהּ הָהוּא מַמְנָא קְדָמָא, דְּשִׁמְיָה סַנְסַנְיָה
דְּמִנְיָה נָטִיל הָאִי מַמְנָא אַחְרָא, דְּקִימָא עַל הִיכְלָא
דְּסִטְרָא אַחְרָא, וְקִימָא עַל אֶסְכְּרָה דְּרַבִּי,
בְּדִקְאָמְרִן.

605 וְהָאִי מַמְנָא גַזְרִיא"ל, נָטִיל מְלָה דְּבִי דִינָא
פְּנִימָא. דְּכָלָא, אֶתְגָּזַר תַּמָּן, וּכְדִין אֹדִיעַ מְלָה
לְהָאִי מַמְנָא דְּלִבְר, וְכָל אֵינּוֹן בְּרוּזִי מִכְרִזִּי וְאִמְרִי
בְּכָל רְקִיעִין, כֶּךָ וְכֶךָ אֶתְגָּזַר מִבֵּי מַלְכָא, עַד דְּנָטְלִי
הֵהִיא מְלָה בְּהִיכְלָא דְּלִתְתָּא, וּמִתַּמָּן נִפְקִי וּמִכְרִזִּי
מְלָה, עַד דְּאֶשְׁתַּמַּע בְּכָלָהּ רְקִיעִין תַּתְּאִין, וְנַחְתִּי
וְאֹדְעֵי מְלָה, לְכָלָהּ דְּלִתְתָּא.

606 וְנָטְלִי מְלָה כָּלָהּ תַּתְּאִין, מִדְּרָגָא לְדְרָגָא,
אֶפִּילוּ צַפְרֵי שָׁמַיָא, וְעוֹפֵי דְּאֶרְעָא, כָּלָהּ נָטְלִי מְלָה,
וְאֹדְעֵי לָהּ בְּעֵלְמָא. עַד דְּנָטְלִי מְלָה כָּל אֵינּוֹן
גְּרִדְנֵי נִימוּסִין, וְאֶחְזִיין בְּחֵלְמָא לְבָנֵי נָשָׁא, וְאִתְּיָא
הֵהִיא מְלָה לְזַמָּן קָרִיב.

607 וּלְזַמָּנִין דְּהֵהִיא מְלָה דְּאֶצְטְרִיכָא לְמַלְכֵי אֶרְעָא,
דְּאֵינּוֹן מַמָּן לְאֶתְזָנָא, וּלְדְבָרָא עִמָּין. דְּאֹדְעִין
הֵהִיא מְלָה עַד רְקִיעָא דְּשִׁמְשָׁא דְּלִתְתָּא, וְקִימָא
תַּמָּן. עַד דְּאֵינּוֹן מַמָּן שִׁמְשָׁא, דְּאֶתְמָנּוֹן עַל
שִׁמְשָׁא, נָטְלִי הֵהִיא מְלָה, וְאֹדְעֵי לָהּ לְאֵינּוֹן מַמָּן
עֲלָאִין דִּי בְּסִטְרָא אַחְרָא, וְאֵינּוֹן מוֹדְעִין הֵהִיא מְלָה
לְמַלְכֵי אֶרְעָא, דְּאֵינּוֹן בְּסִטְרָא דְּלִהוֹן.

608 וְכֵד הוּוּ נְבִיאִים בְּהוּ בִּישְׂרָאֵל, הוּוּ נָטְלִין נְבוּאָה
דְּלִהוֹן, מִתְרִין עֲמוּדִין עֲלָאִין דְּאֹרִייתָא סְמִיךְ
עֲלֵיהּ. לְבִתְר דְּאֶסְתְּלִקוּ נְבִיאִים מֵעֵלְמָא, וְאִתּוּ
מְאִרֵי דְּמִרְאָה, וּמְאִרֵי דְּחֵלְמָא, נָטְלִי מְלָה מֵאֲתֵרִיָּה
בְּדִקְאָמְרִן. וְכֵד מַלְכֵי הוּוּ בִּינְיָהוּ דִּישְׂרָאֵל, וְנְבִיאִים
אֶסְתְּלִקוּ, וּמְאִרֵי דְּחֵלְמָא וּמִרְאָה לֹא אֶשְׁתְּכַחוּ,
אֹדְעִין מְלָה לְאֵינּוֹן מַלְכִין, מֵהָאִי פֶתַח בְּדִקְאָמְרִן.

609. And if you say: How could THE KINGS OF YISRAEL take from such a HIGH place, as this? Come and see: Each grade and every gate has certain chiefs outside, appointed over all those firmaments, all the way down to the lower firmaments. They notify the matters to those who should know. For from these chambers on the side of holiness and the secret of the Faith, grades are going down, all in the secret of the Faith. They descend until they soar into this world, and are appointed over it.

610. Some of them ARE APPOINTED to keep people from the Other Side, and the harms of the world, and watch their ways. Others help people who come to be purified. Some perform miracles and signs, and others watch the deeds of men, to testify ABOVE. So the grades differ according to their aspects. All this is in the secret of the supernal Faith, supernal holiness.

611. The Other Side works in the same manner. In the side of defilement, from the chambers OF UNHOLINESS grades go down. These grades all do evil and seduce the world. Some lead men astray from the path of good into the evil way, others stand to defile people, who come to be defiled. We learned that when a man comes to be defiled, he is defiled in this world, and defiled in that world. They are called 'boiling excrement' (Heb. tzoah), as it is written, "You shall go (Heb. tze), and say to it" (Yeshayah 30:22). These grades defile even more, and are therefore always meant for those WHO COME TO BE DEFILED. All that happens in certain grades, in a proper manner.

612. Over the second gate there is a chief called 'Dahariel' of the right. He is in charge over all the merits won by men, so they will be acquitted. When a man has a good verdict, when there are more merits than sins in men, then this chief DAHARIEL is in charge over their due and the portion of the merits and their good reward.

613. He takes out the GOOD sentence, and appoints a chief called 'Peda'el' of the third chamber, and tells him, "deliver (Heb. pede) him from going down to the pit" (Iyov 33:24). For when a man is on his deathbed, caught in the King's prison, then he is judged. All his merits and every debt he accumulated in this world come into the court to be judged.

609 ואי תימא היך נטיל מלה מהאי אתר. תא חזי, כל דרגא ודרגא, וכל פתחא ופתחא, בלהו אית לון לבר, ממנן ידיען, דאתמנן בכל אינון רקיעין, עד דנחת ליתא ברקיעין תתאין ואודעין מלה לאינון דאצטריך בגין דהא מאלין היכלין דאינון סטרא דקדושה ורזא דמהימנותא, אתפרשו דרגין לתתא, בלהו ברזא דמהימנותא, ונחתו דרגין על דרגין, עד דפרחין מהאי עלמא, ואתמנן ביה.

610 מנהון, לנטרא בני נשא מסטרא אחרא, ומנזיקי עלמא, ובאינון ארחי דקא אזלי. ומנהון, לסיועא לבני נשא, כד אתאן לאתדכאה. ומנהון, למעבד אתין ונסין בעלמא. ומנהון דקיימי לאשגחא בעובדין דבני נשא, למסדר סהדותא. וכן מתפרשין כמה דרגין לסטריהו, וכלהו ברזא דמהימנותא עלאה, בקדושה עלאה.

611 בגוונא דא בסטרא אחרא, סטרא מסאבא, מתפרשין דרגין מאינון היכלין לתתא, בלהו דרגין לאבאשא, ולאסטאה עלמא: מנהון, קיימי לאסטאה בני נשא, מארח טב לארח בישא. ומנהון קיימי לסאבא בני נשא, לאינון דאתו לאסתאבא, כמה דתנינן, אתא בר נש לאסתאבא, מסאבין ליה בהאי עלמא, ומסאבין ליה בההוא עלמא, ואינון אקרו צואה רותחת. כד"א צא תאמר לו. ואינון דרגין דקיימן לסאבא יתיר, ובגין כך, אלין תדיר לקבל אליו, וכלא איהו בדרגין ידיעאן בדקא חזי.

612 פתחא תניינא. בהאי פתחא אית ממנא, דהריא"ל שמייה. ואיהו לסטר ימינא, והאי איהו ממנא, לאעלא כל זכותין דזכו בהו בני נשא, בגין דיתדן בר נש לטב עליהו כד אתדן לטב, ואינון זכין קיימן סגיאן על חובי בני נשא, כדן האי ממנא, פקיר על אגרא וחולקא דאינון זכין ואגרן לטב.

613 ואפיק ההוא דינא, ומני ליה לההוא ממנא, דאקרי פדיא"ל, די בהיכלא תליתאה. וכדין א"ל, פדעהו מרדת שחת. בגין דכד ב"נ קאים בבי מרעיה, ואתפס בתפיסו דמלכא, כדין אתדן ב"נ. וכל זכו וכל חובה דעבד בהאי עלמא, כלא עאל בהאי היכלא לאתדנא.

614. When his verdict is good, his good judgment comes out of this gate, to the right of the chief Dahariel, standing there AT THE GATE. His good sentence is announced until he is saved AND CURED FROM HIS ILLNESS. The judgment goes down through all the chieftains, the good grades, descending through all the grades, UNTIL IT REACHES THE MAN IN THIS WORLD. Man is judged for everything, for better for worse by the King's court.

615. Over the third gate there is a chief named Gadiel. He is of the left side, in charge over all the transgressions and evil deeds a man goes after in this world. He puts them on the scales to weigh them against the merits put there by another chief, DAHARIEL we mentioned.

616. These scales stand within the fourth gate, where the good deeds and sins are weighed together. Whichever is in the ascendancy, has chiefs on its side. If the good deeds prevail, some chieftains of the right side take the sentence, and remove evils and diseases away from that man until he is saved. If transgressions prevail, its chieftains of the left side come, until the Other Side takes the matter, with all those who seek strict law, until the man's good fortune weakens, and that side comes down and takes away his soul. Happy is the portion of the righteous in this world and in the World to Come.

617. On the fourth gate stands a chief called 'Mozniya' (Eng. 'from scales'). These are the scales, where good and bad deeds are put and weighed together. They are called 'just scales', as it is written, "just balances" (Vayikra 19:36). Everyone is weighed by it to be judged.

618. Under this chief, MOZNIYA, there are two chiefs, one on the right and one on the left. The one on the right is called 'Hariel', and the one on the left is called 'Gedudiel'. When the merits and sins are weighed, the one ON THE RIGHT balances the scales to the right, and the one ON THE LEFT balances to the left. They are all included within the spirit called 'Zechut El'.

614 וכד אתדן לטב, בהאי פתחא נפק דיניה לטב, לימינא דהאי ממנא דהריא"ל, דקיימא ביה, ואודעין דיניה לטב, עד דאשתזיב. ונחתא ההוא דינא, בכל אינון ממנן, דרגין דאשתמודעו לטב לתתא, בלהו דרגין על דרגין, וכלא, בין לטב בין לביש, מבי מלכא אתדן ההוא ב"נ.

615 פתחא תליתאה. בהאי פתחא אית ממנא חד, גדיא"ל שמייה. ואיהו לסטר שמאלא, והאי איהו ממנא, לאעלא כל חובין וכל בישין, דב"נ אסטי אבתריהו בהאי עלמא. ונחית לון גו מתקלא לאתקלא, באינון זכין דעאלו ביךא דההוא ממנא אחרא דקאמרן.

616 וההוא מתקלא קיימא גו פתחא רביעאה, ותמן אתקלו זכין וחובין בחדא. מאן דנצח מנייהו, הכי אית ליה ממנן בההוא סטרא. אי נצחן זכין, כמה ממנן אית בסטר דימינא, ונטלי ההוא דינא, ומעברין בישין ומרעין מההוא ב"נ, עד דאשתזיב. אי נצחן חובין, כמה ממנן אית ליה בההוא סטרא דשמאלא, עד דנטלי מלה ההוא סטרא אחרא, וכל אינון גרדיני נמוסין, עד דאתרע מזליה. וכדין נחתא ההוא סטרא אחרא, ונטיל נשמתא. זכאה חולקיהון דצדיקניא בעלמא דין ובעלמא דאתי.

617 פתחא רביעאה. בהאי פתחא, קיימא חד ממנא, מאזני"ה שמייה. והאי איהו מתקלא, דנטלא זכין וחובין, וביה אתקלו בלהו בחדא. ודא אקרי מאזני צדק. בדכתיב מאזני צדק. בהאי אתקלו בלהו לאתדנא.

618 תחות האי ממנא, אית תרין ממנן, חד לימינא וחד לשמאלא. חד לימינא, הריא"ל שמייה. חד לשמאלא, גודיא"ל שמייה. וכד אתקלו זכין וחובין, דא אכרע לסטר ימינא, ודא אכרע לסטר שמאלא. וכלהו אתכלילו בהאי רוחא דאקרי זכו"ת אל.

619. When they are all comprised IN ZECHUT EL, he issues a living creature. This is a glowing living creature, called 'Tumiel'. It stands guard over the world by the eyes of Hashem, who hover and walk about the world. These eyes of Hashem are watchful over the good deeds done secretly, and watch over the deeds done with a whole heart, though not done properly.

620. This living creature stands watchful over the prayers, because the petitions, uttered by men in their prayers, are all in the hands of this living creature. It puts them in this chamber, where they are kept for forty days.

621. Every forty days, this living creature comes out, takes all the prayers and puts them before the 72 lights to be judged. Then the spirit, Zechut El looks at them carefully, to see whether that man is worthy or not. If he is worthy, the prayer goes out, and this petition rolls, and twelve chiefs with it, each demanding from that spirit that the prayer be accepted, and it is accepted by them.

622. Under the living creature, glow four Seraphim - Seraph'el, Barkiel, Krishiel, Kedumiyah. These four are under the living creature to the four directions of the world. They are appointed to watch over those who keep the Shabbat and delight it as they ought.

623. When the four SERAPHIM travel, sparks of fire come out. From the sparks 72 wheels glowing with fire were made, whence the river of fire was made. Thousands will serve this river. All the four SERAPHIM watch over those who give pleasure to the Shabbat. The living creature TUMIEL is above them, and they travel according to it and under it.

619 וְכִד אֶתְכִלִּין בְּלֵהוּ בִּיה, אָפִיק חֵד חִיּוֹתָא, קְדִישָׁא, וְהָאִי חִיּוֹתָא מְלֵהָטָא, וְאֶקְרִי שְׁמִיה, תּוּמִיָּא"ל. הָאִי חִיּוֹתָא, אִיהִי חִיּוֹתָא דְקִיּוּמָא לְאַשְׁגָּחָא בְּעֵלְמָא, בְּאִינוֹן עֵינֵי יוֹ, דְּאֶזְלֵן וְשִׁטָּאן בְּעֵלְמָא. וְאִינוֹן עֵינֵי יוֹ, בְּלֵהוּ נְטִלֵי אֲשַׁחְוֹתָא, מְאִינוֹן עוֹבְדִין טָבִין דְּאֶתְעֵבִידוּ בְּטַמְיִרָה, וְלֹאֲשַׁחְוֹתָא בְּאִינוֹן עוֹבְדִין דְּאִינוֹן בְּשְׁלִימוּ דְּלֵבָא, וְאֶע"ג דְּלֹא אֶתְעֵבִידוּ בְּדָקָא יָאוֹת.

620 הָאִי חִיּוֹתָא אִיהִי קִיּוּמָא בְּאַשְׁחְוֹתָא דְּצִלּוֹתֵין. בְּגִין דְּאִינוֹן שְׁאַלְתִּין דְּשְׁאִלֵי בְּנֵי נָשָׁא בְּצִלּוֹתֵהוּן, בְּלֵהוּ קִיּוּמֵי בִידָא דְּהָאִי חִיּוֹתָא, וְאַנָּח לֵהוּ בְּהָאִי הִיכְלָא, וְקִיּוּמִין אִינוֹן שְׁאַלְתִּין בְּהָאִי הִיכְלָא עַד אַרְבַּעִין יוֹמִין, לְאַשְׁגָּחָא בְּהוּ.

621 דְּהָא בְּכָל אַרְבַּעִין וְאַרְבַּעִין, נִפְקָא הָאִי חִיּוֹתָא, וְנִטִּיל לְכָל אִינוֹן שְׁאַלְתִּין, וְאַנָּח לוֹן קִמְיֵהוּ דְּאִינוֹן שְׁבַעִין וְתֵרִין נְהוּרִין, וְדִיּוּגִין לוֹן. וְכִדִּין הָאִי רֹחָא דְּאֶקְרִי זְכוּת"אֵל, מְעִין בְּהוּ, אִי זְכוּ אִי לֹא זְכוּ. אִי זְכוּ, נִפְקָא הָאִי צִלּוֹתָא, וּמִתְגַּלְגַּלָּא הָאִי שְׁאַלְתָּא, וְנִפְקֵן עֲמָה תְּרִיסָר מַמְנָן, וְכָל חֵד וְחֵד תְּבַעִין מַעַם הֵהוּא רֹחָא, קִיּוּמָא בְּהָאִי שְׁאַלְתָּא, וְאֶתְקִיּוּמָא בְּהוּ.

622 תַּחּוֹת הָאִי חִיּוֹתָא, אַרְבַּעָה שְׂרָפִין מְלֵהָטִין, שְׂרָפָא"ל, בְּרָקִיא"ל, קְרִישִׁיא"ל, קְדוּמִיָּה"ה. וְאֵלִין אַרְבַּע תַּחּוֹת הָאִי חִיּוֹתָא קִיּוּמֵי לְאַרְבַּע סְטְרֵי עֵלְמָא, אֵלִין ד' קִיּוּמֵי לְד' סְטְרֵי עֵלְמָא, וְאִינוֹן מַמְנָן לְאַשְׁגָּחָא בְּכָל אִינוֹן דְּנִטְרֵי יוּמָא דְּשַׁבָּתָא, וּמְעַנְגִי שַׁבָּתָא בְּדָקָא יָאוֹת.

623 מֵאֵלִין אַרְבַּע בְּד' נְטִלֵי, נִפְקֵי שְׁבִיבִין דְּאַשָּׁא, וּמֵאֵלִין שְׁבִיבִין אֶתְעֵבִידוּ שְׁבַעִין וְתֵרִין גַּלְגְּלִין, מְלֵהָטִין בְּאַשָּׁא. מֵהֶבֱא אֶתְעֵבִיד נְהַר דִּינוּר. אֶלְף אֶלְפִין יִשְׁמְשׁוּנִיה לְהֵהוּא נְהָרָא, כָּל אִינוֹן דְּמַעַנְגִי שַׁבָּתָא, אֵלִין אַרְבַּע מַמְנָן מִשְׁחָח בְּכָל אִינוֹן דְּמַעַנְגִי שַׁבָּתָא, וְהָאִי חִיּוֹתָא קִיּוּמָא עֲלִיּוּהוּ, וְנִטִּיל בְּגִינָה תַּחּוֹתָהּ.

624. Every day the river of fire flows and burns spirits and rulers. When Shabbat arrives, a proclamation resounds, and the river is calmed. All the storms, glimmers, and sparks are calmed. This living creature stands on the four Seraphim, and enters the middle of the chamber, the place called 'delight'.

625. In this place, DELIGHT, once Shabbat enters, all the tables are set of the people, called 'the children of the King's chamber'. Thousands and tens of thousands of chieftains stand at these tables. The supernal living creature above the four Seraphim, enters and looks at each table, how each of them is given pleasure, and it blesses that table. And the thousands and tens of thousands of chieftains, all open and say 'Amen'.

626. HE ASKS: What is the blessing it says over the table, pleasing and properly set? AND HE ANSWERS: It is, "then shall you delight yourself in Hashem...for the mouth of Hashem has spoken it" (Yeshayah 58:14). And everybody says, "Then shall you call, and Hashem shall answer..." (Ibid. 9). When the table has the pleasure of all the three meals, the supernal spirit Zechut El, at the last repast, finishes by saying about all the preceding ones, "Then shall your light break forth like the morning, the glory of Hashem shall be your rearguard" (Ibid. 8). All the seventy other lights on the three sides open and say, "Behold, thus shall the man be blessed who fears Hashem" (Tehilim 128:4).

627. When a man's table is not at the place CALLED 'DELIGHT', properly set to please, then this living creature with the four SERAPHIM underneath it, and the thousands and tens of thousands all reject it outside, to the Other Side. And the accusers take it and put it in a place opposite TO DELIGHT (HEB. ONEG, AYIN-NUN-GIMEL) called 'pestilence' (Heb. nega, Nun-Gimel -Ayin). When they put it there, they say, "for he loved cursing, and it came to him; and he delighted not in blessing, and it was far from him" (Tehilim 109:17), "Let the creditor seize everything that he has...let there be none to extend kindness to him" (Ibid. 11-12). May the Merciful One save us.

624 בְּכָל יוֹמָא וְיוֹמָא, נְגִיד הָהוּא נְהָר דִּינּוּר, וְאוֹקִיד לְכַמָּה רוּחִין, וְלַכַּמָּה שְׁלִיטִין. וְכֹד עֵיּוֹל שַׁבְּתָא, כְּרוּזָא נִפְקָא, וְשְׂכִיךְ הָהוּא נְהָר דִּינּוּר, וְזַעֲפִין וְזִיקִין וְשְׂבִיבִין אֲשֶׁתְּכַבּוּ. וְהָאִי חֵיוֹתָא אֲזֵלָא וְסִלְקָא עַל אַרְבַּעָה אֱלִין שְׂרָפִים דְּקָאֻמְרָן. וְעָאֵל גּוֹ אֲמַצְעִיתָא דִּהִיכְלָא דָא, בְּהָהוּא אַתְר דְּאֶקְרִי עֲנָג.

625 בְּגִין דְּבְּהָאִי אַתְר, כֹּד עֵיּוֹל שַׁבְּתָא, מִתְסַדְרָאן תַּמָּן כָּל פְּתוּרֵי דְבְּנֵי עֲלָמָא, דְּאֶקְרוּ בְּנֵי הִיכְלָא דְּמִלְכָא, וְאַלְף אֱלָפִין, וְרַבּוּ רַבּוּן מִמֶּנּוּ, קִיּוּמֵי עַל אֵינוֹן פְּתוּרֵי. וְהָאִי חֵיוֹתָא עֲלָאָה עַל אֱלִין אַרְבַּעָה שְׂרָפִים, וְעָאֵל בְּהָהוּא אַתְר, וְחָמָא כָּל אֵינוֹן פְּתוּרֵי, וְאַשְׁגַּח בְּכָל פְּתוּרָא וּפְתוּרָא, וְהִיךְ מַעֲנִי לִיה לְכָל פְּתוּרָא וּפְתוּרָא, וְקִיּוּמָא וּבְרִיךְ לִיה לְהָהוּא פְּתוּרָא. וְכָל אֵינוֹן אֱלָף אֱלָפִין, וְרַבּוּא רַבְבִּין, כְּלָהוּ פְּתַחֵי וְאִמְרֵי אָמֵן.

626 וַיִּמָּה בִּרְכָה הִיא דְּבְּרִיךְ עַל הָאִי פְּתוּרָא דְּמִתְסַדְרָא וְאַתְעֵנָגָא בְּדָקָא יְאוּת. אֲזַ תְּתַעֲנַג עַל יְיָ וְגו'. כִּי פִי יְיָ דִּבֵּר. וְכָלָהוּ אִמְרֵי, אֲזַ תִּקְרָא וְיְיָ יַעֲנֶה וְגו'. רוּחָא עֲלָאָה דְּאֶקְרִי זְכוּת אֵל, כֹּד הָהוּא פְּתוּרָא אֲתַעֲנַג בְּכָלָהוּ סְעוּדָתִי, בְּסְעוּדָתָא בְּתַרְאָה תְּלִיתָאָה מְסִיִּים וְאִמְר, עַל כָּל אֵינוֹן קְדָמָאִי, וְאִמְר אֲזַ יִבְקַע כְּשַׁחַר אוֹרְךָ וְגו', כְּבוֹד יְיָ יֵאֲסַפֵּךְ. כָּל אֵינוֹן שְׂבַעִין נְהוּרִין אַחֲרָנִין בְּכָל סְטְרִין, פְּתַחֵי וְאִמְרֵי, הִנֵּה כִּי כֵן יְבוֹרֵךְ גְּבֵר יְרָא יְיָ.

627 וְכֹד פְּתוּרָא דִּבֵּר נֶשׁ לֹא קִיּוּמָא בְּהָהוּא אַתְר בְּסְדוּרָא דְּעֵנוּגָא בְּדָקָא יְאוּת, בְּרִין הָאִי חֵיוֹתָא, וְאֵינוֹן אַרְבַּע דְּתַחוּתָה, וְכָל אֵינוֹן אֱלָף אֱלָפִין וְרַבּוּ רַבְבִּין, כְּלָהוּ דְּחִין לִיה לָבֵר, לְהָהוּא סְטְרָא אַחֲרָא, וְכַמָּה גְּרִדִּינֵי נִימוּסִין, כְּלָהוּ נְטִלֵי לִיה וְעֵיּוֹלֵי לִיה לְהָהוּא אַתְר, דְּאִיהוּ בְּהַפּוּכָא מִן דָּא, וְאֶקְרִי נִגְעָא. וְכֹד עֵיּוֹל לָה תַּמָּן, וְאִמְרֵי וַיֵּאֱהָב קִלְלָה וַתְּבוֹאָהּ וְלֹא חָפֵץ בְּבִרְכָּה וַתִּרְחַק מִמֶּנּוּ. יִנְקֵשׁ נוֹשָׂה לְכָל אֲשֶׁר לֹא וְגו', אֵל יְהִי לֹא מוֹשֵׁךְ חֶסֶד וְגו'. רַחֲמֵנָא לְשִׁזְבֹן.

628. Since the delight of Shabbat is the Faith in the Holy One, blessed be He, NAMELY, THE DELIGHT OF THE SHECHINAH CALLED 'FAITH', then all those who delight in Shabbat, and the holidays, the four SERAPHIM beneath the living creature, are standing in front of the river of fire, and do not let them burn in it, who enjoy their pleasure properly.

629. Under the four SERAPHIM there are other officers standing outside, who convene on this side of this chamber, who proclaim all the sentences, and the decisions decreed in this chamber.

630. Everything is judged here, except three matters, over which there is no permission to give Judgment in the chamber called 'merit'. These are children, life and sustenance, because they are not here but depend upon Mazal. For the river which is drawn and flows, WHICH IS YESOD OF ZEIR ANPIN, WHOSE SOURCE IS THE BEARD OF ARICH ANPIN, comes from where there is life above. There is food there, and children. For all the three come out from there and flow downward. For that reason all is found in this chamber save these three.

631. When man is on his deathbed, he is judged here, also for all other laws of the world. If you say, why is it that when a man is on his death bed, if he is sentenced to have life, it is given him, YET CHILDREN, LIFE AND SUSTENANCE ARE NOT SUPPOSED TO DEPEND UPON THIS PLACE? HE ANSWERS: THE MEANING is not that life depends upon this place, but once he is judged here to life, then life is drawn from above FROM MAZAL and is given him. Happy is the portion of the righteous, who know the ways of the Torah, and by it merit life eternal. Of them it is written, "Your people also shall be all righteous; they shall inherit the land forever" (Yeshayah 60:21).

50. The fifth chamber of love - Chesed

Rabbi Shimon says that the fifth chamber lights up the lower ones, shining in the secret of the faith. The spirit of 'Love' lives in the chamber - he is called 'Suriyah', and consists of four colors. He has been given all the secrets of his Master. In this chamber all the supernal treasures and the mystery of mysteries are kept. The four colors mentioned join to produce the holy living creature called 'splendor' (Zohar). The chamber holds all the souls and spirits that are still destined to descend into bodies; however, no new ones have come in since the destruction of the temple. Once they have all descended to be men, the chamber will be empty and Messiah will come. The spirit 'Love' and the living creature 'Splendor' mate to produce two lights that are included in each other and that are called 'El Shadai'. We are told how people are sent spiritual nourishment so they will not be starved by the Other Side, and how two officers in this chamber cause the love to flow between Yisrael below and God above. All the acts of kindness in the world go up to this chamber and then go further up to the supernal love. A verse about this chamber says: "Many waters cannot quench love, nor can the floods drown it..."

628 בְּגִין דְּעֻנּוּגָא דְּשַׁבְּתָא, וּמַהִימְנוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִיהוּ. וּבג"ד, כֹּל אֵינוֹן דְּמַעֲנֵי עֻנּוּגָא דְּשַׁבְּתָא וְזַמְנֵי וּמוֹעֲדֵי, אֵלִין אַרְבַּע דְּקִיּוּמֵי תַּחוּת הָאֵי חֵינוּתָא, קִיּוּמָא לְקַבֵּל הָהוּא נְהַר דִּינּוּר, וְלֹא שְׂבָקֵי לְאַתּוּקְדָא בֵּיה, לְכֹל אֵינוֹן דְּמַתְעַנְגֵי עֻנּוּגֵיהוּ בְּדָקָא יָאוּת.

629 תַּחוּת אֵלִין אַרְבַּע, אֵית מַמְנָן אַחֲרֵינִין, דְּקִיּוּמֵי לָבַר, דְּאַשְׁתַּמּוּדַעָאן מַסְטָרָא דְּהִיכְלָא דָא וּמַכְרִזֵי לְכֹלֹא אֵינוֹן דִּינִין, וְכֹל אֵינוֹן גְּזֵרִין דְּאַתְגָּזְרוּ בְּהָאֵי הִיכְלָא.

630 כֹּלֹא אַתְדֵּן הֶכָא, בַּר תַּלְת מְלִין, דְּלֹא אַתִּיחֵיב רְשׁוּ הֶכָא בְּהִיכְלָא דָא דְּאַקְרִי זְכוּתָא. וְאֵלִין אֵינוֹן: בְּנֵי, חַיִּי, וּמְזוּגֵי. דְּהָא אֵלִין תַּלְתָא, לֹא קִיּוּמֵי הֶכָא, בְּגִין דְּהָא בְּמַזְלָא תְלִין. דְּהָא הָהוּא נְהַר דִּינּוּר דְּנִגְדִּיד וְנַפְיָק, תַּמָּן תְּלִין חַיִּין דְּלַעֲיִלָא, וְתַמָּן תְּלִין מְזוּגֵי, וְתַמָּן תְּלִין בְּנֵי, דְּהָא אֵלִין תַּלְתָא מִתַּמָּן נַפְקִי, וְנִגְדִּי וְאַתְמַשְׁכָּאן לְתַתָּא. וּבְגִין כֵּךְ, כֹּלֹא קִיּוּמָא בְּהִיכְלָא דָא, בַּר הַנִּי תַּלְתָא.

631 בַּר נֶשׁ כִּד אִיהוּ בְּבֵי מַרְעִיָה, הֶכָא אַתְדֵּן, וְכֹל שְׂאָר דִּינִין דְּעֻלְמָא. וְאִי תִימָא, בַּר נֶשׁ בְּבֵי מַרְעִיָה, אֵי אַתְדֵּן לַחַיִּים וְהַבִּין לִיה. לֹא דְחִינִין תְּלִין הֶכָא, אֶלֹא כִּד אַתְדֵּן הֶכָא לַחַיִּים, כִּדִּין נִגְדִּין חַיִּים מַלְעִילָא, וְהַבִּי לִיה. זְכָאָה חוּלְקִיהוֹן דְּצַדִּיקָא דִּירְעֵי אַרְחוּי דְּאוּרִיּוּתָא, וְזָכָאן בְּה לַחֵי עֻלְמָא, עֲלִיּוּהוּ כְּתִיב וְעַמֶּךָ כּוֹלֵם צַדִּיקִים לְעוֹלָם יִרְשׁוּ אֶרֶץ.

632. The fifth chamber is for illuminating the lower beings. It shines in the secret of the Faith. There is an opening to this chamber, and a chief in charge over it, called 'Sanegoryah'. The chief stands at the gate to argue in favor (Heb. sanegor), NAMELY, TO GIVE GOOD RECOMMENDATION ON YISRAEL, before their Master, so the Other Side will not have sway over them.

633. There is a spirit in this chamber, consisting of four, for this spirit comprises four colors: white, black, green and red, CHESED, GVURAH, TIFERET AND MALCHUT. This spirit, which consists of them all, is called 'Suriyah', a general of all the lower armies beneath him and appointed by him.

634. This is the spirit who opens and closes, for all the higher keys were given into his hand. All the lower armies are included and stand beneath him, sustained by him. This spirit knows all the secrets of his Master, for they were all handed to him.

635. This spirit is called 'Love', and for that reason the chamber is called 'the chamber of love'. For here the mystery of mysteries were stored for whoever should conceive it. This is the secret of the verse, "there will I give you my love" (Shir Hashirim 7:13).

636. This spirit is in charge of the keeping above, called "He who keeps Yisrael" (Tehilim 121:3), "who keeps covenant" (Devarim 7:9). Here are kept all the supernal treasures, and the stores of his Master are there stored. From here start all the paths and ways to those below, to awaken in them the spirit of love.

637. The four said colors were included within one another. Whenever they wish to be included, they strike each other, and one holy living creature emerges, called 'splendor' (Heb. zohar). Of this living creature it is written, "This is the living creature that I saw...by the river K'var" (Yechezkel 10:20).

632 הֵיכָלָא חֲמִישָׁא, הֵיכָלָא דָּא קִימָא לְאַנְהָרָא לְאַלִין תַּתָּאי. וְהָאִי אִיהוּ הֵיכָלָא דְקִימָא לְאַנְהָרָא בְרָזָא דְמַהִימְנוּתָא. פִּתְחָא חֲדָא קִימָא בְּהָאִי הֵיכָלָא, וְחֲדָא מִמֶּנָּא עָלֵיהּ, וְהוּא מִמֶּנָּא אֶקְרִי סְנִיגוּרִיָּהּ. הָאִי מִמֶּנָּא קִימָא עַל פִּתְחָא דָּא, בְּגִין לְמִילָף סְנִיגוּרָא דְלִהוּן, קָמִיה דְמֵאֲרִיהוּן. וְלֹא יִשְׁלוּט עָלֵיהּ סֵטְרָא אַחֲרָא.

633 בְּהֵיכָלָא דָּא, קִימָא חֲדָא רוּחָא, דְכָלִיל בְּאַרְבַּע, דְּהָא רוּחָא דָּא כָלִיל בְּאַרְבַּע גּוּוּנִין, חוּר וְאוֹכֶם יָרוֹק וְסוּמָק. וְהָאִי אִיהוּ רוּחָא דְקִימָא כָלִיל בְּכָלָא, וְאֶקְרִי סוּרִיָּהּ, רַב עַל כָּל אִינוּן חַיִּילִין תַּתָּאִין. וְכִלְהוּ קִימִין תַּחוּתֶיהּ, וּמִמֶּנָּן תַּחוּת יְרִיָּהּ.

634 הָאִי רוּחָא, דְסָגִיר וּפִתַח. כָּל מִפְתָּחָן עֲלָאִין כִּלְהוּ אֶתְמַסְרֵן בִּירִיָּהּ. כָּל חַיִּילִין תַּתָּאִין, כִּלְהוּ אֶתְכָלִילִין וְקִימֵן תַּחוּתֶיהּ, וּמִנִּיה אֶתְזִנוּ הָאִי קִימָא בְּכָל רִזִּין דְמֵאֲרִיָּהּ, כָּל גְּזִיזִין עֲלָאִין כִּלְהוּ אֶתְמַסְרֵן בִּירִיָּהּ.

635 הָאִי רוּחָא אֶקְרִי אֱהֶבָה. וּבג"ד, אֶקְרִי הֵיכָל דָּא, הֵיכָל אֱהֶבָה. בְּגִין דְּהֵכָא אֶתְגְּזִיזוּ כָּל רִזָּא דְרִזִּין, לְמֵאן דְאַצְטְרִיךְ לְאַתְדַּבְּקָא בֵּיהּ. וְהֵכָא הוּא רִזָּא דְכְּתִיב, שֵׁם אֲתֵן אֶת דּוּדֵי לֶךְ.

636 רוּחָא דָּא, אִיהוּ נָטִיר כָּל נָטִירוֹ דְלַעִילָא, וְדָא אֶקְרִי שׁוּמֵר יִשְׂרָאֵל. שׁוּמֵר הַבְּרִית. בְּגִין דְּהֵכָא אִיהוּ נָטִירוֹ דְכָל גְּזִיזִין עֲלָאִין, וְעַל דָּא גְּזִיזִין דְמֵאֲרִיָּהּ גְּזִיזִין בֵּיהּ. מֵהָאִי נִמְקִי שְׂבִילִין וְאַרְחִין לְאִינוּן דְלִתְתָּא, בְּגִין לְאַתְעֵרָא בְּהוּ רוּחָא דְרַחֲמִינוּתָא.

637 אִלִין ד' גּוּוּנִין דְבֵּיהּ, אֶתְכָלִילִין דָּא בְּדָא. וְכֵד בְּעָאן לְאַכְלָלָא, בְּטַש דָּא בְּדָא, וְנִפְק מִכִּלְהוּ חֲדָא חִינוּתָא קְדִישָׁא, דְאֶקְרִי זֹהַר. וְהָאִי חִינוּתָא עַל דָּא כְּתִיב, הִיא הַחַיָּה אֲשֶׁר רָאִיתִי עַל נָהָר כְּבָר.

638. From this chamber come out all the holy spirits, sustained by the existence of the supernal kissing. For from these kisses an air of a spirit issues that sustains the life of all the high souls given to men. This is the secret of the verse, "but by every word that proceeds out of the mouth of Hashem does man live" (Devarim 8:3). In this chamber you may find all the souls and spirits destined to descend to men since the world was created. Therefore, this chamber holds all the souls born of that river which is drawn and issuing, YESOD OF ZEIR ANPIN, and therefore is never empty.

639. Since the destruction of the Temple no other souls came in here. And when there will be no more, NAMELY, ALL THE SOULS IN THIS CHAMBER WILL GO DOWN TO BE CLOTHED IN MEN, this chamber will be empty, and it will be visited from above, and King Messiah will come. Then the chamber above will be aroused - MALCHUT - and the chamber below, SO HIS KINGDOM WILL BE REVEALED IN THIS WORLD.

640. It is written of the secret of this chamber, "your two breasts are like two fawns..." (Shir Hashirim 4:5). For in this chamber there is the spirit we mentioned, LOVE, and that living creature, SPLENDOR, AND THEIR JOINING TOGETHER issued two lights, included in one another, and united together, to be called, 'El Shadai'. The two lights are called 'Shadai', and together with El of the chamber below called Zechut El, they join each other and intermingle to be called 'El Shadai', for they issued from the two breasts (Heb. shadayim).

641. The name 'El' is of the right. It takes from this place all the compassion there that nourish the chamber below called 'merit', named after the spirit in it, as we said. The name 'Shadai' suckles all the lower beings and all the chambers, and those standing outside on this side, called 'the pegs of the Tabernacle', as we explained. It is therefore called 'Shadai', for giving plenty of food to the lower beings, that it receives from the right.

638 מְהִיכֵלָא דָא, נִמְקִין כָּל רוּחִין קְדִישִׁין דְּקִיּוּמִין בְּקִיּוּמָא דְנִשְׁיָקִין עֲלָאִין. דְּהָא מְאִינוּן נִשְׁיָקִין, נִמְקָא אֲוִירָא דְרוּחָא, לְקִיּוּמָא דְנִפְשָׁא לְכָל אִינוּן נִשְׁמָתִין עֲלָאִין, דְּאִתְיִיהִיבוּ בְּבִנֵי נָשָׂא. וְרָזָא הָהוּא דְכְּתִיב, כִּי עַל כָּל מוֹצֵא פִי יְיָ יִחְיֶה הָאָדָם. בְּגִין דְּבִהָאִי הִיכֵלָא קִיּוּמִין כָּל נִשְׁמָתִין, וְכָל רוּחִין, דְּזִמְיִנִין לְנִחְתָּא בְּבִנֵי נָשָׂא, מִיּוּמָא דְאַתְבָּרִי עֲלֵמָא. וְעַל דָּא, הִיכֵלָא דָא נִקְטָא, כָּל אִינוּן נִשְׁמָתִין דְנִמְקִין מִדְּהוּא נְהַר דְנִגִּיד וְנִמְקִי. וּבְגִין דָּא, הִיכֵלָא דָא לֹא קִיּוּמָא לְעֲלֵמָא בְּרִיקְנִיָּא.

639 וּמִיּוּמָא דְאַתְחַרְבּ בִּי מְקַדְשָׁא, לֹא עָאִלוּ הָכָא נִשְׁמָתִין אַחֲרָנִין. וְכֵד יִסְתֵּימוּן אֱלִין, הִיכֵלָא קִיּוּמָא בְּרִיקְנִיָּא, וְיִתְפַּקֵּד מְלַעִילָא, וְכֵדִין יִיתִי מַלְכָּא מְשִׁיחָא. וְאַתְעַר הִיכֵלָא דָא לְעִילָא, וְיִתְעַר הִיכֵלָא לְתַתָּא.

640 וּבְרָזָא דְהִיכֵלָא דָא כְּתִיב, שְׁנֵי שְׁדִין כְּשְׁנֵי עֶפְרַיִם וְגו'. בְּגִין דְּבִהִיכֵלָא דָא הָהוּא רוּחָא דְקֶאֱמָרֵן, וְהָהוּא חִיּוּתָא, אִפִּיק תְּרִין נְהוּרִין כְּלִילִין דָּא בְּדָא, מִתְקַשְּׁרֵן דָּא בְּדָא, וְאֶקְרוּן א"ל שְׁד"י. אֱלִין אֶקְרוּן שְׁד"י, וְא"ל דְּלִתְתָּא, מִתְחַבְּרֵן דָּא בְּדָא, וְאַעִיל דָּא בְּדָא, וְאֶקְרִי א"ל שְׁד"י. בְּגִין דְנִמְקֵן מְכֻלָּא דְאֱלִין שְׁדִים.

641 וְהָאִי א"ל דְּאִיהוּ מְסֻטְרָא דִּימִינָא, נְטִיל מֵאֲתַר דָּא, כָּל אִינוּן רַחֲמִין, דְּקִיּוּמִי לְאַתְזָנָא הָהוּא הִיכֵלָא דְלִתְתָּא, דְּאֶקְרִי זְכוּת"א, עַל שְׂמָא דְהָאִי רוּחָא דְבִיָּה דְקֶאֱמָרֵן. הָאִי שְׁדִי, יִנִּיק לְכָל אִינוּן תַּתְּאִין, וְלְכָל אִינוּן הִיכְלִין, וְלְכָל אִינוּן דְּלִבְר, דְּקִיּוּמִי מְסֻטְרָא דָא, דְּאֶקְרוּן יְתְרוֹת הַמִּשְׁכָּן, כְּמָה דְּאֻקִּימָנָא. וְעַל דָּא אֶקְרִי שְׁדִי, בְּגִין דְּמִסְפָּקָא מְזוּנָא לְכֻלָּהוּ תַתְּאִין, כְּמָה דְּאִיהוּ מְקַבֵּלָא, מְסֻטְרָא דִּימִינָא.

642. From here come out the lights called, "the bright blade of a revolving sword" (Beresheet 3:24), for they revolve and turn into several colors. We already explained that they are those aroused to accomplish a mission above. And in this world they are of the left. When this spirit expands, it strikes and emits lights on all sides, RIGHT AND LEFT, like breasts pouring milk on all sides. So from this spirit lights come out on every side, and issue another living creature in charge over those called 'the bright blade of a revolving sword'. This is called (A FEW LINES ARE MISSING).

643. (THE BEGINNING IS MISSING) he is in charge over the world. When there is hunger, and the world is sentenced to it, this living creature is appointed over the world. It issues a spirit of nourishment to the faithful, so they will not starve on account of the Other Side. While hunger has sway over the world, two spirits of defilement issue from that side, called "destruction and famine." This is the secret of the verse, "At destruction and famine you shall laugh" (Iyov 5:22). They abide in the world and denounce men. The one who sends them hunger and they die IS DESTRUCTION. When the other, FAMINE, has sway, people eat but are never satisfied, WHICH IS FAMINE because an evil spirit rules over the world.

644. This is the living creature, which produced the spark coming out of the two glittering sparks, that revolve and turn into several colors, SOMETIMES FEMALE, SOMETIMES MALE. This spark is called 'Seraphim'. It grasps and inflames them.

645. In this chamber there are two officers, lights standing upon thousands and tens of thousands called 'vines', and thousands and tens of thousands called 'pomegranates'. They all exist through love, and bring love between Yisrael below, and the Holy One, blessed be He, above. They all arouse love and endure through love. When love is awakened from below upward, and from above downward, the chamber is filled with goodness, and charity, and mercy, and the love below and the love above join each other. BET-HEI BELOW ARE ATTACHED TO ALEPH-HEI ABOVE. (ALEPH-HEI-BET-HEI = AHAVEH, LIT. 'LOVE')

642 מֵהֵכָּא, נִפְקוּ אֵינֹנִן נְהוּרִין, דְּאֶקְרוּן לֵהֵט הַחֶרֶב הַמִּתְהַפֶּכֶת. בְּגִין דְּמִתְהַפֶּכָּא לְכַמָּה גּוּוֹנִין, וְהָא אֻקְיָמָנָא, דְּאֵלִין מִתְעָרִי דִּינָא בְּשִׁלּוּחוֹתָא דְלַעִילָא, וְאֵינֹנִן בְּעֵלְמָא מְסֻטְר שְׂמָאֲלָא, בְּד אֲתַפְּשֵׁט רוּחָא דָּא, וּבִטֵּשׁ לְאַפְקָא נְהוּרִין לְכָל סְטְרִין, בְּאֵינֹנִן שְׂדִים דְּרָמָן חֲלָבָא לְכָל סְטְר, הֵכִי נָמִי מֵהָאִי רוּחָא, נִפְקִי לְכָל סְטְר, וְאִפִּיקוּ חֵד חִיּוֹתָא אַחֲרָא, דִּי מִמְנָא עַל אֵלִין, דְּאֶקְרִי לֵהֵט הַחֶרֶב הַמִּתְהַפֶּכֶת. וְדָא אֶקְרִי.

643 וְהָהוּא וְהָאִי דְּמִמְנָא עַל עֵלְמָא. בְּזִמְנָא דִּי מִמְנָא כְּפָנָא עַל עֵלְמָא וְאֲתֵדֵן בִּיה, כְּדִין הָאִי חִיּוֹתָא אֲתַפְּקָא עַל עֵלְמָא, וְאִפִּיק רוּחָא דְּמִזְוֹנָא, לְכָל אֵינֹנִן בְּנֵי מַהִימְנוּתָא, דְּלֹא יָמוּתוּן בְּכְפָנָא, וְסַעֲד לְבִיּוּהוּ. בְּגִין דְּהָא מְסֻטְרָא אַחֲרָא, בְּד שְׁלֵטָא כְּפָנָא בְּעֵלְמָא, נִפְקִי מֵהָאִי סְטְרָא תְּרִין רוּחִין מְסֻטְרִין, וְאֶקְרוּן שׁוּד וּכְפָן. וְדָא אִיהוּ רָזָא, לְשׁוּד וּלְכְפָן תְּשַׁחֵק. בְּגִין דְּאֵלִין קִיּוּמִין בְּעֵלְמָא, וְעַבְדִּין לֹון לְבָנִי נִשָּׂא קְטְרוּגָא. חֵד, הָהוּא דְּקָא מְשַׁדֵּר לְהוּ כְּפָנָא, וּמִיּוֹתֵי. וְחֵד, דְּקָא אֲכָלִי בְּנֵי נִשָּׂא וְלֹא שְׁבַעִין, בְּגִין דְּהָא רוּחָא בִּישָׂא שְׁלֵטָא בְּעֵלְמָא.

644 חִיּוֹתָא דָּא, אִפִּיק חֵד נִיצוּצָא, דְּקָא נִפְקִי מִנְצִיצוֹ דְּתְרִין נִיצוּצִין דְּאִמְרָן, דְּאֵינֹנִן מִתְהַפֶּכָּאן לְכַמָּה גּוּוֹנִין. וְהָאִי נִיצוּצָא אֶקְרִי שְׂרָפִים, וְהָאִי אַחִיד בְּהוּן, וְלֵהִיט לֹון.

645 בְּהִיכְלָא דָּא אֵית תְּרִין מַמְנָן, נְהוּרִין דְּקִיּוּמִין עַל אֶלְף וּרְבּוּא רַבְבִּין דְּאֶקְרוּן גִּפְנִים, וְאֶלְף, וּרְבּוּא רַבְבִּין דְּאֶקְרוּן רְמוּנִים, וְכֻלְהוּ קִיּוּמִין בְּחִבּוּבוֹתָא, וְאֵלִין אֵינֹנִן דְּאֵעֲלִי רַחֲמֵימוֹתָא בֵּין יִשְׂרָאֵל לְתַתָּא, וְקוּדְשָׁא בְּרִיךְ הוּא לַעִילָא. וְכֻלְהוּ מִתְעָרִי רַחֲמֵימוֹתָא, וְקִיּוּמִין בְּרַחֲמֵימוֹ. וְכֵד אֲתַעַר רַחֲמֵימוֹ מִתַּתָּא לַעִילָא, וּמַעִילָא לְתַתָּא, כְּדִין אֲתַמְלִיא הִיכְלָא, דָּא, מְכַמָּה טְבִין, מְכַמָּה חֲסֵדִין, מְכַמָּה רַחֲמִין וְכֵדִין רַחֲמֵימוֹ לְתַתָּא, גּוּ רַחֲמֵימוֹ עֲלָהָא, אֲתַדְּבֵק דָּא בְּדָא.

646. From here come out two chiefs, called 'love' after the chamber. Their duty is to watch over those who proclaim the unison of the Master with love, sacrifice their lives with love, and ascend to testify above. All those who do an act of kindness in the world, these acts go up and enter this chamber to be adorned, then go further up to be adorned by the supernal love. Concerning this the verse says, "For Your kindness (Heb. Chesed) is great above the heavens" (Tehilim 108:5). Of this chamber it is written, "Many waters cannot quench love, nor can the floods drown it..." (Shir Hashirim 8:7).

646 מֵהֶכָּא נִפְקִי תְּרִין מַמְנֵן, וְאַקְרוֹן אֶהְבָּה, עַל שְׁמָא דְּהֵיכְלָא. וְאַלִּין קִיּוּמִין לְאַשְׁגָּחָא עַל כָּל אִינוּן דְּמִיחָדֵי יְחוּדָא דְּמֵאֲרִיִּהוֹן בְּרַחֲמִימוֹ, וּמִסְרֵי נַפְשֵׁיהוּ עָלֶיהָ בְּרַחֲמִימוֹ, וְסֻלְקֵי וְאַסְהִירוֹ לְעִילָא וְכָל אִינוּן דְּעִבְדֵי חֶסֶד בְּעֵלְמָא, אִינוּן חֲסֵדִין סֻלְקִין וְעֵאלִין גּוֹ הָאִי הֵיכְלָא, וּמִתְעַטְרֵי תַּמָּן, וְסֻלְקֵי לְאַתְעֵטְרָא גּוֹ אֶהְבָּה עֲלָאָה. וְעַל דָּא כְּתִיב, כִּי גְדוֹל מַעַל שָׁמַיִם חֲסֵדְךָ. בְּהֵיכְלָא דָּא כְּתִיב, מִיָּם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאֶהְבָּה וְנִהְרֹת לֹא יִשְׁטַמּוּהָ וְגוֹ'.

51. The chamber of desire - Tiferet

Rabbi Shimon tells us about the sixth chamber, the chamber of desire that is called: "word that proceeds out of the mouth of Hashem." Here all the wishes and petitions in the world are granted. This is the chamber where Moses was taken after death. We learn of the spirit in charge of this chamber who is named Raziel, and we learn of the roles of Michael, Gabriel, Raphael and Uriel, who are instrumental in defence, in healing, in bringing medicine and in carrying messages. Rabbi Shimon talks about water, fire, air and dust that are Chesed, Gvurah, Tiferet and Malchut. He tells us that Rabbi Akiva reached this chamber and died with complete love; he was not judged, because he drew the light of Wisdom from below upward, rather than from above downward. We learn about the ten martyrs, whose souls rose up to God but whose bodies were delivered to the Other Side. Rabbi Shimon comes to the conclusion that holiness is joy and that the Other Side is sadness. He talks about how all the lower chambers are included in this chamber, standing on pillars. The officers in charge of these chambers look after the marriage of males and females, all births, the speech of children who study the Torah, the declarations of judgment, and the gladdening of the world. We read about the supernal kisses that unite the lower and higher grades, and of what happened when Jacob reached this chamber. We hear of how Abraham and Isaac comprised Love and Judgment together, and how there is no justice without merit. This explains how the Sanhedrin began to develop the criminal laws. Then we are told about the prophets, and how the seers get their visions and dreams from the chambers of Brightness and Splendor. There is a description of the sixth chamber of the Other Side, where all the wicked pleasures are found. Rabbi Shimon says that there are things the body delights in, and things the soul delights in. He tells us that all the souls of the chambers below the sixth chamber are included in the sixth chamber, and there are two names that include all the other names - they are Yud Hei Vav Hei Elohim and Yud Hei Vav Hei Tzevaot. The first name is of Jacob, and the second of Joseph. These are the secret of the first temple and the second temple.

647. The sixth chamber is called 'the chamber of desire'. This is the desire called, "word that proceeds out of the mouth of Hashem" (Devarim 8:3). It is the joy of everything joined. And here is the desire of all desires, according to the secret of the verse, "Your lips are like a thread of scarlet" (Shir Hashirim 4:3). It is the desire of all the souls coming out of the mouth of Hashem.

647 הֵיכְלָא שְׁתִּיתָאָה. דָּא הוּא הֵיכְלָא דְּאַקְרִי הֵיכְלָא דְּרִצּוֹן, דְּאִיהוּ רַעּוּא, דְּאַקְרִי מוּצָא פִּי יוֹ', חֲדוּה דְּאַתְדַּבְּקוּתָא דְּכָלָא. וְהֶכָּא אִיהוּ רַעּוּא דְּרַעּוּיִן, בְּרָזָא דְּכְתִיב, כַּחוּט הַשָּׁנִי שְׁמֹתוֹתֶיךָ. רַעּוּא דְּכָל נִשְׁמָתִין, דִּנְפְקֵי מֵהוּא מוּצָא פִּי יוֹ'.

648. This chamber is the chamber of desire, where all the wishes and petitions in the world are granted. For it is the desire of all the desires, where they are kissing, according to the secret of the verse, "and Jacob kissed Rachel" (Beresheet 29:11). Then, when they kiss each other, it is time of favor, because then wholeness is found, and all faces illuminate. Whenever prayers rise, it is a time of goodwill. Therefore it is written, "But as for me, let my prayer be to You, O Hashem, in an acceptable time" (Tehilim 69:14), which refers to their joining each other.

648 הָאִי הֵיכְלָא, הֵיכְלָא דְּרַעּוּא. דְּקִיּוּמִין הֶכָּא כָּל שְׁאֲלָתִין, וְכָל בְּעוּתִין דְּעֵלְמָא. בְּגִין דְּרַעּוּא דְּכָל רַעּוּיִן, כִּד נִשְׁקִין אֶשְׁתַּכְּחוּ, בְּרָזָא דְּכְתִיב, וַיִּשָּׁק יַעֲקֹב לְרָחֵל. וּכְדִין כִּד נִשְׁקֵי דָּא לָדָא, כִּדִּין אַקְרִי עַת רִצּוֹן. בְּגִין דְּהָא כִּדִּין שְׁלִימוֹ אֶשְׁתַּכְּחַ, וְכָל אֲנָפִין נִהְרִין. וְכִד צְלוּתִין סֻלְקִין, כִּדִּין אִיהוּ עַת רִצּוֹן לְאַשְׁתַּכְּחָא, וְעַד כְּתִיב וְאֲנִי תַּמְלִיתִי לְךָ יְיָ עַת רִצּוֹן. דְּאִיהוּ חֲבוּרָא דָּא עִם דָּא.

649. There are six entrances to this chamber, four entrances to the four directions of the world, CHESED, GVURAH, TIFERET AND MALCHUT, one above and one below, NETZACH AND HOD. There is one spirit in charge over the entrances, greater than all the chieftains of the entrances, named Raziel. He is appointed to be in charge over the supernal secrets, that talk mouth to mouth, and kiss each other in loving love.

650. These secrets are not meant to be revealed, but when the gates are opened, all the chambers know, and all the spirits and legions, that the gates of desire were opened. Through these gates no one enters, save the desire of the prayers, the desires of the praises, the desires of the holy high souls.

651. This is the chamber of Moses. To this chamber Moses was gathered in love, and with kisses, NAMELY, HE DIED BY THE KISS OF DEATH. In this chamber, "Moses speaks and the Elohim answers him by a voice" (Shemot 19:19).

652. When THE KISSERS are joined in kissing each other, it is written, "Let him kiss me with the kisses of his mouth..." (Shir Hashirim 1:1). There are no kisses of joy and love, save when they cling to each other, mouth to mouth, spirit to spirit, and saturate each other with pleasure and joy from the supernal illumination.

653. Come and see: "Moses speaks" REFERS TO ZEIR ANPIN, as it is written, "Behold, you are fair, my love" (ibid. 15), and "your lips are a thread of scarlet" (Shir Hashirim 4:3). THESE ARE THE WORDS OF ZEIR ANPIN TO THE SHECHINAH. "And the Elohim answers him by a voice": THIS IS THE SHECHINAH TALKING TO ZEIR ANPIN, as it is written, "behold, you are fair, my beloved yea, pleasant" (Shir Hashirim 1:16), and, "His lips like lilies, dropping flowing myrrh" (Shir Hashirim 5:13). THESE ARE THE WORDS OF THE SHECHINAH TO ZEIR ANPIN.

654. To the spirit, RAZIEL, were given all the secrets of the high souls, who awaken the need of love above and below together, NAMELY, MALE AND FEMALE, WHEN THEY RAISE MAYIN NUKVIN (FEMALE WATERS). These are the supernal souls, such as Rabbi Akiva and his companions, THE TEN MARTYRS, who did not bathe in the river of fire, like the rest of the souls who pass through it to bathe. THEY DID NOT NEED IT BECAUSE OF THEIR GREAT HOLINESS. We already explained that.

649 בְּהִיכָלָא דַּא קַיִּימָן שֵׁית פִּתְחִין, ד' פִּתְחִין לְד' סֹטְרִין דְּעֵלְמָא, וְחָד לְעֵילָא, וְחָד לְתַתָּא. בְּאַלִּין פִּתְחִין אֲתַמְנָא חַד רוּחָא, דְּאִיהוּ רַב עַל כְּלָהוּ דִּי מִמֶּנּוּ בְּכָל אֲלִין פִּתְחִין, וְרִזְיָא לְשִׁמְיָה. וְהָאִי אֲתַמְנָא וְאֲתַפְקֵד בְּכָל אֲיִנוֹן רִזִּין עֲלָאִין, דְּפֻמָּא לְפֻמָּא מִמְלָלִין, דְּנִשְׁקִין דָּא דְּלֹא בִּרְחִימוֹ דְּרְחִימוֹתָא.

650 רִזִּין אֲלִין לֹא קַיִּימָן לְגַלְיָא, אֲבָל כִּד תִּרְעִין אֲתַפְתְּחוּ, כִּדִּין יִרְעִין כְּלָהוּ הִיכְלִין, וְכָל אֲיִנוֹן רוּחִין, וְכָל אֲיִנוֹן מִשְׁרִיין, דְּהָא תִּרְעִי דִּרְצוֹן אֲתַפְתְּחוּ. וְלֹא עֲאֲלִין בְּאַלִּין תִּרְעִין, אֲלֹא רְעוּי דְּצִלוֹתִין, רְעוּי דְּשִׁבְחָא, רְעוּי דְּנִשְׁמָתִין קְדִישִׁין עֲלָאִין.

651 הָאִי אִיהוּ הִיכָלָא דְּמֹשֶׁה, בְּהָאִי הִיכָלָא אֲתַכְנִישׁ מֹשֶׁה בִּרְחִימוֹ, וְנִשְׁקִי נִשְׁקִין. בְּהָאִי הִיכָלָא, מֹשֶׁה יִדְבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל.

642 כִּד אֲתַדְּבִקוּ נִשְׁקִין בְּנִשְׁקִין, דָּא עִם דָּא, וְעַל דָּא כְּתִיב, יִשְׁקֵנִי מִנִּשְׁקוֹת פִּיהוּ וְגו'. לִית נִשְׁקִין דְּחִדּוּה וְרְחִימוֹתָא אֲלֹא כִּד מִתְּדַבֵּק דָּא בְּדָא, פֻּמָּא בְּפֻמָּא, רוּחָא בְּרוּחָא, דְּכִדִּין רוּאֵן דָּא עִם דָּא, בְּתַפְנוּקִין דְּכָלָא, וּבְחִדּוּה, מְנַהִירוֹ עֲלָאָה.

653 תָּא חֲזִי, מֹשֶׁה יִדְבֵּר, דְּכְתִיב הִנֵּן יָפָה רְעִיתִי, וְכְתִיב כְּחוֹט הַשָּׁנִי שְׁפֹתוֹתֶיךָ. וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל, דְּכְתִיב הִנֵּן יָפָה דוֹדִי אֵף נָעִים, וְכְתִיב שְׁפֹתוֹתַי שׁוֹשָׁנִים נוֹטְפוֹת מֹר עוֹבֵר.

654 הָאִי רוּחָא, אֲתַמְסְרוּ בִּידֵיהּ, כָּל רִזִּין דְּאֲיִנוֹן נִשְׁמָתִין עֲלָאִין, דְּמִתְעִיר תִּיאוּבָתָא דִּרְחִימוֹ דְּלְעִילָא וְתַתָּא בְּחָדָא. אֲיִנוֹן נִשְׁמָתִין עֲלָאִין, כְּגוֹן רַבִּי עֲקִיבָא וְחִבְרוּי, דְּאֲלִין לֹא אֲתַקְרִיבוּ לְאַסְתַּחָּאָה בְּנֶהַר דִּינוּר, כְּמָה דְּשָׂאֵר נִשְׁמָתִין אֲסַתְחִיין תַּמָּן וְעִבְרוּ בֵּיהּ, וְהָא אֻקְיַמְנָא.

655. The spirit RAZIEL let out twelve lights, that exist by the secret under that spirit. There are four high lights to the four directions, ruling over the four winds. To the south stands one supernal light, the right of the whole world, from which Yisrael begin to be united by the secret of the Faith. This is Michael, minister over the force of the supernal lights descending from the south, CHESED, where the light is strong.

656. Michael, the light of the right, is the great guardian, THE CARETAKER, of Yisrael. When the Other Side accuses and prosecutes Yisrael, Michael stands against him as counsel for the defense, AN ADVOCATE IN FAVOR of Yisrael, and they are saved from prosecution of the chief enemy of Yisrael.

657. Except at the time of the destruction of Jerusalem, when the sins multiplied, and Michael could not overcome the Other Side, because his pleadings were broken. Then, "He has drawn back His right hand from before the enemy" (Eichah 2:3).

658. To the north stands another light, whose duty is to nullify sentences of the fourth chamber. It gives THE NULLIFICATION to the chief in charge over the gate, where stand other chieftains of the side of defilement, waiting to take the sentence from the chief. Sometimes, the light of the north side executes the judgment ITSELF, and it is not given to the Other Side. For all the judgments executed by it ITSELF, can be mended, and the Holy One, blessed be He does kindness in such places, THOUGH THEY ARE OF THE LEFT.

659. HE EXPLAINS: Gabriel is the light of the north, and wherever he strikes there is Chesed, for Gabriel consists of two sides, and comprises both GVURAH AND CHESED. He therefore strikes, but with a healing effect. On this side there is the secret of the verse, "as a man chastens his son, so Hashem your Elohim chastens you" (Devarim 8:5). These are sufferings of love, including this and that side, GVURAH AND CHESED.

655 רוחא דא, אפיק תריסר נהורין, וכלהו קיימי ברזא תחחות האי רוחא. בארבע סטרין דעלמא, קיימין ד' נהורין עלאין, השלטין לארבע סטרין. בסטרא דדרום, קיימא חד נהורא עלאה ימינא דכל עלמא, דהא מניה שראן ישראל לאתאחדא ברזא דמהימנותא, ואיהו מיכאל, רב חילא דנהורא עלאה, דנחתא מסטרא דדרום, דתמן נהורא קיימא בתוקפיה.

656 האי מיכאל, נהורא ימינא, אפטרופוסא רבא דישראל. בגין, דכד סטרא אחרא קיימא לאסטאה עליהו דישראל, כדין מיכאל טען עמיה, ואתעביד סניגוריא עליהו דישראל, ואשתזבן מההוא קטיגוריא דמארי בעלי דבבו ישראל.

657 בר בזמנא דאיחרב ירושלם, דהא כדן אתגברו חובין ומיכאל לא יכול בהדיה דסטרא אחרא, דטענתיה דמיכאל תבירא עליהו דישראל, וכדן השיב אחור ימינו מפני אויב.

658 בסטרא דצפון, קיימא נהורא אחרא, דהא איהו קיימא לבטלא דינא מבי היכלא רביעאה. ויהב לממנא דפתחא דבההוא פתחא קיימא ממנן אחרן דאינון דבסטר מסאבא, מחכאן לההוא ממנא ונטלי דינא. ולזמנן דהאי נהורא דבסטרא דצפון, איהו עביד דינא, ולא יתמסר בידי דסטרא אחרא. בגין דכל דינן דאתעבידו ביה, אית לון אסוותא. וקודשא בריך הוא עביד חסד באינון אתרי.

659 גבריא"ל איהו האי נהורא דבסטרא דצפון, ובכל אתר דאיהו מחי, שרי ביה חסד. בגין דגבריא"ל בתרין סטרין, כליל בתרווייהו, ועל דא, מחיא ואסוותא ביה. בסטרא דא קיימא רזא דכתיב, כי כאשר יסר איש את בנו יי' אלהיו מיסר. ואלין יסורין דרחימותא, דכלילן בסטרא דא ובסטרא דא.

660. To the east side there is another light, found in all that pertains to healing. It presents before the Holy One, blessed be He all those who were forgotten in their beds of sickness, AND NOT HEALED IN TIME, in order to bring nearer the time and end of their illness, for they were perfected in their Faith, MEANING THAT THE SICKNESSES KEEP THE TIME ALLOTTED TO THEM BY FAITH, AND DO NOT WANT TO LEAVE EARLIER. AND IT ASKS THEM TO LEAVE BEFORE THEIR TIME IS DUE. The light goes about the world every day to perfect the medicine at the command of its Master. This light is named Raphael. IT IS HIM, though we stated that RAPHAEL is of the west side, and grasps this and that side, the side of Michael and the side of Gabriel, BEING OF THE CENTRAL COLUMN, TIFERET, COMPRISING THE TWO COLUMNS, RIGHT AND LEFT, WHICH ARE MICHAEL AND GABRIEL.

661. This is the chieftain whose charge it is, when a man is sentenced to remain alive, in the fourth chamber, to hasten the medicine. This medicine comes through distress, FOR UNLESS HE WERE ILL, HE WOULD NOT HAVE NEEDED MEDICINE, and since it comes out of the two sides, CHESED AND JUDGMENT. This distress, THE ILLNESS, comes out of the left, and the medicine of the right side. Therefore the sick, when healing is sent to him, it comes out of great distress.

662. So it is on the west side, THAT THE MEDICINE COMES ALSO FROM THE WEST SIDE, BECAUSE THE WEST IS MALCHUT INCLUDING ALL THE LIGHTS OF THE THREE COLUMNS, AS WAS SAID. Though we said that Raphael is of the east side, and we stated that he is ALSO of the west, NEVERTHELESS healing and life come only from the east side, but, thence life is drawn downward TOWARDS MALCHUT, WHICH IS THE WEST SIDE.

663. On the side of the west, there is one light called 'Nuriel', which is Uriel. It consists of them all, and acts as a messenger on every matter. FOR WEST IS MALCHUT INCLUDING ALL THE THREE COLUMNS. It has three sides, NAMELY, THREE COLUMNS, but they are actually two, since each comprises the other, MEANING THAT THERE ARE MAINLY THE RIGHT COLUMN AND THE LEFT COLUMN, AND THE CENTRAL COLUMN IS BUT THE COMBINATION OF THE TWO COLUMNS AND DOESN'T ADD TO THEM. SO THERE ARE REALLY NOT MORE THAN TWO COLUMNS. They are the four foundations, THE THREE COLUMNS AND THE RECEIVING MALCHUT, lower than the four foundations of the world IN BINAH, which are superior to the rest. Since they are all connected to each other, the verse says, "I went down into the garden of nuts to see" (Shir Hashirim 6:11), ALLUDING TO THE FRUIT OF THE NUT, WHICH IS DIVIDED INTO FOUR INTERCONNECTED PARTS.

664. These twelve lights are within the spirit RAZIEL, about whom we said he is in perfection above them. THE EXPLANATION IS THAT beneath the four supernal lights, IN THE FOUR RISING SPIRITS, MICHAEL, GABRIEL, RAPHAEL AND URIEL, there are eight other lights, in order to achieve perfection, for together they are one wholeness, and when they expand, they are three on each side.

660 בסטרא דמזרח, קיימא נהורא אחרא, דאיהו קיימא בכל מלי דאסוותא, למיעל קמי מאריה, כל אינון דאתנשין בבי מרעיהו, ולקרבא זמנין וקצין לאינון מרעין דאשתלימו מהימנותיהו. ואסחר עלמא בכל יומא ויומא, בגין לאשלמא אסוותא בפקודא דמאריה, והאי נהורא רפא"ל שמייה. ואף על גב דהא אוקימנא ליה לסטרא אחרא. ודא אחיד לסטרא דא, ולסטרא דא, לסטרא דמיכאל, ולסטרא דגבריאל.

661 והאי איהו ממנא, בשעתא דאתדן בר נש בהיכלא רביעאה לחיים, כדן איהו אקדים באסוותא. והאי אסוותא מגו דחיקו נפקא, בגין דמתרין סטרין נפקא, והאי דחיקו אתיא מגו סטר שמאלא, ואסוותא מגו סטר ימינא. ועל דא, ההוא מרע כד אתיא ליה אסוותא, מגו דחיקו סגינא אתיא ליה.

662 והכי הוא מסטרא דמערב, ואף על גב דאמרן דרפאל בסטר מזרח, ואוקמוה בסטר דא דמערב, אסוותא וחיין לאו איהו אלא מסטר מזרח, דהא מתמן אתמשכאן חיין לתתא.

663 ובהאי סטרא דמערב, נהורא חד ונוריא"ל שמייה, ואיהו אוריא"ל. ודא איהו כליל מכלהו, וקיימא שליחא בכלא. ואית ליה ג' סטרין, אבל תרין אינון, בגין דכל חד מאלין כליל בחבריה, דאינון ארבע יסודין תתאין, מאינון ארבע יסודי עלמא, עלאין על כלא. ובגין דכלהו מתקשרן דא בדא, רמז קרא ואמר, אל גנת אגוז ירדתי לראות.

664 אינון תריסר נהורין, קיימין בההוא רוחא דקאמרן, וההוא רוחא עליהו בשלימו, אלין ארבע נהורין עלאין, אית תחותיהו תמניא אחרנין, למהוי בשלימו, ובכלהו שלימו חד, וכד מתפרשין בלהו, אינון תלת לכל סטר.

665. The function of the four pillars, THE FOUR SAID LIGHTS, is to raise the chamber and unite it with a place called 'heaven', TIFERET OF ATZILUT, to connect the kissing together. Under them, many grades upon grades all come out of the four lower foundations, THE FOUR LIGHTS, MICHAEL, GABRIEL, RAPHAEL AND URIEL. Some go out from the aspect of water, WHICH IS CHESED, MICHAEL, others from the aspect of fire, WHICH IS GVURAH, GABRIEL, some from the aspect of air, WHICH IS TIFERET, RAPHAEL, and some from the aspect of earth, WHICH IS MALCHUT, URIEL.

666. We also learned, in the same manner, about the four who entered the orchard. They were all chosen for this place, to the four elements, each was drawn to his own place, the one to the aspect of fire, one to the side of water, one to the aspect of air, and one to the aspect of earth. They were all engraved EACH by his own element, when they entered, except the pious and whole who came from the right side, CHESED, clung to the right and ascended, NAMELY, RABBI AKIVA.

667. When he reached this place called 'the chamber of love', he clung to it with the desire of the heart. He said that this chamber should be joined with the chamber above, CHESED OF ATZILUT, with 'great love'. Then he became perfected in the secret of the Faith, and ascended to complete the small love, MALCHUT, by the great love, CHESED, properly. That is why he died with love, and his soul departed by that word, "And you shall love" (Devarim 6:5). Happy is his portion.

668. All the others went down, each and every one, and were punished by the element to which they descended. Elisha went down by the left side, THE ELEMENT OF fire, NAMELY, GVURAH. He descended and never went up, and met the Other Side called 'a strange El'. Repentance was withheld from him, and he was expelled, since he was attached to him. Therefore, he was called 'an other,' as we already explained.

669. Ben Azai went down by the element of earth, WHICH CORRESPONDS TO MALCHUT. Before he reached the burning fire within the earth, NAMELY, THE JUDGMENT IN IT, which touches the Other Side, he was drowned by the earth and died. It is written about this, "Precious in the sight of Hashem is the death of His pious ones" (Tehilim 116:15), MEANING THAT HE DIED PIOUS, WITHOUT TOUCHING JUDGMENT.

670. Ben Zoma descended by the element of air, CORRESPONDING TO TIFERET, and met a spirit that reaches the side of defilement, called "evil hindrance" (I Melachim 5:18). It therefore hurt him, but did not settle in him, AND HE WAS HURT. None was saved from punishment. Upon this said Solomon, "There is a vanity which is done upon the earth; that there are just men, to whom it happens according to the deeds of the wicked" (Kohelet 8:14). They were punished for going down these grades, MEANING THAT THEY DREW THE ILLUMINATION OF CHOCHMAH FROM ABOVE DOWNWARDS, WHICH IS CALLED 'DESCENT'.

665 אֵלֶּין אַרְבַּע סְמִכִּין, קִיּוּמִין לְסַלְקָא וּלְאַתְאֲחָדָא הָאֵי הֵיכְלָא לְעוּלָא, בְּאַתְרֵי דְאַקְרִי שְׁמִים, לְאַתְחַבְרָא נְשִׁיקִין אֵלֶּין בְּאֵלֶּין בְּחָדָא. תַּחוּת אֵלֶּין, כְּמָה דְרִגִּין לְדְרִגִּין, כְּלָהוּ נַפְקֵי מִנִּיּהוּ, מֵאֵלֶּין יְסוּדִין תַּתְּאִין, מִנִּיּהוּ מְסֻרָא דְמִיָּא, וּמִנִּיּהוּ מְסֻרָא דְאֶשָׁא, וּמִנִּיּהוּ מְסֻרָא דְרוּחָא, וּמִנִּיּהוּ מְסֻרָא דְעַמְרָא.

666 כְּגִוּוּנָא דָּא תְּנִינָן, אַרְבַּעָה נִכְנָסוּ לְפִרְדָּס, וְכָלָהוּ אֲתַבְרִירוּ לְדוּכְתָּא דָּא, לְאֵלֶּין אַרְבַּע יְסוּדִין. וְכָל חַד וְחַד אֲתַקְשֵׁר בְּדוּכְתִּיהּ, דָּא בְּסֻרָא דְאֶשָׁא, וְדָא בְּסֻרָא דְמִיָּא, וְדָא בְּסֻרָא דְרוּחָא, וְדָא בְּסֻרָא דְעַמְרָא. וְכָלָהוּ אֲטַבְעוּ בִּיסוּדָא דִּילִיָּהּ, כְּמָה דְאֶעֱלוּ. בַּר הָהוּא שְׁלִימָא חֲסִידָא, דְאַתֵּיָא בְּסֻרָא דִּימִינָא, וְאַתְדַּבֵּק בִּימִינָא, וְסָלִיק לְעוּלָא.

667 וְכִּד מָטָא לְהָאֵי אַתְרֵי דְאַקְרִי הֵיכְל אַהֲבָה, אֲתַדְבֵּק בִּיהּ בְּרַעוּ דְלִבָּא. אָמַר, הָאֵי הֵיכְלָא, צְרִיכָא אִיהוּ לְדַבְּקָא לִיָּהּ, בְּהֵיכְלָא דְלְעוּלָא, בְּאַהֲבָה רַבָּה. כְּדִין אֲשַׁתְּלִים בְּרָזָא דְמַהֲיִמְנוּתָא, וְאִיהוּ סָלִיק וְאֲשֵׁלִים אַהֲבָה זֹטָא בְּאַהֲבָה רַבָּא, כְּדָקָא חֲזִי. וְעַד מִית בְּאַהֲבָה, וְנִפְקַן נְשַׁמְתִּיהּ בְּהָאֵי קָרָא, וְאַהֲבָת. זְכָאָה חוּלְקִיהּ.

668 כָּל אִינוּן אַחֲרָנִין, נִחְתּוּ לְתַתָּא כָּל חַד וְחַד, וְאַתְעַנְשׂוּ בְּהָהוּא יְסוּדָא דְנִחְתָּ לְתַתָּא. אֲלִישַׁע נִחְתָּ לְתַתָּא בְּסֻר שְׁמָאֵלָא, דְאִיהוּ אֶשָׁא, וְנִחְתָּ בִּיהּ וְלֹא סָלִיק, וְאַעֲרַע בְּהָהוּא סֻרָא אַחֲרָא, דְאַקְרִי אֵל אַחֲרֵי. וְאַתְמַנַּע מִנִּיָּהּ תְּשׁוּבָהּ, וְאַתְתַּרַךְ בְּגִין דְאַתְדַּבֵּק בִּיהּ, וְעַל דָּא אַקְרִי אַחֲרֵי, וְאוּקִימָנָא.

669 בֶּן עֲזַאי, נִחְתָּ בִּיסוּדָא דְעַמְרָא, וְעַד לֹא מָטָא לְאוּקִידוּ דְעַמְרָא, דְמָטִי לְהָהוּא סֻר אַחֲרָא, אֲטַבְעַ בְּהָהוּא עַמְרָא, וּמִית. וְעַל דָּא כְּתִיב, יָקָר בְּעֵינֵי יוֹי הַמּוֹתָה לְחֲסִידָיו.

670 בֶּן זֹמָא, נִחְתָּ בִּיסוּדָא דְרוּחָא, וְאַעֲרַע בְּרוּחָא אַחֲרָא, דְמָטָא לְסֻר מְסַאבָא, דְאַקְרִי פֻּגַע רַע, וּבְגִין כֶּךָ פֻּגַע בִּיהּ, וְלֹא אֲתִיּוּשְׁב בִּיהּ, וְכָלָהוּ לֹא אֲשַׁתְּזֹבֵן מֵעֹנָשָׁא. וְעַל דָּא אָמַר שְׁלֹמֹה, יֵשׁ הֶבֶל אֲשֶׁר נַעֲשֶׂה עַל הָאָרֶץ אֲשֶׁר יֵשׁ צְדִיקִים שְׁמִיגֵי אֱלִיהֶם כְּמַעֲשֵׂה הָרָשָׁעִים. בְּגִין דְאֵלֶּין נִחְתּוּ בְּדְרִגִּין אֵלֶּין, וְאַתְעַנְשׂוּ.

671. Come and see: Since Rabbi Akiva went up, NAMELY, HE DREW THE ILLUMINATION OF CHOCHMAH FROM BELOW UPWARD, properly, therefore, he came in peace and left in peace. David asked a question, which remained unexplained. It is written, "from men, by Your hand, Hashem, from men whose portion in life is of the world" (Tehilim 17:14). He asked why there are righteous amongst those who were killed in the world. They were meritorious and never committed sin, to be punished for it. Come and see: The verse, "from men, by Your hand, Hashem, from men (Heb. metim) whose portion in life is of the world" points at two ways OF DEATH (HEB. MITAH); "by Your hand, Hashem" and "the world." The first one refers to the Holy One, blessed be He, to whom the soul is gathered. "From men... of the world (Heb. cheled)" refers to the Other Side, who has control over the body, as it is written, "I shall behold man no more with the inhabitants of the world" (Heb. chedel) (Yeshayah 38:11), REFERRING TO THOSE WHO DWELL UNDER THE OTHER SIDE CALLED GRAVE (HEB. CHEDEL).

672. Come and see: The souls of THE TEN MARTYRS complemented the Holy Spirit, ZEIR ANPIN OF ATZILUT, for they had ten proper spirits from below, CORRESPONDING TO THE TEN SFIROT OF ZEIR ANPIN, and their bodies were given over to the evil kingdom. Each took his share, JUST AS in the mystery of the sacrifices.

673. Come and see: The start of the beginning of the Faith, KETER, within thought, WHICH IS CHOCHMAH, struck the strong spark OF THE SECRET OF BINA. There came up a thought, MEANING THAT BINA WENT UP TO CHOCHMAH AND THEY JOINED, and they emitted sparks, THE ILLUMINATION OF CHOCHMAH FROM WITHIN THOUGHT. It threw sparks to 320 directions, and separated the refuse from thought, to be purified. And it was separated.

674. In the same manner, CONCERNING THE TEN MARTYRS, it came up in thought, as the refuse was separated. NAMELY, THAT WAS SORT OF THE BREAKING OF THE VESSELS, AND THEREFORE THE SOULS, WHO ARE THE LIGHTS, WENT UP TO ZEIR ANPIN, AND THE VESSELS, THE BODIES, WERE DELIVERED TO THE OTHER SIDE, THE EVIL KINGDOM. Some were selected, with whom to complement whoever needed a complement, MEANING THAT THE SOULS WERE SELECTED AS MAYIN NUKVIN (FEMALE WATERS) TO ZEIR ANPIN, THAT IS COMPLEMENTED BY THEM. Assuredly, when it rose, it rose into thought, NAMELY, THEY DREW THE ILLUMINATION OF CHOCHMAH FROM THOUGHT WHICH IS CHOCHMAH. Everything is as it ought to be, joy on this side, FOR THE ASCENSION OF SOULS, and sadness on that side, FOR THE BODIES WERE DELIVERED TO THE OTHER SIDE.

675. It is written, "So I commend mirth, because a man has no better thing under the sun, than to eat, and to drink, and to be merry, for that shall accompany him in his labor during the days of his life, which the Elohim gives him under the sun" (Kohelet 8:15). HE ASKS REGARDING "So I commend mirth," could it be that King Solomon praises that, NAMELY, TO EAT, DRINK, AND BE MERRY? HE ANSWERS: "So I commend mirth" refers to the rejoicing in the Holy King, while He rules, on Shabbat and holidays, in all the good deeds men do, "because a man has no better thing under the sun, than to eat, and to drink" and to demonstrate the joy of that side OF HOLINESS, so he will have a portion in the World to Come.

671 תא חזי, בגין דר' עקיבא סליק לעילא בדקא יאות, עאל בשלם ונמק בשלם. דוד שאיל שאלתא, ולא אתפרש, דכתיב ממתים ירך יי' ממתים מחלד חלקם בחיים. תוהא על מה דא אלין דאתקטלו בקטולי עלמא צדיקיא, זכאין דלא חאבו חובה בגין דיתענשון. ת"ח, ממתים ירך יי', ממתים מחלד חלקם בחיים, הכא איהו תרי סטרי, ירך יי'. וחלד. ירך יי', דא קודשא בריך הוא, דנשמתא אתכניש לגביה. ממתים מחלד, דא סטרא אחרא, דגופא איהו שלטא עלוי, דכתיב לא אביט ארם עוד עם יושבי חלד.

672 תא חזי, נשמתא דאלין, לאשלמותא דרוחא קדישא, דלהון עשרה רוחין מתתא בדקא יאות, וגופא דלהון יתמסר למלכו חייבא. כל חר נטיל חולקיה, ברזא דקרבנין.

673 ותא חזי, רישא שירותא דמהימנותא, גו מחשבה, בטש בוצינא דקרדינותא, וסליק גו מחשבה, ואמיק נצוצין, נציצין זריק לתלת מאה ועשרין עיבר, ובריר פסולת מגו מחשבה, ואתבריר.

674 אוף הכי, בגוונא דא סליק במחשבה, כמה דאתברר ביה פסולת, ויתברר אלין, בהו אשתלים מאן דאצטריך, ודאי כד סליק, במחשבה סליק וכלא כמה דאצטריך. חידו מסטרא דא, ועציבו מסטרא דא.

675 בתיב ושבחתי אני את השמחה אשר אין טוב לאדם תחת השמש כי אם לאכול ולשתות ולשמוח והוא ילוננו בעמלו ימי חיו אשר נתן לו האלהים תחת השמש, ושבחתי אני את השמחה, וכי שלמה מלכא משבח דא. אלא ושבחתי אני את השמחה, דא חדותא דמלכא קדישא, בזמנא דאיהו שלטא, בשבתא וביומין טבין, דמכל עובדין טבין דב"נ עביר, אין טוב לאדם תחת השמש, כי אם לאכול ולשתות, ולאחזאה חדותא בהוא, סטרא בגין דיהא ליה חולקא לעלמא דאתי.

676. "For that shall accompany him in his labor" (Ibid.): HE ASKS: WHO WILL ACCOMPANY HIM? AND HE ANSWERS: The Holy One, blessed be He will accompany him and show him into the World to Come. Another explanation about the meaning of "accompany (Heb. yilvenu)." IT MEANS THAT when a man eats, drinks, and is merry, all his expenses for food and drink, he will lend (Heb. yalvenu) as a loan to the Holy One, blessed be He, AND THE HOLY ONE, BLESSED BE HE will give him twice his expenses FOR SHABBAT AND HOLIDAYS. With these, man lends two to the Holy One, blessed be He: ONE, his pity for the poor, TWO, his expenses for Shabbat and holidays, for he lends all to the Holy One, blessed be He, as said, "He that gives graciously to the poor, makes a loan to Hashem, and that which he has given He will pay him back" (Mishlei 19:17).

677. For that reason, this, HOLINESS is joy and that, THE OTHER SIDE is sadness. This is good and that is bad. This is the Garden of Eden and that is Gehenom. All this, HOLINESS, is the opposite of that, THE OTHER SIDE. Therefore, the body OF THE TEN MARTYRS was sad FOR IT WAS KILLED, and the soul rejoices, BECAUSE IT WENT TO CLEAVE TO THE HOLY ONE, BLESSED BE HE. When those called 'the ten martyrs' WERE KILLED, were killed by the Other Side, they complemented another place of holiness. For that reason, all is known before the Holy One, blessed be He, and is well done.

678. In this chamber there are twelve lights, four above, and eight with them. Each OF THE FOUR takes two with it, as in the arrangement of the standards. This arrangement goes on downward to the end of all the grades. IT IS CONSIDERED THAT THERE ARE THREE ASPECTS TO EACH OF THE FOUR SFIROT, CHESED, GVURAH, TIFERET AND MALCHUT.

679. Into this chamber come all the prayers, and all the desires in the praises, uttered with love. When they enter this chamber, they all cleave to it. Every day, and when the kisses are united, it is the time when the Holy One, blessed be He takes delight in the souls of the righteous. The delight is that the kisses TO THE RIGHTEOUS are awakened, which preceded that delight, that is mentioned in, "then shall you delight yourself in Hashem" (Yeshayah 58:14), as we explained.

680. This chamber comprises all the lower chambers, and they are included in it. The first chamber, THE SAPPHIRE STONE, where stands the spirit STAT'URIYAH that we mentioned and all the living creatures, is supported by two pillars on the east side, two pillars on the south side, two pillars on the west side, and two pillars on the north side. Altogether there are eight pillars, called 'the pegs of the Tabernacle'. They stand outside.

676 והוא ילונו בעמלו. מאן. דא קודשא בריך הוא, הוא ילונו, ויהי עמיה לאעלא ליה לעלמא דאתי. דבר אחר והוא ילונו, מאן הוא. ההוא ב"נ דאכיל ושתי וחד, כל מאי דאפיק למיכל ולמשתה, הוא ילונו לקודשא בריך הוא בהלואה, ואיהו יהיב ליה כפלי כפלים, מכל מה דאפיק בהאי. בתרין אלין, אוזיף ב"נ לקודשא בריך הוא, בד חייס ליה למסכנא. וכד אפיק בשבתי וזמני. דהא כלא אוזיף לקודשא בריך הוא, כד"א מלוה יי' חונן דל וגמולו ישלם לו.

677 ובג"כ, דא שמחה, ודא עצובו. דא חיים ודא מות. דא טוב, ודא רע, דא גן עדן, ודא גיהנם. וכלא, דא בהפוכא דדא, וע"ד גופא דלהון הוה בעצבו, ונשמתא בחדוה. וכד הוה אלין עשרה דאקרון הרוגי מלכות, הרוגים הוה מסטרא אחרא, ואשלימו אתר אחרא דקדושה. ובג"כ, כלא גלי קמי קודשא בריך הוא, ואתעביד בדקא יאות.

678 בהיכלא דא קיימין אינון תריסר. ארבע אלין לעילא, ותמניא עמהון. בגין דכל חד, נטיל עמיה תרין, במה דאיהו סדורא דדגלים וכן בסדורא דלתתא, עד סוף דכל דרגין.

679 בהיכלא דא, עאלין כל אינון צלותין, וכל אינון רעיון דשבחין דאתעבידו ברחימו, וכד עאלין בהאי היכלא, בלהו מתדבקן ביה. ובכל יומא, ובכל זמנא דנשיקין אתחברו, בדין איהו זמנא, דקודשא בריך הוא אשתעשע בנשמתין דצדיקניא, ומהו השעשוע דמתערין אינון נשיקין, ואינון אקדימו לההוא ענוגא, וע"ד כתיב אז תתענג על יי' ואוקימנא.

680 היכלא דא, בללא דכל אינון היכלין תתאין, בלהו בלילן בהאי היכלא. היכלא קדמאה, דתמן קיימא ההוא רוחא דקאמרן, וכל אינון חיוון דביה, אסתמיך בתרין סמכין לסטר מזרח, ובתרין סמכין לסטר דרום, ובתרין סמכין לסטר מערב, ובתרין סמכין לסטר צפון, ואינון תמניא. ואלין אקרון יתדות המשכן, וקיימי לבר.

681. When the Supernal King comes, these pegs travel, uprooted from their place, and from the strings TO WHICH THEY WERE BOUND, which are other eight beside the pegs. The first spirit in that chamber, STAT'URIYAH, hastens to come in and be included in that second spirit OF THE CHAMBER, ADIRIYAH.

682. The two pillars on the east side, the one is called 'Kar'iel', which is in charge outside over twelve thousand officers, all named the pegs of the Tabernacle. This is on the right. The one on the left is called 'Sham'iel', in charge over twelve thousand other officers, that are pegs as well. The pillars in charge over the south side, one of them is called 'Sa'adiel', and the other Stariel. Each is appointed over the twelve thousand other officers, who are always under their sway.

683. They are all in charge over the maintenance of the world. They weigh upon the scales males and females, to marry them. They are called 'scales', upon which it is written, "to be laid in the balance" (Tehilim 62:10); it is not written of them "just balances" (Vayikra 19:36), of which we spoke before. All those who were weighed, unless the one weighs more than the other, mount and come together. This is the joining of male and female together. Upon this says the verse, "to be laid in the balance (lit. 'scales to mount')" though it sometimes happens that the one weighs more than the other, nevertheless they mount and become one, as we already explained.

684. The two pillars on the north side ARE CALLED 'Pat'chiel and Atariel'. Each one is in charge over twelve thousand other officers, the pegs of the Tabernacle, LIKE THE OTHER ONES WE MENTIONED. These chieftains, the two pillars on the west side, are Pedatiel and Tumiha'el, each in charge over twelve thousand other officers, all pegs of the Tabernacle, like we said.

685. They shed tears over all those who divorce their first wives, because the Seven Benedictions UTTERED UNDER THE CHUPAH, which were given to her, were gone and did not endure since she was divorced, for husband and wife did not cleave together. Therefore, they all shed tears, for the divorce shows that these Seven Benedictions were as if gone from another place, NAMELY, FROM UPPER MALCHUT, TO WHICH THE WOMAN BELOW CORRESPONDS. At that time a voice resounds, saying, "Where is the bill of your mother's divorcement, with which I have put her away?" (Yeshayah 50:1)

681 בַּר מַלְכָּא עֲלָאָה אֲתִי, נִטְלִי אִינוּן יִתְרוֹת, וְאַתְעֵקֶרן מֵאַתְרֵיהּוּ אִינוּן מִיִּתְרִים, דְּאִינוּן תַּמְנִיָּא אַחֲרָנִין, בַּר מֵאִינוּן יִתְרוֹת דְּקָא אֲמָרְן. וְהוּא רוּחָא קְדָמָא דִּי בְּגוּ הִיכְלָא דָא, קָדִים וְעָאֵל, וְאַתְבָּלִיל בְּגוּ הִהוּא רוּחָא תַנְיִנָא דְבֵיהּ.

682 אִינוּן תְּרִין סַמְכִין דְּלִסְטֵר מְזֻרְחָ, אִינוּן קְרַעִיא"ל, דְּאַתְמַנָּא לְבַר עַל תְּרִיסַר אֲלָפִי מִמֶּנּוּ, דְּכֻלְהוּ אֲקֵרוּן יִתְרוֹת הַמִּשְׁכָּן, דָּא לִימִינָא לְשִׁמְאֵלָא שְׁמַעִיא"ל, וְאַתְמַנָּא עַל תְּרִיסַר אֲלָפִי מִמֶּנּוּ אַחֲרָנִין, וְכֻלְהוּ יִתְרוֹת בְּדִקְאֲמָרְן. סַמְכִין דְּאַתְמַנּוּן לִסְטֵר דְּרוּם, חַד סַעֲדִיא"ל, וְחַד סַטְרִיא"ל, כֹּל חַד וְחַד, עַל תְּרִיסַר אֲלָפִי מִמֶּנּוּ אַחֲרָנִין. אֲלִין לֹא אֲתַעֲדוּן מְשׁוּלְטָנְהוּן לְעֵלְמִין.

683 אֲלִין כֻּלְהוּ, מִמֶּנּוּ עַל קִיּוּמָא דְעֵלְמָא, אֲלִין אִינוּן דִּתְקִלִי בְּמִתְקָלָא דְכוּרִין וְנוֹקְבִין, לְאַתְנַסְבָּא דָּא עִם דָּא. וְאֲלִין אֲקֵרוּן מֵאֲזִנִּים, עַל דָּא כְּתִיב, בְּמֵאֲזִנִּים לְעֵלוֹת, וְלֹא אִינוּן דְּכְתִיב בְּהוּ מֵאֲזִנֵּי צֶדֶק, דְּקֵאֲמָרְן. כֹּל אִינוּן דְּשִׁקְלִין דָּא עִם דָּא, וְלֹא שִׁקִּיל דָּא יִתִּיר מִן דָּא, סַלְקִין וְאַתְחַבְּרִין בְּחֻדָּא, וְאִינוּן חֲבוּרָא דְדָכַר וְנוֹקְבָא בְּחֻדָּא, וְעַל דָּא בְּמֵאֲזִנִּים לְעֵלוֹת. וְאֵע"ג דְּלִזְמִנִּין מִסְתַּיִיעָא מִלְתָּא, וְשִׁקִּיל דָּא יִתִּיר מִן דָּא, סַלְקִין וְאַתְחַבְּרִין בְּחֻדָּא, וְהָא אוֹקִימַנָּא.

684 אִינוּן תְּרִין סַמְכִין דְּלִסְטֵר צִפּוֹן, פְּתִיחִיא"ל, עַטְרִיא"ל. וּמִמֶּנּוּ כֹל חַד וְחַד, עַל תְּרִיסַר אֲלָפִין מִמֶּנּוּ אַחֲרָנִין, וְאִינוּן יִתְרוֹת הַמִּשְׁכָּן, וּבְאֲלִין אַחֲרָנִין דְּקֵאֲמָרְן. אִינוּן מִמֶּנּוּ תְּרִין סַמְכִין אַחֲרָנִין דְּלִסְטֵר מַעֲרֵב, אִינוּן פְּדִתִּיא"ל תּוֹמִיחָא"ל, וְאַתְמַנּוּן כֹּל חַד עַל תְּרִיסַר אֲלָפִי מִמֶּנּוּ אַחֲרָנִין, וְכֻלְהוּ יִתְרוֹת הַמִּשְׁכָּן בְּדִקְאֲמָרְן.

685 אֲלִין אִינוּן דְּאוּשְׁדֵי דְמַעִין, עַל כֹּל אִינוּן דְּמִתְרַבֵּי נְשִׁיהוּן קְמִייתָא. בְּגִין דְּאִינוּן שְׁבַע בְּרָכָאן דְּאַתְמַסְרוּ לָהּ, אֲתַעֲדִין, וְלֹא אֲתַקְיִימוּ, בְּגִין דְּאַתְתַּרְכָּא, וְלֹא אֲתַדְּבִקוּ בַּעֲלָהּ וְאַתְתָּא בְּחֻדָּא. וְעַל דָּא כֻּלְהוּ אוּשְׁדֵי דְמַעִין, דְּאַחֲזִי תִירוּכִין, דְּאִינוּן שְׁבַע בְּרָכָאן כְּמָה דְּאַתְעֵדִין מֵאַתֵּר אַחֲרָא. כִּדִּין בְּהִיָּא שְׁעָתָא קְלָא נִפְקַ וְאָמַר, אִי זֶה סִפְר כְּרִיתוֹת אֲמַכֶּם אֲשֶׁר שְׁלַחְתִּיהָ.

686. The second chamber we mentioned, THE VERY HEAVEN, includes the first chamber, THE SAPPHIRE STONE, to become one with it, together with all the living creatures THERE. It too has eight pillars like the first ones IN THE FIRST CHAMBER, each in charge over twelve thousand other officers, like the first ones. Two pillars are to the east, two pillars to the south, two pillars to the north, and two pillars to the west.

687. The two pillars to the east are called 'Yehadaniel' and 'Gezuriyah', and they have twelve thousand officers beneath them, all of them pegs. The two pillars to the south, Ahariel and Barhiel, each is in charge over twelve thousand like the first ones.

688. These are in charge over birth. They take the sounds uttered by women and put them in the entrance to the chamber. When the Other Side comes to denounce, it is a time of danger. They stand and usher in the sounds to the chief in charge over the gate, and the Other Side cannot prosecute. Sometimes, BECAUSE OF A WOMANS SINS, the Other Side hastens and comes in to accuse, then he might cause harm.

689. The two pillars to the north, Chalchaliel and Kraspiha'el, are each appointed over twelve thousand others. On the west are Sugadyah and Gedaryah, appointed over twelve thousand other.

690. These are in charge over the blood of the covenant. When the baby is circumcised at the eighth day, they take the blood and put it in front of the chamber. When wrath is aroused over the world, the Holy One, blessed be He looks at that blood, and the Other Side is not given permission to enter there.

691. Come and see: When a man is circumcised at the eighth day, Shabbat has ALREADY dwelt upon him, WITHIN THE EIGHT DAYS. It is the holy Malchut. When the Other Side sees the foreskin, which is cut and thrown outside, his portion from that offering, THEN THE OTHER SIDE is broken and cannot have power over him or denounce him, and becomes an advocate of Yisrael before the Holy One, blessed be He.

686 היכלא תניינא, דקא אמרן דכליל להיכלא קדמא, לאתיחדא ביה. וכל אינון חיון, הכי נמי אית ליה תמניא סמכין בקדמאי. וכולהו ממנן, כל חד וחד, על תריסר אלפי ממנן אחרנין, באלין קדמאי בדקאמרן. תרין סמכין אינון לסטר מזרח, תרין סמכין לסטר דרום, ותרין סמכין לסטר צפון, ותרין סמכין לסטר מערב.

687 אלין תרין סמכין דלסטר מזרח, יהדניא"ל, גזורי"ה. תריסר אלפי ממנן דכל חד, וכלהו יתדות. אינון תרין סמכין דלסטר דרום, אהריא"ל, ברהיא"ל. כל חד וחד, אינון על תריסר אלפין בקדמאי.

688 אלין ממנן על משבר, ונטלי אינון קלי דנשין, ומנחן לון קמי ההוא היכלא. וכד ההוא סטרא אחרא אתי לקטרגא בהאי שעתא, דאיהו שעתא דסכנה, קיימי אלין, ועאלין הני קלי לממנא דעל פתחא, ולא יכיל ההוא סטרא אחרא לקטרגא. ולזמנין דקדים ההוא סטר אחרא ועאל וקטריג, ויכיל לנזקא.

689 אלין תרין סמכין דלסטר צפון, חלחליא"ל, קרספיהא"ל, אינון ממנן כל חד על תריסר אלפין אחרנין. דלסטר מערב אינון, סוגרי"ה. גדרי"ה. ואלין על תריסר אלפי אחרנין.

690 ואלין ממנן על ההוא דמא דברית, בד אתגזר ההוא ולדא לתמניא יומין ואלין נטלי ההוא דמא, ומנחן ליה קמי האי היכלא. וכד רוגזא אתער בעלמא, אשגח קודשא בריך הוא על ההוא דמא, ולא אתייהב לההוא סטרא אחרא רשו לאעלא תמן.

691 תא חזי, בזמנא דאתגזר ההוא בר נש לתמניא יומין, ושראת עליה שבת, מלכות קדישא, ההיא ערלה דגזרין ושראן ליה לבר, בדין קיימא ההוא סטרא אחרא, וחמא דהאי איהו חולקיה מקרבנא דא, בדין אתבר, ולא יכיל לשלטא ולקטרגא עלוי, וסליק ואתעבד סניגוריא על ישראל, קמי קודשא בריך הוא.

692. The third chamber, BRIGHTNESS, awaits to be included and joined by the second chamber, THE VERY HEAVEN, and the spirit and all the living creatures in it are all united and joined together, and become one spirit which combines the one in the other. It too has eight pillars turned towards the four directions, all called 'the pegs of the Tabernacle'. Two pillars are to the south, Shachniel, Azuzyah. Two pillars are to the east, Yehodiyah, Azriel. Each stands upon twelve thousand other officers, all called 'the pegs of the Tabernacle'.

693. They are in charge over the utterances of children who study the Torah, with which to sustain the world. They take the utterance and raise it up, and each utterance of the children who study the Torah, turns into one spirit, which rises upward to be bedecked by a holy crown, and is appointed a guardian of the world. And so the rest of them.

694. The two pillars on the north side are Azpiel, Ktatriha'el. They are each in charge over twelve thousand officers. The two pillars on the west are Asisaniyah, Adiririyah, each appointed over twelve thousand other officers, as we said.

695. Their duty is to announce throughout the firmaments the names of those who prevent their sons from studying the Torah, and detain them from being occupied in it. Then all the officers declare, 'Woe to so-and-so who prevented his son from studying the Torah. Woe to him, for he perishes in this world and in the World to Come'.

696. The fourth chamber has much light. It is surrounded by 32 supernal pegs, and five hundred thousand other chiefs are under them. The other four are superior to them all, all of them pegs of this chamber. These four are Chasdiha'el, Kasiriyah, Kedum'iyah and Dahariel. They are in charge over the rest, and all the rest are appointed under them.

692 הִיכָלָא תְּלִיתָאָה. הִיכָלָא דָּא דְּקִיּוּמָא לֹאכְלָלָא, וְלִיחָדָא בֵּיהּ הֵהוּא הִיכָלָא תְּנִינָא, וְהֵהוּא רוּחָא, וְכָל אִינוּן חִינוּן דְּבִיָּה, בְּלֵהוּ בְּלִילִין וְאַתְיִיחָדָן דָּא בְּדָא. וְאִינוּן חָד רוּחָא דְּכָלִּיל דָּא בְּדָא, הָכִי נָמוּ אִית לִיה תְּמַנְיָא סְמְכִין, לְאַרְבַּע סְטָרִין דְּעֵלְמָא, וְכִלְהוּ אֶקְרוּן יְתֻדוֹת הַמִּשְׁכָּן. תְּרִין סְמְכִין דְּלִסְטָר דְּרוּם, אִינוּן שְׁכָנִיָּא"ל, עֲזוּזִי"ה. תְּרִין סְמְכִין דְּלִסְטָר מְזֻרְחָ, יְהוּדִי"ה עֲזִרְיָא"ל. וְאַלִּין קִיּוּמִי כָּל חָד וְחָד, עַל י"ב אֲלָפֵי מִמֶּנּוּ אַחֲרָנִין, וְכִלְהוּ אֶקְרוּן יְתֻדוֹת הַמִּשְׁכָּן.

693 וְאַלִּין אֲתַמְנֹן עַל הֵהוּא הָבֵל דְּתִינוּקוֹת דְּלַעָאן בְּאוּרִייתָא, לְקִיּוּמָא עֵלְמָא. וְאַלִּין נְטָלִי הֵהוּא הָבֵל, וְסִלְקִי לִיה לְעֵילָא. וְכָל הָבֵל וְהָבֵל דְּאִינוּן תִּינוּקוֹת דְּלַעָאן בְּאוּרִייתָא לְקִיּוּמָא עֵלְמָא, אֲתַעְבִּיד מְנִיָּה רוּחָא חָדָא, וְסִלְקָא הֵהוּא רוּחָא לְעֵילָא, וְאַתְעֵטָר בְּעֵטָרָא קְדִישָׁא, וְאַתְמַנָּא נְטוּרָא דְּעֵלְמָא, וְכֵן כִּלְהוּ.

694 תְּרִין סְמְכִין דְּאִינוּן לִסְטָר צַפּוֹן, עֲזִימְיָא"ל, קְטָטְרִיחָא"ל. וְאִינוּן מִמֶּנּוּ עַל תְּרִיסָר אֲלָפֵי מִמֶּנּוּ אַחֲרָנִין כָּל חָד וְחָד בְּדִקְאָמָרְן. תְּרִין סְמְכִין דְּלִסְטָר מְעַרְב, אִינוּן עֲסִסְנִי"ה, אֲדִירִירִי"ה. וְאַלִּין מִמֶּנּוּ עַל תְּרִיסָר אֲלָפִין מִמֶּנּוּ אַחֲרָנִין, כָּל חָד וְחָד בְּדִקְאָמָרְן.

695 אִלִּין אֲתַמְנֹן לְאַכְרִזָּא בְּכָל רְקִיעִין, לְכָל אִינוּן דְּמַעְבְּרִין בְּנִיָּהוּ מְאוּרִייתָא, וְסִלְקִין לֹון דְּלֹא יִלְעוּן בֵּיהּ, בְּדִין נִפְקִי כָּל הָנִי מִמֶּנּוּ וּמַכְרִזִּי וְאִמְרִי, וְוִי לְפִלְגְיָא דְּאֵעֵבֵר בְּרִיָּה מְאוּרִייתָא, וְוִי לִיה דְּקָא אֲתַאבִּיד מֵעֵלְמָא דִּין, וּמֵעֵלְמָא דְּאֲתִי.

696 הִיכָלָא רְבִיעָאָה. הִיכָלָא דָּא הִיכָלָא דְּקִיּוּמָא בְּנִהִירוֹ יְתִיר. הִיכָלָא דָּא, סְחָרִין לִיה תְּלָתִין וְתִרִין יְתֻדוֹת עֵלְאִין, וְחֲמֵשׁ מֵאָה אֲלָף אַחֲרָנִין דְּמִמֶּנּוּ תַּחוֹת אֲלִין. וְאַרְבַּע אַחֲרָנִין, עֵלְאִין עַל כִּלְהוּ, וְכִלְהוּ יְתֻדוֹת דְּהִיכָלָא דָּא. אֲלִין אַרְבַּע אִינוּן: חֲסִדִּיחָא"ל. קְסִירִי"ה. קְדוּמִי"ה. דְּהִרְיָא"ל. אֲלִין אַרְבַּע מִמֶּנּוּ עַל כִּלְהוּ, וְכִלְהוּ אַחֲרָנִין, כִּלְהוּ מִמֶּנּוּ תַּחוֹתֵיהוּ.

697. Through them Judgment is made known so it may be executed in the world. Of these says the verse, "the sentence by word of the holy ones" (Daniel 4:14). The armies in charge over Judgment come to these four, to ask how the world was sentenced. This refers to all the verdicts never committed to writing, which concern the survival of the world. FOR THAT REASON THEY DO NOT KNOW, and therefore come to ask them. That is why they are all appointed over that.

698. The other 32 are appointed over those who study the Torah incessantly, and never stop by day or by night. The others beneath them are in charge over those who set regular times for study of the Torah. The duty of them all is to punish those who could have studied the Torah but did not.

699. In the chamber LOVE stand 365 chiefs like the number of days in a year. Above them there are four supernal pillars: Krashiha'el, Sartiha'el, Asiriyah and Kadmiel. They are called 'the pegs of this chamber'.

700. Their duty is to gladden the world. A soul is added from Shabbat eve to Shabbat eve, and when it comes out, they come out with it, and remove from Yisrael all sadness and labor, bitterness, and anger. These are those who gladden the world.

701. All those beneath those four, are all appointed to nullify the verdict of the accusers, and from those punished in Gehenom. Therefore, all the pegs rejoice, and are produced out of rejoicing, and all the chambers ascend and adorn themselves above, as we learned.

702. The sixth chamber is over all the lower chambers. There are a hundred others standing outside THE CHAMBER, called 'pegs' like the others. There are a hundred to the right and a hundred to the left.

697 ועל ידא דאלין, אתידע דינא למעבד בעלמא, ועל אלין בתיב ומאמר קדישין שאלתא. להני ארבע, אתיין כל אינון חיילין, די ממנן על דינא, לשאלא היך אתגזר דינא בעלמא. כל אינון דינן דלא אתייהיבו בפתקין, לקיומא דעלמא, ועל דא בלהו אתיין לשאלא. ובגין כך בלהו ממנן על דא.

698 אינון תלתין ותרין אחרנין, אינון ממנן על כל אינון דלעאן באורייתא תדיר, ולא פסקי ביממא וביליליא, ואלין אחרנין בלהו דתחותיהו, אינון ממנן על כל אינון דקבעין זמנין ידיעאן לאורייתא. ועל דא אינון ממנן בלהו, ולאענשא בלהו, לכל אינון דיכלי לאשתדלא באורייתא, ולא משתדלי.

699 היכלא חמישא. היכלא דא, קיימין ביה תלת מאה ושתין וחמש ממנן, בחושבן ימי שתא. ועילא מנייהו ארבע סמכין עלאין על בלהו. ואלין אינון: קרשיהא"ל. סרטיהא"ל. עסירי"ה. קדמיא"ל. ואלין אקרון יתדות דהיכלא דא.

700 אלין אתמנון לבדחא עלמא. בד נשמתא אתוספת מערב שבת לערב שבת. ואיהי נפקת, בד איהי נפקת, נפקין אלין עמה, ומעברי מישראל כל עציבו, וכל יגיעא, וכל מרירו דנפשא, וכל רוגזא דעלמא, ואלין אינון בדיחי עלמא.

701 כל אינון דלתתא מאלין ארבעה, בלהו אתמנון לאעברא דינא, מאינון מארי דדינא, ומאינון דטרדי לון בגיהנם, דיסלקון דינא מנייהו. ועל דא, כל אלין יתדות בלהו קיימי בחדרה, ומחדרה נפקי, ובלהו היכלין קיימי לאתעטרא לעילא. במה דאתמר.

702 היכלא שתיתאה. היכלא דא, היכלא דקיימא על כל היכלין תתאין. בהאי, מאה אחרנין דקיימאן לבר, דאקרון יתדות באינון אחרנין. ואינון מאה לסטר ימינא, ומאה אחרנין לסטר שמאלא.

703. There are two supernal chiefs on the right side, and two other chiefs on the left side. Those of the right are Malkiel, Shmayah'el. Those of the left are called 'Misarsaniyah' and 'Tzaftzafiyah'. These are the supernal pegs, to the right and to the left.

704. They stand ready in the world, and when it is time for a righteous man to pass away from the world, and the Other Side is given permission, they stand there, so his soul will leave with a kiss, and not be pained by the sway of the Other Side. Happy are the righteous in this world and in the World to Come, whose Master hastens to have them under the rule OF THE FOUR, so they will be watched in this world and in the World to Come.

705. From this chamber all the mysteries and upper and lower grades begin to be united, so all will be complete above and below, and all will be one, in one unity, and the Holy Name will be united as it should be, so the supernal abundance will illuminate the lower one, and all the candles will burn as one, and not separately. Then abundance flows from the one, who is not known nor revealed, so that everything will get closer and join each other, and the whole will be united properly.

706. Happy is the portion of whoever knows the secret of his Master, to know Him properly. They eat their share of this world, and the World to Come. Of this says the verse, "Behold, My servants shall eat" (Yeshayah 65:13). Happy are the righteous who are occupied in the Torah day and night, for they know the ways of the Holy One, blessed be He, and know well how to effect the holy unison. For whoever knows how to unite the Holy Name wholly, as ought, happy is he in this world and in the World to Come.

707. The connection between all the chambers is made here, IN THIS CHAMBER, when one spirit clings to another, WHICH IS THE SECRET OF KISSING, the lower SPIRIT to the upper SPIRIT. By these kisses the spirit below rises to cleave to the spirit above, and when spirit cleaves to spirit, the supernal, concealed spirit, BINAH, hovers about the spirit in the middle, TIFERET, CALLED 'JACOB'. As long as there is no arousal for the spirits to unite, the upper spirit, BINAH, does not dwell upon the middle spirit, TIFERET THAT IS CALLED 'JACOB'.

703 תרין ממנן עלאין לסטר ימינא, ותרין ממנן אחרנין עלאין לסטר שמאלא. אלן דימינא אינון: מלביא"ל. שמעיהא"ל. ואלן דשמאלא, אקרונ מסרסני"ה. צפצפי"ה. אלן אינון יתדות עלאין מימינא ומשמאלא.

704 ואלן אינון קיימי וזמינין בעלמא. בהווא זמנא, דצדיקא מטא זמניה לאסתלקא מעלמא, ואתייהיב רשו לסטרא אחרא. אלן ארבע קיימי לאתעתדא תמן, בגין דתמוק נשמתיא בנשיקה, ולא תצטער בשולטנו דסטרא אחרא. זכאין אינון צדיקיא בעלמא דין, ובעלמא דאתי. דמאריהון אקדים עליהו שולטניהון, למהוי נטירן בעלמא דין, ובעלמא דאתי.

705 מהיכלא דא, שראן כל רזין, וכל דרגין עלאין ותתאין, לאתחברא. בגין דישתבח בלא עולא ותתא בשלימו, למהוי בלא חד, וחבורא חד, לאתיחדא שמא קדישא בדקא יאות, ולאשתלמא, לאנהרא נגידו עלאה בתתאה, ונהירו דבוצינין בחד, דלא תעדי דא מן דא. וכדין נגיד ואתמשך מאן דאתמשך, דלא אתידע ולא אתגלויא, בגין דיתקרב ויתיחד דא עם דא, למהוי בלא ביחודא שלים בדקא יאות.

706 זכאה חולקיה, מאן דינדע ברזין דמאריה, לאשתמודעא ליה בדקא יאות. דהא אינון אכלין חולקיהון בעלמא דין, ובעלמא דאתי. על דא כתיב הנה עבדי ואכלו. זכאין אינון צדיקיא דמשתדלי באורייתא יממא ולילי. בגין דאינון ידעי אורחוי דקודשא בריך הוא, וידעי ליחדא יחודא קדישא בדקא יאות, דכל דינדע ליחדא שמא קדישא בשלימו בדקא חזי, זכאה איהו בעלמא דין, ובעלמא דאתי.

707 קשורא דכל הני היכלין, הכא מתקשרין. לאתדבקא רוחא ברוחא, תתאה בעלמא. ובאלין נשיקין אסתלק רוחא דלתתא לאתדבקא ברוחא דלעילא. וכד מתדבקן רוחא ברוחא, כדין רוחא עלאה סתימאה שארי על האי רוחא דאמצעיתא. ועד לא אתער לאתדבקא רוחא ברוחא, רוחא עלאה. לא שריא על רוחא דאמצעיתא.

708. The mystery is that when one spirit joins another, then there are kisses so they will be united, and the rest of the organs, NAMELY, THE OTHER ASPECTS OF THE CHAMBER, are awakened with longing. The spirits cling together and all the organs are aroused to be connected between them, to connect one organ with another.

709. You may ask, who bestirs the lower organs or the upper organs TO JOIN EACH OTHER? HE ANSWERS: The lower organs are always aroused to be with the upper ones. Whoever is in the dark, always longs to be in the light. The black flame below is always aroused to be with the white flame above, to cling to and dwell beneath it. This is the secret of the verse, "Do not keep silence, Elohim; do not hold Your peace, and be still, El" (Tehilim 83:2).

710. When Jacob, TIFERET, received the sixth chamber, he was named by the whole Holy Name Vav-Yud Hei Vav Hei. You may say, that this name is absolutely complete. This is not so. When all the chambers finish joining together, everything is called 'Yud Hei Vav Hei' Elohim, which is an absolutely complete name. This is a completely whole name. Before the chambers are united, it was not called by that complete name. When they join each other, everything is complete above and below, and the light high above, WHICH IS BINA, flows down to dwell upon everything, and everything is bound together, to become one.

711. The secret of the matter: Jacob took four wives and included them within him. Though we explained it through another mystery, NAMELY, that he stands between two worlds OF ATZILUT, CALLED 'RACHEL AND LEAH'; NEVERTHELESS, the secret of the whole matter is that when Jacob took this chamber, the sixth one, he included in it these four women, who were four angels, all attached to this chamber. These are the four sources of the rivers, as it is written, "and from thence it was parted, and branched into four streams" (Beresheet 2:10). These four branches are the four women Jacob married, who took this chamber.

712. Then this chamber was named Vav-Yud Hei Vav Hei, when it is for the good, as it is written, "And Hashem went before them by day" (Shemot 13:21), "And Hashem said, 'Shall I hide from Abraham'" (Beresheet 18:17). When Isaac was united with the chamber of the court house, called 'the chamber of merit', then everything was called 'Vav-Yud Hei Vav Hei', so the wicked will be punished, as it is written, "And Hashem rained upon S'dom" (Beresheet 19:24). All that pertains to one mystery, as should be.

708 וְרָזָא דָּא, בְּדִ אֶתְאָחִיד רוּחָא בְּרוּחָא, בְּדִין שְׂרָאן נְשִׁיקִין לְאֶתְחַבְּרָא וּמִתְעֲרִין שְׂאֵר שְׂוִיפִין בְּתִיאוּבְתָא, וְרוּחָא דָּא מִתְדַבֵּקָא בְּדָא. וּכְדִין, שְׂוִיפִין כֻּלְּהוּ מִתְעֲרִי אֵלִין בְּאֵלִין, לְאֶתְקַשְׂרָא שְׂוִיפָא בְּשְׂוִיפִיהָ.

709 וְאִי תִימָא, מָאן אֶתְעַר שְׂוִיפִי תַתָּאי, אוּ שְׂוִיפִי עֲלָאי. שְׂוִיפִי תַתָּאי מִתְעֲרִי תְדִיר לְגַבִּי עֲלָאי, מָאן דְּאִיהוּ בְּחִשּׁוּכָא, תְּאִיב תְּדִיר לְמַהּוֹי בְּנִהוּרָא. שְׁלֵהוּבָא אוּכְמָא דִלְתַתָּא, אֶתְעַר תְּדִיר לְגַבִּי שְׁלֵהוּבָא חוּרָא דִלְעִילָא, בְּגִין לְאֶתְדַבֵּקָא בִּיהָ, וּלְמַשְׁרֵי תַחוּתִיהָ, וְרָזָא דָּא, אֱלֹהִים אֵל דְּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקוּט אֵל.

710 בְּדִ נָטִיל יַעֲקֹב הָאִי הֵיכְלָא שְׁתִּיתָאָה, בְּדִין אֶקְרִי בְּשֵׁמָא קְדִישָׁא עֲלָאָה שְׁלִימָא, וְיִי. וְאִי תִימָא שְׁלִימָא דְכֻלָּא. לָאוּ הֵכִי, אֵלָא בְּדִ אֶשְׁתַּלְּמוּ כֻלְּהוּ הֵיכְלִין אֵלִין בְּאֵלִין, בְּדִין אֶקְרִי כֻלָּא בְּשֵׁמָא שְׁלִים, יְדוֹ"ד אֱלֹהִים. וְדָא הוּא שְׁמָא שְׁלִים מְכַלָּא. וְעַד לָא אֶתְחַבְּרוּ דָּא עִם דָּא, הֵיכְלִין בְּהֵיכְלִין, לָא אֶקְרִי בְּשֵׁמָא שְׁלִימָא דָּא. וְכֵד מִתְחַבְּרִין בְּחָדָא אֵלִין בְּאֵלִין, בְּדִין אֶשְׁתַּלְּמוּ כֻלָּא מַעֲיִלָא וְתַתָּא. וְנִהִירוּ דְעִילָא לְעִילָא, נִחְתָּא וְשְׂרִיא עַל כֻּלָּא, וְאֶתְקַשְׂרָא כֻלָּא בְּחָדָא, לְמַהּוֹי כֻּלָּא חֵד.

711 וְרָזָא דְמַלְאָה, יַעֲקֹב נָטִיל אַרְבַּע נָשִׁין, וְכֻלִּיל לֹון בְּגוּיָהּ. וְאֵף עַל גַּב דְּאוּקִימָנָא לְהָאִי מַלְאָה בְּרָזָא אַחְרָא, דְּאִיהוּ קִיּוּמָא בִּין תְּרִין עֲלָמִין. וְרָזָא דְכֻלָּא, בְּדִ יַעֲקֹב נָטִיל הָאִי הֵיכְלָא, דְּאִיהוּ שְׁתִּיתָאָה, נָטִיל וְכֻלִּיל בְּגוּיָהּ כֹּל אִינוּן אַרְבַּע נָשִׁין, אַרְבַּע מְלָאכִין, וְכֻלְּהוּ דְבָקִי בְּהֵיכְלָא דָּא. אֵלִין אִינוּן אַרְבַּע רִישֵׁי נְהָרִין, דְּכְתִיב וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבַּעָה רָאשִׁים. אֵלִין אַרְבַּע רִישִׁין, אִינוּן אַרְבַּע נָשִׁין נָטִיל לֹון יַעֲקֹב, נָטִיל הֵיכְלָא דָּא.

712 וּכְדִין אֶקְרִי הָאִי הֵיכְלָא וְיִי, בְּדִ אִיהוּ לְטַב כְּד"א וְיִי הוֹלֵךְ לְפָנֵיהֶם יוֹמָם. וְיִי אִמְרַהּ הַמְכַסֶּה אֲנִי מֵאֲבָרָהֶם. וְכֵד אֶתְחַבְּרִי יַצְחָק, בְּהֵיכְלָא דְבִי דִינָא, דְּאֶקְרִי זְכוּתָא, בְּדִין אֶקְרִי כֻלָּא וְיִי, לְאַעֲנִשָׁא לְחִינּוּבִיא, כְּד"א וְיִי הַמְטִיר עַל סְדוֹם וְגו', וְכֻלָּא בְּרָזָא חָדָא בְּדָקָא יְאוּת.

713. When Jacob received this chamber, everything was considered a complete desire. This is a time of goodwill. From now on, the chambers start to join and unite with each other. And though we learned THAT THE ORDER OF UNISON IS south-east, MEANING THAT ONE DRAWS FROM SOUTH, CHESED, EASTWARD, TOWARD TIFERET, FOR SOUTH IS THE MAIN ONE. YET HERE IT IS SAID THAT TIFERET IS THE MAIN ONE, AND THAT IT PRECEDES CHESED, THE SIXTH CHAMBER. HE ANSWERS: All is one, because here one spirit is attached to the other, WHICH IS THE SECRET OF KISSING, IN WHICH TIFERET IS PRINCIPAL AND IS HIGHER THAN CHESED, YET THERE LIES THE SECRET OF EMBRACING; THEREFORE, CHESED IS MORE VALUABLE. THIS IS THE SECRET OF THE VERSE, "THE BLESSINGS OF YOUR FATHER (THE SECRET OF TIFERET) ARE POTENT ABOVE THE BLESSINGS OF MY PROGENITORS (WHICH ARE CHESED AND GVURAH)" (BERESHEET 49:26), FOR THROUGH MANY BLESSINGS AND KISSINGS IT BECAME MORE VALUABLE THAN CHESED AND GVURAH, AND WAS CONSIDERED ABOVE THEM.

714. Here lies the beginning of Abraham, who is of the right, NAMELY, CHESED OF ZEIR ANPIN, called 'great love', as we said. And he received the chamber called 'love', NAMELY, THE FIFTH CHAMBER. Then, "your breasts (Heb. shadayim) were firm" (Yechezkel 16:7), REFERRING TO THE NAME 'SHADAI' and filled with goodness to sustain and nourish all from here. And when the breasts were firm and filled by the supernal love, then this chamber was called 'El Shadai', as we said. And by this the world found supply when it was created, because when the world was created, it could not exist, and did not endure, until this chamber was revealed, that Abraham took. When Abraham was seen in this chamber, the world said enough, (Heb. dai) for there is supply ENOUGH to sustain and nourish the world. It was therefore called 'El Shadai', WHICH MEANS El in whom there is enough (Heb. shedai).

715. The Holy One, blessed be He will fill and repair it in the future, as it is written, "that you may suck, and be satisfied with the breast of her consolations; that you may drink deeply, and be delighted with the abundance of her glory" (Yeshayah 66:11). "The breast of her consolations" and "the abundance of her glory" are all in this chamber. Then, at that time, it is written, "Who would have said to Abraham, that Sarah should give children suck?" (Bereshheet 21:7), for sucking depends upon Abraham, WHO IS CHESED.

716. Isaac is at the left of the Holy One, blessed be He, whence all the Judgments in the world are awakened. He is the left arm, the source of every Judgment, whence they are awakened. From there he takes the Judgment called 'merit', WHICH IS THE FOURTH CHAMBER, to bind all the Judgments together so they will be in one knot, since Isaac is the Judgment above IN ZEIR ANPIN, where all the Judgments are listed.

713 וְכֵן יַעֲקֹב נָטִיל הַיְכָלָא דָּא, בְּדִין אֲקָרִי כָּלָא רְצוֹן שָׁלוֹם. וְדָא הוּא עֵת רְצוֹן. וּמִכָּאן וְלַהֲלָאָה, שְׂרָאן הַיְכָלִין לְאַתְחַבְרָא וּלְאַתְקַשְׂרָא אֵלִין בְּאֵלִין. וְאַף עַל גַּב דְּתַנִּינָן דְּרוּמִית מְזֻרְחִית. וְכָלָא אִיהוּ בְּחֻדָּא, הֵכָא אִיהוּ רוּחָא בְּרוּחָא, דְּבִקּוּתָא חֻדָּא.

714 מִכָּאן שְׂרִי אַבְרָהָם, דְּאִיהוּ יְמִינָא, דְּאֲקָרִי אַהֲבָה רַבָּה דְּקַאמְרָן. וְאִיהוּ נָטִיל הַיְכָלָא דְּאֲקָרִי אַהֲבָה. בְּדִין, שְׂדִים נְכוּנִים, וְאַתְמַלִּיין מְכַל טוֹב, לְסַפְקָא וּלְאַתְזוּנָא כָּלָא מֵהֵכָא. וְכֵן אֵלִין שְׂדִים נְכוּנִים וְאַתְמַלִּיין מְגוּ רַחֲמֵי עֲלָאָה, בְּדִין אֲקָרִי הַיְכָלָא דָּא אֵל שַׁד"י בְּדְקַאמְרָן. וּבִהְיָ אִסְתַּפֵּק כָּל עֲלָמָא בְּדִ אַתְבְּרִי, דְּהָא בְּדִ אַתְבְּרִי עֲלָמָא, לֹא יָכִיל לְמִיקָם בְּקִיּוּמָא, וְלֹא הוּא קָאִים, עַד דְּאַתְגַּלִּי הַיְכָלָא דָּא דְּנָטִיל אַבְרָהָם, וְכֵן אַתְגַּלִּי אַבְרָהָם בְּהָאִי הַיְכָלָא, בְּדִין אָמַר לְעֲלָמָא דִּי, הָא סְפוּקָא לְאַתְזוּנָא מְגִיָּה עֲלָמָא וּלְאַתְקִיּוּמָא. וּבִג"כ, אֵל שַׁדִּי אֲקָרִי, אֵל שַׁד"י לְכָלָא בִּיה.

715 וְזִמֵּין קוּדְשָׁא בְּרִיךְ הוּא לְמַלְיָא לִיה, וּלְאַתְקַנָּא לִיה לְזִמְנָא דְּאִתִּי דְּכְתִיב לְמַעַן תִּינָקוּ וּשְׂבַעְתֶּם מִשְׁדֵּר תִּנְחַמֶּיהָ לְמַעַן תִּמּוּצּוּ וְהִתְעַנְּגֶתֶם מִזִּין כְּבוֹדָה. שֶׁדִּ תִּנְחַמֶּיהָ וְזִין כְּבוֹדָה, כָּלָא אִיהוּ בְּהָאִי הַיְכָלָא. וְכֵן בְּהוּא זִמְנָא כְּתִיב, מִי מַלֵּל לְאַבְרָהָם הַנִּיקָה בָּנִים שָׂרָה, דְּהָא יִנְיָקָא תִּלְיָא בִּיה בְּאַבְרָהָם.

716 יִצְחָק דְּאִיהוּ שְׂמָאלָא, דְּקוּדְשָׁא בְּרִיךְ הוּא, אַתְרֵי דְּמְגִיָּה מִתְעֲרִין כָּל דִּינִין דְּעֲלָמָא, וְאִיהוּ דְּרוּעָא דְּשְׂמָאלָא, שְׂוִירוּתָא דְּכָל דִּינִין, וְכָל דִּינִין מִתְעֲרִי מִתְמָן, הָאִי אִיהוּ נָטִיל וְאַחִיד הוּא הַיְכָלָא דְּאֲקָרִי זְכוּתָא, לְאַתְחַבְרָא דִּינָא בְּדִינָא, וְלִמְהוּי כָּלָא קְשׁוּרָא חֻדָּא, בְּגִין דְּהָאִי אִיהוּ דִּינָא דְּלַעֲיִלָא, וְרִשְׁמִיין דְּדִינִין קִיּוּמִין בִּיה.

717. Here the Holy Name Elohim is written, for there is a living Elohim high above, concealed to all, WHICH IS BINAH, and there is Elohim, the celestial court, GVURAH OF ZEIR ANPIN, and there is Elohim, that is the terrestrial court, WHICH IS MALCHUT. This is the meaning of the verse, "verily there is Elohim who judges in the earth" (Tehilim 58:12). The upper Elohim, the secret of a living Elohim, BINAH, comprises the lower beings, so all is one.

718. In this chamber Isaac is awakened, GVURAH OF ZEIR ANPIN, together with the 72 lights included in him, for all the sentences in the world below were pronounced by him, as it is written, "This matter is by the decree of the watchers (Aramaic irin)" (Daniel 4:14). Why are ALL THE DECREES AND JUDGMENTS called 'irin'? Because they all dwell in this city, "the city (Heb. ir) of the Hashem Tzeva'ot...the city of our Elohim" (Tehilim 48:9). All the chambers above, each is called 'city', as it is written, "a watcher (Heb. ir) and a holy one" (Daniel 4:20). These cities stand inside the chamber CALLED 'IR'. SINCE they are in 'ir', they are called 'irin'.

719. This chamber is included in Isaac. Everything is in the chamber of Abraham, THE FIFTH CHAMBER, because the right, CHESED, is included in the left, GVURAH. Come and see: Each comprises its fellow CHAMBER. We already explained that this is the reason why Abraham sacrificed Isaac, to make Judgment, ISAAC, a part of himself, and to include the left within the right, and cause the right to have power over the left.

720. Therefore, the Holy One, blessed be He commanded Abraham to offer his son as sacrifice to Judgment, and to overpower him. He did not command Isaac to be sacrificed, but commanded Abraham, SO THAT ABRAHAM, CHESED, WILL COMPRISE ISAAC, WHO IS JUDGMENT. Therefore, the one is found to consist of Judgment, and the other Chesed. And all is one, once they were included in each other. So the lower chambers were included in the upper.

721. When Isaac received this chamber, everything was sentenced in a good way, NAMELY, Judgment tempered with merit. Therefore, a man who judges should give the verdict according to merit. This is the high secret of the wholeness of justice, for there is no wholeness to justice, only with merit. Without it there is no perfection. Judgment with merit conveys the wholeness of Faith, reflecting the upper one.

717 וְהָכָא אֶתְרָשִׁים שְׁמָא קְדִישָׁא, דְּאֶקְרִי אֱלֹהִים. בְּגִין דְּאִית אֱלֹהִים חַיִּים, דְּאִיהוּ לְעִילָא לְעִילָא, סְתִים מְכֻלָּא. וְאִית אֱלֹהִים, דְּאִיהוּ בִּי דִּינָא דְּלְעִילָא. וְאֱלֹהִים, דְּאִיהוּ בִּי דִּינָא דְּלְתַתָּא. הָה"ד אַךְ יֵשׁ אֱלֹהִים שׁוֹפְטִים בְּאַרְץ. אֱלֹהִים עֲלָא, רְזָא דְּאֱלֹהִים חַיִּים, כָּלִיל לְאֵלִין דְּלְתַתָּא, וְכֻלָּא אִיהוּ חָד.

718 בְּהָאִי הֵיכְלָא, אֶתְעַר יִצְחָק, וְכֻלְהוּ שְׁבַעִין וְתַרְיַן נְהוּרִין דְּכֻלִּיל בִּיה, דְּמַנְיָהוּ אֶתְגְּזְרוּ כָּל דִּינִין דְּעֲלָמָא דְּלְתַתָּא, דְּכְתִיב בְּגִזְרַת עִירִין פְּתִגְמָא. וְאַמְאִי אֶקְרוּן עִירִין. אֱלָא בְּגִין דְּכֻלְהוּ קִיּוּמִין בְּהָאִי עִיר. עִיר וִי' צְבָאוֹת. עִיר אֱלֹהִינוּ. כָּל אִינוּן הֵיכְלִין לְעִילָא, כָּל חָד וְחָד אֶקְרִי עִיר, כְּד"א עִיר וְקְדִישׁ. וְאֵלִין אִינוּן עִירִין, דְּקִיּוּמִין לְגוּ בְּגוּ דְּהֵיכְלָא, דְּקִיּוּמִין בְּעִיר, בְּג"כ אֶקְרוּן עִירִין.

719 הָאִי הֵיכְלָא, אֶתְכֻלִּיל בִּיִּצְחָק, וְכֻלָּא אִיהוּ בְּהֵיכְלָא דְּאַבְרָהָם, בְּגִין דִּימִינָא אֶכְלִיל לְשִׁמְאָלָא. וְתָא חַיִּי, כָּל חָד וְחָד כָּלִיל לְחִבְרִיה. וְהָא אֻקְיָמָנָא, דְּבִג"ד אֲבָרָהָם עָקֵד לְיִצְחָק, בְּגִין לְאַכְלָלָא בִּיה דִּינָא, וְלֹא שְׁתַּכְחָא שְׁמָלָא כָּלִיל בִּימִינָא וְלֹא שְׁלֵטָא יְמִינָא עַל שְׁמָלָא.

720 וְע"ד קוּדְשָׁא בְּרִין הוּא פְּקִיד לִיה לְאַבְרָהָם, לְקַרְבָּא בְּרִיה לְדִינָא, וְלֹא תִקְפָּא עָלָיו, וְלֹא פְּקִיד לְיִצְחָק, אֱלָא לְאַבְרָהָם. וְע"ד אֲשַׁתְּכַח, דָּא בְּדִינָא, וְדָא בְּחֶסֶד, וְכֻלָּא חָד, וְאֶתְכֻלִּיל דָּא בְּדָא. וְהָכִי, אֶתְכֻלִּילוּ הֵיכְלִין תַּתְּאִין בְּעֲלָאִין.

721 כְּדִן נָטִיל יִצְחָק הֵיכְלָא דָּא, כְּדִין כָּלָא אִיהוּ לְטָב. דִּינָא בְּזִכּוּתָא. וְע"ד, בְּעִי ב"נ דְּדָאִין דִּינָא, לְמִידָן דִּינָא בְּזִכּוּתָא. בְּגִין דְּאִיהוּ רְזָא עֲלָא, שְׁלִימוּ דִּינָא. בְּגִין דְּלִית שְׁלִימוּ דִּינָא, אֱלָא בְּזִכּוּתָא, דָּא בָּלָא דָּא לֹא אִיהוּ שְׁלִימוּ. דִּינָא בְּזִכּוּתָא, דָּא אִיהוּ שְׁלִימוּ דְּמַהִימְנוּתָא, כְּגִוּוּנָא דְּלְעִילָא.

722. On the day of Rosh Hashanah, when Judgment is aroused in the world, it behooves Yisrael below to awaken compassion through the Shofar, which reflects the high mystery, as already stated. And they should temper justice with merit, WHICH IS CHESED. For when Judgment is tempered with merit, all is in unison, and there is perfection above and below, and "iniquity stops her mouth" (Iyov 5:16), and has no permission to accuse or denounce in the world. Then all is in a proper unison. Judgment without merit is no Judgment.

723. This concerns Yisrael, who temper Judgment with merit. But the rest of the nations do not have Judgment of merit. Therefore, it is forbidden for us to administer justice in their courts, for they have no part in our side of the Faith, as it is written, "He has not dealt so with any other nation and as for His ordinances they have not known them" (Tehilim 147:20). On the side of Yisrael, whoever judges without taking merit into account is a sinner, because he lessens the secret of the Faith, and turns aside to the place where there is Judgment without merit, NAMELY, THE OTHER SIDE.

724. Come and see: When the members of the Sanhedrin started to deal with criminal laws, they had to open with a merit, in order to temper Judgment with merit. Moreover, they were called to sentence from the house of merit, NAMELY, THE SECRET OF THE SANHEDRIN IS IN THE CHAMBER OF MERIT. Therefore, they tried to start with a merit, and when they so start with the lesser one OF THE SANHEDRIN, later the Judgment was completed by the most prominent OF THE SANHEDRIN, so merit will be included within justice. This one above, and that one below. Judgment with merit is the wholeness of justice, for without each other there is no wholeness. Therefore, Isaac and Rivkah were as one, the one Judgment, and the other mercy, and together they constitute wholeness. ISAAC IS JUDGMENT, AND RIVKAH IS MERIT. Happy is the portion of Yisrael, for the Holy One, blessed be He gave them a whole Torah, so they may walk in the path of truth, reflecting THE LIGHTS OF above.

725. Come and see: They did not judge, only with merit. They first looked at the good deeds, to include them together. The Sanhedrin looked well at the merits and at the prosecution, to combine them, so the Other Side will not rule. Wherever there is no merit, the Other Side abides, called 'guilt'. THE OTHER SIDE then joins the Judgment and gets stronger, this is called 'a sentence of guilt'.

722 בְּיוֹמָא דְר"ה, בְּדִינָא אֲתַעֲר בְּעֵלְמָא, בְּעָאן יִשְׂרָאֵל לְתַתָּא, לְאַתְעֲרָא רַחֲמֵי מְגוֹ שׁוֹפָר, כְּגוֹוְנָא דִּרְזָא עֲלָאָה. וְהָא אוֹקִימְנָא. וּבְעֵינָא לְחַבְרָא דִּינָא לְקַבֵּל זְכוּתָא, בְּגִין דְּכַד קִיַּימָא דִּינָא בְּזְכוּתָא, כֻּלָּא אִיהוּ בַּחבּוּרָא חָדָא. וְעֵילָא וְתַתָּא בְּשְׁלִימוֹ. וּכְדִין, וְעוֹלְתָה קַמְצָה פִּיהָ, דְּלִית לָהּ רִשׁוֹ לְאַסְטָאָה וּלְקַטְרָגָא בְּעֵלְמָא. וּכְדִין כֻּלָּא בִּיחּוּדָא חָדָא בְּדָקָא יְאוּת. וְדִינָא בְּלֹא זְכוּ לֹא אִיהוּ דִּינָא.

723 וְדָא אִיהוּ דִּישְׂרָאֵל, דְּאִית לֹון דִּינָא בְּזְכוּתָא. אֲבָל שְׂאָר עַמִּין, לֹא אִית לֹון דִּינָא בְּזְכוּתָא, וְע"ד אֲסִיר לֹון, לְסַדְרָא דִּינִין דִּילָן בְּעַרְכָּאֵי דְעַמִּין עוֹבְרֵי עֲבוּדָה זָרָה, דְּהָא לִית לֹון חוֹלְקָא בְּסִטְר מְהִימְנוּתָא דִּילָן. דְּכַתִּיב, לֹא עָשָׂה כֵּן לְכָל גּוֹי וּמִשְׁפָּטִים בָּל יִדְעוּם. וּמִסְטָרָא דִּישְׂרָאֵל כָּל מָאן דְּדָאִין דִּינָא, וְלֹא אֲכַלִּיל בִּיהּ זְכוּת, דָּא אִיהוּ חֲטִי, דְּקָא גִרַע רִזָּא דְמְהִימְנוּתָא, וְאַסְטִי גְרַמִּיהּ לְהֵוָה סִטְרָא, דְּאִית בִּיהּ דִּינָא בְּלֹא זְכוּת.

724 וְת"ח, בְּדִינֵי קִיַּימֵי סַנְהֶדְרִין לְתַתָּא, לְמִידָן דִּינֵי נַפְשׁוֹת, אֲצַטְרִיכוּ לְמַפְתַּח בְּזְכוּתָא. בְּגִין לְאַכְלָלָא זְכוּתָא בְּדִינָא. וְתוּ, דְּהָא אֲקִרֹן מִבֵּי זְכוּתָא. וְע"ד, אֲשַׁתְּדְּלוּתָא דִּילְהוֹן, לְמַפְתַּח בְּזְכוּתָא, וְשְׂרָאן בְּזְכוּתָא מְזַעֲרָא, וּלְבַתָּר אֲשַׁתְּלִים דִּינָא מְעֵלָאָה. לְמַהּוּ זְכוּתָא כָּלִיל בְּדִינָא. דָּא לְעֵילָא, וְדָא לְתַתָּא. דִּינָא בְּזְכוּתָא, שְׁלִימוֹ דִּינָא. דָּא בְּלֹא דָּא, לֹא אִיהוּ שְׁלִימוֹ. וּבְגִין כֵּן, יִצְחָק וְרִבְקָה בַּחְדָּא אִינוּן, דָּא דִּינָא, וְדָא זְכוּתָא, לְמַהּוּ שְׁלִימוֹ בַּחְדָּא. זְכָאָה חוֹלְקִיהוֹן דִּישְׂרָאֵל, דְּקוּדְשָׁא ב"ה יְהִיב לֹון אוֹרִייתָא שְׁלִימְתָא, לְמִיָּהֵךְ בְּאַרְחָ קְשׁוּט, כְּגוֹוְנָא דְלְעֵילָא.

725 תָּא חֲזִי, דְּאִינוּן לֹא דִינִין דִּינָא, אֶלָּא בְּזָכוּ, וְלְעֵינָא זְכוּתָא בְּקַדְמִייתָא, לְמַהּוּ כָּלִיל דָּא בְּדָא. וְסַנְהֶדְרִין קָא מְהַפְּכֵי בְּזְכוּתָא בְּדִינָא, לְאַכְלָלָא כֻּלָּא בַּחְדָּא, בְּגִין דְּלֹא יִשְׁלוּט סִטְרָא אַחְרָא. דְּהָא בְּדִינָא זְכוּתָא לֹא אֲשַׁתְּכַח, סִטְרָא אַחְרָא אֲשַׁתְּכַח, דְּאֲקִרֵי חוּבָה, וְאַתְחַבְּרַת בְּדִינָא, וְאַתְתַּקְּפַת וְדָא הוּא דִּינָא בַּחוּבָה.

726. Therefore, on Rosh Hashanah, we should temper Judgment with merit, so guilt will not have the upper hand. Hence, we must let Judgment and merit be together, so they may become one whole. For when the Other Side, WHICH IS GUILT, rules, there is no perfection, only accusation. This resembles the accusation FROM WHICH ARE DRAWN four deaths. But when the side of merit rules, all is wholeness, "peace and truth" (II Melachim 20: 19), "love and compassion" (Tehilim 103:4).

727. When the Other Side is connected with Judgment, it has power, by accusation, over the four capital punishments decreed by court: stoning, burning, decapitation, and strangulation. All of them are under the sway of the evil prosecutor: stoning, because THE OTHER SIDE is "a stone of stumbling" (Yeshayah 8:14); burning, because he is "a rock of offense" (Ibid.), a strong fire; decapitation is a "sword shall devour flesh" (Devarim 32:42). Assuredly it shall devour flesh, for it rules over flesh, it is THE OTHER SIDE, CALLED "the end of all flesh" (Beresheet 6:13). Strangulation, for the curse of Elohim is upon the strangulation, upon the hanged, THE SECRET OF THE VERSE, "FOR HE THAT IS HANGED IS ACCURSED OF ELOHIM" (DEVARIM 21:23). We explained that nothing remained IN HIM, WHO IS HANGED, save the flesh, BECAUSE THE SOUL LEFT IT, and the curse of Elohim is upon the flesh, which is dark poison. Hence, HOLINESS brings good, AND THE OTHER SIDE brings evil.

728. It behooves Yisrael, who have the secret of the Faith, to take heed that the side of the Faith will be in ascendancy, and that the Other Side will not be given place to exercise his power. They are happy in this world and in the World to Come. It is written of them, "your people also shall be all righteous..." (Yeshayah 60:21).

729. The prophets, the supernal sides, the two thighs NETZACH AND HOD, who support the Holy Torah, TIFERET, receive the chambers where the two spirits, brightness and splendor, abide. THESE ARE THE THIRD CHAMBER, THE CHAMBER OF BRIGHTNESS, AND THE SECOND CHAMBER, THE VERY HEAVEN. These are the thighs below, IN BRIYAH, that support the chambers above called 'the Oral Law', NAMELY, MALCHUT OF ATZILUT. As there are struts to the Torah, the Written Law, so there are pillars supporting the Oral Law, MALCHUT, which include each other. When the two struts below, BRIGHTNESS AND SPLENDOR, are connected with the upper CHAMBERS, IN MALCHUT OF ATZILUT, the aspect of prophecy is impressed upon them. This is a vision, a sort of prophecy.

726 וְעַל דָּא, בְּיוֹמָא דְרֵאשׁ הַשָּׁנָה, בְּעֵינָא לְחַבְרָא זְכוּתָא בְּדִינָא, וְלֹא יִתְגַּבֵּר חוֹכְהָ. וּבְגִין כֵּךְ, בְּעֵינָא זְכוּתָא וְדִינָא לְמַהוּי בְּחָדָא, בְּגִין דְּאִיהוּ שְׁלִים. דְּכִד סֵטְרָא אַחֲרָא שְׁלֵטָא, לֹא אִיהוּ שְׁלִים, אֲלֵא קֶטְרוּגָא, כְּמָה דְּאִיהוּ קֶטְרוּגָא, וְאִינוּן אַרְבַּע מִיתוֹת, וְכִד סֵטְרָא דְּאִיהוּ זְכוּת שְׁלֵטָא, כֻּלָּא אִיהוּ שְׁלִים, שְׁלוֹם וְאַמֶּת חֶסֶד וְרַחֲמִים.

727 וְכִד אֶתְחַבְרַת סֵטְרָא אַחֲרָא בְּדִינָא, שְׁלֵטָא בְּקֶטְרוּגָא, בְּאִינוּן אַרְבַּע מִיתוֹת בֵּית דִּין: סְקִילָה, שְׂרִיפָה, הֶרֶג, וְחֶנֶק. כֻּלְּהוּ שׁוֹלְטָנוּתָא דְּקֶטְרוּגָא בִּישָׁא. סְקִילָה, בְּגִין דְּאִיהוּ אֶבֶן נֶגֶף. שְׂרִיפָה, בְּגִין דְּאִיהוּ צוּר מְכַשׁוּל, אֲשָׁא תְּקִיפָא. הֶרֶג, דָּא חֶרֶב תֹּאכַל בָּשָׂר. תֹּאכַל בָּשָׂר וְדָא, דְּשֵׁלֵטָא בְּבָשָׂרָא, וְדָא הוּא קֶץ כָּל בָּשָׂר. חֶנֶק, בְּגִין דְּאִיהוּ קִלְלַת אֱלֹהִים, הֵהוּא דְּשֵׁלֵטָא עַל חֶנֶק, עַל צְלוּבוֹ. וְאוֹקִימָנָא, בְּגִין דְּלֹא יִשְׁתַּאֲרֵי אֲלֵא בָשָׂרָא בְּלַחוּדוּי, וְהֵהוּא קִלְלַת אֱלֹהִים, שְׁלֵטָא בְּבָשָׂרָא, מְרָה חֲשׂוּכָא. וּבְגִין כֵּךְ, דָּא לֵטֵב וְדָא לְבִישׁ.

728 וְאַצְטְרִיכוּ יִשְׂרָאֵל דְּרִזָּא דְּמַהִימְנוּתָא בְּהוּ, לְאַסְתְּמָרָא, בְּגִין דִּישְׁלוּט סֵטְרָא דְּמַהִימְנוּתָא, וְלֹא יִהְיוּ דּוּכְתָא לְסֵטְרָא אַחֲרָא לְשֵׁלֵטָא זְכָאִין אִינוּן בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְּאִתִּי, עֲלִיָּהוּ כְּתִיב וְעַמְךָ כֻּלָּם צְדִיקִים וְגו'.

729 גְּבִיאִין, דְּאִינוּן סְטְרִין עֲלָאִין, תְּרִין יָרְכִין דְּסַמְכִין לְאוּרִייתָא קְדִישָׁא, אִינוּן נְטִלִין לְהִיכְלָא דְּתֵרִין רוּחִין בֵּיהּ, דְּאִינוּן גְּגֵה וְזֵהֵר. וְאִינוּן תְּרִין יָרְכִין לְתַתָּא, לְסַמְכָא לְאִינוּן הִיכְלִין דְּלַעִילָא, דְּאִקְרוּן תּוֹרָה שְׁבַעַל פָּה. כְּמָה דְּאִית סַמְכִין לְאוּרִייתָא דְּאִיהִי תּוֹרָה שְׁבַכְתָּב, כֵּךְ אִית סַמְכִין קִיּוּמִין לְאוּרִייתָא דְּאִיהִי תּוֹרָה שְׁבַעַל פָּה. וְאַתְכִּלְלוּ דָּא בְּדָא. בְּדִין אֵלִין תְּרִין סַמְכִין דְּלַתָּתָא, כִּד מִתְחַבְרֵן בְּאֵלִין עֲלָאִין, אֶתְרָשִׁים בְּהוּ סֵטְרָא דְּנִבּוּאָה, וּמֵאן אִיהוּ. מְרָאָה, דְּאִיהוּ כְּגִוּוֹנָא דְּנִבּוּאָה.

730. All the seers are nourished from here, FROM THE CHAMBERS OF BRIGHTNESS AND SPLENDOR, INCLUDED IN THE CHAMBERS OF MALCHUT, from above IN NETZACH AND HOD OF ZEIR ANPIN, they suck prophecy, and from below, MALCHUT, vision. Therefore, high and low reflect each other, MEANING THAT PROPHECY IS LIKE A VISION, AND VISION IS LIKE PROPHECY. When NETZACH AND HOD, BRIGHTNESS AND SPLENDOR are united with each other, the Holy Name Tzevaot (lit. 'armies') rules over this place, since all the holy armies are here, all named after the aspect of prophecy, because visions and dreams are of the side of prophecy.

731. We say that within the sign of the Holy Covenant, NAMELY, YESOD, the name TZEVAOT dwells, for all the armies come out of this sign, YESOD. Nevertheless, the thighs, which stand out OF THE BODY, are also named TZEVAOT. They are called 'Baraithas', WHICH MEANS 'EXTERNALS', because the Baraitha is outside the Mishnah, and the Mishnah stands upon the Baraitha, NAMELY, THE BARAITHA EXPLAINS THE MISHNAH, AND THE BARAITHAS are called 'the thighs OF THE MISHNAH', external chambers, the same as NETZACH AND HOD above, STANDING OUTSIDE THE BODY OF THE FACE.

732. The Mishnah is a mystery, found inside, because one learns the essence of things from there. So the Tannaim OF THE MISHNAH ARE OF THE INTERNAL PART. This is the secret meaning of the verse, "I would lead you, and bring you into the house of my mother, that you may instruct me" (Shir Hashirim 8:2). "The house of my mother" refers to the Holy of Holies, WHICH IS YESOD OF MALCHUT OF ATZILUT, CORRECTED BY THE ASPECT OF YESOD OF IMA, THEREFORE CALLED "THE HOUSE OF MY MOTHER", THE INNER PART OF MALCHUT. "That you may instruct me" refers to the secret of the Mishnah, NAMELY, when the river that is drawn and comes out, YESOD OF ZEIR ANPIN, from the Holy of Holies, then "you will instruct me," MEANING THAT YOU WILL GIVE FROM YOUR BOUNTY TO ME. This is the inner reason WHY MALCHUT is called 'Mishnah' (lit. 'second'), BECAUSE SHE IS SECOND TO ZEIR ANPIN, IN THE SECRET OF THE UNION, as it is written, "a copy of this Torah" (Devarim 17:18).

733. When she is drawn outside, she is called 'Baraitha', WHICH MEANS EXTERNAL. The two thighs are Baraithas, NAMELY, EXTERNALS. This mystery of mysteries is not to be revealed, because the secret is passed solely to most high wise men. Woe if it is revealed, BECAUSE THE WICKED WILL EXPLOIT IT, and woe if it is not revealed, BECAUSE THE RIGHTEOUS WILL LOSE IT, for this is one of the highest secrets, with which the Holy One, blessed be He leads the world.

734. The first Temple stood at the time of Solomon, and corresponded to the Supernal World, WHICH IS BINAH, AND BINAH is called 'the first Temple'. Everything came together in the Holy of Holies, where the sun is united with the moon, NAMELY, ZEIR ANPIN WITH MALCHUT. The supernal secrets were all in perfection, and the world was perfected. Afterwards, because of transgressions, the mysteries were drawn out of and rejected from the Holy of Holies. Once they were rejected towards the thighs, NETZACH AND HOD, they stood outside, and were called 'external chambers', and the Baraithas were needed FOR PEOPLE COULD NOT NOURISH FROM THE MISHNAH.

730 וְכָל אֵינוֹן מֵאַרְיֵהוֹן דְּמִרְאָה, מֵהֶכָּא יִנְקִין. לְעִילָא נְבוּאָה, הֶכָּא מִרְאָה. וְע"ד, אִיהוּ דָּא בְּגוּוּנָא דָּא, וְדָא בְּגוּוּנָא דָּא. וְכֵד מִתְחַבְּרִין דָּא בְּדָא, בְּדִין שְׁלִיט עַל הָאֵי אֲתֵר, שְׁמָא קְדִישָׁא, דְּאֶקְרִי צְבָאוֹת. בְּגִין דְּכָל אֵינוֹן חֲיִילִין קְדִישִׁין, כְּלָהוּ קִיּוּמֵי הֶכָּא, וְכָלָהוּ אֶקְרוֹן מִסְטָרָא דְּנְבוּאָה, מִרְאָה וְחִלְמָא מִסְטָרָא דְּנְבוּאָה הוּוּ.

731 וְאֵע"ג דְּקָא אִמְרִינֵן, דִּי בְּגוּ הֵהוּא אוֹת קִיּוּמָא קְדִישָׁא, שְׂרִיָּא שְׁמָא דָּא. בְּגִין דְּכָלָהוּ חֲיִילִין נִפְקִי מֵהָאֵי אוֹת. עִם כָּל דָּא, יִרְכִין דְּאֵינוֹן קִיּוּמִין לְבַר, קְרִינֵן עַל שְׁמָא דָּא, וְאֵלִין אֵינוֹן דְּאֶקְרוֹן בְּרִיּוּתִי, דְּהָא בְּרִיּוּתָא לְבַר מִמְּשָׁנָה. מִתְּנִיתִין קִיּוּמָא לְגוּ בְּרִיּוּתִי, וְאֶקְרוֹן יִרְכִין בְּתֵי בְּרָאִי, בְּגוּוּנָא דִּי לְעִילָא.

732 מִתְּנִיתִין אִיהוּ רְזָא דְּקִיּוּמָא לְגוּ, דְּאוֹלָמִי תַּמָּן עֶקְרָא דְּכָלָא, וְעַל תַּנְאִי, וְרְזָא דְּהֵךְ, אֲנַהֲגֵךְ אֲבִיאֲךָ אֶל בֵּית אֲמִי תִלְמִדְנִי. אֶל בֵּית אֲמִי: דָּא קַה"ק. תִּלְמִדְנִי: דָּא הוּא רְזָא דְּמִתְּנִיתִין. דְּכֵד עָאֵל דָּא נִהַר דְּנִגִּיד וְנִפְיָק, בְּהֵהוּא בֵּית קֹדֶשׁ הַקְּדָשִׁים, כְּתִיב תִּלְמִדְנִי. וְדָא הוּא רְזָא, דְּאֶקְרִי מִשְׁנָה. כֹּד"א אֵת מִשְׁנֵה הַתּוֹרָה הַזֹּאת.

733 כִּד אֲתַמְשְׁכָּא לְבַר, אֶקְרִי בְּרִיּוּתָא. תְּרִין יִרְכִין אֵינוֹן בְּרִיּוּתִי, רְזָא דְּרִזּוֹן דְּלֹא אֲתִיְהִיב לְאַתְגְּלָאָה. בְּגִין דְּלֹא אֲתַמְסֵר רְזָא בְּר לְחִכְיָמִי עֲלִיוֹנִין. וְוִי אִי אֲתַגְּלִי, וְוִי אִי לֹא אֲתַגְּלִי, בְּגִין דְּאִיהוּ רְזָא מְרִזּוֹן עֲלֵאִין דְּקוּדְשָׁא בְּרִיךְ הוּא אֲנַהֲיג בֵּיה עֲלֵמָא.

734 בֵּית רֵאשׁוֹן קִיּוּמָא בִּימֵי שְׁלֹמֹה, לְקַבֵּל עֲלֵמָא עֲלָאָה, וְאִיהוּ אֶקְרִי בֵּית רֵאשׁוֹן, וְאֲשַׁתְּמַשׁ כָּלָא בְּבֵית קֹדֶשׁ הַקְּדָשִׁים, אֲתֵר דְּאֲשַׁתְּמַשׁ בֵּיה שְׁמָשׁא בְּסִיְהָרָא. וְרִזּוֹן עֲלֵאִין כְּלָהוּ בְּשִׁלְמוֹ, וְקִיּוּמָא עֲלֵמָא בְּאֲשַׁלְמוּתָא. וּלְבַתֵּר גְּרַמּוּ חוּבִין, וְאֲתַמְשְׁכוּ רִזּוֹן, וְאֲתַדְּחִין מִבֵּית קֹדֶשׁ הַקְּדָשִׁים לְבַר. כִּד אֲתַדְּחוּ לְיִרְכִין, כְּדִין קִיּוּמֵי לְבַר, דְּאֶקְרוֹן בְּתֵי בְּרָאִי, וְאֲצַטְרִיכוּ לְבְּרִיּוּתִי.

735. At the time of the second Temple, YISRAEL were at the external chambers in the thighs. Some of them returned to sing in the Holy of Holies, of the second Temple, MALCHUT, FOR THE FIRST TEMPLE IS BINAH. Others stayed in the Baraitha outside, between the thighs. THOSE WHO RETURNED TO THE HOLY OF HOLIES, studied the Mishnah, and behaved according to its laws, NAMELY, ACCORDING TO THE TEACHING OF THE MISHNAH. This is the secret of the verse, "for out of Zion shall go forth Torah" (Yeshayah 2:3), ZION BEING THE INTERNAL PART OF MALCHUT, CALLED 'MISHNAH'.

736. Afterwards, because of transgressions, the second Temple was no more in ascendancy. It did not have the power of the first Temple, in which time there was always peace, because the King, who has peace, ZEIR ANPIN, was always in it, IN A NEVER ENDING UNION, and therefore there was peace. There was no such peace at the time of the second Temple, because the foreskin always brought accusations, and the priests were in readiness to denounce, NAMELY, TO CONDEMN this foreskin. And they needed that, in order to condemn through it THE OTHER SIDE, in order to protect the second Temple. All was in that secret properly.

737. Due to more transgression, the foreskin came to power, and YISRAEL were driven out of the second Temple, and descended into the rounded thighs, NETZACH AND HOD, and down, THROUGH BRIYAH until they came to dwell at the feet, IN ASIYAH. When they sat at the feet, NAMELY, SO THEY SHOULD CORRECT THEM, then "And His feet shall stand in that day..." (Zecharyah 14:4). And the world will behave in all matters according to the high mystery, as it should. And though they were rejected FROM THE INTERNAL PART, they were never left by it, and forever they will cling to it.

738. Whoever knows how to measure, by the measuring line, the distance between the thighs and the feet, may know the duration of the exile. This is a secret among the reapers of the field. All this is a high mystery. For that reason all the Baraithas, all the Tannaim and the Amoraim are in their proper places, the ones inside, and the others outside in the rounded thighs, WHICH ARE NETZACH AND HOD, and underneath the thighs. MALCHUT is called by all these, the Oral Law. Yisrael descended by them and were exiled AMONG THE NATIONS.

739. Then, when exile will be over by stretching the feet, SO THEY WILL BE CORRECTED, then "His feet shall stand in that day" and the spirit of defilement, named foreskin, shall be removed from the world. And Yisrael alone shall rule, as ought. Because the foreskin drew them down until then, and from now on, after the foreskin shall be cut and removed from the world, "Yisrael then shall dwell in safety alone; the fountain (also: 'eyes') of Jacob" (Devarim 33:28), NAMELY, in the fountain of Jacob WHICH IS MALCHUT, WHERE CHOCHMAH DWELLS, CALLED 'EYES', and there will be no accuser to prosecute them. Happy is the portion of Yisrael in this world and in the World to Come.

735 בֵּית שְׁנֵי קוּימוֹ בְּבֵיתִי בְּרָאִי בִּירְכִין, וּמִנִּיחָהּ אֶהְדְּרוּ וְשָׂאֲרוּ בְּבֵית קֹדֶשׁ הַקְּדוּשִׁים וְאִיהוּ בֵּית שְׁנֵי. וְאִינוֹן אַחֲרָיִן אֲשֶׁתָּאֲרוּ בְּבִרְיָתָא לְבָר, בִּינֵי יֶרְכִין. וְהוּא אוֹלָפִין מִמַּתְנִיתִין, וְאֶתְנֵהִיגוּ מִינָהּ, וְהִינֵנוּ רָצָא דְכִתְיִב, כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה.

736 וּלְבֶתֶר כֹּד גִּרְמוֹ חוּבִין, אֶתְעָדִי שׁוֹלְטָנוּתָא דְהָאִי בֵּית שְׁנֵי, וְאֶע"ג דְּשׁוֹלְטָנָא דִּילִיָּהּ לֹא הוּא כְּבֵית רֵאשׁוֹן, דְּהוּא בֵּיה שְׁלָמָא תְּדִיר, בְּגִין דְּמִלְכָּא דְּשְׁלָמָא דִּילִיָּהּ תְּדִיר הוּא בְּגִיּוּיָהּ, וְע"ד הוּא בְּשָׁלָם. בֵּית שְׁנֵי לֹא הוּא בֵּיה שְׁלָם הָכִי, בְּגִין דְּעֶרְלָה קִטְרוּגָא בֵּיה תְּדִיר, וְע"ד הוּא כְּהֵנִי זְמִינִין בְּגִיּוּיָהּ, לְקִטְרוּגָא בְּהָאִי עֶרְלָה, וְלָהּ אֶצְטְרִיךְ מְלָה, לְקִטְרוּגָא בְּהֶדְרָה, וְלֹאגְנָא עַל בֵּית שְׁנֵי. וְכָלֹא בְּרָצָא בְּדָקָא חֲזִי.

737 לְבֶתֶר גִּרְמוֹ חוּבִין, וְשְׁלָטָא הָהִיא עֶרְלָה, וְאֶתְדַּחֲיִין מִבֵּית שְׁנֵי לְבָר, וְנַחְתּוּ מִתַּמֶּן לְחֻמוֹקֵי יֶרְכִין, לְתַתָּא, עַד דִּי שְׂרוֹן לְתַתָּא בְּרַגְלִין. וְכֹד יִתְבוֹן בְּרַגְלִין, כְּדִין, וְעַמְדוֹ רַגְלֵיו בְּיוֹם הָהוּא, וְעִלְמָא בְּכָלֹא יִתְנַהֵיג בְּרָצָא עֲלָאָה בְּדָקָא חֲזִי. וְאֶף ע"ג דְּאֶתְדַּחֲיוּ וְלֹא אֲשֶׁתְּבָקוּ מִנָּהּ, וְלַעֲלָמִין אֶתְאַחֲדִידוּ בֵּיה.

738 וּמֵאֵן דִּידַע וּמִדִּיד בְּשִׁיעוּרָא דְקוֹ הַמֶּדָּה, אֶרְכָּא דְּמַשִּׁיכוֹ דִּירְכִין עַד רַגְלִין, וְכִיל לְמַנְדַּע מַשִּׁיחָא דְּגִלּוּתָא דְּאֶתְמַשֵּׁךְ. וְרָצָא אִיהוּ בִּין מַחְצְדֵי חֻקְלָא, וְכָלֹא בְּרָצָא עֲלָאָה. וּבְגִין דָּא, כְּלָהּ בְּרִיּוּתִי, וְכְלָהּ תְּנַאי, וְכְלָהּ אִמּוּרָאִי, קוּימִי בְּדוּכְתִּיּוּהוּ בְּדָקָא חֲזִי, אֵלִין לְגוֹ, וְאֵלִין לְבָר, בְּאִינוֹן חֻמוֹקֵי יֶרְכִין וְלְתַתָּא מִבְּרַכִּין. וּבְכָלֹהּ אֶקְרִי תוֹרָה שֶׁבַע"פ. וּבְכָלֹהּ נַחְתִּי יִשְׂרָאֵל וְאֶתְגָּלוּ.

739 וְכְדִין כֹּד יִסְתִּיִים גִּלּוּתָא, בְּמַשִּׁיכוֹ דִּירְכִין, כְּדִין וְעַמְדוֹ רַגְלֵיו בְּיוֹם הָהוּא, וְיִתְעַבֵּר הָהוּא רִחָא מִסְּאָבָא עֶרְלָה מִן עֲלָמָא, וְיִתְהַדְּרוֹן יִשְׂרָאֵל בְּלַחֲדוּיָהּ לְשְׁלָטָאָה בְּדָקָא יְאוּת, בְּגִין דְּהָהוּא עֶרְלָה, נַחֲתִית לֹון לְתַתָּא, עַד הַשְּׁתָּא. וּמִכָּאן וְלֵהֲלָאָה, דְּהָאִי עֶרְלָה אֶתְקַצֵּץ וְאֶתְעַבֵּר מִגּוֹ עֲלָמָא, כְּדִין וְיִשְׁכּוֹן יִשְׂרָאֵל בְּטַח בְּדֶר עֵין יַעֲקֹב. בְּהָהוּא עֵין יַעֲקֹב, וְלֹא אֲשֶׁתְּכַח מְקִטְרוּגָא עֲלִיּוּהוּ. זְכָאָה חוֹלְקִיהוֹן דִּישְׂרָאֵל בְּעֲלָמָא דִּין בְּעֲלָמָא דְּאִתִּי.

740. Joseph the righteous, the pillar of the world, WHICH IS YESOD, took with permission the chamber that was hidden and treasured; the seventh chamber was under his authority. Though we said that the chamber of the sapphire stone was under his authority, and in it he is corrected, nevertheless, Come and see: From the prophets, whom we said to be united below, two grades are divided, vision and dream. They abide at the thighs, WHICH ARE NETZACH AND HOD. By the rounded thighs stands the vision, that which is called 'the little prophecy'. Underneath the thighs stands the dream, AT THE KNEES BELOW THE THIGHS; until feet will touch feet, NAMELY, THE FEET OF ATZILUT WILL BE ONE WITH THE FEET OF BRIYAH, YETZIRAH AND ASIAH, FOR BRIYAH, YETZIRAH AND ASIAH WILL RETURN TO BE ATZILUT AND BE UPLIFTED TO PROPHECY AND VISION, and there, BELOW THE THIGHS stands the lower chamber called 'the sapphire stone'.

741. All THE JOINING TOGETHER of the thighs is in order to perfect them by one with another. All grades of prophecy come out of there to hover, and vision is made of them; then they hover about this place, THE SAPPHIRE STONE, and a dream is made from them. Joseph the Righteous, WHO IS YESOD, is the perfection of all; he receives all. Since everything is corrected through him, they all desire and long for him.

742. At the time when Joseph the Righteous, is ready to correct everything, he receives all, and joins his chamber. Then everybody above and below is awakened to receive the desire and wish, united by one desire and wholeness, that the higher and lower will rejoice by the one desire. All the lower beings are maintained by him. Therefore it is written, "but the righteous is an everlasting foundation" (Mishlei 10:25), for this is the foundation by which the world is sustained.

743. The chamber of the sapphire stone does not come into existence until Joseph the Righteous, YESOD OF ZEIR ANPIN, is ready. Once he is corrected, everyone else is also corrected. This is the secret of the building, MALCHUT, and about this says the verse, "and of the side, which Hashem Elohim has taken...He built" (Beresheet 2:22). It is not written, 'and He created,' nor 'formed', BUT "BUILT," because it stands upon Yesod, and once the foundation is prepared, everything is built upon it. THEREFORE IT IS WRITTEN, "AND...HE BUILT." Thus everything is sustained BY YESOD, as we already explained.

744. Come and see: It is written, "and of the side, which Hashem Elohim has taken...He built." THIS MEANS THAT MALCHUT was at the back side OF ZEIR ANPIN, and He put it so she will again be face to face WITH ZEIR ANPIN. This is how we explained it. Also, "He built" means that He kept it in mind to raise her to the same grade, where the Supernal World dwells, WHICH IS BINAH, so they will be alike.

740 יוסף הצדיק, עמודא דעלמא, איהו נטיל ברשותא היכלא טמיר וגניז, וברשותיה קיימא היכלא שביעאה. ואע"ג דקא אמרן דהיכלא דלבנת הספיר ברשותיה קיימא, הכי הוא דביה מתקן. אבל ת"ח, נביאים דקא אמרן. כד מתחברי לתתא, תרין דרגין מתפרשין מנייהו, מראה וחלום, וקיימי בירכין. באינון חמוקין קיימי מראה, והוא דאקרי נבואה קטנה. מירכין ולתתא קאים חלום, עד דמאטו רגלין ברגלין. ותמן קאים היכלא תתאה ואקרי לבנת הספיר.

741 כלל ירכין בירכין, לאשתלמא חר בחר, וכלהו דרגין דנבואה, דהא מתמן נפקי ושראן, ואתעבירו מנייהו מראה, ושראן על האי אתר, ואתעבירו מנייהו חלום. יוסף הצדיק, איהו שלימא דכלל, איהו נטיל כלל. בגין דכלל אתקן בגיניה, כלל תאיב בתיאובתא בגיניה.

742 תא חזי, בשעתא דיוסף הצדיק קיימא לאתקנא כלל, כדון איהו נטיל כלל. וכד אתחבר בהיכליה, כדון מתערי כלהו, לנטלא תיאובתא ורעותא, עלאי ותתאי, וכלל אינון ברעותא חרא ושלימו חר, למחדי עלאי ותתאי, רעותא חרא כדקא יאות. וכלהו תתאי קיימי בקיומא בגיניה, וע"ד כתיב, וצדיק יסוד עולם. ועל האי יסודא קאים האי עלמא.

743 האי לבנ"ת הספיר, לא קאים בקיומיה, עד דהאי יוסף הצדיק. אתתקן. וכד איהו אתתקן, כלל מתתקני דא הוא יסודא דכלהו בגינינא. ועל דא כתיב, ויבן יי' אלהים את הצלע, ולא כתיב ויניצר, ולא כתיב ויברא. בגין דהאי קיימא על יסודא, ולבתר דיסודא אתקן, כלל אתבני עליה. ובג"ד, כלהו קיימין בהאי, והא אוקימנא.

744 ת"ח, כתיב ויבן יי' אלהים את הצלע, דהות מסטרא דאחורא, ואתקין לה לאהדרא אנפין באנפין. הכי אוקימנא. אבל ויבן, אסתכל לסלקא לה בהוא דרגא דעלמא עלאה שריא ביה, למדווי דא בגוונא דדא.

745. We should explain more that "He built" means that THE EMANATOR looked to His sides and He made and directed the sides OF MALCHUT, so they would sow, and water, and beget offspring, and supply her with all her needs, as it ought to be. Then He "brought her" (Ibid.). HE ASKS: How DID HE BRING HER? AND HE ANSWERS: By this Righteous, NAMELY, YESOD, as it is written, "by this (REFERRING TO YESOD CALLED 'ZEH' - THIS) the girl would come to the king" (Ester 2:13). For He conducts everything, so it would rise, and be bedecked to perfection. From here comes THE STRENGTH TO prevent sins, from here comes the STRENGTH OF prevention of all unholy desires.

746. This is not so at the sixth chamber of the Other Side, where are found all the wicked pleasures and all kinds of inclinations towards the pleasures of this world. When this world is led by them, people fail to merit the World to Come, for they see the pleasures and desires the body takes delight in, and go whoring after them. This is as it is written, "the woman saw that the tree was good for food" (Beresheet 3:6), as all the desires and the pleasures of the world depend on it.

747. In the same manner, there are things the body delights in. They enter the body and not the soul. Some things the soul delights in, and not the body. Therefore, the grades are different from each other. Happy are the righteous who take the path of truth and keep themselves from that side, and cleave to the side of holiness.

748. In this chamber all the rest of the souls in the other chambers below are included. There are two names, which include the rest of the names. One of them, when the upper is joined with the lower, and Jacob receives his chamber through the kissing, in the upper secret, includes then all the other names and is called 'Yud Hei Vav Hei' Elohim. This is considered a full name, as we established. The other, when the foundation of the world, JOSEPH, joins its chamber, all are aroused with love and passion for it, and are included in it. Then it includes all other names and is called 'Yud Hei Vav Hei Tzevaot'. It is considered the whole Holy Name, but not whole as the other, YUD HEI VAV HEI ELOHIM.

745 תו ויבן, אסתכל בסטרוי, ואתקין וכיון כל רוחותיה, למזרע ולאשקאה ולאולדא, למעבד לה כל צרכוי, במה דאצטריך. ולבתר ויביאה, במה. בהאי צדיק. דכתיב, ובה הנערה באה אל המלך, דהאי אמשיך לכלא, לסלקא לאתעטרא בשלימו. הכא מניעו דכל חובין, הכא מניעו דכל תיאובתין בישין.

746 מה דלא איהו בההוא היכלא שתיתאה, בסטרא אחרא, דתמן כל ענוגין בישין, וכל סטריין דתיאובתין דענוגא דהאי עלמא, וכד האי עלמא אתנהיג בהו, בני נשא בשלי בהו לההוא עלמא. דחמאן במה ענוגין ותיאובתין, דגופא אתהני ואתעניג מנייהו, וטעין אבתרייהו. דא ה"ד, ותרא האשה כי טוב העץ למאכל וגו'. דהא כל תיאובתין וכל ענוגין דעלמא ביה תליין.

747 וע"ד, כגוונא דא, אית מלין דגופא אתהני בהו, ועיילי לגופא, ולא לנשמתא. ואית מלין דנשמתא אתהני מנייהו, ולא גופא. ועל דא, דרגין פרישין דא מן דא. זכאין אינון צדיקיא, דנטלי אורח מישר, ומנעי גרמייהו מההוא סטרא, ומתרבין בסטרא דקדושה.

748 בהיכלא דא, כלילן כל שאר שמהן, דכל אליון היכלין דלתתא. תרי שמהן אינון דכלילו שאר שמהן אחרנין. חד דכד אתחבר עילא בתתא, ויעקב נטיל היכליה, באינון נשיקין, ברזא עלאה. כדין כליל כל שאר שמהן, ואקרי יהו"ה אלהי"ם, ודא אקרי שם מלא, במה דאוקימנא. וחד, בד אתחבר יסודא דעלמא בהיכליה, וכלהו מתערי בחיבותא ובתיאובתא לגביה, וכלהו כלילן ביה, כדין כליל שאר שמהן, ואקרי יהו"ה צבאות. ודא אקרי שמה קדישא שלים, ולא איהו שלים בהאי אחרא.

749. HE ASKS: What is the difference between them, BETWEEN JACOB AND JOSEPH? AND HE ANSWERS: The one, JACOB, WHO IS TIFERET CALLED 'BODY', the upper rules over the lower, body over body, AS TIFERET OF ATZILUT RULES OVER TIFERET OF THE CHAMBERS. BOTH ARE CONSIDERED THE PART OF THE BODY FROM THE CHEST UPWARD, BOTH ARE ASPECTS OF JACOB, as we said. And the other, JOSEPH, YESOD OF ATZILUT, rules from the final part of the body OF THE CHAMBERS, and downward, NAMELY, THEIR YESOD, THE CHAMBER OF THE SAPPHIRE STONE, and all that is underneath. This is the secret of the first Temple and the second Temple, THE FIRST CHAMBER IS THE SECRET OF MATING OF TIFERET AND MALCHUT FROM THE CHEST UP, AND THE SECOND CHAMBER IS THE SECRET OF MATING OF TIFERET AND MALCHUT FROM THE CHEST DOWN, THE ASPECT OF YESOD AND MALCHUT. For that reason, this chamber includes all the rest of the names below, as we explained. Therefore, these names, one goes up and the other goes down. THE LOWER GOES UP TO THE UPPER, AND THE UPPER DESCENDS TO THE LOWER. Happy are the righteous who know the ways of the Torah.

750. Yesod is corrected on two sides, the one IN THE FIRST CHAMBER, in order to fix whatever is down below, and the other to correct the seventh chamber, so all will be corrected by each other, and become one proper desire. So far the unison of both sides, one above and one below, to be united to perfection, so as to walk the way of truth.

751. Happy is the portion of whoever knows how to create the unison and arrange the order of the Faith, to walk the right path. Happy is he in this world and in the World to Come. Of this says the verse, "Love and truth are met together; righteousness and peace have kissed each other," then "Truth will spring out of the earth and righteousness will look down from heaven. Hashem moreover shall give that which is good, and our land shall yield its produce" (Tehilim 85:11-13).

52. The chamber of the Holy of Holies

Rabbi Shimon says that the seventh chamber is the innermost chamber where the secret of all secrets is hidden. The spirit of life from Binah is found in this chamber, the desire to unite everything. The chamber is called 'the house of the Holy of Holies', a place for the supernal soul, Binah, through which the World to Come will awaken. We learn that 'world' means ascent, the ascension of the lower world to the upper world, meaning the ascension of Malchut and the chambers to hide within the supernal hiding place. The 'Supernal World' means the ascension of Binah to disappear within the supreme desire that is completely unknowable, Arich Anpin. Rabbi Shimon shows us how the innermost secret of the Ark is like the seventh chamber. The chamber receives all the spirits who are about to descend into the world before they have received their bodies, and it receives them again when they are finished with the world. The spirits wait in this chamber until the time when Messiah will come and the world will rejoice like it did before the sin of the Tree of Knowledge. This seventh chamber is the chamber of passion, the chamber of delight, the chamber of pleasure above and below. All the souls here receive the light of Binah; therefore it is more hidden and more treasured than the rest of the chambers. Rabbi Shimon says that this chamber is called 'the Ark of the Covenant', and explains that it receives the souls from the first chamber where they are united, male with female and female with male. He talks about Jacob and Joseph, saying that the Ark of the Covenant took the spirit of life above from Jacob and that from Joseph it took spirits and souls to pour the life into. Jacob sustains the angels above, and Joseph sustains the human souls below, but both are in Zeir Anpin. When the priest sends up the offering to cause union through desire and through song, then the highest soul of all, Binah of Atzilut, wakes and enters into all the chambers and shines on them all. The higher light, the soul, is united with the hidden light, Eve - and this hidden light is included in the light that is even more hidden, Arich Anpin. Rabbi Shimon explains how Moses knew when to pray at length and when to pray briefly. Whoever prays at length will have a longer life, and yet whoever prays at length when he should be brief will have heartache. We are told that within the seventh chamber there is a hidden point, a spirit that receives a supernal male spirit - they enter into each other and become one. Rabbi Shimon warns against those who would graft one species onto another, but says that those who graft one kind onto its own kind have a stake in the World to Come. In this way the left is perfected by the right, the male by the female and everything is derived from the perfection that is called 'the act of the Divine Chariot,' because the Merkabah is achieved by grafting. This is the secret of the verse: "And Hashem Elohim formed man," because the formation of man comes from the Chariot, Yud Hei Vav Hei Elohim that grafted them together. After being completed by one another they were called 'Zeir Anpin and Malchut'. Rabbi Shimon speaks of the four Chariots Michael, Gabriel, Uriel and Raphael and of two spirits called 'the brass mountains'. The discussion turns to: "And they had the hands of a man under their wings," where 'the hands of a man' means places and receptacles that receive men with their prayers, that open gates to let them in, that unite, and that fulfill their wishes. They are also the Holy Names through which men send their prayers and enter the supernal gates. In the chambers the secret of the faith is that all the living creatures and Chariots are different from one another, and when they join together they are better because they include and complement one

749 מֵה בֵּין הָאֵי לְהָאֵי. דָּא שְׁלִיט עֲלָא בְּתַתָּא, גּוּפָא בְּגוּפָא כְּדָקָאמְרִין. וְדָא שְׁלִיט מֵאֲתַר דְּסִיּוּמָא דְּגוּפָא וּלְתַתָּא, בְּאִינוּן הֵיכְלִין וּבְכָלְא דְּלַתָּתָא, וְרָא דָּא, בֵּית רֵאשׁוֹן וּבֵית שְׁנִי. וּבִגְדֵי, הֵיכְלָא דָּא כָּלִיל כָּל שְׂאֵר שְׁמֵהָן דְּלַתָּתָא, כְּמָה דְּאֻקִּימָנָא. וְעַד, שְׁמֵהָן אֱלִיִּין, דָּא סֻלְקָא וְדָא נְחִית. זְכָאִין אִינוּן צְדִיקֵינָא, דִּידְעִין אֲרַחוּי דְּאֻרִּינִיתָא.

750 יְסוּדָא דָּא, אֲתַתְּקֵן לְתַרִּין סְטָרִין. חַד, לְאַתְקֵנָא כָּל שְׂאֵר דְּלַתָּתָא. וְחַד, לְאַתְקֵנָא הֵיכְלָא שְׁבִיעָא, וּלְאַתְקֵנָא דָּא בְּרָא, לְמַהוּי כָּלְא רְעוּ חַדָּא כְּדָקָא יְאוּת. עַד הֵבָא יְחוּדָא דְּתַרִּין סְטָרִין, דְּלַעִיּוּלָא וְתַתָּא, לְאַתְיִיחָדָא בְּחַדָּא בְּשְׁלִימוּ, לְמִיּהָךְ בְּאַרְח מִישָׁר.

751 זְכָאֵה זְכָאֵה חוּלְקִיָּה, מֵאֵן דִּידְע לִיְחָדָא יְחוּדָא, וּלְסְדוּרֵי סְדוּרָא דְּמַהִימְנוּתָא, לְמִיּהָךְ בְּאַרְח מִישָׁר. זְכָאֵה אִיהוּ בְּהָאֵי עֲלֵמָא, וּבְעֲלֵמָא דָּאֲתִי. וְעַד כְּתִיב, חֶסֶד וְאֱמֶת נִמְגְּשׁוּ צֶדֶק וְשָׁלוֹם נִשְׁקוּ. וּכְדִין אֱמֶת מֵאֲרִץ תִּצְמַח וְצֶדֶק מִשְׁמַיִם נִשְׁקָף. גַּם יְיָ יִתֵּן הַטּוֹב וְאֲרַצְנוּ תִּתֵּן יְבוּלָה.

another. Rabbi Shimon explains the parts of the prayer from 'Who forms' up to Amidah and how the prayer corresponds to the order of the seven chambers. After the prayer one must confess one's sins and transgressions in order to receive the blessings and avoid the accusations of the Other Side. Just as the Other Side takes a portion of the burnt offering, the Other Side takes the confession as his portion of the prayer service. Rabbi Shimon says that in prayer the true path consists of thought, desire, voice and speech, these tie the knots so that the Shechinah can be supported by them. He adds that thought produces desire, desire produces a voice, and the sound that is heard ascends to connect the lower and upper chambers. The sound draws blessings from high above and is secretly supported by the pillars of thought, desire, voice and speech. He concludes by saying that this description of the seventh chamber is the last of the chambers on the side of holiness.

752. The seventh chamber is the innermost chamber. It is concealed, has no substantial form, and no body at all, IT IS CONSIDERED TO HAVE A HEAD ONLY. Here the secret of all secrets is hidden. It is a secret, a place where all the upper channels, FROM ATZILUT, are gathered. HERE lies the spirit which comprises all the spirits OF ALL THE CHAMBERS, a will, which includes every will, to unite all the chambers as one. The spirit of life FROM BINAH is in this chamber, so that all will be one correction.

753. This chamber is called 'the house of the Holy of Holies', a place to receive the supernal soul, BINAH, which is so called so as to awaken in it the World to Come, WHICH IS BINAH.

754. This world WHICH IS MALCHUT is named World. World MEANS ascent, the ascension of the lower world, WHICH IS MALCHUT, to the upper world, WHICH IS BINAH, in which she hides and disappears, only to be revealed in secret. World MEANS the ascension OF MALCHUT with all her familiars, NAMELY, THE CHAMBERS, to hide within the supernal hiding place, BINAH. The Supernal World, WHICH IS CALLED 'BINAH', MEANS the ascension OF BINAH to disappear within the supreme will, the most hidden of all, that is never known, nor revealed, and there is no one to know it, ARICH ANPIN.

755. The curtain is a veil BETWEEN THE SIXTH CHAMBER, HOLY, AND THE SEVENTH CHAMBER, THE HOLY OF HOLIES, that is spread to cover and hide what is hidden, THE SEVENTH CHAMBER. The cover of the Ark is spread with high secrets UPON THE ARK OF THE TESTIMONY WITHIN THE HOLY OF HOLIES, THE SECRET OF YESOD OF MALCHUT OF ATZILUT, WRAPPED BY THE SEVENTH CHAMBER, in order to hide that which are not revealed IN THE INNER PART OF THE ARK OF THE TESTIMONY, because they are hidden and unrevealed.

756. Inside the cover, THE SECRET OF THE ARK, there is a place that is hidden, concealed and stored, where the supreme anointing oil is gathered, the spirit of life, by the river that flows and goes out FROM EDEN, YESOD OF ZEIR ANPIN OF ATZILUT. This river is called 'the spring of the well', MALCHUT, whose water never stops flowing. And when YESOD brings and draws in the holy anointing oil from the Holy of Holies above, WHICH IS BINAH OF ATZILUT, then illumination is drawn and comes into the channels OF YESOD OF MALCHUT OF ATZILUT. And MALCHUT OF ATZILUT is filled from there, as a female conceives and is filled by the male. So the SEVENTH chamber is prepared to receive THE LIGHTS OF YESOD OF ZEIR ANPIN OF ATZILUT THROUGH MALCHUT OF ATZILUT THAT IT DONS, as a female receives from the male. It receives all the spirits and holy souls who descend into the world, TO BE CLOTHED IN PEOPLE, they are detained there for as long as is necessary, NAMELY, UNTIL THEY DESCEND TO BE DRESSED IN PEOPLE. SIMILARLY, AFTER DEPARTING FROM THIS WORLD, THEY RETURN TO THE SEVENTH CHAMBER.

752 הֵיכָלָא שְׁבִיעָאָה. הֵיכָלָא דָא, הֵיכָלָא פְּנִימָאָה, מִכָּל הַנִּי הֵיכָלִין. הָאִי הֵיכָלָא אִיהוּ סְתִימוּ, דְּלֹא בִּיה דִּיוֹקְנָא מִמֶּשׁ, וְלִית גּוֹפָא כָּלִל. הָכָא סְתִימוּ דְּגוּ רָזָא דְּרִזּוּן, הָאִי אִיהוּ רָזָא, דְּאִיהוּ אֲתָר, לְאַעְלָא תַּמָּן בְּגוּ אֵינוֹן צְנוּרִין דְּלַעֲיֹלָא. רוּחָא דְּכָל רוּחִין, רַעְוֹן דְּכָל רַעְוִין, לְאַתְחַבְּרָא כָּלָא בְּחָדָא. רוּחָא דְּחַיִּי בְּהָאִי, לְמַהוּי כָּלָא תְּקוּנָא חָדָא.

753 הֵיכָלָא דָא, אֲקָרִי בֵּית קֹדֶשׁ הַקְּדָשִׁים. אֲתָר לְקַבְּלָא הָאִי נִשְׁמַתָּא עֲלָאָה, דְּאֲקָרִי הָכִי, לְאַתְעָרָא עֲלֵמָא דְּאֲתִי לְגַבִּיהָ.

754 הָאִי עֲלֵמָא עוֹלָם אֲקָרִי. עוֹלָם: סְלִיקָא, דְּסְלִיק עֲלֵמָא תַּתָּאָה לְגַבִּי עֲלֵמָא עֲלָאָה, וְאַסְתַּתֵּר בְּגוּוּהָ, וְאַתְעֵלָם בִּיהָ, אֲתַגְלִיָּא בְּסִתְיָרָה. עוֹלָם: דְּסְלִיק אִיהוּ, בְּכָל אֵינוֹן דְּקֶרְבִּין בִּיהָ, וְאַסְתַּתֵּר גּוּ סְתִירוּ עֲלָאָה. עוֹלָם עֲלָאָה: סְלִיק וְאַסְתַּתֵּר בְּרַעוּתָא עֲלָאָה, גּוּ טְמִירוּ דְּכָל טְמִירִין דְּלֹא אֲתִיידֵעַ כָּלִל, וְלֹא אֲתַגְלִי, וְלִית מֵאן דִּידַע לִיהָ.

755 פְּרוּכְתָא דְּפִרְסָא פְּרִיסָא, חֲפִיָא גּוּ טְמִירוּ סְתִים. כְּפֻרְתָא פְּרִיסָא גּוּ טְמִירִין עֲלֵאִין, לְאַסְתַּמָּא סְתִימִין דְּהָא טְמִירִין וְסְתִימִין.

756 לְגוּ מִן כְּפֻרְתָא, אִית אֲתָר סְתִים וְטְמִיר וְגַנְיֹז, לְאַכְנִשָּׁא לִיהָ בְּגוּיָהָ. מִשַּׁח רַבּוּת עֲלָאָה, רוּחָא דְּחַיִּי, עַל יְדָא דְּהִהוּא נְהַר דְּנִגִּיד וְנִפְיָק, וְהִהוּא נְהַר אֲקָרִי מְבוּעָא דְּבִירָא, דְּלֹא פִּסְקִין מִימּוּי לְעֵלְמִין. וְכֹד הָאִי עֵייל וְנִגִּיד כָּל הִהוּא רַבּוּת קוּדְשָׁא מְלַעֲיֹלָא, מֵאֲתָר דְּקָה"ק. נְהִירוּ נִגִּידוּ נְחִית וְאֲתִי, גּוּ אֵינוֹן צְנוּרִין. הָאִי אֲתַמְלִיָּא מִתַּמָּן, כְּנוּקָבָא דְּמִתְעַבְּרָא וְאַתְמַלִּיָּא מִן דְּכוּרָא. אוּף הָכִי נִמְי הָאִי הֵיכָלָא, מִתְתַּקְנָא תְּדִיר לְקַבְּלָא, כְּנוּקָבָא דְּמַקְבְּלָא מִן דְּכוּרָא. קַבִּילוּ דְּקַבִּילוּ, כָּל אֵינוֹן רוּחִין וְנִשְׁמַתִּין קְדִישִׁין דְּנִחְתִּין לְעֵלְמָא, וְאַתְעַבּוּ תַּמָּן. כָּל הִהוּא זְמָנָא דְּאַצְטְרִיךְ.

757. They wait IN THE SEVENTH CHAMBER until King Messiah will come, and all the souls will be satisfied, AND COME TO THEIR PLACE IN ATZILUT, and the world will rejoice as before THE DIMINUTION OF THE MOON, AND THE SIN OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, as it is written, "let Hashem rejoice in His works" (Tehilim 104:31).

758. In this chamber are the delights and enjoyments of the spirits, and the pleasure that the Holy One, blessed be He is delighted with in the Garden of Eden. Here lies the desire of all, the delight of all, to unite all the chambers as one, and turn them all into one. Here lies the bond of all in one unity.

759. When all the organs, ALL THE ASPECTS OF THE CHAMBERS, join the higher organs OF THE SEVENTH CHAMBER, each according to its worth, they have no passion, no pleasure, only that of being united in that chamber. Everything depends upon this place. And when the joining here becomes a union, all the illuminations in the organs and the illumination in the face, and all the joys, shine and rejoice.

760. Happy is the portion of he who knows how to establish orders, and to properly arrange the corrections of perfection. He is beloved by the Holy One, blessed be He, in this world and in the World to Come. Then all Judgments, accusations, and evil decrees are removed from the world.

761. This chamber is the chamber of passion, the chamber of delight, the chamber in which to have pleasure above and below as one. NAMELY, THE HOLY ONE, BLESSED BE HE HAS PLEASURE WITH THE SOULS HERE, AND IN THE LOWER GARDEN OF EDEN, AT THE SAME TIME. All receive the light of the upper light, that shines upon all, NAMELY, THE LIGHT OF BINAH, so that all will be properly united in complete unison. Therefore, this chamber is more hidden, more treasured than the rest. Though all of them are hidden, this one is more so, and more treasured, BECAUSE IT IS THE PLACE OF YESOD, so the sign of the covenant will be as one, male and female, in perfection.

762. This chamber is called 'the Ark of the Covenant'. It is the master of all the earth, because it is the place whence all the souls of the world come, to create unity below, and draw the unison of the Holy One, blessed be He from above downward and give it to the righteous, NAMELY, TO THE FIRST CHAMBER WHICH IS YESOD, CALLED 'RIGHTEOUS', since all souls come out of the Righteous, FROM YESOD OF ZEIR ANPIN, and enter the Righteous, THE CHAMBER OF YESOD. Then they come out of the Righteous, THE CHAMBER OF YESOD, TO BE CLOTHED BY PEOPLE. AND AFTER THEIR DEMISE FROM THIS WORLD, they enter where they came from, NAMELY, THE SEVENTH CHAMBER.

757 יתעבבון עד דייתי מלכא משיחא, ויסתפקון כל אינון נשמתין, וייתון ויחדיו עלמא במלקדמין. וכדין, יחדיו קודשא בריך הוא במלקדמין, כד"א ישמח יי' במעשיו.

758 בהאי היכלא, קיימין ענוגין ותפנוקין דרוחי, ואשתעשעותא דאשתעשע קודשא בריך הוא בגנתא דערן. הכא איהו תיאובתא דכלא, וענוגא דכלא, לאתחברא בלא בחדא, ולמהוי בלא חד, קשורא דכלא ביחודא חדא הכא קיימא.

759 דכד שייפי בלהו מתחבראן בשוימין עלאין, כל חד וחד בדקא חזי ליה, לית לון תיאובתא, ולית לון ענוגא, בר ביחודא דהאי היכלא, בלא הכא תליא. בר אתחברותא דהכא אתיחד ביחודא חדא, כדין כל נהירו דשוימין, וכל נהירו דאנפין, וכל חדון, בלהו נהירין וחדאן.

760 זכאה חולקיה, מאן הידע לסדרא סדורין, ולא תקנא תקוני אשתלמותא בדקא יאות, רחימו דקודשא בריך הוא בהאי עלמא, ובעלמא דאתי. וכדין, כל דינין, וכל גזרין בישין, מתעברין ומתבטלין מעלמא.

761 היכלא דא, היכלא דתיאובתא, היכלא דענוגא, היכלא לאשתעשעא עילא ותתא בחדא. ומקבלא בלא נהירו דבוצינא עלאה דנהיר לכלא, ולא תיחדא בלא בדקא יאות. ביחודא שלים. ועל דא, היכלא דא קאים בטמירו דכלא, גניז מכלא. אע"ג דכלהו טמירין. דא טמיר וגניז יתיר. למהוי ברית קיימא בלא בחדא, דכד ונוקבא למהוי שלים.

762 היכל דא אקרי ארון הברית, דאיהו ארון כל הארץ. בגין דהאי איהו אתר, דנפקו מניה כל נשמתין דעלמא, ליחדא יחודא לתתא, ולא משכא יחודא דקודשא בריך הוא מעילא לתתא, ליהבא לצדיק, בגין דנפקו מצדיק, ועיילי בצדיק. ולבתר נפקי מצדיק, ועיילי באתר דנפקי מתמן.

763. HE EXPLAINS HIS WORDS: The Ark of the Covenant IN THE SEVENTH CHAMBER receives everything from the Righteous, YESOD OF ZEIR ANPIN OF ATZILUT. Then they come out of THE ARK OF THE COVENANT, and enter the lower Righteous, THE FIRST CHAMBER WHICH IS YESOD. Afterwards they come out of the lower Righteous TO BE CLOTHED IN PEOPLE, AND AFTER THEIR DEMISE, they enter the Ark of the Covenant IN THE SEVENTH CHAMBER, so all the souls will be included above IN BINAH, THE SEVENTH CHAMBER, and below, YESOD OF THE CHAMBERS, to be whole on all sides. The Ark of the Covenant, WHICH IS THE SEVENTH CHAMBER, receives the souls from the Righteous, THE FIRST CHAMBER, that comprises two sides, MALE AND FEMALE, FOR IN THE FIRST CHAMBER, THE MALE SOULS ARE UNITED WITH THE FEMALE SOULS.

764. Come and see: The spring of the well, YESOD, is never separated from the well, WHICH IS MALCHUT OF ATZILUT CLOTHED BY THE SEVENTH CHAMBER. This place, therefore, is the completion of all, it maintains the body, so as to make everything into one whole, as ought to be. Here, IN THE SEVENTH CHAMBER, is the bond and unity that make everything as one, and high and low are all in one bond, so the organs, THE ASPECTS AND GRADES OF THE CHAMBERS, will not be separated from each other, and so all will be TOGETHER face to face.

765. Therefore, we learned that whoever performs his marital duties from the back, rejects the correction of looking face to face, WHICH IS THE CUSTOM OF THE HIGHER ONES, that illuminates everything equally, so all will properly cleave face to face, as it is written, "and cleaves to his wife" (Beresheet 2:24), which evidently refers to his wife, not his wife's back.

766. There are two: Jacob above, FROM THE CHEST UPWARD, THE SECRET OF TIFERET, and Joseph below, FROM THE CHEST DOWNWARD, YESOD. There are two passions: the one is the sixth chamber, WHICH JACOB RECEIVED, and the other is the seventh chamber, THE CHAMBER OF THE HOLY OF HOLIES, WHERE YESOD OF ZEIR ANPIN MINISTERS, THAT IS JOSEPH. The passion above, FROM CHEST UPWARD, is of the kissing that Jacob took IN THE SIXTH CHAMBER. The passion below is of the service that Joseph took upon himself, IN THE SEVENTH CHAMBER, HOLY OF HOLIES. The Ark of the Covenant, THE SECRET OF THE CHAMBER OF HOLY OF HOLIES, received from these two aspects, JACOB AND JOSEPH. 1) From the side of Jacob it took the spirit of life of above, that JACOB cleft to through the kisses. This spirit of life of above entered THE ARK OF THE COVENANT, WHICH IS THE SEVENTH CHAMBER, to be nourished by it. 2) From the side of Joseph, down below at the final part of the body, YESOD, this chamber, THE SEVENTH took from him spirits and souls to pour them into this world.

767. These two aspects, Jacob and Joseph, are divided into two sides. The aspect of Jacob, Tiferet, expands and gives strength of flowing to the breasts (Heb. shadayim), the secret of El Shadai, that were filled by the spirit of life. He suckles the holy angels, who live and endure forever, for by sucking they achieve perfection. The aspect of Joseph, Yesod, enters with passion into the Ark of the covenant, and empowers it inside, producing souls and spirits that will go down and sustain the inhabitants of the world.

763. הָאֵי אֲרוֹן הַבְּרִית, נָקִיט כָּל־אֶמְצִיק. וְלִבְתָּר, נִמְקִי מִנִּיה, וְעִיּוּלִי בְּצִדִּיק לְתַתָּא. לִבְתָּר נִמְקִי מִצִּדִּיק לְתַתָּא, וְעִיּוּלִי בְּהָאֵי אֲרוֹן הַבְּרִית. לְמַהּוֹי כָּל נִשְׁמָתִין כְּלִילָן מְעִילָא וּמִתַּתָּא. לְמַהּוֹי שְׁלִים מִכָּל סְטָרִין. וְהָאֵי אֲרוֹן הַבְּרִית, נָקִיט מִצִּדִּיק אֵינוֹן נִשְׁמָתִין, מִתְּרִין סְטָרִין.

764. ת"ח, מְבוּעָא דְּבִירָא לֹא מִתְפָּרָשׁ מִבִּירָא לְעֵלְמִין, וְעַל דָּא, הָאֵי אֲתָר, שְׂכֻלָּא דְּכָלָא, קְיוּמָא דְּכָל גּוּפָא, לְמַהּוֹי שְׁלִים בְּכָלָא בְּדָקָא יֵאוּת. הָכָא, הוּא יְחֻדָּא וְקִשּׁוּרָא בְּחָדָא, לְמַהּוֹי עִילָא וְתַתָּא חָד, בְּקִשּׁוּרָא חָדָא, דְּלֹא מִתְפָּרָשׁן כָּל שְׁוִימִין דָּא מִן דָּא, וְלֹא שְׂתַכְחָא כָּלָא אֲנָפִין בְּאֲנָפִין.

765. וְעַל דָּא תִּנּוּן, מֵאֵן דְּשִׁמִּישׁ עֲרִסִיה מֵאַחֲרָא, אֲכִחִישׁ תְּקוּנָא דְּאַסְתַּכְּלוּתָא אֲנָפִין בְּאֲנָפִין, לְאַנְהָרָא כָּלָא בְּחָדָא, וְלֹא שְׂתַכְחָא כָּלָא אֲנָפִין בְּאֲנָפִין, בְּדִבְקוּתָא בְּדָקָא יֵאוּת, כְּמָה דָּאֵת אִמֵּר דְּבִק בְּאַשְׁתּוֹ, בְּאַשְׁתּוֹ דִּיִּיקָא, וְלֹא אַחֲרֵי אִשְׁתּוֹ.

766. תִּרִין אֵינוֹן, יַעֲקֹב אִיהוּ לְעִילָא, יוֹסֵף לְתַתָּא. תִּרִין תִּיֵּאוּבְתִין אֵינוֹן. חָד הֵיכְלָא שְׁתִּיתָּאָה. וְחָד הָאֵי הֵיכְלָא שְׁבִיעָאָה. תִּיֵּאוּבְתָא לְעִילָא, בְּאֵינוֹן נְשִׁיקִין דְּנָטִיל יַעֲקֹב. תִּיֵּאוּבְתָא לְתַתָּא, בְּהָאֵי שְׁמוּשָׁא דְּנָטִיל יוֹסֵף. מִתְּרִין סְטָרִין אֵלִין, נָטִיל אֲרוֹן הַבְּרִית רוּחָא דְּחַיִּי. מִסְטָרָא דִּיעֲקֹב, נָטִיל רוּחָא דְּחַיִּי דְּלְעִילָא, דְּאַתְדִּבֵּק בֵּיהּ בְּאֵינוֹן נְשִׁיקִין, וְאַעִּיל רוּחָא דְּחַיִּי דְּלְעִילָא בֵּיהּ, לְאַתְזוּנָא מִנִּיה. מִסְטָרָא דִּיוֹסֵף, דְּאִיהוּ לְתַתָּא, בְּסִיוְמָא דְּגּוּפָא, בְּהָאֵי הֵיכְלָא. נָטִיל רוּחִין וְנִשְׁמָתִין לְאַרְקָא לְתַתָּא, לְהָאֵי עֲלָמָא.

767. אֵלִין תִּרִין סְטָרִין, מִתְפָּרָשׁן לְתִרִין סְטָרִין. סְטָרָא דִּיעֲקֹב, אֲתַפְּשֵׁט וְיָהִיב תּוֹקְפָא, לְנִבְעָא בְּאֵינוֹן שְׂדִים, דְּאַתְמַלִּיין מֵהוּא רוּחָא דְּחַיִּי, וְיָגִיק בְּהוּ לְאֵינוֹן מְלָאכִין קְדִישִׁין, דְּאֵינוֹן חַיִּין וְקִיּוּמִין לְעֵלְמִין, וְקִיּוּמִין בְּקִיּוּמָא בֵּיה, סְטָרָא דִּיוֹסֵף, עִיּוּל בְּתִיֵּאוּבְתָא וְיָהִיב תּוֹקְפָא לְגוּ, וְעִבִיד נִשְׁמָתִין וְרוּחִין, לְנִחָתָא לְתַתָּא, וְלֹא תִזְנָא בְּהוּ בְּנִי עֲלָמָא.

768. Therefore, these two sides, JACOB AND JOSEPH, abide, JACOB above, and JOSEPH below. JACOB sustains THE ANGELS above, and JOSEPH sustains THE HUMAN SOULS below, each one according to his task. All is one, and of the same secret, FOR BOTH ARE IN ZEIR ANPIN, JACOB ABOVE THE CHEST, AND JOSEPH BELOW THE CHEST. Nevertheless, Joseph sustains the whole body, NAMELY, HE DRAWS THE LIGHT OF LIFE ALSO FROM THE UNION OF KISSING, WHICH IS THE ASPECT OF THE CHEST AND ABOVE OF THE BODY and waters it. For from the spirit of life, to which Jacob cleaves, IN THE SECRET OF KISSING, it comes down TO JOSEPH, THE SECRET OF THE CHEST DOWNWARD. The Ark of the Covenant OF THE SEVENTH CHAMBER higher will of above, FROM THE UNION OF KISSING, and the spirit of life comes down INTO HUMAN SOULS, by the clinging of Joseph TO THE ARK OF THE COVENANT. When all becomes one, NAMELY, WHEN JOSEPH IS ALSO INCLUDED IN THE LIGHT OF THE UNION OF KISSING, the breasts are filled and give suck to all, EVEN HUMAN SOULS, and for that reason all is one. Happy is the portion of he, who knows how to properly bind knots and create unity by his prayer, through his heart's desire, so the organs will cleave together, spirit with spirit, all under one unity, so all will become one, as it should be.

769. Come and see: In this chamber, when the holy spirits, chambers and Chariots, all unite to become bound together as one, a spirit superior to all those IN THIS CHAMBER, which is a point, NAMELY, THE ASPECT OF YESOD, CALLED 'POINT', becomes concealed within them and is not revealed. This concealed spirit reflects the upper one IN ATZILUT. You can see that in THE INSIDE PART OF a nut, WHICH RESEMBLES A BRAIN DIVIDED INTO FOUR LOBES, CORRESPONDING TO CHESD, GVURAH, TIFERET AND MALCHUT, ALL CONNECTED IN THE MIDDLE TO BE ONE. Here also one unity connects them all, as we said, that they are connected together and complete in one wholeness.

770. In the same manner, we explained that when the offering goes up to cause unison and to supply each with its needs, from that smoke that the priest, who is of the right, raises the bond of unity by desire, and the Levites by a song, FOR THEY ARE OF THE LEFT; ALSO HERE are included in one another, one chamber in another, one spirit in another, until they are connected to their places, MALE AND FEMALE OF ATZILUT, member within member, so all will properly become one.

771. Here we explained that when they were all perfected together, NAMELY, ALL THE CHAMBERS WERE INCLUDED WITHIN THE SEVENTH CHAMBER, and the supernal organs, MALE AND FEMALE OF ATZILUT, ILLUMINATE upon the lower CHAMBERS, then the highest soul of all, BINA OF ATZILUT is awakened and enters into them and shines upon them all. All are blessed: the higher beings, MALE AND FEMALE OF ATZILUT, and the lower beings, THE CHAMBERS AND ALL THAT IS INSIDE THEM. The one that is not known, nor numbered, the will that is never grasped, ATIK, IS CLOTHED BY THEIR INTERNAL PART. Everything then rises up to the Endless World and gathers into one bond, and the will, WHICH IS NEVER GRASPED, ATIK, is sweetened in the innermost part, in secret.

768 ועל דא, קיימין תרין סטריין אליין, דא לעילא, ודא לתתא. דא לאתזנא לעילא, ודא למיזן לתתא. כל חר וחר בדרקא חזי ליה, וכלא איהו חר, וחר רזא איהו. ועם כל דא, יוסף זן לכל גופא, ואשקי ליה. דמהאי רוחא דחיי דאתדבקתא דיעקב, נחית לתתא, וביה אתדבק האי ארון הברית, ברעותא לעילא, ונחית ההוא רוחא דחיי לתתא, בההוא אתדבקתא דיוסף, וכד אתחבר כלל בחדא, אתמליין אינון שדים לינקא לכלא, ובגין כך כלל איהי חר, זכא חולקיה, מאן דידע לקשרא קשרין, וליחדא יחודא בצלותא ברעותא דלבא בדרקא יאות, בגין לדרבקא שויפא בשויפא, רוחא ברוחא, כלל בכללא חדא, למיהוי כלל חר בדרקא חזי.

769 תא חזי, האי היכלא, בד אליין רוחין קדישין, וכל אינון היכלין ורתיבין, בלהו מתייחדי בחדא, ואשתכחו בקשורא חדא, בדין האי רוחא עלאה דכלהו, דאיהו נקודה חדא, אסתים בהו, ולא אתגלייא, ואתעביר רוחא סתים בגוונא עלאה. וסימניך אגוזא, יחודא בקשורא דכלל בדרקאמרן, לאתקשרא דא בדא, למיהוי כלל שלים, בשלימו בחדא.

770 והא אוקימנא בגוונא דא, קרבנא סלקא ליחדא יחודא ולאסתפקא כל חר וחר בדרקא חזי ליה מההוא תננא דסליק, בהנא דאיהו ימינא, בקשורא דיחודא ברעותא, וליואי בשירתא. כליל דא בדא. היכלא בהיכלא, רוחא ברוחא, עד דמתחברן באתרייהו, שויפא בשויפא, למיהוי כלל כליל בחדא בדרקא יאות.

771 והא אוקימנא דכד אשתלים כלל בחדא, שויפין עלאין בתתאין, בדין, נשמטא עלאה דכלל, אתערת, ועאלת בכלהו, ונהיר לכלל, וכלהו מתברכאן עלאין ותתאין. וההוא דלא אתיידע, ולא עאל בחושבנא, רעותא דלא אתפס לעלמין, בדין כלל סליק עד אין סוף, ואתקשר כלל בקשורא חדא, ובסיום, ההוא רעותא לגו בגו בסתימו.

772. HE EXPLAINS HIS WORDS: The light of the supernal soul, BINAH, rises to the innermost part, there to shine upon all. Within this light OF THE SOUL, a concealed thought comes in TO BE CLOTHED. It includes all, BEING THE SUPERNAL ABA AND IMA, THE LIGHT OF CHAYAH. At the innermost of will of thought, ABA AND IMA, it illuminates and perfumes itself, grasps yet grasps not ARICH ANPIN. The will of thought rises to grasps ARICH ANPIN, and when it does, WHEN ABA AND IMA RISE TO CLOTHE ARICH ANPIN, the light below, YISRAEL-SABA AND TEVUNAH, grasps ARICH ANPIN.

773. Everyone should also be joined together, so that all will be connected, filled and blessed properly, as one. Then the chambers are connected with each other, lower and higher, the secret of male and female together. The higher light, THE SOUL, is united with the light, which is more concealed and hidden, CHAYAH, and that which is more hidden is included in that which is hidden even more, ARICH ANPIN, until all will be found to be in one proper unison.

774. Therefore, Moses knew how to act according to the laws of his Master better than all the inhabitants of the world. When he had to lengthen, he did so, and when he had to be brief, he was brief, as we explained that he said, "Heal her now, O El, I pray You" (Bemidbar 12:13). We learned that whoever prays at length and then watches it will have heartache. But we also learned the opposite, that whoever prays at length, the number of his days is increased.

775. HE ANSWERS: The mystery of the matter is that whoever lengthens where he should be brief, will have heartache. What is the meaning of heart? It is according to the verse, "but he that is of a merry heart has a continual feast" (Mishlei 15:15). THIS IS THE SECRET OF MALCHUT CALLED "HEART," THAT DRAWS MOCHIN OF CHOCHMAH, CALLED "FEAST," IN THE SECRET OF THE VERSE, "EAT, O DEAR ONES, AND DRINK" (SHIR HASHIRIM 5:1). This place is in need of being brief, not of prolonging, because all is found above, and must not be drawn downward, BUT to be bound upward, without lengthening, until all will be as one. Once everything is connected, there is no need of prolonging and begging. When one prolongs where it is needed, NAMELY, AT THE GRADE OF ZEIR ANPIN, THE SECRET OF CHASSADIM COVERED BY CHOCHMAH, the Holy One, blessed be He receives his prayer. This is the glory of the Holy One, blessed be He, ZEIR ANPIN, that in order to unite prayer, He binds and multiplies blessings above and below, AS BLESSINGS ARE DRAWN FROM ABOVE DOWNWARD.

776. Within this chamber there is a hidden point. This point is a spirit, that receives UPON IT another supernal spirit, WHICH IS MALE. When spirit dwells within spirit, they enter each other, cleave and become one. They comprise each other to become one, as a tree that is grafted with its own kind. Woe to him who makes a crossbreed, and grafts together different species, like the sons of Aaron did, who wanted to crossbreed another kind upon the tree.

772 נהירו דנשמטא עלאה, סלקא לגו בגו, ונהיר לכלא. בגו דהאי נהירו, אעיל סתימו דמחשבה, דאיהו כליל כלא, ובגו לגו, בהוא רעו דמחשבה, אנהיר ואתבסם ותמיס ולא תמיס, וסלקא רעו דמחשבה לתפשא ביה, וכד האי סליק, נהירו דלתתא תמיס ביה.

773 וכן כלא, לאתקשרא ולאמליא ולאבתרכא כלא כחדא, כדקא יאות. וכדין אתקשר דא בדא כדקא אמרן, היכלין בהיכלין, תתאין בעלאין, רזא דכר ונוקבא כחדא, נהירו עלאה, בנהירו דסתים וגניז יתיר ביה. והוא דגניז, כליל במה דגניז יתיר, עד דאשתכח כלא כדקא יאות, ביחודא חדא.

774 ועל דא, משה הוה ידע לסדרא סדורא דמאריה מכל בני עלמא, כד אצטרין לארכא, אריך. לקצרא, קצר. במה דאוקימנא, אל נא רפא נא לה. תנינן, מאן דאריך בצלותיה ויסתכל ביה, לסוף אתא לידי כאב לב. ותנינן, מאן דאורין בצלותיה, יורכון יומוי.

775. ורזא דמלה, מאן דאריך באתר דבעי לקצרא, אתי לידי כאב לב, מאן לב. דא הוא דכתיב, וטוב לב משתה תמיד. בגין דאיהו אתר דבעי לקצרא, ולא לארכא ביה, דהא כלא קאים לעילא, ובעי דלא לאמשכא ליה, לקשרא ליה בקשורא דלעילא, בלא אריכו למהוי כלא חד ביחודא חד. וכיון דאתקשר כחדא, כדן לא בעי לארכא באריכו, ולא תחננא בתחנוני. וכד אריך באריכו, באתר דאצטרין, קודשא בריך הוא קביל צלותיה, ודא הוא יקרא דקודשא בריך הוא, בגין דיחודא דצלותא קא מקשר קשרין, ואסגי ברכאן לעילא ותתא.

776 גו היכלא דא, קיימא נקודה חדא טמירתא, והאי נקודה איהי רוחא, לקבלא רוחא אחרא עלאה. וכד שריא רוחא ברוחא, כדן עאל דא בדא ואיהו חד, ודבקתא חדא. ואתרכיב דא בדא למהוי חד, כהאי אילנא דארכיב דא בדא ואיהו חד, זינא בזיניה. ווי מאן דארכיב זינא בלא זיניה, כאינון בני אהרן, דבעו לארכבא אילנא באחרא דלאו איהו זיניה.

777. Whoever makes a graft of one kind with its own kind, and knows how to bind knot with knot, chamber with chamber, grade with grade, he has a portion in the World to Come, as we explained. Therefore, it is the overall perfection, when they are perfected by one another, THE LEFT BY THE RIGHT, THE MALE BY THE FEMALE, AND ALSO THE CHAMBERS, and everything becomes one act of a kind with its own kind, derived from that perfection, called 'the act of the Divine Chariot', FOR CHARIOT (HEB. MERKAVAH) IS DERIVED FROM GRAFTING (HEB. MARKIV).

778. This is the secret of the verse, "And Hashem Elohim formed man" (Beresheet 2:7). The whole name YUD HEI VAV HEI ELOHIM IS WRITTEN THERE, because the formation of man is an act coming from this Chariot, YUD HEI VAV HEI ELOHIM, that made the graft of the one and the other, A KIND WITH ITS OWN KIND, an act of overall perfection, FOR RIGHT WAS PERFECTED BY THE LEFT, AND THE LEFT PERFECTED BY THE RIGHT, AND THE SAME HAPPENED WITH MALE AND FEMALE. When they were completed by one another, they were called 'ZEIR ANPIN AND MALCHUT', Yud Hei Vav Hei Elohim, which is a whole name. Happy is he, who knows how to tie the knots of Faith and to make the unison in a proper manner.

779. Come and see: The same as the Holy Supernal Names, SUCH AS THE NAME OF 42 LETTERS, that join each other, the Holy Name YUD HEI VAV HEI too is spelled above, IN BINAH, and below, IN MALCHUT. This name YUD HEI VAV HEI is above, IN THE FIRST THREE SFIROT, IN THE UNISON OF YUD HEI VAV HEI, ALEPH HEI YUD HEI; name is in the middle, IN CHESED, GVURAH AND TIFERET, IT IS IN THE UNISON YUD HEI VAV HEI ELOHIM, and this name is below, IN NETZACH, HOD, YESOD AND MALCHUT, IS IN THE UNISON YUD HEI VAV HEI ADONAI. Yud Hei Vav Hei is the secret of the Holy Name, which is One, the secret of all, INCLUDING ALL NAMES. The Supernal World, BINAH, AND THE FIRST THREE SFIROT CALLED 'ALEPH HEI YUD HEI' IS UNITED with the most concealed that is above it, CHOCHMAH CALLED 'YUD HEI VAV HEI', TO BECOME THE UNITY YUD HEI VAV HEI, ALEPH HEI YUD HEI, that joins it to be one. The lower world, MALCHUT CALLED 'ADONAI', IS UNITED with the concealed one, ZEIR ANPIN CALLED 'YUD HEI VAV HEI', TO FORM THE UNITY YUD HEI VAV HEI ADONAI. That which is "In the middle" THE SECRET OF MALCHUT ABOVE THE CHEST OF ZEIR ANPIN CALLED 'ELOHIM' IS COMBINED with the secret of the Holy Supernal Chariot above it, WHICH IS CHESED, GVURAH AND TIFERET CALLED 'YUD HEI VAV HEI', TO MAKE THE UNITY YUD HEI VAV HEI ELOHIM, WHICH IS THE ACT OF THE DIVINE CHARIOT, as we explained.

780. From this side, BINAH, come out four Chariots, THE FOUR SFIROT CHESED, GVURAH, TIFERET AND MALCHUT ABOVE THE CHEST; from that side, MALCHUT FROM THE CHEST DOWNWARD OF ZEIR ANPIN CALLED 'ADONAI', come out four Chariots, THE SECRET OF THE FOUR ANGELS, MICHAEL, GABRIEL, URIEL AND RAPHAEL, because each is separated into four, and each Chariot is four. And when the grades watch, THE THREE COLUMNS AND THE RECEIVING MALCHUT, they all go by quartets, until the grades go down to the place called by the holy name Adonai, after the Chariots that stand and travel by that name ADONAI. They are called "mountains of brass" (Zecharyah 6:1), for there are mountains and mountains, the upper mountains, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, and the lower mountains, NETZACH, HOD AND YESOD OF ZEIR ANPIN, THAT SHINE UPON MALCHUT. They stand on three sides, RIGHT, LEFT, AND CENTRAL, and come out of gold, silver, and brass, AS NETZACH, HOD AND YESOD OF ZEIR ANPIN COME OUT OF CHESED, GVURAH AND TIFERET OF ZEIR ANPIN CALLED 'GOLD, SILVER, AND BRASS'.

777 ומאן דארביב זינא בזיניה, וידע לקשרא קשרא בקשריה, היכלא בהיכליה, דרגא בדרגיה, דא אית ליה חולקא בעלמא דאתי, במה דאוקימנא. ועל דא, האי איהו שלימו דכלא. וכד אשתלים דא בדא, ואיהו כלל חד עובדא זינא בזיניה דנפיק מהאי שלימו ההוא אקרי מעשה מרכבה.

778 ורזא דא וייצר יי' אלהים את האדם, שם מלא ואדם איהו עובדא דהאי מרכבה, דארביב דא בדא, עובדא דשלימו דכלא, וכד אשתלים דא בדא, ברין יי' אלהים, שם מלא. זכאה איהו מאן דידע לקשרא קשרי מהימנותא. וליחדא יחדא בדקא חזי.

779 ת"ח, במה דאיתנהו שמהן קדישין עלאין, מתחברין אליון באליון, הכי איהו שמה קדישא. אתפרש לעילא, ואתפרש לתתא. שמה דא איהו לעילא, שמה דא איהו באמצעיתא, שמה דא איהו לתתא. והו"ה דאיהו רזא דשמה קדישא, איהו חד. רזא דכלא. עלמא עלאה, בסתימו דסתימותא דעליה, דאשתתף בהדיה, ואיהו חד. עלמא תתאה, בסתימו דאמצעיתא, רזא רתיכא קדישא עלאה דעליה, ואוקימנא.

780 מהאי גיסא, ד' רתיכין נפקין, ומהאי גיסא ארבע רתיכין נפקין, בגין דכל חד וחד מתפרש לארבע, כל רתיכא ארבע אינון, בר מסתכלין דרגין. וכן בלהו ארבע בארבע, עד דנחתין דרגא לתתא בההוא אתר דאקרי ברזא דשמה קדישא דאיהו אדנ"י, באינון רתיכין דקיימי ונטלי בשמה דא, ואינון אקרון הרי נחשת, בגין דאית הרים ואית הרים. אית הרים עלאין, והרים תתאין. ואינון בתלת סטרין קיימי, ונפקי מגו זהב וכסף ונחשת.

781. There is brass down below, IN BRIYAH, for the Chariots, coming out of the name Adonai of the first chamber, are four Chariots that emerge from two spirits, right and left of the sapphire stone. These two spirits are called 'two mountains', the brass mountains.

782. From the two spirits called 'brass mountains', four Chariots are issued, THE SECRET OF THE FOUR WHEELS, that use the name OF ADONAI, engraved upon the archangel Sandalfon. All THE CHARIOTS are messengers to the world, these on those, in the mystery of horses and Chariots, for each Chariot has horses to drive it.

783. The holy hame ADONAI is included in Yud Hei VAV HEI, as we said that Adonai is included within Yud Hei Vav Hei to form Yud-Aleph-Hei- Dalet-Vav-Nun-Hei-Yud. We already learned that. THE NAME Elohim is not included in any other name, LIKE ADONAI THAT IS INCLUDED WITHIN YUD HEI VAV HEI, AND ITS OWN ASPECTS IS NULLIFIED IN YUD HEI VAV HEI. BUT THE NAME ELOHIM IS NOT ANNULLED AND INCLUDED WITHIN ANOTHER NAME. For there is a living Elohim IN BINAH, whence IT, ELOHIM OF BINAH is extended into several sides, NAMELY GVURAH OF ZEIR ANPIN, AND MALCHUT, BOTH CALLED 'ELOHIM'. IT ALSO EXPANDS INTO BRIYAH, YETZIRAH AND ASIYAH, AND ITS ILLUMINATION is not gathered ANYWHERE but keeps on expanding. THEREFORE, IT IS NOT INCLUDED AND ANNULLED WITHIN ANY OTHER NAME.

784. The name, which includes all other names, IS YUD HEI VAV HEI FULLY SPELLED, Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph, of the secret of the permutation of letters of the Holy Name. The priest knew how to permute it on all sides, until the names appear on several sides, in 42 manners of the expansion of the hard spark IN BINAH, which includes all the names.

785. HE EXPLAINS FURTHER THAT this Name YUD HEI VAV HEI includes all the names OF THE COMBINATION Aleph-Hei-Yud-Vav-Lamed-Dalet- Yud-Nun-Mem as a sign, that within these letters are included the other NAMES that join THE NAME YUD HEI VAV HEI. THESE ARE THE THREE NAMES, ALEPH HEI YUD HEI, ELOHIM, ADONAI. Some come in, some come out. Afterwards, when the hard spark OF BINAH bent and expanded, the letters joined BINAH, and the letters came in and out in the secret of these nine letters, which were given to the highest holy men, with which to walk in the path of the secret permutation of the letters of unison, made of the letters that form the names, as the priest knew how to permute the names of the written letters.

781 נחשת לתתא, בגין דאינון רתיכין דנפקי מגו אלף דל"ת נו"ן יו"ד די בגו היכלא קדמאה, דאינון ארבע רתיכין דנפקין מגו אינון תרין רוחין ימינא ושמאלא, מגו לבנת הספיר, בדקאמרן. אלין תרין רוחין דקאמרינן התם, אינון אקרון תרי טורים, ואינון הרי נחשת.

782 מאינון תרי רוחין דאקרון הרי נחשת, נפקי אינון ד' רתיכין, דמשתמשי בההוא שמא דאלף דל"ת, דאשתקע בסנדלפון, מאריה דאפיא. וכלהו שליחן על אלין בעלמא, ברזא דסוסוון ורתיכין, בגין דאית רתיכא על סוסוון, דנטלי לה.

783 ודא שמא קדישא, אתכליל ביו"ד ה"א, במה דאוקימנא, דאתכליל אלף דל"ת ביו"ד ה"א, ואיהו יאהדונה"י. והא אתמר, אלהים לא אתכליל בשמא אחרא, בגין דאית אלהים חיים, ומהאי, אתפשט לכמה סטריין, ולא אתבניש, אלא אתפשט.

784 שמא דכליל כל שמעון, יו"ד ה"א וא"ו ה"א, ברזא דאתוון צרופא דשמא קדישא, דביה הוה ידע כהנא, לצרפא בכל סטרוי, עד דסלקי שמעון בכמה סטריין, בארבעין ותריין גוונין, באשתתחו דבוצינא דקרדינותא, דהאי איהו כליל כל שמעון.

785 ושמא דא, כליל כל שמעון. אהיו"ל דינ"ם סימן. באלין אתוון כלילן אחרנין מתחברין. ונפקי אלין, ועיולי אלין. לבתר בד אתנטי ואתפשט בוצינא דקרדינותא, מצטרפי אתוון בגוה, ואעלי אתוון, ונפקי אתוון, ברזא דאלין תשע אתוון. ואלין אתמסרו לקדישי עליונין, למהך באורחא דרזא דאתוון. לצרפא יחודא דשמעון דאתוון, במה דהוה ידע כהנא לצרפא שמעון, באתוון רשימן.

786. "And they had the hands of a man under their wings" (Yechezkel 1:8). We already explained that the hands of a man are winged spirits, living creatures and wheels, with hands under their wings, with which to receive prayers, and the contrite. "The hands of a man" means places and receptacles that receive men, with their prayers and petitions, open gates to let them in, unite and tie knots, and abide by their wishes.

787. These places and receptacles are called 'the hands of men', since they are there for men. They are the Holy Names that rule over each grade, through which men enter by their prayer and petition and into all the supernal gates. By this the lower beings rule above. This is the secret of the verse, "Your hands have made me and fashioned me" (Tehilim 119:73), referring to the Holy Names CALLED "HANDS".

788. "And Hashem said to Moses, 'Stretch out your hand towards (lit. 'on') heaven'" (Shemot 9:22). HE ASKS: How could he lift his hands upon the heaven? AND HE ANSWERS: 'Stretch' MEANS to bow, as it is written, "He bowed the heavens also, and came down" (Tehilim 18:10), WHICH MEANS THAT he drew from above downward. "Your hand" means your place, NAMELY, where your grade is, in which you dwell, TIFERET. This DRAWING is in the secret of the Holy Name. Everyone, upper and lower, is moved and sustained by the secret of the names. Through them men enter the upper chambers, and no one detains them. Happy are those who know how to properly established the unison of their Master, to walk in the path of truth, so they will not misunderstand the secret of the Faith.

789. Come and see: In these chambers there is a supernal secret within the Faith, WHICH IS MALCHUT OF ATZILUT CLOTHED IN THEM, CALLED 'FAITH'. All the living creatures and Chariots are different than each other, and by their combining together they are mended for the better. This is understood from the verse, "and he advanced her and her maids to the best place in the house" (Ester 2:9). Within these seven chambers is found the perfection of above, when THEY ARE INCLUDED AND complemented by one another. And prayers and petitions enter them, of those who know how to set them in order, and mend them above, as it is written, "and the seven maids chosen to be given her, out of the king's house" (Ibid.).

786 וידי אדם מתחת כנפיהם. בלהו ידי אדם, הא אוקימנא, דאינון רוחין וחיוון ואופנים. בלהו בגדפין, וידין תחות גרפיהו, לקבלא צלותין, ולקבלא מארי דתיובתא. ידי אדם אתרין ודוכתין, לקבלא בני נשא, בצלותהון ובעותהון, ולאפתחא פתחין לקבלא לון, ליחדא ולקשרא קשרין, ולמעבד רעותהון.

787 ואלין אתרין ודוכתין דאקרון ידי אדם, דקיימי לבני נשא, אלין אינון שמהן קדישין, דשליטין בכל דרגא ודרגא, דבהון עאלין בני נשא, בצלותהון ובעותהון, בכל תרעין עלאין. ובדא שלטין תתאין לעילא. ורזא דא, ירך עשונג ויכוננונג, ואלין שמהן קדישין.

788 ויאמר יי' אל משה נטה את ירך על השמים. וכי היך יכול לארמא ידיה על שמיא. אלא נטה: ארכין. כד"א, ויט שמים ויירד, משיכו מלעילא לתתא. ירך: אתרך. אתרא דדרגא דילך, דאת שארי בגויה, ודא ברזא דשמא קדישא. וכלא עלאי ותתאי, ברזא דשמהן נטלי וקיימי. ובהו עאלין בני נשא להיכלין עלאין, ולית מאן דימחי בידיהו. זכאין אינון דיידעין לסדרא יחודא דמאריהון בדקא יאות, ולמיהך בארץ קשוט, בגין דלא יטעון ברזא דמהימנותא.

789 ת"ח, בהיכלין אלין, אית רזא עלאה גו מהימנותא. וכלהו חיוון רתיכון, בלהו משגין דא מן דא, לאתכללא אלין באלין לטב, לאתקנא. וסימניך וישנה ואת נערותיה לטוב. בשבעה היכלין אלין, שלימו דעילא. כד אשתלים דא בדא, ועאלו צלותין ובעותין. דמאן דיידע לסדרא לון, לאתקנא לון לעילא. כד"א ואת שבע הנערות הראויות לתת לה מבית המלך.

790. HE NOW GOES ON TO EXPLAIN THE ORDER OF THE SEVEN CHAMBERS WITHIN THE PRAYER FROM 'WHO FORMS' UP TO AMIDAH. HE SAYS: The first chamber, THE SAPPHIRE STONE, IS THE SECRET OF "I form the light, and create darkness" (Yeshayah 45:7), being the precious sapphire stone, a jewel that glitters on two sides, right and left, that are light and darkness, as we explained, BECAUSE BEFORE THE LEFT COLUMN JOINS THE RIGHT, IT IS DARKNESS, FOR THEN CHOCHMAH IS WITHOUT CHASSADIM. THE NEXT PHRASE "Hashem, how manifold are Your works! In Wisdom have You made them all" (Tehilim 104:24) REFERS TO all the spheres and wheels IN THE FIRST CHAMBER, OF WHICH HE SAYS "IN WISDOM HAVE YOU MADE THEM ALL, the earth is full of Your creatures..." It continues with "O king! who are sublime alone for ever," WHO REVOLVES AROUND the Holy Name, Yud-Aleph-Hei-Dalet-Vav-Nun-Hei-Yud OF THE FIRST CHAMBER, the entirety of the Holy Name, complete with the two names YUD HEI VAV HEI AND ADONAI. This name rises in the air, AND OF THIS IT IS SAID, 'and self-exalted from the days of everlasting'. 'EXALTED' MEANS UP IN THE AIR. SO FAR, THE MEDITATIONS FOR THE FIRST CHAMBER.

791. The second chamber, THE VERY HEAVEN, IS THE SECRET OF THE PRAYER "The blessed El, great in Wisdom," WRITTEN IN ALPHABETICAL HEBREW ORDER. THIS IS THE SECRET OF THE ANGEL Urfaniel, who GOVERNS THE SECOND CHAMBER, AND includes the mystery of the small letters of the alphabet. THE ORDER OF THE LETTERS IN THIS PRAYER ARE THE SECRET OF THE SMALL LETTERS. Here ARE ANGELS who say sanctification and "blessed be," for here they recite sanctification, NAMELY, THEY SAY, 'HOLY, HOLY, HOLY', and 'blessed be the glory of Hashem FROM HIS DWELLING PLACE'. In the third chamber THEY RECITE, "to the blessed El they will sound songs..."

792. In the fourth chamber, THE CHAMBER OF MERIT, they say, 'Who renews, in His goodness, day by day in perpetuity the works of Creation,' for here IN THE FOURTH CHAMBER, the lights and Judgments of the world are spinning, and whoever merits life is renewed as before, and sustained by the light of the right called 'El' as we said.

793. The fifth chamber, WHICH IS THE CHAMBER OF LOVE, is called 'everlasting love'. It causes love to flow from the chamber called 'love'. For this reason IT IS SAID, 'With everlasting love have You loved us, Hashem, our Elohim,' and 'blessed are You, Hashem, who has chosen His people Yisrael with love', in the secret of El Shadai.

794. In the sixth chamber, THE CHAMBER OF DESIRE, the prayer continues with 'True and valid, firmly fixed and all-enduring'. The prayer must not be interrupted here, for in the continuation of the prayer and desire, the chambers are connected and tied to each other, in the secret of the Holy Names, governing in each of them.

790 הִיכָלָא קְדָמָא. יוֹצֵר אוֹר וּבוֹרָא חֹשֶׁךְ. נְהִירוּ דְּאַבְן טָבָא סְמִירוּ, דְּאַבְן טָבָא נְצִיץ לְתֵרִין סְטִרִין, כְּמָה דְּאוּקִימָנָא לִימִינָא וּלְשִׁמְאֵלָא, אוֹר וְחֹשֶׁךְ. מָה רַבּוּ מַעֲשֵׂיךָ יְיָ בְּלֵם בְּחֻכְמָה עֲשִׂיתָ, כְּלָהּ אוֹפְנוֹם וְגִלְגָּלִים, מְלָאָה הָאָרֶץ קִנְיָנֶיךָ וְגו'. הַמֶּלֶךְ הַמְרוֹמֵם לְבָדּוּ מֵאֵז שְׁמָא קְדִישָׁא יֵאֱהָרֶנָּה יְיָ, כְּלָלָא דְשִׁמְא קְדִישָׁא, שְׁלִים בְּתֵרֵי שְׁמָהּ, וְדָא הוּא סְלִיק בְּאוּרָא, וּמִתְנַשָּׂא מִימּוֹת עוֹלָם.

791 הִיכָלָא תְנִינָא, אֵל בְּרוּךְ גְּדוֹל דְּעָה, אוֹרְפְּנִיָּא ל', דְּכָלִיל רְזִין דְּאַתּוּן זְעִירִין דְּאַלְפָּא בֵּיתָא. הָכָא אֵינוֹן דְּקִאמְרֵי קְדוֹשׁ וּבְרוּךְ. וְהָכָא אֵיהּ קְדוּשָׁה, וּבְרוּךְ כְּבוֹד יְיָ. הִיכָלָא תְלִיתָא, לְאֵל בְּרוּךְ נְעִימּוֹת יִתְנּוּ.

792 הִיכָלָא רְבִיעָא הַמְּחַדֵּשׁ בְּטוּבוֹ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית. בְּגִין דְּהָכָא מִתְגַּלְגְּלִין נְהוּרִין, וְדִינִין דְּעֻלְמָא. מֵאֵן דְּאֵיהּ לְחַיִּים, מִתְחַדֵּשׁ כְּמִלְקָדְמִין, לְאַתְקִימָא בְּעֻלְמָא, בְּנְהוּרָא דִּימִינָא, דְּאֶקְרִי אֵל בְּדְקִאמְרִין.

793 הִיכָלָא חֲמִישָׁא. הִיכָלָא דָּא אֶקְרִי אֶהְבֵּת עוֹלָם. וְדָא אֵיהּ מְשִׁיכוֹ דְּרַחֲמֵימּוֹתָ דְּהִיכָלָא דְּאֶקְרִי אֶהְבֵּת, וְדָא הִיא אֶהְבֵּת עוֹלָם אֶהְבֵּתְנוּ יְיָ אֱלֹהֵינוּ, בִּא"י הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה, בְּרָזָא דְּא"ל שְׂד"י.

794 הִיכָלָא שְׁתִּיתָא, אִמַּת וְיָצִיב וְנָכוֹן וְקָיָם. וּבְעֵינִין דְּלֹא לְאַפְסָקָא בֵּין הִיכָלִין אֵלִין. דְּהָא בְּמְשִׁיכוֹ דְּצֻלּוֹתָ וּרְעוּתָ מִתְחַבְּרָן כְּחָדָא, וְאַתְקִשְׂרָן אֵלִין בְּאֵלִין, בְּרָזָא דְשְׁמָהּ קְדִישִׁין דְּשְׁלִיטִין בְּכָל חַד וְחַד.

795. In the seventh chamber, THE CHAMBER OF HOLY OF HOLIES, IT IS SAID, "Hashem, open my lips" (Tehilim 51:17). It is a most secret mystery that SHOULD BE whispered, so that no sound shall be heard. Here lies the heart's desire to direct the sound upward from below up to the Endless World, and tie the seventh CHAMBER, THE HOLY OF HOLIES, to the seventh, WITHIN BINAH OF ATZILUT, one with another from below upward, and then from up above downward, to draw blessings from the source of life, the seventh supernal chamber, with the heart willing, and the eyes closed, in the mystery of the seven superior Holy Names.

796. This supernal seventh chamber, NAMELY, BINAH, which is the source of life, is the first blessing, FOR BY THIS BLESSING MALCHUT ASCENDS, WITH ALL THAT IS INCLUDED WITHIN HER, TO BINAH. This is the first chamber, the beginning of all from above downward, FOR ALL MOCHIN OF MALE AND FEMALE AND BRIYAH, YETZIRAH AND ASIYAH ORIGINATE IN BINAH. It receives the seventh chamber from below, NAMELY, THE CHAMBER OF THE HOLY OF HOLIES WHICH WENT UP TO BE INCLUDED WITHIN MALCHUT OF ATZILUT, to connect seventh to seventh, because from the one below, THE CHAMBER OF THE HOLY OF HOLIES, one ascends to the supernal chamber, BINAH.

797. This is the secret of 'blessed' OF THE FIRST BLESSING OF AMIDAH, WHICH REFERS TO the many lower beings which were included within the living creatures, Seraphim and wheels, and all the chambers in the manifold secret of the chamber of the Holy of Holies, FOR ALL THESE WERE INCLUDED and dwell treasured within MALCHUT OF ATZILUT. Then MALCHUT OF ATZILUT is called 'blessed', FOR SHE IS NOW BLESSED BY the manifold blessings and secrets perfected within her.

798. 'You' (Heb. atah) INDICATES the wreathed concealed letters THAT SHINE UPON MALCHUT, 'YOU', which is the entirety of the 22 letters from Aleph to Tav. This is the Aleph-Tav OF THE WORD 'ATAH' (ALEPH-TAV- HEI). The Hei OF ATAH INDICATES THE HEI OF MALCHUT, which includes THE 22 LETTERS from above, YESOD OF ZEIR ANPIN, and gathers them within her. This is the Aleph-Tav-Hei OF THE WORD ATAH. When she is perfected in that river, YESOD OF ZEIR ANPIN, that seizes her, she goes up to be decorated above, IN ZEIR ANPIN. This is the secret of the verse, "by this (NAMELY, YESOD CALLED 'THIS') the girl (MALCHUT) would come to the king (YESOD)" (Ester 2:13). Then, "whatever she desires would be given her" (Ibid.). This is the mystery of 'blessed are You'. One should meditate upon this mystery, and tie his will with this mystery, WHEN UTTERING THE WORDS 'BLESSED ARE YOU'.

799. THE INTENTION OF 'Hashem our Elohim' is the knot and unison of the Holy King above, NAMELY, THE UNISON OF CHOCHMAH AND BINAH, FOR 'HASHEM' IS CHOCHMAH, AND 'OUR ELOHIM' IS BINAH. With that, when, "the girl would come to the king," TO ZEIR ANPIN, "whatever she desires would be given her," REFERRING TO THE ILLUMINATION OF CHOCHMAH AND BINAH, THAT WILL BE GIVEN TO HER.

795 הִיכָלָא שְׁבִיעָא, אֲדִנִּי שְׁפָתַי תִּפְתָּח, רָזָא דְרִזִּין בְּלַחֲשׁוֹ, וְלֹא אֲשַׁתְּמַע קָלָא. הֵכָא אִיהוּ רַעוּתָא דְלֵבָא, לְאַתְכוּנָא וּלְסַלְקָא רַעוּתָא מִתַּתָּא לְעֵילָא, עַד אֵין סוּף, וּלְקַשְׂרָא שְׁבִיעָא בְּשְׁבִיעָא, דָּא בְּדָא מִתַּתָּא לְעֵילָא וּלְבַתָּר, מַעֲיֵלָא לְתַתָּא, לְאַמְשָׁכָא בְּרַכָּאן בְּכֻלְהוּ עֲלָמִין, מִמְּקוֹרָא דְחַיִּי, דְּאִיהוּ הִיכָלָא שְׁבִיעָא עֲלָא בְּרַעוּתָא דְלֵבָא, וּבְסִתְּמוֹ דְעֵינִין, דְרָזָא דְאַתּוּן דְשַׁבַּע שְׁמֵהּ עֲלָיִן קְדִישִׁין.

796 הִיכָלָא שְׁבִיעָא עֲלָא דָּא, דְּאִיהוּ מְקוֹרָא דְחַיִּי, דָּא אִיהוּ בְּרַכָּתָא קְמִייתָא. וְדָא אִיהוּ הִיכָלָא קְדָמָא, שִׁירוּתָא דְכָלָא מַעֲיֵלָא לְתַתָּא, וּלְנִטְלָא שְׁבִיעָא מִתַּתָּא, לְאַתְחַבְּרָא דָּא בְּדָא, שְׁבִיעָא בְּשְׁבִיעָא. דְּהָא מַהֲאֵי דְלְתַתָּא, עֵייל מֵאֵן דְעֵייל, לְהִיכָלָא עֲלָא.

797 וְדָא הוּא רָזָא, בְּרוּךְ, רַבּוּיָא דְכֻלְהוּ תַתָּאי, בְּלִילָא בְּחִיוּן וּשְׂרָפִים וְאוֹפָנִים, וּכְלָהוּ הִיכָלִין רַבּוּיָא דְרָזָא דְקֹדֶשׁ הַקְדָּשִׁים, דְּשִׁרְיָא בְּגוּיָה בְּגִנְיוֹ, וּכְדִין אֶקְרִי בְרוּךְ, בְּכָל אֲלִין רַבּוּיִין וּבְרַכָּאן, וְרִזִּין דְאַשְׁתְּלִימוּ בָּהּ.

798 אַתָּה, עֲטוּרָא דְסִתְּמוֹ דְאַתּוּן, בְּלָלָא דְכֻלְהוּ כ"ב אַתּוּן. וְדָא הוּא א"ת. ה' דְכֻלִּיל לֹון מַעֲיֵלָא, בְּהֲאֵי ה', וּכְנִישׁ לֹון בְּגוּיָה, וְדָא אִיהוּ א"ת ה'. וְכַד אִיהוּ בְּשִׁלְמוֹ בְּהוּא נָהַר דְאַחִיר בָּהּ, סַלְקָא לְאַתְעֵטְרָא לְעֵילָא, וְדָא אִיהוּ רָזָא דְכֻתִּיב, וּבְזָה הִנְעֵרָה בָּאָה אֶל הַמֶּלֶךְ, וּכְדִין אֵת כָּל אֲשֶׁר תֹּאמַר יִנָּתֵן לָהּ. וְדָא אִיהוּ רָזָא בְּרוּךְ אַתָּה, וּבְעֵי לְאַתְכוּנָא בְּהֲאֵי רָזָא, וּלְקַשְׂרָא רַעוּתָא בְּהֲאֵי רָזָא.

799 יי' אֱלֹהֵינוּ: דָּא אִיהוּ קְשׁוּרָא וַיַּחְוֶדָא דְמִלְכָּא עֲלָא לְעֵילָא, בְּהֲאֵי, בְּרַ הִנְעֵרָה בָּאָה אֶל הַמֶּלֶךְ אֵת כָּל אֲשֶׁר תֹּאמַר יִנָּתֵן לָהּ.

800. 'And the Elohim of our fathers' is the secret of the patriarchs, WHO ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, that bless her, MALCHUT. This is the secret of 'the Elohim of Abraham', CHESED; 'the Elohim of Isaac', GVURAH; and 'the Elohim of Jacob', TIFERET. As this girl, NAMELY, MALCHUT, is not abandoned by the lower beings, FOR ALL OF THEM WERE INCLUDED WITHIN HER, so was she never abandoned by the patriarchs, WHO ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, whom she clings to, to be adorned.

801. Since MALCHUT is blessed by each OF CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, she should be mentioned in connection with each of them, NAMELY, 'THE ELOHIM OF ABRAHAM, THE ELOHIM OF ISAAC, AND THE ELOHIM OF JACOB' MEANING 'THE ELOHIM OF', WHICH IS MALCHUT OF, EACH OF THE FATHERS. Then they are all gathered together, to be bedecked with her, NAMELY, by 'the El that is great, mighty, and tremendous,' for they all gather to raise her up TO CHESED, GVURAH AND TIFERET. FOR 'THE EL' IS MALCHUT, 'THAT IS GREAT' IS CHESED, 'THE MIGHTY' IS GVURAH, AND 'THE TREMENDOUS' IS TIFERET. AND THE NAME OF THE EL, WHICH IS MALCHUT, IS SPOKEN, SO SHE WILL RISE TO ALL OF CHESED, GVURAH AND TIFERET TOGETHER. First, BY 'THE ELOHIM OF ABRAHAM'...SHE RECEIVES FROM THEM from above downward, FROM CHESED, GVURAH AND TIFERET TO MALCHUT, and now, IN 'THE EL THAT IS GREAT'...SHE IS INCLUDED WITHIN THEM from below upward, so they may be comprised within her. For that reason it is written, 'the El that is great, mighty, and tremendous,' MEANING THAT they were all included within her, AND THEN SHE MAY ASCEND WITH CHESED, GVURAH AND TIFERET UP TO BINAH. It continues with 'the most high El, who bestows gracious favors, possessor of all', IN WHICH 'THE MOST HIGH EL' IS THE RIGHT COLUMN OF BINAH, 'WHO BESTOWS GRACIOUS FAVORS' THE LEFT OF BINAH, AND THE 'POSSESSOR OF ALL', IS THE CENTRAL COLUMN OF BINAH, WHICH POSSESSES THE TWO COLUMNS TOGETHER. This is the total of all, SINCE ALL MOCHIN AND ALL THE GRADES COME FROM THE THREE COLUMNS WITHIN BINAH.

802. 'Who remembers the pious deeds of the patriarchs' MEANS THAT CHESED, GVURAH, TIFERET AND MALCHUT stayed with BINAH and entered its bowels, NAMELY, THEY WERE INCLUDED WITHIN THE INTERNAL PART OF BINAH CALLED 'BOWELS', where they are blessed. Later, BINAH releases them FROM THE INTEGRATION and extracts them out when they are blessed, and by bowing, with the words, 'Blessed are You, O Hashem! The Shield of Abraham,' they all come out together FROM BINAH AND TO THEIR PLACES. FOR 'THE SHIELD OF ABRAHAM' IS CHESED AND OF THE RIGHT, and everyone is properly blessed by the right.

803. Come and see: The seventh chamber is the secret of the Supernal King, WHO IS BINAH, and the patriarchs, CHESED, GVURAH AND TIFERET, are bedecked by Him as we said, NAMELY, THEY ASCEND TO HIM, to become a part of Him. Up to now, BEFORE THE WORDS, 'KING, HELPER, SAVIOR AND SHIELD...' they are part OF BINAH, which chamber, BINAH, has to issue them from its inside. And now that it extracts them from the blessings IN ORDER THAT THEY WILL SUPPLY THIS to this girl, MALCHUT, then THE GIRL holds on to THE FATHERS, and to all the blessings CHESED, GVURAH AND TIFERET RECEIVED WHILE STILL IN BINAH. And though chambers were already included together, AND SO MALCHUT WITHIN CHESED, GVURAH, TIFERET AND BINAH, NEVERTHELESS - now THAT CHESED, GVURAH AND TIFERET COME OUT OF BINAH - CHESED, GVURAH, TIFERET AND MALCHUT hold on to those blessings, together. And with the words 'King, Helper, Savior and Shield', BINAH extracts them from ITS blessings, AND THEY GO EACH TO HIS PLACE.

800 ואלהי אבותינו: דא רזא דאבהן, לברכא לה. ודא איהו רזא, אלהי אברהם אלהי יצחק ואלהי יעקב. כמה דהאי נערה לא אשתבכת מתתאי, הכי נמי לא אשתבכת מאבהן לעלמין. איהו אחידת בהון לעטרא לה.

801 ובגין דאתברכא מכל חר מנהון, בעי לאדברא לה על כל חר וחר. ולבתר יתכונשון בלהו בחבורא חדא, ומתעטרי בהדה, האל הגדול הגבור והנורא, הא בלהו בחדא, לסלקא לעילא בקדמיתא מעילא לתתא והשתא מתתא לעילא. לאכללא לון בהדיה דכיון דאמר האל הגדול הגבור והנורא בלהו כלילין בה. וכדין, אל עליון גומל חסדים טובים קונה הכל. ודא כללא דכלא.

802 וזוכר חסדי אבות, דאשתהו בהדה ועאלו במעאה, ואתברכון תמן. ולבתר שארי לון ואמיק לון כד אינון אתברכאן מגוה. ובהיא השתחואה דאמר בא"י מגן אברהם, הכא נפקי בלהו בכללא, דהא בימינא בלהו מתברכאן בדקא חזי.

803 ת"ח, היכלא שביעאה דא, רזא דמלכא עלאה, ומתעטרין ביה אבהן בדקאמרן, ואתכלילו ביה. ועד השתא אתכלילו, ובעי לאפקא לון, איהו היכלא דא, וכד אמיק לון מברכאן, בגין האי נערה, כדין איהי אחידת בהו, בכל אינון ברכאן. ואף ע"ג דהא אתכלילו היכלין בהיכלין, השתא אתאחידו באינון ברכאן בחדא, וכד אמר מלך עוזר ומושיע ומגן, כדין אמיק לון מברכאן.

804. This MENTIONED SEVENTH CHAMBER is a seventh chamber in the secret of the Holy Supernal Name, Bet-Vav-Caf-Vav, THE HEBREW INITIALS OF 'Blessing, and Chesed, Strength and Justice,' a name which comprises everything. THIS IS THE SECRET OF MALCHUT AND CHESED, GVURAH AND TIFERET WITHIN BINAH, BECAUSE 'BLESSING' IS MALCHUT; 'CHESED' IS THE RIGHT COLUMN; 'STRENGTH' IS THE LEFT COLUMN, GVURAH; AND 'JUSTICE' IS THE CENTRAL COLUMN, TIFERET. This is the secret of Aleph-Hei-Yud-Hei, which includes all MOCHIN, FOR THE LETTERS OF THE NAME BET-VAV-CAF-VAV ARE PRECEDED BY THOSE OF THE NAME ALEPH-HEI-YUD-HEI. AFTER ALEPH OF ALEPH- HEI-YUD-HEI COMES BET OF BET-VAV-CAF-VAV; AFTER HEI - VAV, AFTER YUD - CAF, AND AFTER THE LAST HEI - THE LAST VAV. For these letters comprise everything, since the letters OF THE NAME BET-VAV-CAF- VAV issued those who issued from them, NAMELY, CHESED, GVURAH AND TIFERET AND MALCHUT, all of the fathers, WHO ARE CHESED, STRENGTH, AND JUSTICE, HINTED AT IN THESE INITIALS. The one to be united with them is called 'Blessing', ALSO HINTED AT IN THESE INITIALS.

805. Once the words 'Blessed are You, O Hashem! The Shield of Abraham' are uttered, AND THE FATHERS AND MALCHUT COME OUT OF BINAH INTO THEIR PLACES, MALCHUT grasps the blessings, THAT ARE DRAWN from THE FATHERS in the secret of the fifth chamber, THE CHAMBER of love, which is right, NAMELY, CHESED, so the fifth chamber will be united with love to the blessings of the right, DRAWN BY 'THE SHIELD OF ABRAHAM' WHICH IS RIGHT. This is the way to be blessed, WHEN THE BLESSINGS DESCEND from above downward, NAMELY, WHEN THEY COME OUT FROM BINAH AND INTO THEIR PLACES, THE FIFTH CHAMBER RECEIVES THE BLESSINGS BEFORE THE SIXTH CHAMBER. First the chambers were joined together like we said, but now the blessings are taken to be here before they are there. Though one comes first, BEFORE THE FIFTH CHAMBER, NAMELY THE SIXTH CHAMBER, THE CHAMBER OF DESIRE, NEVERTHELESS since the blessings are of the right, WHICH IS CHESED, they take hold of the fifth chamber, WHICH IS CHESED, AND NOT THE SIXTH CHAMBER WHICH IS TIFERET.

806. After that comes the left side, WHICH IS GVURAH. In this mystery are the words 'You are mighty,' the combination of two Judgments, 'You' and 'mighty', FOR 'YOU' IS THE NAME OF MALCHUT, WHICH IS JUDGMENT, AND 'MIGHTY' IS THE LEFT COLUMN, WHICH IS JUDGMENT. Since the blessings were drawn FROM WHAT THE FATHERS RECEIVED WHILE STAYING WITHIN BINAH, JUDGMENT was tempered with Mercy, and MERCY was found in that side to make it as one. This is the meaning of the words 'resurrects the dead...supports the fallen, and heals the sick...' WHICH SHOWS MERCY.

807. MERCY is in the secret of the holy name Aleph-Caf-Dalet-Tet-Mem, which is the secret of the letters of the name Elohim. FOR THE LETTERS OF ALEPH-CAF-DALET-TET-MEM PRECEDE THOSE OF ELOHIM, EXCEPT ALEPH WHICH IS THE FIRST LETTER, AND FINAL MEM, WHICH HAS NO LETTER PRECEDING IT, AS IT IS ALSO MEM. THE CAF OF ALEPH-CAF- DALET-TET-MEM PRECEDES LAMED OF ELOHIM, THE DALET PRECEDES CAF, AND THE TET PRECEDES YUD. For the letters OF ELOHIM, A NAME OF GVURAH AND THE LEFT COLUMN, went up to be bedecked above IN BINAH, where they issued THE LETTERS OF ALEPH-CAF-DALET-TET-MEM to be called by them. FOR WHEN THE LETTERS OF ELOHIM went up to be bedecked above IN BINAH CALLED 'a living Elohim', CHESED WITHIN BINAH diminished THE JUDGMENTS within the letters OF ELOHIM, THAT WENT UP, so they would join a lesser JUDGMENT. From here, BINAH, THE NAME ALEPH-CAF-DALET-TET-MEM is spread downward INTO THE CHAMBER OF GVURAH through the other letters, THOSE OF THE name ALEPH-CAF-DALET-TET-MEM OF A LESSER JUDGMENT, and ascends through these letters to the name Elohim WITHIN THE CHAMBER OF GVURAH, SO AS TO

804 וְהָאֵי, אֵיִהוּ חֵד הֵיכְלָא שְׁבִיעָאָה, בְּרָזָא דְשִׁמְא קְדִישָׁא עֲלָאָה, בּוּכ"ו. 'בְּרָכָה' וְחֹסֶד 'כַּח' וּמִשְׁפָּט, כָּלְלָא כָּלָא וְרָזָא דָא, הוּא רָזָא דְאֵהִי"ה כָּלְלָא דְכָלָא. בְּגִין דְּאֵלִין אֲתוּן כָּלְלָא דְכָלָא. בְּגִין דְּאֵלִין אֲתוּן, אִמְיָקוּ אֵלִין דְּנִפְקוּ מִנִּיהוּ, כָּלְלָא דְאַבְהֵן, וְדָא אֵיִהוּ דְמִתְחַבְרָא בְּהַדִּיָּהוּ, דְאַקְרִי בְּרָכָה.

805 כִּיּוֹן דְּאָמַר בָּא"י מִגֵּן אַבְרָהָם, הָא אַחֲדִית בְּרַכָּאן מִנִּיהוּ, בְּרָזָא דְהֵיכְלָא חֲמִישָׁאָה אַבְהָה, דְּאֵיִהוּ יְמִינָא, וְאֵיִהוּ חֲמִישָׁאָה, לְאַתְקְשָׂרָא בְּרַחֲמֵי דְבְּרַכָּאן דִּימִינָא. וְהִכִּי אַצְטְרִיךְ, מַעֲיֹלָא לְתַתָּא לְאַתְבְּרָכָא. בְּקַדְמִיתָא אֲתַכְּלֹו הֵיכְלָא בְּהֵיכְלָא כְּדַקְאֲמֵרֵן, וְהִשְׁתָּא נָטְלִי בְּרַכָּאן לְאַשְׁתַּבַּחָא אֵלִין מְקַדְמַת אֵלִין. וְאֵע"ג דְּאִית דְּנָטִיל בְּקַדְמִיתָא. כִּיּוֹן דְּאַשְׁתַּכְּחוּ מַסְטְרָא דִּימִינָא בְּרַכָּאן, בְּהֵיכְלָא חֲמִישָׁאָה שְׁאֵרִי לְאַחֲדָא.

806 וּלְבַתֵּר בְּסֵטֶר שְׁמַאלָא, בְּרָזָא דָא אֲתָה גְבוּרָ. וְהָאֵי אֵיִהוּ חַבּוּרָא אֲתָה וּגְבוּרָ, תְּרִין דִּינִין. וְכִיּוֹן דְּאַתְמַשְׁכָּאן בְּרַכָּאן, אֲתַכְּלִיל בְּרַחֲמֵי, וְאַשְׁתַּכַּח בְּהָהוּא סֵטְרָא כָּלָא כְּחָדָא, וְדָא הוּא מְחִיָּה מִתִּים סוּמְךָ נּוֹפְלִים וְרוּפָא חוֹלִים וְכו'.

807 וְדָא אֵיִהוּ בְּרָזָא דְשִׁמְא קְדִישָׁא דְאַקְרִי אַכְדָּט"ם, רָזָא אֵיִהוּ בְּאַתְוּן דְשִׁמְא דְאַקְרִי אֱלֹהִי"ם. בְּגִין דְּאֵלִין אֲתוּן סֻלְקִין לְאַתְעַטְרָא לְעִיֹּלָא, וְאַמְיָקוּ לְהוּ אֵלִין לְאַתְקְרִי בְּהוּן, וְסֻלְקִין לְאַתְעַטְרָא לְעִיֹּלָא אֱלֹהִים חַיִּים, וְגֵרַע בְּאַתְוּן, לְאַחֲדָא בְּגֵרִיעוּ. וּמִהֵכָא אֲתַפְּשֵׁט לְתַתָּא, לְנָטְלָא מִגּוּ אֵלִין אֲתוּן אַחֲרֵנִין, וְלִסְלָקָא מֵאֵלִין אֲתוּן, לְשִׁמְא דְאַלֵּהִים.

MITIGATE THE JUDGMENTS IN IT.

808. Since the letters OF BET-VAV-CAF-VAV AND ALEPH-CAF-DALET-TET -MEM flowed into the fifth chamber, CHESED, and the fourth chamber, GVURAH, from above, BINAH, as we said, the blessings started to hold on to the middle part of all, NAMELY, THE CENTRAL COLUMN WHICH IS TIFERET within the sixth chamber, THE CHAMBER OF DESIRE, TIFERET. The blessings hold on to this and that, RIGHT AND LEFT, WHICH TIFERET COMPRISES. For that reason it is said 'You are holy,' for 'You' WHICH IS MALCHUT THAT IS GVURAH, is part of 'holy' WHICH IS TIFERET THAT IS CHESED. THUS, TIFERET IS INCLUDED WITHIN BOTH CHESED AND GVURAH.

809. "...and Your Name is holy." HE ASKS: IT IS WRITTEN, "You are holy." Why add 'and Your Name is holy'. This is 'Name' and 'You', MEANING THAT MALCHUT IS CALLED BOTH 'NAME' AND 'YOU'. HE ANSWERS: We have learned that wherever there is unity and contact BETWEEN THE SFIROT, holiness and additional holiness must be drawn, and the addition is the most important part. Hence in them all, THE FIRST AND SECOND BLESSINGS, it is written 'You', and no more. Here, IN THE THIRD BLESSING, TIFERET, THAT COMBINES AND TIES THE SFIROT - CHESED AND GVURAH TOGETHER, in this place, there is holiness and additional holiness. 'You are holy' is holiness, and so is 'and Your Name is holy'. 'And they who are holy' are the rest of superior sanctifications in each and every chamber, that become more sacred by the addition OF HOLINESS, since the first sanctification is FOR MALCHUT PROPER, and the additional sanctification is for the rest, NAMELY, THE SANCTIFICATIONS IN EACH OF THE OTHER CHAMBERS.

810. Then all became more sacred from above, BY BINAH, and by the patriarchs, CHESED, GVURAH AND TIFERET, FOR ALL was tied into one bond by the words 'Blessed are You, O Eternal, holy El'. Here all becomes bound together due to the words 'Blessed are you, O Eternal, holy El'. Therefore it is called 'TIFERET', the knot and unity of all in one unison. Happy is the portion of whoever knows how to arrange the praises of his Master in the proper place. Up to this place, IN THE FIRST THREE BLESSINGS, there is devotion, blessings, and sanctification together with the fathers, WHO ARE CHESED, GVURAH AND TIFERET, FOR THE FIRST BLESSING IS CHESED, THE SECOND IS GVURAH, AND THE THIRD TIFERET.

811. From this place onward IN THE AMIDAH, there are entreaties and petitions. First it behooves a man to ask to know the words of his Master, to show his passion for Him, and not to be separated from Him. THIS IS THE SECRET OF THE PRAYER, 'DO YOU GRACIOUSLY BESTOW UPON US FROM YOUR KNOWLEDGE, UNDERSTANDING, AND DISCERNMENT'. For a man should take part in the sanctification of the high and Holy Name, to be adorned by it. And the name of the blessings and sanctifications is Caf-Vav-Zayin-Vav, which is the secret of the Holy Name Yud Hei Vav Hei, which is most sacred, and these letters, YUD HEI VAV HEI, produced the other letters, CAF-VAV-ZAYIN-VAV. FOR THESE LETTERS PRECEDE THOSE OF YUD HEI VAV HEI, FOR AFTER YUD OF YUD HEI VAV HEI COMES CAF OF CAF-VAV-ZAYIN-VAV, AFTER HEI COMES VAV, AFTER VAV COMES ZAYIN, AND AFTER THE LAST HEI COMES THE LAST VAV. The combination of these NAMES, YUD HEI VAV HEI AND CAF-VAV-ZAYIN -VAV resembles the joining of male and female, FOR THE NAME YUD HEI VAV HEI, WHICH SHINES UPON ZEIR ANPIN, IS MALE, AND THE NAME CAF-VAV-ZAYIN-VAV, WHICH SHINES UPON THE CHAMBERS, IS FEMALE. These holy supernal names are the secret of sanctification.

808 כִּיּוֹן דְּאַתְּמִשְׁכָּאן אֶתְוֹן בְּחִמִּישָׁאָה וּרְבִיעָאָה מְעִילָא בְּדִקְאֻמְרָן, שְׁאֵרֵי וְאַחִיד בְּרִכָּאן מֵאַמְצְעִיתָא דְּכָלָא, מֵהִיכְלָא שְׁתִּיתָאָה, וְאַחִיד בְּרִכָּאן בְּהֵאֵי וּבְהֵאֵי. וּבִג"כּ אֶתָּה קְדוֹשׁ, אֶתְכַלִּיל אֶתָּה בְּקְדוּשָׁה.

809 וְשִׁמְךָ קְדוֹשׁ, כִּיּוֹן דְּאָמַר אֶתָּה קְדוֹשׁ, אֲמַאי וְשִׁמְךָ קְדוֹשׁ, הֵיִינוּ שָׁם, הֵיִינוּ אֶתָּה. אֵלָּא הָא תְּנִינָן, בְּכָל אֶתְר דְּאַשְׁתַּבַּח יְחֻדָּא וְקְשׁוּרָא, בְּעִינָן קְדוּשָׁה, וְתוֹסַפְתָּ קְדוּשָׁה, וְהָהוּא תוֹסַפְתָּ עֲקָרָא הוּא יְתִיר מִכָּלָא. וּבִג"כּ, בְּכָלְהוּ כְּתִיב אֶתָּה, וְלֹא יְתִיר, וְהָכָא בְּהֵאֵי אֶתְר, אָמַר קְדוּשָׁה, וְתוֹסַפְתָּ קְדוּשָׁה. אֶתָּה קְדוֹשׁ קְדוּשָׁה, וְשִׁמְךָ קְדוֹשׁ תוֹסַפְתָּ קְדוּשָׁה. וְקְדוּשִׁים בְּכָל יוֹם: אֵלּוּ שְׁאֵר קְדוּשִׁין עֲלֵאִין, דִּי בְּכָל הִיכְלָא וְהִיכְלָא, דְּמִתְקַדְשִׁי מֵהֵאֵי תוֹסַפְתָּ. בְּגִין דְּקְדוּשָׁה קְמִיִּיתָא אִיהִי לָהּ, וְתוֹסַפְתָּ קְדוּשָׁה, לְאַתְקַדְשָׁא כָּל אֵינּוֹן שְׁאֵר דְּקֻאֻמְרָן.

810 וּלְבַתֵּר אֶתְקַדְשָׁא כָּלָא מְעִילָא, וּמִכְלָהוּ אֲבָהוּן, אֶתְקַשֵּׁר בְּקְשׁוּרָא חֲדָא, וְהֵיִינוּ בְּרוּךְ אֶתָּה יְיָ הָאֵל הַקְּדוֹשׁ. הָכָא כָּלָא קְשׁוּרָא חֲדָא, בְּגִין דְּאָמַר בִּא"י הָאֵל הַקְּדוֹשׁ. וְעַל דָּא אֲקָרִי צְרוּרָא וְקְשׁוּרָא דְּכָלָא בְּיַחְדָּא חֵד. זִכָּאָה חוּלְקִיָּה, מֵאֵן דִּינְדַּע לְסַדְרָא שְׁבַחֵי דְּמֵאֲרִיָּה בְּאַתְר דְּאַצְטְרִיךְ. עַד הָכָא, דְּבִקּוּתָא וּבְרִכָּאן וְקְדוּשָׁה כְּחֲדָא בְּאַבְהוֹן.

811 מִכָּאֵן וְלֵהֲלָאָה, קִיּוּמִין שְׁאַלְתִּין וּבַעוּתִין. שִׁירוּתָא דְּבַעֵי בְּרַ נֶשׁ לְמִשְׁאֵל, לְמַנְדַּע בְּמִלִּין דְּמֵאֲרִיָּה, בְּגִין לְמַחְזִי תִּיאוּבְתִיָּה לְגַבִּיָּה, וְלֹא אֶתְפַּרֵּשׁ מִנִּיה. בְּגִין דְּבַעֵי ב"נ לְאַשְׁתַּתְּפָא בְּקְדוּשָׁה דְּשִׁמָּא קְדִישָׁא עֲלָאָה, לְאַתְעֵטְרָא בֵּיה, וְאִיהוּ שְׁמָא דְּבְרִכָּאָן וְקְדוּשִׁין, כּוּז"ו. רְזָא דְּשִׁמָּא קְדִישָׁא יְדוּ"ד דְּאִיהוּ קְדִישׁ בְּקְדוּשָׁה. וְאֵלִין אֶתְוֹן אֲפִיקוּ מִנִּיה הָנִי אֶתְוֹן אַחֲרָנִין, חֲבוּרָא דְּהָנִי, כְּחֻבּוּרָא דְּרַבֵּר בְּנוּקְבָא. וְהָנִי קְדִישִׁין עֲלֵאִין, רְזָא דְּקְדוּשָׁה.

812. The other letters, CAF-VAV-ZAYIN-VAV, are called 'dew', the dew of heaven, which is the reckoning of its letters, THAT HAS THE SAME NUMERICAL VALUE AS THAT OF DEW (HEB. TAL), for down below, IN MALCHUT, all words are counted, IN THE SECRET OF THE ILLUMINATION OF CHOCHMAH CALLED 'RECKONING' AND 'NUMBER'. There is no reckoning save that of the moon, WHICH IS MALCHUT, FOR CHOCHMAH IS NOT REVEALED IN ANY SFIRAH BUT MALCHUT, SO THERE IS NO RECKONING BUT IN MALCHUT. For that reason one needs to be connected with the sanctification of his Master, and not to be separated from Him. When one asks, one should ask first to know one's Master, and show that his passion is turned towards Him. THIS IS THE SECRET OF THE FIRST PETITION 'DO GRACIOUSLY BESTOW UPON US FROM YOUR KNOWLEDGE, UNDERSTANDING, AND DISCERNMENT'. From now on, one may be separated little by little, and request whatever is needed.

813. All his asking should be requested after he arranges this order that we said. In the same manner, all his petitions should be by way of entreating and beseeching before his Master and he must not separate himself from Him, NAMELY HEAVEN FORBID THAT HE MIGHT NOT COMPLAIN ABOUT HIM. Happy is whoever knows this sequence by which to go in the path of truth properly.

814. As fire is united with water, and water with fire, south with north, and north with south, AS FIRE AND WATER ARE THE INNER PART OF CHESED AND GVURAH, AND SOUTH AND NORTH ARE THE OUTER SIDE OF CHESED AND GVURAH, as east and west, west and east, TIFERET AND MALCHUT, so all are together and the unison is completed by each other.

815. All those who know how to arrange their prayer properly, to include all the chambers within each other and connect them to each other, such a man is joined with them, and approaches them to be included within them. He asks and his petition is granted. Happy he is in this world and in the World to Come.

816. After his petitions are all said, and the body is whole on all sides to the heart's rejoicing and he asked and finished asking, a man must again draw blessings and joys downward in the secret of the third chamber, NETZACH, to draw downward. This is the meaning of 'Accept, O Hashem our Elohim, Your people Yisrael'. For the Daily Selections, NAMELY, THE LEGS, NETZACH AND HOD, uphold the body, TIFERET. They start beneath the body and are called 'the two thighs down to the knees', FOR NETZACH AND HOD ARE DIVIDED INTO: FROM THE THIGH TO THE KNEES, THE SECRET OF THE BLESSING 'ACCEPT', AND FROM THE KNEES DOWNWARD, THE SECRET 'WHO RESTORES HIS DIVINE GLORY TO ZION', AND 'WE GRATEFULLY ACKNOWLEDGE'.

812 אֵלֶּיךָ אֶתְּוֹן אַחֲרָיִךְ אֶקְרוֹן ט"ל. טַל הַשָּׁמַיִם. רְזָא דְחוּשְׁבָנָא דְאֶתְוֹן דִּילִיָּהּ, בְּגִין דְּהֵכָא לְתַתָּא, קִיּוּמָן כָּל מַלְיָן בְּחוּשְׁבָנָא, וְלֹא חוּשְׁבָנָא, אֵלֶּא לְסִיְהָרָא. וּבג"כ בְּעִי לְאַתְקַשְׁרָא בְּקְדוּשָׁה דְּמֵאֲרִיָּה, וְלֹא יִתְפַּרֵּשׁ ב"נ מִנִּיהָ. וְכֵד שְׂאִיל, שִׁירוּתָא דְּשְׂאֵלְתִּין לְמַנְדַּע לְמֵאֲרִיָּה, לְאַחֲזָא דְּתִיאֻבְתִּיָּה לְגַבִּיָּה. מִכָּאן וְלַהֲלָאָה, יִתְפַּרֵּשׁ זְעִיר זְעִיר, וְיִשְׁאַל שְׂאֵלְתוֹ מִה דְּאַצְטְרִיךְ לְשְׂאֵלָא.

813 וְכָל שְׂאֵלְתוֹי יְהוֹן, לְבַתֵּר הַיְסָדֵר סְדוּרָא דְּאֶקְאֻמְרָן. כְּגֻוּנָא דָּא, כָּל שְׂאֵלְתוֹי יְהוֹן בְּתַחֲנוּנִים וּבְעוּתִין לְקַמֵּי מֵאֲרִיָּה, וְלֹא יִרְחִיק גְּרַמִּיָּה מִנִּיהָ. זְכָאָה חוּלְקִיָּה, מֵאֵן דִּידַע לְסְדֵרָא סְדוּרָא דָּא, לְמַהֲךְ בְּאַרְחַ מִישׁוֹר, בְּרָקָא חַוִּי.

814 כְּגֻוּנָא דְּאַתְאַחֲרָא אֲשָׁא בְּמִיָּא, וּמִיָּא בְּאֲשָׁא. דְּרוּם בְּצִפּוֹן, וְצִפּוֹן בְּדְרוּם. מְזֻרְחַ בְּמַעֲרֵב, וּמַעֲרֵב בְּמְזֻרְחַ. הֵכִי נָמִי אֶתְקַשֵּׁר כָּלָא בְּחֵדָא, וְיִחוּדָא אֲשֵׁתִלִּים דָּא בְּדָא.

815 וְכָל אִינוּן דִּידַעִין לְסְדֵרָא צְלוּתְהוֹן בְּרָקָא יְאוּת, לְאַתְבַּלְלָא הַנִּי הֵיכְלִין אֵלֶּיךָ בְּאֵלֶּיךָ, וְלַאֲתַקְשְׁרָא דָּא בְּדָא. הָאִי ב"נ אֶתְקַשֵּׁר בְּהוּ, וְקָרִיב לִיָּה לְאַתְבַּלְלָא בְּהוּ. שְׂאֵלְתָא שְׂאִיל וְיִהִיב לִיָּה. זְכָאָה חוּלְקִיָּה בְּהָאִי עֲלֵמָא, וּבְעֲלֵמָא דְּאֵתִי.

816 בְּתֵר דְּסִיִּים שְׂאֵלְתִּין וְגוּפָא שְׁלִים בְּכָל סְטְרִין בְּחֵדָה דְּלֵבָא וְאִיהוּ שְׂאִיל וְסִיִּים שְׂאֵלְתִּין. יְהִדֵּר לְאַמְשַׁכָּא בְּרַכָּאן וְחֵדוּאָן לְתַתָּא, בְּרָזָא דְּהֵיכְלָא תְּלִיתָאָה, לְאַמְשַׁכָּא לְתַתָּא, וְדָא הוּא רִצָּה יי' אֱלֹהֵינוּ בְּעַמ"ךְ יִשְׂרָאֵל. וּבְגִין דְּמַעֲמָדוֹת אִינוּן סַמְכִין דְּגוּפָא. שִׁירוּתָא לְתַתָּא מִן גּוּפָא תְּרִין יִרְכִין, עַד דְּמַטֵּי לְבִרְכִין.

817. This is the secret of the daily selections about the sacrifices, CORRESPONDING TO THE TWO THIGHS, NETZACH AND HOD. Here, IN THE THIRD CHAMBER, is the secret of the starting point of the two thighs above IN THE BODY, down to the knees, where the prophets are connected, AS PROPHECY IS DRAWN FROM NETZACH AND HOD OF ATZILUT, and the visions FROM NETZACH AND HOD OF THE CHAMBERS, in the secret of the holy name Hei-Shin-Tav-Pe-Aleph, which is the secret of the name Tzevaot, ACCORDING TO THE ATBASH CIPHER, when this one, THE FIRST LETTERS OF THE ATBASH CIPHER ascend, while the other LETTERS OF THE ATBASH CIPHER descend. THE NAME TZEVAOT is for the prophets and THE NAME HEI-SHIN-TAV-PE-ALEPH is for the visions. AND NETZACH AND HOD ARE CALLED 'TZEVAOT'.

818. Here, IN THE THIRD CHAMBER, is the high secret called 'Baraitha', as we said ABOVE, FOR BARAITHA MEANS EXTERNAL, AND NETZACH AND HOD ARE OUTSIDE THE BODY, WHICH IS TIFERET, and when a man reaches the knees, WHICH ARE HOD, he should kneel. 'Blessed are You, O Hashem, who restores His divine glory to Zion': In this verse the Baraithas are restored to be Mishnah and they are blessed together. FOR HERE NETZACH AND HOD OF THE CHAMBERS WERE INCLUDED WITHIN THE HOLY OF HOLIES IN THE SECRET OF MALCHUT, WHICH IS THE SECRET OF MISHNAH, THE INNER MEANING OF THE VERSE 'BLESSED ARE YOU, O HASHEM, WHO RESTORES HIS DIVINE GLORY TO ZION', FOR ZION IS YESOD OF MALCHUT.

819. The second chamber below, THE CHAMBER OF THE VERY HEAVEN, is where the souls are entrusted to go up to see the visions of the dream, WHICH IS BENEATH THE THIGHS, WHERE THE KNEES ARE, FOR THE DREAM IS DRAWN FROM BELOW THE THIGHS. THIS IS WHERE WE SAY 'we gratefully acknowledge,' and kneel to give thanks for the souls, from 'and the souls that are entrusted to you,' up to 'All beneficent is Your Name, to whom it is fitting to render thanks'.

820. This is the inner mystery of the Holy Name called Bet-final Mem, Bet-Mem-Vav-Caf-final Nun, WHICH CONSISTS OF THE LETTERS COMING AFTER THE LETTERS OF THE NAMES EL ELOHIM. It is called 'El Elohim', through a supernal mystery OF CHESD AND GVURAH OF ATZILUT, as it is written, "El Elohim Hashem, He knows" (Yehoshua 22:22). The entirety of the other letters BET-FINAL MEM, BET-MEM-VAV-CAF-FINAL NUN, that come OUT OF EL ELOHIM, and downward, IN THE SECOND CHAMBER, is the secret of the dream, the secret of putting souls in this place TO LOOK AT THE VISION OF THE DREAM. We should go on with the benedictions, in order to find rest in this world and in the World to Come.

821. The chamber down below, THE CHAMBER OF THE SAPPHIRE STONE, THE MYSTERY OF YESOD AND MALCHUT, IS THE SECRET MEANING OF 'bestow peace, happiness, and blessing'. Here peace is perfected, peace above, IN YESOD OF ZEIR ANPIN, and peace below, IN YESOD OF MALCHUT, peace on all sides, BOTH IN RIGHT AND LEFT, peace in the celestial retinue, YESOD AND MALCHUT OF THE CHAMBERS OF ATZILUT, and peace in the terrestrial retinue. For this chamber OF THE SAPPHIRE STONE, AND YESOD AND MALCHUT OF THE CHAMBERS OF BRIYAH WITHIN IT the terrestrial retinue is united with the celestial retinue, whence PEACE flows down to all the lower beings, outside THE CHAMBERS OF BRIYAH.

817 וְאֵלֶּיךָ אֵינֹנָה זֶה דְּמַעְמָדוֹת, דְּקִיּוּמֵי עַל קָרְבָּנָא. וְהֵכָא אִיהוּ זֶה שִׁירֹתָא דְתִרְיָן וִרְכִּינָן מְלַעֲיָלָא, עַד בְּרִכְיָן, חֲבוּרָא דְנִבְיָאִים. וּמִרְאֹת, בְּרִזָּא דְאַתְוֹן דְּשָׁמַא קְדִישָׁא, דְּאַקְרִי הַשְׁתַּפֵּ"א. דְּאִיהוּ זֶה דְּשָׁמַא דְּאַקְרִי צְבָאוֹת. דָּא סְלִיק, וְדָא נְחִית. דָּא נְבִיאִים, וְדָא מִרְאֹת.

818 וְהֵכָא אִיהוּ זֶה עֲלָא דְבְרִייתֵי דְקַאמְרָן, וְכִד מְטִי אֵינִישׁ לְבְרִכְיָן, וְכִרְע בְּרוּךְ א"י הַמַּחְזִיר שְׂכִינְתּוֹ לְצִיּוֹן, וְהָא הֵכָא אֶהְדְּרוּ בְרִייתֵי לְמִתְנִיתִין וְאַתְבְּרַכָּאן בְּחֵדָא.

819 הֵיכְלָא תְנִינָא לְתַתָּא, דְאַתְפַּקְדוּ בֵּיה נִשְׁמָתִין לְסַלְקָא, לְאַתְחַזָּא בְּחִיזוֹ דְּחִלְמָא. מוֹדִים, לְאַכְרַעָה בְּרִכְיָן, לְאוֹדָאָה עַל נִשְׁמָתִין, בְּדְקַאמְרָן עַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת, עַד דְּמְטִי לְהַטּוֹב שְׁמֶךָ וְלֶךְ נָאָה לְהוֹדוֹת.

820 וְדָא הוּא גּוֹ זֶה דְּשָׁמַא קְדִישָׁא, דְּאַקְרִי בִ"ם בְּמוֹכָ"ן. דָּא אַקְרִי אֵל אֱלֹהִים, דְּאִיהוּ בְּרִזָּא עֲלָאָה. אֵל אֱלֹהִים יְהוָה הוּא יוֹדַע. כִּלְלָא דְּאֵלִין אַתְוֹן אַחֲרָנִין דְּנִפְקִי מִנֵּיהּ, וְלְתַתָּא, זֶה דְּחִלְמָא. זֶה לְהוּא אַתְרֵי לְאַעֲלָא בְּהוּ נִשְׁמָתִין. וּבְעֵינָן לְאַמְשַׁכָּא בְּהַנִּי בְּרַכָּאן, בְּגִין לְאַשְׁכַּח נִיחָא בְּהַאי עֲלָמָא, וּבְעֲלָמָא דְאַתֵּי.

821 הֵיכְלָא תַתָּאָה לְתַתָּא, שֵׁם שְׁלוֹם טוֹבָה וּבְרָכָה. הֵכָא אִיהוּ כִלְלָא דְשְׁלוֹם. שְׁלוֹם לְעוֹלָא, שְׁלוֹם לְתַתָּא, שְׁלוֹם לְכָל סְטִרִין, שְׁלוֹם בְּפִמְלִיא דְלְעוֹלָא, שְׁלוֹם בְּפִמְלִיא דְלְתַתָּא, וְהֵיכְלָא דָּא אִיהוּ פִמְלִיא דְלְתַתָּא. בְּחֲבוּרָא חֲדָא בְּפִמְלִיא דְלְעוֹלָא. וּמֵהֵכָא נִגִיד לְכָל אֵינֹנָה תַתָּאי דְלְבֵר.

822. Here everything is joined to be perfected together, above IN ZEIR ANPIN, and below IN MALCHUT, by one illumination, NAMELY, BY UNION that completes the full name Yud Hei Vav Hei Elohim, YUD HEI VAV HEI BEING ZEIR ANPIN AND ELOHIM BEING MALCHUT. This name is complete in all the chambers INCLUDED WITHIN MALCHUT, and in all the supernal lights, INCLUDED WITHIN ZEIR ANPIN, to make them one.

823. A man, WHO MEDITATES UPON ALL THESE MEDITATIONS, when he is asked to leave the chamber and go out, should behave as if he is withdrawing from the presence of the King, and from His palace, and should lower himself before Him. But it also behooves him to rejoice in being the first to receive the crown of continuation of the blessings drawn from the union of his Master. He is a son, AMONG THE CHILDREN of the King's chamber. For when he withdraws from the company of the King, all is united in all respects, by the tie of unity, the blessings and sanctification, and the additional holiness. The Holy One, blessed be He calls the celestial retinue, WHICH ARE THE GRADES JOINED BY HIM, and tells them, write the name of so-and-so, amongst those, who are called "those who thought upon His Name" (Malachi 3:16).

824. HE ASKS, who are "those who thought upon His name"? AND HE ANSWERS: They are those who think and who meditate on the secret of His name, in order to unite the chambers together, tie knots, and unite everything into one union. These are those who "thought upon His Name." This man is then written AMONGST THOSE WHO THOUGHT UPON HIS NAME, to be distinguished and known above, and be perfected above and below.

825. Whoever approaches his Master, and prays without perfecting the union, and without caring for the glory of his Master to tie knots as said, it were better for him not to have been born, and the Holy One, blessed be He says, "write this man childless, a man that shall not prosper in his days" (Yirmeyah 22:30). This man "robs his father or his mother" (Mishlei 28:24), NAMELY, THE HOLY ONE, BLESSED BE HE AND HIS SHECHINAH, THAT ARE HIS FATHER AND MOTHER.

826. Here is perfected high and low the secret of the Holy Name that rules above, Mem-Tzadik-Pe-Tzadik, Mem-Tzadik-Pe-Tzadik, DERIVED FROM "Hashem, Hashem, El merciful and gracious" (Shemot 34:6), FOR YUD HEI VAV HEI INTERCHANGED BY THE METHOD OF ATBASH CIPHER, TURNS INTO MEM-TZADIK-PE-TZADIK. Here the secret of the Holy Name YUD HEI VAV HEI, YUD HEI VAV HEI is consecrated by a public of ten, and the other letters, MEM-TZADIK-PE-TZADIK, MEM-TZADIK-PE-TZADIK, in a solitary sanctification in prayer. THE THIRTEEN DIVINE ATTRIBUTES ARE SAID ONLY IN PUBLIC, AND WHEN ALONE, THE THIRTEEN DIVINE ATTRIBUTES ARE SAID WITH THE PERMUTATION OF ATBASH CIPHER, MEM-TZADIK-PE-TZADIK, MEM-TZADIK-PE-TZADIK. After finishing THE THIRTEEN DIVINE ATTRIBUTES, it behooves man to stand up and confess his sins, so there will be no pretext for the Other Side to accuse him, and so he is subjugated before him. Now he stands firm, blessed from the King's house.

822 וְהָכָא אֶתְכַלִּיל וְאֶשְׁתַּלִּים כֻּלָּא בְּחֵדָא, עֵילָא וְתַתָּא, בְּנִהִירוּ חֵדָא, לְאֶשְׁתַּלְמָא שֵׁם מַלְא, יוּי אֱלֹהִים. שֵׁם דָּא דְאִיהוּ שְׁלָם, בְּכָל אֵינוֹן הַיְכָלִין, בְּכָל אֵינוֹן נְהוּרִין עֲלָאִין, לְמַהּוּ כֻּלְהוּ חֵד.

823 הָאִי ב"נ, כִּד אֶשְׁתַּאִיל מֵהַיְכָלָא דָּא לְנִמְקָא לְבַר. יִשְׁוֵי גְרַמְיָה, כִּמְאֵן דְּנִמְקִי מִחֲבֵרוֹתָא דְּמַלְכָּא, וּמִגּוֹ הַיְכָלִיָּה, וּמִמַּיִךְ גְּרַמְיָה קִמְיָה. אֲבָל יַחְדֵּי גְרַמְיָה, דְּהָא קְדַמָּא אִיהוּ, לְנִטְלָא עֲטָרָא דְּמִשְׁכְּבוֹ דְּבִרְכָּאֵן דְּנִגְדִין מִיְחֻדָּא דְּמֵאֲרִיָּה. דָּא אִיהוּ בֵּר, דְּאִיהוּ מֵהַיְכָלָא דְּמַלְכָּא. דְּהָא בְּהָאִי שְׁעֵתָא דְּקָא נִמְקִי מִקְמֵי מַלְכָּא, וְכֻלָּא קְשִׁיר בְּכָל הָגִי סְטָרִין, בְּקִשּׁוּרָא דִּיחֻדָּא, וּבִרְכָּאֵן, וּקְדוּשָׁה, וְתוֹסַפֶּת קְדוּשָׁה. קוּדְשָׁא בְּרִיךְ הוּא קְרִי לְפַמְלִיָּא דְּלַעֲיִלָּא, וְאָמַר לוֹן, כְּתוּבוֹ לְהָאִי ב"נ פְּלַנְיָא, מֵאֵינוֹן דְּאֶקְרוּן חוֹשְׁבֵי שְׁמוֹ.

824 מֵאֵן חוֹשְׁבֵי שְׁמוֹ. אֵינוֹן דְּמַחְשְׁבֵי וּמַכּוּוֹנִין בְּרָזָא דְּשִׁמְיָה, לִיְחֻדָּא הַיְכָלִין בְּהַיְכָלִין, לְקִשְׁרָא קְשָׁרִין, וְלִיְחֻדָּא כֻּלְהוּ בִּיחֻדָּא חֵדָא. וְאֵלִין אֵינוֹן חוֹשְׁבֵי שְׁמוֹ, כִּד"א וְלַחוֹשְׁבֵי שְׁמוֹ. כִּדִּין אֲכַתִּיבוּ לִיה, וְאַתְרָשִׁים וְאֶשְׁתַּמּוּדַע לַעֲיִלָּא, וְאֶשְׁתַּלִּים אִיהוּ לַעֲיִלָּא וְתַתָּא.

825 וּמֵאֵן דְּקָרִיב קִמֵּי מֵאֲרִיָּה, וְצִלֵּי צִלּוֹתִיָּה, וְלֹא אֲשֵׁלִים יְחֻדָּא, וְלֹא חֵיִשׁ עַל יְקָרָא דְּמֵאֲרִיָּה, לְקִשְׁרָא קְשָׁרִין בְּדִקְאֻמְרוֹן, טַב לִיה דְּלֹא אֲבָרִי. וְקוּדְשָׁא בְּרִיךְ הוּא אָמַר כְּתוּבוֹ אֶת הָאִישׁ הַזֶּה עֲרִירִי גָבֵר לֹא יִצְלַח בְּיָמָיו. וְדָא אִיהוּ גּוֹזֵל אֲבִיו וְאִמּוֹ.

826 הָכָא אֶשְׁתַּלִּים כֻּלָּא לַעֲיִלָּא וְתַתָּא, רָזָא דְּשִׁמָּא קְדִישָׁא שְׁלִיטָא לַעֲיִלָּא. מִצַּפ"ץ מִצַּפ"ץ. יוּי יוּי אֵל רַחוּם וְחִנּוּן. הָכָא אִיהוּ רָזָא דְּשִׁמָּא קְדִישָׁא דָּא, לְאַתְקַדְשָׁא בְּאַתּוּוֹי בְּבִי עֲשֵׂרָה, וְאַתּוּן אַחֲרָנִין בְּקְדוּשָׁה דִּיחֻדָּאִי בְּצִלּוֹתָא. בְּתַר דְּסִיִּים, קָאִים עַל רְגִלוֹ, לְאוּדָאִי עַל חוּבוֹי, בְּגִין דְּלֹא יְהָא פְטָרָא דְּמוּמָא לְסִטְרָא אַחֲרָא, לְאַסְטָאָה לִיה, וְאַתְכַּמְיָא קִמְיָה. וְיָקוּם בְּקִיּוּמִיָּה לְאַתְבָּרְכָּא מִבֵּי מַלְכָּא.

827. Happy is the portion of whoever is consecrated in this manner by his prayer, as we said, who ties the knots and makes unisons, with proper meditation, not deviating right or left. His prayer then will not be returned empty handed; the Holy One, blessed be He decrees, yet he annuls it. Of him it is written, "Let your father and your mother be glad, and let she who bore you rejoice" (Mishlei 23:25), he has a portion in this world and in the World to Come.

828. It is written, "She rises also while it is yet night, and gives food to her household, and a portion to her maidens" (Mishlei 31:15), MEANING THAT MALCHUT GIVES OF THE manifold blessings, sanctification and additional sanctification, which she receives, as it is said, "and at night he shall divide the spoil" (Beresheet 49:27), AS MALCHUT divides portion to everyone, and even to the Other Side she gives a portion.

829. This is a mystery for those of the Faith: the part of the unholy Other Side is all the sins and transgressions of the man who tied the bonds of unison, and confessed them. They all dwell upon the Other Side, to be the part and portion of the unholy Other Side. But if he did not confess them, then the accuser comes TO DENOUNCE HIM, and prevails.

830. If he confessed his sins in that prayer by connecting the bonds of unison, the upper and lower are blessed. And it is of the part of the Other Side, that all the sins and transgressions he confessed, he takes as his own portion. This is the secret of the goat, as it is written, "and confess over him all the iniquities of the children of Yisrael...and the goat shall bear upon it" (Vayikra 16:21-22). This is his part, portion and property. And if man reverts to corrupt ways, woe to him, for he takes back the transgressions from that side against the will of that side, which harms him, and becomes his accuser to speak ill of him. But when he confesses them, that Other Side takes them to be its allotted part.

827 וְזָכָא חוֹלְקִיה מֵאֵן דְּאִתְקַדֵּשׁ בְּהַאי גּוֹנָא
בְּצִלוֹתָא בְּדִקְאִמְרֵן, וְקִשְׁר קְשִׁירִין, וְיִיחַד יְחֻדִּין,
וְיִתְכּוֹן בְּכָל דְּדִקְא יָאוֹת, וְלֹא יִסְטִי לִימִינָא
וְלִשְׂמָאלָא. צִלוֹתִיה לֹא אֶהְדֵּר בְּרִיקְנָא. קוֹדֶשׁ
בְּרִין הוּא גְזִיר וְאִיהוּ מְבַטֵּל. עַל דָּא כְּתִיב יִשְׁמַח
אָבִיךָ וְאִמְךָ וְתִגַּל יוֹלְדֶתְךָ. אֵית לִיה חוֹלְקָא בְּעֵלְמָא
דִּין, וּבְעֵלְמָא דְּאֵתִי.

828 כְּתִיב וְתָקַם בַּעֲד לַיְלָה וְתָתַן טֶרֶף לְבֵיתָהּ וְגו'
מֵהָהוּא רַבּוּיָא דְּבִרְכָּאָן, וְקִדּוּשָׁהּ, וְתוֹסַפֵּת קִדּוּשָׁהּ
דִּקְא נִטְלָא. כַּד"א וְלַעֲרֹב יַחֲלֹק שָׁלָל, דְּפִלִּיגַת
חוֹלְקָא לְכָלָא, וְאִפִּילוּ לְסִטְרָא אַחְרָא חוֹלְקָא
בְּלַחֲדָהּ.

829 וְרָזָא דָּא, רָזָא לְבָנֵי מְהִימְנוּתָא. חוֹלְקָא דְּסִטְרָא
אַחְרָא מְסַאבָּא, כָּל אֵינּוֹן חוּבִין, וְכָל אֵינּוֹן חֲטָאִין,
דִּהּוּא ב"נ דְּקִשְׁר קְשִׁירִין דִּיחֻדָּא, דְּאִתְּוֹדָה עֲלֵיהּוּ,
כְּלָהוּ שְׂרִיין עֲלֵיהּ דִּסְט"א. וְאֵינּוֹן חוֹלְקָא וְאַחְסַנְתָּא
דְּסִטְרָא אַחְרָא מְסַאבָּא. וְאִי לֹא אוּרִי עֲלֵיהּ,
אֲשַׁתְּכַח מְקִטְרָגָא וְיִכִּיל לִיה.

830 וְאִי אוּרִי עַל כָּל חוּבוּי, בְּהֵיָא צִלוֹתָא, דְּקִשְׁרִי
קְשִׁירִין דִּיחֻדָּא, וְאִתְּבִרְכָּאן עֲלָאֵי וְתַתָּאֵי. וּמֵהָהוּא
חוֹלְקָא דְּסִטְרָא אַחְרָא, כָּל אֵינּוֹן חוּבִין וְחֲטָאִין
דְּאוּרִי עֲלֵיהּוּ, נִטְלָא לֹון לְחוֹלְקִיה. וְרָזָא דָּא שְׁעִיר.
דְּכְתִיב וְהִתְוֹדָה עָלָיו אֶת כָּל עֲוֹנוֹת וְגו', וְכְתִיב
וְנָשָׂא הַשְּׁעִיר וְגו', דָּא הוּא חוֹלְקִיה וְעַדְבִּיה
וְאַחְסַנְתִּיה. וְאִי הָהוּא ב"נ תָּב לְסִרְחָנֵי דְּחוּבוּי, וְוִי
לִיה, דְּכְלָהוּ נָטִיל לֹון מֵהָהוּא סִטְרָא, בְּעַל בְּרַחֲיָה
דִּהּוּא סִטְרָא. וּמִגּוּ דְּנָטִיל לֹון מֵהָאֵי סִטְרָא בְּעַל
בְּרַחֲיָה דִּהּוּא סִטְרָא, כְּדִין אֲבָאִישׁ לִיה, וְאִתְּהַפֵּךְ
עֲלֵיהּ מְקִטְרָגָא, וְקִטְרִיג לִיה. וְכַד אוּרִי עָלָיו, נָטִיל
לֹון הָהוּא סִטְרָא אַחְרָא, וְאִיהוּ עַדְבִּיה וְחוֹלְקִיה.

831. This is also a secret of the offering: one has to confess over it all his sins and iniquities, in order to give a portion to him who needs it, NAMELY, THE OTHER SIDE. The whole sacrifice goes to the side of holiness, which is the part of holiness and its desire. The OTHER Side receives the portion of all the sins and iniquities given by the confession over the flesh of the offering, as it is written, "If your enemy be hungry, give him bread...for you shall heap coals of fire..." (Mishlei 25:21-22). This may be understood from the verse, "let the king and Haman come this day to the banquet" (Esther 5:4). Happy is he who knows His ways, to walk the path of truth.

832. Whoever knows not how to arrange the praise of his Master, it is better for him not to have been born. The prayer should be whole above, by thought, heart's desire, voice and words of mouth, all to create perfection, connection and unison above. As perfection comes from above downward, so the connection should be properly made, from below upward.

833. This mystery is for the friends, so they may walk the true path. Thought, will, voice, and speech are the four that tie the knots, CORRESPONDING TO CHOCHMAH AND BINAH, TIFERET AND MALCHUT. THOUGHT AND WILL ARE CHOCHMAH AND BINAH, VOICE AND SPEECH ARE TIFERET AND MALCHUT. After they tied the knots together, they became one Chariot, so the Shechinah, THE SECRET OF SPEECH, may dwell upon them. They then turned into four pillars to be bedecked by, and the Shechinah is supported by them with all the high knots.

834. HE EXPLAINS FURTHER: Thought, THE SECRET OF CHOCHMAH, produces AND BEGETS will, THE SECRET OF BINAH. Will, which came out of thought, BEGETS AND produces a sounding voice THE SECRET OF ZEIR ANPIN. The sound that is heard ascends and binds knots from below upwards, connects the lower and upper chambers. The sound, which connects BETWEEN THE TWO COLUMNS OF BINAH, and draws blessings from high above, FROM BINAH, is secretly supported TOO by those four pillars, thought, will, voice, and speech, THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT. The support comes at the end of the knot, NAMELY AT SPEECH, MALCHUT, where everything is bound together and becomes one, AS MALCHUT RECEIVES ALL OF THEM INTO HER.

835. Happy is the man who ties the knots of his Master and produces proper struts, who is intent upon all the things we said. Happy is he in this world and in the World to Come. So far is the construction of the chambers on the side of holiness.

831 וְרָא דָא, הָכִי נִמְי קִרְבָּנָא, דְּבַעֵי לְאוֹדָאָה עַל הָהוּא קִרְבָּנָא, כָּל חוּבוֹי וְחֲטָאוֹי, לְמִיָּהֵב חוּלְקָא לְמָאן דְּאַצְטְרִיךְ. קִרְבָּנָא כֻּלָּא לְסִטְרָא דָא חוּלְקָא דְקוּדְשָׁא, וְרַעוּתָא דְקוּדְשָׁא. וְלְסִטְרָא דָא, הָהוּא חוּלְקָא דְאִינוּן חוּבִין, וְחֲטָאִין דְּאִתְיָהִיבוּ בְּהוֹדָאָה עַל הָהוּא בְּשׂרָא דְקִרְבָּנָא. כְּמָה דְכַתִּיב, אִם רָעַב שׁוֹנֵאךְ הֶאֱכִילֵהוּ לֶחֶם וְגו'. כִּי גַחְלִים אֶתָּה חוֹתָה וְגו', וְסִימְנִיךְ יָבֵא הַמֶּלֶךְ וְהַמֶּן אֶל הַמִּשְׁתֶּה. זָכָאָה אִיהוּ מָאן דִּידַע אֶרְחִיָּה לְמַהֲךְ בְּאַרְחַ קְשׁוּט.

832 וְכָל מָאן דְּלֹא יָדַע לְסַדְרָא שְׁבָחָא דְמַאֲרִיָּה, טַב לִיָּה דְלֹא אֲבִרִי. בְּגִין דְּאַצְטְרִיךְ צְלוּתָא דְאִיהוּ שְׁלֵמָא לְעִילָא. מִגּוּ מַחְשְׁבָה, וְרַעוּתָא דְלֵבָא, וְקֵלָא, וּמִלָּה דְשִׁמּוּן. לְמַעַבְדַּ שְׁלִימוֹ וְקְשׁוּרָא וְיַחְוּדָא לְעִילָא, כְּגִוּוֹנָא דְאִיהוּ לְעִילָא. כְּגִוּוֹנָא דְנִמְקָא שְׁלִימוֹ מֵעִילָא לְתַתָּא, הָכִי אֲצְטְרִיךְ מִתַּתָּא לְעִילָא, לְקְשָׁרָא קְשָׁרָא בְּדָקָא יָאוּת.

833 רָא לְחַבְרִיָּא דִּיהִכּוֹן בְּאַרְחַ מִישֵׁר, מַחְשְׁבָה. וְרַעוּתָא. וְקֵלָא. וּמִלָּה. אֵלִין אַרְבַּע מְקַשְׁרִין קְשָׁרִין. לְבַתֵּר קְשִׁירוֹ קְשָׁרִין כֻּלְּהוּ כְּחָדָא, אֶתְעַבִּידוּ כֻּלְּהוּ רְתִיבָא חָדָא, לְאַשְׁרָאָה עֲלִיָּהוּ שְׁכִינְתָּא, וְאֶתְעַבִּידוּ כֻּלְּהוּ לְבַתֵּר אַרְבַּעָה סְמִכִין לְאַתְעֵטְרָא בְּהוּ, וְשְׁכִינְתָּא אֶסְתַּמֵּיךְ עֲלִיָּהוּ, בְּכָל אִינוּן קְשָׁרִין עֲלֵאִין.

834 מַחְשְׁבָה אֶפִּיק רַעוּתָא, רַעוּתָא דְנִמְקִי מִגּוּ מַחְשְׁבָה, אֶפִּיק קֵלָא דְאַשְׁתַּמַּע, וְהָהוּא קֵלָא דְאַשְׁתַּמַּע, סֵלִיק לְקְשָׁרָא קְשָׁרִין מִתַּתָּא לְעִילָא, הִיכְלִין תַּתָּאִין בְּעֵלְאִין. קֵלָא דְאִיהוּ קְשִׁיר קְשָׁרִין וּמִשִּׁיךְ בְּרַכָּאן מֵעִילָא לְתַתָּא בְּלַחֲשׁוֹ, סְמִיךְ אֵלִין אַרְבַּעָה סְמִכִין: מַחְשְׁבָה. וְרַעוּתָא. קֵלָא. וּמִלָּה. סְמִיכוֹ בְּסִיוְמָא דְקְשׁוּרָא, אֶתֵּר דְכֻלָּא אֶתְקַשֵּׁר בֵּיהּ כְּחָדָא, וְאֶתְעַבִּידוּ כֻּלְּהוּ חָדָא.

835 זָכָאָה אִיהוּ בִּר נֶשׁ דְּקְשֵׁר קְשָׁרִין דְמַאֲרִיָּה, וְסִמְיךְ סְמִיכִין בְּדָקָא יָאוּת, וְאַתְכּוּוֹן בְּכָל הֲגִי מְלִין דְקָאמְרִין. זָכָאָה אִיהוּ בְּהָאֵי עֲלֵמָא, וּבְעֵלְמָא דְאִתִּי. עַד הָכָא אֶשְׁתַּכְּלָלוּ הִיכְלִין בְּסִטְרָא דְקוּדְשָׁה.

Holy Land. Nevertheless, he says, David did not turn to evil. He describes the grades of the evil inclination, the seven names it is called by, and the seven names of Gehenom. These correspond to the seven chambers of the Other Side. Just as there are grades and chambers on the side of holiness there are grades and chambers on the side of defilement. Many grades and chieftains stand ready to purify people who worship God, and many grades and chieftains stand ready to defile people who sin. Rabbi Shimon tells us that everyone sees the Angel of Death when his time of reckoning comes.

836. Rabbi Shimon opened the discussion with the verse: "But they, like Adam have transgressed the covenant" (Hoshea 6:7). Who will remove dust from your eyes, Adam, if the Holy One, blessed be He gave you one precept and you could not keep it, for you were enticed by the wicked things with which the evil serpent seduced you, as is written, "the serpent was craftier" (Beresheet 3:1). Hence you were seduced by it, and brought death to you and all your offspring. Come and see: Whoever is seduced by it, and goes down to it, he will be lost in an instant, NAMELY, FALL UNDER ITS DOMINION.

837. Come and see: David, whose existence depended upon the source of running water, NAMELY, BINAH, FOR DAVID IS THE SECRET OF MALCHUT ABOVE THE CHEST, THE PLACE OF BINAH, WHENCE HE TAKES HIS LIFE AND EXISTENCE. When he was chased into another land, WHEN HE RAN AWAY FROM SAUL, he was grieved, and for his grief, he was rejected from the Holy Land, NAMELY, HE FELL FROM HIS GRADE, WHICH IS THE HOLY LAND. Though he descended through his grades to the last one, he nevertheless resisted and did not enter the Other Side, but kept away from it, as it is written, "but truly as Hashem lives, and as your soul lives, there is but a step between me and death" (I Shmuel 20:3). For he went down the grades until there was but a step between him AND DEATH, WHICH IS THE OTHER SIDE CALLED 'DEATH'. Happy is the portion of he who is kept from that evil, and from all the grades of that side that abide in the world.

838. There are several aspects and grades to the Evil Inclination, which are the Satan, the Angel of Death, and the Evil Inclination. And we explained that though it is called by those names, it has seven names IN PARTICULAR: the Satan, unholy, foe, a stone of stumbling, uncircumcised, evil, northern. These seven names correspond to the seven grades of its chambers, all of them on the side of defilement, as we said, and to the seven names given to Gehenom, NAMELY where the wicked are condemned. These are: pit, grave, Dumah, gruesome mud, Sheol, shadow of death, a nether land. These are the seven departments of Gehenom corresponding to the seven names of the Evil Inclination. AND THE SEVEN CHAMBERS OF THE OTHER SIDE ARE CALLED BY THE SAME NAMES AS THE SEVEN DEPARTMENTS OF GEHENOM.

836 רַבִּי שִׁמְעוֹן פָּתַח וְאָמַר, וְהִמָּה בְּאֲדָם עָבְרוּ
בְּרִית שֵׁם בְּגֵדוֹ בִּי. מֵאֵן יִגְלֶה עֹפֶר מֵעֵינֶיךָ אָדָם
קְדָמָא, דְּקוּדְשָׁא בְּרִיךְ הוּא פְּקִיד לָךְ פְּקוּדָא חֲדָא,
וְלֹא זְכִילִת לְקַיֵּמָא בָּהּ. בְּגִין דְּאַתְּפַתִּית עַל מַלְיוֹן
בִּישׁוּן, דְּאִסְטִי לָךְ הֵהוּא חוּיָא בִּישָׁא, דְּכַתִּיב וְהִנָּחֵשׁ
הָיָה עָרוֹם. וּבְגִין כֵּךְ, אַתְּפַתִּית אֲבַתְרִיָּה, וּגְרַמַת
מִיתָה לְגֵרְמֶךָ, וּלְכָל אֵינוֹן תּוֹלְדִין דְּנִפְקוּ מִינֶךָ. תָּא
חֲזִי, דְּכָל מֵאן דְּאַתְּפַתָּא אֲבַתְרִיָּה וְנָחִית לְגַבִּיָּה
בְּרַגְעָא חֲדָא, יִתְאַבִּיד לְגַבִּיָּה.

837 תָּא חֲזִי, דְּיֹד הוּא קִיּוּמָא נְעִיץ בְּמִקּוּרָא דְּמִיּוֹן
נִבְעִין, וְכֹד אַתְּדַחֵיָא לְאַרְעָא אַחְרָא, וְצַעְרִין לִיָּה,
וְלָפּוֹם צַעְרִיָּה אַתְּדַחֵיָא מֵאַרְעָא קְדִישָׁא. אֵף עַל גַּב
דְּנָחִית מִדְּרָגוֹי לְדִרְגָּא תַתָּא, קָם בְּקִיּוּמִיָּה, וְלֹא
עָל לְסִטְרָא אַחְרָא, וְאַסְתָּמַר מִנִּיָּה. מַה כְּתִיב
וְאוֹלָם חַי יי' וְחַי נִפְשֶׁךָ כִּי כִפְשָׁע בִּינִי וּבֵין הַמּוֹת.
דִּהָא נָחִית בְּדִרְגוֹי, עַד דִּהּוּא בֵּיה הָאִי שְׁעוּרָא.
וְחִבָּא חוֹלְקִיָּה, מֵאֵן דְּאַסְתָּמַר מֵהֵהוּא סִטְרָא בִּישָׁא,
וּמִכָּל דִּרְגִין דִּהֵהוּא סִטְרָא, דְּמִשְׁתַּכְּחִי בְּעֵלְמָא.

838 דְּכִמָּה סִטְרִין וּדְרָגִין אֵית לִיצַר הָרַע: נָחֵשׁ
עַקְלָתוֹן. שָׁטָן. מִלָּאךְ הַמּוֹת. יִצַּר הָרַע. וְהָא
אוֹקְמוּהָ. דֹּאע"ג דְּבִשְׁמַהֲן אֵלִין אַקְרִי, שְׁבַע שְׁמַהֲן
אֵינוֹן לִיָּה: שָׁטָן. טֵמָא. שׁוֹנָא. אָבֵן מִכְשׁוֹל. עֶרְל.
רַע. צַפּוּנִי. אֵלִין אֵינוֹן שְׁבַע שְׁמַהֲן, לְקַבֵּל שְׁבַע
דִּרְגִין דִּהִיכְלִין דִּילִיָּה, דְּכָלְהוּ מִסִּטְרָא מִסְּאָבָא
בְּדִקְאֻמְרָן. לְקַבֵּל אֵלִין שְׁבַעָה שְׁמַהֲן, אֵינוֹן דְּאַקְרִי
בֵּהוּ גִיְהֵנָם, אַתְר דְּאַתְדָּנוּ בֵּיה חִיבִיָּא דְּעֵלְמָא.
וְאַלִין אֵינוֹן: בּוֹר. שְׁחַת. דּוּמָה. טִיט הִינוֹן. שְׁאוּל.
צַלְמוֹת. אֶרֶץ תַּחְתִּית. כָּל אֵלִין שְׁבַעָה מְדוּרִין
דְּגִיְהֵנָם, לְקַבֵּל אֵלִין שְׁבַע שְׁמַהֲן, דְּאֵית לִיָּה לִיצַר
הָרַע.

839. Here we explained that as there are grades and chambers on the side of holiness, so there are on the side of defilement, all of which abide in and rule the world on the side of unholiness. THEREFORE, THERE ARE seven chambers, corresponding to the seven names of Gehenom, NAMELY, CALLED BY THE SAME NAMES AS THE SEVEN DEPARTMENTS OF GEHENOM. All of them stand ready to condemn and defile the wicked of the world who clove to them, and did not keep away from them, while in this world.

840. Whoever comes to be purified in this world, on the side of purity, he is cleansed in the place called 'the secret of the Faith', NAMELY, MALCHUT OF HOLINESS. How many are the grades and chieftains all ready to draw people nearer to the worship of the Holy One, blessed be He, and purify them. And whoever comes to be defiled, he is defiled on the Other Side, which is unholy, where many grades and chieftains stand ready to defile people.

841. He who comes near them, and is drawn after that Evil Side, of him it is written, "What man is he that lives, and shall not see death, but shall deliver his soul..." (Tehilim 89:49). Who is the man who was born into this world, and does not see death, to which all the world is drawn, NAMELY, THE ANGEL OF DEATH. For when the time comes to do reckoning before his Master, HIS TIME TO PASS AWAY FROM THE WORLD, before he does depart he sees him, THE ANGEL OF DEATH, as we already explained.

842. These seven chambers, the seven departments of Gehenom, are called 'twelve months'. As there are twelve months of holy grades on the side of the Faith, MALCHUT, so the Other Side has twelve months, to which the wicked are condemned, and their souls are sentenced to. Happy is the portion of the righteous who keep their feet in this world away from their gates, to be saved from them in that world, SO THEY WILL NOT BE CONDEMNED BY THEM IN GEHENOM.

54. The first chamber of the Other Side, Empty Pit - the Satan of the Evil Inclination

We hear that the first chamber is called 'a pit empty of everything'. Whoever enters it has nothing to cling to, nothing to stop him from falling. Rabbi Shimon describes the pit and all the chieftains and other spirits of unholiness who judge and torment the condemned soul. This chamber is prepared for those who cursed and who threw things in anger.

839 וְהָא אוֹקִימָנָא, דְּכֻמָּה דְּאִית דְּרָגִין וְהִיכְלִין לְסֹטֵר קְדוּשָׁה, הָכִי נָמִי לְסֹטֵר מְסֻבָּא. וְכֻלְהוּ מְשֻׁתְּכֵי וְשֻׁלְטֵי בְּעֻלְמָא, בְּסֹטֵר מְסֻבָּא. שְׁבַע הִיכְלִין אֵינוֹן, דְּאֵינוֹן לְקַבֵּל שְׁבַע שְׁמֵהּ, דְּאֵקֵרִי בְּהוּ גִיְהֵנָם. וְכֻלְהוּ קִיּוּמֵי לְדִיּוּנָא, וְלִסְאָבָא, לְאֵינוֹן חֲזִיבֵי עֻלְמָא דְּרַבְקִי בְּהוּ, וְלֹא אֶסְתַּמְרֵן אֶרְחִייהוּ מִנִּיהּ, כִּד אֵינוֹן בְּהֵאֵי עֻלְמָא.

840 דִּהָא מֵאן דְּאֵתִי לְאַתְרָבָא בְּהֵאֵי עֻלְמָא, בְּסֹטֵר דְּרַבְקִי, מְדַכְּאִין לִיהּ, בְּהוּא אֶתֶר דְּאֵקֵרִי רְזָא דְּמַהִימְנוּתָא. דְּכֻמָּה דְּרָגִין אֵינוֹן, וְכֻמָּה מִמֶּנָּן, דְּכֻלְהוּ קִיּוּמֵן לְקַרְבָּא לְבָנִי נָשָׂא לְפֻלְחָנִיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, וְלְדַכָּא לִיהּ. וּמֵאן דְּאֵתִי לְאַסְתַּבָּא, מְסֻבָּבִין לִיהּ בְּהֵאֵי סֹטֵר אַחֲרָא דְּאֵיהוּ מְסֻבָּא. דִּהָא כֻמָּה דְּרָגִין, וְכֻמָּה מִמֶּנָּן, כֻלְהוּ קִיּוּמֵי לְסְאָבָא לֹון לְבָנִי נָשָׂא.

841 מֵאן דִּיקְרַב בְּהוּ, וְאֵתִי לְאַתְמֻשְׁכָּא בְּתֵר הֵהוּא סֹטֵר אִישָׁא, עֲלִיָּה בְּתִיב, מִי גָבֵר יַחֲיָה וְלֹא יִרְאֶה מוֹת יִמְלֹט נַפְשׁוֹ וְגו'. מֵאן אֵיהוּ בֵּר נֶשׁ דְּאַתְבָּרִי בְּעֻלְמָא דְּלֹא יַחֲמִי מוֹתָא, הֵהוּא דְּכֹל עֻלְמָא אֶתְמֻשְׁכָּאן אֲבִתְרִיהּ. דִּהָא בְּהוּא זְמַנָּא דְּאֵתִי ב"נ לְמִיָּהב חוּשְׁבָּנָא קָמִי מְאֲרִיָּה, עַד לֹא יַפּוּק מֵהֵאֵי עֻלְמָא, חֲמִי לִיהּ, וְהָא אוֹקִימָנָא.

842 וְאֵלִין שְׁבַע הִיכְלִין, דְּאֵינוֹן שְׁבַע מְדוּרִין לְגִיְהֵנָם. תְּרִיסֵר יֶרַחִין אַקְרוּן, בְּגִין דִּהָא כֻמָּה דְּאִית לְסֹטֵר מַהִימְנוּתָא תְּרִיסֵר יֶרַחִין, דְּרָגִין קְדִישִׁין, הָכִי נָמִי אִית לְסֹטֵר אַחֲרָא דְּאֵ תְּרִיסֵר יֶרַחִין, דְּחֲזִיבִיָּא אֶתְדִּנּוּ בְּהוּ, וְנִשְׁמַתָּא דְּלָהוֹן אֶתְדִּנָּת בְּהוּ. זְכָאָה חוּלְקִיהוֹן דְּצִדִּיקֵיָא, דְּאַתְמַנְעֵן רַגְלֵיהוּ מִנִּיָּהוּ בְּהֵאֵי עֻלְמָא, וְלֹא מִתְקַרְבִּי לְתַרְעִיָּהוּ, בְּגִין לְאַשְׁתַּזְבָּא מִנִּיָּהוּ בְּהוּא עֻלְמָא.

843. The first chamber is the beginning of the Evil Inclination. The first chamber is called 'a pit empty of everything'. Whoever enters it, has nothing to cling to, TO KEEP HIM FROM FALLING. Everyone pushes so he will fall and will not rise. There is no support for the good in it.

844. One chieftain called 'Dumah' stands in this chamber,. He stands above IN THE THIRD CHAMBER OF THE OTHER SIDE, and below, HERE IN THE FIRST CHAMBER. He seizes the soul when it is turned down from the holy chamber by the chieftain Tahariel. DUMAH stands by the gate of the holy side, NAMELY, BY THE GATE OF THE FIRST CHAMBER OF HOLINESS. Dumah stands there in order to take hold of the soul, AND DRAW IT INTO THE CHAMBERS OF DEFILEMENT, and several complainants and accusers stand with him.

845. Under the chieftain DUMAH there is another chief, and thousands and tens of thousands beneath him. This chief is called 'Pitut'. His job is to seduce (Heb. lefatot) people. He hovers by THE SOUL, and entices it to look closely at what it must not see, of much whoring and lechery. And all the angels with him stand by it and walk before it, and force it to avert its eyes to look at what it must not see.

846. PITUT is an evil mediator, who entices to all those evils. He stands by the grave, once the body is sentenced, and crushes the eyes. For he earned them while the body was his in this world, and so they are his.

847. In this place, THE GRAVE, the soul is sentenced, until it is put in the place called 'pit', where there are some serpents and scorpions, WHICH ARE DEMONS. They all bite the soul, grasp and punish it.

848. In front of THE SPIRIT PITUT, there is another spirit of unholiness, above them all. He is in charge over this chamber, and all therein travel by his prompting. He is called 'Gamgima', red as a rose, always ready to cause evil. When the prayer of man is turned down, and he gets no merit for it, then the spirit GAMGIMA rises to join the highest spirit of defilement, the SATAN. He then blames from above, and remembers the sins of men before the Holy One, blessed be He. This is known from the verse, "and the adversary came also among them" (Iyov 1:6). It is not written, "and the adversary came," but, "and the adversary came also (Heb. gam)," REFERRING TO THE SPIRIT GAMGIMA, THAT SHARED THE SATAN'S ACCUSATIONS.

843 הַיְכָלָא קְדָמָא. שְׁיִרְוֹתָא דְסִטְרָא דִיצְהָ"ר. הָאִי הַיְכָלָא קְדָמָא, אֶקְרִי בּוֹר רִיקָא מְכָלָא. מֵאֵן דְאֵתִי לֹאֲעֵלָא בֵּיהּ, לִית מֵאֵן דְאֶחִיד בֵּיהּ. כְּלָהוּ דְחִיּוּן לִיהּ לְמִנְפֹּל דְלֹא יָקוּם, לִית בֵּיהּ סִמְךָ לְטָב.

844 בְּהָאִי הַיְכָלָא, קְיִימָא חַד מִמְּנָא, וְדוּמָה שְׁמִיָּה. וְהָאִי אִיהוּ קְיִימָא לְעִילָא וְתַתָּא. דָּא אִיהוּ אֶחִיד בְּנִשְׁמָתָא, כִּד אֶתְדַּחֵי מֵהַיְכָלָא קְדִישָׁא, עַל יָדָא דִּיהוּא מִמְּנָא טְהֵרִיא"ל, וְהָאִי אִיהוּ קָאִים לְגַבִּי הֵהוּא תַרְעָא דִּיהוּא סִטְרָא קְדִישָׁא, וּבְגִין כִּךְ קְיִימָא הָאִי דוּמָה, לֹאֲחַדָּא לֵה לְנִשְׁמָתָא, וּכְמָה גְרֵדִינִי נִימוּסִין בְּהֵרִיָּה.

845 וְתַחֲוֹת הָאִי מִמְּנָא, קְיִימָא חַד מִמְּנָא אַחֲרָא, דִּי אֶלֶף וּרְבֵבָן תַּחֲוִיתִיהּ. וְהָאִי מִמְּנָא אֶקְרִי פִתּוּ"ת. דָּא הוּא דְאִיהוּ קְיִימָא לְפִתְּחָא בְּנִי נִשָּׂא. וְהָאִי אִיהוּ דְשָׂרִי לְגַבִּיָּה, וְאֶסְטִי לִיהּ, לֹאֲסַתְכֵּלָא וּלְעִיּוּנָא בְּמָה דְלֹא אֶצְטְרִיךְ בְּכְמָה זְנוּנִין וּבְכְמָה גְאוּפִין. וְכָל אִינוּן דְעֵמִיָּה, כְּלָהוּ קְיִימָן לְגַבִּיָּה, וְאֶזְלִין קְמִיָּה, וְאֶכְרִיחֻן לִיהּ לֹאֲסַתְּחָא עִינוּי, לֹאֲסַתְכֵּלָא בְּמָה דְלֹא אֶצְטְרִיךְ.

846 וְהָאִי אִיהוּ סְרְסוּרָא בִישָׁא, לְכָל אִינוּן בִּישׁוּן, הָאִי קָאִים עַל קְבֵרָא בְּזִמְנָא דְאֶתְדֵּן הֵהוּא גּוּפָא, וְתַבֵּר לִיהּ עִינוּי. בְּגִין דְאִיהוּ רוּחַ לֹון, כִּד אִיהוּ בְּהָאִי עֲלָמָא, וְדִילִיָּה אִינוּן.

847 וּבְהָאִי אַתְר אֶתְדַּנְתָּ נִשְׁמָתָא, עַד דְעֹאֲלֵת לְהָאִי אַתְר דְאֶקְרִי בּוֹר, וּכְמָה נְחָשִׁים וְעֶקְרָבִים אִית בֵּיהּ, דְכְּלָהוּ עֶקְצִי לֵה לְהָאִי נִשְׁמָתָא, וְאֶחִידִי בֵּהּ, וְדִיּוּנִין לֵה.

848 לְגוּ מֵן דָּא, אִית חַד רוּחָא אַחֲרָא מְסֹאֲבָא, דְאִיהוּ עֲלָאָה עַל כָּלָא. וְדָא קְיִימָא עַל כָּל הַיְכָלָא דָּא, וְכְלָהוּ נְטִלִי בְּגִינִיָּה, וְהָאִי אֶקְרִי גַמְגִּימָ"א. הָאִי הוּא סוּמְקָא כְּוּרְדָּא, אִיהוּ קָאִים לֹאֲבֹאֲשָׁא תְדִיר, דְּהָא כִּד צְלוּתָא דְב"נ אֶתְדַּחֵי, וְלֹא זְכִי בֵּה הֵהוּא ב"נ, הָאִי רוּחָא קְיִימָא, וְסִלְקָא וְאֶשְׁתַּתֵּף בְּרוּחָא מְסֹאֲבָא עֲלָאָה עַל כָּלָא, וְאֶסְטִי לְעִילָא, וְאֶדְכִּיר חוּבּוֹי דְבֵר נֶשׁ קְמִי קוּדְשָׁא בְּרִיךְ הוּא, וְסִימְנִיךְ וְיָבֹא ג"ם הַשֵּׁט"ן בְּתוֹכְכֶם, וְלֹא כְתִיב וְיָבֹא הַשֵּׁטָן אֶלָּא גַם.

849. Several other complainants depend upon this evil spirit. Their duty is to grasp the evil words or filth uttered by man, and afterwards holy words. Woe to them, woe to their lives, for these men enable these complainants to rule over the holy place and render it defective. Woe to them in this world, woe to them in the World to Come. For these spirits of defilement take the unholy word UTTERED, and when he afterwards says something that pertains to holiness, the evil spirits hasten to take the unholy word and with it defile the holy word. And so man does not merit HOLINESS, and the power of holiness weakens.

850. Over these there is a chief called 'Safsirita'. Together with complainants, they take the evil things THE MAN SAID and also what he threw when he was angry. The chieftain Safsirita then holds the object the man threw in his anger, ascends and says, 'This is the offering of so-and-so who sacrificed to our side'.

851. For as the side of rest is of the right side, and of the side of Faith, so the side of anger is of the other, evil and unholy side. Therefore, whoever throws something in his anger, all those OF THE EVIL SIDE take what was thrown, raise it as an offering to that side, and say, 'this is the offering of so-and-so'.

852. The crier resounds in all these firmaments: Woe to so-and-so who went after a strange El, and worshipped another El. The crier resounds again, saying, "Woe to them! for they have fled from Me" (Hoshea 7:13). Happy is the man who is careful in his ways not to turn aside to right or left, to fall into a deep pit from which he cannot ascend.

849 ומהאי רוחא בישא, תליין כמה גרדינין אחרנין, דאינון ממנן לאחדא מלה בישא, או מלה טנופא דאפיק בר נש מפומיה, ולבתר אפיק מלין קדישין. ווי לון, ווי לחייהון, אלין אינון בני נשא דגרמי לאלין גרדינין אחרנין לשלטאה, למפגם אתר קדישא. ווי לון בהאי עלמא, ווי לון לעלמא דאתי. בגין, דאלין רוחין מסאבין, נטלין האי מלה מסאבא, וכד אפיק בר נש לבתר מלה קדישא, אקדימו אלין רוחי מסאבי, ונטלי ההיא מלה מסאבא, ומסאבי לההיא מלה קדישא, ולא זכי ביה ב"ג, וכביכול תשש חילא קדישא.

850 ועילא מאלין אית חר ממנא ספסיריט"א שמייה. וכמה גרדיני ניומסין, והאי ממנא דעלייהו, נטלי אינון מלין בישין, והכי נמי נטלי כל אלין מלין דזריק ב"ג בידוי, כד רוגזא שריא עלוי, דהא כדן האי ממנא ספסיריט"א נקיט האי מלה, דזריק ב"ג ברוגזיה, וסליק ואמר, דא הוא קרבנא דפלגנא, דקריב לסטרא דילן.

851 בגין דכל סטרא דנייחא, איהו מסטרא דימינא, ומסטרא דמהימנותא. וכל סטרא דרוגזא, איהו מסטרא אחרא בישא, סטרא מסאבא. ועל דא מאן דאשרי מן ידוי מדי ברוגזא, כל אלין נטלין לה להאי מלה דאזדריק, וסלקי לה לעילא, ואתקריב לההוא סטרא, ואמרי דא קרבנא דפלגנא.

852 וכרוזא קארי בכל אינון רקיעין ואמרי, ווי לפלגנא דאסטי בתר אל זר, ופלח לאל אחר. וכרוזא קארי זמנא תנינא ואמר, אוי להם בי נדרו ממני וגו'. זבאה איהו בר נש, דאסתמר מארחוי, ולא יסטי לימינא ולשמאלא. ולא ינפול בגו בירא עמיקא, דלא יכיל לסלקא מניה.

55. Second chamber of the Other Side, grave - unholy of the Evil Inclination

The second chamber is darker than the first one, and is called 'grave'. Rabbi Shimon talks about the chiefs in charge of the three openings in the chamber and the fiends under them. This chamber is prepared for those who have done sexual crimes during their lives. Two spirits called 'evil' and 'plague' come out of this chamber and hover over the world, they are called the 'lower spirits' and they come out of the flame of fire.

853. The second chamber OF THE OTHER SIDE is darker than the first chamber. It is called 'grave', corresponding to the name OF THE EVIL INCLINATION 'unholy', just as the first chamber is called 'pit' corresponding to the name OF THE EVIL INCLINATION 'the Satan'. And this one is called 'grave' in relation to the name OF THE EVIL INCLINATION THAT 'unholy'. This chamber has three openings.

854. There is a chief in charge over the first opening, called 'Astiriya', and there are several thousands and tens of thousands OF FIENDS under him. He is in charge over all those who became corrupted in their ways, and spill semen on the ground, emit semen unnaturally, or play harlot with their hands, and do not see the Shechinah at all. At that time the chief on the side of defilement, whom we mentioned, comes out, with the thousands and tens of thousands WITH HIM. They all gather upon the man, to defile him in this world. This chief and his retinue defile his soul, seize it, and bring it to be judged by them.

855. These FIENDS are called 'steaming emission of sperm', for all the angry and defiled live on it, to hover about the man in heat. They increase his passion, then take it, together with the semen that was spilt to the ground, which strengthens them, and raise it above. They cause the covenant ABOVE, WHICH IS YESOD, to be enslaved by the side of unholiness TO GIVE THEM ENJOYMENT AND STRENGTH.

856. Over the second opening there is another chief, Taskifa by name. He is in charge over all those who corrupt their way, and do not spill their sperm upon the ground but in beasts, or through the strict prohibitions of the Torah, such as sexual transgressions. This chief and his retinue of several thousands and tens of thousands are all in readiness to judge him, in the same way as we said concerning the other CONDEMNED IN THE FIRST OPENING.

857. Come and see: This chief has a cup in his hand called "the cup of poison," "the cup of His fury" (Yeshayah 51:17). Those who were killed by court or punished for these transgressions are torn from the sides of unholiness, and have no portion in them, or in the cup called "the cup of poison," because they first drank of another cup, BY THE COURT, PRIOR TO THEIR DEATHS. AND DEATH BY COURT IS THEIR ATONEMENT.

853 היכלא תניינא, היכלא דא, איהו חשור יתיר על היכלא קדמא, האי אקרי שחת, לקבל שמא דאקרי טמא. בגין דהיכלא קדמא אקרי בור, לקבל שמא דאקרי שטן. והאי אקרי שחת, לקבל שמא דאקרי טמא. בהיכלא דא קיימין תלת פתחין, לתלת סטריין.

854 פתחא קדמא. ביה קיימא חד ממנא, עסטירי"א שמייה. וכמה אלף ורבען ממנן תחותיה, והאי איהו קיימא על כל אינון דמחבלי ארחייהו, לאושדא זרעא על ארעא. או דמפקי זרעא, דלא בארעא. או לכל אינון דמזנו בידייהו. אלין אינון דלא חמאן אנפי שכינתא כלל. אלא האי ממנא דבסטר מסאבא דקאמרן, נפיק בההוא זמנא, וכמה אינון אלף ורבען, בלהו מתכנפי על ההוא ב"נ, ומסאבי ליה בהאי עלמא. ולבתר כד נפק נשמתייה מניה מהאי עלמא, האי ממנא וכל אינון דעמיה, מסאבין ליה לנשמתייה, ואחדין בה, ואעילו לה לאתדנא בהו.

855 ואלין אקרון שכבת זרע רותחת. דכלהו רוגזין מסאבין קיימין בלהו על דא, בגין דכלהו קיימין ושראן עליה דבר נש, בההוא זמנא דארפת גרמיה, וחמים ליה לתיאובתא דא. וכדין נטלין ליה לההוא תיאובתא. וההוא זרעא דאיתושד בארעא. ואתתקפו ביה, ונטלי ליה. וסלקי ליה לעילא, וגרמו דברית דא דישתעבד בסטר מסאבא.

856 פתחא תניינא, ביה קיימא ממנא אחרא, טסקיפ"ה שמייה, והאי איהו ממנא, על כל אינון דמחבלי ארחייהו, דלא אושדי זרעא על ארעא, אלא דאושדי זרעא בבירי, או באיסורין חמורין דאורייתא, באינון עריות, האי ממנא וכמה אלף ורבען דעמיה, בלהו קיימי עליה, לאתדנא ליה כמה דאתמר באינון אחרנין.

857 ת"ח, מאי ממנא בידיה בסא חדא, ואקרי כוס התרעלה כוס חמתו, וכל אינון קטולי בית דין, דאתקטלו, או אתענשו על חובין אלין, בלהו אתעקרו מאלין סטריין מסאבין, ולא אית לון חולקא בהון, ובהאי בסא דאקרי כוס התרעלה, בגין בסא אחרא דשתו בקדמייתא.

858. All those who have not drunk of the cup of the court, NAMELY, WERE NOT EXECUTED BY COURT, so that the cup of poison will be torn from them, later, when the soul leaves this world, that chieftain and those with him seize it. This is, "a bitter day" (Amos 8:10), and the soul is filled with all those punishments that are different than each other.

859. In this chamber there is a spirit in charge over those WE MENTIONED. He is Niatziriel. From this fierce spirit come out three bitter drops, that fall into the cup of poison. One is called 'division' (Heb. chatzatz), WHICH IS DERIVED FROM EXCISION AND ANNIHILATION, AS IN "WHEN THE NUMBER OF HIS MONTHS IS ALREADY COMPLETE (HEB. CHUTZATZU)" (IYOV 21:21); the second is called "the bitterness of death," AS IS WRITTEN, "SURELY THE BITTERNESS OF DEATH IS PAST" (I SHMUEL 15:32); the third is called "dregs," AS IS WRITTEN, "THE DREGS, THE CUP OF POISON" (YESHAYAH 51:17). These three drops afterwards fall from the cup to the sword OF THE ANGEL OF DEATH, who kills people, as we said.

860. In the third opening stands a chief called 'Sangadiel'. He is in charge over all those who put the member of the Holy Covenant in a woman on the side of a strange El, and all those who corrupt their ways by being false to the sign of the Holy Covenant. This chief and all the chiefs with him paint on them pictures of these unholy women, by whom their holy member was defiled. All these are recorded before him, and when the man leaves this world, they defile the spirit.

861. In this chamber are all the secrets of sorcery of killing people before their time and all the magic that people use IS STORED HERE. All the sorcerers, who practice magic to be defiled by them, like Bilaam who cast spells, were first defiled by the steaming semen they spilled in beasts. For that Bilaam was sentenced to the steaming emission of sperm, as we said. Therefore, this chamber is called 'unholy grave'.

862. There is another spirit in that chamber, in charge under the higher spirit. He is called 'Sartaya', and has many thousands and tens of thousands under him. They all are sustained by and wait for the word, which comes out with the spirit of man, in his dream that comes from the holy side. This defiled spirit and all the complainants with him come out to join that word. They descend upon it to join it, to disprove the matter to him, and let him know other things instead, some of them false and some true.

858 וְכָל אֵינוֹן דָּלָא שְׁתּוּ הֵהוּא כֶּסֶא דְבִי, לְאַתְעֵקְרָא מֵהַאי כּוּס הַתְּרַעְלָה, לְבַתֵּר בְּרַ נְפִיק נִשְׁמָתִיהָ מֵהַאי עֲלָמָא, הַאי מִמְנָא וְכָל אֵינוֹן דְּעַמְיָה, אֲחִידִין בֵּיהּ וְדָא הוּא יוֹם הַמָּר, וְרוּי לָהּ לְהַאי נִשְׁמָתָא, מִכְמָה דִּינִין מִשְׁנִיין אֵלִין מֵאֵלִין.

859 בְּהִיכְלָא דָא, קִימָא חַד רוּחָא, דְּאֵלִין מִמְנָן תַּחוּתֶיהָ, וְדָא הוּא נִיאֲצִירִיא"ל. מֵהַאי רוּחָא תְּקִיפָא, נְפִיקי תַּלְת טִיפִין, מִרִירָן, דְּנִפְלִי בְּהַאי כּוּס הַתְּרַעְלָה. חַד אֶקְרִי חַצ"ץ. וְחַד, אֶקְרִי מֵר הַמוֹת וְחַד אֶקְרִי קוֹבַע"ת, וְאֵלִין תַּלְת טִיפִין נִפְלוּ לְבַתֵּר מֵהַאי כּוּס, בְּהֵיא חֲרָבָא דְקֻטְלָא בְּנִי נִשָּׂא, כְּמָה דְּאוּקְמוּהָ.

860 פְּתַח תַּלִּיתָא, בֵּיהּ קִימָא מִמְנָא חַד סַנְגָדִיא"ל שְׁמִיָּה, וְהַאי אִיהוּ מִמְנָא, עַל כָּל אֵינוֹן דְּעִיילִי הַאי בְּרִית קְדִישָׁא, בְּאִינְתּוּ אַחְרָא, דְּאִיהוּ מֵהֵהוּא סְטְרָא דְּאֵל גִּכְר. וְכָל אֵינוֹן דְּמַחְבְּלִי אַרְחוּיָהוּ בְּרָא, וּמִשְׁקְרִי בָּאת קִימָא קְדִישָׁא, הַאי מִמְנָא, וְכָל אֵינוֹן מִמְנָן דְּעַמְיָה, כְּלָהוּ מִצִּירֵי בְּגוּוּיָהוּ, צִירִין דְּאֵינוֹן נִשִּׁין מִסְּאָבִין, דְּאַסְתָּאב בְּהוּ הֵהוּא קִימָא קְדִישָׁא, וְכְלָהוּ אַתְרִישִׁמוּ קְמִיָּה, כְּד נְפִיק בְּרַ נִשְׁ מֵהַאי עֲלָמָא, וּמִסְּאָבִי לִיהּ לְבַתֵּר לְהֵהוּא רוּחָא.

861 וְהִיכְלָא דָא, תַּלְיִין כָּל רְזִי דְּחֲרָשִׁין, לְקֻטְלָא בְּנִי נִשָּׂא עַד לֹא יִמְטִי זְמַנִּיָּהוּ, וְכְלָהוּ חֲרָשִׁין דְּאַצְטְרִיכוּ בְּנִי נִשָּׂא. אֵינוֹן דְּחֲרָשִׁי חֲרָשִׁיהוּ לְאַסְתָּאבָא בְּהוּ, כְּגוֹן דְּהוּא בְּלָעַם, חֲרָשׁ בַּחֲרָשׁוּי, וְאַסְתָּאב בְּקְדָמִיתָא בְּמִסְּאָבוּ דְּזִרְעָא רוּתַחַת דְּאַשְׁדִּי בְּבַעֲיָרִי, וּבְגִין דָּא, בֵּיהּ אַתְדִין, בְּהֵהוּא שְׁכַבַת זֶרַע רוּתַחַת דְּקֶאמְרִין. וְע"ד, הַאי הִיכְלָא אֶקְרִי, שְׁחַת טָמָא.

862 וּבְהַאי הִיכְלָא, אֵית רוּחָא אַחְרָא, דִּי מִמְנָא תַּחוּת הֵהוּא רוּחָא דְּלַעִילָא, וְהַאי אֶקְרִי סְרִטִי"א, וְכְמָה אֶלֶף וּרְבָבִין תַּחוּתֶיהָ. וְכְלָהוּ קִימִי עַל הֵהוּא מְלָה, דְּנְפִיק בְּהַדִּי רוּחָא דְב"נ בַּחֲלָמָא, מְגוּ סְטְרָא קְדִישָׁא. הַאי רוּחָא מִסְּאָבָא, וְכָל אֵינוֹן גְּרִידִינִין דְּעַמְיָה, כְּלָהוּ נְפִיקי וּמִתַּחְבְּרָן בְּהֵהוּא מְלָה, וְנַחְתִּי בְּהּ, וּמִתְעַרְבִי בְּהֵדָה, בְּגִין לְאַכְחָשָׁא לָהּ מְנִיָּה, וְאוּדְעִין לִיהּ לִב"נ מְלִין אַחְרָנִין, מִלִּין כְּדִיבִין, בְּמִלָּה דְּקִשּׁוּט.

863. This is the way of a liar, that if he does not speak some truth, he cannot tell lies SO PEOPLE WOULD BELIEVE HIM. Here also, since they are mingled with truthful words HE SAW IN HIS DREAM, they disprove them, but LATER they tell him some truth to establish the false notions THEY GAVE HIM. Afterwards, it is spread to the lower SPIRITS below, who have no existence, nor validity. They announce the matter in the world to several sides and to some species.

864. From this chamber come out two spirits - now they are men, and now they turn into women. They go about the world in the air, and laugh at men in their dreams, appearing in the guise of pretty women in their dreams, and so take the passion of men. Also, to women they seem like men. They are called 'evil' and 'plague', as it is written, "No evil shall befall you, nor shall any plague come near your dwelling" (Tehilim 91:10).

865. These EVIL AND PLAGUE are called 'the lower spirits', who come out of the flame of the fire, for when the spirits above within the chamber travel, two flames of fire come out to hover about the world, and from them these two spirits, EVIL AND PLAGUE, were made. All this is on the side of defilement. Happy are the righteous who stayed away from these sides, and kept themselves from them. Of this it is written, "that they may keep you from the strange woman..." (Mishlei 7:5).

56. The third chamber of the Other Side, Dumah, corresponding to the name 'foe' of the Evil Inclination. Rabbi Shimon says that the third chamber has no light in it at all. It is called 'Dumah', and has four openings with a chief in charge of each opening. He describes the openings, the procedures where the verdict is passed, the spirits in charge of deaths, the spirits called 'wrath and fury'. He says that thousands of spirits come out of 'wrath' and 'fury' and make people who are studying the Torah sad instead of joyful. We learn that Moses was afraid of these spirits when Yisrael sinned by making the golden calf, as we read in: "for I was afraid of the wrath and fury." We read about the spirit appointed over the 'evil tongued', the serpent that sheds its skin. Rabbi Shimon says that when the serpents below shed their skin this arouses serpents in the 'pit', and all of this is caused by people speaking evil. In the same way when people study the Torah, many angels called 'the holy tongue' are united and join with holiness above.

866. The third chamber is dark and somber, for there is no light in it whatsoever. It is darker than the first CHAMBERS. It is called 'Dumah', corresponding to the name OF THE EVIL INCLINATION foe. There are four openings to this chamber, one on this side, another on that side, and so on.

863 דְּכַךְ אֲרָחוּי דְּכָדִיבָא, דְּאִלְמָלָא לֹא נָטִיל מְלָה דְּקִשּׁוּט, לֹא יָכִיל לְתַקְנָא בְּדִיבּוּי. אוּף הָבָא אֱלִין, בֵּין דְּמַתְעֲרִי בְּמַלְי קִשּׁוּט, וּמִכְחִישֵׁי לֹון מְנִיה, מוֹדְעֵי לִיה מְלָה דְּקִשּׁוּט, בְּגִין לְקַיִּמָּא בְּדִיבּוּי. לְבַתֵּר מִתַּפְשָׁטָא הָהִיא מְלָה, בְּאִינוּן תַּתְּאֵי לְתַתָּא, דְּלִית לֹון קִיוּמָא. וְלֹא מִתְקַיִּמִי, וְאוֹדְעֵי מִילִין בְּעֵלְמָא, לְכַמָּה סְטָרִין לְכַמָּה זַיִּנִין.

864 מֵהִיכְלָא דָּא, נִפְקִין תְּרִין רוּחִין, דְּמַתְּהַפְּכָאן, לְזַמְנִין גּוֹבְרִין, לְזַמְנִין נָשִׁין, וְאֱלִין אֲזִלִין וְשָׁטָן בְּעֵלְמָא בְּאוּרָא, וְחִיבָאן בְּבִנֵי נָשָׂא בְּגוֹ חֵלְמָא, וְאַתְחִזּוּן לֹון לְגוֹבְרִין, בְּנָשִׁין שְׁפִירָן בְּחִיזוֹ דְּחֵלְמָא, וְנָטְלִי תִיאֻבְתָּא דְּבֵר נָשׁ. אוּף הָכִי לְנָשִׁין, אֲתַחֲזוּן כְּגוֹבְרִין, וְאֱלִין אֲקָרוּן רָעָה וְנִגַּע, כִּד"א לֹא תֵאֻנָּה אֲלֶיךָ רָעָה וְנִגַּע לֹא יִקְרַב בְּאַהֲלֶיךָ.

865 וְאֱלִין אֲקָרוּן רוּחֵי תַתְּאֵי לְתַתָּא. דְּנִפְקִי מִגּוֹ שְׁלֵהוּבָא דְּאָשָׁא. דְּכִד נָטְלִין אֱלִין רוּחִין דְּלַעִילָא, דִּי בְּגוֹ הֵיכְלָא דָּא, נִפְקוּ תְּרֵי שְׁלֵהוּבֵי דְּאָשָׁא, וְאֱלִין טָסָן בְּעֵלְמָא, וְאַתְעֵבִידוּ אֱלִין תְּרִין רוּחִין בְּדָקָא אֲמֵרָן, וְכָלֹא בְּסִטְרָא דָּא מְסַבָּא. זְכָאִין אִינוּן צְדִיקָאֵי דְּאַתְמַנְעֵן מִסְטָרִין אֱלִין וְאַסְתַּמְרוּ מְנִייהוּ. וְעַל דָּא בְּתִיב, לְשִׁמְרַךְ מֵאִשָּׁה זָרָה וְגו'.

866 הֵיכְלָא תְּלִיתָאָה. הֵיכְלָא דָּא, אִיהוּ הֵיכְלָא דְּאִפִּיל וְחִשִּׁין, וְלִית בֵּיה נְהוּרָא בְּלָל, וְאִיהוּ אִפִּיל יְתִיר מִן קְדָמָאִי. וְהֵאֵי אִיהוּ דְּאֲקָרִי דּוּמָ"ה, לְקַבֵּל שְׁמָא דְּאֲקָרִי שׁוּנָ"א. בְּהֵיכְלָא דָּא קִיּוּמֵי אַרְבַּע פְּתָחִין, חָד קִיּוּמָא לְסִטְרָא דָּא, וְחָד לְסִטְרָא דָּא, וְכֵן לְאַרְבַּע סְטָרִין.

867. There is a chief in charge of the first opening, sustained by the anger in the world, and when Judgment is upon the world, this chief that dwells in that gate takes weapons and puts them at the entrance to the synagogue. He is called 'Sakafortaya', and is the stumbling of the world. Of this it is written, "The way of the wicked is like darkness: they know not at what they stumble" (Mishlei 4:19). When he is in power, and there is Judgment upon the world, he goes to see who walks alone in a public place, and if he sees him, he may cause him harm and weaken his fortune.

868. On the second opening there is another chief, ready to receive the verdicts, NAMELY, THE NOTES UPON WHICH THE VERDICTS ARE WRITTEN. This is Sangadiel, under whom there are complainants and accusers in power, ready to receive these verdicts. THIS CHIEF stands at the SECOND opening.

869. When he receives the verdict FROM THE CHIEFTAIN MALKIEL, OF THE FIRST OPENING OF THE THIRD CHAMBER OF HOLINESS, he stands at this opening, then descends into the dark gates below, to the one called 'grave', NAMELY, TO THE SECOND CHAMBER OF THE OTHER SIDE, and to the one called 'pit', WHICH IS THE FIRST CHAMBER OF THE OTHER SIDE, that are below. There are several thousands and tens of thousands of officers, whose duty it is to execute judgment in the world. Justice is concluded by verdict.

870. A chief named Angerayon is over the third opening. He is in charge over all illness and pains, trembling and the fire within the bones, NAMELY, WHICH DO NOT CAUSE DEATH, DRAWN FROM THE JUDGMENTS OF THE LEFT. Many thousands and tens of thousands of officers come out from him, in charge together with him over all the illnesses and pains, as we learned.

871. In the fourth opening there is a spirit born when the moon was in diminution. He is called 'Askara', in charge over the death of children. He comes before CHILDREN, laughs with them until eventually he kills them. He is seen before them in the guise of a woman, like the child's mother, suckles them, laughs at them, grabs them and kills them.

867 חֹד מִמֶּנָּה קִיּוּמָא עַל הָאֵי פִתְחָא קְדָמָהּ, וְהָאֵי מִמֶּנָּה קִיּוּמָא בְּהֵוּא תְּקִיפּוּ דְּרוּגְזָא דְּעֵלְמָא. בְּדִינָא שְׂרִיָּא בְּעֵלְמָא, הָאֵי מִמֶּנָּה דְּשְׂרִי בְּהָאֵי פִתְחָא, נְטִיל זְיִינִין, וְאַנְח לֹון לְאַיְנוֹן תִּרְעִין דְּבִי בְּנִישְׁתָּא, וְהָאֵי אֶקְרִי סְכּוּרְטִי"א וְדָא הוּא בְּשִׁלּוֹנָא דְּעֵלְמָא, וְעַל דָּא בְּתִיב דֶּרֶךְ רְשָׁעִים כְּאַפְלָה לֹא יָדְעוּ בְּמָה יִכְשְׁלוּ, בְּהֵוּא זְמָנָא דְּאִיהוּ שְׁלִיט, וְשְׂרִיָּא דִינָא בְּעֵלְמָא, אִיהוּ קִיּוּמָא לְמַחְמִי בְּמָן דְּאִזִּיל וְחִידָאֵי בְּשׁוּקָא, וְאִי הוּא אֶעֱרַע בְּהִדְיָה, יָכִיל לְנֻזְקָא לִיָּהּ, וּלְאַתְרַע מְזִלִּיהּ.

868 פִּתְחָא תְּנִינָא, בִּיָּה קִיּוּמָא חֹד מִמֶּנָּה אַחֲרִינָא, וְדָא אִיהוּ קִיּוּמָא לְנִטְלָא פִּתְקִין דְּדִינָא, וְדָא אִיהוּ סַנְגָּדִיא"ל. וְתַחֲוֹת יָדִיהּ, כְּמָה גְּרִדִּינִי נְמוּסִין, דְּשִׁלְטָן, דְּקִיּוּמִין לְקַבְּלָא אִינוֹן פִּתְקִין דְּדִינָא, וְהָאֵי קִיּוּמָא עַל פִּתְחָא דָּא.

869 וְכֹד נְטִיל פִּתְקָא דְּדִינָא, הָאֵי קִיּוּמָא עַל פִּתְחָא דָּא, וְנַחֲוִית לְתַתָּא, לְאַיְנוֹן פִּתְחִין חֲשׁוּכָן דְּלַתְתָּא. חֹד לְהֵוּא דְּאֶקְרִי שַׁחַת. וְחֹד לְהֵוּא דְּאֶקְרִי בּוֹר, דְּאִינוֹן לְתַתָּא. וְתַמּוֹן, כְּמָה אֶלְף, וְכְמָה רַבְּבִין, מִמֶּנָּן דְּשִׁלְטִי בְּעֵלְמָא לְמַעַבְדִּי דִינָא, וְאַשְׁתְּלִים דִינָא בְּהֵוּא פִּתְקָא.

870 פִּתְחָא תְּלִיתָא. בְּהָאֵי פִתְחָא, אִית מִמֶּנָּה אַחֲרָא, אַנְגְּרִי"ן שְׁמִיָּה וְדָא אִיהוּ קִיּוּמָא, עַל כָּל אִינוֹן מְרַעִין וּמַכְּאוּבִין, וְחִלְחוּלִין וְאַשָּׁא דְּגִרְמִי. דְּהָא מְנִיָּה נַפְקִי כְּמָה וְכְמָה אֶלְף וְרַבְּבִין דְּמִמֶּנָּן עֲמִיָּה, עַל כָּל אִינוֹן מְרַעִין וּמַכְּאוּבִין כְּמָה דְּאַתְמֹר.

871 פִּתְחָא רְבִיעָא, הֵכָא אִיהוּ חֹד רוּחָא, דְּאַתְבְּרִי בְּפִגְמוֹ דְּסִיְהָרָא, וְאֶקְרִי אֶסְכָּר"א. וְהָאֵי קִיּוּמָא עַל קְטוּלֵי דְּרַבִּי, וְדָא אַתְחָזִי לֹון, וְחִינִךְ בְּהוֹן, עַד דְּקְטִיל לֹון, וְאַדְמִי לֹון בְּאַתְתָּא אֲמִיָּה דְּרַבִּי, וּמְנִיקָא לֹון, וְחִינִכָּא בְּהוֹן, וְאַחִידַת לֹון, וְקְטִילַת לֹון.

872. In the middle of this chamber stands a spirit called 'Agirison', in charge over those who died when they were between thirteen and twenty years of age. Their death COMES BY THE HAND OF THAT CHIEF, as we explained, by his joining the serpent we mentioned, which abides by him and follows him. For that reason the Angel of Death is called 'very good', as it is written, "and, behold, it was very good" (Beresheet 1:31), which we explained TO BE THE ANGEL OF DEATH.

873. From this place come and spread out two spirits called 'wrath' and 'fury', appointed over all those who are rebuked by someone who is occupied in the Torah, NAMELY, THAT HE WHO STUDIES THE TORAH SCOLDS THEM FOR NOT WALKING THE PATH OF TRUTH. They trust him, HIS GOODNESS, and are unaffected by that; also those who laugh and mock at the words of the Torah and of the words of the sages.

874. From wrath and fury come out some thousands and tens of thousands. They all come out and hover above people who study the Torah, or are occupied in the precepts, and walk in their ways, to make them sad instead of rejoicing IN THE TORAH AND THE PRECEPTS THEY ARE OCCUPIED WITH. Moses was afraid of these two when Yisrael sinned BY THE MAKING OF THE CALF, and he descended from the mountain, as it is written, "for I was afraid of the wrath and fury" (Devarim 9:19).

875. Under these, WRATH AND FURY, there is a spirit appointed over the evil tongued. For when men start to slander, the evil unholy spirit above, called 'Sachsicha', is bestirred, dwells upon this stirring of the evil tongue that men let loose, and causes, by that arousal of the evil tongue, death, sword, and killing in the world. Woe to those who awaken this Evil Side and do not guard their mouth and tongue, nor care for this. They do not know that awakening above depends upon a awakening below, either good or bad.

876. Come and see: When the evil tongue is awakened below, a slant serpent above raises its scales TO STAND UPRIGHT, and stirs from head to toe. The scales are all those who transgress the law and justice outside.

872 בְּאֶמְצָעֵיתָא דְּהָאֵי הֵיכְלָא, קֵיִימָא חַד רוּחָא, דְּאֶקְרִי אֲגִירִיסוּ"ן. הָאֵי אֲתַמְנָא, עַל כָּל אִינוּן דְּמֵתִין מִבֶּר תְּלִיסַר שָׁנִין, עַד עֶשְׂרִין שָׁנִין. הָאֵי אִיהוּ קְטוּלָא דְּלֵהוּן, בְּמָה דְּאֻקִּימָנָא, וְדָא אִיהוּ בְּחִבְרוּתָא דְּהֵהוּא נָחַשׁ כְּדַקְאֲמָרֵן וְקֵיִימָא בְּהִדְיָה, וְאִזִּיל אֲבַתְרִיָּה. וְעַל דָּא אֶקְרִי מְלָאךְ הַמּוֹת טוֹב מְאֹד, דְּכַתִּיב וְהָיָה טוֹב מְאֹד, וְאֻקִּימָנָא.

873 מֵהֶכָּא מִתְפַּשְׁטִין וְנִפְקִין תְּרִין רוּחִין, א"ף וְחַמָּה. וְאֵלִין אֲתַמְנֹן, עַל כָּל אִינוּן דְּשִׁמְעִי נְזִיפָא מִמָּאן דְּלַעֲזִי בְּאוֹרֵיתָא, וְאֲתַרְחֶצֶן בֵּיהּ, וְלֹא חִיּוּשִׁי עָלֶיהָ. וְכֵן עַל כָּל אִינוּן דְּחִיּוּכָאן מִמְּלֵי דְּאוֹרֵיתָא, אוּ מִמְּלֵי דְּרַבָּנָן.

874 מֵאֵף וְחַמָּה אֵלִין, נִפְקִין בְּמָה אֵלָף, וְכַמָּה רַבְבָּן, וְכֻלְהוּ נִפְקִי וְשִׁאֲרֵן עֲלֵיהוּ דְּבִנֵּי נֶשָׁא, אִינוּן דְּמִשְׁתַּדְּלִין בְּאוֹרֵיתָא, אוּ דְּמִשְׁתַּדְּלִי בְּמִלֵּי דְּמִצְוָה, וְאִזִּיל בְּאַרְחָא דְּמִצְוָה. בְּגִין דִּיתַעֲצִבּוּן, וְלֹא יַחֲדוּן בָּהּ. וּמִתְרִין אֵלִין דְּחִיל מֹשֶׁה, כְּדִ חָאבוּ יִשְׂרָאֵל, וְנַחֲתִית מִן טוֹרָא דְּכַתִּיב, כִּי יִגְרַתִּי מִפְּנֵי הָאֵף וְהַחֲמָה.

875 תַּחֲזוּת אֵלִין, אֵית רוּחָא חַדָּא, דְּקֵיִימָא עַל כָּל אִינוּן מֵאֲרִי דְּלִישְׁנָא בִּישָׁא, דְּכַד מִתְעַרֵּי בְּנֵי נֶשָׁא בְּלִישְׁנָא בִּישָׁא, אוּ הֵהוּא ב"נ דְּאֲתַעַרֵּי בְּלִישְׁנָא בִּישָׁא, כְּדִין אֲתַעַר הָאֵי רוּחָא בִּישָׁא מִסְּאָבָא דְּלַעֲזִילָא, דְּאֶקְרִי סַכְסִיכָ"א. וְאִיהוּ שְׂאֲרֵי עַל הֵהוּא אֲתַעֲרוּתָא דְּלִישְׁנָא בִּישָׁא, דְּשִׁאֲרֵי בֵּיהּ בְּנֵי נֶשָׁא, וְאִיהוּ עָאֵל לַעֲזִילָא, וְגֵרִים בְּהֵהוּא אֲתַעֲרוּ דְּלִישְׁנָא בִּישָׁא, מוֹתָא וְחֲרָבָא וְקְטוּלָא בְּעֵלְמָא. וְוִי לֹאִינוּן דְּמִתְעַרֵּי לְהָאֵי סְטְרָא בִּישָׁא, וְלֹא נְטְרִי פּוּמְיִיָּהוּ וְלִישְׁנֵהוּן, וְלֹא חֲשָׁשִׁי עַל דָּא, וְלֹא יִדְעִי דְּהָא בְּאֲתַעֲרוּ דְּלִתְתָּא, תְּלִיא אֲתַעֲרוּ דְּלַעֲזִילָא, בִּין לְטַב בִּין לְבִישׁ.

876 תָּא חֲזִי, כְּדִ הָאֵי אֲתַעֲרוּ דְּלִישְׁנָא בִּישָׁא אֲתַעַר לְתַתָּא, כְּדִין הָאֵי נָחַשׁ עֲקֻלְתוֹן, סְלִיק קֶשְׁקֶשׁוּי, וְאֻקִּים לֹון בְּסִלִּיקוּ, וְאֲתַעַר מְרִישָׁא עַד רַגְלוּי. וְכַד קֶשְׁקֶשׁוּי סְלִיקוּ וּמִתְעַרֵּי, כְּדִין כָּל גּוּפָא אֲתַעַר. קֶשְׁקֶשׁוּי, אֵלִין אִינוּן כָּל גְּרִדְיָנִי גִימוּסִין דְּלִבְר.

877. They bestir to grab that evil word THE MAN SAID, and awaken the "piercing serpent" (Yeshayah 27:1), THE MALE SERPENT. Then the whole evil body of that serpent bestirs, from head to toe, to damage all the chambers of which we talked. Then all the scales on the skin come off, and the skin is shed and comes down. The body, WITHOUT SKIN AND SCALES, comes up aroused to be an accuser above.

878. Come and see: Though there is a set time for all the serpents in the world to shed their skin, NAMELY, EVERY SEVEN YEARS, NEVERTHELESS, they shed it only when the evil tongue is stirred below. Then the evil serpent above is aroused, and sheds its skin and scales. This goes up and that goes down, MEANING THAT THE BODY GOES UP AGAINST BINAH, AND THE SKIN AND SCALES COME OFF IT AND GO DOWN. This sloughing OF SKIN AND SCALES is difficult for the serpent, because it is separated from its spouse, NAMELY, THE SKIN AND SCALES ARE THE ASPECT OF MALCHUT OF THE SERPENT, THE SPOUSE OF THE SERPENT. WHY WOULD IT DO THIS - BE SEPARATED FROM ITS MALCHUT? BECAUSE if all were united, NAMELY, WITH MALCHUT, THE SKIN AND SCALES WHICH ARE THE ASPECT OF FIERCE JUDGMENT, the world would not have been able to bear it. IT IS THEREFORE THE CORRECTION OF THE WORLD. WITH ALL THAT, all this is caused by the arousal of the evil tongue below. THIS MEANS THAT THOUGH IT IS THE CORRECTION OF THE WORLD, IT IS NOT DONE OF ITS OWN, BUT CAUSED BY THE SIN OF SLANDER.

879. When the serpents below shed their skin, each one raises its voice, and arouses several serpents in that place called 'pit', where there are snakes. All of them gossip ABOUT THE WORLD, to arouse the great serpent to gossip about the world. All this is caused by the awakening of the evil tongue, which happens below.

880. In the same manner, whoever studies the Torah, many ANGELS called 'the holy tongue', are united and arouse that place called 'the holy tongue', NAMELY, the tongue that comes from holiness above, WHICH IS THE SECRET OF THE CENTRAL COLUMN, WHICH IS THE TIP (TONGUE) OF THE SCALES, THAT JOINS TOGETHER RIGHT AND LEFT, SO THAT HOLINESS WILL BE REVEALED IN THEM. Many sanctifications and holy beings are bestirred on all sides. Happy is the portion of the righteous, who caused sanctifications to be stirred above and below, the sanctification above, IN BINAH, and sanctification below, IN MALCHUT.

877 וְכָלֵהוּ מִתְעָרִי וְאַחֲדִין בְּהוּא מְלֵה בִישָׁא, וּמִתְעָרִי לְגַבִּי הוּא נָחַשׁ בְּרִיחַ, בְּדִין כָּל גּוּפָא בִישָׁא, אֲתַעַר מִרִישִׁיהּ וְעַד רַגְלוֹ, בְּכָל הַנִּי הִיכְלִין דְּקַאמְרָן. וְכָל אֵינוֹן קִשְׁקִשִׁין בְּהוּא גְלָדָא, נַחְתִּין לְתַתָּא, וְהוּא גְלָדָא אֲתַפְּשֵׁט מִנִּיהּ וְנַחֲתִית לְתַתָּא. וְגּוּפָא סְלִיק, וְאֲתַעַר לְמַהוּי דְּלְטוּרָא לְעִילָא.

878 תָּא חֲזִי, אֵף עַל גַּב דְּזִמְנָא קְבִיעָא אִיהוּ, לְכָל חוּיִין דְּעֵלְמָא, לְאַתְפָּשֵׁט מִשְׁכָּא דְּלַהוֹן, לֹא מִתְפָּשִׁי, אֲלֹא בְּזִמְנָא דְּמִתְעָרִי בְּלִישְׁנָא בִישָׁא לְתַתָּא, וּבְדִין אֲתַעַר הוּא חוּיָא בִישָׁא לְעִילָא, וּפְשֵׁט מִשְׁכִּיָּה וְקִשְׁקִשׁוּי מִנִּיהּ. דָּא סְלִיק, וְדָא נַחֲתִית, וְקִשְׁיָא עָלֶיהּ הוּא אֲתַפְּשֵׁטוּתָא דְּקִשְׁקִשׁוּי בְּמִשְׁכִּיָּה מְכֻלָּא. מֵאִי טַעְמָא. בְּגִין דְּאַתְפָּרֵשׁ מְזוּגִיָּה. דְּאֲלֵמָלָא הוּא כָּלָא בַּחְבוּרָא חָדָא, לֹא וּכְלִין עֲלִמִין לְמַסְבֵּל לֹן, וְכָלָא בְּגִין אֲתַעְרוּתָא דְּלִישְׁנָא בִישָׁא לְתַתָּא.

879 וְכִד חוּיִין דְּלְתַתָּא מִתְפָּשִׁי מִהוּא מִשְׁכָּא, בְּדִין כָּל חַד וְחַד יְהִיב קָלָא, וְאֲתַעַר לְכַמָּה חוּיִין דְּקִימִי בְּהוּא אֲתַר, דְּאֲקָרִי בּוֹר, דְּתַמֵּן כַּמָּה נַחְשִׁין קִימִין. וְכָלֵהוּ דְּלְטוּרִין, לְאַתְעָרָא לְהֵאִי חוּיָא רַבָּא, לְמַהוּי דְּלְטוּרָא עַל עֵלְמָא. וְכָלָא בְּגִין הֵאִי אֲתַעְרוּ דְּלִישְׁנָא בִישָׁא, בְּדִ קִימָא אֲתַעְרוּתָא דִּילִיָּה לְתַתָּא.

880 בְּגִוּוֹנָא דָּא, מֵאֵן דְּלַעֲי בְּאוּרִייתָא, כַּמָּה אֵינוֹן דְּאֲקָרִין לְשׁוֹן הַקֹּדֶשׁ, דְּמִתְחַבְּרִין וְאֲתַעְרִי אֲתַעְרוּתָא, לְהוּא אֲתַר דְּאֲקָרִי לְשׁוֹן הַקֹּדֶשׁ. לְשׁוֹן מִהוּא קֹדֶשׁ דְּלְעִילָא. וְכַמָּה קְדוּשׁוֹת וְקְדוּשִׁין מִתְעָרִין מְכֻלָּא סְטְרִין. זַבְּאָה חוֹלְקִיהוֹן דְּצְדִיקִיָּא, אֵינוֹן דְּגִרְמִי לְאַתְעָרָא קְדוּשִׁין לְעִילָא וְלְתַתָּא, קְדוּשָׁה דְּלְעִילָא וְקְדוּשָׁה דְּלְתַתָּא.

881. Of this it is written, "You shall therefore sanctify yourselves, and you shall be holy" (Vayikra 11:44). "You shall...sanctify yourselves" refers to the first water, called 'supernal water', NAMELY, THE SANCTIFICATION ABOVE, IN BINAH. And "you shall be holy" refers to the last water (fingerbowl water), NAMELY, THE SANCTIFICATION BELOW, WHICH IS MALCHUT. The food comes between the first and last water. Therefore, the food is not in the last water, MALCHUT, but in the first water, BINAH, because the first water comes from above, FROM BINAH, where food abides, AS ALL MOCHIN ARE FROM BINAH, but it is not in the last water, WHICH IS MALCHUT RECEIVING FROM BINAH, WHICH HAS NOTHING ON HER OWN. This secret was handed to the high holy men, happy is their portion in this world and in the World to Come.

881 ועל דא כתיב, והתקדשתם והייתם קדושים. והתקדשתם: אלו מים ראשונים. ואינן אתקרון מיין עלאין. והייתם קדושים: אלן מיין תתאין, ואקרון מים אחרונים. ומזון באמצע, בין מים ראשונים למים אחרונים. ועל דא מזון, לאו איהו במים אחרונים, אלא במים ראשונים. מים ראשונים מעילא דמזונא תליא ביה. ולא במים אחרונים. ורזא לקדישי עליונן אתידיהב. זכא חולקיהון בעלמא דין, ובעלמא דאתי.

57. The fourth chamber of the Other Side, Debt, corresponding to the gruesome mud and a stone of stumbling

We learn that this chamber has to do with balancing the merits and sins of a person. The fourth chamber on the holy side is called 'merit' and holds a man's precepts or good deeds; the fourth chamber on the Other Side is called 'debt' and holds his sins. Then the scales are balanced on Rosh Hashanah, and one side or the other wins. If the scales tip to 'merit', the person is given life. If the scales tip to 'debt', he is delivered to death. If he is on the side of holiness God answers when he calls to Him. If he is on the side of defilement he has no one to answer him and he is far away from God. In this fourth chamber of the Other Side the 'strange Elohim' are found, and also everyone who incites men to prostitution and adultery. Rabbi Shimon tells us about the spirits called 'plague' and 'plague and pestilence'. He talks about how the unholy side is strengthened if the tables are not prepared properly on Shabbat eve. We learn that in this fourth chamber there are no children, no longevity and no sustenance. Rabbi Shimon reveals that those who curse arouse the serpent called "Leviathan, the crooked serpent," who brings curses on the world.

882. The fourth chamber is called 'debt'. This is the gruesome mud, corresponding to another name OF THE EVIL INCLINATION, a stumbling stone, and all is one. It is CALLED 'debt', BECAUSE all the sins of the world ARE THERE, NAMELY, the balancing of the sins, AS WILL BE EXPLAINED.

882 היכלא רביעאה. היכלא דא, איהו דאקרי חוב"ה. ודא איהו טיט היון, לקבל שמא אחרא דאקרי אבן מכשול, וכלא חר. איהו חוב"ה, בגין דתמן קיימי כל חובי דעלמא, אכרעותא דחובין.

883. For when men sin, all the complainants take the sins to put them in this chamber called 'debt'. As for all the precepts in the world, the holy angels, appointed over the merits in the world, take them and put them in the fourth chamber OF HOLINESS called 'merit', where the precepts of men abide. And the sins are in the other chamber called 'debt'. They are balanced on Rosh Hashanah, for "the Elohim has made the one as well as the other" (Kohelet 7:14), and according to the tipping of the scales by the precepts or sins, this or that side wins. IF THERE ARE MORE SINS, THE OTHER SIDE WINS, AND IF THERE ARE MORE PRECEPTS, THE HOLINESS WINS.

883 בגין דכד חבאן בני נשא, כל אינון גרדיני נימוסין, נטלין אינון חובין, ומנחי לון בהאי היכלא דאקרי חובה. וכל זכין דעלמא, בלהו מלאכין קדישין דממנן על זכוון דעלמא, בלהו נטלי לאינון זכוון, ואוקמי לון בהיכלא רביעאה דאקרי זכות, ותמן קיימי זכוון דבני נשא. וחובין קיימי בהיכלא אחרא, דאקרי חובה. ואתקלו כחדא ביומא דראש השנה כי גם את זה לעמת זה עשה האלהים. ולבתר דאכרעו זכין, או חובין, לסטרא דא, או לסטרא דא, הכי נצח.

884. Therefore, on the day of Rosh Hashanah, life and death depend upon these two sides, merit and debt. If the merits tip the scale to the side called 'merit', man is written on the side called 'life', since these two sides stand on that day, the one on that side, and the other on another side. If a man deserves it, and the merits win, he is written to life, as the holy side called 'merit' grasps him, and life grasps him and says: 'This one is mine, and was mine'. Then Man is written into life.

885. If the sins win, the unholy Other Side - called 'debt and death' - grasps him and says: 'This is mine, and was mine'. And then it is written that the man is his. This is what we learned, that on the day of Rosh Hashanah, a man is written to life or death. If he is written to the side of holiness, he is written to life. He abides there and cleaves to it. If he is written upon the Other Side, he abides by the side of defilement, and clings to it, WHICH IS DEATH. It is either to life or death, NAMELY, it is drawn from either this or that side.

886. Whenever he is on the side of holiness, all sacredness and purity cleave to him. He calls and the Holy One, blessed be He, sits and listens. Of him says the verse, "He shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him, and honor him. With long life I will satisfy him, and show him My salvation" (Tehilim 91:15). As long as he is on the unholy Other Side, all defilement, all sins and evils cling to him. He calls and there is no one to listen to him. He is far away from the Holy One, blessed be He. Of him it is written, "Salvation is far from the wicked" (Tehilim 119:155), and "even when you make many prayers, I will not hear" (Yeshayah 1:15).

887. This chamber is the dwelling place of all those called 'strange Elohim', because they are revealed here. ALSO, HERE ARE FOUND all those who incite men to the pleasures of this world, to prostitution, to delight in the pleasures of fornication. They pull them toward the pleasures and adulteries of the world, as we said.

884 וע"ד, ביומא דראש השנה, בר מתערין אלין תרין סטרין, זכות וחובה. ובהו תליין חיים ומות. אי זכיין אכרעו, לסטרא דא דאקרי זכות, אכתוב בר נש בההוא סטרא דאקרי חיים. בגין, דהני תרין סטרין קיימי בההוא יומא, דא בסטרא דא, ודא בסטרא דא. אי זכי ההוא בר נש, ונצחין אינון זכיין, הא אכתוב ההוא ב"נ לחיים. בגין דאחיד ביה האי סטרא קדישא, דאקרי זכות, וחיים אחיד ביה, ואמר דא דילי הוא, ודידי הוה, וכדין אכתוב ההוא ב"נ לחיים.

885 ואי נצחן חובין, האי סטרא אחרא מסאבא, דאקרי חובה ומות, אחיד ביה, אמר האי דידי הוא, ודידי הוי, וכדין אכתוב דאיהו דיליה. ודא הוא דתנינן, דהא ביומא דא דר"ה, אכתוב ב"נ, או לחיים או למיתה. אי אכתוב בסטרא דקדושה, אכתוב לחיים, ואתקיים תמן, ואתדבק ביה. ואי אכתוב בסטרא אחרא, אתקיים בסטרא דמסאבותא, ודביק ביה, ודא הוא הן לחיים הן למות. ואתמשך בהאי סטרא או בהאי סטרא.

886 כל זמנא דאיהו קיימא בסטרא דא דקדושה, כל קדושין וכל דכין מתדבקין ביה. יקרא וקודשא בריך הוא יתיב וישמע ליה, עליה כתיב יקראני ואענהו עמו אנכי בצרה אחלצהו ואכבדהו אורך ימים אשביעהו ואראהו בישועתי. וכל זמנא דאיהו קיימא בסטרא אחרא דמסאבא, כל מסאבו, וכל חובה, וכל בישין מתדבקן ביה. יקרא, ולית מאן דישמע ליה. מרחקא איהו מקודשא בריך הוא, עליה כתיב רחוק מרשעים ישועה וכתיב גם כי תרבו תפלה אינגי שומע.

887 היכלא דא, איהו אתר דכל אינון דאקרון אלהים אחרים, בגין דאתגלוין הכא. וכל אינון דמפתו להו לבני נשא בענוגין דהאי עלמא, לאזנאה לאתענגא בענוגי נאופין דעלמא, ומשכי להו בתר ענוגין ונאופין דהאי עלמא, בדקאמרן.

888. In this chamber there is a powerful spirit, who has control over everyone. He, too, is called 'El', like the other SPIRIT OF THE FOURTH CHAMBER on the side of holiness. This is a strange El. He seduces the man who is occupied in the Torah, or stands in the synagogue. This powerful spirit seduces him, and THE MAN is thoughtful. THE SPIRIT says to him, 'Why are you standing here, it is better for you to go wherever people boast in front of others, go after pretty women, and take delight in the pleasures of the world'. Once a man is incited by him, all THE SPIRITS hover and follow him.

889. There are some other spirits under THE SAID SPIRIT. They all defile him in this world, and defile him in that world. These spirits are called 'steaming filth' (Heb. tzoa), as it is written, "go you (Heb. tze), say to it" (Yeshayah 30:22), FOR THEY TEMPT MAN TO GO OUT (HEB. LATZET) FROM THE SYNAGOGUE AND FROM HOLINESS, AND INTO THE PLEASURES OF THE WORLD. These are the grades that are always ready to defile, as we learned.

890. In the middle of the chamber there is another spirit called 'plague', from which comes out another spirit called 'plague of pestilence', ready to defile those of evil tongue more than they were defiled BY THE THIRD CHAMBER. This high plague is in charge over all the tables of Shabbat, for when Shabbat enters and THE TABLE is not properly set with the delights of Shabbat, thus slighting Shabbat, this plague receives these tables, empty of the delights of Shabbat, as we already said.

891. When the plague receives these tables, the complainants and accusers standing there all open and say, "For he loved cursing, and it came to him, and he delighted not in blessing, and it was far from him. And he clothed himself with cursing like his garment..." (Tehilim 109:17-18), "Let the creditor seize everything that he has...Let there be none to extend kindness to him..." (Ibid. 11-12).

892. We have established that on Shabbat eve, when the tables were given to the Evil Side, that evil unholy side strengthens, and that man is delivered to the OTHER Side. Woe to him, for being reduced from the side of holiness and given to the other unholy side. It is the same for the holiday meals.

888 בְּהַאי הִיכְלָא, אֶתְחַזִּי חֹד רֻחָא שְׁלִיט תְּקִיפָא, דְּאִיהוּ עַל כְּלָהּ, וְדָא אֶקְרִי אוּף הָכִי אֵל, כְּגֻוְנָא דְּאַחְרָא דְּבִסְטֵר קְדוּשָׁה. הָאִי אִיהוּ אֵ"ל נִכְ"ר. וְדָא אִיהוּ דְּמַפְתִּי לְבַר נֶשׁ דְּלַעֵי בְּאוּרִייתָא, אוּ דְּקָאִים בְּבִי מְדַרְשָׁא. הָאִי רֻחָא תְּקִיפָא מַפְתִּי לִיָּה, וְחָשִׁיב כְּמָה הִרְהוּרִין, וְאָמַר מָה אֶת קָאִים הָכָא, טַב לָךְ לְמַהֵךְ בְּחִבּוּרַת אֵינוֹן דְּגָאוּ עַל בְּנֵי נֶשָׁא, וְאֵינוֹן דְּאֻזְלִין בְּתַר נֶשִׁין שְׁפִירָאן, וּמִתְעַנְגִּי בְּעֻנּוּגֵי עֲלָמָא. כִּיּוֹן דִּבְ"נ אֶתְפְּתִי אֲבִתְרִיהּ, כְּדִין כְּלָהּ שְׁטִין וְאֻזְלֵי וְאֶתְמַשְׁכָּאן אֲבִתְרִיהּ.

889 וְכְמָה אֵינוֹן אֶחָרְגִין דְּקִיּוּמִין תַּחוּתִיהּ, וְכְלָהּ מְסַאֲבֵי לִיָּה בְּהַאי עֲלָמָא, וּמְסַאֲבֵי לִיָּה בְּהִהוּא עֲלָמָא. וְאֵינוֹן אֶקְרוּן צוּאָה רוּחַת דְּכַתִּיב צָא תֹאמַר לוֹ. אֵינוֹן דְּרִגִין דְּקִיּוּמִין לְסַאֲבָא תְּדִיר, וְהָא אֶתְמַר.

890 בְּאֶמְצָעִיתָא דְּהַאי הִיכְלָא, אִית רֻחָא אַחְרָא, דְּאֶקְרִי נֶגַע. וּמִהַאי נֶפְקָא רֻחָא אַחְרָא דְּאֶקְרִי נֶגַע צָרַעַת. וְאִיהוּ קִיּוּמָא תְּדִיר, לְסַאֲבָא לְכָל אֵינוֹן מֵאֲרִיהוֹן דְּלִישְׁנָא בִּישָׁא, יִתִּיר עַל כָּל מָה דְּמְסַאֲבִין לִיָּה. וְהַאי נֶגַע עֲלָאָה, אִיהוּ מְמַנָּא עַל כָּל אֵינוֹן פְּתוּרֵי דְּשַׁבְּתָא, דְּכַד עֵייל שַׁבְּתָא, וְלֹא אֶתְסַדְּרוּ בְּעֻנּוּגָא דְּשַׁבְּתָא כְּדָקָא יֹאזֹת, וְאֵינוֹן קָא מְבִזֵּי עֻנּוּגָא דְּשַׁבְּתָא, הָאִי נֶגַע נְטִיל לְאֵינוֹן פְּתוּרֵי דְּלֹאֵי אֵינוֹן בְּעֻנּוּגָא דְּשַׁבְּתָא כְּדָקָאמְרִין.

891 וְכַד הָאִי נְטִיל לְאֵינוֹן פְּתוּרֵי, כָּל אֵינוֹן גְּרִדִּינֵי גִימוּסִין דְּקִיּוּמֵי בִיָּה, כְּלָהּ פְּתַחֵי וְאֶמְרֵי, וְיֹאֲהֵב קִלְלָה וְתִבּוּאָהּ וְלֹא חֶפֶץ בְּבִרְכָּה וְתִרְחַק מִמֶּנּוּ. וְיִלְבֹּשׁ וּגו'. יִנְקֵשׁ נוֹשָׁה לְכָל אִשְׁרֵי לוֹ וּגו'. אֵל יְהִי לוֹ מוֹשֵׁךְ חֶסֶד וּגו'.

892 וְהָא אוּקִימְנָא, בְּהִהוּא לִילִיא דְּשַׁבְּתָא, כְּד פְּתוּרֵי אֶתִּיְהִיבוּ לְהִהוּא סְטְרָא בִּישָׁא, כְּדִין אֶתְתַּקֵּף הִהוּא סְטְרָא בִּישָׁא, מְסַאֲבָא, וְהִהוּא בְ"נ אֶתְמַסֵּר לְהִהוּא סְטְרָא. וְוִי לִיָּה דְּאֶתְגַּרַע מִהִהוּא סְטְרָא קְדִישָׁא, דְּמִהִימְנוּתָא. וְאֶתְפַּקֵּד בְּסְטְרָא אַחְרָא מְסַאֲבָא. כְּגֻוְנָא דָּא בְּכָל אֵינוֹן סְעוּדַתִּי דִּי"ט.

893. Here, in this chamber, is the opposite of children, longevity, and sustenance, MEANING THAT THESE THREE ARE WITHHELD FROM MEN. There are no CHILDREN, LONGEVITY, AND SUSTENANCE on the other, the holy fourth chamber, for they are extended from above. But here there are for evil, for when a man reaches this chamber, there is life to be consumed and children that are small, for from here comes the spirit that is appointed to be their accuser. There is food there, to be taken away from man. NAMELY, ALL THIS IS FOR THE WORSE. All depends on debt, NAMELY, SINS. Therefore, this chamber is called 'debt', as we learned.

894. From here emerges an unholy spirit called 'Ariya', together with thousands and tens of thousands, all called "who curse (Heb. orerei) the day," according to the verse, "let them curse it (him) who curse the day" (Iyov 3:8). This spirit and those with him are ready to take the word of a man who curses himself in anger. They arouse the serpent called, "Leviatan, the crooked serpent" (Yeshayah 27:1), so it would bring and awaken curses upon the world. This is the meaning of, "let them curse it who curse the day..."

895. Those who curse the day rule over the minutes and hours of the day, AND THEREFORE THEY ARE CALLED "WHO CURSE THE DAY." They take the words the man cursed himself by, whether in anger, or by oath, and with that word they arouse the slant serpent called 'Leviatan', to make him harm the world. Therefore, Job, in his grief, cursed his day, not his body, SO THEY WOULD NOT GRAB HIS WORDS, as it is written, "and cursed his day" (Iyov 3:1), and afterwards "let them curse it (him) who curse the day." May the Merciful One save us from the Evil Side and its Judgments, and from all that is evil.

893 הָכָא בְּהָאֵי הֵיכְלָא, בְּנֵי חַיִּי וּמְזוּנֵי בְּהַפּוּכָא אִיהוּ. וּבְהָאֵי הֵיכְלָא אַחְרָא קְדִישָׁא, לֹא קִיּוּמֵי תַלְתָּ אֲלֵין, וְתַלְוִין לְעִילָא, וְהָכָא קִיּוּמֵין לְבִישׁ. דְּכַד מָטִי ב"נ לְהָאֵי הֵיכְלָא, הָא תַמֵּן קִיּוּמֵין חִיוּן לְשִׁיצָאָה לֹון. וְהָא תַמֵּן בְּנִין כַּד אֵינּוּן זְעִירִין, מִהָכָא נִפְקָא, בְּגִין לְאַתְמָנָא קְטִיגוּרָא עֲלֵיהּ. וְהָא תַמֵּן קִיּוּמֵין מְזוּנֵי, לְאַעְפָּרָא לֹון מְנִיָּה. וְכֹלָא תַלְוִיָּא בְּחֻבָּה. וְעַל דָּא אַקְרִי הָאֵי הֵיכְלָא חֻבָּה. כְּמָה דְּאַתְמָר.

894 וּמִהָכָא נִפְקָא חַד רוּחָא מְסֻבָּא, דְּאַקְרִי אֲרִירֵי"א. וְכְמָה אֶלֶף וּרְבֵבִין עֲמִיָּה, וְכֹלָהּ אַקְרוּן אֲרִירֵי יוֹם, כַּד"א יִקְבְּהוּ אֲרִירֵי יוֹם. וְהָאֵי רוּחָא וְכֹל אֵינּוּן דְּעֲמִיָּה, בְּלָהוּ קִיּוּמֵי לְנִטְלָא הֵהִיא מְלָה דְּלִיט בַּר נֶשׁ גְּרַמִּיָּה בְּרוּגְזָה, וְאַלִין מִתְעַרֵּי לְהָאֵי חֻיָּא, דְּאַקְרִי לִוְיָתָן נָחֵשׁ עֶקְלָתוֹן, בְּגִין לְאַיִיתָאָה וּלְאַתְעָרָא לְוֹטִין עַל עֲלָמָא, הַה"ד יִקְבְּהוּ אֲרִירֵי יוֹם וְגו'.

895 וְאַלִין אֲרִירֵי יוֹם, שְׁלִטִין עַל רִגְעֵי וְשַׁעֲתֵי דִּיּוּמָא, וְנִטְלֵי אֵינּוּן מִלִּין דְּלִיט בַּר נֶשׁ גְּרַמִּיָּה, בִּין בְּרוּגְזָא, בִּין בְּאוּמָאָה, וּבְהֵיָּא מְלָה, מִתְעַרֵּי לְהָאֵי נָחֵשׁ עֶקְלָתוֹן, דְּאַקְרִי לִוְיָתָן, בְּגִין לְקִיּוּמָא לִיָּה לְחַבְלָא לְעֲלָמָא. וְעַל דָּא לִיט אִיּוֹב יוּמִיָּה בְּצַעֲרִיָּה, וְלֹא גוּמִיָּה. דְּכְתִיב וַיִּקְלַל אֶת יוֹמוֹ בְּתַחֲלָה, וּלְבַתֵּר יִקְבְּהוּ אֲרִירֵי יוֹם. רַחֲמֵנָא לִישׁוּבִין מְסֻטְרָא בִּישָׁא, וּמִתּוֹקְפוּי. וּמְכַל מְלָה בִּישָׁא.

58. The fifth chamber of the Other Side, Sheol, corresponding to the name 'uncircumcised'

Rabbi Shimon tells us that the chief in charge of the fifth chamber, named 'enmity,' has a duty to stir up accusations in the world. There is another spirit in this chamber called 'robber'. All those who rob, who corrupt and destroy, and who kill by sword and spear emerge from this chamber and take their nourishment from it. We learn of spirits called 'spoilage' and 'famine'. As long as people do acts of kindness and give others food and drink these spirits are pushed away, but when Yisrael does not do acts of kindness the two spirits attack Yisrael. Rabbi Shimon tells how these spirits are also called 'foreskin', and are under the command of the spirit called 'Gezar Dinaya', or 'verdict'. 'Verdict' puts people in Sheol when they do not observe the sign of the holy covenant by having their sons circumcised. We are told of another spirit, 'Afrira', ashes of dust, who seduces people to stray from the path of truth. Lastly Rabbi Shimon explains the difference between 'first water' and 'last water,' or 'precept' and 'debt'. He says that Yisrael is blessed when God purifies them with supernal clean water.

896. The fifth chamber is called 'Sheol', corresponding to the name of the Evil Inclination, uncircumcised, which we explained to be the secret of the foreskin. In this chamber there is one opening, and a chief in charge over it. The duty of this chief is to stir up accusations upon the world. This spirit is called 'enmity', after the name of the opening, enmity. This is understood from the verse, "and I will put enmity between you and the woman..." (Beresheet 3:15).

897. There is a spirit in this chamber who rules everything. He is called 'robber' (Heb. shoded), and is a "wasting (Heb. shod) and destruction" (Yeshayah 59:7). This robber abides in the high mountains between rocks and mountains. From this chamber all the robbers suck, who corrupt and destroy; from here emerge those who kill by sword and spear, who go after "the bright blade of a revolving sword" (Beresheet 3:24), to exterminate everything.

898. From this spirit comes out another spirit called 'spoilage'. When famine has sway in the world, the spirit called 'spoilage' joins another spirit called 'famine'. They go about the world, as adversaries to men. This is the meaning of the verse, "at destruction and famine you shall laugh" (Iyov 5:24). They accuse men and rob all. The one is called 'spoilage', for haunting the high mountains, and robbing, destroying and wasting everything. Then he comes back to rob men, and they die of weakness, THAT HE CAUSES THEM. When people eat but are not satiated, it is due to him.

899. At that time, whoever does an act of kindness by men, and gives them food and drink, he is worthy of pushing these two spirits out, so they will have no power over the world. But when Yisrael do no kindness by men, and the other nations do kindness in the world, then these two spirits temper their business WITH THE NATIONS, and attack Yisrael, since then the Other Side becomes stronger and Yisrael are subjugated.

896 הִיכָלָא חֲמִישָׁאָה. הִיכָלָא דָא, אִיהוּ הִיכָלָא דְאֶקְרִי שְׂאוּ"ל, לְקַבֵּל הֵהוּא שְׁמָא דְאֶקְרִי עָרֵל, וְהָא אֻקְיָמָנָא דְדָא אִיהוּ רִזָּא דְעָרְלָה. בְּהַאי הִיכָלָא, אֵית חַד פְּתִיחָא, וְחַד מְמָנָא עָלֶיהָ. וְדָא אִיהוּ מְמָנָא לְאַתְעָרָא תְדִיר קְטְרוּגָא עַל עֲלָמָא, וְהָא רִחוּא אֶקְרִי אִיב"ה, בְּגִין דְשְׁמָא דְהָא פְתִיחָא אִיב"ה שְׁמִיָּה, וְסִימָנִיךְ וְאִיבָה אֲשִׁית בֵּינְךָ וּבֵין הָאִשָּׁה וְגו'.

897 בְּהַאי הִיכָלָא קִיּוּמָא חַד רִחוּא דְשְׁלִיט עַל כָּלָא, וְהָא אֶקְרִי שׂוֹד"ד. וְאִיהוּ שׂוֹד וְשֹׁבֵר. וְדָא הוּא שׂוֹדֵר בְּטוּרֵי רְמָאִי, גּוֹ טַנְרִין וְטוּרִין. מִהִיכָלָא דָא יִנְקִי כָל אֵינוֹן מְשַׁדְּרֵי וּמְשַׁצִּי בְּחַרְבָּנִין. וּמִהִכָּא נִפְקִין, כָּל אֵינוֹן דְקָטְלִי בְּסִיפִין וְרוּמְחִין, וְאִזְלוּן בְּתֵר לְהַט חַרְבַּת הַמִּתְהַפֶּכֶת לְשִׁינָא כָּלָא.

898 מִהָאִי נִפְיק רִחוּא אַחֲרָא, וְאֶקְרִי שׂוֹד. וְכֵד שְׁלִיט בְּפָנָא עַל עֲלָמָא, הָאִי רִחוּא דְאֶקְרִי שׂוֹד, אִיהוּ אֲשֶׁתִּכַּח. וְרוּחָא אַחֲרָא אֲשֶׁתִּתַּף עִמָּיהָ, דְאֶקְרִי כַפ"ן. וְאֵלִין אֲזִלִּי בְּעֲלָמָא, וּמְשַׁתְּכִי לְקַבֵּל בְּנֵי נֶשָׂא, וְהֵינֵנוּ דְכָתִיב, לְשׁוֹד וּלְכַפֵּן תִּשְׁחָק. וְאֵלִין עֲבָדִין קְטְרוּגָא לְבָנֵי נֶשָׂא, וּמְשַׁדְּרֵי לְכָלָא. חַד דְאֶקְרִי שׂוֹד, דְבִתֵּר דְאִזְלֵל בְּגוֹ טוּרִין רְמָאִין, וְשַׁדִּיד וְחָרִיב וְשַׁצִּי כָלָא. כְּדִין תֵּב וְשַׁדִּיד לְבָנֵי נֶשָׂא, וּמִתִּין בְּחוּלְשָׁא דִילִיָּהּ. וְכֵד אֲכָלִי בְנֵי נֶשָׂא, לֹא שְׂבַעִין, בְּגִין דְאִיהוּ שְׁלֵטָא בְּעֲלָמָא.

899 וּבְהָהוּא זְמָנָא, מֵאֵן דְעֵבִיד חָסֵד עִם בְּנֵי נֶשָׂא, וְיַהֲיִיב לֹון לְמִיכָל וּלְמִשְׁתֵּי, כְּדָאִי אִיהוּ לְדַחֲיָא לֹון לְאֵלִין תְּרִין רִחוּזִין לְבָר, דְלֹא שְׁלֵטִי בְּעֲלָמָא. וְכֵד יִשְׂרָאֵל לֹא עֲבָדִי חָסֵד עִם בְּנֵי נֶשָׂא, וְשַׁאֲרַ עִמּוּן עֲבָדִי חָסֵד בְּעֲלָמָא. כְּדִין אֵלִין תְּרִין רִחוּזִין מִתְבַּסְּמִין מְלִיּוּהוּ, וּמִתְקַמִּי עֲלִיּוּהוּ דְיִשְׂרָאֵל. בְּגִין דְהָא כְּדִין אֲתַקֵּף הֵהוּא סְטְרָא אַחֲרָא, וְיִשְׂרָאֵל אֲתַכְפִּיין.

900. When Yisrael are kind, the Other Side is subdued and weakens, and the side of holiness gathers strength. But when Yisrael are not aroused to do kindness, the two spirits turn to subdue Yisrael and all the blessings flowing from the right side above, the other nations suckle them. This is WHAT THE SHECHINAH SAID: "they made me keeper of the vineyards" (Shir Hashirim 1:6), which are the other nations. "But my own vineyard I have not kept" (Ibid.), which is Yisrael, CALLED 'THE SHECHINAH'S VINEYARD', for the other nations took THE SHECHINAH in their midst, by the kindness they do by men. And Yisrael keep her away, for they are not kind as the rest of the nations.

901. Under these spirits are those called 'foreskin', the foreskin of the shoot, the foreskin of the branch. Above them there is a chieftain called 'Gezar Dinaya' (Eng. 'verdict'). He is appointed over those who do not observe the years of foreskin of trees, and those who delay the circumcision of their sons. For that the serpent wanted to kill the son of Moses, until Tziporah circumcised him, as it is written, "and cut off the foreskin of her son..." (Shemot 4:25).

902. This spirit is in charge over men who corrupt their ways, and do not care for the glory of their Master, by observing the sign of the Holy Covenant. THIS SPIRIT puts them in Gehenom, in the place called 'Sheol' and perdition (Heb. Avadon), where they are sentenced, as we explained here.

903. In the middle of this chamber there is another spirit, standing and lurking by the ways and paths, to look for those who transgress the words of the Torah, and to bring hatred between MEN below and above, for the whole chamber is enmity.

904. This one and all the others are in the habit of being friendly toward people and seducing them to stray from the path of truth and follow them. Then they kill them, and they are dead in both worlds, as it is written, "but her end is bitter as wormwood, sharp as a two-edged sword" (Mishlei 5:4).

900 וְכִדּוּ יִשְׂרָאֵל עֲבָדֵי חֶסֶד, אֶתְכַפֵּיָא הֵוָּא סְטָרָא אַחְרָא וְאֶתְחַלְשׁ, וְסִטְרָא דְקְדוּשָׁה אֶתְקַף. וְכִדּוּ יִשְׂרָאֵל לֹא מִתְעָרִי בְּחֶסֶד, אֵינֻנּוּ תִרְיָן רוּחִין מִתְהַפְּכֵי לְאַכְפֵּיָא לֹוֹן לְיִשְׂרָאֵל, וְכִדִּין אֵינֻנּוּ בְּרַכָּאן דְּנַחְתֵּי מְלַעִילָא, מְסִטֵּר יְמִינָא, יְנַקִּי לֹוֹן שְׂאֵר עֲמִין. וְהָ"ד שְׁמוּנֵי נֹטְרָה אֶת הַכְּרָמִים, אֵלֶיִן שְׂאֵר עֲמִין. כְּרָמֵי שְׁלִי לֹא נֹטְרָתִי, אֵלֶיִן יִשְׂרָאֵל. בְּגִין דְּשְׂאֵר עֲמִין מִשְׁכִּי לִיה בְּגִוּוּיָהּ, בְּאֵינֻנּוּ חֲסָדִים דְּעֲבָדִין עִם בְּנֵי נָשָׁא. וְיִשְׂרָאֵל מִרְחָקִין לִיה מְגִוּוּיָהּ, בְּגִין דְּלֹא מִשְׁתַּדְּלִי בְּאֵינֻנּוּ חֲסָדִים כְּשְׂאֵר עֲמִין.

901 וְתַחֲוֹת אֵלֶיִן רוּחִין, קִיּוּמִין כָּל אֵינֻנּוּ דְאַקְרוּן עֲרָלָה. זְמוּרֵי עֲרָלָה, עֲנָפֵי עֲרָלָה. וְעִילָא מְנַהוּן חַד מְמַנָּא, דְאַקְרִי גִזֹּר דִּינָא. וְהָאֵי אִיהוּ קִיּוּמָא עַל כָּל אֵינֻנּוּ דְלֹא נֹטְרֵי שְׁנֵי עֲרָלָה דְאִילָנָא. וְעַל כָּל אֵינֻנּוּ, דְמַעַכְבֵּי אֶת קִיּוּמָא לְבְרִיָּהּ. וְעַל דָּא, בְּעָא חֲוִיָּא לְקַטְלָא לְבְרִיָּה דְמִשָּׁה. עַד דְּגִזְרַת לִיה צְפוּרָה, דְכָתִיב וְתַקַּח צְפוּרָה צֶרַח וְתִכְרַת אֶת עֲרֶלְת בְּנָהּ וְגו'.

902 וְהָאֵי רוּחָא, מְמַנָּא עַל בְּנֵי נָשָׁא דְמַחְבְּלֵי אֶרְחִיָּהּ, וְלֹא חֲיוּשֵׁי לִיקְרָא דְמֵאֲרִיָּהּ, לְמִיטֵר אֶת קִיּוּמָא קְדִישָׁא. וְהָאֵי אֶעִיל לֹוֹן לְגִיהֶנּוּם, לְהֵוָּא אֶתְר דְאַקְרִי שְׁאוּל וְאַבְדּוֹן, וְאֶתְדִין תַּמּוֹן, כְּמָה דְאֻקִּימָנָא הָכָא.

903 בְּהָאֵי הֵיכְלָא לָגוּ בְּאַמְצַעִיתָא, קִיּוּמָא חַד רוּחָא, דְאִיהוּ קִיּוּמָא וְכַמִּין עַל אוּרְחִין וְשְׁבִילִין, לְמַחְמֵי לְכָל אֵינֻנּוּ דְעֲבָרִין עַל פְּתַגְמֵי אוּרְיָתָא. בְּרֵי לְמִיעַל דְּבָבוּ, בֵּין תַּתָּא לְעִילָא. בְּגִין דְּכָל הָאֵי הֵיכְלָא אֵיבָה אִיהוּ.

904 הָאֵי וְכָל אֵינֻנּוּ אַחֲרָנִין, כְּלָהּ קִיּוּמִין לְאַחְזָא אֲנָפִין נְהִירִין לְבְנֵי נָשָׁא, וְלִמְפַתִּי לָהּ, בְּגִין דִּי־סִטוֹן מֵאַרְחָ קְשׁוּט, וְלֹא־מִשְׁכָּא לֹוֹן אֲבִתְרִיָּהּ, וְלִבְתֵּר אֵינֻנּוּ קְטִלֵי לֹוֹן, וְיִמּוּתוֹן בְּתִרְיָן עֲלִמִין. דְכָתִיב, וְאַחֲרִיתָהּ מָרָה כְּלַעְנָה חֲדָה כְּחָרֵב פִּיּוֹת.

905. This spirit is called 'Afrira', ashes of dust. He has no offspring, nor fruit in the world, since he is made of ashes of dust. Though he is called by that name, he is not of the holy soil which bears fruit, called "dust (Heb. afrot) of gold" (Iyov 28:6), but of "the ashes (Heb. afar) of the burnt purification" (Bemidbar 19:17), FOR ASHES ARE CALLED 'DUST'. He is "the ashes of the burnt purification," the indication IN THIS VERSE, comes in two versions, the one because that spirit is included within the purification (Heb. chatat) of sin, which is the secret of the powerful serpent CALLED BY THAT NAME. The other is when the man commits sin (Heb. chatat) and strengthens the dust, so it rules the world.

906. This SPIRIT CALLED 'DUST', is included within "the bitter water that causes the curse" (Bemidbar 5:18). Therefore the woman, who has gone astray from her husband and behaved as a harlot, should be given a drink of the water that comprises the dust of the ground of the Tabernacle. That dust comes from the place called 'ground', WHICH IS THE ASPECT OF BRIYAH, AND BRIYAH is called 'the ground of the Tabernacle', WHICH IS MALCHUT OF ATZILUT CALLED 'TABERNACLE'. The dust, WHICH IS THIS SPIRIT, comes of the same ground. For that reason the priest should give the woman a drink in that manner, TO PUT DUST OF THE GROUND INSIDE THE WATER. All that is a supernal allusion.

907. Happy is the portion of Yisrael, for the Holy One, blessed be He, purifies them with supernal, clean water, NAMELY, THE WATER OF BINAH, as it is written, "Then will I sprinkle clean water upon you, and you shall be clean" (Yechezkel 36:25). We explained about clean water, when we talked OF THE DIFFERENCE between first water and last water. And though we explained there, THAT FIRST WATER IS OF BINAH AND LAST WATER FROM MALCHUT, SO first water is considered a precept, WHICH IS MALCHUT, and last water a debt. We expounded upon the two sides, that THE SUPERNAL WATER is of the side of holiness called 'precept', and the LAST WATER is called 'debt', which is the Other Side IN THIS CHAMBER. For that reason the Other Side takes its share of that water. Of this the verse says, "Then will I sprinkle clean water upon you, and you shall be clean."

905 הָאֵי רוּחָא, אִיהוּ אֶקְרִי אַפְרִירָא. עֲפָרָא דְקִיטְמָא. דְּלֹא עֲבִיד תּוֹלְדִין וְאִיבִין לְעֵלְמִין, בְּגִין דְּהָאֵי אִיהוּ עֲפָרָא דְקִיטְמָא. וְאֵע"ג דְּאֶקְרִי עֲפָר, לֹא אִיהוּ עֲפָרָא קְדִישָׁא, דְּעֲבִיד אִיבִין, וְאֶקְרִי עֲפָרוֹת זָהָב. אֲלֵא כְּמָה דָּאֵת אָמַר, מִעֲפָר שְׂרִפַּת הַחֲטָאֵת. וְדָא הוּא עֲפָר שְׂרִפַּת הַחֲטָאֵת, וְסִימְנָא דָּא אֲתִיָּא בְּתֵרִין סִטְרִין. חַד, בְּגִין דְּאִיהוּ כָּלִיל בְּהָאֵי חֲטָאֵת, רָצָא דְּהָהוּא חוּיָא תְּקִיפָא. וְחַד, דְּכַד ב"ג עֲבִיד חֲטָאֵת, אִיהוּ אֲתִקִּיף לְהָאֵי עֲפָר, וְשִׁלְטָא בְּעֵלְמָא.

906 וְהָאֵי אִיהוּ כָּלִיל בְּמֵי הַמְּרִים הַמֵּאֲרָרִים, וְע"ד, אֲצִטְרִיךְ לְאַנְתּוֹ דְּאֶסְטִיָּאֵת תַּחּוֹת בְּעֵלָה, וְעֵבְרַת עוֹבְדָא דְּאֶשֶׁת זִנוּנִים, לְאַשְׁקָאָה לָהּ מִיָּא כָּלִילִן בְּעֲפָרָא, דְּאִיהוּ מְקֻרָקַע הַמִּשְׁכָּן. וְהָאֵי עֲפָר אִיהוּ מִהָהוּא אֲתֵר דְּאֶקְרִי קֻרָקַע וְהָהוּא אֶקְרִי קֻרָקַע דְּהָהוּא מִשְׁכָּן. וְהָאֵי עֲפָר מִהָהוּא קֻרָקַע אִיהוּ. וּבג"כ, אֲצִטְרִיךְ בְּהֵנָּה לְאַשְׁקָאָה לְהָאֵי אֲתֵתָא, כְּגוֹנוּנָא דָּא. וְכָלֵא אִיהוּ בְּרִמְיָא עֲלָאָה.

907 זָכָאָה חוֹלְקָהוֹן דִּישְׂרָאֵל, דְּקוֹדֶשׁא בְּרִיךְ הוּא מִדְּכֵי לֹון בְּמִיּוֹן דְּכִיּוֹן עֲלֵאִין דְּכֵתִיב וְזִרְקֵתִי עֲלֵיכֶם מִיָּם טְהוֹרִים וְטַהֲרֶתֶם. מִיָּם טְהוֹרִים הָא אָמַרְן, בֵּין מִיָּם רֵאשׁוֹנִים לְמִיָּם אַחֲרוֹנִים. וְאֵע"ג דְּהָא אֻקְיָמָנָא, מִיָּם רֵאשׁוֹנִים מִצּוּה, הָכִי אֲתִקְרוּן. וּמִיָּם אַחֲרוֹנִים חוֹבָה הָכִי נָמִי אֲתִקְרוּן, וְהָא אֻקְיָמָנָא עַל תֵּרִין סִטְרִין אֵלִין, דָּא סִטְרָא דְּקִדּוּשָׁה אֲתִקְרִי מִצּוּה. וְדָא סִטְרָא אַחֲרָא, אֲתִקְרִי חוֹבָה. וּבג"כ חוֹלְקִיָּה נָטַל בְּהָהוּא מִיָּא, וְע"ד כְּתִיב, וְזִרְקֵתִי עֲלֵיכֶם מִיָּם טְהוֹרִים וְטַהֲרֶתֶם.

59. The sixth chamber, evil, corresponding to the name 'shadow of death'

Rabbi Shimon describes the openings to the sixth chamber: 'death', 'evil', 'shadow of death' and 'somber'. These four openings cause evil, and this particular chamber comprises all the other chambers of defilement as well. Here all the evil lusts are found that cause people to be denied the World to Come. The chamber also includes all the pleasure of the fools, the heartless and the witless. Rabbi Shimon describes the meaning of: "but her end is bitter as wormwood," telling us that when a man succumbs to temptation he is punished by 'the harlot' who spills bitter drops into his mouth that then rip the soul away, cause his death and make his face become green and putrid. We learn next of the results of vanity. Rabbi Shimon offers two explanations of the verse: "I have had to sacrifice peace offerings," and talks about the fate of adulterers. He concludes by saying that when men take their pleasures in the world the good inclination stays away from them and eventually they are judged. The righteous are happy in this world and in the World to Come.

908. The sixth chamber stands above the rest of the lower chambers. There are four openings to this chamber: one is called 'death', one 'evil', one 'shadow of death' and the last one 'somber'. These four openings are there to cause evil, and comprise everything, FOR SINCE IT CORRESPONDS TO THE HOLY CHAMBER OF TIFERET, WHICH INCLUDES ALL THE OTHER SIX CHAMBERS CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, SO THIS CHAMBER OF DEFILEMENT INCLUDES ALL THE CHAMBERS OF DEFILEMENT.

909. As there are on the side of holiness, in the secret of the Faith, four openings to the four sides, connected to each other, all of them holy, so it is down here. When they are united and joined with each other in this chamber, then this chamber is called 'a roomy house', as it is written, "a brawling woman in a roomy house" (Mishlei 21:9). This chamber is there to cause evil always.

910. It is written of this chamber, "but the kisses of the enemy are profuse" (Mishlei 27:6), for here abide all the evil kisses and evil lusts, and all the pleasures of the body in this world, for which delights man is driven from this world and the World to Come. Of this chamber the verse says, "For the lips of a strange woman drip honey..." (Mishlei 5:3). THESE DEFILED KISSES AND PLEASURES HERE CORRESPOND TO THE KISSES AND DELIGHTS OF THE SIXTH CHAMBER OF HOLINESS.

911. There is a spirit in this chamber in charge of all those below, that adornments of beauty more than the chambers BENEATH IT. The feet of fools are trapped in this chamber, of which the verse says, "Lust not after her beauty in your heart, nor let her take you with her eyelids" (Mishlei 6:25).

912. All the lusts in the world are from this chamber, and all the pleasure of the fools, the heartless and the witless, as it is written, "and beheld among the simple ones, I discerned among the youths, a young man void of understanding, passing through the street near her corner... in the twilight, in the evening" (Mishlei 7:7-8). Then his feet approach this chamber, which comprises all those below it, BEING THE CHAMBER OF TIFERET OF DEFILEMENT, WHICH INCLUDES ALL THE SIX DIRECTIONS. Then "behold, there met him a woman with the attire (Heb. sheett) of a harlot, and wily of heart" (Ibid. 10). The word 'sheett' refers to this sixth (Heb. shtit) chamber in number. Here stands the harlot to seduce the fools.

908 היכלא שתיטא. היכלא דא, קיימא עלאה, על כל אינון שאר היכלין תתאין. ארבע פתחין, אית להיכלא דא. חר, אקרי מות. וחר, אקרי רע. וחר, אקרי צלמו"ת. וחר, אקרי אפ"ל. אלון ארבע פתחין, קיימין תדיר לאבאשא. אלון אינון כללא דכלא.

909 כמה דאית בסטרא הקדושה, ברזא דמהימנותא, ארבע פתחין לארבע סטריין, דמתקשרן דא בדא, וכלהו קרישין. הכי נמי לתתא, הכא. וכד אלון מתקשרן ומתחברן דא עם דא בחדא, בהיכלא דא, בדין אקרי בית חבר. כמה דאת אמר, מאשת מדינים ובית חבר. והאי היכלא, קיימא לאבאשא תדיר.

910 על האי היכלא בתיב, ונעתרות נשיקות שונא, בגין דהכא קיימן, כל אינון נשיקין בישין, ותיאובתין בישין, וכל עדונין דגופא דהאי עלמא, די באינון עדונין אתתך בר נש מהאי עלמא, ומעלמא דאתי. ועל האי היכלא בתיב, כי נפת תטפנה שפתי זרה וגו'.

911 בהאי היכלא, קיימא חר רוחא, דאיהו ממנא על כל אלון דלתתא, ואיהו כללא על כל שאר רוחין. האי היכלא, מתקשטא בקשטוי דשפירו, על כל אינון היכלין. בהיכלא דא, מתלכדי רגליהו דטפשי. על האי היכלא בתיב, אל תחמוד ופיה בלבך ואל תקחך בעפעפיה.

912 בהאי היכלא, תליין כל תיאובתין דעלמא. וכל אינון ענוגין דטפשי, חסרי לבא, חסרי דעתא. כד"א וארא בפתאים אבינה בבנים נער. חסר לב. עובר בשוק אצל פנה וגו'. בנשף בערב יום וגו'. וכדין אתקריבו רגלוי להאי היכלא, דאיהו כללא דכלהו תתאין. בדין, והנה אשה לקראתו שית זונה ונצורת לב. שית, דא איהו האי היכלא, דאיהו שתיטא לכל שאר היכלין. והכא קיימא זונה, לאפתאה לטפשיאין.

913. In this chamber THE HARLOT resides yet resides not, for she comes down to seduce, then goes up and blames, as it is written, "her feet do not remain in her house: now she is outside," WHEN SHE COMES DOWN TO SEDUCE, "now in the streets" when she goes up TO BLAME, "and she lies in wait at every corner" (Ibid. 11-12), to take his soul away, NAMELY, TO KILL HIM.

914. It is further written, "So she caught hold of him, and kissed him" (Ibid. 13). These are defiling kisses, to mislead people to follow her, for here is the place of all the evil kisses and strange harlotries, which are sweet for the moment, and woe to their ending, as it is written, "and her mouth is smoother than oil" (Mishlei 5:3).

915. It is also written, "but her end is bitter as wormwood" (Ibid. 4). HE ASKS: What is the meaning of "bitter as wormwood"? HE ANSWERS: When a man is tempted by her in this world, when his time arrives to pass away from this world, she is upon him, arrayed before him in a garment of a body of fire, a sharp sword in her hand, with three drops in it.

916. We explained that one of the drops OF THE SWORD is bitter, and when she spills it in a man's mouth, it enters his bowels, and the soul is confused. The drop travels within the body and plucks the soul from its place, and does not let it return. THE DROP is bitter as wormwood, and man tastes bitterness instead of the sweetness he savored in this world when he was attracted to her. She throws at him another drop, and the soul leaves, and the man dies. She then tosses yet another drop and his face becomes green and putrid. THE REASON THE SOUL LEAVES IS because the soul is sacred, and when the Other Side has power over it, it runs away from it, not to be with it.

917. For that reason, as man clings with evil kisses in this world, also at this time, if he followed her in this world and left the holy side, the soul does not come back to the holy place, for since he went after her in this world, she now has control over his soul, and the soul leaves the body by ropes, as we explained. All that is caused by the sweet kisses she gave him in this world, and later, at that hour, he finds them bitter. Of this IT IS WRITTEN, "So she caught hold of him, and kissed him" (Mishlei 7:13) in this world, as we explained.

913 בָּהֵאֵי הַיְכָלָא קַיִמָּא וְלֹא קַיִמָּא. נִחְתָּא וּמִפְתָּא, סִלְקָא וְאַסְטִיאתָּ. כְּדִ"א בְּבֵיתָהּ לֹא יִשְׁכְּנוּ רַגְלֶיהָ. פַּעַם בַּחוּץ פַּעַם בְּרַחוּבוֹת, כִּד סִלְקָא לְעִילָא. וְאַצֵּל כָּל פָּנָה תֶּאֱרֹב כִּד נָטִיל נִשְׁמָתָא.

914 מֵה בְּתִיב, וְהַחֲזִיקָהּ בּוֹ וְנִשְׁקָהּ לוֹ. אֵלִין אֵינוֹן נְשִׁיקִין, לְסָאבָא, וְלֹאטְעָא בְּנֵי נָשָׂא אֲבַתְרָהּ. בְּגִין דְּהִכָּא, אִיהוּ אַתְר דְּכָל אֵינוֹן נְשִׁיקִין בִּישִׁין, וּמִכָּל זִנוּגִים נּוֹכְרָאִין, דְּאֵינוֹן מְתִיקִין לְפִיָּם שַׁעְתָּא. וְזִי לְסוּפִיָּהּ, כְּמָה דְּכִתִּיב וְחָלַק מִשְׁמֶן חֶבֶה.

915 וּכְתִיב וְאַחֲרִיתָהּ מָרָה כְּלַעְנָה. מֵאֵי מָרָה כְּלַעְנָה. אֵלָּא, כִּד ב"נ אֲתַפְתָּא אֲבַתְרָהּ בְּהֵאֵי עֲלָמָא, וּמָטָא זְמַנָּהּ לְאַסְתִּילָקָא מֵהֵאֵי עֲלָמָא, אִיהוּ קַיִמָּא עָלֶיהָ דְּב"נ, וְאַתְגְּלִימַת קָמִיָּה בְּגִלְמָא דְּגוֹפָא דְּאִשָּׁא וְחִרְבָּא שִׁינָּא בִּידָהּ, וְתִלַּת טִיפִין בָּהּ.

916 וְאוֹקְמוּהָ, וְבָה טָפָה חֲדָא, מֵאֵינוֹן טִיפִין דְּאִיהִי מְרִירָא, וּבְשַׁעְתָּא דְּאֵטִיל לָהּ לְפִיָּמִיָּה דְּב"נ, עָאֵל בְּמַעוּי. וְכִדִּין נִשְׁמָתָא אֲתַפְלְבָלָא, וְהֵיא טִיפָה שְׂטִיָּא וְאוֹזֶלֶת בְּגוֹ גּוֹפָא, וְאַעֲקֶרֶת לָהּ לְנִשְׁמָתָא מֵאַתְרָהּ, וְלֹא שְׂבִיק לָהּ לְנִשְׁמָתָא אַתְר לְמִיתָב, וְאִיהִי מָרָה כְּלַעְנָה, וְאַטְעִים לָהּ ב"נ בְּמִרְיֹהּ חֶלֶף הֵהוּא מְתִיקָא, דְּטַעְמוֹ בָּהּ בְּהֵאֵי עֲלָמָא, כִּד אֲתַמְשְׁכוּ בְּתָרָהּ, לְבַתֵּר אֲשֵׁרֵי טָפָה אַחֲרָא, וְנִשְׁמָתָא נִפְקָתָא, וּמִית ב"נ. וּלְבַתֵּר אֲשֵׁרֵי טִיפָה אַחֲרָא, וִירֻקִין אֲנָפוּי, וְאַבְאִישׁ. בְּגִין דְּנִשְׁמָתָא הִיא קְדִישָׁא, וְכִד שְׁלֵטָא עָלֶיהָ דָּא סְטָרָא אַחֲרָא מִסָּאבָא, עֲקֶרֶת מְקָמִיָּה, וְלֹא אֲתִישְׁבָּא בְּחֲדָא.

917 בְּגִין כֵּן, כְּמָה דְּאַתְרִבְּק בְּאֵינוֹן נְשִׁיקִין בִּישִׁין בְּהֵאֵי עֲלָמָא, אוֹף הָכִי נָמִי בְּהֵאֵי שַׁעְתָּא. דְּאֵי ב"נ אֲתַמְשְׁךְ אֲבַתְרָהּ בְּהֵאֵי עֲלָמָא, וְשִׁבְּק סְטָרָא קְדִישָׁא, כִּדִּין נִשְׁמָתָא לֹא אֲהֲדֶרֶת לְהֵהוּא אַתְר קְדִישָׁא. וְכְּמָה דְּאַתְמְשְׁךְ אֲבַתְרָהּ בְּהֵאֵי עֲלָמָא, הָכִי נָמִי שְׁלֵטָא עַל נִשְׁמָתִיָּהּ, וְכִדִּין נִשְׁמָתִיָּה נִפְקַת בְּפִטוּרֵי, וְאוֹקְמוּהָ. וְכָל דָּא, בְּגִין אֵינוֹן נְשִׁיקִין דְּנִשְׁקָא לִיָּה בְּהֵאֵי עֲלָמָא, דְּאֵינוֹן מְתִיקִין. וּלְבַתֵּר, מְרִירָן לִיָּה בְּהֵאֵי שַׁעְתָּא. וְע"ד, וְהַחֲזִיקָהּ בּוֹ וְנִשְׁקָהּ לוֹ, בְּהֵאֵי עֲלָמָא, כְּמָה דְּאוֹקְמִנָּא.

918. "And with an impudent face said to him" (Ibid.), for in this chamber are all the accusers, **THOSE WHO SPEAK ILL OF MEN**, and the evil messengers that abide by man, and cause him to adorn himself and curl his hair, bathe and bedeck himself so he would be looked at. Here stands a spirit called 'Skatufa', in charge of the adornment and coiffure of men.

919. Inside this chamber stands another chieftain, who arouses man and then arouses them, **THE SPIRITS - NAMELY, HE STRENGTHENS THEM**. After the man has adorned himself and done his hair, **IT ENTICES HIM** to take a mirror in his hand, and puts it in his hands. **AND THE MAN** looks at it, and sees his form in that mirror. By this another force stirs the spirit. It is called 'Asirta', whence come all those who show false visions to men in their dreams, and those who show things **TO MEN**, which do not happen, but are confused.

920. Then, when men are drawn **TO LOOK** at this vision called 'mirror', they become haughty. The spirit Asirta bestirs another spirit chief under him, who enters the lowest of the holes to raise another spirit from there, who shares his duties with the spirit Askara, whom we spoken of, who is Lilit, the mother of demons. When man arouses the other spirit, Asirta, **BY LOOKING AT THE MIRROR**, man is united with him and connected with him always. Then, on each new moon, this evil spirit of the mirror is awakened together with Lilit, **WHO IS ASKARA**. Sometimes the man is hurt by them and falls to the ground, not able to rise, or he dies. This is caused by looking at the mirror he looked at, for as the haughtiness in his heart is seen, when he looks at the mirror, so he draws more the evil spirit to him. For that reason everything depends on the awakening down below.

921. "I have had to sacrifice peace offerings" (Mishlei 7:14). Come and see: Peace offerings are not offered for a debt or for purification, but for peace. What is the meaning of peace offerings? Peace offerings are of two sides, **AND THANKS TO THEM** no one blames him above or below. The accuser is the left side of the Evil Inclination, **AND BY THE PEACE OFFERINGS** there is peace in the right. Therefore it is written, "I have had to sacrifice peace offerings," **IN THE PLURAL FORM**.

918 העזה פניה ותאמר לו, בגין דבהאי היכלא קיימין כל קטיוגורין, וכל שליחאן בישין דמשתכחי לגבי דבר נש, ועבדי ליה דיתקן בתקונו, ויסלסל בשעריה, ויתסחי, ויתתקן בגין דיסתבלון ביה. הכא קיימא רוחא חדא, דאקרי סקטופ"ה. ודא הוא ממנא על כל תקונא וסלסולא דבני נשא.

919 לגו דהאי היכלא, קיימא חד ממנא אחרא, דהאי ממנא אחרא, איהו אתער ליה לב"נ לבתר, לאתערא לון, דהא איהו מתקן גרמיה, ומסלסל בשעריה, דיטול בידיה חד מראה לאסתבלא ביה, ושוי ליה בידיה, ואסתבל ביה, וחמי דיוקניה בההוא חיוז. ובהאי אתער לההוא רוחא חילא אחרא. דאקרי עסירט"א, ומהכא נפקי, כל אינון דאחזיו כדביקן לבני נשא בחלמיהו. וכל אינון דאחזין מלין ולא מתקיימי בהו, אלא לערבבא לון.

920 ולבתר, כד אינון בני נשא אתמשכאן בההוא חיוז, דאקרי מראה. כדן כלהו בגסותא דרוחא דילהון, והאי רוחא דאקרי עסירט"א, איהו אתער לחד רוחא ממנא דאיהו תחות ידיה, ועאל בנוקבא דלתתא דכל נוקבין, וסליק מתמן חד רוחא אחרא, דאיהו ממנא עם ההוא רוחא דאקרי אסכרא כדקאמרן. ודא איהו לילית אימא דשדין. וכד ההוא ב"נ אתער להאי רוחא אחרא דאקרי עסירט"א, כדן אתחבר עמיה דההוא ב"נ, ואתקשר עמיה תדיר. וכדן בכל ריש ירחא וירחא, אתער ההוא רוחא, דחיוז בישא בהדה דלילית, ולזמנן דאתק מנייהו ההוא בר נש, ויפול לארעא, ולא יכיל למיקם, או ימות. וכל דא גרים, ההוא חיוז דמראה, דאיהו מסתבל ביה. דהא כמה דאחזי גסותא דרוחא בליביה, הכי נמי אסגי רוחא בישא לגביה. ועל דא כלא קיימא בההוא אתערו דלתתא.

921 זבחי שלמים עלי. תא חזי, שלמים לא אתיון על חובה, ולא על חטאת, אלא על שלום. מאי שלמים. אלא שלמים מתרין סטרין, דלא אשתבח מקטרגא עליה, לא לעילא, ולא לתתא. מאן איהו מקטרגא. אלא ההוא סטרא דשמאלא דיצר הרע, דישתבח בשלמא דימינא. וע"ד, זבחי שלמים עלי.

922. Another explanation for, "I have had to sacrifice peace offerings": SHE SAYS TO HIM, I am come in tranquility, to offer you peace, and for that reason "this day have I paid my vows" (Ibid.), of seducing men always. "So I came out to meet you..." (Ibid. 15), for I know you are heartless and ungrateful, and "diligently to seek your face" (Ibid.) and come together with you in all the evil in the world. It is worthy of you to have pleasure and go after the lust of this world. She pushes him from one thing to another, from evil to evil, AND SAYS TO HIM, I have searched amongst the fools and have found you. Now I found you, to cling to you.

923. "Come, let us take our fill of love until the morning" (Ibid. 18). This is the meaning of "The eye also of the adulterer waits for the twilight" (Iyov 24:15), for this is the time of reign, AS THE KLIPOT ONLY RULE AT NIGHT. "let us take our fill of love": we shall go together, for I am with you. For until now you were a boy in your strength, and if you do not please yourself now, when then? When you are old SHALL YOU HAVE PLEASURE? Now is the time. Why? "For my husband (lit. 'the man') is not at home" (Mishlei 7:18). This is the Good Inclination, who is not here inside you, nor is this its time, "he is gone a long journey" (Ibid.). FOR THE GOOD INCLINATION does not abide by man, only from afar, when he is thirteen years of age or more, AND EVEN THEN not in every man. But I stay with you since the day you were born, as it is written, "sin crouches at the door" (Beresheet 4:7), NAMELY, WHEN HE CAME FROM HIS MOTHER'S WOMB. And now that you have no wife is the time to have pleasure.

924. "He has taken a bag of silver" (Mishlei 7:20). THESE ARE THE LIGHTS CALLED 'SILVER'. HE TOOK THE GOOD INCLINATION BY HAND, to raise above, and stay there to have pleasure. "And will come home at the new moon" (Ibid.), namely, when will THE GOOD INCLINATION cross his path? On the day of the new moon, Judgment Day, to oversee the trial, as it is written, "at the full (also: 'covered') moon on our feast day" (Tehilim 81:4), WHICH ALLUDES TO THE JUDGMENT DAY, ROSH HASHANAH. For when a man delights in the pleasure of the world, and takes his fill of pleasure, THE GOOD INCLINATION stays away from him, and when Judgment is upon the world, it comes back to do justice by him. Therefore, "with her much fair speech she causes him to yield...till a dart strike through his liver" (Mishlei 7:21-23). Happy are the righteous, who know the holy ways to walk by them, and stray neither right nor left. They are happy in this world and in the World to Come.

922 ד"א זבחי שלמים עליו. הא אנא בשלוח לגבך, לאחזאה לך שלם. ובג"כ, היום שלמתי נדרי, לאפתאה בני עלמא תדיר. על כן יצאתי לקראתך וגו', דידענא דאנת חסר לבא, חסר טובה. לשחר פניך, לאתחברא בהך בכל בישין דעלמא. ויאות לך לאהנאה, ולמטעי בתר תיאובתין דהאי עלמא. ודחי ליה ממלה למלה, ומביש לביש. אהדרנא באינון טפשאין, ושחירנא פניך, ואמצאך, כבר אשכחנא לך לאתדבקא בך.

923 לכה נרוה דודים עד הבקר, הה"ד, ועין נואף שמרה נשף. דהא כדן איהו זמנא לשלטאה. לכה נרוה דודים, נהך כחדא, הא אנא עמך, דהא על כען את רביא אנת בחילך, אי השתא לא תתענג גרמך, אימתי, בד תהא סיב, השתא הוא זמנא. מ"ט. בי אין האיש בביתו, דא יצר טוב, דלא שריא הכא בגוון, ולא איהו זמנא, הלך בדרך מרחוק, דלא שריא בב"נ, אלא בדרך מרחוק, בד איהו מתליסר שנין ולהלאה. ולא בכל ב"נ, ואנא קאים עמך מיומא דאתילידת, הה"ד לפתח חסאת רובץ. והשתא דאנת רווק, השתא זמנא לך לאתענגא גרמך.

924 צרור הכסף לקח בידו, לסלקא לעילא, ולא תעבבא תמן ולא תענגא. ליום הכסא יבוא ביתו, אימת נבא לקבליה, ליום הכסא דאיהו יומא דדינא, לאשגחא בדינא, דכתיב בכסה ליום חגנו. בזמנא דאצטריך ב"נ לאתענגא בעלמא, ולא תהני ביה, אתרחקא מניה. ובזמנא דשריא דינא בעלמא, כדן אתי לגביה למעבד עמיה דינא, וע"ד השתו ברב לקחה וגו'. עד יפלח חץ כבדו. זכאין אינון צדיקווא, דידעין ארחין קדישין, למהך בהג, ולא יסטון לימינא ולשמאלא, זכאין אינון בעלמא דין, ובעלמא דאתי.

60. The seventh chamber of the Other Side, the dregs of wine

We learn that the seventh chamber is the chamber of the dregs of wine, the dregs produced by the pressing of the bad grapes. Rabbi Shimon says that Eve gave Adam a drink of the dregs of wine and thus sent him to this seventh chamber. This is explained as meaning that she brought death to Adam and to all the generations after him. We are told of those who come to this chamber, defiled spirits, those who frequented prostitutes, and bastards. The seventh chamber corresponds to Gehenom, and in it there is a point from that all the other evil spirits come out and roam around the world. Rabbi Shimon also talks about the spirits ruled by 'Nesira' ('sowing') who weaken the unholy side and perform miracles for people who are not evil. From the seventh chamber the 'fire of a strong wind' emerges that judges the wicked of the world. We hear of the blazing spirit of fire and snow called 'Tzalmon' who also comes from here. Rabbi Shimon tells about four openings in the seventh chamber that face outside; in each opening the kings of other nations who did not oppress Yisrael are allowed to stand sometimes and see the light from the side of holiness. Rabbi Shimon concludes this description of the seven chambers by saying that we should remain on guard against the aspect of the serpent manifested by these seven chambers, and remember that even if we are saved from the head we are not necessarily saved from the tail. It is wise for men to

avoid sinning so that the serpent will not bite and kill them.

925. The seventh chamber is the chamber of the dregs of wine, to drink one's fill, NAMELY, TO GET DRUNK BY, as it is written, "and he drank of the wine, and was drunk, and he was uncovered" (Beresheet 9:21). The pressing of the grapes, the bad grapes, is done here, and it becomes foaming wine, AS IT IS WRITTEN, "FOAMING WINE; IT IS FULL OF MIXTURE...BUT ITS DREGS, SHALL ALL THE WICKED OF THE EARTH... DRINK" (TEHILIM 75:9). FOAMING WINE MEANS the dregs of the wine. There is no one who drinks of them without bringing death to himself. Of this wine Eve gave her husband a drink, thus putting him in this chamber, as we learned that she pressed grapes and gave him to drink, thus bringing death to him, and to the whole world after him.

926. In this chamber are the unholy souls, who descend upon all those who cleave to this DEFILED side. The defiled spirit, who descends upon those of this side, comes from here. As for those who strayed from their way in the world and practiced prostitution where they should not have, and shunned the way of truth, when one cleaves to the side of the Evil Inclination by harlotry, a spirit of defilement comes out of this chamber to defile him and the child he begot BY PROSTITUTION.

927. That child is called 'a bastard', for he came from the side of a strange El. As a man is on the side of the Evil Inclination by that passion and harlotry, so he draws to that child another unholy spirit who defiles, and everyone testifies about him that he is a bastard, as happens to all his deeds and sides.

928. From this chamber comes a spirit in charge of the spirits, called 'northern' (Heb. tzeferi), THE SEVENTH NAME OF THE EVIL INCLINATION. This is derived from the verse, "Whoever who hides her hides (Heb. tzafan) the wind (spirit)" (Mishlei 27:16). This spirit is in charge of THE NORTHERN. And the seventh chamber corresponds to the name OF GEHENOM, called "the nether parts of the earth" (Yechezkel 31:16). Of this, THE SAID NORTHERN, it is written, "and I will remove far off from you the northern one" (Yael 2:20).

925 הֵיכָלָא שְׁבִיעָאָה. הָדָא הוּא הֵיכָלָא דְשִׁמְרֵי דְחֻמְרָא, לְאַתְרוּוּאָה בֵּיהּ. כַּד"א וַיִּשָּׂת מִן הַיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל. סְחִיטָא דְכָל אֵינוֹן עֲנִבִין, כְּלָהוּ עֲנִבִין בִּישִׁין, הֵכָא אִיהוּ סְחִיטָא דְלֵהוּן. וְדָא אִיהוּ יַיִן חֻמְרִי. שְׁמֵרִים דְחֻמְרִי דְלִית מֵאֵן דְשִׁתִּי מִנִּיהּ, דְלֵא גְרִים מוֹתָא לְגִרְמִיהּ. מִיּוֹנָא דָא, אֲטַעִימַת חוּהּ לְבַעֲלָהּ, וְעָלַת לִיהּ בְּהֵיכָלָא דָא, דְתַנִּינָן, סְחִטָה עֲנִבִין, וַיְהִיבַת לִיהּ, וְגִרְיַמַּת מוֹתָא לִיהּ, וְלִכְל עֲלָמָא אֲבַתְרִיהּ.

926 בְּהֵיכָלָא דָא, קִיּוּמָן כָּל אֵינוֹן נִשְׁמַתִּין מִסְאָבִין, דִּנְחִתִּי לְכָל אֵינוֹן דִּי בְסִטְרָא דָא מִתְדַבְּקִי, וְהָהוּא רֹחָא דִּנְחִתָא לְכָל אֵינוֹן דִּי מִסְטֶרְהָא, מֵהֵכָא נִפְקִי. כְּגוּוֹנָא דְאֵינוֹן סְטוּ אֲרַחֲיָהוּ בְהָאֵי עֲלָמָא, וְאֲשַׁתְּדִלוּ בְזוֹנוֹתָא, בְּאַתְרֵי דְלֵא אֲצִטְרִין, לְאַתְרַחְקָא מֵאַרְחָ קְשׁוּט. כְּדִין, כְּמָה דְאִיהוּ אֲתַדְבֵּק בְּהָהוּא סִטְרָא דִּיצַר הָרַע בְּזוֹנוֹתָא, הֵכִי נִמִּי נִפִּיק מֵהֵיכָלָא דָא רֹחָא מִסְאָבָא, לְסָאבָא לִיהּ, וְלִבְרָא דְנִפִּיק מִתְּמָן.

927 וְהָהוּא בְּרָא אֲקָרִי מִמְזוֹר, דְאֵתִי מִסְטֶרְא דְאֵל זֶר. כְּמָה דְאִיהוּ אֲשַׁתְּכַח בְּהָהוּא תִּיאוּבְתָא, וּבְהָהוּא זְנוּתָא בְּהָהוּא סִטְרָא דִּיצַר הָרַע, הֵכִי נִמִּי מִשִּׁין לְגַבִּיָּה דְהָהוּא בְּרָא רֹחָא אַחְרָא מִסְאָבָא, דְסָאִיב, וְכָל סִהְרִין עָלֶיהּ דְאִיהוּ מִמְזוֹר, וְהֵכִי כָּל עוֹבְדוּי וְסִטְרוּי בְּהָהוּא גּוּוֹנָא מִמֶּשׁ.

928 מֵהֵיכָלָא דָא נִפִּיק חַד רֹחָא, דִּי מִמְנָא עַל אֵינוֹן רֹחִין דְאֲקָרִי צְפוֹנִי. וְסִמְנִין, צְפוֹנִיָּה צִפְנֵי רַח. וְהָאֵי אִיהוּ מִמְנָא עַל דָא. וְהָאֵי הֵיכָלָא שְׁבִיעָאָה, לְקַבֵּל הָהוּא שְׁמָא דְאֲקָרִי אֲרֶץ תַּחְתִּית. וְעַל דָא בְּתִיב, וְאֵת הַצְּפוֹנִי אֲרַחֵק מֵעֲלֵיכֶם.

929. Here there is a point standing in the innermost part. From here come out all the other spirits, who roam about the world, and rule over the world, by the things and deeds delivered on the left side. From here come out glitters and sparks, that are quenched immediately, burn and IMMEDIATELY are extinguished. From these are issued other spirits who hover about the world, and join THE SPIRITS that come from the great deep, as it is written, "Your Judgments are a great deep" (Tehilim 36:7). These are the spirits not destined to be clothed in this world, WITH THE GARMENT OF THE WORLD; they are seen and seen not, as we learned.

930. Also, THERE ARE spirits who roam about the world. They perform miracles to people who are not much steeped in the filth of defilement like others. There is a spirit appointed over them, called 'Nesira' (Eng. 'sowing'), because he is sowed AND SEPARATED from the most unholy sides, and they soar up in the air, and weaken their unholy side, so miracles may be performed to those of the holy side.

931. From the spirit that was sowed AND SEPARATED FROM THE UNHOLY SIDE, called 'Nesira', come out some other sides divided to several kinds. All of them do errands in the world, each according to his worthiness. And so kings and ministers are appointed below. Yet, their existence is not continuous like that of the other ones above.

932. This chamber is the unity of the unholy side, and all unholy lusts, which defile the world. It is destined to put forth fire at any time, and no one will prevail against it. From here comes fire of a strong wind, with which to judge below the wicked of the world; from here comes out a blazing spirit, of fire and snow, called 'Tzalmon', as it is written, "snow falls in Tzalmon" (Tehilim 68:15).

933. There are four openings in this chamber, divided into four sides facing outside. They are united and not united on the side of holiness. They are not REALLY united, but through these openings a light is seen, shining FROM THE SIDE OF HOLINESS. There is a place prepared in every opening to the righteous of the nations, who did not oppress Yisrael, and strove to do them right. They stand in these openings and rest there.

929 הָכָא אִיהוּ נְקוּדָה חֲדָא, דְּקִימָא לְגוּ בְּגוּ, וּמִהָכָא נִפְקִי כָּל אֵינוֹן רוּחִין אַחֲרָנִין דְּשִׁטָּאן בְּעֵלְמָא, וְשִׁלְטִין בְּהָאֵי עֵלְמָא, בְּכָל אֵינוֹן מְלִין וְעוֹבְדִין, דְּאַתְמָסְרוּ בְּסִטְרָא דְשִׁמְאֵלָא. וּמִהָכָא נִפְקִי כָּל אֵינוֹן זִיקִין נְצִיצִין, דְּמִתְדַּעְבִּי לְאַלְתֵּר, לְהֵטִי וּמִתְדַּעְבִּי. וּמֵאֲלִין נִפְקִין רוּחִין אַחֲרָנִין, דְּשִׁטִּין בְּעֵלְמָא, וּמִשְׁתַּתְּמִי לְאֵינוֹן דְּנִפְקוּ מִגּוּ תְּהוּמָא רַבָּא. וְאִיהוּ הָאֵי הֵיכְלָא, כְּדִ"א מִשְׁפָּטֵיךְ תְּהוּם רַבָּה. וְאֵינוֹן רוּחִין דְּלֹא אַתְמָסְרוּ לְמַגְלָם בְּעֵלְמִין, וְאַתְחִזּוֹן וְלֹא אַתְחִזּוֹן אַתְחִזּוֹן כְּמָה דְּאַתְמָר.

930 וּלְבִתֵּר אֵינוֹן רוּחִין דְּשִׁטִּין בְּעֵלְמָא, וְאֲלִין קִימִי לְמִרְחָשׁ נָסִין לְבָנֵי נָשָׂא. בְּגִין דְּאֲלִין לֹא קִימִין בְּטַנוּפָא דְּמִסְאָבָא כָּל כֶּךָ בְּאַחֲרָנִין. וְחַד רוּחָא מִמֵּנָא עֲלִיָּהוּ, וְאַקְרִי נְסִירָ"א, דְּאִיהוּ אַתְנָסֵר מֵאֵינוֹן סִטְרִין דְּמִסְאָבָו יִתִּיר, וְאֲלִין פְּרָחֵי בְּאוּרָא, וְאַבְאִישׁוּ לְסִטְרָא דְּלֵהוּן, בְּגִין לְמַעַבְדַּ נָסִין לְאֵינוֹן דִּי בְּסִטְרָא דְּקְדוּשָׁה.

931 וּמִרוּחָא דָּא דְּאַתְנָסֵר, דְּאַקְרִי נְסִירָ"א, מְגִיָּה נִפְקִי כְּמָה סִטְרִין אַחֲרָנִין, מִתְּפָרְשֵׁן לְזַנְיָהוּ, וּכְלָהוּ קִימָאן שְׁלִיחָאן בְּעֵלְמָא, כָּל חַד בְּדָקָא חֲזִי לִיָּה, עַד דְּאַתְמָנוֹן לְתַתָּא מְלָכִין וְסִרְכִין. וְלִית לֹון קִימָא תְּדִיר, בְּאֵינוֹן אַחֲרָנִין דְּלַעִילָא.

932 בְּהֵיכְלָא דָּא אַתְדַּבְּקוּתָא דְּסִטְרָא מִסְאָבָא, וְכָל תִּיאוּבָתִין מִסְאָבִין, וּמִסְאָבֵי לְעֵלְמָא. הָאֵי אִיהוּ זְמִין לְאַפְקָא בְּכָל רִגְעָא וְשַׁעֲתָא אֶשָּׁא, וְלִית מֵאֵן דְּקָאִים קִמִּיָּה. מִהָכָא נִפְקִי אֶשָּׁא דְּרוּחָא תְּקִיפָא לְתַתָּא, לְאַתְדָּנָא בִּיָּה חֲזִיבֵי עֵלְמָא. וּמִהָכָא נִפְקָא רוּחָא מְלֵהטָא, דְּאִיהוּ אֶשָּׁא וְתִלְגָּא, דְּאַקְרִי צִלְמוֹן. כְּמָה דְּאַתְּ אָמַר תְּשִׁלַּג בְּצִלְמוֹן.

933 בְּהֵיכְלָא דָּא, קִימָאן אַרְבַּעַה פְּתַחִין, דְּמִתְּפָרְשֵׁן לְאַרְבַּע סִטְרִין לְבָר. וְאֲלִין אַחְדִּין וְלֹא אַחְדִּין בְּסִטְרָא דְּקְדוּשָׁה. לֹא אַתְאַחַד, אֲלֹא דְּאַתְחִזִּי בְּאֵינוֹן פְּתַחִין נְהוּרָא דְּנְהִיר, וְאִיהוּ אַתֵּר דְּמִתְתַּקֵּן בְּכָל פְּתַחָא וּפְתַחָא, לְאֵינוֹן חֲסִידֵי דְּשָׁאֵר עַמִּין, אֵינוֹן דְּלֹא אַבְאִישׁוּ לֹון לְיִשְׂרָאֵל, וְאַשְׁתַּדְּלוּ עִמְהוֹן בְּקָשׁוּט. אֲלִין קִימִי בְּאֲלִין פְּתַחִין, וְנִיחִי תַמָּן.

934. In the opening in the middle of the chamber, on the outer side, there are six openings connected with the chamber. They all hold on to it. Here there are windows open on the side of the holy light. These places are made for the kings of the other nations, who did not oppress Yisrael and always protected them. They are honored because of Yisrael, and enjoy, in the darkness where they sit, the light shining from the side of holiness, as it is written, "All the kings of the nations, even all of them, lie in glory" (Yeshayah 14:18).

935. If they did wicked things to Yisrael or oppressed them, they are seized and sentenced below three times a day, by several different punishments for the oppressing kings. They are sentenced in that world to several punishments, and every day they have to give testimony about Yisrael, and their Faith, then they descend to be judged below. Happy are Yisrael in this world and in the World to Come.

936. So far the seven chambers, the departments of the side of defilement of the aspect of the serpent WERE EXPOUNDED UPON. Happy is whoever is saved from it and its incantations THAT ARE GIVEN TO IT FROM ABOVE, so it would not bite him, nor inject poison in him until he is dead. We should be guarded from it on all sides, above and below. Whoever is saved from the head, is not saved from the tail, for when it bows his head, it lifts up its tail, strikes and kills.

937. With all that, "if the serpent bites and cannot be charmed (also 'without a charm')" (Kohelet 10:11). We learned that it is given permission and takes away the soul. For that reason it behooves a man to beware of sinning before the Holy One, blessed be He, so that the serpent may not be charmed to bite and kill.

934 בַּפֶּתַח דְּהָאֵי הִיכְלָא בְּאַמְצָעֵיתָא, לְבַר, שִׁית פְּתָחִין דִּמְתְּאַחֲרֵי בְּהָאֵי הִיכְלָא, וְכֻלְהוּ אַחֲרִין בֵּיהּ. הֵכָא אֵית בּוּיָן פְּתִיחָן, לְסִטְרָא דְנְהוּרָא קְדִישָׁא, וְאַיְנוּן דּוּכְתִין מִתְתַּקְנִי לְמַלְכֵי שָׂאֵר עַמִּין, אִינוּן דְּלֹא עֲאֻקּוּ לֹון לְיִשְׂרָאֵל, וְאַגִּינוּ עֲלִייהוּ תְּדִיר. אֵלִין אֵית לֹון יָקָר בְּגִינֵיהוּן דִּישְׂרָאֵל, וְאַתְהֻנוּ בְּהוּא אֶפְלָה דְּאַיְנוּן יִתְבִּין, מְגוּ נְהוּרָא דְנְהוּרָא מְסִטְרָא דְקְדוּשָׁה. בְּמָה דְּאַתְּ אָמַר, כָּל מַלְכֵי גוֹיִם כְּלָם שְׂכֻבוּ בְּכְבוֹד.

935 וְאֵי עֲבָדוּ עֲאֻקּוּ לְיִשְׂרָאֵל, אִו דְּחִיקוּ לֹון. בְּמָה אִינוּן דְּאַחֲרִין בְּהוּ, וְדִינִין לְהוּ לְתַתָּא תֵּלַת זְמָנִין בְּיוֹמָא, מִכְּמָה דִּינִין מְשַׁנִּין אֵלִין מְאֵלִין, לְאַיְנוּן מַלְכִין דְּעֲאֻקּוּ לְהוּ, דְּאַתְדֻנוּ בְּהוּא עֲלֵמָא בְּכְמָה דִּינִין. וְכָל יוֹמָא וְיוֹמָא סְהָרִין סְהָרֻתָא עֲלִייהוּ דִּישְ�רָאֵל, וְעַל מְהִימְנוּתָא דְּלֵהוּן, וְנַחְתִּי לְתַתָּא וְאַתְדֻנוּ תַּמָּן. זְכָאִין אִינוּן יִשְׂרָאֵל בְּעֲלֵמָא דִּין, וְבְעֲלֵמָא דְּאַתִּי.

936 עַד הֵכָא שְׁבַע הִיכְלִין, מְדוּרֵי דְסִטְרָא מְסִטְרָא, מְסִטְרָא דְנֶחֱשׁ. זְכָאֵה חוּלְקִיָּה מֵאֵן דְּאַשְׁתִּזִּיב מְנִיָּה, וּמְלַחִישוּתִיָּה, דְּלֹא יִתְנַשֵּׁיךְ מְנִיָּה, וְלֹא יִטִּיל בֵּיהּ אֶרְסָא, דִּימּוּת בֵּיהּ. מְכָל סְטָרִין אֵית לְאַסְתִּמְרָא מְנִיָּה, מְעִילָא וּמִתְתָּא. מֵאֵן דִּישְׁתִּזִּיב מְרִישָׁא, לֹא יִשְׁתִּזִּיב מִזְנָבָא. כִּד אָכִיף רִישָׁא, זְקִיף זְנָבָא, מְחִי וְקִטִּיל.

937 וְעַם כָּל דָּא, אִם יִשׁוּךְ הֶנֱחַשׁ בְּלֹא לְחֶשׁ. בְּמָה דְּתִנִּין, נְטִיל רִשׁוּ וְאַפִּיק נְשִׁמְתָּא. בְּג"כ אֶצְטְרִיךְ לִיָּה לִב"נ לְאַסְתִּמְרָא, דְּלֹא יַחֻב קָמִי קוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּלֹא יִלְחִישׁוּ לִיָּה לְהוּא חוּיָא דִּינְשׁוּךְ וְיִקְטִל.

61. "dust of the ground"

Rabbi Shimon begins with: "And Hashem Elohim formed man of the dust of the ground," saying that man is made of dust, not clay. He interprets "dust shall be the serpent's food" and "He will destroy death forever" and "awake and sing, you that dwell in dust..." to mean that until the resurrection the serpent will have the power to rule, seduce and mock mankind. He speaks of the male and the female sides of the serpent and the male sun and the female moon, saying that darkness and somberness never separate, as written in: "and there was a thick darkness."

938. "And Hashem Elohim formed man of the dust of the ground" (Beresheet 2:7), of dust, not of clay. He is dust and to dust shall he return, as it is written, "for dust you are, and to dust shall you return" (Beresheet 3:19). After he sinned, it is said of the serpent, "and dust shall you eat all the days of your life" (Beresheet 2:14). This dust is man, of whom it is written, "for dust you are." Therefore it is written, "dust," not earth or clay, and "dust shall be the serpent's food" (Yeshayah 65:25).

939. Until the Holy One, blessed be He, will arouse, and put away the spirit of defilement from the world, as it is written, "He will destroy death forever" (Yeshayah 25:8). And the dust will be resurrected, and will be roused to rejoice in the world, as it is written, "awake and sing, you that dwell in dust..." (Yeshayah 26:19).

940. It is written, "the serpent was craftier than all the beasts of the field" (Beresheet 3:1), we already explained this verse. Nevertheless, that which rode ON THE SERPENT gave it power to rule, seduce and deviate from the path. He, WHICH RIDES UPON IT, is the secret of the male side OF THE SERPENT, for the male rules over the female and gives her power. The sun and moon, MALE AND FEMALE, officiate as one, and never separate. SO, darkness and somberness officiate together; he, THE MALE SERPENT is darkness, and she, THE FEMALE IS somber, as it is written, "and there was a thick darkness" (Shemot 10:22), darkness and mist. There is MALE darkness and FEMALE darkness.

62. "the end of all flesh"

Rabbi Shimon explains to Rabbi Elazar about "the end of all flesh." He talks about the sacrifice on the altar where the priest, the Levites and Yisrael officiate respectively through their service, their singing and their prayers. Before the offering people should confess all their sins and transgressions and also the evil thoughts they had. The offerings awaken the Holy Spirit so that the three Columns Right, Left and Central are joined and raised up to the illumination of Chochmah and then upwards to infinity.

941. We learned that whoever sees a camel in his dream, was sentenced to death, but was saved. This is the side of defilement called "the end of all flesh" (Beresheet 6:13).

942. One day Rabbi Elazar was sitting before Rabbi Shimon. Rabbi Elazar said: This End of all Flesh, does it get enjoyment from the offerings Yisrael sacrifice upon the altar, or does it not? He said to him: All got their satisfaction as one, above and below.

938 וַיִּצַּר יי' אֱלֹהִים אֶת הָאָדָם עֹפָר מִן הָאֲדָמָה. עֹפָר אִיהוּ, וְלֹא חֹמֶר. עֹפָר אִיהוּ, וַיִּתּוּב לְעֹפָרָא. כִּד"א, בִּי עֹפָר אַתָּה וְאֵל עֹפָר תֵּשׁוּב. לְבַתֵּר דְּחָטָא, וּבג"כ כְּתִיב בִּיה בְּנַחֵשׁ, וְעֹפָר תֹּאכַל כָּל יְמֵי חַיֶּיךָ. עֹפָר דָּא הוּא אָדָם, דְּכְתִיב בִּי עֹפָר אַתָּה וְגו'. וּבג"כ כְּתִיב עֹפָר, וְלֹא כְּתִיב אֲדָמָה, וְלֹא חֹמֶר, וְכְתִיב וְנַחֵשׁ עֹפָר לֶחֱמוֹ.

939 עַד דִּיתַעַר קוּדְשָׁא בְּרִיךְ הוּא, וַיְבַעַר לְהַהוּא רוּחָא מִסְּאָבָא מַעֲלָמָא, דְּכְתִיב, בְּלַע הַמּוֹת לְנֶצַח וְגו', וַיִּקִּים לְהַהוּא עֹפָר, וַיִּתַּעַר לִיה לְמַחְדֵּי בַעֲלָמָא, דְּכְתִיב הַקִּיצוֹ וְרִנְנוּ שׁוֹכְנֵי עֹפָר וְגו'.

940 כְּתִיב וְהַנַּחֵשׁ הָיָה עָרוֹם, וְהָאֹקִימָנָא. אֲבָל סֵטְרָא דְרִכִּיב עָלֶיהָ, וְהִיב לִיה חֵילָא לְשַׁלְטָאָה, וּלְמַפְתִּי, וּלְאַסְטָאָה. וְדָא הוּא רָזָא דְדִכּוּרָא, דְּהָא דְכּוּרָא שְׁלִיט עַל נֹקְבָא, וְהִיב בָּה חֵילָא. שְׁמַשָּׁא וְסִיְהָרָא מְשַׁמְשִׁין כַּחְדָּא, וְלֹא מִתְפָּרְשִׁין לְעַלְמִין, חֲשָׁךְ וְאַפִּילָה מְשַׁמְשִׁין כַּחְדָּא. אִיהוּ חֲשָׁךְ, וְאִיהוּ אַפִּילָה. כִּד"א וְהִי חֲשָׁךְ אַפִּילָה. חֲשָׁךְ וְעַרְפֶּל. בְּגִין דְּאִית חֲשָׁךְ, וְאִית חֲשָׁךְ.

941 תַּנּוּן, מֵאֵן דְּחָמָא גָּמַל בַּחֲלָמִיָּה, מִיתָה אֶתְגַּזְרָת עָלֶיהָ, וְאַשְׁתַּזִּיב מִינָהּ. בְּגִין דְּאִיהוּ סֵטְרָא מִסְּאָבָא, וְהָאִי אִיהוּ קֶץ כָּל בָּשָׂר.

942 יוֹמָא חַד הָוָה יְתִיב ר' אֶלְעָזָר קָמִיָּה דְרַבִּי שְׁמַעוֹן, אָמַר רַבִּי אֶלְעָזָר, הָאִי קֶץ כָּל בָּשָׂר אֶתְהַנִּי מֵאִינוֹן קְרַבְנִין דִּהּוּ יִשְׂרָאֵל מְקַרְבִּין עַל גְּבִי מִדְּבָחָא, אוּ לֹא. אָמַר לִיה, כֹּלָא הוּא מְסִתְפָּקִי כַּחְדָּא, לְעִילָא וּלְתַתָּא.

943. Come and see: The priest, Levites, and Yisrael, THE SECRET OF THE THREE COLUMNS, RIGHT, LEFT AND CENTRAL, are called 'man together', by joining all the sacred desires ascending from them TO MAYIN NUKVIN (FEMALE WATERS), THE PRIESTS BY THEIR SERVICE, THE LEVITES BY THEIR SINGING, AND YISRAEL BY THEIR PRAYERS. Before offering the ewe lamb, ram, or cattle upon the altar, a man should confess over it all the sins, transgressions and evil thoughts he contemplated. Then this offering is called 'a beast in every respect', completed by sins, evils, and thoughts.

944. Like the goat to Azazel, of which says the verse, "and confess over him all the iniquities of the children of Yisrael..." (Vayikra 16:21), here too, THE CUSTOM OF CONFESSING SINS SHOULD BE PRACTICED, for when the sacrifice is offered upon the altar, this goes to its place, and that goes to its place, the one in the secret of man, and the other in the secret of beast, as it is written, "Hashem, You preserve man and beast" (Tehilim 36:7).

945. The offering of fine flour, and the rest of the offerings, should awaken the Holy Spirit with the service of the priests, the song of the Levites and the prayer of Yisrael. By the smoke, oil, and flour that rise UPON THE ALTAR, the other claimants take their fill and are satiated, who cannot have control over the Judgment given them. All is done at the same time. Come and see: All is done in the secret of the Faith, to give abundance, the one to the other, NAMELY, THAT RIGHT AND LEFT WILL GIVE TO EACH OTHER AND BE PERFECTED BY EACH OTHER, and to raise what needs to be raised, NAMELY, THE ILLUMINATION OF CHOCHMAH, WHICH SHOULD BE ELEVATED UPWARD FROM BELOW up to the Endless Light.

63. The chamber of the secret of sacrifice

Rabbi Shimon prays that revealing the mysteries as he has done will please God. This leads into an interpretation of the mystery of 'thought'. He explains it this way: The supernal thought desires above all to pursue the source of illumination and to illuminate it with its own light, but there is a veil between them. Light pursues the supernal thought but can reach only as far as the veil, not beneath it. The supernal thought itself is considered unknown, its illumination strikes the illumination of the veil so that they shine together. This causes nine chambers to be formed, that are described only by what they are not. All nine lights that stand in the thought of Arich Anpin desire only to pursue the nine chambers in which are found all the secrets of the faith. The lights of the mystery of the supernal thought above and below are all called 'infinity' - here neither desire nor thought are found. When thought shines it is not known by whose light, but it is concealed in Binah and shines upon whoever it shines. The thought and the person enter each other until they are joined as a complete whole. During the sacrifice on the altar all grades are moving up, and thought is then 'bedecked by infinity,' since the illumination by which the supernal thought shines is called 'infinity'. Everything takes its existence from this completely unknown illumination. Rabbi Shimon speaks again about 'the end of all flesh,' or the Other Side. He says that there is a joyful bond between Binah and Arich Anpin, on earth between male and female, and between Briyah, Yetzirah and Asiyah. He talks again about the sacrifice of the goat during each new moon, and about how the 'end of all flesh' desires only flesh; the soul goes up to another place. Rabbi Shimon tells us that a righteous man is in himself a sacrifice for atonement, therefore he atones for the whole world. He turns to "Then a cloud covered the Tent of Meeting," telling us that when the cloud covered the Tabernacle the Shechinah dwelled on the earth and the spirit of defilement, the end of all flesh, was removed from the world. If the wicked did not draw the spirit of defilement back into the world, it would stay away. Lastly, we learn that in the future God will remove the spirit of defilement, as in: "He will destroy death for ever." Rabbi Shimon ends Pequdei with a blessing to Hashem.

946. Rabbi Shimon said: I have raised my hands high in prayer. HE PRAYED THAT REVEALING THESE MYSTERIES WOULD PLEASE THE HOLY ONE, BLESSED BE HE. When supernal desire up above, THE SECRET OF KETER OF ARICH ANPIN, is supported by the desire that is not known, nor ever conceived, the head, which conceals more the higher ones, emanates whatever it emanates, and is not known. It illuminates whatever it illuminates, all of it concealed.

943 וְתָא חַיִּי, בְּהֵנִי וְלִיּוֹאֵי וְיִשְׂרָאֵל, אֵינּוֹן אֶקְרוֹן אָדָם, בְּחִבּוּרָא דְּאֵינּוֹן רְעוּתִין קְדִישִׁין, דְּסֻלָּקָא מְגוּוּיָהּ. וְהָהוּא אִמְרָא, אוֹ כְּבִשָּׂא, אוֹ הָהוּא בְּהֵמָה, הָאֵי דְקֶרְבִּין, אֶצְטְרִיךְ עַד לֹא אֶתְקֵרִיב עַל מִדְּבַחָא, לְפָרִשָּׂא עָלֶה כָּל חֲטָאִין, וְכָל חוּבִין, וְכָל הִרְהוּרִין בִּישִׁין דְּעֵבֶד. וְכִדְרִין הָהִיא, אֶתְקֵרִי בְּהֵמָה בְּכָלָא, בְּגוֹ אֵינּוֹן חֲטָאִין וּבִישִׁין וְהִרְהוּרִין.

944 בְּגוּוּנָא דְקֶרְבָּנָא דְעֻזְאֻל, דְכָתִיב וְהִתּוּדָה עָלֶיךָ אֵת כָּל עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְגו', הָכִי נָמִי הָכָא. וְכִד סֻלָּקָא עַל גְּבִי מִדְּבַחָא, מָטוּ לָהּ עַל חֵד תְּרִין. וּבִג"כ, דָּא סֻלָּקָא לְאַתְרִיָּה, וְדָא סֻלָּקָא לְאַתְרִיָּה, דָּא בְרָזָא דְאָדָם, וְדָא בְרָזָא דְבְּהֵמָה, בְּמָה דָּאֵת אִמְרָא אָדָם וּבְהֵמָה תּוֹשִׁיעַ יִי'.

945 חֲבִיתִין וְכָל שָׂאר מְנַחוֹת, לְאַתְעֵרָא רִחוּא דְקוּדְשָׁא, בְּרַעוּתָא דְכִהְנָא, וְשִׁירְתָּא דְלִיּוֹאֵי, וְצִלּוּתָא דְיִשְׂרָאֵל. וּבְהָהוּא תַנּוּא, וְשִׁמְנָא וְקִמְחָא דְסֻלִּיק, מִתְרוּוֹן וּמִסְתַּפְקִי כָּל שָׂאר מְאִרֵי דְרִינִין, דְּלֹא יִכְלִי לְשַׁלְטָאָה בְּהָהוּא דִּינָא דְאַתְמָסֵר לוֹן, וְכָלָא בְּזִמְנָא חָדָא. תָּא חַיִּי, כָּלָא אֶתְעֵבִיד בְּרָזָא דְמַהִימְנוּתָא, לְאַסְתַּפְקָא דָּא בְּדָא, וְלְאַסְתַּלְקָא לְעִילָא מֵאֵן דְּאֶצְטְרִיךְ, עַד אֵין סוּף.

946 אִמְרָא רַבִּי שְׁמַעוֹן, אֲרִימִית יְרִי בְּצִלּוּתִין לְעִילָא, דְּכִד רְעוּתָא עֲלָאָה, לְעִילָא לְעִילָא, קִיּוּמָא עַל הָהוּא רְעוּתָא דְלֹא אֶתְיִידִיעַ, וְלֹא אֶתְפֹּס לְעִלְמִין, רִישָׁא דְסֻתִּים יִתִּיר לְעִילָא, וְהָהוּא רִישָׁא אֶפִּיק מֵה דְאֶפִּיק, וְלֹא יִדִיעַ. וְנִהִיר מֵה דְנִהִיר, כָּלָא בְּסֻתִּימוּ.

947. The desire of the supernal thought, KETER OF ARICH ANPIN, is to pursue it and to illuminate with its light, BUT a veil is spread BETWEEN THEM, through which, by the pursuing after the supernal thought, light reaches and reaches not, BECAUSE OF THE VEIL. It illuminates up to the veil whatever it illuminates, BUT NOT BENEATH THE VEIL. Then a supernal thought illuminates with a concealed illumination, which is not known. The thought itself is considered unknown.

948. Then the illumination of the unknown thought strikes the illumination of the veil, which IS SUPPORTED AND shines by what is not known and unknown, and what is not revealed. Thus the illumination of unknown thought strikes the light of the veil and they illuminate together.

949. Nine chambers are thereby formed. THESE chambers are not lights, spirits, nor souls, and no one can conceive them. The desire of all nine lights standing within thought OF ARICH ANPIN, each of THE NINE numbered, is to pursue THE NINE CHAMBERS, while THE NINE LIGHTS still are in thought OF ARICH ANPIN, BUT THE NINE CHAMBERS are not conceived or known. FOR these NINE CHAMBERS are not considered of THE ASPECT OF desire, nor of THE ASPECT OF the supernal thought, ARICH ANPIN, which they grasp yet grasp not. In these NINE CHAMBERS are all the secrets of the Faith. And the lights of the mystery of the supernal thought above and below, are all called 'the Endless World', FOR the lights reach here and reach not, nor are they known. Here abides neither desire nor thought.

950. When thought shines, though it is not known by whose light, it is clothed and concealed within Binah, and shines upon whoever it shines upon. They enter each other until they are joined as a complete whole.

951. In the secret of the sacrifice, when it is offered (lit. 'ascends'), everything is connected and shines upon each other. Then all grades are on the ascent, and thought is bedecked by the Endless World. For the illumination, by which the supernal thought illuminates, which is completely unknown, is called 'the Endless World', from which everything takes its existence, and which shines upon that which it shines on. HAPPY IS THE PORTION OF THE RIGHTEOUS IN THIS WORLD AND IN THE WORLD TO COME.

952. Come and see: The Other Side, which is called 'the End of all Flesh'. As there is a bond above, BETWEEN BINAH AND ARICH ANPIN, in joy, so beneath, IN MALE AND FEMALE, AND BRIYAH, YETZIRAH AND ASYAH, THERE IS A CONNECTION BETWEEN THEM in happiness and desire to give satisfaction to all, high and low, and Ima stands properly by Yisrael.

947 רעו דמחשבה עלאה, למרדף אבתריה, ולא תנהרא מניה, חד פריסו אתפרס, ומגו ההוא פריסא ברדימו דההיא מחשבה עלאה, מטי ולא מטי, עד ההוא פריסא נהיר מה דנהיר. וכדין ההוא מחשבה עלאה, נהיר בנהירו סתים דלא ידע. והאי מחשבה לא ידע.

948 בדין בטש האי נהירו דמחשבה דלא אתיידע, בנהירו דפרסא, דקיימא דנהיר ממה, דלא ידע, ולא אתיידע, ולא אתגליא. וכדין, דא נהירו דמחשבה דלא אתיידע, בטש בנהירו דפריסא, ונהירין בחדא.

949 ואתעבידו תשעה היכלין, והיכלין לאו אינון נהורין, ולא אינון רוחין, ולא אינון נשמותין, ולא אית מאן דקיימא בהו. רעותא דכל תשע נהורין, קיימי בלהו במחשבה, דאיהי חד מנייהו בחושבנא, בלהו למרדף אבתריהו. בשעתא דקיימי במחשבה, ולא מתדבקן ולא אתיידעו. ואלין לא קיימי, לאו ברעותא, ולא במחשבה עלאה, תפסין בה ולא תפסין. באלין קיימין כל רזין דמהימנותא, וכל אינון נהורין, מרזא דמחשבה עלאה ולתתא, בלהו אקרון אין סוף. עד הכא מטון נהורין, ולא מטון, ולא אתיידעו לאו הכא רעותא, ולא מחשבה.

950 בד נהיר מחשבה, ולא אתיידע ממאן דנהיר, בדין אתלבש ואסתים גו בינה, ונהיר מאן דנהיר, ואעיל דא בדא, עד דאתכלילו בלהו בחדא.

951 וברזא דקרבנא בד סליק, בלא אתקשר דא בדא, ונהיר דא בדא, בדין קיימי בלהו בסליקו, ומחשבה אתעטר באין סוף. ההוא נהירו דנהיר מניה מחשבה עלאה, דלא ידע איהי בה כלל, אקרי אין סוף, דמניה אשתבח וקיימא ונהיר למאן דנהיר, ועל דא בלא קאים. זכאה חולקיהון דצדיקניא בעלמא דין, ובעלמא דאתי.

952 תא חזי, האי סטרא אחרא, דאקרי קץ כל בשר, כמה דקשורא אשתבח לעילא בחדו, אוף הכי נמי לתתא, בחדוותא, ורעותא לאסתפקא בלא לעילא ותתא, ואימא קיימא עליוהו דישראל, בדקא יאות.

953. Come and see: In each new moon, when the moon starts to wax, NAMELY, WHEN MALCHUT RENEWS ITS UNION WITH ZEIR ANPIN, the End of all Flesh is given another portion, A GOAT OF THE NEW MOON, in addition to THE USUAL sacrifices, so it may busy itself with it and attend to its own portion, and the side of Yisrael will stay for them alone, so they will be united with their King.

954. This is the reason for sacrificing a goat (lit. 'hairy'), being the portion of Esau, of whom it is written, 'hairy', "Esau my brother is a hairy man" (Beresheet 27:11). Therefore, he attends to his own share, and Yisrael to theirs. This is the reason for the verse, "For Hashem has chosen Jacob to Himself, Yisrael for His peculiar possession" (Tehilim 135:4).

955. Come and see: All that 'End of all Flesh' ever desires is flesh. Therefore, the correction of flesh is always by it. Hence, it is called 'the End of all Flesh', yet he is in control over the body, but not over the soul. The soul ascends to its place, and the body is given to this place, THE END OF ALL FLESH, like a sacrifice; when the desire goes up one place else, TO MALE AND FEMALE, the flesh goes up to another place, THE END OF ALL FLESH.

956. A righteous man is in himself a sacrifice for atonement. This is not so for he who is not righteous, because he is blemished, as it is written, "for it shall not be acceptable for you" (Vayikra 22:20). Therefore, a righteous man atones for the world, a real sacrifice. Happy are the righteous in this world and in the World to Come.

957. "Then a cloud covered the Tent of Meeting" (Shemot 40:34), for when the cloud covered the Tabernacle, the Shechinah dwelt upon the earth, and the spirit of defilement, the End of all Flesh, was removed from the world. It vanished into a hole of the great deep, and the Holy Spirit hovered about the world, as it is written, "Then a cloud covered the Tent of Meeting."

958. It is written, "And Moses was not able to enter the Tent of Meeting, because the cloud rested on it" (Ibid. 35), as the Holy Spirit dwelt upon the world, and the defiled spirit vanished, except when the wicked draw it again upon the world. If they do not, it is not there.

953 ת"ח, בכל יוש ירחא וירחא, בד סיהרא אתחדשא, יהבין ליה להאי קץ כל בשר, חולקא חדא יתיר על קרבנין, לאתעסקא ביה, ואשתמש בחולקיה, ויהא סטרא דישראל בלחוריהו, בגין דיתאחדון במלכיהו.

954 ודא איהו שעיר, בגין דאיהו חולקא דעשו, דכתיב ביה שעיר. הן עשו אחי איש שעיר. וע"ד איהו אשתמש בחולקיה, וישראל אינון משתמשי בחולקיהו. בג"כ כתיב, כי יעקב בחר לו יה ישראל לסגלתו.

955 ות"ח, האי קץ כל בשר, כל רעותיה לאו איהו אלא בבשרא תדיר. ובג"כ, תקונא דבשרא תדיר לגביה, וע"ד אקרי קץ כל בשר. וכד איהו שליט שליט על גופא, ולא על נשמתא, נשמתא סלקא לאתרה, ובשרא אתייהב לאתר דא, כגוונא דקרבנא, דרעותא סלקא לאתר חד, ובשרא לאתר חד.

956 וב"נ דאיהו זכאה, איהו קרבנא ממש לכפרא, ואחרא דלאו איהו זכאה, לא. בגין דביה מומא, דכתיב כי לא לרצון יהיה לכם. וע"ד צדיקא בפרה איהו בעלמא, וקרבנא ממש. זכאין אינון צדיקיא בעלמא דין, ובעלמא דאתי.

957 ויכס הענן את אהל מועד, דהא בד חפא עננא ית משכנא, שראת שכינתא בארעא, ואתעבר רוחא מסאבא, דאיהו קץ כל בשר מעלמא, ואסתלק ועאל בנוקבא דתהומא רבא, ורוחא קדישא שרא על עלמא, דכתיב ויכס הענן את אהל מועד.

958 וכתיב ולא יכול משה לבא אל אהל מועד כי שכן עליו הענן, בגין דרוחא קדישא שרא על עלמא, ורוחא מסאבא אסתלק, בר דאמשיכו ליה אינון חייביא במלקדמין על עלמא, דאי אינון לא אמשיכו ליה על עלמא, לא אשתכח.

959. In the time to come, the Holy One, blessed be He, will remove it away from the world, as it is written, "He will destroy death for ever, and Hashem Elohim will wipe away tears from off all faces and the insult of His people shall He take away from off the earth: for Hashem has spoken it" (Yeshayah 25:8). And "and I will cause...the unclean spirit to pass out of the land" (Zecharyah 13:2). Blessed be Hashem forever, Amen and amen, may Hashem reign forever and ever, amen and amen.

959 ולְזַמְנָא דְאַתִּי, זְמַיִן קוּדְשָׁא בְּרִיךְ הוּא לְאַעְבְּרָא
 לִיָּה מַעְלָמָא, דְּכִתִּיב בְּלֵע הַמּוֹת לְנֶצַח וּמַחָה יִי'
 אֱלֹהִים דְּמַעָּה מַעַל כָּל פָּנִים וְחִרְפַּת עַמּוֹ יִסִּיר מַעַל
 כָּל הָאָרֶץ בִּי יִי' דְּבֵר. וּכְתִיב וְאֵת רוּחַ הַטּוֹמְאָה
 אַעֲבִיר מִן הָאָרֶץ.
 בְּרוּךְ יִי' לְעוֹלָם אָמֵן וְאָמֵן. יִמְלֹךְ יִי' לְעוֹלָם אָמֵן
 וְאָמֵן.