

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

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

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

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

2. "The companions hearken for your voice"

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

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

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

1. וַיִּדְבֹר יי' אֶל מֹשֶׁה לֵאמֹר, פִּנְחָס בֶּן אֶלְעָזָר וְגו', רַבִּי אֶלְעָזָר פָּתַח וְאָמַר, שָׁמַע בְּנֵי מוֹסֵר אָבִיךָ וְאֵל תְּטוֹשׁ תּוֹרַת אִמְךָ. שָׁמַע בְּנֵי מוֹסֵר אָבִיךָ, דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְאֵל תְּטוֹשׁ תּוֹרַת אִמְךָ, דָּא כְּנַסְתָּ יִשְׂרָאֵל. מַאי מוֹסֵר אָבִיךָ, מוֹסֵר, דָּא אוֹרִייתָא, דָּאִית בְּהָ בְּמָה תּוֹכְחִין, בְּמָה עוֹנְשִׁין. כְּדָא, מוֹסֵר יי' בְּנֵי אֵל תִּמְאָס וְאֵל תְּקוֹץ בְּתוֹכְחָתוֹ.

2. וּבְגִין דְּכָל מָאן דְּאִשְׁתַּדַּל בְּאוֹרֵייתָא בְּהָאֵי עֲלָמָא, זְכִי דִּיפְתַּחוּן לִיה בְּמָה תִּרְעִין לְהֵהוּא עֲלָמָא, בְּמָה נְהוּרִין. בְּשַׁעְתָּא דִּינְפּוֹק מֵהָאֵי עֲלָמָא, הֵיא אֶקְדִּימַת קַמִּיהָ, וְאִזְלָא לְכָל נְטוּרֵי תִרְעִין, מִכְרֻזָּת וְאוֹמֶרֶת, פְּתַחוּ שַׁעְרִים וְיָבֵא גּוֹי צַדִּיק. אֲתִקְנִינּוּ בְּרִסְיָן לְפִלְגֵינָא עֲבָדָא דְּמִלְכָּא. דְּלִית חֲדוּ לְקוּדְשָׁא בְּרִיךְ הוּא אֵלָא מָאן דְּאִשְׁתַּדַּל בְּאוֹרֵייתָא, כ"ש ב"נ דְּמִתְעַר בְּלִילִיָּא לְאִשְׁתַּדַּל בְּאוֹרֵייתָא, דְּהָא כָּל צַדִּיקֵינָא דְּבִגְנִיתָא דְּעֶרֶן, צִיּוּתִין לְקַלְיָה, וְקוּדְשָׁא בְּרִיךְ הוּא מְשַׁתְּכָּה בִּינְיָהּ, בְּמָה דְּאוּקְמוּהָ הַיּוֹשֶׁבֶת בְּגִנִּים חֲבֵרִים מְקַשְׁיבִים לְקוֹלָךְ הַשְּׁמִיעִנִי.

3. ר"ש אָמַר הָאֵי קְרָא רְזָא דְּחֻכְמָתָא אִית בִּיהָ. הַיּוֹשֶׁבֶת בְּגִנִּים, דָּא כְּנַסְתָּ יִשְׂרָאֵל, דָּאִיהִי בְּגִלּוּתָא עִם יִשְׂרָאֵל, וְאִזְלָא עֲמֵהוּן בְּעַקְתֵּיהוּ. חֲבֵרִים מְקַשְׁיבִים לְקוֹלָךְ, מְשַׁרְיִין עֲלָאִין. כְּלָהוּ צִיּוּתִין לְקוֹלָךְ, לְקוֹל תּוֹשְׁבַחְתָּ בְּגִלּוּתָא. הַשְּׁמִיעִנִי, כְּדָא הָרְאִינוּ אֶת מְרַאֲךָ הַשְּׁמִיעִנִי אֶת קוֹלָךְ. הַשְּׁמִיעִנִי, קֵלָא דְּאִינוּן חֲבֵרֵינָא דְּמִשְׁתַּדְּלֵי בְּאוֹרֵייתָא דְּהָא לִית תּוֹשְׁבַחְתָּ קַמָּי, בְּאִינוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרֵייתָא.

4. אָמַר ר"ש, כְּבִיכּוֹל, כָּל אִינוּן דְּזָכָאן לְאִשְׁתַּדַּלָּא בְּאוֹרֵייתָא, וּמִכַּד פְּלִיג לִילִיָּא, וְאֲתִינּוּ בְּמִטְרוּנִיתָא כְּד נְהִיר יִמְמָא, לְקַבְּלָא אֲנָפִי מִלְכָּא, אֲתִקִּיף וְאֲחִסִּין בְּשַׁכִּינְתָּא. וְלֹא עוֹד, אֵלָא דְּשִׁרְיָא בִּיה חוּט שֶׁל חֶסֶד, בְּמָה דְּאוּקְמִנָּא.

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

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

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

3. The complete righteous and the incomplete righteous

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

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

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

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

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

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

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

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

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

9. צָרִיק שְׁאִינוּ גָמור, דְּבַנֵּי בְנִיין בְּאַחֲסִנְתָּא אַחְרָא, חָפֵר בֶּה בִּירִין, וְאַעֲדָר, הָא אֶתְקִין אַבְנֵי יְסוּדָא בְּמִלְקָדְמִין, וְאַעֲמֵל בֶּה, וְלֹא יָדַע אִי אֲשֶׁתָּאֵר דִּילִיָּה. מְסֻטְרָא דִּילִיָּה, טַב וְצָרִיק אֶקְרִי. וּמְסֻטְרָא דִּיהוּא אַחֲסִנְתָּא, לָאו הֵכִי.

10. לִבִּי דְּבַנֵּי בְנִיין שְׁפִירָן, וְאֵן לְמַחְזִי, אֶסְתַּבֵּל בִּיסוּדָא, וְחָמִי לִיָּה שְׁקִיעַ עֲקִימָא מְכָל סְטָרִין. הָא בְּנִינָא לֹא שְׁלִים, עַד דְּסִתֵּר לִיָּה, וְאֶתְקִין לִיָּה בְּמִלְקָדְמִין. מְסֻטְרָא דִּיהוּא בְּנִינָא דִּילִיָּה, אֲשֶׁתָּבַח טַב וְשְׁפִיר. מְסֻטְרָא דִּיסוּדָא, בִּישׁ וְעִקִּים. וּבְגִין כֵּךְ, לֹא אֶקְרִי עוֹבְדָא שְׁלִים, לֹא אֶקְרִי בְּנִינָא שְׁלִים. בְּגִי כֵּךְ צָרִיק שְׁאִינוּ גָמור אֶקְרִי, וְנִדְחָה. וְעַד כְּבֻלַּע רָשַׁע צָרִיק מִמֶּנּוּ.

11. ת"ח, מֵאֵן דְּמִקְנָא לְשִׁמָּא קְדִישָׁא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאַפִּילוּ לֹא יִזְכִּי לְגִדּוּלָהּ, וְלֹא אֶתְחַזִּי לָהּ, רוּוח לָהּ וְנָטִיל לָהּ. פְּנִחָס לֹא אֶתְחַזִּי לִיָּה בִּיהוּא זְמָנָא, וּבְגִין דְּקָנָא לְשִׁמָּא דְּמֵאֲרִיָּה, רוּוח לְכֻלָּא, וְסָלִיק לְכֻלָּא, וְאֶתְתַּקֵּן בִּיָּה כֻלָּא וְזָכָה לְאַשְׁתַּמְשָׁא בְּכַהֲנָה עֲלָאָה. מִהֵהִיָּא שְׁעָתָא, פְּנִחָס בֶּן אֶלְעָזָר בֶּן אֶהֱרֹן הַכֹּהֵן, דְּאַשְׁלִים לְתֵרִין דְּרִגִּין, בְּגִין דְּקָנָא לְשִׁמָּא דְּמֵאֲרִיָּה, דְּאַתְתַּקֵּן מֵה דְּאַתְעֵקֶם.

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

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

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

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

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

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

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

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

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

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

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

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

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

6. Keeper of the covenant

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

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

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

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

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

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

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

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

18. אָמַר רַבִּי יֵסָא, מֵאֵן דְּאֻקִּיר שְׁמָא דְּמֵאֲרִיָּה בְּהָא, וְנָטִיר הָאִי, זָכָה דְּיוֹקִיר לִיָּה מֵאֲרִיָּה עַל כָּלָא. מִן־לָן. מִיּוֹסָף. דְּכִתִּיב וַיַּרְכֵּב אוֹתוֹ בְּמַרְכָּבַת הַמִּשְׁנָה אֲשֶׁר לוֹ, וְכִתִּיב וַנָּתֵן אוֹתוֹ עַל כָּל אֶרֶץ מִצְרַיִם וְלֹא עוֹד, אֲלֵא כִּד עֲבָרוּ יִשְׂרָאֵל יָת וַיָּמָא, אַרְוֵנָא דְּיוֹסָף עָלָא בְּגוּ בְּקִדְמִיתָא, וְלֹא הוּוּ מִיָּא קִיּוּמִין עַל קִיּוּמֵיהוּ קָמִיָּה, הָדָא הוּא דְּכִתִּיב, הִים רָאָה וַיָּנוּס. מֵאִי וַיָּנוּס. אֲלֵא רָאָה הָהוּא דְּכִתִּיב בֵּיהּ וַיָּנֹס וַיֵּצֵא הַחוּצָה.

19. ת"ח, זְכִי לִיקְרָא בְּחַיָּיו זְכִי לִיקְרָא בְּמִיתָתִיהּ. בְּחַיָּיו אָמַאי. בְּגִין הָהוּא זְמַן דְּלֹא בָעָא לְאַתְדַּבְּקָא בֵּיהּ, דְּכִתִּיב וַיִּמָּאן וַיֹּאמֶר אֶל אִשְׁתּוֹ אֲדֹנָיו. וְכִתִּיב וְלֹא שָׁמַע אֵלֶיהָ לְשַׁכַּב אִצְלָהּ לְהִיּוֹת עִמָּהּ. בְּגִין כֵּן זָכָה בְּהָאִי עֲלֵמָא. בְּיֻן דְּכִתִּיב וַתִּתְּפֹשֶׁהוּ בְּבִגְדוֹ, וְכִתִּיב וַיָּנֹס וַיֵּצֵא הַחוּצָה, זְכִי לְבַתֵּר דְּעָאֵל לְגוּ פְּרוּכְתָא עֲלָאָה, וְהָכִי אֶתְחַזִּי לִיָּה, דְּיִדְיָה נָטַל בְּהָאִי עֲלֵמָא, וְדִידְיָה נָטַל בְּעֲלֵמָא אַחֲרָא.

20. פִּנְחָס זְכִי בְּהָאִי עֲלֵמָא, וְזָכָה בְּעֲלֵמָא דְּאֵתִי, וְזָכָה לְקִיּוּמָא יְתִיר מִכָּל אֵינָן דְּנִפְקוּ מִמִּצְרַיִם, וְזָכָה לְכֹהֵנָא עֲלָאָה, הוּא וְכָל בְּנוֹי אֲבֹתָרִיָּה. וְאִי תִימָא דְּלֹא זָכָה לְכֹהֵנָא עַד לֹא עָבַד עוֹבְדָא דָא. לֹא. דְּהָא אֵינָן דְּאֵמְרֵי דְּזָכָה קוֹדֵם. לֹא הָכִי אֲלֵא בְּמֵאִי אֻקְיָמָא תַּחַת אֲשֶׁר קָנָא לְאַלְהִיו, דְּמִשְׁמַע דְּבִגִּין עוֹבְדָא דָא רִוּחַ בְּהוֹנָתָא, מֵה דְּלֹא הוּוּ קוֹדֵם.

21. ת"ח, כָּל כְּהֵן דְּקָטִיל נַפְשׁ, פָּסִיל לִיָּה בְּהוֹנָתִיהּ לְעֵלְמִין. דְּהָא וְדֵאִי פָּסִיל הָהוּא דְּרָגָא דִּילִיָּה לְגִבְיָהּ. וּפִנְחָס מִן דִּינָא פָּסִיל לְכֹהֵנָא הוּוּ, וּבְגִין דְּקָנָא לִיָּה לְקוֹדֶשָׁא בְּרִין הוּא, אֲצִטְרִין לִיְחֻסָא לִיָּה בְּהוֹנָת עֲלֵמִין, לִיָּה, וְלִבְנוֹי אֲבֹתָרִיָּה, לְדְרֵי דְרִין. א"ר יִצְחָק, ת"ח, רָשִׁים הוּא פִּנְחָס לְעֵילָא, וְרָשִׁים הוּא לְתַתָּא, עַד לֹא יָפֹק לְעֵלְמָא דְּהָא עִם אֵינָן דְּנִפְקוּ מִמִּצְרַיִם אֶתְמַנִּי.

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

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

7. The attire of that world

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

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

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

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

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

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

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

8. From Rosh Hashanah to the last day of Sukkot

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

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

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

25. מֵהֵכָא אֵינִי לְאַסְתָּפְלָא, דְּעוֹבְדִין בִּישׁוּן דְּב"נ, עֲבָדִין לִיה אִינוּן לְבוּשִׁים צוּאִים. וַיֹּאמֶר אֵלָיו רָאָה הָעִבְרָתִי מֵעֲלִיךָ עֹנֵךְ וְהַלְבֵּשׂ אוֹתָךְ מַחְלְצוֹת. אֲלֵבִישִׁינָהּ לְבוּשִׁין אַחֲרָנִין מִתְתַּקֵּן, דְּבָהוּ אֲסִתְּבַל ב"נ בְּזִיו יִקְרָא דְּמֵאֲרִיה.

26. ת"ח, בְּגוּוּנָא דָּא פְּנַחֵס, דְּלֹא אֲסִתְּלַק מֵעֲלֵמָא, עַד דְּאַתְתִּקְנוּ קִמְיָה לְבוּשִׁין אַחֲרָנִין, דְּרוּחָא אֲתֵהֲנִי בָּהּ, לְעֵלְמָא דְּאֵתִי. בְּשַׁעְתָּא חָדָא אֲתַפְּשֵׁט מֵאֲלִין. וְאַתְלַבֵּשׂ בְּאֲלִין, לְקִיּוּמָא דְּכֵתִיב הִנְנִי נוֹתֵן לוֹ אֶת בְּרִיתִי שְׁלוֹם. עַד דְּהוּוּ אֲזִלִּי, שְׁמַשָּׁא הוּהּ תְּקִיפָא, וַיִּתְּבוּ תַּחוֹת צֶלָא דְּחַד טַנְרָא דְּמִדְּבָרָא. אָמַר ר' אֲלַעְזָר, וְדַאי צֶלָא חֲדוּתָא דִּנְפִשָּׁא הוּא.

27. אָמַר רַבִּי חִיָּיא לְרַבִּי אֲלַעְזָר, אֲלִין יוֹמִין, מִרָאשׁ הַשָּׁנָה עַד יוֹמָא בְּתַרְרָא דְּחַג, בְּעִינָא לְמִיקָם עֲלִיָּהּ. א"ר אֲלַעְזָר, הָא אֲתֵמַר וְחִבְרִיָּא אֲתַעְרוּ בָּהּ. א"ר חִיָּיא, וְדַאי הֵכִי הוּא, אֲבָל אֲנָא שְׁמַעְנָא לְבוּצִינָא קְדִישָׁא עֲלָאָה מְלָה בָּהּ. אָמַר לִיה, אִימָא הֵהוּא מְלָה. א"ל עַד לֹא קִאִימְנָא בִּיה. א"ר אֲלַעְזָר, אִף עַל גַּב דְּחִבְרִיָּא אוֹקְמוּ מְלָה, וְשִׁפִּיר הוּא, אֲבָל סְדוּרָא דְּהִנְנִי יוֹמִי, רְזָא דְּחִכְמָתָא הוּא, בֵּין מַחְצְדֵי חֻקְלָא.

28. ת"ח, הָא אֲתֵמַר סְדוּרָא דִּיחֻדָּא כֻּלָּא בְּחַד הֵיךְ הוּי. וְהָא אֲתֵמַר. פָּתַח וַאֲמַר, חֲשֵׁף יְי' אֶת זְרוּעַ קִדְשׁוֹ, דָּא דְּרוּעָא חָדָא, דְּבִיה תִּלְיָא יִשׁוּעָה, דְּבִיה תִּלְיָא נּוֹקְמָא, דְּבִיה תִּלְיָא פּוֹרְקָנָא. וְלָמָּה, לְמִיקָם לָהּ לְכַנ"י מֵעַפְרָא, וְלִקְבֵּלָא לָהּ לְגַבִּיה, לְאִזְדוּגָא בְּחָדָא. וְכֹד הָאִי אֲתַעַר לְקַבְּלָהּ, בְּמָה דְּחִילוּ שְׂרִיא בְּעֵלְמָא, עַד דִּינַח הֵהוּא דְּרוּעָא תַּחוֹת רִישָׁא לְאַתְחַבְרָא. בְּמָה דָּאֵת אָמַר, שְׁמַאלוֹ תַּחַת לְרֵאשִׁי וְגו', וְכִדִּין נִיחָא דִּינָא, וּמִכְפָּר חוּבִין.

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

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

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

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

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

29. לְבַתֵּר אֶתִּי יְמִינָא לְחַבְקָא, בְּדִין חֲדוּתָא שְׂרִיָּא בְּעֵלְמָא, וְכָל אַנְפִּין נְהִירִין. לְבַתֵּר אֲזִדְוֹנָת בְּגוּפָא, וּבְדִין כָּלָא אֶקְרִי אֶחָד, בְּלֹא פִּירוּדָא, בְּדִין הוּא שְׁלִימוֹ דְּכָלָא, וְחֲדוּתָא דְּכָלָא, וְאַחִידוֹ וְדֹאִי, מִה דְּלֹא אֲשַׁתְּכַח הָכִי בְּשָׂאֵר זְמָנִי.

30. בְּגוּוֹנָא דְּהָאִי, סְדוּרָא דְּהִנֵּי יוֹמִין, מֵרֹאשׁ הַשָּׁנָה עַד יוֹמָא בְּתֵרָא דְּחַג. בְּרֹאשׁ הַשָּׁנָה, אֲתַעֵר דְּרֹעָא דְּשְׂמָאלָא, לְקַבֵּלָא לָהּ לְמִטְרוֹנִיתָא, וּבְדִין כָּל עֲלָמָא בְּדַחֲלוֹ בְּדִינָא, וּבְעֵי הָהוּא זְמָנָא בְּתִיּוּבָתָא שְׁלִים, לְאֲשַׁתְּכַח עֲלָמָא קָמִי קוּדְשָׁא בְּרִיךְ הוּא. לְבַתֵּר אֲתִיָּאת מִטְרוֹנִיתָא, וּבְעֵינָן בְּנֵי הֵיכְלָא בְּתַשְׁעָה לִּירְחָא, לְמַעַבְדַּ חֲדוּתָא, וּלְמַטְבֵּל בְּנֵהָרָא, לְדַכָּא גְרַמְיֵיהוּ בְּזוּגָא דְּמִטְרוֹנִיתָא, בְּיוֹמָא אַחֲרָא, הוּא זְוּגָא דִּילָהּ לְשׁוּאָה שְׂמָאלָא תַּחוּת רִישָׁהּ, כְּמָה דָּאֵת אָמַר שְׂמָאלוֹ תַּחַת לְרִישִׁי.

31. וּבְדִין יִשְׂרָאֵל בְּתַעֲנִיתָא עַל חוֹבֵיָּהּ, וּמַכְפָּרָא לָהּ. דְּהָא אִימָא עֲלָא אֲנֵהִירָת אֲנַפְהָא לְמִטְרוֹנִיתָא בְּזוּגָהּ, וּמִתְכַּפְּרִין כָּל בְּנֵי הֵיכְלָא. בֵּינָן דְּשְׂמָאלָא מְקַבֵּלָהּ לָהּ בְּהָאִי יוֹמָא, דְּרִישָׁא דְּמִטְרוֹנִיתָא שְׂרִיָּא עַל שְׂמָאלָא.

32. בְּיוֹמָא קְדַמָּא דְּחַג, יִתַּעֵר יְמִינָא לְקַבֵּלָהּ, בְּגִין לְחַבְקָהּ וּבְדִין כָּל חֲדוּתָא וְכָל אַנְפִּין נְהִירִין, וְחֲדוּתָא דְּמִים צִלְיָן, לְנִסְכָּא עַל מִדְּבַחָא. וּבְעֵינָן בְּנֵי נֶשָׂא לְמַחְרֵי כָּכָל זִינִין דְּחֲדוּהָ, דְּהָא יְמִינָא גְרִים. כָּכָל אֲתַר דְּשָׂאֵרֵי יְמִינָא, חֲדוּתָא אֲצַטְרִיךְ בְּכָלָא, בְּדִין חֲדוּתָא הִיא לְאֲשַׁתְּעֲשָׂא.

33. לְבַתֵּר בְּיוֹמָא תְּמִינָא, חֲדוּתָא דְּאֻרִּיתָא הוּא, דְּהָא בְּדִין זְוּגָא דְּגוּפָא, הוּא זְוּגָא דְּכָלָא, לְמַהוּי כָּלָא חַד, וְדֹא הוּא שְׁלִימוֹ דְּכָלָא, וְדֹא יוֹמָא דְּיִשְׂרָאֵל אִיהוּ וְדֹאִי, וְעַדְבָּא דִּירְהוּ בְּלַחֲדוּיָהּ, דְּלִית בֵּיהּ חוּלְקָא לְאַחֲרָא. זְכָאִין אִיגוֹן יִשְׂרָאֵל בְּעֵלְמָא דִּין, וּבְעֵלְמָא דָּאֲתִי, עֲלִיָּהּ בְּתִיב כִּי עַם קְדוֹשׁ אֲתָה לִינִי אֱלֹהֶיךָ וְגו'.

9. The rainbow

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

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

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

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

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

34. פִּנְחָס בֶּן אֱלֶעָזָר בֶּן אַהֲרֹן הַכֹּהֵן הָשִׁיב אֶת חַמְתִּי מֵעַל בְּנֵי יִשְׂרָאֵל וְגו'. ר' יְהוּדָה פָּתַח, זָכָר נָא מִי הוּא נָקִי אָבֵד וְאִיפֹה יִשְׁרִים נִכְחָדוּ, תִּמְנָן תְּגִינֵן, מֵאֵן דְּחַמִּי קֶשֶׁת בְּגוֹנוֹנִי, אֶצְטְרִיךְ לְבָרְכָא בְּרוּךְ זִכְרֵי הַבְּרִית. בְּגִין דְּדָא אִיהוּ בְּרִית קִיּוּמָא קְדִישָׁא, דְּשׁוּי קוּדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא דְּלֹא יִיתִי עָלֶיהָ מִי טוֹפְנָא. בְּגִין דְּכַד סָגִיאוּ חַיִּיבִין בְּעֵלְמָא, בְּעִי קוּדְשָׁא בְּרִיךְ הוּא לְאוּבְדָא לֹון, וּכְדִין דְּכִיר לֹון הָאִי אוּמָאָה דְּאוּמֵי לְאַרְעָא, דְּכִתִּיב תְּרִי זְמַנִּי לֹא לֹא. לֹא אוּסִיף לְקַלֵּל, וְלֹא אוּסִיף עוֹד לְהַבּוֹת, דָּא אִיהוּ אוּמָאָה. כִּמָּה דְּכִתִּיב אֲשֶׁר נִשְׁבַּעְתִּי מֵעַבּוֹר מִי נַח.

35(1). רַבִּי יוֹסִי אָמַר, קֶשֶׁת אֶתָּא לְאַגָּנָא עַל עֲלֻמָּא. לְמַלְכָּא, דְּכָל זְמַנִּין דְּבְרִיהּ חָב לְקַבְּלֶיהָ, אֶתָּא מַלְכָּא לְאַלְקָאָה לִיהּ, אֶתְגַּלִּיא עֲלֶיהָ מְטְרוֹנִיתָא בְּלָבוּשֵׁי יָקָר דְּמַלְכוּ, מַלְכָּא חָמִי לָהּ סְלִיק רוּגְזָא דְּבְרִיהּ, וְחָדִי בָּהּ, דְּכִתִּיב וּרְאִיתִיהּ לְזָכוֹר בְּרִית עוֹלָם. וְע"ד, לֹא אֶתְחַזִּי קֶשֶׁת בְּעֵלְמָא, אֶלָּא בְּלָבוּשֵׁי יָקָר דְּמַלְכוּ. וּבִשְׁעָתָא דְּאִית צְדִיק בְּעֵלְמָא, אִיהוּ בְּרִית, לְמִיָּקָם בְּרִית, וְאִגִּין עַל עֲלֻמָּא. לֹא הוּי צְדִיק, הָא קֶשֶׁת, לְאַתְחַזָּאָה דְּהָא עֲלֻמָּא אִיהוּ קִיּוּמָא לְאוּבְדָא, אֶלָּא בְּגִין קֶשֶׁת דָּא.

35(2). ר' אֱלֶעָזָר אָמַר, לְעוֹלָם לֹא אֶתְלַבֵּשׁ קֶשֶׁת דָּא, אֶלָּא בְּלָבוּשָׁא דְּאַבְהֵן קְדָמָאִי. יְרוּק וְסוּמָק וְחִיוּוּר. יְרוּקָא, דָּא לְבוּשָׁא דְּאַבְרָהָם, אֶצְטַבַּע לְבוּשָׁא דָּא, כִּד נִפְק מִנִּיהּ יִשְׁמַעֵאל. סוּמָקָא, דָּא גִוּוֹן יִצְחָק. דְּאֶתְיָא סוּמָקָא וְאֶצְטַבַּע, כִּד נִפְק מִנִּיהּ עֲשׂוֹ. וְאֶתְמַשֵּׁךְ הָהוּא סוּמָקָא לְתַתָּא, עַד כִּכְבָּא דְּמַאֲדִים, דְּאֶתְאַחִיד בֵּיהּ עֲשׂוֹ. חִוּוּרָא, דָּא אִיהוּ לְבוּשָׁא טַבָּא דִּיעֶקֶב, דְּהָא לֹא אֶשְׁתַּנּוּ אֲנַפּוּהִי לְעֵלְמִין.

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

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

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

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

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

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

רעיא מהימנא

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

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

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

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

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

37. אבל רבי יהודה אמר, מאן דחמי קשת בגונוי נהירין, צריך לברכא ברוך זוכר הברית. ובגלותא דלאו איהו נהיר בגונוי בדקא יאות, ולא עוד אלא דלזמנן נהיר זעיר, וזמנן לא נהיר כלל, זמנן אתחזי בשלימו, חזמנן לאו. דקשת קא רמיז גונוי, לזכוון דכהנים ליום וישראלים, כד אינון שפירין, דנהיר קשת בגונוי דאינון תלת.

38. קום אנת רבי יוסי הגלילי, ואימא, דהא מלין שפירין קאמרת בחבורה קדמאה, דקשת לא אתיא אלא לאגנא על עלמא. למלכא, דבכל זמנא דבריה חב, ומלכא חזי למטרוניתא, סליק רוגזא דבריה, דכתיב וראיתיה לזכור ברית עולם. ועד לא אתחזי קשת, אלא לאגנא על עלמא. ולא אתגליא, אלא בלבוש יקר דמלכו, ובשעתא דאית צדיק בארעא, איהו ברית. למיקם ברית.

39. וכי בגלותא, קודשא בריך הוא אתרחק ממטרוניתא, ואין מטרוניתא אתלבשת לבושי מלכותא בגלותא לא. אבל בגלותא, לבושה דקדרות, ואיהו אמרת אל תראוני שאני שחרחרת. אלא ודאי ההוא קשת דאתגליא בגלותא, לאו איהו אלא מטטרו"ן, דאתקרי שד"י ואיהו עבדו זקן ביתו, דשליט בכל דיליה, ובנוי, אתקריאו עבדים דקודשא בריך הוא. ובני מטרוניתא בנים, ובגין דא, אם כבנים אם כעבדים.

40. ובזמנא דאתחרב בי מקדשא, אוקמוה דעבדים חפו ראשם, ונתדלדלו אנשי מעשה. ודאי אנשי מעשה אתקריאו, על שם מטרוניתא, דאתמר עליה רבות בנות עשו חיל ואת עלית על כלנה. אבל אי אית ליה צדיק, דזכווי ועובדוי לאנהרא, בהון מטרוניתא, ולמפשט מנה לבושי קדרותא דמשטין ולקשטא לה בלבושין דגונוין נהירין דרזין דאורייתא, מה כתיב ביה, וראיתיה לזכור ברית עולם. וראיתיה, ברזין נהירין דאורייתא, דאור ר"ז אתקרי, הה"ד, כי נר מצוה תורה אור. ובאלין רזין אתמר וראיתיה.

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

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

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

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

10. Levirate marriage and reincarnation

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

41. וְבַהֲהוּא זְמַנָּא סָלִיק מִנִּיה רִגְזָא דְּבִרְיָה, וְחִמַּת הַמֶּלֶךְ שָׁכְכָה, וַיִּימָא לָהּ מַלְכָּא בְּצִלּוֹתָא דְּעִמּוּדָה קִמּוּיָה, מַה שְּׁאַלְתָּךְ וַיִּנָּתֶן לָךְ וַמָּה בְּקִשְׁתָּךְ. בְּהֵהוּא זְמַנָּא, שְׁאַלְתָּא עַל פּוֹרְקָנָא דִּילָהּ, וּבִנְהָא עֲמוּיָה, הָה"ד תִּנָּתֵן לִי נַפְשִׁי בְּשְׁאַלְתִּי וְעַמִּי בְּבִקְשָׁתִּי. אָבֵל קִשְׁת דְּאַתְחֲזִיָּא בְּעֵלְמָא בְּגִלּוֹתָא, דְּעֵבְדָּא אִיהוּ, זְמַנִּין דְּנִמִּיק בְּשְׁלִימוֹ, כִּד בְּנוֹי מְכַשְׁרִין עוֹבְדוֹי, וְלִזְמַנִּין לֹא אֲשַׁתְּכַח בְּשְׁלִימוֹ, כִּד בְּנוֹי לֹא מְכַשְׁרִין עוֹבְדוֹי.

42. אֵלִין דְּמְכַשְׁרִין עוֹבְדֵיהוֹן קָמִי מַלְכָּא, וּמְקַנִּין עַל שְׁמִיָּה, וּמְקַדִּישִׁין לִיה בְּרַבִּים. הָכִי מְקַדִּישִׁין לִיה לְעִילָא, בֵּין מִמֶּנּוּ דְּשָׂאָר עַמִּין, וְאַשְׁתַּמוּדְעִין לִיה כָּל מִמֶּנָּא בְּכַנּוּיָהּ. אָבֵל יִשְׂרָאֵל אֲשַׁתַּמוּדְעִין לְעִילָא כְּלָא בְּשֵׁם יְדוּ"ר, דְּאִיהוּ חַיִּי כָּל בְּנוֹיָן.

43. וְכָל שֵׁם וְכַנּוּי סְהִיד עָלֵיהּ, אִ"ל סְהִיד עָלֵיהּ, דְּאִית לִיה יְכוּלָּת עַל כָּל אֵל, הָה"ד אֲנִי אֲדָרוּשׁ אֵל אֵל, אֵל, מֵאֲרִי דְּאֵל. אֱלֹהִים סְהִיד עָלֵיהּ, דְּאִיהוּ אֱלֹהֵי הָאֱלֹהִים. אֲדֹנָי סְהִיד עָלֵיהּ, דְּאִיהוּ אֲדֹנֵי הָאֲדֹנִים. אוֹף הָכִי כָּל שֵׁם. דְּכָל מַלְאָךְ אִית לְכָל חַד שֵׁם יָדִיעַ, לְאַשְׁתַּמוּדְעָא לְכָל כֵּת בְּהֵהוּא שֵׁם דְּמַלְכָּא דִּילֵיהּ. אָבֵל יִשְׂרָאֵל, אֲשַׁתַּמוּדְעִין לִיה בִּיהוּ"ה.

44. וְרָזָא דְּמַלְכָּה, ב"נ חַד יְכִיל לְמַהּוּי לִיה כְּמַה סוּסוֹון, אוֹף הָכִי כָּל יִשְׂרָאֵל אֵינוֹן בְּנוֹי דְּאָדָם, וְכָל בְּרָא צְרִיךְ לְמַהּוּי לִיה לְאַבּוּי כְּסוּס וְכַחְמוֹר לְמַשׁוּי, וְלְמַהּוּי כְּפִיף תַּחְתּוּתוֹי, וְהֵאֵי אִיהוּ רָזָא אָדָם וּבְהֵמָה תּוֹשִׁיעַ וי'. דְּאִיהוּ בְּרָא דְּאָדָם, וְעֵבִיד גְּרַמִּיָּה בְּבְהֵמָה תַּחְתּוּתוֹי.

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

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

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

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

45. ובגין דא איהו פקודא דקודשא בריך הוא באורייתא, למהוי אח מיבם לאתתיה דאח, למעבד ברא לאחוי, בגין דלא יתאביר מההוא עלמא. והאי איהו כגון רזא דכלאים בציצית. דאמרו, מה שאסרתי לך כאן, התרתי לך כאן. אסרתי לך כלאים דעלמא, התרתי לך כלאים דציצית. אסרתי לך אשת אח, התרתי לך יבמה. כגון מרכיבים תפוחים או דקלים מן במינו. ואסור לארכבא מין בשאינו מינו. ואתמר ביה כי האדם עץ השדה. וביבמה מרכיבין מין בשאינו מינו, בגין דלא לתאביר נפש המת. ולא ימחה שמו מישראל.

46. והאי איהו רזא דגלגול. גלגל לית ליה תנועה בלא אמת המים, אוף הכי, אמת המים רזא דאת ו', ביה אתעביר גלגל גלגול. ורזא דמלה, מה גלגל אין לו תנועה בלא אמת המים, אוף הכי, גלגל איהו ו', ולית ליה תנועה בלא אמת המים דאיהו ו'. יבמה ה'. להאי איהו בינ"ה ב"ן י"ה. באות ו' ברא עלמא דאתי, עולם ארוך, דאיהו ו'.

47. בגין דא, מאן דלית ליה בן, לאו איהו מבני עלמא דאתי, דימא לקבליה, ומניה נפיק, מבינייהו ו', ומניה מתפלגין כמה נחלי, דאינון מסבבין עלמא, עד דחזרו לימא דנפקו מתמן, ובגין דא אמר קרא, כל הנחלים הולכים אל הים והים אינו מלא אל מקום שהנחלים וגו'. עד דאהדרו כגוונא דנפקו.

48. אוף הכי, והרוח תשוב אל האלהים אשר נתנה. כגוונא דיהיב לה שלימתא. אם תשוב בתשובתא, דאיהו בינ"ה ב"ן י"ה, עלאה. את ה' סליקת באת ו' לחמשין, עשר זמנין חמש. הא איהו י"ם, י"ה. ב"ן, נחל דנפק מן ימא, ואתפליג לכמה נחלין, כגוונא דאילנא דאתפשט לכמה ענפין.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

56. דְּהָכִי אֵרַח דְּמֵאֲרֵי רִזִּין, אֲמַרִּין מְרַגְלִית לְתַלְמִידֵיהוֹן, וְלֹא אֲשַׁתְּמוּדְעוֹן בֵּיהַ בְּרִמְיָא, אֲהֲדֵר לֹון הֵהוּא מְלָה בְּמַלִּי שְׁחֹק, בְּגִוּוֹנָא דִּיהוּא דְּאֲמַר, דְּבִיּוּצָה אַחַת, אֲפִילַת שְׁתֵּין בְּרַכִּין. וְאַתָּא בִּיּוּצָה וְנִפְלַת מִן עֹפָא דִּיהוּא פֶּרַח בְּאוּרָא, וּמַחָאָת אֱלִין שְׁתֵּין בְּרַכִּין, וּמֵאֲרֵי דְּלִיּוּצָנוּתָא אֲמַר, דְּלֹא אֲמַר הוּא אֱלָא דִּב"נ כְּתַב שְׁשִׁים בְּרַכִּין, וְאַתָּא בִּיּוּצָה דְּנִפְקַת מִן עֹפָא וּמַחָקַת שְׁתֵּין בְּרַכִּין דְּכַתִּיבָהּ. וְחֹס וְשְׁלוֹם דְּמֵאֲרֵי אוּרִייתָא אֲמַרִּין מְלִין דְּשְׁחֹק, וְדְּבָרִים בְּטָלִים בְּאוּרִייתָא.

57. אֱלָא הָא אוֹקְמוּהָ, אֲפִרּוּחִים, אֱלִין מֵאֲרֵי מִשְׁנָה. אוּ בִּיּוּצִים, אֱלִין מֵאֲרֵי מְקָרָא. וּכְגִוּוֹנָא דְּנִפְלָ מֵהֵהוּא נִפּוֹל, דְּאִיהוּ בְּרַ נִפְלִי, נִפְלַת בִּיּוּצָה דְּאִיהוּ אֲתֵרוּג שְׁיִעוּרָא בְּכַפִּיּוּצָהּ. וּבְגִינָה אֲתֵמַר בְּיוֹם הֵהוּא אֲקִים אֶת סִכַּת דְּוֹר הַנוֹפֶלֶת. וְנִפְלוּ עִמָּה שְׁשִׁים הֵמָּה מַלְכוּת, דְּאִינוּן בְּרִיכִין בָּהּ, כְּגִוֹן בִּיּוּצָה בְּוֹרְכִין אֶת שְׁמֵעַ. וְאִינוּן לְקַבֵּל שְׁשִׁים מִסְכָּתוֹת. וְעֲלָמוֹת אִין מִסְפֵּר, אֱלִין בְּתוּלוֹת אַחֲרֵיהָ רַעוּתֶיהָ, דְּאִינוּן הֶלְכוֹת, דְּלִית לֹון חוּשְׁבָן.

58. וְהֵהוּא נִיפּוֹל אִיהוּ בֶן י"ה אִיהוּ בְּתוֹךְ נ' תְּרַעִין דְּבִינ"ה, דְּהִינּוּ י"ה חֲמֵשׁ זְמַנִּין עֶשְׂרִי ו' אִיהוּ נִיפּוֹל, דְּנִפְל בְּתֵר הֵהוּא דְּאֲתֵמַר, אִין נִפְלַת מִשְׁמַיִם הִילַל בֶּן שָׁחַר וְאֲקִרִי נִיפּוֹל, וְלֹא נִפְל, וְלֹא נִפְל. בְּגִין דְּבִיהַ נִיפּוֹל י"ו וְנַחֲתִית בְּהוֹן לְגַבִּי ה' ה', דְּאֲתֵמַר בְּהוֹן וְתַלְכָּנָה שְׁתֵּיהֶן. הֵה"ד שְׁלַח תְּשַׁלַּח חֵד מִבֵּית רֵאשׁוֹן וְתַנְיִנָא מִבֵּית שְׁנִי, לְאֲקָמָא לֹון. הֵה"ד, י"שְׁמַחוּ ה' שְׁמַיִם ו' תִּגַּל ה' אֶרֶץ.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

63. אֵלֶּא אֵיִהוּ גְרִים קוֹדֶם, דְּחָרַב ק"ב מִן י', דְּאֵיִהוּ יב"ק. אוֹף הָכִי לֹא הוּ"ל אֵלֶּא קב חֲרוּבִין. דָּאֵת י' אֵיִהוּ יְחוּד, וּמִנִּיה אֵתִיא נְבִיעוּ לָאֵת ב', דְּאֵיִהוּ בִרְכָה, וְאֵיִהוּ קֹדֶשׁ, וּמִנִּיה אֵתִקְדֶּשׁ ק', דְּאֵיִהוּ קְדוּשָׁה. וְר' פֶּדָת גְרִים לְמַהוּי חֲרוּבִין דִּילִיָּה ק"ב, דְּאֵיִנּוֹן ק"דוּשָׁה ב"רְכָה, אוֹף הָכִי לֹא הוּ"ל אֵלֶּא קב חֲרוּבִין, אוֹף הָכִי אֵיִיב בִּן יְבָמָה הָוָה, וּבְגִין דָּא אֵתְעָנֶשׁ, עַל מַה דְּאֵירַע לוֹ בְּבֵר.

64. וְאֵיִנּוֹן דְּלֹא יִדְעִי רָזָא דָּא, אִמְרִי בְנֵי חַיִּי וּמִזּוֹנֵי לֹאוּ בְּזִכּוּתָא תִּלְיָא מַלְתָּא, אֵלֶּא בְּמִזְלָא תִּלְיָא מַלְתָּא. וְהָא חֲזִינָא לְאַבְרָהָם דְּחָזָא בְּמִזְלֵיהּ, דְּלֹא הָוָה עֲתִיד לְמַהוּי לִיָּה בְרָא, וְקוּדְשָׁא בְּרִיךְ הוּא אִפִּיק לִיָּה לְבְרָא, בְּדִכְתִּיב וַיּוֹצֵא אוֹתוֹ הַחוּצָה וַיֹּאמֶר הִבֵּט וְגו'. וְאִקְמוּה, דָּא"ל צָא מֵאַצְטַגְגִּינוֹת שְׁלַךְ, וְהִעֲלָהוּ לְמַעְלָה מִהַכְכָּבִים, וְאִמְר לוֹ הִבֵּט נָא הַשְּׁמַיִמָה וּסְפּוֹר הַכְכָּבִים. עַד הָכָא מְלִין דִּרְבָּנָן, וְצִירִךְ לְפָרְשָׁא לֹון בְּדֶרֶךְ נִסְתָּר.

65. ת"ח, כָּל בְּרִיין דְּעֵלְמָא, קוֹדֶם דְּאֵתִיִּיהִיבַת אוֹרִיִּיתָא לְיִשְׂרָאֵל, הוּוּ תִלְיִין בְּמִזְלָא, וְאִפִּילוּ בְנֵי חַיִּי וּמִזּוֹנֵי. אֲבָל בְּתַר דְּאֵתִיִּיהִיבַת אוֹרִיִּיתָא לְיִשְׂרָאֵל, אִפִּיק לֹון מַחֲיוּבָא דְּכַכְּבִיא וּמִזְלֵי. וְדָא אוֹלִיפְנָא מֵאַבְרָהָם. בְּגִין דְּהוּוּ עֲתִידִין בְּנוֹי לְקַבְּלָא ה' מֵאַבְרָהָם, דְּאֵיִהוּ חֲמִשָּׁה חוּמְשֵׁי תוֹרָה. דְּאֵתִמַּר בְּה אֵלֶּה תוֹלְדוֹת הַשְּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם, בְּה בְּרָאָם. אִמְר לְאַבְרָהָם, בְּגִין הָאֵי ה' דְּאֵתוֹסַף בְּשִׁמְךָ, הַשְּׁמַיִם תַּחְתָּךְ, וְכָל כַּכְּבִיא וּמִזְלֵי דְּנִהֲרִין בְּה'. וְלֹא עוֹד, אֵלֶּא דְּאֵתִמַּר בְּה ה"א לְכֶם זֶרַע, וְזִרְעָתֶם בְּה"א. כִּי בִּיצָחַק יִקְרָא לָךְ זֶרַע.

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

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

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

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

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

66. ובג"ד, כל המשתדל באוריותא, בטיל מניה חיובא דכבביא ומזלי. אי אוליה לה כרי לקיימא פקודהא. ואם לאו, באלו לא אשתדל בה, ולא בטיל מניה חיובא דכבביא ומזלי. כל שכן עמי הארץ דאינון אתמתלן לבעירן. דאוקמוה עלייהו ארור שוכב עם כל בהמה, דלא אתבטלון מנהון חיובא דכבביא ומזלי.

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

68. ויין ישמח לבב אנוש, דא וינא דאוריותא. דהכי סליק יין, כחושבן סו"ד. ומה יין צריך למהוי סתים וחתים, דלא יתנסך לע"ז. אוף הכי צריך למהוי סתים וחתים סוד דאוריותא, וכל רזין דיליה, ולא אשתקוין אלא ליראיו. ולא למגנא עבדין כמה פקדין ביין, ומברכין ביה לקודשא בריך הוא, ויין אית ליה תרי גוונים, חור וסומק, דינא ורחמי, והיינו ב' תוספת ביין. כגוונא דשושנה חורא וסומקא. חור מסטרא דימינא, סומק מסטרא דשמאלא.

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

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

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

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

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

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

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

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

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

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

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

72. א"ל בְּרִי, רָצָא עֲלֶיךָ הַכָּא, וְהָכִי הוּא. דְּבִשְׁעָתָא דְּאִסְתָּלְקוּ מִן עֲלָמָא, לֹא הוּוּ מִתְטַמְרֵן תַּחוּת גְּדַפֵּי טַנְרָא קְדִישָׁא. מ"ט. בְּגִין דְּכִתִּיב וּבְנִים לֹא הָיוּ לָהֶם, דְּאִזְעִירוּ דִּיוֹקְנָא דְּמַלְכָּא, דְּהָא אֵינּוּן לֹא אִתְחַזּוּן לְשִׁמְשָׁא בְּכַהוּנָה רַבָּה.

73. בִּשְׁעָתָא דְּקָנִי פִנְחָס עַל בְּרִית קְדִישָׁא, וְעָל בְּגוּ כְּמָה אוֹכְלוּסִין, וְסָלִיק לֹון, לְגִינִיפִין עַל רוּמְחָא, לְעִינִיהוּן דְּכָל יִשְׂרָאֵל. כִּד חָמָא שְׁבִטָא דְּשִׁמְעוֹן בְּכְמָה אִכְלוּסִין דְּאִתּוּ לְגַבִּיה, פִּרְחָא נִשְׁמַתִּיה מְנִיה, וְתֵרִין נִשְׁמַתִּין דְּהוּוּ עֲרִטִירָאִין בְּלֹא דּוּכְתָא, אִתְקִרְבוּ בֵּה, וְאִתְכְּלִילוּ בְּחָדָא, וְאִתְהַדְרַת נִשְׁמַתִּיה, כְּלִילָא רוּחָא, דְּאִתְכְּלִיל בְּתֵרִין רוּחִין, וְאִתְתַּקְּפוּ בֵּיה, כְּדִין רוּחַ דּוּכְתִּיְהוּ, לְמִיְהוּי כְּהֵנָּא מַה דְּלֹא אִתְחַזּוּ מִן קְדָמַת דְּנָא.

74. וע"ד כְּתִיב, זָכַר נָא מִי הוּא נָקִי אֲבָד, דְּלֹא אִתְאַבִּיד בְּהֵיאָ שְׁעָתָא, וְלֹא אֲבִיד רוּחִיה כִּד פִּרְחָה מְנִיה. וְאִיפֹה יִשְׁרִים נִכְחָדוּ. אֵלִין בְּנֵי אֶהֱרֹן, דְּאִתְהַדְרוּ לְעֲלָמָא, מַה דְּאֲבָד בְּחִיְהוּן. וע"ד כְּתִיב בֵּיה בְּפִנְחָס בֶּן בִּן, תֵּרִי זְמַנִּי. פִּנְחָס בֶּן אֱלֶעָזָר בֶּן.

75. מַה כְּתִיב לְעִילָא מִפְּרִשְׁתָּא דָּא. וְיֹאמֶר יי' אֵל מֹשֶׁה קַח אֶת כָּל רֹאשֵׁי הָעָם וְהִקַּע אוֹתָם לַיּוֹם נֶגֶד הַשָּׁמֶשׁ. וְכִי עַל דְּקִטְלִין בְּלִילִיא, אוּ עַל דְּקִטְלִין בְּיֻמָּא בְּיוֹמָא דְּעֵיבָא, כְּתִיב נֶגֶד הַשָּׁמֶשׁ. אָמַר ר' יְהוּדָה, דִּתְהָא מִיתְתַּהוּן בְּאִתְגַּלְיָא, כְּמָה דְּחָבוּ בְּאִתְגַּלְיָא.

76. א"ר שְׁמַעוֹן, לֹא בְּגִין כִּךְ אִתְמַר. אֲלֹא מִדְּהָא אוֹלִיפְנָא, בְּדִרְגָּא דְּחָב ב"נ לְקוּדְשָׁא בְּרִיךְ הוּא, לְהֵוּא אִתְר אֲצִטְרִין לְמַעְבַּד תְּקִנְתָּא לְנַפְשִׁיה. אֵינּוּן חָבוּ בְּבְרִית קְדִישָׁא דְּאִקְרִי שְׁמֶשׁ. בְּגִין כִּךְ דִּינָא וְתִקּוּנָא דִּילְהוּן אִיהוּ כְּנֶגֶד הַשָּׁמֶשׁ, וְלֹא בְּאִתְר אַחֲרָא. מִכָּאן דְּלֹא אֲצִטְרִין ב"נ לְתִקּוּנָא נַפְשִׁיה, אֲלֹא בְּהֵוּא אִתְר דְּחָב לְגַבִּיה וּמֵאן דְּלֹא יַעֲבִיד הָכִי, לִית לִיה תִּקּוּנָא לְעֲלָמִין כְּדָקָא יָאוּת.

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

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

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

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

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

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

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

80. ויין, דא חמרא עתיקא דנגיד מלעילא. ושמח לבב אנוש, אנוש: דא רזא דההוא נער, דסליק לסיבו, ואתהדר במלקדמין. וע"ד כתיב, אנוש בחציר ימיו.

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

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

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

End of Ra'aya Meheimna

81. לְהַצְהִיל פָּנִים, אֵלֶּיךָ אֵינוֹן פָּנִים: דְּאֶקְרוֹן אֲנֹפִי רַבְרָבִי, וְאֲנֹפִי זוּטָרִי. מִשְׁמָן: מִנְּגִידוֹ דְּעֵלְמָא דְּאֵתִי, מִשָּׁח וּרְבוֹ קְדִישָׁא עֲלָאָה. וְלָחֶם לְבָב אֲנוֹשׁ יִסְעֵד, הֵהוּא לָחֶם דְּאֵזִילוּ שְׁחָקִים, וְטַחֲנָן מִנָּא לְמִיכְלָא דְּצִדִּיקָיָא סִתְמָא, וּמִתְמָן אֲתַנְגִּיד לְכֻמָּה חֵיילִין, דְּאֶקְרוֹן לְבָב אֲנוֹשׁ. וְכֹלָא אֲתָא מִנְּגִידוֹ עֲלָאָה.

82. יִשְׁבְּעוּ עֵצֵי יוֹ, אֵלֶּיךָ אֵינוֹן אֵילָנִין עֲלָאִין פְּנִימָאִין. אֲרִזֵּי לְבָנוֹן אֲשֶׁר נָטַע, דְּהָא אֲתַעְקְרוּ וְנָטַע לֹון קוֹדֶשָׁא בְּרִיךְ הוּא. מָאִי בֵּין עֵצֵי יוֹ, לְאֲרִזֵּי לְבָנוֹן. עֵצֵי יוֹ, אֵלֶּיךָ עֵץ הַחַיִּים, וְעֵץ הַדַּעַת וְטוֹב וְרָע. אֲרִזֵּי לְבָנוֹן, אֵלֶּיךָ חֲמִשִּׁין תַּרְעִין, דְּאֶקְרוֹן חֲמִשׁ מֵאוֹת שָׁנָה.

83. אֲשֶׁר נָטַע. אֲשֶׁר שָׁם צִפְרִים יִקְנְנוּ, בְּטוּלִיהוֹן, מְקַנְנִין נִשְׁמַתְהוֹן דְּצִדִּיקָיָא, וְכֹל חֵיילִין קְדִישִׁין אֲתַזְנוּ מִתְמָן. חֲסִידָה, בְּרַתִּיהָ דְּאַבְרָהָם אָבִינוּ, דְּאֶקְרִי חֲסִיד, וְעֵבֶר חֲסִיד עִם כָּל בְּנֵי עֲלָמָא, בְּג"כ אֶקְרִי חֲסִידָה. בְּרוּשִׁים בֵּיתָהּ. בֵּין דְּרוּעֵי עֲלָמָא יִתְבָּא ע"כ רַעִיָא מִהֵימְנָא

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

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

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

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

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

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

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

רעיא מהימנא

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

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

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

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

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

87. דְּבִגִּין דְּלֹא יִשְׁתַּמּוּדְעוּ בֵּיהּ אֵינוֹן מֵאֲרֵי חוּבִין, צָרִיךְ לְמַעַבְדַּר לִיהּ שְׁנוּי מְקוֹם, וְשְׁנוּי הַשֵּׁם, וְשְׁנוּי מַעֲשֵׂה. בְּגוּוֹנָא דְאַבְרָהָם, דְּאַתְמַר בֵּיהּ לֶךְ לֶךְ מֵאַרְצֶךָ וּמִמּוֹלְדֶתְךָ, הָרִי שְׁנוּי מְקוֹם. וְלֹא יִקְרָא עוֹד שְׁמֶךָ אַבְרָם, וְהָיָה שְׁמֶךָ אַבְרָהָם, הָרִי שְׁנוּי הַשֵּׁם. שְׁנוּי מַעֲשֵׂה דְאַשְׁתָּנִי מַעוּבְדִין בִּישִׁין דְּעֵבֶד בְּקִדְמִיתָא, לְעוּבְדִין טָבִין. אִיהוּ מִתְלָא. לְרוּחַ דְּהֵהוּא דְמִית בְּלֹא בְּנִין. בְּגוּוֹנָא דָּא עֵבֶד קוּדְשָׁא בְּרִיךְ הוּא לְאָדָם, כִּךְ תְּרִיךְ לִיהּ מִהֵהוּא עֲלָמָא, וְאִייתִי לִיהּ לְהָאֵי עֲלָמָא. וְהָא אֶתְמַר לְעִיל.

88. מְשֻׁנָּה פָּנָיו וְתִשְׁלַחְהוּ, וּבִג"ד כִּי רוּחַ עֲבָרָה בּוֹ, חָד מֵאֵינוֹן מְלֹאכִין רָעִים, כִּד חֲזִי לִיהּ מְשׁוּנָּה, בְּזִמְנָא דְאַעֲרַע עֲמִיהּ, שְׁאַלִין לִיהּ שְׁאָר מְשַׁחִיתִין עֲלֵיהּ, דָּא הוּא מֵאֲרֵי חוּבִין. אִיהוּ עָנִי לוֹן וְאָמַר, וְאִינוֹן.

89. כִּד אֶתְתַּרְךָ מֵאַתְרֵיהּ, וְאַתְנַטֵּעַ בְּאַתַּר אַחְרָא, אֶתְמַר בֵּיהּ וְלֹא יִכְיָרְנוּ עוֹד מְקוֹמוֹ. בְּגִין דְּעַפְרָא אַחַר יִקַּח וְטַח אֶת הַבֵּית. וְדָא אִיהוּ רִזָּא, וְנִתְץ אֶת הַבֵּית אֶת אֲבָנָיו וְאֶת עֲצָיו, אֵינוֹן גְּרָמִין וְגִידִין וּבִשְׂרָא דְהוּא חֹזֵר עֲפָרָא. מַה כְּתִיב בֵּיהּ וְנָחַשׁ עָפָר לֶחֱמוֹ. בְּגִין דְּהוּא מְנוּגָע. וּלְכַתֵּר וְעַפְרָא אַחַר יִקַּח וְטַח אֶת הַבֵּית, וּבְנִי לִיהּ גְּרָמִין וְגִידִין. וְאַתְחַדֵּשׁ, כְּבֵית יִשְׁנָה דְּעֵבֶדִין לִיהּ חֲדָשָׁה. וְדָאֵי אִיהוּ דְאַתְחַדֵּשׁ.

90. וּמֵאֵי דְאָמַר וְלֹא יִכְיָרְנוּ עוֹד מְקוֹמוֹ. עַל רוּחַ, דְּאַתְכְּלִיל רוּחָא זְעִירָא, בְּרוּחָא עֲלָאָה. הָאֵי אִיהוּ מִתְלָא, לְאִילָן דְּלֹא עֵבֶד אֵיבִין, נִטְלִין עֲנָפִין דִּילִיָּהּ, וּמְרַכִּיבִין לִיהּ בְּעֲנָפָא דְאִילָנָא אַחְרָא עֲלָאָה, דְּעֵבֶד פִּירִין, וְאַתְכְּלִיל דָּא בְּדָא, וְעֵבֶד פִּירִין. בְּהֵהוּא זְמַנָּא אֶתְמַר בֵּיהּ, וְלֹא יִכְיָרְנוּ עוֹד מְקוֹמוֹ.

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

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

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

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

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

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

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

93. וְתוֹ אֶתְמַר בַּחֲבוּרָא קְדָמָא, דְּהָא נִיחָא לִיה לְסִטְרָא אַחֲרָא לְשִׁלְטָאָה עַל זַכָּא, יְתִיר מִכָּלָא, וְלֹא חַיִּישׁ בְּדִין לְכָל עֲלָמָא. אֲדִהֲכִי, הָא טוֹלָא אֲזִדְמֵן לְגַבְיֵיהּ, וְא"ל מְנַלָּן. מְאִיּוֹב. דְּחֻזָּא קוּדְשָׁא בְּרִיךְ הוּא דְדָרָא הוּא מְחֻוּבִין בְּלִיָּה, וְאַתָּא שְׁטֵן לְקִטְרָגָא, אָמַר לִיה קוּדְשָׁא בְּרִיךְ הוּא, הִשְׁמַת לְבָךְ אֶל עַבְדִּי אִיּוֹב בִּי אֵין כְּמוֹהוּ בְּכָל הָאָרֶץ, לְאַשְׁתַּזְבָּא בֵּיה דְרָא. וְאִיהּ מִתְּלָא לְרַעִיָּא דְאַתָּא זָאב לְמִטְרָף עֲאֲנִיָּה, וְלִמְיַבֵּד לִיה. מַה עֲבַד הָהוּא רַעִיָּא דְהוּא חֲכִימָא, יְהִיב לִיה אֲמָרָא תְּקִיפָא וְשִׁמְנָה וְרִבְרַבָּא מִכָּלָהּ, הָהוּא דְהוּא מִתְנַהֲגִין אֲבַתְרִיָּה כָּלָהּ. וּבְרַעֲוֵי לְשִׁלְטָאָה עַל הָהוּא אֲמָרָא טָבָא, שְׂבַק לְכָלָהּ. מַה עֲבַד הָהוּא רַעִיָּא, בְּשַׁעֲתָא דְהוּא זָאב אֲשַׁתְּדַל בְּהָהוּא אֲמָרָא, בָּרַח רַעִיָּא עִם עֲאֲנָא וְשׁוּי לֹון בְּאַתְרֵיהוֹן. וּלְבַתֵּר תָּב לְאַמְרָא, וְשׁוּיב לִיה מְזָאב.

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

94. הָכִי עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא עִם דְרָא, יְהִיב קוּדְשָׁא בְּרִיךְ הוּא לְצַדִּיק, בְּרַשׁוֹ מְקִטְרָגָא, לְשַׁזְבָּא לְדָרָא בְּגִינִיָּה. וְאִם הוּא תְּקִיף בִּיעֲקֹב, אֶתְמַר בֵּיה וְיֹאבֵק אִישׁ עִמּוֹ, כ"ש וּכ"ש דְנִצְחָ לִיה, עַד דְּאָמַר שְׁלַחֲנִי. אָמַר טוֹלָא טוֹלָא, הָכִי הוּא, זַכָּא חוֹלְקִיָּה דְהָהוּא צַדִּיק, דְּאִיהּ תְּקִיף לְמַסְכָּל וְיִסּוּרִין, כ"ש מֵאֵן דְנִצְחָ בְּהוֹן לְמְקִטְרָגָא דִּילִיָּה. דְּאִיהּ שׁוֹלְטָנוּתִיָּה עַל כָּל דְרָא, וְאַתְחַשְׁיב לִיה כְּאִילוּ הוּא שׁוּיב לֹון, וְקוּדְשָׁא בְּרִיךְ הוּא עֲבִיד לִיה רַעִיָּא עֲלִיָּהּ בְּאַתְרֵיהּ, וּבְגִין דָּא זָכָה רַעִיָּא מְהִימָנָא. לְמַהּוּ רֹעֶה עַל יִשְׂרָאֵל, וְלֹא עוֹד אֶלָּא דְהָכִי אֲשַׁלִּיט לִיה עֲלִיָּהּ בְּעֲלָמָא דְאַתִּי. בְּגִין דְשׁוּיב לֹון דְלֹא אֶתְאֲבִידוּ מִתְּמָן, דְּאִנְהִיג לֹון בְּאוּרִיָּיתָא וּבְעוֹבְדֵין טָבִין.

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

95. אֲדִהֲכִי הָא רַעִיָּא מְהִימָנָא, אָמַר לֹון, וְאִמָּאֵי לְקִי דְרֹעָא יְמִינָא. דְּאוּרַח כָּל מְאִרֵי אֲסוּתָא דְאַקִּיזִין בְּקִדְמִיתָא דְרֹעָא יְמִינָא, וְהָא דְרֹעָא שְׂמָאלָא אִיהּ קְרִיב לְלֵבָא, אִמָּאֵי לֹא אֶקִּיזִין לִיה. אָמַר לִיה בְּגִין דְקוּדְשָׁא בְּרִיךְ הוּא לֹא בְּעִי לְאַלְקָאָה יְתִיר, דְּהָא בְּהָאֵי סָגִי, וְאִי אֶתִּיקֵר מְרַעָא עַל שׁוּיָמִין דְּגוּפָא, אֶקִּיז דְרֹעָא שְׂמָאלָא.

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

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

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

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

96. א"ל, אי לא הוו תרִוּוּיָהּ בְּחֵד זְמַנָּא, יֵאוּת אֲבָל אֵית צְדִיק הָבָא, וְאֵית צְדִיק הָבָא, לְדָא אֵית מְרַעִין וּמִכְתָּשִׁין, וְלְדָא אֵית טִיבּוּ. אֲמַאי. אֵי אֲתִיִּיקֵר בֵּיה מְרַעָא יִקְיִז לְתִרְוּוּיָהּ, דְּאִינוּן תִּרִין דְּרֹעִין, לְמִיָּהב אֲסוּתָא לְכָל שְׁיִיפִין, וְאֵי לֹא אֲתִיִּיקֵר בֵּיה מְרַעָא עַל כָּל שְׁיִיפִין, אֲמַאי אִקְיִז לְדְרֹעָא יְמִינָא, יְתִיר מִשְׁמָאלָא. אֲלֹא א"ל אִימָא אָנָּת.

97. אָמַר לֵיהּ, וְדֵאי גּוּפָא וְתִרִין דְּרֹעִין, אִינוּן לְקַבֵּל אֲבָהּ. רִישָׁא, לְקַבֵּל אֲדָם קְדָמָא. דְּרֹעָא יְמִינָא, לְקַבֵּל אַבְרָהָם. דְּרֹעָא שְׁמָאלָא, לְקַבֵּל יִצְחָק. גּוּפָא, לְקַבֵּל יַעֲקֹב. וּמִלְגּוֹ לְגּוּפָא, כְּבֵד לְיְמִינָא. טַחוּל לְשְׁמָאלָא. עֲשׂוּ וּשְׁמַעְלָא. לְבָא יַעֲקֹב, בְּאֲמַצְעִיתָא. בְּנִפִי רִיָּאָה וְכוּלִיין, לְקַבֵּל אַבְרָהָם וְיִצְחָק. רִיָּאָה מִים. דְּאִינוּן שׁוֹאֲבִין כָּל מִינֵי מִשְׁקִין. כּוּלִיין אֲשָׁא, דְּבָשִׁיל זֶרַע דְּנַחִית מִמוּחָא.

98. וּבְגִין דְּאַבְרָהָם אִיהוּ מִים, שְׁוִי זֶרַעִיהּ בְּגִלוּתָא דְּאֲדָוָם וּבְגִין דָּא כְּבֵד לְיְמִינָא דְּאַבְרָהָם, וּמְרָה, דְּכְבֵּד חֶרֶב דִּילִיָּהּ, אִיהִי מְרָה, אֲתַמַּר בֵּהּ וְאַחֲרִיתָהּ מְרָה כְּלַעֲנָה. וְאֵי חוּבִין מִתְרַבִּין בְּבִנוֹי דְּאַבְרָהָם דְּאִינוּן בְּגִלוּתָא דְּאֲדָוָם, אֲתִיִּיקֵר בֵּיה מְרַעָא עַלִיָּהּ מִסְטְרָא דְּכְבֵּד, דְּרֹעָא יְמִינָא צְרִיךְ לְאַלְקָאָה לְאַקְזָא דְּמִיָּה מִיָּה, דְּמֵאן דְּנִטְלִין מִיָּה מְמוּנִיָּה, כְּאִילוּ שְׁפִיכוּ דְּמִיָּה, וְאַשְׁתָּאֵר עָנִי, דְּעָנִי חָשׁוּב כְּמַת.

99. וְאֵי חוּבִין מִתְרַבִּין מִסְטְרָא דְּבְנֵי יִצְחָק, דְּאִינוּן בְּגִלוּתָא בֵּין יִשְׁמַעֲלָא, בִּי מְרַעִיָּהּ יְתִיִּיקֵר מִסְטְרָא דְּטַחוּל לְשְׁמָאלָא, וְצְרִיךְ לְאַקְזָא דְּרֹעָא שְׁמָאלָא, וְלֹא יְתִיר.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

107. עד דהוו יתבי, חמו חד טולא דקיימא עליהו, אזלא ואתיא, אזלא ואתיא, בגו ביתא. תוהו. א"ר אבא, יוסי בני, אימא לך מה דהוה לי עם בוצינא קדישא. יומא חד הוינן אזלינן בבקעתא דאונן, והוינן לעאן באורייתא, כל ההוא יומא, ומגו תוקפא דשמשא אותבנין גבי חד טינרא, בגו נוקבא חרא.

108. אמינא ליה, מאי האי, דבכל שעתא דחייבין אסגיאו בעלמא, ודינא שרייא בעלמא, זכאין דבהון לקאן עליהו. דהכי תנינן, בחובא דררא, קדישיא וצדיקיא יתפסון. אמאי, אי בגין דאינון דלא מוכיחין לעלמא על עובריהו, כמה אינון דמוכיחין, ולא מקבלי מנייהו, וצדיקיא אתבמין קמיהו. ואי בגין דלא הוי מאן דיגין על עלמא, לא יהון מתין, ולא יתפסון בחוביהו, דהא חדוה איהו לצדיקיא באבודא דלהון.

109. א"ל, בחובה דררא ודאי מתפסין צדיקיא, והא אוקימנא הני מילי. אבל בשעתא דיתפסון צדיקיא במרעין, או במכתשין, בגין לכפרא על עלמא הוי, כדין יתפסון כל חובי דרא, מנלן. מכל שוימי גופא, בשעתא דכל שוימין בעאקו, ומרע סגי שרייא עליהו, שוימא חרא אצטריך לאלקאה, בגין דיתסון בלהו, ומנו. דרועא. דרועא אלקי ואפיקו מיניה דמא, כדין הא אסוותא לכל שוימי גופא.

110. אוף הכי בני עלמא אינון שוימין דא עם דא. בשעתא דבעי קודשא בריך הוא למיהב אסוותא לעלמא, אלקי לחד צדיקא בינייהו, במרעין ובמכתשין, ובגיניה יחיה אסוותא לכלא. מנלן. דכתיב והוא מחולל מפשעינו מדובא מעונותינו וגו'. ובחבורתו נרפא לנו. ובחבורתו, אקזותא דרמא, כמאן דאקזי דרועא, ובההוא חבורא נרפא לנו, אסוותא הוא לנא לכל שוימין דגופא.

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

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

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

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

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

113. ואי אתקף ביה מרע, על כל שוימין, בדין אצטריך תרין דרועין לאקזאה. אוף הכי, אי אסגיא חובין וקירין על עלמא, בדין כל זכאין אלקון, למיהב אסוותא על כל דרא. אבל בזמן דלא אסגיא כל כך, בדין חד זבאה אלקי, ושאר צדיקא בשלם, דהא לא אצטריך עלמא דילקון בלהו. אתסיא עמא. אתסיא צדיקיא. ולזמנין דכל יומיהון קיימין במרעין, לאגנא על דרא. מיתו, הא אתסי כלל, ואתכפר. לזמנין דחובין אינון וקירין יתיר.

16. All nations do not sway - just Yisrael

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

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

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

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

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

114. קָמָנָא וְאַזְלָנָא. וְתוֹקְפָא דְשִׁמְשָׁא הוּא יְתִיר, וְדְחִיק לָן בְּאוֹרְחָא. חֲמִינָן אִילָנִין בְּמִדְבָּרָא, וּמִיּוֹן תַּחֲתֵיהוּ. יְתִיבְנָא תַּחֲתֵיהוּ חֵד טוֹלָא דְאִילָנָא דְמִדְבָּרָא. שְׁאִילָנָא לִיה, מָאִי הָאִי דְכָל עַמּוּן דְעֵלְמָא לֹא עֲבָדִין נְעֻנְעָא, אֲלֵא יִשְׂרָאֵל בְּלַחֲדֵיהוּ, דְכָד לְעָאן בְּאוֹרֵיתָא, מִתְנַעֲנֵן הָכָא וְהָכָא, בְּלֹא לְמוֹדָא דְבֵר נֶשׁ בְּעֵלְמָא, וְלֹא יִכְלִין לְמִיקָם בְּקִיּוּמֵיהוּ.

115. אָמַר לִי, אֲדַבְּרֵתָן מֵלֵתָא עֲלָאָה, וּבְנֵי עֵלְמָא לֹא יִדְעִין, וְלֹא מְשַׁגְּיחִין. יְתִיב שְׁעֵתָא וּבִבְכָה, אָמַר, וְוִי לְבָנֵי נֶשָׁא דְאִזְלִין כְּבַעֲרֵי חֻקְלָא, בְּלֹא סוּכְלָתָנוּ. בְּמֵלָה דֵּא בְּלַחֲדוּי אֲשֶׁתְּמוֹדֵעַן נִשְׁמַתְהוּן קְדִישִׁין דְיִשְׂרָאֵל, בֵּין נִשְׁמַתְהוּן דְעַמּוּן עֵבְכוֹ"ם. נִשְׁמַתְהוּן דְיִשְׂרָאֵל אֲתַגְזְרוּ, מְגוּ בּוֹצִינָא קְדִישָׁא דְדָלִיק, דְכִתִּיב נֵר יִי' נִשְׁמַת אָדָם. וְהָאִי נֵר בְּשְׁעֵתָא דְאֲתַדְלִיק מְגוּ אִוְרֵיתָא דְלַעֲיִלָא, לֹא שְׂכִיךְ נְהוּרָא עָלֶיהָ אֲפִילוּ רְגָעָא. וְרָזָא דֵּא, אֱלֹהִים אֵל דְּמִי לָךְ. כְּגֻוּנָא דֵּא כְּתִיב, הַמְזַכִּירִים אֶת יִי' אֵל דְּמִי לָכֶם, לֹא שְׂכִיכוּ לְכוּן. נְהוּרָא דְשִׁרְגָא בֵּין דְאֲתַאחֲרָא גּוּ פְתִילָה, הֵהוּא נְהוּרָא לֹא שְׂכִיךְ לְעֵלְמִין, אֲלֵא מִתְנַעֲנֵעַ נְהוּרָא לְכָאן וּלְכָאן, וְלֹא מִשְׁתַּכְּיֵן לְעֵלְמִין.

116. כְּגֻוּנָא דֵּא, יִשְׂרָאֵל, דְנִשְׁמַתֵּיהוּ מְגוּ הֵהוּא נְהוּרָא דְשִׁרְגָא, בֵּין דְאָמַר מֵלָה חֵדָא דְאִוְרֵיתָא, הָא נְהוּרָא דְלִיק, וְלֹא יִכְלִין אִינוּן לְאֲשַׁתְּכָבָא, וּמִתְנַעֲנֵעַן לְכָאן וּלְכָאן, וְלָכֵל סְטְרִין. כְּנְהוּרָא דְשִׁרְגָא, דֵּהָא נֵר יִי' נִשְׁמַת אָדָם כְּתִיב.

117. וּכְתִיב, אָדָם אַתֶּם, אַתֶּם קְרוּיִין אָדָם, וְלֹא אֹמְרִין עֲבוֹ"ם. נִשְׁמַתִּין דְעַמּוּן עֲבוֹ"ם, מְדַעִיכוּ דְקֶשׁ, בְּלֹא נְהוּרָא דְשְׂרִי עָלֵיהוּ. וְע"ד מִשְׁתַּכְּכִין, וְלֹא מִתְנַעֲנֵעַן, דֵּהָא לִית לֹון אִוְרֵיתָא, וְלֹא דְלִקִין בֵּה, וְלֹא נְהוּרָא שְׂרִיָּא בְּהוּן, אִינוּן קִיּוּמִין כְּעֵצִים בְּגוּ נּוּרָא דְדָלִיק, בְּלֹא נְהוּרָא דְשְׂרִיָּא עָלֵיהוּ, וְע"ד מִשְׁתַּכְּכִין בְּלֹא נְהוּרָא כָּלֵל. א"ר יוֹסִי, דֵּא אִיהוּ בְּרִירוּ דְמֵלָה, זָפָא חוּלְקֵי דְזִכְיָנָא לְהָאִי, לְמִשְׁמַע דֵּא.

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

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

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

18. Three Craftsmen: heaven, earth and water

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

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

118. קום ר' אבא, לחדשא מילין דאורייתא, דאמרת בחבורא קדמא. פתח ר' אבא ואמר, שירו ליי' שיר חדש תהלתו מקצה הארץ וגו'. כמה חביבין ישראל קמי קודשא בריך הוא, דחדוה דלהון ותושבחתא דלהון לאו איהו, אלא ביה דהכא תנינן, כל חדוה דישראל דלא משתתמי בה לקודשא בריך הוא, לאו איהו חדוה. וחמין איהו סמאל וכל סיעתא דיליה לקטרגא להווא חדוה, ואשתאר בצערא ובכיה, וקודשא בריך הוא לא אשתתף בהווא צערא.

119. אבל מאן דשתף קודשא בריך הוא ושכינתיה בחדוה דיליה, אם ויתי מקטרגא לקטרגא בהווא חדוה. קודשא בריך הוא ושכינתיה משתתף בהווא צערא. מה כתיב ביה בכל צרתם לא צר. ובמאי בגין דעמו אנכי בצרה.

120. ומנלן, דאית לון לישראל לשתתף לקודשא בריך הוא ושכינתיה בחדוה דלהון. דכתיב ישמח ישראל בעושו. ההוא חדוה דישראל לאו איהו, אלא בעושו. בעושו, בעושו מבעי ליה. אלא אלין קודשא בריך הוא ושכינתיה, ואביו ואמו, דאף על גב דמיתו, קודשא בריך הוא אעקר לון מג"ע, ואייתי לון עמיה להווא חדוה, לנטלא חולקא דחדוה עם קודשא בריך הוא ושכינתיה. כד"א העשו יגש חרבו.

121. ד"א בעושו, בגין דב"נ אתעביד בשותפות, גברא ואמתא, וקודשא בריך הוא. ועל רזא דא כתיב, נעשה אדם, בשותפו. דתנינן, תלת אומנין עבד קודשא בריך הוא, לאפקא מנהון עלמא, ואלין אינון: שמיא, וארעא, ומיא. וכל חד שמש חד יומא, ואהדרו במלקדמין.

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

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

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

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

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

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

124. ביון תלת אומנן אלן אשלימו עובדיהו. אמר לון קודשא בריך הוא, אומנותא חדא אית לי למעבד, ואיהו אדם. אתחברו בחדא, ואנא עמכון, נעשה אדם, גופא דלכון, ואנא אהא שותפו עמכון, ונעשה אדם. כמה דבקדמיתא הוה בשותפו, הכי נמי לבתר. אבא, דביה עביד עבדתא דשמיא, ועבדתא דמיא. ואתתא, דאיהי אומנא תליתאה, כגוונא דארעא. וקודשא בריך הוא דאשתתף בהדיהו. ועל רזא דא כתיב בעושי.

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

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

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

Ra'aya Meheimna (The Faithful Shepherd)

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

End of Ra'aya Meheimna

רעיא מהימנא

126. אָמַר קוֹדֶשׁא בְּרִיךְ הוּא, אָנָּא וּשְׁכִינְתִּי שׁוֹתֶפּוּתָא דְנִשְׁמָתָא, וְאָבּוּי וְאִמִּיָּה שׁוֹתֶפּוּתָא דְגּוּפָא, דְּאָבּוּי מְזִרִיעַ לֹבָן, דְּעֵינִין, וְדִגְרָמִין, וְגִידִין, וּמוֹחָא. וְאִתְתָּא שְׁחֹר דְּעֵינִין, וְשַׁעְרָא, וּבִשְׂרָא, וּמִשְׁכָּא. וְאוֹף הָכִי שְׁמַיָּא וְאַרְעָא. וְכָל חַיִּילִין דְּלֵהוּן, אֲשֶׁתְּתַפּוּ בִּיצִירְתִּיהּ. מְלָאכִין, מְנַהוֹן יֵצֵר הַטּוֹב וְיֵצֵר הָרָע לְמַהּוּי מִצְוֵיִר מִתְּרוּוּיָהּ. שְׁמַשׁ וְסִיְהָרָא, לְאַנְהָרָא לִיה בְּיַמְמָא וְלִילִיָּא. חֵיוֹן וּבְעִירָן וְעוֹמִין וְנוֹגִין, לְאַתְפָּרְנָסָא מְנַהוֹן. כָּל אֵילָנִין וְחֶרְעִין דְּאַרְעָא, לְאַתְפָּרְנָסָא מְנַהוֹן.

127. מַה עֲבֵד קוֹדֶשׁא בְּרִיךְ הוּא, אֶעְקֵר לְאָבּוּי וְלְאִמִּיָּה מִגְּנֶתָא דְּעֶדֶן, וְאִינִי לְהו עֲמִיָּה, לְמַהּוּי עֲמִיָּה בְּחֶדְוָה דְּבִנּוּי, וְלִית חֶדְוָה בְּחֶדְוָה דְּפּוֹרְקָנָא, דְּכִתְיִב בָּהּ, יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ וְיֹאמְרוּ בְּגוֹיִם יְיָ מֶלֶךְ. אִזּוּ יִרְנְנוּ עֲצֵי הַיַּעַר מִלְּפָנֵי יְיָ כִּי בָא לְשִׁפּוֹט אֶת הָאָרֶץ.
ע"כ רעיא מהימנא

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

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

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

128. אַהֲדָר הָהוּא טוּלָא דְּמַלְקְדָּמִין, וְאַזְלָא גּוּ בֵּיתָא, כְּמוֹ דְּיוֹקְנָא דְּב"נ. נָפַל עַל אֲנָפּוּי ר' אָבָא. אָמַר רַבִּי יוֹסִי, אֲדַכְרָנָא דְּבַהֲאִי אֲתָרָא חֲמִינָא לִיה לר' פִּנְחָס בֶּן יֵאִיר, יוֹמָא חַד הָוָה קָאִים בְּהֲאִי דְּיוֹכְתָא, וְהָוָה אָמַר הָכִי, פִּינְחָס בֶּן אֱלֶעָזָר בֶּן אֶהֱרֹן הַכֹּהֵן, בָּאת י' זַעִירָא.

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

129. בְּגִין דְּתֵרִין אֲלָפִין בֵּיתִין רְשִׁימִין, אֲלָפָא בֵּיתָא דְּאִתּוּן רַבְרָבִין, וְאַלְפָא בֵּיתָא דְּאִתּוּן זַעִירָן. אִתּוּן רַבְרָבִין, אִינוּן בְּעֲלָמָא דְּאִתִּי. וְאִתּוּן זַעִירָן, אִינוּן בְּעֲלָמָא תַתָּא. י' זַעִירָא, בְּרִית קִיּוּמָא קְדִישָׁא. כִּיּוֹן דְּקִנֵּי פִנְחָס עַל בְּרִית דָּא, אֲתוּסָף בֵּיה י' זַעִירָא, רְזָא דְּבְרִית דָּא.

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

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

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

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

130. בַּהֵּהוּא שֶׁעָתָא, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, מָה אֶעֱבִיד עִם מֹשֶׁה, בְּרִית דָּא מִמֶּשֶׁה הוּי, וְכֻלָּה דִּילֵיהּ הוּי. גָּנְאִי הוּא לְמִיָּהּ לִיה לְאַחֲרָא, בְּלֹא דַעְתָּא וְרַעוּתָא דְּמֹשֶׁה, לָאוּ יָאוּת הוּא. שְׁאֲרֵי קוּדְשָׁא בְּרִיךְ הוּא וְאָמַר לְמֹשֶׁה, מֹשֶׁה, פְּנֹחַס בֶּן אֱלֶעָזָר בֶּן אֶהֱרֹן הִכְהֵן. א"ל מֹשֶׁה, רַב־שׁׁע מֵהוּ. א"ל, אַנְתָּ הוּא דְּמִסְרַת נַפְשִׁךְ עַל יִשְׂרָאֵל דְּלֹא יִשְׁתַּצֹּן מִן עֲלֵמָא בְּכַמְּהָ זְמָנִין, וְאִיהוּ הָשִׁיב אֶת חֲמַתִּי מֵעַל בְּנֵי יִשְׂרָאֵל וְגו'. אָמַר מֹשֶׁה מָה אַתָּ בָּעִי מִנִּי, הָא כְּלָא דִּירֶךְ.

131. א"ל, הָא כְּלָא דִּירֶךְ הִיא, אִימָא לִיה דְּתַשְׁרִי בְּגוּיָה. אָמַר מֹשֶׁה, הָא בְּלָבָא שְׁלִים תְּהָא לְגַבִּיָּה. א"ל אִימָא אַנְתָּ בַּפּוּמָךְ, וְאִרִּים קִלְךְ, דְּאַנְתָּ מִסַּר לִיה בְּרַעוּתָא, בְּלָבָא שְׁלִים. הֵה"ד, לְכֹן אָמַר, אַתָּ אִימָא בְּרַעוּתָא, הֲנֵנִי נֹתֵן לוֹ אֶת בְּרִיתִי שְׁלֹום. מֹשֶׁה הָוָה אָמַר הֲנֵנִי נֹתֵן לוֹ וְגו', דְּאִילוּ קוּדְשָׁא בְּרִיךְ הוּא, ה"ל לְמִימַר לְכֹן אָמַר לוֹ הֲנֵנִי נֹתֵן לוֹ אֶת בְּרִיתִי שְׁלֹום, אֲבָל לֹא כְּתִיב אֱלֹא לְכֹן אָמַר. וְאִי תִימָא, דְּאַתְעֵבְרַת מִן מֹשֶׁה. לֹא. אֱלֹא כְּבוּצִינָא דְּאֵא דְּאֲדִלִּיקוּ מִינָהּ, דָּא יְהִיב וְאֶהֱיֵי, וְדָא לֹא אֶתְגַּרַע מִנָּה.

132. אַתָּא הֵהוּא טוּלָא, וְיָתִיב, וְנָשִׁיק לִיה. שְׁמַעוּ חַד קָלָא דְּהוּה אָמַר, פִּנּוֹן אַתָּר, פִּנּוֹן אַתָּר לִר' פְּנֹחַס בֶּן יֵאִיר, דְּאִיהוּ גַבִּיּוּכוֹ. דְּתַנִּינָן, דְּכָל אַתָּר דְּצַדִּיקָא אֶתְחַדֵּשׁ בֵּיה מְלִי דְּאוּרִייתָא, כִּד אִיהוּ בַּהֵהוּא עֲלֵמָא, פְּקִיד לְהֵהוּא אַתָּר, וְאַתִּי לִיה לְגַבִּיָּה. וּכ"ש כִּד שְׂרָאן בְּגוּיָה צַדִּיקָא אַחֲרָנִין. לְחַדְתָּא בַּהֵהוּא אַתָּר, דְּאִמְרִין מְלִי דְּאוּרִייתָא. כְּגוּוֹנָא דָּא דְּהוּה אַתִּי ר' פְּנֹחַס בֶּן יֵאִיר לְמַפְקַד לְאַתְרֵיהּ, וְאַשְׁכַּח אֱלִין צַדִּיקָא מְחַדְתִּין מְלִין דְּאוּרִייתָא, וְאַתְחַדֵּשׁ בְּמַלְקְדֵּימִין, הֵהוּא מֶלֶךְ דִּר' פְּנֹחַס בֶּן יֵאִיר קְמִיָּה.

133. א"ר אַבָּא, יָאוּת מֶלֶךְ דִּרְבִּי פְּנֹחַס בֶּן יֵאִיר, דְּהָא לֹא כְּתִיב לְכֹן הֲנֵנִי נֹתֵן, אֱלֹא לְכֹן אָמַר הֲנֵנִי נֹתֵן לוֹ. וְכִי מֶלֶךְ דָּא הָוָה גְּנִיזָא מַחֲסִידָא דָּא תַּחוּת יָדְךָ, וְלֹא הָוִית אָמַר. זַכָּאָה חוּלְקָנָא, דְּזַכִּינָא לְמַהוּי בְּסִיעֵתָא דְּטוּלָא קְדִישָׁא הֵבָא.

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

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

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

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

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

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

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

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

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

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

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

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

138. אֲשֶׁר אַתָּה הוֹלֵךְ שָׁמָּה, וְכִי כָל בְּנֵי עֲלָמָא אֲזִלּוּ לְשָׂאוּל. אֵין. אֲבָל סִלְקִין מִיָּד, דְּכֶתִיב, מוֹרִיר שְׂאוּל וַיַּעַל. בַּר אֵינוֹן חַיִּיבִין, דְּלֹא הִרְהִירוּ תְּשׁוּבָה לְעַלְמִין, דְּנַחֲתִין וְלֹא סִלְקִין. וְאַפִּילוּ צְדִיקִים גְּמוּרִים נַחֲתִין תַּמָּן. אֲמַאי נַחֲתִין. בְּגִין דְּנִטְלִין כַּמָּה חַיִּיבִין מִתַּמָּן, וְסִלְקִין לֹון לְעִילָא. וּמֵאֵן אֵינוֹן. אֵינוֹן דְּהִרְהִירוּ בְּתְשׁוּבָה בְּהָאֵי עֲלָמָא, וְלֹא יָכִילוּ, וְאַסְתַּלְקוּ מִן עֲלָמָא. וְצְדִיקַיָּא נַחֲתִין בְּגִינְהוֹן דְּחַיִּיבִין גּוּ שְׂאוּל, וְנִטְלִין לֹון, וְסִלְקִין לֹון מִן תַּמָּן.

22. "Your Eyes like the Pools in Heshbon"

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

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

139. אָמַר ר' יוֹסִי, כְּתִיב אַחַת לְאַחַת לְמִצָּא חֶשְׁבוֹן. חֶשְׁבוֹן דְּגִימָטְרִיאוֹת דְּקִיּוּמָן בְּסִיְהֵרָא, בְּאֵן דְּרָגָא דִּילָהּ אֵינוֹן. לֹא אַתִּיב לִיהּ. אָמַר, שְׁמַעְנָא, וְלֹא אֲדַכְרְנָא מְלָה. קָם הָהוּא טוֹלָא, וּבִטֵּשׁ בְּעֵינוּי דְּר' אָבָא, נָפַל עַל אֲנָפוּי מִגּוּ דְּחִילוֹ. עַד דְּהוּה נָפַל עַל אֲנָפוּי, נָפַל קָרָא בְּפִטְמִיָּה, דְּכֶתִיב, עֵינֶיךָ בְּרִכּוֹת בְּחֶשְׁבוֹן עַל שַׁעַר בֵּית רַבִּים. וְאַלִּין עֵינֵינוּ דִּילָהּ, פְּרַפְרָאוֹת לְגוּ חֲכָמָה עֲלָא, דְּאַתְמַשְׁכָּא מִלְּעִילָא, וּמִגּוּ חֶשְׁבוֹן וְתַקּוּפִין וְעִבּוּרִין אֲתַמְלִיין, וְאַתְעֵבִידוּ בְּרִיכוֹת, דְּנִפְקוּ מִיָּמִין, לְכָל סְטָרִין, עַד דְּאַתְפַּקְדוּן לְכָל חוּשְׁבָן וְעִבּוּרִין דְּסִיְהֵרָא דְּלִבְר, וְכַכְבִּין וּמִזְלֵי לְמַעַבַּד חֶשְׁבוֹן, וְדָא אִיהוּ עַל שַׁעַר בֵּית רַבִּים, דָּא אִיהוּ סִיְהֵרָא דְּלִבְר.

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

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

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

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

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

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

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

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

24. A third Temple is not mentioned in the Torah

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

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

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

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

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

143. אָמַר רַבִּי אַבָּא, אֲדַכְרָנָא מִלָּה חֲדָא, דְּשִׁמְעָנָא מִבּוֹצִינָא קְדִישָׁא, דְּשָׁמַע מִשְׁמִיָּה דְּרַבִּי אֱלִיעֶזֶר. יוֹמָא חַד, אַתָּא לְקַמִּיָּה חַד חֲכִים גּוֹי, א"ל סְבָא סְבָא, תֵּלַת בַּעֲיִין בַּעֲיִנָּא לְמַתְבַּע מִנָּךְ. חַד, דְּאַתּוֹן אֲמַרִין דִּיתְבְּנִי לְכוּ בִּי מְקַדָּשָׁא אַחְרָא, וְהָא לֹא הוּוּ לְמַבְנִי אֲלֵא תְרֵי זְמָנִין, בֵּית רֵאשׁוֹן וּבֵית שְׁנִי, בֵּית שְׁלִישִׁי לֹא תִשְׁכַּח בְּאוֹרֵייתָא, וְהָא מַה דִּהּוּה לִיה לְמַבְנִי, כְּבַר אַתְבָּנוֹן, וְלַעוֹלָם לִית בֵּיה יְתִיר, דְּהָא תְרֵי בְתֵי יִשְׂרָאֵל קָרָא לֹון קָרָא. וּכְתִיב, גְּדוֹל יִהְיֶה כְבוֹד הַבַּיִת הַזֶּה הָאֲחֵרוֹן מִן הָרֵאשׁוֹן.

144. וְתוּ, דְּאַתּוֹן אֲמַרִין, דְּאַתּוֹן קְרַבִּין לְמַלְכָּא עַלְמָה, יְתִיר מִכָּל שָׂאר עַמִּין, מֵאֵן דְּמַתְקְרִיב לְמַלְכָּא, אִיהוּ חֲדֵי תְדִיר, בְּלֹא צַעֲרָא, בְּלֹא דְחִילוּ, וּבְלֹא דְחִיקוּ. וְהָא אַתּוֹן בְּצַעֲרָא וּבְדַחְקָא וּבִיגוּנָא תְדִיר, יְתִיר מִכָּל בְּנֵי עַלְמָא. וְאַנֵּן לֹא אַתְקְרִיב לֹון צַעֲרָא וְדַחְקָא וּיגוּנָא כָּלָל. אֲנֵן קְרִיבִין לְמַלְכָּא עַלְמָה, וְאַתּוֹן רְחִיקִין מִנִּיהּ, וְע"ד אִית לְכוּ צַעֲרָא וְדַחְקָא אַבְלָא וּיגוּנָא, מַה דְּלֹא אִית לֹון.

145. וְתוּ, דְּאַתּוֹן לֹא אֲכָלִי גְבֻלָּה וּטְרֵפָה, בְּגִין דִּתְהוּוֹן בְּרִיאִין, וְגוֹפָא דְלִכּוֹן לֵהוּי בְּבְרִיאוּתָא. אֲנֵן אֲכָלִינֵן כָּל מַה דְּבַעֲיִנֵן, וְאַנֵּן תְּקִיפִין בְּחִילָא בְּבְרִיאוּתָא, וְכָל שְׁיִיפּוֹן דִּילָן בְּקִיּוּמֵיהוּ. וְאַתּוֹן דְּלֹא אֲכָלִין, חֲלָשִׁין כָּלְכוּ בְּמַרְעִין בִּישׁוֹן, וּבְתַבִּירוּ יְתִיר מִכָּל שָׂאר עַמִּין. עַמָּא דְּסָנִי לְכוֹן אֱלֹהִיכוֹן בְּכָלָא. סְבָא סְבָא, לֹא תִימָא לִי מְדִי, דְּלֹא אֲשַׁמְעִינָךְ, וְלֹא אֲקַבֵּל מִנָּךְ. זְקִיף עֵינוּי ר' אֱלִיעֶזֶר, וְאַשְׁגַּח בֵּיה, וְאַתְעֵבִיד תֵּלָא דְגַרְמִי.

146. בֵּינוֹן דִּנְח רּוּגְזִיָּה, אַהֲדַר רִישִׁיָּה וּבִכָּה, וְאָמַר, יי' אֲדוֹנֵנוּ מַה אֲדִיר שְׁמֵךְ בְּכָל הָאָרֶץ. בְּמַה תְּקִיף חִילָא דְשִׁמְא קְדִישָׁא, תְּקִיפָא בְּכָל אֶרֶעָא, וּכְמַה חֲבִיבִין מְלֵי דְאוֹרֵייתָא, דְּלִית לָךְ מִלָּה זַעִירָא דְלֹא תִשְׁכַּח לָהּ בְּאוֹרֵייתָא, וְלִית מִלָּה זַעִירָא דְאַתְנָא בְּאוֹרֵייתָא, דְּלֹא נִפְקַת מִפּוּמִיָּה דְקוֹדָשָׁא בְּרִיךְ הוּא. מְלִין אֱלִין דְשָׂאֵל הוּא רָשַׁע, אֲנָא שְׂאֵלָנָא יוֹמָא חַד לְאַלְיָהּ, וְאָמַר דְּהָא בְּמַתִּיבְתָּא דְרַקִּיעָא, אַתְסַדְרוּ קַמִּיָּה דְקוֹדָשָׁא בְּרִיךְ הוּא, וְהִכִּי הוּא.

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

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

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

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

147. דְּכַד נִפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, בָּעָא קוּדְשָׁא בְּרִיךְ הוּא לְמַעַבְדַּ לֹּון בְּאַרְעָא, כְּמִלְאֲכִין קְדִישִׁין לְעִילָא, וּבָעָא לְמַבְנֵי לֹון בֵּיתָא קְדִישָׁא, וּלְנַחֲתָא לִיה מִגּוּ שְׁמֵי רְקִיעִין, וּלְנִטְעָא לֹון לְיִשְׂרָאֵל, נְצִיבָא קְדִישָׁא, כְּגִוּוֹנָא דְרִיוּקְנָא דְלְעִילָא. הֵה"ד תְּבִיאֲמוּ וְתִטְעֲמוּ בְּהַר נַחֲלָתְךָ. בְּאֵן אֲתֵר בְּמִכּוֹן לְשַׁבְּתָךְ פְּעֻלָּתָ יי'. בְּהֵהוּא דְפְעֻלָּתָ אֲנִת יי', וְלֹא אַחֲרָא. מִכּוֹן לְשַׁבְּתָךְ פְּעֻלָּתָ יי', דָּא בֵּית רֵאשׁוֹן. מִקְדָּשׁ יי' כּוֹנֵנוּ יִדְיָךְ, דָּא בֵּית שְׁנִי. וְתִרְוִייהוּ, אִומְנוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא אִינוֹן.

148. וּמִדְּאַרְגִּיזוּ קָמִיה בְּמִדְבָּרָא, מִיתוּ, וְאַכְנָס לֹון קוּדְשָׁא בְּרִיךְ הוּא לְבִנְיָהוּ בְּאַרְעָא. וּבֵיתָא אֲתַבְּנִי עַל יְדָא דְבֵר נֶשׁ, וּבְגִין כֶּךָ לֹא אֲתַקְיִים. וְשַׁלְמָה הָוָה יִדַּע, דְּבְגִין דְּהָאִי עוֹבְדָא דְבֵר נֶשׁ לֹא יִתְקִיִים, וְעַל דָּא אָמַר, אִם יי' לֹא יִבְנֶה בֵּית שׁוֹא עֲמִלוּ בּוֹנוֹי בּוֹ, דְּהָא לִית לִיה בִּיה קִיּוּמָא. בְּיוֹמוֹי דְעֶזְרָא, גְּרַם חֲטָאָה, וְאַצְטְרַכוֹן אִינוֹן לְמַבְנֵי, וְלֹא הָוָה בִּיה קִיּוּמָא. וְעַד כְּעַן, בְּנִינָא קְדָמָא דְקוּדְשָׁא בְּרִיךְ הוּא, לֹא הָוָה בְּעֻלְמָא, וּלְזִמְנָא דְאַתִּי כְּתִיב, בּוֹנֶה יְרוּשָׁלַם יי', אִיהוּ וְלֹא אַחֲרָא. וּבְנִינָא דָּא אֲנִן מַחְבָּאן, וְלֹא בְנִינָא דְבֵר נֶשׁ, דְלִית בִּיה קִיּוּמָא כָּלָל.

149. בֵּית רֵאשׁוֹן, וּבֵית שְׁנִי, יַחֲיִית לֹון קוּדְשָׁא בְּרִיךְ הוּא כְּחָדָא מְלַעִילָא. בֵּית רֵאשׁוֹן בְּאַתְבָּסְיָא, וּבֵית שְׁנִי בְּאַתְגָּלִיָא. הֵהוּא בֵּית לְהוֹי בְּאַתְגָּלִיָא, דְאַתְקִרִי בֵּית שְׁנִי, דִּיתְחַזִּי לְכָל עֻלְמָא אִומְנוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא. חֲדוּה שְׁלִים, וְרַעוּתָא דְלִבָּא בְּכָל קִיּוּמָא.

150. הֵהוּא בֵּית רֵאשׁוֹן בְּאַתְבָּסְיָא, אֶסְתַּלֵּק לְעִילָא, עַל גְּבוֹי דְהֵהוּא דְאַתְגָּלִיָא. וְכָל עֻלְמָא יַחְמוֹן, עֲנִי יִקְר דְסַחֲרֵן עַל גְּבוֹי דְהֵהוּא דְאַתְגָּלִיָא, וּבְגוֹ דְאִינוֹן עֲנִינִן, הָוִי בֵּית רֵאשׁוֹן, בְּעוֹבְדָא טְמִירָא, דְסָלִיק עַד רוּם יִקְר שְׁמִיָא, וּבְנִינָא דָּא אֲנִן מַחְבָּאן.

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

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

25. Why Yisrael are in more trouble than other peoples

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

154. שְׁאַלְתָּ אַחֲרָא, דִּישְׂרָאֵל לֹא אֲכִלֵי נִבְלוֹת וְטִרְפוֹת, וְטִנוּפָא וְלִכְלוּכָא דְשִׁקְצִים וְרִמְשִׁים בְּשָׂאָר עֲמִין, הֵכִי הוּא, דְּהָא לֵבָא דְאִיהוּ רִכִּיךְ וְחֻלְשׁ, וּמִלְבָּא וְקִיּוּמָא דְכָל שָׂאָר שְׁיִיפִין, לֹא נָטִיל לְמִזְוִנְיָה, אֲלֵא בְרִירוֹ וְצַחוּתָא דְכָל דְמָא, וּמִזְוִנְיָה נְקִי וּבְרִירָא, וְאִיהוּ רִכִּיךְ וְחֻלְשׁ מִכְּלָא, וְשָׂאָר פְּסוּלָת אֲנַח לְכָל שְׁיִיפִין, וְכָל שָׂאָר שְׁיִיפִין לֹא מִשְׁגָּחִין בְּהָא, אֲלֵא כָּל פְּסוּלָת וּבִישׁ דְּכָלָא נְטִלִין, וְאִינוּן בְּתַקִּיפוֹ בְּמָה דְאַתְחֲזִי לֹון.

155. וְעַל דָּא בְּכָל שָׂאָר שְׁיִיפִין אֵית אֲבַעְבוּעִין, שְׂאָת אוֹ סַפְחָת, סְגִירוֹ דְּצִרְעָת. לְלֵבָא, לֹא מִכָּל הֵנִי בְלוּם, אֲלֵא אִיהוּ נְקִי בְרִירָא מִכְּלָא, לִית בֵּיה מוּמָא כָּלִל. כִּךְ קוּדְשָׁא בְרִיךְ הוּא נָטִיל לִיה לְיִשְׂרָאֵל דְאִיהוּ נְקִי וּבְרִירוֹ דְלִית בֵּיה מוּמָא עַל דָּא כְּתִיב, כִּלְךָ יָמָה רַעֲיָתִי וּמוֹם אֵין בְּךָ. אַתָּא רַבִּי יוֹסִי, נָשִׁיק יָדָיו, אָמַר, אִילוּ לֹא אֶתִּינָא לְעֵלְמָא, אֲלֵא לְמִשְׁמַע דָּא, דִּי.

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

157. אֲלֵא הֵכִי אָמַר ר' אֱלֵעָזָר, בֵּינן דְּסִלְקִיה קוּדְשָׁא בְרִיךְ הוּא לְפִנְחָס לְכַהֲנָא רַבָּא, לֹא בַּעַל לְאַדְכְּרָא לִיה לְפִנְחָס בְּקִטְלָנוּתָא דְּבִר נָשׁ. דְּהָא לֹא אֶתְחֲזִי לְכַהֲנָא רַבָּא. עַד לֹא סִלְקִיה לְכַהֲנָא רַבָּא, אֲדַכְּרָ לִיה, וְאָמַר וִירָא פִּנְחָס וַיִּקַּח רֶמֶחַ וְגו', וַיִּדְקוּר אֶת שְׁנֵיהֶם וְגו'. בֵּינן דְּסִלְקִיה לְכַהֲנָא רַבָּא לֹא אֲדַכְּרָ שְׁמִיה בְּקִטְלָנוּתָא, דְּלֹא אֶתְחֲזִי לִיה, וְחָס עָלֶיהָ וְקָרָא דְּקוּדְשָׁא בְרִיךְ הוּא, דְּכַהֲנָא רַבָּא לֹא אֶתְחֲזִי לְאַדְכְּרָא בְּקִטְלָנוּתָא. וְשֵׁם הָאִשָּׁה הַמוּכָה, אוּף הֵכִי.

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

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

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

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

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

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

29. The resurrection of the dead

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

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

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

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

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

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

161. אר"ש, בָּדָא אֶקְשֵׁן קְדָמַי, אֲבָל גְּרָמִין אֵלַי דְּאֶחָיָא קוּדְשָׁא בְּרִיךְ הוּא, נָסִין וְאֶתִין מִשְׁנִינִין, עֲבַד בְּהוּ קוּדְשָׁא בְּרִיךְ הוּא. ת"ח מַה כְּתִיב, זָכַר נָא כִּי כְחוֹמֶר עֲשִׂיתָנִי וְאֵל עֶפֶר תְּשִׁיבֵנִי. מַה כְּתִיב בְּתַרְיָה, הֲלֹא כְחֹלֶב תְּתִיכֵנִי וְכִגְבִּינָה תִקְפִּיאֵנִי, עוֹר וּבָשָׂר תִּלְבִּישָׁנִי וּבַעֲצָמוֹת וְגִידִים תְּסוּכְכֵנִי. זְמִין קוּדְשָׁא בְּרִיךְ הוּא, לְבַתֵּר דִּיתְבְּלִי ב"נ בַּעֲפָרָא, וּמָטִי זְמָנָא דִּתְחִיַּית הַמָּתִים, דִּהְהוּא גְרָמָא דִּישְׁתָּאָר. לְמַעַבְד לִיה כַּעֲסָה דָא, וְכִגְבִּינָה דְחֹלֶב, וְגִבִּיעַ דְּחֹלֶב, דִּהְהוּא נִבְיַעוּ נְקִי מִצּוּחָצַח בְּצוּחָתָא. יִתְעַרְב הֲהוּא גְרָמָא וְיִתְמַחֵי בְּחֹלְבָא, וּלְבַתֵּר יִקְפִּיא לִיה, וְיִתְצִיֹר בְּצִיּוּרָא כִּגְבִּינָה בְּקִפְיָאוּתָא, וּלְבַתֵּר יִתְמַשֵּׁךְ עָלֶיהָ עוֹר וּבָשָׂר וּבַעֲצָמוֹת וְגִידִים.

162. הַה"ד הֲלֹא כְחֹלֶב תְּתִיכֵנִי וְכִגְבִּינָה תִקְפִּיאֵנִי. הִתְכַּתֵּנִי לֹא כְתִיב, אֲלֹא תְתִיכֵנִי. הִקְפִּיתָנִי לֹא כְתִיב, אֲלֹא תִקְפִּיאֵנִי. הִלְבַּשְׁתָּנִי לֹא כְתִיב, אֲלֹא תִלְבִּישָׁנִי. סוּכְכָתָנִי לֹא כְתִיב, אֲלֹא תְסוּכְכֵנִי. כִּלְהוּ לְבַתֵּר זְמָנָא מִשְׁמַע.

163. וּלְבַתֵּר מַה כְּתִיב, חַיִּים וְחֹסֶד עֲשִׂיתָ עִמָּדִי, דָּא רוּחָא דְחַיִּי. וְאִי תִימָא עֲשִׂיתָ עִמָּדִי כְתִיב, וְלֹא כְתִיב תַּעֲשֶׂה. אֲלֹא הָכִי אָמַר, חַיִּים וְחֹסֶד עֲשִׂיתָ עִמָּדִי. בְּהָהוּא עֲלָמָא שְׂדִית בִּי רוּחָא דְחַיִּים, אֲבָל וּפְקוּדָתָךְ, דְּמִטְרוּנִיתָא דְּמַלְכָא, שְׁמַרָה רוּחִי, אִיהִי נְטֵרַת לְרוּחִי, בְּהָהוּא עֲלָמָא. מָאִי וּפְקוּדָתָךְ, דָּאֵת זְמִין לְפַקְדָא לָהּ בְּקִדְמִיתָא.

164. וְרָזָא דְּמַלְכָּה דָא, כָּל נַפְשִׁין דְּצִדִּיקָא, גְּנִיזִין וְטַמְרִין תַּחוֹת בְּרִסְיָא דְּמַלְכָּא, וְאִיהִי נְטֵרָא לֹון, לְאַתְבָּא לֹון לְדוּכְתִּיָּהּ, הַה"ד וּפְקוּדָתָךְ שְׁמַרָה רוּחִי. מָאִי וּפְקוּדָתָךְ. כַּד"א, פְּקוּדָתוֹ יִקַּח אַחֲרֵי. פְּקוּדָתָךְ, דָּא מִטְרוּנִיתָא דְּמַלְכָּא, דְּכָל רוּחִין אִינֹון פְּקוּדוֹנִין בִּידְהָא, הַה"ד בִּידְךָ אֶפְקִיד רוּחִי וְגו', וְאִיהִי נְטֵרָא לֹון, בְּגִין דָּא שְׁמַרָה רוּחִי, וְאִיהִי נְטֵרַת לָהּ.

165. כְּגוֹוְנָא דָא אָמַר דּוֹר, שְׁמַרָה נַפְשִׁי כִּי חָסִיד אָנִי. שְׁמַרָה: דָּא מִטְרוּנִיתָא דְּמַלְכָּא. דָּאִיהִי נְטֵרָא נַפְשִׁי, בְּגִין כִּי חָסִיד אָנִי. וּבְכָל אַתְר דְּכְתִיב סָתָם, דָּא מִטְרוּנִיתָא. כַּד"א, וְיִקְרָא אֶל מֹשֶׁה. וַיֹּאמֶר אִם שָׁמַע תִּשְׁמַע בְּקוֹל יְיָ אֱלֹהֶיךָ.

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

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

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

30. "Into Your hand I commit my spirit"

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

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

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

166. בְּכֹה ר' פִּנְחָס, וַאֲמַר, וְלֹא אָמַרְתִּי לָךְ דְּשִׁכְנָתָא יְהִיבַת לִי נְבוֹזָבֹן וּמִתְנֵן, זָבָא חוֹלְקִי דְּזִכְיָנָא לְמַחְמִי לָךְ, וְשִׁמְעָנָא דָּא. א"ל, בְּהֵוֹא זְמָנָא, תִּינַח הָהוּא גְרָמָא, שָׁאֵר גְּרָמִין דִּישְׁתַּכְחוּן מֵה יִתְעַבִּיד מִנְהוּן. א"ל, כִּלְהוּ יִתְכַּלִּילוּ בְּהֵוֹא נְבִיעֵו דֵּהֲאִי גְרָמָא, וְיִתְכַּלִּילוּ בְּהֵדִיָּה, וְיִתְעַבִּיד כִּלְא עֶסָה חָדָא, וְתָמֵן יִתְצַיֵּיר צִיּוּרָא, כְּמָה דִּאתְמַר. הֵה"ר, וְעֶצְמוֹתֶיךָ יַחְלִיץ. מֵאִי יַחְלִיץ. כִּד"א חֲלִץ מֵהֶם. כִּלְהוּ יִתְעַבְרוּן מִקְיוּמֵיהֶו, וְיִתְכַּלִּילוּ בְּהֵאִי גְרָמָא, לְמַהֲוֵי עֶסָה חָדָא. וּכְדִין וְהֵייתָ כְּגֹן רוּחַ וְכְמוֹצָא מֵיִם וְגו'.

רעיא מהימנא

167. אָמַר רַעְיָא מְהִימְנָא, וְוִי לֹון לְבָנִי נֶשָׂא, דִּיאִינוּן אָטִימִין לְבָא, סְתִימִין עֵינִינִן, דִּלָּא יִדְעִין דְּכִד אָתִי לִילִיא, תִּרְעִין דְּגִיְהֶנָם אֶתְפַּתְחוּ, דִּאִיְהִי מֵרָה. וְעֶשְׂנִין דִּילָהּ, דְּמִתְפַּשְׁטִין סִלְקִין עַד מוֹחָא. וְכְמָה חֲזִילִין דִּיצַר הָרַע, מִתְפַּשְׁטִין בְּכָל אַבְרִין דְּגוּפָא. וְתִרְעִין דְּג"ע, דִּאִיְהֵו עֵינִינִן דִּלְבָּא, מִסְתַּתְמִין וְלֹא מִתְפַּתְחִין. דְּכָל נְהוּרִין דְּעֵינִינִן, מְלָבָא נִפְקִין.

168. וְתִרְעִין דִּלְבָּא, אִינוּן עֵינִינִן מִסְתַּתְמִין, בְּגִין דִּלָּא מִסְתַּכְלִין בְּאַלִּין מְזִיקִין, דִּיאִינוּן לִילִית. וְלֹא שְׁלִטִין בְּנְהוּרִין דִּלְבָּא, דִּיאִינוּן מְלָאכִים דְּמִתְפַּשְׁטִין בְּכָל אַבְרִים, כְּעֶנְפִין דִּאִילָנָא לְכָל סְטָרָא. בְּהֵוֹא זְמָנָא אִינוּן כִּלְהוּ נְהוּרִין סְתִימִין בְּלָבָא, וּמִתְכַּנְשִׁין לְגַבִּיָּה, כִּיּוֹנִים אֶל אַרְבּוֹתֵיהֶם. כְּנַח וְאַתְתִּיָּה, וְכָל מִין וּמִין, דְּעָאֵלוּ עֲמִיָּה בְּתִיבָה.

169. וּמְזִיקִין דְּמִתְגַּבְרִין עַל כָּל אַבְרִים דְּגוּפָא, כְּמִי טוּפָנָא דְּגָבְרוּ עֲלֵיהּ ט"ו אָמַר, בְּגִין דְּחָב בִּי"ה, וְאַסְתַּלַּק י"ה מִן גּוּפָא, וְאַשְׁתָּאֵר אֵלִים, בְּלֹא רֵאִיָּה וְשִׁמְיעָה וְרִיחָא וְדְבוּר. וְרָזָא דְּמֵלָה, נֶאֱלַמְתִּי דּוּמִיָּה, דּוּמִי"ה: דּו"ם י"ה. כְּהֵוֹא זְמָנָא, חֲמֵשׁ עֶשְׂרֵה אָמָה, גָּבְרוּ מְזִיקִין עַל גּוּפָא. וְאִינוּן כְּכִסְלָא לְעוּגִיָּא.

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

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

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

31. Two mirrors

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

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

170. וּכְגֹוֹנָא דְנִחַ, שְׁלַח אֶת הַיּוֹנָה בְּשְׁלִיחוּתֶיהָ. אוֹף הָכִי שְׁלַח נִשְׁמָתָא בְּאֶדָם. רוּחִיהָ בְּשְׁלִיחוּתֶיהָ. וּבִגִּין דָּא צְרִיךְ בִּ"נ לִפְקֵדָא לָהּ בְּמִטְרוּנֵיהָ. הָה"ד בִּידֶךְ אֶפְקִיד רוּחִי. וְאִם הִיא אֶסִירָא בְּחוּבוֹי דְּגוּפָא, בִּידָא דְּחַיִּילִין דִּיצַר הָרַע, מַה כְּתִיב, בִּידֶךְ אֶפְקִיד רוּחִי פְּדִית אוֹתִי יי' אֵל אֱמֶת.

171. וְעוֹד בְּזִמְנָא דְּאִיהִי חַיִּיבַת, מַה כְּתִיב בְּרוּחִיהָ, יָד לִיד לֹא יִנָּקֶה רַע. דְּאֲזִיל מִיָּד לִיד, בְּמִשְׁרִיין דִּיצַר הָרַע, דְּשִׁרְיִין עָלֶיהָ בְּחוּבוֹי דִּילִיהָ, וְרַקִּין לִיהָ מֵאַתָּר לְאַתָּר. וְהִיא אִיהוּ דְּאֲחוּי גְּרָמִיהָ בְּמִדִּינָה אַחֲרָת, אוֹ בְּמַלְכוֹ אַחֲרָא, וְלִזְמַנִּין בְּאַשְׁפָּה, כְּפֻם חוּבוֹי. וְאִי אִיהוּ זִכָּא, כָּל מִשְׁרִיין דִּיצַר טוֹב כְּלָהוּ, וּפְנִיָּהּם וּכְנִפֵּיהֶם פְּרוּדוֹת, לְקַבְּלָהּ רוּחִיהָ, וְסִלְקִין לִיהָ לְעִילָא, לְאַתָּר דְּחִיּוֹן דְּכִרְסִיָּא, וְתַמָּן חַיִּי, כְּמַה חַיּוֹנוֹת, דְּמִיּוֹנוֹת, וּמִרְאוֹת דְּנִבְוָאָה. וּבִגִּין דָּא אוֹקְמוּהָ רַבָּנִן, דְּחִלוּם אַחַד מִשְׁשִׁים בְּנִבְוָאָה.

172. וְעוֹד שְׁמַרְהָ נַפְשִׁי כִּי חָסִיד אָנִי, אֲלֵא הָכִי אוֹקְמוּהָ רַבָּנִן. וְלֹא עִם הָאֶרֶץ חָסִיד. דְּאוּרִייתָא אֲתִיְהִיבַת מִימִינָא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ חָסִיד. וּבִגִּין דָּא, מֵאן דְּאֲתַעֲסֵק בְּאוּרִייתָא, אֲתַקְרִי חָסִיד. בִּגִּין דָּא, אֲמִינָא לְקוּדְשָׁא בְּרִיךְ הוּא, שְׁמַרְהָ נַפְשִׁי, וְלֹא תִדּוֹן לָהּ כְּעוֹבְדֵי אֱלִין עַמֵּי הָאֲרֻצוֹת, דְּאֲתַמַּר בָּהּ וְלֹא עִם הָאֶרֶץ חָסִיד. וְאִי תִימָא, כְּמַה עַמֵּי הָאֲרֻצוֹת אֵינוֹן דְּעִבְדוּ חָסִיד. אֲלֵא הָכִי אוֹקְמוּהָ, אִי זֶהוּ חָסִיד, זֶה הִמְתַּחֲסֵד עִם קוּנֹו. כְּגוֹן דְּיָד דִּיהוּהּ מִחֲבַר. וּמֵאִי הוּהּ מִחֲבַר. אוּרִייתָא דְּלְעִילָא, הוּהּ מִחֲבַר עִם קוּדְשָׁא בְּרִיךְ הוּא. וּבִגִּין דָּא, שְׁמַרְהָ נַפְשִׁי כִּי חָסִיד אָנִי.

173. וְכִד בִּ"נ מִית, מַה כְּתִיב בָּהּ בְּהֵאִי נַפְשִׁי בְּהִתְהַלֵּכְךָ תִּנְחָה אוֹתָךְ בְּשִׁכְבְּךָ תִּשְׁמֹר עֲלֶיךָ, וְהִקְיֹצוֹת לְתַחֲיִית הַמֵּתִים, הִיא תִּשְׁיַחֲךָ. דָּא לְתַחֲיִית הַמֵּתִים שְׁפִיר, דִּיּוֹקִים לִיהָ לִבִּ"נ, אֲבָל לְאַגְרָא לְנִשְׁמָתָא בְּעֻלְמָא דְּאַתִּי, מֵאִי הוּי.

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

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

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

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

174. אֵלָא קוּדְשָׁא בְּרִיךְ הוּא מַלְבִּישׁ לָהּ בְּקַדְמִיתָא בְּעֻנְיָ כְּבוֹד. בְּקַדְמִיתָא תִּיעוּל בְּמַרְאָה, דְּאִיהוּ כְּגוּוּנָא דְּגוּפָא, כְּלִיל בְּרַמ"ח אֵיבָרִים. אוּף הֵכִי תִיעוּל בְּמַרְאָה, כְּלִיל בְּמַאֲתִים וְאַרְבַּעִים וּשְׁמֹנֶה. נְהִירִין דְּמִתְפָּרְשֵׁן מֵהָהוּא מַרְאָה. דְּאִתְמַר בֵּיהּ, וַיֹּאמֶר אִם יִהְיֶה נְבִיאֲכֶם יוֹ' בְּמַרְאָה אֵלָיו אֲתוּדַע. וּבְלְבוּשֵׁין דְּעֻנְיָ כְּבוֹד וּרְאִיתִיהּ לְזִכּוֹר בְּרִית עוֹלָם, דָּא אֲסַפְקְלִירָא הַמְאִירָה. בְּחִלּוּם אֲדַבֵּר בּוּ, דָּא אֲסַפְקְלִירָא דְּלֹא נִהְרָא. כְּלִיל מִשְׁסָּה נְהִירִין, כְּחֻשְׁבָּן יִשְׁנָה. וְהֵינּוּ אֲנִי יִשְׁנָה. חַד בְּעֵלְמָא דִּין. וְחַד בְּעֵלְמָא דְּאִתִּי. וְאֵינוֹן בְּעוֹבְדֵי יְדוּי דְּקוּדְשָׁא בְּרִיךְ הוּא.

175. וְרָזָא דְּלֵהוּן, זֶה שְׁמִי לְעוֹלָם. יוֹ' עִם שְׁמִי, שְׁלֹשׁ מֵאוֹת וְחֲמִשָּׁה וּשְׁשִׁים. וַיֹּ' עִם זִכְרִי, מַאֲתִים וּשְׁמֹנֶה וְאַרְבַּעִים. וְכְרוּזִין נַחְתִּין וְסֻלְקִין קָמִיהּ, הֵבִי יָקָר לְרִיוֹקָנָא דְּמַלְכָּא.

176. וְהֵינּוּ וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצִלְמוֹ בְּצִלְם אֱלֹהִים בָּרָא אוֹתוֹ. וְהוּא דְּעִבֵּד לִיהּ בְּתִרִין דִּיוֹקְנִין, בְּתִרִין פָּנִים דְּאִתְמַר עֲלֶיהּ כִּי לֹא רְאִיתָם כָּל תְּמוּנָה. וְעַל שְׁאֵר דִּיוֹקְנִין כְּתִיב, תְּמוּנַת כָּל וגו'. וְתְמוּנַת יוֹ' יְבִיט. וְתִרִי"ג מְלֹאכִין סֻלְקִין לָהּ לְנִשְׁמַתָּא. בְּאֵלִין דִּיוֹקְנִין, כְּלֵהוּ וּפְנִיָּהּם וּכְנִפֵּיהֶם פְּרוּדוֹת, לְקִיּוּם קְרָא דְּכְתִיב בְּהוֹן וְאִשָּׁא אֶתְכֶם עַל כְּנָפֵי נְשָׁרִים וְאֲבִיא אֶתְכֶם אֵלַי.

177. כְּגוּוּנָא דְּנִפְקוּ מִמִּצְרַיִם, וְאִזְלוּ בְּעֻנְיָ כְּבוֹד, וּבְכָל הָהוּא יָקָר, כִּהְהוּא גּוּוּנָא תְּהָא מִפְּקֻנוּתָא דְּנִשְׁמַתָּא, מְגוּפָא דְּטִפָּה סְרוּחָה, לְמִיזַל לְתִרִין גָּנִים, דְּאִתְבְּרִי שְׁמִיא וְאַרְעָא דְּלֵהוּן בְּשֵׁם יוֹ'. וּבְגִינִיָּה אִתְמַר, יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ. כִּהְהוּא זְמַנָּא יִתְקִיּוּם בְּב"נ וְלֹא יִכְנֹף עוֹד מוֹרִיךְ לְגַבִּיךְ, בְּשִׁתִּים יִכְסֶה פָּנָיו, אֵלָא וְהִיוּ עֵינֶיךָ רּוֹאוֹת אֶת מוֹרִיךְ. וּמִסְטָרָא דְּאֵלִין מְרֹאוֹת, זָכָה מְרַע"ה, רַבֵּן שֶׁל נְבִיאִים וְחֻכְמִים. אָמַר בּוֹצִינָא קְדִישָׁא, אֲנִתָּ הוּא דְּזִכִּיתָ בְּחַיִּיךְ, לְמָהּ דִּיזְכּוֹן צְדִיקָא בְּתַר חַיִּיהוֹן, זָכָא חוֹלְקֵךְ.

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

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

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

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

178. ד"א שְׁמֶרָה נַפְשִׁי בִּי חֲסִיד אָנִי, אֲמַאי. כְּרִי שְׂאֲתַחֲסֵד עִם אָנִי. דְּאֲתַמֵּר בֵּיה אָנִי וְהָ"ו. וְוִי לִיָּה לְמֵאן דְּאֲפָרִישׁ אָנִי מִן הוּא. דְּאֲתַמֵּר הוּא עֲשֵׂנוּ וְלֹא אֲנַחְנוּ. דְּכֻלָּא חַד בְּלֹא פְּרֻדָּא. הֵה"ד, רֵאוּ עֵתָה בִּי אָנִי אָנִי הוּא אָנִי אֲמִית וְאֶחָיָה מִחֲצָתִי וְאָנִי אֶרְפָּא וְאִין מִיָּדִי מִצִּיל. אָנִי יְרוּ"ד, אָנִי הוּא וְלֹא אֲחֵר. וְדָא אָנִי מִן אֲדָנִי. יְרוּד עֲמוּדָא דְּאֲמַצְעִיתָא.

179. וּבְגִין דִּירוּ"ד אִיהוּ לִימִינָא דְּאִיהִי חֲסֵד, אָמַר, שְׁמֶרָה נַפְשִׁי דְּאֲתַחֲסֵד בֶּן עִם אָנִי, וְאִיהוּ אֲדָנִי וְלִגְבוּרָה. וּבִתְפֹּאֶרֶת, אֲתַחֲבֵן תְּרִין שְׁמֵהּ יֵאֱהֲרֹנָה"י. וְרָזָא דְּמִלָּה בַּחֲסֵד וּבְגְבוּרָה, וּפְנִיָּהּם וּכְנִפֵּיהֶם פְּרוּדֹת מְלַמְעָלָה וּבִתְפֹּאֶרֶת, דְּאֲתַקְרִי יְרוּ"ד אִישׁ מְלַחְמָה, מַה כְּתִיב שְׁתִּים חֹבְרוֹת אִישׁ, תְּרִיתִין שְׁמֵהּ מִתְחַבֵּן בֵּיה כְּחָדָא. וּשְׁתִּים מְכֻסּוֹת אֶת גּוֹיֹתֶיהֶנָּה. תְּפֹאֶרֶת אֲתַקְרִי גּוֹף, וּגְוִיתוֹ כְּתִרְשִׁישׁ יֵאֱהֲוִיהָ"ה.

33. Three Times was David made a servant

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

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

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

34. David was made poor, pious and a servant

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

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

180. הוֹשֵׁעַ עֲבָדְךָ אֱתָהּ אֱלֹהֵי שְׁמִיחַ נַפְשׁ עֲבָדְךָ תְּנֵה עֵז לְעֲבָדְךָ. תֵּלֶת זְמַנִּין אֶתְעַבֵּיד דְּוֹד עֶבֶד בְּתִהְלָה דָּא, לְקַבֵּל ג' זְמַנִּין, דְּאֻקְמוּהּ מֵאִרֵּי מִתְנִיתִין, דְּבִעֵי ב"נ לְמַהוּ עֲבָדָא בְּצִלּוֹתָא. בְּבִרְכָּאן קִדְמָאִין, כְּעֲבָד דְּמִסְדֵּר שְׂבָחוּי קָמִי רַבִּיָּה. בְּאֻמְצָעֵי, כְּעֲבָדָא דְּבִעֵי פֶרֶס מִרַבִּיָּה. בְּאַחֲרֹנוֹת, כְּעֲבָד דְּמוֹדָה קָדָם רַבִּיָּה, בְּפֶרֶס דְּקַבִּיל מִינִיָּה, וְאֶזֶל לִיָּה.

181. וּתְלַת זְמַנִּין דְּבִעֵי לְמַעַבְד עֶבֶד, מִסְטָרָא דְּעֲבוּדָה. דְּאֻקְמוּהּ מֵאִרֵּי מִתְנִיתִין, דְּלִית עֲבוּדָה אֶלָּא תַפְלָה. וּתְלַת אֲבָהָן, אֶתְקִרְיָאוּ עֲבָדִים מִסְטָרָהָ, ע"ש שְׂכִינְתָּא, דְּאִיהִי עֲבוּדָת יי'. וְאוֹף הָכִי מִשֶּׁה עֶבֶד יי'. וּבג"ד, כִּי לִי בְנֵי יִשְׂרָאֵל עֲבָדִים. אֲבָל לְגַבִּי אַחֲרֵינִי, כָּל יִשְׂרָאֵל בְּנֵי מַלְכִּים הֵם, מִסְטָרָא דְּמַלְכוּת. וְאִיהִי אִמָּאִי אֶתְקִרְיָאֵת עֲבוּדָה. כְּאוֹרַח דְּאֶתְתָּא לְמִיפְלַח לְבַעֲלָהּ, וְאוֹרַח בְּנִין, לְמִפְלַח לְאֲבוּהוֹן.

182. וְדוֹד, אֶתְעַבֵּיד עָנִי, חֲסִיד, וְעֶבֶד. הַה"ד, תַּפְלָה לְדוֹד הָטָה אֲדָנִי אֶזְנֶךָ עָנִי כִּי עָנִי וְאֲבִיוֹן אָנִי. שְׁמֵרָה נַפְשִׁי כִּי חֲסִיד אָנִי. הוֹשֵׁעַ עֲבָדְךָ אֱתָהּ אֱלֹהֵי הַבּוֹטָח אֵלַיִךְ. אֶתְעַבֵּיד עָנִי לְתַרְעָא דְּמַלְכָּא, דְּאֶתְמַר בָּהּ, אֲדָנִי שְׁפַתִּי תִפְתָּח. אֲדָנִי הֵיכָל, אֶתְעַבֵּיד עָנִי לְתַרְעָא דְּהֵיכָלָא דְּמַלְכָּא. וְמָה כְּתִיב. הָטָה אֲדָנִי אֶזְנֶךָ עָנִי וְדָא שְׂכִינְתָּא תַתָּא. דְּאִיהִי אֶזֶן לְקַבֵּל צִלּוֹתִין וּלְמַשְׁמַע לֹון. כְּדִכְתִּיב, כִּי לֹא בָזָה וְלֹא שָׁקַץ עֲנוֹת עָנִי וְלֹא הִסְתִּיר פָּנָיו מִמֶּנּוּ וּבִשְׁוֵעוֹ אֵלָיו שָׁמַע.

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

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

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

183. דַּאִיְהוּ אֶתְעִבִּיד עָנִי וְדָל, מִסְטָרָא דָּאֵת ד' מִן אַחֵר, לְמִשְׁאֵל מִן א"ח, דַּאִיְהוּ עֲמוּדָא דְאַמְצָעִיתָא. לְקִיּוּמָא בִּיה, דְּלוּתִי וְלִי יְהוּשִׁיעַ, דְּלֹא יָמוּת מִשִּׁיחַ בֶּן אֶפְרַיִם. וְשֹׁאִיל מִנִּיה בַּהוּא תִרְעָא, בְּגִין יִשְׂרָאֵל הָעֲנִיִּים, לְקִיּוּם בְּהוּ וְאֵת עִם עָנִי תוֹשִׁיעַ.

184. וּלְבַתֵּר שֹׁאִיל בְּגִין כְּהֲנִיָּא, דִּיחֻזּוֹר עֲבוּדָה לְמִקּוּמָה, וְאֶתְעִבִּיד עֲבָד. וּלְבַתֵּר דִּיהִיב לֹון אוֹרִייתָא מִסְטָרָא דְחֶסֶד, לְמַעַבְד גְּמוּל עִם דְּלִי"ת מִן אוֹרִייתָא, וּבְגִין דָּא אֶתְעִבִּיד חֲסִיד. כִּךְ מִטָּא לִג' סְפִירָאן עֲלָאִין, פֶּתַח וְאָמַר יי' לֹא גָבַהּ לְבִי וְלֹא רָמוּ עֵינֵי וְלֹא הִלַּכְתִּי בְּגִדּוּלוֹת וּבִנְפִלְאוֹת מִמֶּנִּי.

185. שְׁלֹמֹה אָמַר, הָא בִּינָה אִיהִי דְּמֹשֶׁה, אֲשָׁאֵל בְּחֻכְמָה עֲלָאָה, דַּאִיְהוּ לְעִיל מִדְּרָגִיָּה. מַה כְּתִיב, אֲמַרְתִּי אֲחֻכְמָה וְהִיא רְחוּקָה מִמֶּנִּי. וְהָא כְּתִיב וַיִּי נָתַן חֻכְמָה לְשֹׁלֹמֹה. חֻכְמָה זַעִירָא. וּבַעַל לְסִלְקָא מִתַּתָּא לְעִילָא, דְּאֶתְרַחֵיקַת מִנִּיה. בְּגִין דְּאֶפְּסִילוּ לְבִינָה לִית בֶּר נֶשׁ בְּעֵלְמָא דִּיכֻּל לְסִלְקָא, בֶּר מִמֹּשֶׁה, כ"ש לְעִילָא מִנִּיה, דַּאִיְהוּ חֻכְמָה עֲלָאָה, מִסְטָרָא דִּילָה חֻכִּים עֲדִיף מִנְּבִיא. וְאֵע"ג דְּאוּקְמוּהּ בְּאַרְח דְּרִשָּׁא, עַל פֶּרָה אֲרוּמָה. שְׁבַעִים פְּנִים לְתוֹרָה.

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

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

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

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

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

187. ויקום ר' יוסי עמר, דאיהו פרסינא שלימתא למאריה, דהכי סליק יוסי, לחשבון הכס"א, אלהים בחושבן. ויקום עמיה ר' יהודה, דביה הו"ד, וביה י"ה, ובי ידוד ד', ר' חיון. ופניהם וכוונתם פרודות, כלהו, לקבלא ליה. ומניה דוד, דהודה לקודשא בריך הוא, דרגא בהודאות דאיהו מצד הוד. ויקום עמיה ר' אלעאי, בגי' יב"ק, בקי בהלכתא.

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

189. רבי שמעון איהו באילנא, ור' אלעזר בריה וחרבוי, דאינון חמשה דאדפרנא, כענפין דאילנא רברבין דרמיין לדרועין ושוקין.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

37. The Chariot of Metatron

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

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

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

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

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

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

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

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

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

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

200. אבג בליל לון דסלקין לשית, לקבל אתון מטטרו"ן. רביעא ד', קול דממה דקה, דתמן אתי מלכא. ואיהו אדם לשבת על הכסא.

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

א

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

38. Smoke and Fragrance and Incense

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

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

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

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

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

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

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

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

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

39. The three prayers

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

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

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

End of Ra'aya Meheimna

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

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

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

207. אָמַר רַעִיָא מֵהִימְנָא, בְּעֵן בְּעֵי לְמַנְדַּע, אִינְךְ אֲתִקְיֵנוּ צִלוֹתִין לְקַבֵּל קִרְבָּנִין. אֵלָא תַּלְתַּ צִּלוֹתִין, לְקַבֵּל אֶת הַכֶּבֶשׂ הָאֶחָד תַּעֲשֶׂה בַּבֶּקֶר, דָּא צִלוֹתָא דִּשְׁחָרִית, דְּאִתְמַר בָּהּ, וַיִּשְׁכֶּם אֲבִרָהֶם בַּבֶּקֶר אֶל הַמָּקוֹם אֲשֶׁר עָמַד שָׁם אֶת פָּנָיו יוֹי. וְאוֹקְמוּהָ רַבָּנִין, דְּלִית עֲמִידָה אֵלָא צִלוֹתָא. וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעֶרְבִים, לְקַבֵּל צִלוֹתָא דְּמִנְחָה, דְּתִקִּין לָהּ יִצְחָק. הֵה"ר, וַיֵּצֵא יִצְחָק לִשְׁחַח בִּשְׂדֵה לַפְנוֹת עֶרֶב. וְלִית שִׁיחָה, אֵלָא צִלוֹתָא. צִלוֹתָא דְּעֶרְבִית, לְקַבֵּל אֲמורִין וּפְדָרִין דְּמִתְאַבְּלִין כָּל הַלַּיְלָה. הֵה"ר, וַיִּפְגַּע בַּמָּקוֹם וַיִּלֵּן שָׁם כִּי בָא הַשֶּׁמֶשׁ. וְלִית פְּגִיעָה, אֵלָא צִלוֹתָא.

208. אֲדִהֲכִי דְאֵנן בְּאֶתֶר דָּא, אֲמַאי כְּתִיב וַיִּקַּח מֵאֲבְנֵי הַמָּקוֹם וַיִּשָּׁם מֵרֵאשׁוֹתָיו וַיִּשְׁכֵּב בַּמָּקוֹם הַהוּא, וְכִי לֹא הוּוּ לִיה כְּרִים וּכְסָתוֹת לְמִשְׁכָּב. אֵלָא הוּאִיל וְאִתָּא חָתָן לְגַבֵּי כְּלָה, אַע"ג דְּלֹא הוּוּ אֶרְחוּי לְמִשְׁכָּב אֵלָא בְּכָרִים וּכְסָתוֹת, וְאִיהִי יְהִיבַת לִיה אֲבָנִים לְמִשְׁכָּב, יִקַּבֵּל כָּלָא בְּרַעוּתָא דְּלֵבָא, וְהָא אִתְמַר. וְאוֹף הָכִי אִתְמַר בְּחִבּוּרָא קְדָמָא. מ"ד וַיֹּאמֶר יַעֲקֹב כְּאֲשֶׁר רָאָם, אַר"ש תִּיב. וַאֲימָא קָרָא. ע"כ רַעִיָא מֵהִימְנָא

209. אָמַר רַבִּי פִּנְחָס, מִסְתַּבֵּל הוּינָא, שְׁמִירָה בְּלָב אִיהוּ וְדָא, וַע"ד שְׁמור בְּלָב, וְלֹא בְּאֶתֶר אַחֲרָא. זְכִירָה בְּזָכֵר, בְּמוֹחָא, דְּרָכִיב וְשְׁלִיט עַל הַלֵּב. וְלִית זְכִירָה אֵלָא בְּמוֹחָא. וַע"ד זְכוֹר לְזָכֵר וְשְׁמור לְנִקְבָּה. מוֹחָא דְאִיהוּ דְּכוּרָא, רָכִיב וְשְׁלִיט עַל הַלֵּב. לֵב שְׁלִיט וְרָכִיב עַל הַכֶּבֶד. כְּבֵד סָמָל וְנַחֲשׁ דָּא בְּדָא, וְאִיהוּ חָד. יוֹתֶרֶת הַכֶּבֶד וְכְבֵד. וַע"ד בְּקוֹרְבָנָא, יוֹתֶרֶת הַכֶּבֶד, דָּא נַחֲשׁ. כְּבֵד מִיכְלָא דְּדְכוּרָא, רָזָא דְּסָמָל ל.

210. אָמַר ר"ש, וְדָא כֶּן הוּא, וְנֹאֶת הוּא. וּבְרִירָא דְּמִלָּה, וְרָזָא וְסִתְרִין דְּקִרְבָּן, הָכִי הוּא. כְּבֵד נָטִיל בְּקְדָמִיתָא, הוּא וְיוֹתֶרֶת דִּילִיָּה, סָמָל וְכֵת זֹגוּ. וְכָל אֵינּוֹן עֶרְקִין דְּכִבְדָּא. חִוּלִין וּמִשְׁרִינִין דְּלֵהוּן. וְנָטִילוּ דְּלֵהוּן, דְּאֲכָלִין חֲלָבִין שְׁמִינִין דְּקִרְבָּנָא. הֵה"ר, וְאִתְּ הַחֲלָב אֲשֶׁר עֲלֵיהֶם. וְכִדִּין קָרִיב כָּלָא לְגַבֵּי לֵב.

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

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

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

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

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

211. וְלֵב לֹא נָטִיל מִכָּלֹּא. אֲלֵא וְדוּי דַּאֲתַעְבִּיד בִּיָּה, וְסִלִּיק בְּהֵוּא תִנְנָא וְצִלּוּתָא דַּאֲתַעְבִּיד עָלֶיהָ דְּקִרְבָּנָא. לֵב קָרִיב לְגַבִּי מוֹחָא, רַעוּתָא דִּיחֻדָּא דִּכְהֵנָּא בִּיָּה, וְחֻדּוּתָא דִּלְיוּאִי. מוֹחָא דָּא, נְהוּרָא דַּאֲתִיָּא מִמוֹחָא עֲלָאָה. מוֹחָא קָרִיב לְגַבִּיָּה טָמִיר מִכָּלֹּא, דִּלָּא אֲתִידַע כָּלֹּל. וְכָלֹּא אֲתַקְשֵׁר דָּא בְּדָא. וּמוֹחָא קָרִיב נַחַת רוּחַ דְּכָלֹּא.

212. עֲרִקִין דְּכַבְדָּא, אֵלִין אִישִׁים, וְכָל אִינוּן חִיילֵיהוּן. כְּבֵד, כְּמָה דַּאֲתַמֵּר. יוֹתֶרֶת נִקְבָּה, נִקְבָּא דִּילֵיהָ. אֲמַאי יוֹתֶרֶת. דִּלָּא אֲתַחְבֵּרֶת בְּדַכּוּרָא. אֲלֵא בְּדַ אֲשַׁאֲרֶת לָהּ שַׁעֲתָא, לְבַתֵּר דַּעֲבֵדֶת נְאוּפֵהָ, וְשִׁבְקָא לִיָּה. תָּג, יוֹתֶרֶת נִקְבָּה, דְּכֵד בַּעֲיָא לְאֲתַחְבֵּרָא בְּב"נ, אֲתַעְבִּידֶת לְגַבִּיָּה שְׂוִירִין, דִּלָּא אֲתַחְשַׁבֶת כָּלֹּל. לְבַתֵּר אִיְהִי אֲתַקְרַבֶת זַעִיר זַעִיר לְגַבִּיָּה, עַד דַּאֲתַעְבִּידָא לִיָּה חֲבוּרָא חָדָא. וּמֵאֵלִין עֲרִקִין דְּכַבְדָּא, מִתַּפְשֵׁטֵן אַחֲרֵן זַעִירִין, לְכַמָּה זַיִינִין, וְכָלֹּא נָטִילִין אִמּוּרִין וּפְדִרִין. וְכָלֵהוּ כָּלִילִין בְּכַבְדָּא.

213. לֵב דַּאִיְהוּ עֲקָרָא בְּקֻדּוּשָׁה, נָטִיל וּמִקְרִיב לְמוֹחָא כְּמָה דַּאֲתַמֵּר. לֵב שְׂרִיא עַל תְּרִין כּוּלִּין, וְאִינוּן תְּרִין כְּרוּבִין. יְהִבִין עֵיטָא. וְאִינוּן רַחִיקִין קָרִיבִין, יְמִינָא וּשְׂמָאלָא. וְכָלֵהוּ נָטִילִין וְאֲכָלִין כָּל חַד בְּדָקָא יָאוּת, עַד דַּאֲתַקְשֵׁר כָּלֹּא בְּחָדָא.

214. זִבְחֵי אֱלֹהִים רוּחַ נְשֻׁבָּה, דָּא מִתְקָרִיב לְלֵב, רוּחַ נְשֻׁבָּה, וְדוּי וְצִלּוּתָא. דָּהָא וְדָאִי וְהָרוּחַ תְּשׁוּבָא אֶל הָאֱלֹהִים אֲשֶׁר נִתְּנָה. וְכַבֵּד מִקְרִיב לִיָּה לְגַבִּיָּה לֵב, דַּאִיְהוּ סִיגוּרָא עָלֶיהָ, וְכָלֹּא קְשׁוּרָא בְּחָדָא בְּקֻרְבָּנָא.

215. מִן כְּבֵד, נִפְקִין כָּל מַרְעִין, וְכָל מִכְתָּשִׁין, לְכָל שְׂוִיפֵי גּוּפָא, וּבִיָּה שְׂוִיין. לֵב, אִיְהוּ זִכִּין מִכָּלֹּא. מִנִּיָּה נִפְקִין כָּל טָב, וְכָל בְּרִיאוּתָא דְּשְׂוִיפִין כָּלֵהוּ, וְכָל תּוֹקְפָא, וְכָל חֲדוּהָ, וְכָל שְׁלִימוֹ דַּאֲצִטְרִין לְכָל שְׂוִיפִין.

40. The sacrifices

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

Ra'aya Meheimna (the Faithful Shepherd)

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

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

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

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

רעיא מהימנא

216. אָמַר רַעֲיָא מְהִימְנָא, לִית קִרְבָּנִין, אֲלֵא לִרְחָקָא סִטְרִין מִסָּאֲבִין, וְלִקְרָבָא דְרִגִין קְדִישִׁין. וְאַתְמַר בְּחִבּוּרָא קְרַמָּא, דְּלֵהוּן, עֲרָקִין דְּכַבְדָּא, אִית מְנַהוּן רַבְרָבִין, אִית מְנַהוּן רַבְרָבִין וְזַעֲרִין, וּמִתְפַּשְׁטִין מְנַהוּן לְכַמָּה סִטְרִין. וְאַלִין נְטִלִין אֲבָרִין וְאַמּוּרִין וּפְדִרִין דְּמִתְאַבְּלִין כָּל הַלֵּילָה, דְּהָא קִרְבָּן כֻּלָּא לֵוִי'.

217. אָמַר בּוֹצִינָא קְדִישָׁא, רַעֲיָא מְהִימְנָא, וְהֵלֵא אִמְרַת לַעֲיֵל דְּקִרְבָּנִין דְּקוּדְשָׁא בְּרִיךְ הוּא לֹא אִינוּן אֲלֵא לִקְרָבָא ו' בֵּה' ו' בֵּה'. אֲלֵא, אַע"ג דְּכָל קִרְבָּנִין צְרִיכִין לְקָרֵב קַמֵּיהּ, אִיהוּ פְּלִיג לְכָל מִשְׁרִינִין, מֵאַכְלִין דְּקִרְבָּנִין, לְכָל חַד בְּדָקָא חֲזִי לֵיהּ, לְשַׁכְּלִיִּים, מְזוּנֵי דְאוֹרִייתָא, וּמִשְׁתַּיִּיא דִּינוּנָא וּמִנָּא דְאוֹרִייתָא. לְטַבְעִיִּים, דְּאִינוּן שְׂרִים דְּאִינוּן כְּבָנֵי אָדָם, יְהִיב לֹון אֵלִין מֵאַכְלִין טַבְעִיִּים, דְּנַחֲתִית אֲשָׁא דְלֵהוּן, לְמִיכַל לֹון.

218. כְּמָה דְּאוֹקְמוּה רַבָּנִין, אִי זָכוּ, הוּה נַחֲת כְּמוֹ אַרְיָה דְּאַשָּׁא לְמִיכַל קִרְבָּנִין. וְאִי לֹא, הוּה נַחֲת תַּמָּן כְּמִין כֻּלָּבָא דְּאַשָּׁא. וְאוֹף הָכִי כִּד מִית ב"נ, אִי זָכוּ, נַחֲת בְּדַמּוּת אַרְיָה, לְקַבְּלָא נַפְשִׁיהּ. וְאִי לֹא בְּדַמּוּת כֻּלָּב, דְּאָמַר הוּד עָלֵיהּ, הַצִּילָה מִחֶרֶב נַפְשִׁי מִיַּד כֻּלָּב יַחֲדָתִי.

219. וּבְגִין לְשִׁיזְבָּא קוּדְשָׁא בְּרִיךְ הוּא גּוּפִיהוּן דְּיִשְׂרָאֵל מְנַהוּן וּנְפִשָּׁהוּן. מְנִי, לְקָרֵב קִרְבָּנִין דְּבַעֲרִין וְגוֹפָן בְּאַתְרֵיהּ, לְקִיִּים אִם רַעֲב שׁוֹנֵאךְ הַאֲכִילָהוּ לֶחֶם וְאִם צָמָא הִשְׁקָהוּ מִיָּם. אֲבָל קוּדְשָׁא בְּרִיךְ הוּא, לֹא נְטִיל אֲלֵא רַעוּתָא דְּכֻלָּב, וְתַבִּירוּ דִּילֵיהּ. הֵה"ד, זְבַחֵי אֱלֹהִים רוּחַ נְשֻׁבָּה לֵב נְשֻׁבָּה וְנִדְכָּה אֱלֹהִים לֹא תִבּוֹה. כְּגוּוֹנָא דְּכָלִי חָרָס, דְּאַתְמַר בְּהוּן נְשֻׁבָּרוּ נְטִהּרוּ.

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

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

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

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

220. כִּהְנָא מוֹחָא. לְוִי לֵבָא. גּוֹפָא יִשְׂרָאֵל. וְאַתְמַר בְּהוֹן, כְּהָנִים בְּעִבּוּדָתָם, וְלוֹאִים בְּרוּכָנָם, וְיִשְׂרָאֵל בְּמַעֲמָדָם. וְאִי כְּבִד בְּעִי לְקַרְבָּא לְגַבֵּי דִלְבָּא, חֲלִיבִיה דְּאִינוּן מִסְאָבִין, אִיהוּ לֹא נָטִיל. אֶלָּא שְׁמַנּוּ דְּחֲלָב טְהוֹר. כְּגִוּוֹנָא דְּאִית בְּגוֹפָא, חֲלָב טְהוֹר וְחֲלָב טָמֵא, דָּם צָלִיל בְּלֹא פְסוּלָת, וְדָם עֲכוּר בְּפְסוּלָת. וְעֶרְקִין דִּלְבָּא, חֲוִילִין קְדִישִׁין. וְעֶרְקִין דְּכַבֵּד, חֲוִילִין מִסְאָבִין. אוֹף הָכִי אִינוּן מִשְׁרִין דִּיצַר הָרַע, וּמִשְׁרִין דִּיצַר הַטּוֹב, אֵלִין מִמֶּנּוּן עַל עֶרְקִין דִּלְבָּא, וְאֵלִין מִמֶּנּוּן עַל עֶרְקִין דְּכַבֵּדָא. אוֹף הָכִי תְּרֵי אוּמֵי יִשְׂרָאֵל, וְאוּמֵין דְּעֵלְמָא עֲכוּ"ם.

221. אָמַר לִיה רַעִיָא מְהִימָנָא, שְׁפִיר קָא אִמְרַת בְּכֻלָּא, אָבֵל אִפִּילוּ יִשְׂרָאֵל לֹא כֻלְּהוּ שׁוּין, דְּאִית בְּהוֹן בְּנֵי מַלְכוּת, מִסְטָרָא דְּמַלְכוּת קְדִישָׁא, כְּלִילָא מַעֲשֵׁר סְפִירָאן, וּמִכָּל הוּוִין וּכְנוּוִין. וְאִית מְנַהוֹן עֲבָדִין, מִסְטָרָא דְּעֵבֶד, דְּאִיהוּ עֲבָדוּ זְקֵן בֵּיתוֹ. וְאִית מְנַהוֹן כְּבַעֲרִין, וְאַתְמַר בְּהוֹן, וְאַתָּן צֹאנִי צֹאן מִרְעִיתִי אָדָם אַתֶּם. וְאִינוּן דְּרַמִּין לַעֲנָא, קוּדְשָׁא בְּרִיךְ הוּא מְנִי לְקַרְבָּא בְּעִירָן בְּאַתְרֵיהוּ, לְכַפְרָא עֲלֵיהוּ. וְאִינוּן דְּרַמִּין לְמַלְאכִין, קְרַבָּנִין דִּלְהוֹן אִינוּן עוֹבְדִין טְבִין, דְּמִמֶּנּוּן עֲלֵיהוּ מַלְאכִים, דְּמַקְרִיבִין לְקוּדְשָׁא בְּרִיךְ הוּא בְּאַתְרֵיהוּ.

222. וְאִינוּן דְּהוּוּ בְּנִין לִידוּד, הָה"ד בְּנִים אַתֶּם לִי' אֱלֹהֵיכֶם. בְּחוּבִין דִּלְהוֹן מִתְפָּרְדִי אַתּוּן, וְתַקְנָא דִּלְהוֹן הוּא אוֹרִייתָא, דְּאִיהוּ שֵׁם יְדוּד, לְקַרְבָּא אַתּוּן, י' בֵּה, ו' בֵּה, בְּקַרְבָּנָא דִּלְהוֹן.

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

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

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

223. הָרִי בְּכָל קִרְבָּנִין, בֵּין דְּבַעֲרִי, בֵּין דְּמִלְאָכִין דְּמִמֶּנָּן עַל פְּקוּדֵין, בֵּין בְּמַלְכוּתָא, בֵּין בְּשָׁמַיָּה. כֹּלָא צָרִיךְ לְקַרְבָּא לְקוּדְשָׁא בְּרִיךְ הוּא בְּאַתּוּן קְדִישִׁין. וְאִיהוּ רָכִיב בְּאַרְבַּע חִיּוֹן דְּמִלְאָכִים. וְאִיהוּ רָכִיב בְּאַרְבַּע יְסוּדִין, דְּמִנְהוֹן אֲתַבְּרִיאוּ אַרְבַּע חִיּוֹן טְבַעֲיִים. וְאִיהוּ הוּא דְּמַקְרֵב מִיָּא בְּאַשָׁא, וְרוּחָא בְּעַפְרָא. הֵה"ד, עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו. וְאוֹף הָכִי הוּא מַקְרֵב מִיכָאֵל דְּאִיהוּ מִים שְׁכָלִים, עִם גְּבִרְיָאֵל. דְּהוּא אֵשׁ שְׁכָלִי. וְאִיהוּ מַקְרֵב אוּרִיָּאֵל, דְּאִיהוּ אֲוִיר. דְּהֵינּוּ רוּחַ שְׁכָלִי. עִם רַפָּאֵל, דְּאִיהוּ אֶפְרָא, דְּהֵינּוּ עֶפֶר שְׁכָלִית. דְּמִיד דְּאַסְתִּילֵק קוּדְשָׁא בְּרִיךְ הוּא מִבִּינְיָהּ, לִית בְּהוֹן חֵילָא.

224. וְאִי תִימָא, הָא כְּתִיב בְּכָל קִרְבָּנִין לִידוּ"ד, וְאִיךְ אֲמַרְנָא דְּאִית פְּרוּדָא בְּאַתּוּן. אֵלָא הָאִי אֲתַמַּר, בְּדִרְגִין דְּאַתְבְּרִיאוּ וְאַתְקִרִיאוּ בְּשָׁמַיָּה. וְלֹא דְּאִינוּן אִיהוּ מִמֶּשׁ. הֵה"ד, כֹּל הַנִּקְרָא בְּשֵׁמִי וְלִכְבוֹדִי בְּרִאשִׁיתוֹ יִצְרָתִיו אֶף עֲשִׂיתִיו. דְּאִית אֲתוּן יִידוּ"ד בְּאַצִּילוֹת, דְּלִית בְּהוֹן פְּרוּדָא וְהַפְסָקָה, דְּאִינוּן כְּמַבּוּעֵין לְגַבִּיָּהּ, דְּאַשְׁקִיין לְאִילָנִין. וּבְגִין אֵלִין דְּאַתְבְּרִיאוּ, אֲדַמִּינִין י' לְרִישָׁא, ו' לְגוּפָא, ה' ה' לְעֶשֶׂר אֲצַבְעֵן.

225. אֲבָל עֲלוֹת הָעֲלוֹת עַל כֹּלָא, דְּאַתְקִרִי יִידוּ"ד, אֲתַמַּר בֵּיהּ, וְאֵל מִי תִדְמִיוּנִי וְאַשּׁוּהּ יֹאמַר קְדוֹשׁ. וְאֵל מִי תִדְמִיוּן אֵל וְמָה דְּמוּת תַּעֲרֹכוּ לוֹ. אֲנִי יי' לֹא שְׁנִיתִי. לֹא מָטִי בֵּיהּ חוּבִין לְאַפְרָשָׁא אֲתוּוֹי, י' מַה, ו' מַה, דְּלִית בֵּיהּ פְּרוּדָא. וְעֲלִיָּה אֲתַמַּר, לֹא יִגוּרֶךְ רַע. אִיהוּ שְׁלִיט עַל כֹּלָא, וְלִית מֵאן דְּשְׁלִיט בֵּיהּ. אִיהוּ תָמִיס בְּכֹלָא, וְלִית מֵאן דְּתָמִיס בֵּיהּ. וְאִיהוּ לֹא אֲתַקִּרִי יִידוּ"ד, וּבְכָל שְׁמָהּ, אֵלָא בְּאַתְפְּשֻׁטוֹת נְהוּרִיָּה עֲלִיָּהּ. וְכֹד אֲסְתִּילֵק מִנִּיָּהּ, לִית לִיהּ מִגְרָמִיָּה שֵׁם כֹּלָל מִנְהוֹן. עֲמוֹק עֲמוֹק מִי יִמְצְאוּ.

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

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

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

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

226. לִית נְהוֹרָא וְכִיל לְאַסְתַּבְּלָא בִּיהּ, דְּלֵא אֲתַחְשַׁכְתָּ. אֲמִילוּ בְּתַר עֲלִיוֹן, דְּאִיהוּ נְהוֹרִיָּה תְּקִיף עַל כָּל דְּרָגִין, וְעַל כָּל חִילֵי שְׁמַיָּא, עַלְאִין וְתַתְּאִין, אֲתַמַּר עֲלֵיהּ, יֵשֶׁת חֲשַׁךְ סַתְרוּ. וְעַל חֲכֻמָּה וּבִינָה, עֲנֵן וְעֶרְפֵּל סְבִיבֵיו. כ"ש שְׁאֵר סְפִירָאן. כ"ש חִיוֹן. כ"ש יְסוּדִין, דְּאִינוּן מִתִּים. אִיהוּ סוֹבֵב עַל כָּל עֲלָמִין, וְלִית סוֹבֵב לוֹן לְכָל סְטָרָא, עֵילָא וְתַתָּא, וְלֵאֲרַבַּע סְטָרִין, בַּר מְנִיָּה. וְלִית מֵאן דְּנָפִיק מִרְשוּתֵיהּ לְבַר. אִיהוּ מְמַלָּא כָּל עֲלָמִין. וְלִית אוֹחְרָא מְמַלָּא לוֹן.

227. אִיהוּ מְחִיָּה לוֹן וְלִית עֲלֵיהּ אֱלֹהָא אַחְרָא, לְמִיָּהֵב לִיהּ חִיוֹן. הֵה"ר, וְאִתָּהּ מְחִיָּה אֶת כּוֹלָם. וּבְגִינִיָּה אֲמַר דְּנִיָּאֵל, וְכָל דְּאֲרֵי אֲרַעָא כְּלָא חֲשִׁיבִין וּכְמַצְבִּיָּה עֲבִיד בְּחִיל שְׁמַיָּא. אִיהוּ מְקַשֵּׁר וּמְיַחֵד זִינָא לְזִינִיָּה, עֵילָא וְתַתָּא. וְלִית קוֹרְבָא לְהוּ בְּד' יְסוּדִין, אֱלָא קוֹדֶשָׁא בְּרִיךְ הוּא כְּדֵי אִיהוּ בִּינִיָּהוּ.

228. מִיָּד דְּחָבּוּ, אֵלִין דְּאֲתַקְרִיאוּ בְּנִים אֲתָם לִידוּד אֱלֵקִיכֶם, אֲסַתְּלַק מִן אֲתוּן, אֲשַׁתְּאֲרוּ בְּפִרוּדָא. וּמֵאֵי תְּקוּנִיָּה, לְקַרְבָּא אֲתוּן בְּקוֹדֶשָׁא בְּרִיךְ הוּא, ו' בְּה', ו' בְּה'. אוּף הֲכִי אִינוּן עֲבָדִין דִּילֵיהּ, מְסִטְרָא דְּחִיוֹן. בְּחוּבִין דְּלֵהוּן גְּרָמוּ לִיהּ, לְאַסְתַּלְקָא מִנְהוּן. מֵאֵי תְּקַנְתָּא דְּלֵהוּן. לְנַחְתָּא קוֹדֶשָׁא בְּרִיךְ הוּא עֲלֵיהּ, לְקַרְבָּא לוֹן. אוּף הֲכִי אִינוּן דְּהוּ מֵאֲרַבַּע יְסוּדִין, דְּאִינוּן עֲאֵנָא דְּקוֹדֶשָׁא בְּרִיךְ הוּא, דְּגִרְמוּ לְסַלְקָא קוֹדֶשָׁא בְּרִיךְ הוּא מִינִיָּהוּ. מֵאֵי תְּקַנָּה. לְקַרְבָּא לוֹן לְקוֹדֶשָׁא בְּרִיךְ הוּא.

229. וּבְגִין דָּא בְּכֻלְהוּ מְנִי, קְרַבֵּן לִידוּד, אֶת קְרַבְנֵי לְחָמֵי לְאֲשֵׁי. אוּף אֶת הַכֶּבֶשׂ אַחֵר תַּעֲשֶׂה בְּבֹקֶר וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְפִּים. וְכָתִיב שְׁתֵּי תוֹרִים אוֹ שְׁנֵי בְנֵי יוֹנָה, כָּל זִינָא אֲזִיל לְזִינִיָּה. וְקוֹדֶשָׁא בְּרִיךְ הוּא מְקַרֵּב כְּלָא בְּאֲתַר דָּא, אִיהוּ עֹלֶת עַל כָּל כָּלָא, דִּלִּית אֱלֹהָא בַּר מְנִיָּה. וְלִית מֵאן דְּיָכִיל לְקַרְבָּא חִילִין, בַּר מְנִיָּה.

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

230. אָבֵל חֵילִין דְּאוּמִין עֵכוּם, אִינוּן מִסְטֵרָא דְפִרּוּדָא. וּוי לְמֵאן דְּגָרִים בְּחוּבוֹי, לֹא־עֵלָא אֲתוּן וְחִין וְיִסּוּדִין. דְּמִיד אֲסִתְּלַק קוּדְשָׁא בְּרִיךְ הוּא מִיִּשְׂרָאֵל. וְיִיעֲלוּן אוּמִין עֵכוּם בִּינִייהוּ. לִית לֹון קְרִיבוֹת בְּקוּדְשָׁא בְּרִיךְ הוּא, דְּלִית קוֹרְבָּנִין בְּחוּצָה לְאַרְץ. וּבג"ד אוּקְמוּה רַבָּנִן, הִדֵּר בְּחוּצָה לְאַרְץ דּוּמָה כְּמִי שְׁאִין לוֹ אֱלֹוֹה. בְּהוּא זְמַנָּא דְּאָמַר מַלְיָן אֱלִין, נְחֹתוּ כָּל אֲתוּן קְדִישִׁין, וְחִין קְדִישִׁין, וְד' יִסּוּדִין, לְגַבִּיה, וּבְרִיכוּ לִיה וְאָמְרוּ, עַל יְדֵךְ רַעִיָא מְהִימְנָא, נְחִית עָלֶן קוּדְשָׁא בְּרִיךְ הוּא, וּמִתְקַרְבִּין זִינָא לְזִינְיָה, בְּרִיךְ אַנְתָּ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּאַרְבַּע יִסּוּדִין. כְּעַן אֲתַבְּרִיר כֻּלָּא עַל בּוּרִיָּה. ע"כ רַעִיָא מְהִימְנָא.

41. "Delight yourself also in Hashem"

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

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

231. פִּתַּח וְאָמַר, בְּטַח בְּיָי' וַעֲשֵׂה טוֹב שְׁכֵן אֶרֶץ וְרַעֲה אַמּוּנָה. בְּטַח בְּיָי', כְּדָקָא יָאוּת. וַעֲשֵׂה טוֹב, תְּקוּנָא דְּבְרִית קְדִישָׁא. דִּתְהָא מִתְקֵן לִיה, וְנִטִּיר לִיה כְּדָקָא יָאוּת. וְאִי תַעֲבִיד דָּא, אַנְתָּ תְהֵא הִכָּא בְּאַרְעָא, וְיִתְּזֵן מִנֵּךְ, וְיִתְפָּרַס מִנֵּךְ, הֵהִיא אַמּוּנָה דְּלַעֲיֻלָּא.

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

232. וְתוּ, תִּתְעַנֵּג עַל יְיָ וְיִתֵּן לְךָ מִשְׁאֲלוֹת לִבְךָ. כָּל דָּא אֲתַתְּקִנַּת בְּתִקּוּנָא דְּבְרִית. בִּין דִּתְקִנַּת בְּרִית, אֲתֵקֵן כֻּלָּא. פִּנְחָס בְּגִין דְּקִנֵּי עַל בְּרִית דָּא, זָכָה לְכֻלָּא. וְלֹא עוֹד אֱלָא דְּאִגִּין עַל כָּל יִשְׂרָאֵל, וּבִיה אֲתִקִּין וְהִתְעַנֵּג עַל יְיָ. דִּהָא סְלִיק וְאֲתִקְשֵׁר לַעֲיֻלָּא, בְּאוּר קְדָמָא דְּבְרָא קוּדְשָׁא בְּרִיךְ הוּא, וְגִנִּז לִיה. בְּהוּא אוּר דִּתְהִינִי אֲבִרָהּ מִנִּיה, וְאִהֲרֵן כְּהֵנָּא אֲתִקְשֵׁר בִּיה.

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

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

42. Lighting upon means words of reconciliation

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

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

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

233. לְבִתֵּר דְּאִסְתָּלַק לְכַהֲנָא רַבָּא, לֹא אֲדַבֵּר לִיהּ קְטִלְנוּתָא דְּזִמְרִי, וְלֹא יָאוּת בְּגִין דְּלֹא יִתְאַחַד כָּלִל בְּעִנְפֵי דְּסִטְרָא אַחְרָא, וְלֹא אִתְחַזֵּי לְאֲדַבְרָא עֲלֵיהּ. דְּכָל מֵאן דְּקָטִיל, עֲנִפִּין דְּסִטְרָא אַחְרָא אֵית בֵּיהּ. וּפְנִחָס הָא מִתְאַחִיד בִּימִינָא, וְלִית לִיהּ חוּלָק בְּסִטְרָא אַחְרָא כָּלִל, וְעַל דָּא לֹא אֲדַבֵּר הֵכָא. מַה דְּאִתְחַזֵּי שְׂבָחָא, אִיהוּ גִנְאֵי לִיהּ, וְנִחִיתוּ מִדְּרָגָא עֲלָאָה דְּאִתְאַחִיד בֵּיהּ. וְע"ד כְּתִיב הַמוֹכֵחַ אֲשֶׁר הוֹכֵחַ סִתָּם, וְשֵׁם הָאִשָּׁה הַמוֹכֵחַ, וְלֹא אֲדַבֵּר עַל יְדָא דִּמְאָן.

234. א"ר פִּנְחָס, זָכָאָה דְּרָא דְּשִׁמְעִין מִילָךְ בְּאוֹרֵייתָא, וְזָכָאָה חוּלְקֵי דְּזִכְיָנָא לִכְךָ. אָמַר רַבִּי שְׁמַעוֹן, זָכָאָה דְּרָא, דְּאִנֵּת וְחִסְדִּיתָךְ אֲשֶׁתְּכֶח בְּגוֹוִיהּ. עַד דְּהוּוּ יִתְבִּין וּמִפְּיוֹסִין דָּא לְדָא, אֲתָא רַבִּי אֶלְעָזָר בְּרִיהּ דְּר"ש, וְאֲשָׁבַח לוֹן תַּמָּן. א"ר פִּנְחָס, וְדָאִי דְּכְתִיב וַיֹּאמֶר יַעֲקֹב כְּאֲשֶׁר רָאִם מַחְנֶה אֱלֹהִים זֶה. א"ל ר"ש, אֶלְעָזָר בְּרִי, תֵּיב בְּרִי, וַיֹּאמֶר קְרָא. יְתִיב רַבִּי אֶלְעָזָר.

235. פִּתַּח וַאֲמַר, וַיַּעֲקֹב הֵלֵךְ לְדַרְכּוֹ וַיִּפְגְּעוּ בּוֹ מַלְאֲכֵי אֱלֹהִים. מֵאִי וַיִּפְגְּעוּ בּוֹ. אֵלָא אֵית פְּגִיעָה לְטָב. וְאֵית פְּגִיעָה לְבִישׁ. וְאֵית פְּגִיעָה לְצִלּוּתָא. אֵלָא בְּשַׁעֲתָא דְּהוּוּ אָזִיל לַחֲרָן, מַה כְּתִיב. וַיִּפְגַּע בְּמָקוֹם, צִלּוּתָא דְּעֶרְבִית הוּוּ דְּצִלֵּי בְּהֵוָא מָקוֹם. כְּד"א, הִנֵּה מָקוֹם אֲתִי. וְצִלּוּתָא דְּעֶרְבִית בְּהֵוָא אֲתֵר אִתְחַזֵּי.

236. תּוֹ וַיִּפְגַּע בְּמָקוֹם, מִלֵּי פִּיוֹסִין אִיהוּ. דְּאִתָּא שְׁמַשׁ קְדִישָׁא לְגַבֵּי סִיְהָרָא, בְּעֵלָה לְגַבֵּי אֲתֵתָא. מִכָּאֵן דְּלֹא יָאוּת לְבַעַל לְמִיתֵי לְגַבֵּי אֲתֵתָא, אִי לֹא הוּי בְּמִלֵּי פִּיוֹסִין לְפִיוֹסָא לָהּ. דְּכְתִיב וַיִּפְגַּע בְּמָקוֹם, וּלְבִתֵּר וַיִּלֵּן שָׁם. כִּד הוּוּ אֲתִי יַעֲקֹב מִחֲרָן, מַה כְּתִיב, וַיִּפְגְּעוּ בּוֹ, שְׁדֶרֶת הִיא לְפִיוֹסָא לִיהּ, לְמִיתֵי לְגַבְהּ.

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

43. lighting on me as appeasement

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

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

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

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

237. וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם. מֵאֵי כַּאֲשֶׁר רָאָם. אֵלֶּיךָ מִלְּאֲכֵיךָ הַיּוֹם, וּמִלְּאֲכֵיךָ הַלַּיְלָה הַזֶּה, וְאַתְּבָסִיאוּ מִנִּי, וּלְבַתֵּר אֶתְגַּלִּיין לִי. וְעַד כַּאֲשֶׁר רָאָם, כְּתִיב מַחֲנֵה אֱלֹהִים זֶה. מִהֲכָא דְהוּא אֵלֶּיךָ דִּימְמָא, וְאֵלֶּיךָ דְּלִילָא. אֵינֹן דְּלִילָא כְּתִיב בְּהוּ, מַחֲנֵה אֱלֹהִים, וְאֵינֹן דִּימְמָא, כְּתִיב בְּהוּ, זֶה. וְעַד וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מַחֲנֵה. תְּרִין מִשְׁרִיין. וְהִשְׁתָּא מִשְׁרִיין קְדִישִׁין חֲמִינָא הֲכָא. זְכָא אֲרַחֲי דְאַתִּינָא הֲכָא.

רעיא מהימנא

238. אֵלָא פְּגִיעָה אִיהִי פִּיוסָא, דְּכֹד וִיתִי חֲתָן לְגַבִּי בְּלָה, לִית אֲרַח לְחֲתָן לִיחֲדָא בְּכָלָה, אֵלָא בְּפִיוסָא. וּלְבַתֵּר יַעֲבֹד עִמָּה לִינָה. וְהֵינֹן כִּי בָא הַשֶּׁמֶשׁ.

239. אָמַר רַעְיָא מְהִימְנָא, אִי הָכִי מֵאֵי נִיהוּ כִּי בָא הַשֶּׁמֶשׁ דְּהָא אֲרַח דְּרִשָּׁא אֻקְמוּהָ, לְשׁוֹן כְּבִינָה, וְהֵינֹן כִּי בָא הַשֶּׁמֶשׁ. אֵלָא מִהֲכָא אֻלִּיפְנָא, מֵאֵן דְּמִיחֲד בְּאַתִּינָה, צְרִיךְ בְּלִילָא לְמַכְבִּי שְׂרָגָא, וּבִימְמָא לֹא אֲרַח דְּרַבְנָן לְשִׁמְשׁ מִסְתָּן, אֵלָא בְּלִילָה, אֲרַח צִנְעָא. וּבְגִין דָּא, מְתִי אֶתְעִבִיד לִינָה. כִּי בָא הַשֶּׁמֶשׁ, דְּאַתְפְּנִי שְׁמָשׁ מַעֲלָמָא.

240. וּבְגִין דָּא, אוֹף הָכִי דְּצְרִיךְ לְאַתְבָּסִיאוּ מִן שְׁמָשׁ, וְהָכִי צְרִיךְ לְאַתְבָּסִיאוּ מֵאֵלֶּיךָ מִלְּאֲכֵיךָ, דְּאֵינֹן מִיִּצְרֵי הַטּוֹב מִימִינָא, בְּכַמָּה מִשְׁרִיין. וּמִיִּצְרֵי הָרַע, דְּאֵזִיל לְשִׁמְאָלָא בְּכַמָּה מִשְׁרִיין. וּבְגִין דָּא, בְּתֵר דְּאַתָּא צַפְרָא, אָמַר כַּאֲשֶׁר רָאָם. וּמַסְטְרָא דִּיעֲקֹב דְּהוּא אִישׁ תָּם, לֹא הוּא עֲמִיָּה אֵלָא חִיילִין דְּמַלְכָא וּמַטְרוֹנִיתָא. וּבְגִין דָּא וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מַחֲנֵה. אֵינֹן מִלְּאֲכֵיךָ דִּימְמָא כְּתִיב. כַּאֲשֶׁר רָאָם מַחֲנֵה אֱלֹהִים זֶה. וְכֹד אַתּוּ מִלְּאֲכֵיךָ דְּלִילָא, דְּאַתְכַּנְשׁוּ בְּהִדְיָה, לְנִטְרָא לִי אָמַר וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מַחֲנֵה.

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

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

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

241. בְּגִין דְּצִלוֹתָא אִיהִי כְּלָה, הֵה"ד אֶתִּי מְלַבְּנוֹן כְּלָה אֶתִּי וְגו'. אֶתְקַרִּי הֶכָא אֶתִּי. וּבְאוֹרֵייתָא דְּבִכְתָּב אֶתְמַר עָלֶיהָ, הִנֵּה מְקוֹם אֶתִּי. וּבְגִין דְּאִיהִי אֶתְקִרִיאת מְקוֹם בְּעֵלְמָא דִּין, אֶתְמַר בָּהּ וַיִּפְגַּע בְּמְקוֹם וַיִּלֶּן שָׁם.

242. וּבִג"ד אִיהִי אִמְרַת, מִי יִתְּנִי בַּמִּדְבָּר מְלוֹן אוֹרְחִים. דְּהוּת רְשׁוֹ בְּפָנֵי עֲצָמָה, וְלֹא עִם אִינוֹן דְּקִבְעִין לָהּ חוּבָה עֲמֵהוּן, בְּלֹא חֶתֶן דִּילָהּ. וּבְכָל שְׁעָתָא דִּב"נ מְצִלִי, קוֹדֶשָׁא בְּרִיךְ הוּא אֶקְדִּים וְנִטֵּר לָהּ. וְרָא דְּמִלָּה, וְהָאִישׁ מִשְׁתַּאֵה לָהּ. וְלִית אִישׁ, אֶלֹא קוֹדֶשָׁא בְּרִיךְ הוּא. הֵה"ד יִי' אִישׁ מְלַחְמָה. וְיִהִי הוּא טָרָם כְּלָה לְדַבֵּר וְהִנֵּה רִבְקָה יוֹצֵאת, כְּגוֹן וַיֵּצֵא כְּבָרֶק חֲצוֹ.

243. וְאִי תִימְרוּן, דְּהָא אוֹקְמוּהָ רַבְּנָן, לְעִשְׂרָה קְדָמָא שְׂכִינְתָא וְאַתֵּיא, לְאַחַד עַד דִּיתִיב. לְעִשְׂרָה דְּהִיא י' קְדָמָה ה'. לְאַחַד דְּאִיהִי ו', עַד דִּיתִיב, לֹא אֵתִיא לְגִבְיָהּ ה' תְּנִינָא. וְרָא דְּמִלָּה, דְּבִאֲתָר דִּלִּית תִּמְן י"ה, לֹא אֵתִיא תִּמְן ה'. וּמֵאֵן דְּבַעֵי לִיחְדָּא אֲתוּן, צְרִיךְ בְּתַחֲנָה וּבְתַחֲנוּנִי. וּבִג"ד, וְאַתְחִנֵּן אֶל יִי', בְּאֲדָנִי לְשְׂכִינְתָא בְּתַחֲנוּנִים. וְלְקוֹדֶשָׁא בְּרִיךְ הוּא בְּרַחֲמֵי, עַד הֶכָא.

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

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

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

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

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

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

244. אֶת הַכֶּבֶשׂ הָאֶחָד תַּעֲשֶׂה בִבְקָר וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים. דְּאִיהוּ רָזָא דְכִבְשֵׁי דִרְחֻמָּנָא, דְּאֻקְמוּהָ עֲלִייהוּ רַבָּנָן, גַּבֵּי כִבְשֵׁי דִרְחֻמָּנָא לְמַה לָּךְ. אֶלָּא מְלִין דִּיהוֹן תַּחוּת כִּבְשׁוֹנֵי דְעֵלְמָא, יְהוֹן מְכוּסִין תַּחוּת לְבוּשְׁךָ. מַה לְבוּשׁ אִיהוּ מְכֶסֶה עַל גּוּפָא, אוּף הֵכִי צְרִיךְ לְכֶסֶה רִזִּין דְּאוּרִייתָא. כ"ש רִזִּין דְּקִרְבָּנִין, דְּאִינוּן כְּגוּוֹנָא דְקָרִיבו דְּאִתְתָּא לְגַבֵּי בַעֲלָהּ.

245. וּמַה קָרִיבו דִּתְרוּוִייהוּ צְרִיךְ בְּאִתְכֶּסִּיָּא. אוּף הֵכִי צְרִיךְ קָרְבָּן לְכֶסֶה לֹון, מִבְּנֵי עֲרִיין רְשִׁיעִיָּא חֲצוּפִין, דְּלִית לֹון בִּשְׁת פָּנִים וְלֹא עֲנוּהָ. וְכַמָּה מִינֵי מִמְזִרִין אִינוּן, בְּנֵי עֲרִיּוֹת, בְּנֵי נִדָּה, דְּנִדָּה ה' מְנָה, וְאִשְׁתִּכַּח בְּאַתְרָהּ. שְׂפַחָה בַת אֵל נִכְר זֹנָה. וְהִיא אִיהוּ רָזָא, תַּחַת שְׁלֹשׁ רִגְזָה אֶרֶץ וּגו', תַּחַת עֶבֶד כִּי יִמְלֹךְ וְנָבֵל כִּי יִשְׁבַּע לֶחֶם וְשְׂפַחָה כִּי תִירַשׁ גְּבִירָתָהּ. דְּנִדָּה ה' מֵאַתְרָא, דְּאִיהִי מִטְרוּנִיתָא, יִצְה"ט. וְעֵאלָא בְּאַתְרָא שְׂפַחָה יִצְה"ר.

246. וְרָזָא דְמִלָּה, כְּנֻגַּע נִרְאָה לִי בְּבֵית, הֵינּוּ דִם טָמֵא דְנִדָּה. וּמַה הָתָם וְהַסְגִּירוּ הַכֹּהֵן שְׁבַעַת יָמִים. אוּף הֵכִי שְׁבַעַת יָמִים תִּהְיֶה בְּנִדָּתָהּ. זָכָאִין אִינוּן אֲבָרִים דְּמִתְקַדְשִׁי בְּשַׁעַת תְּשֻׁמִּישׁ, דְּאִינוּן עֲצֵי הָעוֹלָה, דְּאַחֲרִין בְּהוֹן אֲשִׁין קְדִישִׁין, שֵׁם יְדוּד דְּאַחֲרִי בְּאֲשִׁין דְּלֵהוֹן. וּבג"ד פְּאוּרִים כְּבָדוּ יו' ע"כ כִּבְשֵׁי דִרְחֻמָּנָא, הֵינּוּ אֶת הַכֶּבֶשׂ הָאֶחָד תַּעֲשֶׂה בִבְקָר וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים.

247. שְׁלִימוּ דְקָרָא, וְעֲשִׂירִית הָאִיפָה סֵלֶת. זָכָאִה אִיהוּ מֵאן דְּאִנְגִיד מְמוּחִיָּה, טַפָּה סֵלֶת נִקְיָה בְּלֹא פְסוּלָת. וְאִיהִי רְמִיזָא בְּאֵת י' מִן אֲדֻנָּי, כְּלִילָא בְּעֶשֶׂר סְפִירָאן. דְּאִיהִי בְּלֹולָה בְּשֻׁמֵּן כְּתִית רְבִיעִית הֵינּוּ. וְאִיהִי בְּלֹולָה, בְּמִקְרָא, בְּמִשְׁנָה, בְּתַלְמוּד, בְּקַבָּלָה.

45. The Chariot of Ezekiel

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

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

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

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

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

248. יִחְזַקָּאל בְּדַ חֲמָא שְׂכִינָתָא מִגּוֹ קְלִיפִין, חֲזָא עֲמָה עֶשֶׂר סְפִירָאן. בְּלֹא פְרוּדָא כָּלִל. וְאֵלִין אֵינוּן מוּחָא, מְלֻגוֹ, כְּלָהוּ חֲזָא לֹון מִגּוֹ נְהַר כְּבֵר דִּלְתַתָּא, אִיהִי רֶכֶב אֱלֹהִים רְבוּתִים, כָּל רְבוּא עֶשֶׂר אֲלָפִין, רְבוּתִים כ' אֲלָף, אֲפִיק תְּרֵי שְׁאִינוּן, אֲשֶׁתְּאֲרוּ תַּמְנִי סָר, בְּחוּשְׁבֵּן ח"י עֲלָמִין. דְּכָלִיל עֶשֶׂר סְפִירָאן, דְּאֲתַלְבֹּשׁ בֵּט"ט מִן מְטֵטְרוֹן. ט"ט מִן טֵטֶטֶת, וְאֲתַמַּר בִּיהּ וְהִיוּ לְטֵטֶטֶת בֵּין עֵינֵיךְ. מֵאן עֵינֵינוּן. אֵלִין לְעֵילָא, דְּאֲתַמַּר בְּהוּ נִפְתָּחוּ הַשְּׁמַיִם וְאֲרָאָה מֵרָאוּת אֱלֹהִים. מֵאן מֵרָאוּת. אֵלִין אֵינוּן עֶשְׂרָה מֵרָאוּת דְּמְטֵטְרוֹן, דְּחֲזָא כְּשֶׁרְגָא בְּגוֹ עֶשְׂרִישִׁיתָא. תִּשְׁע בְּאֲתַגְלִיָּא, וְחֵד סְתִים.

249. מֵרָאָה חֲדָא דְּאִיהוּ חֲזוּ קְדָמָאָה מֵאֵלוּ עֶשְׂרָה, דָּא אִיהוּ דְּאֲתַמַּר בִּיהּ, וּמִמַּעַל לְרַקִּיעַ אֲשֶׁר עַל רֹאשׁ כְּמֵרָאָה אֲבָן סְפִיר דְּמוּת כְּסֹא. וְאֵע"ג דְּאֲתַפְרֹשׁ לְעֵילָא, צְרִיךְ לְחֲדָתָא עֲלֵיהּ מְלִין דְּחֲדוּשִׁין.

250. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, לְמִשְׁרִינִין דְּלְעֵילָא, מֵאן דְּמִצְלִי, בֵּין יְהֵא גְבוּר, בֵּין יְהֵא חֲכָם, בֵּין יְהֵא עֲשִׂיר. בְּזַכּוּן גְּבוּר. חֲכָם בְּתוֹרָה. וְעֲשִׂיר בְּמִצְוֹת. לֹא יִיעוֹל בְּהִיכְלָא דָּא צְלוּתִיהּ, עַד דְּתַחֲזוּן בִּיהּ סִימְנִין אֵלִין, דִּיהֵב גְּרִמִּיהּ בִּיהּ תְּקוּנִין דִּילִי. וּבִגִּין דָּא אוֹקְמוּהּ מֵאֲרִי מִתְּנִיתִין, אִם הֵרֵב דּוּמָה לְמִלְאָךְ יוֹי צְבָאוֹת תּוֹרָה יִבְקֶשׁוּ מִפִּיהּ. לְמֵאן דִּיהֵא רְשִׁים בְּאֵלִין סִימְנִין בְּלְבוּשִׁיהּ, תְּקַבְּלוּן צְלוּתִיהּ. סִימְנָא חֲדָא דִּיהֵא רְשִׁים בְּצְלוּתִיהּ, בְּתַכְלָת, בְּכַנְפֵי מִצְוָה צִיצִית. דְּאִיהוּ דְּמִי לְרַקִּיעַ, דְּאִיהוּ מְטֵטְרוֹן. דִּיוֹקְנָא דִּילִיהּ, תְּכַלָּת שְׂבִיצִית.

251. וּבִגִּין דָּא, שִׁיעוּר הַצִּיצִית אוֹקְמוּהּ רַבָּנָן, טְלִית שְׁהֶקְטָן מִתְּכַסֶּה בָּהּ רֹאשׁוֹ וְרֻבּוֹ. וְהֵאִי אִיהוּ דְּאֲתַמַּר בִּיהּ, וְנִעַר קָטָן נוֹהֵג בָּם. וְהֵאִי אִיהוּ נוֹהֵג בְּד' חִינוּן, דְּאֵינוּן ד', וְאִיהוּ כָּלִיל שֶׁשׁ מַעְלוֹת לְכֶסֶּא, דְּאֵינוּן ו'. וּבִגִּין דְּאִיהוּ כָּלִיל עֶשֶׂר, מִתְּלַבְּשִׁין בִּיהּ עֶשֶׂר סְפִירָאן, י'. וּבִיהּ הוּא אֲתַחְזִי קוּדְשָׁא בְּרִיךְ הוּא בְּשְׂכִינָתִיהּ, דְּאִיהִי כָּלִילָא מִעֶשֶׂר סְפִירָאן, לְנִבְיָאִי. וּמִסְטָרָא דְּשְׂכִינָתָא דְּאִיהִי עֲשִׂירָאָה, תְּכַלָּת שְׂבִיצִית, אִיהוּ תְּכַלָּת דְּכָל גּוּוּנִין.

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

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

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

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

252. דַּאִיְהוּ תַכְלִית דִּי סְפִירָאן. וְבִיהּ וְתַכְל כָּל עֲבוֹדַת אֱהָל מוֹעֵד. וְאִיְהוּ לְשׁוֹן כְּלָהּ. הֵה"ד, וְיֵהוּ בְיוֹם כָּלַת מֹשֶׁה לְהִקְיָם אֶת הַמִּשְׁכָּן. וְאוֹקְמוּהָ רַבְּנָן, כָּלַת כְּתִיב, וְאִיהוּ תַכְלִת דְּשָׂרְגָא, דְּאָכִיל תְּרַבִּין וְעֲלוּן.

253. וְעֲלִיָּה אָמַר יַחְזַקְאֵל דְּמוֹת כְּמִרְאָה אֲבָן סְפִיר דְּמוֹת כְּסָא. סְגוּלָּה דְּהָאִי אֲבָן, מֵאֵן דִּזְרִית לָהּ, לֹא שְׁלֵטָא נּוֹרָא דְּגִיְהִנָּם עָלֶיהָ. לִית נּוֹרָא בְּעֲלָמָא מְקַלְקֵל לָהּ, וְלֹא כָּל מִינֵי מַתְכוֹת. כָּל שְׂכָן מִיָּא, דִּלֹּא מְזִיקוּ לָהּ. מֵאֵן דִּזְרִית לָהּ, אֲתַקְיָם בִּיהּ כִּי תַעֲבוֹר בְּמִים אֲתָךְ אָנִי וְגו'. וְכָל עֲלָאִין וְתַתְּאִין דְּסִטְרָא אַחֲרָא דְּחֲלִין מְנִיָּה. תַּכְלִת דִּימָא בְּגִינְיָה אֲתַמַּר, כִּי תַעֲבוֹר בְּמִים אֲתָךְ אָנִי. דְּבִסְגוּלָּה דָּא, סוֹס וְרוֹכְבּוֹ רָמָה בֵּים, דָּא מְמַנָּא דְּמַצְרִים.

254. מְגוּן דָּא, דְּחֲלִין עֲלָאִין וְתַתְּאִין. מִשְׁרִיין דִּימָא דְּחֲלִין מְנִיָּה. וּמִשְׁרִיין דְּרִקִּיעָא דְּאִיהוּ תַכְלִת, מְנִיָּה דְּחֲלִין. מִשְׁרִיין דְּתַכְלִת דְּנוֹרָא דְּגִיְהִנָּם דְּחֲלִין מְנִיָּה.

255. וְהָאִי תַכְלִת אִיהוּ דִּין. דִּינָא אֲרַגְיָי. דִּינָא דְּמַלְכוּתָא דִּינָא וְתִרִין גּוּוֹנִין רְשִׁימִין בְּטִלִּית, חַד חֲזוֹר, וְחַד תַּכְלִת. וְעַל תִּרִין גּוּוֹנִין אֲלִין אֲתַמַּר, וְתַחַת רַגְלֵיו כְּמַעֲשֶׂה לְבִנְתָּהּ הַסְפִיר. לְבִנְתָּהּ, לֹבֶן דְּסְפִיר. דְּאִיהוּ כָּלִיל בְּתִרִין גּוּוֹנִין, רַחֲמֵי וְדִינָא, חֲזוֹר וְאוֹכֵם. אוֹכְמוּ דְּתַכְלִת. וְעַל תִּרִין גּוּוֹנִין, רְמִיזוּ רַבְּנָן, מֵאִימַתִּי קוֹרִין אֶת שְׁמַע בְּשַׁחֲרִית, מְשִׁיבִיר בֵּין תַּכְלִת לְלֵבָן. לְמַהּוּ בְּרַתָּא דְּמַלְכָּא, ק"ש, יַחֲדָא דְּקוּדְשָׁא בְּרִיךְ הוּא, כָּלִיל מִתִּרִין גּוּוֹנִין אֲלִין, דְּאִינּוֹן יְדו"ד אֲרַגְיָי, רַחֲמֵי וְדִינָא. כְּגוּוֹנָא דְּקוּדְשָׁא בְּרִיךְ הוּא כָּלִיל ב' גּוּוֹנִין, יְהו"ה אֲרַגְיָי לְמַהּוּ רַחֲמֵי וְדִינָא, כְּסָא דִּין וְכְסָא רַחֲמִים.

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

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

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

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

256. בְּמֵרָאָה אֲבָן סַפִּיר דְּמוּת כֶּסֶּא. מֵאֵי דְּמוּת כֶּסֶּא. אֵלֹא לְקַבֵּל בְּרִסְיָא, דְּאִית לֵיה ע"ב גִּשְׁרִים. דִּיהָא ב"נ רְשִׁים בַּע"ב קִשְׂרִים, וְחוּלְיִין דְּצִיצִית, לְקַבֵּל ע"ב גִּשְׁרִים דְּכִרְסִיָּא. דְּאִינוּן ח"י קִשְׂרִים, וְחוּלְיִין לְכָל סִטְרָא. דְּכִרְסִיָּא דְּאִיהוּ ה', לְכָל סִטְרָא בְּד' חֵיוֹן דְּכִרְסִיָּא, דְּאִינוּן ד'.

257. וְשִׁית דְּרָגִין דְּכִרְסִיָּא, דְּאִינוּן ו', וְדָא מְטָטְרוֹן, אִיהוּ כָּלִיל ד' חֵיוֹן. הֵה"ד וְנָעַר קִטָּן נוֹהֵג בָּם. וְאִינוּן מִיכָאֵל גַּבְרִיאֵל נוּרִיאֵל רַפָּאֵל. מְטָטְרוֹן שֵׁשׁ מַעְלוֹת לְכֶסֶּא, דְּסִלְקִין שִׁית מָאָה, צִיצִית בְּתָרִין יוֹדֵי"ן. וְאִי חֶסֶר יוֹד, הָא חִירָק בְּאַתְרֵיהּ, הָכִי סִלְקָא. בְּכָל סִטְרָא בְּד' כְּנָפִי, צִיצִית וְתֵלֶת עֶשֶׂר חֲלִיּוֹן דְּצִיצִית, אִינוּן תְּרִי"ג.

258. וְעוֹד. שֵׁשׁ מַעְלוֹת לְכֶסֶּא, בְּרָזָא דָא וְא"ו, סְלִיק לְחֻשְׁבָּן י"ג, דְּאַתְרָמִיז בְּתֵלֶת תִּיבִין, וְיִסַּע וְיָבֵא וְיֵט. דְּאִינוּן וְהוּ אֲנִי וְהוּ חֵמֶשׁ קִשְׂרִין, ה' לְכָל סִטְרָא. א' טְלִית חַד לְכֻלְהוּ. וּבָאת ה' אֲשֶׁתִּלִּים ח"י. דְּאִינוּן ט"ט. לְמַהוּ חִיָּה לְכָל סִטְרָא. כָּלִיל ד' חֵיוֹת. וּלְכָל חִיָּה, אַרְבַּע אֲנָפִין, וְאַרְבַּע גְּדָפִין, אִינוּן ל"ב אֲנָפִין וְגְדָפִין. וְאִינוּן תְּלִינן מַחֲהָ דְּאִיהוּ אָדָם.

259. וְאִינוּן ל"ב, כְּחוּשְׁבָּן יו"ד ה"א ה"א. שְׁלִימוּ דְּלָהוֹן, וְא"ו. תְּלִיסַר חוּלְיִין בְּכָל ד' כְּנָפִי, וְהוּא"ו מְתִיחַד עִם כָּל אַרְבַּע חֵיוֹת, וְאֲשִׁלִּים לְעִילָא, אֲשִׁלִּים לְתַתָּא. עֲמוּדָא דְּאֲמַצְעִיתָא אִיהוּ מְטָטְרוֹן, לְאֲשִׁלְמָא לְעִילָא, כְּגוּוֹנָא דְּתַפְאֶרֶת, שְׁמִיָּה כְּשֵׁם רִבְיָה. בְּצֻלְמוֹ כְּדְמוּתוֹ אֲתַבְּרִי. דְּאִיהוּ כָּלִיל כָּל דְּרָגִין, מְעִילָא לְתַתָּא, וּמַתַּתָּא לְעִילָא. וְאִיהוּ אֲחִיד בְּאֲמַצְעִיתָא. הֵה"ד, וְהַבְּרִיחַ הַמִּיכּוֹן בְּתוֹךְ הַקִּרְשִׁים מִבְּרִיחַ מִן הַקֶּצֶה אֶל הַקֶּצֶה.

26:28).

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

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

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

46. The four Klipot surrounding the four living creatures

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

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

260. ואִיהוּ כָּלִיל ד' אֲנָפִין, וְאַרְבַּע גְּדָפִין דְּכָל חַיָּה וְחַיָּה דְּלַעֲיָלָא, דְּאִינוּן, יְאֻדְוֹנָהִי. אִזּוּ יִשְׁרֵי מֹשֶׁה. בְּכָל חַיָּה אַרְבַּע אֲנָפִין, וְאַרְבַּע גְּדָפִין, כְּגֻוּנָא דָא. אִ"ז בְּאַרְיָה. אִ"ז בְּשׁוֹר. אִ"ז בְּנִשְׁר. אִ"ז בְּאֶדָם. דְּאִינוּן ל"ב אֲנָפִין וְגְדָפִין, בְּחוּשְׁפִין אִ"ז ד' זְמָנִין.

261. וְאִינוּן ד' אֲנָפִין: יְדו"ד. אַרְבַּע גְּדָפִין: אֲדָנִי. לְקַבֵּל ד' בְּגָדֵי זָהָב, וְאַרְבַּע בְּגָדֵי לָבָן, דְּלְבִישׁ כְּהֵנָּא לְכַפֵּרָא עַל יִשְׂרָאֵל. לְקַבֵּל, אֲדָנִי שְׁפָתֵי תַפְתַּח. וְצִלּוֹתָא. דְּתַפְלָה יְדו"ד, בְּחַתִּימָה ח"י בְּרַכָּאן דְּצִלּוֹתָא. וְתַמְנֵי סְרִי זְמָנִין יְדו"ד, אֵית בְּהוּן ע"ב אַתּוּן, בְּחוּשְׁפִין וַיְכָלוּ, דְּכָלִילָן בְּצַדִּיק ח"י עֲלָמִין.

262. וּבְאַרְבַּע חִינוּן, יְדו"ד אֲדָנִי. תַמְנֵי לְכָל סְטָרָא, אִינוּן ל"ב אַתּוּן, וּי"ג אַתּוּן, דְּאַשְׁתַּכְּחוּ מִן זָה"ו אֲנִי זָה"ו, הָא תַלַּת עֶשֶׂר, דְּכָלִילָן עֵילָא וְתַתָּא. בְּהוּן אֲשַׁתְּלִים אֶדָם, דְּאִיהוּ מ"ה, עֲמוּדָא דְּאֲמַצְעִיתָא.

263. לַעֲיָלָא בְּאִילָנָא דְּחַיָּי, לִית, קְלִיפִין. כִּי אִין לְבָא אֶל שַׁעַר הַמֶּלֶךְ בְּלְבוּשׁ שָׁק. לְתַתָּא אֵית קְלִיפִין בְּמַטְטְרוֹן, דְּאִיהוּ בְּדִיוקְנָא דְּעֲמוּדָא דְּאֲמַצְעִיתָא. דְּבִזְמָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא לְבַר מְמַלְכוּתִיהּ, אַתְּכִסִּי בְּגְדָפִין וְאֲנָפִין דְּעַבְדֵּי דִילִיָּהּ, הֵה"ד וַיִּרְכַּב עַל כְּרוּב וַיַּעַף.

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

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

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

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

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

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

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

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

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

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

267. ואֵינֹן קְלִיפִין, אֵינֹן רְשִׁימִין בְּד' אֲבָרִים דְּגוּפָא. בְּרִיאָה, תָּמָן לִיחָא, דְּמִינָה אֲשֶׁתְּכַחוּ סְרוּכֹת דְּרִיאָה, רִגְלָהּ יוֹרְדֹת מוֹת שְׁאוֹל צַעֲרֶיהָ יִתְמוּכוּ. וְתָמָן רוּחַ חֶזֶק מְפָרֵק, דְּדָפִיק בְּכַנְפֵי רִיאָה דְּב"נ, וְהָאִי אִיהוּ רוּחָא דְּאַסְעִיר גּוּפִיהָ דְּב"נ, מַה דְּכַפֵּף לִיהָ אֵלֶיהָ תַּחְוֹתוּ, וְסָלִיק לְעֵילָא בֵּיהָ. הָה"ד, וְיַעֲלֵ אֵלֶיהָ בְּסַעֲרָה הַשְּׁמִימָה. וְהָאִי דָפִיק עַל רִיאָה, דְּשׁוֹתָהּ כָּל מְשָׁקִין. וּבְהוֹן, וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל פְּנֵי הַמַּיִם, הָאִי אִיהוּ קְלִיפָה לְרוּחָא דְּקוּדְשָׁא. לְשִׁמְאָלָא, רוּחַ סַעֲרָה, עֲלִייהָ אֶתְמַר, לֵב חָכָם לִימִינוֹ וְלֵב כְּסִיל לְשִׁמְאָלוֹ.

268. דוֹד אַעֲבֵר לִיהָ מְלָבוֹ, וְקָטִיל לִיהָ. הָה"ד, וְלָבִי חָלַל בְּקֶרְבִי וּבְגִין דָּא זָכָה, לְנִשְׁבָּא רוּחַ צְפוֹנִית, בְּכַנּוֹר הַיְלִיָּה. וְאַתְמַר בֵּיהָ, כֹּה אָמַר יי' מֵאַרְבַּע רוּחוֹת בְּאֵי הָרוּחַ, וְהוּהּ מִנְגֵן בֵּיהָ בְּכַנּוֹר, בְּד' מִינֵי נְגוּנִין, בְּשִׁיר פְּשׁוּט, דְּאִיהוּ י'. וּבְשִׁיר כְּפֻל, דְּאִיהוּ י"ד. וּבְשִׁיר מְשׁוּלֵשׁ, דְּאִיהוּ יד"ו. וּבְשִׁיר מְרֻבֵּעַ, דְּאִיהוּ יד"ד. הָא אֵינֹן עֶשֶׂר אֶתְוֹן. דְּעַבְדֵּי דוֹד לְקַבְּלִיהוּ, י' מִינֵי תַלִּים. וְסָלִיקִין לַע"ב אֲנָפִין, כְּחוֹשְׁבֵן י' אֶתְוֹן אֵלִין.

269. וּמִתִּי סָלִיקוּ בַע"ב מִינֵי נְגוּנָא. בְּד אֶתְעַבֵּר שׁוֹלְטָנוּתָא דְּעוֹן מְשַׁחִית אֶף וְחִימָה. דְּבַהוֹן דָּפִיק רוּחַ סַעֲרָה. בְּאַרְבַּע סַטְרִין, דְּסָלִיקִין לִי כְּתָרִין לַע"ב אֲוִמִין, הָה"ד, וּבְאַבוֹד רְשָׁעִים רְנָה.

270. דְּמִיכָא"ל גְּבִרְיָא"ל נוּרִיא"ל רַפָּא"ל, שְׁלִטִין עַל ד' יְסוּדִין טְבִין דְּב"נ, דְּאֵינֹן מִיָּא וְאַשָּׁא וְרוּחָא וְעַמָּרָא, וְכָל חַר אִית לִיהָ ד' אֲנָפִין. עוֹן מְשַׁחִית אֶף וְחִימָה, תַּלְוִין עַל מְרָה לְבָנָה, דְּרִיאָה דְּעַבִּיד סְרָכָא. וּבְמְרָה סוּמְקָא דְּכַבֵּד, דְּאַתְאֲדָם בְּמֵאֲדִים. וּבְמְרָה יְרוּקָא דְּאַחִידָא בְּכַבְדָּא, דְּאִיהוּ חֶרְבָּא דְּמִלְאָךְ הַמּוֹת, דְּאַתְמַר בֵּהּ וְאַחֲרִיתָהּ מְרָה כְּלַעְנָה חֲדָה כְּחֶרֶב פְּיוֹת. וּבְמְרָה שְׁחוּרָה, לִילִית, שְׁבַתִּי, שׁוֹלְטָנוּתָא בְּטָחוֹל, דְּאִיהוּ עֲצִיבוֹ, שְׁאוֹל תַּחְתִּית, עֲנִיּוּתָא וְחֲשׂוּכָא בְּכִיָּה וְהֶסְפְּדָא וְרַעְבוֹן.

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

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

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

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

271. מִיָּד דְּמַתְּעִבְרִין אֵלֶיךָ קְלִיפִין מִבִּינָה, שֶׁלֹּטָא עָלֶיהָ אֵילָנָא דְּחַיִּי, בַּעֲבֹד אֲנָפִין, דְּאִינוּן י' וְד' יוֹדֵי יוֹדֵי, דְּאִשְׁתַּכְּחוּ עֶשְׂרֵה תַלְמִינ מֵאַרְבַּע רוּחוֹת, דְּאִינוּן יוֹדֵי, דְּאִתְּמַר בִּיהוֹן, כֹּה אָמַר יוֹדֵי מֵאַרְבַּע רוּחוֹת בְּאֵי הָרוּחַ, דָּא הוּא רוּחֵי דְּמִשְׁחָה. דְּאִתְּמַר בִּיהוֹן, וְנָחָה עָלֵינוּ רוּחֵי יוֹדֵי, כֹּד אִיהוּ מְנַשֵּׁב בְּאֶזְרֵי יְמִינָא דְּלֵבָא, דְּתַמֵּן חֲכָמָה מְסֻטְרָא דְּחֶסֶד, דְּבִיהוּ הָרוּחָה לְהַחֲכִים יְדִירִים בְּחֲכָמָה. וְחֶסֶד נִשְׁבַּב בְּבִינָה, דְּבִחֲכָמָה י'. בְּבִינָה ה'. בְּתַפְאֶרֶת ו'. בְּמַלְכוּת ה'. יוֹדֵי דְּמִיק בְּכֹלָהוּ אַרְבַּע. דְּסִלְקִין לַעֲשׂוֹר. וְלַעֲבֹד מַחֲשַׁבָּה דְּלֵבָא.

272. דָּא יוֹדֵי ה' א' וָא' ה' א', יְמִינָא אִיהוּ מִיָּם. וְאִיהוּ יוֹדֵי הַגְּדוּלָּה. מְשַׁמְאֵלָא אֵשׁ. וְאִיהוּ יוֹדֵי הַחֲזָקָה. בְּעִמּוּדָא דְּאִמְצָעִיתָא, יוֹדֵי רִמָּה. דְּאִיהוּ רוּחָא דְּקֶדְשָׁא. וְכֹלָא בִּין יוֹדֵי.

273. כִּי רוּחַ הַחַיָּה בְּאוֹפְנִים אֵל אֲשֶׁר יִהְיֶה שְׁמָה הָרוּחַ לִלְכֹת וּלְכוּ. בִּיהוּ מִתְּנַהֲגִים מִיָּא וְאִשָּׁא. דְּאִתְּחִיד בְּתַרְוִיחָהוּ, וְדְּמִיק בְּעֶרְקִין דְּמוּחָא, דְּאִיהוּ מִיָּם. וְבְּעֶרְקִין דְּלֵבָא, דְּאִיהוּ אֵשׁ. וְרוּחַ בְּכַנְפֵי רִיָּאָה.

274. בְּכֹל אֵבֶר וְאֵבֶר דְּגוּפָא, אֲשֶׁתִּכַּח גְּלַגְלִי וְמֵא דְּאוּרִייתָא, וְגְּלַגְלִי רְקִיעָא, דְּאִינוּן אִשָּׁא. כֹּלָהוּ סִלְקִין וְנִחְתִּין בִּיהוּ. וְאִיהוּ אֲתַרִּיָּה בִּין רְקִיעָא וְיִמָּא, מֵאנָא דִּילִיָּה אֶרְעָא, דְּאִיהוּ שְׁכִינָתָא.

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

47. Voice and Speech

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

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

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

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

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

275. וּכְגֹוֹנָא דְעוֹפִין, פְּתִיחוּ גְדִפֵּיהוּ, לְקַבֵּל רִיחָא לְפָרְחָא בֵּיה. הָכִי כָּל אֲבָרִים דְּגוּפָא, פְּתִיחוּ בְכֻמָּה מְקוּרִין, בְּכֻמָּה פְּרָקִין, בְּכֻמָּה עֶרְקִין, בְּכֻמָּה אֲדָרִין דְּלֵבָא, אֲדָרִין דְּמוֹחָא, לְקַבֵּל לִיה. דְּאִי לֹאוּ דְנִשְׁבִּיב בְּבִתְּיִן דְּלֵבָא, הָוָה נֹרָא דְּלֵבָא, אוֹקִיד כָּל גּוּפָא. וְכֻמָּה סוּלְמִין, וְאֲדָרִין, דְּעֶרְקִין דְּקִנָּה דְּלֵבָא, וְקִנָּה דְּרִיחָא, כְּלָהוּ מִתְתַּקְּנִין לְגַבִּיה.

276. בְּד סָלִיק דְּבוּרָא, עַל בְּנֵפִי דְּרִיחָא, אֶתְעַבִּיד קוּל. בְּהָוָא זְמַנָּא כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל. קוּל יִי' עַל הַמַּיִם. מְסֻטְרָא דְּמִיָּא, דְּאִיהוּ מוֹחָא, דִּתְמֵן סָלִיק בְּכֻנְפֵי רִיחָא. קוּל יִי' חוֹצֵב לְהַבּוֹת אֵשׁ, מְסֻטְרָא דְּלֵבָא, בְּד נִפִּיק מִפּוּמָא, אֶתְקָרִי דְּבוּר.

277. וְלִקְבֹּל תְּרִין בְּנֵפִי רִיחָא, דִּפְתַּחִין גְּדִפִּין לְקַבֵּל לִיה, הָדָא הוּא דְּכִתִּיב, וּפְנִיָּהֶם וּכְנִפֵּיהֶם פְּרוּדוֹת מִלְמַעְלָה. הָכִי שְׁפּוּן נִטְלִין לִיה לְדִיבּוּר, וּפְרָחִין לִיה לְעִילָא.

278. וּכְגֹוֹנָא דְּאִינוּן חֲמִשָּׁה בְּנֵפִי רִיחָא, כְּלָהוּ פְּתִיחוּן בְּלֹא סָרְכָא, לְקַבֵּל אִי קוּל, הָכִי נָמִי צְרִיכִין לְמַהוּי חֲמִשָּׁא תְּקוּנִין דְּפּוּמָא, כְּלָהוּ פְּתִיחוּן בְּלֹא סִירְכָא, בְּחִמֶּשׁ תְּקוּנִין דְּאִינוּן: אַחְהֵע בְּגֵרוּן. בּוּמָף בְּשִׁפּוּן. גִּיכָּךְ בְּחִיךְ. דְּטַלְנָת בְּלִישְׁנָא. וְסֻרְץ בְּשִׁינִים.

279. וְדְבוּר דִּיהָא בְּהוּן, בְּלֹא סָרְכָא וְעִכּוּבָא כְּלָל. הָה"ד, וַיְהִי הוּא טָרָם כְּלָה לְדְבַר וְהִנֵּה רִבְקָה יוֹצֵאת. דָּא צְלוּתָא, דְּאִיהוּ דְּבוּר. וּבְגִינִיָּה אֶתְמַר, אִם שְׁגוּרָה תִּפְלְתִי בְּפִי יוֹדֵעַ אֲנִי שְׁמֻקּוּבָל. וְאִי אִית סָרְכָא וְנִפְקָא בְּעִכּוּבָא, יוֹדֵעַ אֲנִי שְׁמֻטוּרָךְ. בְּגִין סָרְכָא בְּרִיחָא דְּאִיהוּ טָרְפָה.

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

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

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

280. וְקוֹל דָּא שְׁמַע יִשְׂרָאֵל, דְּבִיָּה וְאַשְׁמַע אֶת קוֹל בְּנִפְיָהֶם. וְדָא יְדוּד דְּאִיְהוּ קוֹל, בְּד נְמִיק לְקַבְּלָא שְׂכִינְתָא בְּצִלּוֹתָא בְּחֻשָּׁאִי, דְּאִיְהוּ דְּבוּר, דְּבִיָּה אֲדָנִי שְׁפָתֵי תַפְתַּח, כָּל אַבְרִין פְּתִיחֵן כְּלָהוּ גְדַפְיָהוּ, בְּרַמ"ח תִּיבִין, דְּאִינוּן בְּד' פְּרָשִׁיין דְּק"ש, דְּבִהוּן נְחִית קְלָא.

281. וְכֵד נְחִית, כְּמָה צִפְרִין מְצַפְסִין לְגַבִּיָּה, בְּכֻמָּה מִינֵי נְגוּן, כְּלָהוּ עַל אַבְרִין דְּגוּפָא, דְּאִינוּן עֲנָפֵי אִילָנָא. וּבְכָל גְּדַפִּין דְּכָל אַבְר, דְּתַמֵּן דִּינּוּרָא דְּצִפּוּרָא, דְּאִיְהוּ אֲדָנִי, בְּכָל עֲנַמָּא וְעֲנַמָּא, אֲשֶׁתִּכַּח פְּתִיחָא לְגַבִּי דְּבַעֲלָה. אֲדָנִי שְׁפָתֵי תַפְתַּח, אִיְהוּ פְּתִיחָא לְגַבִּיָּה, בְּצִלּוֹתָא דְּעַמִּידָה. לִית אַבְר מְרַמ"ח אַבְרִים דְּשְׂכִינְתָא, דְּלָאוּ אִיְהוּ פְּתִיחָא לְקַבְּלָא לִיה. וּבִג"ד אֲתַקְרִיאת שִׁיחַת מְלָאכֵי הַשְּׁרֵת. אִיְהוּ צַפְצוּף עוֹפוֹת, דְּאִינוּן נִשְׁמָתִין דְּשִׁרְיִין בְּאַבְרִים. אִיְהוּ שִׁיחַת דְּקָלִים, דְּאִינוּן עֲנָפִין דְּאִילָנָא.

282. וּבִהוּא זְמַנָּא, דְּנְחִית יְדוּד לְגַבִּי אֲדָנִי בְּכָל אַבְר, אֲתַמַּר בְּהוּ, בְּעַמְדָּם תְּרַפִּינָה בְּנִפְיָהֶם. וְהִיא רְזָא דְּחֻשְׁמַל. חֵיוֹת אֵשׁ, עֵתִים חֲשׁוֹת, וְעֵתִים מְמַלְלוֹת. וְאִמְרוּ מֵאֲרֵי מִתְנִיתִין, בְּמִתְנִיתָא תְנָא, כְּשֶׁהֲדְבוּר יוֹצֵא מִפִּי הַקּוֹדֶשׁא בְּרִיךְ הוּא, חֲשׁוֹת, וְכִשְׁאִין הֲדְבוּר יוֹצֵא מִפִּי הַקּוֹדֶשׁא בְּרִיךְ הוּא, מְמַלְלוֹת. בִּהוּא זְמַנָּא דְּמִתְיַחֲדִין קוֹל וְדְבוּר כְּחָדָא, דְּאִינוּן יְאִהֲדוּנָהּ, חֲשׁוֹת. אֲבָל בְּזְמַנָּא דְּפִנְיָהֶם וְכִנְפֵיהֶם פְּרוּדוֹת, יְדוּד מִן אֲדָנִי בְּפְרוּדָא, אִיְהוּ אֲשֶׁתִּכַּח בְּאַרְבַּע אֲנָפֵי חֵיוֹן, כְּלָהוּ פְּתִיחֵן, לְקַבְּלִיהָ מְמַלְלוֹת, לְמִשְׁאֵל מְזוּנָא, בְּגִין דְּמְזוּן לְכָלָא בִּיָּה. אֲדָנִי אֲשֶׁתִּכַּח בְּכִנְפֵי הַחֵיוֹת, כְּלָהוּ פְּתִיחֵן לְגַבִּי חֵיוֹן.

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

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

283. שְׁאֵגִין בְּקוֹל דְּאִיהוּ יְדוֹ"ד, כִּלְהוּ בִּימִינָא. אוֹפָנִים מְצַמְצֵמֵן בְּדְבוּר, דְּאִיהוּ אֲדוֹנָי בְּשִׁמְאֵלָא. בְּשִׁרְפִים מִתְחַבְּרִים קוֹל וְדְבוּר בְּאַמְצָעִיתָא. יֵאֱהָרֹנְהִי. בְּהוֹן וְעוֹף יְעוֹפֵף. הֵה"ד, וַיַּעַף אֵלַי אֶחָד מִן הַשִּׁרְפִּים. וְאַתְמַר בְּהוֹן, וְעוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל וּבַעַל כְּנָפִים יִגִּיד דְּבַר. וְשִׁרְפִים שֵׁשׁ כְּנָפִים לְאֶחָד. מְסֻטְרָא דָּאֵת ו', דְּאִיהוּ עֲמוּדָא דְאַמְצָעִיתָא, כִּלִּיל יְמִינָא וּשְׁמָאֵלָא. וְאִיהוּ כִּלִּיל שִׁית תִּיבִין, בְּשִׁתִּים יִכְסֶה פָּנָיו וּבְשִׁתִּים יִכְסֶה רַגְלָיו וּבְשִׁתִּים יְעוֹפֵף סִימָן.

284. תְּקוּנָא תְּנִינָא, וְעַל דְּמוּת הַכְּסֵא דְּמוּת כְּמִרְאָה אָדָם עָלָיו מְלַמְעָלָה. רְשִׁימוּ דַס"ת, וְאִיהוּ כְּתַמָּאֶרֶת אָדָם לְשֶׁבֶת בֵּית.

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

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

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

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

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

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

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

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

287. ובגינה אתמר, במראה אדם עליו מלמעלה. בדיוקנא דתפארת, דאיהו ת"ת אדם עליו מלמעלה. ואתקרי בשמיה, יו"ד ה"א וא"ו ה"א. כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף עשיתיו. ולעילא במראה אדם, דא שכינתא, דאיהו בחיזו דעמודא דאמצעיתא, בד' אנפין, ובעשר סמיראן, דאינון אדם. וארבע אנפין דאדם, ארבע אתון. ואינון י"ד אתון, ובהון וביד הנביאים אדמה.

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

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

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

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

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

289. תַּפְּלִין מִשְׁמָאלָא, הֵה"ד, נִשְׁבַּע יי' בְּיָמִינוֹ וּבְזָרוּעַ עֵזוֹ. בְּיָמִינוֹ, זֶה תּוֹרָה. וּבְזָרוּעַ עֵזוֹ, אֵלּוֹ תַּפְּלִין. יְהוֹ"ה בְּד' פְּרָשִׁיין. אֲדֹנָי הֵיכְלָא לְד' אֲתוּן, בְּד' בְּתֵי דִתַּפְּלִין. קֶשֶׁר שֶׁל תַּפְּלִין דִּיד, דָּא צְדִיק ח"י עֲלָמִין, דָּאִיהוּ קְשׁוּרָא דִתְרוּוּיָהּ. בְּזָרוּעַ שְׁמָאלָא, קֶשֶׁר דְּרִישָׁא, דָּא עֲמוּדָא דְאַמְצְעִיתָא, דְּאַחִיד בֵּיהּ יְדוֹ"ד אֱהוּ"ה לְעִילָא, דְּאִינוּן חֲכָמָ"ה וּבִינָ"ה.

290. ק"ש דָּאִיהוּ יְחֻדָּא בְּאַמְצְעִיתָא, וְאִיהוּ אַחִיד בֵּין צִיצִית וּתַפְּלִין, דְּכֻלָּהוּ פְּרָשִׁיין דְּצִיצִית וּתַפְּלִין, אִינוּן כְּלִיל בִּיחֻדָּא דַּק"ש. וּמִסְטָרָא דְעֲמוּדָא דְאַמְצְעִיתָא, דָּאִיהוּ טְלִית וּתַפְּלִין, דְּאֲתַמַּר בֵּהּ, וְהִיא לְאוֹת עַל יְדָכָה וּלְטוֹטְפוֹת בֵּין עֵינַיךָ. וְעָשׂוֹ לָהֶם צִיצִית.

291. ש' שֶׁל תַּפְּלִין, הִלְכָה לְמֹשֶׁה מִסִּינַי. וְרָאוּ כָּל עַמֵּי הָאָרֶץ כִּי שֵׁם יי' נִקְרָא עָלֶיךָ וַיֵּרְאוּ מִמֶּךָ. וְאֻקְמוּהָ מֵאֵי שֵׁם יְדוֹ"ד. אֵלּוֹ תַּפְּלִין שְׁבָרָאשׁ. ש' שֶׁל תַּפְּלִין. תְּרִין שִׁנִּין שִׁית מֵאָה. ש' שִׁית דְּרִגִּין. וְשִׁבַּע עֶנְפִּין דִּתְרִין שִׁנִּין, הֵיא תֵּלַת עֶשֶׂר, וְכָלֵא תְרִי"ג. וְלִית פְּקוּדָא דְלָאו אִיהִי שְׁקִילָא לְכָל אוֹרֵייתָא.

292. כְּגֻוּנָא דָּא, כָּל מִצְוָה אִיהִי יְהוֹ"ה. יְ"ה עִם שְׁמִי שֵׁס"ה. ו"ה עִם זִכְרִי רַמ"ח. וּבִג"ד כָּל מִצְוָה אִיהִי שְׁקִילָא לְתְרִי"ג. וְהֵיא אוֹקְמוּהָ, שְׁמַע יִשְׂרָאֵל כְּלִיל תְרִי"ג, מִסְטָרָא דְצִיצִית. וְתְרִי"ג מִסְטָרָא דִתַּפְּלִין אִיהוּ בְּכָל אֲתָר.

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

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

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

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

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

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

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

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

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

296. וּפְרָשִׁיין סְתִימִין וּפְתִיחִין אֲמָאי. וְשִׁיעוֹר אֶרְכָּה דְּצִיצִית וְרוֹחָבָה, דְּתִקְנִינוּ אֶרְךָ כָּל הַצִּיצִית תְּרִין עֶשְׂרֵי אֲצָבָעַן בְּגוּדָל. מִצּוֹת תְּכֵלֶת, שְׁלִישׁ גְּדִיל, וּשְׁנֵי שְׁלִישֵׁי עֲנָף. וּבֵין קֶשֶׁר לְקֶשֶׁר כְּמֵלֵא גוּדָל. וְכָל חוּלִיא וְחוּלִיא תֵּהִיָּה מְשׁוּלָּשֶׁת. וְהִכִּי תַּמְלִין אֲמָאי בְּמוֹחָא. וְלִקְבֵּל לְבָא. וְשִׁיעוֹר רְצוּעָתָהוֹן אֲמָאי אֵינוֹן עַד לְבָא לְשִׁמְאָלָא. וְעַד טְבוּרָא לִימִינָא. וְרְצוּעָא דִּיד עַד דִּיכְרוֹךְ וִישְׁלֵשׁ תֵּלֶת זְמָנִין בְּאֲצָבַע צַרְדָּא.

297. אֵלָא, וְדָאי בְּגַד חָשׁוּב לָאו אִיהוּ, אֵלָא שְׁלֵשׁ עַל שְׁלֵשׁ לְכָל סֵטְרָא. אֵינוֹן תְּרִיסָר, לְקַבֵּל ד' בְּגָדֵי לָבָן, וְד' בְּגָדֵי זָהָב, וְד' בְּגָדֵי דְכֹהֵן הַדְּיוּט. וּמִסֵּטְרָא דְּבִרְכַּת כֹּהֵן הַדְּיוּט קָא רְמִיז, אֵל תֵּהִי בִּרְכַּת הַדְּיוּט קֵלָה בְּעֵינֶיךָ. שְׁלִישׁ גְּדִיל, וּשְׁנֵי שְׁלִישֵׁי עֲנָף, דִּאִיהוּ תְּכֵלֶת.

298. וְכָל חוּלִיא מְשׁוּלָּשֶׁת, כָּל מְשׁוּלָּשׁ מִסֵּטְרָא דְּקְדוּשָׁה. הֵה"ד קְדוּשָׁה לָךְ יִשְׁלָשׁוּ. וְיִשְׂרָאֵל שְׁלִישִׁיָּה, בְּגִין דּוֹשְׁלִישִׁים עַל כָּלוּ. דְּצִיצִית מִסֵּטְרָא דְּעֵמוּדָא דְּאֻמְצָעִיתָא, דִּאִיהוּ תְּלִיתָא לְאַבְהֵן, וְכָל דְּבַר מְשׁוּלָּשׁ, וְה"ו וּל"ו, כָּל תֵּיבָה מְשׁוּלָּשֶׁת מִסֵּטְרוֹ. חוּלִיא כְּלִילָא מִתֵּלֶת בְּרִיכוֹת מְשַׁלְשִׁין, דָּא שְׂכִינְתָּא. קְדוּשָׁה לָךְ יִשְׁלָשׁוּ. וְאִיהִי מְשׁוּלָּשֶׁת בְּעֵמוּדָא דְּאֻמְצָעִיתָא, כְּלִיל תֵּלֶת עֲנָפֵי אַבְהֵן, דִּאֵינוֹן ש' מִן שֶׁבַת, שְׂכִינְתָּא בַּת יְחִידָה. חֲלִיא, תְּכֵלֶת שְׂבָצִיצִית.

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

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

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

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

299. זָבָאָה גּוֹפָא, דִּהְכִי אִיהוּ רָשִׁים, בְּשָׁכִינָתָא וְקוּדְשָׁא בְּרִיךְ הוּא, עַל כִּנְפֵי דְמִצְוָה. רָשִׁים בְּרִצּוּעָא דְאִיהוּ תַפְלָה דִּיד, בְּתַלְתָּ בְּרִיכוֹת בְּאַצְבָּע צְרָדָא. דְאִיהוּ כְּגוּוּנָא דְחוּלִיָּא, בְּרִיכָא בְּתַלְתָּ בְּרִיכוֹת בְּאַצְבָּעָא. רָשִׁים בְּקֶשֶׁר דְתַפְלִין, כָּלִיל בְּתֵרִין קֶשֶׁרִין, סֶלְקִין חֲמִשָּׁה עָשָׂר מְשׁוּלָשִׁין, תֵּרִין בְּקֶשֶׁרָא חָד.

300. שְׁלֹשָׁה עָשָׂר חוּלְיִין, אֵית בְּהוֹן תְּשַׁעָה וּשְׁלֹשִׁים בְּרִיכָן, כְּחוּשְׁבָן ט"ל. וּשְׁלֹשָׁה עָשָׂר חֲלִיִּין, כְּחוּשְׁבָן אַחַד. סֶלְקִין ב"ן. וְהֵאֵי אִיהוּ בֶן י"ה. עֲמוּדָא דְאֲמַצְעִיתָא.

301. כָּל קֶשֶׁר בְּדִיוּקָנָא דְכַף יְמִינָא, כָּל חוּלִיָּא בְּדִיוּקָנָא דְאַצְבָּע, דְאֵית בֵּיה תַלְתָּ פְּרָקִין, לְקַבֵּל תַּלְתָּ בְּרִיכוֹת. וְהֵכִי בְּכָל אֲצָבַע תַּלְתָּ פְּרָקִין, לְבַר מְגוּדָל. דְאִיהוּ שִׁיעוּר בֵּין קֶשֶׁר לְקֶשֶׁר דְּצִיצִית, כְּמֵלָא גּוּדָל. אִיהוּ מִדָּה דְחוּטְמָא. וּמִדָּה דְעֵין יְמִינָא וּשְׁמָאלָא. וְאִיהוּ מִדָּה בֵּין עֵין לְעֵין. וּמִדָּה דְאֶזְן יְמִינָא וּשְׁמָאלָא. וּמִדָּה דְכָל שִׁפָּה וּשְׁפָה. וּמִדָּה דְלִישְׁנָא. מִדָּה אַחַת לְכָל הִירֵיעוֹת.

302. אִמָּה שִׁיעוּר דְּגוּפָא, לְאַרְבַּע סְטֵרִין וְעוֹלָא וְתַתָּא. דְאֵינוֹן שִׁית אֲמוֹת. וּבְכָל אִמָּה וְאִמָּה שְׁלֹשָׁה פְּרָקִין, ח"י פְּרָקִין בְּשִׁית אֲמִין. וְאֵינוֹן רָזָא דְח"י נַעֲנוּעִין דְלֹולָב. לְשִׁית סְטֵרִין. תַּלְתָּ נַעֲנוּעִין לְכָל סְטֵרָא. וְעֲלִיָּהוּ אֲתָמֵר, זֹאת קוּמְתָךְ דְּמִתָּה לְתַמָּר. וְדָא שִׁיעוּר קוּמָה, מְקוּה יִשְׂרָאֵל בְּשָׁכִינָתָא, אִיהוּ ח"י אַרְבַּע זְמָנִין, דְאֵינוֹן אַרְבַּע סֶלְקִין שְׁבַעִים וּשְׁנַיִם.

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

49. Bowing and standing upright

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

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

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

303. וְרָא דַּחִיּוֹן, קוֹמָה דִּלְהוֹן וְגַבִּיהֶם וְגוֹבָה לָהֶם וּרְאָה לָהֶם וְגַבּוֹתָם וְגו', וְגַבִּיהֶם, אַרְבַּע חֵיוֹן דְּמִרְכַּבְתָּא תַּתָּא. וְגוֹבָה לָהֶם, ד' חֵיוֹן דְּמִרְכַּבְתָּא מְצִיעָתָא. וְגַבּוֹתָם, אַרְבַּע חֵיוֹן דְּמִרְכַּבְתָּא תְּלִיתָא. וְכֻלְהוּ י"ב. וְאִינוֹן מְלֹאוֹת עֵינִים, סָבִיב לְאַרְבַּעַתָּן, יָדוּד יָדוּד יָדוּד.

304. וּמֵאֲרִי דְקוֹמָה רְשִׁימִין בְּהוֹן בְּצִלּוֹתָא, בְּאֵן אַתָּר. אֵלָא כָּל הַבוֹרֵעַ בּוֹרֵעַ בְּבוֹרֵךְ. וְכָל הַזּוֹקֵף זּוֹקֵף בְּשֵׁם. זְקִיפּוֹת אַרְבַּעַה. וּכְרִיעוֹת ד'. הָא הֵכָא קָא רְמִיז בְּאַלִּין זְקִיפּוֹת וּכְרִיעוֹת, מוֹלִיךְ וּמִבִּיֵּא לְמִי שְׁד' רוּחוֹת הָעוֹלָם שְׁלוֹ, מַעֲלָה וּמוֹרִיד לְמִי שְׁהַשְׁמִים וְהָאֶרֶץ שְׁלוֹ. וְאִינוֹן שֵׁית סְטָרִין, שְׁמִים וְאֶרֶץ וְד' רוּחוֹת. לְקַבֵּל תְּלַת בְּרַכָּאן קְדָמָאִין, וְתַלַּת בְּתָרָאִין, בַּעוֹשָׂה שְׁלוֹם בְּמִרוֹמָיו ד', כְּרִיעָה וְזְקִיפָא לְשִׁמְאֵלָא, וּכְרִיעָה וְזְקִיפָא לְיָמִינָא. וְהָא אִיהוּ גוֹתָן שְׁלוֹם לְשִׁמְאֵלוֹ וְיָמִינוֹ, לְשִׁמְאֵל רְבּוֹ, וְלְיָמִין רְבּוֹ.

305. הָא אִינוֹן תְּרִיסָר, בֵּין כְּרִיעוֹת וְזְקִיפּוֹת. וּבְהוֹן ע"ב עֵינִין. ו' כְּרִיעוֹת בְּהוֹן ח"י גְּעוֹנְעִין, ג' בְּכָל פַּעַם, רֹאשׁ וְגוֹף וְזָנָב, דְּצִרִיךְ לְמַכְרַע. בְּח"י חוֹלִין סֻלְקִין ע"ב. בְּאַלִּין ע"ב עֵינִין דְּקוֹדֶשׁא בְּרִיךְ הוּא, נִהְרִין ע"ב גְּדָפִין דְּשְׂכִינְתָּא, וְקַמַּת עֲלִייהוּ, וְאַתְקִרִיאת עֲמִידָה. דְּבִקְדָּמִיתָא נְפִילָה אִיהִי, וְצִרִיךְ לְאַקְמָא לָהּ בְּשֵׁם יָדוּד, בְּח"י עֲלָמִין, וּבְאַרְבַּע זְקִיפּוֹת בְּשֵׁית בְּרַכָּאן, דְּאִיהוּ תַּפְאָרַת, כְּלִיל תְּלַת בְּרַכָּאן קְדָמָאִין, וְתַלַּת בְּרַכָּאן בְּתָרָאִין.

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

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

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

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

306. ולמכרע בַּח"י עֲלֵמִין, וְהָאֵי אֵיהּ ו"ו ו'. כָּל הַפּוֹרֵעַ כּוֹרֵעַ בְּבִרּוֹן, וְכָל הַזּוֹקֵף זּוֹקֵף בְּשֵׁם יְהוָה. עֲמוּדָא דְאַמְצְעִיתָא וְצָדִיק ו"ו ו'. וְאֵינוֹן רְמִיזוֹן בּוֹיָסַע וַיָּבֵא וַיֵּט ו"ו עֲלָא. אַחִיד בְּזִקְפָּה וּכְרִיעָה, וְכֻלְהוּ סֻלְקִין ח"י בְּרַכָּאן דְּעֲלוּתָא.

307. ד' כְּרִיעוֹת בְּאֲדָנִי, ד' זְקִיפּוֹת בִּידָד, עֲמוּדָא דְאַמְצְעִיתָא. וְשְׂכִינְתָּא חֵי עֲלֵמִין, קָשִׁיר לֹון, וְדָא יְאֵהֲרֹנָה"י, אָמֵן, בְּכָל בְּרַכָּתָא מַח"י בְּרַכָּאן, ח"י זְמַנִּין יָדוּד אֵינוֹן ע"ב עֵינִין, דְּנִהָרִין בַּע"ב גְּרָפִין, דְּאֵינוֹן ח"י זְמַנִּין אֲדָנִי.

308. וְרָזָא דְמַלְא, וְגִבִּיהָן, וְגוֹבֵה לָהֶם, וְגִבּוֹתָם. וְגִבִּיהָן: גְּרָפִין. וְגוֹבֵה לָהֶם: אֲנָפִין. וְגִבּוֹתָם: דְּאֵינוֹן עֲלִיָּהּ. מִלְּאוֹת עֵינִים סָבִיב לְאַרְבַּעַתָּן, כֻּלְּהוּ מְרוּבָּעוֹת. וְכֻלָּא קָשׁוּט, ע' אֲנָפִין לְאוּרִיָּתָא. גְּרָפִין, אֲדָנִי. אֲנָפִין, יְהוָה. עֵינִין, אֵהִיָּה. וְסֻלְקִין יב"ק בְּחוּשְׁבָן, אֲדָנִי, בְּמַעֲשֵׂה. יָדוּד, בְּדַבּוּר. אֵהִיָּה, בְּמַחֲשָׁבָה.

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

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

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

309. בְּכָל עֵין וְעֵין, שִׁיעוֹר גּוֹדֵל. וְדָא ו' בִּינוּנִי. וּב' פְּרָקִין בְּגוֹדֵל, אֵינוֹן י' י'. לְקַבֵּל חוּטְמָא ו'. לְקַבֵּל ב' נְקֵבֵי חוּטְמָא, י' י'. וְסִלְקִין יוֹד הָא. וְדָא וְיִיצֵר. שִׁיעוֹר דְּכָל מֵדָה וּמֵדָה, יוֹד הָא, בְּכָל אֲתֵר שְׁלִטְנוּתֶיהָ, בְּכָל אֶבֶר וְאֶבֶר. כָּל אֶבֶר, כְּגוֹן יַמְרוּשׁ כְּנָפָיו יִקְחֶהוּ יִשְׁאַהוּ עַל אֶבְרָתוֹ.

310. לֵית אֶבֶר בְּכָל מְרַבְּתוֹ, דְּלָאו אִיהוּ כָּל אֶבֶר בְּדִיוקָנִיה. וּבְכָל אֲתֵר אֲשֶׁתַּכַּח, וּפְנִיָּהּם וּכְנִפֵּיהֶם פְּרוּדוֹת מִלְמַעְלָה. לְקַבֵּל פְּרָשִׁיין פְּתִיחֹן דְּתַפְלִין. לְקַבֵּל תּוֹרָה. וְכֵר לְתַתָּא, אֵינוֹן סְתִימִין פְּרָשִׁיין, לְקַבֵּל יְאֻרְדּוֹגְרִי עֲלִיָּהּוּ. בְּאַנְפּוֹי וּגְדָפּוֹי.

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

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

311. וְקוֹדֵשׁא בְּרִיךְ הוּא רְשִׁים בְּיִשְׂרָאֵל לְקַבְּלֵיהוּ, בְּצִלּוֹתָא לְמַהוּ חֲבָרִים בְּהִדְיָהּ, לְמַכְרַע בְּכָל גּוּפֵיהוּ, בְּתַמְנֵי סְרֵי בְּרַכָּאן דְּצִלּוֹתָא, לְאַמְלָכָא עֲלֵיהוּ אָמֵן, וְאִיהוּ יְאֵהֲדוּנָהּ, בְּכָל אֶבֶר וְאֶבֶר דְּלֵהוֹן, וְאָמַר קוֹדֵשׁא בְּרִיךְ הוּא, מֵאֵן דְּלֹא הוּי רְשִׁים קְדַמֵּיכוֹ, לְמַהוּ בּוֹרַע בְּבִרוֹן, וְזוֹקֵף בִּיהוּהָ, בְּקוּמָה דְּגוּפָא, לֹא יַעֲוֹל צִלּוֹתֶיהָ בְּהִיכְלָא דִּילּוּ, דְּאִיהוּ אֲדָנִי. לֹא תִקְבְּלוֹן מַלְיָן דִּילִיָּהּ, עַל גְּדַפְיוֹכוֹ וְאַנְפֵּיכוֹ, דְּכָל מֵאֵן דְּמַצִּילִי בְּאֲדָנִי, וּמַצְרֵף לִידוֹד אֲנָפִין דְּמִלְאכִין, וּפְנִיָּהּם וְכַנְפֵּיהֶם פְּרֻדוֹת לְעִילָא, לְנִטְלָא יְאֵהֲדוּנָהּ"י, בְּמַלְיָן דְּצִלּוֹתָא דְּנִסְקִין מִפּוּמוּי דְּבֵר נֶשׁ.

312. וְגִדּוּל הָעוֹנָה אָמֵן יוֹתֵר מִן הַמְּבָרֵךְ. דְּלִגְבֵי אֲדָנִי יְהוֹה בְּצִלּוֹתָא, וּפְנִיָּהּם וְכַנְפֵּיהֶם פְּרֻדוֹת. לְקַבֵּל יְהוֹה בְּאַנְפִּין, אֲדָנִי בְּגִדְפִין, כְּרוּב אֶחָד מְקַצֶּה מִזֶּה וְכְרוּב אֶחָד מְקַצֶּה מִזֶּה. אָבֵל כֹּד חֹזֵר שׁ"צ צִלּוֹתָא, וְעוֹנָה אָמֵן, אִיהוּ בְּמַחְבֶּרֶת הַשְּׁנִית, מִתְחַבְּרִין תְּרִין שְׁמֵהּ בְּמַחְבֶּרֶת הַשְּׁנִית. בְּקְדַמִּיתָא, מְקַבִּילוֹת הַלּוּלָאוֹת אֶחָת אֶל אֶחָת בְּקִרְשֵׁים, דְּאִינוּן קֶשֶׁר אֶצְבָּעָאן. אָבֵל בְּאָמֵן, וְהִיא הַמַּשְׁכֵּן אֶחָד, דְּבִיהָ חוֹבְרוֹת אֶשָּׁה אֶל אַחֻתָּהּ.

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

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

reward of understanding.

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

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

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

313. תְּקוּנָא תְּלִיתָא סֵדֶר דְּבוּרָא דְּצִלוּתָא, דְּבִיה חֵיוֹן אֲשָׁא מְמַלְלָן. וְהָאִי הִיא וְאֶרָא כְּעֵין חֲשֵׁמֶל כְּמֵרָא אֵשׁ בֵּית לָהּ סָבִיב. הָאִי אִיהוּ רְזָא דְּחֲשֵׁמֶל. דְּאִינוּן חֵיוֹן אֲשָׁא, עֵתִים חֲשׁוֹת עֵתִים מְמַלְלוֹת. וְאִינוּן דְּחֲשׁוֹת לִסָּת, בְּזִמְנָא דְּדְבוּר נִפִּיק מִפִּי הַקּוֹרָא, אִיהוּ חֲשִׁיב לְגַבְיֵיהּ, כְּאֵלּוּ מְקַבְּלִים אוֹרֵייתָא בְּטוֹרָא דְּסִינִי. וּבְזִמְנָא דְּאָמַר אִיהוּ אֲנָכִי, לֹא אֲשַׁתְּמַע קָלָא, וְלֹא דְבוּרָא אַחֲרָא דְּחֵיוֹן, אֶלָּא דִּילִיָּהּ.

314. כְּגֻוּנָא דָּא, כִּד דְּבוּרָא דָּא נִפִּיק מִפּוּמִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא, חִיוֹת אֵשׁ חֲשׁוֹת. וּבְזִמְנָא דְּשִׁתִּיק חִיוֹת אֵשׁ מְמַלְלוֹת. הֵדָּא הוּא דְּכֶתִיב, וְכָל הָעָם רֹאִים אֶת הַקּוֹלוֹת, קָלִין דְּחֵיוֹן, דְּהוּ שְׁאֲגִין. וְאֶת הַלְפִידִים, דְּהוּ נִפְקִין בְּדְבוּר דְּחֵיוֹן, בְּכִמָּה מִינֵי נִגּוֹן קֶדֶם מַלְכָּא. וְאֵלִין דְּאִינוּן דְּחֲשׁוֹת לִסָּת, אִינוּן בְּדִיוֹקְנֵיהּ דְּחֵיוֹן. וּמִנֵּי לֹון קוּדְשָׁא בְּרִיךְ הוּא, לֹא־עֵלָא לֹון, בְּחֶדֶר דְּמֵרָאָה אֵשׁ בֵּית לָהּ.

315. וְעוֹד אִינוּן דְּחֲשׁוֹת בְּצִלוּתָא בַּח"י בְּרַכָּאן, וַיַּעֲלוֹן בְּחֶדֶר דְּמֵרָאָה דָּא. וְעוֹד אִינוּן דְּחֲשׁוֹת לְהִלְכָּהּ, דְּאֶתְמַר בֵּהּ, אֲגָרָא דְּשִׁמְעֵתָא סְבָרָא, וַיַּעֲלוֹן בְּחֶדֶר דְּאִיהוּ הֵיכַל דְּמֵרָאָה דָּא, דְּאוֹרֵייתָא, עָלָה אֶתְמַר הֵלָא כֹּה דְּבָרִי כְּאֵשׁ נָאִם יי' וּכְפִטוּשׁ יִפּוּצֵץ סֵלַע. וְדָא סֵלַע דְּאֶתְמַר בֵּיהּ וּדְבָרָתָם אֶל הַסֵּלַע לְעִינֵיהֶם וְנָתַן מִימּוֹ. אֵלִין דְּמִשְׁתַּדְּלִין בֵּהּ לְשִׁמָּה, נִפִּיק לֹון מִנָּא דְּאוֹרֵייתָא מִתִּיקָן, וְאֶתְמַר בַּהוּן, וְתִשֶּׁת הָעֵדָה וּבְעִירָם. וְאֵלִין דְּלֹא מִשְׁתַּדְּלִין בֵּהּ לְשִׁמָּה, נִפִּיק לֹון מִים מְרִירִין, דְּאֶתְמַר בַּהוּן וַיִּמְרְרוּ אֶת חַיֵּיהֶם בַּעֲבוּדָה קָשָׁה: דָּא קוּשְׂיָא. בְּחוּמָר: דָּא קַל וְחוּמָר. וּבְלִבְנִים: בְּלִבּוֹן הִלְכָּהּ.

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

51. "And their feet were straight feet"

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

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

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

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

316. תְּקוּנָא רַבִּיעָאָה וְחֻמְשָׁאָה, מִמַּרְאֵה מִתְּנִי וּלְמַעְלָה וּמִמַּרְאֵה מִתְּנִי וּלְמַטָּה. דְּבִהוּן שׁוּקִי הַחַיּוֹת בְּנֹגֵד כָּלָן, וּבִסְמִיךְ נֶצַח וְהוֹד. מְטַטְרוֹן אוֹת בְּצַבָּא דִּילִיָּהּ, וְאִיהוּ דִּיוֹקְנָא דְּצַדִּיק. דְּצַדִּיק אוֹת בְּצַבָּא דְּלַעִילָא, וּמְטַטְרוֹן אִיהוּ אוֹת בְּצַבָּא דְּלַתְתָּא. מְטַטְרוֹן שְׂדֵי בִיָּה, וְהַחַיּוֹת רָצוּא וְשׁוֹב כְּמַרְאֵה הַבֹּזֵק.

317. וּרְגִלֵיהֶם רֶגֶל יִשְׂרָאֵל, דְּרִגְלִין דְּמַזִּיקִין בְּלָהוּ עֲקֻלְתוֹן. וּרְגִלֵיהֶן, וּרְגִלִין דְּחִינוֹן, קְדִישִׁין, אֲתַמֵּר בְּהוּן וּרְגִלֵיהֶם רֶגֶל יִשְׂרָאֵל, מִצַּד חִתָּה דְּאִיהוּ יִשְׂרָאֵל, יִשְׂרָאֵל כָּלִיל תַּלְתַּת חִינוֹן, דְּאֲתַמֵּר בְּהוּן הָאֲבוֹת הֵן הֵן הַמְּרַבֵּבָה.

318. וְכַף רִגְלֵיהֶם כְּכַף רֶגֶל עֵגֶל, מְסַטְרָא דְּחִתָּה דְּאִיהוּ שׁוּר. וְנוֹצְצִים כְּעֵין נְחוֹשֶׁת קָלֵל, מְסַטְרָא דְּנֹחַשׁ בְּרוּחַ דִּימָא. דְּאִיהוּ סְלִיק לְגַבִּיָּה בִּיבְשָׁתָא. רָצוּא, מְסַטְרָא דְּנוּרִיָּאֵל, דְּסְלִיק רָצוּא. וְשׁוֹב, מְסַטְרָא דְּשְׂדֵי. דְּהִכִּי סְלִיק בְּחוּשְׁבָּן. וְאִיהוּ סְלִיק מְטַטְרוֹן.

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

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

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

52. Sight, hearing, smell and speech

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

319. וְכֵן הָיוּ יִשְׂרָאֵל שֹׁמְעִין קֶלֶא מִמִּזְרַח, הָיוּ רָצִין תָּמֵן. וְלִמְעַרְבַּ הֵכִי, וְכֵן לְדָרוֹם וּלְצָפוֹן. אָמַר קוֹדֶשׁא בְּרִיךְ הוּא לְמַלְאֲכֵי הַשָּׁרָת, אֵלֶּיךָ דְּרֵהֲטִין לְצִלּוֹתָא דְּמִצְוָה, וְרֵהֲטִין לְפָרְקָא בְּשַׁבָּתָא, וְרֵהֲטִין לְמַעַבְדַּ רַעוּתָא דִּילֵי, וְתִיבִין בְּתִיבְתָּא. קָבִילוּ לֹון בְּהִיכְלָא דְּהָאֵי מֵרָאָה, דְּבָאֲלִין סִימָנִין, אֵינּוֹן חֲבֵרִים בְּהֲדִיכּוֹ, אֵינּוֹן דְּרָצִין וְשִׁבִּין בְּאוֹרֵייתָא, בְּדַבּוּרָא דְּהִלְכָּה, אֵינּוֹן רְשִׁימִין בְּהֲדִיכּוֹ, וְאָעִילוּ לֹון בְּהָאֵי הִיכְלָא.

320. הֵכִי כִּד מְצִלִין יִשְׂרָאֵל, מִיכָאֵל טָאס עֲלָמָא בְּטִיסָא חֲדָא. וְגַבְרִיאֵל טָאס בְּתִרִין טָאסִין. וְכֵד נְמִיק דְּבּוּרָא מִיִּשְׂרָאֵל, בְּהִלְכָּה, בְּצִלּוֹתָא, וּבְכָל פְּקוּדָא דְּשְׁכִינְתָּא תָּמֵן. אֵינּוֹן רָצִין לְגַבָּה, וְשִׁבִּין בְּהַ בְּשִׁלְיֹחוֹת מְאֲרִיהוֹן. וּבְכָל אֲתָר דְּשֹׁמְעִין קֶלֶא דְּאוֹרֵייתָא, דְּתָמֵן קוֹדֶשׁא בְּרִיךְ הוּא, אֵינּוֹן רָצִין לְגַבִּי הָהוּא קֶלֶא, וְתִיבִין בְּהַ בְּשִׁלְיֹחוֹתָא דְּמְאֲרִיהוֹן. דְּבְכָל קֶלֶא דְּשֵׁם יְדוּ"ד לִית תָּמֵן, בְּדַבּוּרָא דְּלִית תָּמֵן אֲדָנִי, לֹא רָצִין וְשִׁבִּין תָּמֵן. וּבִגְדִי, וְרִגְלֵיהֶם רְגֵל יִשְׂרָה, כִּי יִשְׂרָיִם דְּרִכֵּי יְדוּ"ד, בְּאֲתָר דִּיְדוּ"ד תָּמֵן, אִיהוּ דֶּרֶךְ יִשְׂרָה. וְאִי לִית תָּמֵן יְדוּ"ד, לֹא אִיהוּ דֶּרֶךְ יִשְׂרָה.

321. וְעוֹד רְגְלֵיהֶם רְגֵל יִשְׂרָה, אָמְרוּ מְאֲרֵי מִתְנִיתִין, דְּמֵאֵן דְּמְצִלֵי, בְּעִי לְתַקְנָא רְגְלוֹי בְּצִלּוֹתֵיה, בְּמַלְאֲכֵי הַשָּׁרָת. כְּכָף רְגֵל עֵגֶל, לְמַהוּי רְשִׁים בְּהֲדִיכּוֹ. וּבִגִּין דָּא, אוֹקְמוּהָ רַבָּנִין, הַמְתַּפְּלִל צִרִיךְ לְכוּן אֶת רְגְלוֹי, שְׁנֵאמַר וְכָף רְגְלֵיהֶם כְּכָף רְגֵל עֵגֶל. וְאָמַר קוֹדֶשׁא בְּרִיךְ הוּא, אֵלֶּיךָ דְּאֵינּוֹן רְשִׁימִין בְּצִלּוֹתֵיהוּ הֵכִי, לְכוּן רְגְלוֹי כּוֹתִיבִיכּוֹ, אִפְתָּחוּ לֹון תְּרַעֵי הִיכְלָא, לְאֶעֱלָא בְּמֵרָאָה דָּא.

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

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

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

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

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

322. תְּקוּנָא שְׁתִּיתָא, רְאִיתִי כְּמֵרָאָה אֵשׁ, הֵבֵא רְאִיָּיהָ מִמֶּשׁ. אָמַר קוֹדֶשׁא בְּרִיךְ הוּא, מֵאֵן דִּיעוּל בְּחִיזוּ דָא, וְיֵהָא בְּצִלּוּתֶיהָ לְבִיָּה לְעִילָא, לְשֵׁם יְדוּד, וְעֵינֵיו לְתַתָּא בְּשֵׁמָא דְאֲדֹנָי, תִּיעֵלוּן בְּהִיכְלָא דָא, כְּגוּנָא דְמִלְאכִין, וְגִבְיָהֶן לְעִילָא, וְיֵרָאָה לָהֶם לְתַתָּא, לְקַבֵּל שְׂכִינְתָא דְאִיהִי יֵרָאָת יְדוּד.

323. וּבְרְאִיָּיהָ וּשְׁמִיעָהּ וְרִיחָא וְדְבּוּר, שְׂרִיא יְדוּד. בְּעִשְׂיָהּ, בְּמִשּׁוּשׁ, שְׁמוּשׁ, הִלּוּךְ, שְׂרִיא אֲדֹנָי. וְדָא רְאִיָּה, דְאֹר וְנֵר, דְאֵתְמַר בָּהּ וְתוֹרָה אֹר. רִיחָא דְקֶרְבָּנִין, דְאֵינּוּן צִלּוּתִין, דְבּוּר בְּאוֹרֵייתָא, דְבּוּר בְּצִלּוּתָא. וְעִשְׂיָהּ דְמִצְוָה, וּשְׁמוּשׁ דִּילָהּ, וּמִשּׁוּשׁ דִּילָהּ, וְהִלּוּךְ דִּילָהּ. וּרְאִיָּיהָ וּשְׁמִיעָהּ, דְלִית תַּמָּן אֹרֵייתָא וּמִצְוָה, קוֹדֶשׁא בְּרִיךְ הוּא וּשְׂכִינְתֶיהָ לָא שְׂרִיא תַמָּן. דְקוֹדֶשׁא בְּרִיךְ הוּא שְׂרִיא בְרְאִיָּיהָ, וְכֵן שְׂכִינְתֶיהָ, דְאוֹרֵייתָא וְתוֹרָה אֹר, שְׂכִינְתֶיהָ רְאִיָּה דִילִיָּהּ יְדוּד בְּמֵרָאָה אֵלֵיו אֲתוּדַע, שְׂכִינְתֶיהָ.

324. בְּמַחְשְׁבָהּ מִלְּגוּ בִינָה, בֵּן יֵה. יִשְׂרָאֵל עֲלָה בְּמַחְשְׁבָהּ. הִרְהוּר חֲכָמָה, לְחֲכִימָא בְּרִמְיָא. חֲכָמָה עֲלָה בְּמַחְשְׁבָהּ דְאִיהוּ בִינָה, מַחְשְׁבָהּ וְהִרְהוּר כֻּלָּא חָד. חֲכָמָה לָא אֲשֶׁתְּמוּדַע אֵלָא בְּבִינָה, וּבִינָה בְּלֵב. וּבִגִּין דָּא, מַחְשְׁבָהּ בְּלֵב, הִרְהוּר בְּלֵב.

325. וְכֵן אֹרֵייתָא ס"ת. מִצְוָה לְשִׁמוּעַ. וְכֵן בְּחוּטְמָא, רִיחַ נִיחַח לִיהוּ"ה. שְׂכִינְתָא אִיהִי קֶרְבֵּן דִּילִיָּהּ, עוֹלָה דִּילִיָּהּ, וְצִלּוּתָא אִיהִי כְּקֶרֶן, וּכְרִיחַ נִיחַח סְלִיקַת לְגִבְיָהּ, וְאַתְקִרִיבַת לְגִבְיָהּ בְּצִלּוּתָא, וְהָכִי דְבּוּר, הֵלָא כֹה דְבָרִי כֹאֵשׁ נָאֻם יְדוּד. ה' שְׂכִינְתָא, דְבּוּר דִּילִיָּהּ.

326. כְּגוּנָא דְשְׂכִינְתָא, אִיהִי מֵרָאָה דִּילִיָּהּ, שְׁמִיעָה דִּילִיָּהּ, רִיחַ נִיחַח דִּילִיָּהּ, דְבּוּר דִּילִיָּהּ, בְּרִישָׁא. הָכִי אִיהוּ בִּידִין, עִשְׂיָת מִצְוָה דִּילִיָּהּ, בְּגוּפָא כְּרִיעָא דִּילִיָּהּ. בְּצִלּוּתָא זְקִיפָא דִּילִיָּהּ, בְּצִלּוּתָא עֲמִידָה דִּילִיָּהּ, דְאִיהוּ דְקִיּוּמָא קָמִיָּה בְּכָל אֲתָר, וּכְרַעַת לְגִבְיָהּ, וְאַתְנַפְּלַת לְרַגְלוֹי בְּנַפִּילַת אִפִּים, לְמִשְׁאֵל מִנִּיה רַחֲמִים עַל בְּנֵהָא, אִיהִי עֲנוּה לְגִבְיָהּ, וְאִית לָהּ בְּשֵׁת פָּנִים מִינִיָּהּ.

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

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

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

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

327. וְלֹא בְשִׁמְחָה בִּישָׁא, לִילִית, חֲצוּפָה בְּלֹא עֲנוּה, לִית לָהּ בִּשְׁת פָּנִים, אִימָא דְעֶרְב רַב, וּבְגִין דָּא אָמַר שְׁלֵמָה, אִשְׁת חֵיל עֲטָרָה בַּעֲלָהּ וּכְרָקָב בַּעֲצָמוֹתֶיהָ מִבִּישָׁה. דְּשִׁכִּינְתָּא אִיהִי מִטְרוּנִיתָא, שְׁפָחָה דִּילָהּ לִילִית, לִית לָהּ עֲנוּה, וְלֹא בִּשְׁת אֲנָפִין מְקוּדָּשָׁא בְּרִין הוּא. וְהָכִי בְּנָהָא עֶרְב רַב, וְקוּדְשָׁא בְּרִין הוּא עֲתִיד לְאַעְבְּרָא לָהּ וּלְבָנָהָא מַעֲלָמָא, דְּמִמְזוּרִים אִינוּן מִבְּנֵי ט' מִדּוֹת, אֲסַנְת' מִשְׁגָּח'ת, מִמְזוּרֵי דִּרְבָּנָן.

328. וְכֵן שְׁכִינָה אִיהִי שְׁמוּשׁ דְּקוּדְשָׁא בְּרִין הוּא, יְחִיד דִּילִיָּהּ בְּצִדִּיק חַי עַלְמִין. וְאִיהִי הַלִּיכָה דִּילִיָּהּ, צָרָק לִפְנֵי וְהֵלֶךְ, לְמַעַבְד רַעוּתֶיהָ. וְיִהִי הוּא טָרַם כֹּלָה לְדַבֵּר וְהִנֵּה רִבְקָה יוֹצֵאת, רַהֲיִטָּת לְגַבִּיָּה, לְמַעַבְד רַעוּתֶיהָ. בְּרֵאִיָּה, בְּשִׁמְיָעָה, בְּרִיחָא, בְּדַבּוּר, בַּעֲשִׂיָּה, בְּגוּפָא, בְּשִׁמוּשׁ, בְּהִלּוּךְ, בְּכָל אַבְר, אִיהִי מִצְוָה לְשִׁמְשָׁא לִיָּהּ, וְלְמַעַבְד רַעוּתֶיהָ.

329. וּבְנָהָא, הָכִי אִינוּן בְּדִיוקְנָהָא, בְּנֵי עֲנוּה, בְּנֵי בִּשְׁת אֲנָפִין, כֹּלְהוּ כְּמִדּוֹת דִּילָהּ. וּבְגִין דָּא מְנִי קוּדְשָׁא בְּרִין הוּא לְמִשָּׁה, וְאַתָּה תַּחֲזֶה מִכָּל הָעָם אֲנָשֵׁי חֵיל יִרְאֵי אֱלֹהִים אֲנָשֵׁי אֱמֶת שׁוֹנְאֵי בִּצְע. אֲנָשֵׁי חֵיל, מְסֻטְרָא דִּימִינָא דְאַבְרָהָם, דְּתַמָּן רֵאִיָּה דְאַוּרִיָּתָא, מִימִינוּ אֵשׁ דֵּת לְמוֹ. יִרְאֵי אֱלֹהִים, מְסֻטְרָא דִּיצְחָק, דְּתַמָּן שְׁמִיעָה, דְּאָמַר חֲבֻקֻק נְבִיאָהּ יי' שְׁמַעְתִּי שְׁמַעְךָ יִרְאֵתִי. אֲנָשֵׁי אֱמֶת, מְסֻטְרָא דִיעֻקֵּב, דְּתַמָּן רִיחַ נִיחָח לִידּוּד, בְּחוּטְמָא. שׁוֹנְאֵי בִּצְע, מְסֻטְרָא דְדַבּוּר, סְמִכָא רִבִּיעָא, דְּאָדָם הָרֵאשׁוֹן, דְּאַתְחַבֵּר בְּאַבְהָן. תֵּלֶת חִיּוֹן אִינוּן, אֲרִיָּה שׁוֹר נֶשֶׁר, בְּרֵאִיָּה שְׁמִיעָה רִיחָא, אָדָם בְּדַבּוּר.

330. וְשִׁמְתָּ עֲלֵיהֶם שְׂרֵי אֱלָפִים, מְסֻטְרָא דָּאֵת א'. וְשְׂרֵי מֵאוֹת, מְסֻטְרָא דָּאֵת ד' ד' מֵאוֹת שָׁנָה דְּאַשְׁתַּעְבִּידוּ יִשְׂרָאֵל בְּמִצְרַיִם. שְׂרֵי חֲמִשִּׁים נ'. וְשְׂרֵי עֶשְׂרוֹת י'.

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

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

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

331. יִשְׂרָאֵל בְּאֵינֹן מִדּוֹת אֲשֶׁתְּמוֹדֶעֶן, דְּאֵינֹן בְּנוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא וּשְׂכִינְתָּיה. לְמַהּוּ בְּהוֹן אֲנָשִׁי חֵיל, כְּגוֹן אֵשֶׁת חֵיל עֲטַרְת בְּעֵלָה, מְאִירֵי דְחֶסֶד. יִרְאֵי אֱלֹהִים. אֲנָשִׁי אֱמֶת, וְלֹא אֲנָשִׁי שָׁקֶר, דְּבְנֵי יִשְׂרָאֵל לֹא יַעֲשׂוּ עוֹלָה וְלֹא יִדְבְּרוּ כֶּזֶב וְלֹא יִמְצֵא בְּפִיהֶם לִשׁוֹן תְּרֻמִּית. וּשְׁוֹנְאֵי בִצֵּעַ, כְּבִ"נ שְׂמִיחַ בְּחֶלְקוֹ. וְלֹא כְּעֶרֶב רַב בְּנוֹי דְּשִׁפְחָה בִּישָׁא, דְּאֵינֹן כְּחוּיָא דְּכָל אֶרֶעָא קְדָמִיָּה. הֵה"ד וְנַחֲשׁ עֹפֵר לְחֻמוֹ, וְדָחִיל לְמִשְׁבַּע מַעֲפָרָא, דְּדָחִיל דְּתַחֲסֹר לִיָּהּ. וְהֵכִי מְאִירֵי בִצֵּעַ. דְּלֹא שְׂבִיעִין מִכָּל מָמוֹן דְּעָלְמָא.

332. ובג"ד אוקמוה מארי מתניתין, לא המדרש הוא העיקר אלא המעשה. בגין דקודשא בריך הוא איהו סתים בסתרי התורה, במאי אשתמודע. במצות, דאיהי שכינתיה, דאיהי דיוקניה. כגוונא דאיהו ענו, שכינתיה ענוה. איהו חסיד, ואיהו חסידה. איהו גבור, ואיהו גברת על כל אומין דעלמא. איהו אמת, ואיהו אמונה. איהו נביא, ואיהו נביאה. איהו צדיק ואיהו צדקת. איהו מלך, ואיהו מלכות. איהו חכם, ואיהו חכמתא. איהו מבין, ואיהו תבונה דיליה. איהו כתר, ואיהו עטרה דיליה, עטרת תפארת. ובג"ד אוקמוה רבנן, כל מי שאין תוכו כברו אל יבנס לבית המדרש. בדיוקנא דקודשא בריך הוא, דאיהו תוכו ושכינתא ברו, איהו תוכו מלגו, ואיהו ברו מלבר. ולא אשתניאת איהו דלבר, מההוא דלגו, לאשתמודעא דהיא אצילותיה, ולית אפרשותא תמן כלל, דמבית ומבחוץ תצפנו.

333. ובגין דאיהו ידוד, סתים מלגיו, לא אתקרי אלא בשכינתיה, אדני. ובגין דא אמרו רבנן, לא בשאני נכתב אני נקרא, בעוה"ז, נכתב אני בידוד, ונקרא אני באדני. אבל בעוה"ב, נכתב בידוד, ונקרא בידוד. למהוי רחמי מכל סטרא ובגין דא מני קודשא בריך הוא למלאכי השרת, מאן דלא יהא תוכו כברו, בכל אברין פנימאין וחצונין, לא ייעול בהיכלא דא. ובגין דא אמר קרא, הצור תמים פעלו. תמים תהיה עם יי' אלהיך.

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

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

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

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

334. תְּקוּנָא שְׂבִיעָא, כְּמַרְאֵה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בַּעֲנַן בַּיּוֹם הַגָּשֶׁם. אָמְרוּ רַבָּנִן, מִן וָאֵרָא עַד כְּמַרְאֵה הַקֶּשֶׁת הֵן הֵן מַעֲשֵׂה הַמְּרַכְּבָה. וְאָמְרוּ חֲכָמִים, כְּשֶׁהָיָה ר"ע דּוֹרֵשׁ בְּמַעֲשֵׂה מְרַכְּבָה, יֵרְדֶה אֵשׁ מִן הַשָּׁמַיִם, וְסַבְּבָה הָאֵילָנוֹת. וְהָיוּ מִתְקַבְּצִין מִלֵּאכֵי הַשָּׁרֵת כְּבִמְזֻמוּטֵי חֶתָן וְכֵלָה. בְּגִין דְּלִית יַחְדָּא וְקִשּׁוּרָא וּמְרַכְּבָה, לְשֵׁם יְדוּ"ד בְּאֲדֻנָּי, אֱלֹא בְּצִדִּיק. דְּאִיהוּ קֶשֶׁת, דְּבִיהַ מְרַכְּבָתָא שְׁלִימָתָא דְלַעִילָא, יֵאֱהָרֻנָּה"י.

335. שְׂכִינְתָא אִיהִי מַעֲשֵׂה בְּרֵאשִׁית, וְאוֹקְמוּהָ, אֵין דּוֹרְשִׁין בְּמַעֲשֵׂה בְּרֵאשִׁית בְּשָׁנִים. בְּגִין דַּעֲנֻפִין דְּאֵילָנָא, אֵינוֹן פְּרֻדּוֹת מִלְמַעְלָה בְּכַנְפֵי חֵיוֹן, יְדוּ"ד לִימִינָא, אֲדֻנָּי לְשִׁמְאַלָא. חֶתָן לִימִינָא, כֵּלָה לְשִׁמְאַלָא. כִּד אֲתִינִן לָהּ לַחֻפָּה, בְּכֵמָה מִינֵי נִגּוּנָא, צְרִיכִין יִשְׂרָאֵל לְאַתְעָרָא לֹון לְתַתָּא, בְּשִׁירוֹת וְתַשְׁבְּחוֹת, בְּכֹל מִינֵי נִגּוּנָא בְּצִלּוֹתָא, הָא קָא אֲתִינִן לַחֻפָּה.

336. וְצְרִיכִין יִשְׂרָאֵל לְמִיָּהֵב קְדוּשִׁין לְכֵלָה. מִחֲתָנָא, בְּקִשּׁוּרָא דְתַתְּמָלָה דִּיד, לְמַהּוֹי קִשּׁוּרָא לִיה, וְלַעֲטָרָא לֹון בְּתַפְּלִין דְּרִישָׁא, דְּאִיהוּ פֶּאֶר, הַה"ד, פֶּאֶרְךָ חָבוּשׁ עֲלֶיךָ. וְתַלַּת בְּרִיכִין דְּרִצּוּעָה, לְקַבֵּל ג' קְדוּשׁוֹת, דְּאֵינוֹן קְדוּשׁ קְדוּשׁ קְדוּשׁ, קְדוּשָׁה לְךָ יִשְׁלֹשׁוּ. וְצְרִיךְ לְבָרְכָא לֹון בְּשֶׁבַע בְּרָכָאן, דְּאֵינוֹן שֶׁבַע בְּרָכוֹת דְּק"ש, בְּשַׁחַר שְׁתֵּים לַפְּנִיָּה וְאַחַת לְאַחֲרֶיהָ. וּבַעֲרֵב שְׁתֵּים לַפְּנִיָּה וּשְׁתֵּים לְאַחֲרֶיהָ.

337. וְכֵלָה בַּחֻפָּה, דְּאִיהִי בְּדִיוקְנָא דְכַנְפֵי מְצוּהָ, בְּצִיצִיּוֹת מְזֻהָבוֹת, וְתַכְלֵת וּלְבָן, כֶּסֶא דִּין וְכֶסֶא רַחֲמִים, כָּלִיל דָּא בְּדָא. וְכֵמָה קְשָׁרִים וְחִלְטִין, סַחְרִיָּה. בְּכֵמָה מְרַגְלָאן וְאַבְנִין יְקִירִין, מְלִיִין סִגּוּלוֹת, סַחְרִין לְגַבִּיָּה, בְּדִיוקְנָא דְזִגִּין וְרִמּוֹנִין, דְּלְבוּשֵׁי מַלְכָא וּמִטְרוֹנִיָּתָא, דְּאֵינוֹן ד' בְּגָדֵי לְבָן, וְד' בְּגָדֵי זָהָב, מְסֻטָּרָא דְתַרִּין שְׁמַהן, יְדוּ"ד אֲדֻנָּי, כְּשִׁמוֹ בֶּן כֶּסֶא, בֶּן חוּפָתוֹ, בֶּן לְבוּשׁוֹ. רְשִׁים שְׁמִיָּה בְּכֵלָא, כִּד בְּעֵי לְאַעֲלָא בְּהִיכְלִיָּה, לְמַהּוֹי תַּמָּן חֶתָן בְּכֵלְתִיָּה, בַּח"י בְּרָכָאן דְּצִלּוֹתָא, דְּאִיהִי כְּמַרְאֵה הַקֶּשֶׁת.

54. Mystic speculations on the divine Chariot and prayer

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

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

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

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

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

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

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

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

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

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

341. וְהָיָה אִיהוּ רַק שִׁפְתֶּיהָ נָעוּת. דְּאִינוּן בְּנִפְי הַחַיּוֹת, וְקוֹלָהּ לֹא יִשְׁמַע. מֵה דִּהְוִי חֲשַׁמֶּל, חִיוֹן אֲשָׁא מִמֶּלֶלֶן, אִינוּן חֲשׁוֹת. וּבִגְדֵי תִקְיֵנוּ צִלּוֹתָא בְּחֲשָׁאִי, וְהָכִי מַעֲשֶׂה מְרַכְּבָה בְּחֲשָׁאִי, לְמַלְלָא תַּמָּן בְּחֲשָׁאִי, בִּינוּ לְבִין עֲצָמוֹ. ג' צִלּוֹתִין תִּקְיֵנוּ, וּבִכְלָהּ ח"י יְהוֹ"ה, דְּאִינוּן ע"ב אֲתוּן, בְּכָל צִלּוֹתָא, בְּתַמְנִי סְרִי בְּרַכָּאן, דְּאִינוּן רִי"ו, וּבְכִלּוֹן בְּחֶסֶד, בַּע"ב, עִם ל"ב נְתִיבוֹת, וְהֵינּוּ ר"ן חֲסִידִין ב'. דְּכִלּוֹן בַּעֲמּוּדָא דְּאִמְצָעִיתָא.

342. דְּמִקְרַבְנָא אֲשֶׁתַּמַּע צִלּוֹתָא, צִלּוֹתָא מִקְרַבְנָא. כְּגוּוֹנָא דְּאֲתַמַּר בְּהוּן, וְאִשְׁמַע אֶת קוֹל כְּנַפְיָהֶם. הָכִי בְּכְרוּבִים, וְיִשְׁמַע אֶת הַקּוֹל מִדְּבַר אֱלֹוִי. כְּגוּוֹנָא דְּכַבֵּשׁ סִלְקִין וְנִחְתִּין בֵּיה קְרַבְנִין וְעֵלּוּן. הָכִי בְּצִלּוֹתָא, מִלְּאֲכִין סִלְקִין תְּרִי וְנִחְתִּי תְּרִי. וּכְגוּוֹנָא דְּסִינִי, דְּבֵיה מֹשֶׁה וְאַהֲרֹן סִלְקִין וְנִחְתִּין, סִלְקִין תְּרִין וְנִחְתִּין ב'. וּבִפְקוּדָא דָּא, אֲתַרְמִיזוּ כָּל פְּקוּדִין דְּאֲוִרִיתָא.

343. וְהָכִי כִּד הוּה פְּתַח ר"ע בַּמַּעֲשֶׂה מְרַכְּבָה, פּוֹמִיָּה הוּה סִינִי, וְקִלְיָה הוּה סֶלֶם, דְּבֵיה מִלְּאֲכִין סִלְקִין וְנִחְתִּין. בְּכָל דְּבוּר וּדְבוּר דִּילִיָּה, הוּה רְכִיב עֲלֵיה מִלְּאֲךָ מִטְטְרוּ"ן. אִיהוּ רַכָּב לְשְׁכִינְתָּא, דְּכִלְיָלָא בֵּיה סְפִירָן עֲמּוּדָא דְּאִמְצָעִיתָא, דְּאִיהוּ יו"ד ה"א וְא"ו ה"א מְלֻגוֹ. דְּשְׁכִינְתָּא כִּלְיָלָא מִי' סְפִירָן, דְּלִבְר. וְקוּדְשָׁא בְּרִיךְ הוּא וְשְׁכִינְתִּיה, רַכָּב וּמְרַכְּבָה. עֲמּוּדָא דְּאִמְצָעִיתָא, רַכָּב לְעֵלֶת הָעֲלּוֹת. וְשְׁכִינְתִּיה, רַכָּב לְעֲמּוּדָא דְּאִמְצָעִיתָא. וְעֵלֶת הָעֲלּוֹת אִיהוּ דְּמִיחָד לְכֻלָּא, וּמִסְדֵּר לְכֻלָּא, וְנִהִיר בְּכֻלָּא. נִהוּרִיָּה אַעֲבַר בְּנִשְׁמַתָּא וְגוֹפָא וּלְבוּשָׁא. וְלִית בֵּיה שְׁנוֹי וְשׁוּתָפוֹ וְחוּשְׁבָן וְתַמּוּנָה וְדְמִיוֹן מִכָּל מְרַכְּבָתָא, וּמִרְאָה וְדְמִיוֹן דְּאֲתַחֲזִיָּא בְּעֵין הַשְּׁכָל. דְּרִגִּין עֲלֵאִין וְתַתָּאִין, אִינוּן רַכָּב וּמְרַכְּבָתָא לְגַבִּיָּה, וְעֲלִיָּה לִית מֵאֵן דְּרִכִּיב.

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

344. קֶשֶׁת, סִימָן תְּקִיעָה שְׁבָרִים תְּרוּעָה. וְאִינוּן
סִימָן מְרַכֵּבָה דְּאַבְהֵן. תְּקִיעָה, דְּאַבְרָהָם. שְׁבָרִים,
דְּיִצְחָק. תְּרוּעָה, דְּיַעֲקֹב. דְּאִתְמַר בֵּיהּ וּתְרוּעַת מֶלֶךְ
בּוֹ. וְג' גּוֹוִנִין אֶתְחַזִּין בֵּיהּ, חֲזוֹר סוּמָק וִירוֹק.
וּמִסְטָרָא דְגְבוּרָה, אֶתְקַרֵּי קֶשֶׁת גְּבוּרִים חֲתִים.
וּמִסְטָרָא דִימִינָא, כְּמַרְאֵה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בְעֵנָן
בְּיוֹם הַגֶּשֶׁם. כִּד אֶתְחַזִּי בְּיוֹם הַגֶּשֶׁם, אַחֲזִי רַחֲמֵי.
וְכִד אֶתְחַזִּי בְּלֹא מִטְרָא, אַחֲזִי דִינָא. מְעוּרָב בֵּין
מִטְרָא וְשִׁמְשָׁא, אַחֲזִי דִינָא וְרַחֲמֵי כְּלִיל. וְהָאִי אִיהוּ
ש' מִן שְׂדֵי, תִּלְת עֲנָפֵי אַבְהֵן, דְּאִינוּן יְדוֹ"ד אֱלֹהֵי"נו
יְדוֹ"ד, תִּלְת שְׁמֵהּ לְקַבֵּל תִּלְת עֲנָפֵי אַבְהֵן. וּבְהוּן
י"ד אֶתּוּן, בַּחוּשְׁבָן דְּר"י מִן שְׂדֵי. וּלְבוּשׁ דְּשְׂדֵי,
מִסְטָרוֹן, דְּהָכִי סְלִיק בַּחוּשְׁבָן שְׂדֵי.
ע"כ רעיא מהימנא

55. He who says "A praise of David" every day

Rabbi Elazar says that one must recite the title psalm three times each day - twice for the food of mortal man, and once to give force to the world above.

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

345. אר"ש, מֵאֵן דִּפְתַּח פְּתַחַא וִימָא. א"ר אֶלְעָזָר,
תְּנִינָן, כָּל מֵאֵן דְּאִמַּר תְּהִלָּה לְדוֹד בְּכָל יוֹם תִּלְת
זְמַנִּין, אִיהוּ בַר עֲלָמָא דְּאִתִּי. וְהָא אֶתְמַר טַעְמָא. אִי
בְּגִין פְּרִנְסָה וּמְזוֹנָא דְּכָל עֲלָמִין, תְּרִין זְמַנִּין אִינוּן
בְּכָל יוֹמָא בְּצַפְרָא וּבִפְנֵינָא, דְּכִתִּיב בְּתַת יוֹ" לָכֶם
בְּעֶרֶב בֶּשֶׂר וְגו', אִמָּאִי תִּלְת זְמַנִּין בְּכָל יוֹמָא. אֶלָּא
תְּרִין לְמְזוֹנָא דְּבָנֵי אִינוּשֵׁי וּדְכָל עֲלָמָא. וְחַד לְמִיָּהֵב
תּוֹקְפָא לְהֵהוּא אַתְר דִּפְתִּיחוּ יְדוֹי.

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

346. וְתִרִין מְזוֹנִין אֵלִין מְשַׁנִּין דָּא מִן דָּא, וְכִלְהוּ
תִּלְת מְזוֹנֵי בְּתִיבֵי הָכָא, וְאַתָּה נּוֹתֵן לָהֶם אֶת אֲכֻלָּם
בְּעִתּוֹ, דָּא מְזוֹנָא דְּעִתִּירִי, דִּיְהִיב מִיכְלָא סְגִי בְּעִתּוֹ,
הָא חַד. תְּרִין, דְּכִתִּיב וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן, דָּא
מְזוֹנָא דְּמִסְכְּנֵי, דְּאִינוּן שְׁבַעִין מִרְצוֹן, וְלֹא מְגוֹ
מִיכְלָא סְגִי. תִּלְת דְּכִתִּיב פּוֹתַח אֶת יָדְךָ, דָּא תּוֹקְפָא
לְהֵהוּא אַתְר, וּבִפְתִּיחוּ דִּירוֹי, נִפְקָא רְצוֹן וְשְׁבַעַ
לְכָלָא.

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

347. תו הָכִי אוֹלִיפָנָא, דְּלֹא אִיהוּ אֶלָּא תְּרִי זְמַנִּי, בְּגִין מְזוֹנָא וּפְרִנְסָה בְּכָל יוֹמָא. דְּאֵלִין חַיִּיבָא עַל ב"נ. וְאִי אָמַר יְתִיר, לֹא בְּגִין חוּבָה אִיהוּ, אֶלָּא בְּגִין שְׂבָחָא גּוֹ תוֹשְׁבָחָן דְּזַמִּירוֹת דְּדוֹר מַלְכָּא. מ"ט. בְּגִין דְּפְרִנְסָה לֹא חֲזִי לְמִשְׁאֵל אֶלָּא בְּתַר צְלוֹתָא וּפְרִנְסָה דְּמַאֲרִיָּה. מַלְכָּא יִכּוֹל בְּקִדְמִיתָא וּלְבַתַּר יִכּוֹל עֲבָדוּי.

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

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

348. הָה"ד, בָּאתִי לְגַנִּי אַחוֹתִי כָּלָה אֲכַלְתִּי יַעֲרֵי עִם דְּבִשִּׁי שְׁתִּיתִי וַיְנִי עִם חֲלָבִי, לְבַתַּר אֲכָלוּ רַעִים. אֲכַלְתִּי יַעֲרֵי, דָּא צְלוֹתָא דְּמִיּוּשָׁב. עִם דְּבִשִּׁי דָּא ק"ש. אֲכַלְתִּי יַעֲרֵי דָּא צְלוֹתָא דְּמִיּוּשָׁב, הֵהוּא יַעֲרֵי לְבָנוֹן, יוֹצֵר אוֹר וְהַאֲפִיכֵי וְחִיּוֹת הַקֶּדֶשׁ, כָּל הַנִּי אֶקְרוֹן יַעֲרֵי אֵילָנִין וְנֹצִיבִין דְּבִיָּה. עִם דְּבִשִּׁי דָּא ק"ש, דְּאִיהוּ מִתִּיקוּ דְּכָלָא, בְּכֻמָּה צוּפִין וּמִתִּיקִין.

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

349. שְׁתִּיתִי וַיְנִי, דָּא צְלוֹתָא, דְּמַעוּמַד, מְשִׁיכוּ דְּיֵינָא עֲלָא דְּאֵתְנָטֵר. וְדָא בְּשֵׁלֶשׁ בְּרֻכּוֹת רֵאשׁוֹנוֹת. עִם חֲלָבִי, אֵלִין אֵינּוֹן שֵׁלֶשׁ בְּרֻכּוֹת אַחֲרוֹנוֹת, וְאֵתְבַלִּילֵן אֵלִין בְּאֵלִין. עַד כַּעַן מִיכָלָא דְּמַלְכָּא. לְבַתַּר דְּאֲכָל מַלְכָּא, אֲכָלוּ רַעִים לְעִילָא, שְׁתוּ וְשִׁכְרוּ דוֹדִים לְתַתָּא.

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

350. וְע"ד לִית חַיִּיבָא דְּמְזוֹנָא אֶלָּא לְבַתַּר צְלוֹתָא. בְּצְלוֹתָא דְּמִנְחָה קוֹדֵם צְלוֹתָא מ"ט. בְּגִין דְּעַד לֹא אֲשַׁתְּכַח דִּינָא קָשִׁיא, בְּעוֹד דְּאֲנַפִּין דְּמַלְכָּא נְהִירִין, יֵימָא תְּהֵלָה לְדוֹר, בְּהַאי סְדוּרָא דְּמְזוֹנָא. דְּלְבַתַּר דְּדִינָא שְׂרִיא וְתִלִּי עַל עֲלָמָא, לֹא שְׁעָתָא אִיהוּ. אָתָּא ר' פִּנְחָס וּנְשָׁקִיָּה.

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

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

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

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

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

351. אָמַר רַבִּי יְהוּדָה, לֵימָא לָן מַר, מַלְיָן מַעֲלִיתָא דְרֵאשׁ הַשָּׁנָה. פִּתַּח רַבִּי שְׁמַעוֹן וְאָמַר וַיְהִי הַיּוֹם. בְּכָל אֶתֶר דְּכֹתִיב וַיְהִי, אִיהוּ צַעַר, וַיְהִי בִימֵי צַעַר. וְדָא, וַיְהִי הַיּוֹם, יוֹמָא דְאִית בֵּיה צַעַר, וְדָא הוּא רֵאשׁ הַשָּׁנָה, יוֹמָא דְאִית בֵּיה דִּינָא קְשׁוּיָא עַל עֲלָמָא. וַיְהִי הַיּוֹם וַיַּעֲבֹר אֱלִישַׁע אֶל שׁוּנֵם, יוֹמָא דְרֵאשׁ הַשָּׁנָה הַזֶּה. וּבְכָל אֶתֶר וַיְהִי הַיּוֹם, דָּא רֵאשׁ הַשָּׁנָה. וַיְהִי הַיּוֹם וַיָּבֹאוּ בְנֵי הָאֱלֹהִים, יוֹם רֵאשׁ הַשָּׁנָה הַזֶּה.

352. בְּכָל זְמַנָּא תְרִין יוֹמִין אֵינוֹן, מַאי טַעְמָא. בְּגִין, דְּלֵהוּי יִצְחָק כְּלִיל דִּינָא וְרַחֲמִי, תְרִין יוֹמִין וְלֹא חֵד. דְּאֶלְמָלָא יִשְׁתַּכַּח יַחֲדָא, יַחֲרִיב עֲלָמָא. וְעַל דָּא כְּתִיב תְרִין זְמַנִּין, וַיְהִי הַיּוֹם וַיְהִי הַיּוֹם.

353. וַיָּבֹאוּ בְנֵי הָאֱלֹהִים, אֵלִין ב"ד רַבְרָבָא. בְּנֵי הָאֱלֹהִים וְדָא, בְּנוֹי דְּמַלְכָּא קְרִיבִין לְגַבְיָה. וְאֵינוֹן שְׂבָעִין מִמֶּנּוּ, דְּסַחְרִין תְּדִירָא לְמַלְכָּא. וְאֵינוֹן חֲתָכִין דִּינָא עַל עֲלָמָא. לְהַתִּיצֵב עַל יוֹי, וְכִי עַל יוֹי קִיּוּמִי. אֶלָּא, בְּשַׁעֲתָא דְאֵלִין קִיּוּמִי עַל דִּינָא, דִּינָא קְדַמָּה דְּכָלָא בֵּיה, מֵאן הוּא. דְּלֹא יוֹקִיר לְשִׁמָּא דְּקוּדְשָׁא בְרִיךְ הוּא, וְדָלָא יוֹקִיר לְאֻרִּיּוּתָא וּלְעַבְדּוּי. אוֹף הָכִי, מֵאן הוּא דְלֹא חִיּוּשׁ עַל יִקְרָא דְשִׁמָּא קְדִישָׁא, דְּלֹא יִתְחַלֵּל בְּאַרְעָא. מֵאן הוּא דְלֹא חִיּוּשׁ לִיקְרִיָּה דְּקוּדְשָׁא בְרִיךְ הוּא, מֵאן הוּא דְלֹא שְׁוִי יִקְרָא לְשִׁמָּא דָּא. וַיָּבֹא גַם הַשָּׁטָן בְּתוֹכֶם, גַּם, לְרִבּוּת הָהִיא נֹקְבָא דִּילִיָּה. אוֹף הָכִי לְהַתִּיצֵב עַל יוֹי, דְּאִיהוּ חִיּוּשׁ נְמוּ לִיקְרָא דְשִׁמָּא דָּא.

58. The righteous suffer, the wicked thrive

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

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

355. As we have learned, on that day of Rosh Hashanah, seventy seats of justice arise to judge the world, many for the defense and many for the prosecution standing on high, those on the right for innocence and those on the left for guilt, to recall the sins of the world and the sins of each individual. A man has therefore to CONFESS AND specify his sins, each one just as it is, for whoever expounds his sins BEFORE THE HOLY ONE, BLESSED BE HE, judgment is passed on him by the Holy One, blessed be He, and by no other. And whoever is judged by the Holy One, blessed be He, it is for his good. This is why King David requested: "Judge me, Elohim" (Tehilim 43:1), You and none other. Similarly, Solomon said, "that He maintain the cause of His servant" (I Melachim, 8:59). He and no other. And the HEAVENLY court leaves him.

356. This is why the sins of every limb have to be expounded, and everything that he did in detail, as it is written: "I acknowledge my sin to You" (Tehilim 32:5). And this same verse concludes: "and You forgave the iniquity of my sin. Se'la." How do we know this? We know it from Moses, for it is written: "This people has sinned a great sin" (Shemot 32:31). And about Yisrael is written: "We have sinned because we have forsaken Hashem" (I Shmuel 12:10). Should you suggest THAT THE VERSE ABOUT MOSES refers to an individual alone, while in public one does not HAVE TO SPECIFY ONE'S SINS, then the other verse "WE HAVE SINNED BECAUSE WE HAVE FORSAKEN HASHEM" comes to teach the opposite, FOR IT IS SAID IN PUBLIC. And should you agree that it is to be in public, but that it is not the cantor WHO HAS TO DETAIL THE SINS, the opposite is suggested, as it is written: "And Moses returned to Hashem and said: This people has sinned a great sin." And it is written in the continuation of the same verse: "and have made them an Elohim of gold." What is the reason? It is because the heavenly court leaves alone the person who expounds his own sins AND DOES NOT FIND HIM GUILTY. Because a man may be considered as one of his own close relatives, AND A RELATIVE IS UNACCEPTABLE AS A WITNESS. He is, THEREFORE, not judged according to his OWN testimony.

354. הָכָא אֶפְלִיגוּ עֲמוּדֵי קַדְמָאִין דְּעֵלְמָא. חַד אָמַר, אִיּוֹב מַחְסִירֵי אֹמּוֹת הָעוֹלָם הוּהּ. וְחַד אָמַר, מַחְסִירֵי יִשְׂרָאֵל הוּהּ. וְאַלְקִי, לְכַפֵּרָא עַל עֵלְמָא. דִּהָא יוֹמָא חַד אֲשַׁכְחִיה רַב הַמְנוּנָא לְאַלְיָהוּ. א"ל, וְדַאי תְּגִינֵן דְּאִית צְדִיק וְרַע לוֹ, רָשַׁע וְטוֹב לוֹ. אָמַר, צְדִיק, כָּל שְׂמֻעָטִין לוֹ חוּבוֹתָיו נוֹתְנִין לוֹ בְּעוֹלָם הַזֶּה חוּבוֹ, וְעַל כֵּן צְדִיק וְרַע לוֹ. וְכָל שְׂמֻרּוּבִין עוֹנוֹתָיו, וּמֻמוּעָטִין זְכוּיוֹתָיו, נוֹתְנִין לוֹ שְׂכָרוֹ בְּעוֹלָם הַזֶּה, רָשַׁע וְטוֹב לוֹ. א"ל, דִּינוּי דְּמֵאֲרִי עֵלְמָא, עֲמִיקִין אֲבַל בְּשַׁעְתָּא דְּבַעֵי קוּדְשָׁא בְּרִיךְ הוּא לְכַפֵּרָא חוּבִין דְּעֵלְמָא, אֲלִקִי בְּדְרוּעָא דְּלֵהוּן, וְאַסִּי לְכוּלְהוּ מֵתַל לְאַסִּינָא, דְּאַלְקִי לְדְרוּעָא, לְשִׁיזְבָּא לְכָל שְׁוִיפִין. בְּמָה דְּכְתִיב, וְהוּא מְחוּלָּל מִפְּשָׁעֵינוּ וְגו'.

355. בְּמָה דְּאֶתְמַר, בְּהָהוּא יוֹמָא שֶׁל רֹאשׁ הַשָּׁנָה, דְּקִיּוּמִין שְׂבַעִין קְתֻדְרָאִין לְמִידָן דִּינָא לְעֵלְמָא, בְּמָה אִינוּן מֵאֲרִי תְרִיסִין, קְטִיגוּרִין, דְּקִיּוּמִי לְעִילָא. אֲלִין מִיּוּמִינִין לְזִכּוֹ וְאַלִין מִשְׂמָאִלִין לְחוּבָא, לְאַדְכְּרָא חוּבִין דְּעֵלְמָא, חוּבִין דְּכָל חַד וְחַד. וְעַל דָּא אֲצֻטְרִיךְ לִבִּי, לְפָרְשָׁא חוּבוֹי, כָּל חַד וְחַד בְּמָה דְּאִיהוּ בְּגִין דְּמָאן דְּמִפְרֵשׁ חֲטָאוֹי, לֹא אֶתְמַסֵּר דִּינִיָּה, אֲלֹא בִידָא דְּמִלְכָּא קוּדְשָׁא בְּרִיךְ הוּא בְּלַחוּדוֹי. וּמָאן דְּדָאִין לִיהּ קוּדְשָׁא בְּרִיךְ הוּא, אִיהוּ לְטָב. וְע"ד בְּעָא דְּדוּר מִלְכָּא, שְׂפַטְנֵי אֲלִקִים, אֲנִת, וְלֹא אַחֲרָא. וְכֵן שְׁלֵמָה אָמַר, לַעֲשׂוֹת מִשְׁפֵּט עַבְדּוֹ, הוּא, וְלֹא אַחֲרָא, וְכָל ב"ד בְּדִילִין מִמֶּנּוּ.

356. וְע"ד אֲצֻטְרִיךְ לוֹן לְפָרְשָׁא חוּבִין דְּכָל שְׁוִיפָא וְשְׁוִיפָא, וְכָל מָה דְּעֵבִיד בְּפִרְט. הָה"ד, חֲטָאֵי אֹדִיעֵךְ וְגו'. לְכַתֵּר וְאַתָּה נִשְׂאֵת עוֹן חֲטָאֵי סֵלָה. מְנַלָּן. מִמִּשָּׁה, דְּכְתִיב אֲנָא חֲטָא הָעָם הַזֶּה וְגו'. בְּיִשְׂרָאֵל כְּתִיב, חֲטָאנוּ כִּי עֲזַבְנוּ אֶת יי', דְּאִי תִימָא הָאִי בְּיַחֲד, אֲבַל בְּצַבּוּר לֹא. הָא כְּתִיב קְרָא דָּא. וְאִי תִימָא הָא בְּצַבּוּר, אֲבַל שְׁלִיחָא דְּלֵהוּן לֹא, הָא כְּתִיב וַיֵּשֶׁב מֹשֶׁה אֶל יי' וְגו'. וְכְתִיב וַיַּעֲשׂוּ לָהֶם וְגו'. מ"ט. מָאן דְּמִפְרֵשׁ חוּבִיָּה, בִּי דִינָא בְּדִילִין מִיּוּנִיָּה, בְּגִין דִּב"נ קְרִיב לְגִרְמִיָּה, וְלֹא אֶתְדָן עַל פּוּמִיָּה.

357. Again, he does not let the prosecutor teach guilt and fault about him, because the person himself comes first and tells all, leaving nothing for anyone else to mention. Then the Holy One, blessed be He, forgives him, as it is written: "But whoever confesses and forsakes them shall have mercy" (Mishlei 28:13).

357. וְתוֹ, לֹא שָׁבִיב לְמַקְטָרָא לְאוֹלָפָא עֲלֵיהּ חֻבָּא מוּמָא. דְּבַר נֶשׁ יְקָרִים וְיִימָא, וְלֹא יְהִיב דּוּכְתָא לְאַחְרָא לְמִימָר. כְּדִין קוֹדֶשׁא בְּרִיךְ הוּא מְחִיל לֵיהּ, הֵה"ר, וּמִזְדָּה וְעֻזָּב יְרוּחָם.

59. Rosh Hashanah

We learn why Rosh Hashanah lasts for two days, and that when people are coming to be judged Yisrael comes in first. It is important that we know the meaning of the blowing of the Shofar that arouses leniency and mercy.

358. On the days of Rosh Hashanah, the court prepares a throne for the King to judge the whole world. Yisrael comes in first to be judged before Him, so that Mercy will multiply, NAMELY BEFORE ANGER IS AROUSED AT THE SINNERS OF THE WORLD. It is written "that He maintain...the cause of his people Yisrael, as each day may require" (I Melachim 8:59). What is the meaning of "as each day may require"? THE MEANING IS the two days of Rosh Hashanah. And why are there two days? Because they are two courts joined together. There is the upper judgment, which is harsh, and the lower judgment that is lenient, and both of them exist.

358. בְּיוֹמֵי דַר"ה, מְתַקְנִין בִּי דִינָא בּוֹרְסִינָא לְמַלְכָּא, לְמִידָן כָּל עֲלָמָא. וְיִשְׂרָאֵל עֲאֲלִין בְּקִדְמִיתָא בְּדִינָא קָמִיהּ, דְּלִיפּוֹשׁ רַחֲמֵי. תִּנּוּן וּמִשְׁפָּט עֲמֹ וְיִשְׂרָאֵל דְּבַר יוֹם בְּיוֹמוֹ, יוֹם בְּיוֹמוֹ מָאִי הוּא. אֶלָּא הָנִי תִרִי יוֹמִין דַּר"ה. אֲמַאי תִרִי יוֹמִין. בְּגִין דְּאִינוּן תִרִי בִי דִינָא, דְּמִתְחַבְרֵן בְּחָדָא. דִּינָא עֲלָאָה, דְּאִיהוּ קִשְׂיָא, בְּדִינָא תַתָּאָה, דְּאִיהוּ רַפְּיָא, וְתִרְוּיָהּ מִשְׁתַּכְּחִי.

359. And in this respect the Babylonians did not know the secret of the Sh'varim and T'ruah and that both of them are required. The T'ruah is strict judgment. The three notes of the Sh'varim are lenient judgment, AND IT IS LIKE someone who groans FROM HIS HEART, which is soft. They did not know WHICH OF THE TWO WAS REQUIRED, AND they THEREFORE had both of them. But we know BOTH, THAT BOTH OF THEM ARE REQUIRED, and do both OF THEM. And everything comes out by the way of truth.

359. וְעַל דָּא לֹא יָדְעֵי הָנִי בְּבִלְאִי, רָזָא דִּיבְבָא וְיִלְלוּתָא, וְלֹא יָדְעֵי דְתִרְוּיָהּ אֶצְטְרִיכוּ, וְלָלוּתָא דְּאִיהוּ דִּינָא תַקִּיפָא. תִּלְתָּ תַבְרִין דְּאִיהוּ דִינָא רַפְּיָא, גְּנוּחֵי גְנַח רַפְּיָא. אִינוּן לֹא יָדְעֵי, וְעַבְרִין תִּרְוּיָהּ. וְאִנּוּן יָדְעִינוּ, וְעַבְרִינוּן תִּרְוּיָהּ. וְכָלָא נִפְקִין לְאַרְחָ קִשּׁוּט.

360. He began by quoting: "Blow the horn at the new moon, in concealment for our feast day. For it is a statute for Yisrael, an ordinance of the Elohim of Jacob" (Tehilim 81:4-5). What is "Blow the horn at the new moon"? It means the lenient judgment, that is called "new moon." And what is "in concealment"? This is harsh judgment, which is ALSO TERMED 'the fear of Isaac'. It is a judgment that is concealed permanently, NAMELY THE MANULA, which is not judgment openly, FOR IT IS CONCEALED IN THE UPPER THREE SFIROT, AS ABOVE. "For it is a statute" refers to lenient judgment, WHICH IS THE SECRET OF THE MAFTECHA, WHICH IS IN THE OPEN. "an ordinance" refers to judgment contained with compassion, and the two of them are there together, AS IN THE PARAGRAPH ABOVE, and this is why there are two days OF ROSH HASHANAH, both of which are in the same secret.

360. פִּתַּח וְאָמַר, תִּקְעוּ בַּחֲדָשׁ שׁוֹפָר בִּבְסָה לְיוֹם חֲגֵנוּ. תִּקְעוּ בַּחֲדָשׁ שׁוֹפָר, מָאִי בַּחֲדָשׁ. דָּא בִי דִינָא רַפְּיָא, דְּאֶקְרִי חֲדָשׁ. בִּבְסָה: דָּא דִינָא קִשְׂיָא, פַּחַד יִצְחָק. דִּינָא דְּאֶתְבְּסִיָּא תְדִיר, דְּלֹא אִיהוּ דִינָא בְּאֶתְגְּלִיָּא. בִּי חֵק, דָּא דִינָא רַפְּיָא. וּמִשְׁפָּט, דָּא דִינָא בְּרַחֲמֵי. וְתִרְוּיָהּ אִינוּן בְּחָדָא. בַּג"כ תִּרִין יוֹמִין, וְתִרְוּיָהּ בְּרָזָא חָדָא.

361. "Happy is the people that know teru'ah" (Tehilim 89:15). It does not say "that hear," nor does it say "that blow the sounds OF A TERU'AH," but "that know." This is because ONLY the sages who dwell in the atmosphere of the holy land are the ones who know teru'ah. The secret of the teru'ah is as it is written: "You shall break them (Heb. teroem) with a rod of iron" (Tehilim 2:9). What people is there like Yisrael, who know the heavenly secrets of their Master and enter in before Him and associate with Him. And all those who know the secret of the teru'ah will draw near and walk in the light of the countenance of the Holy One, blessed be He, because this is the first light that the Holy One, blessed be He, hid for the righteous. This is why it is necessary to know it, THE T'RUAH.

361. אֲשֶׁרִי הָעָם יוֹדְעֵי תְרוּעָה וְגו', לֹא כְתִיב שְׁמַעֲנִי, אוֹ תוֹקְעֵי תְרוּעָה, אֲלֵא יוֹדְעֵי תְרוּעָה. בְּגִין חֲבוּמִין דְּדִיירִין בְּאוּרָא דְאַרְעָא קְדִישָׁא, אִינוּן יוֹדְעֵי תְרוּעָה. רְזָא דְתְרוּעָה, כְּמָה דְכְתִיב תְרוּעָם בְּשִׁבְט בְּרָזָל. מֵאן עֲמָא כִישְׂרָאֵל, הִידְעִין רְזִין עַלְאִין דְמֵאֲרִיהוֹן, לְמִיעַל קַמִּיהָ, וּלְאַתְקֶשְׂרָא בֵיהּ. וְכָל אִינוּן הִידְעֵי רְזָא דְתְרוּעָה, יִתְקַרְבוּן לְמִיהָ בְּאוּר פְּגִיו דְקוּדְשָׁא בְּרִין הוּא. וְדָא אוּר קְדֵמָאָה דְגִנְזִי קוּדְשָׁא בְּרִין הוּא לְצִדִיקָיָא. וְעַד אֲצִטְרִין לְמִנְדַּע לָהּ.

60. The appendix of the liver, gall, trachea, esophagus and the Shofar

Rav Hamnuna talks about the iniquity of Lilit and Samael, saying that they are the liver and the appendix, and that from them emerge the gall that is the sword of the Angel of Death. On Rosh Hashanah the gall wanders the world collecting up sins, and all of Yisrael are in trouble; this is when they blow the Shofar.

362. It is written: "the appendix of the liver" (Vayikra 9:10), and also: "the appendix above the liver" (Ibid. 3:4). "the appendix of the liver" MEANS a woman of harlotry, THAT IS LILIT, who comes out and emerges from the liver, THAT IS SAMAEL, to mislead the world and denounce them, and she leaves the male to practice prostitution. And that is why IT IS WRITTEN: "the appendix of the liver"; "the appendix above the liver" MEANS THAT, after making her adulterous union, she rises above him. She has "a harlot's forehead" (Yirmeyah 3:3) and subdues her husband, who is SAMAEL, WHO IS CALLED 'liver', with the anger of the gall, being a quarrelsome and anger-prone wife who rules over her male. THUS "The harlot's forehead" has control over the liver, WHICH IS SAMAEL, BECAUSE SHE IS a woman of quarrel and anger AND IS THEREFORE CALLED "THE APPENDIX ABOVE THE LIVER."

362. כְּתִיב הַיּוֹתֶרֶת מִן הַכֶּבֶד. וְכְתִיב וְאֵת הַיּוֹתֶרֶת עַל הַכֶּבֶד. יוֹתֶרֶת מִן הַכֶּבֶד, דָּא אִשְׁתּוֹנִים, דְּאִזְלָא וְנִפְקָא מִן הַכֶּבֶד, לְאַסְטָאָה בְּנִי עַלְמָא, וְלְאַסְטָנָא עַלְיָהּ. וְשִׁבְקַת לְדְכוּרָא, לְמַעַבְד זְנוּנִים. וּבג"ד הַיּוֹתֶרֶת מִן הַכֶּבֶד, יוֹתֶרֶת עַל הַכֶּבֶד. בְּתַר דְּעִבְדַת נִיאוּפָא, אִסְתַּלְקַת עֲלֶיהָ. מִצַּח אִשָּׁה זֹנָה. אֲתַגְבֵּרַת עַל בַּעְלָהּ דְּאִיהוּ כֶבֶד, בְּכַעַס דְּמֶרֶה, אִשְׁתּוֹנִים, וְכַעַס, דְּשִׁלְטָא אִיהִי עַל דְּכוּרָא דִּילָהּ. מִצַּח אִשָּׁה זֹנָה שִׁלְטָא עַל הַכֶּבֶד, אִשְׁתּוֹנִים וְכַעַס.

363. "the appendix of the liver:" BECAUSE SHE emerges from the liver, WHO, AS EXPLAINED ABOVE, IS SAMAEL HER HUSBAND, in order to harm the whole world and practice adultery with all. She then mounts the male, with "a harlot's forehead," audaciously, and she is then above the liver. Again, she is called "the appendix of the liver," from another point of view, for after she has gone out to play prostitute with all, she gives the leftovers to her husband, and this is the meaning of "the appendix of the liver," appendix MEANING THE REMAINING LEFTOVERS.

363. יוֹתֶרֶת מִן הַכֶּבֶד, מִן הַכֶּבֶד נִפְקָא לְאַבְאָשָׁא לְכָל עַלְמָא, וְלְמַעַבְד נִיאוּפִין עִם כָּלָא. לְבַתַּר אִיהִי סִלְקָא לְגַבִּי דְכוּרָא, מִצַּח אִשָּׁה זֹנָה, בְּעִזּוּתָא דְאַנְפִּין, וּכְדִין אִיהִי עַל הַכֶּבֶד. וְעוֹד, יוֹתֶרֶת מִן הַכֶּבֶד אֲתַקְרִיאת מַסְטְרָא אַחְרָא, בְּתַר דְּנִפְקַת לְנֶאֱפָא עִם כָּלָא, יְהִיבַת שְׁיוּרִין לְבַעְלָהּ, וְהִיא אִיהִי יוֹתֶרֶת מִן הַכֶּבֶד.

364. From the liver and the appendix, WHICH ARE SAMAEL AND LILIT, emerges the gall, which is the sword of the Angel of Death, from which come bitter drops to kill human beings. It is written: "Her end is bitter (Heb. marah, also meaning 'gall') as wormwood" (Mishlei 5:4). And the gall is hanging over the liver, all sickness and death being dependent on it, ON THE KLIPAH THAT IS CALLED 'GALL'. And on that day of Rosh Hashanah, she prowls through the world, collecting up all the sins that are in the world. And then all the parts, which are Yisrael, are in trouble, FOR YISRAEL is composed of the parts of the Shechinah, AS IT IS SAID: "The soul of man is the candle of Hashem" (Mishlei 20:27), WHICH MEANS THAT THE SOUL OF MAN IS DERIVED FROM THE CANDLE OF HASHEM, which is the holy Shechinah. And then, on ROSH HASHANAH, all Yisrael is in trouble, so they take a Shofar to awaken with those calls: T'kiah, Sh'varim, T'ruah.

Moses talks about the participation of the body - the trachea, the lungs, the arteries, the breath, the esophagus and the mouth - in the blowing of the Shofar. He says that the Satan has no control on Yom Kippur, the Day of Atonement. Yisrael's strength is in the voice, not in eating and drinking like everyone else in the world, and it is necessary to awaken the voice with the ten Shofar verses. Ra'aya Meheimna (the Faithful Shepherd)

365. Said the Faithful Shepherd: Certain it is that since the limbs and the arteries of the heart, that are likened to Yisrael, are in trouble, they have to awaken in the trachea pipe, which is the secret of the Shofar, this being the windpipe connected to the lung. Since the lobes of the lung are unable to quiet the anger of the gall, which overcomes the arteries of the heart and all the arteries in the limbs of the body, that breath, WHICH IS THE SECRET OF CHASSADIM that blows in them, rises in the trachea, which is a Shofar, namely the next world. FOR A SHOFAR IS THE SECRET OF BINAH THAT IS CALLED 'THE NEXT WORLD'. And so it has been taught: The esophagus is like this world, WHICH IS THE SECRET OF MALCHUT, for there is eating and drinking in it, NAMELY THE MOCHIN OF CHASSADIM AND CHOCHMAH THAT ARE TERMED EATING AND DRINKING. The trachea is likened to the next world, WHICH IS BINAH, for there is no eating and drinking in it, FOR THOSE MOCHIN ARE NOT DISCLOSED THERE IN BINAH, BUT IN MALCHUT.

366. And after the Vav of trachea (Heb. VESHET - VAV SHIN TET) has wandered off (HEB. SHAT - SHIN TET), because of the great amount of eating that it robbed, it grew longer, AND THE VAV BECAME A FINAL NUN and becomes the Satan (Sin Tet Nun). Who caused that? "the people wandered about (Heb. shatu) and gathered..." (Bemidbar 11:8), 'SHATU', CAN BE DERIVED FROM THE WORD 'SH'TUT' (LIT. 'STUPIDITY'). FOR THAT ONE brought about their stupidity in that they intermingled with the foolish mixed multitude whose craving was for food and drink and robbery and violence, "For the violence done to the poor, for the sighing of the needy" (Tehilim 12:6). They went astray with a bent Nun, for they ate without grinding it. And what is written about them? "And while the meat was yet between their teeth, before it was chewed, the wrath of Hashem was inflamed against the people" (Bemidbar 11:33). For the Vav of shatu (Shin Tet Vav), wandered about, expanded AND BECAME A FINAL NUN, THUS MAKING THE SATAN. And he whose spirit is bowed down is as a BENT Nun, THAT IS TO SAY THAT THE SANCTITY HAD BECOME A BENT NUN, BUT THE OTHER SIDE A STRAIGHT FINAL NUN. And the result of this was that the Satan spread through eating and drinking and overcame all the limbs and the arteries with the 365 negative precepts, FOR ALL 365 DAYS OF THE SOLAR YEAR. And this is as the numerical value of HaSatan (the Satan), minus one, which is THE DAY OF Yom Kippur, on which there is no eating and drinking. THUS the Satan HAS NO CONTROL ON THE DAY OF ATONEMENT, AND IS SHORT ONE DAY OF THE FULL 365.

364. מגו כבד, ויותרת הילה, נפקת מרה, ואיהי חרבא דמלאך המות, דנפקו מנה טפין מרירן לקטלא בני נשא. הה"ד, ואחריתה מרה כלענה. ואיהי תליא בכבד, כל מרעין ומוותא ביה תליון. והוא יומא דר"ה משטטא בעלמא, למכנש כל חובי עלמא וכדין כל אברין דאינון ישראל, אינון בעאקו, דאינון אברי דמטרוניתא, נר יי' נשמת אדם, שכינתא קדישא. וכדין כל ישראל בעאקו, ונטלי שופר לאתערא ביה ההוא תקיעה ושברים ותרוצה.

רעיא מהימנא

365. אמר רעיא מהימנא, ודאי בתר דאברים וערקין דלבא, דדמיין לישראל, אינון בעאקו. צריכין לאתערא בקנה, דאיהו שופר. ודא קנה דריאה. בתר דכנפי ריאה לא יכלין לשככא רוגזא דמרה דאתגברת על ערקין דלבא, ועל כל ערקין דאברים דגופא. ההוא רוחא דנשיב בהון, סליק בקנה, דאיהו שופר, עלמא דאתי. דהכי אוקמוה, ושט, דומה לעלמא דין, דביה אכילה ושתייה. קנה, דומה לעלמא דאתי, דלית ביה אכילה ושתייה.

366. ולבתר דשט ו' מן ושט, ברבוי אכילה דגזל אתארך ואתעביד שטן. ומאן גרים דא. שטו העם ולקטו שטותא דלהון, דאתערבו בערב רב שטיון, דתאווה דלהון אכילה ושתייה דגזל וחמס, דשוד עניים ואנקת אביונים. בנון כפופה שטיון, דאכלין בלא טחינה. מה כתיב בהו, הבשר עודנו בין שיניהם טרם יכרת ואף יי' חרה בעם. אתפשט ו' דשט, איהו דרוחיה כפוף, ואיהו נ'. ודא גרם דאתפשט שטן באכילה ושתייה, ואתגבר על כל אברין וערקין בשט"ה לא תעשה. כחושבן השט"ן חסר חד, דא יום הכפורים, דלית ביה אכילה ושתייה.

367. AND THE DAY OF ATONEMENT is like the trachea OF THE LUNG, WHICH IS BINAH AND THE NEXT WORLD, AS ABOVE. And it is Vav, the son (Heb. ben) of Yud Hei. And in respect thereof, the sages of the Mishnah taught: "If one sees a reed (Heb. kaneh) in a dream, he may hope for wisdom, for it says "Get (Heb. k'neh) wisdom, get understanding" (Mishlei 4:5). For there is no kaneh that is less than two, namely: Yud Chochmah, Hei Binah, FOR THERE IS NO BINAH WITHOUT CHOCHMAH AND NO CHOCHMAH WITHOUT BINAH. And this is why they should awaken the Shofar, for it is a trachea, AS ABOVE, which is the next world, a long world, THAT RECEIVES FROM ARICH (LIT. 'LONG') ANPIN, from whom come the thirteen attributes of Mercy, because in Vav Aleph Vav, of which the Aleph is THE SECRET OF Erech (lit. 'long'), and the two Vavs are THE SECRET OF Apayim (suffering, lit. 'two noses').

368. And Upper Mother is teki'ah from the side of Abraham, WHO IS CHESED. Shevarim are from the side of Isaac, WHO IS GVURAH. Teru'ah is from the side of Jacob, WHO IS TIFERET. The lower Shechinah, WHICH IS MALCHUT, is the link (Heb. keshet - Kof Shin Resh) between them all, for it receives them all. AND THE WORD KESHER IS FORMED FROM THE INITIAL LETTERS OF TEKI'AH, SHEVARIM, TERU'AH, where teki'ah is Kof, shevarim is Shin, and teru'ah is Resh. And all of them are tripled in the Shechinah, as it is written: 'They proclaim you thrice holy'. For the voice cannot come out OF THE BODY other than through the mouth. So here, too, the Shechinah must not be separated from the Holy One, blessed be He, for about the Holy One, blessed be He, it is said: "The voice of Hashem hews out flames of fire" (Tehilim 29:7). And the Shechinah is "the prayer of every mouth." And these are the mnemonics: Kof Shin Resh Kof; Kof Shin Kof; Kof Resh Kof. AND THE BLOWS ARE EXPLAINED ABOVE.

369. The Shofar is taken in order to awaken with it T'ruah and T'kiah, WHICH ARE harsh Judgment with Mercy, FOR THE T'RUAH IS HARSH JUDGMENT, AND T'KIAH IS MERCY. And Sh'varim T'KIAH means lenient Judgment with Mercy, SINCE SHEVARIM IS LENIENT JUDGMENT AND T'KIAH IS MERCY. And then they thus awaken on high and intermingle with each other, THAT IS, JUDGMENT WITH MERCY AND MERCY WITH JUDGMENT.

370. And in the compilation of the first section, the Faithful Shepherd said that through this the Satan was sweetened and the final Nun of veshet (lit. 'esophagus' - Vav Shin Tet), was folded AND IT RETURNED TO BE A VAV. Where the ESOPHAGUS became the Satan, it is now put back, and becomes an esophagus again, as it was. This is because "the voice is the voice of Jacob" (Beresheet 27:22), for Yisrael have no power through eating and drinking, as do the other nations who inherit this world, for their strength is in eating and drinking. But AS FOR YISRAEL, their strength is in the voice, which is the next world, a long world that was created with the letter Yud. And since the voice of the Shofar WHICH IS THE SECRET OF THE MOCHIN OF ZEIR ANPIN THAT ARE CALLED 'VOICE', WHICH RECEIVES FROM SHOFAR, WHICH IS BINAH, emerges from it, FROM THE YUD WHICH IS CHOCHMAH, the sages said: 'one may not blow less than...ten Shofar verses' NAMELY CORRESPONDING TO THE LETTER YUD (= ten). For with the letter Yud is certainly made a long world, which is Vav, the next world, NAMELY THAT RECEIVES MOCHIN OF THE NEXT WORLD, AS ABOVE. And with the letter Hei He created this world, which is small Hei, NAMELY MALCHUT, in which there is eating and drinking of the Torah, NAMELY THE MOCHIN OF CHOCHMAH AND CHASSADIM THAT ARE CALLED 'EATING' AND 'DRINKING'.

367. ואֵיהוּ בְּגוּוֹנָא דְקִנָּה, וְאֵיהוּ ו' בֶּן י"ה, מִן בִּינָה. וּבְגִינָה אוֹקְמוּהָ מֵאֲרִי מִתְנִיתִין, הָרוּאָה קִנָּה בְּחִלּוֹם, זֹכֶה לְחֻכְמָה. הֵה"ד, קִנָּה חֻכְמָה קִנָּה בִּינָה. דְּלִית קִנָּה דְאֵיהוּ פְּחוּת מִתְרוּוּיָהּ, דְּאֵינוֹן י' חֻכְמָה, ה' בִּינָה. וּבג"ד, צְרִיךְ לְאַתְעָרָא בְּשׁוּפֵר, דְּאֵיהוּ קִנָּה, עֲלֵמָא דְאֵתִי, עוֹלָם אֲרוּךְ, אֲרַךְ אֲפִים, דְּמִשְׁתַּכְּחִי מִינָּיהּ י"ג מְכִילִין דְּרַחֲמִי, בְּחוּשְׁבָן וְא"ו, א' אֲרַךְ, ו' אֲפִים.

368. וְאֵימָא עֲלָא אֵיהִי תְקִיעָה, מְסֻטְרָא דְאַבְרָהָם. שְׁבָרִים, מְסֻטְרָא דְיִצְחָק. תְּרוּעָה, מְסֻטְרָא דְיַעֲקֹב. שְׂכִינָתָא תַתָּא, קֶשֶׁר דְכֻלָּהּ. דְּהֵינּוּ: ק' תְקִיעָה. ש' שְׁבָרִים. ר' תְּרוּעָה. וְכֻלָּהּ מְשַׁלְשִׁין לְגַבֵּי שְׂכִינָתָא, הֵה"ד, קְדוּשָׁה לֶךְ יִשְׁלָשׁ. דְּלִית קְלָא יָכִיל לְנַפְקָא לְבַר, אֱלָא מִן הַפָּה. אוּף הָכִי, לִית לְאַפְרָשָׁא שְׂכִינָתָא מִן קוּדְשָׁא בְרִיךְ הוּא. דְּקוּדְשָׁא בְרִיךְ הוּא אֲתַמַּר בֵּיהּ, קוֹל יי' חוֹצֵב לְהַבּוֹת אֵשׁ. וּשְׂכִינָתָא תַפְלַת כָּל פֶּה. וְאֵינוֹן סִימְנִין, קֶשֶׁר"ק קֶשֶׁר"ק קֶר"ק.

369. נְטִלִין שׁוּפֵר, לְאַתְעָרָא בֵּיהּ, תְּרוּעָה וְתְקִיעָה, דִּינוֹא קֶשֶׁיָא בְּרַחֲמִי, וּשְׁבָרִים דִּינוֹא רַפּוּיָא בְּרַחֲמִי וּכְדִין הָכִי יִתְעַרְוּ לְעִילָא לְאַתְעָרְבָא דָּא בְּדָא.

370. וּבְחִבּוּרָא קְדַמָּא, אֲמַר רַעִיָא מְהֵימְנָא, בְּהָאִי אַתְבַּסֵּם שְׁטֵן, וְקֵמִיט נו"ן מִן וְשֵׁט, מַה דְּהוּה שְׁטֵן לְפָנִים, תָּב לְאַחֲרָא, וְאַתְהֵדֵר וְשֵׁט, כְּדַבְּקְדִמִּיתָא. בְּגִין דְּהָקוֹל קוֹל יַעֲקֹב. יִשְׂרָאֵל לִית חִילִיָּהוֹן בְּאַכִּילָה וּשְׁתִּיָּה, בְּשָׂאֵר עַמִּין, דִּירְתִּין עֲלֵמָא דִּין, דְּחִילִיָּהוֹן בְּאַכִּילָה וּשְׁתִּיָּה. אֱלָא חִילִיָּהוֹן בְּקוֹל דָּא, דְּאֵיהוּ עֲלֵמָא דְאֵתִי, עוֹלָם אֲרוּךְ, דְּאַתְבָּרִי בָּאת יו"ד, וּבְגִין דְּקוֹל שׁוּפֵר מְנִיָּה נְפִיק, אֲמַרוּ רַבָּנָן אֵין פּוֹחֲתִין מַעֲשְׂרָה שׁוּפְרוֹת. וּבָאוּת י' וְדָאִי, אֲתַעֲבִיד עוֹלָם אֲרוּךְ, דְּאֵיהוּ ו' עֲלֵמָא דְאֵתִי וּבָאת ה', בְּרָא עֲלֵמָא דִּין, דְּאֵיהוּ ה' זַעֲרָא, דְּבָה אַכִּילָה וּשְׁתִּיָּה דְאֲוִרִיָּתָא.

371. And there is yet another secret. For after the decree is enacted in the two letters Hei Hei, which are the two courts OF BINAH AND OF MALCHUT, who is able to rescind the decree of both of them, if not the YUD VAV OF Yud Hei Vav Hei. For the letter Hei OF is Upper Mother, BINAH, and Yud is father, CHOCHMAH. And what is written? "Every vow and every binding oath to afflict the soul (which is Hei THAT IS CALLED 'SOUL', HEB. NEFESH), her husband may let it stand or her husband may make it void" (Bemidbar 30:14). HERE YUD IS THE HUSBAND OF THE FIRST HEI, WHICH IS BINAH, AND VAV IS THE HUSBAND OF THE SECOND HEI, WHICH IS MALCHUT. THUS THE YUD AND VAV CAN RESCIND THE DECREE OF THE TWO HEIS, (the two courts). It is thus necessary to awaken the voice, that is Vav, WHICH IS ZEIR ANPIN, with the ten Shofar verses, that is Yud, IN ORDER TO ANNUL THE JUDGMENTS OF THE TWO (HEIS) COURTS, WHICH ARE BINAH AND MALCHUT. And the main thing is that each of the mnemonics (the order of the prescribed blowing sounds) should be sounded in one breath, in the mouth, which is the tenth part of ten, (the mnemonics being KOF SHIN RESH KOF (standing for the SHOFAR calls: T'KIAH, SHEVARIM, T'RUAH, T'KIAH); KOF SHIN KOF (standing for the calls: TEKI'AH, SHEVARIM, T'KIAH); and KOF RESH KOF (standing for T'KIAH, T'RUAH, T'KIAH)).

372. Immediately on hearing these matters, Rabbi Shimon and the friends exclaimed: Blessed be Elohim that we have been privileged to hear such matters from him, who is called 'the master of all the prophets', 'master of all the sages', 'master of all the ministering angels', through whose mouth the Holy One, blessed be He, and His Shechinah speak, and by whose hands He wrote these secrets, the like of which have not been heard since the revelation of the Torah until now.

373. The FAITHFUL SHEPHERD said TO RABBI SHIMON: holy luminary, complete the matters of the secrets of the first compilation part, by expounding on them, for the heads of all of the academies on high and the heads of all the academies below are ready to hear these things from your mouth, with your clarifications. For thereby will rejoicing and redemption awaken in heaven above and on the earth below. "Give no rest" (Yeshayah 62:7), neither you nor any of your friends.

61. The liver and the heart

Rabbi Shimon says that the heart (God) takes from the liver only that which is pure and clean, leaving all the foulness for Samael, who distributes it to the idol worshipping nations.

374. With T'ruah and T'kiah and Sh'varim, everything is perfumed, one with the other, FOR ALL OF THE JUDGMENTS ARE MITIGATED, and everything that the liver is holding it sacrifices to the heart, which is the King, to nourish him. And it is neither the way of that heart, nor its desire, the foulness of the deeds of His people, but He takes everything that is clear and pure, NAMELY all the merits and the good deeds, while all the foulness, the filth and the dirt, which are the bad deeds He leaves for the liver, WHICH IS SAMAEI, about whom it is said: "Esau...is a hairy (Heb. sair) man" (Beresheet 27:11). And all its arteries, which are the other idol-worshipping peoples, are as it is written: "And the goat (Heb. seir) shall bear upon him all their iniquities" (Vayikra 16:22). What is meant by "their iniquities" (Heb. avonotam)? avonot tam, namely the iniquities of a tam, a complete man, the reference being to the same one about whom it is said: "And Jacob was a plain (Heb. tam) man" (Beresheet 25:27). And the iniquities of His people are in the arteries AND SINEWS that pulsate in the heart.

371. ועוד רזא אחרא, בתר דאתגזר גזרה בתרין אתון, דאינון ה' ה', תרין בתי דינין, מאן יכיל לבטל גזרה דתרווייהו. י"ו. דאת ה"א אימא עלאה. י' אב. ומה בתיב, כל נדר וכל שבועת אסר לענות נפש, דאיהי ה', אישה יקימנו ואישה יפרנו. ובג"ד, צריך לאתערך קלא דאיהו ו', בעשרה שופרות, דאינון י'. ועקרא דלהון בנשימה אחת, כל סימן וסימן, בפה, דאיהי י' מעשרה.

372. מיד דשמעו מלין ר"ש וכל חבריא, אמרו, בריך אלהא דזכינא למשמע מלין, מההוא דאתקרי רבן של נביאים, רבן דחכמים, רבן דמלאכי השרת, דקודשא בריך הוא ושכינתיה מדבר על פומי, וכתב על ידי רזין אלין, דלא אשתמעו כוותיהו ממתן תורה, ועד כען.

373. א"ל, בוצינא קדישא, אשלים מלולי דרזין דחבורא קדמאה, לפרשא לון, דהא כל מארי מתיבתא דלעילא, ומארי מתיבתא דלתתא, בלהו מזומנין למשמע מלין אלין מפומך, ופירושין דילך. דהא חדרה ופורקנא, יתער בהון לעילא ותתא. אל תתנו דמי, לא אנת, וכל סיעתא דילך.

374. בתרועה ותיקיעה ושברים, אתבסס כלל דא בדא. וכל מה דההוא כבד נקיט, אקריב לגבי לב, דאיהו מלכא, לזינא. וההוא לב, לאו אורחיה, ולא תיאובתיה, בעבירו דעובדין דעמיה. אלא נקיט כל ברירו, וכל צחותא, וכל זכין, וכל עובדין טבין. וכל ההוא עבירו וטנופין ולכלוכא דאינון עובדין בישין, אנח לכבד. דאתמר ביה, עשו איש שעיר. וכל ערקין דיליה, דאינון שאר עמין עכו"ם. הה"ד, ונשא השעיר עליו את כל עונותם. מאי עונותם. עונות הם. דאתמר ביה, ויעקב איש תם. וחובין דעמיה דאינון ערקין ודפקין דלבא.

375. And this is why boils and leprosy and skin sores of all the limbs are to be found in the liver, deriving from the filth that remains there. From the heart comes health for all the limbs, for that is how it is: since the heart took all that is pure, clean, and bright, the liver takes what is left over there of the dirt and the filth and distributes it to all the other limbs, which are the other idol worshipping nations, against their will. And from the garbage, the refuse of the liver, the spleen, WHICH IS LILIT, takes, about whom it is said: "Let there be lights" (Bereshheet 1:14), where the word 'lights' is spelled without Vav, WHICH CAN ALSO BE READ AS M'ERAT, 'THE CURSE OF,' BECAUSE LILIT WAS CREATED, as in the verse: "The curse (Heb. M'erat) of Hashem is in the house of the wicked" (Mishlei 3:33).

375. ובג"ד, שחין וצרעת וספחת, לכל אינון אברין, מכבד אשתכחו, מאילין לכלוכין דאשתארו ביה. מלבא אתי כל בריאותא, לכל אברין. דהכי הוא, בין דלבא נטיל כל זכיו וברירא וצחותא. כבד נטיל כל מה דאשתכח ואשתאר מן לכלוכא וטנופא. וזריק לכל שאר שייפין, דאינון שאר עמין עכו"ם אחרנין, בעל ברחייהו. ומפסולות דמפסולות דכבד, נטל טחול, דאתמר ביה יהי מארת. מארת יי' בבית רשע.

62. The spleen and the gall

Moses talks about the spleen that is laughter and the gall that is anger, and says that anger is better than laughter; this illustrates his point that the righteous are punished now for their sins so that they will inherit the World to Come.

376. More was compiled in this first section. The Faithful Shepherd said, Did not the sages teach about it: The spleen laughs, and this is "the laughter of the fool" (Kohelet 7:6)? For this reason the sages of the Mishnah taught: Woe to him to whom time laughs. FOR HE RECEIVES HIS REWARD DURING HIS LIFETIME. And Kohelet said: "Anger is better than laughter" (Kohelet 7:3). THE MEANING OF THIS IS: The anger of the liver, which is the gall, the whiplash of the Holy One, blessed be He, is a whip with which to beat the righteous in this world with bad illnesses and plagues. AND THIS IS BETTER than the laughter with which the spleen, WHICH IS LILIT, laughs at us, with the dirt of this world, and better than the laughter of time, namely temporary wealth. FOR THEY RECEIVE IN THIS WORLD THE REWARD OF THE GOOD DEEDS THAT THEY DID, SO THAT THEY SHOULD UTTERLY PERISH FROM THE NEXT WORLD, WHILE THE RIGHTEOUS RECEIVE THE PUNISHMENT FOR THE SINS THEY HAVE COMMITTED IN THIS WORLD SO THAT THEY WILL INHERIT THE NEXT WORLD. Again, venom of the spleen is a reptile of the dust, which is stronger than the venom of the gall.

376. עוד אמר בחבורא קדמא, אמר רענא מהימנא, והא אוקמוה רבנן עליה, טחול שוחק. ואיהו שחוק הבסיל. ובג"ד, אוקמוה רבנן דמתניתין, אוי לו למי שהשעה משחקת לו. וקהלת אמר טוב בעס משחוק. טוב בעס דכבד, דאיהי מרה, רצועה דקודשא ברין הוא, רצועה לאלקאה בה צדיקניא בעלמא דין במרעין בישין, במכתשין, משחוק דשחיק לון בטחול, בלכלוכא דהאי עלמא, דשוחק לון שעתא בעותרא. ועוד, ארס דטחול איהו זחיל עמר, ואיהו תקיף יתיר מארס דמרה.

377. And since the mixed multitude are the leaven in the dough, NAMELY THEY INTERMINGLED WITH YISRAEL AS LEAVEN IN THE DOUGH and the nations of the world are like chaff, the mixed multitude delays Yisrael in exile more than do the idol-worshipping nations, as the sages taught. But what prevents us? The leaven in the dough." FOR THE MIXED MULTITUDE stick to Yisrael as does the leaven to the dough, but the nations of the world are no more than "like the chaff which the wind drives away" (Tehilim 1:4).

377. ובגין דערב רב אינון שאור שבעיסה, ואינון אומין דעלמא דמיין למוץ, יתיר מעכבין בגלותא ערב רב לישראל, מאומין עכו"ם. כמה דאוקמוה רבנן, מי מעכב. שאור שבעיסה מעכב. דאינון דבין לישראל, בשאור בעיסה. אבל אומין עכו"ם, לאו אינון אלא כמוץ אשר תדפנו רוח.

63. The scapegoat, the liver and the heart

The Faithful Shepherd explains how the goat bears all of Yisrael's iniquities.

378. Again: "And the goat shall bear upon him all their iniquities" (Vayikra 16:22). When the Satan wants to inform against Yisrael before the Holy One, blessed be He, and he bears all the sins that he can carry, until he becomes heavy (Heb. kaved, which word also means 'liver') "like a heavy burden they are too heavy for" him (Tehilim 38:5), THAT HE CARRIES upon his wings. What does he do? He, like an ass, ascends a high mountain, and when he gets near the top and wants to climb up that little bit more that is left for him, the weight of the burden overcomes him, and he falls, and tumbles down to the bottom, and with the weight of the burden pressing on him, all his bones are broken into pieces, until not a single limb in him remains whole. Thus, too, did it happen to Samael and the Serpent, which are liver and the appendix of the liver, the Evil Inclination and its partner a harlot, whence every daughter of a strange El is CALLED 'a harlot'.

End of the Ra'aya Meheimna

Rabbi Pinchas reiterates the information about the role of Samael, the liver. We also hear about the humility of David.

379. Rabbi Pinchas said TO RABBI SHIMON, This path was ordained for me to hear these things from the Ancient of Days. Happy is the world in which you reside. Woe to the world where orphans remain without knowing matters of Torah properly. For it is certainly like that: the liver, WHICH IS SAMAEL, takes everything, good and bad, and although it moves around and gathers in all the sins of Yisrael, it likewise gathers up their merits, too, to establish his slanderous informing FOR THE LIAR HAS TO SPEAK SOME TRUTH AT THE BEGINNING FOR PEOPLE TO BELIEVE HIM. And it sacrifices everything, BOTH MERITS AND DEMERITS, to the heart, and the way of the heart is not to take anything but the purest, clearest and brightest of all, NAMELY THE MERITS, as you have said. And the remaining filth and dirt, WHICH ARE THE INIQUITIES, it returns to the liver, who has no choice but to take everything, as it is written: "And the goat shall bear upon him all their iniquities" (Vayikra 16:22). I am going over this matter again, ALTHOUGH YOU HAVE ALREADY STATED IT, so that it will be sweet in my mouth as the sweetness of honey. Happy is my portion that I have been privileged to see this with my own eyes.

380. He, too, began by quoting: "Hashem, my heart is not haughty, nor my eyes lofty" (Tehilim 131:1). David spoke this verse when he was walking on the bank of the river, and said, Master of the Universe, has there ever been a man in the world who gave thanks and praised his Master as I have? A frog chanced by and said to him, David, you have no cause to be proud, for I have achieved more than you, for I have sacrificed my body at my Master's command, as it is written: "and the river shall bring forth frogs in swarms" (Shemot 7:28). And this, indeed, is how it has been interpreted. And also, I give praises and sing day and night, without interruption. Then at that moment, David said: "Hashem, my heart is not haughty, nor my eyes lofty." "Hashem, my heart is not haughty..." (THE CONTINUATION IS MISSING).

378. ועוד ונשא השעיר עליו, כד רעותיה למעבד קורצנא לקודשא בריך הוא עם ישראל, דאיהו נשא כל חובין דיכיל למסבל לון, עד דאתעביד כבד, כמשא כבד יכבדו ממנו, חובין על גרפוי. מה עבד, סליק לטורא עלאה, בחמרא כד איהו בעי לסלקא לטור גבוה, כמשא כבד יכבד עליה. כד איהו לעילא, ובעי לסלקא למי מעוט דאשתאר ליה, אתיקר עליה מטולא, ונפיל, ואפיל גרמיה לתתא, ובכבד משא דאתתקף עליה, אתעבידו כל אברין דיליה פסקות, דלא אשתאר אבר שלים. אוף הכא אינע לסמאל ונחש, כבד ויותרת הכבד, יצר הרע ובת זוגיה זונה. מתמן כל בת אל נכר זונה. ע"כ רעיא מהימנא

379. אמר רבי פנחס, אורחא דא הוה מתקנא לי, למשמע מלון אלון מעתיק יומין, זכאה עלמא דאנת שארי בגויה. ווי לעלמא, דישתארו יתמין, ולא ידעין מלי דאורייתא בדקא יאות. ודאי הכי הוא, דכבד נטיל כלא טב וביש. ואע"ג דמשטטא ולקוט כל חוביהון דישראל, ה"נ זכין דלהון לקוט, בגין לקיימא קורציה. וכלא האי והאי מקריב לגבי לב. ואורחוי דלב, לא נטיל אלא זכיו וברירו וצחותא דכלא, במה דאמרת. ושאר טנופא ולכלובא, אהדר לכבד, ונטיל כלא בעל ברחיה, דכתיב ונשא השעיר עליו וגו'. מלה דא אהדרנא, בגין דיתבסם לפומי במתקא דרובשא, זכאה חולקי דזכינא להאי, למחמי דא בעיני.

380. אוף הוא פתח ואמר, וי' לא גבה לבי ולא רמו עיני וגו', האי קרא אמר דוד, בשעתא דהוה אזיל על כין נהרא, אמר רבש"ע, כלום הוה ב"נ בעלמא, דאודי ומשבח למאריה כוותי. אודמנת ליה צפרדע, א"ל, דוד, לא תתגאה, דאנא עבדית יתיר מנך, דמסרית גופאי על מימרא דמארי, דכתיב ושרץ היאור צפרדעים, והא אוקמוה. ותו דאנא משבח ומזמר ליליא ויומא, בלא שכיכו. בההיא שעתא אמר דוד, וי' לא גבה לבי ולא רמו עיני. וי' לא גבה לבי.

381. (THE BEGINNING OF THE ARTICLE IS MISSING.)...this is a sacrifice that is on every day and at every time to the Holy One, blessed be He, in which the Shechinah is included among all HER other crowds, WHO ARE YISRAEL. And all these Services remove her from among the thorns, namely from among the other nations. So it is with Yisrael. So long as they are hard-hearted and do not make a start at repenting, they do not send up an aroma, and there is none to remove them from among the thorns. But when they open their hearts in repentance, they immediately emit an aroma, and He removes them from among the thorns. And the Congregation of Yisrael, WHICH IS MALCHUT, obtains pleasure from them, as it is written: "Open to me, my sister, my love" (Shir Hashirim 5:2), for so long as the rose is closed, it gives off no aroma and does not rise above the thorns but sits among them, as they have said. And the only reason that the Holy One, blessed be He, sent us along this path was so that we should learn these matters.

381. דא הוא קרבנא, דבכל יומא, ובכל זמן וזמן, לגבי קודשא בריך הוא. דאתכלילת כנ"י ביה, בין כל שאר אכלוסין, וכל אילין פולחנין, אפיקו לה מבין גובין, ומבין שאר עמין. כך ישראל, כל זמן דאינון אטימי לבא, ולא פתחין בתיובתא, לא סלקין ריחא, ולא אפיק לון מגו גובין. אבל כד פתחין בתיובתא, מיד סלקין ריחא, ויפיק לון מבין גובין, ויתהני בהו כנסת ישראל. דכתיב, פתחי לי אחותי רעיתי. דכל זמן דשושנה אטימא, לית לה ריחא, ולא סליקא מבין גובין, ודיורהא בינייהו, כמה דאתמר. וקודשא בריך הוא לא שדר לן למהך אורחא דא, אלא לאוליה מלין אלין.

65. The eagle

An eagle descends, takes a rose from among the rabbis, and flies away. Rabbi Pinchas talks about the inner meaning of this event. In the morning the rabbis see a comet, and Rabbi Pinchas says that when God calls the stars by name they run to praise him.

382. While they were still sitting there, an eagle came, descended IN HIS FLIGHT and took one rose from among them and went. They said: From here on we shall go on our way. They arose and left. And so far they had ALL gone in the way of Rabbi Pinchas, for Rabbi Shimon went together with Rabbi Elazar and the other companions, while Rabbi Pinchas was with the other companions.

382. עד דהוו יתבי, אתא נשרא, ומאין, ונטיל חד שושנה מבינייהו, ואזלת. אמרו, מכאן ולהלאה, נהך לאורחין. קמו ואזלו. עד הכא אורחא דר' פנחס, ור"ש אזל ליה, איהו ור' אלעזר, ושאר חברייהו, ור' פנחס ושאר חברייהו.

383. Rabbi Pinchas began by quoting about this, ABOUT THE EAGLE THAT TOOK THE ROSE: "To the chief musician upon Shushan Edut; A michtam (lit. 'writ') of David, to teach" (Tehilim 60:1). What is the meaning of "to teach"? It is to teach wisdom to mortal man, and we have already expounded this. "Shushan Edut" refers to the Great Sanhedrin, WHICH IS MALCHUT THAT ATTIRE BINAH, FOR THE MOCHIN OF BINAH ARE CALLED 'EDUT' (LIT. 'TESTIMONY'). "A michtam of David" refers to a sign that was shown to David in Shushan Edut THAT HE WOULD WIN THE WAR, when he sent Joab to Aram Naharaim (Mesopotamia) and Aram Tzova to make war against them. Rabbi Pinchas said, This Shushan Edut that is mentioned here is when the stars that are in the heavens and the Shechinah are over us, and with it the upper levels, NAMELY THE MOCHIN OF BINAH THAT ARE CALLED 'TESTIMONY', and it is a holy help for extolling praises. This is Shushan, in perfection, as is fitting. They arose and went on their way, some in one direction, others in a different direction. Rabbi Pinchas went to the village of Akimin and stayed overnight, and Rabbi Yitzchak and Rabbi Chiya were with him.

383. פתח ואמר ר' פנחס על זה, למנצח על שושן עדות מכתם לדוד ללמד, מאי ללמד. לאולפא לבני עלמא חכמתא. והא אוקמוה, שושן עדות, אלין סנהדרין גדולה. דכתיב בה, סוגה בשושנים. מכתם לדוד סימנא דאחזיאו ליה לדוד, כד שדר ליואב לארם נהרים ולארם צובא, לאגחא בהו. א"ר פנחס, דא איהו שושן עדות דקיימא הכא, הא ככביא בשמיא, שכינתא עלן, ודרגין עלאין בהדה, וסייעתא קדישא לתושבחתא, דא איהו שושן בשלימו בדקא יאות. קמו ואזלו. אלין הכא ואלין הכא. אזל ליה ר' פנחס, ובת בכפר עקימין, ור' יצחק ור' חייא בהדיה.

384. As they got up early to leave, and sat to wait for the morning light, Rabbi Chiya looked up and saw those comets: NAMELY STARS THAT CARRY ALONG A TAIL OF LIGHT BEHIND THEM, streaming in the sky. He said: a number of times I have asked about those stars. WHAT IS THEIR SIGNIFICANCE?

384. עד דאקדימו למיזל, יתבו ומחכו לנהורא דצפרא, זקיף עינוי ר' חייא, וחמא אלין בוכבייא דשרביטא, דקא מרהטן ואזלן. אמר, ודאי בכמה זמנין שאלנא על אלין בוכבייא.

385. Rabbi Pinchas said, These comets are known in the understanding of the companions, for the Holy One, blessed be He, created all these stars of the firmament, both great and small, and they all give thanks and praise to the Holy One, blessed be He, and when their time to sing praises arrives, the Holy One, blessed be He, calls them by name, as it is written: "He calls them all by names" (Yeshayah 40:26). And they then run and hold out a scepter of light to go and praise their Master in the same place where they were numbered, as it is written: "Lift up your eyes on high and behold who has created these things, that brings out their host by numbers" (Ibid.). Meanwhile the light dawned. They arose and went.

385. א"ר פנחס, אליון בוכביא דשרביטא ידיען בסוכלתנו דחברייא, דהא קודשא בריך הוא ברא כל אינון בוכבי רקיעא, רברבין וזעירין. וכלהו אודן ומשבחן לקודשא בריך הוא. וכד מטא זמנייהו לשבחא, קרא לון קודשא בריך הוא בשמא, דכתיב לכולם בשם יקרא. וכדין רהטי, ואושיטו שרביטא דנהורא, למהך לשבחא למאריהון, בההוא אתר דאתפקדן. דא הוא דכתיב, שאו מרום עיניכם וראו מי ברא אלה. וגו'. אדהכי אתא נהורא, קמו ואזלו.

66. A great eagle and King Solomon

An eagle circles over the heads of the rabbis. Rabbi Pinchas interprets this as a sign of mercy for those who are on their sick-beds, and says that this is the time for them to be healed. He calls to the eagle but it flies away, and Rabbi Chiya recalls how King Solomon used to ride on a great eagle every day to the place where Aza and Azael were imprisoned; from them Solomon learned wisdom.

386. While they were walking along, a large eagle came and circled their heads, remaining over them. Rabbi Pinchas said, This is certainly a favorable time, right now, and the Gates of Mercy are open for all those who are on a sick-bed, and this is the time to heal them. And although they are the prisoners of the King, FOR THEY ARE CONFINED TO THEIR BEDS, this eagle is a sign of Mercy, FOR THE FACE OF THE EAGLE IS THE SECRET OF THE CENTRAL COLUMN, WHICH IS MERCY.

386. עד דהו אזלי, אתא נשרא רברבא, אסחר על רישייהו, וקיימא עלייהו. א"ר פנחס, ודאי עידן רעותא הוא השתא, בה שעתא, אתפתחו תרעי דרחמי, לכל אינון בי מרעי, והוא זמנא לאסוותא לון. ואע"ג דאינון אסירין דמלכא. דהא נשרא דא סימנא דרחמי איהו.

387. He began by quoting: "As an eagle that stirs up its nest, broods over its young" (Devarim 32:11). There is none in the world that has mercy over its young as does the eagle. This we have already learnt as it is written: "and the young vultures shall eat it" (Mishlei 30:17), for he is merciful to his children. And since now is the time of mercy, this eagle has come and circled around us. This is the time of mercy for all those who are ill AND LYING ON THEIR BEDS, and this is as it is written: "My voice shall You hear in the morning, Hashem" (Tehilim 5:4), this being the morning of Abraham, WHICH IS THE SECRET OF CHESED, and the awakening OF CHESED.

387. פתח ואמר, בנשר יעיר קנו על גוזליו ירחף וגו'. ליכא בעלמא מאן דאיהו ברחמי על בנוי בנשרא, והא אוקמוה דכתיב, ויאכלוה בני נשר, דאיהו רחמנא על בנוי. ומגו דהשתא עידן דרחמי, אתא נשרא דא ואסחר עלנא. בשעתא דא איהו רחמי, לכל אינון בי מרעי. ודא איהו דכתיב, יי' בקר תשמע קולי. ודא בקר דאברהם, ואתערותא דיליה.

388. While he was speaking, the eagle flew in a circle and went ahead of them. Rabbi Pinchas said, Eagle, eagle, what are you doing here with us? If you have come on a mission from your Master, behold, we are here. If you have come for something else, behold, we are here, ready. The eagle flew upwards and disappeared from their sight, and they sat down.

388. אדהכי, אסחר נשרא ואעבר לקמיהו. א"ר פנחס, נשרא נשרא, מה אנת לגבן, אי בשליחותא דמרך אתית, הא אנן הכא. אי בגין מלה אחרא אתיתא, הא אנן הכא זמינין. אתרם נשרא לעילא, ואתכסי מנייהו, ואינון יתבו.

389. Rabbi Chiya said: This matter of King Solomon is wondrous, for we have learned that a large eagle used to come to King Solomon every day, and King Solomon would ride on the wings, and they would travel four hundred parasangs in one hour. Where did the eagle take him? "and Tadmor in the wilderness" (I Melachim 9:18), in the hills. There is a certain place among the Mountains of Darkness that is called 'Tarmod' in the wilderness, and this is not the place WHERE the Tarmodites LIVE, but Tarmod that is in the wilderness in the hills, where all the spirits AND FORCES of the Other Side gather. And that eagle would fly there in one hour.

390. Once the eagle stood over that place, TARMOD; the eagle drew itself up, and Solomon wrote a note and threw it down there, and THEREBY was saved from those spirits. And the eagle used to look into the darkness of the mountains, to the place where Uza and Azazel were imprisoned by chains of iron, thrust and anchored in the depths; there is no man in the world that has the ability to enter there, not even birds of the heaven, with the exception of Bilaam.

391. And since the eagle used to look into the great darkness, he FLEW down low and took King Solomon under his left wing and covered him. AND THE EAGLE stood upon those chains OF UZA AND AZAZEL, and drew near to them. Solomon then took out a ring, on which he had engraved the Holy Name, and placed it in the eagle's mouth. And immediately they, UZA AND AZAZEL, would say everything that Solomon wanted, and from there Solomon knew wisdom. This is as it is written: "And Solomon built (Heb. Vayiven)... Tadmor in the wilderness, in the land" (Ibid.). HE ASKS did he really put up a building in the land? No! So what is meaning of "Vayiven"? VAYIVEN COMES FROM THE WORD HAVANAH (lit. 'understanding'), for he looked with understanding and knew that place, TADMOR, from which he knew wisdom.

67. The rose, part two

The eagle returns, drops a rose to the rabbis, and again flies away. Rabbi Pinchas says that God sent them this rose through the agency of the eagle as testimony to the Work of Creation. He explains the meaning to be derived from the parts of the rose.

392. And while they were still sitting there, the eagle came back to them, with one rose in its mouth, which he dropped in front of them, and flew away. They saw this and rejoiced. Rabbi Pinchas said, Did I not tell you that this eagle is on a mission from its Master? This rose (Heb. shoshanah) is an allusion to Shushan Edut, as I said, and the Holy One, blessed be He, sent it to us.

389. א"ר חייא, הא דשלמה מלכא תיזחא הוא, דתנינן, נשרא רברבא הוה אתי לגביה שלמה מלכא בכל יומא ויומא, והוה שלמה מלכא רכיב על גדפהא, ואוביל ליה ד' מאה פרסי בשעתא חדא. לאן אוביל ליה לתרמו"ד במדבר בהרים. אתר כד איהו, לגבי טורי דחשוכא, דאקרי תרמוד במדבר ולא איהו אתר דתרמודאי, אלא תרמוד דאיהו במדבר בהרים, ותמן מתכנשי כל רוחין וסטרין אחרנין. והווא נשרא הוה טאס לתמן, בשעתא חדא.

390. בין דקאים על ההוא דוכתא, אגבה נשרא, ושלמה כתב פתקא, וארמי תמן, ואשתזיב מאינון רוחין. ונשרא הוה מסתכל גו חשוכא דטורין, לאתר דתמן עזא ועזאל, דאינון תמן אסירין בשלשלאי דפרזלא, נעיצן גו תהומי. ולית יכולו לב"נ בעלמא למיעל תמן, ואפילו עופי שמיא, בר בלעם.

391. וכיון דנשרא מסתכל גו חשוכא רברבא, מאין לתתא, ונטיל ליה לשלמה מלכא תחות גדפהא שמאלא, ומכסניא ליה. וקיימא על אלן שלשלאי, ואזלא ומקרבא לגביהו, ושלמה ברין אפיק עזקא, דחקיק עליה שמא קדישא, ושוי בפומא דנשרא. ומיד, אינון הוו אמרי, כל מה דבעי שלמה מלכא, ומתמן הוה ידע שלמה חכמתא. הה"ד, ויכן וגו' את תרמוד במדבר בארץ. וכי בניינא הוה עביר בארץ. אלא מהו ויכן. אסתכל בסכלתנו, וידע להווא דוכתא, למנדע ביה חכמתא.

392. עד דהוו יתבי, הא נשרא אתיא לגביהו, ושושנה חדא בפומה, ושרי קמיהו, ואזלת לה, חמו וחדו. א"ר פנחס, ולא אמינא לכו, דנשרא דא בשליחותא דמארה, אזלא ואתיא. שושנה דא, איהי שושן עדות דקאמינא, וקודשא ברין הוא שדר ליה לגבן.

393. He began again as before and said: "To the chief musician upon Shushan Edut; A michtam (lit. 'writ') of David, to teach" (Tehilim 60:1). HE ASKS does this mean that Shushan is testimony (Heb. edut)? What is the testimony to which it testifies? THE ANSWER IS that this Shushan is witness to the Work of Creation, and is witness to the Congregation of Yisrael, and is witness to the heavenly unity. And this is so because in a rose (Heb. shoshanah) there are thirteen petals, all of them on one root, and there are five strong petals on the outside, that cover this rose and protect it.

394. And it is all in the secret of wisdom, for the thirteen leaves allude to the thirteen attributes of Mercy that the Congregation of Yisrael, WHICH IS MALCHUT, inherit from above, FROM THE THIRTEEN ATTRIBUTES OF ARICH ANPIN. And all of them are attached to one root, which is one covenant, NAMELY YESOD OF ZEIR ANPIN, BY WHOSE MEANS MALCHUT RECEIVES THE THIRTEEN ATTRIBUTES OF MERCY OF ARICH ANPIN. AND THUS THE ROOT OF THE THIRTEEN LEAVES OF THE ROSE THAT ARE BENEATH THEM IS an example of the covenant, which is the foundation (Yesod) of everything. The five strong LEAVES that surround it are the fifty gates, NAMELY CHESED, GVURAH, TIFERET, NETZACH, AND HOD, OF BINAH, EACH ONE OF WHICH IS COMPOSED OF TEN. And they are five hundred years that the Tree of Life, WHICH IS ZEIR ANPIN, goes by, FOR IT RECEIVES THEM IN THE PLACE OF BINAH, WHOSE SFIROT ARE IN THE SECRET OF HUNDREDS, AND THEY ARE FIVE HUNDRED YEARS.

395. THE ROSE IS witness to the Work of Creation, for all the Works of Creation are words known with understanding and take part in the reckoning of Elohim of the Work of Creation, WHICH IS BINAH. And it is seen above and seen below. It is seen above, namely in the secret of the next world, WHICH IS BINAH, and seen below in the secret of the Congregation of Yisrael, WHICH IS MALCHUT.

396. The rose is witness to the Work of Creation, for it has all these signs, NAMELY THE THIRTEEN ATTRIBUTES OF MERCY AND THE FIVE SFIROT OF CHESED, GVURAH, TIFERET, NETZACH, AND HOD. For it is written: "In the beginning Elohim created..." (Beresheet 1:16): This is the rose, WHICH IS BINAH AND WHICH IS MALCHUT, BECAUSE IT IS SEEN ABOVE AND SEEN BELOW, AS ABOVE IN THE PRECEDING SECTION. The thirteen leaves are the thirteen words from "In the beginning Elohim" (Beresheet 1:1) UNTIL "...AND A WIND FROM Elohim" (Ibid. 2), namely: ...1) the 2) heaven 3) and the 4) earth. 5) And the earth 6) was 7) without form 8) and void 9) and darkness was 10) on 11) the face of 12) the deep 13). And a wind... These, then, are the thirteen leaves of the rose THAT ALLUDE TO THE THIRTEEN ATTRIBUTES. The five stronger LEAVES that surround these thirteen are: 1) moved 2) over 3) the surface of 4) the waters. 5) And (Elohim) said; FROM THE WORD ELOHIM IN THE EXPRESSION "AND A WIND FROM ELOHIM" UNTIL "ELOHIM" IN "AND ELOHIM SAID." For there are five others THAT ALLUDE TO THE FIVE SFIROT: CHESED, GVURAH, TIFERET, NETZACH, AND HOD, AS EXPLAINED ABOVE. After this comes "Let there be light," this being the prime cause and the root of the rose, for all THE GRADES ARE INCLUDED IN AND attached to it.

393. פתח במלקדמין ואמר, למנצח על שושן עדות מכתם לדוד ללמד. וכי שושן עדות מאי סהדותא סהיד. אלא שושן דא איהי סהדותא למעשה בראשית, ואיהי סהדותא לכנ"י. ואיהי סהדותא ליחודא עלאה, ודא איהו. בגין דשושנה דא אית בה תליסר עלין, וכלהו קיימין בעקרא חדא, ואית בה חמש עלין לבר תקיפין, דחמין לדא שושנה ואגינו עליה.

394. וכלא ברזא דחכמתא הוא, תליסר עלין, אלין תליסר מכילן דרחמי, דירתא בנסת ישראל מלעילא, וכלהו אחידן בעקרא חדא, ואיהו ברית חדא ודוגמא דברית יסודא דכלא. חמש תקיפין דסחרן עליה, אלין חמשין תרעין, חמש מאה שנין דאילנא דחיי, אזלא בהו.

395. סהדותא לעובדא דבראשית. כל עובדא דבראשית, בלהו תיבין ידיען בסוכלתנו, וקיימא בחושבנא אלהים דמעשה בראשית. אחזי לעילא, ואחזי לתתא. אחזי לעילא, ברזא דעלמא דאתי. ואחזי לתתא, ברזא דכנסת ישראל.

396. שושנה סהדותא לעובדא דבראשית, דקיימא בכל הני סימנין, דכתיב בראשית ברא אלהים, דא שושנה. תליסר עלין, אינון תליסר תיבין עד אלהים תניינא. ואינון: את, השמים, ואת, הארץ, והארץ, היתה, תהו, ובהו, וחשך, על, פני, תהום, ורוח. הא תליסר עלין דשושנה. חמש תקיפין דסחרן לאלין, אינון: מרחפת, על, פני, המים, ויאמר. הא חמש אחרנין. לבתר יהי אור, הא עיקרא ושרשא דשושנה דכלא ואחידן בה.

397. THE ROSE IS witness to the unity, for the five strong leaves are the roots and the unity to which these thirteen leaves are attached. THE FIVE WORDS, "Hear, Yisrael, Hashem our Elohim; Hashem" (Devarim 6:4), PARALLEL the five leaves of the rose, while "one" is the prime cause and the root to which all of them are attached, for the word Echad (lit. 'one') is a secret, having the numerical value of thirteen. And this is the King's signet ring.

398. Come and see: "Like the rose among the thorns" (Shir Hashirim 2:2), so is Yisrael among the idol-worshipping nations and so is the Congregation of Yisrael, WHICH IS MALCHUT among the many other angels appointed OVER THE NATIONS. So long as the rose stands there closed, unopened, it has no fragrance and one does not lift it out and remove it from among the thorns. When the rose is open and gives off a fragrance, then one takes it out from among the thorns. And the Congregation of Yisrael will benefit from them, as it is said: "Open to me, my sister, my love" (Shir Hashirim 5:2). And the Holy One, blessed be He, only sent to us THE EAGLE, WHO BROUGHT THE ROSE SO THAT we should continue on our journey WITH THE SHECHINAH.

68. Internal organs

Rabbi Shimon explains to his son the secret of the inner organs, telling him about the wings of the lung that are like the wings of a dove covered with silver, Chassadim.

399. Rabbi Elazar said to his father, We have already heard THE EXPOSITION OF the finished organs, NAMELY THE EXTERNAL LIMBS, in the secret of the sacrifice, but what is the secret of the other organs, THE INNER ONES? Rabbi Shimon said to Rabbi Elazar: Elazar, my son, all the other organs that are internal have a supreme secret.

400. Come and see, We have already learned about the heart: The heart is a burning fire, and if the Supreme King had not arranged for it the wings of the lung that bring to it a breeze from the wind that blows with the upper spices, NAMELY FROM THE UPPER THREE SFIROT OF ZEIR ANPIN, the heart would burn up the whole world in a single moment.

401. He began by quoting: "Then Hashem caused to rain upon S'dom and upon Amorah brimstone and fire" (Beresheet 19:24). Why did he burn them? Because at that time the wings of the lung did not blow a wind ON THE ILLUMINATION OF THE LEFT THAT IS IN THE HEART. AND THUS IT WAS THE ILLUMINATION OF THE LEFT THAT BURNT THEM UP. And the secret of these wings of the lung is the secret of the verse, "the wings of a dove covered with silver" (Tehilim 68:14). FOR DOVE, WHICH IS THE SECRET OF MALCHUT, OF WHICH THE ROOT IS FROM THE LEFT OF BINAH, FROM THE ASPECT OF THE HEART, HAS TO BE COVERED WITH SILVER, WHICH IS THE SECRET OF CHASSADIM. AND WHEN IT IS COVERED WITH SILVER IT IS THE SECRET OF THE ANGELS Raphael and Tzidkiel, WHICH ARE DRAWN DOWN FROM IT FOR THE HEALTH AND SALVATION OF THE WORLD. And it is said about them: "who makes the winds His messengers" (Tehilim 104:4), namely permanently to blow on the heart, NAMELY TO ILLUMINATE WITH CHASSADIM. Moses tells Rabbi Shimon about the inner meaning of the brain, the heart, the lungs and the kidneys, further refining his interpretation of the brain, which he says is the Throne of Mercy. Ra'aya Meheimna (the Faithful Shepherd)

397. סְהִדוּתָא לִיְחודָא. חֲמֵשׁ עָלִין תְּקִיפִין, שְׂרָשֵׁין וְיְחודָא, דְּאֶחֱידֵן בֵּיהַ תְּלִיסַר עָלִין אֱלִין. שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ, הָא חֲמֵשׁ עָלִין דְּשׁוֹשְׁנָה. אַחַד, דָּא הוּא עֵיקְרָא וְשְׂרָשָׁא דְכָלְהוּ אֶחֱידֵן בֵּיהַ. רְזָא דְתְלִיסַר בְּחוֹשְׁבָנָא, גּוֹשְׁפִנְקָא דְמַלְכָּא.

398. ת"ח, כְּגוֹנוֹנָא דְשׁוֹשְׁנָה בֵּין הַחוּחִים, הָכִי אֵינוֹן יִשְׂרָאֵל בֵּין עַמִּין עֲבוּ"ם. וְהָכִי כְּנֶסֶת יִשְׂרָאֵל, בֵּין שְׂאֵר אֲכֻלוֹסִין רַבְרַבֵּן מִמֶּנּוּ. כָּל זְמַן דְּשׁוֹשְׁנָה קְיַימָא אֲטִימָא, דְּלֹא פְתִיחָא, לִית בֵּה רִיחָא, וְלֹא סֻלְקִין לָהּ, וְלֹא מִפְקִין לָהּ מְגוּ גּוֹבִין, בְּשַׁעֲתָא דְשׁוֹשְׁנָה פְתִיחָא, סֻלְקָא רִיחָא, כְּדִין אֲפִיקוּ לָהּ מְגוּ גּוֹבִין. וְיִתְהַי בְּהוּ כ"י, שְׁנֵאמַר פְּתַחֵי לִי אַחוֹתִי רַעֲיָתִי, וְקוֹדֶשָׁא בְּרִיךְ הוּא לֹא שְׂדֵרָה לָן אֶלָּא לְמִיּהָרָ לְאוֹרְחָן.

399. אָמַר ר' אֶלְעָזָר לְאַבְהוּי, הָא שְׁמַעְנָא אֱלִין שְׁוִיפִין אֲטִימִין, בְּרְזָא דְקַרְבָּנִין. שְׁוִיפִין אַחֲרָנִין, רְזָא דְלֵהוֹן מְאִי. א"ל רַבִּי שְׁמַעוֹן לר"א, אֶלְעָזָר בְּרִי, כָּל שְׂאֵר שְׁוִיפִין דְּלֵגוּ, רְזָא עֲלָאָה אִיהוּ.

400. ת"ח, לְבָא הָא אֲתַמַּר, אֲבָל לֵב דָּא אִיהוּ נוֹרָא דְדָלִיק, וְאֵלְמָלָא דְזַמִּין לְגַבִּיָּה מִלְכָּא עֲלָאָה כְּנַפֵּי רִיָּאָה, דְּאֲתִיִּין לְקַמִּיָּה רוּחָא, מִרוּחָא דְנָשִׁיב מְגוּ בּוֹסְמִין עֲלָאִין, הוּהּ אוֹקִיד לְעֲלָמָא בְּרַגְעָא חָדָא.

401. פְּתַח וְאָמַר, וַיְיָ הַמְטִיר עַל סְדוֹם וְעַל עֲמֹרָה גִפְרִית וָאֵשׁ, אֲמַאי אוֹקִיד לֹון. בְּגִין דְּכְנַפֵּי רִיָּאָה לֹא נָשִׁיבוּ בַּהֲהִיא שַׁעֲתָא. וְסִתְרָא דְכְנַפֵּי רִיָּאָה, דָּא כְּנַפֵּי יוֹנָה נִחְפָּה בְּכֶסֶף וַאֲינוֹן רַפְאֵל, וְצַדִּיקָאֵל. וְעֲלִיָּיהוּ אֲתַמַּר, עוֹשָׂה מְלָאכְיוּ רוּחוֹת, לְנִשְׁבָּא תְדִיר קְמִי לְבָא.

402. And in the compilation of the first section, the Faithful Shepherd said TO RABBI SHIMON, holy luminary, everything that you have said is good, but the brain is water, IE. CHOCHMAH THAT IS ON THE RIGHT, WHICH IS THE SECRET OF CHASSADIM; the heart is fire, WHICH IS THE SECRET OF THE CHOCHMAH WHICH IS IN THE LEFT COLUMN OF BINAH, WHICH IS THE SECRET OF JUDGMENTS, and the two of them are Mercy and Judgment. This, THE BRAIN, is the Throne of Mercy, while the other, THE HEART, is the Throne of Judgment. And the Holy One, blessed be He, is the King who stands up from the Throne of Judgment which is the heart, and sits down on the Throne of Mercy which is the brain.

403. When iniquities multiply in the organs and in the arteries of the heart, which is the Throne of Judgment, it is said of the heart: "And the king arising from the banquet of wine in his wrath" (Ester 7:7), which is the wine of the Torah. But when the wings of the lung blow on the heart, it is said: "Then the king's wrath was pacified" (Ibid.10). For the two wings of the lung are THE SECRET OF THE VERSE, "And the Cherubs shall stretch out their wings on high, over spreading the covering with their wings" (Shemot 25:20). This is the atonement of the heart.

404. And in what way was the king's wrath appeased? It was because "then he heard the voice" (Bemidbar 7:89), this being the voice of the Torah, the voice of the recital of the Sh'ma, WHICH IS THE CENTRAL COLUMN, WHICH IS CHASSADIM, THAT UNITES THE RIGHT AND THE LEFT WITH EACH OTHER UNDER THE CONTROL OF THE CHASSADIM. AND THEN THE JUDGMENTS ARE QUIETED, AS EXPLAINED IN THE PREVIOUS PARAGRAPH. "and it spoke to him" (Ibid.), WHICH IS THE SECRET OF THE REVELATION OF CHOCHMAH THAT IS IN MALCHUT, WHICH IS CALLED 'SPEECH', and this is in the prayer that is formulated in the mouth, which is "Adonai, open my lips; and my mouth shall rehearse your praise" (Tehilim 51:17), WHICH IS MALCHUT.

405. And that wind that blows in the wings of the lung, NAMELY THE CHASSADIM THAT ARE REVEALED BY CHOCHMAH OF THE RIGHT, AS ABOVE IN THE PRECEDING PARAGRAPH, carries the voice out through the trachea (Heb. kaneh), which is "Get (Heb. k'neh) wisdom, get understanding" (Mishlei 4:5). FOR THE VOICE, WHICH IS ZEIR ANPIN, NAMELY VAV, IS THE SON OF YUD HEI, WHICH ARE CHOCHMAH AND BINAH. And about this it is said: "Thus says Adonai Elohim; Come from the four winds, O breath (Heb. Ruach)" (Yechezkel 37:9). And the four are the four letters of the Holy Name Yud Hei Vav Hei OF ZEIR ANPIN. And this is the wind that beats and palpates on all the arteries of the heart, about which it is said: "Wherever the spirit (Ruach) was minded to go, they went" (Yechezkel 1:12).

406. The holy luminary said TO THE FAITHFUL SHEPHERD: Certainly, O Faithful Shepherd, it is your level at which it is said: "Then the king's wrath was pacified (Heb. shachachah)," FOR THE LEVEL OF THE FAITHFUL SHEPHERD IS THE CENTRAL COLUMN, WHICH IS ZEIR ANPIN, THAT IS CALLED 'VOICE', BY WHICH THE JUDGMENTS ARE QUIETED, AS ABOVE. "Happy is the people that is in such a case (Heb. shecachah)" (Tehilim 144:15) SHACHACHAH having the numerical value of Moses. THE FAITHFUL SHEPHERD said to him, Blessed are you, O holy luminary, FOR YOU ARE the candle that burns before the King and His Matron. "the candle of Hashem" (Mishlei 20:27) is your soul.

רעיא מהימנא

402. ובחבורא קדמא, אמר רעיא מהימנא, בוצינא קדישא, כל מה דאמרת שפיר, אבל מוחא איהו מים, לב איהו אש, ותריוויהו איהו רחמי ודינא, דא כסא רחמי, ודא כסא דינא. וקודשא בריך הוא מלך, עומד מבסא דין, דאיהו לב. ויושב על כסא רחמים, דאיהו מוחא.

403. וכד חובין מתרבין על אברים, ועל ערקין דלבא, דאיהו כרסניא דדינא. אתמר בלבא, והמלך קם בחמתו ממשטה הין, דאיהו יונא דאורייתא. ובזמנא דכנפי ריאה נשבין על לבא, וחמת המלך שככה. דתרין כנפי ריאה, והיו הכרובים פורשי כנפים למעלה סוככים בכנפיהם על הכפרת, דא כפורתא דלבא.

404. ובמאי וחמת המלך שככה. בגין וישמע את הקול, דא קול תורה, קול דק"ש. וידבר אליו, בצלותא דפומא, דאיהו אדני שפתי תפתח ופי יגיד תהלתך.

405. והוא רוחא דנשיב בכנפי ריאה, איהו אפיק קלא בקנה, דאיהו קנה חכמה קנה בינה. ואתמר בה, כה אמר יי' מארבע רוחות באי הרוח. דאינון ארבע אתון ידו"ד, והאי איהו רוח דדמיק בכל ערקין דלבא, דאתמר בהון, אל אשר יהיה שמה הרוח ללכת ילכו.

406. אמר בוצינא קדישא, ודאי רעיא מהימנא, דרגא דילך איהו, דביה וחמת המלך שככה. אשרי העם שכב"ה, בגימטריא משה. אמר ליה, בריך אנת בוצינא קדישא, בוצינא דדליק קמי מלכא ומטרוניתא. נר יי', איהו נשמה דילך.

407. RABBI SHIMON said to THE FAITHFUL SHEPHERD, You have given AN EXPLANATION for the brain, the heart, and the wings of the lungs, but what about the two kidneys? What are they? The Faithful Shepherd replied, We learned about the wings of the lungs: "who makes the winds His messengers" (Tehilim 104:4), THIS BEING THE SECRET OF CHASSADIM, WHICH ARE CALLED 'WINDS'. The kidneys ARE "the flames of fire His ministers" (Ibid.), NAMELY JUDGMENTS, and the two wings of the lung with the two kidneys stand for the four living creatures of the Throne, WHERE THE WINGS OF THE LUNG ARE LION AND EAGLE, WHICH ARE CHASSADIM, AND THE TWO KIDNEYS ARE OX AND MAN, WHICH ARE GVUROT. And the Throne is the heart that is in the middle, WHICH IS THE THRONE OF JUDGMENT.

408. And so, too, does the brain have four living creatures, FOR THE BRAIN is the Throne of Mercy. And who might they be? They are sight, hearing, smell, and speech. Sight is lion, NAMELY CHOCHMAH. Hearing is ox, NAMELY BINAH. Smell is eagle, NAMELY ZEIR ANPIN, and each of them has four countenances and four wings. Speech is man, NAMELY MALCHUT. He is attached above, NAMELY ON THE MOUTH OF THE HEAD, and below IN THE BODY. For ABOUT the arms of the body, IT IS SAID: 'Our hands are spread forth as the eagles of the heavens'. Body is man, THAT IS TO SAY THAT HE IS IN THE ASPECT OF MALCHUT, WHICH CLINGS TO THE CENTRAL COLUMN, WHICH IS BODY. And ABOUT the thighs IT IS WRITTEN: "and the sole of their feet was like the sole of a calf's foot" (Yechezkel 1:7), WHICH INCLINE TO THE FACE OF OX, WHICH IS GVURAH. And about the body, WHICH IS MAN, it is called "the second chariot" (Beresheet 41:43), NAMELY THE CHARIOT OF MALCHUT, WHICH IS CALLED 'SECOND' (HEB. MISHNEH), BUT THIS CAN ALSO BE READ AS Mishnah, WHICH IS MALCHUT. End of Ra'aya Meheimna From Rabbi Shimon we learn about the spleen, called Lilit, and the liver, called Samael or the Angel of Death.

409. WHAT IS the spleen? The holy luminary, NAMELY RABBI SHIMON, began: "and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed" (Kohelet 4:1). Who are those who are oppressed? They are the children who are still in need of their mother when the Angel of Death takes them from the world. HE ASKS, And is it indeed the case that the Angel of Death kills them, that he oppresses THEM? AND REPLIES, Not really, for Scripture adds: "and on the side of their oppressors there was power; but they had no comforter" (Ibid.). Then who is that power THAT KILLS THEM? The answer to this is to be found in the verse: "Let there be lights (Heb. meorot) in the firmament of heaven" (Beresheet 1:14). And the word "meorot" is written in the abbreviated spelling, namely without a Vav, AND CAN BE READ MEEROT. The reference, therefore, is to Lilit, who is appointed over that oppressor.

410. AND LILIT is called 'spleen', and she goes to play with the children, later KILLING THEM, and creates in them anger and tears and bewailment. The spleen goes to its own kind, the liver, WHICH IS SAMAEL, WHO IS THE ANGEL OF DEATH. This, NAMELY THE LIVER, was created on the second day OF THE WORK OF CREATION, while the other, NAMELY THE SPLEEN, was created on the fourth day of the Work of Creation. And for this reason it is not a good omen TO COMMENCE SOMETHING on Mondays or on Wednesdays. Liver is death for adults; spleen is death for children. Moses repeats some of the information from earlier sections and adds the fact that anger comes from the gall and that anyone who is angry is the same as an idol-worshipper. We learn that the Shechinah wraps the body that is sick in order to heal it, but the totally wicked person is surrounded on all sides by the Angel of Death. Ra'aya Meheimna (the Faithful Shepherd)

407. א"ל, הָא אֲמַרְת מוֹחָא וּלְבָא וּכְנָפֵי רִיָּאָה, תְּרִי כוּלִין מֵאִי נִיהוּ. אֲמַר רַעִיָא מְהִימְנָא, הָא אוֹקִימְנָא בְּכְנָפֵי רִיָּאָה, עוֹשָׂה מְלָאכֵי רוּחוֹת, כוּלִין מְשַׁרְתֵּי אֵשׁ לוֹהֵט. וְאִינוּן תְּרִין כְּנָפֵי רִיָּאָה, וְתִרִין כוּלִין, לְקַבֵּל ד' חִיוֹן דְּכִרְסִיָּא. כִּרְסִיָּא, אִיהוּ לְבָא בְּאִמְצָעִיתָא.

408. וְכֵן מוֹחָא, אֵית לִיה אַרְבַּע חִיוֹן, דְּאִיהוּ כִּרְסִיָּא דְּרַחֲמֵי. וּמֵאִי נִיהוּ. רַעִיָּא שְׂמִיעָה רִיָּחא דְּבוּר. רַעִיָּא: אֲרִיָּה. שְׂמִיעָה: שׁוּר. רִיָּחא: נִשְׂרָא. וְד' אֲנָפִין וְד' כְּנָפִין לְכָל חַד. דְּבוּר: אֲדָם אִיהוּ. אַחִיד עֵילָא וְתַתָּא, דְּרוּעִין דְּבַהוֹן וְיַדִּינוּ פְּרוּשׁוֹת כְּנָשְׁרֵי שָׁמַיִם. גּוּף אֲרִיָּה, וְשׁוּקִים, וְכַף רַגְלֵיהֶם כְּכַף רַגְלֵי עֹגֵל. וְעַל גּוּפָא אֲתַמַּר, מְרַכְבַּת הַמִּשְׁנָה. מִשְׁנָה כְּתִיב, לִישְׁנָא דְּמִתְנִיתִין. ע"כ רַעִיָא מְהִימְנָא

409. טְחוּל, פְּתַח בּוֹצִינָא קְדִישָׁא וְאֲמַר, וְאֲרָאָה אֶת כָּל הָעֲשׂוּקִים שְׁנַעְשׂוּ תַּחַת הַשֶּׁמֶשׁ וְהִנֵּה דַמְעַת הָעֲשׂוּקִים. מֵאן אִינוּן עֲשׂוּקִים. אֵלִין יְנוּקִין דְּאִינוּן בְּתוּקָפָא דְּאִמְהוֹן. דְּסַלְקִין מַעְלָמָא, ע"י מְלָאךְ הַמּוֹת. וְכִי מְלָאךְ הַמּוֹת קְטִיל לֹון, דְּאִיהוּ עוֹשֵׁק. אֵלָא הָדָר וְאֲמַר, וּמִיָּד עוֹשְׁקֵיהֶם כַּח וְאִין לֵהֶם מִנָּחִם. מֵאן הֵהוּא כַּח. דָּא הוּא דְּכְתִיב, יְהִי מְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם. וְדָא הוּא מְאֹרֶת חֹסֵר וְאוּ, וְדָא לִילִית, דְּאִיהִי מְמַנָּא דְּהֵהוּא עוֹשֵׁק.

410. וְאִיהִי אֶקְרִי טְחוּל, וְאִיהִי אֶזְלַת וְחִיִּיכָא בִּינוּקֵי, וְכֵתֵר עֲבָדַת בְּהוּ רּוּגְזָא וְדַמְעָה, לְמַבְכֵּי עֲלִיָּהוּ. טְחוּל לִזְינָא דְּכִבְדֵּי אֶזְלָא. דָּא אַבְרִי בִּשְׁנֵי, וְדָא בְּרַבִּיעֵי בְּעוֹבְדָא דְּבִרְאשִׁית. וּבג"ד, לִית סִימְנָא טְבָא בִּשְׁנֵי וּבְרַבִּיעֵי. כִּבְדֵּי מוֹתָא דְּרַבְרְבֵי, טְחוּל מוֹתָא דְּזוּטְרֵי.

411. And in the compilation of the first section, said the Faithful Shepherd, that is certainly how it is, for the liver is the level of Esau, and Esau is Edom, NAMELY IS ALL BLOOD (HEB. DAM), and gathers in all blood whether clear or turbid, and does not differentiate between good and bad, BETWEEN IMPURE BLOOD AND PURE BLOOD, for it makes no distinction between them. But the heart, which is Yisrael, does distinguish between good and bad, between impure blood and pure blood, and takes only the clear and the clean of that blood, like one who picks food out of the waste matter.

412. And after the heart, which is Jacob, NAMELY ZEIR ANPIN, takes the clear blood which is at the top, and the liver, which is Esau, NAMELY SAMAEL, remains in the waste matter OF THE BLOOD, it is angered at it with the gall, which is Gehenom, which was created on the second day OF THE WORK OF CREATION, THE LIVER BEING the death of all the adults, while THE GALL is the wicked Female OF SAMAEL, which is called 'a strange fire', 'hard bondage', and idolatry.

413. And since the anger awakens from it, FROM THE GALL, towards the liver, the sages taught in the Mishnah: Anyone who is angry is as though he worshipped idols. And furthermore, any burning up and heat that comes with any of the illnesses of the parts of the body is only from the gall, FOR, AT THE TIME OF ILLNESS, it engulfs the arteries of the liver in flames and wishes to burn up the whole body. It is like a storm in the sea and its waves reach up to the skies and want to break out of their limits and destroy the world. And this would indeed happen were it not for the Shechinah, which is for a sick person like the sand to the sea, surrounding it so that it should not break out. So, too, is the Shechinah enwrapping the body and assisting it, as it is written: "Hashem strengthens him upon the bed of sickness" (Tehilim 41:4).

414. And for this reason the sages of the Mishnah taught: One who visits a sick person should not sit at the head of the bed because the Shechinah is over his head, nor at the foot of the bed because the Angel of Death is at his feet. And this is not the case for every person, but just for ordinary people. In the case of the perfectly righteous, "Hashem strengthens him upon the bed of sickness," namely at his head, and the Shechinah enwraps his body up to his feet. And this is why it was said about Jacob: "he gathered up his feet into the bed" (Beresheet 49:33). This is the Shechinah, about which it is said: "And the earth is my footstool" (Yeshayah 66:1), AND THE SHECHINAH IS ALSO CALLED 'BED'. In the case of the thoroughly wicked person, the Angel of Death surrounds him on every side, and this is the Evil Inclination FOR THE ANGEL OF DEATH IS THE EVIL INCLINATION. For the Angel of Death surrounds him on every side and his sword IS THE GALL, whose edges turn green with one drop of the three drops that THE GALL sprinkles on it, as it is written: "But her end is bitter (same word as for 'gall') as wormwood, sharp as a two-edged sword" (Mishlei 5:4). Liver is Male, WHICH IS SAMAEL, and the appendix of the liver is his Female.

End of Ra'aya Meheimna

We learn that the stomach is one sixtieth part of death.

רעיא מהימנא

411. ובחבורא קדמא, אמר רעיא מהימנא, ודאי הכי הוא, דכבד איהו דרגא דעשו. עשו הוא אדום. הוא בנש כל דמין, בין צלולין, בין עכורין. ולא אבחין בין טב לביש. לא עביר אמרשותא ביניהו. לבא איהו ישראל, דאבחין בין טב לביש, בין דם טמא לדם טהור, ולא נטיל אלא ברירו ונקיו דההוא דמא, כבורר אוכל מגו פסולת.

412. ולבתר דנטיל לבא, דאיהו יעקב, ברירותא דדמים, דאיהו לעילא. ואשתאר כבד דאיהו עשו בפסולת. איהו כעיס עליה במרה, דאיהו גיהנם, דאתבריתא ביומא תניינא, מותא דרברבי, ואיהו נוקבא בישא, אש זרה, עבודה קשה, ע"ז קרינן לה.

413. ובגין דמינה אתער כעס לכבד, אוקמוה רבנן במתניתין, כל הכועס כאילו עובד ע"ז. ולא עוד, אלא דלית שריפה וחמימות בכל מרעין דאברין דגופא, אלא ממרה. דאיהו ארליקת בשלהובין על ערקין דכבד, ובעי לאוקדא כל גופא. ואיהו כגוונא דימא, כד איהו כעיס, דגלי ימא סלקין עד רקיעא, ובעו לנפקא מגבוליהו, לחרבא עלמא. אי לא שכינתא, דאיהו לחולה כחול דאסחר לימא, דלא נפקת מפומהא, אוף הכי שכינתא אסחרת לגופא, וסמין ליה, כד"א, יי' יסעדנו על ערש דוי.

414. ובג"ד אוקמוה מארי מתניתין, המבקר את החולה, לא ליתבי למראשותיו, משום דשכינתא על רישיה. ולא לרגלוי דמלאך המות לרגלוי. האי לאו לכל ב"נ, אלא לבינוני. אבל לצדיק גמור, יי' יסעדנו על ערש דוי, על רישיה. ושכינתא אסחר גופיה, עד רגלוי. ובג"ד אתמר בייעקב, ויאסף רגליו אל המטה, ודא שכינתא דאתמר בה, והארץ הדום רגלוי. לרשע גמור, מלאך המות אסחר ליה בכל סטרא. ודא יצה"ר, דמ"ה אסחר ליה בכל סטרא, חרבא דיליה, דפניו מוריקות, בטפה חדא מאינון ג' טפות, דזריק ביה. הה"ד ואחריתה מרה כלענה. כבד דא דכורא. יותרת הכבד נוקבא.

עד כאן רעיא מהימנא

415. The stomach is one part in sixty of death and is called 'a deep sleep' SINCE 'THE STOMACH SLEEPS', and is Asirta, which is the sixth stage of the Angel of Death. And because it came from afar it is from the side of death, but is not death itself. The hint is 'one sixtieth part of death'.

The Faithful Shepherd tells us about the Good and Evil Inclination in each part of the body, about the four kinds of offerings and elements and Holy Beasts.

Ra'aya Meheimna (the Faithful Shepherd)

416. The Faithful Shepherd said, Since this body is of "the Tree of the Knowledge of Good and Evil" (Bereshheet 2:9), there is no part of the body that does not have in it both the Evil Inclination and the Good Inclination, THIS BEING THE CASE for ordinary mortals. In the case of the perfectly righteous, EACH PART DOES INDEED ALSO HAVE two inclinations, which are male and female, BUT both of them are good, being like the bride and the bridegroom. The utterly wicked have in each part of their bodies two Evil Inclinations, male and female, from the side of Samael and the Serpent.

417. And it follows from this that, in terms of the Tree of the Knowledge of Good and Evil, IN THE CASE OF ORDINARY MORTALS, there are in the stomach two levels: GOOD AND EVIL. And this indeed is what the sages taught: the stomach is asleep, and there is sleep that is one sixtieth part of death. And there is also sleep that is one sixtieth part of prophecy. And for this reason, the heads of the Academy taught: 'IT IS WRITTEN: "and the dreams tell falsehood" (Zecharyah 10:2), and it is also written: "and speak to him in a dream" (Bemidbar 12:6). There is no contradiction here. In the former case it is through a demon, NAMELY THE OTHER SIDE FROM THE SIDE OF THE EVIL IN A MAN'S SLEEP. And in the latter case it is through an angel, WHICH IS FROM THE GOOD SIDE IN A MAN'S SLEEP. A dream through an angel is one sixtieth part of prophecy. A dream through a demon, which is falsehood, is from the side of death, and is straw. Thus indeed was it taught: Just as wheat cannot be without straw, so there cannot be a dream without some nonsense.'

418. The stomach is the peeled gizzard, NAMELY IT IS LIKE THE PEELED GIZZARD OF A BIRD, and the sages taught: the gizzard grinds, for it takes everything and pulverizes THE FOOD, sending it to all the parts. If the parts are without iniquities, it is as the sages taught, that there are matters that delay the sacrifice, and the one who is sent by the Holy One, blessed be He, to receive His offering, THE PEELED STOMACH MUSCLE, does not descend to accept it. For there is AN OFFERING that the Holy One, blessed be He, receives through the lion, as it is said: "and they four had the face of a lion, on the right side" (Yechezkel 1:10), and the Holy One, blessed be He, rides on him, and comes down with him to receive that offering. And there is an offering that He receives through the ox, as it is said: "And they four had the face of an ox, on the left side" (Ibid.).

415 קיבה, איהו דרגא חד משתין דמותא. ודא אתקרי תרדמה. עסירטא, דרגא שתיתאה דמלאך המות. ומגו דאתי מרחיק, איהו מסטרא דמותא. ולא מותא. רמזא, חד משתין דמותא.

416. אמר רעיא מהימנא, בתר דגופא איהו מאילנא דטוב ורע, לית אבר בגופא, דלא אית ביה יצר הרע ויצר טוב, לבינוננים. ולצדיקים גמורים, תרין יצירות, דבר ונוקבא, תרווייהו טובים. בגוונא דחתן וכלה. לרשעים גמורים, תרין יצירות בישין, דבר ונוקבא, בכל אבר ואבר, מסטרא דסמאל ונחש.

417. ובג"ד מסטרא דאילנא דטוב ורע, קיבה אית בה תרין דרגין. דהכי אוקמוה רבנן, קיבה ישן. ואית שינה, אחת משתין במותא. ושינה, אחת משתין בנבואה. ובג"ד אוקמוה רבנן מארי מתיבתא, החלומות שוא ידברו, והכתיב בחלום אדבר בו. לא קשיא, כאן על ידי שד. כאן על ידי מלאך. חלום ע"י מלאך, חד משתין בנבואה. חלום על ידי שד, איהו שוא, מסטרא דמותא. ואיהו תבן, דהכי אוקמוה, בשם שאי אפשר לבר בלא תבן, כך אי אפשר לחלום בלא דברים בטלים.

418. אצטומכא דא קרקבן נקלף. ואוקמוה רבנן, קורקבן טוחן, דאיהו נטיל כלא, ושוחק, ומשדר לכל אברין. אי אברין בלא חובין, בגוונא דאוקמוה רבנן, דאית מלין דמעבבין ית קרבנא, דלא נחית לקבלא ליה, ההוא דשדר קודשא בריך הוא לקבלא דורנא דיליה. דאית דמקבל ליה קודשא בריך הוא על ידי אריה, דאתמר ביה ופני אריה אל הימין לארבעתן. וקודשא בריך הוא רכיב עליה, ונחית ביה, לקבלא ההוא דורנא. ואית דורנא דמקבל ליה על ידי שור, דאתמר ביה ופני שור מהשמאל לארבעתן.

419. And there is an offering that He receives through the eagle, as it is written: "the four also had the face of an eagle" (Yechezkel 1:10), and they are "two turtledoves or two young pigeons" (Vayikra 5:7). And there is an offering that He receives by Man, about whom it is written: "If any man of you bring an offering to Hashem" (Vayikra 1:2), in the form of the same one about whom it is written: "As for the likeness of their faces, they had the face of a man" (Yechezkel 1:10). THE EXPLANATION HERE IS THAT THE FOUR LIVING CREATURES ARE THE SECRET OF THE FOUR LETTERS YUD HEI VAV HEI, LION AND OX BEING YUD-HEI, AND EAGLE AND MAN BEING VAV-HEI. For Yud Hei Vav Hei descends on them to receive the sacrifice, WHICH IS THE SECRET OF THE FOUR LIVING CREATURES.

420. And there are natural living creatures NAMELY ANGELS appointed over bodies that are of the four basic elements: FIRE, WIND, WATER, AND EARTH, and they are pure. Opposite them are four living creatures of prey, NAMELY THE ANGELS OF DESTRUCTION, who, being impure, are appointed over the four galls, namely: white gall, red gall, green gall, black gall, WHO ARE THE DEMONS OF THE WORLD, FOR ALL TEMPERATURE IN EVERY ILLNESS COMES FROM THE GALL.

421. And there are mental living creatures, NAMELY: THE FOUR ANGELS MICHAEL, GABRIEL, URIEL, RAPHAEL, who surround the Throne, WHICH IS MALCHUT. And above them and higher than they are, the divine living creatures from the side of Holiness, NAMELY CHESED, GVURAH, TIFERET, AND MALCHUT OF ZEIR ANPIN. There are also the living creatures of the Other Side, and they are called other Elohim, while the divine living creatures of holiness are CALLED "living Elohim." And those divine living creatures of holiness are called "Elohim of divinity," and the Cause of all Causes, "El, Master over all works." A kind is drawn to its own kind and so, since there are other Elohim, it is said about them: "He that sacrifices to any Elohim, save to Hashem only, he shall be utterly destroyed" (Shemot 22:19). And this is so that the living Elohim should not be mingled with the other Elohim.
End of Ra'aya Meheimna
The grinding of the stomach is likened to the distribution of the offering.

422. And the stomach takes and grinds and distributes in all directions below, NAMELY TO THE PARTS OF THE BODY, and from it are nourished the lower beings. And from those dregs all those spirits and other parties who take their nourishment at night drink below, from those parts and fats THAT ARE BURNT ON THE ALTAR AT NIGHT. And the remainder is taken by the other parts, the liver taking everything and sacrificing to the heart, as we have learned, and this is what is written: "...the face of a lion, on the right side" (Yechezkel 1:10). Thus there appears on the altar a lion-like image that devours the sacrifices. From here on all the other parts are in the secret of the body on the same pattern as above. Again Moses uses the organs of the body as a metaphor for sacrifice, the distribution of nourishment, and the acquisition of wisdom, understanding and knowledge.
Ra'aya Meheimna (the Faithful Shepherd)

419. ואֵית דּוֹרוֹנָא, דְּמִקְבֵּל עַל יְדֵי דְנִשְׁר, דְּאִתְמַר בֵּיהּ וּפְנֵי נִשְׁר לְאַרְבַּעַתָּן. דְּאִינוּן שְׁתֵּי תוֹרִים, אוּ שְׁנֵי בְנֵי יוֹנָה. וְאֵית דּוֹרוֹנָא, דְּמִקְבֵּל לִיה ע"י דְּאָדָם דְּכִתִּיב בֵּיהּ, אָדָם כִּי יִקְרִיב מִכֶּם קֶרֶבֶן לַיהוָה. בְּדִינוּקָא דִּהְהוּא דְּאִתְמַר בֵּיהּ. וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם. יְרוּ"ד נְחִית עֲלֵיהּ, לְקַבֵּל דּוֹרוֹנָא.

420. וְאֵית חֵיוֹן טְבַעִיּוֹת, מִמֶּנּוּן עַל גּוֹפִין, דְּאִינוּן מְאַרְבַּע יְסוּדִין, וְאִינוּן דְּכִין. וְלְקַבֵּלֵיהּ אַרְבַּע חֵיוֹן דּוֹרְסִין, מְסַאֲבִין, מִמֶּנּוּן עַל ד' מְרִירָן, דְּאִינוּן: מְרָה חֲוֹרָא, מְרָה סוּמְקָא, מְרָה יְרוּקָא, מְרָה אוּכְמָא.

421. וְאֵית חֵיוֹן שְׁכֵלִיּוֹת, דְּסַחְרִין לְכַרְסִיּוּא. וְאֵית לְעִילָא מְנִיָּהּ, וּגְבוּהִים עֲלֵיהֶם, וְאִינוּן חֵיוֹן אֱלֹהִיּוֹת, מְסַטְרָא דְקְדוּשָׁה. וְאֵית חֵיוֹן דְּסַטְרָא אַחְרָא. וְאִתְקְרִיאוּ אֱלֹהִים אַחֲרִים. וְאֱלֹהִיּוֹת דְּקוּדְשָׁא, אֱלֹהִים חַיִּים. וְאֵלִין אֱלֹהִיּוֹת דְּקְדוּשָׁה, אִתְקְרִיאוּ אֱלֹהֵי הָאֱלֹהִיּוֹת, וְעֵלַת עַל כָּלָא, אֵל אֲדוֹן עַל כָּל הַמַּעֲשִׂים. וְכָל זֵינָא אֲזִיל לְזִינְיָהּ. וּבְגִין דְּאֵית אֱלֹהִים אַחֲרִים, אִמַּר עֲלֵיהּ, זֹבַח לְאֱלֹהִים יַחְרֵם בְּלָתִי לִירוּ"ד לְבָדּוּ. בְּגִין דִּלָּא יִתְעַרֵּב אֱלֹהִים חַיִּים עִם אֱלֹהִים אַחֲרִים.
עד כאן רעיא מהימנא

422. אֲצִטּוּמְכָא דָא, נָטִיל וְשָׁחִיק, וּמְשַׁדֵּר לְכָל סַטְרִין דִּלְתַּתָּא, וּמְנִיָּה אִתְזָנוּ תַּתָּאי. מְאִינוּן שְׁתֵּין שְׁמֵרִים לְתַתָּא, כָּל אִינוּן רוּחִין וְסַטְרִין אַחֲרָנִין דְּאִיתְזָנוּ בְּלִילִיא, מְאִינוּן אַבְרִים וּפְדָרִים. וְשָׂאֵר נָטִלִין כָּל שְׁוִיפִין, וְנָטִיל כָּלָא כְּבֵד, וְקְרִיב לְלֵב, כְּמָה דְּאִתְמַר. וְדָא אִיהוּ דְּכִתִּיב, וּפְנֵי אַרְיָה אֵל הַיָּמִין. וְעַל דָּא אִתְחַזִּי עַל מַדְבַּחָא, כְּגוּוֹנָא דְּאַרְיָה אֲכִיל קֶרֶבָּנִין. מִכָּאן וְלַהֲלָאָה כָּל שָׂאֵר שְׁוִיפִין, בְּרָזָא דְּגוּפָא כְּגוּוֹנָא דְּלַעִילָא.
רעיא מהימנא

423. The Faithful Shepherd said TO RABBI SHIMON, holy luminary, it is certain that omasum takes everything up to six hours and bakes. For the gizzard, WHICH IS THE OMASUM, is a baker. And the lung is a butler. The heart is the King, and these two, THE OMASUM AND THE LUNG, are certainly the baker and the butler who give to the King of the choicest of food and drinks, for He is the head of them all and the choicest of them all. And this is the meaning of what is written: "I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk" (Shir Hashirim 5:1). And the verse continues: "Eat, O dear ones, and drink; drink deep, loving companions" (Ibid.). THE COMPANIONS ARE the other parts of the body, WHICH ARE the hosts and camps of the King who distributes food to them by means of the chief baker, WHICH IS THE OMASUM, while the drink is by means of the chief butler, WHICH IS THE LUNG.

424. And the liver is on the right side of man, wherefore: "And they four had the face of a lion on the right side," namely to the right of the King, which is the heart. THE MINISTER OF Esau, AND THE SPLEEN IS LILIT, AS EXPLAINED ABOVE The spleen is to the left, and they are of the Other Side. FOR THE LIVER IS SAMAEL. "And the face of an ox on the left side," refers to the pouring out of wine mixed with water before the King, FOR WINE IS OF THE LEFT SIDE. And the lion devouring THE SACRIFICES is the liver, who collects together the food, NAMELY THE PRAYER IN THE STEAD OF THE SACRIFICES, before the King, which is the heart. HE IS, THEREFORE, ON THE RIGHT, FOR EATING COMES FROM THE RIGHT AND THE WINE FROM THE LEFT. AND ALL THIS REFERS TO THE TIME OF EXILE, AS WILL BE EXPLAINED.

425. But there is a difficulty here. If the liver is Esau, how does it arrange food for the heart, WHICH IS JACOB? THE ANSWER IS THAT the heart is certainly like Isaac, NAMELY THE LEFT COLUMN, and the liver is Esau, who hunted venison, then says to him, "Let my father arise, and eat of his son's venison" (Beresheet 27:31). This refers to the prayers of the poor who are sent away AND ARE NOT ACCEPTED ON HIGH. And Isaac suffers trouble and anguish because they do not know how to direct the prayer. This is why ESAU did not say 'eat of my venison' but "eat of his son's venison," NAMELY OF YISRAEL, AS IT IS WRITTEN: "Yisrael is My son, My firstborn" (Shemot 4:22). Likewise, Yisrael in exile has no food except through the nations of the world.

426. But when they are in the land of Yisrael, their food is through the Shechinah, and the two wings of the lung will give drink to the nation of Yisrael, FOR THEY ARE the chief butler, AS ABOVE. And the two kidneys, which are the chief baker, cook the seed that descends from the brain and cook the water that they receive from the wings of the lung. And after the King, which is the heart, has eaten, it is said of its two kidneys: "Eat, O dear ones" (Shir Hashirim 5:1), and of the two wings of the lung: "and drink; drink deep, loving companions" (Ibid.).

423. אָמַר רַעִיָּא מְהִימָנָא, בּוֹצִינָא קְרִישָׁא, וְדָאִי אֶצְטוּמְכָא בְּקִרְמִיתָא נָטִיל כֹּלָא, עַד שֵׁית שְׁעֵתִין, וְאוּפָה. קִרְקֶבֶן, אִיהוּ אוּפָה. וְרִיָּאָה, אִיהוּ מִשְׁקָה. לֵבָא מִלְכָּא. וְאִינוּן תְּרִין, אִינוּן וְדָאִי אוּפָה וּמִשְׁקָה, לְמִיָּהֵב לְמִלְכָּא, מִשְׁפִּירוּ דְכָל מֵאֲכָלִין וּמִשְׁקִין, רִישָׁא דְכֹלָהוּ, מִבְּחַר לְכֹלָהוּ. וְהֵיוּנוּ דְכֹתִיב, אֲרִיתִי מוֹרִי עִם בְּשָׁמִי אֲכַלְתִּי יַעֲרִי עִם דְּבָשִׁי שְׁתִּיתִי וַיְנִי עִם חֲלָבִי. לְבַתֵּר, אֲכָלוּ רַעִים, שְׂאֵר אַבְרִים, דְּאִינוּן חִילִין וּמִשְׁרִיין דְּמִלְכָּא, דְּפָלִיג לֹון מְזוֹנָא, ע"י שֶׁר הָאוּפִים. שְׁתוּ וְשִׁכְרוּ דוֹדִים, ע"י שֶׁר הַמִּשְׁקִים.

424. וְכִבְדַּר אִיהוּ לִימִינָא דְב"נ. וּבג"ד, וּפְנֵי אֲרִיָּה אֶל הַיָּמִין לְאַרְבַּעַתָּן לִימִינָא דְּמִלְכָּא, דְּאִיהוּ לֵבָא. טָחוּל, לְשִׁמְאָלָא. אֵלִין אִינוּן מִסְטָרָא אַחֲרָא, וּפְנֵי שׁוֹר מִהִשְׁמָאֵל. מִשְׁקָה חֲמָרָא מְזוּג בְּמֵיָּא לְמִלְכָּא. וְאֲרִיָּה אֲכִיל, דָּא כְּבַד, כְּנִישׁ מְזוֹנָא קָמִי מִלְכָּא, דְּאִיהוּ לֵבָא.

425. וְאִית לְאַקְשׁוּי עַל הָאִי. אִי כְּבַד אִיהוּ עֲשׂוֹ, אִיךְ הוּא מִתְקֵן מְזוֹנָא לְלֵבָא. אֶלָּא וְדָאִי לֵבָא אִיהוּ כְּגוּוֹנָא דִּיצְחָק. כְּבַד עֲשׂוֹ, דְּאִיהוּ הָעֵצַר צִיד. וַיִּימָא לִיָּה, יָקוּם אָבִי וַיֹּאכַל מִצִּיד בְּנוֹ. אֵלִין אִינוּן צִלוֹתִין, דְּאִזְלוּן וּמִתְתַּרְכִּין מַעֲנִיִּים, וַיִּצְחָק בְּצַעֲרָא וּבִיגוּוֹנָא, דְּלֹא יָכִיל לְכַוּוֹנָא לְצִלוֹתָא. וּבְגִין דָּא לֹא אָמַר וַיֹּאכַל מִצִּידִי, אֶלָּא וַיֹּאכַל מִצִּיד בְּנוֹ. בְּנֵי בְכוֹרֵי יִשְׂרָאֵל. כְּגוּוֹנָא דָּא, לִית לֹון לְיִשְׂרָאֵל מְזוֹנָא בְּגִלוֹתָא, אֶלָּא ע"י אוּמִין דְּעֵלְמָא.

426. אָבֵל כַּד אִינוּן בְּאַרְעָא דְּיִשְׂרָאֵל, מְזוֹנִיהוּן ע"י שְׁכִינְתָּא. וַיְהוּן תְּרִין כְּנַפֵּי רִיָּאָה מִשְׁקִין אוּמָה, שֶׁר הַמִּשְׁקִים. וְתִרִין כּוֹלִיין הָאוּפִים, דְּמִבְשָׁלִין הֲזַרַע דְּנִחִית מִן מוּחָא, וּמִבְשָׁלִין מֵיָּא דְּמִקְבָּלִין מִכְּנַפֵּי רִיָּאָה. וּלְבַתֵּר דִּיכּוּל מִלְכָּא, דְּאִיהוּ לֵבָא, אֲתַמַּר בְּתִרִין כְּלִיין דִּילִיָּה, אֲכָלוּ רַעִים. וְלְתִרִין כְּנַפֵּי רִיָּאָה, שְׁתוּ וְשִׁכְרוּ דוֹדִים.

427. For the heart is the Throne of Judgment, and the four living creatures that are its messengers are the two wings of the lung and the two kidneys, NAMELY: CHESD, GVURAH, NETZACH AND HOD, for the wings of the lung ARE THE SECRET OF "Thus were their faces: and their wings were divided upwards" (Yechezkel 1:11) to welcome the King, which is "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Hashem" (Yeshayah 11:2), for it is He who sits on the Throne, which is the heart, WHICH IS THE THRONE OF JUDGMENT, and all the pulse beats follow after it as soldiers after their king.

428. And the wind that blows from the wings of the lung blows through the two nostrils of the nose, and it is cold and chilled on the left and warm on the right. And from the point of view of the brain, which is the Throne of Mercy, the cold wind is to the right, which is Chesed, and the warm is to the left, which is Gvurah, for that is where the heart is. And the brain is tempered between the two of them, THE RIGHT AND THE LEFT, and so the heart is blended of cold and hot, NAMELY BY MEANS OF THE WIND OF THE WINGS OF THE LUNG THAT BLOWS ON IT, and the brain also IS BLENDED OF COLD AND HOT, FOR THE BRAIN AND THE HEART receive from each other.

429. And the spleen, with its camps, which are the bondmen and bondwoman, takes the dregs of everything. And Solomon said about them: "I acquired menservants and maidservants" (Kohélet 2:7). The two kidneys are called 'fire-offerings', named after the heavenly fire-offerings, about which it is said: "the offerings of Hashem made by fire, and His dues shall they eat" (Devarim 18:1).

430. And in the trachea there are six cartilage rings, about which it is said: "Ascribe to Hashem, O you mighty" (Tehilim 29:1), for ascending through them is the voice that subdivides into the six voices of the Shechinah, while the seventh ascends to the mouth, which is the Throne. And the six cartilage rings of the trachea are like the six steps of the King's Throne, WHICH IS THE MOUTH, and the trachea is a ladder with "the angels of Elohim ascending and descending on it" (Beresheet 28:12), FOR THE ANGELS OF ELOHIM are the vapors that ascend from the heart, while the spirits of air descend into the heart to cool its heat, so that it should not burn the body up.

431. And when the breath descends, it does so in a number of breaths, like a king with his soldiers. And the wings of the lung welcome the breath which is as a king over them, as I have noted: "Thus were their faces; and their wings were divided upward," THIS BEING IN ORDER TO WELCOME THE KING OVER THEM, AND ALSO: "And the cherubim shall stretch out their wings on high" (Shemot 25:20).

427. דִּלְבָּא אֵיהוּ כִּסֵּא דִּין, אַרְבַּע חֵיּוֹן שְׁלִיחֵן דִּילִיָּה. תְּרִין בְּנֵי רִיָּא, וּתְרִין בְּלִיִּין, דְּכֻנְפֵי רִיָּא וּפְנֵיהֶם וּכְנֵפֵיהֶם פְּרוּדוֹת מְלַמְעֵלָה, לְקַבֵּל עֲלֵיהוּ מְלָכָא, דְּאֵיהוּ רוּחַ חֲכָמָה וּבִינָה רוּחַ עֲצָה וּגְבוּרָה רוּחַ דַּעַת וִירָאָת יי'. דִּיתִיב עַל בְּרִסְיָא, דְּאֵיהוּ לְבָא, דְּכָל אֵינוֹן דְּפִיקִין מִתְּנַהֲגִין אֲבַתְרִיָּה, בְּחֵילִין בְּתַר מְלַכִּיהוֹן.

428. וְרוּחָא דְנִשְׁיב מִבְּנֵי רִיָּא, נִשְׁיב עַל תְּרֵי נֹקְבֵי חוּטָמָא. וְאֵיהוּ קְרִיר וְצָנִינָא מִשְׁמַאלָא. וְחָם מִימִינָא. וּמִסְטָרָא דְמוֹחָא דְאֵיהוּ בְּרִסְיָא דְרַחֲמֵי, אֵיהוּ רוּחַ קָר לִימִינָא, דְּחָסֵד. וְחָם מִשְׁמַאלָא דְגְבוּרָה, דְּתַמֵּן לְבָא. וּמוֹחָא מְזִיג בֵּיהּ, בְּאַמְצָעִיתָא דְתִירוּוִיָּהוּ. אוּף הָכִי לְבָא מְזִיג, מְקוֹר וְחוּם. וּמוֹחָא אוּף הָכִי, דְּמַקְבִּלִין דִּין מֵדִין.

429. וּשְׁמֵרִים דְּכָלָא, נְטִיל טַחּוּל, וּמִשְׁרִיִּין דִּילִיָּה, דְּאֵינוֹן עֲבָדִים וּשְׁפָחוֹת, דְּאָמַר עֲלֵיהוּ שְׁלֵמָה, קִנִּיתִי לוֹ עֲבָדִים וּשְׁפָחוֹת. תְּרִין בּוֹלִיִּין אֲתַקְרִיאוּ אֲשִׁים, עַל שֵׁם אֲשִׁים דְּלַעִילָא, דְּאֲתַמַּר בְּהוּ אֲשִׁי יי' וְנַחֲלָתוֹ יֹאכִלוּן.

430. וּבִקְנָה שִׁית עֲזָקָן, דְּעֲלִיָּהוּ אֲתַמַּר, הָבוּ לִיִּי בְנֵי אֵלִים. דְּבִהוֹן סְלִיק קְלָא, דְּאֲתַפְּלִיג לוֹ קְלִין דְּשְׁכִינָתָא. וּשְׁבִיעָאָה סְלִיק לְפִומָא, דְּאֵיהוּ בְּרִסְיָא. וְשִׁית עֲזָקָן דְּקִנָּה, אֵינוֹן כְּגִוּוֹנָא דְּשִׁית דְּרַגִּין דְּכִרְסְיָא דְּמְלָכָא. וְקִנָּה אֵיהוּ סֵלֶם, דְּבִיָּה מְלָאכִי אֱלֹהִים עוֹלִים וְיוֹרְדִים בּוּ, דְּאֵינוֹן הִבְלִים סְלִקִּין בֵּיהּ מְלָכָא, וְרוּחִין דְּאוּרָא נַחֲתִין בֵּיהּ בְּלָבָא, לְקַרְרָא חֲמִימוֹתָא, דְּלֹא לֹקִיד גּוּפָא.

431. וְכִד רוּחָא נְחִית, נְחִית בְּכַמָּה רוּחִין, בְּמְלָכָא עִם חִילִיָּה. וְכֻנְפֵי רִיָּא מְקַבֵּלִין לְרוּחָא, דְּאֵיהוּ מְלָכָא עֲלֵיהוּ, כְּמָה דְּאִמִּינָא. וּפְנֵיהֶם וּכְנֵפֵיהֶם פְּרוּדוֹת, וְהִיוּ הַפְּרוּבִים פּוֹרְשֵׁי כְּנָפִים לְמַעְלָה.

432. If the parts of man are meritorious in keeping the precepts of the Supreme King, who is the Holy Spirit, he descends on the ladder, which is the throat, with a number of Holy Spirits, about which it is said: "who makes the winds His messengers" (Tehilim 104:4). They rise to accept the vapors that are in the heart, about which it is said: "the flames of fire His ministers" (Ibid.). And it is also said about them: "The voice of Hashem hews out flames of fire" (Tehilim 29:7), because the heart is Adonai, from whom ascend the flames of fire in the mouth, which is Yud Hei Vav Hei. For a number of spirits of holiness descend with him, that is from the four letters Yud Hei Vav Hei, concerning which it is said: "Thus says Adonai Elohim; Come from the four winds, O breath" (Yechezkel 37:9).

433. The trachea (Heb. kaneh) is "Get (Heb. k'neh) wisdom, get understanding (Heb. Binah)" (Mishlei 4:5), for they are to the right OF THE TRACHEA, which is Chesed, THIS BEING THE SECRET OF "GET WISDOM," and to the left OF THE TRACHEA, which is Gvurah, THIS BEING THE SECRET OF "GET UNDERSTANDING." Tiferet is in the middle OF THE TRACHEA, and is a ladder AND THE SECRET OF DA'AT. And the body has SIX EXTREMITIES, NAMELY: The two arms WHICH ARE CHESED AND GVURAH, the torso and the covenant WHICH ARE TIFERET AND YESOD, and the two thighs WHICH ARE NETZACH AND HOD. AND THE SIX EXTREMITIES OF THE BODY parallel the six cartilage rings of the trachea.

434. And when Yud Hei Vav Hei descends to the heart, to Adonai, Judgment joins with Mercy in the heart, making: Yud Aleph Hei Dalet Vav Nun Hei Yud. And when Adonai ascends to the mouth at "Adonai, open my lips" (Tehilim 51:17) to welcome Yud Hei Vav Hei in the mouth, the two names become there one union, namely: Yud Aleph Hei Dalet Vav Nun Hei Yud, just as they were combined in the heart. For this reason the sages of the Mishnah taught: 'No one whose inside does not correspond to his exterior may enter the study house', namely who does not have in his mouth the same as in his heart. FOR JUST AS THERE IS A UNITY OF THE YUD HEI VAV HEI AND ADONAI IN THE HEART, THERE WILL ALSO BE A UNITY OF THE YUD HEI VAV HEI AND ADONAI IN THE MOUTH.

End of Ra'aya Meheimna

The six rings of cartilage in the trachea and the air and voice that blow through them are likened to the functions of the Shofar.

435. The six cartilage rings of the trachea are combined together, and they are called "O you mighty (Heb. elim)" (Tehilim 29:1). And they give forth a wind to blow over the world, and they come from the side of Gvurah, and when they join together they are like a Shofar, WHICH IS THE SECRET OF BINAH, and they are called 'Shofar', which is the secret of the Shofar (lit. 'horn') of Isaac's ram (Heb. ayil). AND THEY ARE "the rams (Heb. elim) of the breed of Bashan" (Devarim 32:14). As it is written: "Ascribe to Hashem, O you mighty (elim)" (Tehilim 29:1), for they are the elim of Isaac that bring forth breath and voice. And that voice goes out and meets with rain clouds and is heard by the creatures of the outside. It is thus written: "but the thunder of His mighty deeds who can understand?" (Iyov 26:14), for they certainly come from the side of Gvurah. And for this reason: "the El of glory makes to thunder, Hashem is upon many waters" (Tehilim 29:3). It is not written: "The El of glory thunders" but "The El of glory makes to thunder," THE MEANING OF WHICH IS THAT HE ACTIVATES OTHERS TO DO THE THUNDERING, namely through the mighty. And there is none that recognizes the praise of this voice, which is why it is written, "who can understand?" (Iyov 26:14).

The Faithful Shepherd tells us that voice is made from water, wind and fire, and he explains how the heart gets understanding. Ra'aya Meheimna (the Faithful Shepherd)

432. אי זכאן אברין דבר נש בפקודין דמלכא עלאה דאיהו רוח הקדש, נחית בסלם, דאיהו גרון, בכמה רוחין קדישין, דאתמר עלייהו, עושה מלאכיו רוחות וסלקין לקבל אליו הבלים דלבא, דאתמר עלייהו, משרתיו אש לזהט. ועלייהו אתמר קול ידו"ד חוצב להבות אש. בגין דלבא אדני, דמניה סלקין להבות אש בפומא דאיהו ידו"ד, דנחתין עמיה כמה רוחין דקדושה, מארבע אתון יהוה. דאתמר עלייהו, כה אמר ידו"ד מארבע רוחות באי הרוח.

433. קנ"ה, איהו קנה חכמה קנה בינה, דאינון לימינא דחסד, ולשמאלא דגבורה. תפארת, סלם, באמצעיתא, בגופא כליל תרין דרועין, וגוף וברית, ותרין שוקין. לקבל שית עזקאן דקנה.

434. וכד נחית ידו"ד ללבא, לגבי אדני, מתחברין דינא ברחמי בלבא. דאיהו יאהדונהי. וכד סליק אדני לפומא, דאדני שפתי תפתח, לקבלא יהוה בפומא, לאתחברא תמן תרין שמהן בחבורא חדא, יאדרונדי, בגוונא דמתחבראן בלבא. ובגין דא אוקמוה מארי מתניתין, מי שאין תוכו כברו אל יבנס לבית המדרש, אי לית לון פומא ולבא שוין. עד כאן רעיא מהימנא

435. קנה שית עזקאן בקנה, מתחבראן בחדא, ואינון אקרון בני אלים, מפקי רוחא לנשבא על עלמא. ואתיין מסטרא דגבורה. וכד אינון מתחברין בחדא, אינון בגוונא דשופר. ואלין אקרו שופר, שופר של איל של יצחק. אלים בני בשן, הבו לוי בני אלים. אלים דיצחק, ומפקין רוחא וקלא. וההוא קלא נפיק, ואערע בעבי מטרא, ואשתמע לבריותא לבר. ועד כתיב, ורעם גבורותיו מי יתבונן. דודאי מסטרא דגבורה קא אתיין. ובגין דא אל הכבוד הרעים יי' על מים רבים. אל הכבוד רועם לא כתיב, אלא אל הכבוד הרעים, על ידא דבני אלים. ולית מאן דידע בשבחא דהאי קלא, הה"ד מי יתבונן.

436. And in the compilation of the first part, the Faithful Shepherd started by saying, Woe to those people whose hearts are closed and whose eyes are unseeing, who do not know the parts of their own body and according to what they are arranged. For the trachea is composed of three forces: a) Vapor; (Heb. hevel - Hei, Bet, Lamed) which is a flame; (Heb. lahav - Lamed, Hei, Bet) which is "the flaming fire" that issues from the heart and which is divided into seven vapors or vanities as mentioned by Kohelet. b) Air, which enters it from outside. c) Water of the wings of the lung, which are attached to the trachea. And from these three, that is from water, wind, and fire, is voice made, and each one is subdivided into seven, and they are seven flames, seven airs, and seven brooks.

437. And when the flames of the heart meet with the rain clouds, which are the wings of the lung, by way of the trachea of the lung, the result is: "but the thunder of His mighty deeds who can understand?" For therein the heart understands with Binah, which is in the heart on the left, which is Gvurah. And Chesed is to the right, which is the water of the wings of the lung, and Chochmah, which is brain, is there. THAT IS TO SAY THAT CHESD AND GVURAH ASCEND AND BECOME CHOCHMAH AND BINAH. And from it comes "a fountain of gardens, a well of living waters, and streams from Lebanon" (Shir Hashirim, 4:15), which is the whiteness (Heb. lavnunit) of the brain that flows through the trachea of the lung, after the clouds of Binah have ascended to the brain.

438. And the secret of the matter is in the verse: "Who is this coming out of the wilderness like Columns of smoke...?" (Shir Hashirim 3:6), for this is the smoke of the arrangement on the altar that rises from the heart to the brain, which cannot be moved from its place by all the winds in the world. THE LETTERS OF THE WORD Chochmah (Chet Caf Mem Hei) form the two words Koach (Caf Chet) and Mah (MEM HEI), BECAUSE IT IS Koach (lit. 'strength') in the heart and Mah (lit. 'what') in the brain. The trachea is Tiferet and incorporates six Sfirot: CHESD, GVURAH, TIFERET, NETZACH, HOD AND YESOD, which are the six steps to the Throne, which is Ima, so that Chochmah will descend to it from the brain to the heart, for with it the heart understands. For this reason IT IS WRITTEN: "Get (Heb. k'neh) wisdom (Heb. Chochmah), get understanding (Heb. Binah)," for Aba, WHICH IS CHOCHMAH, descends in it, and Aba ascends in it. And this is a ladder on which two ascend and two descend, FOR ABA AND IMA ARE INCORPORATED IN EACH OTHER AND DESCEND FROM THE BRAIN TO THE HEART, AND ASCEND FROM THE HEART TO THE BRAIN.

End of Ra'aya Meheimna

Rabbi Shimon says that the esophagus is the stage of offerings by fire.

439. The esophagus, that swallows the food and from where it enters all the parts, is the stage of offerings by fire. These offerings by fire draw near immediately, swallowing and taking everything from the upper fire that includes the offerings by fire. And this is the secret of the verse: "the offerings of Hashem made by fire, and His dues shall they eat" (Devarim 18:1). These are THE OFFERINGS BY FIRE that devour and swallow, and the others do not eat that way.

436. ובחבורא קדמא, פתח רעיא מהימנא ואמר, ווי לון לבני נשא, דאינון אטימין לבא, סתימין עיינין, דלא ידעין אברים דגופיהון על מה אינון מתתקנין, דהא קנ"ה תלת חילין כלילין ביה, חד הבל, דאיהו להב אש, דנפיק מן לבא ואתפלג לז' הבלים, דאמר קהלת. תניינא, אור דעאל לגביה מלבר. תליתא, מים דכנפי ריאה, דאינון דבוקים בקנה. ומתלת אלין אתעביר קול, מים ורוח ואש, ומתפלג כל חד לז', ואינון ז' להבים, ז' אורות, ז' נחלים.

437. וכד אערעו להבים דלבא, בעבי מטרא, דאינון כנפי ריאה, ארח קנה דריאה. האי איהו ורעם גבורותיו מי יתבונן. דביה לב מבין בפינה, דאיהי בלבא לשמאלא, גבורה. וחסד לימינא, מים דכנפי ריאה. ותמן חכמה מוחא, ומניה, מעין גנים באר מים חיים ונוזלים מן לבנון. דאיהו לבונא דמוחא, נוזלים על קנה דריאה. בתר דאסתלקו עננים דבינה לגבי מוחא.

438. ורזא דמלה מי זאת עולה מן המדבר בתימרות עשן. ודא עשן המערכה, דסליק מן לבא למוחא. דכל רוחין דעלמא, לא זזין ליה מאתריה. חכמה: כח מ"ה. כח: בלבא. מה: במוחא. קנה: תפארת, כליל ו' ספיראן. ו' דרגין אינון לכרסויא, דאיהי אימא. לנחתא חכמה לגבה, מן מוחא ללבא, דבה לב מבין. ובגין דא, קנה חכמה קנה בינה. ביה אבא נחית. ביה אבא סליק. והאי איהו סלם דביה עולים תרי, ויורדים תרי. עד כאן רעיא מהימנא

439. ושט דבלע מיכלא, ומתמן עאל לכלהו שוימין, דאיהי בדרגא דאשים. אשים אינון קרבין מיד, ובלעי ונטלי כלא מגו אשא עלאה, דכליל לאשים. ורזא דא, אשי יי' ונחלתו יאכלון. אלין אכלין ובלעין, ושאר לא אכלין הכי.

440. And all the people of the world on the outside know not how they eat nor do they know their secret, but the stages that are inside do know and they take from them. For the esophagus cannot be examined from the outside, for they do not know, but on the inside they do know and take until it enters the mill and is pulverized and cooked. And the liver takes everything, as we had learnt, but from those offerings by fire issue forth stages that take before the liver. And what are they? They are the molar TEETH, which eat and grind the sacrifices. Therefore, on the destruction of the Temple, it is written: "and the grinders cease because they are few" (Kohelet 12:3). These are the first to grind.

441. Once it has been ground, those who exercise control over them swallow and receive it, and they are called 'the esophagus'. Why IS THE ESOPHAGUS (Heb. VESHET - VAV SHIN TET) SO CALLED? Because the shape of the Vav of 'Veshet', THE VAV is like a bowed-over esophagus. Afterwards it wanders about (Heb. shat - Shin Tet), to drink wine and water, as it is written: "The people went about and gathered" (Bemidbar 11:8) food to eat and to drink wine and water, namely the libation of wine and the libation of water.

442. Those Serafim with their flames enter through the esophagus and are drawn into the lung, where they take a drink, and they are called 'lung', in one union WITH THE LUNG and everything is absorbed into them. And each one of them takes as befits him. And on the destruction of the Temple, "and the grinders ceased because they were few." For their form and their food have been diminished, and there is no day that passes without a curse. Rabbi Shimon lifted up his voice and said: Woe to Jerusalem the Holy City. Woe to the people that has lost all this goodness, and the image of ministers, mighty men, and officials has been reduced. The companions cried about this and said, Alas, Rabbi, when you depart from the world, who will reveal to us such deep and hidden secrets that have not been heard from the days of King Solomon until now? Happy is the generation that hears such matters! Happy is the generation amongst whom you are! Woe to the generation that will be orphaned without you!

440. וְכָל בְּנֵי עֲלָמָא לְבָר, לֹא יָדְעִין אִיךְ אֲכָלִין, וְלֹא רָזָא דְלֵהוּן, אֲלֵא דְרָגִין דְלָגוּ אִינוּן יָדְעִין, וְנִטְלִין מִנֵּיהוּ. וְשֵׁט לִית לִיה בְּרִיקָה מִבְּחוּץ, דְלֹא יָדְעִי, אֲלֵא מִבְּפָנִים יָדְעִי וְנִטְלִי עַד דְעָאֵל לְבִי טוֹחָנָא, וְאִשְׁתַּחֲוִי וְאִתְבָּשַׁל. וְנִטְלִי כָלָא כְבֵד כְּמָה דְאִתְמַר. מֵאֲלִין אֲשִׁים נִפְקִי דְרָגִין, דְאִקְדָּמִי וְנִטְלִי בְקִדְמִיתָא מִכְבֵּד, וּמֵאֵן אִינוּן. אֲלִין הַטּוֹחָנוֹת, אֲכָלִי קֶרְבָּנִין וְטַחֲנִי. וְעַד מְדַאֲתַחֲרַב בִּי מְקַדְשָׁא בְתִיב, וּבִטְלוּ הַטּוֹחָנוֹת בִּי מַעֲטוּ. אֲלִין טַחֲנִין בְּקִדְמִיתָא.

441. בִּינוּן דְאִתְטַחֲנִין, אִינוּן דְשִׁלְטִי עֲלֵיהוּ, בְּלַעֲי וְנִטְלִי, וְאִקְרוּן וְשֵׁט. אֲמַאי. אֲלֵא וְשֵׁט, דְיוֹקְנָא דְוָא"ו, אִיהוּ וְשֵׁט כְּפוּף. וּלְבַתֵּר, שֵׁט לְמִיכָל מִשְׁתֵּיא, חֲמָרָא וּמֵיא. דְכְתִיב שֵׁטוּ הָעָם וְלִקְטוּ. מִיכָלָא לְמִיכָל, מִשְׁתֵּיא חֲמָרָא וּמֵיא, נְסוּכָא דִינוּן, וְנְסוּכָא דְמִים.

442. בְּהָאֵי וְשֵׁט עָאֵל וְאִשְׁתַּאֲבִיב בְּרִיאָה, אֲלִין שְׂרָפִים, בְּשִׁלְהוּבִיתָא דְלֵהוּן נִטְלִי מִשְׁתֵּיא, וְאִקְרוּן רִיאָה, בְּחַבּוּרָא חֲדָא, וְאִשְׁתַּאֲבִיב כָלָא בְהוּן. וְכָל אֲלִין, נִטְלִין כָּל חַד וְחַד, בְּדִקָּא חֲזִי לִיה. וּמְדַחֲרַב בִּי מְקַדְשָׁא, וּבִטְלוּ הַטּוֹחָנוֹת בִּי מַעֲטוּ כְלָהוּ. דְאִזְעִירוּ דְיוֹקְנֵיהוּ וּמִזּוּנֵיהוּ, וְלִית יוֹמָא דְלִית בֵּיה מְאָרָה, אֲרִים קְלִיָּה ר"ש וְאִמֵּר, וּוִי יְרוּשָׁלַם קִרְתָּא קְדִישָׁא, וּוִי לַעֲמָא, דְכָל טְבָאן אֲלִין אֲבָדִין, רַבְרָבִין גִּיבְרִין מִמֶּנּוּן אִזְעִירוּ דְיוֹקְנֵיהוּ, עַל דָּא בְכוּ חֲבֵרֵיא. אֲמָרוּ, וּוִי רַבִּי, כִּד תִּסְתַּלַּק מִן עֲלָמָא, מֵאֵן יִגְלָה רִזִּין סְתִימִין עֲמִיקִין בְּאֲלִין, דְלֹא אִשְׁתַּמְעוּ מִן יוֹמָא דְשִׁלְמָה מְלָכָא, וְעַד הַשְׁתָּא. זָכָא דְרָא דְשַׁמְעִין מִלִּין אֲלִין, וְזָכָא דְרָא דְאֵנָּה בְּגוּיָה, וּוִי לְדָרָא דִישְׁתַּאֲרוּן יִתְמִין מִנָּךְ. רַעִיא מְהִימְנָא

69. Seven firmaments

The Faithful Shepherd lists the seven firmaments - Curtain, Firmament, Heavens, Abode, Residence, Dwelling and Skies - and tells us a little about the first three of these.

Ra'aya Meheimna (the Faithful Shepherd)

443. The Faithful Shepherd began by saying: It is written: 'Though our lips were full of praise as the expansive firmament'. And the firmaments are seven in number: Curtain, Firmament, Heavens, Abode, Residence, Dwelling, and Skies. Heavens (Heb. Shechakim) is so called because therein the millstones grind the manna for the righteous, WHICH ARE YESOD AND MALCHUT THAT ARE CALLED 'RIGHTEOUS' AND 'RIGHTEOUSNESS', in the future, NAMELY FROM THE EMANATION OF BINAH THAT IS CALLED 'THE FUTURE TO COME'. And the basis for the name Shehakim (Eng. 'heavens') is the verse: "And you shall beat (Heb. shachakta) some of it very small" (Shemot 30:36). And they are Netzach and Hod, about which it is said: "and let the heavens pour down righteousness" (Yeshayah 45:8), which is the lower Shechinah, NAMELY MALCHUT, WHICH IS CALLED 'RIGHTEOUSNESS', TO WHICH THE EMANATION POURS DOWN FROM THE HEAVENS.

444. THE FIRST FIRMAMENT, WHICH IS MALCHUT, IS CALLED 'Curtain', for He pours PLENTY into it in the evening, and brings out, THAT IS, BESTOWS, in the morning, THIS BEING THE TIME FOR EMANATING. AND THE SECOND ONE TO BE CALLED 'a Firmament' is Yesod, for in it the sun and the moon give light, for they are the Central Column, NAMELY TIFERET, and the lower Shechinah, NAMELY MALCHUT. THAT IS TO SAY THAT YESOD UNITES ZEIR ANPIN AND MALCHUT WITH EACH OTHER, AND BOTH OF THEM ILLUMINATE THROUGH IT, as it is written: "And Elohim set them in the firmament of the heaven to give light upon the earth" (Beresheet 1:17). And the righteous one, WHICH IS YESOD, IS CALLED sign when uniting Netzach and Hod, and IS CALLED testimony when uniting Tiferet and Malchut.

70. Netzach and Hod

We are told that Netzach and Hod are called 'Heavens' because they are two halves of one body that must not be separated. The Faithful Shepherd talks about Netzach and Hod in connection with the sin of the Tree of Knowledge of Good and Evil, and in connection with grapes and wine. He explains why Netzach and Hod grind up the manna for the Righteous, Yesod, that is between them; he also says that Netzach and Hod are cherubim.

445. Netzach and Hod are the two halves of ONE body, like two twins, which is why they are called 'Heavens'. The two of them together are Vav Vav of veshet, (lit. 'esophagus') from the aspect of the left, and they are the two molar teeth from the side of the right.

446. "And Moses took the bones of Joseph with him" (Shemot 13:19), that is the bones of "the righteous is an everlasting foundation" (Mishlei 10:25), which is the level of Joseph the righteous. And about them, ABOUT NETZACH AND HOD, it is said: "My offering, the provision of my sacrifices (lit. 'bread') made by fire" (Bemidbar 28:2). and by bread is meant Torah, NAMELY NETZACH AND HOD WHO FIGHT EACH OTHER, IN THE SECRET OF THE ABOVE-MENTIONED GRINDING. And it is said about them: "Come, eat (Heb. lachamu, also: fight) of my bread (Heb. lachmi)" (Mishlei 9:5). And they, NETZACH AND HOD, are the bunches OF GRAPES THAT ARE BESTOWED by the righteous one, WHICH IS YESOD. And the righteous one, WHICH IS YESOD, is called 'a fruit-tree', and for it is it said: "And they bore it upon a pole (Heb. MOT) between two" (Bemidbar 13:23). And why on a pole? Why does it not say 'And they bore it upon wood (a tree)?' It is because the righteous one, WHO IS CALLED 'TREE', was not there. FOR YESOD, WHICH IS THE CENTRAL COLUMN, DID NOT UNITE THE TWO BUNCHES OF GRAPES, WHICH ARE NETZACH AND HOD, SO THAT THEY MIGHT BE INCLUDED IN EACH OTHER, AND THEY THEREFORE BORE ON A POLE BETWEEN TWO, WITHOUT THE INCLUSION OF THE RIGHTEOUS ONE.

443. פֶּתַח רְעִיָּא מְהִימְנָא וְאָמַר, וְהָא כְּתִיב, וְשִׁפְתוֹתֵינוּ שְׂבַח בְּמִרְחָבֵי רְקִיעַ. וְשִׁבַּע רְקִיעִין אֵינּוּן: וִילּוֹן. רְקִיעַ. שְׁחָקִים. זָבּוּל. מַעוֹן. מְכוּן. עֲרֻבּוֹת. שְׁחָקִים. דְּבִהוּן רִיחִים דְּטוֹחָנִים מִן לְצַדִּיקִים לְעֵתִיד לָבָא. וְאֵינּוּן אֶקְרוּן שְׁחָקִים, ע"ש וְשִׁחְקָת מְמַנָּה הֶרֶק, וְאֵינּוּן נֶצַח וְהוֹד, עֲלִיָּהוּ אֲתָמַר וְשְׁחָקִים יִזְלוּ צֶדֶק, דְּאִיְהִי שְׂכִינְתָּא תַתָּא.

444. וִילּוֹן, דְּבִיה מְכַנִּיס עֲרֻבִית וּמוֹצִיא שְׁחָרִית. רְקִיעַ, אִיהוּ יְסוֹד. דְּבִיה נְהָרִין שְׁמֶשָׁא וְסִהְרָא, דְּאִיְהוּ עֲמוּדָא דְּאֻמְצָעִיתָא וְשְׂכִינְתָּא תַתָּא. הַה"ד, וַיִּתֵּן אוֹתָם אֱלֹהִים בְּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל הָאָרֶץ. וְצִדִּיק אוֹת, בֵּין נֶצַח וְהוֹד. וְעֵדוּת, בֵּין תַּפְאֶרֶת וּמַלְכוּת.

445. נֶצַח וְהוֹד תְּרִין פְּלִגֵּי גּוֹפָא אֵינּוּן, כְּגוֹנָא דְּתְרִין תְּאוּמִים. וּבְגִין דָּא אֲתַקְרִיאוּ שְׁחָקִים. תְּרוּוֹיָהוּ כְּחָדָא ו'ו' אֵינּוּן, מִן וְשֵׁט, מְסִטְרָא דְּשִׁמְאָלָא. וְאֵינּוּן תְּרִין טוֹחָנוֹת, מְסִטְרָא דִּימִינָא.

446. וַיִּקַּח מֹשֶׁה אֶת עֲצָמוֹת יוֹסֵף עִמּוֹ. עֲצָמוֹת צִדִּיק יְסוֹד עֲלָמִין, דְּרָגָא דִּיוֹסֵף הַצִּדִּיק. וְעֲלִיָּהוּ אֲתָמַר, אֶת קֶרְבְּנִי לַחֲמִי לֹאשִׁי. וְלִית לָחֶם, אֶלָּא אוֹרִיָּיתָא, לָכוּ לַחֲמוּ בְּלַחֲמִי. וְאֵינּוּן: אֲשַׁכְּלוֹת דְּצִדִּיק. וְצִדִּיק, עַץ פְּרִי. וּבְגִינִיָּה אֲתָמַר, וַיִּשְׁאֹהוּ בְּמוֹט בְּשָׁנִים. וְאֵמָאי בְּמוֹט. בְּגִין דְּלֹא הוּא תָמַן צִדִּיק.

447. And because NETZACH AND HOD MUST NOT BE SEPARATED, it is said ABOUT THE RIGHTEOUS ONE, WHICH IS YESOD: "he shall never suffer the righteous to be moved (Heb. mot)" (Tehilim 55:23). THAT IS, YESOD WILL NEVER CEASE UNITING NETZACH AND HOD, and it is a tree, about which it is said: "Whether there is a tree in it or not" (Bemidbar 13:20). But those who spread an evil report of the land uprooted this tree, the righteous one, WHICH IS YESOD, and gave rise TO "And they bore it upon a pole between two." AND THE TWO ARE NETZACH AND HOD, IN THE ASPECTS OF Vav Vav WITHOUT THE UNIFICATION OF YESOD, FOR THE RIGHTEOUS ONE IS COLLAPSED (HEB. MOT) BECAUSE THEY SPREAD AN EVIL REPORT ON THE LAND.

448. And about NETZACH AND HOD it was said, IN CONNECTION WITH THE SIN OF THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL, THAT EVE squeezed grapes. AND SHE GAVE TO HIM, FOR NETZACH AND HOD ARE CALLED 'BUNCHES OF GRAPES', AND GRAPES ARE THE SECRET OF THE ILLUMINATION OF CHOCHMAH THAT IS ON THE LEFT, FOR IT IS FORBIDDEN TO DRAW IT DOWN, FROM ABOVE DOWNWARDS, AND ITS BEING DRAWN DOWN FROM ABOVE IS COMPARED TO THE SQUEEZING OF GRAPES, WHICH IS THE SECRET OF THE SIN OF THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL. The righteous one, which is Yesod, contains a secret (Heb. sod), FOR IN 'YESOD' THERE ARE THE LETTERS OF 'SOD'. This is the wine preserved with its grapes from the Six Days of Creation, FOR YESOD GUARDS THE GRAPES WHICH ARE THE SECRET OF THE ILLUMINATION OF CHOCHMAH, SO THAT THEY WOULD NOT BE SQUEEZED, NAMELY THAT THEY SHOULD NOT DRAW IT DOWN FROM ABOVE, BUT ONLY UPWARDS FROM BELOW. AND THE SIX DAYS OF CREATION ARE the six levels of CHESD, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, of the letter Vav, WHICH IS TIFERET, THE CENTRAL COLUMN, WHICH IS TO SAY THAT YESOD RECEIVES ITS POWER OF PROTECTION FROM IT. And they are CALLED 'Seraphim' when they are Vav Vav WITHOUT UNITY, as it is written: "Serafim...each one had six wings (lit. 'six wings, six wings for each')" (Yeshayah 6:2). THAT IS, VAV (=SIX) IS MENTIONED TWICE. AND THEY ARE CALLED 'SERAFIM' FROM THE ASPECT of the left THAT IS IN THEM, and they extract water from the aspect of the right THAT IS IN THEM. And they are thirsty because of the flame that is in them from the side of Gvurah, NAMELY FROM THE LEFT SIDE, and they draw WATER from the side of Chesed.

449. About NETZACH AND HOD it is said: "who makes the winds (spirits) His messengers" (Tehilim 104:4), namely from the side of the Central Column, WHICH IS ZEIR ANPIN. THAT IS TO SAY THAT THEY ARE THE WINDS THAT ARE DRAWN DOWN FROM ZEIR ANPIN TO WITHIN THE LOBES OF THE LUNG that blow on the heart, which is the tenth level of the Holy Spirit, NAMELY MALCHUT, which is between them, NAMELY BETWEEN NETZACH AND HOD. And this is YESOD, WHICH IS the letter Vav, which is a letter in his hosts that includes the six joints of the two legs, WHICH ARE NETZACH AND HOD, EACH ONE OF WHICH HAS THREE JOINTS, BECAUSE IT IS THE CENTRAL COLUMN. For it is written about them: "His legs are as pillars of marble (Heb. shesh)" (Shir Hashirim 5:15). And this is the righteous one, the sign of the covenant THAT INCLUDES THE SIX (HEB. SHESH) OF NETZACH AND HOD.

447. ובגנייהו אתמר ביה, לא יתן לעולם מוט לצדיק, דאיהו עץ, דאתמר ביה, היש בה עץ אם אין. אעקרו עץ דאיהו צדיק, אלין דאפיקו שום ביש על ארעא, וגרמו, וישאודו במוט בשנים, ו' ו'.

448. עלייהו אתמר, סחטה ענבים. צדיק יסוד, ביה סוד, דאיהו יין המשומר בענביו מששת ימי בראשית. דאינון ו' דרגין דאת ו'. ואינון שרפים, ו' ו', שש כנפים לאחד. משמאלא. ואינון אפיקו מים מימינא. וצחין בשלהוביתא דלהון מסטרא דגבורה, ושואבין מסטרא דחסד.

449. ועלייהו אתמר, עושה מלאכיו רוחות, מסטרא דעמודא דאמצעיתא, דנשבין על לבא, דאיהו דרגא עשיראה ברוחא דקודשא, דאיהו בינייהו. ואיהו ו', אות בצבא דיליה, כליל ו' פרקין דתריין שוקין, דכתיב בהו שוקיו עמודי שש, ודא צדיק אות ברית.

450. The upper Vav OF THE TWO VAVs OF THE LETTER VAV FULLY SPELLED OUT: VAV VAV, is Tiferet, BECAUSE IT IS THE CENTRAL COLUMN between the six joints of the two arms, and because of this, body and covenant, NAMELY TIFERET AND YESOD, ARE CALLED 'Vav Vav', NAMELY THE TWO VAVs OF THE LETTER VAV WRITTEN OUT IN FULL: VAV VAV, and we consider them one. And they, NETZACH and HOD, "shall stretch out their wings on high" (Shemot 25:20) towards the heavenly Vav that is above them, NAMELY TIFERET; and from its aspect, NETZACH AND HOD are called 'the true prophets', FOR TIFERET IS CALLED 'TRUTH'. THEY ARE "overspreading the covering with their wings" (Shemot 25:20) over the covenant, NAMELY YESOD, which is the second Vav, which is "the righteous one is an everlasting foundation" (Mishlei 10:25). And this is why Netzach and Hod grind up the manna for the righteous who are from the side of "the righteous one is an everlasting foundation," which is between them, FOR THE RIGHTEOUS ONE, WHICH IS YESOD, IS THE CENTRAL COLUMN BETWEEN NETZACH and HOD, AND RECEIVES FROM THE MANNA THAT THEY GRIND, and this is why NETZACH AND HOD are called 'grinders'.

451. And from the side of esophagus (Heb. veshet -Vav Shin Tet), BEFORE WHICH THERE IS GRINDING IN THE TEETH, IT IS SAID: "The people went about (Heb. shatu - Shin Tet Vav), and gathered it" (Bemidbar 11:8), it being the collection of JUDGMENT decisions that is in the Mishnah, NAMELY THE FEMALE WATERS THAT YISRAEL CAUSES TO RISE UP BY ENGAGING IN TORAH AND MISHNAH, WHICH ASCEND TO THE SECRET OF THE UPPER VESHET (LIT. 'ESOPHAGUS') FOR 'SHATU' IS SPELLED WITH THE SAME LETTERS OF 'VESHET'. "and ground it in mills" (Bemidbar 11:8). It follows that whoever brings out OF HIS MOUTH words of Torah, must grind them in his teeth, NAMELY PICK THEM COMPLETELY, in order to express complete words, and these words are called 'complete'. But as for the other WORDS that are scorned, these words are swallowed when eaten greedily, without being ground in their molars and their teeth, NAMELY THEY DO NOT CLARIFY FULLY THE WORDS OF THE TORAH THAT THEY BRING OUT OF THEIR MOUTHS, about them it is written: "And while the meat was yet between their teeth... the wrath of Hashem was inflamed against the people" (Bemidbar 11:33). This is because THEY COME from the root of him, who said: "Give me to swallow, I pray you..." (Beresheet 25:30), NAMELY THE WICKED ESAU. And Netzach and Hod are called 'Cherubim', WHENCE THE VERSE: "AND THE CHERUBIM SHALL STRETCH OUT THEIR WINGS ON HIGH" (SHEMOT 25:20), WHICH REFERS TO NETZACH AND HOD, AS EXPLAINED IN THE PRECEDING PARAGRAPH.

71. Said Shabbat: You have given me no mate

Even as the ninth Sfirah, Yesod, is not paired with another Sfirah, the Shabbat has no partner.

452. There are eight SFIROT: Chochmah, Binah, Greatness, Gvurah, Tiferet, Malchut, Netzach, Hod. The Righteous one, WHICH IS YESOD, has a diadem on His head, for it has no mate. What is the meaning of His diadem? It refers to the upper Keter (crown). And in respect thereof the sages of the Mishnah taught: In the next world there is no eating or drinking, but the righteous sit with their diadems upon their heads. And this is as they taught: The Shabbat pleaded before the Holy One, blessed be He: 'To all the days You gave a partner, but to me You gave no partner'

End of Ra'aya Meheimna

450. ו' עֲלָא, תַּפְאֶרֶת. בֵּין שֵׁת פְּרָקִין דִּתְרִין דְּרוּעִין. וּבְגִין דָּא, ו' ו', גּוֹף וּבְרִית חֲשִׁבִּין חָד. וְאִינוּן פּוֹרְשֵׁי כְנָפִים לְמַעַלָּה, לְקַבֵּל ו' עֲלָאָה עֲלִיָּהּ. וּמִסְטָרִיהּ, אֶתְקָרִיא וּנְבִיאֵי הָאֻמָּת. סוֹכְכִים בְּכַנְפֵיהֶם עַל בְּרִית, דָּאִיהוּ ו' תְּנִינָא, וְצָדִיק יְסוֹד עוֹלָם. וּבְגִין דָּא, נִצַּח וְהוֹד, טוֹחָנִים מִן לְצָדִיקָא, דָּאִינוּן מִסְטָרָא דְצָדִיק יְסוֹד עוֹלָם, דָּאִיהוּ בִּינָיָהּ. וּבְגִין דָּא אֶתְקָרִיא טוֹחָנוֹת.

451. וּמִסְטָרָא דְוֶשֶׁט, שְׁטוּ הָעַם וְלָקֶטוּ, אִינוּן לְקוּטוֹת דְּפִסְקוֹת דְּמִתְנִיתָא. וְטָחְנוּ בְּרִיחִים, מֵהֶכָא, מֵאֵן דְּאִפִּיק מִלֵּין דְּאוֹרִייתָא, צָרִיךְ לְמַטְחֵן לֹון בְּשָׁנִים, וְלֹאֲפָקָא מִלֵּין שְׁלִימִין, וְאִינוּן מִלֵּין אֶתְקָרִיא שְׁלָמִים. וְאוֹחֲרָנִין, דָּאִינוּן שְׁטִיין, דְּאִכְלִין מִלֵּין בְּהִלְעָטָה, וְלֹא טוֹחָנִין לֹון בְּטוֹחָנוֹת דִּלְהוֹן וּבְשִׁינְהוֹן, מַה כְּתִיב בְּהוּ, הַבֶּשֶׂר עוֹרְנוּ בֵּין שְׁנֵיהֶם וְאִף יִי' חָרָה בָּעַם, דָּאִינוּן, מְגֻזָּעָא דְמֵאֵן דְּאִמַּר הִלְעִיטְנִי נָא. וְנִצַּח וְהוֹד אֶתְקָרִיא כְּרוּבִים.

452. וְתַמְנִיא אִינוּן: חֲכָמָה, בִּינָה, גְּדוּלָּה, גְּבוּרָה, תַּפְאֶרֶת, מַלְכוּת, נִצַּח, הוֹד, צָדִיק, עֲטָרָה עַל רִישָׁהּ. דָּאִיהוּ לִית לִיהּ זוג. וּמֵאֵי עֲטָרָה דִּילִיָּהּ. כ"ע. וּבְגִינָהּ אוֹקְמוּהּ מֵאֵרִי מִתְנִיתִין, הָעוֹלָם הָבֵא אֵין בּוֹ לֹא אֲכִילָהּ וְלֹא שְׁתִּיָּהּ אֶלָּא צָדִיקִים יוֹשְׁבִים וְעִטְרוּתֵיהֶם בְּרָאשֵׁיהֶם. וְהֵינּוּ דְאוֹקְמוּהּ, אִמְרָה שַׁבַּת קָמִי קוֹדֶשׁא בְּרִיךְ הוּא, לְכַלְהוּ יוֹמֵי נְתַתָּ בִּן זוג וְלִי לֹא נְתַתָּ בִּן זוג. עַד כֵּאֵן רַעִיא מֵהִימְנָא

72. Ayin of Sh'ma, Dalet of Echad, the Name of Ayin (=70)

Rabbi Shimon gives us the concealed meaning of the letters in the title, and his explanation teaches us about rejoicing and unity.

453. Rabbi Shimon began by quoting: "Hear, Yisrael, Hashem our Elohim, Hashem is one" (Devarim 6:4). IT IS WRITTEN WITH a large letter Ayin IN THE WORD SH'MA (LIT. 'HEAR'), and so is the letter Dalet IN THE WORD ECHAD (LIT. 'ONE'). And these form the word 'ed (Ayin Dalet), a witness, as is written: "Hashem is witness against you" (I Shmuel 12:5). AND FROM THE WORD SH'MA (SHIN MEM AYIN), the letters Shin Mem remain, the Mem being open. What is the reason that the Mem is not final? (namely the form of the same letter used when it is the last letter of a word.) WHAT IS THE DIFFERENCE BETWEEN A MEDIAL OPEN MEM AND A FINAL MEM? It is that the final Mem is the upper king, NAMELY BINAH, while the medial Mem alludes to the lower king, NAMELY MALCHUT. AND THE LETTERS SHIN MEM OF THE WORD SH'MA ALLUDE TO MALCHUT. And the other letters OF ECHAD (LIT. 'ONE' - ALEPH CHET DALET) that remain are: Aleph Chet. "It is the glory of Elohim to conceal a thing" (Mishlei 25:2), it is written.

454. I have found in the book of Rabbi Hamnuna Saba: Everyone who makes this unity each day, rejoicing is prepared for him on high, in the secret of the letters Shin Mem OF THE WORD SH'MA (LIT. 'HEAR') at this side, THE BEGINNING OF THE VERSE, and Aleph Chet OF THE WORD ECHAD at that side, THE END OF THE VERSE. And he starts TO JOIN TOGETHER the letters in reverse, NAMELY THE ALEPH OF THE ALEPH CHET (FROM ECHAD) AT THE END OF THE VERSE IS PLACED BEFORE THE SHIN OF THE SHIN MEM (from SH'MA) AT THE BEGINNING OF THE VERSE; and he ends straightforwardly, NAMELY THE MEM OF THE SH'MA, AND SUBSEQUENTLY THE CHET OF ECHAD. The four letters so arranged, Aleph Shin Mem Chet, MAKE THE WORD ESMACH, as in the verse: "I will rejoice (esmach) in Hashem" (Tehilim 104:34). And this is so literally, for it is the holy unity, ALLUDED TO IN THE LETTERS AYIN DALET (HEB. 'ED', LIT. 'WITNESS') FOR THE LETTERS OF THE TWO WORDS SH'MA AND ECHAD, WHEN REARRANGED AS ABOVE, FORM THE TWO WORDS ESMACH (LIT. 'I WILL REJOICE') 'ED' (LIT. 'WITNESS') and this is only right. And thus is it in the Book of Enoch, who similarly said that whoever makes this unity each day, rejoicing from above is made ready for him.

455. Furthermore, LET US REFLECT UPON THE WORD SH'MA, FOR IT INCLUDES THE TWO LETTERS Shin Mem, together with the large AYIN. These are the Ayin (=seventy) names that are in the secret of the holy patriarchs, NAMELY THE 72 NAMES IN CHESED, GVURAH, AND TIFERET THAT ARE CALLED 'PATRIARCHS', OF WHICH THERE ARE SEVENTY MAIN NAMES IN THE SECRET OF THE SEVENTY MEMBERS OF THE SANHEDRIN AND THE TWO WITNESSES. And this is the secret of Sh'ma: shem (lit. 'name') Ayin (=seventy), WHERE SHEM (LIT. 'NAME') IS MALCHUT THAT IS COMPOSED OF THE SEVENTY NAMES. "Yisrael, Hashem our Elohim, Hashem," these being the four compartments of the Tefilin, WHICH ARE THE FOUR MOCHIN: CHOCHMAH, BINAH, THE RIGHT OF DA'AT, AND THE LEFT THAT IS IN DA'AT, to which Aleph Chet (Heb. ach, lit. 'brother') FROM THE WORD are attached. This refers to the one who said: "Open to me, my sister, my love" (Shir Hashirim 5:2), NAMELY, ZEIR ANPIN. And the DALET FROM THE WORD ECHAD is the knot of the HEAD Tefilin, WHICH IS THE SHAPE OF THE LETTER DALET, for MALCHUT is attached to them. And the secret was given to the sages, but not to be revealed. Rabbi Shimon fell silent. He cried, then laughed and said: I shall tell THE SECRET, for certainly the HEAVENLY Will is abiding, for there will be no generation such as this one until King Messiah comes, in which permission will be granted to reveal it.

453. פֶּתַח ר"ש וְאָמַר, שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד. ע' רַבְרַבָּא, ד' אוֹף הָכִי. וְסִימְנָא דָּא עַד. הֵיכֵינוּ דְכַתִּיב, עַד יְיָ בָכֶם. אֲשַׁתְּאֲרוּן אֶתּוּן ש"מ, מ' פְּתוּחָה. מ"ט לֹא סְתִימָא, בְּגִין דִּם סְתִימָא, מְלָכָא עֲלָאָה. מ' פְּתִיחָא, מְלָכָא תַּתָּאָה. אֶתּוּן אַחֲרֵינִין, אֲשַׁתְּאֲרוּ א"ח, כְּבוֹד אֱלֹהִים הַסֵּתֵר דְּבַר בְּתִיב.

454. אֲשַׁבְּחָנָא בְּסַפְרָא דְּרַב הַמְּנוּנָא סָבָא, כָּל מֵאן דְּמֵיחֵד יְחוּדָא דָּא בְּכָל יוֹמָא, חֲדָה זְמִינָא לִיה מְלַעִילָא, מִרְזָא דְּאֶתּוּן אֲלִין, ש"מ מֵהֵאִי סְטָרָא. א"ח, מֵהֵאִי סְטָרָא. וּמִצָּרָף אֶתּוּן, לְמַפְרַע שְׂרִי, וּבְמִישָׁר סִיּוּם. וְסִימֵן אֲשַׁמַּח. דְּכַתִּיב אֲנֹכִי אֲשַׁמַּח בִּי. מִמֶּשׁ. דָּא יְחוּדָא קְדִישָׁא. וְשִׁפּוּר אִיהוּ. וְהָכִי הוּא בְּסַפְרָא דְּחֻנוּךְ, דְּאָמַר כִּי הָאִי גּוֹוְנָא, דְּמֵאן דְּמֵיחֵד יְחוּדָא דָּא בְּכָל יוֹמָא, חֲדָה זְמִינָא לִיה מְלַעִילָא.

455. תּוּ אֵית בֵּיה ש"מ, דְּאֶתְבָּלִיל מִן ע' רַבְרַבָּא. אֲלִין שְׁבַעִין שְׁמֵהּ בְּרָזָא דְּאֶבְהֵן קְדִישִׁין, וְדָא הוּא שְׁמַע: שֵׁם ע'. יִשְׂרָאֵל, יְיָ, אֱלֹהֵינוּ, יְיָ, אֲלִין אַרְבַּע בְּתֵי דְתַפְלִין, דְּאֶחָד לֹון א"ח. הֵהוּא דְּאָמַר פְּתוּחֵי לִי אַחוּתִי רַעִיתִי. ד': דָּא קֶשֶׁר שֶׁל תַּפְלִין, דְּהִיא אַחוּדָת בַּהּ. רָזָא לְחַבִּימִין אֶתְמַסֵּר, דְּלֹא לְגַלְאָה. שְׁתִּיק ר' שְׁמַעוֹן. בָּכָה וְחִינָךְ, אָמַר, אִימָא, דְּהָא וְדָאִי רַעוּא אֲשַׁתְּבַח, וְלִית כְּדָרָא דָּא עַד דִּינִיתִי מְלָכָא מְשִׁיחָא, דִּיהָא רְשׁוּ לֹון לְגַלְאָה.

73. The straps and the knot of the hand Tefilin

Rabbi Shimon explains why the straps of the Tefilin are arranged and fastened as they are, and he emphasizes the importance of the Yud.

456. Two straps come out of each side, NAMELY FROM THE RIGHT AND THE LEFT, this being the secret of the two thighs THAT ARE FROM THE CHEST AND downwards of Aleph Chet, WHICH IS ZEIR ANPIN, NAMELY NETZACH AND HOD OF ZEIR ANPIN, onto which the prophets of truth hold. For from above, ON THE HEAD, two straps come out, which are the secret of the two arms THAT SURROUND THE HEAD from the right and from the left, WHICH ARE THE SECRET OF CHESED AND GVURAH, and to which the Dalet, WHICH IS MALCHUT, is attached, IN THE SECRET OF THE KNOT OF THE HEAD TEFILIN. Later MALCHUT descends, and THE STRAPS, WHICH ARE THE SECRET OF the thighs below, extend downwards. For, since it is attached above, WITH THE DALET OF THE KNOT OF THE HEAD TEFILIN, as is proper, it descends below TO NETZACH, HOD, AND YESOD, to hold on to her Hosts, WHICH MEANS SHARING BENEFICENCE TO THE DWELLERS OF THE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH. And when it becomes attached THERE, WITH NETZACH HOD YESOD, it is so attached at the top of the thighs, and the imprint of the Yud, which is the holy covenant, NAMELY YESOD, IS on it from above, and it then unites in one unity WITH ZEIR ANPIN.

457. Yud is the secret of the covenant, NAMELY YESOD, for everyone who keeps this covenant will be saved above and below. Because Pinchas (PE NUN CHET SAMECH) was zealous for this covenant, he was saved from the heavenly judgment and from earthly judgment, which is why the letter Yud was added in him, INTO HIS NAME, as it is written: Pinchas (Pe Yud Nun Chet Samech), the son of Elazar..." (Bemidbar 25:11).

458. This Yud has to be such that it will never move from the hand Tefilin, NAMELY THE KNOT OF THE HAND TEFILIN THAT IS IN THE SHAPE OF THE LETTER YUD, WHICH ALLUDES TO YESOD, AS ABOVE. This is so that there should be no separation BETWEEN YESOD, WHICH IS YUD, AND THE HAND TEFILIN, WHICH IS MALCHUT. And the whole of MALCHUT's rejoicing is with this Yud, WHICH IS YESOD. And this Yud is to be found in the Male but not in the Female. He, YESOD, IS CALLED 'righteous' (Heb. Tzadik - Tzadik Dalet Yud Kof), while the Female, MALCHUT, is called 'righteousness' (Heb. Tzedakah - Tzadik, Dalet, Kof, Hei), WITHOUT YUD, FOR YUD IS TO BE FOUND WITH THE MALE AND NOT WITH THE FEMALE. And this is why THE YUD is close to it ON THE HAND TEFILIN, and whoever removes the Yud, WHICH IS YESOD, away from this place, FROM MALCHUT, WHICH IS THE HAND TEFILIN, will himself be far from the delights of the next world, NAMELY HE WILL NOT BE PRIVILEGED TO RECEIVE THE EMANATION COMING FROM THE MATING OF YESOD AND MALCHUT THAT IS DRAWN DOWN FROM THE UPPER EDEN, CALLED 'THE NEXT WORLD'.

459. The righteous (Heb. TZADIK - TZADIK DALET YUD KOF), is in the Male while in the Female it is righteousness (Heb. TZEDEK - TZADIK DALET KOF), without a Yud. Similarly Ish (lit. 'a man' - Aleph Yud Shin) IS WRITTEN with a Yud, while ishah (lit. 'a woman' - Aleph Shin Hei) is written without a Yud. This is why it is her rejoicing to come close TO THE YUD so that it will delight with her IN THE MATING. Whoever removes this delighting is himself removed from delight on high. And thus it is written: "for them that honor me I will honor" (I Shmuel 2:30).

456. תְּרִין רְצוּעִין נִפְקִין, מִסְטָרָא דָּא וּמִסְטָרָא דָּא, רְזָא דְתִרִין יִרְכִין דְלִתְתָּא דְהָאִי א"ח, הַנְּבִיאִי קְשׁוּט אַחֲרֵיהֶן בָּהּ. דְּהָא מְלַעִילָא נִפְקִין תְּרִין רְצוּעִין, רְזָא דְתִרִין דְרֹעֵין, מִימִינָא וּמִשְׁמָאלָא, וְדל"ת אַתְּאֲחִידַת בָּהּ. לְבִתְרָא נִתְתָּא, וְאִתְפָּשְׁטוּ יִרְכִין לִתְתָּא. בֵּינָן דְּהָא אַתְּאֲחִידַת לְעִילָא בְּדָקָא יָאוּת, נִתְתָּא לִתְתָּא, לְאִתְאֲחִידָא בְּאִכְלוּסָהָ. וְכֵד אִיהִי אַתְּאֲחִידַת, אַחֲרֵיהֶן בְּשַׁפּוּלֵי יִרְכִין, וְרִשְׁמוֹ דִּיּוֹד בְּרִית קְדִישָׁא עָלֶה מְלַעִילָא, כְּדִין אִיהִי אַתְּאֲחִידַת בִּיחּוּדָא חַד.

457. יו"ד דָּא אִיהִי רְזָא דְבְּרִית, כָּל מָאן דְּנִטֵּר בְּרִית דָּא, אִיהוּ אֲשֶׁתְּזִיב לְעִילָא, וְאֲשֶׁתְּזִיב לִתְתָּא. פְּנִיחָס, בְּגִין דְּאִיהוּ קָנִי עַל בְּרִית דָּא, אֲשֶׁתְּזִיב מִן דִּינָא עֲלָאָה, וּמִן דִּינָא דְלִתְתָּא, וּבג"כ אֲתִרְשֵׁם יו"ד דָּא בְּגִיּוּתָהּ, הֵה"ר, פִּינְחָס בֶּן אֶלְעָזָר בֶּן אֶהֱרֹן הַכֹּהֵן וְגו'.

458. יו"ד דָּא, אֲצִטְרִיךְ דְּלֹא יִתְעַרְי כָּלל מִגּוֹ תַּפְלָה דִּיד, דְּלֹא יַעֲבִיד פְּרוּדָא. וְכָל חֲדוּה דִּילָהּ, בְּהָאִי יו'. אִיהוּ יו"ד דָּא בְּדְכוּרָא אִיהִי, וְלֹא בְּנוּקְבָא, אִיהוּ צְדִיק, וְאִיהִי צְדָק. וּבְגִין כֵּן, אֲתִקְרִיבַת בְּהֶדְהּ, וּמִאֵן דְּרַחֵיק לִיה מֵאַתֵּר דָּא, רַחֵיק הוּא מֵעֲדוּנָא דְעִלְמָא דְאִתִּי.

459. בְּדְכוּרָא אִיהוּ צְדִיק, וְאִיהִי צְדָק בְּלֹא יו"ד. אִיהוּ אִישׁ. וְאִיהִי אִשָּׁה, בְּלֹא יו"ד. וּבג"כ חֲדוּה דִּילָהּ, לְאִתְקְרָבָא בָּהּ, וְלִאֲתַעֲדָנָא בְּהֶדְהּ. מִאֵן דְּרַחֵיק עֲדוּנָא דָּא, יִרְחֲקוֹן לִיה מֵעֲדוּנָא דְעִילָא. וְע"ר בְּתִיב, כִּי מְכַבְּדִי אֶכְבֵּד וְגו'.

74. "And when Pinchas...saw it, he...took a spear in his hand"

We hear that the Yud was added to Pinchas' name because he halted the strong judgment of the plague.

460. Come and see: Pinchas stood before the strong judgment of Isaac and blocked up the breach, NAMELY HALTED THE PLAGUE, WHICH CAME FROM THE HARSH JUDGMENTS OF THE LEFT THAT IS CALLED 'ISAAC'. For this reason, the letter Yud was added to Pinchas' name, giving it the same secret as the numerical value as the name Isaac. He stood in the breach as it is written: "Then stood up Pinchas, and executed judgment..." (Tehilim 106:30), PINCHAS HERE BEING SPELLED WITH A YUD, NAMELY PINCHAS. He stood in the breach against the judgment of Isaac in order to defend Yisrael, which is why their names have the same reckoning, E.G. PINCHAS HAS THE SAME NUMERICAL VALUE AS ISAAC.

461. You might suggest that the reckoning, WHICH IS THE SECRET OF CHOCHMAH, is dependent on none but its eyes, NAMELY ON THE ILLUMINATION OF CHOCHMAH THAT IS IN MALCHUT, FOR EYES ARE CHOCHMAH, AND CHOCHMAH IS REVEALED ONLY IN MALCHUT AND NOT IN ANY OTHER SFIRAH, while here your reckoning DEPENDS above, upon Isaac, WHICH IS THE LEFT COLUMN OF ZEIR ANPIN. HE REPLIES, you are certainly right, THAT THE RECKONING, WHICH IS THE SECRET OF CHOCHMAH, DEPENDS UPON ISAAC, since Isaac depends upon and is drawn from the place that is called 'eyes', NAMELY IT IS DRAWN TO CHOCHMAH THAT IS IN MALCHUT, where the judgments of the whole world are judged. FOR ALL THE JUDGMENTS THAT ARE IN THE WORLD HAVE THEIR ROOT IN THE JUDGMENTS OF CHOCHMAH, for its eyes are the Ayin (=seventy, lit. 'eye') thrones OF JUDGMENT, WHICH ARE where the judgments that are in the world are, and they are called 'the seventy members of the Sanhedrin'. AND THE NUMBER SEVENTY (AYIN=EYE) IS BECAUSE THEY ARE DRAWN FROM ITS EYES. Thus everything is one, because Isaac and THE EYES OF MALCHUT go together, FOR MALCHUT IS BUILT UP FROM ISAAC AND ITS EYES ARE FROM HIM, NAMELY FROM THE LEFT COLUMN, AND SO THE TWO OF THEM ARE REALLY ONE, and everything fits.

462. So Pinchas is Isaac, for Pinchas stood up and judged the case OF ZIMRI AND COZBI, and put on the strong Gvurah, which is left CALLED 'ISAAC'. And because OF THIS DEED, Pinchas merited the right, NAMELY HE EARNED THE PRIESTHOOD, WHICH IS CHESED, left being here included in the right. "has turned My wrath away" (Bemidbar 25:11). What is the meaning of "turned My wrath away?" THE ANSWER IS THAT this refers to the three officials in Gehenom WHO ARE CALLED 'Destruction', 'Anger', and 'Wrath'. For Pinchas saw that wrath spreading and being drawn down from the side of Isaac. What did he do? He put on THE LEVEL OF Isaac, WHICH IS THE ROOT OF WRATH, and then he took hold of that wrath as one who takes hold of his neighbor and pushes him back.

463. And then he judged the case and executed judgment. He judged according to the rule that if a man has sexual intercourse with a gentile woman, the zealots may fall upon him AND IT WAS PERMITTED TO STRIKE ZIMRI. And he passed judgment, as it is written: "and thrust both of them through" (Bemidbar 25:8). Wherefore it is written: "has turned My wrath away (lit. 'back')," while elsewhere it is written: "He has turned back His right hand from before the enemy" (Eichah 2:3). Just as THE TURNING MENTIONED in the latter, is back, so also in the former case, it is back. And thus the Yud THAT WAS ADDED here to Pinchas is the Yud that is in Isaac, WHICH ALLUDES TO YESOD. And it is all "away from above the children of Yisrael" (Bemidbar 25:11), for when he saw that wrath, he saw it as it was descending over the heads of children of Yisrael, AND IT IS THEREFORE WRITTEN: "HAS TURNED BACK MY WRATH BACK FROM (LIT. 'ABOVE') THE CHILDREN OF YISRAEL."

460. ת"ח, פִּנְחָס קָאִים קָמִי דִּינָא תְּקִיפָא דִּיצְחָק, וְסִתִּים פִּרְצָה, בְּגִין כֶּךָ אֲשֵׁלִים לְגַבִּי פִּנְחָס רָזָא דִּיצְחָק. קָם קָמִי פִּרְצָה דְּכִתִּיב וַיַּעֲמֹד פִּנְחָס וַיִּפְלֹל. קָם בְּפִרְצָה קָמִי דִּינָא דִּיצְחָק, בְּגִין לֹאֲגָנָא עֲלִיּוּהוּ דִּישְׂרָאֵל. וְע"ד כִּלְיִל דָּא בְּרָא בְּחוֹשְׁבָנָא.

461. וְאִי תִימָא, הָא חוֹשְׁבָנָא לֹא תִלְוִיָא אֶלָּא בְּעֵינֵי דִּילָהּ, וְהָכָא חוֹשְׁבָנָא לְעֵילָא בִּיצְחָק. אֶלָּא וְדָאִי הָכִי הוּא, בְּגִין דִּיצְחָק תִּלְוִיָא וְאִתְמַשֵּׁךְ בִּיהוּא אֲתֵר דְּאִינוּן עֵינֵי, דְּתַמֵּן דֵּינֵי דִּינֵי דְּכָל עֲלָמָא, דְּהָא עֵינֵי דִּילָהּ, אִינוּן שְׁבַעִין קְתֻרְדָּאִין, אֲתֵר דְּדִינֵי דְּעֲלָמָא, וְאֶקְרוּן סְנֵהֲדִרִין. וְע"ד כִּלְא חֲדָא, בְּגִין דִּיצְחָק וְאִינוּן כְּחָדָא אֲזִלִּין, וְכִלְא שְׁפִיר.

462. פִּנְחָס דָּא יִצְחָק, וְקָם פִּנְחָס וְדָאִין דִּינָא, וּמִתְלַבֵּשׁ בְּגִבּוּרָה תְּקִיפָא דְּאִיהוּ שְׁמָאלָא. וּבג"כ זָכָה לְיִמִּינָא. הָכָא אִתְכַּלִּיל שְׁמָאלָא בְּיִמִּינָא. הָשִׁיב אֶת חֲמָתִי, מֵאִי הָשִׁיב אֶת חֲמָתִי. אֶלָּא אֵלִין אִינוּן ג' מְמוּנִים דְּגִיְהֵנָם: מִשְׁחִית, אָף, וְחִימָה. בְּגִין דְּחָמָא הֵוָּא חֲמָה, דְּהוּה פָּשִׁיט וְאִתְמַשֵּׁךְ מִסְטָרָא דִּיצְחָק, מָה עָבַד, אִתְלַבֵּשׁ אִיהוּ בִּיצְחָק, וְאִחִיד בִּיהוּא חִימָה, כְּמָאן דְּאִחִיד בְּחִבְרִיָה, וְאִתִּיב לִיהּ לְאַחֹרָא.

463. וְכִדִּין דֵּן דִּינָא, וְעָבִיד דִּינָא. דֵּן דִּינָא, דְּכָל בּוֹעַל אֶרְמִית קְנָאִין פּוֹגְעִין בּוֹ. וְעָבִיד דִּינָא, דְּכִתִּיב וַיִּדְקֹר אֶת שְׁנֵיהֶם. וְע"ד כְּתִיב הָכָא, הָשִׁיב אֶת חֲמָתִי. וְכִתִּיב הָתֵם, הָשִׁיב אַחֲרֵי יָמִינוּ מִפְּנֵי אוֹיֵב, מָה לְהֵלֶן לְאַחֹרָא, ה"נ לְאַחֹרָא. וְע"ד יו"ד דְּפִינְחָס הָכָא, יו"ד דִּיצְחָק. וְכִלְא הוּא מַעַל בְּנֵי יִשְׂרָאֵל, דְּכִד חֲמָא הֵוָּא חֲמָה, חֲמָא לִיהּ דְּהוּה נָחִית עַל רִישִׁיהוּן דִּישְׂרָאֵל.

Rabbi Shimon works through some numerology and rearrangement of the letters in Mavet (Eng. 'death') to show that Pinchas was dedicated to the Holy Name of God and that he turned away God's wrath by wielding the spear. We are told that none of those who died in the plague were of Yisrael with the exception of those from the tribe of Shimon; those who died were the wicked, and the wicked are already considered to be dead.

464. HE ASKS, IT IS WRITTEN: "AND WHEN PINCHAS...SAW...AND TOOK A SPEAR IN HIS HAND" (Bemidbar 25:7). What did he see? AND ANSWERS: He saw a letter Mem flying through the sky, and this LETTER is a sign of the Angel of Death, for THE Mem wants to be built up with the letter Vav and the letter Tav TO FORM THE WORD MAVET (LIT. 'DEATH' - MEM VAV TAV). What did Pinchas do, for he was then attired with Isaac? He then took that letter Mem and snatched it away FROM THE ANGEL OF DEATH, and joined it with himself. And when the Angel of Death saw that Pinchas had taken the letter Mem to himself, he immediately turned back.

465. HE ASKS but what is the reason BEHIND ALL THIS? HE ANSWERS, when Pinchas was zealous in his heart, he attired himself with Isaac. And he rose up to 208, which is the numerical value of his name. It is also the numerical value of Isaac. And since he saw the letter Mem flying in the sky, he snatched it and joined it to himself, and immediately became romach (lit. 'a spear' - Resh Mem Chet). THAT IS, THE LETTER MEM JOINED THE NUMERICAL VALUE OF HIS NAME, RESH CHET (208) AND FORMED THE WORD ROMACH, A SPEAR, as it is written: "and took a spear in his hand."

466. Because the letter Mem was the first mark for Adam that death was ordained over the world, because this letter flew over Adam's head at the time when, as is written: "She took of (Heb. mi) the fruit thereof" (Beresheet 3:6). And this MEM was waiting for the letters Vav and Tav, as is written: "...and did eat (Heb. vatochal starts VAV TAV); and she gave (Heb. vatiten starts VAV TAV) also to her husband with her, and he did eat. And the eyes of them both were opened (Heb. vatipakachnah) (Ibid. 6-7). And thus was death (Heb. mavet - Mem Vav Tav) established over the world.

467. AND SIMILARLY now Pinchas saw that same letter Mem that was flying over the heads of the children of Yisrael. And how did he see it? He saw the shape of an open Mem covered in blood. When he saw it, he said: This is certainly a sign of the Angel of Death. He immediately snatched it, mentioned over it the ineffable Name written in full and brought that letter down to himself. And as THE NUMERICAL VALUE OF PYNCHAS is the letters Resh Chet, AND THE MEM COMBINED WITH THE RESH CHET to form Resh Mem Chet (Heb. romach, lit. 'a spear'), as it is written: "and took a spear in his hand." And this is why it is also written: "has turned My wrath away from over the children of Yisrael, in that he was zealous for My sake" (Bemidbar 25:11), for he was zealous for the Holy Name, for they had joined it to another dominion. "among them" (Ibid.). What is the meaning of "among them"? The answer is that he went in among a number of hordes and a number of great ones and gave himself over to death for their sake, IN ORDER TO SAVE THEM. THEREFORE IT IS WRITTEN: "AMONG THEM." But THE SECRET OF "among them" is as follows: The letters of "among them" (Heb. betochham) are, betoch Mem, for the zealousness that he showed was within a Mem.

464. מַאי חָמָא. חָמָא מ', אֶת דָּא דִּהוּה טָאס בְּרִיקֵעָא, וְדָא הוּא סִימְנָא דְּמִלְאךְ הַמּוֹת, דִּבְעִינָא לְאַתְבְּנָא בָּאת וָא"ו וָאֵת ת'. מַה עֲבַד פְּנַחֵס. דִּהוּה מִתְלַבֵּשׁ בִּיצְחָק, בְּדִין נָטִיל הָהוּא אֶת מ', וְחָטַף לִיה, וְחִבֵּר לִיה בִּהְדִּיה. כִּיּוֹן דְּחָמָא מִלְאךְ הַמּוֹת, דְּפְנַחֵס חָטַף לִיה לְהָהוּא מ' בִּהְדִּיה, מִיַּד תָּב לְאַחֲרָא.

465. מ"ט. בְּגִין דְּכַד קָנִי בַלְבִּיה פִּינַחֵס, אֶתְלַבֵּשׁ בִּיצְחָק, וְאֶסְתַּלַּק לְמַהוּי בְּחוּשְׁבָּנָא ר"ח, וְהָכִי סְלִיק שְׁמִיה ר"ח, וְהָכִי סְלִיק יִצְחָק. כִּיּוֹן דְּחָמָא לָאֵת מ' טָאס בְּרִיקֵעָא, חָטַף לִיה, וְחִבֵּר לִיה בִּהְדִּיה וְאַתְעִבִּיד מִיַּד רַמ"ח, הָה"ד וַיִּקַּח רֶמַח בְּיָדוֹ.

466. בְּגִין דָּאוֹת מ' הָוָה סִימְנָא קְדָמָא לְאַדָּם הָרֵאשׁוֹן, לְמַבְנֵי מוֹת עַל עֲלָמָא, בְּגִין דָּאֵת דָּא הָוָה טָאס עַל רִישִׁיה דְּאַדָּם, בְּשַׁעֲתָא דְּכִתְיִב וְתַקַּח מִפְּרִיו, מ' פְּרִיו. וְהָוָה מַחְכָּא ו"ת, בְּזִמְנָא דְּכִתְיִב, וְתֹאכַל, וְתִתֵּן, וְתַפְקַחְנָה. בְּדִין אֶתְבְּנֵי מוֹת עַל עֲלָמָא.

467. פְּנַחֵס הָוָה חָמִי לִיה הַשְׁתָּא הָהוּא אֶת מ', טָאִיס עַל רִישִׁיהוּן דִּישְׂרָאֵל. וְהָאִיךְ חָמָא לִיה. חָמָא דִּיוֹקְנָא דְּמ' פְּתוּחָה, מְלִיא דְּמָא. כִּיּוֹן דְּחָמָא לִיה, אָמַר הָא וְדָאי סִימְנָא דְּמִלְאךְ הַמּוֹת, מִיַּד חָטַף לָהּ, אֲדָכֵר עָלָה שְׁמָא מִפְּרִשׁ, וְנַחֲתִית לְהָאִי אֶת לִגְבִּיהָ. וְמַה דִּהוּה ר"ח, אֶתְצַרִּיף רַמ"ח. בְּדִין וַיִּקַּח רֶמַח בְּיָדוֹ. וְע"ד כְּתִיב מִעַל בְּנֵי יִשְׂרָאֵל בְּקִנְאוֹ אֶת קִנְאָתִי, דְּקָנִי לְשְׁמָא קְדִישָׁא, דִּהוּוּ מַחְבְּרִין לִיה בְּרִשׁוֹ אַחֲרָא. בְּתוֹכָם, מַאי בְּתוֹכָם. בְּגִין דִּהוּה אֶזְל וְעָאֵל בְּגוֹ כְּמָה אוֹכְלוּסִין, כְּמָה רִבְרִבְן, וּמָסַר גְּרָמִיה לְמוֹתָא פִּינִיָּהּ. אֲבָל בְּתוֹכָם, בְּתוֹךְ מ', בְּתוֹךְ מ' הָוָה הָהוּא קִנְאָה דְּקָנִי.

468. HE ASKS, What's the reason that PINCHAS WAS ZEALOUS FOR this 'Mem'? AND HE ANSWERS, This is because this was the sign for death, a sign for forty lashings. This is the sign of the four deaths decreed by the court, and from whence it rises and descends, descends and rises. When it rises IN NUMERICAL VALUE it evolves to Mem (=forty) and when it comes down it's a Dalet (=four), the four directions that separate from male and female of impurity. Because of them are the four deaths decreed by court. And from there they rise to Mem. Thus, the Mem is a sign and utensils of the Angel of Death. And this is what Pinchas took and established within Mem. And therefore, "I consumed not the children of Yisrael in My jealousy" (Ibid.).

469. HE ASKS, How can it be said that Pinchas turned away the wrath of the Holy One, blessed be He, when it is written: "And those that died by the plague were twenty and four thousand" (Bemidbar 25:9)? Had not even one of them died, I could have said "has turned away My wrath," but since so many died it does not make sense TO SAY "turned away My wrath... so that I consumed not the children of Yisrael": THE ANSWER IS that the matter certainly needs clarification, as follows: Woe to the person who faults his own seed. Woe to the one who does not guard his seed properly, FOR THESE ARE THEY WHO DIED IN THE PLAGUE. But heaven forbid, not even one of Yisrael died, with the exception of the tribe of Shimon. When the mixed multitude came, they intermingled with the women of the tribe of Shimon, after they had converted, and bore them sons, some of whom died at the Golden Calf episode and others of whom died in the plague; while those who remained alive died here, as it is literally written: "And the dead ones by the plague were twenty and four thousand" (Bemidbar 25:9). Scripture does not say 'which had died' (namely using a verbal form) but rather "the dead ones" (namely using a noun form), which teaches that they were already considered dead, FOR THE WICKED ARE CALLED 'DEAD'.

470. And because Yisrael were careful, and the holy seed were all counted and not one of them was missing, wherefore it is written: "I consumed not the children of Yisrael" (Bemidbar 25:11). The inference here is that He did consume others WHO WERE NOT OF THE CHILDREN OF YISRAEL. And so, too: "turned away My wrath from over the children of Yisrael." He turned away from over the children of Yisrael, but he did not turn it away from the others, who were a mixed multitude. And therefore Scripture explicitly states: "from over the children of Yisrael." This is why the children of Yisrael were counted and the Holy One blessed be He joined them to Himself, again as formerly. Something similar happened in the case of the Golden Calf, as it is written: "And there fell of the people..." (Shemot 32:28). All of these were from the mixed multitude. To prove the point that they were not of the children of Yisrael, Scripture later says: "And Moses gathered all the Congregation of the children of Yisrael" (Shemot 35:1), WHICH SHOWS THAT ALL OF THEM WERE IN PERFECTION.

468. מ"ט מ'. בגין דאיהי סימנא דמות, איהי סימנא דמ' מלקיות. איהי סימנא דד' מיתות ב"ד. ומתמן סליק ונחית, נחית וסליק, סליק למ', ונחית לד'. נחית לד', אינון ד' רוחין, דמתפרשן מגו דכר ונוקבא ממסאבותא, ובגיניהו ד' מיתות ב"ד. ומתמן סלקין למ'. והיינו מ' סימנא ומאנין דמלאך המות. ודא נטיל פנחס, וקם בתוך מ', וע"ד ולא כליתי את בני ישראל בקנאתי.

469. וכי האיך השיב פנחס חמתיה דקודשא בריך הוא, והכתיב ויהיו המתים במגפה וגו', אי לא מית חר מנייהו, הוה אמינא השיב את חמתי, אבל כיון דכל הני מיתו, מ"ט השיב את חמתי ולא כליתי את בני ישראל. אלא ודאי ברירא דמלה, ווי ליה לב"נ דפגים זרעיה, ווי ליה למאן דלא נטיר זרעיה בדקא יאות, חס ושלום דאפילו חר מישראל מית, אלא שבטא דשמעון, בד אתי אינון ערב רב, אתערבו בגשין דשבטא דשמעון, בתר דאתגוירו, ואולידו בגין, מנהון מיתו בעגל, ומנהון מיתו במותנא, ואחרנין מיתו הכא, אינון דאשתארו. הדא הוא דכתיב, ויהיו המתים במגפה, אשר מיתו לא כתיב, אלא המתים, מתים דמעיקרא הוו.

470. ובגין דאסתמרו ישראל, וכל אינון זרעא קדישא, אתמנון בלהו, בגין דלא חסר אפילו חר מנייהו. וע"ד כתיב, ולא כליתי את בני ישראל, מכלל דאחרנין כלו. וכן השיב את חמתי מעל בני ישראל, מעל בני ישראל השיב, אבל מעל אחרנין דהוו ערב רב, לא השיב. וע"ד רשים קרא ואמר, מעל בני ישראל. ובג"ד אתמנון בני ישראל במלקדמין, וחבר לון קודשא בריך הוא בהדיה. בגוונא דא בעובדא דעגל, דכתיב ויפול מן העם וגו'. כל אינון מערב רב הוו. ולאחזאה דלא הוו מבני ישראל, מה כתיב לבתר, ויקהל משה את כל עדת בני ישראל.

76. "Take from among you an offering," not from among the mixed multitude
Rabbi Shimon and Rabbi Elazar discuss the question of whether the offering was to be taken only from the children of Yisrael or from the mixed multitudes as well. They also determine that Yisrael did not in fact worship Baal Pe'or.

471. "Take from among you an offering": (Shemot 35:5) Come and see, In the first instance it is written: "of every man whose heart prompts him to give" (Shemot 25:2). That is, from absolutely anyone, EVEN THE MIXED MULTITUDE. Since the mixed multitude had made THE GOLDEN CALF, and those of them who had died had died, the Holy One, blessed be He, wanted to be reconciled with Yisrael. He said to them: 'Join yourselves together, all of you, to one side,' as it is written: "And Moses gathered all the congregation of the children of Yisrael" (Shemot 35:1) by themselves. He said to them: 'My children, I want to rest upon you; My tabernacle shall be amongst you. And so it is written: "Take from among you an offering" from you and not from anyone else. I do not want the others to have any connection with Me nor with you.' And this is why all OF THE MIXED MULTITUDE were destroyed. And so also here. All those about whom it is written "And those that were dead..." (Bemidbar 25:9) were of a bad stock, NAMELY THEY WERE THE OFFSPRING OF THE MIXED MULTITUDE WHO HAD INTERMARRIED WITH THE TRIBE OF SHIMON, AS ABOVE. Those dead were certainly already PREVIOUSLY dead, FOR THEY WERE OF THE MIXED MULTITUDE WHO ARE CALLED 'DEAD' EVEN DURING THEIR LIFETIME, AS ABOVE, and not from Yisrael. And this is why he counted them, as it is written: "Take the sum of the congregation of the children of Yisrael" (Bemidbar 26:2), WHICH MEANS LITERALLY, raise up their heads.

472. Rabbi Elazar said, Father, WHAT YOU HAVE SAID would have been most beautiful if there had not been an internal contradiction. He said to him, My son, please tell me. And he replied, It is written: "And Yisrael joined himself to Baal Pe'or" (Bemidbar 25:3), and we have learnt that Yisrael was joined to Baal Pe'or as a bracelet is joined to a person among his jewelry. THAT IS: YISRAEL ALSO SINNED, AND NOT ONLY THE MIXED MULTITUDE. He said to him: So it is indeed, Elazar, that "Yisrael joined himself to Baal Pe'or," but I did not say that Yisrael was innocent of that sin. All I said was that they were cleared of death, that death should not rest on them.

473. He said to him: But it is also written: "Take all the chiefs of the people and hang them" (Bemidbar 25:4), AND THE REFERENCE IS CLEARLY TO YISRAEL. He said to him, It does indeed specifically say "the chiefs of the people," NAMELY THE MIXED MULTITUDE WHO ARE CALLED 'PEOPLE' WITHOUT FURTHER EPITHET. IT DOES NOT SAY 'the chiefs of the children of Yisrael'. And from the use of the term "the people" we can learn THAT WHEREVER SCRIPTURE USES "THE PEOPLE" THE REFERENCE IS TO THE MIXED MULTITUDE. Here (Bemidbar 25:4) it is written "the people," and elsewhere it is written: "And when the people saw that Moses delayed" (Shemot 32:1) and: "the people gathered themselves together" (Ibid.), and: "And there fell of the people..." (Ibid. 28). IN ALL THESE CASES, "THE PEOPLE" MEANS THE MIXED MULTITUDE. But come and see: All that is written is "And Yisrael joined himself to Baal Pe'or" (Bemidbar 25:3). It does not say that they worshipped BAAL PE'OR, as understood from the end of the verse, as is written: "and the people ate, and bowed down to their Elohim" (Ibid. 2). Scripture does not say that Yisrael ate and bowed down, but IT IS WRITTEN, the people. And since it is written "And Yisrael joined..." what is the meaning of "and the people ate"? SCRIPTURE SHOULD HAVE SAID: 'AND YISRAEL ATE'. However, it was that bad stock, NAMELY THE MIXED MULTITUDE WHO MARRIED ISRAELITE WIVES, which was the sin of Yisrael.

471. קחו מאתכם תרומה. ת"ח, בקדמיתא כתיב, מאת כל איש אשר ידבנו לבו. כלל בכלל. כיון דאינון ערב רב עבדו דא, ומיתו מנייהו אינון דמיתו, בעא קודשא בריך הוא לאתפייסא בהדיהו דישראל, אמר לון, אתחברו בלכו לסטר חד, הדא הוא דכתיב ויקהל משה את כל עדת בני ישראל בלחודניהו, אמר לון, בני, בכון אנא בעי למשרי, עמכון תהא דיורא דילי. וע"ד, קחו מאתכם תרומה, מאתכם, ולא מאחרא, לא בעינא דתהא שתופא לאחרנין בהדי, ולא בהדייכו, ובג"כ בלהו אשתציאו. אוף הכא הא אינון מאינון גזעא בישא הו, ויהיו המתים. המתים, ודאי מתים, ולא מישראל. ובג"כ מנה לון, דכתיב שאו את ראש בני ישראל, ארימו רישיהו.

472. א"ר אלעזר, אבא, במה יאות הוא, אי לא אשכחנא פלוגתא על דא. אמר ליה ברי אימא. א"ל והא כתיב ויצמד ישראל לבעל פעור, ותנינן דאתחברו ישראל בהדיה, כצמידא דא דאתחבר בב"נ בקשוטוי, הכי אתחברו ישראל לבעל פעור. א"ל אלעזר, הכי הוא, ויצמד ישראל לבעל פעור, אלא אנא לא אמרית דאתדכו ישראל מההוא חובה, אלא דאתדכו ממותא, דלא שריא עליהו מותא.

473. א"ל והא כתיב, קח את כל ראשי העם והוקע אותם. א"ל ראשי העם ודאי, ולא ראשי בני ישראל. ומן העם אית לן למילף, כתיב הכא העם, וכתיב התם וירא העם. ויקהל העם. ויפול מן העם. אבל ת"ח, ויצמד ישראל לבעל פעור, ולא פלחו ליה, אבל מן סיפיה דקרא אוכח, דכתיב ויאכל העם וישתחוו, ולא כתיב ויאכל וישתחו ישראל. אלא העם, כיון דכתיב ויצמד ישראל, מאי ויאכל העם. אלא ההוא זרעא בישא, הו חובה דישראל.

474. ANOTHER COMMENT. Take the verse: "And Yisrael joined himself to Baal Pe'or." Come and see: 'And Yisrael joined himself within Baal Pe'or' is not written, but rather "to Baal Pe'or." This is so because they gave ONLY embellishment and strength to Baal Pe'or, without awareness, because the worship of Pe'or consisted of uncovering oneself and depositing in front of him hot feces, which worship used to give him pleasure and Baal Pe'or grew strong from it. Yisrael, when they saw this, thought that they were thereby scorning him and disgracing him, for about idolatry it is written: "You shall say to it: Get you hence (Heb. tze)" (Yeshayah 30:22), AND THE WORD FOR FECES (HEB. TZO'AH) COMES FROM THE SAME ROOT. So they, Yisrael, uncovered themselves and answered the call of nature in order to deride the idolatry, without awareness. And it was for these that Pinchas made atonement and stopped the plague FROM THEM, as it is written: "And he made atonement over the children of Yisrael" (Bemidbar 25:13)

The Faithful Shepherd confirms that the offering was not taken from the mixed multitude. He says that the rule of the mixed multitude over Yisrael causes Yisrael to come under the jurisdiction of the stars and planets rather than God. Ra'aya Meheimna (the Faithful Shepherd)

475. The Faithful Shepherd said, IT IS WRITTEN: "turned away My wrath" (Bemidbar 25:11). What is the meaning of "turned away My wrath?" THE ANSWER IS THAT this refers to three officials over Gehenom. One is over bloodshed, another over incest, and the third over idolatry, and they are CALLED 'Destruction', 'Anger' and 'Wrath'. And the latter, Wrath, was flying through the world, AND ABOUT IT IS SAID: "TURNED AWAY MY WRATH." He said, "turned away My wrath from the children of Yisrael," but He did not say "from the people," which WOULD REFER TO the mixed multitude. For it is said, "And there fell of the people that day about three thousand men" (Shemot 32:28), WHERE THE MEANING OF "THE PEOPLE" IS THE MIXED MULTITUDE. BUT HERE IT DOES NOT SAY 'TURNED AWAY MY WRATH FROM THE PEOPLE,' BUT RATHER "FROM THE CHILDREN OF YISRAEL." THIS IS TO TEACH THAT THE WRATH WAS NOT TURNED AWAY FROM THE MIXED MULTITUDE. For this is how we explained it, and we asked the holy luminary, THAT IS, RABBI SHIMON.

476. What does Scripture say? "Take from among you an offering to Hashem" (Shemot 35:5), "FROM AMONG YOU" and not from the mixed multitude, for YISRAEL was not called 'a community' and 'a union' until the mixed multitude had been removed from them. When THE MIXED MULTITUDE was intermingled amongst them, as it were, it was as though they were not one people. That is why it says, "Take from among you an offering" and not from any other partnership, NAMELY NOT FROM THE MIXED MULTITUDE, for I do not want to involve others between Me and you.

477. And not only that, but when the mixed multitude were intermingled with Yisrael, what is written? "Her adversaries have become the chief" (Eichah 1:5). And after THE MIXED MULTITUDE have been removed from Yisrael, what is written? "Take the sum of all the congregation of the children of Yisrael" (Bemidbar 26:2) (the literal translation of which verse is: 'Lift up the head of all the congregation of the children of Yisrael'). And not only that, but the Holy One, blessed be He, said: 'I want to dwell with them,' this being what is written: "and let them make Me a sanctuary; that I may dwell among them" (Shemot 25: 8).

474. מֵהוּ דְכָתִיב וַיִּצְמַד יִשְׂרָאֵל לְבַעַל פְּעוֹר. ת"ח, וַיִּצְמַד יִשְׂרָאֵל בְּבַעַל פְּעוֹר לֹא כְתִיב, אֲלָא לְבַעַל פְּעוֹר. קְשׁוּטִין וְתוֹקְפָא יִהְיוּ לְבַעַל פְּעוֹר, בְּלֹא דַעְתָּא, בְּגִין דְּפּוֹלְחָנָא דְּפְעוֹר הוּא, לְמַפְרַע גְּרַמְיָהּ, וְלֹא פְקָא קַמֵּיהּ צוּאָה רּוֹתַחַת. וְהוּא עִיבִידְתָּא אֲהֵנִי לִיהּ, וְאַתְתִּקַּף מְנִיָּה. וַיִּשְׂרָאֵל כִּיּוֹן דְּחִמּוּ דָּא, חָשִׁיבָא דְּזִלְזוּלָא דִּילִיָּהּ אִיהוּ, וְקִלְקוּלָא דִּילִיָּהּ, דְּהָא בַע"ז כְּתִיב, צָא תֹאמַר לוֹ. וְאִינוּן בְּגִין זִלְזוּלָא דְּעִבּוּדָה זָרָה, פְּרַעוּ גְרַמְיָהּ בְּלֹא יְדִיעָה, וְעַל הֵנִי כְּפַר פְּנַחֵס, וּבִטֵּל מוֹתָנָא, דְּכָתִיב וַיִּכְפֹּר עַל בְּנֵי יִשְׂרָאֵל.

רַעִיָא מְהִימְנָא

475. אָמַר רַעִיָא מְהִימְנָא, הִשִּׁיב אֶת חֲמָתִי, מֵאִי הִשִּׁיב אֶת חֲמָתִי. אֲלָא ג' מְמוּנִים דְּגִיְהוֹנִם, חַד עַל ש"ד, וְחַד עַל ג"ע, וְחַד עַל ע"ז. וְאִינוּן: מִשְׁחִית, אָף, וְחִימָה. הוּא חִימָה דְּהוּא טָאס בַּעַלְמָא. אָמַר הִשִּׁיב אֶת חֲמָתִי מֵעַל בְּנֵי יִשְׂרָאֵל, וְלֹא אָמַר מֵעַל הָעָם, דְּאִינוּן עַרְב רַב, דְּאַתְמַר וַיַּפּוֹל מִן הָעָם בְּיוֹם הַהוּא כְּשִׁלְשַׁת אֲלָפֵי אִישׁ, דְּהָכִי אוֹקִימָנָא וְשָׁאִילוּ לְבוֹצִינָא קְדִישָׁא.

476. וְיָמָּה כְּתִיב, קָחוּ מֵאִתְּכֶם תְּרוּמָה לַיהוָה, וְלֹא מֵעַרְב רַב, דְּלֹא אֶתְקְרִיאוּ קְהֵלָה וְחִבּוּר, עַד דְּאַתְעֵבֵר מְנַהוֹן עַרְב רַב, כְּבִיכּוֹל בּוֹמְנָא דְּמִתְעַרְבִין בִּינִיָּהּ, כְּאִילוּ לֹא הוּוּ גוֹי אֶחָד. וּבג"ד קָחוּ מֵאִתְּכֶם תְּרוּמָה, וְלֹא מִשּׁוֹתְפוּ אַחְרָא, דְּלֹא בַּעֲיָנָא לְשִׁתְּפָא אַחֲרֵינוּן בִּינֵי וּבִינֵיכוּ.

477. וְלֹא עוֹד, אֲלָא כִּד עַרְב רַב אִינוּן מְעוֹרְבִין בִּישְׂרָאֵל, מַה כְּתִיב הִיוּ צָרִיָּה לְרָאשׁ. וַיִּשְׂרָאֵל בְּתַר דְּמִתְעַבְרֵי מְנִיָּהּ אֲלִין מַה כְּתִיב, שָׂאוּ אֶת רֹאשׁ כָּל עַדְת בְּנֵי יִשְׂרָאֵל. וְלֹא עוֹד, אֲלָא דְּאָמַר קוֹדֶשָׁא בְּרִיךְ הוּא, אָנָּא בַּעֲזֵי לְדִירָא עִמָּכוּן. הֲדָא הוּא דְּכָתִיב, וַעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכְנָתִי בְּתוֹכְכֶם.

478. And not only that, but when the children of Yisrael are in exile it is said about them: What prevents? The yeast in the dough, for the sages of the Mishnah have taught: When the mixed multitude are the heads over Yisrael, as it were, it is as though the rule of the Holy One, blessed be He, was removed and they had come under the rule of the jurisdiction of the stars and planets. This is why they cry out, saying, "Hashem our Elohim, other Masters beside You have had dominion over us" (Yeshayah, 26:13).

478. ולא עוד, אלא כד בני ישראל בגלותא, עליהו אתמר מי מעבב שאור שבעסה, והא אוקמוה מארי מתניתין, בזמנא דערב רב אינון ראשים על ישראל, כביכול כאילו עברין שולטני דקודשא בריך הוא, וייעלון במשפטי כבביא ומזלי. ובג"ד צווחין ואמרין, יי' אלהינו בעלוננו אדונים זולתך.

77. Mem of Mavet flying in the air

Rabbi Shimon says that Elijah (Elijah being Pinchas in reincarnation) snatched the letters Mem and Vav from the word mavet, which means death, by means of the great pity he had for Yisrael and his determination that they should not be lost because of the sins of Zimri and Cozbi - this is how and why he killed the two sinners with a spear. Rabbi Shimon concludes by saying that whenever there is a righteous man in the world, the patriarchs come to help him.

479. Another explanation of the verse, "Pinchas..." (Bemidbar 25:11): Arise, O holy luminary, and say things in the presence of the Shechinah. The holy luminary, THAT IS RABBI SHIMON, arose and said, In the complication of the first part it was said: Come and see, Pinchas arose before the strong judgment of Isaac and stood in the breach, NAMELY THE OUTBREAKS OF THE PLAGUE, as it is written: "Then stood up Pinchas, and executed judgment: and so the plague was stayed" (Tehilim 106:30). AND THIS HE DID in order to protect Yisrael. This is the reason why Pinchas and Isaac have the same numerical value. And now new things have to be said here.

479. ד"א, פנחס וגו'. קום בוצינא קדישא, ואפתח מלי קמי שכינתא. קם בוצינא קדישא, ואמר, בחבורה קדמאא אתמר הכי. תא חזי, פנחס קאים קמי דינא תקיפא דיצחק, וקם קמי פרצה, דכתיב ויעמוד פנחס ויפלל ותעצר המגפה, בגין לאגנא עליהו דישראל, ובגין דא כליל דא ודא בחושבנא, פנחס במנין יצחק, והכא צריך לחדתא מליון.

480. He began by saying, Elijah, the beloved of the divine King, NAMELY PINCHAS, FOR ELIJAH IS PINCHAS, saw the letter Mem from the word mavet (lit. 'death') flying in the air, snatched it down and joined it to Resh Chet, which is the numerical value of both Isaac and Pinchas, and WITH THE MEM completed the combination Resh Mem Chet. Subsequently, he saw the letter Vav from the word mavet flying in the sky, and he snatched it down also and placed it with the Resh Mem Chet, thus completing the word: Resh Vav Mem Chet (Heb. romach), a spear in the fuller spelling, as it is written: "and he took a spear in his hand" (Bemidbar 25:7).

480. פתח ואמר, אליהו רחימא דמלכא עלאה, חזא מ"ם מן מות טאס באוירא, חטף לה, ושתף לה עם ר"ח, דאיהו יצחק, ואיהו בחושבן פנחס, ואשתלים בה רמ"ח. לבתר חזא ו' מן מו"ת טס ברקיעא, וחתף ליה, ושוי ליה ברמ"ח, ואשתלים רומ"ח. הדא הוא דכתיב, ויקח רומח בידו.

481. And with what was he able to snatch down these two letters, THE MEM AND THE VAV? He used the two spirits that were preserved for him on high, for they make up Pinchas, namely Pnei Chas (lit. 'the countenance of pity'), for with these two countenances he had pity on Yisrael that they should not be lost because of those two, ZIMRI AND COZBI, "and he thrust both of them through" (Ibid. 8) with the two letters, the Mem and the Vav, as is written: "in that he was zealous for My sake among them" (Ibid. 11).

481. ואיהו, במה יכיל לחטוף תרין אתון אליון. בתרין רוחין דאשתמרו לעילא, דאשתתפו בפנחס. פנ"י ח"ס. בתרין פנים אליון, חס על ישראל דלא אתאבידו, בחילא דתרווייהו, וידקור את שניהם, בתרין אתון מ"ו. והיינו בקנאו את קנאתי בתוכם.

482. Why did Pinchas associate himself with Isaac? It was because Isaac gave himself over to death, which is why he joined himself to Isaac, that he should help him. For from the side of the two fawns of the doe, Abraham and Jacob participated in him, for Abraham, whose level is that of Chesed, participated in the Chet Samech of Pinchas, while Jacob is the Pnei of Pinchas, because it is said about him (about Jacob): "And as he passed over Peniel" (Beresheet 32:32). AND THE LETTERS OF Peniel can be read as two words: Pnei El, the face of El. For, whenever the world is in trouble, but there is a righteous man in the world, who is zealous for the covenant, then the patriarchs combine with him. And for their sake, Moses said, when Yisrael was in trouble, "Remember Abraham, Isaac and Yisrael, Your servants" (Shemot 32:13). And with the three letters Yud Hei Vav of Elijah, WHICH ARE THE SECRET OF ABRAHAM, ISAAC, JACOB, he earned the Hei, WHICH IS MALCHUT, of hanavi (lit. 'the prophet') - and this is Elijah the prophet, and thus the Yud Hei Vav Hei come together in him.

482. ואמאי אשתתף ביצחק. בגין דיצחק מסר גרמיה למיתה. ובגין דא אשתתף ליה ליצחק, למהוי ליה עזר. דמסטרך דתריין עיזלי דאנילתא, אשתתפי ביה אברהם ויעקב, דאברהם דרגיה חסד אשתתף בח"ס דפנח"ס. יעקב איהו פנ"י דפנח"ס בגין דאתמר ביה, כאשר עבר את פניאל, פנ"י א"ל. בגין דכד עלמא איהו בדוחקא, ואית צדיק בעלמא מקני על ברית, אבהן אשתתפו ביה, ובגינייהו אמר משה בדוחקא דישראל, זכור לאברהם ליצחק ולישראל עבדיך. ובתלת אתוון יה"ו מן אליהו, זכה לה' מן הנביא, ודא איהו אליהו, ה' נביא, ואשתתלים ביה ידו"ד.

78. The Yud that Pinchas merited was the Yud of Shadai

The Zohar expounds upon the meaning of the lower Yud and the upper Yud in terms of the covenant. The Yud of Shadai prevents the evil inclination from harming a person. We hear that Pinchas was zealous for the covenant both in thought and in deed.

483. The Yud that Pinchas earned, WHERE HIS NAME IS WRITTEN OUT IN FULL WITH A YUD: PINCHAS, was because he was zealous for the covenant, and thus merited the covenant, FOR THE YUD THAT WAS ADDED TO HIS NAME IS AN INDICATION OF THE COVENANT. There are two Yuds, upper Yud from Yud Hei Vav Hei, with which He made the covenant with Abraham between the Yud (ten) fingers of the hands, and small Yud which is from Adonai, with which He made the covenant between the Yud toes of the feet. And it is a holy letter that is adorned by the supernal print.

483. י' דזכה פנח"ס ביה, בגין דקני על ברית, זכה לברית. ותריין יודין אינון, יוד עלאה מן ידו"ד, דכרת בה לאברהם, בין י' אצבעות דידין. יו"ד זעירא איהי מן אדני, דכרת בה בין י' אצבעאן דרגלין ואיהי את קדישא, דמתעטרא ברשימו עלאה.

484. This SMALL YUD is always ever recorded, THAT IS TO SAY THAT IT IS MARKED UPON ALL THE GRADES OF MOCHIN, FOR WITHOUT IT NO GRADE IS REVEALED. It is the sign of Shabbat, the sign of the Tefilin, the sign of the festival days, the sign of Shadai that is recorded "on the doorposts of your house and on your gates" (Devarim 6:9), WHICH IS THE SECRET OF THE YUD OF SHADAI (SHIN DALET YUD), so that YISRAEL will be impressed with it in their straps, NAMELY IN THE KNOT OF THE HAND TEFILIN WHICH HAS THE SHAPE OF THE LETTER YUD, and in their covenant, NAMELY THE CIRCUMCISED MEMBER, SO THEY WILL BE MARKED THROUGH IT as the children of Malchut, the household of the palace of the Holy King, WHICH IS MALCHUT CALLED 'PALACE'. THIS MEANS THAT THEY SHOULD RECEIVE THE MOCHIN OF LOWER CHOCHMAH, WHICH ARE DRAWN DOWN FROM MALCHUT, AND THIS THEY MERIT BY KEEPING GUARD OVER THE COVENANT and BY ENGAGING IN the Torah. They are marked with the upper Yud OF YUD HEI VAV HEI, NAMELY THEY MERIT UPPER CHOCHMAH, for they are the children of the divine King. It is as we have taught, and so it is said: "You are the children of Hashem your Elohim" (Devarim 14:1) IN THE SECRET OF THEIR RECEIVING FROM YUD OF YUD HEI VAV HEI, WHICH IS FROM ZEIR ANPIN, WHO IS CALLED YUD HEI VAV HEI.

484. ודא אתרשים תמיד לעלמין, איהי אות דשבת, אות דתפלין, אות דיומין טבין, אות דשדי דרשים על מזוזות ביתך ובשעריך. למהוי בה רשימין ישראל ברצועיהו, בברית דלהון, דאינון בנוי דמטרוניתא, בנוי דהיכלא דמלכא קדישא, ובאורייתא, אינון רשימין באת י' עלאה, דאינון בני מלכא עלאה, כמה דאוקמוה. והא אתמר בנים אתם ליו' אלהיכם.

485. And the letter Yud of Shadai (Shin Dalet Yud) THAT IS THE SIGN OF THE COVENANT is a ring halter that is lowered onto the neck of the demon, which is the Evil Inclination, FOR THE LETTERS OF SHADAI MAKE TWO WORDS SHED (LIT. 'A DEMON' - SHIN DALET), AND YUD, to prevent it from harming man. And this is as David said: "Deliver my life from the sword; my only one from the power of the dog" (Tehilim 22:21), FOR THE EVIL INCLINATION is serpent, dog, lion, about which David said, "He lies in wait secretly like a lion in his den" (Tehilim 10:9), or, in the words of the prophet, a bear, as it is written: "He is to me a bear lying in wait, and like a lion in secret places" (Eichah 3:10). And IT is likened to all the animals, namely is likened to all the beasts of prey, and the likeness is drawn for each person according to his sins. THAT IS, ACCORDING TO A PERSON'S SINS SO IS THE EVIL INCLINATION CALLED 'LION' OR 'BEAR' AND SO ON but this has already been clarified.

486. And this, THE EVIL INCLINATION, is dog, and serpent, and braying donkey, onto which the soul is mounted, and, as soon as it is known that its rider is wicked it is written about it: "his rider shall fall backward" (Bereshheet 49:17), and the secret of the matter is: "If any (falling) man fall from it" (Devarim 22:8). And for this reason, Job said: "I am not inferior to you" (Iyov 12:3). (The literal rendering of this verse is: 'I do not fall from you'). But the righteous person who rides on it binds it with the knot of the Tefilin straps, the sign of the Tefilin, which is the Yud of Shadai (Shin Dalet Yud), being the ring, the halter on the neck, while the Shin of the Tefilin is a chain on the neck.

487. And Elijah rode on it when he ascended into the heavens, as it is written: "And Elijah went up by a storm of wind into heaven" (II Melachim 2:11). Also: "Then Hashem answered Job out of the storm wind" (Iyov 38:1). And this is why the sages of the Mishnah taught: Who is mighty? He that subdues his inclination. And there are those for whom it becomes a donkey (Heb. chamor) that causes no trouble for its rider, and they are the ones who make efforts at exposition by inference from minor to major (Heb. chomer). And this is why it is written about Abraham: "and saddled his ass" (Bereshheet 22:3). And this is also why it is said about Messiah: "humble and riding upon an ass" (Zecharyah 9:9).

488. And for this reason, all demons and spirits are fearful of the Yud of Shadai (Shin Dalet Yud), NAMELY THE SIGN OF THE COVENANT, which is the noose ring from the chain, and immediately on seeing THE YUD OF SHADAI on the doorposts of the gates they flee, for about THE YUD OF SHADAI it is said: "to bind their kings with chains, and their nobles with fetters of iron" (Tehilim 149:8). And even more DO THEY FLEE AWAY when they see it on the Tefilin that are on the arms, NAMELY IN THE KNOT OF THE HAND TEFILIN. And of those who are marked with it with the sign of the covenant in their own flesh, ABOUT THEM IT IS SAID: "and the stranger that comes near shall be put to death" (Bemidbar 1: 51); NAMELY THE EVIL INCLINATION THAT IS CALLED 'STRANGER' SHALL BE PUT TO DEATH, for stranger is none other than the Evil Inclination, that is similar to all the beasts and birds of prey, AS ABOVE.

485. וְאוֹת יוֹד דְּשַׁדַּי, אִיהוּ חוּלִיָּא דְּשִׁלְשֻׁלַּת, עַל קוֹדֵלָא דְּשֵׁד יֵצֶר הָרַע, דְּלֹא לְנֻזִיק לִיהַּ לְב"נ. דְּעָלִיָּה אָמַר דּוֹד, הִצִּילָהּ מִחֶרֶב נַפְשִׁי מִיַּד כָּלֵב יַחֲדִידָתִי. אִיהוּ נָחֵשׁ, אִיהוּ כָּלֵב, אִיהוּ אַרְיָה. דְּעָלִיָּה אָמַר דּוֹד, יֶאֱרֹב בְּמַסְתֵּר בְּאַרְיָה בְּסֻכָּה. וְהַנְּבִיא קָרָא לִיהַּ דּוֹב, הַה"ד דּוֹב אֹרֵב הוּא לִי אֲרִי בְּמַסְתָּרִים. נִמְשָׁל בְּבִהְמוֹת, נִמְשָׁל לְכָל חַיּוֹן מַסָּאבִן, דְּאִינוּן דּוֹרְסִין, אֲתַמְתִּיל לְכָל ב"נ, בְּפֻם חוּבוֹי, וְהָא אֲתַמַּר.

486. וְהָאִי אִיהוּ כָּלֵב וְנָחֵשׁ וְחִמּוֹר נוֹעֵר, דְּמַרְכִּיבִין עָלֶיהָ נַפְשָׁא. וּמִיַּד דְּאַשְׁתְּמוּדַע הָהוּא דְּרָכִיב עָלֶיהָ דְּאִיהוּ חֲנִיבָא, עָלֶיהָ כְּתִיב, וְיִפּוֹל רוֹכְבוֹ אַחֲוֹר. וְרָא דְּמִלָּה, כִּי יִפּוֹל הַנוֹפֵל מִמֶּנּוּ. וּבִגִּין דָּא אָמַר אִינוֹב, לֹא נוֹפֵל אֲנִכִּי מֵכֶם. וְצָדִיק דְּרָכִיב עָלֶיהָ, קָשִׁיר לִיהַּ בְּקָשִׁירוֹ דְּרִצּוֹעֵין דְּתַפְלִין. אוֹת תַּפְלִין דְּאִיהוּ אוֹת יוֹד. דְּשַׁדַּי, חוּלִיָּא עַל קְדָלִיָּה. שׁ דְּתַפְלִין, שִׁלְשֻׁלַּת עַל קְדָלִיָּה.

487. וּבִיהַּ רָכִיב אֲלֵיהּ, וְסָלִיק לְשָׁמַיָא. הַה"ד, וַיַּעַל אֲלֵיהּ בְּסַעְרָה שָׁמַיִם. וּבִיהַּ וַיַּעַן יְדוֹ"ד אֶת אִינוֹב מִן הַסַּעְרָה. וּבִגִּין דָּא, אוֹקְמוּהָ רַבָּנִן דְּמִתְנִיתָא עָלֶיהָ, אִיזְהוּ גְבוּר הַבּוֹבֵשׁ אֶת יֵצֶר. וְאִית לְמֵאן דְּמִתְהַדֵּר לִיהַּ חִמּוֹר, דְּלֹא אִיהוּ מַצְטַעַר רוֹכְבוֹ. וְאֵלִין אִינוּן דְּמַשְׁתַּדְּלִין בְּקַל וְחוֹמֶר. וּבִגִּין דָּא אֲתַמַּר בְּאַבְרָהָם, וַיַּחֲבֹשׁ אֶת חִמּוֹרוֹ. וּבִגִּינִיהּ אֲתַמַּר עַל מְשִׁיחַ, עָנִי וְרוֹכֵב עַל חִמּוֹר.

488. וּבִגִּין דָּא י' מִן שַׁדַּי, דְּאִיהוּ חוּלִיָּא דְּשִׁלְשֻׁלַּת, מִינָהּ מַפְחָדִין כָּל שְׂרִין וּמַזִּיקִין, וּמִיַּד דְּחֻזִּין לִיהַּ בְּמַזְחֹת דְּתַרְעִין, בְּרַחֲוִין, דְּבָהּ אֲתַמַּר, לְאַסּוֹר מַלְכֵיהֶם בְּזִיקִים וְנִכְפְּדֵיהֶם בְּכַבְלֵי בְּרָזַל. כ"ש כִּד חֻזִּין לֵהּ בְּאוֹת תַּפְלִין עַל הָרוּעִין, וְרִשְׁיָמִין בָּהּ בְּאוֹת בְּרִית בְּבִשְׂרִיהוֹן, וְהָזַר הִקְרַב יוֹמָת, לִית זֶר, אֶלָּא יֵצֶר הָרַע, דְּדַמִּיָּא לְכָל חַיּוֹן וְעוֹפִין דּוֹרְסִין.

489. And for this reason, "Recall now, who that was innocent ever perished?" (Iyov 4:7). This refers to Pinchas, who was zealous for the covenant, SINCE THE LETTERS OF THE WORD INNOCENT (Heb. NAKI), WHEN REARRANGED, SPELL KENEI (ARAMAIC FOR ZEALOUS). And it is recorded upon him that he is the son of the King and the Queen, for when he was zealous in thought, he earned the letter Yud of Yud Hei Vav Hei, WHICH IS THE SECRET OF THE UPPER CHOCHMAH, AND HE BECAME THE SON OF THE KING. And when he was zealous in deed, he earned the letter Yud of Adonai, WHICH IS LOWER CHOCHMAH, AND HE BECAME THE SON OF THE QUEEN. And this is the meaning of Chochmah at the beginning OF THE COMBINATION YUD ALEPH HEI DALET VAV NUN HEI YUD, WHICH IS THE YUD OF YUD HEI VAV HEI, and Chochmah at the end OF THE COMBINATION YUD ALEPH HEI DALET VAV NUN HEI YUD, WHICH IS THE YUD OF ADONAI. And since Adam was marked with THESE two YUDS, the sages taught about him that he is the first in thought but the last in deed (namely the last of the created). FOR THE YUD HEI VAV HEI IS THE SECRET OF THOUGHT AND 'ADONAI' IS THE SECRET OF DEED. And while he was still saying these things, he disappeared from their sight. Rabbi Elazar said, Happy is our portion that we have been privileged to hear these matters from those of the next world.

490. And in compilation of the first part, HE SAID, "Wherefore, say" (Bemidbar 25:12), NAMELY THIS BEING WHAT THE HOLY ONE, BLESSED BE HE, SAID TO MOSES: 'An oath upon you: Whether you want TO SAY TO HIM "BEHOLD, I GIVE TO HIM MY COVENANT OF PEACE" (IBID.), or whether you don't want TO SAY IT TO HIM, say it.' THIS WAS WHAT Rabbi Pinchas ben Yair SAID, FOR 'WHEREFORE' IS THE LANGUAGE OF AN OATH. The same shadow CAME AND smote Rabbi Aba in the eyes AND SAID TO HIM, Did the Holy One, blessed be He, really not know if Moses wanted to say this or not? DID HE REALLY HAVE TO SAY IT TO HIM WITH SOME DOUBT: EITHER WAY...SAY! He said to him, Even if it is apparent to the Holy One, blessed be He, who says that it is obvious to others? Therefore HE SAID TO HIM: "Wherefore, say" VIS-A-VIS THE OTHERS.

79. Yisrael are the members of the Shechinah

The Faithful Shepherd talks about the Shechinah giving testimony about Yisrael, as the Shechinah is their help from heaven. People take strength from the study and teaching of Halachah and Mishnah, and in this study the Shechinah has a home. We learn that those who bring others to righteousness are like the stars forever and ever.

491. And it was also said in the compilation of the first part: "TO THE CHIEF MUSICIAN UPON SHUSHAN EDUT, a michtam of David" (Tehilim 60:1). David was shown a sign IN A ROSE (HEB. SHOSHANAH) THAT HE WOULD WIN THE WAR when he sent Joab to Aram Naharaim (Mesopotamia) and Aram Tzovah to make war against them. The Faithful Shepherd said, Shushan Edut is the Edut (lit. 'testimony') of the Shechinah, which is CALLED 'Shushan Edut' because it testifies, standing over us and testifying on us before the King, and the holy upper levels are with it, and it is holy help for US TO OFFER praises; THEREFORE, IT IS CALLED 'SHUSHAN EDUT'. The Faithful Shepherd said, IT IS CALLED 'Shushan Edut' because THE SHECHINAH gives Edut (lit. 'testimony') about Yisrael, that they are its parts and it is their soul over them. It is help from heaven, about which is written: "then hear You in heaven" (I Melachim 8:32). It is holy assistance, about which it has been said: Here is Tanya (lit. 'support') to help you, FOR THE SHECHINAH IS CALLED 'TANYA'.

489. ובגין דא, זכור נא מי הוא נקי אבד, דא פנחס, דקני על ברית, ואתרשים ביה, דאיהו ברא דמלכא ומטרוניתא. קני במחשבה, וזכי לאת י' מן יהו"ה. וקני בעובדיו, וזכה לאות י' מן אדני. והאי איהו חכמה בראש. וחכמה בסוף. ובגין דאדם קדמא הוה רשום בתרווייהו, אוקמוה עליה רבנן, דאיהו ראשון למחשבה, אחרון למעשה. אדהכי דאמר מלין אלין אתבסי מנייהו. אמר ר' אלעזר, זבאח חולקנא, דזכינא למשמע מלין מבני עלמא דאתי.

490. ובחבורא קדמא. לכן אמר, באומא עלך, אם הוא ברעותך, ואי לאו, אימא. ר' פנחס בן יאיר. ההוא טולא בטש בעינוי דר' אבא, וכי לא הוה ידע קודשא בריך הוא, אי הוה ברעותיה, אם לאו. א"ל, אם ליה גלוי, מי גלוי לאחריו, ובג"ד לכן אמור.

491. ותו אתמר בחבורא קדמא, מכתם לדוד, סימנא דאחזיאנו ליה לדוד, כד שדר ליואב לארם נהרים ולארם צובה לאגחא בהו קרבא. אמר רעיא מהימנא, שושן עדות: דא סהדותא דשכינתא, דאיהו שושן עדות. דאיהו סהדותא דקיימא עלן, וסהידת עלן קמי מלכא, ודרגין עלאין קדישין בהדה, וסייעתא קדישא לתושבחתא. אמר ר"מ, שושן עדות דאינון סהדין על ישראל, דאינון אברים, ואיהי נשמתא עליהו. איהו סייעתא דשמיא. דאתמר בה, ואתה תשמע השמים. איהו סייעתא קדישתא, דאתמר עלה תניא דמסייע לך.

492. "Strong (Heb. eitan) is your dwelling-place, and you put your nest in a rock" (Bemidbar 24:21). Eitan (Aleph Yud Tav Nun) is WRITTEN WITH the letters of tanya (Tav Nun Yud Aleph), NAMELY MISHNAH AND BARAITHA. There, IN THE MISHNAH AND BARAITHA, is the nest of the upper eagle, which is the Shechinah, and about it is said: "As an eagle stirs up its nest, broods over its young" (Devarim 32:11). And those who study or teach Halachah and Mishnah ARE CALLED 'THE YOUNG OF THE EAGLE'. And each speech that emerges out of the mouth of that tanya, NAMELY FROM THE TEACHERS OF MISHNAH, whether for the sake of the Yud Hei Vav Hei and whether in Torah, prayer, blessing, or in any one of the precepts; what is written about it? "spreads abroad its wings" (Ibid.), namely that same eagle that is speech, FOR THE SHECHINAH IS CALLED 'SPEECH', with which is the Yud Hei Vav Hei, NAMELY ZEIR ANPIN WHO IS CALLED 'VOICE', THAT EAGLE WILL SPREAD ITS WINGS.

493. "takes them, bears them on its pinion (Heb. ever)" (Devarim 32:11). HE ASKS, What is the meaning of "its pinion"? AND HE ANSWERS: On that part (Heb. ever) of man, with which he performed a precept of the Hashem, called 'a limb of the Shechinah'. Thus: "bears them on its pinion." And the meaning of "bear (Heb. yisa)" is as in the verse: "Hashem lift up His countenance to you" (Bemidbar 6:25).

494. And what is the meaning of "and you put your nest in a rock"? But David said about THE SHECHINAH, "Hashem is my rock, and my fortress" (II Shmuel 22:2). So also for the tanna, NAMELY HE WHO STUDIES MISHNAH, in which the halachah is as firm as a rock that no hammer can break with all the objections in the world. It is here that the eagle, NAMELY THE SHECHINAH, makes its nest. And all the Tanaim are called 'nests of THE SHECHINAH'. Therefore, "If a bird's nest chance to be before you..." (Devarim 22:6), THAT IS THE SHECHINAH THAT IS CALLED 'A BIRD', namely that comes by pure chance, once, as a visitor, as a wayfarer who just happens to come to the inn.

495. And there are Tanaim, STUDENTS OF THE MISHNAH, in whose study of the Mishnah the Shechinah has A PERMANENT home, as it is written: "Wherefore the children of Yisrael shall keep the Shabbat, to observe the Shabbat throughout their generations (Heb. dorotam)" (Shemot 31:16). 'dorotam' is written in the abbreviated spelling, derived from 'apartment (Heb. dirah)'. And indeed, there are sages of the Mishnah, whose study of Torah is their art; in such cases the Shechinah does not move from them all their days. But those ABOUT WHOM THE SCRIPTURE SPEAKS IN THE VERSE "If a bird's nest chance to be before you" (Devarim 22:6) are those to whom the Shechinah comes by chance, at one time resting on them and being with them and at another time not being with them.

496. And the secret of the matter is: The occasional times when THE SHECHINAH is with them is WHEN IT IS SAID: "You shall not take the mother BIRD OVER THE YOUNG" (IBID.), BUT HE DOES NOT LET THE MOTHER BIRD, WHICH IS THE SHECHINAH, GO. And the times when THE SHECHINAH is not with them IS WHEN IT IS SAID: "but you shall surely let the mother go" (Ibid. 7), FOR THEY ARE NOT FITTING TO BE WITH HER. "The young" are the sages of the Mishnah; "or eggs" (Ibid. 6) are the sages of the Bible. About those who do not study regularly IT IS SAID: "You shall surely let the mother go," while about those who do study regularly IT IS SAID: "You shall not take the mother bird together with the young"; BUT THEY DO NOT LET HER GO. And there are sages of Halachah (lit. 'legal tradition') who are like the stars, as it is written: "and they who turn many to righteousness like the stars for ever and ever" (Daniel 12:3). But they are not as the stars, about which it is written: "and all their host shall fall down" (Yeshayah 34:4), but rather as though they were the stars of the next world that remain always for ever and ever, AND TO WHICH IS APPLIED THE VERSE: "AND THEY WHO TURN

492. אֵיתָן מוֹשְׁבֶךָ וְשִׁים בְּסֹלֶע קֶנֶךָ. אֵיתָן: תַּנִּי"א. תַּמָּן קִנָּא דְנִשְׂרָא עֲלָא, וְאִיהִי שְׁכִינְתָא. וְעֲלָה אֶתְמַר, כְּנִשְׂרָא יַעִיר קִנּוּ עַל גּוֹזְלֵיו יִרְחֶף, דְּאִינוּן שׁוֹנֵי הַלְכוֹת וּמִשְׁנֵיּוֹת. וְכָל דְּבוּר וְדְבוּר דְנִפְּקִי מִפּוֹמּוֹי דִּהְהוּא תַנִּי"א, דְּאִפִּיק בֵּין לְשִׁמְא דִּידוּר, בֵּין בְּאוֹרֵייתָא, בֵּין בְּצִלּוֹתָא, בֵּין בְּבִרְכָּה, בֵּין בְּכָל מְקוּדָא וּמְקוּדָא, מַה כְּתִיב בֵּיהּ. יִפְרוֹשׁ כְּנָפָיו, הֵהוּא נִשְׂרָא דִּהּוּא דְבוּר, דְּבִיהּ יְהוָה.

493. יִקְחֵהוּ וְיִשְׂאֵהוּ עַל אֶבְרָתוֹ, מֵאֵי עַל אֶבְרָתוֹ. עַל הֵהוּא אֶבֶר דְּבִנָּה, דְּבִיהּ מִצְוָה יְדוּ"ר, אֶתְקֵרִי אֶבֶר דְּשְׁכִינְתָא. וּבִגְדֵי יִשְׂאֵהוּ עַל אֶבְרָתוֹ. וְיִשְׂאֵהוּ: כְּגוֹן יִשָּׂא יְדוּ"ר פָּנָיו אֵלָיֶךָ.

494. וּמֵאֵי וְשִׁים בְּסֹלֶע קֶנֶךָ. אֵלָא אִמַר דְּדוּר עֲלִיהּ, וְי' סִלְעֵי וּמִצְוֹתֵי. אוֹף הֵכִי תִנָּא, דְּאִיהוּ בֵיהּ הַלְכָה תְּקִימָא בְּסֹלֶע, דְּלִית פְּטִישׁ יָכִיל לְפַצְצָא יִתָּה בְּכָל קוֹשְׁיָן דְּעֲלָמָא. בְּהֵאֵי אִיהוּ מְקַנָּא נִשְׂרָא, וְכָל תַּנָּאִים אֶתְקֵרִיאוּ קָנִים דִּילָהּ. וּבִגִּין דָּא, כִּי יִקְרָא קָן צְפוּר לְפָנֶיךָ, בְּאַרְחַ מְקָרָה, זְמַנָּא חָדָא כְּאוֹשְׁפִיזָא וְאֶכְסֵנָאִי, דְּאִזְדַּמֵּן לְפֻם שַׁעְתָּא בְּבִי אוֹשְׁפִיזִיָּה.

495. וְאֵית דְּאִינוּן בְּמִתְנִיתָא דִּלְהוֹן דִּירָה לְשְׁכִינְתָא, הֵה"ד וְשִׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת וְגו', לְדוֹרוֹתָם, לְדוֹרָתָם חֶסֶר, לְשׁוֹן דִּירָה. וְאֵית מְאִרֵי מִשְׁנָה דְּתוֹרָתָם אוֹמְנוֹתָם, דְּלֹא זֹת שְׁכִינְתָּא מְנַהוֹן כָּל יוֹמֵיהוֹן. אֲבָל אֵלִין, כִּי יִקְרָא קָן צְפוּר לְפָנֶיךָ, בְּהוֹן שְׁכִינְתָּא בְּאַרְחַ מְקָרָה, זְמַנִּין שְׂרִינָא עֲלֵיהוּ וְאִשְׁתַּכַּחַת עֲמֵהוֹן, וְזְמַנִּין לֹא אִשְׁתַּכַּחַת עֲמֵהוֹן.

496. וְרָזָא דְּמִלָּה, זְמַנִּין דְּאִשְׁתַּכַּחַת עֲמֵהוֹן, לֹא תִקַּח הָאֵם. וְזְמַנִּין דְּלֹא אִשְׁתַּכַּחַת עֲמֵהוֹן, שְׁלַח תְּשַׁלַּח אֶת הָאֵם. אִפְרוּחִים אֵלִין מְאִרֵי מִשְׁנָה. אוּ בִיזִים, מְאִרֵי מְקָרָא בְּאֵלִין דְּלֹא קִבְעִין לְמוֹדִיָּהוּ, שְׁלַח תְּשַׁלַּח אֶת הָאֵם. אֲבָל בְּאֵלִין דְּקִבְעִין לְמוֹדִיָּהוּ, לֹא תִקַּח הָאֵם עַל הַבָּנִים. וְאֵית מְאִרֵי הַלְכוֹת, דְּרַמְיִין לְכַכְבֵּינָא, הֵה"ד וּמִצְדִּיקֵי הָרַבִּים כְּכֻכְבִּים לְעוֹלָם וָעֶד. לֹאוּ כְּכֻכְבִּים, דְּאֶתְמַר בְּהוֹן וְכָל צִבְאָם וְכוּל. אֵלָא כְּאִינוּן כְּכֻבֵּינָא דְּעֲלָמָא דְּאֵיתִי, דְּאִינוּן לְעוֹלָם וָעֶד קְיָיְמִי תְדִיר.

MANY TO RIGHTEOUSNESS LIKE THE STARS FOREVER AND EVER."

80. "Let Us make man in Our image, after Our likeness"

The Faithful Shepherd tells us that God's last act of creation was to make man, and by 'man' is meant Yisrael and not the idolaters. Rabbi Shimon talks about the tradition given to Moses at Sinai, and how Moses illuminates all of Yisrael with the light of the Torah. As the Faithful Shepherd and Rabbi Shimon discuss the creation of man, Moses clarifies that man was indeed created from all of the angels and other creatures and he was made to rule over the creatures. He goes on to say that the holy Malchut is the image of everything including all the inhabitants of the three worlds, and that God looked into it before He created everything. Lastly we are told that man depends solely on God for his punishment or reward, and not on an angel or seraph or any other creature.

497. "And Elohim said: Let Us make man in Our image, after Our likeness" (Beresheet 1:26). After each craftsman had completed his work, the Holy One, blessed be He, said to them: 'One craft remains for Me to undertake, and all of us shall be partners in it. Let all join together, and let each one do his share, and I shall join in partnership with you, to give it My share.' For this is what is written: "Let Us make man in Our image, after Our likeness." And the sages taught that only the people of Yisrael are referred to as man, as it is written: "But you My flock, the flock of My pasture, are men" (Yechezkel 34:31). That is: You are men, but the idolaters are not, and therefore is it written: "Let Yisrael rejoice in his Maker" (Tehilim 149:2).

498. Said the holy luminary, THAT IS, RABBI SHIMON, This must certainly have been said by that same tanna who hid in the rock of the Serpent, for it is written about him: "Strong (Heb. eitan) is your dwelling-place, and you put your nest in a rock" (Bemidbar 24:21). For the three patriarchs are called 'the strong ones', and the fourth one, THAT IS, MOSES, is "Strong is your dwelling place" for in him the Halachah, WHICH IS THE SHECHINAH, takes shape, as in the expression 'A tradition given to Moses from Sinai'. And he spreads over the six hundred thousand of Yisrael and gives them light with the Torah as the sun which is hidden by night but gives light to all the stars and constellations. SO IT IS WITH MOSES: HAD HE NOT HIDDEN IN THAT ROCK, HE WOULD HAVE BEEN UNABLE TO GIVE LIGHT TO YISRAEL. And night always refers to the Exile, as in "Watchman, what of the night? Watchman, what of the night?" (Yeshayah 21:11). THIS REFERS TO THE EXILE, FOR THEN MOSES HIDES IN THE ROCK and appears by day, AT THE TIME OF THE REDEMPTION, about which it is said: "As soon as the morning was light" (Beresheet 44:3), which is the morning of Abraham, about which is said: "and in the morning, you shall see the glory of Hashem" (Shemot 16:7). "As Hashem lives, lie down until the morning" (Rut 3:13).

499. While he was yet speaking, behold, the Faithful Shepherd came out from that rock AND APPEARED TO RABBI SHIMON. He said to him, holy luminary, what good did it do me to hide from you, for I have not left a place that I did not enter to hide from you, and I could not HIDE FROM YOU IN IT. That being so, there is no sense in my continuing to hide from you.

497. וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם, בְּתַר דְּאִשְׁלִימוּ לְעִבְדֵי דִתְיָהּ כָּל אוֹמֵן וְאוֹמֵן, אָמַר לוֹן קוֹדֶשָׁא בְּרִיךְ הוּא, אוֹמְנוּתָא חָדָא אִית לִי לְמַעַבְד, דִּיהָ שׁוֹתָמָא דְכִלְנָא. אֲתַחְבְּרוּ כְּלָכוּ בְּחָדָא, לְמַעַבְד בִּיה כָּל אַחַד וְאַחַד מִחוּלְקָא דִּילִיהּ, וְאַנָּא אֲשַׁתְתָּף עִמְכוֹן, לְמִיָּהֵב לִיה מִחוּלְקָא דִּילִי. וְהֵינֵנו נַעֲשֶׂה אָדָם בְּצִלְמֵנוּ כְּדִמוּתֵנוּ. וְאוֹקְמוּהּ רַבְּנֵן, דְּלִית אָדָם אֱלָא יִשְׂרָאֵל, הֵה"ד וְאַתָּן צֹאנִי צֹאן מִרְעִיתִי אָדָם אַתֶּם. אַתֶּם אָדָם, וְלֹא עֲכו"ם. וּבג"ד יִשְׁמַח יִשְׂרָאֵל בְּעוֹשָׁיו.

498. אָמַר בּוֹצִינָא קְדִישָׁא, וְדַאי הֵהוּא תְנָא דְאַתְטַמַּר בְּסַלַע דְּחוּיָא אָמַר דָּא, דְּכָתִיב בִּיה אִיתֵן מוֹשְׁבָךְ וְשִׁים בְּסַלַע קִנְךְ. דְּתַלַּת אַבְהֵן נִקְרְאוּ אִיתְנִים, וּרְבִיעָאָה אִיתֵן מוֹשְׁבָךְ. דְּבִיה מִתִּישְׁבָּא הֲלָכָה, דְּאַתְמַר בֵּה הֲלָכָה לְמֹשֶׁה מְסִינִי. דְּאִיהוּ אֲתַפְּשֵׁט עַל שְׁתֵּין רַבּוֹא דִּישְׂרָאֵל, וְנִהִיר לוֹן בְּאוֹרֵייתָא, כְּשִׁמְשָׁא דְאַתְכַּסִּי בְּלִילִיָּא, וְנִהִיר לְכָל כְּכִבְיָא וּמִזְלִי. וְלִית לִילִיָּא אֱלָא גְלוּתָא, וְאִיהוּ שׁוֹמֵר מַה מְלִילָה שׁוֹמֵר מַה מְלִיל. וְאַתְגַּלִּיָּא בִּימָמָא, דְּאַתְמַר הַבָּקָר אוֹר, בָּקָר דְּאַבְרָהָם, דְּאַתְמַר בִּיה וּבָקָר וּרְאִיתֶם אֶת כְּבוֹד יְיָ. חֵי יְיָ שְׁכְּבִי עַד הַבָּקָר.

499. אֲדַהְכִּי, הָא רַעֲיָא מְהִימָנָא נְפִיק מִהֵהוּא סַלַע, וְאַמַּר, בּוֹצִינָא קְדִישָׁא, מַה מוֹעִיל לִי לְאַתְטַמַּר מִקְמָךְ, דִּהָא לֹא שְׁבַקְנָא אֶתְר דְּלֹא עֲאֻלִּית לְאַתְטַמַּר מִנְךְ, וְלֹא אֲשַׁכְחָנָא, אִי הָכִי לִית לִי לְאַתְכַּסִּיָּא מִנְךְ.

500. The holy luminary said TO THE FAITHFUL SHEPHERD: After Scripture records "Let Us make man in Our image, after Our likeness" (Beresheet 1:26), what is the meaning of the verse that is written later: "So Elohim created man in His own image" (Ibid. 27)? He replied: This is what the sages of the Mishnah taught: HE ASKED THE MINISTERING ANGELS WHETHER TO CREATE MAN OR NOT. Some said: Let him be created, while others urged: Let him not be created. And the Holy One, blessed be He, created him, as it is written: "So Elohim created man in His own image." He said to him: If that is so, then He did not place in him one part FROM THE MINISTERING ANGELS, and he was not made after their form, but after the form of the King, in His image, in His likeness, which is the image of the likeness of His form ALONE. He noted: That is the seeming meaning OF WHAT YOU SAY.

501. Said THE FAITHFUL SHEPHERD: Heaven forbid. I HAVE NOT SAID THAT HE IS NOT MADE UP OF ANY OF THE ANGELS AND CREATURES. What I said to you was that he was created from all THE ANGELS AND CREATURES, and was made to rule over all the creatures. Had each one given his share TO MAN, THEN, when he would have been angry with him, each one could have come back and taken his share away from him. "For in what is he to be accounted of" (Yeshayah 2:22).

502. But the Holy One, blessed be He, created him in His image, which is the holy Malchut THAT IS CALLED 'IMAGE', which is the picture of everything, FOR ALL THE INHABITANTS OF THE WORLDS OF BRIYAH, YETZIRAH, AND ASYAH ARE INCLUDED IN IT. And the Holy One, blessed be He, looked into it and created the world and all the creatures that He created in the world, and He included in it the upper grades and the lower grades without any separation whatsoever, and He included in it ten Sfirot and all the names and appellatives and Yud Hei Vav Hei's. And the Supreme Cause, who is Master of all, and there is no Elohim beside Him, is not to be found in upper and lower grades less than it, for it is the connection among all of them, the perfection of all of them, to establish in it: "and His kingdom rules over all" (Tehilim 103:19). And there is no Cause of all to be found in even one of the upper and lower grades less than it, IT IS NOT INCLUDED IN HIM. And is called 'the Faith of Yisrael'. From the point of view of the Supreme Cause, it is said: "For you saw no manner of form" (Devarim 4:15), but from the point of view ACCORDING TO WHICH IT IS INCLUSIVE of the other creatures, it is said: "And the similitude of Hashem does he behold" (Bemidbar 12:8).

503. The holy luminary came with the other companions, and they prostrated themselves before him, saying, certainly there is now none that can take from him, FROM MAN, his portion, FOR not EVEN one in the world contributed to him a part, except The Creator of the World, the First Cause ALONE. And on Him depends his punishment or reward and not on an angel nor a seraph nor any other creature that is in the world. Thus the sages of the Mishnah taught: Anyone who combines the Name of Heaven and something else is uprooted from the world. Immediately on his hearing what Rabbi Shimon, the holy luminary, said, the Faithful Shepherd rejoiced. And all the companions blessed him, THE FAITHFUL SHEPHERD, and said: O, Faithful Shepherd, if a man were to have come into the world just to hear this, it would be enough for him.

500. א"ל בוצינא קדישא, בתר דאמר נעשה אדם בצלמנו כדמותנו, מאי ניהו דאמר לבתר ויברא אלהים את האדם בצלמו. א"ל, מה דאוקמוה על דא מארי מתניתין, דמנהון הוּוּ אמרין וברא, ומנהון אמרין לא וברא, קודשא בריך הוא ברא ליה, דכתיב ויברא אלהים את האדם בצלמו. אמר ליה, אי הכי איהו, לא יהיב חולקא ביה חר מנייהו, ולא אתעביד בדיוקנא דלהון, אלא באיקונין דמלכא בצלמו כדמותו, דאיהו צלם דמות תבניתו. אמר הכי אשתמודע.

501. אמר ח"ו. אלא אנא אמינא לך, דאתברי בכלא, ואשליטה על כלא. ואי הוה יהיב כל חר ביה חולקיה, בזמניה דהוה בעסיה עליה, כל חר, הוה נטיל חולקיה מניה, כי במה נחשב הוא.

502. אלא קודשא בריך הוא ברא ליה בדיוקניה, דא מלכות קדישא, דאיהי תמונת כל. דבה אסתכל קודשא בריך הוא, וברא עלמא, וכל ברין דברא בעלמא, וכלל בה עלאין ותתאין, בלא פירודא כלל, וכלל בה עשר ספירן, וכל שמהן וכנווין והווין. ועלת על כלא, דאיהו ארון על כלא, ולית אלהא בר מניה, ולא ישתכח בעלאין ותתאין פחות מניה. בגין דאיהי קשר דכלהו, שלימו דכלהו, לקיימא ביה ומלכותו בכל משלה. ובגין דלא אשתכח עלת על כלא בעלאין ותתאין פחות מנה, אפילו בחד מנייהו, אתקריאת אמונת ישראל. ומסטרך דעלת על כלא, אתמר בה, כי לא ראיתם כל תמונה, אבל מסטרך דשאר ברין. אתמר בה, ותמונת יי יביט.

503. אתא בוצינא קדישא ושאר חברינא, ואשתטחו קמיה, ואמרו, ודאי כען לית מאן דיכיל למיטל מניה חולקיה, דלא יהיב ביה חולקא חר בעלמא, אלא בורא עלמין, עלת על כלא, וביה תליא ענשיה, או אגריה, ולא במלאך ושרף, ולא בשום בריה דעלמא. ובגין דא אוקמוה רבנן דמתניתין, המשתף שם שמים ודבר אחר, נעקר מן העולם. מיד דשמע מלון אלין דאר"ש בוצינא קדישא חרי ר"מ. וכל חברינא בריכו ליה, ואמרו, ר"מ, אי לא הוה אתי ב"נ בעלמא אלא למשמע דא דיי.

81. What is 'Yesh'- Chochmah

We learn that those people are happy who, in the last exile, make a great effort to know the Shechinah, to suffer for her and to keep the precepts. We are told that Yesh is Chochmah, substance out of nothing, that is drawn from Keter; this means that those who love God will inherit wisdom.

504. Happy is he who makes an effort in the last exile to know the Shechinah, to honor her with all the precepts and to suffer for her a number of exigencies, as they said: The wages of attending the bride lies in the crush AND TROUBLE. THAT IS TO SAY: ACCORDING TO THE SUFFERING SO IS THE REWARD. "And he lay down in that place" (Bereshheet 28:11). THE HEBREW WORD FOR 'AND HE LAY DOWN' (Heb. VAYISHKAV) CAN BE READ AS TWO WORDS: VEYESH, CAF BET, meaning: And there are twenty-two. That is, if the twenty-two letters of the Torah exist, NAMELY THAT HE IS PERFECT IN TORAH, then the Shechinah lies with him.

505. HE ASKS, What is the meaning of 'yesh' (lit. 'there is')? HE ANSWERS THAT it refers to Chochmah, which is SUBSTANCE out of nothing, THAT IS TO SAY THAT IT IS DRAWN DOWN FROM KETER, WHICH IS CALLED 'NOTHING'. For in the place where the upper Shechinah is, WHICH IS BINAH, there is Chochmah, FOR CHOCHMAH IS REVEALED ONLY IN BINAH, and for it is said, "That I may cause those that love Me to inherit substance (Heb. yesh)" (Mishlei 8:21). FOR CHOCHMAH THAT IS IN BINAH ILLUMINATES ONLY IN CHESED, AND THOSE THAT CLEAVE TO CHESED ARE CALLED 'THE LOVERS OF HASHEM', AND IT IS ONLY THEY WHO CAN INHERIT YESH, WHICH IS CHOCHMAH, BECAUSE THEY HAVE CHESED, AND THIS IS: "but showing mercy to thousands of generations of those that love Me" (Shemot 20:6), NAMELY from the side of the love of Chesed, FOR THOUSANDS IS THE SECRET OF CHOCHMAH, AND HE SHOWS MERCY (CHESED) IN ATTIRING CHOCHMAH WITH CHASSADIM. And this yesh, which is Chochmah, is on the right, THAT IT ILLUMINATES ONLY WHEN ATTIRED IN CHESED OF THE RIGHT, as has been taught: He who wants to grow wise should turn to the south. And that is why IT IS WRITTEN: "That I may cause those that love Me to inherit substance (Heb. yesh)" (Mishlei 8:21), SINCE THEY HAVE CHESED, WHICH IS THE RIGHT.

506. Come and see into the hidden secrets, in the attributes of the Holy One, blessed be He, for about the same quality over which people make an effort, and which they mention, it is said: With the same measure that a man metes out, so is it measured to him, FOR HE IS TREATED WITH THE SAME ATTRIBUTE THAT HE MENTIONS. And there are seventy countenances to the Torah. IN THE SECRET OF THE SEVENTY ATTRIBUTES, THERE ARE THE SEVEN: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, EACH OF WHICH IS COMPOSED OF TEN SFIROT, MAKING SEVENTY, THIS BEING THE SECRET OF: THERE ARE SEVENTY COUNTENANCES TO THE TORAH. Thus "in all places where I cause My name to be pronounced (mentioned), I WILL COME TO YOU, AND I BLESS YOU" (Shemot 20:21). Should Scripture not have said: 'you cause My name to be pronounced, I WILL COME TO YOU AND BLESS YOU'? NO, FOR THE MEANING is RATHER: With the same attribute that I uttered My name, with that very same attribute I will come to bless you.

End of Ra'aya Meheimna

Rabbi Shimon tells Rabbi Yehuda that God brings true craftsmanship out of chaos, that has no substance at all, and His creation is perfected properly, in actuality, and He never again has to change it.

504. זָכָאָה אִיהוּ, מֵאֵן דְּאִשְׁתַּדֵּל בְּגִלּוּתָא בְּתַרְאָה, לְמַנְדַּע לְשְׁכִינְתָא, לְאֻקִּיר לָהּ בְּכָל פְּקוּדִין, וּלְמַסְבֵּל בְּגִינָה בְּמָה דְּחֻקִּין. בְּמָה דְּאִתְמַר, אֲגָרָא דְכָלָה דְּחֻקָא. וְיִשְׁכַּב בְּמָקוֹם הַהוּא, אִם יֵשׁ כ"ב אוֹתוֹת דְּאוֹרֵייתָא, אִיהִי שְׁכִיבַת עִמָּיה.

505. מֵאֵן י"ש. חֲכָמָה מֵאֵין. דְּבִאתָר דְּשְׁכִינְתָא עֲלָאָה תַּמָּן, חֲכָמָה תַּמָּן. וּבְגִינָה אִתְמַר, לְהִנְחִיל אוֹהֲבֵי יֵשׁ. וְהֵינּוּ עֹשֶׂה חֶסֶד לְאֱלֹמִים לְאוֹהֲבֵי. מְסֻטְרָא דְאִהֲבַת חֶסֶד. וְיֵשׁ דְּאִיהִי חֲכָמָה לְיִמִּינָא, דְּהִכִּי אוֹקְמוּהָ הַרְוָצָה לְהַחֲבִים יְדֵרִים. וּבְגִין דָּא, לְהִנְחִיל אוֹהֲבֵי יֵשׁ.

506. תָּא חֲזִי בְּרִזִין סְתִימִין, בְּמִדּוֹת דְּקוּדְשָׁא בְּרִיךְ הוּא, הָהִיא מִדָּה דְּמִשְׁתַּדְּלִין בָּהּ, וְדִכְרִין בָּהּ, עֲלָה אִתְמַר, בְּמִדָּה שְׁאָדָם מוֹדֵד בָּהּ מוֹדְדִין לוֹ. וְשִׁבְעִין אֲנָפִין לְאוֹרֵייתָא, וְהֵאֵי אִיהוּ בְּכָל הַמָּקוֹם אֲשֶׁר אֲזַכִּיר אֶת שְׁמִי, תִּזְכֹּר אֶת שְׁמִי מִבְּעֵי לִיהּ. אֶלָּא בְּהִיא מִדָּה דְּאֲזַכִּיר אֶת שְׁמִי, בְּהִיא מִדָּה אָבָא אֵלֶיךָ וּבִרְכָתֶיךָ. עַד כֵּאֵן רַעִיָא מַהִימְנָא

507. "According to the lot shall their inheritance be divided between many and few" (Bemidbar 26:56). Rabbi Yehuda began by quoting: "I know that, whatever the Elohim does, it shall be forever; nothing can be added to it, nor anything taken from it" (Kohelet 3:14). This was said by King Solomon, whose wisdom exceeded that of all the inhabitants of the world. I, MYSELF, did not know that whatever Elohim does, it shall be forever, UNTIL he said: "I know." FOR HE KNEW what no one else knows.

508. HE ANSWERS: the explanation of this is that of course King Solomon's wisdom was greater than that of other men, and he knew what was not known to other people. Come and see, Any other craftsman in the world, when he has something to make, looks at it and considers it once and twice and then makes it. Subsequently, he adds to it or takes away from it. With the Holy One, blessed be He, it is not like that: He brings true craftsmanship out of chaos, that has no substance at all, and it is perfected properly, in actuality, and He does not need to add or take anything away from it. That is why it is written: "And Elohim saw everything that He had made, and, behold, it was very good" (Beresheet 1:31). AND IT WAS ABOUT THIS THAT SOLOMON SAID, "I KNOW THATM WHATEVER ELOHIM DOES, IT SHALL BE FOREVER; NOTHING CAN BE ADDED TO IT, NOR ANYTHING TAKEN FROM IT."

82. "Whatever the Elohim does, it shall be forever"

Rabbi Shimon explains about the tree that is Zeir Anpin and that is the Torah on which faith is suspended. He says that God is, was, and will be - nothing can be added to Him or taken from Him. He then talks about a lower tree that is Malchut, that is nourished from the upper tree, and concludes by saying that only those who are fit should come close to God, and that all others should be afraid.

509. "whatever the Elohim does" (Kohelet 3:14). A further explanation is THAT WHATSOEVER HE DOES to correct the world, it will surely be forever, BUT THE DEMONS AND THE OTHER SIDE WILL BE NULLIFIED AT THE COMPLETION OF THE CORRECTION, AND ARE NOT ETERNAL. Rabbi Yitzchak said, If that is so, what is THE MEANING OF: "and the Elohim does it, so that men should fear before Him" (Ibid.)? WHICH IS UNDERSTOOD TO ALLUDE TO THE OTHER SIDE, WHO CAST FEAR ON THE WORLD. It is not so, for we have learned that the verse, and this is a divine secret amongst the companions, should be read as follows: That whatever the Elohim did, it shall be forever. But what is meant by: "whatever the Elohim does (lit. 'will do') for is it not written "That which is, already has been; and that which is to be has already been" (Ibid. 15)? Yet you say: "whatever the Elohim will do"?

507. על פי הגורל תחלק נחלתו בין רב למעט. ר' יהודה פתח ואמר, ידעתי כי כל אשר יעשה האלהים הוא יהיה לעולם עליו אין להוסיף וממנו אין לגרוע וגו'. שלמה מלכא, דחכמיה יתיר על כל בני עלמא, לא ידענא כי כל אשר יעשה האלהים הוא יהיה לעולם, ואיהו אמר ידעתי, מה דלא ידע ב"נ אחרא.

508. אלא ודאי שלמה מלכא חכמיה סלקא על כל בני עלמא, ומה דאיהו ידע לא ידעי כל שאר בני עלמא. ת"ח, שאר אומני דעלמא, כד איהו עביר עבירתא, אשגח ביה, ואסתכל זמנא ותרין זמנין ועביר ליה, ולבתר אוסיף עליה, או גרע מניה. וקודשא בריך הוא לאו הכי, אפיק עבירתא לאמתו מתהו, דלית בה ממשות כלל, ואיהו ממש אתתקן בדקא יאות, ולא אצטריך לאוספא ולאגרעא מניה. בגין כך כתיב, וירא אלהים את כל אשר עשה והנה טוב מאד.

509. תו כל אשר יעשה האלהים, לתקונא דעלמא, ודאי הוא יהיה לעולם. ר' יצחק אמר, אי הכי מהו והאלהים עשה שויראו מלפניו. אלא האי קרא הכי אוליפנא, והוא רזא עלאה בין חברנא, האי קרא הכי מבעי ליה, כי כל אשר עשה האלהים הוא יהיה לעולם, מהו כל אשר יעשה, והא כתיב מה שהיה כבר הוא ואשר להיות כבר היה, ואת אמרת כל אשר יעשה.

510. HE ANSWERS, we can understand the matter from another verse. It is written: "Neither has the eye seen that an Elohim, beside You, should do such a thing for him who waits for Him" (Yeshayah 64:3). It should have said 'have done' instead of "should do" and 'for him who waits for You' instead of "for Him." HE ANSWERS, rather, it is an upper place that is drawn down and emerges and kindles all the lights, NAMELY ALL THE SFIROT OF ZEIR ANPIN AND MALCHUT, in all directions, BOTH TO THE RIGHT AND TO THE LEFT, and is called 'the next world', NAMELY BINAH. And from it emerges a tree, WHICH IS ZEIR ANPIN, to be watered and corrected. And this tree is higher and more precious than all other trees, and we have already learned about this. And that next world, WHICH IS BINAH, which is drawn down and emerges, corrects this tree eternally, and waters it, NAMELY IT EMANATES MOCHIN TO IT, and corrects it in its work; NAMELY BINAH CORRECTS THE TOOLS OF ZEIR ANPIN WITH ITS TOOLS SO THAT IT SHOULD BE FITTED TO RECEIVE THE MOCHIN FROM IT; and crowns it with diadems, WHICH IS THE SECRET OF THE UPPER THREE SFIROT, and none of the fountains ceases to flow from it forever and ever.

511. On that tree, WHICH IS ZEIR ANPIN, Faith is suspended, WHICH IS MALCHUT THAT IS CALLED 'FAITH', which rests on it, rather than all the trees, IN THE SECRET OF THE VERSE: "LIKE THE APPLE TREE AMONG THE TREES OF THE WOOD, SO IS MY BELOVED AMONG THE SONS" (SHIR HASHIRIM 2:3). The existence of everything is to be found in it, INASMUCH AS IT IS THE CENTRAL COLUMN THAT GIVES EVERYTHING ITS EXISTENCE. And therefore it is written: "whatever the Elohim does, it shall be forever." Specifically, He was, He is, and He will be. "Nothing can be added to Him, nor anything taken from Him" (Ibid.). And thus it is written in the Torah: "you shall not add thereto, nor diminish from it" (Devarim 13:1). For this tree is the Torah, SINCE ZEIR ANPIN IS CALLED 'TORAH'. And the Elohim, WHO IS BINAH, corrects this place always. And the Elohim, unless specified otherwise, is Gvurah from the Infinite and Unfathomable One, NAMELY BINAH THAT IS CALLED 'GVURAH', IN THE SECRET OF THE VERSE: "I AM UNDERSTANDING (BINAH); I HAVE STRENGTH (GVURAH)" (MISHLEI 8:14). As it is written: "there is no searching for His understanding" (Yeshayah 40:28), NAMELY THERE IS NO FATHOMING TO HIS BINAH. This is why 'the Elohim' is written and not just 'Elohim', FOR ELOHIM WITHOUT THE DEFINITE ARTICLE REFERS TO MALCHUT. Thus he 'does' always, as constant as a spring whose waters will not cease for all generations.

512. For this reason it is written: "And the Elohim has so made it, that men should fear before Him" (Kohelet 3:14). THIS MEANS THAT He ordained for that tree, WHICH IS ZEIR ANPIN, a perfect correction, until it is held on all sides, THE RIGHT AND THE LEFT, above and below, NAMELY by BINAH AND MALCHUT, so that they should "fear before Him" and not replace it with any substitute for all generations.

513. Rabbi Aba said: What you have said is indeed nice, but one has to look into it even further. At the beginning of the verse (Ibid.) IT SAYS "does (lit. 'will do')," and later "and Elohim does (lit. 'made') it." Why this difference? HE ANSWERS, surely because He "will do" and correct this tree, ZEIR ANPIN, so that its waters should not cease for all generations, SINCE THE WATERS OF BINAH DO NOT CEASE FOR ALL GENERATIONS AS THEY ARE DRAWN DOWN FROM THE UPPER ABA AND IMA, WHOSE MATING IS WITHOUT INTERRUPTION FOREVER CONNECTED. And then, IT IS WRITTEN "made." What did He make? Rather, He made the Elohim, WHICH IS BINAH, another tree, WHICH IS MALCHUT, below it, but He does not make IT like this one, LIKE ZEIR ANPIN. THAT IS TO SAY: BINAH WILL NOT BESTOW UPON IT A NEVER CEASING BOUNTY, WHICH IS CHASSADIM FROM UPPER ABA AND IMA, AS IT BESTOWS UPON ZEIR ANPIN. Therefore it is written "made" and not "will make," for this lower tree, WHICH IS MALCHUT, He made it and corrected it IN THE ASPECT OF THE LEFT, WHICH IS JUDGMENT so when one

510. אֵלָא מְקַרָּא אַחְרָא אֲשֶׁתַּמַּע, כְּתִיב עֵין לֹא רָאָתָה אֱלֹהִים זֹולְתָךְ יַעֲשֶׂה לְמַחְבֵּה לוֹ. יַעֲשֶׂה עֲשִׂית מִבְּעֵי לִיה. לְמַחְבֵּה לוֹ, לֶךְ מִבְּעֵי לִיה. אֵלָא אַתָּר עֲלָאָה הוּא, דְּנִגִּיד וְנִפְיָק וְאֲדִלִיק בּוֹצִינִין בְּלָהוּ לְכָל עֵיבֹר, וְאֶקְרִי עוֹלָם הָבָא. וּמִנִּיה נִפְיָק חֲדָא אִילָנָא, לְאַתְשָׁקִיא וּלְאַתְתַּקְנָא. וְהָאִי אִילָנָא עֲלָאָה וְיִקְרָא הוּא עַל כָּל שְׂאָר אִילָנִין, וְהָאִי אִילָנָא עוֹלָם הָבָא דְּנִגִּיד וְנִפְיָק, אֲתַקֵּין לִיה לְהָאִי אִילָנָא תְּדִיר, אֲשָׁקִי לִיה, וּמִתַּקֵּן לִיה בְּעִבְרִיתָהּ, מַעֲטָר לִיה בְּעֵטְרִין, לֹא פְסִיק מִבְּעֵי מִנִּיה לְעַלְם לְעַלְמֵי עַלְמִין.

511. בְּהָהוּא אִילָנָא תְּלִיא מְהִימְנוּתָא, בִּיה שְׂרִיא מִכָּל שְׂאָר אִילָנִין, קִיּוּמָא דְּכָלָא בִּיה. וְעַל דָּא כְּתִיב, כָּל אֲשֶׁר יַעֲשֶׂה הָאֱלֹהִים הוּא יְהִיָּה לְעוֹלָם. וְהָאִי הוּא הִיָּה הוּא הוּהוּ וְהוּא יְהָא. עֲלִיו אֵין לְהוֹסִיף, וּמִמְנוּ אֵין לְגָרֹעַ. וְעַל דָּא בְּאוּרִייתָא כְּתִיב, לֹא תוֹסֵף עֲלָיו וְלֹא תִגְרַע מִמְנוּ. דְּאִילָנָא דָּא, דְּאוּרִייתָא הוּא. וְאַתָּר דָּא אֲתַקֵּין הָאֱלֹהִים תְּדִיר. הָאֱלֹהִים סָתָם, דָּא גְבוּרָה מֵאֵין סוּף וּמֵאֵין חֶקֶר. כַּד"א, אֵין חֶקֶר לְתַבּוּנָתוֹ, הָאֱלֹהִים, וְלֹא אֱלֹהִים. וְעַד עֲשֶׂה יַעֲשֶׂה תְּדִיר, כְּמִבּוֹעַ דְּלֹא פְסִק מִיּוּמֵי לְדִרֵי דְרִין.

512. בְּגִין כֶּךָ כְּתִיב, וְהָאֱלֹהִים עֲשֶׂה שְׂרִירָא מְלַפְנֵיו. אֲתַקֵּין לִיה לְהָאִי אִילָנָא, בְּתַקְנָא שְׁלִים, דְּאֲחִיד לְכָל סֵטֶר עֵילָא וְתַתָּא, בְּגִין דְּיִירָא מְלַפְנֵיו. וְלֹא יַחְלֹפֹן לִיה בְּחִלּוּפָא אַחְרָא לְדִרֵי דְרִין.

513. א"ר אבא, וְדָאִי שְׂפִיר קָא אֲמַרְתָּ, אֲבָל תוּ אֵית לְאַסְתַּכְלָא, בְּקַדְמִיתָא יַעֲשֶׂה, וּלְבַתֵּר וְהָאֱלֹהִים עֲשֶׂה, מַה בֵּין הָאִי לְהָאִי. אֵלָא וְדָאִי יַעֲשֶׂה וְאַתְקִין לְהָאִי אִילָנָא, דְּלֹא פְסִקִין מִיּוּמֵי לְדִרֵי דְרִין. וּלְבַתֵּר עֲשֶׂה, מַהוּ עֲשֶׂה. אֵלָא עֲשֶׂה הָאֱלֹהִים אִילָנָא אַחְרָא לְתַתָּא מִנִּיה. וְלֹא יַעֲשֶׂה בְּהָאִי. דְּהָאִי אִילָנָא תַתָּאָה, עֲבִיד לִיה וְאַתְקִין לִיה, בְּגִין דְּמֵאֵן דִּיעוּל לְאִילָנָא עֲלָאָה, וִיעוּל בְּרִשּׁוֹ, וְיִשְׁכַּח לְאִילָנָא תַתָּאָה, וְיִדְחַל לְמִיעָאֵל, אֵלָא בְּדָקָא חֲזִי.

enters the upper tree, WHICH IS ZEIR ANPIN, one will so enter with the authority OF THE LOWER TREE, WHICH IS MALCHUT, and, on finding the lower tree, he will be afraid to enter THE UPPER TREE other than in a proper way.

514. Come and see that this one, THE LOWER TREE WHICH IS MALCHUT, is the doorkeeper OF ZEIR ANPIN, AND MALCHUT is therefore called "He who keeps Yisrael" (Tehilim 121:4), FOR IT KEEPS ZEIR ANPIN, WHO IS CALLED 'YISRAEL'. And it is this lower tree that THE ELOHIM, WHICH IS BINA, made, that it should be watered and nourished from the upper tree, WHICH IS ZEIR ANPIN. And it is therefore not written 'will make' but "made," FOR HE HAD MADE IT TO BE A KEEPER AND SO THAT IT SHOULD BE NOURISHED FROM ZEIR ANPIN. What was the reason FOR HIS MAKING HIM A KEEPER? It was so that men should be fearful of Him, and not draw close to Him, except for those who are fitted to come close, and not any others, and that men should keep the ways of the Torah and not deviate to the right nor the left, BUT SHOULD CLEAVE TO THE CENTRAL COLUMN.

514. ת"ח, דהאי, נטיר פתחא הוא. ועל דא אקרי שומר ישראל ודא אילנא תתאה עשה, אתשקיא ומתן מאילנא דלעילא. וע"ד לא כתיב יעשה, אלא עשה. מ"ט. שניראו מלפניו בני עלמא, ולא יקרבו ליה, אלא אינון דיתחזון לקרבא, ולא אחרא, ויסתמרון בני נשא ארחי דאורייתא, ולא יסטון לימינא ולשמאלא.

83. "According to the lot"

Rabbi Shimon begins by telling us that the lot to which David was attached is the tree, Malchut. Rabbi Aba talks about the voice from the firmament, saying that this firmament is nourished from the voice. We learn about the stone of Yisrael that descended from its place under the divine throne, and upon which the lot is written. Rabbi Elazar concludes by saying that those who follow righteousness are the ones who seek God.

515. Come and see: About this tree, MALCHUT, on which rest all of the hosts of the worlds OF BRIYAH, YETZIRAH, AND ASIYAH, David said: "You maintain my lot" (Tehilim 16:5). What is the meaning of "my lot?" It is the lot to which David is attached, WHICH IS MALCHUT, and it is therefore written: "According to the lot" (Bemidbar 26:56) (where the Hebrew for 'according to' is, literally: 'On the mouth of'). THIS ALLUDES TO MALCHUT, WHICH IS CALLED 'MOUTH.' And the same expression is used in the verse: "So Moses the servant of Hashem died there in the land of Moab, according to the word (lit. 'mouth') of Hashem" (Devarim 34:5), WHICH IS MALCHUT. CONSEQUENTLY, "the lot" is written, WITH THE DEFINITE ARTICLE (HEI), TO REFER TO MALCHUT. Happy are the portions of those who engage in the study of Torah day and night and who know its ways, and they each day eat the divine food OF THE FLOWING EMANATION OF CHOCHMAH, as it is written: "For wisdom gives life to those who have it" (Kohelet 7:12), for the Torah on high, NAMELY ZEIR ANPIN, is nourished from this place, FROM CHOCHMAH. And it is said about them: "Behold, My servants shall eat" (Yeshayah 65:13).

515. ת"ח, על האי אילנא דכל חילוי ביה שריא, אמר דוד, אתה תומין גורלי. מהו גורלי. דא עדבא דאחיד ביה דוד מלכא. וע"ד, ע"פ הגורל כתיב. וכן הוא ע"פ יי'. וימת שם ע"פ יי'. הגורל כתיב. זבאה חולקהון דאינון דמשתדלין באורייתא יממא ולילי, וידעי ארחי. ואינון אכלי בכל יומא מזונא עלאה. כד"א, החכמה תחיה בעליה. דהא אורייתא דלעילא מאתר דא אתון, והא אתמר עלייהו, הנה עבדי ואכלו.

516. Rabbi Aba started by quoting: "And there was a voice from above the firmament" (Yechezkel 1:25). About this voice, ZEIR ANPIN, which is attached to this firmament (YESOD of ZEIR ANPIN) and participates with him, it is said: "He has made His wonderful works to be remembered" (Tehilim 111:4), WHICH REFERS TO THE FIRMAMENT WHICH IS YESOD THAT IS CALLED 'REMEMBRANCE'. And this firmament stands over those living creatures, AS IT IS SAID: "AND THERE WAS A VOICE FROM ABOVE THE FIRMAMENT THAT WAS OVER THEIR HEADS." And this is THE FIRMAMENT that was created on the second day OF THE WORKS OF CREATION, ABOUT WHICH IT IS SAID: "divide water from water" (Beresheet 1:6), THE UPPER WATERS AND THE LOWER WATERS.

516. רבי אבא פתח ואמר, ויהי קול מעל לרקיע. דא קול דאחיד להאי רקיע, ואשתתף בהדיה. ודא הוא זכר עשה לנפלאותיו. והוא רקיעא קאים עליהו, על אינון חיוון. ודא הוא דאברי בשני, להבדיל בין מים למים.

517. It has been taught: There are seven firmaments higher on high, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, THAT ARE IN YESOD. Certainly 'Curtain', WHICH IS PARALLEL TO MALCHUT THAT IS IN IT, serves no purpose, for MALCHUT has nothing of its own, apart from what ZEIR ANPIN gives it. And the poor take hold of it, this being the inner meaning of the verse: "Now, behold, in my trouble (poverty) I have prepared for the house of Hashem" (I Divre Hayamin 22:14) INASMUCH AS DAVID WAS ATTACHED TO MALCHUT, WHICH IS POOR, AS ABOVE. HENCE HE SAID, "IN MY POVERTY." And this FIRMAMENT, CURTAIN, WHICH IS MALCHUT, introduces the morning and ushers out the evening, for at night MALCHUT brings out its hosts in all directions, TO THE RIGHT AND TO THE LEFT, and has control over these hosts and regiments, FOR THEN IS THE RULE OF MALCHUT. And in the morning, it collects together all its hosts, and brings them into their (Heb. Nekev) hole, THAT IS TO SAY TO THEIR ASPECT OF THE FEMALE (NUKVA), and they have no power, for the morning includes them all, as it is written: "to relate Your steadfast love (Chesed) in the morning, and Your faithfulness every night" (Tehilim 92:3). But this has already been taught.

518. And there is a voice, WHICH IS ZEIR ANPIN, that is above this firmament, for from it this firmament is nourished, SINCE YESOD RECEIVES FROM ZEIR ANPIN. When this voice awakens, none of the hosts are in motion, and they have no permission to do anything but stand still where they are. AND THIS IS THE SECRET OF THE VERSE: "AND THERE WAS A VOICE FROM ABOVE THE FIRMAMENT THAT WAS OVER THEIR HEADS; WHEN THEY STOOD STILL, THEY LET DOWN THEIR WINGS" (Yechezkel 1:25); NAMELY WHEN THE VOICE STIRS OVER THEIR HEADS, THEN THEY STAND STILL. And the hosts draw near and wait for that Chesed which is drawn down FROM THE VOICE, WHICH IS ZEIR ANPIN, to that firmament, WHICH IS YESOD, and they are blessed because of it, NAMELY THAT THEY RECEIVE FROM THE FIRMAMENT. And therefore, ZEIR ANPIN is above the firmament that is over their head, AND THEY CANNOT RECEIVE OTHER THAN FROM THE FIRMAMENT, WHICH IS YESOD.

519. Come and see, "And above the firmament that was over their heads was the likeness of a throne, in appearance like a sapphire stone" (Yechezkel 1:26). "in appearance like a sapphire stone" refers to the stone of Yisrael, WHICH IS MALCHUT. And this is the inner meaning of what is written: "and they rolled the stone" (Beresheet 29:3). From on high descended a certain stone, WHICH IS MALCHUT, when Yisrael wanted to inherit the Land (of Yisrael), and on it the lot is written, NAMELY "ACCORDING TO THE LOT," and THE LOT would say: This part for so-and-so, this part for so-and-so. And this stone descended from under the divine throne, NAMELY MALCHUT, WHICH IS THE SECRET OF THE THRONE OF ZEIR ANPIN. Surely is written "from thence, from the Shepherd, the Stone of Yisrael" (Beresheet 49:24), FOR THIS IS THE STONE OF ZEIR ANPIN THAT IS CALLED 'YISRAEL'. And for this reason: "According to the lot (WHICH IS MALCHUT) shall their inheritance be divided."

520. Rabbi Yitzchak and Rabbi Yehuda were walking from Usha to Lod. Rabbi Elazar encountered them and they ran after him, saying, Surely we shall run after the Shechinah. When they caught up with him, they said, Let us now certainly join you and hear a new matter.

517. וְהָא אֲוֻקְמוּהָ, דְּשִׁבְעָה רְקִיעִין לְעִילָא לְעִילָא. וְדָא וִילּוֹן אִינוּ מִשְׁמַשׁ, דְּהָא לִית לִיה מְדִילִיה, אֶלָּא מַה דִּיהִבִּין לִיה. וּמִסְכְּנֵי בֵּיה אֲתֵּאֲחָדוּ, דָּא הוּא רִזָּא דְכֶתִיב, וּבִעֲנִי הִכִּינוֹתִי לְבֵית אֱלֹהִי. וְדָא מְכַנֵּס שְׁחָרִית וּמוֹצִיא עֶרְבִית. דְּהָא בְּלִילִיא, אֲפִיק חִילוּי לְכָל סֵטְרִין, וְשִׁלְטָא עַל אִינוֹן חִיָּלִין וְאֶכְלוּסִין. וּבְשְׁחָרִית כְּנִישׁ לְכֻלָּהּ, וְאֵעִיל לְנִקְבֵּיהּ, וְלֹא שִׁלְטִין. דְּהָא בְּקָר בְּלִיל כְּלָהּ. כַּד"א לְהַגִּיד בְּבִקְרָה חֲסֵדָךְ וְאֲמוּנָתְךָ בְּלִילוֹת. וְהָא אֲוֻקְמוּהָ.

518. וְקוֹל אֵית עַל הָאֵי רְקִיעַ, מְנִיָּה אֲתָן הָאֵי רְקִיעַ, בְּשַׁעֲתָא דְּהָאֵי קוֹל אֲתַעֵר, בְּלָהּ אֶכְלוּסִין לֹא נִטְלִין, וְלִית בְּהוּ רִשׁוּ, אֶלָּא לְמִיקָם בְּרוּכְתֵּיהּ, וְאֶקְרִבִי חִילֵּיהוֹן וּמַחְבָּאן, לְהֵהוּא טִיבוּ דְּנִגְיָד לְהֵהוּא רְקִיעַ, וְיִתְבָּרְכֵן בְּגִינִיָּה, וְע"ד אִיהוּ מַעַל לְרְקִיעַ אֲשֶׁר עַל רֹאשׁוֹ.

519. ת"ח וּמִמַּעַל לְרְקִיעַ אֲשֶׁר עַל רֹאשׁוֹ כְּמֵרָאָה אֶבֶן סַפִּיר דְּמוֹת כֶּסֶּא, כְּמֵרָאָה אֶבֶן סַפִּיר, דָּא אֶבֶן יִשְׂרָאֵל. וְדָא הוּא רִזָּא דְכֶתִיב, וּגְלָלוּ אֶת הָאֶבֶן וְגו'. חָד אֶבֶן נִחְתָּא מִלְּעִילָא, כַּד בָּעוּ יִשְׂרָאֵל לְמִירַת אֶרֶץ, וּכְתִיב בֵּיה גּוֹרֵל. וְאִיהוּ אָמַר, דָּא לְפִלְנִיא, וְדָא לְפִלְנִיא. וְדָא אֶבֶן הוּא מִתְחַוֵּת כְּרִסְיָא דְּמִלְכָּא נִחְתָּא. וְדָאֵי מִשָּׁם רוּעָה אֶבֶן יִשְׂרָאֵל כְּתִיב. וּבְגִינֵי כַךְ ע"פ הַגּוֹרֵל וְדָאֵי תַחֲלֵק נִחְלָתוֹ.

520. רַבִּי יִצְחָק וְרַבִּי יְהוּדָה הָווּ אֲזִלִּי מֵאוּשָׁא לְלוֹד, פָּגַע בְּהוּ ר' אֶלְעָזָר, רְהִטוּ אֲבַתְרִיָּה. אָמְרוּ, וְדָאֵי נְרִהִיט אֲבַתְרִיָּה דְּשְׁכִינָתָא. עַד דְּמָטוּ לְגַבִּיָּה, אָמְרוּ וְדָאֵי נִשְׁתַּתַּף בְּהֶדְרָךְ, וְנִשְׁמַע מִלָּה חֲדָתָא.

521. He began by quoting, "Hearken to me, you that follow after righteousness, you that seek Hashem" (Yeshayah 51:1). "Hearken to me, you that follow after righteousness" refers to those who follow AND PURSUE AFTER the Faith, WHICH IS MALCHUT, THAT IS CALLED 'RIGHTEOUSNESS', for those who follow righteousness are CERTAINLY the ones who "seek Hashem." If you want to know the Faith and to take hold of this righteousness, then do not look at it on its own WITHOUT ZEIR ANPIN, as do other people WHO CLEAVE TO MALCHUT WITHOUT ZEIR ANPIN, THIS BEING THE SECRET OF LEFT WITHOUT RIGHT, and for which reason they bring death to themselves. But "look to the rock whence you were hewn, and to the hole of the pit from which you were dug out" (Ibid.), NAMELY TO UNITE IT WITH ZEIR ANPIN, AND ABA AND IMA.

521. פָּתַח וְאָמַר, שְׁמְעוּ אֵלַי רֹדְפֵי צְדָק מִבְּקְשֵׁי וְגו'. שְׁמְעוּ אֵלַי רֹדְפֵי צְדָק, אֵינוֹן דְּאִזְלִין בְּתַר מְהִימְנוּתָא, רֹדְפֵי צְדָק, וְדָאִי אֵינוֹן מִבְּקְשֵׁי ה'. אִי בְעִיתוּ לְמַנְדַּע מְהִימְנוּתָא, וְלֹאחֲדָא לְהָאִי צְדָק, לֹא תִסְתַּבְּלוֹן בָּהּ בְּלַחֲוֹדָהּ כְּשֶׁאֵר בְּנֵי עֲלָמָא, דְּגִרְמוּ מִיתָה לְגִרְמֵיהוּ עַל דָּא. אָבַל הַבֵּיטוּ אֶל צוּר חוֹצְבָתָם וְאֶל מְקַבַּת בּוֹר נּוֹקְרָתָם.

84. The sacrifices

Rabbi Elazar says that the perfect offering is one made without sin, i.e. the peace offering. Anyone who sins draws upon himself an unclean spirit that controls him; the function of the sacrifice is to break that spirit and make atonement. We hear that God loves a broken and contrite heart. Rabbi Elazar says he learned in the Book of Enoch that all sacrifices when they ascend go first to the Garden of Eden, and we learn why animals are sacrificed. Rabbi Shimon offers a deeper explanation, saying that the secret of the sacrifices is the secret of the Holy Beasts, and he elaborates with many details about ox, eagle, lion and man. He says that man's prayer is similar to the sacrifices. We learn from this section that no one is allowed to eat before the Supreme King does. Rabbi Shimon tells Elijah how it could be possible for the Supreme King to eat, since it seems that there is no eating or drinking above.

522. "Command the children of Yisrael, and say to them: My offerings, the provisions of My sacrifices made by fire" (Bemidbar 28:2). It is written: "Has Hashem as great a delight in burnt offerings and sacrifices, as in obeying to the voice of Hashem?" (I Shmuel 15:22). The Holy One, blessed be He, does not desire that a man sin and then offer a sacrifice because of his sin; but a sacrifice that is without any iniquity is the perfect sacrifice (Heb. shalem). And it is called "peace-offerings" (Heb. SHELAMIM). The daily offering is also PERFECT, for although THE DAILY SACRIFICE atones for sins, IT IS NEVERTHELESS A PERFECT SACRIFICE.

522. צוּ אֶת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם אֵת קִרְבָּנֵי לַחֲמֵי וְגו'. בְּתִיב הַחֶמֶץ לֵוִי בַּעֲוֹלוֹת וּזְבָחִים כְּשֶׁמוֹעַ בְּקוֹל יְיָ וְגו'. לֵית רַעוּתָא דְקוֹדֶשָׁא בְּרִיךְ הוּא, דִּיחֻב בַּר נֶשׁ, וְעַל חוֹבִיָּה יִקְרִיב קִרְבָּן. אֵלֹא קִרְבָּן דְּאִיהוּ בְּלִי חוֹבָה, דָּא אִיהוּ קִרְבָּן שְׁלִים, וְאִקְרִי שְׁלָמִים, וְקִרְבָּן תָּמִיד אוֹף הָכִי, וְאֵע"ג דְּמַכְפֵּר עַל חוֹבִין.

523. Rabbi Aba began by quoting: "The sacrifices of Elohim are a broken spirit" (Tehilim 51:19). This verse has been interpreted to mean that the Holy One, blessed be He, does not want a man to bring a sacrifice for his sin, but, rather, HE WANTS a broken spirit. People do not know what they say. From the holy luminary I heard as follows: When a man becomes impure in his iniquities, he draws down onto himself a spirit from the side of uncleanness, and THE SPIRIT becomes domineering on that person and controls him at will. The aspect of uncleanness, FROM WHICH THE SPIRIT IS DRAWN DOWN, grows stronger with his strength and becomes more powerful and controls him to its wish. When a man comes and takes control over it, in order to become pure, he is helped to be purified FROM ABOVE.

523. רַבִּי אַבָּא פָּתַח, זִבְחֵי אֱלֹהִים רוּחַ נִשְׁבָּרָה וְגו'. הָאִי קָרָא אוֹקְמוּהּ, דְּרַעוּתָא דְקוֹדֶשָׁא בְּרִיךְ הוּא, לֹא אַתְרַעֵי בְּקִרְבָּן דב"נ עַל חוֹבוֹי, אֵלֹא רוּחַ נִשְׁבָּרָה. וּבְנֵי נֶשָׁא לֹא יִדְעֵי מָאִי קְאָמְרִי, וְהָכִי שְׁמַעְנָא מְבוֹצִינָא קְדִישָׁא, דְּכַד אֲתִי ב"נ לְאַסְתָּאבָא בְּחוֹבוֹי, אֲמַשִּׁיךְ עָלֶיהָ רוּחַ, מַסְטְרָא דְמַסְאָבָא, וְאַתְגָּאִי עַל ב"נ, וְשְׁלִיט עָלֶיהָ לְכָל רַעוּתָא. וְהוּא סְטְרָא מַסְאָבָא, אַתְגָּבַר בְּחִילֶיהָ וְאַתְתַּקַּף, וְשְׁלִיט עָלֶיהָ לְרַעוּתֶיהָ. אֲתִי ב"נ וְשְׁלִיט עָלֶיהָ לְאַתְדַּכָּא, מְדַכָּאִין לִיה.

524. In the period when the Temple was still standing, THE SINNER would offer his sacrifice, his whole atonement being dependent on it, until he feels remorse and breaks down that spirit FROM THE SIDE OF UNCLEANLINESS THAT HE DREW TO HIMSELF WITH HIS SIN, from its pride, and humiliates it. And it is this that is meant by the breaking down of those stages of uncleanness, FROM WHICH THE SPIRIT IS DRAWN, and when that spirit of uncleanness is broken, and he offers his sacrifice, this is an acceptable and proper SACRIFICE.

524. בְּזִמְנָא דְהָוָה בֵּי מִקְדָּשָׁא קַיִם, אִקְרִיב קִרְבָּנִיהּ, כָּל כְּפָרָה דִּילִיָּה תִלְוִיָּא עָלֶיהָ, עַד דְּאַתְתַּחֲרַט, וְתִבְרַר לְהָוָה רוּחַ מְגוּ גְאוּתָא דִּילִיָּה, וּמֵאִינֵךְ לִיה. וְדָא הוּא תִבְרִירו, דְּהָוָה דְּרָגָא דְמַסְאָבָא. וְכַד אַתְבַּר הָוָה רוּחַ מַסְאָבָא, וְקִרִּיב קִרְבָּנִיהּ, דָּא אִיהוּ דְּאַתְקַבַּל בְּרַעוּא כְּדָקָא יְאוּת.

525. But if that spirit OF UNCLEANLINESS is not broken, then his sacrifice is worth nothing and is given to the dogs, for this is a sacrifice not for the Holy One, blessed be He, but for the dogs. And this is why Scripture says that the proper sacrifices of Elohim are a broken spirit, for that spirit of uncleanness has to be broken so that it will not be in control. Consequently, about the one who breaks it as it should be broken, it is written: "A wind (or spirit) that passes away, and comes not again" (Tehilim 78:39). And that man can be assured that it will not ever come to him again. Hence "and comes not again." "A broken and a contrite heart" (Tehilim 51:19). This is a man who is not proud and does not take pleasure in the delights of the world. And "Elohim, You will not despise" (Ibid.), for He has a place of honor with him.

526. "Command the children of Yisrael." To what does 'command' refer? It refers to idolatry, That is, he should not bring himself in to become impure in the spirit of uncleanness, for this would be real idolatry.

527. Rabbi Elazar began by quoting: "I am come into my garden, my sister, my bride" (Shir Hashirim 5:1). We have already learned this verse, yet it contains secrets concerning the sacrifices. But then we have already learned it all. Rabbi Shimon said to him, It is good that you have started the discussion on these matters, BUT why have you concealed them? IT IS AS THOUGH YOU HAVE SAID SOMETHING, BUT IT HAS NOT BEEN FULLY SAID. Tell us WHAT YOU KNOW ABOUT THE SACRIFICES. RABBI ELAZAR replied, It was because I saw something in the Book of Enoch and learned it THAT I SAID SOMETHING AS THOUGH IT WERE NOT SAID. Rabbi Shimon said, Tell us that matter that you have seen and heard.

528. He said: It is all really just one matter. The Holy One, blessed be He, said "I am come into my garden" (Shir Hashirim 5:1) because all the sacrifices that are made in the world, when they ascend TO THE FEMALE WATERS first enter into The Garden of Eden, which is the secret of The Congregation of Yisrael, WHICH IS MALCHUT. But initially how is it at the beginning of the sacrifice? FOR I HAVE SAID THAT THEY FIRST COME INTO THE GARDEN OF EDEN, MEANING when a man confesses his sins over THE SACRIFICE, at the time of the slaughtering and the scattering of the blood over the altar, THEN THE SACRIFICE ASCENDS TO THE FEMALE WATERS, TO THE GARDEN OF EDEN. AND THEN, SAYS THE HOLY ONE, BLESSED BE HE, WHO IS ZEIR ANPIN: "I AM COME INTO MY GARDEN" WHICH IS THE GARDEN OF EDEN, MALCHUT, FOR THE FEMALE WATERS OF THE SACRIFICE AWAKEN THE UNION.

529. Now one has to concentrate to understand how these Holy Spirits benefit from this, FROM THE ASCENT OF THE FEMALE WATERS OF THE SACRIFICE. Also, what is the reason that the sacrifice has to be of an animal, when it is more important that a man should break that spirit THAT HE HAS DRAWN DOWN BY HIS SIN, and return in repentance? What is the reason for the ritual slaughtering of the animal, and the burning of it by fire on the altar?

525. ואי לא אתבר ההוא רוח, לאו קרבניה כלום, ולכלבי אתמסר, דהא קרבנא דא לאו דקודשא בריך הוא, אלא מכלבי. ובג"כ זבחי אלהים בדקא יאות, הוא רוח נשברה, דיתבר ההוא רוחא מסאבא, ולא ישלוט. ועל דא מאן דיתבר ליה בדקא יאות, עליה כתיב, רוח הולך ולא ישוב. ליהוי ההוא גברא באבטחותא, דלא יתוב לגביה לעלמין. דא הוא דכתיב, ולא ישוב. לב נשבר ונדרה, ההוא גברא דלא אתגאי, ולא אתענג בענוגין דעלמא, אלהים לא תבזה, ביקרא איהו לגביה.

526. צו את בני ישראל. מאי צו. דא ע"ז. בגין דלא ייעול גרמיה לאסתאבא ברוח מסאבא, דאיהו ע"ז מממש.

527. ר' אלעזר פתח. באתי לגני אחותי כלה וגו'. האי קרא אוקמוה, אבל אית סתרים בקרבנא הכא, וכלא אתמר. א"ל ר"ש, יאות הוא, דשרית מלה, וסתמת, אימא. אמר, בגין דחמינא בספרא דחנוך מלה, ואוליפנא. אמר, אימא ההיא מלה דחמית ושמעת.

528. אמר כלל חד מלה, קודשא בריך הוא אמר דא, באתי לגני, בגין דכל קרבנין דעלמא בד סלקין, בלהו עיילין לגו גנתא דערן בקדמיתא, דא דכ"י. והיאך בקדמיתא ושירותא דקרבנא, בשעתא דב"נ אודי חטאוי עלה, ונכיסו וזריקו דדמיה על מדבחא.

529. השתא אית לאסתכלא, היאך אינון רוחין קדישין אתהנון מהאי. ומ"ט דקרבנא דבהמה, דהא יתיר הוה סגיא, לתברא ב"נ ההוא רוחא, ולא תבא בתיובתא מ"ט נכיסו דבהמה, ולאוקדא ליה בנורא דמדבחא.

530. HE ANSWERS, It is a mystery. There is an animal that lies on a thousand hills, WHICH IS THE SECRET OF MALCHUT, WHICH IS THE ASPECT OF YUD HEI VAV HEI, FULLY SPELLED WITH HEIS, WHOSE NUMERICAL VALUE IS THE SAME AS THAT OF ANIMAL (Heb. BEHEMAH = 52). And it devours a thousand hills each day, ALL OF THE THOUSAND BEING THE SECRET OF THE GRADES OF CHOCHMAH THAT ARE DRAWN DOWN FROM THE LEFT, FOR CHOCHMAH IS TERMED A THOUSAND (HEB. ELEF) IN THE SECRET OF THE VERSE: "AND I SHALL TEACH (HEB. A'ALFECH) YOU WISDOM" (IYOV 33:33), and they are called: "and the cattle upon a thousand hills" (Tehilim 50:10). And we have already learned about this, that there is an animal that devours animals. And what do THE ANIMALS consist of? They are of fire, and this animal, WHICH IS MALCHUT, consumes all of them with one gulp, as it is written: "For Hashem your Elohim is a consuming fire, a jealous El" (Devarim 4:24). And all the waters of the Jordan, WHICH IS YESOD OF ZEIR ANPIN, that flow through it during six years, WHICH IT RECEIVES FROM CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, THAT ARE CALLED 'SIX YEARS', are made into one gulp, NAMELY ONE SWALLOW, by it, MALCHUT, as it is written: "he trusts that river will thrust some food into his mouth" (Iyov 40:23).

531. And the secret of the matter is that from the yeast of those ANIMALS ON A THOUSAND HILLS, WHICH ARE THE SECRET OF THE ILLUMINATION OF CHOCHMAH THAT IS ON THE LEFT, is the principle and basis for those animals below, for the spirit spreads downwards from them, and this spirit is reflected in the animals below, THAT IS TO SAY, IT BECOMES THE SPIRIT OF THE ANIMAL BELOW. And when a sinner brings an animal for sacrifice, then that spirit of the animal ascends and returns to its place, TO THE UPPER ANIMAL, WHICH IS MALCHUT, and this spirit spreads through all THE ANIMALS THAT ARE ON A THOUSAND HILLS, AS ABOVE. And all those that are of this sort, NAMELY, THE OTHER SIDE THAT ARE DRAWN DOWN FROM THE LEFT, approach and enjoy that fat and blood that are the raiment of this spirit. And this spirit is from their side, NAMELY FROM THE LEFT SIDE, and they all benefit and are nourished and become advocates of that person, FOR THE PROSECUTOR BECOMES DEFENSE COUNSEL, AND THE FEMALE WATERS OF THE SACRIFICE enter by way of the esophagus, as we have learned. This is why the sacrifice is taken from an animal.

532. Rabbi Shimon said, Blessed is my son to the Holy One, blessed be He. About you it is said: "Let your father and your mother be glad, and let her who bore you rejoice" (Mishlei. 23:25). Let your father on high be glad, THAT IS ZEIR ANPIN, and your mother is the Congregation of Yisrael, WHICH IS MALCHUT. And let her that bore you rejoice namely the daughter of the pious Rabbi Pinchas ben Ya'ir, THE MOTHER OF RABBI ELAZAR. Elazar, my son, what you have said is CORRECT regarding the sacrifice of an animal, BUT what is the reason for the offering of fowls? For it is written: "And if the burnt sacrifice for his offering to Hashem be of birds" (Vayikra 1:14). He said to him: I have not seen, but I draw an analogy from what is said about animals to what is said about fowl. Nevertheless, I will not speak, because I have not seen it nor, until now, have I heard it.

530. אֵלֶּא רְזָא הוּא, בְּגִין דְּאִית בְּהֵמָה דְּרִבִּיעָא עַל אֶלְף טוּרִין, וְאֶלְף טוּרִין אֲכֵלַת בְּכָל יוֹמָא, וְכִלְהוּ אֶקְרוּן בְּהֵמוֹת בְּהֵרֵי אֶלְף. וְעַל דָּא תְּנִינָן, דְּאִית בְּעִירָא אֲכִיל בְּעִירִי. וּמִמָּה הוּוּ. מֵאֲשָׁא. וְכִלְהוּ לְחִיךְ לֹון הֵהִיא בְּהֵמָה בְּלַחֲכָא חֲדָא, הֵה"ד כִּי יִי' אֱלֹהֵיךְ יֵשׁ אֲכִלָּה הוּא אֶל קָנָא. וְכָל מִינָא דִּירְדָן, דְּאִמְלָא בְּשִׁית שְׁנִין, הִיא עֲבָדַת לִיה גְּמִיעָה חֲדָא, הֵה"ד, יִבְטַח כִּי יִגִּיחַ יִרְדֵּן אֶל פִּיהוּ.

531. סִתְרָא דְּמַלְהָ, חֲמִירָא דְּכָל הָנִי, עֲקָרָא וִיסוּדָא לְהָנִי בְּעִירֵי דְּלִתְתָּא. בְּגִין דְּרוּחָא מְנִיְהוּ מִתְפַּשְׁטָא לְתִתָּא, וְאִתְצִייר הֵהוּא רוּחָא לְתִתָּא בְּבִעִירִי. וְכִד חֲב ב"נ, אִינִיתִי בְּעִירָא לְקִרְבָּנָא, וְהֵהוּא רוּחָא דְּבְעִירָא דָּא, סִלְקָא וְתֵב לְאִתְרִיָּה, וּמִתְפַּשְׁטָא הֵהוּא רוּחָא בְּכִלְהוּ. וְכָל אִינוּן דְּזִינוּן דָּא, מִתְקַרְבִּין וְאִתְיִין וְאִתְהַנִּיין מִהֵהוּא חֲלָבָא וְדָמָא, דְּהֵהוּא לְבוּשָׁא דְּרוּחָא דָּא, דְּהָא מְסִטְרָא דְּלֵהוּן הוּוּ הֵהוּא רוּחָא. וְכִלְהוּן אִתְהֵנוּ וְאִתְזֵנוּ, וְאִתְעַבְדוּן סְנִיגוּרִין עַל הֵהוּא ב"נ. וְעַל דְּרִךְ וְשֵׁט, כְּמָה דְּאִתְמַר. וּבִג"כ קִרְבָּנָא מִן הַבְּהֵמָה.

532. אר"ש, בְּרִיךְ בְּרִי לְקוּדְשָׁא בְּרִיךְ הוּא, עַלְךָ אִתְמַר יִשְׁמַח אָבִיךָ וְאִמְךָ וְתִגַּל יוֹלְדֶתְךָ. יִשְׁמַח אָבִיךָ, דְּלֵעִילָא. וְאִמְךָ, דָּא כְּנֶסֶת יִשְׂרָאֵל. וְתִגַּל יוֹלְדֶתְךָ, דָּא בְּרִתְיָה דְּר' פְּנַחֵס בֶּן יֵאִיר חֲסִידָא. אֲלַעֲזֹר בְּרִי אִימָא, הָא קוּרְבָּנָא דְּבְהֵמָה, קִרְבָּנָא דְּעוֹפִי מֵאִי. דְּכִתְיִב וְאִם מִן הָעוֹף עוֹלָה קִרְבָּנוּ. א"ל, לֹא חֲמִינָא, אֲבָל אִסְתַּכְלָנָא מִהֵאִי מַלְה דְּבְהֵמָה, מַלְה דְּעוֹפִי. וְלֹא אִימָא, בְּגִין דְּלֹא חֲמִינָא, וְעַד כְּעַן לֹא שְׁמַעְנָא.

533. Rabbi Shimon said: Elazar, what you have said is good, but there are many secrets among the secrets of the sacrifices, and they have not been handed down to be revealed, except to the truly righteous, from whom their Master's secret is not hidden. The secret of the sacrifices is the secret of the holy living creatures, the four forms engraved on the Throne, this being the Throne of the Holy King, NAMELY MALCHUT, WHICH IS A THRONE FOR ZEIR ANPIN, AND THESE FOUR ARE: The face of an ox, the face of an eagle, the face of a lion, the face of a man. The face of a man includes all of them, FOR LION, OX, AND EAGLE ARE THE SECRET OF THE THREE COLUMNS, AND THE FACE OF A MAN IS MALCHUT THAT RECEIVES THEM AND THEREFORE INCLUDES ALL OF THEM. And all FOUR of the faces look at each other and are included in each other, and from them they spread out in many directions, and tens of thousands, above and below, without measure, number, or account.

534. From the face of an ox, WHICH IS THE SECRET OF THE LEFT, spreads a spirit to the animals in four species, that are included in each other, as one, namely; oxen, sheep, rams and goats, and these serve for the sacrifices. And THE SACRIFICE is from them, these holy hosts that spread out from the face of that ox, and draw close, BY THE ACT OF SACRIFICE, to their element, WHICH IS THE FACE OF AN OX, and benefit from that element and their apparel. And were it not that they contain the element of this world, WHICH IS THE SACRIFICE THAT ASCENDS TO THEM, they would not draw close there, TO THEIR ELEMENT, WHICH IS THE FACE OF AN OX.

535. And just as the Holy Shechinah takes pleasure in the spirits of the righteous THAT ASCEND TO IT FOR THE FEMALE WATERS, and it draws close to welcome the spirit of a righteous person, and enjoys it because that spirit is drawn from it, so is it also with those HOSTS THAT SPREAD FORTH FROM THE FACE OF AN OX. They benefit from the side of their element, WHICH IS THE FACE OF AN OX, and from that raiment that is offered TO THEIR ELEMENT, WHICH IS THE SACRIFICE, for the spirit OF THE SACRIFICE is from the raiment of their spirit, and this is why they enjoy it.

536. From the face of an eagle spreads a spirit to the fowl, FOR THE SPIRIT THAT IS IN THE FOWL IS DRAWN FROM THE FACE OF AN EAGLE. And eagle is on two sides, ON THE RIGHT AND ON THE LEFT, FOR EAGLE IS TIFERET, THE CENTRAL COLUMN THAT INCLUDES THE RIGHT AND THE LEFT. And this is the secret of "And let birds fly" (Beresheet 1:20) WHICH TEACHES ABOUT two spirits. For this reason, the sacrifice of fowl spreads out and descends from the right and from the left, WHILE THE SACRIFICE OF CATTLE IS ONLY FROM THE FACE OF AN OX, WHICH IS THE LEFT, AS ABOVE; THE SACRIFICE OF FOWL IS FROM THE FACE OF AN EAGLE THAT INCLUDES THE TWO COLUMNS.

537. Of all the pure aspects OF FOWL, only a dove and turtle-doves are sacrificed, because they are true to their partners more than all the other fowl. And they are preyed upon but do not prey; they are faithful to each other, the female to her partner, and therefore the sacrifice is of them. And those Holy Spirits descend and draw close and enjoy their element and essence, AS ABOVE.

533. א"ל אלעזר, יאות אמרת. אבל רזא דקרבנין סתרין סגיאין תמן, ולא אתמסרו לגלגלא, בר לזכאי קשוט, דרזא דמאריהון לא אתכסי מנייהו. סתרא דקרבנין, דא איהו סתרא, לאיגון חיון קדישין. ד' דיוקנין חקוקין בכסא, ודא איהו בורסינא דמלכא קדישא. פני שור. פני נשר. פני אריה. פני אדם. פני אדם דכליל לכלהו. וכל אנפין מסתכלין אלין לאלין, ואתכלילין אלין באלין, ומנייהו מתפשטן לכמה סטרין ורבוון, עילא ותתא, דלית לון שיעורא ומנינא וחשבון.

534. פני שור, אתפשט לבעיורי רוחא מניה, לארבעה זיינין, ואתכלילן בחד, ואלין איגון: פרים, וכבשים, ועתודים, ועזים. ואלין קיימין לקרבנא. ובגין דמנהון הו, איגון חיילין קדישין דמתפשטי מההוא פני שור, מתקרבין ליסודא דלהון, ואתהגון מההוא יסודא ולבושא דלהון. ואי לא דהו להו יסודא דהאי עלמא, לא מתקרבין תמן.

535. כגוונא דהוי ניוחא לשכינתא קדישא, מרוחיהון דצדיקניא, ואתקריבת לקבלא רוחא דההוא זכא, ואתהנאת מניה, בגין דמנה הוה ההוא רוח. כך אלין אתהגון מסטרא דיסודא דלהון, ואתהגון מההוא לבושא דמתקרבי ליה, דהא רוח מלבושא דרוחא דלהון הוה. ובג"כ אתהגון מנייהו.

536. פני נשר אתפשט לעופא רוח מניה. ונשר בתרין סטרין איהו. ורזא דא ועוף ועופף, תרין רוחין. ובגין כך אתפשט ונחתא מימינא ומשמאלא קרבנא דעופי.

537. מכל סטר דכיא, לא אתקריב אלא יונה ותורים, דאיגון בקשוט לזוגייהו, מכל שאר עופין. והם נרדפין, ולא רודפין. ומהימנא דא לדא, נוקבא לבר זוגו. וע"ד קרבנא מנייהו. ונחתא ומתקרבי איגון רוחין קדישין, ואתהגין מיסודא ועקרא דלהון.

538. And you might well ask: How can the little that ascends from the dove or from the turtledove spread out in the number of directions to the hosts on high who are without measure? And the same question can be asked about WHAT ASCENDS OF the single animal. HE ANSWERS: Come and see, the whole world fills with light from one thin burning candle. Again: One thin piece of wood enkindles a large piece.

539. So far the sacrifice HAS BEEN CLARIFIED from two sides engraved on the Throne, NAMELY FROM THE FACE OF AN OX FOR CATTLE, AND FROM THE FACE OF AN EAGLE FOR FOWL. Now the question has to be put: There are four shapes that are engraved on the Throne, so what is the reason for there being no sacrifice from shapes of the other FORMS? HE ANSWERS, There is certainly sacrifice from all of them. The lion that is engraved on the throne: When the sacrifice is perfect, the lion descends and enters the fire, eats and has enjoyment from there. And the man that is engraved on the throne: Behold man is the main one of all of them, and he sacrifices there TO THE FACE OF A MAN, WHICH IS MALCHUT, his spirit and his soul, and upper man benefits from lower man. And each species draws near to its own and benefits from it, from that which is really its own, and from its own element.

540. You might well ask: But lion has no basis below in the sacrifice, WHILE THE FACE OF AN OX HAS A BASIS BELOW, IN THE ANIMALS; THE FACE OF AN EAGLE HAS A BASIS BELOW, IN THE BIRDS; THE FACE OF A MAN HAS A BASIS BELOW, IN THE SPIRIT AND SOUL OF THE MAN OFFERING THE SACRIFICE, BUT LION HAS NO BASIS BELOW AT ALL. AND HE ANSWERS, lion is included in all of them, for it is on the right, WHICH IS CHESED, AND CHESED INCLUDES ALL OF THEM. For this reason, it eats from all of them THAT ARE BELOW IT, while the others, OX, EAGLE, AND MAN, do not eat from his species, because it is to the right AND HIGHER THAN THEY. Behold, all four of the forms that are engraved on the throne come close to the sacrifice, which is why it is a perfect sacrifice. And when they enjoy their principle and element, then a spirit descends to kindle the upper candles, NAMELY THE MATING IS MADE BETWEEN ZEIR ANPIN AND MALCHUT.

541. Priests, Levites, and Yisrael give a basis and principle to the upper grades from which THEY ARE DRAWN, and each grade gives to its element ON HIGH. First, the four shapes of the throne, as we have said IN THE PRECEDING PARAGRAPH, each species unto its like, and they first draw near, like unto like. The face of an ox, all the faces, NAMELY THE HOSTS AND CAMPS, that spread out to those species, as we have noted, all of them draw near to their principle and basis, THE FACE OF AN OX. AND SIMILARLY FOR THE face of an eagle it is as we have noted. SO, TOO, WITH the face of a lion it is as we have noted AS WELL AS the face of a man who offers a sacrifice, his spirit and soul approaching to the upper man, WHICH IS MALCHUT.

538. ואי תימא, היך אתפשט זעיר מהאי יונה, או משפנינא דא, לכמה סטרין חיילין דלית לון שיעורא. או מן בעירא חדא אוף הכי. ת"ח. חד שרגא דקיק דליק, אתמלינא מניה כל עלמא. תו אעא דקיק, אדליק לרברבא.

539. עד הכא קרבנא מתרין סטרין דחקיקין בכסא. השתא אית למשאל, ד' דיוקנן אינון, דחקיקין בכסא, מ"ט לית קרבנן מאחרנן. אלא ודאי מבלהו אית קרבנא. אריה חקוק בכורסויא, בשעתא דקרבנא שלים, אריה נחית ועאל באשא, ואכיל ואתנהי מתמן. אדם חקוק בכורסויא, אדם עקרא דכלא, ומקריב תמן רוחיה ונשמתיה, ואדם עלאה אתהני מאדם תתאה, וכל זינא אתקריב לזיניה, ואתהני מניה מדיליה ממש, ומיסודא דיליה.

540. ואי תימא, הא אריה דלית ליה יסודא לתתא בההוא קרבנא. אריה כליל בכלהו, דהא לימינא הוי, ובג"כ אכיל בכלהו, וכל שאר לא אכלין מזיניה, בגין דימינא הוא. הא כל ד' דיוקנן דחקיקין בכסא, מתקריבין לקרבנא, ובג"כ הוי קרבנא שלים. וכד אתהנון מעקרא ויסודא דלהון, בדין נחת רוח לאדלקא בוצינן עלאין.

541. בהני וליואי וישראל, יהבי יסודא ועקרא לאינון דרגין עלאין דלהון. וכל דרגא יחיב ליסודיה ד' דיוקנן דכורסויא בקדמיתא. בדאמרן זינא לקבל זיניה, ומתקריב אינון בקדמיתא זינא לזיניה. פני שור בלהו פנים דמתפשטן לאינון זינן בדאמרן, בלהו מתקריב לעקרא ויסודא דלהון. פני נשר, בדאמרן. פני אריה, בדאמרן. פני אדם, דמקריב רוחיה ונשמתיה מתקריב לגבי אדם עלאה.

542. The priest who pronounces the unity of the Holy Name OVER THE SACRIFICE is himself approaching to the upper priest, WHICH IS CHESED OF ZEIR ANPIN, the same that enters the house of the holy of holies, WHICH IS YESOD OF MALCHUT, and he draws close to the latter and kindles THE CANDLES OF MALCHUT by his correction with welcome, corresponding to the priest below WHO OFFERS THE SACRIFICE. When the Levites play their instruments happily WHEN THE SACRIFICE IS MADE, their side, WHICH IS GVURAH OF ZEIR ANPIN, rejoices and illuminates the faces. Yisrael, who bring the sacrifices - who begin to pray over the sacrifice, for prayer was ordained for all THE SACRIFICES - awakens Yisrael Saba, the Holy Indefinite, towards them and Yisrael Saba welcomes them.

543. And each species is sacrificed to its own kind, and everything follows its element ON HIGH. The lower grades awaken the higher grades, and although all of them stir, and the grades that are engraved on the throne, WHICH ARE THE FOUR LIVING CREATURES, awaken towards the grades that are on earth, being their basis, NAMELY THE FACE OF AN OX FOR ANIMALS, THE FACE OF AN EAGLE FOR FOWL, AS ABOVE, and also those upper hidden grades, they all stir and come close for the meal OF THE SACRIFICE and find pleasure; yet none of them has permission to eat, neither the higher grades nor the lower grades, and not to enjoy it, nor to put out a hand to the sacrifice, until after the Supreme King, WHO IS ZEIR ANPIN, has eaten and enjoyed it, and given them permission.

544. After he gives them permission, each one of them enjoys it and eats, this being as it is written: "I have gathered my myrrh with my spice" (Shir Hashirim 5:1). These are the upper grades OF ZEIR ANPIN; "my myrrh and my spice" - eat and enjoy as is fitting, and this is THE UNITY OF the right arm, WHICH IS CHESED, with the left thigh, WHICH IS HOD. "I have eaten my honeycomb with my honey": This is Jacob with Rachel, NAMELY THE UNITY OF TIFERET WITH MALCHUT. And this is eating proper, FOR ONLY HERE IS THE WORD "EAT" USED. "I have drunk my wine with my milk." This is the unity of the left arm with the right thigh, NAMELY GVURAH WITH NETZACH. And these are all the upper grades from which the Holy King has enjoyment first. AND THIS IS HIS EATING AND HIS PLEASURE. SO FAR WE HAVE DISCUSSED THE FOOD OF THE SUPREME KING, WHO EATS FIRST.

545. From this point on, THE King, WHICH IS ZEIR ANPIN, gives permission to the four forms that are engraved on the throne, and to all those that spread out from them, to enjoy and eat. For the verse continues: "Eat, O dear ones; drink, drink deep, loving companions" (Shir Hashirim 5:1). "Eat, O dear ones" are four forms that we have mentioned: LION, OX, EAGLE, MAN. "Drink, drink deep, loving companions" meaning all those who spread out from them, and they all eat, stretch out and enjoy as is fitting, and their faces shine. And all the worlds rejoice, and each one, whether at the upper levels or at the lower levels, draws closer to its element, NAMELY EACH ONE TO ITS PARALLEL ASPECT: CHESED TO THE FACE OF A LION; GVURAH TO THE FACE OF AN OX..., and they enjoy. This is the secret and mystery of the sacrifices in a proper manner.

542. כִּהְנָא דְּמִיחָד שְׁמָא קְדִישָׁא, מִתְקָרִיב לְגַבֵּי כִּהְנָא עֲלָאָה. הֵהוּא דְּעָאל לְבֵית קֹדֶשׁ הַקְּדוּשִׁים. וְאַתְקָרִיב דָּא, וְאַדְלִיק בְּתַקּוּנָהּ בְּנִהּיּוֹ דְּאַנְפִּין, לְקַדְמוֹת כִּהְנָא דְּלִתְתָּא. לְיוֹאֵי דֵּי מִנְגְּנֵי בַּחֲדוּהָ, הֵהוּא סְטְרָא דְּלֵהוּן חֲדֵי, וְאַנְהִיר אֲנַפִּין. יִשְׂרָאֵל דְּקָרִיב, דְּקִיּוּמוֹ עַל קַרְבָּנָא בְּצִלוֹתָא, דְּהָא צִלוֹתָא עַל כָּלָא הוּה. אַתְעַר לְגַבֵּיּהּ יִשְׂרָאֵל סְבָא, סְתָמָא קְדִישָׁא, וְאַנְהִיר אֲנַפִּין.

543. כָּל זִינָא לְזִינָהּ, וְכָל מְלָה בְּתֵר יִסּוּדָא דִּילִיהּ אֲזָלָא וְאַתְעַרֵּוּ דְּרִגִּין תַּתָּאִין לְדְרִגִּין עֲלָאִין, וְאַע"ג דְּכֻלָּהוּ מִתְעַרִּין, וְאַתְעַרֵּוּ דְּרִגִּין דְּחֻקִּיקִין בְּכֻסָּא, לְגַבֵּי דְּרִגִּין דְּאַרְעָא, יִסּוּדָא דְּלֵהוּן. וְאַיִנוּן דְּרִגִּין עֲלָאִין דְּמִטְמָרִין, כֻּלָּהוּ מִתְעַרֵּי וּמִתְקָרְבֵי לְסַעֲוִדָתָא, וּמִתְעַדְנֵי. אֲבָל לִית רִשּׁוֹ לְחַד מְנוּיָהּ לְמִיכָל, לֹא לְדְרִגִּי עֲלָאִי, וְלֹא לְדְרִגִּי תַתָּאִי, וְלִמְתַּהֲנֵי שׁוּם הִנָּאָה, וְלֹא לְאַוִּשִׁיט יָדָא בְּקַרְבָּנָא, עַד דְּמַלְכָּא עֲלָאָה אָכִיל וְאַתְהֵי, וְיַהֲיִב לֹון רִשּׁוֹ.

544. לְבַתֵּר דִּיהֵב לֹון רִשּׁוֹ, כָּל חַד וְחַד אַתְהֵי וְאַכִּיל. וְהִינּוּ דְּכֻתִּיב אֲרִיתִי מוֹרִי עִם בְּשָׁמִי, אֵלִין אִינוּן דְּרִגִּין עֲלָאִין. מוֹרִי עִם בְּשָׁמִי, אָכִיל וְאַתְהֵי כְּדָקָא יָאוּת. דָּא דְּרוּעָא יְמִינָא, בִּירְכָא שְׁמָאֲלָא. אָכִילְתִּי יַעֲרִי עִם דְּבִשִׁי, דָּא יַעֲקֹב בְּרַחֵל, דָּא אָכִילָה כְּדָקָא יָאוּת. שְׁתִּיתִי יְיָנִי עִם חֶלְבִי, דָּא דְּרוּעָא שְׁמָאֲלָא, בִּירְכָא יְמִינָא. הָא כֻּלָּהוּ דְּרִגִּין עֲלָאִין, דְּאַתְהֵי בְּהוּ מַלְכָּא קְדִישָׁא בְּקַדְמִיתָא. וְדָא מִיכָלָא דִּילִיהּ וְהִנָּאָה דִּילִיהּ. עַד הֵכָא מִיכָלָא דְּמַלְכָּא עֲלָאָה בְּקַדְמִיתָא.

545. מִכָּאן וְלֵהֲלָאָה, יַהֲיִב רִשּׁוֹ לְד' דְּיוֹקְנֵין דְּחֻקִּיקִין בְּכוֹרְסִיָּא, וְלְכָל אִינוּן דְּמִתְפַּשְׁטֵן מְנוּיָהּ, לְאַתְהֵי וְלְמִיכָל. הֵה"ד, אָכִלוּ רַעִים שְׁתּוֹ וְשִׁכְרוּ דוּדִים. אָכִלוּ רַעִים, אֵלִין אִינוּן אַרְבַּע דְּיוֹקְנֵין דְּאַמְרִין. שְׁתּוֹ וְשִׁכְרוּ דוּדִים, כָּל אִינוּן דְּמִתְפַּשְׁטִי מְנוּיָהּ, וְכֻלָּהוּ אָכִילִי וּמִתְפַּשְׁטִי, וְאַתְהֵנוּ כְּדָקָא יָאוּת, וְאַנְהִירוּ אֲנַפִּין, וְעֲלָמִין כֻּלָּהוּ בַּחֲדוּהָ, וְכָל חַד וְחַד, בֵּין דְּרִגִּין עֲלָאִין, וּבֵין דְּרִגִּין תַּתָּאִין, בִּיִּסּוּדָא דְּלֵהוּן מִתְקָרְבִין וּמִתְהַנִּין. דָּא אִיהוּ רְזָא וְסְתָרָא דְּקַרְבָּנָא כְּדָקָא חֲזִי.

546. Rabbi Elazar and Rabbi Aba, together with the other companions, came and prostrated themselves before him, BEFORE RABBI SHIMON. Rabbi Aba said, Had the Torah not been given at Mount Sinai, but instead the Holy One, blessed be He, had said: Here is the son of Yochai TO GIVE YOU the Torah and My secrets, it would have sufficed for the world. Woe for when you depart from the world! Who will then kindle the lights of the Torah? Everything will be in darkness from that day! For until the arrival of King Messiah there will be no generation such as this generation, in whose midst is Rabbi Shimon!

547. Rabbi Shimon said concerning THE ABOVE MENTIONED secret, a man is forbidden to taste anything until the Supreme King has eaten. And what is meant by HIS EATING? This means prayer, WHICH IS IN THE STEAD OF SACRIFICES. A man's prayer is similar in respect TO WHAT WE SAID ABOVE ABOUT THE SACRIFICES. First the four forms that are engraved on the throne are invited, THAT THEY SHOULD DWELL over these creatures, over the fowl and the animals, for the spirits OF THE FOUR LIVING CREATURES spread out over them so that they should be sacrifices, FOR THEY ARE creatures the basis of whose spirit in this world is of them, OF THE FOUR LIVING CREATURES, and that is: "Hashem, how manifold are Your works" (Tehilim 104:24). For over the creatures whose spirit is suitable for sacrifice spread out the four forms THAT ARE IN THE THRONE, which are come over these sacrifices. And it is to this that we refer when we say 'The wheels and holy living creatures'. FOR THIS IS THE SECRET OF THE FOUR LIVING CREATURES THAT ARE IN THE THRONE, and all those other hosts who spread out from them, TO WHICH ARE JOINED THE SPIRIT OF ANIMALS AND FOWL THAT ARE FITTED FOR OFFERING AS SACRIFICES.

548. And afterwards the High Priest proclaims the unity of the Holy Name, namely 'With abounding love', WHERE LOVE is CHESED, THE ATTRIBUTE OF THE PRIEST. The unity THAT THE PRIEST PROCLAIMS IS: "Hear, O Yisrael, Hashem our Elohim, Hashem is One" (Devarim 6:4). And afterwards the Levites arise to play the music, which is: "And it shall come to pass, if you hearken diligently to My commandments..." (Ibid. 11:13). "Take heed to yourselves, that your heart be not deceived..." (Ibid. 16-21) WHICH PORTION PARALLELS THE LEFT WHICH IS GVURAH. For this is the melody of the Levites, THAT IS TO SAY THAT THE SIGNING OF THE LEVITES IS FROM THE LEFT, in order to awaken this side, THE SIDE OF THE LEFT with this sacrifice, NAMELY, WITH THE PRAYER THAT IS IN PLACE OF THE SACRIFICE. And then come Yisrael with: 'True and firm, established and enduring', WHICH ALLUDES TO Yisrael-Saba, who stands over the sacrifice. For He, the ten upper inner levels to everything, NAMELY THE TEN SFIROT, is at the table WHILE THEY ARE, TRUE AND FIRM AND ESTABLISHED AND ENDURING.

549. But not one of them has permission to eat and to stretch a hand out to the sacrifice, NAMELY THE PRAYER, until the Supreme King, WHO IS ZEIR ANPIN, has eaten, by which is meant the first three blessings and the last three blessings OF THE AMIDAH PRAYER, WHICH IS WHERE THE MATING OF ZEIR ANPIN AND MALCHUT TAKES PLACE, AND THIS IS THE SECRET OF THE KING'S EATING. After He has eaten, He grants permission to the four forms, NAMELY THE FOUR LIVING CREATURES IN THE THRONE, and to all those parties that spread out from them, to eat.

546. אָתוּ ר' אֶלְעָזָר וְר' אָבָא וּשְׂאֵר חֲבֵרֵינָא, וְאַשְׁתַּחֲוּוּ קָמִיָּה. א"ר אָבָא, אֲלֵמָלָא לֹא אֲתַמְסֵר אוֹרֵייתָא בְּטוֹרָא דְּסִינִי, אֲלֵא דְאָמַר קוּדְשָׁא בְּרִיךְ הוּא, הָא בֵּר יוֹחָאי אוֹרֵייתָא וְסִתְרִין דִּילִי, הָיִי לְעֵלְמָא. וְוִי כִּד תִּסְתַּלַּק מִן עֲלְמָא. מִן יְנַהִיר בּוֹצִינִין דְּאוֹרֵייתָא, כֻּלָּא יִתְחַשֵּׁן מִהֵוּא יוֹמָא. דְּהָא עַד דְּיִיתִי מַלְכָּא מְשִׁיחָא, לֹא לִיהוִי דְרָא כְּדָרָא דָא, דְּר"ש שְׂרִי בְּגוּיָה.

547. אָמַר ר"ש, עַל רְזָא דָא, אֲסִיר לִיה לִב"נ לְטַעוֹם כְּלוּם, כִּד הָיִיכּוֹל מַלְכָּא עֲלָאָה, וּמָה אִיהוּ. צְלוֹתָא. צְלוֹתָא דִּב"נ, בְּגוּוּנָא דָא, בְּקִדְמִיתָא, מְזַמְנִין לְדִיוקְנִין דְּחֻקִּין בְּכוֹרְסִינָא, עַל אֵינוֹן בְּרִיין, דְּמִתְפַּשְׁטִי רוּחִין דְּלֵהוֹן, עַל עוֹפִי וּבַעֲיָרִי, לְקַרְבָּנָא בְּרִיין דְּרוּחָא דְּלֵהוֹן וְסוּדָא בְּהָאי עֲלְמָא מְנִיָּהוּ, וְהָיִינוּ מָה רַבּוּ מַעֲשֵׂיךָ יי, דְּהָא בְּרִיין דְּאַתְחַזִּיין לְקַרְבָּנָא רוּחָא דְּלֵהוֹן, מִתְפַּשֵּׁט עֲלֵיהוּ אַרְבַּע דִּיוקְנִין, מְזַמְנִין עַל קַרְבָּנִין אֵלִין. וְהָיִינוּ דְקָאֻמְרִין, וְהָאוֹפְנִים וְחִיּוֹת הַקֹּדֶשׁ, וְכָל אֵינוֹן חִיָּלִין אַחֲרָנִין דְּקָא מִתְפַּשְׁטִי מְנִיָּהוּ.

548. וּלְבַתֵּר כְּהֵנָּא רַבָּא דְקָא מְיַחֵד שְׁמָא קְדִישָׁא, הָיִינוּ אֲהֵבַת עוֹלָם אֲהֵבַתְנוּ וְכו'. יְחוּדָא דְקָא מְיַחֵד, הָיִינוּ שְׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד. וּלְבַתֵּר לִיוָּאִי, דְקָא מִתְעָרִי לְנִגּוּנָא, הָיִינוּ וְהָיָה אִם שְׁמוֹעַ וְגו', הַשְׁמָרוּ לָכֶם פֶּן יִפְתָּה וְגו'. דָּא נִגּוּנָא דְלִיוָּאִי, בְּגִין לְאַתְעָרָא סְטָרָא דָא, בְּקוֹרְבָנָא דָא. וּלְבַתֵּר יִשְׂרָאֵל, דָּא אִמַּת וַיִּצִּיב וְנִכּוֹן, יִשְׂרָאֵל סְבָא דְקִיּוּמָא עַל קַרְבָּנָא, דְאִיהִי יי דְרָגִין עֲלָאִין פְּנִימָאִין דְכֻלָּא, קִיּוּמָא עַל פְּתוּרָא.

549. אֲבָל לִית רִשּׁוּ לְחַד מְנִיָּהוּ לְמִיכָל, וְלֹאֻשִׁיט יְדָא לְקַרְבָּנָא, עַד דְּמַלְכָּא עֲלָאָה אָכִיל. וְהָיִינוּ ג' רֵאשׁוֹנוֹת, וְג' אַחֲרוֹנוֹת. בֵּין דְאִיהוּ אָכִיל, וְהִיב רִשּׁוּ לְד' דִּיוקְנִין, וְכָל אֵינוֹן סְטָרִין דְּמִתְפַּרְשֵׁן מְנִיָּהוּ, לְמִיכָל.

550. And then man, who is the form that includes all the other forms, lowers himself, and throws himself on his face and gives himself and his spirit to Supernal Man who stands over these forms and who includes all the forms, that he should awaken towards him as is fitting. And this is what is meant BY SAYING: "To You, Hashem, do I lift up my soul" (Tehilim 25:1), namely in order to awaken other forms and all those who spread out from them. And this is what is meant WHEN SAYING IN "A PRAISE OF DAVID" (TEHILIM 145:7): "They shall utter...and shall sing"; and "They shall speak...and talk" (Ibid. 11). And they all eat and enjoy THE PRAYER, each one as is fitting for him.

551. From here on a man may mention the troubles that are in his heart, as it is written: "May Hashem hearThe Lord hearh you in the day of trouble" (Tehilim 20:2), for example, a pregnant woman in labor, so that they should all become advocates for the person. Therefore, it is written: "Happy is the people that is in such a case" (Tehilim 144:15).

552. Rabbi Shimon was on his way to Tiberias when Elijah met him and said, Greetings, sir. Rabbi Shimon said to him: With what is the Holy One, blessed be He engaged in the firmament? Elijah replied: He is occupied with the sacrifices, and saying new things in your name. Happy are you! And I came to welcome you with greetings, and there is one thing that I wanted to ask you to settle for me. A question has been asked in the academy of the firmament: In the next world there is no eating and drinking, yet it is written: "I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey..." (Shir Hashirim 5:1). Would one for whom there is no eating nor drinking say: "I have eaten my honeycomb with my honey; I have drunk my wine with my milk?"

553. Said Rabbi Shimon: And what did the Holy One, blessed be He, reply to them? Elijah answered: The Holy One, blessed be He, said, 'There IS the son of Yochai. Let him tell you! So I came to ask you. Rabbi Shimon said: In what great affection did the Holy One, blessed be He, hold the Congregation of Yisrael, and out of the intense love with which He loved it, He altered his deeds from the way He had been NORMALLY doing. For, although He does not usually eat and drink, NEVERTHELESS, because of the love of it, He ate and drank. Since He had come to her, He did as she wanted. If a bride just entering the wedding canopy wants to eat, does it not follow that her bridegroom will eat with her, even if he is not used to doing so? This is what is written: "I have come into my garden, my sister, my bride." Since I have come to her, to go with her into the wedding canopy, "I have eaten my honeycomb with my honey; I have drunk my wine with my milk."

550. בְּדִין אָדָם, דַּאִיהוּ דְיוֹקְנָא דְכָלִּיל כָּל שְׂאָר דְיוֹקְנִין, מֵאִיךְ וְנָפִיל עַל אַנְפּוּי, וּמָסִיר גְּרָמִיָּה וְרוּחִיָּה לְגַבֵּי אָדָם דְּלַעִילָא, דְּקִיּוּמָא עַל אִינוּן דְיוֹקְנִין, דְּכָלִּיל כָּל דְיוֹקְנִין, לְאַתְעָרָא לִיהָ עָלֶיהָ בְּדָקָא חַזִּי, וְהֵינּוּ אֵלֶיךָ יְיָ נַפְשִׁי אֲשָׁא, לְאַתְעָרָא דְיוֹקְנִין אַחֲרָנִין, וְכָל אִינוּן דְּמִתְפַּשְׁטִי מִנֵּיהּ. וְהֵינּוּ יַבִּיעוּ. יִרְנְנוּ. וְאִמְרוּ. וְדַבְּרוּ. וְכָלֵהוּ אֲכָלִין וְאַתְהִנִּין כָּל חַד וְחַד בְּדָקָא חַזִּי לִיהָ.

551. מִכָּאֵן וְלַהֲלָאָה לִימָא ב"נ עֲאָקוּ דְלִבְיָה, הָה"ד יַעֲנֵךְ יְיָ בְּיוֹם צָרָה. כְּעוֹבְרָתָא דִּיתְבָּא בְּעֲאָקוּ, לְאַתְהַפְכָּא כָּלֵהוּן סְנִיגוּרִין עָלֶיהָ דְב"נ. וְע"ד כְּתִיב אֲשֶׁרִי הָעָם שָׂכְכָה לוֹ וְגו'.

552. ר"ש הוּא אֲזִיל לְטַבְּרִיא, פָּגַע בִּיהָ אֵלֶיהָ, א"ל שְׁלָמָא עָלֶיהָ דְמָר. א"ל ר"ש, בְּמֵאִי קָא עָסִיק קוּדְשָׁא בְּרִיךְ הוּא בְּרִיקֵעָא. א"ל בְּקַרְבָּנוֹת עָסִיק, וְאִמְר מַלְּיִן חֲדָתִין מִשְׁמַךְ, זָכָאָה אַנְתָּ, וְאַתִּינָא לְאַקְדָּמָא לָךְ שְׁלָם, וּמִלָּה חֲדָא בְּעִינָא לְמִשְׁאַל מִנְךָ, לְאַסְכְּמָא. בְּמִתִּיבְתָּא דְרִיקֵעָא שְׁאַלְתָּא שְׁאִילוּ, עֲלָמָא דְאַתִּי לִית בִּיהָ אֲכִילָהּ וְשִׁתָּהּ, וְהָא כְּתִיב בְּאַתִּי לִגְנִי אַחוּתִי כָּלָה וְגו', אֲכָלְתִּי יַעֲרִי עִם דְּבָשִׁי וְגו'. מֵאֵן דְּלִית בִּיהָ אֲכִילָהּ וְשִׁתָּהּ, אִיהוּ אִמְר אֲכָלְתִּי יַעֲרִי עִם דְּבָשִׁי שְׁתִּיתִי וִינִי עִם חֲלָבִי.

553. אר"ש, וְקוּדְשָׁא בְּרִיךְ הוּא מֵאִי קָא אָתִיב לוֹן. א"ל, אִמְר קוּדְשָׁא בְּרִיךְ הוּא, הָא בְּר יוֹחָאִי יִימָא. וְאַתִּינָא לְמִשְׁאַל מִנְךָ. אר"ש, בְּמָה חֲבִיבוּ חֲבִב קוּדְשָׁא בְּרִיךְ הוּא לְכַנְסָתָא יִשְׂרָאֵל, וּמִסְגִּיאָה דְרַחֲמִימוּ דְרַחֲמִים לָהּ, שְׁנֵי עוֹבְדֵי מִמָּה דְהוּא עָבִיד. דֹּאע"ג דְּלֹא אֹרְחוּי בְּמִיכָלָא וּמִשְׁתַּיָּא, בְּגִין רַחֲמֻתָּא, אֲכִיל וְשִׁתָּה. הוּאִיל וְאַתִּי לְגַבָּה, עָבִיד רַעוּתָהּ. כָּלָה עֵיילָת לַחוּפָּה, וּבַעַת לְמִיכָל, לִית דִּין דְּיִיכּוֹל חֲתָנָה בְּהָדָה, אע"ג דְּלֹא אֹרְחוּיָה לְמַעַבְדַּר הָכִי. הָה"ד בְּאַתִּי לִגְנִי אַחוּתִי כָּלָה. הוּאִיל וְאַתִּינָא לְגַבָּה, וְלִמְעַל בְּהָדָה לַחוּפָּה, אֲכָלְתִּי יַעֲרִי עִם דְּבָשִׁי וְגו'.

554. And we can learn this also from David, who invited the Holy One, blessed be He, and changed his actions from the way the Holy One, blessed be He, was accustomed, and the Holy One, blessed be He, accepted it and did as he wanted, for he (David) invited the King, together with the Queen, as it is written: "Arise, Hashem, to Your resting place; You and the ark of Your strength" (Tehilim 132:8), namely the King together with the Queen. And in order not to make any separation between them, he changed the vessels, and he altered the deeds of the King.

555. This is what is written: "Let Your priests be clothed with righteousness; and Your pious ones shout for joy. For Your servant David's sake, turn not away the face of Your anointed" (Ibid. 9). It should have said: 'Let Your Levites be clothed with righteousness', and not: "Let Your priests be clothed with righteousness," since righteousness is from the side of the Levites; NAMELY MALCHUT FROM THE ASPECT OF THE LEFT IS CALLED 'RIGHTEOUSNESS', AND THE LEFT IS THE ASPECT OF THE LEVITES. Similarly, it should have said: 'and Your Levites shout for joy', and not: "and Your pious ones shout for joy," since joyous melody and song are from the side of the Levites, NAMELY FROM THE LEFT SIDE. But he changed things and said: "Your priests" and "Your pious ones," who are from the right side.

556. The Holy One, blessed be He, said to him: 'David, this is not the way I do things.' David replied: "For Your servant David's sake, turn not away the face of Your anointed" (Tehilim 132:10). Do not alter the correction that I have instituted. THE HOLY ONE, BLESSED BE HE said to him, 'David, since you have invited Me, I have to do what you want and not what I want.' From this we learn that if one invites another, the guest has to do as the host wishes, even if that is not his usual way.

557. Thus: "And he took of the stones of the place" (Beresheet 28:11). When the bridegroom comes to the bride, FOR JACOB IS THE SECRET OF TIFERET AND PLACE IS THE SECRET OF MALCHUT, WHERE TIFERET AND MALCHUT ARE THE SECRET OF THE BRIDEGROOM AND BRIDE, although it is not his custom to lie down without pillows and cushions, when she gave him stones to lie on, he accepts it all willingly, as it is written: "and lay down in that place" (Ibid.), on those stones, although that was not what he was used to.

558. This same applies in our case: "I have eaten my honeycomb with my honey." Although this was not His way, HE NEVERTHELESS DID IT because of love of the bride. And this ONLY happens in the house of the bride and not anywhere else. In His own place He neither eats nor drinks, but in her place He both eats and drinks, as it is written: "I have come into my garden," NAMELY THE GARDEN OF EDEN, WHICH IS THE PLACE OF MALCHUT. SIMILARLY, the angels whom the Holy One, blessed be He, sent to Abraham neither ate nor drank in their own place, but for the sake of Abraham they both ate and drank. ELIJAH said to him: Master, upon your life! The Holy One, blessed be He, wanted to relate this matter, but in order not to pay Himself a compliment before the Congregation of Yisrael He raised it to you. Happy are you in this world, that your Master on high is praised through you. About you is it written: "just, ruling in the fear of Elohim" (II Shmuel 23:3).

554. וְלִפְנֵי מִדּוּד, דְּזָמִין לְקוּדְשָׁא בְּרִיךְ הוּא, וְשָׁנִי עוֹבְדוֹ מִמָּה דְּאַרְחוּי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְקוּדְשָׁא בְּרִיךְ הוּא קָבִיל וְעָבִיד רְעוּתֵיהּ. זָמִין לְמַלְכָּא וּמִטְרוֹנִיתָא בַּהֲדִיָּה, הָדָא הוּא דְּכַתִּיב קוּמָה יְיָ לְמִנּוּחְתָךְ אַתָּה וְאַרְוֶן עוֹזְךְ. מַלְכָּא וּמִטְרוֹנִיתָא בְּחָדָא, בְּגִין דְּלֹא לְאַפְרָשָׁא לֹחַ, שְׁנֵי מְאִנִּין, וְשָׁנִי עוֹבְדִין דְּמַלְכָּא.

555. הֵה"ד, כְּהֵנִיךְ יִלְבָּשׁוּ צַדִּיק וְחֹסִידֶיךָ יִרְנְנוּ בְּעִבּוֹר דְּוֹד וְגו', כְּהֵנִיךְ יִלְבָּשׁוּ צַדִּיק, לוֹוִיךְ מִבְּעֵי לִיָּה, דְּהָא צַדִּיק מִסְטָרָא דְּלִיּוּאֵי אִיהוּ. וְחֹסִידֶיךָ יִרְנְנוּ, לוֹוִיךְ יִרְנְנוּ מִבְּעֵי לִיָּה, דְּהָא רְנָה זְמִרָה בְּלִיּוּאֵי נִינְהוּ, וְאִיהוּ שְׁנֵי וְאָמַר, כְּהֵנִיךְ וְחֹסִידֶיךָ, דְּאִינוּן מִסְטָרָא דִּימִינָא.

556. א"ל קוּדְשָׁא בְּרִיךְ הוּא, דְּוֹד לֹא אֹרַח דְּוִלִי הָכִי. אָמַר דְּוֹד, בְּעִבּוֹר דְּוֹד עִבְדְּךָ אֵל תִּשָּׁב פְּנֵי מְשִׁיחְךָ. תְּקוּנָא דְּאַנָּא תְּקִינָת, לֹא תִשְׁנֶה לִיָּה. א"ל, דְּוֹד, הוּאִיל זְמִינָת לִי, אֵית לִי לְמַעַבַּד רְעוּתְךָ, וְלֹא רְעוּתִי. וְלִפְנֵי מִהָאֵי, אֹרַחָא דְּעֵלְמָא, דְּמֵאן דְּמִזְמֵן לְאַחְרָא, הֵהוּא דְּאֵתִי לְגַבִּיָּה, אֵית לִיָּה לְמַעַבַּד רְעוּתֵיהּ, אַע"ג דְּלֹא אֹרַחֲהּ בְּכָךְ.

557. כֵּךְ וַיִּקַּח מֵאֲבְנֵי הַמָּקוֹם וְגו', הוּאִיל וְאַתָּא חָתָן לְגַבִּי כְּלָה, אַע"ג דְּלֹא אֹרַחֲהּ לְמִשְׁכְּבָא. אֵלָא בְּכָרִים וּכְסָתוֹת, וְאִיהִי יְהֵבָה לִיָּה אֲבָנִין לְמִשְׁכְּבָא, כְּלָא יִקְבֹּל בְּרְעוּתָא דְּלִבָּא. הֵה"ד, וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא, עַל אִינוּן אֲבָנִין, אַע"ג דְּלֹא אֹרַחֲהּ בְּכָךְ.

558. אוֹף נְמִי הָכָא, אֲכַלְתִּי יַעְרִי עִם דְּבָשִׁי אַע"ג דְּלֹא אֹרַחוּי בְּכָךְ, בְּגִין רַחֲמוֹ דְּכְלָה. וְעַכ"ד בְּבֵיתָא דְּכְלָה וְלֹא בְּאַתְרֵי אַחְרָא. בְּאַתְרֵיהּ לֹא אָכִיל וְלֹא שָׁתִי, בְּאַתְרֵי דִּילָהּ אָכִיל וְשָׁתִי. הֵה"ד, בְּאֵתִי לְגַנִּי. מְלֹאכִין דְּשִׁדְר קוּדְשָׁא בְּרִיךְ הוּא לְאַבְרָהָם, לֹא אָכְלוּ וְלֹא שָׁתוּ בְּאַתְרֵיהּ, בְּגִין אֲבָרָהָם אָכְלוּ וְשָׁתוּ. א"ל, ר'. חַיִּיךְ, מְלָה דָּא בְּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְמִימַר, וּבְגִין דְּלֹא לְמַחֲזֵק טִיבוּ לְגִרְמִיָּה, קָמִי כְּנֶסֶת יִשְׂרָאֵל, סְלִיק מְלָה לְגִרְמַךְ, זְכָאָה אָנְתָּ בְּעֵלְמָא, דְּמֵאֲרַךְ מִשְׁתַּבַּח כֵּךְ לְעֵילָא. וְעַלְךָ כְּתִיב, צְדִיק מוֹשִׁל יִרְאֵת אֱלֹהִים.

559. "My offerings, the provisions of My sacrifices made by fire" (Bemidbar 28:2). Rabbi Yudai said, In sacrifices there is smoke, there is smell, and there is sweet savor. Smoke is those with a temper, as it is written: "but then the anger (lit. 'nose') of Hashem... shall smoke" (Devarim 29:19). And those WITH A TEMPER enjoy smoke, THE MEANING OF WHICH IS anger in the nose. Smell refers to those who are called 'apples'. Rabbi Aba said, Those who are like apples, as it is written: "the scent of your nose like apples" (Shir Hashirim 7:9).

560. "The one lamb shall you offer in the morning" (Bemidbar 28:4). What is meant by morning? This refers to the morning of Abraham, NAMELY THE LIGHT OF CHESED, as it is written: "And Abraham rose up early in the morning" (Beresheet 22:3). How do we know that this morning is that of Abraham? Rabbi Elazar answered: From here, WHERE IT IS WRITTEN: "As soon as the morning was light" (Beresheet 44:3). Not 'morning' but "the morning" is written, WITH THE DEFINITE ARTICLE (HEI), for this was the first light that the Holy One, blessed be He, created in the Act of Creation. Thus IS IT WRITTEN: "shall you offer in the morning," namely on the particular morning, for this sacrifice is offered against the morning of Abraham. The lamb that is offered as a sacrifice at dusk is AGAINST Isaac, against the evening of Isaac, WHICH IS THE LIGHT OF GVURAH, WHICH IS JUDGMENT. How do we know this? Because it is written: "And Isaac went out to meditate in the field at eventide" (Beresheet 24:63), which is the evening of Isaac. And we have already learned this. Moses talks about the precepts of sacrifice and prayer, and says that offerings are sent to Zeir Anpin via Malchut, the Shechinah. We learn which prayers are optional and which obligatory. Moses says that Messiah son of Ephraim will come from the line of Joseph, the righteous one. Rabbi Shimon explains when one should bow and when one should stand upright during prayers, and he ends with some information about the time of redemption. Ra'aya Meheimna (the Faithful Shepherd)

561. It is a precept to offer the afternoon sacrifice each day, and the additional sacrifice on the Shabbat. And after it, to arrange the showbread and the frankincense and the additional sacrifice on the first of the month. holy luminary, each day a gift has to be sent to the King, to ZEIR ANPIN, in the hands of the Queen. And if she is in her husband's domain, NAMELY IN THE MATING OF GREATNESS WITH ZEIR ANPIN, a supplement has to be given, namely the additional sacrifice of the Shabbat, the first of each month and of all the festivals.

562. For she, MALCHUT, is his, ZEIR ANPIN's private property, and the Central Column, ZEIR ANPIN, is the owner of this property. And the level of Jacob, who instituted the evening prayers, is that of the Central Column, WHICH IS ZEIR ANPIN. For this reason, the sages of the Mishnah taught: The evening prayer is optional (Heb. reshut), FOR THE PRAYER, WHICH IS MALCHUT, IS IN THE DOMAIN (HEB. RASHUT) OF HER HUSBAND. For although being in exile, which is like the night-time, WHICH IS THE TIME FOR THE EVENING PRAYERS, and where Samael and Serpent and all those appointed over his regiments have control, and although the Shechinah goes into exile with Yisrael, NEVERTHELESS she is to be found in the domain of her husband, as it is written: "I am Hashem, that is My name, and My glory I will not give to another" (Yeshayah 42:8).

559. אֶת קִרְבָּנִי לַחֲמִי לֹאשִׁי וְגו', ר' יוֹדָאֵי אָמַר, בְּקִרְבָּנָא אִית עֶשֶׂן, וְאִית רִיחַ, וְאִית נִיחַח. עֶשֶׂן: אֵינוֹן מֵאֲרִי רוֹגֵזָא. דְּכִתִּיב, כִּי אִזּוּ יַעֲשֶׂן אֶף יִי. אֵינוֹן אֶתְהַנּוֹן מֵעֶשֶׂן. וְעֶשֶׂן רוֹגֵזָא, בְּחוּטְמָא אִיהוּ. רִיחַ: אֵינוֹן דְּאֶקְרוֹן תַּפְחוּיָן. אָמַר ר' אָבָא, כְּתִפּוּחִים. הֵה"ד, וְרִיחַ אֶפִּיךָ כְּתִפּוּחִים.

560. אֶת הַכֶּבֶשׂ אַחֲרֵי תַעֲשֶׂה בַּבֶּקֶר. מֵאִי בַּבֶּקֶר. דָּא בֶּקֶר דְּאַבְרָהָם. דְּכִתִּיב, וַיִּשְׁכֶּם אַבְרָהָם בַּבֶּקֶר. מְנַלְן דְּהָאֵי בֶּקֶר דְּאַבְרָהָם הוּא. א"ר אֶלְעָזָר, מֵהֶכָּא, הַבֶּקֶר אֹר. בֶּקֶר אֹר לֹא כְתִיב, אֶלָּא הַבֶּקֶר אֹר, וְדָא אֹר קִדְמָא, דְּבִרָא קוּדְשָׁא בְּרִיךְ הוּא בְּעוֹבְדָא דְּבִרָאשִׁית, וְע"ד תַּעֲשֶׂה בַּבֶּקֶר, בַּבֶּקֶר דְּאַשְׁתַּמוּדְעָא. וְלִקְבֹּל בֶּקֶר דְּאַבְרָהָם, אֶתְקִרִיב קִרְבָּנָא דָּא. קִרְבֵּן דְּבֵין הָעֶרְפִּים, דָּא יִצְחָק, וְלִקְבֹּל עֶרֶב דְּיִצְחָק אֶתְקִרִיב. מְנַלְן. דְּכִתִּיב וַיֵּצֵא יִצְחָק לְשׁוּחַ בִּשְׂדֵה לַפְנוֹת עֶרֶב. וְעֶרֶב דְּיִצְחָק הוּא, וְהָא אֻקְיָמָנָא.

רעיא מהימנא

561. פְּקוּדָא דָּא לְהִקְרִיב מִנְחָה בְּכָל יוֹם, וְלִהְקִרִיב קִרְבֵּן מוֹסֵף שַׁבָּת. וְאַבְתְּרִיָּה לְהַסְדִּיר לֶחֶם הַפָּנִים וְלִבּוֹנָה. וְקִרְבֵּן מוֹסֵף בְּרֹאשׁ חֹדֶשׁ. בּוֹצִינָא קְדִישָׁא, בְּכָל יוֹמָא צְרִיךְ לְשַׁדְּרִי דּוֹרוּנָא לְמַלְכָּא בִּידָא דְּמִטְרוּנִיתָא. אִי אִיהִי בְּרִשּׁוֹ בַּעֲלָה, צְרִיךְ תּוֹסַפֶּת, כְּגוֹן מוֹסֵף בְּשַׁבָּת וּבְרֹאשׁ חֹדֶשׁ, וּמוֹסֵף דְּכָל יוֹמִין טְבִין.

562. דְּאִיהִי רְשׁוּת הַיְחִיד הִילִיָּה וְעַמּוּדָא דְּאַמְצְעִיתָא אִיהוּ בַּעֲלָה דְּהָאֵי רְשׁוּת. וַיַּעֲקֹב דִּתְקַן צְלוֹתָא דְּעֶרְבִית, אִיהוּ דְּרָגָא הִילִיָּה דְּעַמּוּדָא דְּאַמְצְעִיתָא. בְּגִין דָּא אֻקְמוּהּ מֵאֲרִי מִתְנִיתִין, תַּפְלַת עֶרְבִית רְשׁוּת, דָּאֶף עַל גַּב דְּבִגְלוּתָא דְּדוּמָה לְלִילָה, דְּשִׁלְטִין תַּמָּן סְמָאֵל וְנָחֵשׁ, וְכָל מְמַנֵּן דְּאַכְלוּסִין הִילִיָּה, וְשְׁכִינְתָּא נַחֲתָא בְּגְלוּתָא עִם יִשְׂרָאֵל, אִיהִי בְּרִשּׁוֹ דְּבַעֲלָה אֶשְׁתַּבַּחַת, הֵדָּא הוּא דְּכִתִּיב, אֲנִי יוֹי' הוּא שְׁמִי וְכְבוֹדִי לְאַחֵר לֹא אֶתֵּן.

563. Because of this IT IS WRITTEN: "And he lighted on a certain place" (Beresheet 28:11); discovering inadvertently (Hebrew root: PE GIMEL AYIN) is only reconciliation AND APPEASEMENT, as in: "Neither make intercession (Hebrew root: PE GIMEL AYIN) to Me" (Yirmeyah 7:16). The Congregation of Yisrael appeased ZEIR ANPIN, that he should not leave her, for the Holy One, blessed be He, ZEIR ANPIN, is the Place of the world. What is meant by world? The Shechinah. For the Aramaic equivalent to 'world' is almah, which is derived from youth, as in the verse: "...the maid (almah)..." (Beresheet 24:43), NAMELY MALCHUT THAT IS A MAIDEN. And what is written about him? "and tarried there all night" (Beresheet 28:11), that is ZEIR ANPIN made peace with her, to stay there in the exile with the Shechinah. And should you suggest THAT THE MEANING OF "AND HE LIGHTED ON A CERTAIN PLACE" (IBID.) IS that Jacob appeased MALCHUT, that is fine. BUT IT CAN ALSO BE TAKEN TO MEAN THAT MALCHUT APPEASED JACOB, WHO IS ZEIR ANPIN, SO THAT HE SHOULD NOT LEAVE HER IN THE EXILE, AS ABOVE. And because every night, which IS THE ASPECT OF exile, she is in the domain (Heb. rashut) of her husband, AS ABOVE, the sages taught that the evening prayers are optional (Heb. reshut). FOR PRAYER IS MALCHUT AND EVENING IS EXILE, SO THAT SAYING THAT THE EVENING PRAYERS ARE OPTIONAL IS THE SAME AS SAYING THAT MALCHUT IN EXILE IS IN THE DOMAIN (HEB. RASHUT) OF HER HUSBAND. And the other, LITERAL, explanation of the saying, NAMELY THAT THE EVENING PRAYERS REALLY ARE OPTIONAL AND NOT OBLIGATORY, is but material straw for the fodder of animals, by inference from minor to major (Heb. chomer), IT IS EASY FOR ONE WHO IS MATERIAL (HEB. CHOMER) TO UNDERSTAND, BUT NOT FOR ONE OF INTELLIGENCE. The sages of the Mishnah came down to him, prostrated themselves before him, and were happy over this matter, and they bound him with a number of knots of mysterious secrets, NAMELY THEY EXPOUNDED THAT MATTER IN A NUMBER OF WAYS WITH TORAH SECRETS. And they crowned him and raised him up to the other companions who had remained there.

564. The Faithful Shepherd said TO RABBI SHIMON: holy luminary, this is why it is obligatory with the remaining prayers, imposed on them as a promissory note, to bring together MALCHUT and the Righteous One, the living of all Worlds, WHICH IS YESOD. For in this connection THE SAGES TAUGHT: One who joins ge'ulah (lit. 'Redemption') to the Amidah Prayer, will meet with no mishap for the whole of the day WHERE GE'ULAH IS YESOD AND TEFILAH IS MALCHUT. And how is she joined to Yesod? By the right arm, WHICH IS CHESED, as it is written: "As Hashem lives; lie down until the morning" (Rut 3:13), NAMELY UNTIL CHESED THAT IS CALLED 'MORNING' SHALL GIVE LIGHT.

565. The arrival time of the afternoon prayer (Minchah) IS THE SECRET OF "in the evening she would go" (Ester 2:14), NAMELY THE UNITY JUST BEFORE DUSK, as it is written: "and the dove came unto him in the evening" (Beresheet 8:11), FOR THE DOVE IS MALCHUT, because "it is a present (Heb. minchah) sent to my lord" in the exile of "Esau" (Beresheet 32:19), FOR EVENING IS THE SECRET OF EXILE. "and, behold, also he is behind us" (Ibid.), NAMELY ZEIR ANPIN IS COMING AFTER US TO REDEEM US FROM THE EXILE. Furthermore, "to my lord" refers to the Lord of all the world, which is the Righteous One, NAMELY YESOD. For from there, FROM THE ASPECT OF THE MATING, THE MINCHAH THAT IS AT EVENTIME, IT IS SAID ABOUT Joseph, the Righteous One: "His firstling of His herd, grandeur is His" (Devarim 33:17). FOR THE UNITY OF THE MINCHAH COMES FROM THE CONTROL OF THE LEFT THAT IS CALLED 'EVENING', AND SINCE THE MINCHAH IS "SENT TO MY LORD," NAMELY TO YESOD, WHICH IS JOSEPH, THEREFORE JOSEPH ALSO BECOMES THE ASPECT OF "FIRSTLING OF HIS HERD," WHICH IS THE LEFT COLUMN. And in the future Messiah the son of Ephraim will issue from him, FOR MESSIAH THE SON OF DAVID IS THE ASPECT OF THE RIGHT AND MESSIAH THE SON OF EPHRAIM IS THE ASPECT OF THE LEFT. And for his sake, FOR THE SAKE OF MESSIAH THE SON OF EPHRAIM, it is

563. ובגין דא ויפגע במקום, לית פגיעה, אלא פיוסא. כגון אל תפגעי בי. כ"י פיוסת ליה, דלא יזוז מינה, דקודשא בריך הוא איהו מקומו של עולם. מאי עולם. דא שכינתא. תרגום עולם, עלמא, לישנא דעולמא, כד"א העלמה. ומה כתיב ביה, וילן שם, אתפייס עמה, למיבת תמן בגלותא עם שכינתא. ואי תימא דיעקב פייס לה, שפיר. ובגין דאיהי בכל ליליא, דאיהו גלותא, ברשו בעלה, אוקמוה תפלת ערבית רשות. ומירושא אחרינא, איהו תבן למיכל לבעירן חומריים בק"ו. נחתו מארי מתניתין, ואשתטחו קמיה, וחדו בהאי מלה, וקשרו לה בכמה קשרין דרזין סתימין. ואעטרו לה, וסליקו לה לגבי חבריא דאשתארו תמן.

564. אמר רעיא מהימנא, בוצינא קדישא, בגין דא בשאר צלותין איהו חובה, דשטר חוב עליהו, לסמכא לה בצדיק חי עלמין, דביה כל הסומך גאולה לתפלה, אינו נזק בכל אותו יום. ובמאי סמיכת על יסוד. בדרושא ימינא. הה"ד, חי יי' שכבי עד הבקר.

565. כד מטי זמן צלותא דמנחה, בערב היא באה. הה"ד, ותבא אליו היונה לעת ערב. בגין דמנחה שלוחה היא לאדוני, בגלותא דעשו, והנה גם הוא אחרינו. ועוד לאדוני, דא איהו אדון כל הארץ, ודא צדיק, מתמן יוסף הצדיק, בכר שורו הדר לו. דעתיד לנפקא מניה משיח בן אפרים. ובגיניה אתמר והנה קמה אלמתי וגם נצבה והנה תסובינה אלמותיכם ותשתחוונה לאלומתי. ובצדיק, כל הכורע כורע בכרוך.

said: "and, lo, my sheaf (Hebrew root: ALEPH LAMED MEM) arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf" (Beresheet 37:7), FOR MESSIAH THE SON OF EFRAIM IS CALLED 'MUTE' (HEBREW ROOT: ALEPH LAMED MEM) IN THE EXILE. And about the righteous One IT WAS SAID: Everyone who bows should do so at the word 'Blessed'. AND IT WAS THEREFORE SAID FOR HIS PART: "AND BOWED DOWN TO MY SHEAF," WHICH IS MESSIAH.

566. Said the holy luminary, THAT IS RABBI SHIMON: Faithful Shepherd, it is said about you: "And Moses took the bones of Joseph" (Shemot 13:19). SINCE MOSES IS TIFERET, WHICH IS CALLED 'BODY', AND JOSEPH IS YESOD, THAT IS CALLED 'COVENANT', AND we consider body and covenant to be one, it is therefore said about you: "And, lo, my sheaf arose, and also stood upright," NAMELY MALCHUT THAT IS CALLED 'EL' IN EXILE, for so is the Amidah prayer, said while standing upright, WHERE PRAYER IS THE SECRET OF MALCHUT. Likewise: Everyone who returns to an upright position, should do so at the mention of the Divine Name, WHICH IS TIFERET, NAMELY MOSES, AND THEREFORE IT IS SAID ABOUT HIM: "my sheaf arose." And about the Righteous One: Everyone who bows, should do so at the word 'Blessed'; and thus it is said "and bowed down to my sheaf." FOR, FROM THE POINT OF VIEW OF TIFERET, THE RISING UP IS TO MALCHUT, WHILE, FROM THE POINT OF VIEW OF YESOD THE BOWING DOWN IS TO MALCHUT. For you are attached to the right and to the left, to the body and covenant, WHICH ARE TIFERET AND YESOD, AND TIFERET INCLINES TO THE RIGHT, AND YESOD INCLINES TO THE LEFT. Subsequently, you will ascend on them to Binah, to open there fifty gates of freedom for Yisrael, NAMELY TO DRAW DOWN THE GREAT MOCHIN OF FREEDOM, to fulfill the verse: "As in the days of your coming out of the land of Egypt, I will show to him marvelous things" (Michah 7:15). For this reason the morning prayer is obligatory and the evening PRAYER is optional.

567. In the evening prayer, MALCHUT is Hashkivenu (lit. 'Cause us to lie down'), NAMELY she lies between the arms of the King in exile, FOR SHE LIES DOWN AND HAS NO STANDING UPRIGHT, SINCE NIGHT-TIME IS THE ASPECT OF EXILE. When the morning, WHICH IS THE ASPECT OF REDEMPTION, comes, THE HOLIDAY OF Passover, WHICH IS THE SECRET OF RIGHT, NAMELY CHESED OF ZEIR ANPIN, takes hold of her on the right, NAMELY EMANATES CHASSADIM TO HER. But IT IS SAID about the left arm of ZEIR ANPIN, THAT IS CALLED 'Isaac', WHICH IS THE ASPECT OF Tishrei, "And it came to pass, before he had done speaking, that, behold, Rivkah came out" (Beresheet 24:15) from the exile, FOR THE REDEMPTION COMES FROM THE CORRECTION OF THE LEFT SIDE, WHICH IS ISAAC. And so that MALCHUT should not emerge FROM THE EXILE from the side of Judgment, FOR THE LEFT IS JUDGMENT, THEREFORE, Jacob, WHO IS ZEIR ANPIN, "changing his hands" (Beresheet 48:14), placed ox, WHICH IS LEFT, on his right, WHICH IS CHESED, and lion, WHICH IS RIGHT, he placed on the left, WHICH IS JUDGMENT, for which reason: "Hashem says to my master: Sit at My right hand," (Tehilim 110:1). This is the Righteous One, WHICH IS YESOD, that parallels Messiah the son of Joseph, WHICH IS JUDGMENT; and He said to him: "Sit at My right hand," which is the arm of Abraham, WHICH IS CHESED AT THE TIME of the exile of Ishmael. THAT IS, BECAUSE JACOB, "CHANGING HIS HANDS," SAID "TO MY MASTER," WHICH IS THE LEFT OF YESOD, WHICH IS MESSIAH THE SON OF EFRAIM, WHICH IS JUDGMENT, THAT HE SHOULD SIT AT THE RIGHT, WHICH IS CHESED, "until I make your enemies your footstool" (Tehilim 110:1).

566. אָמַר בּוֹצִינָא קְדִישָׁא, רַעִיָא מִהִימָנָא, בֶּן אֲתָמַר וַיִּקַּח מֹשֶׁה אֶת עֲצָמוֹת יוֹסֵף. בְּגִין דְּגוּף וּבְרִית חֲשִׁבִּין חָד. וּבִגְדֵי עֲלֵךְ אֲתָמַר, וְהִנֵּה קָמָה אֱלוֹמָתִי וְגַם נִצְבָה. דִּכְךָ תַּפְלָה מַעֲוֹמֵד. וְכֵן כָּל הַזֹּקֶף זֹקֵף בְּשֵׁם. וּבִצְדִיק, כָּל הַבוֹרֵעַ בּוֹרֵעַ בְּבוֹרֵךְ, וְהֵינּוּ וְתִשְׁתַּחֲוִינָה לְאַלְמָתִי. דְּאֵנָּה אַחִיד בִּימִינָא וּבִשְׂמָאלָא, בְּגוּף וּבְרִית. וּלְבַתֵּר תַּסְתַּלַּק עֲלֵיהּ לְבִינָה, לְמַפְתַּח בֵּה חֲמִשִּׁין תִּרְעִין דְּחִירוֹ לְיִשְׂרָאֵל. לְקִיּוּמָא, בִּימֵי צִאתְךָ מֵאֶרֶץ מִצְרַיִם אֲרָאנּוּ נִפְלְאוֹת, וּבִגְדֵי צְלוֹתָא דְּשַׁחֲרִית חוֹבָה, דְּעֶרְבִית רְשׁוּת.

567. בְּעֶרְבִית אִיהוּ הַשְׁכִּיבֵנוּ, דְּשָׁכִיבַת בֵּין דְּרוּעֵי מַלְכָּא בְּגִלּוּתָא. כִּד יִיְתִי צַפְרָא, פָּסַח אַחִיד בֵּיה בִּימִינָא. אֲבָל בְּדְרוּעָא שְׂמָאלָא דִּיצְחָק, תִּשְׁרִי. וְהִי הוּא טָרָם כְּלָה לְדַבֵּר וְהִנֵּה רַבְּקָה יוֹצֵאת, מִן גִּלּוּתָא. וּבְגִין דְּלֹא נִפְקִי מַסְטְרָא דְּרִינָא, יַעֲקֹב שָׁכַל אֶת יָדָיו, וְשׁוּי שׁוֹר בִּימִינָא, אֲרִיָּה בִשְׂמָאלָא. וּבִגְדֵי נָאֻם יִי' לְאֲדוֹנֵי שָׁב לִימִינִי, דָּא צְדִיק, לְקַבְּלִיהּ מְשִׁיחַ בֶּן יוֹסֵף, וְאָמַר לִיה שָׁב לִימִינִי, דְּרוּעָא דְּאַבְרָהָם, בְּגִלּוּתָא דִּישְׁמַעֲאֵל, עַד אֲשִׁית אוֹיְבֶיךָ הָדוּם לְרַגְלֶיךָ.

85. Additional Nefesh, additional Ruach, additional Neshamah

At the time of redemption, the Zohar tells us, an additional spirit will awaken over Yisrael, and they will have rest from their enemies. For each individual, the extra spirit is allocated according to his deeds or level. If a person is completely perfect, having all ten of the qualities that are in Malchut, he is given the crown, Keter, as written in, "I will pour out My spirit upon all flesh." There there is then no rule left for Samael or his adherents. Moses concludes by saying that on Shabbats and festivals the prayers are more important to God than all sorts of spices.

568. At that time an extra spirit will awaken, THAT IS, AN additional SPIRIT, over Yisrael, as it is written: "I will pour out My spirit upon all flesh" (Yael 3:1), and Yisrael will have rest from the nations of the world, "rest from their enemies" (Ester 9:16). And it will be as on the Shabbat when an extra Nefesh is added to a person, and he obtains rest therein. And if he has rest with an extra Nefesh, which is feminine, how much more WILL HE HAVE REST with the spirit, which is masculine.

569. And, Tannaim and Amoraim, HEAR: the extra Nefesh on the Shabbat is for the whole of Yisrael together, just one, WHICH IS THE SECRET OF KETER, but for each person it is allocated according to his deeds, NAMELY FOR EACH ONE ACCORDING TO HIS LEVEL. And this we have learned from repentance by inference from minor to major. For all of Yisrael together, whenever making repentance, are all found acceptable, as it is written: "as Hashem our Elohim is in all things that we call upon Him for" (Devarim 4:7), THIS BEING THE REASON FOR IT BEING FOR ALL YISRAEL TOGETHER. They are crowned with the Name of Yud Hei Vav Hei, with his crown, which is Upper Keter. And this UPPER KETER is an additional Neshamah for all Yisrael together on Shabbats and festival days. For this reason it was decreed that THE BLESSINGS be signed off NAMELY CONCLUDED with the name of the Yud Hei Vav Hei, which indeed concludes each blessing of the Amidah prayer, but no additional service is said without the ILLUMINATION OF Keter, FOR KETER OF THE NAME OF YUD HEI VAV HEI DOES NOT ILLUMINATE EVERY DAY, AND THE BLESSINGS ARE THEREFORE CONCLUDED WITH YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, WHILE NO ADDITIONAL SERVICE, WHICH IS THE KETER OF ZEIR ANPIN, IS RECITED. But on the Shabbat, it was decreed that 'A crown will be given to You, Hashem our Elohim' is recited, BECAUSE ON THE SHABBAT THE KETER OF ZEIR ANPIN ILLUMINATES, AND THE ADDITIONAL SERVICE IS THEREFORE RECITED. AND THIS KETER OF ZEIR ANPIN IS THE SECRET OF THE ADDITIONAL NESHAMAH THAT GIVES LIGHT FOR THE WHOLE OF YISRAEL TOGETHER, AS ABOVE.

570. For each individual of Yisrael, however, the additional Nefesh descends to him according to his level. If he is pious (Heb. chasid), he is given an additional Nefesh from the attribute of Chesed, according to his level. If he is a mighty man, fearful of sin, he is given an additional Nefesh from the attribute of Gvurah. If he is an honest man, he is given an additional Nefesh from the attribute of truth. For the additional Nefesh is Malchut, and is made up of the ten Sfirot, AND THEREFORE a person RECEIVES FROM A SFIRAH OF MALCHUT according to his character. THAT IS: If he is a chief in Yisrael, or a sage or one who understands wisdom or Torah, about which is said: "to understand a proverb, and a figure" (Mishlei 1:6) or the Prophets or the Hagiographa, so is he given an additional Nefesh accordingly, which is called 'Keter of Malchut', IF HE IS A CHIEF IN YISRAEL.

568. בַּהֵּוּא זְמַנָּא, יִתְעַר רוּחַ יִתִּירָה תּוֹסֶפֶת עַל יִשְׂרָאֵל, הֵ"ד אֲשֶׁפוּךְ אֶת רוּחִי עַל כָּל בָּשָׂר, וַיְהִי נִיחָא לְיִשְׂרָאֵל מֵאוֹמִין דְּעֵלְמָא, וְנוּחַ מֵאוֹיְבֵיהֶם. כְּגֻוְנָא דְשַׁבָּת, דְּאֵתוֹסָף בְּב"נ נַפְשׁ יִתִּירָה בְּשַׁבָּת, וְאִית לֹן בְּה נִיחָא, אִי בְּנַפְשׁ יִתִּירָה אִית לֹן נִיחָא, דְּאִיהִי נֹקְבָא, כָּל שְׂכָן בְּרוּחָא דְּאִיהִי דְּכוּרָא.

569. וְתַנָּאִים וְאִמּוּרָאִים, נַפְשׁ יִתִּירָה בְּשַׁבָּת לְכָל יִשְׂרָאֵל כְּחֵדָא, חֵד אִיהִי. אָבֵל לְכָל ב"נ, אִיהִי כְּמוֹם עֹבְדֵי. וְאֵלִיפָנָא מִק"ו דְּתִיּוּבָתָא, דְּכָל יִשְׂרָאֵל כְּחֵדָא, בְּכָל זְמַנָּא דְּחֻזְרִין כְּלֵהוּ, מִתְקַבְּלִי. הֵ"ד, כִּי' אֱלֹהֵינוּ בְּכָל קְרָאנוּ אֵלָיו, דְּשֵׁם יי' מוֹכֵתָר עֲלֵיהּ בְּכִתְרִיהּ, דְּאִיהִי כֶּתֶר עֲלִיוֹן. וְהֵאִי אִיהִי נִשְׁמָה יִתִּירָה דְּכָל יִשְׂרָאֵל, בְּשַׁבָּת וְיוֹמִין טְבִין. וּבג"ד תְּקִינוּ בְּכָל יוֹמִין, לְמַחְתֵּם בְּשֵׁם יְדוּד, דְּאִיהִי חוּתָם דְּכָל בְּרַכָּאן דְּצִלוּתִין, וְלֹא אִמְרִין מוֹסָף בְּלֹא כֶּתֶר. וּבְשַׁבָּת, תְּקִינוּ לְמִימַר בְּמוֹסָף, כֶּתֶר יִתְּנוּ לךָ יי' אֱלֹהֵינוּ.

570. אָבֵל לְכָל חֵד מִיִּשְׂרָאֵל, הֵכִי נַחִית לִיה נַפְשׁ יִתִּירָה, כְּמוֹם דְּרָגָא דִּילִיה. אִי הוּא חֲסִיד, יְהִבִּין לִיה נַפְשׁ יִתִּירָה מִמַּדַּת חֶסֶד, כְּמוֹם דְּרָגָא דִּילִיה. אִי אִיהִי גְבוּרָה, יִרָא חֲטָא, יְהִבִּין לִיה נַפְשׁ יִתִּירָה, מִמַּדַּת גְּבוּרָה. וְאִי אִיהִי אִישׁ תָּם, יְהִבִּין לִיה נַפְשׁ יִתִּירָה, מִמַּדַּת אֱמֶת. וְנַפְשׁ יִתִּירָה דָּא מַלְכוּת, דְּאִיהִי כְּלִילָא מַעֲשֵׂר סְפִירָאן, וְכְּמוֹם מִדָּה דְּב"נ. אִם נִשְׂוֵא יִשְׂרָאֵל, אוֹ חֶכֶם, אוֹ מְבִין בְּחֻכְמָה, אוֹ בַּתוּרָה, דְּאִתְמַר בִּיה, לְהִבִּין מִשָּׁל וּמִלִּיצָה. אוֹ בְּנַבִּיאִים, אוֹ בְּכַתוּבִים. הֵכִי יְהִבִּין לִיה נַפְשׁ יִתִּירָה, דְּאִתְקַרִּיאת כֶּתֶר מַלְכוּת.

571. CONTINUING THE EXPLANATION OF HIS WORDS, If he is a scholar, as we have learned: WHO IS A SCHOLAR? He who adds wisdom to every man, as it is written: "in wisdom have You made them all" (Tehilim 104:24). He is given an extra Nefesh from there, NAMELY FROM CHOCHMAH. And if he understands one matter from another in the Torah, he is given an extra Nefesh from Binah. And if he is a scholar in the Prophets and Hagiographa, he is given an extra Nefesh from Netzach and Hod. And if he is completely righteous, keeping the sign of the covenant, the sign of the Shabbat, the sign of the festivals, and the sign of the Tefilin, he is given an extra Nefesh from the Righteous One, WHICH IS YESOD. And in every case, the extra Nefesh THAT THE INDIVIDUAL RECEIVES is from Malchut. AND IF IT HAS BEEN SAID THAT HE IS YESOD, FOR EXAMPLE, THEN THIS MEANS THE SFIROH YESOD of MALCHUT, AND SO WITH THE OTHER SFIROT.

572. And if he is a person who has all the above-mentioned qualities, THEN HE IS COMPARABLE AND SIMILAR TO THE WHOLE OF YISRAEL TOGETHER and is given Keter in the name of the Yud Hei Vav Hei. AND THIS IS IN THE SECRET OF THE VERSES: "as Hashem our Elohim is in all things that we call upon Him for" and "There is none holy as Hashem" (I Shmuel 2:2). 'AS (HEB. CAF)' THAT IS PREFIXED TO HASHEM IS THE SECRET OF KETER OF ZEIR ANPIN. AND THIS IS AN EXTRA NESHAMAH from the world of the Male, which is Tiferet, AND IS NOT AS THE EXTRA NEFESH OF AN INDIVIDUAL, WHICH IS ONLY FROM THE SFIROT OF MALCHUT. For he is a king crowned with an upper crown FROM BINAH, in which He rules with His Shechinah, which is extra Nefesh. And Keter is extra Neshamah THAT IS RECEIVED FROM the Yud Hei Vav Hei, which is Ruach, about which it is said: "I will pour out My spirit upon all flesh." AND THIS SPIRIT, WHICH IS YUD HEI VAV HEI is composed of the ten Sfirot, downwards from above, as follows: Yud is Chochmah, Hei is Binah, Vav incorporates the six Sfirot, from Chesed to Yesod, Hei is Malchut. And the Caf, (as) in "as Hashem our Elohim" is the crown on the head OF THE YUD HEI VAV HEI. And this is the Neshamah that is added on the Shabbat day EITHER TO ALL OF YISRAEL TOGETHER OR TO AN INDIVIDUAL WHO HAS ALL TEN OF THE QUALITIES THAT ARE IN MALCHUT.

573. And because the Prime Cause is superior and covered with this crown, and on the Shabbat days and festivals THE CROWN (Heb. KETER) spreads with the Yud Hei Vav Hei, there is, therefore, no rule THEN for Samael and Serpent and all his officials, nor does Gehenom, which is the wicked Female of Samael, have any rule, nor his camps, for all of them take cover before the camps of the King, just as the idolatrous nations of the world will hide when Messiah is revealed, as it is written: "And they shall go into the holes of the rocks" (Yeshayah 2:19); "and in the holes of the rocks" (Yeshayah 7:19).

571. וְאִי חָכֵם, כִּמָּה דְאוֹקִימָנָא הַמַּחֲכִים לְכָל אָדָם, דְּאִתְמַר כָּלָם בְּחֻכְמָה עֲשִׂיתָ, יְהִיבִין לִיה נֶפֶשׁ יִתִּירָה מִתַּמָּן. וְאִם הוּא מִבִּין דְּבַר מִתּוֹךְ דְּבַר בְּאוֹרֵייתָא, יְהִיבִין לִיה נֶפֶשׁ יִתִּירָה מִבִּינָה. וְאִם הוּא חָכֵם בְּנִבְיָאִים וּבְכַתּוּבִים, יְהִיבִין לִיה נֶפֶשׁ יִתִּירָה מִנִּצָּח וְהוֹד. וְאִי אִיהוּ צַדִּיק גָּמוּר דְּנִטֵּר אוֹת בְּרִית, אוֹת שַׁבָּת, אוֹת יוֹמִין טָבִין, אוֹת תְּפִילִין, יְהִיבִין לִיה נֶפֶשׁ יִתִּירָה מִצַּדִּיק, וּבְכָל אֲתָר, נֶפֶשׁ יִתִּירָה מִמַּלְכוּת.

572. וְאִי אִיהוּ ב"נ מִכָּל מִדּוֹת אֱלִין, יְהִיבִין לִיה כֶּתֶר בְּשֵׁם יִדּוּד, כִּידּוּד אֱלֹהֵינוּ בְּכָל קְרָאנוּ אֱלִינוּ. אִין קְדוּשׁ כִּידּוּד. מַעֲלָמָא דְדְכוּרָא, דְּאִיהוּ תַפְאֲרָת, מִלְךְ מוֹכְתָר בְּכֶתֶר עֲלָאָה, דְּבָה יִמְלוֹךְ בְּשִׁכְנִיתִיה, דְּאִיהוּ נֶפֶשׁ יִתִּירָה. וּכְתָר נִשְׁמָה יִתִּירָה, יְהוָה, רוּחַ, דְּאִתְמַר אֲשַׁפּוֹךְ אֶת רוּחִי עַל כָּל בָּשָׂר, וְאִיהוּ כָּלִיל ו' סְפִירָאן מַעֲיֵלָא לְתַתָּא, כְּגוּוֹנָא דָא: ו' חֻכְמָה. ה' בִּינָה. ו' כָּלִיל שֵׁית סְפִירָאן, מַחֲסֵד עַד יְסוֹד. ה' מַלְכוּת. כ' מִן כִּידּוּד אֱלֹהֵינוּ, כֶּתֶר עַל רִישִׁיה. וְהָאִי אִיהוּ נִשְׁמָה דְאִתּוּסְפָא בְיוֹם שַׁבָּת.

573. וּבְגִין דְּעֵלַת הָעֲלּוֹת, מוֹפְלָא וּמְכוּסָה בְּהָאִי כֶתֶר, וְאִתְפָּשֵׁט בְּשֵׁם יְהוָה בְּשַׁבָּתוֹת וַיָּמִים טוֹבִים, לִית שׁוֹלְטָנוּתָא לְסַמְאֵל וּלְנַחֲשׁ וּלְכָל מַמְנָן דִּילִיָּה, וְלִית לִיה שׁוֹלְטָנוּתָא לְגִיָּהֲנָם, נּוֹקְבָא בִישָׂא דְסַמְאֵל, וְלֹא לְמַשְׁרִיין דִּילִיָּה, כִּלְהוּ מִתְטַמְרִין מִן קֳדָם מַשְׁרִייתָא דְמַלְכָּא, כְּגוּוֹנָא דִּיתְטַמְרִין אוּמִין עֲבוֹרִים דְּעֵלָמָא, כִּד יִתְגַּלִּי מְשִׁיחָא, הָה"ר וּבָאוּ בְּמַעֲרוֹת צוּרִים וּבְנִקְיֵי הַסְּלָעִים.

574. The Tannaim and the Amoraim arose and said, Faithful Shepherd, you are the one who is equivalent to all of Yisrael, filled with all good qualities, and certainly in you rests He about whom it is said: "There is none holy as Hashem," NAMELY THE CAF (=AS) THAT IS PREFIXED TO THE YUD HEI VAV HEI WHICH ALLUDES TO KETER OF THE YUD HEI VAV HEI. You are a crown (keter) on each and every one of Yisrael, for there is no man who can be a crown over you, not a chief, nor scholar, nor one who understands, not a pious man, not a mighty one, nor an honest man, not a prophet, not a righteous person, nor a king. FOR THESE ARE THE TEN SFIROT OF MALCHUT, FROM WHICH EACH INDIVIDUAL ONE OF YISRAEL TAKES. But you are in the form of the Holy One, blessed be He, NAMELY ZEIR ANPIN, WHICH IS THE SECRET OF THE WORLD OF THE MALE, AS ABOVE, the son being in the form of his father, FOR MOSES IS THE SON OF ZEIR ANPIN, just as is Yisrael AS A WHOLE, about whom it is written: "You are the children to Hashem your Elohim" (Devarim 14:1). Complete the precept of your Master, for there is no PRECEPT of those that you perform with which the Holy One, blessed be He, and His Shechinah will not be adorned above and below, with upper Keter in every attribute.

575. THE FAITHFUL SHEPHERD opened and said: Tannaim and Amoraim, LISTEN, AND THE ZOHAR EXPLAINS that every time that THE FAITHFUL SHEPHERD called 'the companions', with Rabbi Shimon among them, BY THE TITLE 'TANNAIM and AMORAIM,' he said to them: I praise you according to your munificence, for you are the sons of princes, NAMELY: Abraham, Isaac, and Jacob. No one but the Master of the Universe can praise you, for even the whole of the Torah in its infinite extension is dependent on you. As it is said in the Torah: "Its measure is longer than the earth, and broader than the sea" (Iyov 11:9), so is your praise. But may what was fulfilled in me be fulfilled in you also, for I rejoiced in the honor of Aaron, my brother, as we have learned ABOUT AARON: The heart that rejoiced at the greatness of his brother shall put on the Urim and Tumim.

576. And LISTEN, Tannaim and Amoraim, all the additional prayers of Shabbats and festivals, every additional service in which Keter is mentioned, they are known from here, namely KETER OF ZEIR ANPIN, ABOUT WHICH IS SAID: "THERE IS NONE HOLY AS THE HASHEM." And the smell of all the prayers of Yisrael is as the smell of "myrrh and frankincense, with all the powders of the merchant" (Shir Hashirim 3:6). This is the case of weekdays, but on Shabbats and festivals, WHEN THE KETER OF ZEIR ANPIN ILLUMINATES, AS ABOVE, the prayer is much more important for the Holy One, blessed be He, than all sorts of spices.

577. On festival days THE PRAYERS are more sublime AND IMPORTANT than all "the powders (Heb. avkah) of the merchant," about which it is said: "and there wrestled (Heb. ye'vek) a man with him" (Beresheet 32:25), for Samael wrestles with faulty prayer, using it to fight AND DENOUNCE by means of that fault of a transgression IN THE PRAYER; namely with that dust (Heb. avak) OF THE PRAYER, HE ASCENDS AND DENOUNCES, and this rises up to the heavens.

574. קמו תנאין ואמוראין, ואמרו, רעיא מהימנא, אנת הוא שקיל לכל ישראל, ממולא מכל מדות טבין, ודאי בך שריא, ההוא דאתמר ביה, אין קדוש כידוך אלהינו. אנת כתר על כל חד וחד מישראל, כי אין בלתך ב"נ, דיהא כתר עלך, לא נשיא, ולא חכם, ולא מבין, ולא חסיד, ולא גבור, ולא תם, ולא נביא, ולא צדיק, ולא מלך. אנת הוא בדיוקנא דקודשא בריך הוא, ברא בדיוקנא דאבהי, בגוונא דישראל, דאתמר בהון, בנים אתם ליי' אלהיכם. אשלים פקודין דמארך, דלית פקודין מאלין דילך, דלא יתעטר ביה קודשא בריך הוא ושכינתיה עילא ותתא, בכתר עלאה, בכל מדה ומדה.

575. פתח ואמר, תנאין ואמוראין, דכר הוה קרי לכלהו, לר"ש בכלל עמהון בכל זמנא, אמר לון, אנא משבחנא לכו, כפום נדיבות דלכון, דאתון בני נדיבים אברהם יצחק ויעקב. לית מאן דיכול לשבחא לכון, אלא מרי עלמא, דאפילו אורייתא בלה עד אין סוף, בכו היא תליא. בגוונא דאתמר באורייתא, ארוכה מארץ מדה ורחבה מני ים, הכי שבח דילכו. אבל יתקיים בכו, מה דאתקיים בי, דחרינא ביקרא דאהרן אחי, במה דאוקמוה, הלב ששמח בגדולת אחיו, ולבש אורים ותומים.

576. ותנאין ואמוראין, כל מוספין דשבתות וימים טובים, כל מוסף דאמרינן ביה כתר, מהכא אשתמודעין. וכל צלותין דישראל, ריחא דלהון, כריחא דמר ולבונה וכל אבקת רוכל, בשאר יומין. אבל בשבתות וימים טובים, חשיב עליה מכל מיני בשמים.

577. בגין דביומין טבין, סלקין מכל אבקת רוכל, דאתמר ביה, ויאבק איש עמו. דצלותא דאיהו פגימה, אתאבק עמה סמאל, לאגחא עמה בההוא פגיומו דעבירה, בההוא אבק דרא, ודא סליק עד שמיא.

86. The evening prayer

The Faithful Shepherd talks about the evening prayer, calling it Jacob's ladder on which the prayers ascend and merits descend. He says that those who teach merit are the defenders in the war of the Torah, and he talks about the war of the evening prayer that continues until dawn.

578. AND THERE ARE TWO SORTS OF DUST, for the dust of Jacob, NAMELY HIS WAR, comes to teach merit about prayers, in a number of hosts of merits that are regiments and camps that gather with him to teach merit ABOUT PRAYER. And the dust from the level of Samael ascends in a number of camps of debt, teaching guilt ABOUT PRAYER. And this prayer in the evening is called 'Jacob's Ladder', in which: "And behold the angels of Elohim ascending and descending on it" (Beresheet 28:12). These are THE PRAYERS that ascend WHEN THEY ARE liabilities, and merits descend in their place. FOR THE CAMPS OF THE TEACHERS OF MERIT OF JACOB OVERCAME THE CAMPS OF THE TEACHERS OF LIABILITY OF SAMAEL. And there are those that ascend as merits and liabilities descend in their stead. IN THIS CASE, THE CAMPS OF THE TEACHERS OF LIABILITY OF SAMAEL HAVE OVERCOME THE OTHERS, FOR THESE CAMPS humiliate them in a number of wars.

579. For they, THE ONES THAT TEACH MERIT, are the defenders in the war of the Torah, until the war becomes audible to the great mountains, that is to Abraham, Isaac, and Jacob, as it is written: "Hear, O mountains, Hashem's controversy" (Michah 6:2). This is the controversy of prayer, the controversy of Torah, NAMELY THE CONTROVERSY OF THOSE WHO TEACH MERIT AND OF THOSE WHO TEACH LIABILITY OVER MAN'S TORAH AND PRAYER. And this war of the evening prayer continues until sunrise, for Rabban Gamliel determined it as until the rise of dawn, for the evening prayer may be said at any time during the night, but the sages erected a boundary around it AND DETERMINED IT as until midnight.

580. And because THE DUTY OF RECITING THE EVENING PRAYER IS UNTIL THE RISE OF THE DAWN, IT IS SAID: "and there wrestled a man with him until the breaking of the day" (Beresheet 32:24). What is meant by the dawn? It refers to the evening prayer, NAMELY THE SHECHINAH, whose limit is until the morning of Abraham, WHOSE TIME IS the fourth hour. "And Abraham rose up early in the morning" (Beresheet 22:3), namely at the beginning of the first hour at the end of the dawn, which is Netzach of Jacob, for there "To the chief musician (Heb. menatze'ach) upon the morning star" (Tehilim 22:1), to wreak vengeance on Samael for having touched Jacob's left thigh, which is Hod, of which it is said: "he has made me desolate and faint (Heb. davah - Dalet Vav Hei) all the day" (Eichah 1:13), WHERE THE LETTERS OF THE WORD DAVAH, REARRANGED, SPELL Hod. From the side of Hod, which is the fifth millenium, the Temple remained destroyed and barren.

578. אָבֶק דִּיעֶקֶב, לְאוֹלָפָא זְכוּתָא עַל צְלוֹתָא, בְּכִמָּה מִשְׁרִיין דְּזִכוּון דְּאִינוּן חִילִין וּמִשְׁרִיין, דְּמִתְכַּנְשִׁין עִמֶּיהָ, לְאוֹלָפָא זְכוּ עֵלָה. וְאָבֶק דְּרָגָא דְּסַמְאֵל, סָלִיק בְּכִמָּה מִשְׁרִיין דְּחוּבִין, לְאוֹלָפָא חוּבִין עֵלָה, וְדָא צְלוֹתָא דְּעֶרְבִית, דְּאֶקְרִי סֵלָם דִּיעֶקֶב, דְּבָהּ וְהִנֵּה מְלָאכִי אֱלֹהִים עוֹלִים וְיוֹרְדִים בּוֹ. אֵלִין דְּסִלְקִין חוּבִין, וְנַחְתִּין זִכוּון תַּחוּתִיּהוּ, וְאֵלִין סִלְקִין זִכוּון, וְנַחְתִּין חוּבִין תַּחוּתִיּהוּ. וּמִשְׁפִּילִין לוֹן בְּכִמָּה קְרָבִין.

579. דְּאִינוּן מְאִרֵי תְרִיסִין, בְּמִלְחָמָתָהּ שֶׁל תּוֹרָה, עַד דְּיִשְׁתַּמַּע קְרָבָא לְטוֹרִין רַבְרָבִין, דְּאִינוּן אַבְרָהָם יִצְחָק וְיַעֲקֹב, הָה"ד, שְׁמַעוּ הָרִים אֶת רִיב יִי'. רִיב דְּצְלוֹתָא. רִיב דְּאוֹרִיּוֹתָא. וְהָאִי קְרָבָא דְּצְלוֹתָא דְּעֶרְבִית, עַד עֲלוֹת הַשָּׁחַר. דְּרַבָּן גַּמְלִיאֵל אוֹקְמָה, עַד עֲלוֹת הַשָּׁחַר. דְּתַמְלַת עֶרְבִית זְמַנָּה כָּל הַלַּיְלָה, אֵלָא דְּחֻכְמִים עָבְדוּ גְדֵר עַד חֲצוֹת.

580. וּבג"ד וַיֵּאבֶּק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר, מֵאן שָׁחַר. צְלוֹתָא דְּעֶרְבִית. דְּשִׁיעוּרָה עַד בֹּקֶר דְּאַבְרָהָם, דְּאִיהִי אַרְבַּע שָׁעוֹת וַיִּשְׁכֶּם אַבְרָהָם בַּבֹּקֶר. בְּרִישׁ שַׁעְתָּא קְדָמָא, בְּסוֹף הַשָּׁחַר, דְּאִיהִי נֶצַח יַעֲקֹב, דְּתַמָּן לְמַנְיָצַח עַל אֵילַת הַשָּׁחַר, לְנִטְלָא נּוֹקְמָא מִסַּמְאֵל, דְּנִגַּע בִּירַךְ שְׁמַאֲלָא דִּיעֶקֶב, דְּאִיהִי הוֹד, דְּבִיָּה אֶתְמַר נִתְנָנִי שׁוֹמֵמָה כָּל הַיּוֹם הַזֶּה, הוֹד, מִסְטָרָא דְּהוֹד, אֵלֶף חֲמִישָׁא, אֲשֶׁתְּאַרְתּ בִּי מִקְדָּשָׁא חֲרֵבָה וִיבֵשָׁה.

87. Moses, the two Messiahs, the rainbow and Malchut
Rabbi Shimon talks to Moses about two dawns and two Messiahs that come from two kingdoms. He says that Messiah son of David parallels Netzach, Messiah son of Ephraim parallels Hod, and Moses is the Central Column between them because his level is Tiferet and Yesod. We learn about the covenant of the rainbow, and about the three colors in it. We are told of the 39 types of work that are prohibited on the Shabbat, and the four kinds of 'going out' on that day.

581. Rabbi Shimon said: Faithful Shepherd, this is your Hod, in which your prophecy is dried up on the left, and because you "caused... to go at the right hand of Moses" (Yeshayah 63:12), which is Netzach, which is the head of the dawns, FOR NETZACH AND HOD ARE CALLED 'TWO DAWNS', SINCE THE OTHER SIDE HOLDS ON TO BOTH OF THEM, AS ABOVE IN THE PRECEDING PARAGRAPH; AND NETZACH IS THE HEAD OF THE DAWNS, AND FROM ITS ASPECT, MALCHUT IS CALLED "A loving hind" (Mishlei 5:19), THEREFORE David stated: "To the chief musician upon the morning star (hind)" (Tehilim 22:1), for the victors (Heb. menatzchim) in the wars will come through NETZACH. FOR IT IS ONLY POSSIBLE TO WIN A WAR WITH THE OTHER SIDE IN THE SFIRAH NETZACH, AS ABOVE IN THE PRECEDING PARAGRAPH. And since Netzach and Hod are two dawns, it was taught in the Mishnah: From what time may one recite the Sh'ma in the mornings? It does not say, 'in the morning', but 'in the mornings', two of them, THE REFERENCE BEING TO NETZACH AND HOD, WHICH ILLUMINATE TOWARDS THE FEMALE DURING THE FIRST TWO HOURS OF THE MORNING, AS ABOVE IN THE PRECEDING PARAGRAPH, AND THEY ARE CALLED 'MORNINGS.'

582. And two Messiahs, COMING FROM TWO MALCHUTS (LIT. 'KINGDOMS') awaken before them, NETZACH AND HOD. Messiah son of David parallels Netzach and is connected with the morning of Abraham, WHICH IS CHESED, SINCE CHESED IS DRAWN DOWN TO MALCHUT FROM NETZACH OF ZEIR ANPIN, which is as is written: "at Your right hand are pleasures for evermore (Heb. Netzach)" (Tehilim 16:11). Hod IS CONNECTED to Gvurah, since to it, TO HOD, is attached Messiah the son of Ephraim, FOR GVURAH IS DRAWN DOWN TO MALCHUT FROM HOD OF ZEIR ANPIN, AS ABOVE. You, MOSES, THE FAITHFUL SHEPHERD, are in the center, for your level is Tiferet, for the Central Column, WHICH IS TIFERET, is connected with you, and also Yesod, the life of the Worlds, is in your level. THEREFORE HE IS THE CENTRAL COLUMN, BETWEEN THE TWO MESSIAHS THAT PARALLEL TO NETZACH AND HOD, FOR YESOD IS THE CENTRAL COLUMN OF NETZACH AND HOD. And Chochmah is on the right; let him who wants to be wise turn south. And Binah is on the left; let him who wants to be rich turn to the north. AND IT FOLLOWS THAT CHOCHMAH, CHESED, AND NETZACH, WHICH ARE ON THE RIGHT, MESSIAH SON OF DAVID, RECEIVES THEM FROM NETZACH OF ZEIR ANPIN, WHILE BINAH, GVURAH AND HOD, MESSIAH SON OF EPHRAIM, RECEIVES THEM FROM HOD OF ZE'IR ANPIN. AND MOSES IS IN BETWEEN THEM AND ILLUMINATES DA'AT, TIFERET AND YESOD TO THEM, UNITING THE TWO MESSIAHS WITH EACH OTHER.

583. It, MALCHUT, is a rainbow with you, FOR MALCHUT RECEIVES FROM HIM THE THREE COLORS OF THE RAINBOW, WHICH ARE THE SECRET OF THE THREE COLUMNS. And this RAINBOW is the apparel of the Shechinah and the apparel of the Righteous One, WHICH IS YESOD, that is called 'the covenant of the rainbow'. And it is the sign of the Shabbat and the sign of a festival, and the sign of Tefilin, and the sign of circumcision. And the Holy One, blessed be He, said: 'One who is not marked with the sign shall not enter into this vision, into this room,' WHICH IS MALCHUT. And MALCHUT is a bed, for the Central Column, WHICH IS ZEIR ANPIN, inclines on it towards Chesed, WHICH IS THE SECRET OF THE RIGHT COLUMN, for the completely righteous, to accord them merits with the eighteen blessings of the Amidah prayer, and inclines towards liability, WHICH IS THE SECRET OF THE LEFT COLUMN, for the wicked, to judge them with Judgment in Gvurah according to their deeds. And in the Central Column it is lenient to those who are mediocre. And this is the form of the letter Shin, THAT HAS THREE HEADS, PARALLELING THESE THREE COLUMNS.

581. אָמַר ר"ש, דָּא הוּד דִּילָךְ רַעִיָא מְהִימָנָא, דְּבִיָּה אַנְתָּ חֲרִב, מִנְּבוּאָה דִּילָךְ מִשְׁמָאלָא, וּבִגִּין דְּאַנְתָּ מוֹלִיךְ לַיְמִין מֹשֶׁה דְּאִיהוּ נִצַּח, רִישָׁא דְּשַׁחְרִין, אֵילַת אֲהָבִים, פֶּתַח דְּוֹד לְמִנְצָח עַל אֵילַת הַשַּׁחַר, דְּבִיָּה יִיתִי מֵאֲרִי נִצַּחן קִרְבֵּיָא. וּבִגִּין דְּנִצַּח וְהוּד תְּרִין שַׁחְרִין, אוֹקְמוּהָ בְּמַתְנֵיתִין מֵאִמְתִּי קוֹרִין אַתְּ שְׁמַע בְּשַׁחְרִין, וְלֹא אָמַר בְּשַׁחַר. אֲלֵא בְּשַׁחְרִין תְּרִין.

582. וְתִרִין מְשִׁיחִין יִתְעָרוּן לְגַבִּיָּהוּ, מְשִׁיחַ בֶּן דְּוֹד, לְקַבֵּל נִצַּח, וְאַתְקַשֵּׁר בְּפִקְר דְּאַבְרָהָם, הָדָא הוּא דְּכַתִּיב, נְעִימוֹת בַּיְמִינְךָ נִצַּח. הוּד בְּגִבּוּרָה, דְּבִיָּה מְשִׁיחַ בֶּן אֶפְרַיִם אַחִיד. אַנְתָּ בְּאַמְצְעִיתָא, דְּדִרְגָּא דִּילָךְ תַּפְאֶרֶת, דְּאַתְקַשֵּׁר בֶּךָ עֲמוּדָא דְּאַמְצְעִיתָא. וְיִסּוּד חַי עַלְמִין בְּדִרְגָּא דִּילָךְ. וְחֻכְמָה בַּיְמִין, הָרוּצָה לְהַחֲכִים יְדֵרִים. וּבִינָה לְשִׁמְאָלָא, הָרוּצָה לְהַעֲשִׂיר יִצְפִּין.

583. אִיהוּ הַקֶּשֶׁת גִּבֹּר, וְהָאִי אִיהוּ לְבוּשָׁא דְּשְׂכִינְתָּא. לְבוּשָׁא דְּצִדִּיק, דְּאַתְקִרִי בְּרִית הַקֶּשֶׁת. וְאִיהוּ אוֹת שַׁבָּת, וְאוֹת י"ט, וְאוֹת תְּפִלִּין, וְאוֹת בְּרִית מִילָה. וְאָמַר קוּדְשָׁא בְּרִיךְ הוּא, מֵאֵן דְּלֹא אִיהוּ רְשִׁים בְּהָאִי אוֹת, לֹא יִיעוּל בְּמִרְאָה דָּא, בְּחֹדֶר דָּא. וְהָאִי אִיהוּ מִטָּה, דְּעֲמוּדָא דְּאַמְצְעִיתָא מִטָּה בֵּיהּ כְּלָפִי חֶסֶד לְצִדִּיקִים גְּמוּרִים, לְמִיָּהֵב לוֹן זְכוּן, בַּח"י בְּרַכָּאן דְּצִלּוֹתָא. וּמִטָּה כְּלָפִי חוּבָה לְרְשִׁיעֵיָא, לְמִידֵּן לוֹן בְּגִבּוּרָה לְדִינָא, כְּפֹם עוֹבְדֵיהוֹן. וּבְעֲמוּדָא דְּאַמְצְעִיתָא מֵאֲרִין עַל בִּינוּנִים. וְהָאִי אִיהוּ ש'.

584. The three colors of the rainbow, WHITE, RED, AND GREEN, WHICH ARE THE SECRET OF THE THREE COLUMNS, are a sign of the covenant, NAMELY OF YESOD. The rainbow ITSELF IS an only daughter, the Queen Shabbat, WHICH IS MALCHUT THAT RECEIVES THE THREE COLORS OF THE RAINBOW FROM YESOD. And it, MALCHUT, has six grades, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF METATRON, under its control, for they are the six days of Creation that are included in Metatron, about which it is said: "Six days you shall do your work" (Shemot 23:12), but the only daughter, MALCHUT OF ZEIR ANPIN, is Shabbat to Yud Hei Vav Hei: "whoever does work on it shall be put to death" (Shemot 35:2).

585. The Yud Hei Vav Hei is called by the letter Hei, THAT IS TO SAY THE LETTER HEI COMPLETES THE NAME YUD HEI VAV HEI. For ZEIR ANPIN IS THE YUD HEI VAV, AND THE FINAL HEI IS MALCHUT, and from this side to the right, Yud Hei Vav, where the Hei is its completion. And so it is with each of the six intermediate SFIROT OF ZEIR ANPIN, THE HEI IS THE COMPLETION. FOR THERE ARE SIX COMBINATIONS OF THE LETTERS YUD, HEI, VAV IN THE SIX INTERMEDIATE SFIROT OF ZEIR ANPIN, NAMELY: Yud Hei Vav; Hei Vav Yud; Vav Yud Hei; Yud Vav Hei; Hei Yud Vav; and Vav Hei Yud. This comes to a total of eighteen letters that are included in the Righteous One, the life (Heb. chai = eighteen) of the Worlds, WHICH IS YESOD. MALCHUT is the fourth part of the hin on each side. THAT IS TO SAY MALCHUT IS THE FOURTH LETTER, THAT IS THE FINAL HEI THAT COMPLEMENTS EACH OF THE ABOVE SIX COMBINATIONS. THUS IT IS CALLED 'THE FOURTH PART OF THE HIN' BECAUSE IT IS THE FOURTH LETTER AND THEREFORE THE FOURTH PART, AND OF THE HIN BECAUSE IT IS THE LETTER HEI.

586. And it, MALCHUT, is HEI FULLY SPELLED WITH ALEPH, from the point of view of the explicit Name Yud Vav Dalet, Hei Aleph, Vav Aleph Vav. Yud Vav Dalet is in Chesed; Hei Aleph is in Gvurah; Vav Aleph Vav is in Tiferet, WHILE THE FINAL HEI ALEPH IS IN MALCHUT. And when these 39 are in control, the sages prohibited forty save one types of work that are called 'the main classes' (lit. 'fathers') of work, because they are parallel to the patriarchs who control them, NAMELY THE SFIROT CHESED, GVURAH, AND TIFERET THAT ARE CALLED 'PATRIARCHS'. FOR YUD VAV DALET, HEI ALEPH, VAV ALEPH VAV ARE CHESED, GVURAH, AND TIFERET, AS ABOVE, AND THEIR NUMERICAL SUM IS 39, namely forty save one.

587. And with these forty save one types of work THAT ARE PERMITTED ON WEEKDAYS, lashes were administered, ten to Adam, ten to Eve, ten to the serpent, and nine to the land, MAKING A TOTAL OF 39 CURSES. And because these 39, NAMELY YUD VAV DALET, HEI ALEPH, VAV ALEPH VAV, rule on Shabbat, which is Hei ALEPH no lashes are administered. And these 39 are not the same as the 39 TYPES OF WORK PERMITTED on a weekday, for the former are from the side of the servant Metatron, while the forty save one types of work are sowing, ploughing.

588. THE FAITHFUL SHEPHERD SAID TO RABBI SHIMON: Old man, old man, the Shechinah is called 'the earth of the Holy One, blessed be He', as it is said: "and the earth is My footstool" (Yeshayah 66:1). From the point of view of Chesed, THE SHECHINAH is called 'water', and from the point of view of Gvurah, it is called 'fire', while from the point of view of the Central Column, WHICH IS TIFERET, IT IS CALLED 'air'. But IN ITSELF, the SHECHINAH IS CALLED 'earth', ground for all of them, NAMELY IT ACCEPTS ALL OF THEM.

584. תלת גוונים דקשת, אות ברית הקשת, בת יחידה, שבת מלכתא. ואית לה שית דרגין, תחות שולטנותא, דאינון ששת ימי המעשה, דכלילן במטטרון. דעלייהו אתמר, ששת ימים תעשה מעשיך. אבל בת יחידה, שבת לידוד, העושה בה מלאכה יומת.

585. ידוד אתקרי באות ה'. ומסטרא דא, יד' לימינא. דאיהו ה' שלימו דיליה. והכי לכל סטרא בשית סטרין, ידו, דיו, ויד, יוד, דיו, ודי. אינון ח'י אתוון, דכלילן בצדיק חי עלמין. ואיהו רביעית ההין בכל סטרא.

586. ואיהי ה"א, מסטרא דשמא מפרש, יו"ד ה"א וא"ו. יו"ד בחסד, ה"א בגבורה, וא"ו בתמארת. כד שלטא האי ט"ל, אסרו חכמים ארבעים מלאכות חסר אחת. ואתקריאו אבות מלאכות, ע"ש דאינון לקבל אבהן, דשליט עלייהו ט"ל, דאיהו ארבעים חסר אחת.

587. ובאלין ארבעים מלאכות חסר חד, לקה עשרה מלקיות לאדם. ועשרה לחיה. ועשרה לנחש. ותשעה לארעא. ובגין דט"ל שלטא, בשבת, דאיהו ה' אין לוקין בשבת. והאי ט"ל לאו איהו כט"ל דחול, מסטרא דעבד מטטרון. וארבעים מלאכות חסר אחת, הם הזורע והחורש וכו'.

588. סבא סבא, שכינתא אתקרי אר"ץ דקודשא בריך הוא. הה"ד והארץ הדום רגלי. מסטרא דחסד אתקריאת מים. ומסטרא דגבורה אתקריאת אש. ומסטרא דעמודא דאמצעיתא אויר. ואיהי ארץ, קרקע לכלהו.

589. And whereas the extra Neshamah spreads in the Shechinah, which is the Shabbat Queen, about which is said: "and His kingdom rules over all" (Tehilim 103:19), from there is Malchut, whose rule is over the earth and over the trees and the seeds. And since the Tree of Life, WHICH IS ZEIR ANPIN, which is the extra Neshamah that comes on the Shabbat, contains all her offspring, the earth, which is the Shechinah, has rest.

590. And since the upper Shechinah, WHICH IS BINAH, spreads in the land, WHICH IS MALCHUT, and about MALCHUT, it is said: "a red heifer without defect, in which there is no blemish, and upon which never came a yoke" (Bemidbar 19:2), it is forbidden to plough with an ox on the Shabbat, as it is written: "The ploughers ploughed upon my back" (Tehilim 129:3), NAMELY THE JUDGMENTS OF THE LEFT, FOR IT IS THEREFORE SAID ABOUT MALCHUT "UPON WHICH NEVER CAME A YOKE." And the lower Shechinah, WHICH IS MALCHUT, is a red heifer from the aspect of Gvurah, perfect from the point of view of Chesed, which is the level of Abraham, about whom it is said: "Walk before Me and be perfect" (Beresheet 17:1). "in which there is no blemish" is from the side of the Central Column, WHICH IS TIFERET. "and upon which never came a yoke" is from the side of the upper Shechinah, WHICH IS BINAH, which is freedom, for where it is in control, "the stranger that comes near shall be put to death" (Bemidbar 1:51), since permission to control is not granted to the Other Side, not to the Satan nor to Destruction nor to the Angel of Death, for they are from the side of Gehenom.

591. For this reason, on weekdays Yisrael says: "But He was full of compassion, forgiving iniquity, and He did not destroy them: often He turned away His anger, not stirring up all His wrath" (Tehilim 78:38). On weekdays the lower Shechinah puts on these Klipot of death and judgment, but on the Shabbat she sheds them, because of the Tree of Life, which is the son of Yud Hei, THAT IS, IT HAS THE MOCHIN OF YUD-HEI, WHICH ARE CHOCHMAH AND BINAH, BEING Yud-Hei-Vav, AS ZEIR ANPIN IS VAV AND HAS THE MOCHIN OF YUD-HEI. ON SHABBAT, it joins with Hei, WHICH IS MALCHUT. At the time there is rest for the Hei and everything that is under it, WHICH IS WHY it is not necessary, on the Shabbat, to say: "But He was full of compassion..." And who are they who are under it? Yisrael. And wherever Yisrael is to be found, keeping and rest are to be found.

592. And this is why it is forbidden to plough the land or to make ditches in it, FOR THE LAND ALLUDES TO MALCHUT, and it is like one who makes a defect in the holy land, which is the Shechinah. And it is forbidden to use the tools of the land, even to move a stone, or any tool, so that they should have rest in the merit of the Shechinah that is called 'stone', about which is written, "and this stone, which I have set up for a pillar" (Beresheet 28:22), in the prayers. AND IT IS CALLED 'A PILLAR' BECAUSE it stands up for Yisrael, and for its sake Yisrael exists in the world. And it is said about it: "from thence from the shepherd, the Stone of Yisrael" (Beresheet 49:24); and "Upon one stone are seven eyes" (Zecharyah 3:9); and "The stone which the builders rejected" (Tehilim 118:22).

589. ובגין דנשמתא יתירה אתפשטא בשכינתא, דאיהי שבת מלכתא, דאתמר בה ומלכותו בכל משלה, משם איהי מלכות, דשלטנותהא על ארעא, ועל אילנין וזרעין. ובגין דאילנא דחיי, דהיא נשמתא יתירה דבשבת, בה תולדין דילה, אית נייחא לארעא, דאיהי שכינתא.

590. ובגין דשכינתא עלאה אתפשטת בארעא, דאתמר בה פרה אדומה תמימה אשר אין בה מום אשר לא עלה עליה עול, אסור לחרוש בשבת חרישה בשור. דאתמר על גבי חרשו חורשים. ושכינתא תתאה איהי פרה אדומה מסטרא דגבורה. תמימה, מסטרא דחסד, דאיהו דרגא דאברהם, דאתמר ביה התהלך לפני והיה תמים. אשר אין בה מום, מסטרא דעמודא דאמצעיתא. אשר לא עלה עליה עול, מסטרא דשכינתא עלאה דאיהי חירו, באתר דאיהי שלטא והזר הקרב יומת, לית רשו לסטרא אחרא לשלטאה, לא שטן, ולא משחית, ולא מלאך המות, דאינון מסטרא דגיהנם.

591. ובגין דא, ביומין דחול, אמרין ישראל, והוא רחום יכפר עון ולא ישחית והרבה להשיב אפן וגו'. בגין דביומין דחול, שכינתא תתאה אתלבשת באלין קליפין דמיתה דדינא. ובשבת אתפשטת מניה, בגין דאילנא דחיי דאיהו בן י"ד, יד"ו, אתחבר בה"א. בההוא זמנא נייחא אשתכחת לה"א, וכל מה דאיהו תחותה, ולא צריך למימר ביה והוא רחום. ומאן אינון תחותה. ישראל. וכל אתר דישראל משתבחין, נטירו אשתכח ונייחא.

592. ובג"ד, אסור למחרש בארעא, ולמעבד בה גומות, דהוי כאילו עבד פגיומו בארעא קדישא, דאיהי שכינתא. ואסור לאשתמשא בכלים דארעא בשבת. ואמילו לטלטל אבן. ולא כלי בעלמא. דיהוי נייחא לון בזכו דשכינתא דאתקריאת אבנא, דכתיב בה והאבן הזאת אשר שמתני מצבה, בצלותא. עמידה איהי לישראל, דבגינה אית לון קיומא בעלמא. ועליה אתמר, משם רועה אבן ישראל. על אבן אחת שבעה עינים, אבן מאסו הבונים.

593. And the sayings are for this reason: "Wherefore the children of Yisrael shall keep the Shabbat, to observe the Shabbat throughout their generations (Heb. dorotam), for a perpetual covenant" (Shemot 31:16), which they have to keep in their homes (Heb. diratam). That is, they must not leave the private domain for the public domain, and this is what the Sages of the Mishnah taught: There are two, which are, indeed four, kinds of 'going out' on the Shabbat, namely transfer from one domain on to another; also, bringing in is considered going out. And as for Samael and Serpent, Yisrael has to guard against their entering the dwelling of the Shechinah, which is the private domain. What is the public domain? It is: a daughter to a priest's illegitimate connection, a bondwoman, a prostitute, a menstruating woman, a gentile woman, who are in the domain of Samael and Serpent and the seventy appointees over the peoples.
End of Ra'aya Meheimna

593. ובג"ד ושמרו בני ישראל את השבת לעשות את השבת לדורתם ברית עולם. צריך לנטרא לה בדירתם, ולא יפקון מרה"י לרה"ר. והאי איהו דאוקמוה מארי מתניתין, יציאות השבת שתיים שהן ארבע, הוצאה מרשות לרשות, והכנסה נמי יציאה קרי לה. ואינון סמאל ונחש, צריכין ישראל לנטרא לון, ולא יעלון לדירה דשכינתא, דאיהו רשות היחיד. מאן רשות הרבים. חללה שפחה זונה נדה גויה, רשות דסמאל ונחש, ושבעין ממנן דעמין. (ע"כ רעיא מהימנא.

88. "I have gathered my myrrh... Drink, drink deep, O loving companions"

Rabbi Shimon analyzes the title verse to show the secret of the sacrifices, and he tells us the significance of Jacob's name being changed to Israel.

594. He began by quoting: "I am come into my garden..." (Shir Hashirim 5:1). And in the first compilation HE SAYS: "I have gathered my myrrh with my spice" refers to the right arm over the left thigh. "I have eaten my honeycomb with my honey" refers to Jacob with Rachel. "I have drunk my wine with my milk" refers to the left arm on the right thigh. THE EXPLANATION OF THIS IS: The right arm on the left thigh are Chesed with Hod. Jacob with Rachel are the Central Column, WHICH IS TIFERET, along with Malchut. Left arm with right thigh is Gvurah with Netzach.

594. פתח ואמר, באתי לגני וכו', ובחבורא קדמאה, אריתי מורי עם בשמי, דרועא ימינא בירכא שמאלא. אכלתי וערי עם דבשי, יעקב ברחל. שתיתי ויני עם חלבי, דרועא שמאלא בירכא ימינא. דרועא ימינא בירכא שמאלא, אינון חסד עם הוד. יעקב ברחל, עמודא דאמצעיתא במלכות. דרועא שמאלא בירכא ימינא גבורה בנצח.

595. HE ASKS: Why did He so change His attributes? AND HE ANSWERS, the secret that is here stated is because David said here: "Let your priests be clothed with righteousness; and let your pious ones shout for joy" (Tehilim 132:9). And we learned there that he should have said 'your Levites'. The Holy One, blessed be He, said: 'It is not my way to change my attributes, but since you have invited Me, I have to do your will.' And we further learned that even when a householder invites the king, the latter has to do the will of the former. It was thus taught: 'Whatever the host tells you to do, do, except 'leave'. Nevertheless, for all that this secret is beautiful, it is still written: "For I am Hashem, I do not change" (Malachi 3:6), and indeed in respect of all the sacrifices, it is written of them for Hashem only, IN WHICH THERE IS NO CHANGE IN HIM, and how could it indeed be that He would change the levels of His name with the sacrifices?

595. ואמאי שני מדות דיליה הכי. אלא רזא דנימא הכא, דוד אמר הכא, בהניך ילבשו צדק וחסידך ירינו. ואתמר התם, ולויך מבעי ליה למימר. אמר קודשא בריך הוא לאו ארח לשנות מדותי, אלא בתר דזמינת לי, אית לי למעבד רעותך. ומהכא אולימנא, דבעל הבית דמזמין אפילו למלכא, אית ליה למעבד רעותיה. ובג"ד אוקמוה, כל מה שאומר לך בעל הבית עשה חוץ מצא. ועם כל דא דרזא דא שפיר איהו, הא כתיב אני יי' לא שניתי, ובכל קרבנין לא כתיב בהון אלא לידוד, איך יכיל למהוי דישיני דרגין דשמיא בקרבנא.

596. HE ANSWERS, "I have gathered my myrrh" REFERS TO THE BLESSING OF 'who forms light'; "with my spice" REFERS TO 'everlasting love'. "I have eaten my honeycomb" IS THE Sh'ma Yisrael, and "with my honey" IS 'Blessed be the name of His glorious kingdom forever and ever'. "I have drunk my wine" REFERS TO "And it shall come to pass, if you hearken" (Devarim 11:13-21) up to "And Hashem spoke," and "with my milk" refers to from "And Hashem spoke" (Bemidbar 15:37-41) up to 'True.' "Eat, O dear ones" REFERS TO the first three blessings and the last three blessings OF THE AMIDAH PRAYER, while "and drink, drink deep, O loving companions" refers to all the remaining blessings of the prayer.

596. אלא, אריתי מורי: יוצר אור. עם בשמי: אהבת עולם. אכלתי וערי: שמע ישראל. עם דבשי: ברוך שם כבוד מלכותו לעולם ועד. שתיתי ויני: והיה אם שמוע, עד ויאמר. עם חלבי: מן ויאמר, עד אמת. אכלו רעים: ג' ראשונות, וג' אחרונות. שתו ושכרו יודים: שאר ברכאן דצלותא.

597. And in the compilation of the first part, HE SAID: The secret of the sacrifices is that cattle and sheep and rams and goats are the four COUNTENANCES OF the face of an ox, the face of an eagle... AND THESE ARE two turtledoves or two young doves, but this matter is in need of further clarification. Lion, WHICH IS CHESED, descends to ox, which is left, WHICH IS GVURAH, in order to link Chesed with Gvurah, NAMELY THAT THEY SHOULD BE INCORPORATED WITHIN EACH OTHER. Man, WHICH IS MALCHUT, descends to eagle, WHICH IS TIFERET, which is the level of Jacob, SO THAT TIFERET AND MALCHUT WILL MATE WITH EACH OTHER. This is why the sages of the Mishnah taught that Jacob's beauty was that of Adam. And who caused his ascendancy so that he should be called 'Yisrael'? THE HOLY ONE, BLESSED BE HE, as it is written: "Your name shall be called no more Jacob, but Yisrael" (Beresheet 32:29) will be your name, THE MEANING OF WHICH IS that Yisrael should be the primary name to spread among them.

597. וּבְחִבּוּרָא קְדָמָא, סִתְרָא דְקַרְבָּנָא, פְּרִים וּכְבָּשִׁים וְעִתּוּדִים וְעִזִּים, אֵינּוּן, ד' פְּנֵי שׁוֹר. פְּנֵי נֶשֶׁר וְגו', שְׁתֵּי תוֹרִים אוֹ שְׁנֵי בְנֵי יוֹנָה, וְצִרִיךְ לְפָרְשָׁא. אֲרִיָּה נְחִית לְגַבֵּי שׁוֹר, דְּאִיהוּ שְׂמָאֵלָא, לְאַתְקַשְׁרָא חֶסֶד בְּגִבּוּרָה. אָדָם נְחִית לְגַבֵּי נֶשֶׁר. דְּרָגָא דִיעֲקֵב וּבג"ד אוֹקְמוּהּ מֵאֲרִי מִתְנִיתִין, שׁוּפְרִיָּה דִיעֲקֵב שׁוּפְרִיָּה דְאָדָם קְדָמָא הוּה. וּמֵאֵן גְּרִים לְאַסְתַּלְקָא לְאַתְקֵרֵי יִשְׂרָאֵל, דְּכִתִּיב לֹא יַעֲקֹב וְאָמַר עוֹד שְׁמִךְ כִּי אִם יִשְׂרָאֵל יִהְיֶה שְׁמִךְ, דִּיהוּי יִשְׂרָאֵל עֶקֶר לְאַמְרָא בִּינִייהוּ.

89. He that disregards bread crumbs

Rabbi Shimon says that anyone who throws bread on the ground will be assured of poverty, for only God has dominion over the five kinds of grain.

598. Why "the tenth part of an efah" (Bemidbar 28:5)? HE ANSWERS, the tenth part of an efah parallels the Congregation of Yisrael, which is the tenth grade, NAMELY MALCHUT, and it has to be placed between the two arms, WHICH ARE CHESED AND GVURAH OF ZEIR ANPIN, SO THAT IT SHOULD BE MADE UP OF CHOCHMAH OF THE LEFT AND CHASSADIM OF THE RIGHT. AND THEN it is fine flour for the baking of bread, and it is bread. AND BECAUSE MALCHUT IS THE SECRET OF bread, no official in the world is appointed over bread made of the five kinds of grain, that are wheat, barley, rye, oats, and spelt, and no one is appointed over them, excepting the Holy One, blessed be He, alone.

598. וְעִשְׂרִית הָאִיפָה, אֲמַאי. אֵלָא עִשְׂרִית הָאִיפָה, לְקַבֵּל כ"י. דְּאִיהוּ עִשְׂרִיָּא דְדִרְגִין, וְאַצְטְרִיכָא לְאַתִּיחֶבָא בֵּין תְּרִין דְרוּעִין, וְאִיהוּ סֵלֶת נְהֵמָא, וְאִיהוּ נְהֵמָא. וּבִגִין דְּאִיהוּ נְהֵמָא, לֹא אֶתְפַּקֵּד עַל נְהֵמָא דְחֻמְשַׁת מִינִין, דְּאִיהוּ חֹטָה, וְשַׁעֲוָה, וְשִׁיפּוֹן וְכו', מִמָּנָא דְעֵלְמָא. וְלֹא שׁוּי מִמָּנָא עֲלִייהוּ, אֵלָא קוּדְשָׁא בְרִיךְ הוּא בְּלַחוּדוּי.

599. And therefore poverty follows anyone who shows contempt to bread and throws it on the ground. And an angel is appointed over this matter and follows after him to assure him poverty. And he will not depart from this world until he has been in need of assistance from others. And it is written about such a one: "He wanders abroad for bread, saying, Where is it?" (Iyov 15:23), THE MEANING OF WHICH IS THAT HE shall wander abroad, going from place to place, IN HIS SEARCH FOR BREAD: 'Where is it?' And no one will have any regard for him, as it is written: "Where is it?" WHERE IS the one who will have mercy on him? For such a one will not be found. Moses leads the discussion into the foolishness of those who treat lightly the crumbs of the Torah - the secrets in the crowns of the letters. As these unwise people will perish, so will those who transmit secrets of the Torah and Kabbalah to people who are dishonest or who have an evil inclination. Ra'aya Meheimna (the Faithful Shepherd)

599. וּבג"ד, מֵאֵן דְּמִזְלִיל בְּנְהֵמָא, חֲרִיק לִיה בְּאַרְעָא, עֲנִיּוּתָא רְדִיף אֲבַתְרִיה. וְחַד מִמָּנָא אֶתְפַּקֵּד עַל דָּא, וְאִיהוּ רְדִיף אֲבַתְרִיה, לְמִיחֵב לִיה עֲנִיּוּתָא, וְלֹא יִפּוֹק מִן עֵלְמָא, עַד דִּיצְטְרִיךְ לְבְרִיין. וְעֲלִיה כְּתִיב, נוֹדֵד הוּא לֶלֶחֶם אִיה. נוֹדֵד הוּא, וְיִהְיֶה מְטַלֵּל, וְגַלִּי מֵאַתֵּר לְאַתֵּר, לֶלֶחֶם אִיה הוּא. וְלִית מֵאֵן דִּישְׁגַּח עֲלִיה, הַה"ד אִיה. מֵאֵן דִּירַחֵם עֲלִיה, בְּגִין דְּלֹא יִשְׁכַּח.

600. And in the compilation of the first part, the Faithful Shepherd said: Whoever treats lightly crumbs of bread and throws them where they should not be, and even more so one who treats lightly pieces of marrow, that are drops of seed, and throws them on the ground, it is said about them: "for all flesh had corrupted its way upon the earth" (Beresheet 6:12). Or he who throws them to a menstruating woman, or the daughter of an idolater, or a bondwoman or a prostitute, and much more so one who treats lightly the crumbs of the bread of the Torah, which are THE SECRETS THAT ARE IN the crowns of the letters, about these it is said: He that makes worldly use of the crown shall perish.

רעיא מהימנא

600. ובחבורא קדמאא אמר רעיא מהימנא, מאן דמזלזל בפירורין דנהמא. וזריק לון באתר דלא אצטריך. האי כל שכן מאן דמזלזל בפירורין דמוחא, דאינון טפין דזרע, דזריק לון בארעא, דאתמר בהון כי השחית כל בשר את דרכו על הארץ. או דזריק לון בנדה, או בבית אל נכר, או בשמחה או בזונה. וכ"ש וכ"ש מאן דמזלזל בפירורין דנהמא דאורייתא, דאינון קוצי אתוון, ותגי אתוון, דאתמר עלייהו כל המשתמש בתגא חלף.

601. And how much more so whoever transmits secrets of the Torah and the secrets of the Kabbalah and the secrets of the Works of Creation or secrets of the letters of the explicit Name to people who are not honest, who are in the control of the Evil Inclination, a harlot, about whom it is written: "For by means of a harlot a man is brought to a piece of bread" (Mishlei 6:26). And whenever bread is mentioned the meaning is the twenty-two letters of the Torah, and whenever 'piece' is mentioned the meaning is even a single Halachah.

601. כ"ש מאן דמסר רזין דאורייתא, וסתרי קבלה, וסתרי מעשה בראשית, או סתרי אתוון דשמא מפרש, לאנשים דלאו אינון הגונים, דשליט עלייהו יצר הרע, אשה זונה, דאתמר עליה, כי בעד אשה זונה עד כבר לחם. ולית לחם אלא כ"ב אתוון דאורייתא. ולית כבר, אלא אפילו הלכה אחת.

602. And in the compilation of the first part, he did not reveal the secret of these crumbs, (teaching) only according to the literal meaning, nor did he determine the amounts. But the sages of the Mishnah taught: The amount of the crumbs is not less than the size of an olive. And how much more so if they are of a quantity the size of an egg, for the sages of the Mishnah were stringent about them: How much should one eat to have to say the Grace AFTER MEALS? An olive's size, an egg's size.

602. ובחבורא קדמאא, לא גלי רזא באלין פירורין, אלא בארץ פשט, ולא יהיב בהון שיעורא. אבל אוקמוה מארי מתניתין, דשיעורא דפירורין כזית לפחות, כל שכן אי אינון כפיצה. דמארי מתניתין דקדקו עלייהו, עד כזית עד כפיצה לברכא עלייהו.

90. Olive-size and egg-size

Moses tells the esoteric meaning of the amount of the crumbs, and he asks God and the Shechinah to give everyone perfect food for the correction of the World to Come. Next the Faithful Shepherd engages in a dialogue with Great-grandfather, upper Chochmah, who descends to him and talks about who is the host and who the guest that break the bread and distribute it and bless it. Rabbi Shimon and the other friends join the discussion and bring up the topic of levirate marriage and reincarnation. The Faithful Shepherd invites all those present to gather round for the banquet of the King, and while talking about the breaking of the bread into an egg-size and an olive-size he explains the secret and importance of 'amen'.

603. And by a secret method: Aleph Chet (= nine) OF THE WORD 'ONE' (HEB. ECHAD - ALEPH CHET DALET) make nine crumbs, three in each direction. And with the three of the Dalet (= four) OF ECHAD, we have a total of twelve CRUMBS. Again, the fourth OF THE DALET OF ECHAD completes to ten. And this completes the four, which is THE FOUR LETTERS of Yud Hei Vav Hei. What is the ten? They are THE TEN LETTERS FORMED BY FILLING IN Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph. Now the tip of the letter Dalet of Echad is the size of an olive-size. The Yud of Yud Hei Vav Hei is the measure of an egg-size.

603. וארץ רזא, א"ח הוא ט' פירורין, שלש לכל סטר, תלת מן ד', תרין עשר. רביעית איהו שלימה, לאשלמא ביה עשר. ולאשלמא ד', דאינון ידוד. מאי עשר. אינון: יו"ד ה"א וא"ו ה"א. קוצא דאת ד' מן אחר, שיעורא כזית. ו' מן ידוד, שיעורא דיליה כפיצה.

604. This fourth LIVING CREATURE THAT IS THE SECRET OF "THE FACE OF A MAN" (YEchezkel 1:10), which is the completion of the Chariot of Man, WHICH IS ZEIR ANPIN THAT IS CALLED 'MAN', IN THE SECRET OF YUD HEI VAV HEI, FULLY SPELLED WITH ALEPHS, WHOSE NUMERICAL SUM IS THE SAME AS THAT OF MAN (HEB. ADAM). And it is also the completion of the four faces that are in the face of a man, FOR THE FACE OF A MAN IS MALCHUT, WHICH ITSELF HAS FOUR FACES: LION, OX, EAGLE, AND MAN, AND IS THE FOURTH FACE WHICH IS THE SECRET OF MALCHUT THAT IS IN MALCHUT. For this reason, IT IS WRITTEN: "Hashem lift up His countenance to you" (Bemidbar 6:26). And the sages of the Mishnah taught: Is it not written: "who favors no person" (lit. 'Who does not lift up countenance') (Devarim 10:17)? But the Holy One, blessed be He, said: 'Did I not command them: "And you shall eat and be satisfied AND BLESS HASHEM YOUR ELOHIM" (Devarim 8:10)? And they are very particular about SAYING THE GRACE AFTER MEALS even if the quantity is but that of an olive-size or an egg-size. How then should I not then lift up My countenance for them?' And not only that but the sages of the Mishnah and the Amoraim arranged their whole study according to the secrets of the Torah.

605. The Faithful Shepherd rose, spread out his hands before the Holy One, blessed be He and His Shechinah, and spoke thus: O Holy One, blessed be You, may it be Your will to give us perfect food for correction to You and to the heavenly Queen, that is the World to Come, NAMELY BINAH, about which it is said: "For the kingdom is Hashem's: and He is ruler over the nations" (Tehilim 22:29), and regarding the second Queen, WHICH IS MALCHUT, it is said a second time: "and the kingdom shall be Hashem's" (Ovadyah 1:21), and a whole table is corrected with all delicacies and dishes.

606. And I invite with You, all the sages of the Mishnah, the scholars of the Bible and the sages of the Talmud, and especially the masters of the secrets of Your Torah, and Your bride, WHO IS Your Holy Queen, both the upper one, WHICH IS BINAH, and the lower one, WHICH IS MALCHUT, everything being with the permission of the Cause who is above all heavenly beings, the Lord of all lords, King over all the kings who are above or who are below, for He is unique and unequaled, and there is no letter nor vowel sign that will join with Him, and no variations as is customary with man, for He is the Master of all the keys to all the secrets of Yud Hei Vav Hei's and names and appellative s and all the hidden secrets of wisdom, so that You open them all for us, for the sake of Your glory, O Cause over all causes. I beseech You to open for us Your glory, for Your glory is of my Father and my Mother of the Heavens, NAMELY CHOCHMAH AND BINAH, WHICH ARE FATHER AND MOTHER OF ZEIR ANPIN, WHO IS CALLED 'HEAVENS'. And the Father of all of Yisrael IS ZEIR ANPIN, and their Mother IS MALCHUT, about which it is said: "and do not forsake the Torah of your mother" (Mishlei 1:8), and with Yourself no connection exists with any mother in the world.

604. אִיהִי ד', שְׁלִימוֹ דְּמִרְכַּבְתָּא דְּאָדָם, וְשְׁלִימוֹ דְּאַרְבַּע אַנְפִּין דְּאָדָם. וּבג"ד, יִשָּׂא יְדוֹד פָּנָיו אֵלַיָּךְ. וְאוֹקְמוּהָ מֵאֲרִי מִתְנִיתִין, וְהִכְתִּיב אֲשֶׁר לֹא יִשָּׂא פָנָיו. אֲלֵא אִמְרֵי הַקּוֹדֶשׁא בְּרִיךְ הוּא, וְלֹא אִמְרֵי לָהֶם וְאִכְלָת וּשְׂבַעְתָּ, וְהֵם דִּקְדְּקוּ עֲלֵיהֶם, עַד כְּזִית אוֹ עַד כְּפִיצָה, וְאִיךְ לֹא אֲשָׂא לָהֶם פָּנָיו. וְרַבְּנָן דְּמִתְנִיתִין וְאַמּוֹרָאִין, כָּל תַּלְמוּדָא דְּלֵהוּן, עַל רִזּוֹן דְּאוֹרִייתָא סִדְרוּ לֵיהּ.

605. קָם רַעֲיָא מִהֵימְנָא, וְסָלִיק יְדָוִי קָמֵי קוֹדֶשׁא בְּרִיךְ הוּא וּשְׁכִינְתָּיהּ, וְאִמְרֵי הֵכִי, קוֹדֶשׁא בְּרִיךְ הוּא יִהְיָ רַעֲוֹא דִּילָךְ, לְמִיָּהֵב לֹון מְזוּנָא שְׁלִימָתָא, לְתַקְנָא לְגַבְךָ, וּלְגַבֵּי מִטְרוֹנִיתָא עֲלָאָה עֲלֵמָא דְּאִתִּי, דְּאִתְּמַר עֲלָהּ, כִּי לִינִי הַמְּלוּכָה וּמוֹשֵׁל בְּגוֹיִם. וּלְגַבֵּי מִטְרוֹנִיתָא תְּנִינָא, דְּאִתְּמַר בָּהּ זְמָנָא תְּנִינָא, וְהִיתָה לִינִי הַמְּלוּכָה. לְתַקְנָא פְּתוּרָא שְׁלִימָתָא, מִכָּל עֲדוּנִין, וּמִכָּל מֵאֲכָלִין.

606. וְאַנָּא מְזֻמֵּן עִמָּךְ, לְכָל מֵאֲרִי מִתְנִיתִין, וּלְמֵאֲרִי מִקְרָא, וּלְמֵאֲרִי תַלְמוּד, וּכ"ש לְמֵאֲרִי סִתְרֵי תוֹרָה דִּילָךְ, כְּלָה דִּילָךְ, מִטְרוֹנִיתָא קְדִישָׁא דִּילָךְ, עֲלָאָה וְתַתָּאָה, וְכֹלָא בְּרִשּׁוֹת דְּעֵלָת כָּל עֲלָאִין, אֲדוֹן כָּל הָאֲדוֹנִים, מֶלֶךְ עַל כָּל הַמְּלָכִים דְּעִילָא וְתַתָּא, דְּאִיהוּ יַחֲיד בְּלֹא תְּנִינָא, וְלִית אֶת וּנְקוּדָה דְּמִשְׁתַּתָּה בְּהַרְיָה, וְלֹא שְׁנוֹי גּוֹוִנִין דְּאִינְשָׁא. דְּאִיהוּ מֵאֲרִי כָל מִפְתָּחָן, דְּרִזּוֹן דְּהוּוִיּוֹת, וּשְׁמָהּ וּכְנוּיָן, וְכָל רִזּוֹן גְּנִיזוֹן דְּחֻכְמָתָא, דְּתַפְתַּח לֹון כְּלָהּ לִיקְרָא דִּילָךְ, עֵלָת עַל כָּל עֵלוֹת. אֲנָא מִתְחַנֵּן קְדָמָךְ, דְּתַפְתַּח לֹון לִיקְרָא דִּילָךְ, דִּיקְרָא דִּילָךְ אִיהוּ מֵאֲבִי וְאִמִּי דְּשְׁמִינָא, וְאֵב דְּכָל יִשְׂרָאֵל, וְאִם דְּלֵהוּן, דְּאִתְּמַר בָּהּ וְאֵל תִּטּוֹשׁ תּוֹרַת אִמָּךְ, וְעִמָּךְ לִית שׁוֹתְמוֹ דָּאָם בְּעֵלְמָא.

607. He rose a second time and said: O sages of the Mishnah, your Neshamah and Ruach and Nefesh wake up now in all of you, and remove the sleep from yourself, for this certainly is Mishnah, the literal explanations of this world. But I stirred you only with heavenly secrets of the World to Come, for you are involved with them, and in this respect it is said there: "Behold, he who keeps Yisrael shall neither slumber nor sleep" (Tehilim 121:4).

608. He began by saying, The sages of the Mishnah taught: The host breaks bread and the guest says grace after the meal. And they also taught: one must pronounce clearly the Hei of Hamotzi. And the two Heis OF YUD HEI VAV HEI WHICH ARE BINAH AND MALCHUT, stand for the two loaves of bread, the two Challot of the Shabbat. The Yud OF YUD HEI VAV HEI is A SLICE OF BREAD equal in measure to the size of an egg THAT IS GIVEN to each one. And who is the host that breaks bread? This is the Vav OF YUD HEI VAV HEI, AND SO ALL THE FOUR LETTERS OF IT ARE HERE ALLUDED TO.

609. While they were still having this discourse, behold, Great-grandfather, WHICH IS UPPER CHOCHMAH, descended to him and said: Faithful Shepherd, take back what you have just said, for bread is the Vav. Its two loaves of bread are, as you have said, Hei Hei. AND HE EXPLAINS, Vav is surely parallel to Jacob, WHO IS ZEIR ANPIN, while the two Heis parallel Leah and Rachel. AND THEREFORE BREAD IS IN GENERAL THE SECRET OF VAV, WHICH IS ZEIR ANPIN, THAT HAS TWO MATES. ONE MATING IS WITH LEAH, WHO IS HIS FEMALE FROM THE CHEST AND UP, WHILE THE SECOND MATING IS WITH RACHEL, WHO IS HIS FEMALE FROM THE CHEST AND DOWN, AND THIS IS WHY THE BREAD IS DIVIDED INTO TWO LOAVES. The Yud OF YUD HEI VAV HEI IS THE SECRET OF THE SLICE THAT IS GIVEN TO EACH ONE, as the size of an egg for each, FOR EGG IS THE SECRET OF YUD OF YUD HEI VAV HEI, WHICH IS CHOCHMAH, WHICH IS THE EMANATION THAT IS DRAWN DOWN BY THE VAV AND THE TWO HEIS OF YUD HEI VAV HEI.

610. He said to him: Grandfather, Grandfather, in how many places is it taught that Jacob is the host, WHICH IS ZEIR ANPIN, and Joseph is a guest whose level is Yesod, the life (Heb. CHAI = eighteen) of the Worlds, which incorporates the eighteen blessings of the Amidah prayer, for which reason it was taught about it: "Blessings are upon the head of the righteous" (Mishlei 10:6). THEREFORE THEY SAID THAT THE HOST, WHO IS ZEIR ANPIN, BREAKS THE BREAD, WHILE THE GUEST, WHICH IS YESOD, PRONOUNCES THE GRACE AFTER MEALS, BUT NOW YOU SAY THAT ZEIR ANPIN IS THE SECRET, NOT OF THE HOST, BUT OF THE BREAD. THE GRANDFATHER replied to him: That is how it is, and everything is true. Each secret has its rightful place, BOTH what I said and what you said. And now, ACCORDING TO MY OPINION THAT ZEIR ANPIN IS THE BREAD, who is THEN the one WHO BREAKS the bread and distributes it?

607. קם זמנא תניינא, ואמר מארי מתניתין, נשמתין ורוחין ונפשין דלכון, אתערו בען בולהו, ואעברו שינתא מנכון, דאיהי ודאי משנה, ארח פשט דהאי עלמא. דאנא לא אתערנא בכו, אלא ברזין עלאין דעלמא דאתי, דאתון בהון הנה לא ינום ולא יישן.

608. פתח ואמר, הא אוקמוה מארי מתניתין, בעה"ב בוצע וארח מברך. ועוד אוקמוה, צריך לדקדק בה' מן המוציא. ותרין ההין אינון, לקבל שתי הלחם. שתי כפרות דשבת. ו', איהי בביצה לכל חד וחד. ומאן איהו בעה"ב דבוצע. דא ו'.

609. אדהכי, הא סבא דסבין קא נחית לגביה, ואמר, רעיא מהימנא חזור בך. דהא לחם איהו ו', שתי כפרות דיליה, במה דאמרת אינון ה' ה'. ודאי ו' איהו לקבל יעקב. ה' ה' לקבל לאה ורחל. ו', בביצה לכל חד.

610. א"ל, סבא סבא, והא בכמה אתרין אוקמוה, דייעקב איהו בעל הבית, ויוסף אורח, דדרגיה יסוד חי עלמין, כליל ח"י ברכאן דצלוחא, ובגין דא אוקמוה עליה, ברכות לראש צדיק. א"ל הכי הוא, וכלא קשוט. כל רזא באתריה, מה דאנא אמרית, ומה דאת אמרת. אבל ההוא דמליג נהמא מאן הוא.

611. THE FAITHFUL SHEPHERD said to him: Grandfather, you have his likeness; NAMELY THE GRANDFATHER HIMSELF, WHICH IS THE SECRET OF CHOCHMAH, IS THE FORM OF THE HOST WHO BREAKS THE BREAD, which is Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph, WHOSE NUMERICAL SUM IS 45, WHICH IS THE SECRET OF CHOCHMAH (CHET CAF MEM HEI), WHOSE LETTERS SPELL OUT, KOACH (LIT. STRENGTH - CAF CHET) OF MEM HEI, which is man, WHICH IS MEM HEI IN NUMERICAL VALUE. HE IS of the upper Chariot, the face of which, NAMELY CHOCHMAH, is the Yud Hei Vav Hei WRITTEN OUT FULLY WITH ALEPHS, THE NUMERICAL VALUE OF WHICH IS MEM HEI. And for this reason, Vav is bread, there being TWO LOAVES, the two Heis, and the amount OF THE EMANATION, as taught, is the size of an olive and the size of an egg. And we have already learned in which name it is measured as an olive, NAMELY IN THE YUD, but the sages have taught: One does not make precepts into bundles, BUT EACH PRECEPT MUST STAND ON ITS OWN. Here also, we do not give two quantities in the letter Yud, that BOTH an olive-size an egg-size SHOULD BE YUD, but there are two alphabets, WHERE THE LARGE ALPHABET IS IN BINAH AND THE SMALL ALPHABET IS IN MALCHUT. THEREFORE, there is an upper Yud and a smaller Yud. The Yud WHICH IS THE YUD of Yud Hei Vav Hei is the upper YUD WHICH IS THE SECRET OF UPPER CHOCHMAH, while the Yud of Adonai is a small YUD, WHICH IS THE SECRET OF CHOCHMAH OF THE LEFT. And of these two YUDS, one is an olive-size, NAMELY THE SMALL YUD OF ADONAI, and the other is an egg-size, NAMELY THE UPPER YUD OF YUD HEI VAV HEI. And they are in the secret of 'Yud' Aleph Hei Dalet Vav Nun Hei 'Yud', NAMELY THE COMBINATION OF YUD HEI VAV HEI AND ADONAI, WHERE THE INITIAL YUD IS THE SECRET OF AN EGG-SIZE, AND THE FINAL YUD IS THE SECRET OF AN OLIVE-SIZE. The Grandfather came and kissed him.

612. While they were still considering this, the holy luminary, THAT IS RABBI SHIMON, arose, and opened by saying: "what (Heb. MAH - MEM HEI) is his name and what (Mem Hei) is his son's name" (Mishlei 30:4) come together, FOR CHOCHMAH IS THE SECRET OF YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS, WHOSE NUMERICAL VALUE IS MEM HEI. AND THE SON OF CHOCHMAH, WHICH IS TIFERET, IS ALSO YUD HEI VAV HEI FILLED IN WITH MEM HEI, AS ABOVE, IN THE PRECEDING PARAGRAPH. AND IT FOLLOWS THAT MAH IS THE NAME OF CHOCHMAH AND MAH IS THE NAME OF HIS SON, WHICH IS TIFERET. AND THE GRANDFATHER, WHO IS CHOCHMAH, JOINED WITH THE FAITHFUL SHEPHERD, WHO IS TIFERET. The companions rejoiced and said: Happy is the one who was privileged to eat of this bread, WHICH IS THE Vav OF YUD HEI VAV HEI, about which it is said: "Come, eat of my bread" (Mishlei 9:5). And happy is the Nefesh of whom it is said: "she shall eat of her father's bread: but no stranger shall eat of it" (Vayikra 22:13), for about the Holy One, blessed be He, it is said: "Have we not all one father?" (Malachi 2:10), and the soul that occupied herself with the Torah "shall eat of her father's bread."

613. And who is the cause FOR THE NEFESH to eat of her father's bread? This is because she returned in repentance and united WITH THE HOLY ONE, BLESSED BE HE, as in her youth, as it is written: "and has returned to her father's house, as in her youth" (Vayikra 22:13). AND THE MEANING OF THIS IS THE SAME as: "he shall return to the days of his youth" (Iyov 33:25), just like a tree that has been cut down and has grown again from its roots. And this is a secret for one who dies childless, THAT BY LEVIRATE MARRIAGE HE REINCARNATES AND IS RENEWED.

611. א"ל, סבא אנת בדיוקניה, ודא יו"ד ה"א וא"ו ה"א, ודא אדם דמרכבתא עלאה, דאנפין דיליה יהוה. ובגין דא, ו' לחם, דאינון ה' ה'. ושיעורא דאוקמוה כזית וכביצה, הא אתמר כזית באן שמא משערין, דהא אוקמוה רבנן דאין עושין מצות חבילות, אוף הכי, לא יהינן תרין שיעורין באת י' למיהוי כזית וכביצה. אלא תרי אלפא ביתות אינון, אית י' עלאה, ואית י' זעירא, י' מן ידוד, עלאה. י' מן אדני, זעירא. ואלין תרין, חד בכזית, וחד בכביצה, ברזא דא יאהרונהי. אתא סבא ונשיק ליה.

612. אדהכי קם בוצינא קדישא, פתח ואמר, ודאי בען מתחברין מה שמו ומה שם בנו, חדו חברינא ואמרו, זכאה הוא מאן דזכי למיכל מהאי נהמא, דאתמר ביה לכו לחמו בלחמי. וזכאה נפשא, דאתמר בה מלחם אביה תאכל. וכל זר לא יאכל בו. דקודשא בריך הוא ביה אתמר, הלא אב אחד לכלנו. ונפשא דאתעסקת באורייתא, מלחם אביה תאכל.

613. ומאן גרים לה דאכלת מלחם אביה. בגין דתבת בתיובתא ואתאחדת בנעוריה. הה"ד, ושבה אל בית אביה בנעוריה, כגון וישוב לימי עלומיו. כגוונא דאילנא דקציצו ליה, ואתחדש בשרשו. והאי איהו רזא, דמאן דמית בלא זרע.

614. And there is a further secret, FOR A MAN WHO DIES CHILDLESS will later come back in a reincarnation and be renewed as formerly, as it is written: "...be a widow or divorced" (Vayikra 22:13), as HIS SOUL being driven out of The Garden of Eden. Hence she is called 'divorced' (Heb. grushah) as in: "So he drove (Heb. vayegaresh) out the man..." (Bereshheet 3:24). And what was the reason for this? It was because "she had no child" (Vayikra 22:13), for he died childless. "and has returned to her father's house, as in her youth," that is, returns to this world, AND TRANSMIGRATES to the son of the levirate marriage. This is the meaning of "and has returned to her father's house, as in her youth." And after she has been privileged to have offspring, "she shall eat of her father's bread: but no stranger shall eat of it." THIS IS WHAT IS WRITTEN: "the wife of the dead man shall not be married abroad to a stranger" (Devarim 25:5). FOR IF SHE DOES NOT MARRY THE KINSMAN, SHE WILL FALL INTO THE HANDS OF A STRANGER, NAMELY THE OTHER SIDE.

615. The Faithful Shepherd said, Hillel and Shammai: That is, you two, one of whom is of the side of Mercy, NAMELY HILLEL, while the other is of the side of Judgment, NAMELY SHAMMAI, are Chessed and Gvurah, the levels of Abraham and Isaac, and you are of their stock: gather round here, you and the eighty pupils that Hillel had, as well as the pupils of the House of Shammai, gather around for the banquet of the King.

616. You have taught, you and those with you who give legal and ethical instructions, you have taught: He who breaks bread may not eat until the diners have answered 'amen,' and: The guests may not eat anything until the one who breaks the bread has eaten. Obviously, when the host breaks the bread and gives it to the guests, he does not measure out the same amount for each person, for those who break bread do not usually break it into equal parts, and he could give to one an egg-size and to another an olive-size. And when they respond 'amen' over this breaking of the bread, before the host eats, they join together the two quantities, the egg-size and the olive-size, WHERE THE EGG-SIZE QUANTITY IS DRAWN DOWN FROM THE YUD OF YUD HEI VAV HEI AND THE OLIVE-SIZE QUANTITY IS FROM THE YUD OF ADONAI, AS ABOVE, AND THUS THE JOINING OF THE EGG-SIZE AND THE OLIVE-SIZE IS THE SECRET OF THE COMBINATION OF Yud Aleph Hei Dalet Vav Nun Hei Yud, WHICH IS THE SECRET OF 'amen'. And this UNIFICATION is not over the eating but over the breaking of the bread. AND THEREFORE, after these quantities, THE EGG-SIZED AND THE OLIVE-SIZED, have joined together IN THE UNIFICATION OF YUD ALEPH HEI DALET VAV NUN HEI YUD, in THE SAYING OF 'amen,' then the host may eat. And this is: "I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk," after which comes: "Eat, O dear ones, and drink, drink deep, O loving companions" (Shir Hashirim 5:1). "Eat, O dear ones" refers to the guests, so that the sons, who are the guests, should be as their father, WHO IS THE HOST WHO BREAKS THE BREAD, WHICH IS THE SECRET OF UPPER CHOCHMAH, THAT IS CALLED 'FATHER'.

614. ועוד אית רזא אחרא, דלבתר ייתי בגלגולא, ויתחדש במלקדמין. והיינו אלמנה וגרושה, דאתתרכת מגנתא דערן, ובגין דא אתקריאת גרושה, בגון ויגרש את האדם. ומאן גרים לה. בגין דזרע אין לה, דמית בלא בגין. ושבה אל בית אביה בנעוריה, דתבת בהאי עלמא בהווא נער בן יבם, והיינו ושבה אל בית אביה בנעוריה. ולבתר דזכת לזרע מלחם אביה תאכל. וכל זר לא יאכל בו וגו'. לא תהיה אשת המת החוצה, לאיש זר.

615. אמר ר"מ, הלל ושמאי, דאתון, חד מסטרא דרחמי, וחד מסטרא דדינא, דאינון חסד וגבורה, דרגין דאברהם ויצחק. ואתון מגזעיהו, אתבנשו הקא, אתון ותמנין תלמידים דהו ליה להלל. ואוף הכי תלמידי בית שמאי, לסעודתא דמלכא.

616. הא אוקמתון, אתון וחברייא דעמכון, מארי דהוראות, דאוקמתון, אין הבוצע רשאי למיכל, עד שיענו אמן מארי סעודתא, ולית מארי סעודתא רשאין למיכל, עד שיואכל הבוצע. ודאי כד בצע בעל הבית, ובצע לאינון מארי סעודתא, לאו לכלהו משער שעורא חדא, דלאו אורח אלן בוצעין, לבצוע בשוה, דלזמנין יהיב לדא בביצה, ולדא כזית. וכד עונין אמן על האי בציעא, קדם דייכול בעל הבית, מחברין תרין שיעורין בחדא, בכזית ובביצה, יאהרונהי, אמן, דא לאו איהו על האכילה, אלא על הבציעה, לבתר דאינון שיעורין מצטרפין באמן, ויכול בעל הבית. והיינו אריתי מורי עם בשמי אכלתי יערי עם דבשי, ולבתר אכלו רעים שנתו ושכרו דודים. אכלו רעים, מארי סעודתא. דיהון בגין בדיוקנא דאבוהון.

617. And here we have bread in two loaves, WHERE BREAD IS VAV, AND EACH OF THE LOAVES IS HEI, and the amount OF THE EATING IS an olive-size and an egg-size, WHICH IS THE SECRET OF THE UNIFICATION YUD ALEPH HEI DALET VAV NUN HEI YUD, AS ABOVE. HE ASKS: What is the shewbread that is on the King's table, NAMELY THE TWELVE CHALLOT THAT WERE ARRANGED ON THE TEMPLE TABLE? HE ANSWERS: Have we not already learned that THE BREAD, WHICH IS ZEIR ANPIN, has twelve countenances? And what are they? They are the four faces of a lion, the four faces of an ox, the four faces of an eagle, FOR THE LION, OX, AND EAGLE ARE THE SECRET OF THE THREE COLUMNS, IN EACH ONE OF WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT AND FOUR TIMES THREE COMES TO TWELVE, AND THEY ARE THE SECRET OF THE THREE YUD HEI VAV HEI'S, namely: "Hashem bless you... Hashem make his face shine... Hashem lift up..." (Bemidbar 6:24-26), WHERE EACH YUD HEI VAV HEI HAS FOUR LETTERS, AND THREE TIMES FOUR MAKES TWELVE LETTERS.

617. הָא הֶכָא לָחֶם בְּשֵׁתֵי כְּבֻרוֹת, וְשִׁיעוּרוֹ כְּזִית וְכִבְיָצָה. מָאִי נִיהוּ לָחֶם הַפָּנִים דְּמִתּוּרָא דְּמִלְכָּא. אֵלָא הָא אֻקְמוּהָ, דְּאִית לִיה תְּרִיסַר אַנְפִּין. וּמָאִי נִיהוּ. אֵלָא אֵינּוֹן ד' אַנְפִּי אֲרִיָּה. ד' אַנְפִּי שׁוֹר. ד' אַנְפִּי נֶשֶׁר. וְאֵינּוֹן יְבָרְכֵךְ יְדוּד. יֵאָר יְדוּד. יֵשָׁא יְדוּד.

91. The twelve Challot

This section tells us about the Shewbread and why there are four loaves in each Shabbat meal. We also hear about the six Sfirot from the light downwards and the six Sfirot from the light upwards, and the six steps in the upper throne and the six steps in the lower throne. The lesson from this is that from a certain place secrets are hidden and from another place secrets are revealed.

618. And how do we know that the showbread comes from the King's table? Because of what is written: "and he said to me: This (Heb. Zeh) is the table that is before Hashem" (Yechezkel 41:22), AND THE NUMERICAL VALUE OF 'this' (Heb. zeh) refers to the twelve countenances. Moreover, whoever can do so, should arrange and establish on his table four loaves in each Shabbat meal, which at three meals MAKE TWELVE LOAVES, which are the twelve countenances.

618. וּמִנָּלָן דְּלָחֶם הַפָּנִים אִיהוּ מִפִּתּוּרָא דְּמִלְכָּא. דְּכִתְיִב, וַיִּדְבֹּר אֵלַי זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יְדוּד. ז"ה: י"ב אַנְפִּין. וְאוֹף הֶכִי, מֵאֵן דְּאִית לִיה, בְּעֵי לְתַקְנָא וּלְסַדְרָא עַל פִּתּוּרִיָּה, אַרְבַּע כְּבֻרוֹת בְּכָל סְעוּדָתָא דְּשַׁבָּת, לְתַלַּת סְעוּדָתֵי תְּרִיסַר אַנְפִּין.

619. And you might wish to suggest that from the Torah we learn about six CHALLOT, as only double the bread WAS REQUIRED FOR EACH OF THE THREE MEALS, MAKING A TOTAL OF SIX ONLY, NOT TWELVE. HE ANSWERS, we cannot mention Vav (= six), without also mentioning its companion Vav namely Vav Vav, THE SOUND OF THE PRONOUNCED VAV, AND THIS POINTS TO the six SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF THE DIRECT LIGHT from above downwards, and the six SFIROT OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF RETURNING LIGHT from below upwards. AND they parallel the six steps that are in the upper throne, FROM THE CHEST AND UPWARDS OF ZEIR ANPIN, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD THAT ARE INCLUDED IN CHESED, GVURAH AND TIFERET; and the six steps of the lower throne, FROM THE CHEST DOWNWARDS OF ZEIR ANPIN, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD THAT ARE INCLUDED IN NETZACH, HOD AND YESOD. The six OF THE UPPER THRONE are concealed, FOR CHOCHMAH HAS NO REVELATION FROM THE CHEST AND UPWARDS, while the six FROM THE CHEST DOWNWARDS are in the open, FOR CHOCHMAH DOES HAVE REVELATION FROM THE CHEST AND DOWNWARDS. AND THIS IS THE SECRET OF THE VERSE: "The secret things belong to Hashem our Elohim: but those things which are revealed belong to us and to our children for ever" (Devarim 29:28), WHERE FROM THE CHEST AND UPWARDS OF ZEIR ANPIN ARE THE HIDDEN THINGS, AND FROM THE CHEST AND DOWNWARDS ARE THE THINGS THAT ARE REVEALED.

619. וְאִי תִּימָא לָאוּ אֵינּוֹן אֵלָא שֵׁית מִדְּאוּרִיּוּתָא, מְשׁוּם לָחֶם מְשֻׁנָּה. אֵלָא לֹא נִיכּוֹל לְמַדְכֵּר ו', בְּלֹא חֲבֵרִיָּה, ו' ו', שֵׁית מְלַעִילָא לְתַתָּא, וְשֵׁית מְלַתָּא לְעִילָא. לְקַבֵּל שֵׁית דְּרִגְיִן דְּכִרְסִיָּא עֲלֵאָה. וְשֵׁית דְּרִגְיִן דְּכִרְסִיָּא תַתָּאָה. שֵׁית בְּאַתְפְּסִיָּא. וְשֵׁית בְּאַתְגְּלִיָּא. הַנְּסֻתוֹת לִידוּד אֵלֵהִינוּ וְהַנְּגֻלוֹת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם.

92. The things one should observe at the Shabbat table

We are told of the parallel between all the breads prescribed at Shabbat and the four faces of the Holy Beasts. We learn of all the deep meanings of the ten preparations for the meal. Lastly the bread of the Torah is said to be the Shechinah.

620. The breads of thanksgiving are forty challot, ten wafers, ten mixed with hot water and oil, ten of leavened bread, ten of unleavened bread, making a total of forty, PARALLELING THE FOUR YUDS THAT ARE IN THE FOUR YUD HEI VAV HEI'S THAT ARE IN THE FOUR FACES, NAMELY paralleling the Yud of Yud Hei Vav Hei of the four faces of a man, AND PARALLELING the Yud of the Yud Hei Vav Hei of the four faces of a lion, AND PARALLELING the Yud of Yud Hei Vav Hei of the four faces of an ox, AND PARALLELING the Yud of the Yud Hei Vav Hei of the four faces of an eagle. And this is the first preparation for the King's table, for there are ten things that a person must observe at the Shabbat table.

621. The first PREPARATION THAT IS IN THE SHABBAT TABLE IS to prepare the table, as for one who eats in the presence of a King, as it is written: "This is the table that is before Hashem" (Yechezkel 41:22). The second PREPARATION is to wash the hands to the extent that the sages decreed, namely five knots, THAT IS THE FIVE FINGERS OF THE RIGHT HAND, which contain fourteen joints, FOR EACH FINGER HAS THREE JOINTS, AND THE THUMB ONLY TWO, TOTALING FOURTEEN JOINTS. Similarly there are fourteen joints in the left, making A TOTAL OF 28 joints. And against these 28 JOINTS IS THE SECRET OF "the power of Hashem" (where the word for 'power' is KOACH = 28), and these are the 28 letters of the first verse in the Works of Creation: "IN THE BEGINNING ELOHIM CREATED THE HEAVEN AND THE EARTH" (BERESHEET 1:1). THERE ARE 28 LETTERS IN THE verse, and about them it is written: "And now, I pray you, let the power (Heb. koach) of Adonai be great" (Bemidbar 14:17).

622. The ten fingers correspond to the ten sayings at the creation of the world: For this reason, the sages of the Mishnah taught: Whoever is careless over the washing of the hands is uprooted from the world. Why is this? It is because the ten fingers of the hands and the 28 joints of the fingers contain the secret of the ten sayings and the 28 letters with which the world was created.

623. The third preparation is the cup of benediction, for which ten things were ordained: It requires washing, rinsing, crowning, wrapping, and must be undiluted, full, taken up with both hands, and placed in the right hand; he who says the blessing must look at it, it must be raised a handbreadth from the surface, and he must send it around to those members of his household as a present.

624. And according to the secret, IT IS THE SECRET OF the cup "full with the blessing of Hashem" (Devarim 33:23), for the numerical value of the word cup (Heb. kos) is the same as Elohim, WHICH IS BINAH, NAMELY MALCHUT ENCLOTHING IN BINAH. And from there comes the Neshamah that is named after it, cup, as it is written: "I will raise the cup of salvation" (Tehilim 116:13). What is the meaning of "salvation"? It is the five fingers THAT HOLD THE CUP, which correspond to the five Sfirot: CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, that are in the cup, which is the living Elohim which is Binah, that spreads THROUGH THE FIVE SFIROT to fifty gates, which are five times ten. That is, the letter Yud stands for the ten things that the sages ordained for the cup, which is the living Elohim, and the five (Hei) letters OF THE WORD ELOHIM, which are five in number, AND TEN TIMES FIVE COMES TO FIFTY GATES.

620. וְלַחֲמֵי תוֹדָה אֵינּוֹן מ' חֲלוֹת, י' רְקִיקִין. י' רְבוּכִין. י' שֶׁל חֶמֶץ. י' שֶׁל מִצֵּה. הָא אֵינּוֹן מ'. לְקַבֵּל י' מִן יְדוֹ"ד. ד' אֲנָפִי אֲדָם. י' מִן יְדוֹ"ד, ד' אֲנָפִי אֲרִיָּה. י' מִן יְדוֹ"ד, ד' אֲנָפִי שׁוֹר. י' מִן יְדוֹ"ד, ד' אֲנָפִי נֶשֶׁר. הָאִי אִיהוּ תְקוּנָא קְדָמָא דְפִתּוּרָא דְמַלְכָא, דְאֵינּוֹן י' דְבָרִים דְצָרִיךְ בְּרֵשׁ לְאַנְהָגָא בְּפִתּוּרָא דְשַׁבָּת.

621. חֲד, לְתַקְנָא פִתּוּרָא כְּמָאן דְאָכִיל קָמִי מַלְכָא. הֵה"ד זֶה הַשְּׁלַחן אֲשֶׁר לִפְנֵי יְדוֹ"ד. תְּנִינָא, נְטִילַת יָדִים, עַד שְׁעוּרָא דְגִזְרוּ רַבָּנָן, דְאֵינּוֹן חֶמֶץ קְשָׁרִין, דְּבִהוֹן י"ד פְּרָקִין. וְאוֹף הָכִי י"ד פְּרָקִין אֵינּוֹן, דִּיד שְׁמָאֲלָא. וְאֵינּוֹן כ"ח פְּרָקִין. לְקַבְּלִיָּהוּ כ"ח יְדוֹ"ד, דְאֵינּוֹן כ"ח אֲתוּוֹן דְקָרָא קְדָמָא דְעוֹבְדָא דְבְּרָאשִׁית. דְאֲתַמֵּר בְּהוֹן, וְעַתָּה יִגְדֵּל נָא כַּח יְדוֹד.

622. וְעֵשֶׂר אֶצְבָּעַן, רְמִיזוּ לְעֵשֶׂר אֲמִירָן דְעוֹבְדָא דְבְּרָאשִׁית. וּבְגִין דָּא אוֹקְמוּהּ מֵאֲרִי מִתְנִיתִין, מֵאן דְּמוֹזֵל בְּנְטִילַת יָדִים, נֶעֱקַר מִן הָעוֹלָם. אֲמַאי. בְּגִין דְאִית בְּהוֹן רְזָא דְעֵשֶׂר אֲמִירָן, וּכ"ח אֲתוּוֹן, דְּבִהוֹן אֲתַבְּרִי עַלְמָא.

623. תְּלִיתָא, כּוֹס דְּבִרְכָּה, דְתַקִּינוּ בֵּיה עֲשָׂרָה דְבָרִים. הִדְחָה. שְׁטִיפָה. עֲטוּר. עֲטוּף. חִי. מְלָא. מְקַבְּלוּ בְּשֵׁתֵי יָדָיו. וְנוֹתְנוּ בִּימִין. וְנוֹתְנָן עֵינָיו בּוּ. וּמִגְבִּיהוּ מִן הַקֶּרֶקַע טַפַּח. וּמִשְׁגְּרוּ בְּמִתְנָה לְאֲנָשֵׁי בֵיתוֹ.

624. וְאוֹרַח רְזָא, כּוֹס מְלָא בְּרִכַּת יו". כּוֹס בְּגוֹי אֱלֹהִים. וּמִתְמָן נִשְׁמַתָּא, דְאִיהִי עַל שְׁמִיהּ כּוֹס. הֵה"ד כּוֹס יְשׁוּעוֹת אֲשָׁא. מֵאן יְשׁוּעוֹת. ה' אֶצְבָּעַן. דְאֵינּוֹן לְקַבֵּל ה' סְפִירָן דְכוֹס. דְאִיהוּ אֱלֹהִים חַיִּים בִּינָה מִתְפַּשְׁטָא בְּהוֹן, לְחַמְשִׁין תְּרַעֲסִין. ה' זְמַנִּין עֵשֶׂר. בָּאת י', דְאִיהוּ י' דְבָרִים דְתַקִּינוּ רַבָּנָן בְּכוֹס, דְאִיהוּ אֱלֹהִים חַיִּים, ה' אֲתוּוֹן, בְּחֻשְׁפֵּן ה'.

625. And they taught about the cup that it needs washing and rinsing, where washing refers to the outside, rinsing to the inside. And the secret of the matter is that the inside and the outside OF THE CUP should be the same, for whoever has been privileged to receive a Neshamah from this cup, WHICH IS BINAH, SUCH A NESHAMAH MUST be pure both within and without. And the secret of the matter is: "and cleanse it, and hallow it" (Vayikra 16:19) with purification on the inside and sanctification on the outside. And just as the cup, whose purification and sanctification both inside and outside is only with water, so the purification and sanctification of the soul, both inside and outside, is only with the Torah. And this is why Rabban Gamliel said: No one whose inside does not correspond to his exterior may enter the academy house. This is because such a person is not from the Tree of Life, but from the Tree of Knowledge of Good and Evil, FOR WHOEVER IS LACKING HOLINESS ON THE OUTSIDE OR PURITY ON THE INSIDE IS A MIXTURE OF GOOD AND EVIL.

626. The crowning THAT IS STATED IN RESPECT OF THE CUP, they taught thus: He crowns it with pupils. And the secret is that Hei is the cup, NAMELY BINAH, and it is crowned with pupils, with the letter Yud, which is a diadem on the Hei, FOR THE PUPILS MULTIPLY AND DRAW DOWN CHOCHMAH. The wrapping THAT IS MENTIONED IN RESPECT TO THE CUP refers to the need to wrap the head, NAMELY TO COVER IT, because the Shechinah is over his head. For this is what the sages of the Mishnah taught: A scholar of the Law is forbidden to walk four cubits with his head uncovered because, "the whole earth is full of His glory" (Yeshayah 6:3). And even more so IS IT FORBIDDEN to go with uncovered head during a blessing or the mention of the Holy Name!

627. AND THE REASON FOR THE PROHIBITION OF GOING WITH UNCOVERED HEAD IS that the letter Yud of Yud Hei Vav Hei, WHICH IS CHOCHMAH, is enveloped in light (Heb. or - Aleph Vav Resh) and becomes air (Heb. avir - Aleph Vav Yud Resh), since the letter Yud, which is Chochmah, is in the air. And this is the light with which He enveloped himself when He created the world, as it is written: "Who covers Himself with light as with a garment" (Tehilim 104:2). Thus "Let there be light" (Beresheet 1:3) is 'Let there be air'. And the sages of Sitrei Torah taught: Before anything else was formed, the existences were formed. Thus: "Let there be light, and there was light" REFERS TO LIGHT that had existed previously.

628. AND REGARDING the 'undiluted' IN RESPECT TO THE CUP OF BLESSING, they taught: Undiluted from the barrel, WHICH MEANS THAT IT SHOULD NOT BE MIXED WITH ANY WATER THERE. And the secret is: The upper Shechinah, WHICH IS BINAH, is the eighth Sfirah OF THE TEN SFIROT, WHEN ONE STARTS TO COUNT from the bottom up, and is for that reason called 'Chet' (whose numerical value is eight). And this is alluded to in the verse: "Through wisdom a house (Heb. bayit) is built" (Mishlei 24:3). Hence a barrel (Heb. chaviv - Chet Bet Yud Tav) IS THE LETTERS CHET AND BAYIT (BET YUD TAV). FOR THIS SHOWS THAT THE WINE, WHICH IS THE SECRET OF GVURAH OF ZEIR ANPIN, IS TO BE DRAWN DOWN FROM BINAH, THAT IS CALLED 'BARREL', NAMELY CHET BAYIT. And because BINAH is life, as it is written. "She is a Tree of Life to those who lay hold on her" (Mishlei 3:18) therefore, the wine that is DRAWN DOWN from there, FROM BINAH, is undiluted (lit. 'live'). And this is the wine of the Torah, for whoever engages in it is called 'live'. And furthermore, the Righteous One, WHICH IS YESOD, is CALLED 'live' and is undiluted from the barrel, BECAUSE ITS LIGHTS ARE DRAWN FROM BINAH, THAT IS CALLED 'BARREL', AS ABOVE.

625. ואוקמוה בכוס, שצריך הדחה ושטיפה. הדחה מבחוץ, ושטיפה מבפנים. ורזא דמלה, שיהא תוכו כבדו. מאן דזכי לנשמתא מהאי כוס, למהוי נשמתא דכיא מלגו ומלבר. ורזא דמלה, וטהרו וקדשו, טהרה מבפנים, וקדושה מבחוץ. ומה כוס לאו טהרתיה וקדושתיה מלגו ומלבר בלא מיא. אוף הכי נשמתא, לאו טהרתה וקדושתה מלגו ומלבר בלא אורייתא. ובגין דא אמר רבן גמליאל, מי שאין תוכו כבדו לא יכנס לבית המדרש. בגין דלאו איהו מסטרא דאילנא דחיי, אלא מעץ הדעת טוב ורע.

626. עטור, אוקמוה מעטרו בתלמידים. וארזא רזא, ה' איהו כוס, מעטרו בתלמידים באת י', דאיהו עטרת על ה'. עטוף, צריך לאעטפא רישיה בגין דשכינתא על רישיה. דהכי אוקמוה מארי מתניתין, אסור לתלמיד חכם למיהך ד' אמות בגלוי הראש. משום מלא כל הארץ כבודו. כל שכן בברכה, ובאדברת שמא קדישא, למהוי בגלוי הראש.

627. דאת י' מן ידוד, איהי אתעטף באור, ואתעביד אור. בגין דאת י' דאיהי חכמה באור, והיינו אור דאתעטף ביה כד ברא עלמא, הה"ד עוטה אור בשלמה. והאי איהו יהי אור יהי אור. ואוקמוה מארי סתרי תורה, בטרם נתהווה כל דבר, נתהוו ההיות. ובגין דא יהי אור ויהי אור, דהוה מקדמת דנא.

628. ח"י אוקמוה, חי מן החבית. וארזא רזא, שכינתא עלאה איהי תמינאה דספיראן מתתא לעילא, ובגין דא אתקריאת ח', ואתמר בה בחכמה יבנה בית. והיינו חבית: ח' בי"ת. ובגין דאיהי חיים, דכתיב עץ חיים היא למחזיקים בה, וין מתמן איהו ח"י. ודא איהו וינא דאורייתא. מאן דאשתדל בה, אקרי ח"י. ועוד, צדיק ח"י. איהו חי מן החבית.

629. Wine comes in two colors, white and red. THE NUMERICAL VALUE OF WINE is seventy facets, this makes 72, AND THIS ALLUDES TO THE FACT THAT THE LIGHTS OF THE 72-LETTER NAME ILLUMINATE IN WINE. And corresponding to the two colors of the wine are 'Remember' and 'Keep', referring to the Shabbat, AND THESE, TOGETHER WITH the seventy words of the SHABBAT EVE Kiddush, make 72.

630. AND THE CUP OF BENEDICTION MUST BE full, as it is written: A cup "full with the blessing of Hashem" (Devarim 33:23); and also he HAS TO BE full of the wine of the Torah, and so must a person be perfect, as it is written: "a plain man" (Beresheet 25:27). THE MEANING OF THIS IS a perfect (Heb. shalem) man, as in the verse: "And Jacob came to Shalem" (Beresheet 33:18), NAMELY JACOB IS HERE CALLED 'PERFECT'. So also must the Neshamah be perfect, without any fault being in it, because "For whatever man he be that has a blemish, he shall not approach" (Vayikra 21:18). So also here, THE LETTERS OF Elohim: ALEPH LAMED HEI YUD MEM) can be re-written as Aleph Lamed Mem with Yah (Yud Hei). And IT HAS the numerical value of cup (Heb. kos), WHICH IS 86. And Aleph Lamed Mem in reverse order is ('full') male: (Mem Lamed Aleph), AND THUS THE CUP HAS to be full, FOR THE NUMERICAL VALUE OF THE LETTERS OF THE WORD CUP IS THE SAME AS 'FULL OF YAH' (MALE YAH). For when is it full? When there is Yah there. And that is: "Because Yah has sworn by His throne" (Shemot 17:16), WHERE THE NAME IS NOT COMPLETE, BUT LACKS THE VAV HEI. The numerical value of Adonai, TREATING ALL TENS AS UNITS, IS the same as Vav Hei. The Central Column is full from both of them, OF THE YUD HEI AND THE VAV HEI. And therefore THE NAME OF Adam (lit. 'man') dwells upon it, which is the explicit Name, YUD VAV DALET; HEI, HEI ALEPH; VAV ALEPH VAV; HEI HEI ALEPH; WHICH HAS THE NUMERICAL VALUE OF 'ADAM'.

631. REGARDING THE CUP OF BENEDICTION, THAT must be taken up with both hands, corresponding to the Torah which was written on two tablets of stone: And there were five commandments on the one tablet, corresponding to the five fingers of the right hand, and there were five commandments on the second tablet, corresponding to the five fingers of the left hand, that were given with the right, that is, the right hand, THAT IS TO SAY THAT THE FIVE OF THE LEFT WERE INCLUDED IN THE FIVE OF THE RIGHT. And for this reason IT IS WRITTEN: And he took in his hand "two tablets of stone" (Shemot 34:4), and not 'in his hands,' NAMELY IN ONLY ONE HAND, WHICH WAS THE RIGHT, and this is as Scripture testifies: "from His right hand went a fiery law for them" (Devarim 33:2).

632. REGARDING THE INSTRUCTION THAT HE WHO SAYS THE BLESSING must look at the cup of benediction, this is because it corresponds to the Land of Yisrael, WHICH IS MALCHUT ENCLOTHING BINAH, about which it is said: "the eyes of Hashem your Elohim are always upon it" (Devarim 11:12); and the eyes of heaven are the seventy (numerical value of the letter, AYIN, which, as a word, means 'eye') members of the Sanhedrin, with Moses and Aaron over them, they being the two upper eyes, NAMELY, CHOCHMAH AND BINAH, being one right eye and one left eye, amounting to 72, the same numerical value as the expression 'with wine' (Heb. beyayin). FOR THE SEVENTY MEMBERS OF THE SANHEDRIN CORRESPOND TO THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, EACH ONE BEING COMPOSED OF TEN. AND OVER THEM ARE CHOCHMAH AND BINAH, WHICH ARE MOSES AND AARON, AND THIS IS THE SECRET OF HIS LOOKING AT IT, TO DRAW DOWN CHOCHMAH AND BINAH TO THE CUP, WHICH IS MALCHUT, and this is the secret of why he who says the blessing must look at the cup.

629. יין אית מניה תרין גוונים, חור וסומק. יין, ע' אנפין. הא ע"ב. ולקבל תרין גוונים דיין, איהי זכור ושמור השבת, וע' תיבין דקדוש ויכל"ג, הא ע"ב.

630. מלא, הה"ד כוס מלא ברב יי'. ואוף דאיהו מלא מיינא דאורייתא. בר נש הכי צריך למהוי שלים, כמד"א איש תם: גבר שלים. כמו ויבא יעקב שלם, הכי צריך למהוי נשמתא שלימתא, ולא יהיה בה פגם, דכל אשר בו מום לא יקרב. אוף הכי אלם עם י"ה, הוא אלהים, בחושבן כוס. איהו מלא, והפוך אלם ותמצא מלא. אימתי. בר אית תמן י"ה. והיינו כי יד על כס י"ה. ארנ"י חושבניה ו"ה. עמודא דאמצעיתא מלא מן תרווייהו. ובגין דא שריא עליה אדם, דהוא שמא מפרש.

631. מקבלו בשתי ידיו, בגוונא דאורייתא, דהוה בתרין לוחין, ה' דברן בלוחא חדא, לקבל ה' אצבעאן דיד ימינא. וה' בלוחא תניינא, לקבל ה' אצבעאן דיד שמאלא. ואתייהיבו בימינא דהיינו ביד ימין. ובגין דא, שני לוחות אבנים הוריד בידו, ולא בידיו. והאי איהו דאסהיד קרא, מימינו אש דת למו.

632. ונותן עיניו בו, בגין דהאי כוס, דאיהו לקבל ארעא דישראל, דאתמר בה, תמיד עיני יי' אלהיך בה. ועיינין דלעילא, אינון שבעין סנהדרין, ומשה ואהרן עלייהו. תרין עיינין עלאין. חד עין ימין, וחד עין שמאלא, ואינון ע"ב, כמנן ביין. והאי איהו רזא דנותן בכוס עינו.

633. AND THE CUP OF BENEDICTION must be raised a handbreadth from the surface. Since the letter Hei OF YUD HEI VAV HEI is a cup, it has to be raised up to the letter Yud OF YUD HEI VAV HEI, which is CALLED 'a handbreadth', for the Hei is opened up in it with the five (Hei) fingers, WHICH IS THE SECRET OF THE FIFTY GATES OF BINAH. And he must send THE CUP OF BENEDICTION round to members of his household as present, NAMELY in order that his wife should be blessed, for she is THE SECRET OF the Nefesh, about which it is said: "but now our soul is dried away: there is nothing at all" (Bemidbar 11:6), and she is blessed and prepares fruits, as it is written: "Let the earth bring forth grass" (Beresheet 1:11).

634. And the fourth PREPARATION AT THE TABLE is that matters of Torah should be discussed over the table so that the verse "For all tables are full of vomit and filth" (Yeshayah 28:8) should not be fulfilled in him as it is with the ignorant. But it was taught in Sitrei (lit. 'hidden') Torah: He who wants to grow rich turns to the north; namely he should place the table northwards, for the table is left, which is Judgment. He has, THEREFORE, to connect it to the right, which is the Torah that was given out of Chesed, which is Mercy, which is the right hand of Hashem.

635. And the fifth PREPARATION IN THE TABLE was taught by the sages of the Mishnah: The meal must be lengthened for the sake of the poor, THAT HE WILL BE ABLE TO GIVE THEM SOMETHING TO EAT. And the secret of the matter is that charity should lengthen his days, that he should not die young, just as does the Torah which is longevity for the Neshamah in two worlds: this world and the World to Come. Charity, likewise, is longevity for the body in two worlds, as it is written: "for He is your life, and the length of your days" (Devarim 30:20), which is interpreted to mean: 'your life' in this world, and 'the length of your days' in the World to Come. AND THE MEANING OF the World to Come for the body is at the resurrection of the dead, that after he rises at the resurrection of the dead, he will not die. And just as he will be in the World to Come so will he be in this world.

636. And the sixth CORRECTION is that he should not be a voracious glutton at the King's table, as was Esau, who said: "Give me to swallow" (Beresheet 25:30), by gulping it down, but by way of mastication, GRINDING THE FOOD WITH HIS TEETH. So, too, one who produces words of prayer or words of Torah from his mouth, should bring them out, chewed over, and complete; NAMELY, HE SHOULD CONSIDER THEM AND GO OVER THEM, AS THOUGH CHEWING THEM OVER, and not in a gulping fashion, imperfectly. And furthermore, because of the danger that the food might enter his trachea instead of his esophagus, HE MUST EAT BY WAY OF MASTICATING AND NOT GULPING.

633. וּמַגְבִּיהוּ מִן הַקֶּרֶקֶע טֶפַח, בְּגִין דָּאֵת ה' אִיהִי בּוֹס, בְּעִי לְסַלְקָא לָהּ בָּאֵת י', דְּאִיהִי טֶפַח, דְּבִיה אֲתַפְתַּחַת ה' בַּה' אֶצְבָּעָאן. וּמִשְׁגְּרוּ לְאַנְשֵׁי בֵיתוֹ בְּמַתָּנָה, בְּגִין דִּיתַבְרַךְ דְּבִיתָהּ, דְּאִיהִי נֶפֶשׁ, דְּאֲתַמַּר בַּהּ נִפְשָׁנוּ יִבְשָׁה אֵין כָּל, וְאֲתַבְרַכַּת וְאֲתַעְבִּידַת פְּרִין, הֵה"ד תְּדַשָּׁא הָאָרֶץ דְּשָׂא.

634. רְבִיעָא, לְמַהּוּ עַל פְּתוּרִיה דְּבְרֵי תוֹרָה, דְּלֹא יִתְקִיִּים בֵּיה כְּגוֹנָא דְּעַמֵּי הָאָרֶץ, דְּאֲתַמַּר עֲלִיָּהּ בִּי כָּל שְׁלַחֲנוֹת מְלָאוּ קִיָּא צוּאָה. אָבֵל בְּסִתְרֵי תוֹרָה אוֹקְמוּהָ, הַרוּצָה לְהַעֲשִׂיר יִצְפִּין, יִתֵּן שְׁלַחַן לְצַפּוֹן, הָרִי שְׁלַחַן לְשִׁמְאֵלָא, דְּאִיהוּ דִּין, בְּעִי לְקַשְׂרָא בֵּיה יְמִינָא, דְּאִיהוּ אוֹרִייתָא, דְּאֲתִיהִיבַת מַחֲסֵד, דְּאִיהוּ רַחֲמֵי, יְמִין ה'.

635. חֲמִישָׁא, אוֹקְמוּהָ מֵאֲרֵי מַתְנִיתִין, דְּצָרִין לְהָאֲרִיךְ עַל פְּתוּרִיה, בְּגִין עֲנִיִּים. וְרָזָא דְּמַלְכָּה, בְּגִין דְּצָדִיקָה יֵאָרִיךְ יוֹמוֹ, דְּלֹא יִתְקַצְרוּן. כְּגוֹנָא דְּאוֹרִייתָא אִיהוּ אֲרִיכוֹת יוֹמִין, בְּתֵרִין עֲלָמִין, בְּעֲלָמָא דִּין וּבְעֲלָמָא דְּאֲתִי לְנִשְׁמַתָּא. אוֹף הָכִי צָדִיקָה, אִיהִי אֲרִיכוֹת יוֹמִין לְגוֹפָא, בְּתֵרִין עֲלָמִין, הֵה"ד כִּי הוּא חַיִּךְ וְאוֹרֶךְ יָמֶיךָ. כִּי הוּא חַיִּךְ בְּעוֹלָם הַזֶּה וְאוֹרֶךְ יָמֶיךָ בְּעוֹלָם הַבָּא. דְּעֲלָמָא דְּאֲתִי לְגוֹפָא לְתַחֲיִית הַמֵּתִים, דְּלִבְתָּר דִּיּוֹקוֹם לֹא יָמוּת. וּכְגוֹנָא דְּעֲלָמָא דְּאֲתִי יְהֵא קִיָּים, הָכִי עֲלָמָא דִּין יְהֵא קִיָּים.

636. שְׁתִּיתָא, שְׁלֹא יְהֵא גְרָגְרָן וּבִלְעֵן עַל פְּתוּרִיה דְּמַלְכָּא, כְּגוֹנָא דְּעֵשׂוֹ דְּאָמַר הִלְעִיטְנִי, אֲרַח הִלְעֵטָה, אֶלָּא בְּאֲרַח טַחֲיִנָּה. אוֹף הָכִי, מֵאֵן דְּאֶפִּיק מְלִין דְּצִלוֹתֵין אוֹ דְּאוֹרִייתָא מְפּוֹמוֹי, בְּעִי לְאַפְקָא לֹון בְּהִטְחָנָה שְׁלָמִים, וְלֹא בְּהִלְעֵטָה חֲסָרִים. וְלֹא עוֹר, אֶלָּא בְּגִין סַכְנָה דְּשִׁמְא יִקְדִּים קְנָה לְנִשְׁטָא.

637. And the seventh PREPARATION is water at the end of the meal, as it has been taught: Water to wash the hands at the beginning of the meal is a precept and at the end of the meal is an obligation, while WATER in the middle (between courses) it is optional. With the water at the beginning of the meal, he has to raise his fingers up so that the dirty water will not run back and defile the hands. And there are sages who held the opinion that the water at the end of the meal is because of S'dom salt, lest it blind the eyes. They thereby removed from us the obligation, FOR TO WASH THE HANDS AT THE END OF THE MEAL IS NO MORE THAN GOOD ADVICE, IN ORDER NOT TO BLIND THE EYES, AND IS NOT OBLIGATORY. And there are secret matters with those who held that WATER TO WASH THE HANDS AT THE END OF THE MEAL is obligatory. And it is not good practice to contradict the words of the great, but to them may be applied the verse: "according to the sentence of the Torah which they shall teach you" (Devarim 17:11).

638. And furthermore, three sanctifications were stated in this connection, as it is written: "you shall therefore sanctify yourselves, and you shall be holy; for I am holy" (Vayikra 11:44). "sanctify yourselves" refers to the water for washing the hands at the beginning of the meal. "and you shall be holy" refers to the water at the end of the meal. "for...holy" is pleasant oil TO REMOVE THE DIRT FROM THE FINGERS. "I am Hashem" is a blessing. And the water in the middle is between cheese and meat, and this is why it is written: "you shall therefore sanctify yourselves, and you shall be holy; for I am holy." Happy is this people whose master places them near to Him, AND WHO IMBUES THEM WITH HIS HOLINESS!

639. So, too, COULD BE SAID, "sanctify yourselves" (Vayikra 11:44) refers to the time of sexual intercourse. The initial emission of a man's seed is a precept, NAMELY, KEEPING OF THE COMMANDMENT TO BE FRUITFUL AND MULTIPLY, while the latter is THE SEED of the female, which is obligatory, THAT IS TO SAY: THE SEED OF THE MALE OBLIGATES HER TO PRODUCE SEED. And that in the middle WATERS is hinted at in "and curdled me like cheese" (Iyov 10:10), NAMELY, THE HOLY ONE, BLESSED BE HE, WHO GIVES SOLID FORM TO THE SEED FOR THE BUILDING UP OF THE EMBRYO, as it is written: "Have You not poured me out like milk, and curdled me like cheese?" And this is the allusion TO THE WATERS THAT ARE IN THE MIDDLE, between cheese and meat, for it is said about Him, ABOUT THE HOLY ONE, BLESSED BE HE: "You have clothed me with skin and flesh" (Ibid. 11).

640. The eighth PREPARATION is that at least three men must be present for the cup of benediction. Why? BECAUSE THE CUP ALLUDES TO BINAH, and Binah is the third of the ten Sfirot, WHEN COUNTING THEM from the top downwards, NAMELY, KETER-CHOCHMAH-BINAH. For this reason, if less than three persons are present, the cup is not required. ANOTHER EXPLANATION WHY at least three persons must be present for the cup of benediction is that it refers to 'They call You thrice holy'. Furthermore, the Torah did not descend less than three, NAMELY: Priests, Levites, and Yisrael, WHICH ARE the Torah, Prophets, and Hagiographa, AND IT WAS GIVEN in the third month, on the third day. And this Binah is Yud Hei Vav OF YUD HEI VAV HEI, WHICH IS THE SECRET OF THE THREE COLUMNS. And in its regard they said: The night has three watches. And Malchut is the fourth Hei, WHICH RECEIVES ALL THREE OF THE COLUMNS, and about it they said: The night has four watches, CORRESPONDING TO THE THREE COLUMNS AND MALCHUT THAT RECEIVES THEM. And the letter Shin, with the three branches, corresponds to the three watches, while the letter Shin, with four branches, corresponds to the four watches.

637. שְׁבִיעָהּ, מִים אַחֲרוֹנִים. וְאַקְמוּהָ, מִים ראשונים מְצוּה. וְאַחֲרוֹנִים חֻבָּה. וְאַמְצָעִים רְשׁוּת. מִים ראשונים צָרִיךְ לְסַלֵּק אֶצְבָּעָן, בְּגִין דְּלֹא יִהְיֶה מִשְׁקִין וְיִטְמְאוּ אֶת הַיָּדִים. וְאִית מִרְבָּנָן דְּאָמְרִי, דְּאַחֲרוֹנִים מְשׁוּם מֶלַח סְדוּמִית, שֶׁלֹּא תִסְמָא אֶת הָעֵינַיִם. וְאִי הָכִי אֶפְקִין לֹון מְחֻבָּא. וְסִתְרֵי מִילִין, אֵלִין דְּאָמְרוּ עֲלֵיהּ חֻבָּה, וְלֹאוּ אֶרַח אֶרְעָא לְסִתְרָא גְאוּנִים מִלִין, אֶלֶּא דְאִתְקְרִי עֲלֵיהּ, עַל פִּי הַתּוֹרָה אֲשֶׁר יוֹרוּךְ.

638. וְלֹא עוֹד, אֶלֶּא דְאָמְרוּ עֲלֵיהּ ג' קְדוּשׁוֹת, הֵדָא הוּא דְכְתִיב, וְהִתְקַדְּשְׁתָּם וְהִיִּיתָם קְדוּשִׁים. וְהִתְקַדְּשְׁתָּם אֵלּוּ מִים ראשונים. וְהִיִּיתָם קְדוּשִׁים אֵלּוּ מִים אַחֲרוֹנִים. כִּי קְדוּשׁ, זֶה שֶׁמֶן עֶרֶב. אֲנִי יי', זוּ בְרָכָה. וְאַמְצָעִים, בֵּין גְּבִינָה לְבֶשֶׂת ר. וּבִגְדֵי, וְהִתְקַדְּשְׁתָּם וְהִיִּיתָם קְדוּשִׁים כִּי קְדוּשׁ אֲנִי יי'. וְכִכָּאִין עֲמָא, דְּמֵאֲרִיהוּן יִשְׁוִי לֹון לְגִבְיָהּ.

639. אוֹף הָכִי וְהִתְקַדְּשְׁתָּם, בְּשַׁעַת תְּשֻׁמִּישׁ. מִים ראשונים דְּזָרַע בֵּר נֶשׁ, מְצוּה. אַחֲרוֹנִים דְּנוֹקְבָא, חֻבָּא. וְאַמְצָעִים קָא רְמִיז, וְכִגְבִינָה תְּקִפִּיאֲנִי. הֵדָא הוּא דְכְתִיב, הֲלֹא כַחֲלָב תִּתִּיכֵנִי וְכִגְבִינָה תְּקִפִּיאֲנִי. וְהֵאֵי אִיהוּ דְקָא רְמִיז, בֵּין גְּבִינָה לְבֶשֶׂת ר, דְּאִתְמַר בֵּיהּ עוֹר וּבֶשֶׂר תִּלְבִּישֵׁנִי.

640. תְּמִינָא, לְשִׁלְשָׁה צָרִיךְ כּוֹס. אֲמַאי. בִּינָה אִיהִי תְּלִיתָא מַעֲשֵׂר סְפִירָאן, מַעֲיִלָא לְתַתָּא. וּבְגִין דָּא פְחוֹת מְשִׁלְשָׁה לֹא צָרִיךְ כּוֹס. לְשִׁלְשָׁה צָרִיךְ כּוֹס, קָא רְמִיז קְדוּשָׁה לֶךְ יִשְׁלָשׁוּ. וְלֹא עוֹד, אֶלֶּא דְאוֹרִייתָא לֹא נִחְתָּא פְחוֹת מִג', כִּהְנִים, לוֹיִם, יִשְׂרָאֵלִים. תּוֹרָה, נְבִיאִים, וְכַתּוּבִים. בִּירַח תְּלִיתָא, בְּיוֹם תְּלִיתָא. וְדָא בִינָה, יוֹדִי. וּבְגִינָה אִתְמַר, שְׁלֹשׁ מְשֻׁמְרוֹת הֵוִי הַלִּילָה. מְלָכוֹת ה' רְבִיעִית, עַלֵּה אִתְמַר אַרְבַּע מְשֻׁמְרוֹת הֵוִי הַלִּילָה. וְש' דְּתַלְתָּ עֲנִיִן לְקַבֵּל תַּלְתָּ מְשֻׁמְרוֹת. וְש' דְּאַרְבַּע עֲנִיִן לְקַבֵּל אַרְבַּע מְשֻׁמְרוֹת.

641. And the ninth PREPARATION is the cup of benediction, that is one-quarter of a Log, the amount corresponding to the letter Hei, WHICH IS the fourth LETTER of Yud Hei Vav Hei. And the tenth PREPARATION is that when there are ten people present, he WHO SAYS GRACE adds 'let us bless our Elohim'. THE REASON FOR THIS IS THAT the lower Shechinah, WHICH IS MALCHUT, is both fourth and tenth - the fourth letter of the name Yud Hei Vav Hei, and the tenth in the count of the ten Sfirot - WHICH ARE THE SECRET OF THE TEN LETTERS Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph. AND THEREFORE THE PRESENCE OF TEN PERSONS IS REQUIRED IN ORDER TO MENTION THE NAME 'OUR ELOHIM.' And a man must be very careful not to throw these matters in a place where he shouldn't, like one who throws away bread, and how much more so one who throws out from his table the bread of the Torah, for it is the Shechinah, about which it is said: "This is the table that is before Hashem" (Yechezkel 41:22).
End of Ra'aya Meheimna

641. תְּשִׁיעָא, כּוּס שֶׁל בְּרָכָה, רְבִיעִית לּוֹג, וְשִׁיעוּרָא דִּילִיָּה, לְקַבֵּל ה', רְבִיעָא דְשֵׁם יְדוֹ"ד. עֲשִׂירָא, בַּעֲשָׂרָה אוֹמֵר גְּבִרָךְ לְאַלְהֵינוּ. וּשְׁכִינְתָּא תְּתָא, אִיהִי רְבִיעִית, וְעֲשִׂירִית. רְבִיעִית לְשֵׁם יְדוֹד. עֲשִׂירִית לַעֲשֹׂר סְפִירִין. דְּאִינוּן יוֹ"ד ה"א וְא"ו ה"א. וְכִמָּה צָרִיךְ ב"נ לְנִטְרָא גְרָמִיָּה, דְּלֹא לְזִרוֹק מִלֵּין אֲלֵין בְּאַתֵּר דְּלֹא אֲצִטְרִיךְ. כִּמוּ מֵאן דְּזָרִיק נְהִמָּא. כ"ש מֵאן דְּזָרִיק נְהִמָּא דְּאוֹרִיָּתָא, לְבַר מִפְתּוּרִיָּה, דְּאִיהִי שְׁכִינְתָּא. דְּאַתְמַר בֵּה, זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יוֹ"ד.
ע"כ רעיא מהימנא

93. Three who harm themselves

Rabbi Shimon tells about the three ways a person can harm himself: by cursing himself, by throwing bread on the ground, and by kindling a light before the doxology is finished on Shabbat. He who commits the last of these three transgressions is considered to have profaned the Shabbat, and a special place in Gehenom is reserved for him.

642. And in the compilation of the first part, HE SAYS: There are three who cause harm to themselves, two of whom are in this world, and one in another world. And these are: The one who curses himself, as we have learnt; one official is appointed before man, and when a man curses himself this official together with his seventy appointed subordinates take that word and respond 'amen,' and they raise it up on high and judge it. And THE OFFICIAL follows him until he does something and then he puts into effect for him THE CURSE OF that word THAT HE UTTERED.

642. וּבַחְבוּרָא קְדָמָא, תִּלְתּ אִינוּן דְּגִרְמִין בִּישׁ לְגִרְמִיָּהוּ. תְּרִין בִּהְאִי עֲלָמָא, וְחַד בַּעֲלָמָא אַחְרָא, וְאַלֵּין אִינוּן: מֵאן דְּלִיט גְרָמִיָּה, דְּתִנִּין חַד מִמְּנָא אֲתַפְקֵד קָמִיָּה דב"נ, וּבִשְׁעָתָא דְּלִיט גְרָמִיָּה הֵהוּא ב"נ, הֵאִי מִמְּנָא, וּשְׁבַעִין אַחֲרָנִין דְּמִמְּנָן תְּחוּתִיָּה, נְטִלִין הֵהִיא מְלָה, וְאַמְרִי אֱמֵן, וְסִלְקִי לָהּ לַעֲיִלָּא, וְדִינִין לָהּ, וְאִיהִי רְדִיף אֲבַתְרִיָּה, עַד דְּעֵבִיד לִיָּה, וְאַשְׁלִים לִיָּה הֵהוּא מְלָה.

643. Who do we have that is greater than Moses, who said: "and if not, blot me, I pray you, out of Your book which You have written" (Shemot 32:32). This he said for the sake of Yisrael, and although the Holy One, blessed be He, did his wish AND FORGAVE YISRAEL, nevertheless he was not spared punishment, for it has already been noted that HIS NAME is not mentioned in the portion of Tetzaveh, but has been blotted out from there. And this has already been taught. And who do we have that is greater than King David, who said: "I said: I will take heed to my ways, that I sin not with my tongue: I will keep a curb on my mouth, while the wicked is before me" (Tehilim 39:2). What is the meaning of "while the wicked is before me"? This refers to that official who was appointed over the one WHO CURSES HIMSELF, and takes that word to harm a man, AS ABOVE.

643. מֵאן לָךְ רַב מִמּוֹשֶׁה, דְּאָמַר וְאִם אֵין מַחְנִי נָא מִסְפָּרְךָ אֲשֶׁר כָּתַבְתָּ, וְאָמַר לְצוּרְךָ, וְאֵע"ג דְּקוּדְשָׁא בְרִיךְ הוּא עֲבִיד רְעוּתִיָּה, עִם כָּל דָּא לֹא אֲשַׁתְּזִיב מֵעוֹנָשָׁא, וְהָא אֲתַמַּר דְּלֹא אֲדַכֵּר בַּפְּרָשָׁת וְאַתָּה תִּצְוֶה, וְאַתְּמַחֵי מִתְּמֵן. וְהָא אוֹקְמוּהּ. מֵאן לָן רַב מִדּוֹד מְלָכָא, דְּאָמַר אִמְרִיתִי אֲשַׁמְרֶה דְּרַכִּי מִחֲטוֹא בְּלִשׁוֹנִי אֲשַׁמְרֶה לִפִּי מִחֲסוֹם בַּעֲדוֹ רֶשַׁע לְגִגְדִּי, מֵאִי בַּעֲדוֹ רֶשַׁע לְגִגְדִּי. הֵהוּא מִמְּנָא דְּאַתְּפַקֵּד עַל דָּא, וְנָטִיל הֵהִיא מְלָה לְאַבְאָשָׁא לִיָּה לב"נ.

644. And one WHO DOES HARM TO HIMSELF is the person who throws bread, or crumbs of bread, onto the ground, having no respect for it, as we have learnt. And these are the two WHO RECEIVE THEIR PUNISHMENT in this world. And the one WHO DOES HARM TO HIMSELF in another world is the person who kindles a light towards the end of the Shabbat, before Yisrael recite the doxology after the daily portion, DURING THE PASSAGES "OF VEATA KADOSH" AT THE END OF SHABBAT. And such a one is considered as a profaner of the Shabbat because he causes the fire of Gehenom to be kindled before its time.

644. וְחַד מֵאן דְּזָרִיק נְהִמָּא, אוּ פִּירוּרִין דְּנְהִמָּא בְּאַרְעָא, וְקָא עֲבִיד בֵּיה זְלוּלָא, כִּמָּה דְּאַתְמַר. הֲגִי תְרִי בִּהְאִי עֲלָמָא. וְחַד בִּהְהוּא עֲלָמָא, מֵאן דְּאוֹקִיד שְׂרָגָא בְּמוֹצָאי שַׁבַּת, עַד לֹא מָטוּ יִשְׂרָאֵל לְקְדוּשָׁא דְּסִדְרָא, בְּגִין דְּקָא מַחֲלֵל שַׁבָּתָא, וְגִרִּים לְנוֹרָא דְּגִיְהֵנָם לְאַתּוּקְדָּא, עַד לֹא מָטָא זְמַנִּיָּה.

645. There is a special place in Gehenom for those who profane the Shabbat. And since he kindles the light before its time, a certain official exists in Gehenom on the end of Shabbat, and he first lights that place and says: This spot is for so-and-so. And all the wicked ones who are in Gehenom help him to light up that spot, and that official calls out, saying: "Behold, Hashem will thrust you about with a mighty throw, and will seize you firmly" (Yeshayah 22:17). And the wicked who are in Gehenom respond: "He will violently roll and toss you like a ball into a large country: there shall you die" (Ibid. 18). And this is because he caused them to be kindled before time and this makes three who cause harm to themselves, as we have learnt.

645. חֵד דּוּכְתָא אֵית בְּגִיְהֵנָם, לְאִינוּן דְּקָא מְחַלְלֵי שַׁבָּתָא. כִּיּוֹן דְּאִיהוּ אוֹקִיד שְׂרָגָא עַד לֹא מָטָא זְמַנְיָה, חֵד מְמַנָּא אֵית בְּגִיְהֵנָם בַּמ"ש, וְאוֹקִיד בְּקִדְמִיתָא לְהָהוּא דּוּכְתָא, וְאָמַר הָאִי דּוּכְתָא דְּפִלְנִיָא. וְכָל חֵיבִין דְּגִיְהֵנָם, מְסִיְעֵי לְאוֹקְדָא הָהוּא דּוּכְתָא. הָהוּא מְמַנָּא קֶאֱרִי וְאָמַר, הִנֵּה יֵי' מְטַלְטֵלךְ טַלְטֵלָה גְּבַר וְעַטְרָה עָטָה. חֵיבִין דְּגִיְהֵנָם אָמְרִי, בְּדוֹר אֶל אֶרֶץ רַחֲבַת יָדַיִם שְׁמָה תָמוּת וְגו'. בְּגִין דְּאִיהוּ גְרִים לֹון לְאוֹתוֹקְדָא, עַד לֹא מָטָא זְמַנְיָהּ. הָא לֹן תִּלְתָּא, דְּגִרְמֵי בִיש לְגִרְמִיָּהּ, כְּמָה דְּאוֹתָמַר.

94. Three Yuds in the Yud Hei Vav Hei fully spelled with Yud amounting to 63

Rabbi Shimon tells Moses that in the future he will be exalted above all creatures because he ascended to the Name Yud Hei Vav Hei fully spelled out.

646. Another explanation: "And he dreamed, and behold a ladder" (Beresheet 28:12). Faithful Shepherd, just as the letter Lamed ascends higher than all the other letters, BECAUSE THE LAMED ALLUDES TO BINAH, so will you in the future be exalted above all creatures because you ascended to the name Yud Vav Dalet, Hei Yud, Vav Aleph Vav, Hei Yud, WHOSE NUMERICAL VALUE IS 63, WHICH IS BINAH. And in it THERE ARE THREE YUDS, Yud Yud Yud, the numerical value of them making Lamed (= thirty). For initially you were in the name Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph, WHICH HAS THE NUMERICAL VALUE OF 45, WHICH IS ZEIR ANPIN. It contains Yud Aleph Aleph Aleph, THE NUMERICAL VALUE OF WHICH IS THIRTEEN, which stands for the thirteen attributes of Mercy, AND HAS THE SAME NUMERICAL VALUE AS THE WORD One (Heb. echad - Aleph Chet Dalet = thirteen). And now you have ascended with El (=31), which is Yud Yud Aleph Yud OF THE FULL SPELLING OF 63. And both of these Names are witnesses, "has not one El created us?" (Malachi 2:10). FOR THE YUD YUD ALEPH YUD OF YUD HEI VAV HEI, FULLY SPELLED OF THE NUMERICAL VALUE OF 63 HAS THE NUMERICAL VALUE OF THE WORD EL, AND THE ALEPH-FILLING OF THE THE YUD HEI VAV HEI, YUD ALEPH ALEPH ALEPH IS THE NUMERICAL VALUE OF THE WORD ONE (Heb. ECHAD).. Hence it is written: "Have we not all one father? has not one El created us?" (Malachi 2:10)

רַעִיָא מְהִימָנָא

646. ד"א וַיַּחֲלוֹם וְהִנֵּה סֻלָּם, רַעִיָא מְהִימָנָא, מַה ל' אֶסְתַּלַּק עַל כָּל אַתּוּוֹן, הִכִּי אַתְּ עֲתִיד לְאֶסְתַּלַּקָּא עַל כָּל בְּרִיָּין. בְּגִין דְּאֶסְתַּלַּק לְשִׁמָּא דִּיּו"ד ה"י וְא"ו ה"י. דְּבִיָּה יו"י, דְּחוֹשְׁבָנִיה ל'. דְּבִקְדָמִיתָא הָיִית בָּשֵׁם יו"ד ה"א וְא"ו ה"א, דְּאִיהוּ יֵאָא, בִּי"ג מְכִילָן דְּרַחֲמֵי, דְּאִינוּן אֶחָד. כְּעַן תִּסְתַּלַּק בָּאֵל, דְּאִיהוּ יו"א. דְּתֵרִין שְׁמֵהּ סְהָדִין, הֲלֹא אֵל אֶחָד בְּרָאָנוּ. הֲה"ד, הֲלֹא אֵב אֶחָד לְכַלְנוּ הֲלֹא אֵל אֶחָד בְּרָאָנוּ.

647. And with these three Yuds OF THE 63 NUMERIC VALUE-LETTER NAME may the verse be established in you: "He shall be exalted and extolled, and be very high" (Yeshayah 52:13). "VERY (Heb. ME'OD) HIGH" REFERS TO YUD HEI VAV HEI OF THE NUMERICAL VALUE OF 45, which is the numerical value of the word me'od (Mem Aleph Dalet), which is the same as man (Heb. adam - Aleph Dalet Mem), 45, and in fact the letters of the word 'very' are the same as those of the word 'man', written in a different order. "He shall be exalted" is in the four faces of the lion, WHICH IS CHESED THAT RISES TO CHOCHMAH, which is the secret of "Hashem bless you" (Bemidbar 6:24), THIS BEING THE SECRET OF YUD HEI VAV HEI FULLY SPELLED TO THE NUMERICAL VALUE OF 72, THUS: YUD VAV DALET, HEI YUD, VAV YUD VAV, HEI YUD; WHICH IS THE NUMERICAL VALUE OF CHESED, AND THIS IS CHOCHMAH OF THE RIGHT. "and extolled" is through the four faces of ox, WHICH IS GVURAH THAT RISES TO BINAH, namely: "Hashem lift up" (Bemidbar 6:26), AND THIS IS BINAH of the left. "and be very high" is "Hashem make His face shine" (Bemidbar 6:25), WHICH IS ZEIR ANPIN, AND IS in the middle, AND IS YUD HEI VAV HEI, FULLY SPELLED TO THE NUMERICAL VALUE OF 45. And this Yud Vav Dalet, Hei Yud, Vav Aleph Vav, Hei Yud, WHICH IS YUD HEI VAV HEI, FULLY SPELLED TO THE NUMERICAL VALUE OF 63, is, "Hashem

647. וּבִג' יוֹדִין אֵלִין, יִתְקַיֵּים בָּךְ, יְרוּם וְנִשָּׂא וְגִבָּה מְאֹד, בַּמ"ה. דְּהִכִּי סָלִיק מֵא"ד, לְחֻשְׁבָּן אֲד"ם. וְכִהְפֹּךְ אַתּוּן, מֵאֹד הוּא אֲדָם. יְרוּם: בְּאַרְבַּע אֲנָפִין דְּאֶרְיָה, דְּאִינוּן יִבְרַכְךָ יו"ד. וְנִשָּׂא: בְּאַרְבַּע אֲנָפִין דְּשׁוֹר, דְּאִינוּן יִשָּׂא יו"ד בְּשִׁמְאֵלָא. וְגִבָּה מְאֹד: יֵאָר יו"ד, בְּאַמְצָעִיתָא. וְדָא יוֹד הִי וְאוּ הִי, יִשָּׂא יו"ד פְּנֵי אֵלֶיךָ וְיִשָּׂם לָךְ שְׁלוֹם. רַבִּיעָאָה יו"ד, וְשִׁמּוּ אַת שְׁמִי עַל בְּנֵי יִשְׂרָאֵל וְאֲנִי אֲבָרְכֵם.

lift up His countenance to you, and give you peace" (Bemidbar 6:26). The fourth Yud Hei Vav Hei, NAMELY, THAT FILLED WITH HEIS OF THE NUMERICAL VALUE OF 52 IS MALCHUT, AND THIS is: "And they shall put my name upon the children of Yisrael: and I will bless them" (Bemidbar 6:27), FOR MALCHUT IS CALLED 'NAME.'

95. As a flame connected to a burning coal

We hear of the waters of the Torah emerging from the smooth precious stones that were derived from the stone called Malchut. The further explanation is that the Torah is actually the secret of Light because it consists of both Chassadim and Chochmah. From the right-hand side Malchut is called a stone, but from the left it is called a burning coal, and this appellation speaks to the vengeance that will be taken against the enemies of Yisrael. Rabbi Shimon talks about the events that will happen at the end of the Exile, when the two Messiahs will be connected with the Faithful Shepherd. At that time the Klipot that surround the Shechinah will be shattered into pieces and one of the three stones will be revealed. We are told that the Faithful Shepherd issues from upper Ima and spreads throughout the six Sfirot to the Righteous One, and from there it waters the Garden that is the Shechinah.

648. From the right-hand side, MALCHUT is called 'a stone'; and a number of smooth precious stones, NAMELY, STONES THAT ISSUE WATER, are to be derived from it. From them issue the waters of the Torah, about which we have learnt: Rabbi Akiva said to his disciples, When you reach stones of pure marble, do not say: Water, water, lest you endanger your souls. THE MEANING OF THIS IS: Do not say that these waters OF MALCHUT are real waters, NAMELY, ONLY CHASSADIM, because "he that tells lies shall not remain in my sight" (Tehilim 101:7). For these waters THAT ARE IN MALCHUT are Torah; THAT IS TO SAY THAT THEY ARE DRAWN DOWN FROM ZEIR ANPIN, WHO IS CALLED 'TORAH', AND IS COMPOSED OF CHOCHMAH AND CHASSADIM TOGETHER, AND IS THEREFORE THE SECRET OF LIGHT AND NOT OF WATER, WHICH INDICATES CHASSADIM WITHOUT CHOCHMAH, for it is said about it: "and Torah is light" (Mishlei 6:23). And since this light stems from a spring "whose waters fail not" (Yeshayah 58:11), FOR ZEIR ANPIN RECEIVES THIS LIGHT FROM UPPER ABA AND IMA WHOSE MATING IS FOREVER UNINTERRUPTED, AND THERE, WITH ABA AND IMA, IT IS CHASSADIM, it is therefore called 'water', WHICH IS CHASSADIM. HOWEVER, WHEN THE CHASSADIM COME TO ZEIR ANPIN, THEY ARE COMPOSED OF CHOCHMAH ALSO, AND ARE CALLED 'LIGHT'. AND THIS IS THE SECRET OF "AND TORAH IS LIGHT."

649. And from the left-hand side, this stone, which is Yud, NAMELY, MALCHUT, is called 'a burning coal', NAMELY, BY VIRTUE OF THE POWER OF THE JUDGMENTS OF THE LEFT THAT BURN IN IT, whence the ten Sfirot ARE REFERRED TO as a flame joined to a burning coal. And it has four hues, NAMELY, THE FOUR LETTERS OF THE SIMPLE YUD HEI VAV HEI, and they are ten, NAMELY, THE TEN LETTERS OF YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS: Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph. TOGETHER THIS MAKES FOURTEEN LETTERS. And it is the great hand (= fourteen) FROM THE POINT OF VIEW OF the right WHICH IS CHESED, the mighty hand FROM THE POINT OF VIEW of the left WHICH IS GVURAH, WHILE FROM THE POINT OF VIEW of the Central Column it is an upraised hand. It is thus composed of 42 hues, THIS BEING THE SUM OF THREE TIMES FOURTEEN (= HAND).

650. And since from the point of view of the right it is a stone, and from the point of view of the left it is a burning coal, the Holy One, blessed be He, takes vengeance with it from Ishmael and Edom, WHO ARE DERIVED FROM THE WASTE MATTERS OF RIGHT AND LEFT. For they are strange fires OF OTHER SIDE and the proud waters, WHERE ISHMAEL IS PROUD WATERS AND EDOM IS STRANGE FIRES, and their appointed officials are Samael and Serpent. Samael, who is the fire of Gehenom, is appointed over the nation of Esau, and Serpent is appointed over the nation of Ishmael, and this is THE ANGEL Rahav, who is in charge of the waters.

648. מִסְטֵרָא דִּימִינָא, אֶתְקִרִיאת אָבֵן. וְכִמָּה אָבֵן מִפּוֹלֵמִין יִקְרִין אֲשֶׁתְּכֹחוּ מִנָּה, דְּמִנְיָהּ מִיָּא דְּאוֹרִייתָא נִמְקִין. וּבְגִינִיהוּן אֶתְמַר, אָמַר ר' עֲקִיבָא לְתַלְמִידֵיו בְּשִׁתְּגִיעוּ לְאַבְנֵי שֵׁשׁ טָהוֹר אֶל תֹּאמְרוּ מִיָּם מִיָּם שְׁמָא תִּסְתַּכְנוּ בְּנַפְשְׁכֶם. לֹא תִימְרוּן דְּאִינוּן מִיָּם, מִיָּם מִמֶּשׁ. מִשּׁוּם דּוֹבֵר שְׁקָרִים לֹא יִכּוֹן לְגַדַּר עֵינָיו. דְּאֵלִין מִיָּם, דָּא אוֹרִייתָא, דְּאֶתְמַר בֵּה וְתוֹרָה אוֹר. וּבְגִין דְּהָאִי נְהוֹרָא נָבִיעַ בְּמַבּוּעָא דְּמִיָּא, אֲשֶׁר לֹא יִכְזָבוּ מִימֵיו, אֶתְקִרֵי מִיָּם.

649. וּמִסְטֵרָא דְּשִׁמְאֵלָא, הָאִי אָבֵן דְּאִיְהִי י', אֶתְקִרֵי גַחְלָת. וּמִתַּמֶּן עֲשֵׂר סְפִירָן בְּשִׁלְהֶבֶת קְשׁוּרָה בְּגַחְלָת. וְאִית לָהּ ד' גּוּוּנִין, וְעֲשָׂרָה אִינוּן, יוֹד הָא וְאוּ הָא. יְדו"ד. וְאִיְהִי יְד הַגְּדוּלָּה בִּימִינָא, יְד הַחֲזָקָה בְּשִׁמְאֵלָא, עֲמוּדָא דְּאִמְצָעִיתָא, מִתַּמֶּן אִיְהִי יְד רָמָה, כָּלִיל מִמ"ב גּוּוּנִין.

650. וּבְגִין דְּאִיְהִי מִסְטֵרָא דִּימִינָא אָבֵן, וּמִסְטֵרָא דְּשִׁמְאֵלָא גַחְלָת, בֵּה נָטִיל קוֹדֶשׁא בְּרִיךְ הוּא נּוֹקְמָא, מִיִּשְׁמַעֵאל וְאֶדוֹם, דְּאִינוּן אִישׁוּן נּוֹכְרָאִין, וּמִיָּם הִזְדוּנִים. וּמִמֶּנּוּ דְּלֵהוּן סְמָאֵל וְנַחֲשׁ. סְמָאֵל אֲשָׁא דְּגִיְהֵנָם, מְמוּנָה עַל אוֹמָה דְּעֵשָׂו. נַחֲשׁ מְמוּנָה עַל אוֹמָה, דְּיִשְׁמַעֵאל וְאִיהוּ רָהַב דְּמִמֶּנָּא עַל מִיָּא.

651. From the right of Abraham, whose level is Chesed, He takes vengeance on Ishmael and his official, and from the left of Isaac, whose level is Fear, NAMELY, GVURAH, He takes vengeance on Esau and his appointed official by means of two Messiahs, one of whom, Messiah son of David, is from the right, while the other, Messiah son of Joseph, is from the left. And the level of Jacob, WHICH IS TIFERET, IS THE CENTRAL COLUMN, that corresponds to them, in the secret of "changing his hands" (Beresheet 48:14) - the lion, to the left, CORRESPONDING TO ESAU, and the ox to the right, CORRESPONDING to Ishmael. And since Judah was exiled in Esau, it follows that the right of holiness is with the left of Esau, and likewise IN THE EXILE OF ISHMAEL the left of holiness is TO BE FOUND with the impure right of Ishmael. ACCORDINGLY, IT FOLLOWS THAT MESSIAH SON OF DAVID, WHICH IS RIGHT, WILL TAKE VENGEANCE ON ESAU, WHILE MESSIAH SON OF JOSEPH, WHICH IS LEFT, WILL TAKE VENGEANCE ON ISHMAEL. "Until Shiloh come" (Beresheet 49:10), which verse is read as meaning: Until Shiloh comes, WHERE THE NUMERICAL VALUE OF SHILOH IS THE SAME AS THAT OF MOSES, who is the Faithful Shepherd, whose level is Tiferet Yisrael, WHICH IS THE CENTRAL COLUMN. He will take vengeance from the mixed multitude, FOR THE MIXED MULTITUDE IS COMPOSED OF THE RIGHT AND LEFT OF IMPURITY, AND SO THE CENTRAL COLUMN, WHICH IS COMPOSED OF THE RIGHT AND LEFT OF HOLINESS, WILL BE AVENGED ON THEM.

652. In these three grades, RIGHT, LEFT AND CENTER, AS ABOVE, the priests, Levites, and Yisrael will be recalled from the Exile, FOR THEY ARE DRAWN DOWN FROM THESE THREE COLUMNS. And in them, IN THE THREE COLUMNS, He takes vengeance upon Esau, Ishmael, and the mixed multitude, for just as the mixed multitude is intermixed with Esau and Ishmael, NAMELY, CONTAINING RIGHT AND LEFT OF IMPURITY, so Jacob, WHO IS THE CENTRAL COLUMN, is composed of Abraham and Isaac, WHICH ARE RIGHT AND LEFT, for he is a mixture of the two of them. And so, too, Shiloh, WHICH IS MOSES, WHO IS ALSO THE CENTRAL COLUMN, AS ABOVE, is intermixed with Messiah son of David, WHICH IS THE RIGHT SIDE, AND WITH Messiah son of Joseph, WHICH IS THE LEFT SIDE, and he will be the chain THAT INCORPORATES AND CONNECTS the two of them, as at the time that Bilaam saw in his prophecy, NAMELY, "UNTIL SHILOH COME" (BERESHEET 49:10). For thus the two Messiahs are connected with the Faithful Shepherd, THIS BEING THE SECRET OF the three patriarchs, NAMELY, THE THREE COLUMNS, AS ABOVE, in the final exile. AND THEY WILL THUS HAVE THE POWER TO WIN AND DESTROY ALL THE KLIPOT THAT CORRESPOND TO THE THREE COLUMNS OF HOLINESS, AS ABOVE.

653. He began by quoting: "He has not beheld iniquity in Jacob, neither has He seen perverseness in Yisrael; Hashem his Elohim is with him, and the trumpet blasts of the King is among them" (Bemidbar 23:21). And all this is to fulfill the scriptural verse: "But with great compassion will I gather you" (Yeshayah 54:7). And at that time, the Klipot that surround the Shechinah will be shattered into pieces, and immediately one of the three stones will be revealed. And the three stones are Segolta THAT IS THE SECRET OF MALCHUT, WHICH IS THE APEX OF THE SEGOLTA IN THE TONAL NOTES, and about these THREE POINTS, it is said: "Now it came to pass in the thirtieth year" (Yechezkel 1:1). THIS IS THE SECRET OF THE THREE YUDS, Yud, Yud, Yud, WHERE EACH OF THE THREE POINTS THAT MAKE UP THE SEGOLTA IS A YUD, AND THE NUMERICAL SUM OF THREE YUDS IS THIRTY. "in the fourth month" (Ibid.) refers to the fourth stone, WHICH IS NETZACH. "on the fifth day of the month" refers to the fifth stone, WHICH IS HOD. Corresponding to them is: "and chose five smooth stones out of the brook" (I Shmuel 17:40), THESE BEING THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH AND HOD, THAT ARE TAKEN FROM YESOD THAT INCORPORATES ALL OF THEM, AND IS CALLED 'BROOK'. And corresponding to them are the five words: "Hear O Yisrael, Hashem our Elohim, Hashem." (Devarim 6:4).

651. בְּיָמֵינוּ דְּאַבְרָהָם, דְּדִרְגִּיָּה חֶסֶד, נָטִיל נֹקְמָא מִשְׁמַעַל, וּמִמְנָא דִּילִיָּה. וּבְשִׁמְאֵלָא דִּיצְחָק, דְּדִרְגִּיָּה פֶּחַד, נָטִיל נֹקְמָא מִעֵשָׂו, וּמִמְנָא דִּילִיָּה. בְּתֵרִין מְשִׁיחִין, דְּאִינוּן חַד מִימֵינוּ, מְשִׁיחַ בֶּן דָּוִד. וְחַד מְשִׁמְאֵלָא, מְשִׁיחַ בֶּן יוֹסֵף. וּבְדִרְגָּא דִּיעֶקֶב, דְּאִיהִי לְקַבְּלִיָּה, בְּרָזָא דְשִׁבְלָא אֶת יָדָיו. אֲרִיָּה לְשִׁמְאֵלָא. שׂוֹר לִימֵינוּ, דִּישְׁמַעַל. בְּגִין דִּיהוּדָה גְּלָה בַּעֲשׂוֹ, אֲשֶׁתִּכַּח יִמֵּינוּ דְּקְדוּשָׁה, עִם שְׁמַאֲלָא דַּעֲשׂוֹ. וּשְׁמַאֲלָא דְּקְדוּשָׁה עִם יִמֵּינוּ מְסַבָּא דִּישְׁמַעַל, עַד כִּי יָבֹא שִׁילָה, רַעֲיָא מְהֵימְנָא, דְּדִרְגִּיָּה תַּפְאֶרֶת יִשְׂרָאֵל, נָטִיל נֹקְמָא מִעֵרֶב רַב.

652. בְּתַלְתָּ דִּרְגִּין אֵלִין, יַפְקוֹד כְּהֻנִּים לְיוֹם וְיִשְׂרָאֵלִים, מִן גְּלוּתָא. וּבְהוּן נָטִיל נֹקְמָא, מִעֵשׂוֹ וּשְׁמַעַלָא וְעֶרֶב רַב. כְּגֻוּנָא דְּעֶרֶב רַב מְעוּרְבִין בַּעֲשׂוֹ וּשְׁמַעַלָא, הָכִי יַעֲקֹב מְעוּרֵב בְּאַבְרָהָם וְיִצְחָק, עֲרֹב דְּתִירוּיָהּ. וְהָכִי מִתְעַרֵּב שִׁילָה, עִם מְשִׁיחַ בֶּן דָּוִד וּמְשִׁיחַ בֶּן יוֹסֵף, וְיִהְיֶה שְׁלֵשֶׁלַת דְּתִירוּיָהּ, כְּהֵוָה זְמַנָּא דְּחֻזָּא בְּלַעַם בְּנִבְוָאָה דִּילִיָּה, דְּהָכִי מִתְקַשְׁרִי תֵרִין מְשִׁיחִין בְּרַעֲיָא מְהֵימְנָא, בְּתַלְתָּ אַבְהֵן, בְּגְלוּתָא בְּתִרָאָה.

653. פִּתַּח וְאָמַר, לֹא הִבִּיט אֶן בִּיעֶקֶב וְלֹא רָאָה עֵמֶל בִּישְׂרָאֵל יְיָ אֱלֹהֵיו עִמּוֹ וְתִרְוַעַת מֶלֶךְ בּוֹ. וְכָלֹא לְקִיּוּמָא קָרָא, וּבְרַחֲמִים גְּדוּלִים אֶקְבִּצֶךָ. בְּהֵוָה זְמַנָּא מִתְבָּרִין קְלִיפּוֹת, דְּהוּן מְסַחְרִין לְשְׁכִינְתָא. מִיד אֲתַגְלִיָּא אַבְנָא חָדָא מִתַּלְתָּ אַבְנִין, דְּאִינוּן סְגוּלָּתָא. דְּעִלְיָהּ אֲתַמַּר, וְיִהִי בְּשִׁלְשִׁים שָׁנָה, וְאִינוּן יוּי' בְּרַבִּיעִי, אַבְנָא רַבִּיעֵאָה. בְּחֻמְשָׁה לַחֲדָשׁ, אַבְנָא חֲמִשָּׁאָה. לְקַבְּלִיָּהּ, וְיִקַּח דָּוִד חֲמֻשָּׁה חֲלוּקֵי אַבְנִים מִן הַנַּחֲל. וְאִינוּן לְקַבְּלִיָּהּ חֲמֵשׁ תֵּיבִין, דְּאִינוּן שְׁמַע יִשְׂרָאֵל יְדֹ"ד אֱלֹהֵינוּ יְדֹ"ד.

654. "as I was among the exiles" (Yechezkel 1:1). This is the Shechinah, WHICH IS CALLED 'I', in which the Holy One, blessed be He, is One (Heb. ECHAD), BECAUSE ZEIR ANPIN IS ALEPH CHET OF ECHAD (ALEPH CHET DALET), AND THE SHECHINAH IS DALET OF ECHAD. The Vav (lit. 'as') is added to 'as I' FOR IT IS WRITTEN 'AS I' is the river, which is the Righteous One, Life of the Worlds, NAMELY, YESOD. AND HE EXPLAINED HIS WORDS: "And a river went out of Eden to water the garden" (Beresheet 2:10). What is meant by Eden? This is Binah (Bet Yud Nun Hei). The river that went out OF BINAH WHICH IS EDEN is Vav, the son (Heb. ben - Bet Nun) of Yud Hei, NAMELY, ZEIR ANPIN, which is the level of the Faithful Shepherd. And the Faithful Shepherd, WHICH IS ZEIR ANPIN, issues from upper Ima, WHICH IS THE SECRET OF EDEN, and spreads throughout the six Sfirot: CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, to the Righteous One, WHICH IS YESOD. And from there, FROM YESOD, it waters the Garden, which is the Shechinah, AND SO THE VAV (LIT. 'AS') OF 'I' THEREFORE ALLUDES TO YESOD THAT WATERS IT.

655. IT IS WRITTEN: "BY THE RIVER KEVAR" (YECHAZKEL 1:1). What is Kever (Caf Bet Resh)? HE ANSWERS THAT Caf ALLUDES TO Keter, Bet TO Binah, AND Resh TO the beginning of (Heb. Reshit) Chochmah. Keter is on the right side; Chochmah is on the left side; Binah is in the center. And they form a Chariot (Heb. rechev - Resh Caf Bet) on high for the Prime Cause, INFINITY. All ten of the Sfirot are included in the river, WHICH IS ZEIR ANPIN, which spreads as far as the Righteous One, WHICH IS YESOD, that IS CALLED 'All', AS it is All inclusive, containing WITHIN IT all THE SFIROT, and about it was it said: "The tree grew, and was strong... and on it was food for all" (Daniel 4:8-9). Everything depends on it. When EZEKIEL saw the Shechinah among the Klipot, he saw ten Sfirot with it.
End of Ra'aya Meheimna

96. Fine flour for an offering

We learn that the fine flour should be composed of both the right and left side.

656. IT IS WRITTEN: "fine flour for a meal offering" (Bemidbar 28:5); that is, that this fine flour, WHICH IS MALCHUT, should be brought before the Supreme King for a meal offering between the two arms; THAT IS TO SAY THAT IT SHOULD BE COMPOSED OF THE TWO ARMS, WHICH ARE CHESED AND GVURAH, THE RIGHT SIDE AND THE LEFT SIDE.

Moses explains the flour by talking about Isaac, the left hand of Zeir Anpin, and Abraham, the right hand of Zeir Anpin. He says the fine flour is the lower Shechinah, as it has no connotation of darkness. Just as the chaff and straw have to be removed from the grain during threshing, Yisrael must remove any dark ones that become intermingled with them. Moses says that darkness is the Evil Inclination.

Ra'aya Meheimna (the Faithful Shepherd)

654. וְאֲנִי בְּתוֹךְ הַגּוֹלָה, דָּא שְׂכִינְתָא, בְּה קוּדְשָׁא בְּרִיךְ הוּא אַחֲרֵי. ו' בְּתוֹסַפֶּת וְאֲנִי, הוּא נְהַר, צְדִיק חַי עֲלָמִין. וְנְהַר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגֶּן, מֵאֵי עֵדֶן. דָּא בִּינָה, נְהַר דְּנִפְיָא מִנָּה, דָּא ו', בֶּן יוֹהֵ, דְּרֵגָא דְּרַעֲיָא מִהִימְנָא, ור"מ, נִפְיָא מֵאִימָא עֲלָא, וְאִתְפְּשֵׁט בְּשִׁית סְפִירָאן עַד צְדִיק, וּמִנִּיהּ אֲשֻׁקִי לְגִנְתָּא, דְּאִיהִי שְׂכִינְתָּא.

655. מֵאֵי כַּב"ר. כ', כֶּתֶר. ב', בִּינָה. ר', רֵאשִׁית חֲכָמָה. כֶּתֶר בִּימִינָא, חֲכָמָה בְּשִׁמְאַלָא, בִּינָה בְּאַמְצַעִיתָא. רַכָּב לְעֵילָא לְעֵלֵת הָעֲלִוֹת. ו' סְפִירָאן כֻּלְהוּ, אִתְכַּלְלוּ בְּנְהַר, דְּאִיהוּ אִתְפְּשֵׁט עַד צְדִיק, דְּאִיהוּ כָל, כָּלִיל כָּלָא. וּבְגִינִיָּה אֻקְמוּהָ, אֵילָנָא רַבָּא וְתַקִּיף, וּמִזֹּון לְכָלָא בִּיה. מִנִּיהּ תֵּלִיא כָּלָא. כֶּד חֲמָא שְׂכִינְתָּא מְגוּ קְלִיפִין, חֲזָא עֲמָה עֲשֵׁר סְפִירָן. ע"כ רַעֲיָא מִהִימְנָא

656. סֵלֶת לְמִנְחָה, לֹאֲעֲלָא לְהֵאֵי סֵלֶת, קְמִי מַלְכָּא עֲלָא לְמִנְחָה. בֵּין תְּרִין דְּרוּעִין.

657. And in the first compilation of the part, the Faithful Shepherd said: From this, FROM WHAT THE ZOHAR SAYS ABOUT "THE FINE FLOUR FOR A MEAL OFFERING" BEING BETWEEN THE TWO ARMS, it must be understood that these are hidden matters that have to be explained to the companions. It is said about Abraham and Isaac, who instituted the morning and afternoon prayers: "My hand also has laid the foundation of the earth" (Yeshayah 48:13), which refers to Isaac, WHO IS THE LEFT HAND OF ZEIR ANPIN, "and My right hand has spanned the heavens" refers to Abraham, WHO IS THE RIGHT HAND OF ZEIR ANPIN. Their levels are Chesed and Fear, as it is said about them: "Hashem has sworn by His right hand, and by the arm of His strength" (Yeshayah 62:8), which are the two arms to the King, which is the Yud Hei Vav Hei, NAMELY, ZEIR ANPIN, the Central Column. And His fine flour is the lower Shechinah, NAMELY, MALCHUT, which is His light, THAT IS OF ZEIR ANPIN, and is clean fine flour from His sides, NAMELY, WHEN CLEAVING TO HIS RIGHT AND LEFT SIDES, without blemish of darkness, and without any implication of contaminated darkness. For such is the relationship of light to darkness, as clean grain is to chaff and straw. MALCHUT IS THEREFORE TERMED FINE FLOUR WHEN IT IS WITHOUT ANY INTIMATION OF DARKNESS.

658. But in the iniquities of Yisrael, dark ones become mixed up with the luminous ones. And just as a man threshes the grain and then makes his selection OF THE WHEAT FROM THE CHAFF AND STRAW, like one picking out food from amongst rubbish, so it is with Yisrael that, when dark ones become intermingled with them, they have to make AND CORRECT their spirits. And the secret of the matter is contained in the verse: "The sacrifices of Elohim are a broken spirit" (Tehilim 51:19). For darkness - which is the Evil Inclination that covers the spirit as the chaff that covers the grain or as the cloud that covers the sun not allowing it to give light - is broken.

659. And in the time when darkness, which is the Evil Inclination, covers the Good Inclination, the latter, which is light, is like one who is imprisoned in the prison of the Evil Inclination. And so, too, when the Good Inclination is imprisoned in the domain of the Evil Inclination, the hosts of the Good Inclination are also imprisoned in the domain of the hosts of the Evil Inclination. And when a person breaks his spirit in all his limbs before Hashem, what does Scripture say? "That you may say to the prisoners, Go forth; to them that are in darkness, Show yourselves" (Yeshayah 49:9).

660. But the Shechinah is pure fine flour, in which darkness and gloom can not become mixed up. And it is as a vine that rejects a graft of another sort, that is not of its type. And this fine flour dwells between the arms of the King, NAMELY CHESD and GVURAH, "mingled with...beaten oil" (Bemidbar 28:5).
End of Ra'aya Meheimna

רעיא מהימנא

657. ובחבורא קדמא, אמר רעיא מהימנא, מהאי אשתמודע, הני מילין סתימין אינון, וצריך למפתח לון קמי חברייא, אברהם יצחק דתקינן שחרית ומנחה, אתמר עליהו, אף ידי יסדה ארץ, דא יצחק. וימיני טפחה שמים, דא אברהם. דדרגין דלהון חסד ופחד. דאתמר עליהו נשבע יי' בימינו, ובזרוע עזו, אינון תרין דרועין דמלכא, דאיהו ידו"ר, עמודא דאמצעיתא. סלת דיליה, דא שכינתא תתאה, נהורא דיליה, סלת נקויה מסטרוי בלא פגיו דחשוכא, ובלא תערובת חשוכא כלל. דהכי אינון חשוכין עם נהורין, כבר קדם מוץ ותבן.

658. ובחוביהון דישראל, מתערבין חשוכין בנהורין, וכגוונא דדש ב"נ תבואה, ולבתר איהו בורר לה, כבורר אוכל מתוך פסולת. כך ישראל, צריך למעבד ברוחיהון, כד אתערב בהון חשוכין. ורזא דמלה, זבחי אלהים רוח נשברה וגו'. דבהכי אתבר חשוכא, דאיהו יצר הרע, דמכסי על רוחא, כמוץ דמכסה על חטה. או בענן, דמכסה על שמשא, ולא מנח ליה לאנהרא.

659. ובזמנין דחשך, דאיהו יצה"ר, מכסה על יצר הטוב, דאיהו אור. איהו כמאן דתמיס בבית האסורין דיצה"ר. ואוף הכי, כד יצר הטוב איהו תמיס ברשו דיצה"ר, הכי אינון תמיסין חילין דיצר הטוב, ברשו דחילין דיצר הרע. ובזמנא דיתבר ב"נ רוחיה, בכל אברין דיליה, קדם ידו"ר, מה כתיב. לאמר לאסורים צאו ולאשר בחשך הגלו.

660. אבל שכינתא איהו סלת נקויה, דלית חשוכא וקבלא וכול לאתערבא בה. איהו בגפן, דלא מקבלא הרבה ממין אחרא, דלאו איהו מינה. והאי סלת בין דרועי מלכא איהו יתבא, בלולה בשמן כתיב.
ע"כ רעיא מהימנא

97. "Mingled with...beaten oil"

Rabbi Shimon asks for an explanation of the word "beaten" in the title verse, and he is told that it has to do with drawing an emanation down from above. The righteous one is the one who crushes the holy olives for the anointing oil with his perfect longing for Malchut.

661. "mingled with...beaten oil" (Bemidbar 28:5). Oil refers to that oil that is poured out and issues from on high, FROM CHOCHMAH OF THE RIGHT SIDE. Rabbi Shimon said: What you have said is good, but how do you explain "beaten"? HE ANSWERS, it is a divine secret. Since we are talking about oil, what is "beaten"? It is an allusion to the mating with the Female, NAMELY, MALCHUT, to draw down to her beaten oil as is fitting for her, FROM UPPER CHOCHMAH, which is none other than beaten in order to extract OIL from the olives, which are the limbs of the body, NAMELY, THE SFIROT OF ZEIR ANPIN, TERMED BODY, and to draw that emanation down from above, FROM UPPER CHOCHMAH, with each and every limb.

662. And the Righteous one, WHICH IS YESOD, is the one who crushes with pestles and extracts from all those upper limbs, FROM THE SFIROT OF ZEIR ANPIN, that are holy olives, anointing oil, with a perfect longing for the Female, WHICH IS MALCHUT. But if he does not crush them, that oil will issue forth only without the longing of the limbs, and the Female will have no enjoyment from that emanation, AND THE OIL, WHICH IS THE LIGHT OF CHOCHMAH, will not be fitting until it is a blend of all the limbs. Therefore it is written: "mingled with...beaten oil," IN ORDER to enjoy it and be nourished from it.

Moses furthers the explanation of the same topic, and he gives information about the three brains - of memory, of thought, and of imagination. He says that imagination and memory ascend from the heart and the thoughts descend to them to the heart, where they are welcomed as a king. Moses also brings in the factor of the four faces of the Holy Beasts.

Ra'aya Meheimna (the Faithful Shepherd)

663. The Faithful Shepherd said TO RABBI SHIMON: holy luminary, how sweet are your words! It is certainly said here "mingled with...beaten oil," and it says there, in the Oral Law, that it is blended in Bible, Mishnah, and Talmud. And there is yet a second secret here in "mingled with...beaten oil." It is certainly not the Torah that is mingled IN BIBLE, MISHNAH, AND TALMUD, but only for the person who suffers a number of chastisements because of it, as the sages of the Mishnah taught: The Torah is only upheld by one who kills himself for it. And they said further: When you trudge from county to county TO LEARN TORAH, you will be privileged to see the face of the Shechinah.

664. Again: "mingled with... beaten oil": This refers to one who keeps the injunction: You shall eat bread with salt, "You shall drink also water by measure" (Yechezkel 4:11). Again, "mingled with...beaten oil" corresponds to "But he was wounded because of our transgressions, bruised because of our iniquities" (Yeshayah 53:5). And again, "mingled with...beaten oil" refers to the Righteous One, Life of the Worlds, WHICH IS YESOD, that draws down holy drops that are olive-sized crumbs from the upper brain, WHICH IS UPPER CHOCHMAH, which are one tenth measure corresponding to Yud, two tenth measures to Yud, Yud, and three tenth measures to Yud, Yud, Yud. And these are: a tenth measure for a lamb and two tenth measures for the ram and three tenth measures for a bullock.

661. בְּלוּלָה בִשְׁמֵן כֹּתִית, בִּשְׁמֵן, בְּהוּא שֶׁמֶן דְּנִגִּיד וְנִמְיָק מִלְעִילָא. אִר"ש, יָאוֹת אִמְרַת. אֲבָל מֵאֵי כֹתִית. אֵלֶּא רְזָא עֲלָאָה אִיהוּ. דְּכִינֵן דְּאִיהוּ שֶׁמֶן, מֵאֵי כֹתִית. אֵלֶּא רְמִזָּה הוּא דְקָא רְמִיז לְשִׁמְשָׁא בְּנוֹקְבָא, לְאַנְגְדָּא לְגַבָּה שֶׁמֶן כֹּתִית בְּדְקָא יָאוֹת לָהּ, לֹא הוּי אֵלֶּא כֹתִית לְאַפְקָא מִזִּיתִים, דְּאִינוּן שְׂוִיפִין דְּגוּפָא, וְלֹא־מִשְׁכָּא הֵהוּא נִגִּידוּ מִלְעִילָא, בְּכָל שְׂוִיפָא וְשְׂוִיפָא.

662. וְצָדִיק אִיהוּ דְכֹתִישׁ כֹּתִישִׁין, וְאַפִּיק מִכָּל אִינוּן שְׂוִיפִין עֲלָאִין, דְּאִינוּן זִיתִין קְדִישִׁין, מִשַּׁח רְבּוּ בְּתִיאוּבְתָא שְׁלִים, לְגַבֵּי נּוֹקְבִיָּה. וְאִי לֹא כֹתִישׁ, לֹא יִפּוֹק הֵהוּא מִשְׁחָא, אֵלֶּא בְּלֹא תִיאוּבְתָא דְשְׂוִיפִין, וְהֵהוּא נִגִּידוּ, לֹא אֶתְהַנִּי מִנִּיהּ נּוֹקְבָא, וְלֹא הוּי בְּדְקָא יָאוֹת, עַד דְּתֵהָא בְּלוּלָה מִנִּיהּ מִכָּל שְׂוִיפִין. וְעַד בְּלוּלָה בִּשְׁמֵן כֹּתִית, לְאַתְהֵנָּה וְלֹא־תִזְנָא מִנִּיהּ.

רעיא מהימנא

663. אָמַר רַעִיָא מְהִימְנָא, בּוֹצִינָא קְדִישָׁא, כִּמָּה מְתִיקִין מִילָךְ, וְדָאִי אֶתְמַר הָכָא, בְּלוּלָה בִּשְׁמֵן כֹּתִית. וְאַתְמַר הָתָם, בְּאוֹרֵייתָא דְבַע"פ, בְּלוּלָה בְּמִקְרָא, בְּמִשְׁנָה, בְּתַלְמוּד. וְעוֹד אֵית רְזָא תְנִינָא, בְּלוּלָה בִּשְׁמֵן כֹּתִית. וְדָאִי לֹאֹ אוֹרֵייתָא אִיהוּ בְּלוּלָה. אֵלֶּא לְמַאן דְּסָבִיל כִּמָּה מְכַתְשִׁין בְּגִינָה. כִּמָּה דְּאוֹקְמוּהּ מֵאִרֵּי מִתְנִיתִין, דְּלִית אוֹרֵייתָא מְתַקִּימַת, אֵלֶּא בְּמִי שְׁמַמִּית גְּרַמִּיהּ עֲלָהּ. וְעוֹד אָמְרוּ, בְּזִמְנָ שְׁאַתָּה מְכַתֵּת רַגְלִיךָ מִמְדִּינָה לְמְדִינָה, תִּזְכֶּה לְרֹאוֹת פְּנֵי שְׂכִינָה.

664. וְעוֹד בְּלוּלָה בִּשְׁמֵן כֹּתִית, דָּא הוּא דְמִקְוִים פֶּת בְּמִלַּח תֹּאכֵל, וּמִים בְּמִשׁוּרָה תִּשְׁתֶּה. וְעוֹד בְּלוּלָה בִּשְׁמֵן כֹּתִית, הֵה"ד, וְהוּא מְחוּלָל מִפְּשְׁעֵינוּ מְדוּכָא מְעוֹנוֹתֵינוּ. וְעוֹד בְּלוּלָה בִּשְׁמֵן כֹּתִית, דָּא צָדִיק חֵי עֲלָמִין, דְּנִגִּיד טַפִּין קְדִישִׁין, דְּאִינוּן פִּירוּרִין בְּזִיתִים, מְמוּחָא עֲלָאָה, דְּאִינוּן חַד עֲשָׂרוֹן לְקַבֵּל י'. וְשְׁנֵי עֲשָׂרוֹנִים, י' י'. וְשִׁלְשָׁה עֲשָׂרוֹנִים לְפָר, י' י' י'. וְאִינוּן עֲשָׂרוֹן לְכַבֵּשׁ, וּב' עֲשָׂרוֹנִים לְאֵיל, וְשִׁלְשָׁה עֲשָׂרוֹנִים לְפָר.

665. And the secret of the matter is as they said in Tractate Taanit: Not one drop (of rain) descends from above without two drops coming up to meet it FROM BELOW. And they are in this secret: And their allusion corresponds to three brains: of memory, of thought, and of imagination. Imagination and memory ascend from the heart, the thoughts descend to them to the heart, AND THE IMAGINATION AND THE MEMORY welcome them as a king. Because this man, which is thought, mounts and controls the third living creature, descending on it to the two living creatures that open their wings to receive it, just as a Cholan placed over a Tzere becomes a Segolta. And this is upper Keter over Chochmah and Binah.

666. One tenth measure and two tenth measures allude to the three living creatures of the upper Chariot, that are called 'Greatness', WHICH IS CHESED, Gvurah, and Tiferet. Three tenth measures allude to Netzach, Hod, and Yesod, in which is the second, LOWER, Chariot. The fourth part of a hin is holy Malchut, which is Hei, the fourth letter of the Yud Hei Vav Hei, in which are the four faces of a man. FOR IN CHESED THERE ARE FOUR FACES OF A LION; IN GVURAH THERE ARE FOUR FACES OF AN OX; AND IN TIFERET THERE ARE FOUR FACES OF AN EAGLE; WHILE IN MALCHUT ARE THE FOUR FACES OF A MAN.

End of Ra'aya Meheimna

We are told that Malchut is a continual burnt offering that rises to God every single day, ascending to the Divine Thought that has no end. This is why a burnt offering is only required for sinful meditation of the heart, which is thought.

667. "a fourth part of a hin" (Bemidbar 28:14) refers to the fourth leg of the divine Throne, WHICH IS BINAH, THAT HAS FOUR LEGS, NAMELY: CHESED, GVURAH AND TIFERET OF ZEIR ANPIN AND MALCHUT. AND MALCHUT "is a continual burnt offering (Heb. olah)" (Ibid. 6) to Him every single day, AND IT ASCENDS (HEB. OLAH) to the Divine Thought that has no end; and therefore a burnt offering SACRIFICE is due only for sinful meditation of the heart, WHICH IS THOUGHT.

98. Zarka, Makaf, Shofar Holech, Segolta

Moses talks about the three beasts that are twelve tribes.

Ra'aya Meheimna (the Faithful Shepherd)

668. And in the compilation of the first part, the Faithful Shepherd said: "This crown that is called zarka is Yud, which is the fourth SFIRAH TO CHESED, GVURAH AND TIFERET, NAMELY, MALCHUT. AND IS CALLED 'ZARKA' BECAUSE IT IS CAST (HEB. NIZREKET) AS FAR AS THE DIVINE THOUGHT THAT HAS NO END, AS ABOVE IN THE PRECEDING PARAGRAPH. So also the living creature whose name is man, WHICH IS MALCHUT, and its four faces, which are THE FOUR LETTERS OF the Yud Hei Vav Hei, ARE Makaf, Shofar, Holech, Segolta and this is three living creatures which are twelve tribes.

End of Ra'aya Meheimna

We are told that the continual burnt offering is on each of the six Days of Creation, with a double offering on the Shabbat that adds light and perfection to it.

665. וְרֹאז דְּמִלָּה אָמְרוּ בְּתַעֲנוּיֹת, אֵין טָפָה יוֹרֶדֶת מִלְמַעְלָה, שְׁאֵין עוֹלִין כְּנֻגָּדָה טַפִּיִּים. וְאֵינוֹן בְּרֹאז דָּא וּרְמִיזוּ דְּלֵהוֹן לְקַבֵּל תְּלַת מוֹחִין. חֵד מוֹחַ הַזְכָּרוֹן. תְּנִינָא מוֹחַ הַמַּחְשְׁבָּה. תְּלִיתָא מוֹחַ הַדְּמִיוֹן. הַדְּמִיוֹן וְהַזְכָּרוֹן סֻלְקִין מִן לְבָא, הַמַּחְשְׁבוֹת נִחְתָּא עֲלֵיהּ לְלָבָא, וּמִקְבְּלִין לָהּ עֲלֵיהּ, כְּמִלְכָּא. בְּגִין דִּהָאֵי אָדָם דְּאִיהוּ מַחְשְׁבָּה, דְּרָכִיב וְשְׁלִיט עַל חֵיוָא תְּלִיתָא, וְנִחִית עָלָה לְגַבִּי תְּרִין חֵיוֹן, וּפְתִיחִין גְּדַפְיָהּ לְקַבֵּל לָהּ, כְּגוֹן חוֹלָם עַל צְרִי, אֶתְעִבִּיד סְגוּלָתָא. וְדָא כְּתֵר עֲלִיוֹן עַל חֻכְמָה וּבִינָה.

666. עֲשָׂרוֹן וּשְׁנֵי עֲשָׂרוֹנִים, רְמִיזוֹן לְתַלַּת חֵיוֹן דְּמַרְכַּבְתָּא עֲלָא. דְּאֵינוֹן: גְּדוּלָּה, גְּבוּרָה, תַּפְאָרֶת. שְׁלֹשָׁה עֲשָׂרוֹנִין, רְמִיזוֹן: לְנֻצַּח, הוֹד, יְסוֹד. מַרְכַּבַּת הַמִּשְׁנָה. רְבִיעִית הֵהִין: דָּא מַלְכוּת קְדִישָׁא, ה' רְבִיעָא מִן שֵׁם יְדוּ"ד. דְּאִיהוּ אַרְבַּע אַנְפֵּי אָדָם. ע"כ רַעִיא מֵהֵימְנָא

667. רְבִיעִית הֵהִין, רַגְלָא רְבִיעָא לְכַרְסִיָּא עֲלָא, וְאִיהוּ עוֹלָה תָּמִיד לְגַבִּיָּה בְּכָל יוֹמָא וְיוֹמָא, עַד מַחְשְׁבַּתָּא עֲלָא, דְּלִית לָהּ סוּף. וּבג"ד, עוֹלָה קָא אֶתְיָא עַל הַרְהוּר הַלֵּב.

רַעִיא מֵהֵימְנָא

668. וּבְחֻבּוּרָא קְדַמָּא אָמַר, רַעִיא מֵהֵימְנָא, הֵהִיא תְּגָא דְּזִרְקָא, אִיהִי יוֹד, רְבִיעִית. אוּף הֵכִי בַּחֲזִיה דְּשִׁמָּה אָדָם, דְּאַרְבַּע אַנְפִּין דִּילִיה דְּאֵינוֹן יְדוּ"ד, מִקָּף שׁוּמֵר הוֹלֵךְ סְגוּלָתָא. תְּלַת חֵיוֹן, דְּאֵינוֹן תְּרִיסַר שְׁבָטִין.

ע"כ רַעִיא מֵהֵימְנָא

669. The continual burnt offering is the fourth leg of the Divine Throne, namely, MALCHUT. It is an offering continually on each one of the six Days of Creation, NAMELY: CHESD, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, while on the Shabbat it is a double portion offering, so that light and perfection should be added to it, as is fitting and this we have already learned. The Faithful Shepherd tells why "A crown they shall give You" is recited in the additional service, the Musaf. Ra'aya Meheimna (the Faithful Shepherd)

670. In the first part, the Faithful Shepherd said: In six Sfirot Malchut ascends continually to the Vav, WHICH IS ZEIR ANPIN, that is held by them. It is the son of Yud Hei, WHICH IS ZEIR ANPIN, HAVING THE MOCHIN OF YAH, which is hidden in Binah. And in a certain Sfirah of the six SFIROT THAT ARE IN MALCHUT, NAMELY, TIFERET OF MALCHUT THAT INCLUDES ALL SIX OF ITS SFIROT, she ascends to ZEIR ANPIN. This is on the third day, NAMELY, WITH HIS THIRD SFIRAH, that is called 'Tiferet', WHICH IS ALSO COMPOSED OF ALL SIX OF HIS SFIROT. BUT THE UPPER THREE SFIROT ARE MISSING, BECAUSE ALTHOUGH AT THE TIME OF THE OFFERING OF THE SACRIFICE, HE HAS THE SIX INTERMEDIATE SFIROT OF BINAH, NAMELY YISRAEL-SABA AND TEVUNAH, THEY ARE NEVERTHELESS NOT CONSIDERED AS THE REAL MOCHIN OF THE UPPER THREE SFIROT, FOR YISRAEL-SABA AND TEVUNAH ARE ALSO THE SIX INTERMEDIATE SFIROT OF BINAH. BUT on the Shabbat day, added to him is an extra Nefesh which is Binah, namely, the upper Hei OF THE YUD HEI VAV HEI; THAT IS: IT ASCENDS TO UPPER ABA AND IMA, NAMELY, THE UPPER THREE SFIROT OF BINAH, AND THEN IT ALSO HAS Yud, which is the sign of the Shabbat, NAMELY, upper Chochmah; AND ALSO the King, WHICH IS ZEIR ANPIN, is adorned with a crown, NAMELY, KETER, CHOCHMAH, AND BINAH OF BINAH. And for this reason 'A crown they shall give You' IS RECITED in the additional service (Musaf).

99. Bring an atonement over me

We hear about the two points of the Segol that are two kings, and we learn that both the burnt offering and the sin offering are the secret of Malchut. The essential thrust of this section has to do with the attributes of Judgment and Mercy.

671. "And in the beginning (lit. 'heads') of your moons" (Bemidbar 28:11). HE ASKS: How many heads does the moon have, THAT YOU SAY, "IN THE HEADS OF YOUR MOONS"? AND HE ANSWERS: There are two points, thus: (((Segol, where the lower dot is the moon, NAMELY, MALCHUT. Its two heads are the two dots over and ABOVE IT, AND TOGETHER THEY ARE CALLED 'Segol'. Initially it was a crown over two kings, NAMELY, NETZACH and HOD OF ZEIR ANPIN, thus: (((, which is the form of the Segolta AS A TONAL CANTILLATION SIGN; and afterwards, when it said that it is not possible for two kings to use one crown, the Holy One, blessed be He, said to it: 'Go and contract yourself,' it descended to the feet of those two kings, NAMELY, BELOW NETZACH AND HOD, thus (((becoming a Segol. And where it had been a Segolta, it became a Segol.

669. וּבִחְבוּרָא קְדָמָא, עוֹלַת תָּמִיד, אִיהִי רִגְלָא רְבִיעָא לְכַרְסֵּיָא עֲלָא, דָּא עוֹלָה תָּמִיד בְּכָל יוֹם, מֵאִינוֹן יוֹמִין שִׁית דְּבִרָאשִׁית. בְּשַׁבַּת עַל חַד תְּרִין, בְּגִין דִּיתוּסָף בָּהּ נִהִירוּ וּשְׁלִימָא בְּדָקָא יָאוּת, וְהָא אֲתָמַר.

רעיא מהימנא

670. אָמַר רַעְיָא מְהִימָנָא, מְלָכוּ. בְּשִׁית סְפִירָן אִיהִי עוֹלָה תָּמִיד לְגַבֵּי ו', דְּאָחִיד בְּהוּן. בֵּן י"ה, גְּנִיז בְּבִינָה. וּבְאֵן סְפִירָה מֵאִינוֹן שִׁית סְלִיקַת לְגַבִּיהָ. בְּיוֹמָא תְּלִיתָא, דְּאֶקְרִי תַפְאֶרֶת. דְּבִיוֹם הַשַּׁבָּת אֲתוּסָף עֲמִיהָ נֶפֶשׁ יְתִירָה, דְּאִיהִי בִינָה. ה' עֲלָא. י' אוֹת בְּשַׁבַּת, חֲכֻמָּה עֲלָא. מֶלֶךְ מְעוּטָר בְּכֶתֶר, וּבג"ד, בְּתַפְלַת מוּסָף כֶּתֶר יִתְּנוּ לָךְ.

671. וּבִרְאשֵׁי חֲדָשֵׁיכֶם, וְכִי בָמָה רִישֵׁין אִית לָהּ לְסִיְהָרָא. אֵלָא אִינוֹן תְּרִין נְקוּדִין , כְּגוּנָא דָּא נְקוּדָה תַּתָּא סִיְהָרָא, תְּרִין רִישֵׁין דִּילָהּ, תְּרִין נְקוּדִין דְּאִינוֹן עֲלָהּ, סְגוּל. בְּקַדְמִיתָא הוּא כֶּתֶר עָלֵי תְּרֵי מְלָכִין כְּגוּנָא דָּא, וְהוּא סְגוּלָתָא. וּלְבֶתֶר דְּאֻמְרָת אִי אֲמַשְׁר לְשַׁנֵּי מְלָכִים לְהַשְׁתַּמֵּשׁ בְּכֶתֶר אַחֵר, א"ל הַקּוּדְשָׁא בְּרִיךְ הוּא, לְכִי וּמַעֲטִי אֶת עֲצָמַי. וְנַחֲיִיתָ לְרִגְלוֹי דְּתִרִין מְלָכִים, כְּגוּנָא דָּא וְהֵינּוּ סְגוּל, מַה דְּהוּא סְגוּלָתָא, אֲתַהֲדֶרֶת סְגוּל.

672. And the secret of the matter is that corresponding to the two points, which are the two kings, NAMELY, NETZACH AND HOD OF ZEIR ANPIN, is the allusion to "two young bullocks" (Ibid.); and corresponding to the one point which is the diadem on the head OF THE TWO POINTS, the Scripture said "and one ram" (Ibid.), like a crown, which is just one. AND THIS IS ACCORDING TO THE SHAPE OF THE SEGOLTA, WHERE MALCHUT IS A CROWN OVER NETZACH AND HOD. And after she said: It is impossible for two kings to use one crown, and contracted herself, it also CONTRACTED "And one kid of the goats for a sin offering" (Ibid. 15), for the ram of Isaac, WHICH IS THE LEFT COLUMN OF BINAH, WHICH MALCHUT ENCLOSED IN THE FIRST STATE, CONTRACTED AND became a he-goat, for it changed from Mercy to Judgment and contracted. FOR THE AREA ABOVE THE CHEST OF ZEIR ANPIN IS MERCY, AND THAT BELOW THE CHEST OF ZEIR ANPIN IS JUDGMENT. HE THEREFORE CONTRACTED FROM A RAM TO BEING A HE-GOAT, WHICH TEACHES ABOUT JUDGMENT.

673. And this is why THE SCRIPTURE SAYS: "And one kid of the goats for a sin offering," and not for a burnt offering (lit. 'ascent'), WHICH WOULD HAVE MEANT THAT IT ASCENDS to be a crown OVER NETZACH AND HOD. And how do we know that there is descent in a sin offering? From the verse: "and came down from offering the sin offering" (Vayikra 9:22). And why did he combine the sin offering with the burnt offering in the descent? This is to teach that initially there was a burnt offering, which is the attribute of Mercy, NAMELY, FROM THE CHEST AND UPWARDS OF ZEIR ANPIN, WHICH IS THE PLACE OF MERCY, and later it became Judgment in the descent TO BELOW THE CHEST OF ZEIR ANPIN, WHICH IS THE PLACE OF JUDGMENT, and is called 'a sin offering'. And it is all one, FOR BOTH THE BURNT OFFERING AND THE SIN OFFERING ARE THE SECRET OF MALCHUT.

674. And this is why THE HOLY ONE, BLESSED BE HE, WHO IS ZEIR ANPIN, SAID: 'Bring atonement over Me, for the moon was certainly a crown over Me,' PRIOR TO THE CONTRACTION, NAMELY, A CROWN ABOVE NETZACH AND HOD OF ZEIR ANPIN, thus: (((and subsequently it contracted and descended to His feet, NAMELY, BENEATH NETZACH AND HOD, THAT ARE CALLED 'LEGS', thus: (((. And at the time OF 'bring over Me atonement', NAMELY, WHEN THE HE-GOAT OF THE NEW MOON IS SACRIFICED TO ATONE FOR THE CONTRACTION OF THE MOON, it is said about it, "It is the burnt offering (lit. 'ascent')" (Vayikra 6:3), for it ascends from His feet, and it is THEN said about it: "and the earth is My footstool" (Yeshayah 66:1), WHERE THE EARTH IS MALCHUT. NOW IT RISES TO BE A THRONE FOR BINAH, TOGETHER WITH ZEIR ANPIN, WHO IS CALLED 'HEAVEN', so that it can be said about it: "The heaven is My throne" (Ibid.), FOR THE HEAVENS, WHICH IS ZEIR ANPIN TOGETHER WITH MALCHUT, BECOME A THRONE FOR BINAH. And this is the secret of the verse "just, ruling in the fear of Elohim" (II Shmuel 23:3). For he turns Judgment into Mercy, FOR BY MEANS OF THE HE-GOAT OF THE NEW MOON, CHOCHMAH AND CHASSADIM ARE DRAWN DOWN TO HER, SO THAT SHE CAN RETURN TO THE CHEST AND UPWARDS OF ZEIR ANPIN, WHICH IS THE PLACE OF MERCY. THIS, HOWEVER, IS EFFECTIVE ONLY AT THE TIME OF THE SACRIFICE, AND NOT SUBSEQUENTLY, FOR THIS CORRECTION IS NOT COMPLETED UNTIL THE END OF THE CORRECTION. And the secret of the matter is contained in the verse: "The stone which the builders rejected has become the head stone of the corner" (Tehilim 118:22). And likewise THERE IS THE COMBINATION: Hei Vav Hei Yud, WHICH TEACHES ABOUT THE ATTRIBUTE OF JUDGMENT, AND THERE IS THE COMBINATION: Yud Hei Vav Hei, THAT TEACHES ABOUT THE ATTRIBUTE OF MERCY.

672. וְרָזָא דְּמַלְכָּה, לְקַבֵּל תְּרִין נְקוּדִין, דְּאִינוּן תְּרִין מַלְכִּים, קָא רְמִיז פְּרִים בְּנֵי בָקָר שְׁנַיִם, וְלְקַבֵּל נְקוּדָה עֵטְרָה עַל רִישׁוּיָהּ, אָמַר, וְאִיל אֶחָד, כְּמוֹ כֶּתֶר אֶחָד. בְּתֵר דְּאִמְרַת אִי אֲפָשָׁר לְשְׁנֵי מַלְכִּים שִׁישְׁתַּמְשׁוּ בְּכֶתֶר אֶחָד, אֲזַעֲיֶרֶת גְּרָמָה אוֹף הֵכִי, וְשַׁעִיר עִזִּים אֶחָד לְחַטָּאת. אִיל דִּיצְחָק, אֶתְהַדְרֵר שַׁעִיר. אֶתְהַפֵּךְ מֵרַחֲמֵי לְדִינָא, וְאֶתְזַעִיר.

673. וּבְגִין דָּא שַׁעִיר עִזִּים אֶחָד לְחַטָּאת, וְלֹא אָמַר לְעוֹלָה, לְמַהוּי כֶּתֶר. וּמִנְלֵן דְּאִית יִרְיָה בְּחַטָּאת, שְׁנֵאמַר וַיֵּרֶד מַעֲשׂוֹת הַחַטָּאת. וְאִמְאִי שְׂתַף עוֹלָה עִם חַטָּאת בִּירְיָה. אִלָּא לְאוֹלָפָא, דְּעוֹלָה הוּא בְּקִדְמִיתָא מִדַּת הָרַחֲמִים, וּלְבִתֵּר אֶתְהַפֵּכֶת לְדִינָא בִּירְיָה, וְאֶתְקִרִיאת חַטָּאת, וְכֹלָא חֵד.

674. וּבְגִין דָּא, הִבִּיאוּ עָלֵי בִפְרָה, עָלֵי הוּא סִיְהָרָא כֶּתֶר וְדָאִי, כְּגוּוֹנָא דָּא וּלְבִתֵּר אֶתְמַעֲיֶטֶת, וְנַחֲתַת לְרַגְלֵין דִּילִיָּה, כְּגוּוֹנָא דָּא וּבִזְמָנָא דָּא הִבִּיאוּ עָלֵי בִפְרָה, אִיתְמַר בֵּה, הִיא הָעוֹלָה, סְלִיקַת מִרְגְּלוּי. דְּאִתְמַר בֵּה, וְהָאֶרֶץ הָדוּם רַגְלֵי. לְמִימַר בֵּה, הַשָּׁמַיִם כְּסָאִי. וְהָאִי אִיהוּ רָזָא, צְדִיק מוֹשֵׁל יִרְאֵת אֱלֹהִים. דְּמַהַפֵּךְ דִּינָא לְרַחֲמֵי. וְרָזָא דְּמַלְכָּה, אֲבָן מְאֻסָּה הַבּוֹנִים הֵיטָה לְרֹאשׁ פְּנָה. כְּגוּוֹנָא דָּא, דוּד"י. יְדוּד.

675. Furthermore, the one lamb and "two lambs of the first year without blemish" (Bemidbar 28:9) correspond to the UPPER three Sfirot. Seven lambs of the first year correspond to the seven LOWER SFIROT. The seven lambs are seven days, NAMELY, SEVEN SFIROT, of the moon, WHICH IS MALCHUT, for they are "of the first year (lit. 'sons of a year')," namely, the sons of the moon which is called 'a year', this being one of those primordial years.

End of Ra'aya Meheimna

Rabbi Shimon tells how the renewal of Jacob and Joseph every month to illuminate the moon must be done via the sacrifices.

676. "And in the beginnings (lit. 'heads') of your new moons" (Bemidbar 28:11). HE ASKS: How many heads does the moon have, since there exists no head to the moon, but the sun, WHICH IS ZEIR ANPIN, that is a head for it? HE ANSWERS: There are two heads in every month, namely, Jacob and Joseph, WHICH ARE ZEIR ANPIN AND YESOD, and they are renewed to ILLUMINATE the moon, WHICH IS MALCHUT. And it has, therefore, to be renewed, NAMELY, WITH THE SACRIFICES.

677. "Two young bullocks" (Bemidbar 28:11): These are they about whom the moon said: How can TWO KINGS use one CROWN, NAMELY, ZEIR ANPIN AND MALCHUT FROM THE ASPECT OF THE TWO GREAT LIGHTS; AND AFTERWARDS it contracted itself beneath them, NAMELY, DESCENDED TO BELOW THE CHEST OF ZEIR ANPIN. "and one ram" (Ibid.) refers to the ram of Isaac, WHICH IS GVURAH. HE ASKS: Where did Abraham go? NAMELY, WHY IS THE QUALITY OF ABRAHAM, WHICH IS CHESED, NOT MENTIONED HERE? AND ANSWERS it is because Esau awoke there. And who is that? That is the he-goat (Heb. seir) of the new moon, WHICH CONTAINS A PART FOR THE OTHER SIDE AND IS CALLED 'SEIR', JUST AS Esau WAS "A HAIRY (HEB. SA'IR) MAN" (Beresheet 27:11). Therefore Abraham, WHO IS THE LIGHT OF CHESED, was gathered up, that he should not be seen, THAT IS TO SAY THAT THERE SHOULD BE NO SUCKLING FOR THE OTHER SIDE FROM THE LIGHT OF CHESED. BUT Isaac, WHO IS THE LEFT COLUMN, was there because his love for him was as wine with its sediment. FOR Esau IS THE REFUSE OF THE LEFT COLUMN, AND THE LIGHT OF THE LEFT IS CALLED 'WINE', AND THE REFUSE IS CALLED 'SEDIMENT'. Jacob, WHO IS ZEIR ANPIN, THE CENTRAL COLUMN, was there in order to cancel the face OF Esau, FOR THE CENTRAL COLUMN REDUCES THE UPPER THREE SFIROT OF THE LEFT, WHICH IS THE FACE OF Esau. Joseph, NAMELY, YESOD, which is the ox OF ZEIR ANPIN, THAT IS TO SAY WHICH IS DRAWN FROM THE LEFT COLUMN OF ZEIR ANPIN THAT IS CALLED 'OX', WAS THERE for Rachel, NAMELY, TO EMANATE TO MALCHUT, THAT IS CALLED 'RACHEL'.

675. ועוד, כבש א' ושני כבשים בני שנה תמימים, לקבל תלת ספירן. שבעה כבשים בני שנה, לקבל שבע ספירן. שבעה כבשים, אינון ז' יומין דסיהרא. בני שנה, בנוי דסיהרא, דאקרי שנה. דאיהי חדא מאינון שנים קדמוניות.
ע"כ רעיא מהימנא

676. ובראשי חדשיכם וגו'. וכי כמה ראשין אינון לסיהרא. והא לית רישא לסיהרא, אלא שמשא, דאיהו רישא לגבה. אלא ראשי תרין בכל ירחא וירחא. ואינון יעקב ויוסף, דמתחדתי על סיהרא. וע"ד בעו לחדתא לה.

677. פרים בני בקר שנים, אליון אינון דאמר סיהרא, דהיך ישתמשון בה כחדא, ואזעירת גרמה תחותיהו. ואיל אחד, דא איל דיצחק. וכי אברהם לאן אזיל. אלא בגין דאתער תמן עשו, אתבניש אברהם, דלא יחמי ליה, ומאן איהו שעיר דר"ח. יצחק, אשתבח תמן, דרחימו דיליה לגביה, כחמרא על דורדייה. יעקב אשתבח תמן, לתברא אנפוי. יוסף דאיהו שור דיליה, לגבי רחל.

101. The Yud Hei Vav Heis in the middle

The Faithful Shepherd tells how the earth was founded by wisdom and the heavens were established by understanding.

Ra'aya Meheimna (the Faithful Shepherd)

678. The Faithful Shepherd said: Certainly the one-year-old LAMBS are named after the sun, which is Holy Ima, NAMELY, BINAH, for it is said about it: The face of Moses is as that of the sun, THAT IS, HE HAS THE UPPER THREE SFIROT, WHICH IS THE SECRET OF FACE, OF BINAH, THAT IS CALLED 'SUN'. A year contains 365 days, THAT IS, TOGETHER WITH THE THE DAYS FROM ROSH HASHANAH TO YOM KIPPUR. This is the same number, 365, as that of the negative precepts. And this is a witness to the left, and is upper Ima. The moon, WHICH IS MALCHUT, is on the right side, for the daughter is joined to Aba, which is Chesed, on the right side. And it, MALCHUT, is composed of the 248 positive precepts. It follows that the Vav, WHICH IS ZEIR ANPIN, is with Ima on the left side, IN THE SECRET OF THE 365 NEGATIVE PRECEPTS, and the daughter is with Aba on the right side, which is Chesed. And the secret of the matter is in the verse: "by wisdom founded the earth" (Mishlei 3:19). By wisdom refers to Aba, NAMELY, CHOCHMAH OF THE RIGHT WHICH IS CHESED. Earth is the daughter, NAMELY, MALCHUT, AND THUS THE DAUGHTER IS JOINED WITH ABA. "BY UNDERSTANDING HE ESTABLISHED THE HEAVENS" (IBID.). "He established the heavens," which is the son, NAMELY, ZEIR ANPIN, with Ima, which is Understanding. And this results in THE COMBINATION OF Yud Hei Hei Vav, which is the secret of the Yud Hei Vav Heis in the center.

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678. אָמַר ר"מ, וְדַאי בְּנֵי שָׁנָה אֶתְקְרִיאוּ עַל שֵׁם חֲמָה, אִימָא קְדִישָׁא, דְּאֶתְמַר בֵּה פְּנֵי מֹשֶׁה כַּפְּנֵי חֲמָה. שָׁנָה אֵית בֵּה שֵׁס"ה יוֹמִין, כְּחוּשְׁפָּן שֵׁס"ה לֹא תַעֲשֶׂה. וְאֵיהּ ע"ד לְשִׁמְאֵלָא. אִימָא עֲלָאָה, סִיְהָרָא בִימִינָא. אֲסוּרָה בְּרֵתָא לֵאבָא דְּאֵיהּ לִימִינָא חֲסֵד. וְאֵיהּ כְּלִילָא מִרַמ"ח פְּקוּדִין. אֲשַׁתְּכַח ו' עִם אִימָא לְשִׁמְאֵלָא. בְּרֵתָא עִם אָבָא לִימִינָא דְּחֲסֵד. וְרִזָּא דְּמֶלֶךְ, בְּחֻכְמָה יֶסֶד אֶרֶץ. חֻכְמָה אָבָא. אֶרֶץ בְּרֵתָא. כּוּנֵן שָׁמַיִם דְּאֵיהּ בְּרָא, עִם אִימָא דְּאֵיהּ תְּבוּנָה, וְהֵאֵי אֵיהּ יִרְדּוּ, הָיוֹת בְּאֻמְצָע.

102. A he-goat to Azazel

Moses says that the goat for Azazel is a bribe to assuage Samael's anger and to prevent him from drawing near the Temple and making accusations against Yisrael. He also tells us why the goat is sent by the hand of a crippled man, and how the goat bears all of Yisrael's iniquities.

679. Again: "one kid of the goats" (Bemidbar 29:11). There are two goats, that it is said about them: "And he shall take the two goats... one lot for Hashem, and the other lot for Azazel" (Vayikra 16:7-8). The goat that is for Hashem IS AN ATONEMENT over the contraction of the moon and is "And one kid of the goats for a sin offering to Hashem" (Bemidbar 28:15). It is therefore referred to as 'one' BECAUSE IT IS from the side of the oneness. But the goat for Azazel is not referred to as 'one,' neither is it called 'a sacrifice', 'a fire offering', nor 'a burnt offering', but "shall send him away by the hand of an appointed man into the wilderness" (Vayikra 16:21). "And shall send away" is the same term used by Jacob: "it is a present sent to my lord Esau" (Beresheet 32:19). Likewise, THE GOAT FOR AZAZEL is a bribe, in order to break Samael's anger that he should not draw near the Temple, to denounce IT.

680. IT IS LIKE a hungry dog: whoever does not want to be bitten by it gives it meat or bread to eat and water to drink. And the secret of the matter is contained in the verse: "If your enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink" (Mishlei 25:21). He thereby becomes friendly towards the person, and not only does not bite him, with a number of tribulations, but becomes an advocate for him and loves him.

679. וְעוֹד וּשְׁעִיר עֲזִים אֶחָד, תְּרִין שְׁעִירִין אֵינוֹן, דְּאֶתְמַר עֲלֵיהּ וּלְקַח אֶת שְׁנֵי הַשְּׁעִירִים וְגו' גּוֹרֵל אֶחָד לַיְי' וְגוֹרֵל אֶחָד לְעֻזָּאזֵל. שְׁעִיר לַיְי', בְּגִין מִיעוּט סִיְהָרָא, וְאֵיהּ שְׁעִיר אֶחָד לִידּוֹ"ד לְחֻטָּאת. אֶחָד: מִסְטֵרָא דִּיחּוּדָא. אֲבָל שְׁעִיר דְּעֻזָּאזֵל, לֹא כְּתִיב בֵּיה אֶחָד, לֹא קִרְבָּן, וְלֹא אִשָּׁה, וְלֹא עוֹלָה. אֲלֹא וְשִׁלַּח בְּיַד אִישׁ עֲתִי הַמִּדְבָּרָה. וְשִׁלַּח, כְּדֹאמַר יַעֲקֹב מְנַחֵה הָיָא שְׁלֹחָה לְאֲדֹנֵי לַעֲשׂוֹ. אוֹף הָכִי שׁוֹחֵד, לְתַבְרָא רוּגְזָא דְּסַמְא"ל, דְּלֹא יִתְקַרֵּיב לְמִקְדָּשָׁא לְקַטְרָגָא.

680. לְכַלְבָּא דְּאֵיהּ רַעֲב, וּמֵאן דְּבַעֵי דְּלֹא נָשִׁיךְ לֵיה, יְהִיב לֵיה בִּשְׂרָא לְמִיכַל, אוּ נְהֵמָא, וְיִשְׁקִי לֵיה מִיָּא. וְרִזָּא דְּמֶלֶךְ, אִם רַעֲב שׁוֹנֵאךְ הֶאֱכִילָהּ לָחֶם וְגו'. וּבְדָא יִתְהַדֵּר רַחֲמֵינוּ דְּב"ג, דְּלֹא דִּי דְּלֹא נָשִׁיךְ לֵיה בְּכַמְהָ יְסוּרִין, אֲלֹא אֶתְהַדֵּר לְמַהוּ לֵיה סְנִיגוּרָא, וְאֶתְהַדֵּר רַחֲמֵינוּ.

681. AND THERE IS A QUESTION HERE: Why is THE GOAT sent TO AZAZEL by the hand of an appointed man who is crippled? HE ANSWERS, because all of the Other Sides are defective, and are called (Heb. Seirim) 'goats', as it is written: "and goats (Heb. Seirim) shall dance there" (Yeshayah 13:21). And about them it is said: "And they shall no more offer their sacrifices to the (Heb. Seirim) demons" (Vayikra 17:7); and also: "They sacrificed to powerless spirits" (Devarim 32:17). And with this goat TO AZAZEL, SAMAEL IS separated from everything and bears all the transgressions that are in Yisrael upon him, as it is written: "and the goat shall bear upon it all their iniquities" (Vayikra 16:22). And furthermore, after that AZAZEL takes all THE TRANSGRESSIONS and bears them, NAMELY, THAT THE HOLY ONE, BLESSED BE HE, SHALL BEAR AND FORGIVE. The Holy One, blessed be He, is called "forgiving (bearing) iniquity" (Shemot 34:7), AND ABOUT THE GOAT FOR AZAZEL IT IS WRITTEN: "AND THE GOAT SHALL BEAR UPON IT ALL THEIR INIQUITIES." What is the difference between these two types of bearing? HE ANSWERS "bears" means CARRYING a burden, while "bearing" MEANS the removal of the burden, NAMELY, THAT HE ATONES FOR THE INIQUITIES. AND ALL OF THIS IS EXPLAINED ABOVE.

End of Ra'aya Meheimna

We hear that were it not for the monthly contraction of the moon no offering would ever be given to Samael.

682. And: "three tenth measures" (Bemidbar 29:9) namely, it is her three first grades, NAMELY KETER, CHOCHMAH, AND BINAH, each one of which is MADE UP of ten, as it is above, WITH ZEIR ANPIN; and by tenth measures IS MEANT one part in ten, FOR MALCHUT IS ONE OF THE TEN SFIROT OF ZEIR ANPIN, AND EACH INDIVIDUAL SFIRAH OF HERS CORRESPONDS TO ONE OF TEN IN ZEIR ANPIN, AND THEY ARE THEREFORE CALLED 'TENTH MEASURES'. And one goat for a sin offering: HE ASKS why it is called 'a sin offering'? AND ANSWERS, because it is a sin and is from the side of sin, THAT IS TO SAY: A PORTION OF IT IS FOR THE OTHER SIDE, AND IT IS THEREFORE FROM THE SIDE OF SIN. Said Rabbi Elazar: But it is written: "To Hashem (Bemidbar 28:15)!" HOW THEN CAN YOU SAY THAT IT IS FROM THE SIDE OF SIN?! AND ANSWERS, it is certainly sacrificed to Hashem, for it is written: "to make atonement" (Ibid. 21), namely, to break the face OF THE OTHER SIDE, so everything will be sacrificed to the Sanctuary, but one portion is also given to Samael, and he eats it, AND FOR THIS REASON does not take hold of the other sacrifices. This sacrifice alone IS FOR HIM TO EAT, and no other sacrifice is joined with him for him to eat.

683. He, SAMAEL, enjoys the banquet of the King with this portion THAT HE TAKES FROM THE GOAT FOR A SIN OFFERING and he therefore rejoices and leaves Yisrael alone and does not accuse them. And were it not for contraction of the moon, NAMELY, MALCHUT, nothing at all would be given TO SAMAEL from the King's banquet. HE ASKS: And what does he do in the contraction of the moon? AND ANSWERS: Because he comes close and suckles FROM THE VACATED PLACE IN MALCHUT, and takes power for his people from the side of the left of the moon, WHICH IS MALCHUT, and grows strong in it, and in this goat, A PORTION OF WHICH IS GIVEN TO HIM, he abandons everything and gains his enjoyment from this. And because the Holy One, blessed be He, contracted the moon, FOR HE SAID TO HER 'GO AND CONTRACT YOURSELF', therefore this goat is sacrificed, so that SAMAEL will depart from her and not come close to the Sanctuary, WHICH IS MALCHUT. And thus we learned THAT THE HOLY ONE, BLESSED BE HE, SAID: 'Bring over me an atonement', FOR I HAVE CONTRACTED THE MOON. 'Over Me', namely, for Me, for I contracted her, and it is due to My own cause THAT I CONTRACTED HER, that you need this, THAT YOU NEED TO SACRIFICE A GOAT IN ORDER TO SEPARATE HIM FROM THE PLACE OF THE CONTRACTION OF MALCHUT.

681. ואמאי הוּוּ שְׁלַחִין לִיה בִּיד אִישׁ עֲתִי, פָּגִים. בְּגִין דְּסִטְרִין אַחֲרָנִין כְּלָהּ מֵאִרֵּי מוֹמִין, וְאִתְקְרִיאוּ שְׁעִירִים, דְּכִתִּיב וּשְׁעִירִים יִרְקְדוּ שָׁם. וְאִתְמַר בְּהוּן, וְלֹא יִזְבְּחוּ עוֹד אֶת זִבְחֵיהֶם לְשְׁעִירִים. דְּעֲלִייהוּ אִתְמַר, יִזְבְּחוּ לְשָׂדִים לֹא אֱלֹהִי. וּבִשְׁעִיר דָּא, אִתְפָּרַשׁ מִכָּלָא, וְנוֹשָׂא כָּל חוּבִין דְּיִשְׂרָאֵל עֲלֵיהּ, כְּדָא, וְנוֹשָׂא הַשְׁעִיר עָלָיו אֶת כָּל עֲוֹנוֹתָם. וְעוֹד, בְּתַר דְּנִטִּיל אִיהוּ וְנוֹשָׂא. קוֹדֶשָׁא בְּרִיךְ הוּא נוֹשָׂא עוֹן. מֵאִי בִין נוֹשָׂא לְנוֹשָׂא. נָשָׂא: מְטוּלָא. נוֹשָׂא: סְלִיקוּ דְּמְטוּלָא.

עד כאן רעיא מהימנא

682. וּשְׁלֹשָׁה עֶשְׂרוֹנִים, תֵּלַת דְּרָגִין קְדָמָאִין דִּילָהּ, דְּכָל חַד וְחַד עֶשֶׂר, בְּגוּוּנָא דְּלַעֲיֹלָא עֶשְׂרוֹנִים, חַד מִעֶשְׂרָה. וּשְׁעִיר חֲטָאת אֶחָד, אֲמַאי אִקְרִי חֲטָאת. בְּגִין דְּאִיהוּ חֲטָאת, וּמִסְטָרָא דְּחֲטָאת הוּא. א"ר אֲלֵעֶזֶר, וְהָא בְּתִיב לִי. אֱלֹא לִי, אִתְקָרִיב וְדָאִי, דְּכִתִּיב לְכַפֵּר. לְתַבְרָא אֲנָפִין, וְכָלָא יִתְקָרִיב לְמִקְדָּשָׁא, אֱלֹא יְהִי חוּלְקָא חֲדָא לְסַמָּאל, וְאִכִּיל לִיה, וְלֹא אֶחָד בְּשָׂאֵר קְרַבָּנִין. וְדָא אִיהוּ לְחוּדְיָה, דְּלֹא אִשְׁתַּתַּף אַחֲרָא עֲמִיה לְמִיכָל בֵּיה.

683. אִיהוּ אִתְהַנִּי בְּגוּ סְעוּדַתָּא דְּמַלְכָּא בְּחוּלְקָא דָּא, וְעַל דָּא חֲדִי, וְאִתְפָּרַשׁ מִיִּשְׂרָאֵל, וְלֹא מִקְטָרְגָּא עֲלִייהוּ. וְאִי לֹא דְהוּא מִיעוּטָא דְּסִיְהָרָא, לֹא הוּוּ יְהִי לִיה בְּסְעוּדַתָּא דְּמַלְכָּא כְּלוּם. וְכִי בְּמִיעוּטָא דְּסִיְהָרָא מֵאִי קָא עָבִיד. אֱלֹא בְּגִין דְּקָרִיב וְיִנִּיק, וְנִטִּיל חִילָא לְעַמִּיה, מִגּוּ סֵטֶר שְׁמָאלָא דְּסִיְהָרָא, וְאִתְתַּקַּף בֵּיה. וּבִשְׁעִיר דָּא אִתְפָּרַשׁ מִכָּלָא, וְאִתְהַנִּי בְּהָאִי. וּבְגִין דְּקוֹדֶשָׁא בְּרִיךְ הוּא אֲזַעִיר לָהּ לְסִיְהָרָא, מִקְרָבִין לִיה לְהָאִי שְׁעִיר, בְּגִין דִּיתְפָּרַשׁ מִנָּה, וְלֹא יִתְקָרִיב לְמִקְדָּשָׁא. וְע"ד תַּנִּינָן, הִבִּיאוּ עָלֵי כַפָּרָה. עָלֵי: בְּגִינִי, דְּאֲזַעִירַת לָהּ, בְּגִין סַבַּת דִּילִי אִתּוֹן צְרִיכִין דָּא.

103. "And in the beginnings of your new moons"

The Faithful Shepherd says that just as on the new moon a portion must be given to the Other Side, a woman must give her fingernails and a little of her hair to the Other Side; this protects her from evil. The sages of the Mishnah had said that in previous times when the people were sanctifying the new moon they would kindle flares on the tops of the mountains so that God could see the moon and sanctify it. Malchut, is sometimes a crown for God, sometimes a throne for Him to sit on, and sometimes a footstool for His feet. Moses explains why the moon is called 'white'; he says that the moon is from the side of the Tree of Knowledge of Good and Evil, so it changes from dark to light and back again.

Ra'aya Meheimna (the Faithful Shepherd)

684. "And in the beginnings (lit. 'heads') of your new moons" (Bemidbar 28:11). THE WORD 'HEADS' IS WRITTEN IN THE PLURAL, referring to Jacob and Joseph, NAMELY, ZEIR ANPIN AND YESOD, AS IT IS WRITTEN: "These are the generations of Jacob. Joseph..." (Beresheet 37:2) that renew the moon, WHICH IS MALCHUT. I have found in the Book of Enoch that he said that just as on the first day of the month, the moon, WHICH IS MALCHUT, is purified to come close to her husband, ZEIR ANPIN, so must one portion be given to the Other Side and from the same type AS THE OTHER SIDE, NAMELY, A GOAT; so also the woman when she is purified for her husband, one portion must be given to the Other Side, and from its own type.

685. And what is that portion THAT THE WOMAN HAS TO GIVE TO THE OTHER SIDE? It is the fingernails with their dirt and a little of the ends of her hair, for she has to comb her head and tie her hair together, TO GIVE THEM TO THE OTHER SIDE, and then that Evil Side will not go after her to harm her, but will leave her alone from all sides. And what does she do with those hairs and nail clippings? After she has bound them together, she has to place them where people do not pass by, or in holes in the bottom of the yard, and conceal them there.

686. Again: "And in the beginnings of your new moons." The sages of the Mishnah said: When the new moon used to be sanctified according to the court, flares used to be kindled on the tops of the mountains and they used to say: Thus has He seen it, and sanctified it. The moon would be shaped thus , sometimes with the horns facing upwards, and sometimes so , facing downwards, sometimes to the east thus , and sometimes to the west, thus sometimes to the south and sometimes to the north. And this is its facing in six directions that Tiferet, which is a large Vav, encompasses, NAMELY: Greatness, Gvurah, Tiferet, Netzach, Hod, and Yesod. GREATNESS, WHICH IS CHESD, IS FACING THE SOUTH, AND ITS LOOKING TO THE NORTH IS GVURAH, TO THE EAST IS TIFERET, AND TO THE WEST IS YESOD.

687. The point that is drawn OUT OF THE MOON, WHICH IS MALCHUT, from the inside, is Chochmah, and the line that circumvents the moon is Keter. AND AS A RULE that point, WHICH IS MALCHUT, is sometimes a crown FOR ZEIR ANPIN, IN THE SECRET OF THE VERSE: "A VIRTUOUS WOMAN IS A CROWN TO HER HUSBAND" (MISHLEI 12:4), and sometimes a throne FOR ZEIR ANPIN to sit upon, and at yet other times a footstool for His feet OF ZEIR ANPIN.

רעיא מהימנא

684. וּבְרָאשֵׁי חֲדָשֵׁיכֶם, אֵינּוֹן יַעֲקֹב וַיּוֹסֶף. אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף, דְּמַחֲדֵּי עַל סִיְהָרָא. אֲשַׁבְּחָנָא בְּסַפְרָא דְּחִנּוּךְ דְּאָמַר, כְּמָה דְּבִרָאשׁ חֲדָשׁ, דְּאִתְדַּבֵּינָא סִיְהָרָא לְאִתְקַרְבָּא בְּבַעֲלָהּ, אֲצַטְרִיךְ לְמִיָּהֵב לְסַטְרָא אַחֲרָא חוּלְקָא חָדָא, בְּהֵוּא זֵינָא דִּילָהּ. אוּף ה"נ אֲצַטְרִיכָהּ לְאִתְתָּא, בְּשַׁעֲתָא דְּאִתְדַּבֵּינָא לְאִתְקַרְבָּא בְּבַעֲלָהּ, לְמִיָּהֵב חוּלְקָא חָדָא לְס"א, בְּהֵוּא זֵינָא דִּילָהּ.

685. וּמֵאֵן אִיהוּ. הֵוּא חוּלְקָא טוּפְרָהּ בְּטַנּוּפָא דְּלֵהוּן. וַזְעִיר מְרִישׁ דְּשַׁעֲרָא, בְּגִין דְּבַעֲי לְאַסְרָקָא רִישָׁא, וּלְאַכְרָכָא לֹון דָּא בְּדָא, וְלֹא יִזִּיל אֲבַתְרָהּ הֵוּא סַטְרָא בִישָׁא, לְאַבְאָשָׁא לָהּ, וְאִתְפַּרְשׁ מִנָּהּ בְּכָל סַטְרִין. וּמָה תַעֲבִיד, מֵהֵוּא שַׁעֲרָא וְטוּפְרִין. לְבַתֵּר דְּתַכְרִיךְ לֹון כְּחָדָא, אֲצַטְרִיךְ לְאַנְחָא לֹון בְּאַתֵּר דְּלֹא עֲבְרִין תַּמָּן בְּנֵי נֶשָׂא, אוּ בְּגוּ חוּרִין תַּתְּאִין דְּחִצְרָא, וְתַגְנִיז לֹון תַּמָּן.

686. וְעוֹד וּבְרָאשֵׁי חֲדָשֵׁיכֶם אָמְרוּ רַבָּנִן דְּמִתְנִיתִין, דְּכִדְּ הוּוּ מְקַדְּשִׁין יִרְחִין עַל פִּי בֵּית דִּין, הוּוּ מְשִׁינִין מְשׁוּאוֹת בְּרָאשֵׁי הָהָרִים, וְהוּוּ אֲמַרִין כְּזֵה רָאָה וְקַדְּשׁ. לְזַמְנִין סִיְהָרָא הוּת כְּגוּוּנָא דָּא. הוּהּ מְסַתְּבָלָא לְעֵילָא בְּקִרְנָהּ. וּלְזַמְנָא מְסַתְּבָלָא לְתַתָּא כְּגוּוּנָא דָּא. לְזַמְנִין מְסַתְּבָלָא בְּמִזְרַח, כְּגוּוּנָא דָּא. לְזַמְנִין לְמַעַרְב, כְּגוּוּנָא דָּא. לְזַמְנִין לְדָרוֹם. וּלְזַמְנִין לְצַפּוֹן. וְהָאִי אִיהוּ אִסְתַּבְּלוּתָא דִּילָהּ לְשִׁית סַטְרִין, דְּכִלְיִל לֹון תַּפְאֲרֵת, דְּאִיהוּ ו'. גְּדוּלָּה, גְּבוּרָה, תַּפְאֲרֵת, נֶצַח, וְהוּד, יְסוֹד.

687. נְקוּדָא דְּנִגִיד עָלֶיהָ מַלְגוּ, הִיא חֻכְמָה. וְהִיא חוּט דְּאַסְחָר עָלֶיהָ, אִיהוּ כְּתֵר. וְהִיא נְקוּדָא אִיהוּ לְזַמְנִין עֲטָרָה, וּלְזַמְנִין כֶּסֶּא, לְמִיתַב עָלֶיהָ, לְזַמְנִין שְׂרַפְרָף לְהָרוֹם רַגְלֵיו.

688. HE ASKS, Why is MALCHUT called 'moon' (lit. 'white')? HE ANSWERS, it is named after the clarification (whitening) of the Halachah, NAMELY, IT IS NAMED AFTER CHOCHMAH OF THE RIGHT SIDE THAT CLARIFIES THE HALACHAH, WHICH IS MALCHUT THAT IS CALLED 'HALACHAH'. FOR CHOCHMAH is from within MALCHUT, IN THE SECRET OF THE VERSE: "The king's daughter is all glorious within" (Tehilim 45:14) and it is whitened in the fire of Binah that descends upon it. And the secret of the matter is to be found in the verse: "though your sins be like scarlet, they shall be as white as snow" (Yeshayah 1:18). And whereas it was called 'Adonai', THE LETTERS OF WHICH, REARRANGED, SPELL 'Dina' (lit. 'Judgment'), which is red with Gvurah, NAMELY, WITH THE LEFT COLUMN where Binah is, it becomes whitened by the side of Chesed where Chochmah is, and returns to THE NAME OF the Yud Hei Vav Hei, WHICH IS MERCY.

689. And what is the cause of MALCHUT's changing from Judgment to Mercy? This is the completely righteous, for the moon, WHICH IS MALCHUT is from the side of the Tree of the Knowledge of Good and Evil. Its Klipah is darkness THAT IS, if it is a bright black spot, which is the Evil Inclination, which is a handmaid, ABOUT WHOM IT IS SAID: "and it be lower...but be somewhat dimmer" (Vayikra 13:21). And MALCHUT has nothing of its own, but only that thread that gives it light, THIS BEING THE SECRET OF A THREAD OF CHOCHMAH OF THE LEFT SIDE WITHOUT CHASSADIM, WHICH IS ITS MAIN STRUCTURE, BUT ITS LIGHT IS AS THIN AS A THREAD BECAUSE IT CANNOT ILLUMINATE WITHOUT CHASSADIM. For it accompanies it during the night-time, which is the Exile, IN THE SECRET OF THE VERSE: "SHE RISES ALSO WHILE IT IS YET NIGHT" (MISHLEI 31:15) and leaves it during the day. FOR THE DAY IS THE TIME OF THE RULE OF THE CHASSADIM OF ZEIR ANPIN, AND CHOCHMAH OF THE LEFT SIDE IS UNABLE TO RULE BY DAY. FOR DAYTIME IS THE LIGHT OF CHESED OF the next world, WHICH IS BINAH, in which "But to you who fear My name the sun of righteousness shall arise with healing in its wings" (Malachi 3:20).

690. But that point that is within the moon, WHICH IS MALCHUT, that is from the side of the Tree of Life, WHICH IS ZEIR ANPIN, IS THE SECRET OF CHOCHMAH OF THE RIGHT SIDE, WHICH IS CHESED, and is as a never ceasing spring, BECAUSE IT IS DRAWN DOWN FROM UPPER ABA AND IMA BY WAY OF ZEIR ANPIN, WHOSE MATING NEVER CEASES, and about which it is written: "like a spring of water, whose waters fail not" (Yeshayah 58:11), and it is called 'a loving hind' from the side of Chesed, WHICH IS LOVE, this being as is written: "I have loved you with an everlasting love: therefore I have remained true to you" (Yirmeyah 31:2), LOVE BEING THE SECRET OF CHESED; and it has two beams from the light, thus: and sometimes "but one was higher than the other" thus: (Daniel 8:3), and at other times they are equal.
End of Ra'aya Meheimna

688. וְאִמָּאֵי אֶתְקַרְיָאֵת לְבִנָּה. עַל שֵׁם לְבוֹן הַהֶלֶכָה, דְּאִיְהִי מְלֻגוֹ, כָּל כְּבוֹדָה בַּת מֶלֶךְ פְּנִימָה. וּבִאֲשָׁא דְּבִינָה דְּנִחִית עָלֶיהָ אִיְהִי מִתְּלַבֵּנָת. וְרָזָא דְּמַלְכָּה, אִם יִהְיוּ חֲטָאִיכֶם כְּשָׁנִים כְּשֶׁלֶג יִלְבִּינוּ. וּמֵאֵי דְּהוּת אֲדֻנִּי דִּינָא, סוּמְקָא בְּגִבּוּרָה, דְּתַמֵּן בִּינָה. אֶתְלַבֵּנָת מִסְטָרָא דְּחֶסֶד, דְּתַמֵּן חֲכָמָה, וְאֶתְהִדְרֵת יָדוּד.

689. וּמָה גָרִים לְאֶתְהַפְכָּא מִדִּינָא לְרַחֲמֵי צְדִיקִים גְּמוּרִים דְּסִיְהֵרָא מִסְטָרָא דְּעֵץ הַדַּעַת טוֹב וְרַע, אִיְהִי קְלִיפָא דִּילִיָּה חֲשׂוּכָא, אִם בְּהֶרֶת שְׁחוּרָה, הִיא יֵצֵר הָרַע, שְׂפָחָה. וּשְׂפָלָה אֵינָנָה וְהִיא בְּהָה, וְלִית לָהּ מְדִילָה, אֲלֵא הֵהוּא חוּט דְּנִהִיר בָּהּ, דְּאִיְהוּ לִוָּה לָהּ בְּלִילִיָּא, דְּאִיְהִי גְלוּתָא. וְאֶתְעֵבֵר מִנָּה בִּימָמָא, דְּאִיְהוּ עֲלֵמָא דְּאֵתִי, דְּבִיָּה וּזְרָחָה לָכֶם יִרְאִי שְׁמִי שְׁמֵשׁ צִדְקָה וּמִרְפָּא בְּכַנְפֶּיהָ.

690. אָבֵל סִיְהֵרָא דְּעֵץ הַחַיִּים, הֵהִיא נְקוּדָה דְּלֻגוֹ מִנָּה, אִיְהִי כְּמַבּוּעָא דְּלִית לִיה פֶּסֶק, דְּכִתְיִב בָּהּ, וּכְמוּצָא מִיָּם אֲשֶׁר לֹא יִכָּזְבוּ מִימֵיו. וְאֶתְקַרְיָאֵת אֵילַת אֲהָבִים מִסְטָרָא דְּחֶסֶד, דְּהֵינָנוּ אֲהַבְתָּ עוֹלָם אֲהַבְתִּיךָ עַל כֵּן מִשְׁכַּתִּיךָ חֶסֶד. וְתֵרִין קֶרְנִין אֵית לָהּ מִן נְהוּרָא, כְּגֻוּנָא דָּא לְזַמְנִין הָאֲחָת גְּבוּהָ מִן הַשְּׁנִית, כְּגֻוּנָא דָּא, לְזַמְנִין קֶרְנִים אֵינוֹן שְׁוִין.
ע"כ רעיא מהימנא

104. The hind of dawn

Rabbi Aba brings up the difficulty that in the verse "As the hart pants after the water brooks," "hart" is masculine and yet the verb, which should agree with the noun, is feminine. Rabbi Shimon then talks about the hind of the dawn, that refers to the merciful Malchut who brings nourishment for everyone else. The hind suffers the pangs of exile in the morning, and when the morning brings light she is no longer visible. Rabbi Shimon speaks about the hind becoming a hart and giving birth with great pain.

691. "And on...the first month" (Bemidbar 28:16). Rabbi Aba opened, "As the hart pants after the water brooks, so pants my soul after You, Elohim" (Tehilim 42:2). We have already learned this verse, and although it contains masculine and feminine FORMS, it is all one, for the word Heb. ayil (lit. 'hart') is masculine, while the verb ta'arog (lit. 'she pants') is feminine, and although the subject and the verb should agree in gender, ya'arog (lit. 'he pants') is not written IN THE MASCULINE, because it is all one. IN OTHER WORDS, MALCHUT, WHEN IN THE FIRST STATE, WHEN IT IS WITH ZEIR ANPIN, IN THE SECRET OF THE TWO GREAT LIGHTS, IS CALLED 'HART', THIS BEING A MASCULINE FORM, BUT IN THE SECOND STATE, AFTER IT HAS CONTRACTED, IT IS CALLED 'HIND'.

692. What is "the morning star (lit. 'the hind of the dawn')" (Tehilim 22:1)? AND ANSWERS: This is a certain merciful animal, NAMELY, MALCHUT, and among all the animals of the world there is none merciful like her, for when time is pressing and she needs nourishment for herself and for all the animals, WHICH ARE ALL THE HOSTS OF THE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH, she goes to a distant place, far away, and comes, bringing food, but does not herself want to eat until she returns to her place. Why is this so? So that all the other animals will collect together by her, and she distributes from that food to them. And when she comes, all the other animals do indeed collect around her, and she stands in the middle, and allocates to each one of them. And the sign is in the verse: "She rises also while it is yet night, and gives food to her household, and a portion to her maidens" (Mishlei 31:15). And from what she gives to them she is herself satiated, as if she had eaten more food than all of them.

693. And when the morning, which is called 'dawn', arrives, the pangs of the Exile come to her, and this is why she is called 'the hind of the dawn', after the blackness of the morning, for she THEN has pangs as a woman giving birth, as it is written: "Like as a woman with child, that draws near the time of her delivery, is in pain, and cries out in her pangs" (Yeshayah 26:17).

694. When does she distribute to them? This is when the morning is just about to come, but it is still night, and the blackness departs for the illumination, as it is written: "She rises also while it is yet night, and gives food to her household." But by the time it is morning, they are all satiated with her food.

695. And then a certain voice awakens in the midst of the firmament and calls out aloud, saying: Let those who are near, go to their places; let those who are far, leave. Let each one gather to his rightful place. And by the time the sun shines, each one is gathered to its place, as it is written: "The sun rises, they slink away" (Tehilim 104:22). And she departs during the day, and is revealed at night, and distributes FOOD in the morning, which is why she is called 'the hind of the dawn'.

691. ובחדש הראשון וגו'. רבי אבא פתח, באיל תערוג על אפיקי מים בן נפשי תערוג אליך אלהים. האי קרא אוקמוה, ואע"ג דאית דבר ונוקבא, כולא חר. האי איל, איהו אקרי דבר. ואיהו אקרי נוקבא. הה"ד באיל תערוג ולא בתיב יערוג. וכלא חר.

692. אילת השחר מאי אילת השחר. אלא דא איהי חיה חרא רחמנית, דלית בכל חיון דעלמא רחמנית בנותה. בגין דבשעתא דרחיקת לה שעתא, ואצטריכת למזונא לה ולכל חיון. איהי אזלת למרחיק לארח רחיקא. ואתיאת ואובילת מזונא. ולא בעאת למיכל, עד דתייתי ותתהדר לאתרהא. אמאי. בגין דיתכונשון לגבה שאר חיון, ותחלק לון מההוא מזונא. וכד אתת, מתכונשון לגבה כל שאר חיון, והיא קיימא באמצעיתא, ופלגת לכל חר וחר. וסימן, ותקם בעוד לילה ותתן טרף לביתה וגו'. וממה דפליגת לון, איהי שבעה, באלו אכלה יתיר מיכלא מכלא.

693. וכד ייתי צפרא דאקרי שחר. ייתי לה חבלים דגלותא. ובגין דא, אתקריאת אילת השחר. על שם קדוותא דצפרא. דחבלים לה ביולדה. הה"ד, כמו הרה תקריב ללדת תחיל תזעק בחבליה וגו'.

694. אימתי פלגת להון. בד צפרא בעי למיתוי. בעוד דאיהי ליליא, וקדוותא סליקת לאנהרא. כד"א, ותקם בעוד לילה ותתן טרף לביתה וגו'. כיון דאנהיר צפרא, בלהו שבועין במזונא דילה.

695. ברין, קלא חרא אתער באמצעיתא דרקיע, קארי בחיל ואמר, קריבין עולו לדוכתיכו. רחיקין. פוקו. כל חר וחר ליכנש לאתריה דאתחזי ליה. כיון דאנהיר שמשא, כל חר וחר אתכניש לאתריה. הה"ד תזרח השמש יאספון וגו'. ואיהי אזלת ביממא, ואתגליא בליליא. ופלגא בצפרא. ובג"כ אקרי, אילת השחר.

696. Subsequently, she grows stronger and leaves, and is called 'a hart', NAMELY, A MASCULINE FORM. Where does she go? HE ANSWERS, she goes sixty pharasangs from the place that she left and she enters into the mountain of darkness. As she goes into the mountain of darkness, a certain labyrinthine serpent sniffs at her feet and follows her, and she ascends from there to the mountain of light. When she reaches there, the Holy One, blessed be He, arranges for her another serpent, who goes forth and they fight each other, and she is saved. And from there she takes food, and returns to her place by midnight. And from midnight on, she begins the distribution, until the blackness of the morning arises. And when the morning gives light, she goes from there and is no longer visible, as we have learned.

697. And when the world is in need of rain, all the other animals collect near her, and she goes up to the top of a high mountain, puts her head between her knees, and cries out with one long cry after another. And the Holy One, blessed be He, hears her voice, and is overcome by mercy and has pity on the world. And she comes down from the top of the mountain, and runs to hide herself. And all the other animals run after her, but do not find her. This is as it is written: "As the hart pants after the water brooks." What is the meaning of "the water brooks"? This refers to those water brooks that have dried up, and the world is thirsty for water. Then she "pants."

698. When she conceives, she is closed up, but when the time comes for her to give birth, she shouts and cries out, cry after cry, up to seventy shouts, as the number of words in the psalm: "Hashem will answer you in the day of trouble" (Tehilim 20:2), which is the song of this pregnant one. And the Holy One, blessed be He, hears her, and arranges HER SALVATION for her. And then a certain large serpent emerges from the mountains of darkness, and comes between the mountains, its mouth licking the dust and it reaches this hart and comes and bites it twice in the same place.

699. On the first occasion, blood comes OUT OF IT, and the serpent licks it. On the second occasion water comes out, and all those animals of the mountains drink, and she herself is opened and gives birth. And a sign for you is the verse: "and with his rod he smote the rock twice, and water came forth abundantly, and the congregation drank, and their beasts also" (Bemidbar 20:11).

696. לְבִתָּר אֶתְתַּקַּפַּת כְּגִיבָר וְאִזְלָת, וְאֶקְרִי אֵיל. לֹאן אֶתֶר אִזְלָת. אִזְלָת שְׁתֵּין פְּרִסֵּי מִהֶהוּא אֶתֶר דִּנְפָקָא, וְעֹלֶלֶת לְגוֹ טוּרָא דְחֻשׁוּכָא. אִזְלָת בְּגוֹ הֶהוּא טוּרָא דְחֻשׁוּכָא, אֶרֶח לְרִגְלָהּ חוּיָא חָדָא עֲקִימָא, וְאִזְלָת לְרִגְלָהּ. וְאִיהִי סֹלֶקָא מִתְמָן, לְגִבֵּי טוּרָא דְנִהוּרָא. בֵּינוֹן דְּמִטָּת תְּמָן, זְמִין לָהּ קוּדְשָׁא בְּרִיךְ הוּא חוּיָא אַחֲרָא, וְנִפְיָק וּמִקְטָרְגָא דָּא בְּדָא, וְאִיהִי אֲשִׁתְּזִיבָת. וּמִתְמָן נִטְלָת מְזוּנָא, וְתַבְתָּ לְאַתְרָהּ, בְּפִלְגוֹת לִילִיָּא. וּמִפְלָגוֹ לִילִיָּא, שְׂרִיָּא לְפִלְגָא, עַד דְּסָלִיקַת קְדְרוֹתָא דְּצַפְרָא. בֵּינוֹן דְּאַנְהִיר יִמְמָא, אִזְלָת, וְלֹא אֶתְחַזִּיאת, כִּמָּה דְּאַתְמָר.

697. וּבִשְׁעָתָא דְּעֵלְמָא אֲצַטְרִיךְ לְמִטְרָא, מִתְכַּנְשִׁין לְגַבָּה כָּל שְׂאֵר חַיִּין, וְהִיא סֹלִיקַת לְרִישׁ טוּרָא רְמָאָה, וְאַתְעֵטַפַּת רִישָׁהּא בֵּין בְּרִכְהָא, וְגַעַת גּוֹעָה בְּתֵר גּוֹעָה, וְקוּדְשָׁא בְּרִיךְ הוּא שְׁמַע קְלָהּ, וְאַתְמָלִי רַחֲמִין, וְחַס עַל עֲלְמָא. וְהִיא נַחֲתַת מְרִישׁ טוּרָא, וְרִהֲטָת, וְטַמִּירַת גְּרַמָּהּא. וְכָל שְׂאֵר חַיּוֹתָא אֲבַתְרָהּא רִהֲטִין, וְלֹא מִשְׁכַּחִין לָהּ. הֵה־ר, כְּאֵיל תַּעְרוֹג עַל אֲפִיקֵי מַיִם. מַאי עַל אֲפִיקֵי מַיִם. עַל אֲפִיקֵי מַיִם מִהֵנְהוּ דְּאַתִּיבְשׁוּ, וְעֵלְמָא צָחִי עַל מַיָּא, כְּדִין תַּעְרוֹג.

698. בִּשְׁעָתָא דְּאַתְעַבְרַת, אֲסִתִּימַת, בֵּינוֹן דְּמִטָּא זְמָנָא לְמִילָד, גַּעַת וְרַמַּאת קֶלֶין, קָלָא בְּתֵר קָלָא, עַד שִׁבְעִין קֶלֶין, כְּחוֹשֶׁבֶן תִּיבִין דִּיעֲנֹךְ יְיָ בְּיוֹם צָרָה, דְּאִיהִי שִׁירְתָּא דְּעוֹבְרָתָא דָּא. וְקוּדְשָׁא בְּרִיךְ הוּא שְׁמַע לָהּ, וְזְמִין לְגַבָּה. כְּדִין אֲפִיק חָדָא חוּיָא רַבְרָבָא, מְגוֹ טוּרֵי חֲשׁוֹךְ וְאַתִּי בֵּין טוּרִין, פּוֹמִיָּה מְלַחֲכָא בְּעַפְרָא, מָטִי עַד הָאֵי אֵיל, וְאַתִּי וְנִשְׁיךְ לָהּ בְּהֶהוּא אֶתֶר, תְּרִי זְמָנִי.

699. זְמָנָא קְדַמָּאָה נִפְיָק דְּמָא, וְאִיהִי לְחִיךְ. זְמָנָא תְּנִינָא, נִפְיָק מַיָּא וְשִׁתּוֹ כָּל אִינוֹן בְּעִירָן דִּי בְּטוּרִיָּא, וְאַתְפַּתַּחַת וְאוֹלִידַת. וְסִימְנָךְ וַיֵּךְ אֶת הַסֵּלַע בְּמִטְהוֹ פַּעַמִּים. וְכָתִיב וַתִּשֶׁת הָעֵרָה וּבְעִירָם.

700. The Holy One, blessed be He, has pity on her because of what the serpent did, as it is written: "The voice of Hashem makes the hinds to calve, and strips the forests bare; and in His temple everyone speaks of his glory" (Tehilim 29:9). "The voice of Hashem makes the hinds to calve" refers to the pangs and pains that give rise to those seventy shouts, AS ABOVE. And then follows "and strips the forests bare" in order to awaken that serpent, and reveal the animal to go amongst them. "and in his temple": What does this mean? It refers to the temple of the Holy One, blessed be He, WHICH IS MALCHUT, in which all those multitudes THAT ARE IN THE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH open and say: Glory! What is meant by glory? It refers to "Blessed be the glory of Hashem from His place" (Yechezkel 3:12), WHICH IS MALCHUT THAT IS CALLED 'THE GLORY OF HASHEM'.

We hear about the number of years before the hind will give birth to the redemption, and we hear that two Messiahs will be revealed to the world. Then the Torah sages who suffered pangs as though they were in labor will be respected and honored, and the wicked will be judged above and below.

Ra'aya Meheimna (the Faithful Shepherd)

701. (THE BEGINNING OF THIS SECTION IS MISSING.) One might suggest that after seventy YEARS she will feel THE PAINS OF THE BIRTH PANGS and in two years she will give birth TO THE REDEMPTION, one thousand and two hundred years after THE DESTRUCTION OF THE TEMPLE, THAT IS TO SAY, AFTER THE END OF THE FIFTH MILLENIUM, WHICH IS ALL DESTRUCTION, AND A FURTHER TWO HUNDRED YEARS INTO THE SIXTH MILLENIUM, AND SEVENTY YEARS FOR THE BIRTH PANGS, AND TWO YEARS FOR THE BIRTH ITSELF, coming to the year 272 IN THE SIXTH MILLENIUM. But it is written: "Before she travailed, she brought forth" (Yeshayah 66:7). And the secret of the matter is contained in the verse: "And it shall come to pass, that before they call, I will answer" (Yeshayah 65:24). And what is the meaning of before? HE ANSWERS, before the completion of the seventy years and the two years following the passing of one thousand and two hundred years, WHERE THESE SEVENTY-TWO YEARS ARE the birth pangs, two Messiahs will be revealed to the world. And at that time: "and in His temple everyone speaks of His glory" (Tehilim 29:9). And it has already been taught: "The wise shall inherit glory" (Mishlei 3:35). IN OTHER WORDS: "AND IN HIS TEMPLE EVERYONE SPEAKS OF HIS GLORY," THE MEANING OF WHICH IS THAT THE GLORY OF THE WISE WILL BE THROUGHOUT HIS TEMPLE.

702. And at that time, those Torah sages will be respected, those who suffered pangs and travails as a woman in labor, and who were despised by the ignorant; they will be honored. And immediately: "Hashem sat enthroned at the flood" (Tehilim 29:10) on account of the wicked. Flood here symbolizes judgments of the flood, when "were all the fountains of the great deep broken open, and the windows of heaven were opened" (Beresheet 7:11), at the time of the Flood. So, too, THEN judgments will rise over them, OVER THE WICKED, above and below, with no end FOR THEIR JUDGMENTS. And every contempt and disgrace shown by the idolatrous nations of the world towards Hashem and His people and the many insults that Yisrael suffered from them for the sake of Hashem's Name - for all of them the Holy One, blessed be He, will exact vengeance, and therefore, as far as they are concerned, "Hashem revenges, and is full of wrath" (Nachum 1:2) towards them.

700. בַּהֲהוּא זְמַנָּא דְקוּדְשָׁא בְרִיךְ הוּא חָס עָלֶיהָ עַל עוֹבְדָא דְנַחֲשׁ דָּא. מַה כְּתִיב, קוֹל יי' יְחוֹלֵל אֵילוֹת וַיַּחֲשׂוּף יַעֲרוֹת וְגו', קוֹל יי' יְחוֹלֵל אֵילוֹת, אֵינוֹן חֲבָלִין וְצִירִין, לְאַתְעָרָא אֵינוֹן שְׁבַעִין קָלִין. מִיד וַיַּחֲשׂוּף יַעֲרוֹת, לְאַתְעָרָא הֵהוּא נַחֲשׁ, וְלְאַתְגְּלוּיָא הֵהִיא חַיָּה בִּינְיָהּ לְמִיָּהָ. וּבְהִיכְלוֹ, מָאִי וּבְהִיכְלוֹ בְּהִיכְלוֹ דְקוּדְשָׁא בְרִיךְ הוּא, כָּל אֵינוֹן אֲכַלוּסִין, פְּתִיחִין וְאַמְרִין כְּבוֹד. מָאִי כְבוֹד. בְּרוּךְ כְּבוֹד יי' מִמְּקוֹמוֹ.

רַעִיָּא מֵהֵימְנָא

701. וְאִי תִימָא דְלַע' תַּחֲלִיל וּלְב' שְׁנִין אוֹלִידָתָא, בְּתַר אֲלַף וּמֵאָתָן, כְּחוֹשְׁבֵן רַע"ב. הָא כְּתִיב בְּטָרַם תַּחֲלִיל יִלְדָּה. וְרָזָא דְמַלְחָה, וְהִיא טָרַם יִקְרָאוּ וְאִנִּי אֶעֱנֶה עוֹד וְגו'. וּמָאִי בְטָרַם. אֵלָא קֳדָם דִּישְׁתַּלִּימוּ, שְׁבַעִין וּתְרִין שְׁנִין, בְּתַר אֲלַף וּמֵאָתָן, אֵינוֹן חֲבָלִים דִּיִּלְדָּה, יִתְגַּלִּיין ב' מְשִׁיחִין בְּעֵלְמָא. וּבְהֵהוּא זְמַנָּא וּבְהִיכְלוֹ כְּלוֹ אוֹמֵר כְּבוֹד, וְהָא אוֹקְמוּהָ כְּבוֹד חֲכָמִים יִנְחֹלוּ.

702. בַּהֲהִיא שַׁעְתָּא, אֵלִין מֵאֲרֵי תוֹרָה יְהוֹן נִכְבָּדִים. אֵלִין דְּסָבִילוּ כְּמָה חֲבָלִים וְצִירִין בִּיִּלְדָּה, וְהוּוּ מִבְּחִין בֵּין עַמֵּי הָאָרֶץ, יְהוֹן נִכְבָּדִים. וּמִיד יי' לְמַבּוּל יוֹשֵׁב, לְרַשְׁוּעִיָּא. אֵין מַבּוּל, אֵלָא דִּינִין דְּמַבּוּל. כְּגוּוֹנָא דִּנְפִתְחוּ מַעֲיִינוֹת תְּהוֹם וְאַרְוּבוֹת הַשָּׁמַיִם נִפְתְּחוּ בְיוֹמֵי טוֹפָנָא, אוֹף הֵכָא יִתְעַרְוֵן דִּינִין לְגַבְיָהּ עֵילָא וְתַתָּא, עַד דְּלִית סוּף וְתַכְלִית, וְכָל בְּזוּיִין וְקִלְגָּא, דְּעַבְדוּ אוֹמִין עֲבו"ם דְּעֵלְמָא, לְשֵׁם יְהוָה וְלַעֲמִיָּה, וְכְמָה חְרוּפִין דְּסָבִילוּ יִשְׂרָאֵל מִנִּיָּהּ עַל שֵׁם יי', מִכְּלָהּ נְטִיל נּוֹקְמָא קוּדְשָׁא בְרִיךְ הוּא, וְעַל דָּא אֲתַקְרִי, נּוֹקֵם יי' וְנוֹטֵר וְעַל חֲמָה לְגַבְיָהּ.

105. The holiday of Pesach

We are told that the redemption will take place on the fourteenth day of the month of Nissan.

703. "And on... the first month" (Bemidbar 28:16). HE ASKS: What is meant here by the first month? AND ANSWERS: It is Nissan, which is when that animal gave birth to THE LIGHTS OF THE REDEMPTION, in accord with the teaching of the sages of Mishnah: In the month of Nissan they were redeemed, and in the month of Nissan they will be redeemed. And this is with His hand (Heb. yad = fourteen), ON HIS FOURTEENTH, ACCORDING TO THE SECRET OF THE VERSE: "for he said, because Hashem has sworn (lit. 'put a hand') by His throne" (Shemot 17:16), when He swore to remove the seed of Esau, the Amalek, from the world. At that time: "Draw out and take lambs according to your families, and kill the passover" (Shemot 12:21), WHERE THE MEANING OF "draw out" (Heb. mishchu) is as in the verse: "he stretched out (Heb. mashach) his hand with scorners" (Hoshea 7:5).

704. At that time, thus said Hashem: 'to the rulers who transgressed against Me: "neither shall they enter into the land of Yisrael"' (Yechezkel 13:9), and this refers to the shepherds of the flock, the supporters of the generation. Wherefore it is said about them: "Therefore, behold, I will allure her, and bring her into the wilderness" (Hoshea 2:16). "and there will remonstrate with you... As I remonstrated with your fathers" (Yechezkel 20:35-36), NAMELY, whom He killed in the plague of darkness.

End of Ra'aya Meheimna

Rabbi Shimon explains to Rabbi Elazar how the upper days, the Sfirot of Zeir Anpin, will be drawn to the lower days, to the Sfirot of Malchut. On the fourteenth day the animal, Malchut, will give birth to the lights of the Redemption and the serpent will depart. Then Malchut will be sanctified on high and will be called 'Glory'.

705. "And on...the first month" (Bemidbar 28:16). HE ASKS: What is meant by the first month? AND ANSWERS: This is the month in which that animal, NAMELY, MALCHUT, is revealed in and strengthened by and goes forth into the world, NAMELY, EMERGES FROM ITS CLOSURE, IN THE SECRET OF THE VERSE: "AND STRIP THE FORESTS BARE" (TEHILIM 29:9) on the fourteenth day. The fourteen days refer to the remaining animals, NAMELY, CHESED AND GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN, THAT ILLUMINATE WITHIN MALCHUT, for they are ten in each direction, SINCE CHESED, GVURAH, TIFERET AND MALCHUT, ARE THE FOUR DIRECTIONS at the four corners of the world, NORTH, SOUTH, EAST AND WEST, EACH ONE OF WHICH IS COMPOSED OF TEN SFIROT. And in the early writing IT IS STATED that it, MALCHUT, is Yud (ten), and that one SFIRAH OF CHESED, GVURAH, TIFERET AND MALCHUT, is in each of the four directions OF THE WORLD, making fourteen. And since these four, CHESED, GVURAH, TIFERET AND MALCHUT, join in and are corrected with the ten THAT ARE IN MALCHUT from the right-hand side, this makes the fourteenth day OF THE MONTH for the correction of this animal, WHICH IS MALCHUT, with all its corrections, with rejoicing.

706. Rabbi Elazar said: "Of course, that is how it is, but come and see, It is written: "Draw out and take lambs..." What is the meaning of "Draw out"? AND REPLIES: IT IS TO BE UNDERSTOOD as one who draws something from another place to this place, namely, draw out the upper days, WHICH ARE THE SFIROT OF ZEIR ANPIN, to the lower days, TO THE SFIROT OF MALCHUT. The upper days OF ZEIR ANPIN number 366, as in the numerical value of "Draw out" (Heb. mishchu), NAMELY, THE NUMBER OF DAYS IN A SOLAR YEAR, WHICH IS ZEIR ANPIN. The lower days OF MALCHUT are usually 355 days in a year, (Heb. shanah = 355). But when the moon, WHICH IS MALCHUT, shines at its fullest, the number of its days rises to be 365 days, AS THE SOLAR YEAR, WHICH IS ZEIR ANPIN, namely, as the numerical value of "mishchu," less one.

703. ובחֹדֶשׁ הָרִאשׁוֹן, מֵאֵן רִאשׁוֹן. דָּא נִיסָן. תַּמָּן אוֹלִידַת הָהִיא חֵיָה, לְקִיָּים מַה דְּאוֹקְמוּהָ מֵאֵרִי מִתְנִיתִין, בְּנִיסָן נִגְאָלוּ וּבְנִיסָן עֲתִידִין לְהִגָּאֵל. וּבִי"ד דִּילִיָּה, וַיֹּאמֶר כִּי יָד עַל כֶּסֶף יָהּ, תַּמָּן אוֹמֵי לְאַעֲבָרָא מֵעֲלָמָא זִרְעָא דְעֵשׂוֹ עִמְלָקִיָּים, בְּהָהוּא זְמַנָּא מִשְׁכּוּ וּקְחוּ לָכֶם צֶאֱן לְמִשְׁפְּחוֹתֵיכֶם וּשְׁחֲטוּ הַפֶּסַח. מִשְׁכּוּ: מִשְׁחָ יָדוֹ אֶת לֹוֲצִים.

704. בְּהָהוּא זְמַנָּא, כַּה אָמַר יי' לְרוֹעִים הַפּוֹשְׁעִים בֵּי. וַאֲמַר, וְאֵל אֲדַמַּת יִשְׂרָאֵל לֹא יָבֹאוּ. וְאֵלִין אֵינּוֹן רוֹעִים דְעֵנָא, פְּרָנְסִי דְרָא. וּבג"ד אֲתַמַּר עֲלִיָּהּ, הִנֵּה אֲנֹכִי מִפְתִּיָּה וְהוֹלֵכְתִּיָּה הַמְדַּבְּרָה. וְנִשְׁפָּטְתִּי אֲתֶכֶם וְגו', כַּאֲשֶׁר נִשְׁפָּטְתִּי אֶת אֲבוֹתֵיכֶם דְקָטִיל לֹון בְּמַכַּת חֲשָׁךְ. ע"כ רַעִיָא מֵהִימְנָא

705. ובחֹדֶשׁ הָרִאשׁוֹן, מֵאֵן חֹדֶשׁ הָרִאשׁוֹן. דָּא אִיהוּ חֹדֶשׁ, דְּהֵאֵי חֵיָה אֲתַגְלִיָּא בֵּיה וְאֲתַתְקַפַּת בֵּיה, וְנִמְקָא לְעֲלָמָא בְּאַרְבַּעָה עָשָׂר יוֹם. בְּאַרְבַּעָה עָשָׂר, אֵלִין שְׂאֵר חַיּוֹתָא, דְּאֵינּוֹן י' י' לְכָל סֵטֶר, בְּד' סֵטֶרִין דְעֲלָמָא. וּבִסְפָּרֵי קְדָמָי, אִיהוּ י', וְחָד לְכָל סֵטֶר לְאַרְבַּע סֵטֶרִין, וְאֵינּוֹן אַרְבַּע עָשָׂר. בֵּינָן דְּאֵינּוֹן אַרְבַּע, מִתְחַבְּרָאן וּמִתְתַקְנָן עִם אֵינּוֹן עָשָׂר דְּבִסְטָרָא דִּימִינָא, בְּדִין י"ד, בְּחֻדְוָה לְאַתְתַקְנָא חֵיָה דָּא בְּתַקּוּנָהָ.

706. ר' אֶלְעָזָר אָמַר, וְדָאֵי הָכִי הוּא. וּת"ח, בְּתִיב מִשְׁכּוּ וּקְחוּ לָכֶם צֶאֱן וְגו', מִשְׁכּוּ, מֵאֵי מִשְׁכּוּ. כְּמֵאֵן דְּמִשְׁיָךְ מֵאַתָּר אַחֲרָא, לְאַתָּר דָּא. מִשְׁכּוּ יוֹמִין עֲלֵאִין לְגַבֵּי יוֹמִין תַּתְּאִין. יוֹמִין עֲלֵאִין אֵינּוֹן שִׁס"ו, כְּחוֹשְׁבֵן מִשְׁכּוּ. יוֹמִין תַּתְּאִין, זְמַנָּן דְּאֵינּוֹן שִׁנ"ה, וּבְזְמַנָּא, דְּאַתְנַהֲרָא סִיְהָרָא בְּאַשְׁלֻמוֹתָא, סְלִיקוּ לְמַהוּ אֵינּוֹן יוֹמִין שִׁס"ה, כְּחוֹשְׁבֵן מִשְׁכּוּ חֲסֵר חָד.

707. Draw the upper days OF ZEIR ANPIN to the lower days OF MALCHUT, so that they will be one, all joined together. And who draws them? That is, these ten OF MALCHUT when it is on the right side, THAT IS CHESED. For it is written: "on the tenth day (Heb. be'asor)" (Shemot 12:3), NAMELY, MALCHUT WHEN IT IS ON THE RIGHT SIDE. HE ASKS, IT IS WRITTEN AS "be'asor," when Scripture should have used the more common be'asarah (lit. 'the tenth day'); what is Be'asor? HE ANSWERS, there are nine in each direction with one point that goes in the middle, thus: , and this point completes the ten SFIROT. This is why it is written "Be'asor," just as it is written: "Remember (Heb. zachor)" (Shemot 20:8) and "Keep (Heb. Shamor)" (Devarim 5:12), NAMELY, THE FORM OF THE INFINITIVE ABSOLUTE OF THE VERB, THE MEANING OF BE'ASOR THUS BEING to use the ten IN SUCH A WAY that these nine days WILL SERVE in its point. "of this month" (Shemot 12:3), WHICH IS NISSAN, ALLUDES TO CHESED, TO SHOW THAT THESE days THAT ARE DRAWN DOWN will be on the right side, WHICH IS CHESED in order to combine zot (lit. 'this', feminine), WHICH IS MALCHUT, with zeh (lit. 'this', masculine), WHICH IS ZEIR ANPIN, for it all to be one.

708. And when these four DAYS THAT FOLLOW THE TENTH OF THE MONTH join up with the four directions, SOUTH, NORTH, EAST AND WEST, WHICH ARE THE SECRET OF CHESED AND GVURAH, TIFERET AND MALCHUT, and combine with them, WITH THE TEN DAYS, then that animal, WHICH IS MALCHUT, gives birth to THE LIGHTS OF THE REDEMPTION, and the Serpent departs. And at that time that animal is sanctified on high, and is called "Glory," and then the festival is sanctified. This had not been the case previously, but now, IN THE FESTIVAL, it is called "glory," as it is written: "and in His temple everyone speaks of His glory."

The Faithful Shepherd says that the explanation given is insufficiently clear and requires more illumination. He tells the rabbis that "on the tenth day" means the nine Sfirot are in all directions, and that they parallel the nine months of a pregnant woman's period of gestation. He talks about "remember" and "keep" and "glory," and enumerates the numerology associated with this lesson. Ra'aya Meheimna (the Faithful Shepherd)

709. The Faithful Shepherd said: These matters THAT ARE STATED ABOVE, IN THE PRECEDING PARAGRAPH, are insufficiently clear and they have to be explained for the companions, for whoever hides the secrets of the Torah from them, saddens them, for the lights of the secrets are darkness for the wicked. And it is like silver that is hidden away. If one digs until he discovers it, but it is not his, it becomes like darkness and gloom in his mind, while for one to whom it belongs, it illuminates for him. This is the reason why a person should reveal the hidden secrets of the Torah TO THE COMPANIONS.

710. "on the tenth day" (Shemot 12:3) this means that the nine Sfirot are in all directions, paralleling the nine months of a pregnant woman's period of gestation, which is the same as the numerical value of Aleph Chet of one (Heb. Echad - Aleph Chet Dalet). Who is the woman with child? She is the Dalet of Echad. Aleph Chet (= nine) are the nine Sfirot in the four directions of the letter Dalet (= four), and they are forty. Aleph Chet CORRESPOND TO "Remember," WHICH IS ZEIR ANPIN, while Dalet CORRESPONDS TO "Keep," WHICH IS MALCHUT, AND TOGETHER WITH THEM, they are 42.

707. מִשְׁכּוֹ יוֹמִין עֲלֵאִין לְגַבִּי יוֹמִין תַּתָּאִין, לְמַהּוּ בְּלֵהוּ בְּחֶדָּא בְּחִבּוּרָא חֶדָּא. וּמֵאֵן מְשִׁיךְ לֹון. אֵינּוֹן עֶשֶׂר דִּלְסָטֵר יְמִינָא, דְּכִתִּיב בְּעֶשֶׂר. בְּעֶשֶׂר, בְּעֶשְׂרָה מְבַעֵי לִיָּה, מֵאֵי בְּעֶשֶׂר. אֶלָּא ט' אֵינּוֹן לְכָל סָטֵר, וְנִקּוּדָה חֶדָּא דְּאֵזְלָא בְּאַמְצָעִיתָא. בְּגִוּוֹנָא דָּא, וְהֵיא נִקּוּדָה, אֲשֶׁלִּימַת לְעֶשֶׂר. וְעַד בְּעֶשֶׂר, כְּמָה דְּאֵתְמַר זְכוֹר וְשָׁמֹר. לְשִׁמוּשָׁא בְּעֶשְׂרָה, אֵינּוֹן יוֹמִין תַּשַּׁע, בְּהֵוֹא נִקּוּדָה. לְחֶדֶשׁ הַזֶּה, יוֹמִין דִּלְסָטֵר יְמִינָא, בְּגִין לְאַתְחַבְּרָא זֹאת בְּזָה, לְמַהּוּ כְּלָא חֶד.

708. וּבְזִמְנָא דְּאֵינּוֹן ד' אֶתְקַשְׁרוּ לְד' סְטְרִין בְּהַדְרִיָּהוּ. בְּדִין אֹלִיכִתָּהּ הֵוֹא חֵיָּה וְחוּיָא אֲזִיל לִיָּה וּבְהֵוֹא זִמְנָא מְקַדְשִׁין לְעִילָא לְהֵאֵי חֵיָּה וְקֶרְאֵן לָהּ כְּבוֹד. וּבְדִין אֶתְקַדֵּשׁ מוֹעֵדָא. מָה דְּלָא הָוָה עַד הַשְׁתָּא, וּכְעַן קֶרְאֵן לָהּ כְּבוֹד, הֶדָּא הוּא דְּכִתִּיב וּבְהִיכְלוֹ כְּלוֹ אוֹמֵר כְּבוֹד.

רַעִיָּא מַהִּימְנָא

709. אָמַר רַעִיָּא מַהִּימְנָא, מְלִין אֵלִין סְתִימִין, וְצָרִיךְ לְמַפְתַּח לֹון לְגַבִּי חִבְרִיָּא, דְּמֵאֵן דְּסִתִּים לֹון גְּנִיזִין דְּאוּרִיָּיתָא, אֵיָּהוּ מְצַעֵר לֹון. דְּלִרְשִׁיעֵיָּא נְהוּרִין דְּרִזִּין, אֶתְחַזְרֵן לֹון חֲשׁוּכִין. וְאֵיָּהוּ מִתְּלָא לְמִמוֹנָא דְּאֵיָּהוּ גְּנִיז, מֵאֵן דְּחֶפֶר לִיָּה, עַד דְּגִלִּי לִיָּה, וְלֹאוּ אֵיָּהוּ דִּילִיָּה, אֶתְהַדֵּר בְּסוּכְלַתְנוּתִיָּה בְּחֲשׁוּכָא וְקִבְלָא. וְלִמְאֵן דְּאֵיָּהוּ דִּילִיָּה, נְהִיר לִיָּה. וּבִגְד' אֵיָּת לִבְנ' לְגִלְאָה רִזִּין סְתִימִין דְּבְּאוּרִיָּיתָא.

710. בְּעֶשֶׂר: ט' אֵינּוֹן לְכָל סָטֵר, לְקַבֵּל ט' יִרְחִין דִּיּוֹלָדָה, כְּחוּשְׁבֵּן א"ח. מֵאֵן יוֹלָדָת. ד' מִן אַחֲד. א"ח, אֵיָּהוּ ט', לְד' סְטְרִין דָּאֵת ד', וְאֵינּוֹן אַרְבַּעִים. א"ח זְכוֹר, ד' שָׁמֹר. הָא אַרְבַּעִין וְתֵרִין.

711. This leaves us with "glory," as it is said: "Blessed be the name of the glory of His kingdom forever and ever." And this is glory (Heb. kavod = 32) and heart (Heb. lev = 32), THE SUM OF WHICH IS 64. And there are four directions to this letter Dalet, 64 to the four sides, which comes to 256. And it has been taught: Glory above and heart below, and for this reason, the recital of the unity is said twice daily, so that we thereby say 'glory' twice, which amounts to 64. Add to this the two Dalets of echad, and we have 72. And so the Dalet of echad completes the 42-letter Names and also completes the 72-letter Names. And this is why it is said in A Psalm of David: "Who is this King of glory? Hashem strong and mighty" (Tehilim 24:8), and again: "Who is this King of glory? Hashem of hosts, He is the King of glory" (Ibid.10).

End of Ra'aya Meheimna

We are told how the Temple is sanctified.

712. IT IS WRITTEN: "AND IN HIS TEMPLE EVERYONE SPEAK OF HIS GLORY" (TEHILIM 29:9). HE ASKS: What is meant by "His temple?" AND HE ANSWERS: This refers to the inner upper temple, where everything, NAMELY, BINAH, is sanctified. There whoever is fitting for sanctification is sanctified. How is that temple sanctified? HE ANSWERS THAT initially the gates are opened BY DA'AT, WHICH IS ZEIR ANPIN, WHO ASCENDS TO BINAH WHEN THE LEFT SIDE IS IN CONTROL OF BINAH, AND BECOMES THERE THE CENTRAL COLUMN, WHICH IS THE SECRET OF DA'AT THAT UNITES THE RIGHT AND THE LEFT, NAMELY, CHOCHMAH AND BINAH, WITH EACH OTHER, AND OPENS THE GATES OF BINAH, NAMELY, OPENS UP BINAH FROM THE BLOCKAGE OF THE LEFT. THEREBY ZEIR ANPIN ALSO RECEIVES FROM IT THREE COLUMNS SINCE THREE ISSUE FROM ONE AND ONE EXISTS IN THREE. HE EXPLAINS HIS WORDS: One concealed key, NAMELY, DA'AT, ordained and opened one gate on the south side, WHICH IS THE SECRET OF THE RIGHT COLUMN. Then the High Priest, WHICH IS CHESD, enters into that opening and hurries with his girdle, WHICH IS THE SECRET OF MALCHUT, and his corrections, NAMELY, THE FOUR GARMENTS OF AN ORDINARY PRIEST, NAMELY, MITRE, TUNIC, GIRDLE, AND BREECHES, WHICH CORRESPOND TO THE FOUR LETTERS OF ADONAI, WHICH IS MALCHUT. SUBSEQUENTLY, he is adorned with a diadem of holiness, and puts on a breastplate and efod and a robe of seventy bells and pomegranates, which are "a golden bell and pomegranate" (Shemot 28:34) THESE BEING THE SECRET OF THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH THAT ARE DRAWN DOWN FROM THE FIRST HEI OF THE YUD HEI VAV HEI, AS ABOVE. And the plate of the holy crown on his forehead is called 'the plate of the holy crown', NAMELY, THE YUD OF THE YUD HEI VAV HEI. And he was embellished with the four garments of gold and with the four garments of white, WHICH CORRESPOND TO THE EIGHT LETTERS IN THE NAMES OF THE YUD HEI VAV HEI AND ADONAI, and on that plate 42 letters sparkle, NAMELY, THE 42-LETTER NAME, and the whole of that palace shines with upper lights.

713. And that key, WHICH IS THE SECRET OF DA'AT, AS ABOVE, turned and opened another side OF BINAH, to the north. Then Levi, WHICH IS THE SECRET OF GVURAH AND THE LEFT COLUMN, entered, and he is the title of Jacob, whom he set aside OUT OF HIS SONS for the Holy One, blessed be He, and with him the ten-stringed lyre, WHICH IS THE SECRET OF THE TEN SFIROT OF THE LEFT COLUMN. And he is crowned with diadems, NAMELY, THE MOCHIN OF THE UPPER THREE SFIROT WHO ARE CALLED 'DIADEMS'. And then the key turned yet again and opened a gate of that temple, that gate that stands in the center, namely, the Column that is on eastern side, WHICH IS TIFERET, THE CENTRAL COLUMN. It, NAMELY, TIFERET enters, and is adorned IN THAT GATE with seventy diadems, WHICH ARE THE SECRET OF THE 72 NAMES. And it is adorned with four letters, which are twelve, NAMELY, WITH THE TWELVE PERMUTATIONS OF THE FOUR LETTERS OF THE YUD HEI VAV HEI. AND THESE ARE THE SECRET OF CHESD AND GVURAH, TIFERET AND MALCHUT, IN EACH OF THE THREE COLUMNS. And it

711. אֲשֶׁתֵּאֵר כְּבוֹד, דִּאֲתֵמֵר בִּיה בִּשְׁכַּמְל"ו. וְאִיהוּ כְבוֹד ל"ב, ד' זְמַנִּין לְכָל סֵטֶר דִּאֲתֵר ד', הָרִי ס"ד לְד' סֵטֶרִין, רנ"ו. וְאוֹקְמוּהָ, כְבוֹד לְעֵילָא, ל"ב לְתַתָּא. וּבג"ד מִיִּיחָדִין בְּכָל יוֹמָא תְרִין זְמַנִּין, דִּאֲמַרְן בְּהוּ תְרִין זְמַנִּין כְּבוֹד, דִּאִיהוּ ס"ד. וְתְרִין זְמַנִּין ד' ד' מִן אַח"ד, הָרִי ע"ב. הָרִי ד' דִּאֲח"ד, שְׁלִימוֹ דְּמ"ב שְׁמֵהּ. וְשְׁלִימוֹ דְּע"ב שְׁמֵהּ. וּבג"ד אֲמַרְן בְּמִזְמוֹר לְדוֹד מִי זֶה מֶלֶךְ הַכְּבוֹד יי' עֲזוֹ וְגִבּוֹר. וּבִזְמַנָּא תְנִינָא מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד. (ע"כ רַעִיָא מֵהֵימְנָא .

712. מֵאֵן הֵיכְלוֹ. דָּא הֵיכַל עֲלָא פְּנִימָא, דִּתְמִן מִתְקַדָּשָׁא כְּלָא. תְּמִן מִקְדָּשִׁין לְמֵאֵן דְּחֻזִּי לְאַתְקַדָּשָׁא. הֵיךְ מִקְדָּשִׁין לִיה בְּהוּא הֵיכְלָא. בְּקַדְמִיתָא אֲתַפְתְּחוּ תְרַעִין, וְחַד מִפְתָּחָא סְתִימָא, אֲתִקִּין וּפְתַח תְרַעָא חַד, לְסֵטֶר דְרוּם, בְּרִין עָאל כְּהֵנָּא רַבָּא בְּהוּא פְתָחָא, וְאִזְדַּרְזוּ בְּהִימִינֵינוּ, וְתִקְוֵנוּ. וְאַתְעֵטֶר בְּעֵטְרָא דְקִדּוּשָׁא וּלְבִישׁ חוּשְׁנָא וְאַפֻּדָּא, וּמַעֲיִלָא דְשַׁבְעִין זָגִין וְרִמּוֹנִין, דִּאִינוּן פְּעֻמּוֹן זָהָב וְרִמּוֹן. וְצִיץ נֹזֵר דְקִדּוּשָׁא עַל מִצְחִיהָ, דִּאֲתַקְרִי צִיץ נֹזֵר הַקֹּדֶשׁ, וְאַתְקֵשֶׁט בְּר' בְּגָדֵי זָהָב, וּבְר' בְּגָדֵי לָבָן. וְעַל הַהוּא צִיץ מ"ב אֲתוּוֹן מְלַהֲטֵן בִּיה, וּמִנְצֵצֵן עֲלִיהָ, וְנִהִיר כָּל הַהוּא הֵיכְלָא בְּנִהוּרִין עֲלֵאִין.

713. אֲסִתְחַר הַהוּא מִפְתָּחָא, וּפְתַח סֵטֶרָא אַחֲרָא דְבִסְטֵר צָפוֹן, בְּרִין עָאל לֵוִי, מַעֲשָׂרָא דִיעֵקֵב, דִּאֲפְרִישׁ לְקִדּוּשָׁא בְרִיךְ הוּא. וְכִנּוֹר דְּעֶשֶׂר נִימִין עֲמִיהָ, וְאַתְעֵטֶר בְּעֵטְרוֹ, וּכְדִין אֲסִתְחַר מִפְתָּחָא, וּפְתַח בְּהוּא הֵיכְלָא חַד תְרַעָא, הַהוּא תְרַעָא דְקִימָא בְּאַמְצַעִיתָא, עֲמוּדָא דְלִסְטֵר מִזְרַח עָאל וְאַתְעֵטֶר בְּשַׁבְעִין עֵטְרִין, וְאַתְעֵטֶר בְּאַרְבַּע אֲתוּוֹן, דִּאִינוּן תְּרִיסָר. וְאַתְעֵטֶר בְּגִלּוּפִין דְּמֵאֲתָן וְע' אֶלֶף עֲלָמִין, וְאַתְעֵטֶר בְּעֵטְרִין דְּסִיפֵי עֲלָמָא עַד סִיפֵי עֲלָמָא, בְּכֵמָה לְבוּשֵׁי יָקָר, בְּכֵמָה עֵטְרִין קִדְּוִישִׁין.

was adorned with engravings of the two hundred and seventy thousand worlds, NAMELY, THE PLACE WHERE THE ILLUMINATION OF CHOCHMAH IS REVEALED, WHICH IS FROM THE CHEST AND DOWNWARD, WHERE THE ILLUMINATION OF CHOCHMAH IS TERMED A THOUSAND, AND THERE ARE TWO THIRDS OF TIFERET WHICH ARE SEVENTY, AND NETZACH AND HOD, IN EACH ONE OF WHICH THERE ARE TEN SFIROT, MAKING TWO HUNDRED AND SEVENTY SFIROT. And it is crowned with diadems THAT SHINE from one end of the world to the other, NAMELY, IN MALCHUT THAT IS CALLED 'WORLD', and in a number of valuable garments and a number of holy diadems.

714. That key, WHICH is DA'AT, AS ABOVE, turned once again and opened all the concealed gates and all the hidden holy gates, and ZEIR ANPIN is sanctified in them, and stands there as King. THAT IS, IN THE ASPECT OF MALCHUT, WHICH IS IN THE CENTRAL COLUMN OF BINAH, He is there blessed with a number of blessings and crowned with a number of diadems. Then all of them issue forth FROM BINAH TO THEIR PLACE IN ZEIR ANPIN, NAMELY, CHOCHMAH AND BINAH OF ZEIR ANPIN FROM THE TWO GATES TO THE SOUTH AND NORTH OF BINAH; AND THE RIGHT HALF OF DA'AT, FROM THE CENTRAL GATE OF BINAH, AND LEFT HALF OF DA'AT, AND ALL OF THEM ISSUE FORTH, joined together, and are crowned with their diadems as is fitting. Once they have left BINAH FOR THE PLACE OF ZEIR ANPIN, they awaken ZEIR ANPIN SO THAT HE WILL PUT on His adornments, NAMELY, THE FOUR MOCHIN AS ABOVE.

715. And this animal, NAMELY, MALCHUT, WHICH IS IN THE FIRST STATE AND STILL CLEAVES TO THE LEFT, awakens and contracts itself out of love of the song, NAMELY, BECAUSE OF THE LONGING FOR CHASSADIM, FOR SINCE IT IS ON THE LEFT WITHOUT THE RIGHT, IT HAS CHOCHMAH WITHOUT CHASSADIM, SOMETHING THAT CAUSES IT GREAT DISTRESS, AND IT LONGS DEEPLY FOR CHASSADIM, WHICH IS WHY IT CONTRACTED ITSELF INTO THE ASPECT OF BELOW THE CHEST, SO THAT IT SHOULD BE ABLE TO RECEIVE CHASSADIM FROM HIM. And how does it diminish itself? Out of love of the song it contracts itself bit by bit until it becomes just a point, UNDER YESOD FROM THE ASPECT OF THE LIGHTS, WHILE FROM THE ASPECT OF THE VESSELS IT IS A POINT UNDER THE CHEST. And since she has contracted herself, it is then written: "And there went a man of the house of Levi" (Shemot 2:1), WHICH IS THE SECRET OF THE HOLY ONE, BLESSED BE HE: "and took to wife a daughter of Levi" (Ibid.), WHICH IS MALCHUT. It is certainly CALLED "a daughter of Levi," because it is from the left side. How does he hold her? He puts his left hand under her head, out of love, NAMELY, THE LEFT SIDE OF ZEIR ANPIN BECOMES THE UPPER THREE SFIROT OF MALCHUT, AND ARE REFERRED TO AS HEAD, THIS BEING IN THE SECRET OF THE VERSE: "HIS LEFT HAND IS UNDER MY HEAD" (SHIR HASHIRIM 8:3).

716. And you might well ask that, since she is NOW a small point, how could ZEIR ANPIN unite with a small point? AND HE ANSWERS THAT vis-a-vis above, the smaller a thing is the more praiseworthy it is, and this is a virtue, and it is really supremely large, FOR, WHEN IT IS SMALL, the High Priest immediately awakens for her, THE REFERENCE BEING TO CHESED OF ZEIR ANPIN who holds and embraces her. Had she been large, Zeir ANPIN AND MALCHUT would not have been able to unite at all, but, since she contracted herself and is a small point, THE SFIROT OF ZEIR ANPIN can hold her, and raise her up on high, BETWEEN THE TWO ARMS OF ZEIR ANPIN, NAMELY, CHESED AND GVURAH. And after they have raised her up, she sits between these two sides, NAMELY CHESED AND GVURAH, and then the pillar that stands in the center, NAMELY TIFERET, WHICH IS THE CENTRAL COLUMN, joins with her in a love of kisses, a love of perfect union. And then: "And Jacob," THAT IS, ZEIR ANPIN, "kissed Rachel," WHO IS MALCHUT (Beresheet 29:11), for with the love of kisses, they cleave to each other without separation, until she receives a Nefesh of delights as is fitting.

714. אֶסְתַּחֲרֵהוּ הֵהוּא מִפֶּתַח, וּפֶתַח לִיה כָּל תַּרְעִין גְּנוּזִין, וְכָל תַּרְעִין דְּקְדוּשֵׁין טְמִירִין, וְאֶתְקַדַּשׁ בְּהוּ, וְקִימָא תָמָן כְּמֶלֶכָא. מִתְבָּרַךְ בְּכֻמָּה בְּרִכָּאן, מִתְעַטֵּר בְּכֻמָּה עֲטָרִין. בְּדִין נִמְקִי כְּלָהוּ בַּחֲבוּרָא חֲדָא, מִתְעַטֵּרן בְּעֲטָרֵיהוּ בְּדָקָא יְאוּת. בֵּינון דְּנִמְקִי אֶתְעַר לִיה בְּקִשּׁוּטוּי.

715. וְהָאִי חִיָּה אֶתְעָרָא, וְאֶזְעִירַת גְּרָמָה, מִגּוּ רְחִימוֹ דְּשִׁירָתָא, הֵיךְ אֶזְעִירַת גְּרָמָה מִגּוּ רְחִימוֹ דְּשִׁירָתָא, אֶזְעִירַת גְּרָמָה זְעִיר זְעִיר, עַד דְּאֶתְעִבִּידַת נְקוּדָה חֲדָא. בֵּינון דְּאִיהִי אֶזְעִירַת גְּרָמָה, בְּדִין כְּתִיב, וַיִּלָּךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת בֶּת לֵוִי. בֶּת לֵוִי וְדָאִי, מִסְטָרָא דְשִׁמְאֵלָא. הֵיאֵךְ אֶחִיד לָהּ. אוֹשִׁיט שְׁמָאֵלָא תַּחוֹת רִישָׁהּ מִגּוּ חֲבִיבוֹ.

716. ואי תימא, ביון דאיהי נקודה חדא, איך יכיל לאחדא בנקודה זעירא. אלא לגבי עילא, כל מה דהוא מלה זעירא, דא תושבחתא, ודא עלוויא ורב ברבו עלאה. מיד כהנא רבא אתער לה, ואחיד לה, וחביק לה, דאלו הוות רברבא, לא יכלין לאחדא כלל. אבל ביון דאזעירת גרמה, ואיהי נקודה חדא, כדן אחדין בה, וסלקין לה לעילא, ביון דסלקין לה, ויתבא בין תרין סטרין אלן, כדן ההוא עמודא דקיימא באמצעיתא, אתחבר בהדה בחביבו דנשיקין, ברחימו דחבורא חדא. כדן וישק יעקב לרחל, ברחימו דנשיקין מתדבקן דא בדא, בלא פירודא, עד דנקטא נפשא דענוגין בדקא יאות.

717. When she receives a Nefesh of delights, as is fitting, and she wants to visit her hosts, they all gather together and call her: Glory, glory, glory from the Temple OF ABA AND IMA. And in the Temple itself, ABA and IMA, NAMELY, CHOCHMAH AND BINAH, open by saying: Sanctified, sanctified! IN OTHER WORDS THEY EMANATE TO MALCHUT FROM THEIR LIGHTS WHICH ARE CALLED 'HOLINESS'. Then the month, WHICH IS MALCHUT, is sanctified properly. And it is then written: "And on... the first month" (Bemidbar 28:16), for it is certainly the first. AND THIS IS BECAUSE PREVIOUSLY, WHEN MALCHUT WAS ATTACHED TO THE LEFT WITHOUT THE RIGHT, SHE WAS NOT CONSIDERED TO BE IN EXISTENCE BECAUSE HER LIGHTS WERE FROZEN AND SHE WAS UNABLE TO EMANATE. BUT NOW, HAVING CONTRACTED TO A POINT AND BEEN REBUILT BY ABA AND IMA IN THE LIGHTS OF HOLINESS, AND BEING UNDER THE LEVEL OF ZEIR ANPIN, SHE IS CONSIDERED TO BE IN HER FIRST EXISTENCE. And it is therefore THEN WRITTEN ABOUT HER: "AND ON...THE FIRST MONTH." And therefore, SCRIPTURE SAYS: "Draw out and take you lambs..." (Shemot 12:21), THE MEANING OF WHICH IS: DRAW DOWN THE UPPER DAYS OF ZEIR ANPIN TO MALCHUT, and it is therefore WRITTEN: "On the tenth day of this month" (Shemot 12:3), THE MEANING OF WHICH IS THAT the Moon, WHICH IS MALCHUT, has become joined to the Sun, WHICH IS ZEIR ANPIN, NAMELY, THAT THE NINE SFIROT OF ZEIR ANPIN WILL SERVE TO ILLUMINATE IN MALCHUT. And whereas she was a single point AFTER THE CONTRACTION, when she descended FROM THE TEMPLE OF ABA AND IMA, she now expands bit by bit and fills out and becomes the FINAL Hei OF THE YUD HEI VAV HEI, which is full OF EMANATION from all FOUR directions and is properly sanctified. The Faithful Shepherd adds information about how the moon, Malchut, becomes full and is joined to the sun. Ra'aya Meheimna (the Faithful Shepherd)

718. (THE BEGINNING OF THIS SECTION IS MISSING). That temple turned and opened another gate on the south side, NAMELY, IN THE RIGHT COLUMN, with 72 diadems, WHICH IS THE SECRET OF THE NAME OF 72 THAT ILLUMINATES IN THE RIGHT COLUMN. Later it opens a third gate on the eastern side, WHICH IS THE CENTRAL COLUMN, with fifty lights of the fifty gates of Binah. Next it opens another gate on the western side, WHICH IS THE SECRET OF MALCHUT in the 72 diadems OF THE NAME OF 72, and all the 248 CHASSADIM, being the number of words in the sections of the recital of the Sh'ma. And whereas this animal, WHICH IS MALCHUT, was initially small, at that time, HAVING RECEIVED 72 DIADEMS AND 248 CHASSADIM, she grows, which is as is written: "the whole earth is full of His glory" (Yeshayah 6:3), which is the upper glory and the lower glory, ALL OF WHICH MALCHUT RECEIVES WITH THE DECLARATION OF THE UNITY IN THE RECITAL OF THE SH'MA.

717. בשעתא דנקטא נפשא דענוגין בדקא יאות, ובעיא למקדא לחילהא, מתכנשין בלהו, וקרין לה מגו היכלא קדישא, כבוד כבוד כבוד. בהיכלא קדישא אבא ואמא, פתחי ואמרי מקודש מקודש. כדן ירחא אתקדש בדקא יאות. וכדן כתיב, ובחדש הראשון, ראשון ודאי, וע"ד משכו וגו'. וע"ד בעשור לחדש הזה, דאתחבר סיהרא בשמשא, ומה דהות נקודה חדא, כד נחתא אתפשט זעיר זעיר, ואתמליא, ואתעבדת ה', מליא מכל סטרין, מתקדשא בדקא יאות.

רעיא מהימנא

718. אסתחר ההוא היכלא, ופתח תרעא אחרא דסטר דרום בשבעין ותריין עטרין. לבתר אפתח תרעא תליתאה, לסטר מזרח, בחמשין נהורין, דחמשין תרעין דבינה. לבתר אפתח תרעא אחרא דלסטר מערב, בע"ב עטרין, וכלהו רמ"ח בחושפן תיבין דפרשין דק"ש. ומה דבקרמיתא ההיא חיה הות זעירא, בההוא זמנא אתרביאת, הדא הוא דכתיב, מלא כל הארץ כבודו, דאיהו כבוד עלאה ותתאה.

719. When one reaches the eighteen (Heb. Chai = living) Worlds, in which are the eighteen blessings of the prayer, NAMELY, IN THE AMIDAH PRAYER, which one starts with "Adonai, open my lips; and my mouth shall rehearse Your praise" (Tehilim 51:17), then the Central Column, WHICH IS ZEIR ANPIN, joins with her with affectionate kisses of the lips, WHICH ARE NETZACH AND HOD; and tongue, which is the Righteous One, THAT IS YESOD, is between them IN THE SECRET OF the tongue of the learned. At that time "And Jacob kissed Rachel" (Bereshheet 29:11), WHERE JACOB IS ZEIR ANPIN AND RACHEL IS MALCHUT, and then that animal, MALCHUT, is called 'Glory, glory'; and Aba and Ima say 'Sanctified, sanctified'. THAT IS, ABA AND IMA EMANATE TO HER THEIR LIGHTS THAT ARE CALLED 'HOLINESS', and then the month, WHICH IS MALCHUT, is correctly sanctified. And she is then CALLED "And on...the first month" (Bemidbar 28:16), first without a doubt.

720. And then: "Draw out" THE UPPER DAYS OF ZEIR ANPIN TO MALCHUT, which is why IT IS WRITTEN: "On the tenth day of this month" (Shemot 12:3), THE MEANING OF WHICH IS THAT THE NINE DAYS OF ZEIR ANPIN SHINE TOWARDS MALCHUT, NAMELY, that the holy moon, WHICH IS MALCHUT, is joined to the sun, WHICH IS ZEIR ANPIN, about which it is said: "For Hashem Elohim is a sun and a shield" (Tehilim 84:12). And whereas MALCHUT was a small point, she filled out as the FULL moon, and then the month is full, NAMELY, the moon, WHICH IS MALCHUT, is full, and she is: "the whole earth is full of His glory." Initially she was lacking, but now she is complete, FULL.

End of Ra'aya Meheimna

Rabbi Chiya learns that the Paschal sacrifice is a lamb because a lamb was the idol and deity of the Egyptians, and it was hard for the Egyptians to see their idol tied and held prisoner and sacrificed in the fire. In this way the Egyptians saw the power of the God of Yisrael. Rabbi Elazar turns the conversation to the prohibition against eating leavened bread, and we learn that anyone who eats leavened bread on the Pesach is met with death, and he dies in this world and in the World to Come.

721. Rabbi Chiya began by quoting: "And on the fourteenth day of the first month is the Pesach" (Bemidbar 28:16). HE ASKS: Why is the paschal sacrifice a lamb? HE ANSWERS, the Egyptians worshipped the lamb, which was one of their deities, for they worshipped the constellation Aries. Come and see: It is written: "for we shall sacrifice the abomination of Egypt" (Shemot 8:22). What is meant by "the abomination of Egypt?" Could it be that because it is hateful to them it is called "the abomination of Egypt?" On the contrary, it is called "the abomination of Egypt" because it is the Egyptians' idol and their deity. It is similarly written: "the abominations of those nations" (Devarim 18:9), THE MEANING OF WHICH IS THE IDOL of these nations.

722. Come and see the wisdom of Joseph, as is written: "And he took some of his brothers, five men" (Bereshheet 47:2), and he taught them to say "Your servants are shepherds" (Ibid. 3). And would a king who was ruler over the country and who was like a father to the king have done such a thing to his brothers to make THE EGYPTIANS hate them and not show them consideration? - IF YOU HOLD THE VIEW THAT THE ABOMINATION OF THE EGYPTIANS IS EVERY SHEPHERD, WHICH MEANS HATED BY THE EGYPTIANS. But in reality the abomination of the Egyptians is what their idol and their deity was called. Therefore is it written: "For we shall sacrifice the abomination of Egypt" (Shemot 8:22) MEANING THEIR DEITY.

719. כִּד מְטִי לַחַי עֲלָמִין, דְּבִיָּה חַי בְּרַכָּא דְּצִלּוּתָא, וּפְתַח בֵּיה אֲדָנִי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ. בְּדִין עֲמוּדָא דְאַמְצְעִיתָא, אֲתַחֲבַר בְּהִדָּה בְּחִבּוּ דְנִשְׁיָקִין דְּשִׁפּוּן, וְאִינוּן נֶצַח וְהוּד, דְּלִשּׁוֹן אִיהוּ צְדִיק בִּינִייהוּ. לִשּׁוֹן לְמוּדִים בְּהוּא זְמָנָא, וַיִּשָּׁק יַעֲקֹב לְרַחֵל, בְּדִין קְרָאן לְהֵיכָא חַיָּה, כְּבוֹד כְּבוֹד. אָבָא וְאִמָּא, מְקוּדָשׁ מְקוּדָשׁ. בְּדִין יִרְחָא אֲתַקְדָּשׁ כְּדָקָא יְאוּת, בְּדִין וּבְחֻדָּשׁ הָרֵאשׁוֹן רֵאשׁוֹן וְדָאִי.

720. וּכְדִין מְשַׁכּוּ. וְעַד בְּעֲשׂוֹר לַחֲדָשׁ הַזֶּה, דְּאֲתַחֲבַר סִיְהָרָא קְדִישָׁא בְּשִׁמְשָׁא. דְּאֲתַמַּר בֵּיה, כִּי שֶׁמֶשׁ וּמָגֵן יְיָ אֱלֹהִים. וְמָה דְהוּת נְקוּדָה זְעִירָא, אֲתַמְלֵאת בְּסִיְהָרָא, וּכְדִין אִיהוּ הַחֲדָשׁ מְלֵא. וְסִיְהָרָא אֲתַמְלִיָּא מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ. בְּקַדְמִיתָא חֲסֵר, וְכַעַן בְּשְׁלִימוֹ. ע"כ רַעִיָּא מֵהֵימְנָא

721. ר' חֵיָּיא פְתַח, בְּאַרְבַּעָה עָשָׂר יוֹם לַחֲדָשׁ פֶּסַח וְגו'. אִימְרָא דְאִיהוּ פֶסַחָא אֲמָאִי. אֵלָא דְחֵלָא דְמִצְרַאִי, וְאֵלָהָא דְלֵהוּן, הוּא אֲמָרָא. בְּגִין דְּמִצְרַאִי פִלְחִין לְמִזֵּל טְלָה, וּבג"כ פִּלְחִין לְאִימְרָא. ת"ח, כְּתִיב הֵן נִזְבַּח אֶת תּוֹעֵבַת מִצְרַיִם. מֵאִי תּוֹעֵבַת מִצְרַיִם. וְכִי עַל דְּשִׁנְאִין לֵיה, כְּתִיב תּוֹעֵבַת מִצְרַיִם. אֵלָא דְחֵלָא דְמִצְרַאִי, וְאֵלָהָא דִּילֵהוּן, אֲקָרִי תּוֹעֵבַת מִצְרַיִם. בְּמָה דְכְתִיב, כְּתוּעַבַת הַגּוֹיִם, דְּחֵלָא דְשָׂאָר עַמִּין.

722. ת"ח חֲכֻמָּתָא דִּיוֹסָף, דְּכְתִיב וּמִקְצָה אַחִיו לָקַח חֲמֶשֶׁה אַנְשִׁים, וְאוֹלִיף לֹון לְמִימַר, אַנְשֵׁי מְקָנָה הֵיוּ עֲבָדֶיךָ. וְכִי מַלְכָּא דְהוּא שְׁלִיט עַל כָּל אֶרְעָא, וְאָבָא לְמַלְכָּא, עֲבִיד כְּדָא, וְעֲבִיד לְאַחֵיו וּשְׁנָאוֹן לֵהוּן, וְלֹא יַחֲשְׁבוֹן לֵהוּן. אֵלָא וְדָאִי תּוֹעֵבַת מִצְרַיִם, דְּחֵלָא וְאֵלָהָא דִּילֵהוּן אֲקָרִי הָכִי, וְעַד כְּתִיב, הֵן נִזְבַּח אֶת תּוֹעֵבַת מִצְרַיִם.

723. Joseph said; All the best of Egypt is the land of Raamses, and this part of the country they set aside for their idol, NAMELY, THE FLOCKS, for them to be pastured and go THERE to their hearts' delight. And all the Egyptians considered those who tended their idols as themselves idols. HE SAID: I shall arrange it so that my brothers inherit that country, and the Egyptians shall bow down to them, and will accord them proper treatment, and this is what is written: "for every shepherd is an abomination to the Egyptians" (Beresheet 47:34). Which is FOR THIS REASON, they should treat them as their deity.

724. Rabbi Yosi said: Haven't we learned, just as the Holy One, blessed be He, punishes idolaters, so will He punish idolatry itself? If this is so, why did Joseph make his brothers into idols, THAT THE EGYPTIANS SHOULD BOW DOWN TO THEM AS THOUGH THEY WERE DEITIES? He replied to him: Joseph did not make his brothers into idols but into rulers over the idolatry of the Egyptians, and thus subdued their idolatry under the hand OF HIS BROTHERS, so that they would smite it with the rod. Joseph said: If my brothers control their idolatry, then how much better that they will have rule over them themselves, which is why he settled them in the best of the country and made them rulers over all the land.

725. And so, why is the paschal sacrifice a lamb? The answer is because a lamb was the idol and deity of the Egyptians. Said the Holy One, blessed be He: From the tenth of the month, take the fear of the Egyptians, capture and bind it and let it be imprisoned and hold it in your keeping one day, and two, and three days, and on the fourth day carry out its sentence, and assemble over it.

726. And when Egypt heard the voice of their idol which was being held by Yisrael, and they were unable to rescue it, they cried and it was as difficult for them as though they themselves had been tied up for the kill. Said the Holy One, blessed be He: 'Let it be in your possession day after day for four days, so that THE EGYPTIANS may see it when it is bound and imprisoned, and on the fourth day, bring it out to be killed and let the Egyptians see how you enact judgment on it.' And this, NAMELY, THESE JUDGMENTS THAT THEY PERFORMED ON THEIR IDOL, was harder for them to bear than all the plagues that the Holy One, blessed be He, brought on them.

727. Subsequently, they cast it into the fire, as it is written: "and burn their carved idols with fire" of their deities (Devarim 7:5). Said the Holy One, blessed be He: "Eat not of it raw" (Shemot 12:9) so that THE EGYPTIANS will not say: They were so desirous of, and had such a longing for our idol that they ate it INSUFFICIENTLY ROASTED. But it was decreed that it should be eaten roasted and not boiled, for had it been boiled it would have been covered UNDER THE WATER IN THE PAN, and they would not have seen it, but its correction is that they should see it like this when it is being burnt in the fire, since its odor then spreads FAR AND WIDE.

723. אָמַר יוֹסֵף, כָּל מֵיטֵב מִצְרַיִם הוּא אֶרֶץ רַעַמְסֵס, וְהָיָה אֶרְעָא אֶפְרִישׁוּ לְדַחְלָא דְלֵהוֹן, לְרַעֲנָא וּלְמִיּהָר בְּכָל עֲנוּגִין דְּעֵלְמָא. וְכָל מִצְרָאֵי חֲשִׁיבוּ לְאִינוּן דְּרַעָאן לְדַחְלִיּהוֹן, בְּדַחְלִיּהוֹן. אַעְבִּיד לְאַחֵי דִּירְתוֹן הָיָה אֶרְעָא, וְיִסְגְּרוֹן לֹון מִצְרָאֵי, וְיַחְשְׁבוֹן לֹון בְּדָקָא יָאוּת. וְהֵינֵנוּ דְכֻתִּיב כִּי תוֹעֵבַת מִצְרַיִם כָּל רוּעָה צָאן, מִחֲשָׁבִין לֹון בְּדַחְלִיּהוֹן.

724. א"ר יוסי, והא תנינן במה דאתפרע קודשא בריך הוא מאינון דפלחי לע"ז, הכי אתפרע מע"ז ממש, וכי יוסף עבד לאחוי ע"ז. א"ל, לא עבד יוסף לאחוי ע"ז, אלא עבד לון לשלטאה על ע"ז דילהון, ולאכפניא ע"ז דילהון תחות ידיהו, ולרדאה לון במקל. אמר יוסף, אי ושלטון אחי על ע"ז דילהון, כ"ש דישלטון על גרמיהו, ובג"כ אותיב לון במיטב ארעא, ואשליט לון על כל ארעא.

725. וע"ד אמרא דאיהו פסח אמאי. אלא דחלא דמצראי, ואלהא דילהון הוה אימרא. אמר קודשא בריך הוא, מבשור לחדש סיבו דחלא דילהון דמצראי, ותפשו ליה, ויהא אסור ותמיש בתמישה דילכון, יומא חד ותרין וג', וביומא ד', אפיקו ליה לדינא, ואתכנשו עליה.

726. ובשעתא דמצראי הוו שמעין קל דחלא דילהון, דתמיש בתמישה דישראל, ולא יכלין לשזבא ליה, הוו בכאן, והוה קשיא עליהו, באילו גרמיהו אתעקידו לקטלא. אמר קודשא בריך הוא, יהיה תמיש ברשותיכו, יומא בתר יומא, ארבעה יומין, בגין דיחמון יתיה תמיש, וביומא ד' אפיקו ליה לקטלא, וייחמון ליה מצראי היך אתון עבדין ביה דינא, ודא קשיא להו מן כל מכתשי דעבד לון קודשא בריך הוא, אינון דינין דיעבדון בדחליהון.

727. לבתר דיינון ליה בגורא, דכתיב פסילי אלהיהם תשרפון באש. אמר קודשא בריך הוא, אל תאכלו ממנו נא. דלא יימרון ברעותא ובתיאובתא דדחלנא, אכלין ליה הכי. אלא אתקינו ליה צלי, ולא מבושל, דאלו מבושל יהא טמיר, ולא יחמון ליה, אלא תקונא דיליה דיחמון ליה הכי מוקדא בגורא, בגין דריחיה נודף.

728. Moreover, its head bent to its legs so that they should not say that it was some animal or other thing, but that they should recognize it as their idol. Moreover, it was not to be eaten out of lust, but on a full stomach by way of disgrace and contempt. Moreover, "neither shall you break a bone of it" (Shemot 12:46), but they should see its bones cast into the marketplace and be unable to rescue it. For this reason it is written: "Upon their Elohim also Hashem executed judgments" (Bemidbar 33:4), that is, many judgments. Moreover, "and your staff in your hand" (Shemot 12:11), but not a sword, spear, nor any other instrument of war, IN ORDER TO DEMONSTRATE THAT YOU ARE NOT AFRAID OF THEM.

729. Rabbi Yehuda said: We have already learned that the Egyptians worshipped the constellation of Aries, which is why they worshipped the lamb. Rabbi Yosi said: If that is so, they should have worshipped a ram, A BABY RAM, rather than a lamb. He answered him: They worshipped them all. But the constellation of Aries ascends and descends, SOMETIMES APPEARING as a ram and AT OTHERS like a LARGE lamb, for which reason they worshipped them all. He said to him: What I have heard is that every large animal was an idol for them, which is why the Holy One, blessed be He, killed all the first-born of the cattle. And we have already learned that these were the grades on high: NAMELY, UPPER SPIRITUAL FORCES OF IMPURITY, which are so called 'FIRST-BORN OF CATTLE', AND THAT WAS WHY THEY WORSHIPPED THEM.

730. Rabbi Elazar said: It is written: "You shall eat nothing leavened" (Heb. Machmetzet) (Shemot 12:20), and it is written: "no leavened bread shall be eaten" (Heb. Chametz) (Shemot 13:3). WHAT IS THE DIFFERENCE BETWEEN 'MACHMETZET' AND 'CHAMETZ'? The latter is masculine, while the former is feminine. Rabbi Shimon said: Elazar, my son, in the former case it is written, "You shall eat nothing" while in the latter case it is written, "no... shall be eaten." Why in the latter case, does it not say: "You shall eat no LEAVENED BREAD"? HE ANSWERS THAT, with the female, who MUCH MORE corrupts her ways, THE STATEMENT is by way of warning: "YOU SHALL EAT NOTHING." BUT IN THE CASE OF the male OF THE KLIPOT, who is more inclined to grasp a thread of purity THAN THE FEMALE, THE STATEMENT IS by way of request: "NO...SHALL BE EATEN," WHICH IS NOT THE LANGUAGE OF WARNING OR COMMAND. This is why it is written IN THE ONE CASE "no...shall be eaten," AND IN THE OTHER CASE "You shall eat nothing."

731. He said to him: But father, it is also written: "You shall eat no leavened bread with it" (Devarim 16:3), NAMELY, THE LANGUAGE OF WARNING IS ALSO USED FOR CHAMETZ, WHICH IS THE MALE OF THE KLIPAH. He replied: In honor of the sacrifice, Scripture uses many extra words, AND THEREFORE SAYS: "YOU SHALL EAT NO LEAVENED BREAD WITH IT." But initially IT WAS SAID ABOUT CHAMETZ, "no leavened bread shall be eaten," WHICH IS THE LANGUAGE of request. But subsequently, ABOUT MACHMETZET, a warning IS USED: "You shall eat nothing," for THE FEMALE OF THE KLIPOT is the most hardened of the two of them, OF THE MALE AND FEMALE OF THE KLIPAH. What is the reason for machmetzet BEING SO CALLED? It is because there is a smell of death there. Chametz ALLUDES TO the male AND HAS THEREFORE NO ALLUSION TO DEATH, but machmetzet is female. AND IT IS WRITTEN: "Her feet go down to death" (Mishlei 5:5). THUS, the first and last letters of the word MACHMETZET ARE MEM AND TAV that spell dead (Heb. met - Mem Tav). Thus she, THE FEMALE, greets anyone who eats leavened bread on Passover with death, and it should be known that he dies in this world and in the World to Come, as it is written: "even that soul shall be cut off" (Shemot 12:19).

728. וְתוֹ רִישׁוֹהָ עָלֶיהָ כַּפּוֹף עַל קְרִסוֹלוֹ, דִּלָּא וַיִּמְרוֹן דְּחִיָּהּ, אוּ מִלָּה אַחֲרָא הוּא, אֶלָּא דִּישְׁתַּמּוּדְעוֹן לִיהּ, דְּאִיהּוּ דְּחִלָּא דִּלְהוֹן. וְתוֹ, דִּלָּא וַיִּכְלֹן לִיהּ. בְּתִיאֻבְתָּא, אֶלָּא עַל שְׁבַעָא, אֲרַח קִלְנָא וּבִזְיוֹן. וְתוֹ, עֶצֶם לֹא תִשְׁבְּרוּ בּוֹ, אֶלָּא דִּיחֻמוֹן גְּרַמּוּי רַמָּאן בְּשׁוּקָא, וְלֹא וַיִּכְלֹן לְשׁוּבָא לִיהּ. וְעַד כְּתִיב, וּבִאלֹהֵיהֶם עָשָׂה ה' שְׁפָטִים. דִּינִין סְגִיָּאִין. תוֹ וּמִקְלָכֶם בִּידְכֶם, וְלֹא חֲרָבָא וְרוֹמָחָא וּשְׁאֵר מֵאֲנִי קֶרְבָּא.

729. אָמַר ר' יְהוּדָה, הָא אֻקְמוּהּ, דְּמִצְרָאִי פִלְחִי לְמַזְל טָלָה, וּבג"כ פִּלְחִין לְאִימֶרָא. א"ר יוֹסִי, אִי הָכִי, טָלָה וּפִלְחֹן, וְלֹא אִימֶרָא. א"ל, כִּלָּא פִלְחִין, אֶלָּא מַזְל טָלָה נְחִית וְסָלִיק בְּטָלָה וְאִימֶרָא, וּבג"כ פִּלְחִין לְכִלָּא. א"ל הָכִי שְׁמַעְנָא, דְּכָל בְּעִירָא רַבָּא דְּחִלָּא דִּלְהוֹן הוּהּ, וְעַד קָטִיל קוֹדֶשָׁא בְּרִיךְ הוּא כָּל בְּכוֹר בְּהֵמָה. וְהָא אֲתַמַּר דְּאֵלִין אִינוּן דְּרִגְוִין דִּלְעִילָא, דְּאֶקְרוּן הָכִי.

730. א"ר אֲלֶעָזָר, כְּתִיב כָּל מַחְמֶצֶת לֹא תֹאכְלוּ, וְכְתִיב לֹא יֹאכַל חֻמֵּץ. אֶלָּא דָּא דְּכֶר, וְדָא נּוֹקְבָא. אר"ש, אֲלֶעָזָר בְּרִי, בְּדָא כְּתִיב לֹא תֹאכְלוּ, וּבְדָא כְּתִיב לֹא יֹאכַל, אֲמַאי לֹא כְּתִיב לֹא תֹאכְלוּ. אֶלָּא, נּוֹקְבָא דְּאִיהִי אֶסְטִיאת אֲרַחָהּ, בְּאִזְהָרָה וְדָאִי, דְּכֶר דְּאִיהּוּ אָחִיד בְּחוּטָא דְּדִכְּנוּ יְתִיר, בְּבִקְשָׁה. וְעַל דָּא כְּתִיב, לֹא יֹאכַל, לֹא תֹאכְלוּ.

731. א"ל אָבָא, וְהָא כְּתִיב לֹא תֹאכַל עָלֶיךָ חֻמֵּץ. א"ל, אֶסְגִּי תְּבִין יְתִירִין לִיקְרָא לְקֶרְבָּנָא. אָבָל בְּקֶדְמִיתָא בְּבִקְשָׁה לֹא יֹאכַל. אָבָל לְבִתֵּר בְּאִזְהָרָה, לֹא תֹאכְלוּ, דְּהוּא קִשְׁיָא מִתְּרוּוּיָהּ. מַחְמֶצֶת מ"ט. בְּגִין דְּרִיחָא דְּמוֹתָא אִית תַּמָּן. חֻמֵּץ, דְּכֶר. מַחְמֶצֶת, נּוֹקְבָא. רְגִלֶיהָ יוֹרְדוֹת מוֹת, בְּרִישָׁא וְסִיפָא דְּתִיבָה, תִּשְׁבַּח לָהּ. וּבְגִין דָּא מָאן דְּאָכִיל חֻמֵּץ בְּפִסְחָא, אִיהּוּ אֶקְדִּימַת לִיהּ מוֹתָא, וְלִינְדַע דְּמִית הוּא בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְּאִתִּי, כְּתִיב וְנִכְרְתָה הַנֶּפֶשׁ הַזֹּאת.

732. Why is it called 'matzoh'? It is as we have learned, Shadai, WHICH IS INTERPRETED as MEANING, May He who (she) said to His world Enough (Heb. dai), say to our troubles Enough, NAMELY, MAY HE CHASE AWAY FROM US THE JUDGMENTS AND TROUBLES. Matzoh is likewise, for it subdues and subjugates; namely, it chases away the evil ones of all sides and makes a quarrel with them, just as the name Shadai of the mezuzah chases away the evil spirits and demons that are at the gate. So, too, MATZOH chases them away from all the dwellings of holiness, and makes a quarrel and a fight with them, as it is written: "Masah and Merivah" (Shemot 17:7), and therefore the name is written as matzah. HE ASKS, but masah is spelled with a Samech, AND NOT WITH A TZADIK? HE ANSWERS THAT the Aramaic translation of Masah is matzuta. HENCE MATZOH IS SPELLED WITH TZADIK.

The Faithful Shepherd talks about the ten plagues and about God's intention to punish all the rulers of Egypt because they misled mankind and made themselves divine. He examines the reason why unleavened bread was to be eaten for seven days, and he brings in the factors of the seven Sfirot and the seven planets and the seven blessings.

Ra'aya Meheimna (The Faithful Shepherd)

733. The Faithful Shepherd said: Just as the tongue is a rod over all members of the household, FOR HE CHASTISES THEM WITH HIS TONGUE, WHICH IS THE SAME FOR THEM AS THOUGH HE HAS CHASTISED THEM WITH A ROD; and as the tongue is the secret of the letter Vav, WHICH IS ZEIR ANPIN THAT IS CALLED THE YUD HEI VAV HEI, and is a rod in which are ten letters; FOR THE YUD HEI VAV HEI, WHEN SPELLED OUT FULLY WITH ALEPHS, HAS TEN LETTERS YUD VAV DALET; HEI ALEPH; VAV ALEPH VAV; HEI ALEPH and with it the Holy One, blessed be He, smote them with ten plagues through him; and since all the plagues were from the side of the two Heis OF THE YUD HEI VAV HEI, THEREFORE Rabbi Akiva says: How do we know that each plague that the Holy One, blessed be He, brought down on the Egyptians in Egypt consisted of five plagues? We should deduce from this that... And the letter Hei (whose numerical value is five) times the letter Yud (whose numerical value is ten) gives fifty plagues, and Hei times fifty is 250, which is why at the sea they were smitten with 250 plagues.

734. Joseph said, the best of the land of Egypt, which is Raamses - and this is the land that they set aside for their idol to pasture in to its heart's content. And all the Egyptians considered those who tend their idols as themselves idols. And this is why Joseph requested from Pharaoh THE LAND OF RAAMESSES TO TEND THEIR FLOCKS, in order to place his brothers in control over the gods of Egypt, so that they should be subjugated under them as slaves under their king, and that all of them should be subjugated under the name of Yud Hei Vav Hei on their part, and that none should rule in the world excepting the name of Yud Hei Vav Hei, and that all the appointed chieftains should also be subjugated to Him.

732. מַצָּה אֲמַאי אֶתְקִרְיָאת מַצָּה. אֶלָּא הֵכִי תִגִּינֵן, שְׂדִי: בְּגִין דְּאָמַר לְעוֹלְמוֹ דִּי, דִּיאֲמַר לְצִרוֹתֵינוּ דִּי. אוֹף הֵכִי מַצָּה, בְּגִין דְּקָא מְשִׁדֵּר דִּמְבָרַחַת לְכָל סִטְרִין בִּישׁוּן, וְעֵבִיד קִטְטָה בְּהוּ, בְּגִוּוּנָא דְשְׂדִי דִּמְזוּזָה, דִּמְבָרִיחַ לְשָׂדִים וּמְזִיקִים דִּתְרַעָא, אוֹף הֵכִי אִיהִי מְבָרַחַת לֹון מְכָל מְשַׁכְנֵי קְדוּשָׁה, וְעֵבִיד מְרִיבָה וּקִטְטָה בְּהוּ. כִּד"א, מָסָה וּמְרִיבָה. ע"ד כְּתִיב מַצָּה. וְהָא מָסָה בְּסִמְךָ אִיהוּ. אֶלָּא תִרְגוּמוֹ דִּמָּסָה, אִיהוּ מַצּוֹתָא.

רעיא מהימנא

733. אָמַר רַעִיָא מְהִימְנָא, בְּגִין לִישְׁנָא דִּאִיהוּ מְקַל לְכָל אַנְשֵׁי בֵיתִיהּ, וְאִיהוּ לִישְׁנָא דָּאֵת ו', וְאִיהוּ מִטָּה דְּבִיָּה עֲשֵׂר אוֹתִיּוֹת, וּבִיָּה מְחָא קוֹדֶשָׁא בְּרִיךְ הוּא עַל יְדוּי י' מְחָאן. וּבְגִין דְּכָל מְחָאן הוּוּ מְסִטְרָא דְּה' ה', ר' עֲקִיבָא אוֹמַר, מִנִּין שְׁכָל מְכָה וּמְכָה שְׁהִבִּיא הַקְּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרִים הֵיחָא שְׁל חֲמֵשׁ מְכוֹת וְכו', אָמַר מַעֲתָה וְכו'. וְאֵת ה' סִלְקָא בָּאֵת י' לְחֲמִשִּׁין מְחָאן, חֲמֵשׁ זְמַנִּין חֲמִשִּׁין, אִינוּן ר"ן. וּבִג"ד, וְעַל הָיִם לְקוֹ ר"ן מְכוֹת.

734. אָמַר יוֹסֵף, כָּל מִיטֵב אֶרֶץ מִצְרַיִם רַעַמְסֵס הִיא, וְהָיָא אֶרֶעָא אַפְרִישׁוּ לְדַחְלָן דִּלְהוֹן, לְרַעִיָא וּלְמִיָּהָ בְּכָל עֲנוּגִין דְּעֵלְמָא. וְכָל מִצְרָאִי חֲשִׁיבּוֹן לְאִינוּן דִּרְעָן לְרַחֲלִיָּהוֹן, בְּרַחֲלִיָּהוֹן. וְדָא שְׂאִיל יוֹסֵף מְפָרַעָה, לְשִׁלְטָאָה אַחוּי עַל דַּחְלָן דִּמִּצְרָאִי, דְּאֶתְכַפִּיּוּן תַּחוּת יְדִיָּה, בְּעֵבְרִים בְּתַר מַלְכִּיָּהוֹן, לְמַהּוּ בְּלָהוּ מִתְכַּפִּיּוּן תַּחוּת שֵׁם יי' מְסִטְרִיָּהוֹן, וְלֹא שְׁלִיט בְּעֵלְמָא אֶלָּא שֵׁם יְדוּד. וְאֶתְכַפִּיּוּן כָּל מִמְּנָן תַּחוּת יְדִיָּה.

735. And to show them that He will in the future punish them, as it is written: "and against all the Elohim of Egypt I will execute judgments: I am Hashem" (Shemot 12:12), because they misled mankind and make themselves divine; and since the appointee of the ram is greater than the appointees of the other Elohim, the Holy One, blessed be He, commanded Yisrael: "They shall take to them every man a lamb, according to the house of their fathers, a lamb for a house" (Shemot 12:3); and He gave them control over it, and they took hold of it as they did for one day, and for two and three days, and subsequently they brought it out for judgments before the eyes of all Egypt, to demonstrate that their deity is at Yisrael's disposal to enact judgment on it.

736. Therefore is it written: "Eat not of it raw, nor boiled at all in water, but roast with fire; its head with its legs, and with its entrails" (Shemot 12:9), so that it should be judged in the roasting fire. And He commanded that its bones be cast with contempt into the market-place, wherefore is it written: "Neither shall you break a bone of it" (Ibid. 46). And He commanded that on the fourth day, after it had been bound for three days, judgment be enacted upon it. And this was harder for them than all the plagues with which the Holy One, blessed be He, smote them through the Faithful Shepherd. Furthermore, He commanded that it not be eaten with appetite, BUT WITH A FULL STOMACH. And immediately on their seeing its bones in the market-place and being unable to rescue it, this was the most difficult thing for them. Furthermore, it is said about them: "and your staff in your hand" (Ibid. 11), to subdue all the idols of Egypt under their hands. And since their Elohim are the first-born of the chieftains, it is written: "Hashem smote all the firstborn" (Ibid. 29).

737. And after all this, it is written: "no leavened bread (Heb. Chametz) shall be eaten" (Shemot 13:3), "seven days you shall you eat unleavened bread (Heb. matzot) with it, the bread of affliction" (Devarim 16:3). And it is written: "You shall eat nothing leavened (Heb. machmetzet)" (Shemot 12:20). Said the Faithful Shepherd: Why did He command not to eat leavened bread for seven days, but to eat on them unleavened bread (Heb. matzah)? And why IN ONE CASE is it written: "no...shall be eaten," while in THE OTHER CASE it is written: "You shall eat nothing"? AND HE ANSWERS, there are seven planets, namely Saturn, Jupiter, Mars, Sun, Venus, Mercury, and Moon, AND THESE ARE THE SECRET OF CHESD, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, THAT ARE IN THE VESSELS OF THE REAR OF MALCHUT. And they are from the side of good and evil, for the light that is within is matzoh, while the Klipah that is on the outside is chametz. And the chametz is masculine, while machmetzet is feminine, AND THEY ARE MALE AND FEMALE OF THAT SAME KLIPAH THAT IS ON THE OUTSIDE. AND ABOUT THE MALE OF THE KLIPAH, WHICH IS NOT THAT GRAVE, IT IS SAID: "NO...SHALL BE EATEN," BUT ABOUT THE FEMALE OF THE KLIPAH, WHICH IS A SERIOUS MATTER, IT IS SAID: "YOU SHALL EAT NOTHING."

735. וְלֹאֲחֻזָּה לֹון, דְּאִיהוּ עֵתִיד לְאִיתְפָּרַעַא מִנְהוֹן, הֵה"ד, וּבְכָל אֱלֹהֵי מִצְרַיִם אַעֲשֶׂה שְׁפָטִים אֲנִי יְדוּד. כִּד מְטַעִינ לְבְרִינ וְעִבְדִּין גְּרַמִּייהוּ אֱלֹהוֹת. וּבְגִין דְּטָלָה מִמֶּנָּה דִּילִיָּה, אִיהוּ רַב עַל כָּל מִמְנָן דְּאֱלֹהִים אַחֲרִים, מְנִי קוּדְשָׁא בְרִין הוּא לְיִשְׂרָאֵל, וְיִקְחוּ לְהֵם אִישׁ שֶׁה לְבֵית אָבוֹת שֶׁה לְבֵית, וְאֲשֻׁלִּט לֹון עֲלֵיהּ, וְתַמְשִׁי לִיה תַּמִּישׁ בְּתַמִּישָׁה דְּלֵהוֹן יוֹמָא וְתִרִין וְתִלַּת. וּלְבַתֵּר דָּא אֲפִיקוּ לִיה לְדִינָא לְעִינֵי כָל מִצְרַאי, לְאֲחֻזָּה דְּאֱלֹהָא דְּלֵהוֹן בְּרִשׁוֹ דְּיִשְׂרָאֵל לְמַעַבְדַּ בֵּיה דִּינָא.

736. בַּג"ד, אֵל תֹּאכְלוּ מִמֶּנּוּ נָא וּבִשַׁל מְבוּשָׁל בְּמִים כִּי אִם צָלִי אֵשׁ רֹאשׁוֹ עַל כְּרַעְיוֹ וְעַל קִרְבּוֹ, לְמַהוּי דִּין בָּאֵשׁ צָלִי, וּמְנִי לְזִרְקָא לְגְרַמִּיָּה דִּילִיָּה בְּשׁוּקָא בְּבִזּוּי. וּבַג"ד, וְעַצֶּם לֹא תִשְׁבְּרוּ בּוֹ. וּמְנִי לְיוֹמָא ד', בְּתֵר דֵּהוּה תַּמִּישׁ ג' יוֹמִין קָשׁוּר, לְמַעַבְדַּ בֵּיה דִּינָא. וְדָא קִשְׁיָא לֹון מְכָל מִכְתָּשִׁין דְּמַחָא לֹון קוּדְשָׁא בְרִין הוּא, עַל יְדָא דְרַעֲיָא מְהִימְנָא. וְלֹא עוֹד, אֵלָא דְמְנִי דְלֹא לְמִיכָל לִיָּה בְּתִיאוּבְתָא. וּמִיד דְּחֻמָּאן גְּרַמּוּי בְּשׁוּקָא, וְלֹא יִכְלִין לְשׁוּבָא לִיָּה, דָּא קִשְׁיָא לֹון מְכָלָא. וְלֹא עוֹד, אֵלָא דְאַתְמַר בְּהוּ, וּמִקְלָכֶם בְּיִדְכֶם, לְאַתְכַּמִּיָּא כָל דְּחָלָן דְּמִצְרַאי, תַּחֲוֹת יְדֵיהֶו. וּבְגִין דְּאִינְהוּ בְּכוֹרוֹת מִמֶּנּוּ, כְּתִיב וַיִּי' הִכָּה כָּל בְּכוֹר.

737. בְּתֵר כָּל דָּא כְּתִיב, לֹא יֹאכַל חֻמֵּץ שְׁבַעַת יוֹמִים תֹּאכַל עָלְיוּ מִצּוֹת לֶחֶם עוֹנִי. וּכְתִיב כָּל מַחֲמַצֶּת לֹא תֹאכְלוּ. אָמְרוּ רַעֲיָא מְהִימְנָא, אָמְאִי מְנִי דְלֹא לְמִיכָל חֻמֵּץ שְׁבַעַת יוֹמִין, וּלְמִיכָל בְּהוֹן מַצָּה. וְאָמְאִי לֹא יֹאכַל, וְאָמְאִי לֹא תֹאכְלוּ. אֵלָא ד' כְּכִי לָכֵת וְאִינוּן: שַׁצ"ם חֲנֻכָּ"ל. וְאִינוּן מְסַטְרָא דְטוֹב וְרַע, נְהוּרָא דְלְגוּ מַצָּה. קְלִיפָה דְלִבְר חֻמֵּץ. וְאִינוּן חֻמֵּץ דְּכֵר מַחֲמַצֶּת נּוֹקְבָא.

738. The Matzah that is within THE SEVEN ABOVE-MENTIONED PLANETS is guarded FROM THE KLIPOT, which are "and the seven maidens who were chosen to be given her, out of the king's house" (Ester 2:9), NAMELY, THE VESSELS OF THE REAR OF MALCHUT OF ATZILUT, IN WHICH CHOCHMAH IS COATED AT THE TIME OF GREATNESS OF MALCHUT. And about them it is said: "And you shall observe (guard) the (commandment of) unleavened bread" (Shemot 12:17) Matzah is guarded FROM THE KLIPOT, for her husband, who is Vav, NAMELY, ZEIR ANPIN, WHICH IS THE SECRET OF THE VAV OF THE YUD HEI VAV HEI. And MATZAH (MEM TZADIK HEI), with it, THE VAV, becomes mitzvah (lit. 'a precept' - Mem Tzadik Vav Hei).

739. And he who guards it for the Yud Hei, that are hidden in the Mem Tzadik of Matzah, FOR, IN THE ATBASH ALPHABET, WHERE THE FINAL LETTER, TAV, IS SUBSTITUTED FOR THE FIRST LETTER, ALEPH, AND THE PENULTIMATE LETTER, SHIN, FOR THE SECOND LETTER, BET, Yud is Mem, Hei is Tzadik, AS THE MEM OF MATZOH IS REPLACED BY YUD, AND THE TZADIK OF MATZOH IS REPLACED BY HEI, THIS THEREFORE BEING THE SECRET OF THE YUD HEI, HIDDEN IN THE MEM TZADIK OF MATZOH. And the Holy One, blessed be He, commanded that MALCHUT be blessed with seven blessings on the Eve of Passover, namely, its seven maidens, NAMELY, THE SEVEN VESSELS CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ATZILUT, FROM THE ASPECT OF THE REAR, AS ABOVE, WHICH ARE CALLED 'Saturn', 'Jupiter', 'Mars', 'Sun', 'Venus', 'Mercury', and 'Moon'. And He commanded that THE KLIPOT, WHICH ARE chametz (lit. 'leavened bread') and machmetzet (lit. 'anything leavened') be removed from them, for they are dark clouds that cover the lights of the seven planets, as it is said about them: "and when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favored," namely, darkness, "as at the beginning." (Beresheet 41:21). For the darkness of their clouds is so STRONG that the lights THAT ARE IN THE SEVEN PLANETS are unable to illuminate to them, and for this reason: "it could not be known that they had eaten them." End of Ra'aya Meheimna

106. "Rebuke the wild beast of the reed grass"

Rabbi Shimon explains the meaning of the wild beast and the reed grass. He says that the reed is the head over all the kingdoms and in the future God will break it like a reed.

740. Rabbi Shimon opened with: "Rebuke the wild beast of the reed grass, the company of the bulls with the calves of the peoples" (Tehilim 68:31). "Rebuke the wild beast" refers to that beast on to which Esau held. "Reed grass" is as we have learned, for on the day that Solomon took the daughter of Pharaoh, Gabriel came and stuck a reed in the sea, and the city of Rome was built on it. What is "reed?" It is the male of that wicked animal ONTO WHICH ESAU HELD, which has a small part in the unity of holiness, namely the reed that GABRIEL stuck into the great sea. And for this reason it rules the world, and about this rule it is written: "the reeds and rushes shall wither" (Yeshayah 19:6). "Reed" is the regime and head over all kingdoms, and furthermore IT IS FOR THIS REASON CALLED "reed," since in the future the Holy One, blessed be He, is going to break it as a reed.

738. מִצָּה דִּלְגוּ שְׁמוּרָה. וְאִינוֹן, שְׁבַע הַנְּעוּרוֹת הָרְאוּיוֹת לָתֵת לָהּ מִבֵּית הַמֶּלֶךְ. וְאֵתְמַר עָלֶיהֶן, וְשִׁמְרָתָם אֶת הַמִּצּוֹת. מִצָּה אִיהִי שְׁמוּרָה לְבַעֲלָהּ, דְּאִיהֶוּ ו'. וּבִיה אֶתְעֵבִיד מִצָּה.

739. וּמֵאֵן דְּנָטִיר לָהּ לְגַבִּי יְהִי, דְּגִנְזִין בְּמִ"ץ מִן מִצָּה, וְאִינוֹן. י"ם ה"ץ. וּמִנִּי קוּדְשָׁא בְּרִיךְ הוּא לְבָרַךְ לָהּ שְׁבַע בְּרָכוֹת לִיל פֶּסַח, דְּאִינוֹן שְׁבַע הַנְּעוּרוֹת דִּילָהּ, שְׁצ"ם חֲנֻכָּ"ל. וּמִנִּי לְאַעֲבֵרָא מְנַהוֹן חֲמִץ וּמַחְמֶצֶת, דְּאִינוֹן עֲנָנִים חֲשׁוּכִין דְּמַכְסִּין עַל נְהוּרִין, דְּשִׁבְעָה כְּכַבִּי לָכֵת, דְּאֵתְמַר בְּהוֹן וְתַבְאֲנָה אֶל קֶרְפָּנָה וְלֹא נֹדַע כִּי בָאוּ אֶל קֶרְפָּנָה וּמִרְאִיהֶן רַע, חֲשׁוֹךְ כַּאֲשֶׁר בְּתַחֲלָה. דְּכָל כֶּךָ חֲשׁוּכָא דְּעֲנָנִין דְּלֵהוֹן, דְּלֹא יִכְלִין נְהוּרִין לְאַנְהָרָא לְהוֹן, וּבְגִין דָּא וְלֹא נֹדַע כִּי בָאוּ אֶל קֶרְפָּנָה. ע"כ רַעִיא מֵהֵימְנָא

740. רַבִּי שִׁמְעוֹן פָּתַח וְאָמַר, גְּעַר חַיִּית קִנָּה עֲרַת אֲבִירִים בְּעַגְלֵי עַמּוּם. גְּעַר חַיִּית, דָּא חַיָּה דְּאֵתְאַחַד בָּהּ עָשׂוּ. קִנָּה: תְּנִינָן, דְּבִיזְמָא דְּנָסֵב שְׁלֵמָה מִלְכָּא בֵּת פֶּרַעָה, בָּא גַבְרִיאֵל, נָעֵץ קִנָּה בִּימָא רַבָּא, וְעָלִיהּ אֲתַבְּנִי קֶרְתָּא דְּרוּמִי. מֵאִי קִנָּה. דָּא דְּכוּרָא דְּהֵאִי חַיָּה בִּישָׁא, דְּאִית לִיה סֵטְרָא זַעִירָא בְּאַחֲדוּתָא דְּקְדוּשָׁה. וְדָא אִיהוּ קִנָּה, דְּנָעִיץ בִּימָא רַבָּא. וּבִג"כ אִיהִי שְׁלֵטָא עַל עֲלָמָא, וְעַל שׁוּלְטָנֹה דָּא בְּתִיב, קִנָּה וְסוּף קָמְלוּ. קִנָּה, שׁוּלְטָנוּתָא וְרָאשׁ לְכָל מַלְכוּוֹן. תו קִנָּה, דְּזִמִּין קוּדְשָׁא בְּרִיךְ הוּא לְתַבְרָא לִיה בְּקִנָּה דָּא.

741. Come and see: In Egypt THAT "WILD BEAST OF THE REED GRASS" rules, and a number of different types of regime issue from it. And they all are in the secret of chametz (lit. 'leavened bread'). Since the Holy One, blessed be He, broke it, He removed the chametz (lit. 'leavened bread') and introduced Matzah (lit. 'unleavened bread'). What did He use TO BREAK IT? With the smallest and thinnest thread, He broke the letter Chet of chametz (Chet Mem Tzadik). Thus it is called "the wild beasts of the reed grass" because it is as easy to break as is this reed. With what was it broken? It was with a thread small as a hair that He broke the Chet and removed it from its former state and it became Matzah. Therefore it is written: "Rebuke the wild beast of the reed grass," for the Holy One, blessed be He, rebuked it, and the Chet of chametz was broken and became a Hei.

742. And in the future the Holy One, blessed be He, will break that reed as follows: He will break off the foot of the Kof of kaneh (lit. 'reed'), so hineh (lit. 'behold' - Hei Nun Hei) will remain, AS IS WRITTEN: "Behold, Adonai Elohim will come with might, and His arm shall rule for Him: behold, His reward is with Him, and His hire before Him" (Yeshayah 40:10). What is the meaning of "and His hire"? This is the operation on that letter Kof, "and His hire before Him," for He will remove the foot of the Kof OF KANEH (KOF NUN HEI), making it into hineh. "A harbinger to Zion will I give: Behold (Heb. hineh), behold them" (Yeshayah 41:27). Rabbi Shimon says that Esau is Rome that is attached to the reed that Gabriel stuck in the great sea; the reed is also called leavened bread. When the Redemption comes God will break that reed and the Temple will be revealed in the world. The Faithful Shepherd compares the two Temples to the pupils of the eye that are clouded. He talks about the two Messiahs and looks forward to the day when the rule of Rome will be broken. Ra'aya Meheimna (The Faithful Shepherd)

743. Rabbi Shimon opened with the verse: "Rebuke the wild beast of the reed grass, the company of the bulls with the calves of the peoples." "Rebuke the wild beast of the reeds" refers to a reed, to which is attached Esau, which is the large city, Rome, that Gabriel stuck as a reed in the great sea - WHICH IS A SECRET, FOR THE REED IS ATTACHED TO MALCHUT THAT IS CALLED 'THE GREAT SEA', and on it a large city, Rome was built, WHICH IS THE SECRET OF THE KINGDOM OF ESAU. And this is a reed that is CALLED 'chametz' (lit. 'leavened bread'). When the Redemption comes to Yisrael, He will break THAT REED, as it is written: "Rebuke the wild beast of the reeds, the company," and the chametz THAT IS DRAWN DOWN FROM THE REED is immediately removed from the world, WITH its machmetzet, NAMELY, ITS FEMALE, which is THE CITY Rome, and Matzah (lit. 'unleavened bread') will be revealed in the world, for this is the Temple, the First Temple and the Second Temple, WHICH ARE BINAH AND MALCHUT.

744. The Faithful Shepherd said: They, THE FIRST TEMPLE AND THE SECOND TEMPLE, correspond to the pupil of the right eye and the pupil of the left eye, and they correspond to the large and small Rome, paralleling the two clouds that cover the pupils of the right EYE and of the left EYE. They, in turn, correspond to leaven and leavened bread. And so long as these are not removed from the world, with not one of them being seen or found, the First Temple and the Second Temple are unable to be revealed in the world.

741. ת"ח, בַּמִּצְרִים אִיהִי שְׁלֵטָא, וּמִנָּה נִפְקוּ בְּמָה שְׁלֵטָנִין לְזִנְיָהוּ, וְכֹלָא בְּרָזָא דְחָמֵץ, בִּיּוֹן דְּתַבְרָ לָהּ קוּדְשָׁא בְּרִיךְ הוּא, אִפִּיק חָמֵץ וְאַעִּיל מִצָּה. בְּמָה. בַּחוּטָא זַעִירָא מְכֻלָּא, תַּבְרַח ח' חָמֵץ, וְאַתְעֵבִיד מִצָּה. אֵינוֹן אֲתוּן. אֲלֵא דְתַבְרַח ח' דְּהֵאִי חֵיהּ, דְּאִקְרִי חָמֵץ. וְע"ד אִקְרִי חֵית קֵנָה, דְּנוּחַ לְאַתְבָּרָא בְּקֵנָה דָּא. בְּמָה אֲתַבְרַח. בַּחוּטָא זַעִירָא כְּנִימָא, תַּבְרַח ח' וְאַתְעֵבִיד מֵאִיתְנָה, וְהוּהּ מִצָּה. וְע"ד כְּתִיב, גַּעַר חֵית קֵנָה, גַּעַר בַּהּ קוּדְשָׁא בְּרִיךְ הוּא, וְאַתְבָּרַח ח' חָמֵץ, וְאַתְעֵבִיד ה'.

742. חָמֵץ קוּדְשָׁא בְּרִיךְ הוּא. לְתַבְרָא לִיהּ לְהֵהוּא קֵנָה, כְּגוֹנָא דָּא, יִתְבַּר רְגִלִּיהּ דִּק' מְקֵנָה, וְיִשְׁתַּאֲרֵהּ הֵנָּה. הֵנָּה יְי' אֱלֹהִים בְּחֹזֶק יָבָא וְזִרְעוּ מוֹשְׁלָה לֹו הֵנָּה שְׂכָרוֹ אֲתוֹ וּפְעוּלָתוֹ לְפָנָיו. מָאִי וּפְעוּלָתוֹ. דָּא פְעַל דְּהֵהוּא ק' דִּיתְבַּר לָהּ, וְאִיהִי פְעוּלָה לְפָנָיו, אִיהִי יַעֲבֵר רְגִלִּיהּ, וְיֵהֵא הֵנָּה רֹאשׁוֹן לְצִיּוֹן הֵנָּה הִנֵּם וְגו'.

רַעִיָא מֵהִימְנָא

743. רַבִּי שִׁמְעוֹן פָּתַח וְאָמַר, גַּעַר חֵית קֵנָה עֲרַת אֲבִירִים בְּעַגְלֵי עַמִּים. גַּעַר חֵית קֵנָה, דָּא קֵנָה דְאַתְאַחַד בֵּיהּ עָשׂוּ, דְּאִיהִי קִרְתָּא דְרוּמֵי רַבְתָּא, דְּנַעֲץ גְּבֻרִיָּאֵל קֵנָה בִּימָא רַבָּא, וּבְנוּ עָלֶיהָ כֶּרֶךְ גְּדוֹל דְרוּמֵי. קֵנָה דְחָמֵץ. וְכֵד יִיתִי פּוֹרְקָנָא לְיִשְׂרָאֵל, יִתְבַּר לִיהּ. הֵה"ד גַּעַר חֵית קֵנָה עֲרַת. וּמִתְעַבֵּר מִיַּד חָמֵץ מַעֲלָמָא. מַחְמֶצֶת דִּילִיָּהּ רוּמֵי. וְיִתְגַּלִּיָּא מִצָּה בְּעֵלְמָא, דְּאִיהִי בִי מְקַדְשָׁא דְבֵית רֹאשׁוֹן וּבֵית שְׁנִי.

744. אָמַר ר"מ, דְּאֵינוֹן לְקַבֵּל בַּת עֵין יְמִין, וּבַת עֵין שְׂמָאל. וְאֵינוֹן לְקַבֵּל רוּמֵי רַבְתִּי, רוּמֵי זַעִירָא. לְקַבֵּל תְּרִין עַנְוִין, דְּמִכְסִּיין עַל בַּת עֵינָא יְמִינָא וּשְׂמָאלָא. וְאֵינוֹן לְקַבֵּל שְׂאוֹר וְחָמֵץ. וְעַד דְּאֵלִין יִתְבַּעְרוּן מַעֲלָמָא בַּל יִרְאֶה וּבַל יִמָּצֵא חַד מִנֵּיהּ, בֵּית רֹאשׁוֹן וּשְׁנִי לֹא יִתְגַּלִּיין בְּעֵלְמָא.

745. And what healing will there be for the clouds that darken the pupils of the right and left eyes? What will be their remedy? This is the gall of a calf, as it is written: "there shall the calf feed, and there shall he lie down" (Yeshayah 27:10). "There shall the calf feed" refers to Messiah son of Joseph, about whom it is said: "His firstling of his herd, grandeur is his" (Devarim 33:17), WHICH IS THE SECRET OF THE FACE OF OX FROM THE LEFT SIDE. "and there shall he lie down" refers to Messiah son of David. One, NAMELY, MESSIAH SON OF DAVID, removes the large Rome, and the other, NAMELY MESSIAH SON OF JOSEPH, removes the small Rome; and corresponding to them are Michael and Gabriel, WHERE THE MICHAEL CORRESPONDS TO MESSIAH SON OF DAVID AND THE GABRIEL, TO MESSIAH SON OF JOSEPH.

746. And hence the Chet, which a thin thread breaks, and is replaced with a Hei, TURNING THE CHAMETZ (CHET MEM TZADIK) INTO MATZOH (MEM TZADIK HEI). For initially, "The reeds and rushes (Heb. suf) shall wither." 'Reed' refers to the rule of Rome, which is an end (Heb. sof) for all the kings, and which in the future the Holy One, blessed be He, will break. "Rebuke the wild beast of the reed grass" means rebuking the wicked beast, which is the Chet of chametz, and the foot of the Chet of machmetzet is broken, of which it is said: "Her feet go down to death" (Mishlei 5:5). Moreover: "Rebuke the wild beast of the reed grass" means that He will break the foot of the Kof of kaneh (Kof Nun Hei), and hineh (lit. 'behold' - Hei Nun Hei) remains. Immediately: "Behold, Adonai Elohim will come with might, and His arm shall rule for Him: behold, His reward is with Him, and His hire before Him" and: "A harbinger to Zion will I give: Behold, behold them (Heb. hineh, hinam); and to Jerusalem a messenger of good tidings." THE NUMERICAL VALUE OF 'hineh' is 60; NAMELY, SIXTY YEARS after the year 1200, THE VERSES QUOTED ABOVE WILL BE FULFILLED, AS IS CLARIFIED BELOW.

107. Four redemptions

Rabbi Shimon talks about the number of years until the redemption and the gathering in of the exiles, and we learn that there will be four redemptions. Explanation is made of the associated gematria and of the role of the four beasts of the chariot.

747. And the holy luminary said: "All the souls that came with Jacob...were sixty six" (Beresheet 46:26). Sixty is for the awakening of the first Messiah, and six is for the awakening of the second Messiah, and this leaves six years to go until the number 72, WHICH IS WHEN THE REDEMPTION WILL TAKE PLACE, NAMELY, ONE THOUSAND YEARS, WHICH IS THE WHOLE OF THE FIFTH MILLENIUM THAT IS DESTRUCTION THROUGHOUT, AND 272 YEARS INTO THE SIXTH MILLENIUM, to establish therein the verse: "Six years you shall sow your field, and six years you shall prune your vineyard, and gather in its fruit" (Vayikra 25:3); NAMELY, TWICE SIX AFTER ONE MILLENIUM AND SIXTY YEARS IS THE TIME TO "GATHER IN ITS FRUIT" NAMELY, THE IN GATHERING OF THE EXILES, FOR YISRAEL IS CALLED 'FRUIT', as it is said: "Yisrael is holy to Hashem, the firstfruits of His increase" (Yirmeyah 2:3).

745. ואסוותא דעננא עינא, דאחשיך לבת עינא ימין ושמאל, מה יהא אסוותא דלהון. מרה דעגלא. והיינו שם ירעה עגל ושם ירבע. שם ירעה עגל, דא משיח בן יוסף, דאתמר ביה בכור שורו הדר לו. ושם ירבע, דא משיח בן דוד. חד אעבר רומי רבתי. וחד אעבר רומי זעירתא. דמיכאל וגבריאל לקבליהו אינון.

746. ובגין דא ח', דאיהו חוטא זעירא, תבר לה, ויעול ה' באתרהא. דבקדמיתא קנה וסוף קמלו. קנה שלטנותא דרומי, וסוף לכל מלכין, דעתיד קודשא בריך הוא לתברא ליה. גער חית קנה, גער חיה בישא, ח' מן חמץ, ואתבר רגליה מן מחמצת, דאתמר בה רגליה יורדות מות. ועוד גער חית קנה, יתבר רגל קוף מן קנה, וישתאר הנה. מיד הנה יי' אלהים בחזק יבא, ראשון לציון הנה הנם ולירושלם מבשר אתן. הנה: ס' בתר אלה ומאתן.

747. ואמר בוצינא קדישא, כל הנפש לבית יעקב ששים ושש. ששים, לאתערוותא דמשיח ראשון. ושש, לאתערוותא דמשיח שני. אשתארו ו' שנים לע"ב, לקיים בהו, שש שנים תזרע שרך ושש שנים תזמור כרמך ואספת את תבואתה, דאתמר קדש ישראל ליי' ראשית תבואתה.

748. HE ASKS: If it is so, THAT THE REDEMPTION IS TO BE IN THE 1272ND YEAR, what is the intent of the verse: "Sing (Heb. Ronu = 256) with gladness for Jacob" (Yirmeyah 31:6), WHICH WOULD SEEM TO IMPLY THAT THE REDEMPTION WILL BE IN THE 1256TH YEAR? HE ANSWERS THAT there are to be four redemptions corresponding to the four cups of wine at Passover, AND THEY ARE THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT, since Yisrael is scattered into the four directions of the world, WHICH ARE THE SECRET OF CHOCHMAH AND BINAH, TIFERET and MALCHUT, and those who are among the nations that are far away, will be REDEEMED early, in the 1256th YEAR. The next group WILL BE REDEEMED IN THE TWELVE HUNDRED AND 60th YEAR; the third GROUP IN THE TWELVE HUNDRED 66th YEAR; and the fourth GROUP IN THE YEAR TWELVE HUNDRED 72nd YEAR.

749. And these redemptions will be with the four living creatures OF THE CHARIOT: LION, OX, EAGLE AND MAN, in the name of the Yud Hei Vav Hei, that rides on them, as it is written: "that you ride upon your horses, your chariots of salvation" (Chavakuk 3:8). Opposite them will awaken below four standards and twelve tribes, in the secret OF THE THREE YUD HEI VAV HEI'S: 'Hashem reigns; Hashem reigned; Hashem will reign forever and ever'. There are here twelve letters, corresponding to the twelve tribes, and the twelve faces of the three patriarchs, NAMELY, THE THREE COLUMNS OF CHESED, GVURAH AND TIFERET, about whom it has been said: The patriarchs are the Chariot, FOR THE FOUR LIVING CREATURES ARE IN THE CHARIOT, THE FACE OF LION, OX, EAGLE, AND MAN. AND EACH HAS THE THREE COLUMNS CHESED, GVURAH AND TIFERET, MAKING TWELVE FACES. And these ten tribes ALLUDE to a thousand years, while the other two tribes ALLUDE to two hundred years, and from the twelve letters OF THE THREE YUD HEI VAV HEI'S are suspended the 72 Names. FOR THESE TWELVE LETTERS ARE TO BE FOUND IN EACH SFIRAH OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, OF ZEIR ANPIN, AND TWELVE MULTIPLIED BY SIX ARE 72. And these 72 are the years after one thousand and two hundred years. AND FROM THIS IS THE ALLUSION THAT THE REDEMPTION WILL COME AFTER 1272 YEARS, AS ABOVE. AND IT SHOULD BE UNDERSTOOD THAT ALL THE APOCALYPTIC DATES MENTIONED IN THE ZOHAR IMPLY THAT THAT IS A FAVORABLE TIME FOR YISRAEL TO REPENT, AND THAT THEIR REDEMPTION IS DEPENDENT ON THEIR REPENTANCE.

750. And they, THE 72 NAMES, allot 24 to each of the three holy living creatures CHESED, GVURAH, TIFERET, WHICH IS TO SAY AS FOLLOWS: IF ONE DIVIDES THE 72 NAMES BETWEEN THE SIX SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, THERE WILL BE TWELVE IN EACH SFIRAH, AS ABOVE; BUT IF ONE DIVIDES THE 72 BETWEEN THE THREE SFIROT CHESED, GVURAH AND TIFERET ONLY, THERE WILL BE 24 IN EACH SFIRAH, FOR $3 \times 24 = 72$. And the secret of 24 is: "And one called to the other and said" (Yeshayah 6:3), they being three groups OF ANGELS, EACH CONSISTING of 24 forms, where the first group says "Holy," and the second group says "holy," and the third group says "holy." AND ALL OF THIS IS IN THE ILLUMINATION OF THE 72 NAMES, FOR THE THREE GROUPS TOGETHER COME TO 72. The left immediately awakens with 42 letters, NAMELY, THE 42-LETTER NAME, that executes judgment on Amalek.

748. אִם כֵּן, מֶה כְּתִיב לַעֲיֹל רִנּוּ לַיַּעֲקֹב שְׂמִיחָה. אֲלֵא אַרְבַּע גְּאוּלוֹת עֲתִידִין לְמַהּוֹי, לְקַבֵּל אַרְבַּע כּוֹסוֹת דְּפִסָּח. בְּגִין דִּישְׂרָאֵל מִמּוֹזְרִין בְּאַרְבַּע מְנוֹת עֲלֵמָא, וְאִינוּן דִּיהוֹן רְחוּקִין מֵאַוּמִין, אֶקְדִּימוּ לְרִנּוּ. וְתַנְיִינוּן, לְשִׁתִּין. וְתִלִּיתָאִין, לְשִׁתִּין וְשִׁתִּין. וְרַבִּיעָאִין לַע"ב.

749. וּמִוִּרְקָנִין אֵלִין, יְהוֹן בְּאַרְבַּע חִיוֹן, בְּשֵׁם יִדְּוֹר דְּרִכִּיב עֲלֵייהוּ. הֵה"ד כִּי תִרְכַּב עַל סוּסְךָ מִרְכַּבוֹתֶיךָ יִשׁוּעָה. דְּלִקְבִלֵייהוּ, יִתְעַר לְתַתָּא אַרְבַּע דְּגָלִין, וְתִרְסַר שְׁבָטִין. בְּרִזָּא דִּידְוֹר מֶלֶךְ, יִדְּוֹר מֶלֶךְ, יִדְּוֹר יִמְלוֹךְ לְעוֹלָם וָעַד. תִּרְסַר אֲתוּון אִינוּן, לְקַבֵּל תִּרְסַר שְׁבָטִין, וי"ב אֲנָפִין דְּתִלַּת אֲבָהִן, דְּאֲתַמַּר עֲלֵייהוּ הָאֲבוֹת הֵן הֵן הַמִּרְכָּבָה. וְאִינוּן עֶשֶׂר שְׁבָטִין, אֶלֶף שָׁנִין. תִּרִין שְׁבָטִין, מֵאֲתָן שָׁנִין. וּמִי"ב אֲתוּון, תִּלְוִין ע"ב שְׁמָהֵן, דְּאִינוּן ע"ב שָׁנִין, בְּתַר אֶלֶף וּמֵאֲתָן.

750. וְאִינוּן כ"ד, לְכָל חַיָּה מִתַּלַּת חִיוֹן. כ"ד רִזָּא דִּילִיָּה, וְקָרָא זֶה אֵל זֶה וְאָמַר. וְאִינוּן תַּלַּת כְּתוּת, מִן כ"ד צוּרוֹת. כַּת אַחַת אוֹמֶרֶת קְדוּשָׁה, וְכַת תַּנְיִינָא אוֹמֶרֶת קְדוּשָׁה, וְכַת תִּלִּיתָאֵה אוֹמֶרֶת קְדוּשָׁה. מִיד אֲתַעַר שְׂמָאֵלָא בְּמ"ב אֲתוּון, דְּעַבְדִּי דִּינָא בְּעַמְלָק.

108. "A bird's nest"

This section talks about the sages of the Torah, the sages of the Mishnah, the people of Yisrael, priests and Kabbalists. We hear that during the exile prayer was decreed instead of sacrifices.

751. "If a bird's nest chance to be before you in the way" (Devarim 22:6). "In the way" refers to the sages of the Bible, "in any tree" to the sages of the Mishnah, who are as young birds nesting in the branches of the tree. And there are those who say that "in any tree" refers to Yisrael about whom it is said: "for as the days of a tree shall the days of My people be" (Yeshayah 65:22); or that "on the ground" refers to the sages of the Torah, about whom it is said: 'Sleep on the ground and live a life of suffering while you toil in the Torah'. "Young ones" (Ibid.) refers to young priests, and "eggs" (Ibid.) are those whom the Holy One, blessed be He, nourishes from buffalo's horns to louse's eggs THAT IS TO SAY, INCLUDING EVERYTHING, FROM THE SMALLEST TO THE LARGEST. "And the mother sitting upon the young" (Ibid.) is the time when sacrifices used to be offered. What is written THEN? "You shall not take the mother bird together with the young" (Ibid.). THAT IS TO SAY: DO NOT BREAK UP THE UNION OF THE MOTHER, WHO IS THE SHECHINAH, WITH THE YOUNG, WHO ARE YISRAEL.

752. After the destruction of the Temple and the annulment of the sacrifices, what is written? "but you shall surely let the mother go" (Devarim 22:7), WHERE THE MOTHER IS THE SHECHINAH, and the young have been exiled, namely, "and take the young to you" (Ibid.). FOR THE KABBALISTS ARE CALLED 'YOUNG', for they are from the side of the letter Aleph that is inserted in the spelling of the letter Vav FILLED OUT, NAMELY, VAV ALEPH VAV OF THE YUD HEI VAV HEI, which is a long world, FOR THIS LETTER ALEPH THAT IS INSERTED IN THE FILLED OUT VAV ALEPH VAV, IS DRAWN DOWN FROM BINAH, WHICH IS THE SECRET OF THE WORLD TO COME, WHICH IS A WORLD THAT IS THROUGHOUT LONG, about which it is said: "that it may be well with you, and that you may prolong your days" in the world that is altogether long.

753. AND IN THE EXILE, prayer was decreed instead of sacrifices, AND YISRAEL raised their voices with the sound of the songs, the recital of the Sh'ma, WHICH ASCENDS to the Central Column that is on high, NAMELY, ZEIR ANPIN, for the mother and the daughter, WHICH ARE BINAH AND MALCHUT, are in exile, FOR INASMUCH AS MALCHUT IS COMPOSED OF BINAH, TO THAT EXTENT BINAH IS ALSO IN EXILE, and immediately on ZEIR ANPIN's descent, He is joined with the daughter, WHICH IS MALCHUT, that is called 'dim hand', in order to connect the Vav, WHICH IS ZEIR ANPIN, with the Hei, WHICH IS MALCHUT IN SIX SFIROT, FOR THE RECITAL OF THE SH'MA IS THE DRAWING DOWN OF the six intermediate Sfirot OF GREATNESS TO ZEIR ANPIN AND MALCHUT. Immediately, 'Blessed be the name of the glory of His kingdom forever and ever' is whispered to Chochmah, FOR IT IS THE SECRET OF THE UNITY OF MALCHUT, TO WHICH THE EMANATION IS THEN DRAWN DOWN FROM CHOCHMAH.

109. The four passages in the Tefilin and the recital of Sh'ma

After a description of the four sections of the Tefilin we hear that the prayer, the Sh'ma, is the crown on the head of Zeir Anpin, because Sandalfon ties all the prayers together and makes them into a crown. The assertion is made that the Shechinah is God's tabernacle, His table, His candelabra, His ark and His altar.

751. בִּי יִקְרָא קֵן צִפּוֹר לִפְנֵיךָ בַּדֶּרֶךְ מֵאֲרֵי מִקְרָא. בְּכָל עֵץ, מֵאֲרֵי מִשְׁנָה. דְּאִינוּן בְּאִמְרוּחִים, דְּמִקְנָנִין בְּעֵנְמֵי אֵילָנָא. אֵית דְּאִמְרֵי, בְּכָל עֵץ, אֵלִין יִשְׂרָאֵל. דְּאִתְמַר בְּהוּ, בִּי כִימֵי הָעֵץ יִמֵּי עַמִּי. אוּ עַל הָאָרֶץ, אֵלִין מֵאֲרֵי תוֹרָה, דְּאִתְמַר בְּהוּ, עַל הָאָרֶץ תִּישָׁן וְחַיִּי צַעַר תַּחֲיָה וּבִתּוּרָה אִתָּה עָמַל. אִמְרוּחִים: אֵלִין פְּרָחֵי כְּהוֹנָה. אוּ בִיּוֹצִים: אֵלִין דִּזֵּן לֹון קוֹדֶשָׁא בְּרִיךְ הוּא מְקַרְנֵי רִאמִּים וְעַד בִּיּוֹצֵי כְּנִים. וְהָאֵם רוֹבֶצֶת עַל הָאִמְרוּחִים, בְּזִמְנָא דִּהוּוּ קְרִבִּין קְרִבָּנִין. מַה כְּתִיב לֹא תִקַּח הָאֵם עַל הַבָּנִים.

752. חֲרֵב בִּי מִקְדָּשָׁא, וּבִטְלוּ קְרִבָּנִין, מַה כְּתִיב, שְׁלַח תְּשַׁלַּח אֶת הָאֵם. וּגְלוּ הַבָּנִים, וְהִיוּ וְאֵת הַבָּנִים תִּקַּח לָךְ, מִסְטָרָא דָּא' דָּאֵת ו', דְּאִיהוּ עוֹלָם אַרְוֹךְ דְּאִתְמַר בִּיה לִמְעַן יִיטֵב לָךְ וְהִאֲרַכְתָּ יָמִים, לְעוֹלָם שְׁבִלּוֹ אַרְוֹךְ.

753. וּבְאַתָּר דְּקְרִבָּנִין, תְּקִינוּ צְלוֹתִין, וּמִצְמִצְמִין בְּקָלִין דְּשִׁירִין. בְּקוֹל דִּק"ש, לְגַבִּי עֲמוּדָא דְּאִמְצָעִיתָא דְּאִיהוּ לְעִילָא. דְּהָא אִימָא וּבִרְתָּא בְּגִלּוּתָא, וּמִיד דְּנַחֲתִית, קְשָׁרִין לָהּ בְּבִרְתָּא, דְּאִיהוּ יוֹד כְּהָה, לְמַהוּי קְשִׁיר ו' עִם ה', בְּשִׁית סְפִירָאן. מִיד מְלַחֲשִׁין לְגַבִּי חֲכֵמָה, פְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.

754. The NUMERICAL VALUE OF 'one' (Heb. echad), THE FINAL WORD OF THE FIRST LINE OF THE SH'MA YISRAEL, together with the NUMERICAL VALUE OF 'glory' (Heb. kavod), FROM 'BLESSED BE THE GLORY OF THE NAME OF HIS KINGDOM FOR EVER AND EVER', add up to Mem Hei of Chochmah (Chet Caf Mem Hei). For CHOCHMAH is brought down to Ima, and immediately on the descent OF CHOCHMAH TO IMA, the people bind it with the knot of the head Tefilin, FOR THE KNOT OF THE HEAD TEFILIN IS THE SECRET OF LEAH, WHICH IS THE SECRET OF DRY LAND, WHO IS THE ONE TO RECEIVE FROM DESCENDING CHOCHMAH, IN THE SECRET OF THE VERSE: "AND YOU SHALL SEE MY BACK" (SHEMOT 33:23), THAT ALLUDES TO THE KNOT OF THE HEAD TEFILIN. And for this reason, the four sections of the Tefilin are: "Sanctify to me" (Shemot 13:1-10), which is Chochmah; "And it shall be when Hashem shall bring you into the land" (Shemot 13:11-16), which is Binah; "Hear, O Yisrael" (Devarim 6:4-9), which is Tiferet, consisting of six Sfirot in the six words OF THE SH'MA: Hear, O-Yisrael, Hashem, our-Elohim, Hashem is-one; "And it shall come to pass, if you hearken" (Devarim 11:13-21), which is Malchut that is CALLED 'faint hand'. The prayer is Keter (lit. 'crown'), namely, a crown on the head OF ZEIR ANPIN, IN THE SECRET OF THE VERSE: "There is none holy as Hashem" (I Shmuel 2:2), WHERE THE LETTER CAF (MEANING 'AS') ALLUDES TO KETER, because Sandalfon ties all the prayers together and makes them into a crown.

755. At that time the table has to be prepared for the King's banquet, and the tabernacle and candelabra and the ark and the altar and all sorts of utensils of the King's house have to be arranged. And we do not refer to just any table that is not made by the Holy One, blessed be He, for we are referring to none other than the table which is made by the Holy One, blessed be He, which is His Shechinah. And THE SHECHINAH is ZEIR ANPIN's tabernacle, His table, His candelabra, His ark, His altar, for she, THE SHECHINAH, consists of all the utensils of the upper King, WHO IS ZEIR ANPIN.

110. The shew-bread which is the twelve faces

We learn about the sacrifices that are made by fire, and about the correspondence between the show-bread and the twelve countenances of the three Holy Beasts. The Faithful Shepherd uses the analogy of the oven in which the bread is baked to show the role of the Shechinah, and says that there is clean fine flour in the bread of the Torah. In reference to the wood that is burned in the offering he tells us that the name given to the sages of Torah is "trees of holiness."

756. Those WHO ARE CALLED 'SONS', WHO ARE MENTIONED ABOVE, are the ones who arrange the wine and bread of the upper King, ZEIR ANPIN, and about them it is said: "My offering, the provision of My sacrifices made by fire" (Bemidbar 28:2). For only those that are called 'the fire offerings of Hashem' may be offered to Him, and it is therefore WRITTEN: "My offering, the provision of My sacrifices made by fire." For it is said about it: "Come, eat of my bread" (Mishlei 9:5), and they are called 'the shew-bread' (lit. 'the bread of the countenances'), there being twelve countenances THAT ARE ALLUDED TO IN THE THREE YUD HEI VAV HEI'S: "Hashem bless you... Hashem make His face to shine... Hashem lift up His countenance..." (Bemidbar 6:24-26), AND THERE ARE THUS TWELVE THAT CORRESPOND TO THE twelve countenances of three holy living creatures.

754. אַחַד קָבוֹד, גי' מ"ה מן חכמה. הנחית ליה לגבי אמה, ומיד הנחית, קשרין ליה עמא בקשורא דתפילין דרישא. ובג"ד בארבע פרשיון דתפילין, קדש לי, חכמה. והיה כי יביאך, בינה. שמע ישראל תפארת, כליל ו' ספירן, בשית תיבין. והיה אם שמוע, מלכות, יד כהה. צלותא בתר כ' על רישיה, אין קדוש בידוד, דסנדלפון קושר כל צלותין, ועביר לון בתר.

755. בהוא זמנא צריך לסדרא פתורא לסעודתא דמלכא, ומשכנא ומנרתא וארונא ומדבחא, וכל מיני שמושא דביתא דמלכא. ולא בתר פתורא אזלינן דלא עובדא דקודשא בריך הוא, דלא אזלינן אלא בתר פתורא דאיהו עובדי ידוי דקודשא בריך הוא, דאיהו שכינתיה. משכן דיליה, פתורא דיליה, מנרתא דיליה, ארונא דיליה, מדבחא דיליה, איהי כלילא מכל מאני שמושא למלכא עלאה.

756. אינהו אינון דמתקני חמרא ונהמא דמלכא עלאה, דאתמר בהו את קרבני לחמי לאשי, דלית לקרבא ליה לגביה אלא אליו דאתקריאו אשי יי'. ובג"ד את קרבני לחמי לאשי. דעליה אתמר, לכו לחמו בלחמי. ואתקרי לחם הפנים, דאינון י"ב אנפין, יברכך יהוה, יאר יהוה, ישא יהוה, תריסר אנפין דתלת חיון.

757. What is the bread of these twelve countenances? It is the bread of man, which is THE SECRET OF THE YUD HEI VAV HEI, FULLY SPELLED WITH ALEPHs, THUS YUD VAV DALET; HEI ALEPH; VAV ALEPH VAV; HEI ALEPH, WHICH IS THE NUMERICAL EQUIVALENT OF MAN (HEB. ADAM = 45). AND THEY ARE TWELVE IN THE SECRET OF THE THREE YUD HEI VAV HEI'S, WHICH MEAN THE THREE COLUMNS, IN EACH OF WHICH IS ONE YUD HEI VAV HEI, MAKING A TOTAL OF TWELVE LETTERS, AS ABOVE. And He has bread in four faces, which are the four letters of the Yud Hei Vav Hei, THAT INCLUDE TWELVE FACES, AS ABOVE. This bread of the King's table is clean fine flour, THAT CONTAINS NO CHAFF OR STRAW, WHICH ARE JUDGMENTS.

758. His oven, in which he bakes the bread, is the Shechinah, for THE BREAD cooks and is completed there. And this is why one should not start cutting the bread other than at the point where its cooking was completed, namely, it is similar to the perfection of a fruit that has reached full ripeness. And this is Adonai, WHICH IS MALCHUT, which is completion and perfection of the Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, which is the shew-bread (lit. 'bread of the faces'), NAMELY, THE TWELVE COUNTENANCES MENTIONED ABOVE WHICH ARE IN ZEIR ANPIN. Adonai is ZEIR ANPIN's oven AND COMPLETES HIM. AND IT IS CALLED 'A FURNACE' (HEB. KIVSHAN) because it is subdued (Heb. KEVUSHAH) under its husband, and for her it is said: "And Mount Sinai smoked in every part, because Hashem descended upon it in fire: and the smoke thereof ascended like the smoke of a furnace" (Shemot 19:18). "Furnace" here does not MEAN as an ordinary furnace, but rather that in which He applies (Heb. kovesh) His mercies to His people when they pray and present their supplications. AND SO IS IT SAID: May Your mercy suppress (Heb. YICHBESHU) your anger. And IT WAS SAID of it: What do you have to do with the secrets of the Merciful One? FOR THE SECRETS OF THE HOLY ONE, BLESSED BE HE, ARE CALLED 'KIVSHE' (LIT. 'SECRETS') OF THE MERCIFUL ONE.

759. And in the bread of the Torah there is CLEAN fine flour, which the King gives to those about whom it is said: 'All Yisrael are the children of kings', NAMELY, HE GIVES IT TO THOSE WHO ARE CALLED 'CHILDREN', for it is the food of the righteous. And there is also bread of the Torah that is waste matter and which is given to the servants and handmaids of the king's house, WHO ATTEND TO THE HORSES AND RIDERS OF THE KING'S HOUSE. And for this reason it is said about the queen: "She rises also while it is yet night, and gives food to her household, and a portion to her maidens" (Mishlei 31:15), who are the sages of the Mishnah. And this is why it is said about the food of the king: "and a tenth part of an efa of flour" (Bemidbar 28:5). FINE FLOUR, certainly; while THE TENTH PART OF AN EFAH is the Yud (whose numerical value is ten) of Adonai, which is certainly tenth, and it follows that this fine flour is the food of the King, AS ABOVE.

760. THE FAITHFUL SHEPHERD SAID: Rise up, holy luminary, you and Rabbi Elazar, your son, together with Rabbi Aba, Rabbi Yehuda, Rabbi Yosi, Rabbi Chiya and Rabbi Yudai, to prepare a gift for the King, THE HOLY ONE, BLESSED BE HE, to make a sacrifice of all the limbs, which are Yisrael, so that they should be sacrificial offerings to the Holy One, blessed be He. And those who are called 'the Neshamah' of YISRAEL ARE OFFERED to the limbs of the holy Shechinah, NAMELY, TO THE SFIROT OF MALCHUT, WHICH IS CALLED 'fire OF the Most High'. AND THIS FIRE is attached to the pieces of wood that are called "the wood (Heb. etz) of the burnt offering" (Bereshheet 22:6), namely, the Tree (Heb. etz) of Life, WHICH IS ZEIR ANPIN, and the Tree (Heb. etz) of Knowledge of Good and Evil, WHICH IS MALCHUT. Trees of holiness are the name given to the sages of Torah, for the Torah is attached to them, as it is said: "Is not My word like a fire? says Hashem" (Yirmeyah 23:29).

757. מאי לחם דאלין פנים. דא נהמא דאדם, דאיהו יו"ד ה"א וא"ו ה"א. ואית ליה נהמא בארבע אנפין, דאינון ארבע אתון ירור. האי נהמא דפתורא דמלכא, איהו סלת נקה.

758. בבשן דיליה, דאופה ביה נהמא, שכינתא. תמן אתבשל ואשתלים. ובג"ד, אין בוצעין אלא מאתר דגמר בשולא. בגוונא דשלימו דפרי, איהו גמר בישולו. והאי איהו אדני, גמר ושלימו דירור, דאיהו לחם הפנים. אדני, בבשן דיליה. דאיהו כבושה תחות בעלה. ובגינה אתמר, והר סיני עשן כלו מפני אשר ירד עליו יי' באש ויעל עשנו כעשן הכבשן. ולא ככבשן דאש דהריוט, אלא ככבשן, דביה כבש רחמיו לעמיה, כד מצלין ובעון בעותין, כן יכבשו רחמין את בעסן. וביה כבשי דרחמנא למא לך.

759. ובנהמא דאורייתא, אית סלת דיהב ליה מלכא, לאינון דאתמר עליהו, כל ישראל בני מלכים. מיכלא דצדיקניא. ואית נהמא דאורייתא, דאיהו פסולת, לאינון עבדין ושפחות, דבי מלכא. ובג"ד במטרוניתא אתמר ותקם בעוד לילה ותתן טרף לביתה וחזק לנערותיה, דאינון מארי מתניתין. ובג"ד אתמר במיכלא דמלכא, ועשירית האיפה סולת ודאי, ודא יו"ד מן אדני, איהו עשירית. ודא סלת דמיכלא דמלכא אשתכחת.

760. קום בוצינא קדישא, אנת ורבי אלעזר ברך, ורבי אבא, ורבי יהודה, ורבי יוסי, ורבי חייא, ורבי יודאי, לתקנא דורונא למלכא, ולקרבא כל אברין, דאינון ישראל, קרבנין לקודשא בריך הוא ההוא דאתקרי נשמה, לגבי אברים שכינתא קדישתא, אש של גבוה. דאחיד בעצים, דאתקריאו עצי העולה, דאינון עץ החיים ועץ הדעת טוב ורע. עצי הקדש אתקריאו, אינון מארי תורה, דאתאחידת בהון אורייתא, דאתמר בה הלא כה דברי באש נאם יי'.

111. "My offering, the provision of My sacrifices made by fire"

We are told that Yisrael offers the Torah to God, and the Torah is His bread and His wine and His meat; the Torah is holy flesh that descends from heaven. This explains the meaning of "My offering, the provision of My sacrifices made by fire."

761. It is said ABOUT MALCHUT: "a burnt offering to Hashem" (Bemidbar 28:11), "an offering to Hashem" (Vayikra 27:9), "a sacrifice made by fire to Hashem" (Bemidbar 28:6), and it is said: "My offering, the provision of My sacrifices made by fire" (Ibid. 2). And has it not already been written: Sacrifices must be offered to none other than Hashem? What, therefore, is the meaning of "My offering, the provision of My sacrifices made by (also: 'to') fire"? HE ANSWERS, one who offers a gift does so by custom for the king, and the king distributes it to whomever he pleases. Yisrael, likewise, offers the Torah, WHICH IS MALCHUT, to the Holy One, blessed be He, that is His bread and His wine and His meat. And it is said about it, ABOUT THE TORAH, WHICH IS MALCHUT, "bone of my bones, and flesh of my flesh" (Beresheet 2:23). And this is holy flesh, about which the teachers of the academy taught: We are talking about flesh that descends from heaven.

112. Fine flour, average flour and waste matter

Moses says that God gives His finest food to those He loves who are on the side of the Tree of Life; He gives His average food to the angels, or sages of Mishnah; and he gives the waste food to the evil spirits and demons.

762. What does the Holy One, blessed be He, do with this gift, NAMELY, WITH THE ILLUMINATION OF THE MATING MADE BY THE SACRIFICE, AS ABOVE? HE IS like a king who eats at his own table, and every type is served at the table: fine flour, medium flour, and waste matter, and he distributes from his table to all those sitting at the banquet, through his appointees, to each one as befits him. He commands that bread made out of fine flour that the king eats be given to those he loves who are near to him as it is written: "My offering, the provision of My sacrifices made by fire, for a sweet savor to Me" (Bemidbar 28:2), namely: "the offerings of Hashem made by fire, and His dues shall they eat" (Devarim 18:1). And THIS FOOD is from the side of the Tree of Life AND IS, THEREFORE, CLEAN FINE FLOUR, WITHOUT ANY WASTE MATTER AT ALL. But from the side of the Tree of Knowledge of Good and Evil, IN WHICH THERE IS WASTE MATTER, which is the average flour, He commanded to be given to the angels, while the waste matter HE GIVES to the evil spirits and demons who serve the horses and riders of the king.

763. And here, too, THE MEDIUM FLOUR IS GIVEN to the king's horsemen, namely the sages of Mishnah, who are as the angels, and their servants are the Jewish spirits (Heb. shed - Shin Dalet) marked by the sign of Shadai, FOR THEY ARE WRITTEN WITH THE LETTERS SHIN DALET OF SHADAI (SHIN DALET YUD). And there are also evil spirits and demons from the side of impurity that are called 'idol-worshipping spirit', for "The Elohim has made the one as well as the other" (Kohelet 7:14).

761. וְאֶתֵּמַר בְּה, עוֹלָה לַי, קֶרֶבֶן לַי, אֲשֶׁה לַי, וְאֶתֵּמַר אֶת קֶרֶבֶנִי לַחֲמִי לְאֲשִׁי. וְהָא בְּתִיב דְּלִית לְקֶרֶבֶת קֶרֶבֶן אֶלָּא לַי, מֵאִי נִיהֵג, אֶת קֶרֶבֶנִי לַחֲמִי לְאֲשִׁי. אֶלָּא אֲרַחָא, דְּמֵאֵן דְּקָרִיב דּוֹרוּנָא, לְמִקְרַב לִיָּה לְמִלְכָּא, וּלְבִתֵּר אִיהוּ פְּלִיג לִיָּה, לְמֵאֵן דְּבַעֵי. אוּף הֲכִי יִשְׂרָאֵל, מְקַרִּיבִין אוֹרִייתָא לְקוֹדֶשָׁא בְּרִיךְ הוּא, דְּאִיהוּ לַחֲמֵי, וְאִיהוּ יִינוּ, וְאִיהוּ בֶּשֶׂר דִּילִיָּה, וְאֶתֵּמַר בְּה, עֵצִים מְעַצְמִי וּבֶשֶׂר מִבֶּשֶׂרִי. בֶּשֶׂר קֹדֶשׁ, דְּאוֹקְמוּהָ עָלָה מֵאֲרִי מִתִּיבְתָּאן, בְּבֶשֶׂר הַיּוֹרֵד מִן הַשָּׁמַיִם עֲסָקִין.

762. קוֹדֶשָׁא בְּרִיךְ הוּא מֵאִי עֵבִיד מֵהָהוּא דּוֹרוּנָא. לְמִלְכָּא דְּאָכִיל עַל פְּתוּרָא. דְּקֶרֶבֶן עַל פְּתוּרִיָּה מִכָּל מִין וּמִין, סֶלֶת, וּבִינּוֹנִי, וּפְסוּלָת. וְאִיהוּ פְּלִיג מִפְּתוּרִיָּה, לְכָל מֵאֲרִי סְעוּדָתָא, לְכָל חַד בְּדָקָא יָאוּת, עַל יְדֵי מִמְּנֵן דִּילִיָּה. וּמֵהָהוּא נִהְמָא, דְּאִיהוּ סֶלֶת, דְּמִלְכָּא אָכִיל, אִיהוּ מְנִי לְמִיָּהֵב לְאִינוֹן דְּרַחֲמִין גְּבִיָּה. הֵה"ד, אֶת קֶרֶבֶנִי לַחֲמִי לְאֲשִׁי רִיחַ נְחוּחִי. דְּהֵינּוּ אֲשִׁי יִי' וְנִחְלָתוֹ יֵאָכֵלוֹן הָאִי אִיהוּ מְסֻטְרָא דְּאִילָנָא דְּחַיִּי. אֲבָל מְסֻטְרָא דְּעֵץ הַדַּעַת טוֹב וָרַע, מְנִי לְמִיָּהֵב בִּינּוֹנִי, לְמִלְאָכִים. וּפְסוּלָת לְשִׁדִּין וּמִזִּיקִין, דְּאִינוֹן מְשֻׁמְשִׁין לְסוֹסוֹן וּלְפִרְשֵׁין דְּמִלְכָּא.

763. וְאוּף הֲכִי דְּפִרְשֵׁין דְּמִלְכָּא, הוּוּ מֵאֲרִי מִשְׁנָה, דְּאִינוֹן בְּמִלְאָכִים. מְשֻׁמְשִׁין לוֹן שְׂדִים יְהוּדָאִי, דְּאִינוֹן רְשִׁימִין בְּאוֹת שְׂדֵי, וְאִית שְׂדִין וּמִזִּיקִין מְסֻטְרָא דְּמִסְאָבוּ, דְּאֶתְקְרִיאוּ שְׂדִים עֲכוּ"ם. וְזֶה לְעוֹמֶת זֶה עֲשֶׂה הָאֱלֹהִים.

764. And for this reason the sages of the Mishnah said: There are three kinds of them, OF THE SPIRITS OF THE JEWS. One kind are like ministering angels, the second kind are like human beings and the third kind are like animals, and some of them are scholars in the Written Law and the Oral Law. And he who is called 'Joseph the spirit' is so called because he was sired by a spirit. And it was not for nothing that the sages of the Mishnah said: If the rabbi is similar to an angel of Hosts, let them seek Torah from his mouth. FOR THE SAGES OF THE MISHNAH ARE LIKENED TO THE ANGELS. And Asmodeus, the king OF THE SPIRITS, and all his family are, it has been taught, Jewish spirits, for they have submitted to the Torah and the names of the Torah.

765. And because the sons of Aaron arranged their sacrifices, this is why they were punished, for even though all the sacrifices are offered to the king, THE KING distributes them to each one, as befits him, and takes for himself what befits him.
End of Ra'aya Meheimna

113. Shavuot
We learn that the Torah depends on the river issuing forth from Eden.

766. "Also on the day of the firstfruits, when you bring a new meal offering to Hashem" (Bemidbar 28:26). Rabbi Aba said: It is written "the day of the firstfruits," but what does "day" refer to? HE ANSWERS THAT this is a river issuing forth from Eden, NAMELY, ZEIR ANPIN, who is a day of those upper first-fruits, NAMELY YUD HEI, ABA AND IMA, WHO ARE CALLED 'FIRST-FRUIT'. And upon it the Torah depends, NAMELY, ZEIR ANPIN, and He brings forth all the secrets of the Torah, and because He is the Tree of Life, the fruit of the tree has to be brought. Moses says that Yisrael is the firstfruits for God of all the nations in the world. He tells us that Vav is the river that comes out of Eden, and that when the river comes out then all the secrets of the Torah also come out. Moses talks about the six Sfirot that are called the primordial years of the creation of the world; because the six Sfirot preceded the world and all the creatures, they are called firstfruits. Man is called the firstborn son after the name of the sign of the covenant that is Yud. Lastly the Faithful Shepherd tells us that the Torah is called 'glory' and anyone who studies Torah is called a king. Ra'aya Meheimna (the Faithful Shepherd)

767. "Also on the day of the firstfruits, when you bring a new meal offering to Hashem." Rabbi Aba said: "the day of the firstfruits" refers to the upper firstfruits of the Torah, NAMELY, ABA AND IMA, as it is written: "The choicest first-fruits of your land you shall bring" (Shemot 23:19). The Faithful Shepherd said, Just as the firstborn to their mother, so are the first-fruits of the tree called, "the first ripe fruit in the fig" (Hoshea 9:10). So, too, is Yisrael the first-ripe and the first-fruits for the Holy One, blessed be He, of all the nations of the world, as it is written: "Yisrael is holy to Hashem..." (Yirmeyah 2:3). For this reason it is said about them, ABOUT THE FIRST FRUITS THAT ALLUDE TO YISRAEL: "you shall bring to the house of Hashem your Elohim" (Shemot 23:19), NAMELY, THAT THEY SHOULD MERIT COMPLETE REDEMPTION. AND BECAUSE OF WHAT it is said about the idolatrous nations: "and they devour Yisrael with open mouth" (Yeshayah 9:11); IT IS ALSO SAID ABOUT THEM: "ALL THAT DEVOUR HIM shall be held guilty; evil shall come upon them" (Yirmeyah 2:3).

764. וּבְגִין דָּא אָמְרוּ מֵאֲרֵי מִתְנִיתִין, דְּאִינוּן ג' מִינִין מִינִיָּהּ, חֵד מִן דְּלֵהוּן בְּמִלְאֲכֵי הַשָּׁרָת. וּמִין תְּנִינָא, כְּבִנֵי אָדָם. וּמִין תְּלִיתָא, כְּבַעֲיָרָן. וְאִית בְּהוּן חֲפִימִין בְּאוֹרֵייתָא דְּבִכְתָּב וּדְבַעַל פָּה. אֲתִקְרִי יוֹסֵף שִׁירָא, עַל שֵׁם דְּאוֹלִיד לִיה שֵׁד. וְלֹאוּ לְמַגְנָא אָמְרוּ מֵאֲרֵי מִתְנִיתִין, אִם הָרַב דּוּמָה לְמִלְאֲךָ יוֹי צְבָאוֹת תּוֹרָה יִבְקְשׁוּ מִפִּיהּ. וְאַשְׁמַדַּי מְלָכָא, הוּא וְכָל מְשַׁחֲתִיָּה, הָא אוֹקִימְנָא דְּאִינוּן שְׁדִין יְהוּדָאִין, דְּאֲתַכְפִּינּוּן בְּאוֹרֵייתָא, וּבְשִׁמְהֵן דְּאוֹרֵייתָא.

765. וּבְנֵי אֶהָרָן, בְּגִין דְּעֲרִיכוּ קְרַבְנֵהוּן, בְּגִין דָּא אֲתַעֲנִשׁוּ, דְּכָלְהוּ קְרַבְנִין אַע"ג דְּאֲתִקְרִיבוּ לְגַבֵּי מְלָכָא, אִיהוּ פְּלִיג לֶזֶן לְכָל חֵד כְּדָקָא חֲזִי. וְנִטְל לְחוּלְקִיָּה מַה דְּאֲתַחֲזִי לִיה.
ע"כ רַעִיָא מֵהֵימְנָא

766. וּבִיּוֹם הַבְּכוּרִים בְּהִקְרִיבְכֶם מִנְחָה חֲדָשָׁה וְגו'. אָמַר רַבִּי אָבָא, יוֹם הַבְּכוּרִים, מֵאֵן יוֹם. דָּא נִהַר הַיּוֹצֵא מֵעֵדֶן, דְּאִיהוּ יוֹמָא מֵאִינוּן בְּכוּרִין עֲלָאִין. וְדָא אִיהוּ דְּאוֹרֵייתָא תְּלִיָא בֵּיה, וְאִיהוּ אִפּוֹק כָּל רִזִּין דְּאוֹרֵייתָא. וּבְגִין דְּאִיהוּ אִילָנָא דְּחַיִּי, פְּרִי אִילָנִין אֲצִטְרִיכוּ לְאִייתָא.

767. וביום הבכורים בהקריבכם מנחה חדשה וגו'. רבי אבא אמר, יום הבכורים אינון בכורים עלאין דאורייתא. הה"ד, ראשית בכורי אדמתך תביא וגו'. אמר ר"מ, כגוונא דבכורים לאמהון, אוף הכי אתקריאו פירות בכורים, דפירות דאילנין, כבכורה בתאנה, הכי ישראל קדמונים ובכורים לקודשא בריך הוא, מכל אומין דעלמא, הה"ד קדש ישראל לידו"ד וגו'. ובג"ד אתמר בהון, תביא בית יהוה אלהיך. ובגין דא אומין עכו"ם, דאתמר בהון ויאכלו את ישראל בכל פה. יאשמו רעה תבא אליהם.

768. And so, too, VAV, WHICH IS ZEIR ANPIN, that includes six Sfirot, and which is the son of Yud Hei, WHICH ARE ABA AND IMA THAT ARE CALLED 'FIRST-FRUITS', is called 'a firstfruit'. And all the branches that come out from it and in which there are heads, THE LEVELS WHICH CONTAIN THE UPPER THREE SFIROT THAT ARE TERMED HEAD, are called 'first-fruits'. Vav is a river of those upper firstfruits, WHICH IS ZEIR ANPIN, and this is the river that comes out of Eden, WHICH IS YUD HEI, and it is on this that the Torah is dependent. And when it comes out AND IS REVEALED then all secrets of the Torah come out because it is both the Tree of Life and the Torah, as it is written: "She is a Tree of Life to those who lay hold on her" (Mishlei 3:18). And the precepts OF ZEIR ANPIN, WHO IS THE TORAH, are like the buds of the fruit of the tree that have to be brought TO THE HOUSE OF HASHEM.

768. אוף הכי ו' דכליל שית ספיראן, ואיהו בן י"ד, אתקרי בכ"ד. וכל ענפין דנפקין מניה דבהון ראשין, אתקריאו בכורים. ו' איהו נהר, מאינון בכורים עלאין, והוא נהר נפיק מעדן. ודא איהו דאורייתא תלויא ביה. וכד נפיק נפקי כל רזין דאורייתא, ובגין דאיהו אילנא דחיי אורייתא, דדא הוא דכתיב, עץ חיים היא למחזיקים בה. ומקודין דילה דמיון לאיבא פרי דאילנין, אצטריכו לאייתאה.

769. The Faithful Shepherd said, You might ask: Why are the first-fruits, that are called "a new meal offering" (Bemidbar 28:26), TO BE FOUND ON THE TREE from six months to six months? THAT IS, DURING THE SIX MONTHS OF THE WINTER AND AUTUMN THEY ARE ON THE TREE AS A FETUS IN ITS MOTHER'S WOMB, AND FROM WHEN THEY START GROWING UNTIL THEY ARE FULLY RIPE ANOTHER SIX MONTHS PASS. WHAT IS THE REASON FOR THIS TAKING SIX MONTHS? And again, about man it is said: "for is the tree of the field a man" (Devarim 20:19). WHAT IS THE REASON FOR HIS HAVING a nine or seven-month GESTATION PERIOD? And it is also SAID about cattle: "then it shall be seven days under its dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire to Hashem" (Vayikra 22:27), namely, to be offered as a sacrifice before Hashem. AND WHAT IS THE REASON FOR THE SEVEN DAYS BEING REQUIRED? Furthermore, why are the Sfirot, in which are the name of the Yud Hei Vav Hei and all His appellations, called by the names of the living creatures, NAMELY, LION, OX, EAGLE, AND MAN?

769. אמר רעיא מהימנא ואי תימרין אמאי בכורים דלהון אתקריאו מנחה חדשה, משית ירחין לשית ירחין. ומבר נש דאתמר ביה כי האדם עץ השדה לתשע ירחין, או לשבעה. ובעירא אוף הכי, שבעת ימים יהיה תחת אמו ומיום השמיני והלאה ירצה לקרבן אשה ליהוה, לקרבא קרבנא קדם יי'. ועוד ספיראן, בהון שם יהוה, וכל כנויין דיליה, אמאי אתקריאו בשם חיון.

770. HE ANSWERS, however, "a new meal offering" is to be understood by way of mystery, AND ITS MEANING is the Shechinah. From six months to six months THAT THE FRUITS ARE GESTATING ON THE TREE refers to the six Sfirot CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD which are called 'the primordial years of the creation of the world', which are the secret of the six thousand years that the world has been in existence, AND THEY ARE CALLED 'YEARS' from the aspect of upper Ima, WHICH IS BINAH, while from the aspect of lower Ima, WHICH IS MALCHUT, they are called 'months'. And because these six SFIROT preceded the world and all the creatures, they are called 'firstfruits', AND THIS IS THE SECRET WHY THE FRUIT OF THE TREE ARE THE FIRST-FRUITS OF THE SIX MONTHS, FROM THE TIME THEY START GROWING UNTIL THEY ARE FULLY RIPE, NAMELY, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD FROM THE ASPECT OF MALCHUT.

771. And the Shechinah, which is "a new meal offering" is from the aspect of the living creature, about whom it is said "As for the likeness of their faces, they had the face of a man" (Yechezkel 1:10), THAT IS THE NINE MONTHS OF GESTATION. FOR THE NUMERICAL VALUE OF 'MAN' (HEB. ADAM) is nine in the small calculation of Enoch, FOR IN THE SECRET OF THE SMALL NUMBER, WHICH IS METATRON, WHO IS CALLED 'ENOCH', THE VALUE OF THE LETTERS IS CONSIDERED ONLY AS A NUMBER OF UNITS, SUCH THAT THE LETTER MEM WILL BE ONLY FOUR, AND SO, TOO, TAV WILL BE ONLY FOUR, AND SO ON, SO THAT THE NUMERICAL VALUE OF ADAM IS NINE. And this is the secret of man, who is born after nine months of gestation. AND MAN WHO IS BORN is the tenth TO THEM and is thereby included in all TEN SFIROT. AND MAN is called 'the firstborn son', after the name of the sign of the covenant, WHICH IS YESOD, which is Yud, NAMED AFTER the first drop drawn out of him, seed shot as an arrow, FROM WHICH MAN IS BORN. AND EVERY DROP IS CALLED 'YUD', BECAUSE IT INCLUDES YUD SFIROT. And YESOD is Vav (numerical value of six) and IS THE DROP, being Yud that rises over Vav, WHICH IS YESOD, just as the fruit rises over the branch of the tree. AND BECAUSE THERE ARE THREE UPPER SFIROT, WHICH IS THE SECRET OF FIRSTFRUITS, IN THE TEN SFIROT, MAN IS THEREFORE CALLED 'A FIRSTBORN SON'.

772. And although there are many branches on the tree, on which are a number of figs, those THAT RIPEN first at the beginning are called 'first-fruits'. And these are the 'heads' of all of them, and on a parallel with them it is said: "Lift up your heads, O you gates" (Tehilim 24:7), THE MEANING OF WHICH IS AS: "Lift up your eyes on high, and behold who has created these?" (Yeshayah 40:26); and also: "Take the sum (lit. 'Lift the head') of all the Congregation of the children of Yisrael" (Bemidbar 1:2).

773. "Lift up your heads, O you gates." Gates here are the fifty gates of Binah, which are the Heavenly Academy. "and be lifted up, you everlasting doors" refers to the doors of the Earthly Academy, WHICH IS MALCHUT, for everyone who engages in the Torah is, at the end, lifted, as it is written: "If you have done foolishly in lifting yourself up" (Mishlei 30:32). And the sages of the Mishnah taught: Whoever abases himself (acts foolishly) for words of the Torah will, in the end, be exalted. And this is the meaning of "and the King of glory shall come in" (Tehilim 24:7), for there is no glory apart from the Torah.

770. אֵלָא מִנְחָה חֲדָשָׁה בְּאַרְחָ רִזָּא , דָּא שְׂכִינְתָּא. מְשִׁית יִרְחִין לְשִׁית יִרְחִין, אִינוּן שִׁית סְפִירָאן, דְּאִתְקְרִיאוּ שָׁנִים קְדָמוֹנִיּוֹת לְבְרִיאת עֲלָמָא, דְּאִינוּן שִׁיתָא אֲלָפִי שָׁנִין הָיוּ עֲלָמָא, מְסִטְרָא דְּאִימָא עֲלָאָה. וּמְסִטְרָא דְּאִימָא תַתָּאָה, אִתְקְרִיאוּ יִרְחִין. וּבְגִין דְּקָדְמוּ לְעֲלָמָא, וְכָל בְּרִיין, אִתְקְרִיאוּ בְּבוֹרִים.

771. וּשְׂכִינְתָּא מִנְחָה חֲדָשָׁה, מְסִטְרָא דְּחִיָּה, דְּאִתְמַר בֵּהּ וּדְמוּת פָּנִיהֶם פָּנֵי אָדָם. וְאִיהוּ תִשְׁע לַחֲשׁוֹן זְעִיר דְּחִנּוּךְ. אִיהוּ בַר נֶשׁ דְּאִתְוִלִיד לַתִּשְׁע יִרְחִין דְּעוֹבְרָא, דְּאִיהוּ עֲשִׂירָאָה. וּבְדָא כָּלִיל מִכְּלָהּ, וְאִתְקְרִי בֶן בּוֹכְרָא, עַל שֵׁם אוֹת בְּרִית, דְּאִיהוּ י', טָפָה קְדָמָאָה דְּאִתְמַשֵּׁךְ מִנִּיהּ זֶרַע יוֹרָה כַּחֲץ. דְּאִיהוּ ו', וְאִיהוּ י', סָלִיק עַל ו', כְּאִיבָא דְּסָלִיק עַל עֲנַפָּא דְּאִילָנָא.

772. וְאֵע"ג דְּכֻמָּה עֲנַפִּין אֵית בְּאִילָנָא, וְכֻמָּה תְּאֵנִים עֲלֵיהוּ, אִינוּן דְּאִקְדִּימוּ בְּקְדָמִיתָא, אִתְקְרִיאוּ בְּבוֹרִים. אֲלִין אִינוּן רִישֵׁין דְּכָלָהּ. כְּגוֹנָא דְּלָהוֹן אִתְמַר שָׂאוּ שְׁעָרִים רְאשִׁיכֶם. שָׂאוּ מְרוֹם עֵינֵיכֶם וּרְאוּ מִי בְּרָא אֱלֹה. שָׂאוּ אֶת רֹאשׁ כָּל עֵרַת בְּנֵי יִשְׂרָאֵל.

773. שָׂאוּ שְׁעָרִים רְאשִׁיכֶם. שְׁעָרִים אֲלִין, אִינוּן חֲמִשִּׁין תַּרְעִין דְּבִינָה. דְּאִיהוּ מְתִיבְתָּא דְּלַעֲלָא. וְשָׂאוּ פִתְחֵי עוֹלָם, דְּמִתִּיבְתָּא תַתָּאָה, דְּכָל מֶאן דְּאִשְׁתַּדַּל בְּאוֹרֵייתָא לְסוּף מִתְנַשָּׂא. הֵה"ד, אִם נִבְלַת בְּהִתְנַשָּׂא. וְאִקְמוּהּ מְאִרֵי מִתְנִיתִין, כָּל הַמִּנְבֵּל עֲצָמוּ עַל דְּבְרֵי תוֹרָה, לְסוּף מִתְנַשָּׂא, וְיִבָּא מִלְךְ הַכְּבוֹד, וְלִית כְּבוֹד אֱלָא תוֹרָה.

774. It follows that whoever learns Torah, which is called 'glory', is himself called 'a king', FOR IT IS WRITTEN "AND THE KING OF GLORY SHALL COME IN" (TEHILIM 24:7). And it should not be said that he is a king in the next world and no more than that, for he is a king in both the worlds, in the image of his Master. And this is why the verse comes twice: "Who is this king of glory?" (Ibid. 8) and "Who is this king of glory?" (Ibid. 10), WHICH TEACHES THAT THE REFERENCE IS TO BOTH THE WORLDS, THIS WORLD AND THE WORLD TO COME. The verse "Lift up your heads, O you gates" appears twice. What is the meaning of "your heads"? THE ANSWER TO THIS IS THAT on the one occasion they refer to the living creatures of the heavenly chariot, WHICH IS ABOVE THE CHEST OF ZEIR ANPIN; and on the other occasion they refer to the living creatures of the lower chariot THAT ARE IN MALCHUT.

End of Ra'aya Meheimna

Rabbi Shimon explains the meaning of "lift up your heads, O you gates." We learn that God sanctifies all the festivals and makes sure that all the hosts of heaven become sanctified along with the children of Yisrael, in one unity.

775. Rabbi Shimon unraveled a verse, saying: "Lift up your heads, O you gates..." This verse has been taught and we have learned it. "Lift up your heads, O you gates," these are the upper gates, the gates of upper understanding, and they are fifty in number. "your heads." What heads does this refer to? THE ANSWER IS THAT each one, NAMELY, EACH GATE, has a head to be unclothed and enter into one another and to be incorporated within each other.

776. I found in the Book of Enoch: "Lift up your heads, O you gates." These are the gates that are below the Patriarchs, NAMELY, BELOW CHESED, GVURAH, AND TIFERET, WHICH ARE CALLED 'PATRIARCHS', and they are the three last SFIROT, NAMELY NETZACH, HOD AND YESOD. "your heads" are the heads of the thousand of Yisrael, and they are the upper patriarchs, NAMELY CHESED, GVURAH, AND TIFERET, WHICH, AT THE TIME OF GREATNESS, BECOME CHOCHMAH, BINAH AND DA'AT, and they are the heads of those gates. And for the sake of these, NETZACH, HOD, AND YESOD, which are the Ofanim that encompass and bear them on their shoulders, it is said: "Lift up your heads, O gates." Lift up whom? Your heads, for they, CHESED, GVURAH AND TIFERET, are heads over you and have control over you. "and be lifted up, you everlasting doors" (Tehilim 24:7): These are the Matriarchs, and they are four who are below, NAMELY CHESED, GVURAH, TIFERET AND MALCHUT, THAT ARE IN MALCHUT, WHERE SARAH IS CHESED, RIVKAH IS GVURAH, LEAH IS TIFERET AND RACHEL IS MALCHUT.

777. "and the king of glory shall come in": This is the supreme King over all, NAMELY, ZEIR ANPIN, WHICH INCLUDES CHESED, GVURAH, AND TIFERET AND ALSO NETZACH, HOD AND YESOD, for he is King of that same glory because he gives light to the moon, WHICH IS MALCHUT, THAT IS CALLED 'GLORY'. And who is this? It is "Hashem Tzevaot" (Ibid. 10), NAMELY, ZEIR ANPIN, WHO IS SO CALLED. "shall come" (Ibid. 7). HE ASKS, To what place HE "SHALL COME"? AND HE ANSWERS, to bring the Torah, WHICH IS ZEIR ANPIN, in the Ark, WHICH IS MALCHUT, in one union as is fitting. For after the former has entered his place, NAMELY, AFTER ZEIR ANPIN HAS MATED WITH MALCHUT, WHICH IS HIS PLACE, IT IS THEN CONSIDERED THAT the Torah, WHICH IS AN ASPECT OF ZEIR ANPIN, has entered the Ark, WHICH IS AN ASPECT OF MALCHUT. And they have become joined together in one union, the upper Torah WHICH IS AN ASPECT OF ZEIR ANPIN with the Oral Torah, WHICH IS AN ASPECT OF MALCHUT, for they join together in order to interpret hidden matters, NAMELY, TO REVEAL THE SECRETS OF THE TORAH TO THE RIGHTEOUS.

774. מִהֵבָא, מֵאֵן דִּילִיף אֹרִייתָא דְאַתְקִרִיאת כְּבוֹד, אֶקְרִי מֶלֶךְ. וְלֹא תִימָא בְּהוּא עֲלֵמָא דְאַתִּי וְלֹא יִתִּיר, אֶלֹא מֶלֶךְ בְּתָרִין עֲלֵמִין, בְּדִיוקְנָא דְמֵאֲרִיָּה. וּבְגִין דָּא כְּפֻל פְּסוּקָא תְרִין זְמָנִין, חֵד מִי זֶה מֶלֶךְ הַכְּבוֹד. תְּנִינָא מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד. שְׂאוּ שְׁעָרִים רְאִשִׁיכֶם, מֵאִי רְאִשִׁיכֶם תְרִין זְמָנִין. אִינוּן חִיוֹן דְמֶרְכַּבְתָּא עֲלָאָה, וְחִיוֹן דְמֶרְכַּבְתָּא תַתָּאָה. ע"כ רַעִיָא מֵהִימְנָא

775. רַבִּי שִׁמְעוֹן פָּתַח קָרָא וְאָמַר, שְׂאוּ שְׁעָרִים רְאִשִׁיכֶם וּגו'. הָאִי קָרָא אוֹקְמוּהָ וְאַתְמַר. אֲבָל שְׂאוּ שְׁעָרִים רְאִשִׁיכֶם, אֵלִין אִינוּן תְרַעִין עֲלָאִין, תְרַעִין דְסַכְלָתְנָא עֲלָאָה. וְאִינוּן חֲמִשִּׁין תְרַעִין. רְאִשִׁיכֶם, אִינוּן רְאִשִׁים מֵאֵן אִינוּן. אֶלֹא, כָּל חֵד וְחֵד, אִית לִיה רִישָׁא לְאַתְפְּשָׁטָא וּלְמִיעֵל דָּא בְדָא, וְלֹאֲכַלְלָא דָּא בְדָא.

776. אֲשַׁכְחָנָא בְּסִפְרָא דְחֲנוּךְ, שְׂאוּ שְׁעָרִים, אֵלִין אִינוּן תְרַעִין דְלִתְתָּא מֵאֲבָהָן, וְאִינוּן תִּלְתָּא בְתָרָאִין. רְאִשִׁיכֶם: אֵלִין אִינוּן רְאִשִׁי אֶלְפִי יִשְׂרָאֵל, וְאִינוּן אֲבָהָן עֲלָאִי, וְאִינוּן רְאִשִׁין דְאִינוּן תְרַעִין. וּבְגִין אֵלִין דְאִינוּן אוֹפְנִים, דְסַחֲרִין וְנִטְלִין לֹון עַל כְּתַפְיָהוּ, אֲמַרִי שְׂאוּ שְׁעָרִים רְאִשִׁיכֶם, שְׂאוּ לְמֵאֵן. לְרְאִשִׁיכֶם. דְאִינוּן רְאִשִׁין עֲלִיכֹו, וְשִׁלְטָנִין עֲלִיכֹו. וְהִנְשָׂאוּ פִתְחֵי עוֹלָם. אֵלִין אֲמָהָן וְאַרְבַּע אִינוּן דְלִתְתָּא.

777. וְיָבֵא מֶלֶךְ הַכְּבוֹד, דָּא מִלְכָּא עֲלָאָה דְכֻלָּא, דְאִיהוּ מֶלֶךְ מֵהוּא כְבוֹד, דְנִהִיר לְסִיחָרָא, וּמֵאֵן אִיהוּ. יי' צְבָאוֹת. וְיָבֵא, לֹאֵן אֲתֵר. לְמִיעֵל אֹרִייתָא בְּאֶרְזָא, בְּחִבּוּרָא חָדָא, כְּדָקָא יָאוּת. וְכִיוֹן דְהָאִי עָאֵל לְאַתְרִיָּה, בְּדִין אֹרִייתָא עָאֵל בְּאֶרְזָא. וְאַתְחַבֵּר חִבּוּרָא חָדָא, אֹרִייתָא עֲלָאָה, בְּאֹרִייתָא דְבַעַל פֶּה, מִתְחַבְּרוּ לְפָרְשָׁא מִלִּין סְתִימִין.

778. HE ASKS: When IS THIS UNITY MADE? AND HE ANSWERS: ABOUT THIS IT IS WRITTEN: "ALSO ON THE DAY OF THE FIRSTFRUITS, WHEN YOU BRING A NEW MEAL OFFERING TO HASHEM in your feast of weeks" (Bemidbar 28:26). AND THE MEANING OF IT is according to your reckoning. For whenever Yisrael makes calculations regarding the new moons and festivals, the Holy One, blessed be He, sets an Ark within the heavens, NAMELY, ONE THAT IS LIKE THE LECTERN ARK OF THE READER, and passes a proclamation: 'My sons on earth have sanctified the month (or) have sanctified the festival. Sanctify yourselves, all of you in heaven.' And He sees to it that all the hosts of the heavens become sanctified as one with the holy people and they all keep one observance AT THE SAME TIME, ON THE SAME DAY THAT YISRAEL DETERMINED ON EARTH. Therefore IT IS WRITTEN: "in your... weeks," namely, according to your reckoning of these seven weeks.

778. אִימָתִי. בְּשָׁבוּעוֹתֵיכֶם. לְמַנְיִנָא דְאַתּוֹן מוֹנִין. דְּבָכֵל שַׁעְתָּא דְיִשְׂרָאֵל עֲבָדִין חוֹשְׁבִין לִירְחִין וְחֻמְנִין, קוּדְשָׁא בְּרִיךְ הוּא אֲתָקִין תִּיבָה גּוֹ אִינוֹן רְקִיעִין, וְאַעֲבֵר בְּרוּזָא, הָא בְּנֵי לְתַתָּא, קְדָשׁוֹ יִרְחָא, קְדָשׁוֹ זְמָנָא, אֲתַקְדָּשׁוּ בְּלָכוֹ לְעִילָא. וְעָבִיד לְכָל חִילֵי דְבִשְׁמַיָא, דְּמִתְקַדְּשִׁין בְּחָדָא בְּעַמָּא קְדִישָׁא, וְכָלְהוּ נְטִירֵי בְּחָדָא, נְטִירָא חָדָא, וְעַל דָּא בְּשָׁבוּעוֹתֵיכֶם, לְמַנְיִנָא דְאַתּוֹן מוֹנִין אִינוֹן שְׁבַע שָׁבָתוֹת.

114. "But you shall surely let the Mother go"

Rabbi Shimon uses the analogy of the mother bird brooding over her chicks to show how Yisrael must count seven weeks and thereby draw down seven Sfirot.

779. And then the Holy One, blessed be He, draws down seven grades at that grade, NAMELY, MALCHUT, which unites with them, with those seven weeks, WHICH ARE THE SECRET OF CHESED, GVURAH, AND TIFERET AND NETZACH, HOD, YESOD, AND MALCHUT. And should you suggest that there are six grades, and no more, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, FOR MALCHUT IS THE ONE THAT RECEIVES FROM THEM AND IS NOT PART OF THE RECKONING, THE ANSWER WOULD BE: Then Mother, NAMELY, BINAH, is sitting upon the young, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, and is to be found brooding over them, BINAH being sent to fly away FROM THEM, and taking those six young ones, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, with the grade that is below them, NAMELY, MALCHUT, to fulfill the scriptural verse: "but you shall surely let the mother go, and take the young to you" (Devarim 22:7), WHERE THE MOTHER IS BINAH AND THE YOUNG ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. AND WE THEREFORE COUNT SEVEN WEEKS, DRAWING DOWN SEVEN SFIROT, NAMELY, MALCHUT ALSO, AND HAVING DRAWN DOWN MALCHUT ALSO, WE DRAW DOWN CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD TO INCLUDE THEM IN MALCHUT.

779. וּבְדִין מְשִׁיךְ קוּדְשָׁא בְּרִיךְ הוּא, מְשִׁיכוֹ דְשִׁבְעַ דְּרָגִין לְתַתָּא, בְּהֵוֹא דְרָגָא דְאַתְאַחַד בָּהּ, בְּאִינוֹן שְׁבַע שָׁבָתוֹת. וְאִי תִימָא, וְהָא שִׁיתָא אִינוֹן וְלֹא יִתִּיר. אֲלֵא כִּדִּין אִימָא יִתְבָּא עַל אֶפְרוּחֵין, וְאַשְׁתַּכַּחַת רַבִּיעָא עֲלִייהָ. וְאַנְן מְפָרְחִין לָהּ, וְנִטְלִין אִינוֹן שִׁית בְּנִין. בְּהֵאִי דְרָגָא דְלְתַתָּא, לְקִימָא דְכְּתִיב, שִׁלַּח תְּשַׁלַּח אֶת הָאֵם וְאֶת הַבָּנִים וְגו'.

115. Yisrael know how to hunt good game

Rabbi Hamnuna Saba continues the analogy and tells how Malchut, as though a chick, is coaxed out from under the Mother, Binah, with soft little prayers. Then Malchut stays with Yisrael, and the other Sfirot, like more small birds, fly out to Yisrael as well. We learn that one cannot pursue the Mother, Binah, for she is inconceivable.

780. Rav Hamnuna Saba said: On that day Yisrael takes only five sons, which are the five books of the Torah, NAMELY, CHESED, GVURAH, TIFERET, NETZACH AND HOD OF ZEIR ANPIN, WHICH ARE THE FIVE PARTS OF ZEIR ANPIN, WHO IS CALLED 'TORAH'. And should you object, saying that the Sfirot are six in number, FOR THERE IS ALSO YESOD, HE ANSWERS, the truth really is that there are seven, together with a certain bird, WHICH IS MALCHUT, and they are thus to be found between the wings of Mother, WHICH IS BINAH. AND THE REASON WHY HE THOUGHT INITIALLY THAT THERE WERE ONLY FIVE GRADES, CHESED, GVURAH, TIFERET, NETZACH AND HOD, IS THAT THERE ARE MAINLY ONLY FIVE MAIN GRADES WITH YESOD AND MALCHUT BEING TWO COMPONENTS OF THOSE FIVE GRADES, AND CONTAINING NOTHING NEW. And Yisrael knows how to hunt well for good and valuable game. What do they do? They draw out that bird, WHICH IS MALCHUT, from under the wings of Mother with soft little sounds from the mouth that they whisper to her, one after the other, NAMELY, WITH MANY PRAYERS.

780. רַב הַמְנוּנָא סָבָא אָמַר, בְּהֵאִי יוֹמָא, לֹא נִטְלִין יִשְׂרָאֵל אֲלֵא חֲמֵשׁ בְּנִין, וְאִינוֹן חֲמֵשָׁה חוּמְשֵׁי תוֹרָה. וְאִי תִימָא שִׁית אִינוֹן. אֲלֵא שְׁבַע אִינוֹן, בְּחָד צִפּוֹר דְּאַשְׁכַּחַת בֵּין גְּדַפְהָא דְאִימָא. וְיִשְׂרָאֵל, יִרְעֵי לְמִיצַד צִידָא טָבָא, רַבָּא וְיִקְיָרָא. מָה עָבִיד. מִפְּקֵי מִתַּחַת גְּדַפְהָא דְאִמָּהָא, הֵוֹא צִפּוֹרָא, בְּלַחֲשׁוֹ דְּנוּמָא מְלַחֲשׁוֹ לְגַבָּהּ, לַחֲשׁוֹ בְּתֵר לַחֲשׁוֹ.

781. And that bird, sensing those whispers and the sounds that they voice to her under their breath, and even though she is under the wings of Mother, she raises her head and looks out at the whispering voices and flies out to them, emerging from under the wings of Mother. So Yisrael takes her and holds her, whispering to her and tying her with a knot so that she will not fly off and leave. Yisrael immediately catches her in this knot, and the bird wants to fly off and leave them but is unable to do so.

782. And while she is still bound in the hands OF YISRAEL, they whisper their sounds, and she chirps with them, and flies up and down. And all those sons who are under the wings of their Mother, NAMELY, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, when they hear that chirping of their sister, MALCHUT, and the whisper of that sound FROM YISRAEL, they immediately emerge from under the wings of their Mother and fly towards that bird, WHICH IS MALCHUT, and Yisrael takes them and unites with them. And had it not been for that bird, with which they were attached initially, they, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, would never have flown to them, and they would not have been able to unite with them.

783. How does one catch this holy bird? This is done by preparing before her valuable food with rejoicing, and all sorts of delights, and attending the synagogue and the school-house, and chirping at her in a voice of whispers, as is fitting. And she, THE BIRD, who is hiding under the wings of Mother, raises her head and looks at the prepared tables, with the chirping which is for her, NAMELY, THE PRAYERS, as is fitting, and she emerges FROM UNDER THE WINGS OF MOTHER, and flies to them, as we have learned, and all those sons, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, hold on to her.

784. And they send the one who is sitting over them, NAMELY, MOTHER, WHICH IS BINAH, WHICH IS SITTING OVER CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, and she goes off. Because from the seventh heaven, WHICH IS CHESED, and above, NAMELY, THE UPPER THREE SFIROT, do not expound what is hidden from you. THEREFORE, send her away, THAT IS, THE MOTHER, WHICH IS BINAH, WHICH IS ONE OF THE UPPER THREE SFIROT, for you will not be able to catch her. About this, Scripture says: "You shall surely let the mother go, and take the young to you" (Devarim 22:7), THE MEANING OF WHICH IS THAT YOU SHOULD NOT TRY TO PURSUE BINAH, FOR SHE IS NOT CONCEIVABLE. BUT THE YOUNG, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, WHICH ARE CONCEIVABLE, YOU MAY TAKE TO YOU.

785. "you shall have a holy gathering (lit. 'calling')" (Bemidbar 28:26). This is the calling and chirping, NAMELY, THE PRAYERS, that we make for that holy bird, WHICH IS MALCHUT, at the beginning. SUBSEQUENTLY, since the remaining days CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, hold on to her, they are called 'holy callings' IN THE PLURAL. FOR this bird is called 'holy', as it is written: "for it (she) is holy to you" (Shemot 31:14), WHICH IS SAID ABOUT MALCHUT. And because she is holy, she calls to all of them, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, and they come to her, which is why they are called 'holy callings'.

781. וְהָיוּ צְפוּרָא דְחַיִּישׁ לְאִינוּן לְחַיִּישׁ, וְלֹאִינוּן קָלִין, דְּקָא מַלְחָשִׁי לְגַבָּהּ. וְאֵע"ג דְּאִיהִי תַּחוֹת גְּדַפֵּי אִמָּהָ, זָקִיף רִישָׁא וְאִסְתַּבְּלַת לְגַבֵּי הָהוּא לְחַיִּישׁוֹ דְּקָלָא, וּפְרַחַת לְגַבֵּיהּ, וְנִפְקַת מִתַּחוֹת גְּדַפָּהּ דְּאִימָא. בֵּינוּן דְּיִשְׂרָאֵל נָטְלִי לָהּ, אֶתְקִיפּוּ בָּהּ, וְלַחֲשִׁין לָהּ, וְקִשְׁרִין לָהּ בְּקִשּׁוּרָא דְּלֹא תִפְרַח וְתִזּוּל. מִיַּד נָטְלִי לָהּ יִשְׂרָאֵל בְּהָהוּא קִשּׁוּרָא, וְאִיהִי בְּעַתָּה לְמִפְרַח וּלְמִזִּל, וְלֹא יָכִילַת לְמִזִּל לָהּ.

782. וּבַעוֹד דְּהִיא קִשּׁוּרָא בִּידֵיהּ, אִינוּן מַלְחָשִׁי בְּקִלְיָהוֹן, וְאִיהִי מְצַפְצָפָא בְּהִדְיָהּ, וּפְרַחַת לְעִילָא, וְנַחֲתַת. וְכָל אִינוּן בְּנִין דְּתַחוֹת גְּדַפֵּי אִמָּהוֹן, בֵּינוּן דְּשִׁמְעִי הָהוּא צַפְצָפָא דְּאַחֲתָהוֹן, וְלַחֲשִׁישׁוֹ דְּהָהוּא קָלָא, מִיַּד נִפְקִי מִתַּחוֹת גְּדַפָּהּ דְּאִמָּהוֹן, וּפְרַחִי לְגַבֵּי הָהוּא צְפוּרָא, וְיִשְׂרָאֵל נָטְלִי לוֹן, וְאַחֲדֵי בָּהּ. וְאַלְמָלָא הָהוּא צְפוּרָא דְּקָא אַחֲדֵי בְּקַדְמִיתָא, אִינוּן לֹא פְרַחִי לְגַבֵּיהּ לְעִלְמִין, וְלֹא יָכִילִין לְאַחֲדָא בָּהּ.

783. הֵיךְ צָרִין צִידָה דְּהֵיא צְפָרָא קְדִישָׁא. מִתְקַנִּין לְקַמָּא מִיכָלָא יְקִירָא בַּחֲדוּוהּ, וְכָל עֲנוּגִין, וְעֹאֲלִין לְבֵי בְּנִשְׁתָּא וּלְבֵי מִדְּרָשָׁא, וּמְצַפְצָפִין לְגַבָּהּ בְּקַל לְחַיִּישׁוֹ בְּדְקָא יָאוּת. וְאִיהִי דְּמִטְמָרָא תַּחוֹת גְּדַפָּהּ דְּאִימָא, זָקַפְתָּ רִישָׁא, וְחִמָּאת פְּתוּרִין מִתְקַנִּין, וְצַפְצוּפִין לְגַבָּהּ בְּדְקָא יָאוּת. נִפְקַת וּפְרַחַת לְגַבֵּיהּ בְּמָה דְּאַתְמָר, וּבָהּ אַחֲרִין כָּל אִינוּן בְּנִין.

784. וּמִשְׁלַחִין לְהָהוּא דְּרַבִּיעָא עֲלִיָּהּ וְאִזְלַת. בְּגִין דְּהָא מִן רְקִיעָא שְׂבִיעָאָה וְלְעִילָא, בְּמִכּוּסָה מִמֶּךָ אַל תִּדְרוֹשׁ. שְׁלַח לִיהּ, דְּלֹא תִיכּוֹל לְאַדְבָּקָהּ וְע"ד בְּתִיב, שְׁלַח תִּשְׁלַח וְגו'.

785. מְקַרָּא קֳדָשׁ, דָּא קְרִיָּאָה וְצַפְצוּפָא, דְּעַבְדִּין לְהָהוּא צְפָרָא קְדִישָׁא בְּקַדְמִיתָא. וּבִינוּן דְּאַחֲרִין בָּהּ שְׁאָר יוֹמִין, אֶקְרוּן מְקַרָּאי קֳדָשׁ. הָאִי צְפָרָא אֶקְרִי קֳדָשׁ, דְּכְתִיב, כִּי קֳדָשׁ הִיא לָכֶם. וּבְגִין דְּאִיהִי קֳדָשׁ, אִיהִי קְרָאָה לְכוּלָּהּ וְאַתִּינִין לְגַבָּהּ. וּבְגִין כֵּן אֶקְרוּן מְקַרָּאי קֳדָשׁ.

786. And she calls TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, and Yisrael chirps along with her, and they, too, call, and they therefore come to them and unite with them. This is why IT IS WRITTEN: "These are the feasts of Hashem, holy gatherings (callings), which you shall proclaim (call)" (Vayikra 23:4). AND THEY ARE CALLED 'holy callings' AFTER their chirping, AND AFTER that holy bird, WHICH IS holy, that calls them.

786. אִיהִי קְרָאָה, וַיִּשְׂרָאֵל מְצַפְצֵפֵן בְּהִדָּה, וְקָרָא אֹף הָכִי. וְעַל דָּא אֵינוֹן אֶתְיוּן לְגַבְיָהּ, וְאַחֲרֵי בָהּ. בְּגִין כֵּךְ אֵלֶּה מוֹעֲדֵי יוֹ' מְקֵרְאֵי קֹדֶשׁ אֲשֶׁר תִּקְרְאוּ אוֹתָם. מְקֵרְאֵי קֹדֶשׁ, בְּצַפְצוּפָא דְלֵהוּן, וּבְהֵוֹא צִפְרָא קְדִישָׁא קֹדֶשׁ, דְּקָרָא לוֹן.

116. "A bird's nest"

The Faithful Shepherd says that the bird is the Shechinah, the nest is the Temple and the chicks are Yisrael. When Yisrael sinned and the Temple was destroyed the Shechinah went away. We are told about the six orders of the Mishnah, the six words of the Sh'ma Yisrael, the sages of the Bible, and the Kabbalists - and in all these Moses emphasizes the role and importance of prayer and intention. Ra'aya Meheimna (the Faithful Shepherd)

787. The Faithful Shepherd said: How obscure these matters are for one who does not know them, and how transparent for one who does! Certainly that bird is the Shechinah and its nest is the Temple, WHERE THE SHECHINAH RESTED. And Yisrael are the young ones, upon whom the mother, WHICH IS THE SHECHINAH, sits. Scripture says: "and the mother bird sitting upon the young, OR UPON THE EGGS" (Devarim 22:6). This refers to the sages of the Mishnah, who fly in her precepts. "or upon the eggs" refers to the sages of the Bible.

787. אָמַר רַעֲיָא מְהִימְנָא, מַלִּין אֵלִין, בְּמַה סְתִימִין אֵינוֹן, לְמַאן דְּלֹא יָדַע, וּגְלִיין לְמַאן דִּידַע בָּהּ. וְדָאִי הָהוּא צִפּוּרָא אִיהוּ שְׂכִינְתָּא. קֵן דִּילָּהּ, דָּא בִּי מְקֵדְשָׁא. וַיִּשְׂרָאֵל אֵינוֹן אֶפְרוּחִין, דְּאִימָא יִתְבָּא עֲלֵיהּ. הֵה"ד, וְהָאֵם רוֹבֶצֶת עַל הָאֶפְרוּחִים, וְאֵינוֹן מְאִירֵי מִשְׁנָה, דְּפִרְחִין בְּפִקּוּדֵין דִּילָּהּ. אוּ בִינִים, אֵינוֹן מְאִירֵי מְקָרָא.

788. But when Yisrael sinned, and the Temple was destroyed, what is written? "but you shall surely let the mother go" (Ibid. 7), BEING THE SHECHINAH. This is as it is written: "And for your transgressions was your mother sent away" (Yeshayah 50:1). And about the sages of the six orders of the Mishnah, it is written: "and take the young to you" (Devarim 22:7), These are the six ORDERS, from the side of the six sons CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, which are under upper Mother, WHICH IS BINAH, and which are alluded to in the six words of the Sh'ma Yisrael, or in the six orders of the Mishnah. It is all the same, whether (a man offers) much or little, if only he directs his mind towards Heaven, NAMELY, TO UNITE MALCHUT WITH ZEIR ANPIN WHO IS CALLED 'HEAVEN', and binds it with the knot of the Tefilin on the head and on the arm.

788. וּבְזִמְנָא דְּחָבוּ יִשְׂרָאֵל, וְאַתְחָרִיב בִּי מְקֵדְשָׁא, מַה בְּתִיב. שְׁלַח תְּשַׁלַּח אֶת הָאֵם, הֵה"ד, וּבְפִשְׁעֵיכֶם שְׁלַח אִמְכֶם. וְאֵינוֹן מְאִירֵי שְׂוִיתָא סְדְרֵי מִשְׁנָה בְּתִיב בָּהּ, וְאֵת הַבָּנִים תִּקַּח לָךְ. דְּאֵינוֹן שְׁוִית, מְסֻטָּרָא דְּשְׁוִית בְּנִין דְּתַחֲוֹת אִימָא עֲלָאָה, דְּאֵינוֹן בְּשִׁית תִּיבִין דַּק"ש. אוּ בְּשִׁית סְדְרֵי מִשְׁנָה, אֶחָד הִמְרָבָה וְאַחֵר הִמְמַעִיט וּבִלְבָד שִׁיכּוּין לְבוֹ לְשָׁמַיִם. וְקִשְׁרִין לוֹן בְּקִשְׁרֵין דְּתַפְלִין, עַל רִישָׁא וְעַל דְּרוּעָא.

789. With what do the sons take THE ABOVE-MENTIONED SIX EXTREMITIES OF GREATNESS? That is, with many whistles of the sounds of the Sh'ma Yisrael? FOR THE SIX EXTREMITIES OF GREATNESS ARE DRAWN DOWN IN THE UNITY OF THE RECITAL OF THE SH'MA YISRAEL, AS ABOVE. And afterwards they secretly whisper the silent prayer, NAMELY, THE AMIDAH PRAYER to the Mother, WHICH IS BINAH, IN ORDER TO DRAW DOWN THE UPPER THREE GRADES OF GREATNESS and to the daughter, WHICH IS MALCHUT. And these are Hei Hei, FOR MOTHER IS THE FIRST HEI OF THE YUD HEI VAV HEI AND THE DAUGHTER IS THE LAST HEI. And they descend to the Vav, WHICH IS ZEIR ANPIN, with his knot, which is the Yud OF THE YUD HEI VAV HEI, NAMELY, CHOCHMAH. And upper Hei, WHICH IS BINAH, rests upon the Vav, WHICH IS ZEIR ANPIN, THIS BEING THE SECRET OF the Tefilin over his head, NAMELY, THE MOCHIN OF THE UPPER THREE SFIROT. And the small Hei, WHICH IS MALCHUT, descends to the Yud OF THE YUD HEI VAV HEI, which is the knot of the upper Hei that is on the head of the Vav. FOR THIS IS THE SECRET OF FATHER, WHICH IS THE YUD OF THE YUD HEI VAV HEI, WHO ESTABLISHED THE DAUGHTER, WHICH IS MALCHUT. And this, the Vav, WHICH IS ZEIR ANPIN, is connected with her in the Hei of a faint hand, NAMELY, THE KNOT OF THE HAND TEFILIN. AND THIS IS IN SUCH A WAY THAT THE YUD OF THE YUD HEI VAV HEI, WHICH IS THE SECRET OF THE KNOT OF THE HEAD TEFILIN, WHICH IS THE SECRET OF MOTHER

789. וּבְמָאִי נִטְלִין בְּנִין בְּכֻמָּה צַפְצוּפִין דְּקִלִּין דַּק"ש. וּלְבַתֵּר לַחֲשִׁין בְּלַחֲשׁוֹ בְּצִלּוֹתָא דְּחֻשָּׁאִי, לְגַבִּי אִימָא וּבִרְתָּא, וְאֵינוֹן ה' ה', וְנִחְתִּין לְגַבִּיָּהּ ו', בְּקִשְׁרֵי דִילִיָּה דְּאִיהוּ יו"ד. וְשְׁוִיָּא ה' עֲלָאָה, עַל ו', תַּפְלִין עַל רִישִׁיָּה. ה זְעִירָא, נַחַת לְגַבִּי י', דְּאִיהוּ קִשְׁרֵי דִה' עֲלָאָה, עַל רֹאשׁ ו', וְאִיהוּ ו', קִשְׁרֵי עֲמָה בִּה' דִּיד בָּהּ.

ON THE HEAD OF THE VAV AND IS THE KNOT OF THE HAND
TEFILIN, WHICH IS MALCHUT, IS WITH THE FAINT HAND OF ZEIR
ANPIN.

790. And for this reason, 'the young ones' are from the side of the letter Vav, NAMELY, THE LIGHT OF RUACH, which includes the six orders of the Mishnah, NAMELY CHESD, GVURAH, TIFERET, NETZACH, HOD AND YESOD. "or upon the eggs" refers to the sages of the Bible, WHICH ARE IN THE ASPECT OF THE LIGHT OF THE NEFESH, WHICH IS MALCHUT, THE FINAL HEI OF THE YUD HEI VAV HEI. And it is said about them: At Hei (= five) years old, one is fit for the study of Scripture, and this is MALCHUT, WHICH IS Hei. 'Sons' refers to the side of the son of Yud Hei, NAMELY, ZEIR ANPIN, WHICH HAS THE UPPER THREE SFIROT FROM YUD HEI, and these are the Kabbalists, about whom it is said: "you shall not take the mother bird together with the young" (Devarim 22:6).

117. Moses' bride

We learn that the sages of Kabbalah are also called the sages of the Talmud, and that study is divided into three parts: one-third study of the Torah, one-third study of the Mishnah and one-third study of the Talmud. The Faithful Shepherd explains how it is permitted to interpret the secrets of the Torah by expanding and restricting the meanings of certain words. In this way the sages can piece together the inner meanings, just as a tailor pieces together the cloth for a suit. Moses concludes by speaking about the seven lights of the candelabrum and the seven blessings of the Sh'ma.

791. And the sages of Kabbalah are also called 'the sages of the Talmud', and it is said about them: "and you shall teach them diligently (Heb. Veshinantam)" (Devarim 6:7). And the sages of the Mishnah taught: Do not read Veshinantam (lit. repeat them twice) but Veshilashtam (lit. repeat them thrice) namely, a third Torah, a third Mishnah, and a third in the Talmud. And the secret of the matter is: "If a bird's nest chance to be before you in the way" (Devarim 22:6): "in the way" refers to the sages of the Torah, "IN ANY TREE" TO THE SAGES OF THE MISHNAH, AND "OR ON THE GROUND" TO THE SAGES OF THE TALMUD, NAMELY, A THIRD IN TORAH, A THIRD IN MISHNAH, AND A THIRD IN TALMUD. AND ONE NEED NOT BE SURPRISED THAT THE SAGES CHANGED THE WORD VESHINANTAM INTO VESHILASHTAM, FOR ON THE SCRIPTURAL VERSE "And you shall make a candlestick of pure gold" (Shemot 25:31), they taught: "And you shall make a candlestick " is a general proposition, "of gold" is a particular proposition, and "of beaten work" is a general proposition. And there are likewise a number of verses where the sages of the Mishnah expand or restrict THE MEANING, according to THE PRINCIPLES OF inclusion or amplification and exclusion or diminution, and there are also cases WHERE A LETTER is added, AS WHEN IT IS SAID: Do not read 'mah': (lit. 'what' - Mem Hei) but 'me'ah' (lit. 'one hundred' - Mem Aleph Hei). And so it is WHEN WE SAY: Do not read Veshinantam but Veshilashtam, and we deduce from this: a third in the Torah, a third in the Mishnah, and a third in the Talmud.

792. So, too: "And it came to pass on the day that Moses had finished (Heb. kalot)" (Bemidbar 7:1), which we interpret as though it were written the bride of (Heb. kalat) MOSES. And lest you think that we have this exegesis from them, namely, from THE LETTERS OF the Alphabet IN THE WORD, WHERE 'KALOT' IS THE SAME AS 'KALAH', without themselves ADDING anything for it is not permitted to add or take away a letter from it, nor to substitute one letter for another. If this be so, then in the Torah it is written with the full spelling kalot: (Caf Lamed Vav Tav) with a Vav. Who, then, gave permission to take away from it, namely the Vav AND TO INTERPRET IT as KALAT (CAF LAMED Tav)? There is here no case OF SUBSTITUTION of alphabets, E.G. WHERE ALEPH=TAV, BET=SHIN. BUT RATHER THE VAV HAS BEEN REMOVED FROM THE WORD, AND IT HAS BEEN EXPOUNDED AS CAF LAMED TAV, WRITTEN WITHOUT THE VAV. But certain words that are written in the abbreviated spelling ARE EXPOUNDED as though written out in full, and other WORDS that are written out in full are (expounded) as though written out in the abbreviated form. About these and about

790. ובג"ד, אפרוחים מסטרא דאת ו', כליל ו' סדרי משנה. או ביצים, אליו. מארי מקרא, דאתמר עליהו, בן ה' שנים למקרא, ודא ה'. בנן מסטרא דבן ו', אליו מארי קבלה. עליהו אתמר לא תקח האם על הבנים.

791. ומארי קבלה, אינון מארי תלמוד. ואתמר עליהו, ושונתם. ואוקמוה מארי מתניתין, אל תקרי ושונתם, אלא ושלשתם, דאינון שליש במקרא, שליש במשנה, שליש בתלמוד. ורזא דמלה, כי יקרא קן צפור לפניך בדרך, במארי מקרא. ועשית מנורת זהב טהור. הא אוקמוה, ועשית מנורת, כלל. זהב, פרט. מקשה, כלל. וכמה מקראין מארי מתניתין, אינון מרבין וממעטין, כגון ריבה ומיעט. אוף הכי, מרבין, אל תקרי מה. אלא מאה. אוף הכי, אל תקרי ושונתם, אלא ושלשתם. ודרשינן מניה, שליש במקרא, שליש במשנה, שליש בתלמוד. כדאיתא בקדושין.

792. אוף הכי, ביום כלת משה, כלת דרשינן ביה. אי תימא דדרשינן לון מנהון. כיצד מאלפא ביתא, ולא מעצמן דאינון לית לון רשו, לאוספא, ולא למגרע אות מניה, או לאחלפא את דא באת אחרא. הא כתיב כלות מלא באורייתא. מאן יהיב לון רשות למגרע אות מניה, דהוא ו', הא לא אית הכא מלה דאתחליף באלפא ביתא. אלא על אליו תיבין חסרין, דאינון מלאים. ומלאים, דאינון חסרים. ועל כל פירושו דיכלין למעבד לקשטא בלה בתכשיטין דילה, קודשא בריך הוא מני למעבד, כמה דיימרון, ולמהוי מאמין לון, הה"ד על פי התורה אשר יורוך.

all sorts of explanations that can be made to embellish the bride, WHICH IS THE TORAH, in her ornaments, the Holy One, blessed be He, commanded us to do as they say, and to trust them, as it is written: "according to the sentence of the Torah which they shall teach you" (Devarim 17:11).

793. THE MATTER MAY BE LIKENED to a tailor who has cut cloth in order to make royal garments, and has made many pieces from them. Those who know the places where those pieces are missing AND ARE FAMILIAR WITH THE pieces which remain will be able to make the garments, for the pieces that have been collected together are placed where they are missing, and pieces that are too small are added to. And this is the true meaning of the verse: "according to the sentence of the Torah which they shall teach you."

794. And you might well ask that, if this is so, what about the case where one of them occasionally makes a mistake and says: I recant. HE ANSWERS, before issuing instructions concerning that matter about which there is a difference of opinion, the one who poses the difficulty can say: I withdraw. For not all those who make the parts of a bride's ornaments know where each piece goes, until the ruling is made, and prior to when resolutions to the arguments of the halachot (lit. 'legal rulings') have been given.

795. The candelabrum has seven lights, WHICH ARE THE SECRET OF THE VERSE "and the seven maidens who were chosen to be given her, out of the king's house" (Ester 2:9), and they correspond to the three-headed Shin and the four-headed Shin, of the Tefilin, namely, TO THE SEVEN HEADS OF THE TWO SHINS TOGETHER. And these correspond to the seven blessings of the Sh'ma, namely: In the morning two blessings are said before it and one after, and in the evening, two blessings are said before and two after. And subsequently is WRITTEN THE PRECEPT that the High Priest at the Temple Service has to serve with the wings of the precept, namely bells and pomegranates, which are as the knots and links of the fringes and the plate WHICH IS AS the Tefilin. From that point on it is written: "And you shall make an altar for the burning of incense" (Shemot 30:1).

118. "And you shall offer a sacrifice made by fire for a burnt offering"

The Faithful Shepherd says that all sacrifices for burnt offerings must correspond to the sins committed, and he tells us what these are. We learn that all sacrifices are not equal, and that a distinction must be made between one holiness and another that is lower.

796. The Faithful Shepherd began by saying: It is written "And you shall offer a sacrifice made by fire for a burnt offering to Hashem" (Bemidbar 28:19), and it has already been taught that a burnt offering is committed to the flames, ALL OF IT BEING BURNT BY FIRE, and this is why the two expressions "an offering made by fire" and "a burnt offering" are placed next to each other. And it has also been taught: A burnt offering is due only as an expiation for sinful meditation of the heart.

793. לאומן דחתך מאני לבושין דמלכותא, ועבד מנהון חתיכן סגיאין, אינון דידעין אתרין דחסרין אליו חתיכות, או אליו דמשתארין, אינון מתקנין אינון לבושין, ושון אינון חתיכות דאתוספן, באתר דמעוטין, וחתיכות דאינון מעטין, מוסיפין עליהו, והאי איהו על פי התורה אשר יורוך.

794. ואי תימא, אי כך הוא, מאי איהו דלזמנין טעי חר מניהו, ויימא דררי בי. אלא עד דיעבדי הוראה מההיא מלה דחולקין עליה, וכל ההוא דאקשי עליה, למימר דררי בי. דלא כל מפרקי תכשיטין דכלה, ידעין בחתיכות לאן אזלן, עד דיהא פסק על בוריינה, פרוקין דהלכות על בוריינהו.

795. מנורה, שבע בוצינין דילה, את שבע הנערות הראויות לתת לה מבית המלך. לקבל שין דתלת ראשין ש. ושין דארבע ראשין דתפילין. ואינון לקבל ז' ברכאן דק"ש, דאינון בשחר מברך שתים לפניה ואחת לאחריה, ובערב מברך שתים לפניה ושתיים לאחריה. לבתר, כהנא רבא בעבודה, דמשמש בכנפי מצוה, פעמונים ורמונים, אינון קשרין וחולין וציץ תפילין, מתמן ואילך ועשית מזבח מקטר קטרת.

796. פתח רעיא מהימנא, ואמר, כתיב בפרשתא דא, והקרבתם אשה עולה ליו'. ואוקמוה, דעולה לאשים. ובג"כ סמך עולה לאשה. ועוד אוקמוה, דלית עולה אתיא אלא על הרהור הלב.

797. Without doubt the purpose of all the sacrifices is only for the making of atonement, with each sacrifice making atonement for man's limbs according to the sin he committed with that limb. For drops of marrow, NAMELY, THE SIN OF WASTING SEED, HE BRINGS "unleavened cakes... for it was not leavened" (Shemot 12:39); namely, if he discharged initial drops before they acidify in a place that does not belong to him, NAMELY, WITHOUT A FORBIDDEN WOMAN IN WHOM THE DROPS ACIDIFY. And regarding those that acidified, which is discharged in a place where he should not have, NAMELY, IN A FEMALE FORBIDDEN TO HIM WHERE THE DROPS BECOME ACID (HEB. CHAMETZ), he has to bring leavened bread, and thus were the thanksgiving offerings: some were leavened and others were unleavened.

798. Bulls are from the side of Judgment. LIKEWISE, sheep and rams and he-goats and goats ARE ALL FROM THE SIDE OF JUDGMENT, because they are 'the face of ox,' AS IT IS SAID: "THE FACE OF AN OX ON THE LEFT SIDE" (YEchezkel 1:10), WHICH IS THAT OF JUDGMENT. All of them were slaughtered on the north side and their blood was received in a vessel of ministry on the north side. The slaughtering, the receipt, and tossing (of the blood) were all on the north side, WHICH IS THE LEFT SIDE, in order to sweeten AND MITIGATE the attribute of Judgment, which comes to the Court from the side of Gvurah. The Great Law-court is from the side of Gvurah, where Binah is, while the Small Law-court is from the side of Malchut. And all those who shed blood in fulfillment of a precept are from the side of Gvurah.

799. And the teaching that "the burnt offering of every Shabbat" (Bemidbar 28:10) must be offered on that Shabbat, and not on any other is because if the day has passed, the offering lapses. AND IT CANNOT BE MADE UP ON ANOTHER SHABBAT. The offering of the sacrifice takes precedence over Shabbat, and fire may be kindled on the Shabbat because it is holy fire, for the fire that is used for offering all the sacrifices is holy, and this holy fire and the holy Shabbat take hold of each other.

800. But profane fire may not be combined with the holy, namely WITH THE SHABBAT, which is why He commanded Yisrael: "You shall kindle no fire throughout your habitations on the Shabbat day" (Shemot 35:3), for this would be tantamount to mixing good and bad, FOR on the Shabbat the Tree of Life is in control, and there is no mixture OF GOOD AND BAD in it. And secular objects that pertain to purity may not be mixed with the fire of holiness, and how much more so may the profane matters of impurity not be mixed with holiness. So, too, all the sacrifices are called "holy flesh" (Yirmeyah 11:15), and all the sacrifices of every type contain secular things of purity, and they contain holiness, and the holy of holies.

801. And the secret of the matter is that a distinction is to be made between one holiness and another, as it is written: "and the veil shall be for you as a division between the holy place and the holy of holies" (Shemot 26:33). Here, too, the fires of the offering are not equal, for the fire that is higher is more holy than the holy fire below, which are called 'the fire of the holy wood' or 'the fire of the holy flesh'. And in the holy fire there is a distinction as against ordinary fire THAT IS BROUGHT TO THE ALTAR, even though it has been taught that it is a positive precept to bring of the ordinary FIRE even when there is holy fire ON THE ALTAR, for each has to have its own place.

797. וְדָא, כָּל קִרְבָּנִין לֹא אֶתִיּוֹן, אֲלֵא לְכַפֵּרָא. כָּל קִרְבָּנָא וְקִרְבָּנָא, עַל כָּל אֲבָרִין דְּבִנָּה, כְּמוֹם הֵהוּא חֵטָא דִּהְהוּא אָבֵר. עַל טַפְּיִן דְּמוֹחָא, עוֹגוֹת מִצּוֹת בִּי לֹא חֲמִץ. אִי זְרִיק טַפְּיִן קְדָמָאִין, קִדְּם דְּאַחֲמִיצוּ, בְּאַתֵּר דְּלֹא הִילִיָּה. וְעַל אֲלִין דְּאַחֲמִיצוּ, חֲרִיק לוֹן בְּאַתֵּר דְּלֹא אֲצִטְרִין, צְרִיךְ לְאַיִיתָאָה עֲלִיָּהּ לֶחֶם חֲמִץ, וְאַיִנוֹן לֶחֶם תּוֹדָה הֵכִי הוּא, מִנְהוֹן חֲמִץ, וּמִנְהוֹן מִצָּה.

798. פְּרִים מִסְטָרָא דְרִינָא, בְּבָשִׂים וְאַיִלִים וְעִתּוּדִים וְעִזִּים. בְּגִין דְּאַיִנוֹן אֲנָפִי דְשׁוּר, בְּלֵהוּ שְׁחִיטָתָן בְּצַפּוֹן, וְקִבּוּל דָּמָן בְּכָלִי שְׂרֵת בְּצַפּוֹן. שְׁחִיטָה וְקִבְלָה וְזְרִיקָה כֻּלָּם בְּצַפּוֹן. לְבַסְמָא מִדַּת הַדִּין, דְּאֵתִי לְבֵית דִּין מִסְטָרָא דְגְבוּרָה. בֵּית דִּין הַגָּדוֹל מִסְטָרָא דְגְבוּרָה, דִּתְמָן בִּינָה. בֵּית דִּין הַקָּטָן, מִסְטָרָא דְמַלְכוּת. וְכָל אִינוֹן שׁוֹפְכֵי דָמִים לְמִצָּה, אִינוֹן מִסְטָרָא דְגְבוּרָה.

799. וְמָה דְּאוֹקְמוּהָ, עוֹלָת שַׁבַּת בְּשַׁבְּתוֹ וְלֹא בְּשַׁבַּת אַחֲרָא, בְּגִין דְּעֵבֵר יוֹמוֹ בְּטַל קִרְבָּנוֹ. דְּקִרְבֵּן דּוֹחָה שַׁבַּת, וְאַדְלִיק אֵשׁ בְּשַׁבַּת, בְּגִין דְּאִיהוּ אֲשָׁא קְדוּשָׁה. דְּכָל אֵשׁ דְּקִרְבָּנִין אִיהוּ קֹדֶשׁ, וְשַׁבַּת קֹדֶשׁ, אֲחִידִין דָּא בְּדָא.

800. אָבֵל אֵשׁ דְּחוֹל, אֲסִיר לְאַחֲרָא לִיָּה בְּקֹדֶשׁ, וּבִגְדֵי מְנִי לוֹן לְיִשְׂרָאֵל, לֹא תִבְעֵרוּ אֵשׁ בְּכָל מוֹשְׁבוֹתֵיכֶם בַּיּוֹם הַשַּׁבָּת. דְּהֵאִי אִיהוּ כְּלָאִים דְּטוֹב וְרָע. וּבְשַׁבַּת דְּשִׁלְטָא אֵילָנָא דְּחַיִּי, דְּלִית בֵּיהּ תַּעֲרוּבָת, וְחוּלִין דְּטַהֲרָה אֲסִיר לְעִרְבָא בְּאֵשׁ דְּקְדוּשָׁה. כָּל שְׁכָן חוּלִין דְּטוֹמְאָה, דְּאֲסִיר לְעִרְבָא לוֹן בְּקְדוּשָׁה. אוֹף הֵכִי כָּל קִרְבָּנִין, אֲתַקְרִיאוּ בְּשֵׁר קֹדֶשׁ. וְכָל קִרְבָּנִין דְּכָל מִין, אֵית בְּהוֹן חוּלִין דְּטַהֲרָה, וְאֵית בְּהוֹן קֹדֶשׁ וְקֹדֶשׁ הַקְּדָשִׁים.

801. וְרָזָא, דְּאֵית הַפָּרֶשׁ בֵּין קֹדֶשׁ לְקֹדֶשׁ, הֵהִ"ד, וְהַבְדִּילָה הַפְּרִכָּת לָכֶם בֵּין הַקּוֹדֶשׁ וּבֵין קֹדֶשׁ הַקְּדָשִׁים. אוֹף הֵכָא אֲשׁוֹת דְּקִרְבָּנִין, לֹא אִינוֹן שׁוּין. דְּאֵשׁ שֶׁל גְּבוּהָ מְקוּדֶשׁ מֵאֵשׁ דְּקֹדֶשׁ דְּלִתְתָּא. דְּאַתְקְרִי אֵשׁ עֲצֵי הַקֹּדֶשׁ, אוֹ אֵשׁ בְּשֵׁר הַקֹּדֶשׁ. וְאֲשָׁא דְּקוֹדֶשָׁא, אֵית בֵּיהּ הַפָּרֶשָׁה לְבֵין אֵשׁ הַדִּיוֹט. אֵף עַל גַּב דְּאוֹקְמוּהָ עֲלִיָּהּ, דְּמִצָּה לְהִבִּיא מִן הַהַדִּיוֹט, אֵף עַל גַּב דְּאֵית אֵשׁ דְּקוֹדֶשָׁא, דְּכָל חַד צְרִיךְ לְאַתְרִיָּה.

802. Yisrael is likened to this, for Yisrael as a rule is called 'kings', as it has been taught: All Yisrael are the sons of kings. But when they entered the Temple, each one went to his own place, THE PRIESTS BY THEMSELVES, THE LEVITES BY THEMSELVES, AND YISRAEL BY THEMSELVES. Similarly, with regard to the sacrifices, although about each one it is written "a sacrifice to Hashem," they are not equal, for He, THE HOLY ONE, BLESSED BE HE, distributes everything, each as is fitting to him. And the secret of the matter can be learned from the fruits of the festival that Yisrael used to offer before Hashem, AND HE DISTRIBUTED THEM FOR THE SUSTENANCE OF THE SEVENTY NATIONS.

802. יִשְׂרָאֵל אֲמֵתִילוּ לְהָאִי. דְּהָא יִשְׂרָאֵל בְּכָל־
אֲתָקְרִיאוּ מַלְכִּים בְּמָה דְּאוּקְמוּהּ, כָּל יִשְׂרָאֵל בְּנֵי
מַלְכִּים. אָבֵל בְּדִּהּ הוּא עָאֲלִין לְבֵי מְקַדְשָׁא, כָּל חַד
שְׂרִיָּא בְּאַתְרֵיהּ, בְּדָקָא יֵאוּת לֵיהּ. אוּף הָכִי כָּל
קְרַבְנִין לֹאוּ אִינוּן שׁוּין, דְּאָף עַל גַּב דְּבִכּוּלָּהּוּ כְּתִיב
קְרַבֵּן לַיְי, אִיהוּ פְּלִיג כָּל־כָּל חַד וְחַד בְּדָקָא יֵאוּת.
וְרָזָא דָּא, אֲשֶׁתְּמוּדַע בְּפִרְי הָחַג, דְּהוּוּ קְרִיבִין לוֹן
יִשְׂרָאֵל קְדָם יְיָ.

119. "Also on the day of the firstfruits"

Rabbi Shimon tells Moses that it is through Moses' deeds that the Shechinah is renewed in the prayers of the patriarchs. He goes on to speak about the renewal that takes place during the prayers of the Festival of Weeks. His exposition includes a discussion of the numerical value of "all" (Heb. kol), the sea of the Torah, and Malchut that is the end of all the seas. The numbers seven and fifty are emphasized.

803. Said the holy luminary, NAMELY RABBI SHIMON: Arise, O Faithful Shepherd, from your sleep, for you and the patriarchs are called 'those that sleep in the dust', for until now you have engaged in the Torah with those who sleep at the Mishnah, about whom it is said: 'and on the ground shall you sleep'. And it is said: "Also on the day of the firstfruits, when you bring a new meal offering to Hashem" (Bemidbar 28:26). You are the first-fruits of the Shechinah, and through your deeds THE SHECHINAH is renewed in the prayers of the patriarchs each day, for the sages of the Mishnah taught: The prayers were ordained corresponding to the patriarchs, and to the recital of the Sh'ma. For the Faithful Shepherd, NAMELY, MOSES, said: "Hear O Yisrael" (Devarim 6:4); and it has been taught: everyone who recites the Sh'ma every day, it is as if he established; "but you shall meditate therein day and night" (Yehoshua 1:8).

803. אָמַר בּוֹצִינָא קְדִישָׁא, קוּם רַעֲיָא מְהִימְנָא
מִשְׁנֵתָךְ, דְּאַנָּת וְאַבְהֵן יִשְׁנֵי עַפְרָא אֲתָקְרוּן, דְּעַד כַּעַן
הוּיְתוֹן מִשְׁתַּדְּלִין בְּאוֹרֵייתָא, בְּאִינוּן יִשְׁנִים בְּמִשְׁנָה,
דְּאַתְמַר בְּהוּן עַל הָאָרֶץ תִּישָׁן. וּבְיוֹם הַבְּכוּרִים
בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוָה. אַתּוּן אִינוּן בְּכוּרִים
דְּשְׂכִינְתָּא, וּבְעוֹבְדִין דְּלִכּוֹן, אִיהִי אֲתַחְדָּשֶׁת
בְּצִלּוֹתֵין דְּאַבְהֵן בְּכָל יוֹמָא. דְּאוּקְמוּהּ מְאִרִי
מִתְנִיתִין, תְּפִלּוֹת בְּנֶגֶד אֲבוֹת תְּקַנּוּם. וּבִק"ש דְּאָמַר
רַעֲיָא מְהִימְנָא שְׁמַע יִשְׂרָאֵל, וְאוּקְמוּהּ כָּל הַקּוֹרָא
ק"ש בְּכָל יוֹם, כְּאֵלּוּ הוּא מְקַיִים וְהִגִּית בּוֹ יוֹמָם
וְלַיְלָה.

804. Certainly, in your prayer and in your recital of the Sh'ma, the Shechinah is renewed before the Holy One, blessed be He, and this is why it is said: "And you shall present a new meal offering to Hashem" (Vayikra 23:16), namely, by the prayers which are instead of the sacrifices. But in which sacrifices, NAMELY prayers, is she renewed? "In your (feast of) weeks" (Bemidbar 28:26), namely, Shavuot, which is when the Torah was given, and which is called 'fifty days' of the counting of the Omer, and which comprises seven weeks, from the side of the one about whom it is said: "Seven times a day I praise you" (Tehilim 119:164), which is Malchut, which is CALLED 'a bride', and is composed of the seven Sfirot CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, and is composed of Binah; and it spreads out in five Sfirot CHESED, GVURAH, TIFERET, NETZACH AND HOD into fifty.

804. וְדָאִי בְּצִלּוֹתֵין דְּלִכּוֹן, בְּקִרְיַת שְׁמַע דְּלִכּוֹן,
שְׂכִינְתָּא אִיהִי אֲתַחְדָּשֶׁת קַמֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא.
וּבִג"ד, וְהַקְרִבְתֶּם מִנְחָה חֲדָשָׁה לַיהוָה. בְּצִלּוֹתֵין
דְּאִינוּן בְּאַתְר דְּקְרַבְנִין. בְּאֵן קְרַבְנִין דְּצִלּוֹתֵין אִיהִי
מִתַּחְדָּשֶׁת. בְּשַׁבּוּעוֹתֵיכֶם. דְּהֵיִינוּ שַׁבּוּעוֹת, דְּבִיה
מִתַּן תּוֹרָה, וְאַתְקְרִי חֲמִשִּׁים יוֹם לְעוֹמֵר. וּבִיה שַׁבְּעָה
שַׁבּוּעוֹת, מְסֻטָּרָא דְּהָהוּא דְּאַתְמַר בִּיה, שֶׁבַע בְּיוֹם
הַלֵּלְתִּירָ, וְאִיהִי מַלְכוּת כָּלָה. כְּלִילָא מְשַׁבַּע סְפִירָן,
כְּלִילָא בְּבִינָה, דְּאִיהִי אֲתַפְּשֶׁת בְּה' סְפִירָאן
לְחֲמִשִּׁין.

805. Yesod, WHICH IS CALLED 'All' (Heb. kol), WHOSE NUMERICAL VALUE IS FIFTY, is ALSO composed of these fifty, NAMELY, CHESED, GVURAH, TIFERET, NETZACH AND HOD, EACH OF WHICH IS COMPOSED OF TEN, AND MALCHUT IS CALLED 'BRIDE' (HEB. KALAH - CAF LAMED HEI), THE LETTERS OF WHICH CAN BE READ AS: kol (Caf Lamed) Hei (having the numerical value of five), NAMELY, five SFIROT composed of fifty. Each of them is enclosed within the fifty. Chochmah, which is upper Yud is enclosed within the fifty, for Hei times Yud EQUAL FIFTY, WHERE Hei is Binah and Yud is Chochmah, AND THERE ARE YUD HEI IN CHOCHMAH, WHICH, WHEN MULTIPLIED BY EACH OTHER, MAKE FIFTY, AND THERE ARE YUD HEI IN BINAH; AND WHEN Yud is MULTIPLIED by Hei, the result is fifty, and this is the numerical value of the word "All" (Heb. kol), AS ABOVE, and the numerical value of the word Sea (Heb. yam), FOR BINAH IS CALLED 'SEA', WHOSE NUMERICAL VALUE AMOUNTS TO FIFTY. And the reference is to the Sea of the Torah, WHERE FROM BINAH, WHICH IS CALLED 'SEA', EMERGES THE TORAH, WHICH IS ZEIR ANPIN. Its origin is Keter, which is infinite. The remaining Sfirot, NAMELY, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, are named after it: seven seas, AND THE NUMERICAL VALUE OF THE WORD SEA IS FIFTY, IT FOLLOWS THAT IN EACH OF THEM THERE IS FIFTY. And Malchut IS CALLED 'the reed' (Heb. suf) sea BECAUSE IT IS the end (Heb. sof) of all the seas.

806. And because EACH ONE OF the seven weeks is fifty, AS ABOVE: "and their meal offering... three tenth measures for one bullock, two tenth measures for one ram" (Bemidbar 28:28), making altogether five TENTH MEASURES, which are five times ten, FOR EACH TENTH MEASURE IS TEN, AND FIVE TENTH MEASURES ARE FIFTY. And on the verse: "and their meal offering of flour mingled with oil, three tenth measures for one bullock, two tenth measures for one ram, a tenth measure for one lamb, for the seven lambs." The seven lambs correspond to "seven complete Shabbatot there be" (Vayikra 23:15), AND THESE ARE SEVEN MALCHUTS, FOR MALCHUT IS CALLED 'SHABBAT', and each one has six days with it, NAMELY: CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD AND THEY, WITH THE DAY OF SHAVUOT, COME TO FIFTY.

120. Yom Kippur

The Zohar tells us that Yom Kippur is from the Tree of Life, where no evil has any part. On that day even those people who are under a sentence of judgment are forgiven. We hear about the difference between vows and oaths, and about the iniquities of Yisrael that are purified or whitened through repentance. We learn that on Yom Kippur a Shofar raises up a voice for freedom. There are three grades of worship on that day: thought, speech and deed.

807. "And you shall have on the tenth day of this seventh month" which is the month of Tishrei, "a holy gathering" (Bemidbar 29:7), which is the Day of Atonement, which is the tenth, which is Yud, and these are the Ten Days of Repentance, and five prayer services were ordained for it in order to join the Yud with the Hei, NAMELY, CHOCHMAH WITH BINAH. What is the meaning of "holy gathering"? It is to differentiate it from other days when secular work is permitted which is why scripture says: "you shall not do any work" (Ibid.).

805. יסוד כל, כלול מאלין חמשיין. כל"ה: כ"ל ה'. כלילא מחמשים, בלהו נבלעים בגו חמשים, חכמה דאיהי, ו' עלאה, מובלעת בגו חמשיין. ה' זמנין עשר. ה' בינה. ו' חכמה. עשר זמנין ה' היינו חמשיין ובחושבן כ"ל. ובחושבן ו"ם. ואיהו ים התורה. מקורא דיליה בתר, דלית ליה סוף. שאר ספיראן, אתקריאו על שמה שבעת ימים. ומלכות ים סוף, סוף דכל ימים.

806. ובג"ד דאינון חמשיין שבע שבועות, מנחתם שלשה עשרונים, ושני עשרונים. חמש, דאינון חמש זמנין עשר. הה"ד, ומנחתם סלת בלולה בשמן שלשה עשרונים לפר האחד ושני עשרונים לאיל האחד עשרון עשרון לכבש האחד לשבעת הכבשים. ושבעת הכבשים, לקבל שבע שבתות תמימות תהיינה. כל חד עם שית יומין דיליה.

807. ובעשור לחודש השביעי, דאיהו תשרי. מקרא קדש יהיה לכם, דא יום הכפורים. דאיהו עשירי ו', כליל מעשרת ימי תשובה. ותקינו ביה ה' צלותין, לחברא עם ה'. מאי מקרא קדש. לאפרשא ליה משאר יומין, דאית בהו פולחנא דחול. ובגין דא, כל מלאכת עבודה לא תעשו.

808. And those days on which secular work may be done are from the side of the Tree of Knowledge of Good and Evil, that turned from a rod into a serpent and from a serpent back into a rod, for each person according to his deeds, and this Metatron is rod, while Samael IS serpent. But on this day, which is the Day of Atonement that is called 'holy', the Tree of Life is in control, and no devil nor evil spirit joins with it, and from its side "nor shall evil dwell with you" (Tehilim 5:5), BUT IT IS THROUGHOUT GOOD. And this is why in it, in the Tree of Life, the slaves find rest and go out to freedom, and emerge from their chains.

809. Those over whom there is a verdict, A VERDICT NOT TO BE CHANGED under vow or oath, it was decreed for this reason that the following shall be recited: "All vows, bonds...they shall all of them be released and annulled. They shall not be binding, nor shall they have any power." BUT THE VERDICT SHALL BE VOIDED FROM THEM. And this is why the vow is in the name of the Yud Hei Vav Hei, which is Tiferet, while the oath is in the name of Adonai, which is Malchut, for they caused their own exile BY THEIR SINS. AND NOW, by means of Chochmah and Binah, 'they will be released and annulled; they shall not be binding, nor shall they have any power'. "And all the congregation of the children of Yisrael shall be forgiven" (Bemidbar 15:26). Chesed is water, Gvurah is fire, and Tiferet is air, AND SINCE THE VOWS ARE IN TIFERET, WHICH IS AIR, the sages of the Mishnah therefore taught: release from vows hovers in the air, FOR THE RELEASE FROM CHOCHMAH AND BINAH HOVERS IN THE AIR, WHICH IS TIFERET, AND FROM THERE ANNULS THE VOW.

810. And since the oath is from Malchut, which is below the vow WHICH IS TIFERET, they taught that the vows are above the oaths, and they also taught: Everyone who swears an oath is as though he swears on the king himself, and everyone who vows a vow is as though he does so on the life of the king himself. The king himself REFERS TO Adonai, WHICH IS MALCHUT. The life of the king REFERS TO the Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, FROM WHOM THE LIFE FLOWS TO THE KING, WHICH IS MALCHUT. And for this reason, IT IS WRITTEN: "If a man vow a vow to Hashem" (Bemidbar 30:3), WHICH IS ZEIR ANPIN.

811. And even thus, there is another secret: The life of the king refers to Chochmah, as it is written: "wisdom gives life to those who have it" (Kohelet 7:12). THEREFORE everyone who vows on the Yud Hei Vav Hei, which is Tiferet, it is as if he vowed upon Chochmah OF ZEIR ANPIN, which is THE YUD HEI VAV HEI IN THE FILLING OF ALEPHS, THUS: Yud Vav Dalet; Hei Aleph; Vav Aleph Vav; Hei Aleph, which is the life of the king, WHICH IS THE LIFE OF ZEIR ANPIN. And everyone who swears an oath on Adonai is as though he swore on the king himself. This is because he himself (Heb. atzmo) is upper Mother, NAMELY, BINAH, AND IT IS as though he had sworn on her, namely, on "as it were the very (Heb. etzem) heaven for clearness" (Shemot 24:10), NAMELY, THE MOCHIN OF MALCHUT. For from the aspect of Chesed, MALCHUT IS CALLED "bone (Heb. etzem) of my bones" (Beresheet 2:23). But from the aspect of Gvurah, Malchut is called "and flesh of my flesh" (Ibid.), and in Chochmah, which is the life of Tiferet, NAMELY, ITS MOCHIN, it, TIFERET, rises up to be called 'man', as it is written: "the beauty (Tiferet) of a man" (Yeshayah: 44:13). FOR TIFERET IS CALLED 'MAN' WHEN IT HAS THE MOCHIN OF CHOCHMAH, WHICH IS THE SECRET OF WHY HE IS CALLED BY YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS, THAT HAS THE NUMERICAL VALUE OF 45.

808. יְיוֹמֵינָא דְּאִית בְּהוֹן מְלָאכְתָּ חוּל, אִינוֹן מְסִטְרָא דְּעֵץ הַדַּעַת טוֹב וְרַע. דְּאִתְהֶפֶךְ מִמַּטָּה לְנַחֲשׁ, וּמִנַּחֲשׁ לְמַטָּה. לְכָל חַד כּפּוּם עוֹבְדוּי, וְדָא מְסִטְרוֹן מַטָּה, נַחֲשׁ, סְמָאֵל. אֲבָל בְּהַאי יוֹמָא דְּאִיהוּ יוֹם הַכּפּוּרִים דְּאִתְקְרִי קֳדָשׁ, שְׁלֵטָא אִילָנָא דְּחַיִּי, דְּלֹא אֲשַׁתַּתֵּף עִמֶּיהָ שָׁטָן וּפִגְעָ רַע. וּמְסִטְרִיהָ לֹא יַגְוֹרֵךְ רַע. וּבִגִּין דָּא, בִּיה נְיִיחִין עֲבָדִין בְּאִילָנָא דְּחַיִּי, וּבִיה נִפְקֵן לְחִירוֹת, בִּיה נִפְקֵי מִשְׁלָשְׁלִיהוֹן.

809. אִינוֹן דְּאִית עֲלִיָּהוּ גְזֹר דִּין, בְּנֶדֶר וּבִשְׁבוּעָה, וּבִגִּין דָּא תְקִינוּ לְמִימַר בִּיה, כָּל נֶדְרֵי וְאִיסְרֵי וְכוּ', כּוֹלְהוֹן יְהוֹן שְׁבִיתִין וּשְׁבִיקִין לֹא שְׁרִירִין וְלֹא קִיּוּמִין. וּבִגִּין דָּא נֶדֶר דִּירוּ"ד, דְּאִיהוּ תַּפְאָרֶת. וּשְׁבוּעָה דְּאִדְנִי, דְּאִיהוּ מַלְכוּת. דְּעֲבָדוּ עַל גְּלוּתָא דְּלֵהוֹן, בְּחֻכְמָה וּבִינָה יְהוֹן שְׁבִיקִין וּשְׁבִיתִין לֹא שְׁרִירִין וְלֹא קִיּוּמִין, וְנִסְלַח לְכָל עֲדַת בְּנֵי יִשְׂרָאֵל. דְּחֻסָּד אִיהוּ מִים. גְּבוּרָה אֵשׁ. תַּפְאָרֶת אֵיזֵר. וּבִגִּין דָּא אוֹקְמוּהָ מֵאֲרִי מִתְנִיתִין, הֵתֵר נֶדְרִים פּוֹרְחִים בְּאֵיזֵר.

810. וּבִגִּין דְּשְׁבוּעָה מִמַּלְכוּת, דְּאִיהוּ לְתַתָּא מִינִיָּה. אוֹקְמוּהָ, נֶדְרִים עַל גְּבִי שְׁבוּעוֹת עוֹלָיִם. וְעוֹד אוֹקְמוּהָ, כָּל הַנִּשְׁבַּע בְּאִילוֹ נִשְׁבַּע בְּמֶלֶךְ עֲצָמוֹ. וְכָל הַנּוֹדֵר בְּאִילוֹ נוֹדֵר בְּחַיִּי הַמֶּלֶךְ. הַמֶּלֶךְ עֲצָמוֹ, אֲדִנִּי. חַיִּי הַמֶּלֶךְ, יְדוּ"ד. וּבִגִּין דָּא כִּי יְדוּר נֶדֶר לִידוּ"ד.

811. וְאוֹף הָכִי אִית רְזָא אַחֲרָא, חַיִּי הַמֶּלֶךְ, חֻכְמָה. הַה"ד הַחֻכְמָה תַּחֲיָה בְּעֲלִיָּה. כָּל הַנּוֹדֵר בִּיהוּהָ, דְּאִיהוּ תַּפְאָרֶת. בְּאִילוֹ נוֹדֵר בְּחֻכְמָה, דְּאִיהוּ יוּ"ד ה"א וְא"ו ה"א, חַיִּי הַמֶּלֶךְ. וְכָל הַנִּשְׁבַּע בְּאֲדִנִּי, בְּאִילוֹ נִשְׁבַּע בְּמֶלֶךְ עֲצָמוֹ. עֲצָמוֹ דָּא אִימָא עֲלָאָה, בְּאִילוֹ נִשְׁבַּע בָּהּ, דְּאִיהוּ עֲצָם הַשָּׁמַיִם לְטוֹהֵר. מְסִטְרָא דְּחֻסָּד, עֲצָם מַעֲצָמִי. וּבִשְׁר מִבְּשָׂרִי, מְסִטְרָא דְּגְבוּרָה, דָּא מַלְכוּת. וּבְחֻכְמָה דְּאִיהוּ חַיִּי תַּפְאָרֶת, אִיהוּ סְלִיק לְאַתְקְרִי אָדָם, הַה"ד בְּתַפְאָרֶת אָדָם.

812. And it is said about the Day of Atonement: "and you shall afflict your souls" (Bemidbar 29:7) AND ALSO: "in the seventh month, on the tenth day of the month, you shall afflict your souls" (Vayikra 16:29). And five afflictions were decreed for it, so that small Hei, WHICH IS MALCHUT, should be purified in upper Hei, WHICH IS BINAH, OF WHOSE LEFT COLUMN, THE AFFLICTIONS ARE DRAWN, which are five prayers, to establish in Yisrael: "though your sins be like scarlet, they shall be as white as snow" (Yeshayah 1:18). And this is the secret of the crimson colored strip, WHICH THEY TIED TO THE DOOR OF THE SANCTUARY FROM INSIDE, WHICH, WHEN THE HE-GOAT REACHED THE WILDERNESS, TURNED WHITE. All the iniquities of the House of Yisrael reach to Malchut; and Repentance, which is Binah, purifies (whitens) them, for it is written about it, ABOUT MALCHUT: I AM HASHEM "that remains among them in the midst of their uncleanness" (Vayikra 16:16). And the four garments of white and the four garments of gold for apparel are THE SECRET OF Yud Aleph Hei Dalet Vav Nun Hei Yud, WHICH IS THE COMBINATION OF THE LETTERS OF THE YUD HEI VAV HEI AND THOSE OF ADONAI. FOR THE FOUR GARMENTS OF WHITE ARE THE SECRET OF THE FOUR LETTERS OF THE YUD HEI VAV HEI WHILE THE FOUR GARMENTS OF GOLD ARE THE SECRET OF THE FOUR LETTERS OF ADONAI.

813. And it was decreed that a Shofar be sounded on the Day of Atonement, to raise up a voice, which is Vav OF THE YUD HEI VAV HEI, NAMELY, ZEIR ANPIN, for freedom, WHICH IS BINAH. For it is said about it: "In all their affliction he was afflicted (lit. 'there was affliction for (Heb. lo) him')" (Yeshayah 63:9). 'LO' IS with Aleph and Vav, that is, in how it is pronounced and written, FOR IT IS SPELLED WITH ALEPH (NO), ALTHOUGH PRONOUNCED WITH VAV (FOR HIM). FOR "IN ALL THEIR AFFLICTION" ALLUDES TO FIVE AFFLICTIONS AND THE JUDGMENTS WHOSE SOURCE IS IN BINAH, IN ITS LEFT COLUMN. AND IN THE SECRET OF THE SHOFAR BLOWING, ZEIR ANPIN IS ALSO RAISED UP THERE TO BINAH, AND THIS IS WHY THERE ARE TWO VERSIONS OF THE TEXT, AS WRITTEN AND AS READ, WITH AN ALEPH AND WITH A VAV, WHERE THE ALEPH ALLUDES TO BINAH, IN THE SECRET OF TEACH (HEB. ALEPH) BINAH, AND THE VAV ALLUDES TO ZEIR ANPIN THAT ASCENDED TO BINAH. And worship on the day of Atonement is conducted at length and comprises three grades: thought, speech, and deed.

812. וְאַתְּמֵר בְּיוֹם הַכַּפּוּרִים. וְעֲנִיתֶם אֶת נַמְשׁוֹתֵיכֶם. וּבַעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה תַעֲנּוּ אֶת נַמְשׁוֹתֵיכֶם. תִּקְיֵנוּ בֵּיהּ ה' עֲנוּיִים, בְּגִין דְּתַתְּלִין ה' זַעִירָא בֵּה' עֲלָא, דְּאִיהּ ה' צְלוּתִין. לְקִיָּים בְּיִשְׂרָאֵל, אִם יִהְיוּ חֲטָאֵיכֶם כְּשָׁנִים כְּשֶׁלֶג יִלְבִּינוּ. וְהָאִי אִיהּ רָזָא דְלִשׁוֹן שֶׁל זְהוּרִית, בְּגִין דְּכָל חוּבִין דְּיִשְׂרָאֵל מְטוֹן לְגַבֵּי מַלְכוּת. וּתְשׁוּבָה דְּאִיהִי בִינָה, מְלַבֶּנֶת לוֹן. בְּגִין דְּאַתְּמֵר בֵּה, הַשּׁוֹכֵן אִתָּם בְּתוֹךְ טוּמְאוֹתָם. וְד' בְּגִדֵי לְבָן, וְד' בְּגִדֵי זָהָב לְמַלְבָּשׁ, יֵאֱהָרֹנָהּ.

813. וְתִקְיֵנוּ לְתַקּוּעַ שׁוֹפָר בְּיוֹם הַכַּפּוּרִים, לְסַלְקָא קוֹל דְּאִיהּ ו', לַחֲרוּת. דְּאַתְּמֵר בֵּה, בְּכָל צָרְתָם לוֹ צָר, בָּא, וּבו', קָרִי וּכְתִיב. וְעִבּוּדַת יוֹם הַכַּפּוּרִים אִיהִי בְּאַרְיִכוּת, וְאִיהִי כְּלִילָא מִתַּלַּת דְּרָגִין, בְּמַחֲשָׁבָה דְּבוּר וּמַעֲשָׂה.

121. The holiday of Sukkot

We are reminded of the origin of this Festival dating from the time when Yisrael were led out of Egypt. The size and construction of the Tabernacle is described, and the point is made that the shadow cast by the roof is not an ordinary shadow but is really the protection cast over the soul. There are seven letters that incorporate the shape of a shelter or tabernacle: Bet, Gimel, Dalet, Caf, Pe, Resh and Tav. The seven planets are said to correspond to these letters, and many other analogies are drawn by means of the number seven. We hear about the meaning, composition and purpose of the lulav, and why the lulav is taken in the right hand and the Etrog in the left. Next we hear that the Patriarchs, together with Moses, Aaron, David and Solomon, all come to Rabbi Shimon and bless him and praise his light. Rabbi Shimon begins talking about the seventy bullocks that Yisrael used to sacrifice during the seven days of Sukkot - one less bullock every day. He says that the clue to this decrease is found in the fact that the ark came to rest in the seventh month, when the waters were continually receding. In the same way the sins of Yisrael decrease and so too do the number of accusers. The purpose of Noah's ark and the purpose of the Sukkah are the same - to give protection. The Shechinah protects all those who keep the sign of the Covenant.

814. "And on the fifteenth day of the seventh month," which is Tishrei, "you shall have a holy gathering; you shall do no servile work, and you shall keep a feast to Hashem seven days" (Bemidbar 29:12). On the fifteenth day means from the side of Yud Hei, NAMELY, CHOCHMAH AND BINAH. "and you shall keep a feast;" THIS IS THE LETTERS OF the letter Vav, which is the Central Column, NAMELY, ZEIR ANPIN. Seven days is from the side of Bathsheba (the daughter of seven), which is Malchut WHICH IS THE LAST HEI. The patriarchs WHICH ARE CHESED, GVURAH AND TIFERET, and the Faithful Shepherd WHO IS NETZACH, and Aaron WHO IS HOD, and David WHO IS MALCHUT, and Solomon WHO IS YESOD THAT IS CALLED 'SHALOM' (LIT. 'PEACE') are seven, corresponding to seven Sfirot. I want to construct for you a Sukkah, which is upper Ima, who will provide a shelter over them, OVER THE SEVEN SFIROT, as the mother over the young.

815. And on account of the seven Sfirot, Scripture said: "I made the children of Yisrael to dwell in booths, when I brought them out of the land of Egypt" (Vayikra 23:43), namely, with seven clouds of glory, WHICH ARE THE SECRET OF SEVEN SFIROT. Sukkah (lit. 'booth' or 'tabernacle') WHEN SPELLED with a letter Vav, is in the secret of the two sons, OVER WHOM BINAH PROVIDES A SHELTER, NAMELY, Yud Hei Vav Hei and Adonai, NAMELY, ZEIR ANPIN AND MALCHUT, for the numerical value of Sukkah amounts to Yud Aleph Hei Dalet Vav Nun Hei Yud, FOR SUKKAH (SAMECH VAV CAF HEI) CONSISTS OF THE LETTERS CAF VAV, WHICH HAVE THE SAME NUMERICAL VALUE AS THE LETTERS OF THE YUD HEI VAV HEI, AND THE LETTERS SAMECH HEI, WHICH HAVE THE SAME NUMERICAL VALUE AS ADONAI. AND THEY ARE THE SECRET OF the two Cherubs who are "overspreading the covering with their wings, and their faces shall look one to another" (Shemot 25:20), WHO ARE THE SECRET OF ZEIR ANPIN AND MALCHUT.

816. And the Cherubs, WHO ARE MALE AND FEMALE, are ten handbreadths from bottom to top, NAMELY, TEN SFIROT OF RETURNING LIGHT, from their feet to their heads, AND TEN SFIROT OF DIRECT LIGHT from their heads to their feet, and they rest on a handbreadth, which is THE SECRET OF Yud. THEY THEREFORE CONTAIN ten from top to bottom and ten from bottom to top, NAMELY, THE TEN SFIROT OF DIRECT LIGHT AND THE TEN SFIROT OF REFLECTED LIGHT, and this is Yud Vav Dalet, WHOSE NUMERICAL SUM IS TWENTY. And this is why the rabbis ruled that the size of a Sukkah should be not less than ten and not more than twenty. A Sukkah that is built in the shape of a furnace is from the side of Mother, WHICH IS JUDGMENT, about which it is said: "And Mount Sinai smoked in every part, because Hashem descended on it in fire: and the smoke of it ascended like the smoke of a furnace" (Shemot 19:18), and it is all one.

817. "And there shall be a tabernacle for a shadow in the daytime" (Yeshayah 4:6). This is because a roof is required, and this casts a shadow, about which it is said: "shall abide under the shadow of Shadai" (Tehilim 91:1). And the meaning is not to the shadow cast by an ordinary Sukkah that protects the body from the sun, but to the shadow that casts a protection over the Neshamah. THIS IS IN THE SECRET OF THE VERSE "I sat down under its shadow with great delight" (Shir Hashirim 2:3) and "Of Whom we said: 'Under His shadow we shall live among the nations'" (Eichah 4:20). The word tzel (lit. 'shadow') with a final letter Mem added to it forms the word tzelem (lit. 'image'), WHERE TZEL IS THE SECRET OF THE ROOFING MATERIAL AND THE FINAL MEM IS THE SECRET OF THE FOUR SIDE-WALLS OF THE SUKKAH, and it is said: "Surely every man walks in a vain show (Heb. tzelem)" (Tehilim 39:7). Closed Mem has four sides to it, WHICH ARE THE SECRET OF THE FOUR SIDE-WALLS OF THE SUKKAH.

814. בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי וְגו', דַּאִיְהִי תִשְׁרִי, מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם כָּל מְלֹאכֶת עֲבוּדָה לֹא תַעֲשׂוּ וַחֲגוּתֶם אוֹתוֹ חַג לַיִּי שְׁבַעַת יָמִים וְגו'. בַּחֲמִשָּׁה עָשָׂר, מִסְטֵרָא דִי"ה. וַחֲגוּתֶם אוֹתוֹ, דָּא אוֹת ו', עֲמוּדָא דְאַמְצְעִיתָא. שְׁבַעַת יָמִים, מִסְטֵרָא דִבֵּת שֶׁבַע, דַּאִיְהִי מַלְכוּת. אָבֵהוּ, וְרַעֲיָא מִהֵימָנָא, וְאֶהְרֹן, דְּיֹד וּשְׁלֵמָה, הָא אֵינוֹן שֶׁבַע, לְקַבֵּל שֶׁבַע סְפִירָאן. אֲנָא בְּעִינָא לְתַקְנָא לְכוֹן סָכָה, דַּאִיְהִי אֵימָא עֲלָאָה, לְסַכְכָּא עֲלֵיהּ, כְּאֵמָא עַל בְּנִין.

815. וּבְגִין ז' סְפִירָאן אָמַר קָרָא, כִּי בִסְכוֹת הוֹשִׁבְתִּי אֶת בְּנֵי יִשְׂרָאֵל, בְּמִסְכְּנוֹתֵהוֹן מֵאַרְעָא דְּמִצְרַיִם, בְּז' עֲנֵי כְבוֹד. סוֹכָה בָּאת ו', אִיְהוּ בְרָזָא דְתִרְיִן בְּנִין, יְדוּד אֲדֹנִי. וְהִכִּי סָלִיק סוֹכָה בְּחוּשְׁבֵּן יֶאֱהוֹנָהּ. תִּרְיִן כְּרוּבִים, דִּהֶם סוֹכְכִים בְּכַנְפֵיהֶם עַל הַכַּפּוֹרֶת וּפְנֵיהֶם אִישׁ אֶל אָחִיו.

816. וְאֵית עֲשָׂרָה טַפָּחִים בְּכְרוּבִים מִתַּתָּא לְעִילָא, מִרְגְּלֵיהוֹן עַד רִישֵׁיהוֹן, וּמִרִישֵׁיהוֹן עַד רְגְלֵיהוֹן, וּשְׂרִיין עַל טַפַּח דַּאִיְהוּ י'. וְעֲשָׂרָה עֲשָׂרָה מֵעִילָא לְתַתָּא, וּמִתַּתָּא לְעִילָא, הֵינּוּ יו"ד. וּבג"כ, שִׁיעוּרָא דְסָכָה אֲמָרוּ רַבָּנִין, לֹא פָחוֹת מֵעֲשָׂרָה, וְלֹא לְמַעַלָּה מֵעֲשָׂרִים. סָכָה הָעֲשׂוּיָה כְּכַבֶּשֶׂן מִסְטֵרָא דַּאִימָא, עָלָה אֲתַמָּר, וְהָרַסִינִי עֲשֵׂן כְּלוּ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יו"י בָּאֵשׁ וַיַּעַל עֲשֵׂנוּ כְּעֵשֶׂן הַכְּבֶשֶׂן. וְכֹלָא חֲדָא.

817. וְסָכָה תִּהְיֶה לְצֹל יוֹמָם, דְּסַכַּךְ בְּעִינָן. וְסַכַּךְ אֲתַעֲבִיד לְצֹל. דַּאֲתַמָּר בֵּיה, בְּצֹל שְׂדֵי יְתְלוֹנָן. וְלֹא בְּצֹל סִכַּת הַדְיוּט, דַּאֲגִין עַל גּוֹפָא מִשְׁמָשָׂא. אֲלֹא צֹל לֶאֱגָנָא עַל נִשְׁמָתָא. בְּצֹלו חֲמֻדְתִּי וּשְׁבַתִּי. אֲשֶׁר אֲמָרְנוּ בְּצֹלו נַחֲיָה בְּגוֹיִם. צֹל עִם ס', אִיְהִי צֹלָם. דַּאֲתַמָּר בֵּיה, אֲךָ בְּצֹלָם יְתַהַלֵּךְ אִישׁ. ס' סְתוּמָה אִיתְּ לָהּ אַרְבַּעָה דְּפָנוֹת.

818. And with regard to the teaching: Two according to the regulations, and a third of even a handbreadth; and of him who says three according to the regulations, and a fourth of even a handbreadth: that is because OF THE THREE MEASUREMENTS, two, three, four, which together make nine, WHERE TWO ARE CHOCHMAH AND BINAH, THREE ARE CHESED, GVURAH, AND TIFERET, AND FOUR ARE NETZACH, HOD, YESOD AND MALCHUT. And the handbreadth THAT THEY MENTIONED WITH THE TWO OR WITH THE THREE is the tenth, NAMELY, MALCHUT, that makes up every shortage. And this is why the size of a Sukkah is not less than ten, referring to Malchut, which is the tenth of all the Sfirot, and not more than twenty, which is Caf (the numerical value of which is twenty), THAT ALLUDES TO upper Keter, which is further than the eye can see AND IS UNFATHOMABLE. This is that upper glory, about which Moses said: "I pray you, show Me your glory" (Shemot 33:18), to which the Holy One, blessed be He, responded: "You can not see My face" (Ibid. 20), and there is no glory (Heb. kavod) without Caf.

819. And for this reason the sages of the Mishnah viewed as corresponding to them: a Sukkah made like an alleyway, which is from the side of the letter Bet, and in the shape of a right angle, which is from the side of the letter Gimel, and like a hut which is from the side of the letter Dalet. And these seven letters Bet, Gimel, Dalet, Caf, Pe, Resh, and Tav WHICH ARE DOUBLED BY THE ADDITION OF A DAGESH (A DOT) IN THEM, ALLUDE TO THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, NAMELY, DUE TO THE ASPECT OF JUDGMENT THAT IS IN THEM. AND THEY ARE THE INITIAL LETTERS THAT ALLUDE TO THE SEVEN INVALID SUKKAHS, BECAUSE OF THE JUDGMENT THAT IS IN THEM. Caf ALLUDES TO A SUKKAH MADE like a furnace (Heb. KIVSHAN), AND Bet TO A SUKKAH that is a wayside station (Heb. burganin), and THE OTHER LETTERS to the remaining INVALID Sukahs, all of which are referred to by the sages of the Mishnah, SUCH AS THE SUKKAH OF FRUIT (HEB. PEROT) WATCHMEN, THE SUKKAH OF SHEPHERDS (HEB. RO'IM), OR THE SUKKAH OF SAMARITANS (HEB. KUTIM), and there is no need to prolong the discussion on them.

820. And corresponding to them, TO THE SEVEN LETTERS BET, GIMEL, DALET, CAF, PE, RESH, AND TAV are the seven planets, and they are male and female, FOR WHEN THESE SEVEN LETTERS ARE WEAK THEY ARE OF THE MALE AND WHEN THEY ARE STRONG (WITH A DAGESH) THEY ARE OF THE FEMALE. And they are therefore called 'the seven doubles' and are like the seven candles of the candelabrum, WHICH ARE THE SECRET OF THE SEVEN SFIROT CHESED, GVURAH, AND TIFERET, NETZACH, HOD, YESOD AND MALCHUT, and it is said about it: "Seven times a day I praise You" (Tehilim 119:164). And so IT IS SAID: "and seven pipes to the seven lamps, which were upon the top of it" (Zecharyah 4:2), WHICH ARE THE SECRET OF THE SEVEN DOUBLES, NAMELY, THE SEVEN LETTERS IN THEIR WEAK FORM AND THE SEVEN LETTERS IN THEIR STRONG FORM, and likewise, the seven Sfirot are double, CONTAINING SEVEN OF JUDGMENT AND SEVEN OF MERCY. And so, too, are the seven days of creation below, NAMELY, THE SEVEN SFIROT OF MALCHUT, WHICH ARE PUNCTUATED WITH JUDGMENTS, and the seven above, NAMELY, THE SEVEN SFIROT OF ZEIR ANPIN, WHICH ARE WEAK FOR JUDGMENTS. FOR ABOUT THE SEVEN SFIROT THAT ARE BELOW, IT IS SAID: "and there is nothing new under the sun" (Kohelet 1:9), FOR ALL INNOVATIONS COME FROM THE SUN, NAMELY THE SEVEN SFIROT OF ZEIR ANPIN AND NOT FROM UNDER THE SUN, BY WHICH IS MEANT THE SEVEN SFIROT OF MALCHUT.

818. ומה דאוקמוה שתיים בהלכתן ושלישית אפילו טפח. ולמ"ד שלשה בהלכתן ורביעית אפילו טפח. ואינון בגין דא, תרין, תלת, ארבע, הא תשע, טפח איהי עשיראה, לאשלמא כל חסרון. ובגין דא, שיעור סבה לא פחות מעשר, דאיהי מלכות, עשיראה דכל דרגין. ולא למעלה מעשרין, דאיהי כ', כתר עליון, דלא שלטא ביה עינא. כבוד עלאה, עליה אמר משה, הראני נא את כבודך. ואתיב ליה קודשא בריך הוא, לא תוכל לראות את פני. ולית כבוד, בלא כ'.

819. ובגין דא שיעור מארי מתניתין לקבליהו, סבה העשויה כמבוי, מסטרא דאת ב', כמין גא"ם, מסטרא דאת ג'. כמין צריף, מסטרא דאת ד'. ושבע אתון אינון, בג"ד כפר"ת. כ', כבשן. ב', בורגנין. ושאר סבות. וכלהו רמיוזי לגבי מארי מתניתין. ולית לארכא בהון.

820. ואינון לקבליהו שבעה ככבי לכת, ואינון דבר ונוקבא. ובגין דא אתקריאו ד' כפולות. כגון שבעה שרגין דמנרתא, דאתמר בה שבע ביום הללתיך. הכי שבעה ושבעה מוצקות. הכי שבעה ספיראן כפולות. ושבעה יומי בראשית לתתא, שבעה לעילא, אין כל חדש תחת השמש.

821. Lulav is Righteous One, NAMELY, YESOD, for the Lulav is like the spinal chord that contains eighteen vertebrae, corresponding to the eighteen shaking movements with the Lulav. And they correspond to the eighteen blessings of the Amidah prayer, and they correspond to the eighteen mentions, NAMELY, THE NAMES OF YUD HEI VAV HEI, in "Ascribe to Hashem, O you mighty" (Tehilim 29:1), and the eighteen times that the Divine Name is mentioned in the recital of the Sh'ma. And the Lulav is shaken in six directions: SOUTH, NORTH, EAST, UP, DOWN AND WEST, which makes six, and it is shaken three times in each direction, MAKING a total of eighteen.

822. The lulav IS TAKEN in the right HAND, and is comprised of six, namely three myrtle branches, CORRESPONDING TO Greatness, Gvurah, and Tiferet, and they are like the three colors to be found in the eye, WHICH ARE WHITE, RED, AND GREEN. And the two willow twigs are Netzach and Hod, and they are similar to the two lips. The Lulav IS Yesod and is like the spinal column that supports all the bones and about which David said: "All my bones shall say, Hashem, who is like You" (Tehilim 35:10). And the Etrog is Malchut and is like the heart, in which are thoughts.

823. And the shakings of the Hallel are common to the shakings of the taking up of the Lulav, and there are eighteen SHAKINGS at "Save us, Hashem, we pray You" (Tehilim 118:25), eighteen each at the first and last "O, give thanks" (Ibid. 1 and 29), and eighteen at the taking up of the Lulav, making a total of 72 SHAKINGS. And this is why the numerical value of lulav, which is 68, together with the four kinds of the lulav, COMES TO 72, and this is the same as the numerical value of Chesed, which is the right arm. And this is why it was decreed that the lulav be taken in the right hand, which is the side of Chesed, and the Etrog to the side of Gvurah, to the left, CORRESPONDING TO the heart. And this is why it was decreed that the Etrog, which is like the heart, be held in the left hand, as it has been taught: Lulav in the right hand and Etrog in the left, corresponding to 'Remember' and 'Keep'. And who is the one taking both LUVAV AND ETROG is the Central Column, MEANING ZEIR ANPIN. The Lulav is his right, the Etrog is his left.

824. The patriarchs came with the Faithful Shepherd and Aaron, David, and Solomon and blessed him, RABBI SHIMON, saying to him: You, holy luminary, and your companions, who are six in number, correspond to these seven SFIROT, and you, the holy luminary, are a western light in the middle of the six lights that illuminate from you. And about each one it is said: "The soul of man is the candle of Hashem" (Mishlei 20:27). And the Faithful Shepherd illuminates in you, and you in your companions and all of you are one, without any separation whatsoever. And from there and onwards, the branches, NAMELY, THE ILLUMINATIONS, spread out, to all masters of wisdom. Complete what you are saying in the compilation of the first part, to crown them.

825. The holy luminary began by quoting: "Many waters cannot quench love...IT WOULD BE UTTERLY SCORNE" (Shir Hashirim 8:7) What is the meaning of "IT WOULD BE UTTERLY scorned"? This refers to the second day, the sixth day, and the seventh day of the festival of Sukkot on which libations of water and wine were poured out.

821. לולב דא צדיק. דרמי לחוט השדרה, דביה ח"י חולין, לקבל ח"י נענועין דלולב. ואינון לקבל ח"י ברכאן דצלוחא. לקבל שמנה עשר אזכרות, דהבו לוי' בני אלים. לקבל שמנה עשר אזכרות דק"ש. ונענוע לשית סיטרין, בחושבן ו'. תלת נענועין בכל סטרא, אינון ח"י.

822. לולב בימין, כליל ששה דאינון ג' הרסין, גדולה גבורה תפארת. ורמין לתלת גווי עינא. ב' בדי ערבות, נצח והוד. ורמין לתרין שפון. לולב, יסוד, דומה לשדרה. דביה קיום דכל גרמין. ועליה אמר דוד, כל עצמותי תאמרנה יי' מי כמוך. אתרוג, מלכות. דומה ללפא. דביה הרהורין.

823. ונענועין דהלל, אינון משותפין בנענועין דנטילת לולב, ואינון ח"י באנא. ח"י ח"י, בהודו תחלה וסוף. ח"י דנטילת לולב, הרי ע"ב. ובגין דא לולב בחושבן ח"ס, וד' מינין דלולב, הא חסד, דרועא וימנא. ובגין דא תקינו לולב בימין, לסטרא דחסד. אתרוג לסטרא דגבורה, לשמאלא לבא. ובגין דא אתרוג הדומה ללב, תקינו למיהוי ביד שמאל. במה דאוקמוה, לולב בימין, ואתרוג בשמאלו. אינון לקבל זכור ושמור. ומאן נטיל תרווייהו. עמודא דאמצעיתא. לולב בימיניה, ואתרוג בשמאליה.

824. אתו אבהן, ורעיא מהימנא, ואהרן ודוד ושלמה, וברוכו ליה, ואמרו ליה, אנח בוצינא קדישא, וחבריא דילך דאינון שית, לקבל אינון ז'. ואנח בוצינא קדישא נר מערבי באמצע, דכל שית נרות נהרין מנך. בכל חד אתמר ביה, נר יי' נשמת אדם. ורעיא מהימנא נהיר בך, ואנח בחבריא דילך, וכלא חד, בלא פרודא כלל. ומתמן ואילך מתפשטין ענפין לכל מארי חכמתא, אשלים מלין דחבורא קדמא דילך לאעטרא לון.

825. פתח בוצינא קדישא ואמר, מים רבים לא יוכלו לכבות את האהבה וגו'. מאי בוז. יומא תניינא, ויומא שתיתאה, ויומא שביעאה דסוכות. דבהון הוו מנסכים מים ויין.

826. During the seven days of Sukkot, Yisrael used to sacrifice seventy bullocks to make atonement for the seventy ministers OF THE SEVENTY NATIONS, so that the world would not remain destroyed because of them. And this is what the Scripture says: "And on the fifteenth day... you shall offer a burnt offering, a sacrifice made by fire, of a sweet savor to Hashem: thirteen young bullocks... without blemish" (Bemidbar 29:12-13). And on the second day twelve, and on the third day eleven bullocks, and on the fourth day ten, and on the fifth day nine bullocks, and on the sixth day eight bullocks, and on the seventh day seven. And all TOLD, THERE are seventy bullocks, each day one less being presented. HE ASKS, Why was there a reduction?

827. AND HE ANSWERS THAT THE SCRIPTURE here gives us a hint. "And the ark rested in the seventh month" (Beresheet 8:4), WHICH IS TISHREI. And just as then in the days of the Flood, when the waters decreased continually, so also here, in Tishrei, which is the seven month, in which there are a number of precepts, Rosh Hashanah (the New Year) and Yom Kippur, Sukkah, lulav and etrog, the kinds of lulav and Shofar. FOR THEN the upper Shechinah rests on Yisrael, and this is Repentance, NAMELY, BINA THAT IS CALLED 'REPENTANCE', AND IS THE SECRET OF Sukkah. And etrog, WHICH IS MALCHUT, and lulav, that is the Holy One, blessed be He, NAMELY, ZEIR ANPIN, immediately "And the waters decreased continually" (Beresheet 8:5), for the sins of Yisrael become less. So, too, the angels of destruction who are appointed over them, OVER THE INIQUITIES, become less, FOR THE INIQUITIES are similar to the waters of the Flood. As has been taught: He that commits one transgression, gets for himself one accuser. And at the time that the iniquities become less, their bullocks are reduced in number, the appointees over the seventy nations are reduced, the seventy nations diminish, and their goodness becomes less.

828. And the Holy One, blessed be He, commanded Noah to take into the ark two and two, seven and seven, male and female, to be a sacrifice to protect Noah and all those who went into the ark with him. So, too, those who observe festivals and seasons, which are feast days, are two and two, seven and seven. Two and two refers to the two days of Rosh Hashanah and the two days of Shavuot, and because there are two OF SHAVOUT because of doubt, therefore, there are two days of Purim in their stead. Seven and seven refer to the seven days of Pesach, and the seven days of Sukkot. Noah corresponds to the Shabbat day, and this is the meaning of what is written: "of every living (Heb. chai = eighteen) thing" (Beresheet 6:19), BECAUSE TWO + TWO + SEVEN + SEVEN = EIGHTEEN, WHICH IS CHAI.

826. דְּשִׁבְעַת יוֹמֵי דְּסוּכּוֹת, בְּהוֹן הָיוּ מִקְרִיבִין יִשְׂרָאֵל שְׁבַעִים פָּרִים, לְכַפֵּרָא עַל שְׁבַעִין מַמְנָן, בְּגִין דְּלֹא יִשְׁתַּאֲרַר עַלְמָא חְרוּב מְנִיָּהּ. הָה"ד, וּבַחֲמִשָּׁה עָשָׂר יוֹם וְהַקִּרְבָּתָם עוֹלָה אִשָּׁה לְרִיחַ נִיחַח לִיָּוִי פָּרִים בְּנֵי בָקָר שְׁלֹשָׁה עָשָׂר תַּמִּימִים. וּבַיּוֹם הַשְּׁנִי פָּרִים י"ב. וּבַיּוֹם הַשְּׁלִישִׁי י"א. וּבַיּוֹם הָרְבִיעִי עֶשְׂרֵה. וּבַיּוֹם הַחֲמִישִׁי פָּרִים תְּשַׁעַה. וּבַיּוֹם הַשְּׁשִׁי פָּרִים שְׁמֹנֶה. וּבַיּוֹם הַשְּׁבִיעִי שְׁבַעַה. וְכִלְהוּ שְׁבַעִין. וּבְכָל יוֹמָא הוּוּ חֲסָרִים. אֲמַאי חֲסָרִים.

827. אֵלֹא הֵכָא קָא רְמִיז, וְתַנַּח הַתִּיבָה בַּחֲדָשׁ הַשְּׁבִיעִי. וּמָה הָתָם בְּיָמֵי טוֹפָנָא, וְהַמִּים הָלְכוּ הַלֹּךְ וְחָסוּר. אוֹף הָכִי בְּתַשְׁרֵי, דְּאִיהוּ יִרְחָא שְׁבִיעָאָה, דְּבִיָּה בְּמָה פְּקוּדִין, רֹאשׁ הַשָּׁנָה וַיּוֹם הַכַּפּוּרִים, סָכָה וְלֹלֵב אֶתְרוּג, מִיָּנִין דְּלֹלֵב שׁוֹפָר. שְׁכִינְתָא עֲלָאָה שְׂרִיָּא עַל יִשְׂרָאֵל, דְּאִיהִי תְּשׁוּבָה, סוּכָה. אֶתְרוּג, וְקוּדְשָׁא בְּרִיךְ הוּא דְּאִיהוּ לֹלֵב. מִיָּד וְהַמִּים הָיוּ הַלֹּךְ וְחָסוּר, מִתְּמַעֲטִין חוּבִין דְּיִשְׂרָאֵל, אוֹף הָכִי מִתְּמַעֲטִין מַמְנָן דְּאִינוּן מִלְּאכֵי חַבְלָה, דְּמַמְנָן עֲלִיָּהּ, דְּדַמִּיָּין לְמִי טוֹפָנָא. בְּמָה דְּאֹקְמוּהָ, עֲשָׂה עֲבָרָה אַחַת קֵנָה לוֹ קִטִּיגוֹר אַחֵד. בְּהִהוּא זְמַנָּא דְּמִתְּמַעֲטִין חוּבִין, מִתְּמַעֲטִין פָּרִים דְּלֵהוֹן, מִתְּמַעֲטִין מַמְנָן דְּע' אוּמִין, מִתְּמַעֲטִין ע' אוּמִין, מִתְּמַעֲט טוּבָא דְּלֵהוֹן.

828. תִּיבַת נֹחַ, מְנִי קוּדְשָׁא בְּרִיךְ הוּא, לְאַעֲלָא עַמִּיָּה שְׁנִים שְׁנִים שְׁבַעַה שְׁבַעַה זָכָר וּנְקֵבָה, לְקַרְבָּנָא, לְאַגָּנָא עַל נֹחַ, וְעַל כָּל אִינוּן דְּעָאֲלִין עַמִּיָּה לְתִיבָה. אוֹף הָכִי אֲלִין דְּמַנְטְרִין חֲגִין וְזַמְנִין, דְּאִינוּן יָמִים טוֹבִים, שְׁנִים שְׁנִים שְׁבַעַה שְׁבַעַה, שְׁנִים שְׁנִים תְּרִין יוֹמֵין דְּר"ה, וְתְרִין יוֹמֵין דְּשַׁבּוּעוֹת, וּבְגִין דְּאִינוּן תְּרִין מְנִיָּהּ בְּסַפֵּק, הָא אִית שְׁנֵי יָמֵי הַפּוּרִים בְּאַתְרֵיהּ. שְׁבַעַה שְׁבַעַה, ז' יוֹמֵין דְּפֶסַח, ז' יוֹמֵין דְּסוּכּוֹת. נֹחַ לְקַבֵּל יוֹם הַשַּׁבָּת, וְהָאִי אִיהוּ מְכָל הַחַי.

829. The Sukkah protects Yisrael, as it is written: "And there shall be a tabernacle for a shadow in the daytime from the heat" (Yeshayah 4:6). Just as the purpose of Noah's ark was to give protection, so is the Sukkah to give protection. Again: "of every living (Heb. chai = eighteen) thing," where Chai is the eighteen blessings of the prayer, which SUB-DIVIDE INTO two groups of nine each. AND WITH the blessing concerning the heretics, the ten Sfirot are completed, FOR THIS MAKES TEN TOGETHER WITH THE FIRST NINE, AND AGAIN TOGETHER WITH THE LAST NINE. And they correspond to the ten Sfirot OF DIRECT LIGHT that is from above downwards, and the ten Sfirot OF RETURNING LIGHT that is from below upwards. And this corresponds to Noah, WHICH IS TO SAY THAT THE EIGHTEEN BLESSINGS OF THE PRAYER CORRESPOND TO THE EIGHTEEN OF NOAH, NAMELY, TWO AND TWO, SEVEN AND SEVEN, WHICH ADD UP TO EIGHTEEN.

830. Again: "of every living thing." This means that the Shechinah protects all those who keep the Yud, which is the sign of the Shabbat, in its limits, namely, eight thousand CUBITS, NAMELY, two thousand in each direction. AND THE YUD OF THE SIGN OF THE SHABBAT AND THE CHET (= eight) OF THE LIMITS ARE CHET YUD: CHAI, LIVING. Again: "of every living thing." This means those who keep the sign of the covenant, which is Yud, which is at the eighth day, about which it is said: "And in the eighth day the flesh of his foreskin shall be circumcised" (Vayikra 12:3). AND THE YUD OF THE SIGN OF THE COVENANT AND THE CHET OF THE EIGHT DAYS FORM CHAI. Again: "of every living thing" refers to those who observe the sign of the Tefilin, which is Yud, AND IN WHICH ARE eight passage sections, THUS: CHET YUD: CHAI.

831. The Shechinah, which is the Sukkah, protects them and spreads her wings over them, as does the mother bird over the young. And this is why the text of the prayer was worded: 'who spreads the tabernacle of peace over us'. And for this reason, in the seventh month, which contains all these precepts, "Many waters cannot quench love" (Shir Hashirim 8:7) of Yisrael for their Father who is in Heaven. And there is no meaning to "many waters" except all the nations and their ministers. And if a man, this being Samael, give all that he possesses in this world in order to join in partnership with Yisrael in these precepts, "it would be utterly scorned."

122. Shmini Atzeret

Rabbi Shimon explains about the small banquet on the eighth day that he says is from the aspect of Malchut. He answers his son's query as to why the banquet for Yisrael was from the lower Shechinah but the banquet for all seventy nations was from the upper Mother, Binah.

832. "On the eighth day you shall have a solemn assembly... one bullock, one ram" (Bemidbar 29:35-36). The sages of the Mishnah have already taught that the matter is to be likened to the case of a king who invites guests to his house, and after he has sent them on their way, says to the members of his household: Let us, you and I, make a small banquet. And what is the meaning of "solemn assembly" (Heb. atzeret)? It is as is written: "this one shall reign (Heb. ya'atzor) over My people" (I Shmuel 9:17). And there is no reign apart from Malchut. FOR from the aspect of upper Shechinah, WHICH IS BINAH, he made the large banquet, but he made the small banquet from the aspect of Malchut. And Yisrael makes joy with her, and she is called 'Simchat Torah', (lit. 'the Rejoicing of the Torah') (holiday on which we dance with the Torah). And the scrolls of the Torah have their crowns placed on them, alluding to the fact that the scroll of the Torah is Tiferet, while the Shechinah is ITS CROWN, NAMELY, the crown of Tiferet.

829. סִכָּה קַא אֲגִינַת עֲלִיָּהוּ דִּישְׂרָאֵל, הַה־ר וְסִכָּה תְּהִיָּה לְצֵל יוֹמָם מִחֶרֶב. סִכָּה קַא אֲגִינַת. מַה תִּיבַת נָח לְאַגְנָא, אוֹף הָכִי סִכָּה לְאַגְנָא. וְעוֹד מִכָּל הַחִי, ח"י בִּרְכָאן דְּצִלּוֹתָא, מְאִינוֹן ט' ט', בִּרְכָתָא דְּמִינוֹן בְּה אֲשַׁתְּלִימוֹ י' סְפִירָאן מְעִילָא לְתַתָּא, וּמִתַּתָּא לְעִילָא. וְאִיהוּ לְקַבֵּל נָח.

830. וְעוֹד מִכָּל הַחִי, שְׂכִינְתָא אֲגִינַת עַל אֲלִין דְּנִטְרִין י', אוֹת שַׁבַּת בְּתַחֲוָמָא דִּילִיָּה, דְּאִיהוּ ח' אֲלָמִים, תְּרִין אֲלָמִין לְכָל צַד. וְעוֹד, מִכָּל הַחִי, אֲלִין דְּנִטְרִין י' אוֹת בְּרִית, דְּאִיהוּ בַח' יוֹמִין, דְּאִתְמַר עֲלִיָּהוּ, וּבִיוֹם הַשְּׁמִינִי יְמוֹל בָּשָׂר עָרְלָתוֹ. וְעוֹד, מִכָּל הַחִי, אֲלִין דְּנִטְרִין אוֹת י', תַּפְלִין בְּתַמְנוּיָא פְּרִשׁוּיָן.

831. שְׂכִינְתָא דְּאִיהוּ סוֹכָה, אֲגִינַת עֲלִיָּהוּ, וּפְרִישַׁת גְּדַפָּא עֲלִיָּהוּ, בְּאִמָּא עַל בְּנִין, וּבְגִין דָּא תְּקִינוֹ לְבִרְכָּא, הַפּוֹרַס סוֹכַת שְׁלוֹם עֲלִינוֹ. וּבְגִין דָּא בִּיְרָחָא שְׁבִיעָאָה, דְּבִיָּה כָּל פְּקוּדִין אֲלִין, מִיָּם רַבִּים לֹא יוֹכְלוּ לְכַבּוֹת אֶת הָאֱהָבָה. עִם יִשְׂרָאֵל בְּאַבּוּהוֹן שְׁבַשְׁמִיָּם. וְלִית מִיָּם רַבִּים, אֲלֹא כָּל אוֹמִין וּמִמֶּנּוּ דְּלָהוֹן. אִם יִתֵּן אִישׁ, דְּאִיהוּ סְמָאֵל, כָּל מַה דְּאִית לִיה בְּעֵלְמָא דִּין, בְּגִין דִּישְׁתַּתֵּף בְּאֲלִין פְּקוּדִין עִם יִשְׂרָאֵל, בּוֹז יְבוֹז לּוֹ.

832. וּבִיוֹם הַשְּׁמִינִי עֲצַרְתָּ פֶּר אֶחָד אֵיל אֶחָד, הָא אוֹקְמוּהָ מֵאֲרֵי מִתְּנִיתִין, לְמַלְכָּא דְּזִמִּין אוֹשְׁפִיזִין, לְבִתְר דְּשִׁלַּח לוֹן, אֲמַר לְאֲלִין בְּנֵי בֵּיתָא דִּילִיָּה, אֲנָא וְאַתּוֹן נְעֵבִיד סְעוּדָה קִטְנָה. וּמֵאִי עֲצַרְתָּ. כְּמִד"א, זֶה יַעֲצוֹר בְּעַמִּי, וְלִית עֶצֶר אֲלֹא מַלְכוּת. מִסְטָרָא דְּשְׂכִינְתָּא עֲלָאָה, עֵבִיד סְעוּדָתָא רַבְרָבָא, וּמִסְטָרָא דְּמַלְכוּתָא, סְעוּדָתָא זְעִירָא. וְנוֹהֲגִין לְמַעַבְדַּר יִשְׂרָאֵל עִמָּה חֲדוּהָ, וְאַתְקִרְיָאָת שְׂמַחַת תּוֹרָה. וּמַעֲטָרָן לִס"ת בְּכֶתֶר דִּילִיָּה, רָמּוּ ס"ת לְתַפְאֶרֶת, שְׂכִינְתָּא עֲטַרְתָּ תַּפְאֶרֶת.

833. Rabbi Elazar asked, Father, why is it that from the side of upper Mother, WHICH IS BINA, He invited all the appointees of all the nations, NAMELY, WITH THE SEVENTY BULLOCKS, REFERRED TO ABOVE, and from the side of the lower Shechinah, He invited only a solitary nation, corresponding to the one bullock? SHOULD IT NOT HAVE BEEN THE OTHER WAY AROUND, WITH YISRAEL RECEIVING FROM UPPER MOTHER, AND THE MINISTERS OF THE NATIONS FROM MALCHUT?

834. He replied: My son, that is a good question that you have asked, and the answer is: Because Malchut alludes to a daughter who is modest in the house of her father and mother, and she is engaged but not married, THEREFORE, it is not customarily considered proper that she should eat with the guests. But as for the mother, who is married, HERE it is the customary way of the world that when her husband invites guests, she should eat WITH THE GUESTS, at the table with her husband. And if they are foreign guests, then no one eats with them, neither father nor mother, and certainly not the daughter, WHO IS MALCHUT. And this is the reason why at the banquet for the seventy ministers not one of the members of the king's household joins in to eat with them, because they are foreigners. He said: Surely the matter has now been settled in my thoughts correctly.

123. Explanations about Malchut

Rabbi Shimon tells us that the Shechinah ascends to the place she came from, Infinity, as a result of the burnt offerings. She takes the Sfirot up with her to provide a sweet aroma for God and then descends bringing atonement for Yisrael's sins with her. Rabbi Shimon says that all the grades ascend and descend in her. We learn why Malchut is called 'peace offerings' and why everything is included in Malchut. She is Chochmah and Binah and Tiferet. We also hear of the twelve commandments that are included in her.

835. The daily burnt offering (Heb. olat tamid) is the Shechinah which always (Heb. tamid) ascends (Heb. olah) on that grade about which it is said: 'Evening and morning, every day, twice each and every day, saying Sh'ma Yisrael'. And she ascends in the Central Column, WHICH IS ZEIR ANPIN, who is with her always, without any separation at all.

836. But whence does she ascend? To the place from which she was derived, which is Infinity, and she is then higher than all the Sfirot, which is why it was taught: The whole of the burnt offering ascends to the Most High. And as she ascends, all the other Sfirot take hold of her, and ascend with her. What is the meaning of this ascent of hers TO INFINITY? It is to provide a sweet savor, to give a good savor before Hashem. And afterwards it is said about her: "and came down from offering the sin offering, and the burnt offering" (Vayikra 9:22), namely, she descends FROM INFINITY, full of atonement over all of Yisrael's sins.

833. אָמַר ר' אֶלְעָזָר, אָבָא, אֲמַאי מְסִטְרָא דְאִמָּא עֲלָאָה, זְמִין לְכָל מְמַנָּן דְּכָל אוֹמִין, וּמְסִטְרָא דְשְׂכִינְתָא תַתָּאָה, לֹא זְמִין אֶלָּא לְאוּמָה יְחִידָה, לְקַבֵּל פֶּר יְחִידָה.

834. אָמַר לִיה בְּרִי, שְׁפִיר שְׂאִילַת. בְּגִין דְּמַלְכוּת אִיהִי רְמִיזָא לְבִרְתָּא, דְּאִיהִי צְנוּעָה בְּבֵית אָבִיהָ וְאִמָּהּ. וְאִיהִי אֲרוּסָה וְלֹא נְשׂוּאָה. לֹא אוֹרַח אֶרְעָא, לְמִיכַל עִם אוֹשְׁפִיזִין. אֲבָל אִימָא דְהִיא נְשׂוּאָה, אוֹרַח אֶרְעָא אִיהִי בְּתַר דְּמִזְמִין בַּעֲלָהּ אוֹשְׁפִיזִין, לְמִיכַל עַל פְּתוּרָא עִם בַּעֲלָהּ. וְאִי אִינוּן אוֹשְׁפִיזִין נִכְרָאִין, לֹא אֲכָלִי עִמָּהוּן, לֹא אָבָא, וְלֹא אִמָּא, וְכָל שְׂכֵן בִּרְתָּא. וּבְגִין כֵּךְ בְּסַעֲוִדְתָּא דְשִׁבְעִין מְמַנָּן, לֹא אֲשַׁתַּתֵּף לְמִיכַל עִמָּהוּן, חַד מִן מְאִרֵי מַלְכָּא, בְּגִין דְּאִינוּן נִוְכְרָאִין. אָמַר לִיה וְדַאי כַּעַן אֲתִישְׁבֵּת מְלָה בְּלִבָּאִי, עַל בּוֹרִינְיָה.

835. עוֹלַת תָּמִיד, דָּא שְׂכִינְתָּא, דְּסְלִיקַת לְעוֹלָא בְּהוּא דְרָגָא, דְּאִתְמַר בָּהּ עָרַב וּבּוֹקֵר בְּכָל יוֹם תָּמִיד, וְאוֹמְרִים פְּעָמִים שְׁמַע יִשְׂרָאֵל. וְאִיהִי סְלִיקַת בְּעִמּוּדָא דְאִמְצָעִיתָא, דְּאִיהִי תְדִיר עִמָּה בְּלֹא פְּרוּדָא כָּלֵל.

836. וְלֹאן סְלִיקַת. לְאַתֵּר דְּאִתְגַּזְרַת מִתַּמָּן, דְּאִיהִי אִין סוּף, וְאִיהִי גְבוּהָ מִכָּל סְפִירָאִין. וּבִג"ד אוֹקְמוּהָ. עוֹלָה כְּלָה לְגְבוּהָ סְלִיקָא. וְכֵד אִיהִי סְלִיקַת, אֲחִידִין בָּהּ כָּל סְפִירָן, וְאִינוּן סְלִקִין עִמָּהּ. וּמַאי סְלִיקוּ דִּילָהּ. לְרִיחַ גִּיחַח, לְמִיּוֹב רִיחָא טָבָא קָדָם יי', וּלְבִתֵּר אִתְמַר בָּהּ, וַיֵּרַד מִעֲשׂוֹת הַחַטָּאת וְהָעוֹלָה. נִחְתַּת מְלִיא כְפָרָה מִכָּל חוֹבִין דִּישְׂרָאֵל.

837. And her ascent is with the Central Column, WHICH IS ZEIR ANPIN, and so also is her descent, and that of all her hosts, in it. And for this reason she is called 'a ladder' for all the appellatives; NAMELY, ALL THE GRADES ascend and descend in her, suspended from the name Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, and thus all the sacrifices and all the burnt offerings are to Yud Hei Vav Hei. And she is called 'a sacrifice' because all the appellatives draw near, through her, to the Yud Hei Vav Hei, WHICH IS ZEIR ANPIN.

838. And for this reason it was said about her: "and his offering was one silver dish" (Bemidbar 7:13), NAMELY MALCHUT. For there is no grade that can draw near to Yud Hei Vav Hei without MALCHUT, and there is no prayer, nor precept of any of the precepts that are in the Torah or any of the sacrifices and burnt offerings that are outside OF MALCHUT. And in all the grades that are in the Sfirot, none is received before Yud Hei Vav Hei without her, which is why it was said about her: "Thus (lit. 'with this' (Heb. zot, feminine)) shall Aaron come into the holy place" (Vayikra 16:3), WHERE MALCHUT IS CALLED 'ZOT'. And for this reason the prophet said: "But let him that glories glory in this (zot)" (Yirmeyah 9:23).

839. And she, MALCHUT, is CALLED 'peace offerings' (Heb. shlamim) because she is the completion (Heb. shlemut) of the name Yud Hei Vav Hei in each and every grade. She is Hei OF THE YUD HEI VAV HEI; she is Adonai; she is the Yud of the Yud Hei Vav Hei; she is the Hei of Elohim; she is the Hei of Eheyeh. She is the Yud of Shadai: (Shin Dalet Yud); she is the end of every Yud Hei Vav Hei and appellative, wherefore it is said about her: "The end of the matter, when all is said and done: Fear Elohim and keep His commandments" (Kohelet 12:13). She is the end (Heb. sof) of the ten Sfirot and is called 'Yam Suf' (lit. 'the reed sea'). She is the completion of the upper beings and of the lower beings; she is the gate by which one has to enter for all wisdom and for every appellative and Yud Hei Vav Hei and for entering into each and every Sfirah. She is the knowledge of everything, and without her NAMELY MALCHUT no creature has permission to look into any knowledge that is in the world. About her it is said: "this is the gate of Hashem, into which the righteous shall enter" (Tehilim 118:20).

840. She, MALCHUT, is the 42-letter Name, NAMELY, THE FOUR LETTERS OF THE YUD HEI VAV HEI, THE TEN LETTERS OF IT BEING FULLY SPELLED, AND THE 28 LETTERS OF THE FILLING OF THE FILLING. THIS AMOUNTS TO FORTY-TWO LETTERS, AND MALCHUT IS THE SECRET OF THE FINAL HEI'S THAT ARE IN THE 42-LETTER NAME, through which the upper and lower beings were created. She is called 'eye' from the right side, WHICH IS THE CHOCHMAH IN HER, AS IT IS WRITTEN: "Behold, the eye of Hashem is upon those who fear Him" (Tehilim 33:18); and she is called 'ear' from the left side, WHICH IS THE BINA IN HER, AS IT IS WRITTEN: "O my Elohim, incline Your ear, and hear" (Daniel 9:18). And from the aspect of the Central Column, WHICH IS THE TIFERET IN HER, she is called 'smell,' while from the aspect of herself, WHICH IS MALCHUT, she is called 'mouth,' as it is written: "With him I speak mouth to mouth" (Bemidbar 12:8).

837. וְהָא סְלִיקוּ דִּילָה אִיהוּ, בְּעֻמּוּדָא דְאֻמְצָעִיתָא. אֹפֹה הִכִּי נִחִיתוּ דִּילָה אִיהוּ בֵּיהּ, וְכָל חֲוִילִין דִּילָה, וּבִגִּין דָּא אֶקְרִי סֵלֶם, דְּבִיָּה כָּל כְּנוּיִין סְלָקִין וְנִחְתִּין, דְּאִינוּן תְּלִין מִן יְדוּד. וּבִגִּין, כָּל קְרָבָנִין וְעֻלּוּן אִינוּן לִידוּד. וְאֶתְקְרִיָּאת קְרָבָן, עַל שֵׁם דְּאֶתְקְרִיבּוּ בָּהּ כָּל כְּנוּיִין לִידוּד.

838. וּבִגִּין דָּא אֶתְמַר עָלֶהּ, קְרָבָנוּ קַעֲרַת כֶּסֶף אַחַת. לִית דְּרָגָא דְאֶתְקְרִיב לְגַבֵּי יְדוּד, פְּחוּת מְנָה. וְלִית צְלוּתָא וּפְקוּדָא מִכָּל פְּקוּדִין דְּאוּרִיָּיתָא, וְכָל קְרָבָנִין וְעֻלּוּן, דְּאִינוּן לְבַר מְנָה. בְּכָל דְּרָגִין דְּסַפִּירָאן לֹא מִתְקַבְּלָן קִדְּם יְדוּד, לְבַר מְנָה. וּבִגִּין דָּא אֶתְמַר עָלֶהּ, בְּזֹאת יָבֵא אֶהְרֵן אֶל הַקֹּדֶשׁ. וּבִגִּין דְּאֶמַר נָבִיא, כִּי אִם בְּזֹאת יִתְהַלֵּל הַמִּתְהַלֵּל.

839. אִיהִי שְׁלָמִים, שְׁלִימוּ דְשִׁמָּא דִּידוּד, בְּכָל דְּרָגָא וְדְרָגָא. אִיהִי ה'. אֲדִנִּי. י' דִּידוּד. אִיהִי ה' מִן אֱלֹהִים. אִיהִי ה' מִן אֶהְיָה. י' מִן שְׁדֵי. סוֹף דְּכָל הֵוִיָּה וְכְנוּי. וּבִגִּין דְּאֶתְמַר בָּהּ, סוֹף דְּבַר הַכָּל נִשְׁמַע אֶת הָאֱלֹהִים יֵרָא וְאֶת מִצְוֹתָיו שְׁמֹר. אִיהִי סוֹף מַעֲשֵׂר סַפִּירָאן, יָם סוֹף. שְׁלִימוּ דְעֻלָּאִין וְתַתָּאִין. אִיהוּ תִרְעָא לֹאֲעֵלָא לְכָל חֻכְמָתָא, לְכָל כְּנוּי וְהֵוִיָּה, וְלֹאֲעֵלָא בְּכָל סַפִּירָה וְסַפִּירָה, יִדְעָה דְכֻלָּא. וּפְחוּת מִיָּנָה, לִית רִשּׁוּ לְשׁוּם בְּרִיָּה, לֹאֲשַׁנְחָא לְשׁוּם יִדְעָה בְּעוֹלָם. עָלֶהּ אֶתְמַר, זֶה הַשַּׁעַר לִיְיָ צְדִיקִים יָבֹאוּ בּוֹ.

840. אִיהוּ שֵׁם מ"ב אֲתוּן, דְּבִהוּן אֶתְבְּרִיאוּ עֻלָּאִין וְתַתָּאִין. אִיהִי אֶתְקְרִיָּאת עֵין מַסְטֵרָא דִּימִינָא, הֵנָּה עֵין יְדוּד אֶל יִרְאִיו. וְאֶתְקְרִיָּאת אֲזִין מַסְטֵרָא דְשִׁמְאָלָא, הֵטָה אֱלֹהִי אֲזִינָךְ וּשְׁמַע. וְאֶתְקְרִיָּאת רִיחַ מַסְטֵרָא דְעֻמּוּדָא דְאֻמְצָעִיתָא. וְאֶתְקְרִיָּאת פֶּה, מְגִרְמָה. הֵה"ד פֶּה אֶל פֶּה אֲדִבֵּר בּוֹ.

841. And she is called 'the first commandment', "I am (Heb. anochi)" (Shemot 20:2), NAMELY, THE BEGINNING OF THE DIVINE REVELATION, from the aspect of Keter, that is in her, which is Ayin (lit. 'nought'), NAMELY, THE LETTERS ALEPH YUD NUN from our Elohim: (Aleph Lamed Hei Yud Nun Vav), FOR KETER IS CALLED 'NOUGHT' IN THE SENSE OF ABSENCE OF CONCEPTION. 'anochi' (Aleph Nun Caf Yud) contains the letter Caf that stands for Keter and Aleph Yud Nun (Heb. ayin). And Keter is so called from the aspect of upper Ima, for whom the Exodus from Egypt is mentioned fifty times in the Torah, CORRESPONDING TO THE FIFTY GATES OF BINAH, AND KETER OF MALCHUT IS IN BINAH. And she is a daughter (Heb. BAT - BET TAV) from ("In the beginning") Beresheet (Bet Resh Aleph Shit Yud Tav), which includes all of the ten sayings BY WHICH THE WORLD WAS CREATED. And from the aspect of Chochmah, she is the daughter of Yud, AS IT IS SAID: "by wisdom founded the earth" (Mishlei 3:19), NAMELY, MALCHUT, WHICH IS CALLED 'EARTH', for Father, WHICH IS CHOCHMAH, founded the daughter, WHICH IS MALCHUT. And she is "a path which no bird of prey knows" (Iyov 28:7), which is comprised of 32 paths, namely the 32 Names of Elohim from the aspect of upper Mother that is called 'glory' (Heb. kavod = 32). And when they are included in the daughter, WHICH IS MALCHUT, MALCHUT is called heart (Heb. lev = 32), and this is why there is glory above and a heart below.

842. And the Ten Commandments were given on two tablets, five on each, and MALCHUT includes them, for they are the five SFIROT from Keter to Gvurah, and the five SFIROT from the Central Column, WHICH IS TIFERET to the daughter, WHICH IS MALCHUT. And they are twice Hei. HE ASKS: IF THE TEN COMMANDMENTS ARE FROM THE TEN SFIROT, is it then possible to speak with ten mouths, WITH EACH SFIRAH SPEAKING WITH ITS OWN SPECIAL MOUTH? HE ANSWERS, He included all TEN COMMANDMENTS in the only daughter, WHICH IS MALCHUT, and all of them became one, WITH THE TEN COMMANDMENTS BEING INCORPORATED WITHIN MALCHUT. And so it is that Vav, WHICH IS TIFERET, that is called 'voice', cannot be perceived until it joins with speech, WHICH IS MALCHUT. And this is why IT IS WRITTEN: "you heard the voice of the words" (Devarim 4:12), WHERE VOICE ALLUDES TO ZEIR ANPIN AND WORDS TO MALCHUT.

843. She, MALCHUT, is the second commandment from the side of Gvurah, which is the same numerical sum as for the word Yir'ah, (lit. 'fear') FOR THEY BOTH HAVE THE NUMERICAL VALUE OF 216. And this is intimated in the word "Beresheet" (lit. 'In the beginning'), WHOSE LETTERS, REARRANGED, SPELL: Yere boshet (lit. 'fearful of shame'), and it has been taught: Whoever has no modesty, certainly his forefathers were not present on Mount Sinai.

844. She is the third commandment, which is called 'love of Chesed', as it is written: "I have loved you with an everlasting love: therefore I have remained true to you (with Chesed)" (Yirmeyah 31:2). Love, WHICH IS MALCHUT, is composed of the patriarchs, and in their contexts is called: 'bakol' (lit. 'in all'), 'mikol' (lit. 'of all'), 'kol' (lit. 'all'), WHICH IS MALCHUT THAT IS CALLED KOL (LIT. 'ALL'). ABOUT ABRAHAM IT IS SAID: "AND HASHEM HAD BLESSED ABRAHAM IN ALL THINGS" (BERESHEET 24:1); AND ABOUT ISAAC IT IS WRITTEN: "AND I HAVE EATEN OF ALL" (IBID. 27:33); AND ABOUT JACOB: "BECAUSE I HAVE ALL" (IBID. 33:11). And the secret of the matter is the verse: "I remember in your favor, the devotion (Chesed) of your youth, your love as a bride" (Yirmeyah 2:2), WHICH IS SAID ABOUT MALCHUT.

841. אֶתְקִרְיָאֵת פְּקוּדָא קְדָמָא אֲנֹכִי, מִסְטָרָא דְכֶתֶר, דְּאִיהוּ אִי"ן מְאֻלְהִינוּ. אֲנֹכִי בִיה כ', כֶּתֶר. וְכִיָּה אֵין. וְכֶתֶר אֶתְקִרְיָא מִסְטָרָא דְאִימָא עֲלָאָה. דְּאִדְכֵּר לְגִבָּה חֲמִשִּׁין זְמָנִין יֵצִיאֵת מִצָּרִים בְּאוּרִייתָא. וְאִיהִי ב"ת מִן בְּרָאשִׁית, דְּכֻלִּילָא עֲשֵׁר אֲמִירָן, מִסְטָרָא דְחֻכְמָה בֵּת י', בְּחֻכְמָה יֶסֶד אֶרֶץ. בְּאֲבָא יֶסֶד בְּרֵתָא. וְאִיהוּ נָתִיב לֹא יִדְעוּ עֵיט, דְּכֻלִּיל ל"ב נְתִיבוֹת, דְּאִינוּן ל"ב אֱלֹהִים מִסְטָרָא דְאִימָא עֲלָאָה, דְּאֶתְקִרְיָא כְּבוֹד. וְכִד אֶתְכֻלִּיל בְּבֵרֵתָא, אֶתְקִרְיָא ל"ב. וּבְגִין דָּא כְּבוֹד לְעִילָא, ל"ב לְתַתָּא.

842. וְי' דְּבֶרֶן אֶתִּיחִיבּוּ. חֲמִשׁ בְּלֻחָא חָדָא, וְחֲמִשׁ בְּלֻחָא תְּנוּינָא. אִיהִי כֻלִּיל לֹון, ה' מְכַתֵּר עַד גְּבוּרָה. וְה' מַעֲמוּדָא דְאִמְצָעִיתָא, עַד בְּרֵתָא. וְאִינוּן ה' ה'. וְכִי אֵית לְמַלְלָא בְּעִשְׂרָה פִּיּוֹת. אֶלָּא כֻלִּיל לֹון בְּבֵת יְחִידָה י' וְאֶתְעֵבִידוּ כֻלְהוּ חָדָא. אוֹף הָכִי ו', אֶתְקִרְיָא קוֹל, וְלֹא אֶשְׁתְּמוּדְעִין בִּיה, עַד דְּאֶשְׁתַּתֵּף עִם דְּבוּר. וּבְגִין דָּא, קוֹל דְּבִרִים אֶתָּם שׁוּמְעִים.

843. אִיהִי פְקוּדָא תְּנוּינָא מִסְטָרָא דְגְבוּרָה, יִרְאָה בְּחוּשְׁבָן. וְרִמְיָז בְּמִלַּת בְּרָאשִׁית, יִרְאָה בְּשֵׁת. וְאוֹקְמוּהָ, מֵאן דְּלִית לֵיה בְּשֵׁת פָּנִים, וְדֹאֵי דְלֹא עֲמָדוּ אֲבָהֵתוּי עַל טוֹרָא דְסִינַי.

844. אִיהִי פְקוּדָא תְּלִיתָאָה, דְּאֶתְקִרְיָא אֶהֱבֵת חֶסֶד. הָה"ד אֶהֱבֵת עוֹלָם אֶהֱבֵתִין עַל כֵּן מִשְׁכַּתִּין חֶסֶד. אֶהֱבֵה כֻלִּילָא מֵאֲבָהּ, דְּאֶתְקִרְיָא בְּהוּן בְּכָל מְכַל כָּל. וְרִזָּא דְמִלָּה, זְכֵרְתִי לָךְ חֶסֶד נְעוּרִין אֶהֱבֵת כֻּלּוֹתִין.

845. And she is the fourth commandment, which is the unity from the aspect of the Central Column, NAMELY, THE UNITY OF Sh'ma Yisrael. That is 25 (Caf Hei) plus 25 letters with Him, WITH ZEIR ANPIN, NAMELY, 25 LETTERS OF SH'MA YISRAEL, WHICH IS ZEIR ANPIN, PLUS 25 LETTERS OF 'BLESSED BE THE NAME OF THE GLORY OF HIS KINGDOM FOREVER AND EVER', WHICH IS MALCHUT, that are in the six words of Sh'ma Yisrael, WHICH ARE SIX SFIROT of ZEIR ANPIN. And for her sake, Abraham said: "...will go yonder (Heb. coh) and prostrate ourselves" (Bereshheet 22:5). AND IT IS ALSO SAID: "Thus (Heb. coh, Caf Hei) shall you say to the house of Jacob" (Shemot 19:3).

846. And He, ZEIR ANPIN, is Aleph Chet OF ECHAD: (LIT. 'ONE' - ALEPH CHET DALET), which is the Central Column, while she, MALCHUT, is the Dalet OF ECHAD. She is the completion of His unity, perfecting in him THE SECRET OF one. Aleph Chet (= nine) OF ECHAD include nine Sfirot, namely: Aleph is Infinity, NAMELY, KETER, the Chet (= eight) Sfirot from Chochmah to Yesod. The Dalet OF ECHAD is Malchut, with the tip OF THE DALET ALLUDING TO YESOD. With it, IN MALCHUT, are completed the ten Sfirot, which are THE TEN LETTERS Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph. The Dalet (= four) OF ECHAD is comprised of the four letters of the Yud Hei Vav Hei.

847. The fifth commandment is: "but you shall meditate therein day and night" (Yehoshua 1:8). She, MALCHUT, is the Written Torah from the side of Chesed and the Oral Torah from the side of Gvurah, where Chochmah and Binah are in them, FOR AT THE TIME OF GREATNESS, CHESD ASCENDS AND BECOMES CHOCHMAH, WHILE GVURAH ASCENDS AND BECOMES BINAH. This is as the sages of the Mishnah taught: He who wants to be wise will face south and he who wants to be rich will face north, WHERE THE MEANING OF RICH IS IN KNOWLEDGE AND UNDERSTANDING. And the Central Column, WHICH IS TIFERET, incorporates both of them, THE RIGHT AND THE LEFT, and for this reason is called 'heavens' (Heb. shamayim) for it includes fire (Heb. esh) and water (Heb. mayim). Fire is Gvurah and water is Chesed.

848. And for this reason, Keter, which is Caf, is the secret of the verse: "weighing ten shekels apiece (Heb. kaf), after the shekel of the sanctuary" (Bemidbar 7:86), NAMELY, TEN SFIROT FROM ABOVE DOWNWARDS AND TEN SFIROT FROM BELOW UPWARDS, which is Yud Hei Hei, three letters that become Caf, namely, KETER, over Vav WHICH IS ZEIR ANPIN, and is to correspond to Keter Torah, (lit. 'the crown of the Torah'). For the Vav is the scroll of the Torah, and the Caf, WHICH IS YUD HEI HEI, is the diadem of its head. And all of it together, NAMELY, YUD HEI HEI WITH VAV, is the Yud Hei Vav Hei whose numerical value is Caf Vav (= 26), WHERE THE CAF IS THE SECRET OF KETER OVER THE VAV.

849. The sixth commandment OF MALCHUT is the hand Tefilin, WHICH IS TO BE PLACED on the left arm, WHICH IS GVURAH, and from the side of Gvurah it is the Hei of the dim hand, WHICH IS MALCHUT. AND THEREFORE THE HAND TEFILIN, WHICH IS MALCHUT, MUST BE PLACED ON THE LEFT ARM, WHICH IS GVURAH OF ZEIR ANPIN. And from Keter to Gvurah there are five Sfirot, and they are THE ASPECT OF the head Tefilin of the Central Column, WHICH IS ZEIR ANPIN. FOR FROM KETER TO GVURAH IS THE ASPECT OF THE HEAD TEFILIN, FOR THEY ARE ZEIR ANPIN, AND BELOW GVURAH THEY ARE THE HAND TEFILIN, FOR THEY ARE MALCHUT. And she, MALCHUT, is the knot of the three straps, namely Netzach, Hod, and Yesod; NAMELY, SHE IS THE KNOT OF THE TWO STRAPS OF THE HEAD, WHICH ARE NETZACH AND HOD, AND THE KNOT OF THE ONE STRAP OF THE HAND TEFILIN, WHICH IS YESOD. AND IT FOLLOWS THAT SHE IS THE KNOT OF THE THREE STRAPS.

845. וְאִיהִי פְקוּדָא רְבִיעָא, יְחוּד, מְסִטְרָא דְעֵמּוּדָא דְאַמְצָעִיתָא, שְׁמַע יִשְׂרָאֵל. וְאִיהִי כ"ה כ"ה אֶתּוּן, עֲמִיה בְּשִׁית תִּיבִין, דְּאִינוּן שְׁמַע יִשְׂרָאֵל. וּבְגִינָה אָמַר אַבְרָהָם נִלְכָּה עַד כ"ה וְנִשְׁתַּחֲוָה. כ"ה תֹּאמַר לְבֵית יַעֲקֹב.

846. אִיהוּ א"ח, עֵמּוּדָא דְאַמְצָעִיתָא, וְאִיהִי ד', שְׁלִימו דִּיחֻדָּא דִּילָיָה, לְאַשְׁלָמָא בִּיה אַחַד. א"ח, כָּלִיל ט' סְפִירָאן, דְּאִינוּן א' אֵין סוּף. ח' תְּמִנָּה סְפִירָאן, מַחְכְּמָה עַד יְסוּד. ד' מַלְכוּת, קוּצָא דִּילָיָה, בְּה אֲשִׁתְּלִימוּ לַעֲשָׂרָה, דְּאִינוּן יו"ד ה"א וְא"ו ה"א. ד' כָּלִיל מַד' אֶתּוּן יְרוּד.

847. פְּקוּדָא חֲמִישָׁא, וְהִגִּית בּוּ יוֹמָם וְלַיְלָה. אִיהִי אוֹרִייתָא דְּבִכְתָּב מְסִטְרָא דְּחֶסֶד. וְאוֹרִייתָא דְּבַעַל פֶּה מְסִטְרָא דְּגְבוּרָה. דְּבַהוּן חֲכָמָה וּבִינָה. כְּמָה דְּאוּקְמוּהָ מֵאֲרִי מִתְּנִיתִין, הַרְוָצָה לְהַחֲכִים יְדֵרִים. לְהַעֲשִׂיר יִצְפִּין. וְעֵמּוּדָא דְּאַמְצָעִיתָא כָּלִיל תְּרוּוִיָּהוּ, וּבְגִין דָּא אֶתְקָרִי שָׁמַיִם, כָּלִיל אֵשׁ וּמַיִם, אֵשׁ דְּגְבוּרָה, וּמַיִם דְּחֶסֶד.

848. וּבְגִין דָּא כְּתָר, דְּאִיהִי כַּף, עֲשָׂרָה עֲשָׂרָה הַכָּף בְּשָׁקֶל הַקֹּדֶשׁ. דְּאִינוּן יו"ה, תֵּלֶת אֶתּוּן, אֶתְעַבְּדוּ כַּף, עַל ו'. וְהִינוּ כְּנֶגֶד כְּתָר תּוֹרָה, ו' הִינוּ ס"ת, כַּף עֲטָרָה עַל רִישִׁיה. וְכֹלָא יְרוּד', כ"ו בַּחוּשְׁבָן.

849. פְּקוּדָא שְׁתִּיתָא, אִיהִי תַפְלָה שֶׁל יָד, בְּדְרוּעָא שְׁמֵאלָא. וּמְסִטְרָא דְּגְבוּרָה ה' דִּיד כְּהָה, מְכַתֵּר וְעַד גְּבוּרָה, ה' סְפִירָאן, וְאִינוּן תַּפְּלִין דְּרִישָׁא דְּעֵמּוּדָא דְּאַמְצָעִיתָא. וְאִיהִי קֶשֶׁר תֵּלֶת רְצוּעוֹת, דְּאִינוּן נֶצַח הוּד יְסוּד.

850. And she is the seventh commandment, which is the precept of fringes, comprised of blue and white, which are Judgment and Mercy. In the flame OF THE CANDLE, the white fire does not devour WHAT IS UNDER IT, FOR IT IS ATTACHED ONLY TO THE BLUE FIRE THAT IS UNDER IT, BUT the blue fire OF THE CANDLE IS ATTACHED TO THE WICK AND THE OIL, AND IT devours and destroys WHAT IS UNDER IT, FOR THE WHITE FIRE IS CHESED AND THE BLUE FIRE IS JUDGMENT. AND ABOUT THE BLUE FIRE, WHICH IS JUDGMENT, IT IS SAID: "and consumed the burnt offering" (I Melachim 18:38). For the white is from the right and the blue from the left, while the Central Column, which is the unity of the two of them, OF THE RIGHT SIDE AND THE LEFT SIDE, is green. For this reason the sages taught: From what time in the morning may the Sh'ma be recited? As soon as one can distinguish between blue and white, NAMELY, AS SOON as ONE CAN DISTINGUISH BETWEEN CHESED AND JUDGMENT, FOR ONE HAS TO UNITE THEM IN THE CENTRAL COLUMN, THIS BEING THE SECRET OF THE RECITATION OF THE SH'MA YISRAEL. And this is why it was decreed that the section about the fringes be included in the unity OF THE RECITAL OF THE SH'MA YISRAEL, BECAUSE ITS PRECEPT IS TO BE FULFILLED WITH WHITE AND BLUE, WHICH HAVE TO BE BROUGHT TOGETHER IN THE RECITAL OF THE SH'MA YISRAEL.

851. And she is the eighth commandment, which is mezuzah. The Shechinah is called 'mezuzah' from the aspect of the Central Column, NAMELY, ZEIR ANPIN, which is the letters Yud Hei Vav Hei, and from the aspect of the Righteous One, WHICH IS YESOD, which is the secret of the covenant that is called 'Shadai'. Shadai is the seal of the King, who is the Yud Hei Vav Hei. THEREFORE THERE IS A YUD HEI VAV HEI INSIDE THE MEZUZAH, CORRESPONDING TO THE CENTRAL COLUMN, AND THE WORD SHADAI ON THE OUTSIDE OF THE MEZUZAH, CORRESPONDING TO YESOD.

852. The ninth commandment is the Shechinah, which is called 'the sign of the covenant' from the aspect of the Righteous One, the Foundation of the World, WHICH IS YESOD, as it is written: "This (Heb. Zot) is the token of the covenant" (Beresheet 9:17). ZOT REFERS TO THE SHECHINAH AND SHE IS "THE TOKEN OF THE COVENANT." AND IT IS WRITTEN: "IT IS A SIGN BETWEEN ME AND THE CHILDREN OF YISRAEL FOR EVER: FOR IN SIX DAYS HASHEM MADE THE HEAVEN AND THE EARTH, AND ON THE SEVENTH DAY HE RESTED, AND WAS REFRESHED" (SHEMOT 31:17). "between Me," the Central Column, WHICH IS ZEIR ANPIN, "and the children of Yisrael," Netzach and Hod, TERMED THE CHILDREN OF YISRAEL. "Sign" refers to the Righteous One, NAMELY, YESOD. "is (fem.)" refers to the Shechinah. "for in six days Hashem made the heaven" NAMELY, from Keter to the Central Column, WHICH IS TIFERET, THIS BEING THE SIX SFIROT, KETER, CHOCHMAH, BINAH, CHESED, GVURAH AND TIFERET, for whenever six is mentioned it is only from the aspect of the letter Vav, WHICH IS TIFERET. HERE, TOO, THE SIX DAYS REFER TO TIFERET, TOGETHER WITH THE FIVE SFIROT THAT PRECEDE IT, AND WHICH IT INCLUDES. BUT FROM TIFERET AND DOWNWARDS IT IS NO LONGER THE ASPECT OF ZEIR ANPIN, BUT RATHER THE ASPECT OF MALCHUT. And there is no seventh, other than from the aspect of the letter Yud, WHICH IS MALCHUT, WHICH IS a diadem on the head OF ZEIR ANPIN IN THE SECRET OF THE VERSE "A VIRTUOUS WOMAN IS A CROWN TO HER HUSBAND" (MISHLEI 12:4). AND SHE IS THEN IN THE ASPECT OF upper Chochmah AND IS CALLED "It is a sign," in the masculine form. AND WHEN MALCHUT IS lower Chochmah it is called "It is a sign," IN THE FEMININE FORM. AND THIS IS WHY THE WRITTEN TEXT (SHEMOT 31:17) is "It is A SIGN," WITH A VAV, NAMELY, IN THE MASCULINE FORM, ALTHOUGH IT IS POINTED WITH THE VOWEL 'I' SHOWING HOW IT IS TO BE READ IN THE FEMININE FORM.

850. וְאֵיהִי פְקוּדַת שְׁבִיעָא, מִצְוַת צִיצִית, כָּלִיל תְּכֵלֶת וְלָבָן, דִּינָא וְרַחֲמִי. בְּנוּרָא, אֲשָׁא חוּרָא לֹא אָכִיל. תְּכֵלֶת, אָכִיל וְשָׁצִי, וְתֹאכֵל אֶת הָעוֹלָה. חוּר מִימִינָא, תְּכֵלֶת מִשְׁמָאלָא, עֲמוּדָא דְאַמְצְעִיתָא, יְחוד בֵּין תְּרוּוּיָהּ, יְרוֹק. בְּגִין דָּא אוֹקְמוּהּ מֵאַרְי מִתְנִיתִין, מֵאִימַתִּי קוֹרִין אֶת שְׁמַע בְּשַׁחְרִין מְשִׁיכִיר בֵּין תְּכֵלֶת לְלָבָן. וּבְגִין דָּא תְקִינוּ פְרָשַׁת צִיצִית, לְמַקְרִי לָהּ בִּיְחודָא.

851. וְאֵיהִי פְקוּדַת תְּמִינָא, מְזוּזָה. שְׁכִינָתָא אֶתְקִרִיאת מְזוּזָה, מְסֹטְרָא דְעֲמוּדָא דְאַמְצְעִיתָא, דְּאֶתְוֹן דִּידוֹ"ד. וּמְסֹטְרָא דְצִדִּיק, רְזָא דְבְרִית, אֶתְקִרִי שְׁדִי. שְׁדִי חוֹתֶמָא דְמַלְכָּא, דְּאִיהוּ יְדוּד.

852. פְקוּדַת תְּשִׁיעָא, שְׁכִינָתָא אֶתְקִרִיאת אוֹת בְּרִית, מְסֹטְרָא דְצִדִּיק יְסוּד עוֹלָם. זֹאת אוֹת הַבְּרִית. בִּינִי, עֲמוּדָא דְאַמְצְעִיתָא, וּבֵין בְּנֵי יִשְׂרָאֵל, נִצַּח הוּד. אוֹת, דָּא צִדִּיק. הִיא, דָּא שְׁכִינָתָא. בִּי שֵׁשֶׁת יָמִים עָשָׂה יי' אֶת הַשָּׁמַיִם, מִבְּתֵר עַד עֲמוּדָא דְאַמְצְעִיתָא. דְּלִית שֵׁית בְּכָל אֶתְרָא, אֶלָּא מְסֹטְרָא דְאֵת וי'. וְלִית שְׁבִיעִי, אֶלָּא מְסֹטְרָא דְאֵת וי', עֲטָרָה עַל רִישָׁהּ חֲכֵמָה עֲלָאָה. אוֹת הוּא. חֲכֵמָה תִּתָּאָה, אוֹת הִיא.

853. And circumcision was decreed for the eighth, namely the eight SFIROT from Chochmah to Yesod, to receive in them the small Yud, WHICH IS MALCHUT, and to elevate her to Keter, for her to be a diadem over the head OF THE EIGHT SFIROT. And it was decreed that the foreskin be placed in a vessel with dust, in order to fulfill the verse "and dust shall be serpent's food" (Yeshayah 65:25).

854. The tenth commandment OF MALCHUT is: "Wherefore the children of Yisrael shall keep the Shabbat" (Shemot 31:16). The Shechinah is called 'Shabbat', from the aspect of the three upper grades, namely Shin, WHICH ALLUDES to the three Sfirot: Keter, Chochmah, and Binah. And MALCHUT is daughter and is fourth to these. "Six days" (Shemot 31:15) REFERS TO THE SIX SFIROT FROM Chesed to Yesod, NAMELY, CHESD, GVURAH, TIFERET, NETZACH, HOD AND YESOD, on which work may be done, because the building OF THE WORLD commences with Chesed, as it is written: "A world is built by love (lit. 'Chesed')" (Tehilim 89:3). But from Binah and upwards, NAMELY, IN THE UPPER THREE SFIROT, is rest and pleasure and cessation from all work.

855. The eleventh commandment THAT IS IN MALCHUT is called 'the morning', afternoon, and evening prayers, from the aspect of the three patriarchs, NAMELY CHESD, GVURAH, AND TIFERET. It is the prayer of every (Heb. kol) mouth (Heb. Peh), NAMELY, MALCHUT CLEAVING TO YESOD, FOR PRAYER IS MALCHUT AND EVERY MOUTH IS YESOD. For the word kol (lit. 'all or every') only means the Righteous One, WHICH IS YESOD, as it is written: "for all that is in heaven and on earth" (I Divrei Hayamin 29:11), which Yonatan Ben Uziel translated (into Aramaic) as "that takes hold of heaven and earth," NAMELY, YESOD THAT IS ATTACHED TO HEAVEN AND EARTH THAT ARE ZEIR ANPIN AND MALCHUT. Mouth (Heb. Peh = 85) has the same numerical value as milah (lit. 'circumcision') and just as Male and Female below unite by the covenant, so, too the bride and bridegroom above come together in Yesod, THEY BEING ZEIR ANPIN AND MALCHUT. YESOD is the living (Heb. CHAI = eighteen) of the Worlds, because it includes the eighteen blessings OF THE AMIDAH PRAYER, as it is written: "Blessings are upon the head of the just" (Mishlei 10:6).

856. And for this reason when one bows one should bow at 'Blessed,' WHICH IS THE SECRET OF YESOD, and when returning to the upright position, one should do so (at the mention of) the Divine Name. This is the Shechinah in the name of the Yud Hei Vav Hei, with which the Shechinah has to be stood upright, the same about whom it is said: "The virgin of Yisrael is fallen; she shall no more rise" (Amos 5:2) BY HERSELF, but she shall by another grade, NAMELY, YUD HEI VAV HEI, NAMELY, ZEIR ANPIN, and for this reason: "On that day I will raise up the tabernacle of David that is fallen" (Ibid. 9:11); and the reference is to Him, about whom it is said: "Hashem raises those who are bowed down" (Tehilim 146:8), AND, THEREFORE, WHEN RETURNING TO THE UPRIGHT POSITION, ONE SHOULD DO SO AT THE DIVINE NAME.

853. וְתִקְנוּ לְמַגִּזֵּר לְתַמְנִיָּא, דְּאִינוּן ח', מִן חֻכְמָה עַד יְסוֹד. לְקַבְּלָא בְּהוּן י' זְעִירָא, לְסַלְקָא לָהּ עַד כְּתָר, לְמַהוּי עֵטְרָה עַל רִאשִׁיהוּן. וְתִקְנוּ לְשׁוּיָא לְעֵרְלָה בְּמִנָּא דְּעַפְרָא, לְקַיִים וְנַחֵשׁ עֶפֶר לַחֲמוֹ.

854. פְּקוּדָא עֲשִׂירָאָה, וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת. שְׂכִינְתָא אֲתַקְרִיאת שַׁבָּת, מִסְטָרָא דְתַלְתָּ דְרִגִּין עַלְאִין דְּאִינוּן ש', ג' כְּתָרִין: כְּתָר, חֻכְמָה, וּבִינָה. וְאִיהִי בֵּת, רְבִיעָאָה לֹוֹן. שֵׁית יוֹמִין, מִחֻסָּד עַד יְסוֹד, בְּהוּן תַּעֲשֶׂה מְלָאכָה, בְּגִין דְּבְנִינָא מִתַּחִיל מִחֻסָּד, הֵה"ד עוֹלָם חֻסָּד יִבְנָה. אֲבָל מִבִּינָה וְלַעִילָא, אִיהִי מְנוּחָה וְעִנְג וְשְׂבִיתָה לְכָל עוֹבְדָא.

855. פְּקוּדָא חַד סָר, אִיהִי אֲתַקְרִיאת צְלוֹתָא דְשַׁחֲרִית מְנוּחָה עֶרְבִית, מִסְטָרָא דְתַלְתָּ אֲבָהָן, וְאִיהִי תַפְלָת כ"ל פ"ה, לִית כָּל, אֱלָא צְדִיק דְּכַתִּיב כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, וְתִרְגָּם יוֹנָתָן בֶּן עוֹזִיָּאל, דְּאֲחִיד בְּשָׁמַיָא וּבָאָרֶעָא. פ"ה כְּחוֹשֶׁשׁ בֵּן מִיֻּלָּה. וְמָה בְּרִית בֵּיה מְתִיחֵדִין דְּכָר וְנוֹקְבָא דְלִתְתָּא, אוֹף בִּיטוֹד, מְתִיחֵד חֲתָן וְכֻלָּה דְלַעִילָא, הוּא חֵי עֲלָמִין כָּלִיל ח"י בְּרַכָּאן, הֵה"ד בְּרֻכּוֹת לְרֹאשׁ צְדִיק.

856. וּבג"ד, כָּל הַבוֹרֵעַ בּוֹרֵעַ בְּבוֹרֵן וְכָל הַזּוֹקֵף זּוֹקֵף בְּשֵׁם. דָּא שְׂכִינְתָא, בְּשֵׁם דִּירוֹ"ד, בֵּיה צְרִיךְ לְזַקְפָּא שְׂכִינְתָּא. הֵהִיא דְּאֲתַמַּר בָּהּ, נִפְלָה לֹא תוֹסִיף קוּם בְּתוֹלַת יִשְׂרָאֵל, ע"י דְּרִגָּא אַחֲרָא, וּבג"ד בְּיוֹם הַהוּא אָקִים אֶת סֵבֶת דְּוֹד הַנוֹפֶלֶת. הֵהוּא דְּאֲתַמַּר בֵּיה, יְרוֹ"ד זּוֹקֵף בְּפּוֹמִים.

857. The twelfth commandment THAT IS WITH MALCHUT is called 'the Festival of Unleavened Bread' (Pesach) and 'the Festival of Weeks' (Shavuot) and 'the Festival of Sukkot', from the aspect of the three patriarchs, WHICH ARE CHESED, GVURAH, AND TIFERET; and the New Year is the aspect of MALCHUT herself, WHICH IS THE SECRET OF, 'The law of the government (MALCHUT) is the law'. There is also the opinion that THE HOLIDAY of Pesach is the right arm, NAMELY, CHESED; Shavuot, which is the time when the Torah was given in the wilderness, where the appointee OVER THE WILDERNESS is ox from the side of Gvurah SHAVUOT, THUS IS GVURAH. Sukkot is TIFERET AS IT IS SAID: "And Jacob journeyed to Sukkot" (Beresheet 33:17), JACOB BEING TIFERET. AND IN ALL OTHER PLACES, THE AUTHOR SAYS THAT PESACH IS CHESED, SUKKOT IS GVURAH, AND SHAVUOT IS TIFERET. The thirteenth commandment THAT IS WITH MALCHUT is the recital of the Sh'ma.

124. Explanations of the Holy Names and appellations

Rabbi Shimon tells us the names that are applied to the Endless Light, and says that these names are a result of the creation of those creatures who can apply those names to Him. His name changes depending on the actions of those in the world; for the righteous He has the attribute of Mercy and for the wicked He has the attribute of Judgment - thus His name can be Yud Hei Vav Hei or Adonai. He is therefore called after the quality of each generation and each person, but He Himself has no specific quality or name. Rabbi Shimon says that the soul is not found in any one part of the body but is in the whole body; in just this way God is found everywhere in the world. Every single one of His names testifies that He is Master of all the worlds. We hear that every person in Yisrael inherits a world according to his level on high, as each and every righteous person has a world for himself. Lastly Rabbi Shimon concludes that the soul is like God only insofar as it rules over all parts of the body, but not in any other respect.

858. And it should be known that THE ENDLESS LIGHT is called 'Wise One in all sorts of wisdom', and 'Understanding One in all sorts of understanding', and 'Pious One in all sorts of piety', and 'Mighty One in all sorts of might', and 'Counselor in all sorts of counsel', and 'Righteous One in all sorts of righteousness', and 'King in all sorts of kingship', to infinity and immeasurably. And in all these grades, in one He is called 'Merciful One' and in another He is called 'Judge', and so on in a number of grades until infinity. HE ASKS, if so, it implies that there is a difference between Merciful One and Judge. AND HE ANSWERS, yet before He created the world, He was called by all these grades after the names of the creatures of the world, that were destined to be created. And if not AFTER the creatures of the world, why should He have been called 'Merciful One', 'Judge', FOR THERE WOULD HAVE BEEN NONE FOR HIM TO SHOW MERCY TO. Thus HE WAS INDEED SO CALLED only after the creatures that were in the future to be created, BUT THERE IS NOT, HEAVEN FORBID, ANY CHANGE IN HIM HIMSELF.

859. And for this reason, all the Names are appellatives of Him, after His deeds. In such a way He created the soul in His likeness, which is so named following its actions in each of the parts of the body, which is itself called 'a small world'. Just as the Master of the Universe behaves with each creature in each generation according to its deeds, so also is the soul according to the deeds of each part. That same part of the body with which he observes a precept is called 'soul' because of compassion, loving-kindness, grace and mercy THAT ARE ACTIVATED IN HIS BODY. And that part of his body with which he commits a transgression is called 'soul' for judgment and wrath and anger THAT ARE ACTIVE IN HIS BODY. But away from body, for whom can there be compassion or cruelty BECAUSE OF THE DEEDS OF THE BODY?

857. פְּקוּדָא תְּרִיסָר, אִיהִי אֶתְקִרְיָא חַג הַמִּצּוֹת, וְחַג הַשְּׁבֻעוֹת, וְחַג הַסִּכּוֹת, מִסְטָרָא דְג' אֲבָהֵן. וּר"ה מִסְטָרָא דִּילָהּ, דִּינָא דְּמַלְכוּתָא דִּינָא. וְאִית דִּינָמָא, פֶּסַח דְּרוּעָא יְמִינָא. שְׁבֻעוֹת, מִתֵּן תּוֹרָה, דְּאִתְיַהֲבַת בְּמַדְבָּרָא, דְּאִיהּ מִמְּנָא עָלֶיהָ שׁוּר, מִסְטָרָא דְּגִבּוּרָה. סִכּוֹת וְעֵקֶב נִסֵּעַ סִכּוֹתָהּ. פְּקוּדָא תְּלִיסָר, ק"ש.

858. וְאִית לְמַנְדֵּעַ, דְּאִיהּ אֶתְקִרְיָ חָכֵם בְּכָל מִינֵי חֲכָמוֹת. וּמִבִּין, בְּכָל מִינֵי תְּבוּנוֹת. וְחֹסֶד, בְּכָל מִינֵי חֲסָדִים. וְגִבּוּר, בְּכָל מִינֵי גִבּוּרוֹת. וְיוֹעֵץ, בְּכָל מִינֵי עֲצוֹת. וְצַדִּיק, בְּכָל מִינֵי צְדָקוֹת. וּמֶלֶךְ, בְּכָל מִינֵי מַלְכוּת. עַד אֵין סוּף. עַד אֵין חֶקֶר. וּבְכָל אֵלִין דְּרָגִין, בְּחַד אֶקְרִי רַחֲמָן. וּבְחַד אֶקְרִי דִּין. וְהָכִי בְּכַמָּה דְּרָגִין, עַד אֵין סוּף. אִי הָכִי שְׁנוּי אִית, בֵּין רַחֲמָן לְדִין. אֵלָא קוֹדֵם דְּבָרָא עֲלֵמָא, אֶתְקִרְיָ הוּא בְּכָל אֵלִין דְּרָגִין, עַל שֵׁם בְּרִין דְּהוּ עֲתִידִין לְהִבְרָאוּת, דְּאִי לֹא בְּרִין דְּעֲלֵמָא, אֲמַאי אֶתְקִרְיָ רַחֲמָן דִּין, אֵלָא עַל שֵׁם בְּרִין דְּעֲתִידִין.

859. וּבג"ד, כָּל שְׁמֵהּ, אֵינוֹן כְּנוּיִן דִּילֵיהּ. עַל שֵׁם עוֹבְדִין דִּילֵיהּ. כְּנוּנָא דָא, בְּרָא נִשְׁמָתָא, בְּדִיוקְנָא דִּילֵיהּ, דְּאֶתְקִרְיָא עַל שֵׁם פְּעוּלוֹת דִּילֵיהּ, בְּכָל אֶבֶר וְאֶבֶר דְּגוּפָא, דְּאֶתְקִרְיָ עֲלֵמָא זְעִירָא. כְּנוּנָא דְּמֵאֲרִי עֲלֵמָא, אֶתְנַהֵיג בְּכָל בְּרִין. וּבְכָל דָּרָא, כְּפֻם עוֹבְדוֹ. כֵּן נִשְׁמָתָא, כְּפֻם עוֹבְדוֹ דְּכָל אֶבֶר וְאֶבֶר. הֵהוּא אֶבֶר דְּעֵבִיד בֵּיהּ פְּקוּדָא, אֶתְקִרְיָ נִשְׁמָתָא, לְגַבִּי חֲמֵלָה וְחֲסֵדָא חָנָא וְרַחֲמִי. וּבִהְיוּתָא אֶבֶר דְּעֵבִיד בֵּיהּ עֲבִירָה, אֶתְקִרְיָ נִשְׁמָתָא לְגַבִּי, דִּינָא וְחִימָה וְכַעַס. אֲבָל לְבַר מִן גּוּפָא, לְמֵאן הָדָא חֲמֵלָה, אוֹ אֲכֻזְרִיוֹת.

860. So, too, for whom could the Master of the Universe have been called 'Merciful One', 'Gracious One' or 'Judge' prior to His creating the world and His creating His creatures? Thus all His names are but appellations, and He is so called only after the creatures of the world. Thus, when the members of the generation are good, namely, He is for them called the Yud Hei Vav Hei in the attribute of Mercy. But when the members of the generation are wicked, He is for them called 'Adonai' in the attribute of Judgment. For He is CALLED after the quality of each generation and of each person, but He Himself has no SPECIFIC quality and no specific name.

861. Consider the Sfirot, where each Sfirah has a specific name, quality, border, and limit. The Master of the Universe spreads throughout these names and rules by them and is called after them and is clothed in them and lives amongst them as a soul within the parts of the body. And just as the Master of the Worlds has no specific name and no specific place, but His rule is in all directions IN THE WORLD, so also the soul has neither name nor place anywhere in the body, but its rule is in every direction, and there is no part of the body that is vacated of her.

862. And for this reason, no one place IN THE BODY should be noted as that OF THE SOUL, for, otherwise, IF ONE PLACE IS SO NOTED it would follow that her rule is lacking in the remaining parts of the body. Nor is she to be called by one, two, or even three names, saying that she is Chochmah and from Binah, that she has Da'at, and no more, for if one does this, IT WOULD FOLLOW THAT she lacks the other grades.

863. And this is even truer with respect to the Master of the Universe, to whom no place should be ascribed nor specific name attributed, nor should He be doubled or tripled IN THEM, namely, the grade of the Chariot, in which it is said, 'They thrice ascribe holiness to You', since all the grades of all His Chariots are tripled, as in "The Patriarchs, they are the Heavenly Chariot," namely the likeness of lion, ox, eagle. For they are a chariot for man, and it is said of them: "As for the likeness of their faces, they had the face of a man" (Yechezkel 1:10). And from the point of the Female, they, LION, OX, EAGLE, rule over man, WHICH IS THE NAME OF THE FEMALE, and the Female is a chariot for LION, OX, EAGLE. And this is why it is said about her "They thrice ascribe holiness to You."

860. אוף הָכִי מֵאֲרִי עֲלֵמָא, קִדְם דְּבִרָא עֲלֵמָא, וּבִרָא בְרִינָן דִּילִיָּה, לְמֵאן אֲתִקְרִי רַחוּם וְחֻנוּן אוּ דִּינָן. אֱלֹא כָּל שְׁמֵהּ דִּילִיָּה, אֵינוֹן כְּנוּיָן, וְלֹא אֲתִקְרִי בְּהוֹן, אֱלֹא עַל שֵׁם בְּרִינָן דְּעֲלֵמָא, וּבִגְדִי, בְּדִ מֵאֲרִי דְּרָא אֵינוֹן טָבִין, אִיהוּ אֲתִקְרִי לְגַבִּיָּהוּ, יְהוּ"ה בְּמִדַּת רַחֲמִים. וְכִד מֵאֲרִי דְּרָא אֵינוֹן חֲזִיבִין, אֲתִקְרִי אֲדֹנָי בְּמִדַּת הַדִּין. לְכָל דְּרָא, וְלְכָל בִּנָּה, כְּפֹסֵם מִדָּה דִּילִיָּה. אֲבָל לֹא דְאִית לִיה מִדָּה וְלֹא שֵׁם יָדִיעַ.

861. כְּגִוּוֹנָא דְּסִפִּירָאן, דְּכָל סִפִּירָה אִית לָהּ שֵׁם יָדִיעַ, וּמִדָּה, וּגְבוּל, וּתְחוּם. וּבְאֵלִין שְׁמֵהּ מֵאֲרִי עֲלֵמָא אִיהוּ אֲתִפְשֵׁט, וְאֲמִלִּיךְ בְּהוֹן, וְאֲתִקְרִי בְּהוֹן, וְאֲתִפְסִי בְּהוֹן, וְדִר בְּהוֹן, כְּנִשְׁמַתָּא לְגַבִּי אֲבָרִים דְּגֻּפָא. וְמָה רַבּוֹן עֲלִמִּין, לִית לִיה שֵׁם יָדִיעַ וְלֹא אֲתִר יָדִיעַ, אֱלֹא בְּכָל סֵטְרָא שׁוֹלְטָנוּתִיהּ. אוּף הָכִי לִית לָהּ לְנִשְׁמַתָּא שֵׁם יָדִיעַ, וְלֹא אֲתִר יָדִיעַ, בְּכָל גֻּפָא אֱלֹא בְּכָל סֵטְר שׁוֹלְטָנוּתִיהּ, וְלִית אֲבָר פְּנוּי מְנָה.

862. וּבִגְדִי, לִית לְרִשְׁמָא לָהּ בְּחֵד אֲתִר, דְּאִי לֹא הָא חֲסֵר שׁוֹלְטָנוּתָא בְּשָׂאֵר אֲבָרִים. וְלֹא לְאֲתִקְרִי לָהּ בְּשֵׁמָא חֵד, אוּ בְּתִרִין, אוּ בִּגְדִי. לְמִימָר דְּאִיהִי חֲכֻמָּה מְבִינָה, וְאִית לָהּ דַּעַת, וְלֹא יִתִּיר. דְּאִי עֲבִיד הָכִי, הָא חֲסֵר לָהּ מִשָּׂאֵר דְּרָגִין.

863. כִּ"ש לְמֵאֲרִי עֲלֵמָא, דְּלִית לְרִשְׁמָא לִיה בְּאֲתִר יָדִיעַ, אוּ לְאֲתִקְרִי לִיה בְּשְׁמֵהּ, אוּ לְשִׁנְאָה לִיה בְּהוֹן, אוּ לְשִׁלְשָׁא לִיה כְּגֻּוֹן דְּרָגָא דְּמִרְכַּבְתָּא, דְּאֲתִמֵּר בֵּהּ קְדוּשָׁה לֶךְ יִשְׁלֹשׁ, דְּכָל דְּרָגִין דְּכָל מִרְכַּבּוֹת דִּילִיָּה, אֵינוֹן מְשׁוֹלְשִׁים, כְּגֻּוֹן הָאֲבוֹת הֵן הֵן הַמִּרְכַּבָּה, דְּאֵינוֹן דְּמוֹת אֲרִיָּה שׁוֹר נֶשֶׁר, דְּאֵינוֹן מִרְכַּבָּה לְאָדָם. דְּאֲתִמֵּר עֲלִיהּ, וְדְמוֹת פְּנִיָּהּם פְּנִי אָדָם. וּמִסֵּטְרָא דְּנוֹקְבָא, אֵינוֹן שְׁלֹטִין עַל אָדָם, וְנוֹקְבָא אִיהִי מִרְכַּבָּה לְגַבִּיָּהוּ. וּבִגְדִי אֲתִמֵּר עֲלֶיהָ, קְדוּשָׁה לֶךְ יִשְׁלֹשׁ.

864. Similarly, the letters YUD HEI VAV, that ALLUDE TO the faces of the living creatures, LION, OX, AND EAGLE, are tripled, thus: Yud Hei Vav; Hei Vav Yud; and Vav Hei Yud. Hei is a fourth FOR THEM AND IS THE SECRET OF "They thrice ascribe holiness to You," AS ABOVE. She is the peace offerings (Heb. shlamim) of all of them, for in all of them she completes (Heb. mashlemet) the Name of Yud Hei Vav Hei. But neither names nor letters must be tripled for the Master of All, for He is called by all the names and has no one specific Name, and every single name testifies about Him that He is Master of All the Worlds, AND THE NAME Adonai testifies about Him.

865. And there is a person who inherits three hundred and ten worlds, as it is written: "That I may cause those that love Me to inherit substance (Heb. yesh = 310)" (Mishlei 8:21). THIS IS according to the level OF CHOCHMAH that is called 'something out of nothing', FOR KETER IS CALLED 'NAUGHT' AND CHOCHMAH, 'SUBSTANCE THAT IS DRAWN OUT OF NAUGHT', and this is upper Chochmah. And there is also the person who only inherits one world, according to his level as has been taught: Each and every righteous man has a world for himself. Likewise every person in Yisrael inherits a world according to his level on high, but there is no recording of a world for the Master of the Universe, for He is the Master (Heb. adon) of All the Worlds, as the name Adonai testifies about Him.

866. Likewise with the Name Yud Hei Vav Hei, on which all existences depend, and He and all His existences testify about the Master of the Universe that He pre-existed all existences, that He is within all existence, and that He will be after all existences. And this is the secret that the beings testify about Him, that He was, is, and will be.

867. Dina (lit. 'judgment') is composed of the letters of Adonai, rearranged. And for this reason, our teachers of blessed memory said: The law of the government is the law (Heb. dina). The name El testifies about the Master of All, that no name, Yud Hei Vav Hei, grade, and certainly none of the other creatures has any ability apart from Him. And this is as is written: "and all the inhabitants of the earth are reputed as nothing: and He does according to His will in the host of heaven..." (Daniel 4:32). Elohim testifies to His Divinity, that He is the Elohim, and the Elohim of Elohim, and He is Eloha over All, and there in no Eloha above Him. Tzevaot (lit. 'Hosts') testifies about Him, as it is written: "He does according to His will in the host of heaven." Shadai (Shin Dalet Yud) testifies about Him that (Heb. Shin), when He said to the world "Enough" (Heb. dai), THE WORLD stopped within its limits and did not expand any more. Likewise, to the water, wind, and fire HE SAID: "ENOUGH" (Heb. DAI).

864. ואוף הכי אתוון, דאינון אנפין דחיון, משולשין, בגוונא דא: יד"ו. הו"י. וה"י. ה' רביעאה, קדושה לך ישלשו. איהי שלמים דכלהו, לאשלמא בכלהו שם ידו"ר. אבל למאריה דכלא, לית לשלשא ביה בשמהן, ולא באתוון, אלא איהו אתקרי בכל שמהן, ולית ליה שם ידיע. וכל שם ושם אסהיד עליה, דאיהו אדון כל עלמין. אסהיד עליה אדני.

865. דאית ב"נ, דירית ג' מאה ועשר עלמין, הה"ד, להנחיל אוהבי יש. כפום דרגא דיליה, דאתקרי יש מאין. ודא חכמה עלאה. ואית ב"נ דלא ירית אלא עלמא חד, כפום דרגא דיליה, במה דאוקמה, כל צדיק וצדיק יש לו עולם בפני עצמו. והכי ירית עלמין כל ב"נ מישראל, כפום דרגא דיליה לעילא. אבל למארי עלמא, לית לרשמא ליה עלמין בחושבן, אלא אדון כל עלמין, ואדנ"י קא סהיד עליה.

866. אוף הכי יהו"ה, מניה תלויא כל הויין, ואיהו וכל הויין דיליה, סהדין על מארי עלמא, דאיהו הוה קדם כל הויין. ואיהו בתוך כל הויה. ואיהו לאחר כל הויה. ודא רזא, דסהדין הויין עליה, הוה, ויהיה.

867. דינא, בהפוך אתוון אדנ"י. ובג"ד אמרו רז"ל, דינא דמלכותא דינא. שם א"ל סהיד על מארי דכלא, דלית יכולת לכל שם, והויה ודרגא. כל שכן לשאר ברין, פחות מניה. דא הוא דכתיב, בלא חשיבין וכמצביה עביר בחיל שמיא וגו'. אלהי"ם, סעיד על אלהות דיליה, דאיהו אלהי"ם ואלהי האלהים, ואיהו אלוה על כלא, ולית אלוה עליה. צבאו"ת, סהיד עליה בדכתיב, וכמצביה עביר בחיל שמיא. שד"י, סהיד עליה, דכד איהו אמר לעולם די עמד בתחומיה, ולא אתפשט יתיר. ואוף למיא ורוחא ואשא.

868. Likewise, every Yud Hei Vav Hei and every name testify about Him, for when He was alone, before He created the world, why did He need to be called by these names or by the other appellatives, such as Merciful One, Gracious one, Long-suffering, Judge, Mighty, Strong? There are many such names that are so coined after all the worlds and the creatures in them in order to show that His rule is over them.

869. And it is likewise with the soul, WHICH, IN THE ASPECT OF its rule over all the parts of the body, is likened to Him. JUST AS HE IS RULER OVER ALL THE WORDS, SO IS THE SOUL RULER OVER ALL PARTS OF THE BODY, but it is not meant to say that the soul is like Him in its essence, for it was He who created it, while HE has no Elohim above Him who created Him. Furthermore there are a number of changes and incidents and causes that happen to the soul, which is not the case for the Master of All. For this reason, the soul is like Him only respecting its rule over all parts of the body, but not in any other respect.

125. The recital of the Sh'ma Yisrael and the Tefilin

Rabbi Shimon rearranges the letters in Sh'ma, Shem and Echad to teach us about God as witness and about the reason for the four compartments of the Tefilin.

870. Furthermore, Sh'ma (Shin Mem Ayin) (lit. 'Hear') Yisrael: CONSISTS OF THE LETTERS OF shem (lit. 'name' - Shin Mem) and great Ayin. Similarly, Dalet of echad: (lit. 'one' - Aleph Chet Dalet) is written large, AND THESE TWO LARGE LETTERS spell 'ed' (lit. 'witness' - Ayin Dalet). Thus, between the Shin Mem of Sh'ma, WHICH IS MALCHUT THAT IS CALLED 'NAME', and the Aleph Chet of echad, WHICH IS ZEIR ANPIN, ARE TO BE FOUND THE LARGE LETTERS AYIN DALET, WHICH ARE THE SECRET OF THE VERSE: "Hashem is witness (Heb. Ed) against you" (I Shmuel 12:5). AND SO HE IS INDEED A WITNESS over each and everyone who proclaims His unity in the world. And therefore David said: "I will rejoice (Heb. esmach - Aleph Sin Mem Chet) in Hashem" (Tehilim 104:34) and the Shin Mem of Sh'ma, WHICH IS MALCHUT, together with the Aleph Chet of Echad, WHICH IS ZEIR ANPIN, spell 'esmach'. AND THIS IS THE SECRET OF THE UNITY OF ZEIR ANPIN AND MALCHUT, FROM THE ASPECT OF GREATNESS, FOR MALCHUT, FROM THE ASPECT OF GREATNESS IS CALLED 'NAME' (HEB. SHEM - SHIN MEM).

871. Furthermore, the large letter Dalet (whose numerical value is four) OF ECHAD ALLUDES TO THE four compartments of the Tefilin that Aleph Chet OF ECHAD, WHICH IS ZEIR ANPIN, puts on, and with which he is adorned, and they are an ornament on his head. And they are THE SECRET OF THE COMBINATION Yud Hei Hei Vav. The Yud, WHICH IS CHOCHMAH, is a diadem on Hei, which is the daughter, NAMELY, MALCHUT. Thus, "Hashem by wisdom founded the earth" (Mishlei 3:19), for Father, WHICH IS THE SECRET OF CHOCHMAH, founded the daughter, WHICH IS MALCHUT, THAT IS CALLED 'EARTH'. THE SECOND HEI OF THE COMBINATION YUD HEI HEI VAV is upper Mother, which is a diadem on the Vav, which is the son, NAMELY, ZEIR ANPIN, as we read: "by understanding He established the heaven" (Ibid.), FOR ZEIR ANPIN, WHO IS CALLED 'HEAVENS', RECEIVES THE MOCHIN FROM UNDERSTANDING, NAMELY, UPPER MOTHER, for Mother established the son. Thus, in the world-to-come, WHICH IS BINAH, there is no eating and no drinking, but the righteous sit with their diadems on their heads. THE RIGHTEOUS HERE ARE ZEIR ANPIN, WHO HAS A DIADEM ON HIS HEAD, FROM BINAH THAT IS CALLED 'THE WORLD TO COME'.

868. ואוף הכי, כל הויה, ושם, סהדין עליה. דבר הוה איהו יחיד קודם דברא עלמא, אמאי הוה איהו צריך לאתקרי בשמהן אלין, או בשאר בנווין, בגון רחום וחנון ארך אפים וגו', דיין אמיץ חזק. וסגיאין בכל אינון שמהן וכנווין, אתקרי על שם כל עלמין וברין דלהון, לאחזאה שולטנותיה עלייהו.

869. אוף הכי נשמתא, על שולטנותא דכל אברים דגופא, אמתיל לה לגביה. לאו דאיהו אדמיא ליה איהו בעצמה, דהוא ברא לה, ולית ליה אלוה עליה דברא ליה. ועוד, נשמתא אית לה במה שנויים ומקרים וסבות, דאתקריאו לה. מה דלאו הכי למארי כלא. ובג"ד היא אדמיא בשולטנותא דילה על כל אברי גופא, אבל לא במלה אחרא.

870. ועוד, שמע ישראל, שם ע' רבתי, ד' מן אח"ד רבתי, היינו ע"ד, בין ש"ם מן שמע, א"ח מן אח"ד. ער יי' בכם. ועל כל אחד ואחד דמיחד אותו בעולם. ועל בן אמו דוד, אנכי אשמח ביי', ש"מ מן שמע, א"ח מן אח"ד, הרי אשמח.

871. ועוד. ד' רבתי, ד' בתי תפילין, דמנח להון א"ח, ואתעטר בהו, ואינון פאר על רישיה. ואינון יהה"ו, ו' עטרא על ה', דאיהו בריתא, והיינו ירו"ד בחכמה יסד ארץ, אבא יסד בריתא. ה', אמא עלאה, עטרה על ו', דאיהו ברא, והיינו כונון שמים בתבונה. באמא כונון ברא. והאי איהו דעולם הבא אין בו לא אכילה ולא שתיה, אלא צדיקים יושבים ועטרותיהם בראשיהם.

126. Two arrangements of the four passages of the Tefilin

The Tefilin are said to be the Mochin, and Rabbi Shimon describes all the parts of the phylacteries and their meaning in terms of the Sfirot and the Holy Names of God and the letters of the alphabet. Lastly Rabbi Shimon tells us what Rabbi Akiva had to say about the flowing light that is never interrupted and that comes from Infinity.

872. And the daughter, WHICH IS MALCHUT, is the Tefilin of the dim hand. Yud is His knot. Upper Hei, namely, Mother, is the head Tefilin on the head of Tiferet. His Tefilin, NAMELY, HIS MOCHIN, are according to the order Yud Hei Vav Hei, which is "Sanctify to Me" (Shemot 13:1-10), YUD. "And it shall be when Hashem shall bring you into the land" (Shemot 13:11-16) IS HEI; "Hear, O Yisrael" (Devarim 6:4-9) IS VAV; and "And it shall come to pass, if you will hearken diligently" (Devarim 11:13-21) IS THE FINAL HEI. THIS ORDER IS FOR THE TEFILIN OF THE HEAD OF ZEIR ANPIN. But in the World to Come, WHICH IS BINAH, THE TEFILIN, NAMELY, THE MOCHIN THAT SHE RECEIVES, the order of Yud Hei Vav Hei's, which are Hei Hei, are in the center. THAT IS, YUD FIRST, WHICH IS "SANCTIFY TO ME;" AND THE VAV OF "HEAR" IN THE END; "AND IT SHALL BE WHEN HASHEM SHALL BRING YOU INTO THE LAND"; "AND IT SHALL COME TO PASS, IF YOU WILL HEARKEN DILIGENTLY," THAT IS HEI-HEI, ARE IN THE MIDDLE. And on this the prophet said: "but let him that glories glory in this, that he understands and knows Me, that I am Hashem" (Yirmeyah 9:23), WHERE THE INITIAL LETTERS SPELL YUD HEI HEI VAV. And this is why the sages of the Mishnah taught: There is room on the head to lay two pairs of Tefilin. And such a one is privileged to observe two precepts, about which they taught: Not everyone has the privilege to enjoy two tables.

873. IN THE FOUR SECTIONS OF THE HEAD TEFILIN, the Yud, WHICH IS THE SECTION "SANCTIFY TO ME," is Chochmah. The Hei, WHICH IS THE SECTION "AND IT SHALL BE WHEN HASHEM SHALL BRING YOU INTO THE LAND," is Binah. Vav, WHICH IS THE SECTION "HEAR, O YISRAEL," is the central pillar. And the Hhei, WHICH IS THE SECTION "AND IT WILL COME TO PASS, IF YOU WILL HEARKEN DILIGENTLY," is holy Malchut. The head that is crowned with these four letters is Keter, which is the circumference of the head that comprises THE TEFILIN THAT ARE THE MOCHIN and covers them. The recital of the Sh'ma YISRAEL is love, Chesed, and is equivalent to the Torah that was given on the right. The Tefilin, CALLED 'strength', are on the left side, which is Gvurah. The Central Column, WHICH IS TIFERET, includes everything, FOR IT COMPRISES CHESED AND GVURAH. The wings of the precept, WHICH ARE THE FRINGES, in which are blue and white, are Netzach and Hod. The Mezuzah, ON WHICH IS recorded the Name Shadai, is Righteous One, NAMELY, YESOD, and the Shechinah is the gate onto which the Mezuzah is affixed, ABOUT WHICH IT IS WRITTEN: "this is the gate of Hashem" (Tehilim 118:20).

874. Furthermore, the THREE-HEADED LETTER Shin is the three straps, THE TWO OF THE HEAD TEFILIN AND THE ONE OF THE HAND TEFILIN. Dalet is the knot of the HEAD Tefilin at the back OF THE HEAD, while Yud is the knot of the hand Tefilin. TOGETHER THEY SPELL SHADAI. This is why Shadai is written on the outside OF THE TEFILIN, while the Yud Hei Vav Hei is inside THE TEFILIN, for it is the four sections THEREIN. The four-headed letter Shin alludes to the four compartments of the Tefilin. Shadai is His, ZEIR ANPIN's, sign, and amounts to the same NUMERICAL VALUE as Metatron.

872. וּבִרְתָּא אִיהִי תַפְלָה שֶׁל יוֹד, בֵּה"ה. י' קֶשֶׁר הִילִיָּה. ה' עֲלָאָה אִימָא, תַפְלִין דְּרִישָׁא עַל רֹאשׁ תַפְאֶרֶת. תַפְלִין הִילִיָּה, בְּסִדְרַ יוֹד"ד, דְּאִיהוּ קֶדֶשׁ לִי. וְהִיא כִי יִבְאֵךְ. שְׁמַע. וְהִיא אִם שְׁמוּעָ. אֲבָל בְּעֲלָמָא דְאַתִּי, הֻיּוּת בְּאַמְצַע, דְּאִינוּן ה' ה'. וּבג"ד אֲמַר הַנְּבִיא, בְּזֹאת וּ"תְהִלָּל ה"מִתְהִלָּל ה"שְׂכִיב ו"יִדְוַע אוֹתִי כִי אֲנִי יוֹד"ד. וּבג"ד אוֹקְמוּהָ מֵאֲרִי מִתְנִיתִין, דְּאִית בְּרִישָׁא אֲתֵר, לְאַנְחָא תְּרִי זֻגִי דְתַפְלִי. וְדָא זְכִי לְתִרִין פְּקוּדִין, דְּאוֹקְמוּהָ עֲלִיָּיהוּ, לֹא כָל אָדָם זֹכֶה לְשִׁתִּי שׁוֹלְחָנוֹת.

873. י' חֲכָמָה. ה' בִּינָה. ו' עֲמוּדָא דְאַמְצַעִיתָא. ה' מַלְכוּת קְדִישָׁא. רִישָׁא דְאַתְעֵטֶר בְּאַרְבַּע אֲתוּוֹן, דָּא כְּתֵר רִיהֶטָא דְרִישָׁא דְאַסְחָר לֹוֹן, וְכִסִּי לֹוֹן. אֶהְבֵּה חֶסֶד ק"ש, דְּשִׁקִּילָא לְאוּרִיָּיתָא, דְּאַתִּיָּהִיבַת מִימִינָא. תַפְלִין עֹז, מִשְׁמַאלָא דְגְבוּרָה. עֲמוּדָא דְאַמְצַעִיתָא, כָּלִיל כָּלָא, בְּנִפְי דְּמִצְוָה, נֶצַח וְהוֹד, תְּכֵלֶת וְלָבָן. מְזוּזָה רְשִׁים שְׁדִי, צְדִיק. וּשְׂכִינְתָּא תִרְעָא דְּמְזוּזָה, זֶה הַשַּׁעַר לִיְיָו"ד.

874. וְעוֹד ש' תֵּלֶת רְצוּעוֹת. ד' קֶשֶׁר שֶׁל תַפְלִין מֵאַחֲרוּי. י' קֶשֶׁר דְתַפְלִין הִיד. וּבְגִין דָּא שְׁד"י מְלַבֵּר, יוֹד"ד מְלֻג, דְּאִיהִי ד' פְּרָשִׁינ. דד' רִאשִׁין, רְמֹז לְאַרְבַּע בְּתֵי דְתַפְלִין. שְׁדִי אוֹת הִילִיָּה, עוֹלָה מְטֵטְרוֹן.

875. Again: Yud, Chochmah, is the section "Sanctify to me." Hei, Binah, is the section "And it shall be when Hashem bring you into the land." Vav is the Sh'ma, IN WHICH THERE ARE six words: "HEAR, O YISRAEL, HASHEM OUR ELOHIM, HASHEM IS ONE" (DEVARIM 6:4), alluding to the six Sfirot which are six branches of the tree which Tiferet includes. The LAST Hei is THE SECTION "And it will come to pass, if you will hearken diligently" which is Malchut. These are THE MOCHIN of the head, FOR THE HEAD, which is Keter, IS THE SECRET OF THE LETTER CAF, IN THE SECRET OF THE VERSE: "There is none holy as (Heb. Caf) Hashem..." (I Shmuel 2:2), WHERE THE LETTER CAF (LIT. 'AS') IN THE EXPRESSION "AS HASHEM" IS KETER OF ZEIR ANPIN.

876. Shadai alludes to the straps, compartments, and knots of the Tefilin from the outside, FOR THE SHIN OF SHADAI ALLUDES TO THE THREE STRAPS, TWO OF THE HEAD AND ONE OF THE HAND. THE DALET OF SHADAI ALLUDES TO THE FOUR COMPARTMENTS OF THE HEAD TEFILIN, AND ALSO TO THE KNOT OF DALET THAT IS BEHIND THE HEAD. THE YUD OF SHADAI ALLUDES TO THE KNOT OF THE HAND TEFILIN. The same holds for the mezuzah, there being Yud Hei Vav Hei on the inside and the name Shadai on the outside. The four-headed letter Shin, with the Dalet OF SHADAI alludes to the four compartments and to the knot of THE HEAD Tefilin behind THE HEAD, WHICH HAS THE SHAPE OF a double Dalet. Likewise, there is a double Shin, ONE ON THE RIGHT SIDE OF THE COMPARTMENT AND ONE ON THE LEFT SIDE OF THE COMPARTMENT. The Yud OF SHADAI is the knot OF THE TEFILIN of the dim hand, which is the fifth compartment: THAT IS TO SAY THAT WITH THE FOUR COMPARTMENTS OF THE HEAD TEFILIN THE FIFTH COMPARTMENT IS THAT OF THE HAND TEFILIN. The Dalet of Shadai is the brain, about which it has been taught; the place on the head where a baby's brain is seen to pulsate, and this is a baby suckling from the breasts (Shin Dalet Yud) OF ITS MOTHER, NAMELY, FROM Shadai, FOR THE DALET ALLUDES TO THE MOCHIN OF THE UPPER THREE SFIROT OF SUCKLING.

877. The Tefilin of the Master of the Universe are Keter. And what is the crown of the Master of the Universe? It is the Yud Hei Vav Hei; namely, the Yud of the Yud Hei Vav Hei is Chochmah, HEI is Binah, and Vav is Tiferet, which includes the six Sfirot CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. The FINAL Hei is Malchut, NAMELY, TEN SFIROT. And this is the reason BEHIND THE VERSES "And what one nation in the earth is like Your people" (II Shmuel 7:23); "For (Heb. ki - Caf Yud) what great nation is there so great, that has Elohim so near to them, as (Heb. Caf) Hashem our Elohim is in all things that we call upon Him for?" (Devarim 4:7); AND ALSO THE VERSE, MENTIONED ABOVE: "THERE IS NONE HOLY AS (HEB. CAF) HASHEM" (I SHMUEL 2:2). All THESE four verses have marked in them the letter Caf, and the secret of the letter Caf (whose numerical value is twenty) is Yud Yud (the numerical value of each being ten), NAMELY THE YUD AT THE BEGINNING AND THE YUD AT THE END OF THE COMBINATION Yud Aleph Hei Dalet Vav Nun Hei Yud. AND THIS IS THE INNER MEANING OF THE VERSE "weighing ten shekels apiece (lit. ten ten), after the shekel of the sanctuary" (Bemidbar 7:86), NAMELY, the Caf of Keter, that is composed of ten Sfirot, AS ABOVE, and they comprise TEN SFIROT OF DIRECT LIGHT, from above downwards, and ten Sfirot of RETURNING LIGHT, which are upwards from below.

875. ועוד. י' חכמה קדש לי. ה' בינה, והיה בי יביאך. ו' שמע, שית תיבין, רמיזא לשית ספירן, שית ענפין דאילנא, דכלל לון תפארת. ה' והיה אם שמוע מלכות. אליו אינון דרישא, דאיהו בתר, ב', אין קדוש ביי' בי אין בלתך.

876. שדי, רמז רצוני ובתי וקשרי תתפלין מלבר. אוף הכי במזוזה, ידו"ד מלגו, שד"י מלבר, דארבע ראשין, עם ד', רמז לד' בתי, ולקשר תתפלין מאחור, ד' בפולה. אוף הכי ש' בפולה, י' קשר דיד כהה, דאיהו ביתא חמישאה. ד' דשד"י, איהו מוחא, דאוקמוה עליה, במקום שמוחו של תינוק רופס בו. ודא תינוק יונק משדי אמו, שדי.

877. תתפלין דמארי עלמא, בתר. ומאי ניהו בתר דמארי עלמא. ידו"ד. דאיהו י' חכמה. ה' בינה. ו' תפארת. כליל שית ספירין. ה' מלכות. ובג"ד ומי כעמך בישראל בי מי גוי גדול אשר לו אלהים קרובים אליו, ביי' אלהינו בכל קראנו אליו. ארבע קראי, בלהו רשימין בכ', רזא דאת כ': י' י'. דאיהו י' מן יאהדונהי, עשרה עשרה הבף בשקל הקדש, כ' מן בתר, כלילא מעשר ספיראן, כלילן מעילא לתתא, ומעשר ספיראן מתתא לעילא.

878. And these TWENTY SFIROT, OF DIRECT LIGHT AND OF REFLECTED LIGHT, are THE SECRET OF THE VERSE "waters that are above the heavens" (Tehilim 148:4), which are the male upper waters, NAMELY, THE TEN SFIROT OF DIRECT LIGHT, WHILE "THE WATERS WHICH WERE UNDER THE FIRMAMENT" (BERESHEET 1:7) ARE the female lower waters, NAMELY THE TEN SFIROT OF REFLECTED LIGHT. And Rabbi Akiva said to his pupils about them: When you reach the stones of pure marble, do not say: Water, water, lest you endanger your souls. For it is not water as is usually understood, NAMELY, CHASSADIM, but 'flowing light'; NAMELY, IT IS ALSO COMPOSED OF CHOCHMAH THAT IS CALLED 'LIGHT', AND FROM THE ASPECT OF CHASSADIM, IT IS 'FLOWING'. This is why it was likened to flowing water. And this light is never interrupted, nor is it cut off, nor separated. And because it is from Keter, it is called 'infinite' WATER, for Keter is called the Endless Light.

End of Ra'aya Meheimna

127. Shavuot

Rabbi Shimon says that burnt offerings are not required during Shavuot because Yisrael have already observed the days of purity and the Other Side now has no hold over them. The Festival of Weeks belongs to the Tree of Life and not to the tree of knowledge of good and evil.

879. "And you shall offer the burnt offering for a sweet savor to Hashem" (Bemidbar 28:27). Come and see, About Pesach it is written: "You shall offer a sacrifice made by fire for a burnt offering to Hashem" (Ibid. 19). Yet here it is not written 'a sacrifice made by fire' but "And you shall offer the burnt offering." What is the reason for this? AND HE ANSWERS, the reason is that this day OF SHAVUOT, is a day on which the bride enters the wedding canopy; NAMELY, MALCHUT ENTERS THE WEDDING CANOPY WITH ZEIR ANPIN, and Yisrael COMES from THE COUNTING OF the days and weeks of purity, and is taken in and enters into THESE days of purity, NAMELY, THE SECRET OF THE SEVEN DAYS CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, IN EACH ONE OF WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, MAKING A TOTAL OF 49 DAYS. And she, MALCHUT, has emerged from the aspect of everything bad, NAMELY, THEY NO LONGER HAVE ANY HOLD OVER HER, and has observed the days of purity as fitting, NAMELY, THE 49 DAYS OF THE COUNTING. And this is the secret of the king who tasted the taste of a virgin. IN OTHER WORDS, THE SECRET OF THE VERSE "A VIRGIN, NEITHER HAD ANY MAN KNOWN HER" (BERESHEET 24:16), IF THE MATTER BE DISCLOSED, IS THAT NO ONE OF THE OTHER SIDE HAD ANY HOLD OVER HER. And this is why it is not written about it 'a sacrifice made by fire', for no other came close to the Sanctuary, WHICH IS MALCHUT, and THE OTHER PARTY has already been removed from there. Thus there are not, nor is there any need for, offerings made by fire in this case, for Yisrael has removed themselves from the Evil Side. Said Rabbi Aba: We still have to open this matter up.

880. Rabbi Shimon said: I lifted up my hands in prayer to Him who created the world and found this secret in the works of the early masters: Offerings made by fire are in between THE GOOD AND THE BAD, and they come on this side and on that side, for they are attached to the Tree of Knowledge of Good and Evil, AND ARE, THEREFORE, attached to both the good and to the bad. For this reason, on the other days, it is written: "a sacrifice made by fire for a burnt offering" FOR THEY CONTAIN JUDGMENTS AND HAVE A HOLD ON THE TREE OF KNOWLEDGE OF GOOD AND EVIL. But on these days when the Tree of Life and no other is to be found, NAMELY, ON SHAVUOT, we do not need an offering made by fire, and it does not have to be there, for this day OF SHAVUOT belongs to the Tree of Life and not the Tree of Knowledge of Good and Evil. This is why SCRIPTURE SAYS: "And you shall offer the burnt offering for a sweet savor to Hashem" (Bemidbar 28:27), and not 'a sacrifice made by fire to Hashem for a burnt offering'. And THE

878. וְאֵלֶּיךָ אֵינוֹן, וְהַמִּים אֲשֶׁר מֵעַל הַשָּׁמַיִם, מִים עֲלִיוֹנִים זָכָרִים, מִים תַּחְתּוֹנִים נְקֻבּוֹת. וְעֲלִיָּיהוּ אָמַר ר' עֲקִיבָא לְתַלְמִידָיו, בְּשִׁתְּגִיעוֹ לְאֲבֵי שֵׁשׁ טְהוֹר, אֵל תֹּאמְרוּ מִים מִים, שָׁמָּה תִּסְתַּכְּנוּ בְּנִפְשְׁכֶם. דְּלֹא אֵינוֹן מִים בְּמִשְׁמַעַן. אֵלֹא אִיהוּ אוֹר נֹבֵעַ. וּבְגִין דָּא, אֲדָמוּ לְמִים נֹבְעִים. וְהָאִי נְהוּרָא לִית לִיה פֶּסֶק, וְלֹא קִצּוץ, וּפְרוּד. וּבְגִין דְּאֵינוֹן מִכְתָּר, אֲתִקְרִיאַן שְׂאִין לָהֶם סוּף, דְּכִתָּר אֵין סוּף אֲתִקְרִי. ע"כ רעיא מהימנא

879. וְהִקְרַבְתֶּם עוֹלָה לַרִיחַ נִיחֹחַ לַיְי'. ת"ח, בַּפֶּסַח בְּתִיב, וְהִקְרַבְתֶּם אִשָּׁה עוֹלָה לַיְי'. וְהָאֵל לֹא כְתִיב אִשָּׁה, אֲלֹא וְהִקְרַבְתֶּם עוֹלָה. מ"ט. יוֹמָא דָּא, יוֹמָא דְּעֵינִילַת בְּלָה לְחוּפָה אִיהוּ. וְיִשְׂרָאֵל מִנּוּ יוֹמִין דְּרַכֵּיו. יוֹמִין וְשְׁבוּעִין, וְאֲתַבְּלִילוּ וְעָאֵלוּ בְּיוֹמִין דְּרַכֵּיו. וְהִיא נִפְקַת מִכָּל סֵטְרָא בִּישָׁא, וְנִטְרַת יוֹמִי דְּכִיו בְּדִקָּא חֲזִי. וְרָזָא דָּא, מִלְכָּא טַעַם בְּתוֹלָה טַעַם. בְּג"כ לֹא כְתִיב בֵּיה אִשָּׁה, דְּהָא אַחֲרָא לֹא קְרִיב לְמִשְׁכָּנָא, וְהָא אֲתִרְחַק מִתַּמֵּן. וְע"ד אֲשִׁים לֹא הָבָא, וְלֹא אֲצַטְרִיכוּ לְהָבָא, וְיִשְׂרָאֵל מִרְחָק אֵינוֹן מִן סֵטְרָא בִּישָׁא. א"ר אָבָא, עֲדִין צְרִיכִין אָנָּן לְפִתְחָא דָּא לְמַפְתָּח.

MEANING OF 'burnt offering' (Heb. olah) is derived from ascent, FOR IT ASCENDS (HEB. OLAH) TO THE MOST HIGH ONE, as we have learned. And we have already clarified these matters IN THE COMMENTARY about one-year old bullocks and the whole of that offering.

880. אר"ש, ארימית ידי בצלו למאן דברא עלמא, ורזא דא, אשכחן בספרי קדמאי, אשים אינון באמצעיתא, ואתיין בסטרא דא ובסטרא דא, אדבקו באילנא דדעת טוב ורע, אדבקן ברע, ואדבקן בטוב. ובג"כ, בשאר יומין כתיב בהו אשה עולה. אבל בהני יומא, דאילנא דחיי קיימא, ולא אחרא, לית אנן צריכין לאשה, ולא אצטריך למהוי תמן. ויומא דא, יומא דאילנא דחיי איהו, ולא דדעת טוב ורע. ובג"ד, והקרבתם עולה לריח ניחח ליי', ולא אשה ליי' עולה. ועולה, לשון עולה, במה דאתמר, והא אתערנא מלי דמרים בני בקר, וכל ההוא קרבן.

128. Rosh Hashanah

Rabbi Shimon uses the story of Isaac and Jacob and Esau to illustrate the meaning of the two days of Judgment and the need for the burnt offering.

881. "And in the seventh month, ON THE FIRST DAY OF THE MONTH" (Bemidbar 29:1). This is as we have learned, that the day of the New Year is the Day of Judgment for the whole world: stringent judgment ON THE FIRST DAY and lenient judgment ON THE SECOND DAY. HE ASKS: IT IS WRITTEN, "And you shall make a burnt offering" (Ibid. 2), whereas it should have been written: 'And you shall offer a burnt offering', as on all the other days. What is the meaning of "And you shall make?" AND HE ANSWERS, on this day OF THE NEW YEAR it is written: "and make me savory food" (Beresheet 27:4), WHICH IS WHAT ISAAC SAID TO ESAU, WHO IS THE ACCUSER. And during these days Yisrael makes many savory foods and dishes, NAMELY, PRECEPTS AND PRAYERS, while the accuser goes to search for the sins of the world, TO MAKE THEM INTO SAVORY FOODS FOR THE PROSECUTION. It is therefore not written: 'And you shall offer a burnt offering', but: "And you shall make a burnt offering," NAMELY, MAKE AND CORRECT SAVORY FOODS. And it is not WRITTEN: 'a sacrifice made by fire to Hashem for a burnt offering', as it is similar for all the other festival days, in which days there is no part FOR THE OTHER SIDE. Nor is 'a sacrifice made by fire' written AS IN SHAVUOT AND YOM KIPPUR, and certainly not for this day, on which we make savory foods and dishes without the knowledge of the Other Side, for he had been sent by Isaac to hunt game that is the iniquities of men, and to bring them to him.

882. And while he is yet on the way, Yisrael takes advice from Rivkah: do all these rituals and all the prayers, and prepare a Shofar and sound it in order to awaken Mercy, AS HAS BEEN EXPLAINED IN THE PRECEDING PARAGRAPH. And we have already learnt: "and he brought him wine, and he drank" (Beresheet 27:25), for he came from afar, FROM BINAH, from that place where the wine is old, WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH OF THE SIX INTERMEDIATE SFIROT OF THE LEFT SIDE, AFTER THE ANNULMENT OF THE UPPER THREE SFIROT OF THE LEFT SIDE, THIS BEING TERMED OLD WINE. And he drank, found it delicious, and rejoiced. And after that ISAAC, WHO IS THE LEFT COLUMN, blessed him with a number of blessings and removed his iniquities, FOR THE ILLUMINATION OF CHOCHMAH MAKES ATONEMENT FOR INIQUITIES. As it is written: "and Jacob was yet scarce gone out from the presence of Isaac his father, and Esau his brother came in from his hunting" (Beresheet 27:30), namely, he was carrying with him a number of burdens OF INIQUITIES, as has been stated, and we have already learned these matters.

881. ובחדש השביעי, במה דאתמר, יומא דר"ה, דינא דכל עלמא, דינא תקיפא, ודינא רפיא. ועשיתם עולה, והקרבתם מבעי ליה, בשאר כל יומין, מאי ועשיתם. אלא ביומא דא, ועשה לו מטעמים כתיב. במה מטעמים ותבשילים עבדו ישראל בהני יומי, בעוד דמקטרגא אזיל לפשפשא בחובין דעלמא. וע"ד לא כתיב והקרבתם, אלא ועשיתם עולה. ולא אשה עולה. וכן בכל שאר יומין, לא כתיב אשה, דלית לון חולקא בכל הני יומי. כ"ש בהאי יומא, דאנן עבדין מטעמים ותבשילים בלא דעתא דסטרא אחרא, דהא יצחק משיב ליה לצוד צידה דחובין דבני עלמא, ולא ייתאה לגביה.

882. ובעוד דאיהו אזיל, ישראל גטלי עיטא ברבקה, ועבדין כל אינון פולחנין, כל אינון צלותין, מזמני שופר ותקעין ליה, בגין לאתערא רחמי. והא אוקימנא, ויבא לו יין וישת, דאתי מרחוק, מגו אתר דחמרא עתיקא, ושתי. ואטעים ליה, וחדוי. ואחר כך מברך ליה בכמה ברכאן, ואעבר על חוביו. מה כתיב, ויהי אך יצוא יצא יעקב ועשו אחיו בא מצדו, טעין מכמה טועני במה דאתמר, והא אוקימנא מלה.

883. And this is why it is a day of the T'ruah SOUND OF THE SHOFAR, and the sacrifice is a burnt offering. One ram is, as we have learned, because of the ram of Isaac. The one kid of the goats for a sin offering is a bribe to Samael, FOR FROM JUST THIS OFFERING HE RECEIVES SOME NOURISHMENT FROM THE ASPECT OF THE SIX INTERMEDIATE SFIROT of CHOCHMAH, to make atonement before him for having wept on that day when he realized that his will had not been done and he had gone hunting for nothing. FOR THE UPPER THREE SFIROT OF HIS LEFT SIDE HAD BEEN ANNULLED, AND THEY ARE HIS TOTAL STRENGTH, AS ABOVE, AND THE CONTRACTION OF THE UPPER THREE SFIROT IS CALLED 'WEEPING', as we have learned. This is similar on Yom Kippur, as written in the portion of Emor.

883. ובג"כ אִיהוּ יוֹמָא דִּיבְבָא, וְקִרְבָּנָא אִיהוּ עוֹלָה. אִיל אֶחָד, כְּמָה דְּאַתְמָר, בְּגִין אִילוֹ דִּינְצַחָק. וְשַׁעִיר עֲזִים אֶחָד לַחֲטָאת, שׁוֹחַד לְסַמְאֵל לְכַפֵּרָה אֲנָפוּי, בְּהֵוּא בְּכִיָּה דְּאִיהוּ בְּכִי בְּהָאֵי יוֹמָא, בִּין דְּחָמִי דְּלֹא אֲתַעְבִּיר רַעוּתִיהּ, וְהָא לְמַגְנָא צַד צִידָה. כְּמָה דְּאַתְמָר. כְּגוּוֹנָא דָּא יוֹמָא דְּכַפּוּרִי, וְהָא כְּתִיב בִּפ' אֲמֹר.

129. Sukkot

Rabbi Aba and Rabbi Elazar talk about the third day of Sukkot, employing the analogy of the ark landing on Mount Ararat and the waters receding.

884. "And on the fifteenth day of the seventh month" (Bemidbar 29:12). Rabbi Aba began by quoting: "And the ark rested in the seventh month" (Beresheet 8:4). Come and see: Throughout these days, FROM YOM KIPPUR TO THE HOLIDAY OF SUKKOT, the Mother, WHICH IS THE SHECHINAH, hovers over the sons, WHO ARE YISRAEL, in order that the Other Side should not have control OVER YISRAEL, and in order to save them. After the children have been saved and are sitting in their booths (Heb. Sukkot), they are guarded with the protection OF MOTHER, WHICH IS THE SHECHINAH. On the first and second days OF THE HOLIDAY OF SUKKOT, she commanded Yisrael to make a feast for the ministering angels of the other nations, NAMELY THE SEVENTY BULLOCKS FOR THE SEVENTY MINISTERS, and she does not dwell there WITH THEM. On the third day, which is the seventeenth day of the month, THE SHECHINAH begins to rest on them. And this is the meaning of the verse: "And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat," WHERE THE ARK IS THE SECRET OF THE SHECHINAH, AND THE MOUNTAINS OF ARARAT ARE the mountains in the midst of which rest all the curses and all the punishments, WHICH ARE THE APPOINTEES OF THE NATIONS.

884. וּבַחֲמִשָּׁה עָשָׂר יוֹם וּגו'. ר' אַבָּא פָּתַח, וַתָּנַח הַתִּיבָה בַּחֹדֶשׁ הַשְּׁבִיעִי וּגו', ת"ח, כָּל הַנִּי יוֹמִין, אֲזֻלַּת אִימָא עַל בְּנֵיָא, בְּגִין דְּלֹא יִשְׁלוּט סִטְרָא אַחְרָא עֲלֵיהּוּ, וּבְגִין לְשׁוּבָא לֹון. בִּין דְּאַשְׁתִּיבּוּ בְּנָהָא, וְהָא יִתְבִּין בְּסִכּוֹת, מִתְנַטְרִין בְּנִטּוּרָא. יוֹמָא קְדָמָה, וְיוֹמָא תְּנִינָא, פְּקֻדַּת לֹון לְיִשְׂרָאֵל, לְמַעַבְדַּ סְעוּדָתָא לְמַמְנָן דְּשָׂאֵר עַמִּין, וְאִיהִי לֹא שְׂרִיא תַמָּן. בְּיוֹמָא תְּלִיתָאָה, דְּאִיהוּ יו"ז לַחֹדֶשׁ, שְׂרִיאַת לְמַשְׁרֵי עֲלֵיהּוּ. הֵה"ר, וַתָּנַח הַתִּיבָה בַּחֹדֶשׁ הַשְּׁבִיעִי בַּשְּׁבַעָה עָשָׂר יוֹם לַחֹדֶשׁ עַל הָרֵי אֲרָרַט, טוֹרִין דְּכָל לְוִטִין וּמִרְדִּין שְׂרָאן בְּגוּוֹיָהּוּ.

885. Rabbi Elazar said: On the first day of the holiday, MALCHUT does not rest on them, ON THE MINISTERS OF THE SEVENTY NATIONS, nor on the second day; but only on the third day, which decreases by the addition, does she rest on them, adding letters and decreasing in sacrifices, as it is written: "Eleven (Heb. ashtei asar) bullocks" (Bemidbar 29:20), which is appropriate for the evil eye. For on the first day and the second day there is rejoicing of the children, and Yisrael distributes to them, TO THE APPOINTEES OF THE NATIONS, booty. From the third day and onwards, when MALCHUT rests upon them, what is written? "And the waters decreased continually until the tenth month; in the tenth month, on the first day of the month, were the tops of the mountains seen" (Beresheet 8:5). "And the waters decreased continually"; these are the sacrifices that are continually reduced, and as they become fewer in number so does their goodness become less.

885. אָמַר רַבִּי אֶלְעָזָר, יוֹמָא קְדָמָה דְּחַג, לֹא שְׂרִיא עֲלֵיהּוּ, וְלֹא יוֹמָא תְּנִינָא, אֲלֵא יוֹמָא תְּלִיתָאָה, דְּאוּסִיף וְגַרַע שְׂרִיא עֲלֵיהּוּ, אוּסִיף אַתּוּון, וְגַרַע קְרַבְנִין. דְּכְתִיב עֲשֵׂתִי עָשָׂר וּגו'. וְהָכִי אַתְחִזִּי לְרַע עֵין, בְּגִין דְּיוֹמָא קְדָמָה וְיוֹמָא תְּנִינָא חֲדוּה דְּבְנָהָא, וְאִינוּן מְפַלְגִי עֲדָאן לֹון. מִיוֹמָא תְּלִיתָאָה וְלַהֲלָאָה, דְּאִיהִי שְׂרִיא עֲלֵיהּוּ, מַה כְּתִיב. וְהַמִּים הָיוּ הַלֹּךְ וְחָסוּר עַד הַחֹדֶשׁ הָעֲשִׂירִי בְּעֲשִׂירֵי בְּאַחַד לַחֹדֶשׁ נִרְאוּ רִאשֵׁי הָהָרִים וְהַמִּים הָיוּ הַלֹּךְ וְחָסוּר, אֵלִין קְרַבְנִין, דְּאֲזִלִּין וּמִתְמַעֲטִין. וְכְמָה דְּאִינוּן מִתְמַעֲטִין, הָכִי נִמִּי אֲתַמַּעַט טוּבָא דְּלֵהוּן.

130. The water libation

Rabbi Shimon explains about the contraction as the waters receded and the relevance to the water libation during the second, sixth and seventh days of Sukkot. He compares the mountains of Ararat to the mountains of darkness and the curses of the Other Side, that gradually become visible as the waters recede. We hear about the sacrifices of the rams and lambs and bullocks and their effect on the seventy heathen nations for whom they are offered. Lastly we are reminded how Yisrael break through all the Klipot to find joy on the eighth day of assembly, Shmini Atzeret. In this the Other Side has no part.

886. Rabbi Shimon said, Elazar, come and see: From the second day, the waters began to appear, NAMELY, THAT THE LIBATION OF WATER ON THE ALTAR BEGAN. FOR ITS PURPOSE WAS ALSO TO DRAW DOWN LIVELIHOOD AND SUBSISTENCE FOR THE OTHER SIDE. "AND IF HE BE THIRSTY, GIVE HIM WATER TO DRINK" (MISHLEI 25:21): THIS WATER IS THE WATER THAT IS MENTIONED HERE FOR LIBATION ON THE DAYS OF THE HOLIDAY. And after the water had begun, AND THE OTHER SIDE AND THE SEVENTY NATIONS HAD RECEIVED THE EMANATION, THEY THEN GREW IN STRENGTH, AS NOTED IN THE PRECEDING PARAGRAPH, and from the third day MALCHUT rested on them, FOR THEY DREW HER DOWN SEPARATED FROM ZEIR ANPIN, AS ABOVE. And the Babylonians did not know why these waters are mentioned here IN CONNECTION WITH THE FESTIVAL, THAT IS TO SAY THAT THEY DID NOT KNOW THAT THEIR PURPOSE WAS TO PROVIDE SUBSISTENCE TO THE NATIONS OF THE WORLD, for the goodness of Yisrael is not in the place of contraction, NAMELY, IN THE BULLOCKS OF THE FESTIVAL THAT ARE REDUCED IN NUMBER, but in the place of expansion. And since these waters that are mentioned here are contracting, TOGETHER WITH THE BULLOCKS OF THE FESTIVAL, Scripture comes to inform us that it is written: "And the waters decreased continually" (Beresheet 8:5). That is, the waters that are known from the days of the festival are the ones that are mentioned among the sacrifices. FOR ON THE SECOND DAY IT IS SAID THAT AMONG THE SACRIFICES IS "AND THEIR DRINK OFFERINGS" (HEB. VENISKEIHEM) (BEMIDBAR 29:18), THE LAST LETTER OF WHICH IS MEM. AND ON THE SIXTH DAY, IT IS SAID, "AND ITS DRINK OFFERINGS" (HEB. UNSACHEIHAI) (IBID. 31), WITH YUD. AND ON THE SEVENTH DAY "AFTER THE ORDINANCE" (Heb. KEMISHPATAM) (Ibid. 33), THE LAST LETTER OF WHICH IS MEM. AND THESE THREE LETTERS TOGETHER SPELL MAYIM (LIT. 'WATERS' - MEM YUD MEM), FROM WHICH IT FOLLOWS THAT THERE IS AN ALLUSION TO THE WATER LIBATION IN THE TORAH. For they, THE SACRIFICES, are mountains of curses that continually decrease, and their goodness, and the emanation that is drawn down on them "decreased continually" (Beresheet 8:5). And because these waters belong to them, TO THE NATIONS AND TO THE OTHER SIDE, the letters MEM YUD MEM were not joined together AND THE WORD DID NOT APPEAR EXPLICITLY WRITTEN IN THE TORAH. BUT THE LETTERS ARE SCATTERED, WITH MEM BEING IN "AND THEIR DRINK-OFFERINGS" (Heb. VENISKEIHEM), THE YUD IN "AND ITS DRINK OFFERINGS" (Heb. UNSACHEIHA), AND THE FINAL MEM IN "AFTER THE ORDINANCE" (Heb. KEMISHPATAM), AS ABOVE. And the purpose of this is so that their goodness should not be joined, but BE little by little.

887. But regarding Yisrael, who are from the Holy One, blessed be He, WHO IS THE CENTRAL COLUMN, what is written? "but they who seek Hashem shall not want any good thing" (Tehilim 34:11). The first half of this verse is: "The young lions lack, and suffer hunger" (Ibid.). The young lions are the appointees of the other nations. They that seek Hashem are Yisrael, who will not lack all good things because they continually ascend higher and higher, FOR A PERSON MAY BE PROMOTED TO A HIGHER DEGREE OF SANCTITY BUT NOT DEMOTED. For this reason, their good, THAT OF THE NATIONS AND OF THE OTHER SIDE, which are waters, "decreased continually until the tenth month" (Beresheet 8:5), which is the month of Tevet, for then are the days of badness, FOR THE MONTHS OF TEVET AND SHEVAT ARE THE PERIOD OF JUDGMENT AND ARE CALLED 'THE DAYS OF BADNESS'. And this badness awakens and grows stronger, and the holy bride, WHICH IS MALCHUT, does not illuminate from the midst of the sun, NAMELY, IS SEPARATED FROM THE SUN, WHICH IS ZEIR ANPIN. And then the tops of these mountains became visible, THAT IS THE JUDGMENTS OF THE LEFT SIDE THAT ARE DRAWN DOWN WITH THE BULLOCKS OF THE FESTIVAL, namely, those mountains of darkness and mountains of curses that appear and grow stronger and do evil things in the world.

886. אר"ש, אלעזר, ת"ח, מיומא תניינא שריא מניא לאתחזאה, כיון דשריאנו מים, מיומא תליתאה איהי שרת עליהו, ואינון מים לא הוו ידעי בבלאי, אמאי רשימין הכא, דהא טובא דישראל לא הוו באתר דמעוטא, אלא באתר דרבוויא. ובגין דאלין מין דרשימין הכא אתמעטן, אתי קרא לאשמעינן דכתיב, והמים אינון הידעין ביומי דחג, אינון דרשימין גו קרבנין, דאינון טורי לוטין, היו הלוך וחסור טובא דלהון, וגגידו דאנגיד עליהו, היו הלוך וחסור, ובגין דאינון מים דלהון הוא, לא אתחברן אתוון, דלא יתחבר טובא דלהון, אלא זעיר זעיר.

887. אבל לישראל, דאינון מקודשא ברין הוא, מה כתיב. ודורשי יי' לא יחסרו כל טוב. רישיה דקרא, בפירים רשו ורעבו, אלין ממנן דשאר עמין. ודורשי יי', אלין ישראל, לא יחסרו כל טוב, אלין אזלין ואסתלקו לעילא לעילא. ובג"כ, טובא דלהון דאינון מים, היו הלוך וחסור. עד החדש העשירי. דא טבת, דהא כדין ימי הרעה הוו, ואתערת ההיא רעה ואתתקפת, וכלה קדישא לא אנהירת מגו שמשא, כדין נראו ראשי ההרים, אלין אינון הרי חשוכא, טורין דלוטין אתחזון ואתתקפו, ועבדין בישין בעלמא.

888. About these days OF THE HOLIDAY OF SUKKOT IT IS WRITTEN: "a sacrifice made by fire" (Bemidbar 29:13) regarding THEIR burnt offering, NAMELY THE WORDS, "AND YOU SHALL OFFER A BURNT OFFERING FOR A SACRIFICE MADE BY FIRE" (IBID.). For then these offerings made by fire, which are the judgments, devour their portions, namely, those seventy bullocks corresponding to the seventy appointees who rule over the seventy nations. AND THEIR NUMBER is greatest on the first day and decreases with each passing day. And they are called 'goring bullocks' on their days. Fourteen rams. (THE TEXT HERE IS MISSING, BUT SHOULD READ AS FOLLOWS: "TWO RAMS, AND FOURTEEN LAMBS OF THE FIRST YEAR" (BEMIDBAR 29:13).) The two RAMS on each day are fourteen Yud Hei Vav Hei, AS SEVEN TIMES TWO IS FOURTEEN. And this refers to the hand that controls them continually, every day. And the total number of the lambs of the first year is 98, FOR SEVEN TIMES FOURTEEN EQUALS 98.

889. And you might wish to ask: If so, IF WE OFFER FOURTEEN RAMS SO THAT THE HAND (HEB. YAD = FOURTEEN) OF YUD HEI VAV HEI WILL RULE; AND IF WE OFFER 98 LAMBS, WHICH IS A BAD OMEN, FOR IT CORRESPONDS TO THE 98 CURSES IN THE ADMONITION AND ALSO IT IS SAID THAT 'TILL A DART (Heb. CHETZ = 98) STRIKE THROUGH HIS LIVER' then are we not being evil-eyed towards them, FOR HE SAYS TO HIM: 'EAT AND DRINK, SAYS HE TO HIM; BUT HIS HEART IS NOT WITH HIM'? HE ANSWERS: Yes, for it is written: "IF YOUR ENEMY BE HUNGRY, GIVE HIM BREAD TO EAT, AND IF HE BE THIRSTY, GIVE HIM WATER TO DRINK: for you shall heap coals of fire upon his head" (Mishlei 25:21-22). But we give only out of rejoicing, for throughout the whole year, there is no rejoicing like that on these days OF SUKKOT. And since we give out of the goodness of our hearts, in rejoicing and willingly, OUR GIFTS TO THEM turn into coals of fire on their head, burning coals, for our rejoicing affects them badly, namely, the fourteen RAMS, seventy BULLOCKS, and 98 LAMBS, which is their sum total OF SACRIFICES, WHERE THE FOURTEEN RAMS INDICATES THE HAND OF YUD HEI VAV HEI THAT CONTROLS THEM, AND THE SEVENTY BULLOCKS IN THEIR DECREASING PROGRESSION TEACH THAT THEIR GOODNESS WILL CONTINUALLY DECREASE, WHILE THE 98 LAMBS TEACH ABOUT THE 98 CURSES THAT REST ON THEM; OR IN OTHER WORDS: 'A DART STRIKE THROUGH THEIR LIVER'.

890. And all this is very well, but you might ask: Who asked us to sacrifice for them, FOR THE APPOINTEES OF THE SEVENTY NATIONS? Perhaps they are not interested in our doing so? But all of these appointees have no such rejoicing as at that time which they have with all these bullocks and rams and lambs that Yisrael offers to them at these banquets. Nevertheless, nothing is offered except to the Holy One, blessed be He alone, while they, THE APPOINTEES, come close and the Holy One, blessed be He, distributes to them. And about this it is written: "If your enemy be hungry, give him bread to eat," where bread refers to the festival offerings; and in "and if he be thirsty, give him water to drink," water refers to that water that is marked TO BE POURED OUT IN A LIBATION on the days of the festival, on the second, sixth, and seventh days. And this is derived from, "it would be utterly scorned (Heb. boz - Bet Vav Zayin)" (Shir Hashirim, 8:7), WHERE THE NUMERICAL VALUES OF THE LETTERS BET, VAV, AND ZAYIN ARE TWO, SIX AND SEVEN, RESPECTIVELY.

888. בְּיוֹמֵינָא אֵלֵין, אֲשֶׁה בְּהַאי עוֹלָה, דְּהָא בְּרִין הָנִי אֲשִׁים אֲכָלִי חוֹלְקֵהוּן. שְׁבַעִים פְּרִים אֵלֵין, אֵינוֹן לְקַבֵּל שְׁבַעִים מִמֶּנּוּ, דְּשִׁלְטוּ עַל שְׁבַעִין עַמִּין. וְסִלְקִין בְּיוֹמָא קְדָמָא, וְנַחְתִּי בְּכָל יוֹמָא וְיוֹמָא, וְאֶקְרוֹן פְּרִים מִנְּגַחִין בְּיוֹמֵין דְּלֵהוּן. אֵילָם, אַרְבֵּיסָר, תְּרִין בְּכָל יוֹמָא אֵינוֹן י"ד יְהוָה. יָדָא דְּשִׁלְטָא עֲלֵיהּ תְּדִיר, בְּכָל יוֹמָא וְיוֹמָא. אֲמַרִין בְּנֵי שָׁנָה, מְנַיְנָא דְּלֵהוּן ח"ץ.

889. וְאִי תִימָא אִי הָכִי, רַע עֵין הוֹיִנָן לְגַבְיָהּ. אֵין, דְּהָא בְּתִיב, כִּי גַחְלִים אֲתָה חוֹתָה עַל רָאשׁוּ. אֲבָל אֲנִן לֹא יְהִינָן אֲלֵא בְּחֲדוּתָא, דְּלִית בְּיוֹמֵי שְׁתָּא, חֲדוּתָא, בְּאֵלֵין יוֹמִין. וּבְגִין דְּאֲנִן יְהִינָן בְּטוֹב לְבָא, וּבְחֲדוּתָא דְּרַעוּתָא, אֲתַהֲפֹךְ עֲלֵיהּ גַחְלִים עַל רִישֵׁיהוּן, גּוֹמְרִין מְלַהֲטִין, דְּחֲדוּתָא דִּילָן, עֲבָדִי לֹון בִּישׁ. י"ד, ע', וּחֵץ. כִּךְ סִלְקִין בְּחוּשְׁבָנָא דִּילֵהוּן.

890. וְכָל דָּא אִיתִימָא מֵאן יְהִיב לָן לְאַקְרָבָא עֲלֵיהּ, דְּלִמָּא אֵינוֹן לֹא בַעֲאן כָּל דָּא. אֲלֵא לִית חֲדוּהָ לְכָל אֵינוֹן מִמֶּנּוּ, בְּכָל אֵינוֹן תּוֹרִים אֵילִים וְאֲמַרִין בְּהֵנִי, בְּשַׁעְתָּא דִּישְׂרָאֵל יְהִיבִי לֹון סַעוּדָתִין אֵלֵין. וְעַם כָּל דָּא לֹא מִתְקַרְבוּ כְּלָא, אֲלֵא לְקוּדְשָׁא בְּרִין הוּא בְּלַחוּדוּי, וְאֵינוֹן מִתְקַרְבִּי תַמָּן, וְאִיהוּ פְּלִיג לֹון. וְעַל דָּא בְּתִיב, אִם רַעַב שׁוֹנֵאךְ הֶאֱכִילָהוּ לֶחֶם, אֵלֵין אֵינוֹן קְרַבְנִין דְּחָג. וְאִם צָמָא הִשְׁקָהוּ מַיִם, אֵלֵין מַיִם דְּרִשְׁמִין הֶכָא בְּיוֹמֵי דְּחָג. וּבְיוֹמָא תְּנַיְנָא, וּבְיוֹמָא שְׁתִּיתָאָה וּשְׁבִיעָאָה, וְסִימֵן בּו"ז יְבוּזוּ לוֹ.

891. "Many waters cannot quench love" (Shir Hashirim 8:7) this refers to the waters that Yisrael pours out in libation out of rejoicing and love for the Holy One, blessed be He, as it is written: "Therefore with joy shall you draw water" (Yeshayah 12:3). "nor can the floods drown it" (Shir Hashirim 8:7). These are the floods of the pure balsam, NAMELY, THE EIGHTEEN RIVERS OF PLENTY THAT ARE DRAWN DOWN FROM YESOD OF BINAH. For all of them cleave to, and form a bond with, this love. "if a man would give all the substance of his house, it would be utterly scorned" (Ibid.). This refers to Samael; and he gives "for love" (Ibid.) of Yisrael, namely, so that he should have a portion with them in these waters about which it is written in this section: "if a man would give all the substance of his house for love, it would be utterly scorned (Heb. boz)," which is a mnemonic for these waters THAT ARE POURED OUT ON THE SECOND (BET), SIXTH (VAV), AND SEVENTH (ZAYIN) DAYS. It would certainly be scorned, for all the substance OF SAMAEL is considered for us as a broken potsherd that can never be repaired.

892. HE EXPLAINS HIS WORDS: The water OF SAMAEL, THE OTHER SIDE AND THE NATIONS, is distributed on the days of boz (Bet Vav Zayin). This leaves the other days, namely, the fifth, fourth, and third days of the festival, ON WHICH THERE IS NO WATER LIBATION. The mnemonic for this: He ploughed (Heb. charash - Chet Resh Shin) the furrows of the land, WHERE THE LETTERS OF CHARASH STAND FOR CHAMISHI (LIT. 'FIFTH'), REVI'I (LIT. 'FOURTH') AND SHLISHI (LIT. 'THIRD'), ON WHICH DAYS THERE IS NO LIBATION OF WATER, and they have no correction through us, nor indeed forever. FOR JUST AS THEY HAVE NO CORRECTION ON THE FIFTH, FOURTH, AND THIRD DAYS, SO THEY NEVER WILL HAVE ANY CORRECTION. And should you wish to point that it is written "it would be utterly scorned," WHEREAS, ACCORDING TO THE ABOVE, IT SHOULD HAVE BEEN WRITTEN 'IT WOULD NOT BE UTTERLY SCORNE', NAMELY, THAT THEY DO NOT WANT THE SCORN (SECOND, SIXTH, AND SEVENTH), WHICH IS THE SUBSTANCE OF SAMAEL, I SHOULD THEN RESPOND: ELSEWHERE IT IS WRITTEN: "For he has not despised (scorned) nor abhorred the affliction of the afflicted" (Tehilim 22:25).

893. HE ASKS: What about the first day OF THE FESTIVAL, THINKING THAT THE SECOND, SIXTH, AND SEVENTH (HEB. BOZ) DAYS ARE CONSIDERED THOSE OF THE WATER LIBATION, AND THE FIFTH, FOURTH AND THIRD (HEB. CHARASH) DAYS ARE FREE OF THE LIBATION OF WATER, BUT HE DOES NOT MENTION THE FIRST DAY OF THE FESTIVAL AT ALL. HE ANSWERS, THE FIRST DAY is not called either 'first' nor 'one', but IS CALLED simply "the fifteenth day" (Bemidbar 29:12). No special mention is made of it BECAUSE THERE IS NOTHING SPECIAL ABOUT IT TO MENTION, but the water libation is first mentioned on the second day, and this is how it should be. BECAUSE ON THIS DAY A PORTION IS GIVEN TO THE OTHER SIDE, IT IS FITTING THAT THIS SHOULD BE ON THE SECOND DAY, for about the second day IT WAS not SAID: 'THAT IT WAS good'. This is why he does not mention the first or one day at all, but just simply IS THE FIFTEENTH DAY, and the first mention of the days of the festival, and the renewal of the days, begins on the second day. And the water is distributed on the second, sixth and seventh days, and there is no libation of water on the fifth, fourth or third days, as we have learned - and it all falls into place.

891. מִיָּם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאֱהָבָה, אֲלֵיָן אֵינוֹן מִיָּם, דִּי מְנַסְכֵי יִשְׂרָאֵל, בְּחֻדּוֹה וּבְרַחֲמֵימוּ דְקוּדְשָׁא בְּרִיךְ הוּא, דְּכִתְיִב וּשְׁאֲבָתָם מִיָּם בְּשִׁשּׁוֹן. וְנִהְרֹת לֹא יִשְׁטְפוּהָ, אֲלֵיָן אֵינוֹן נִהְרֵי דְאֶפְרַסְמוֹנָא דְכִינָא, דְּכִלְהוּ דְּבָקִי וּמִתְקַשְׁרֵי בְּרַחֲמֵימוּ דָּא. אִם יִתֵּן אִישׁ אֶת כָּל הוֹן בֵּיתוֹ בְּאֱהָבָה בּוֹז יְבוֹז, דָּא סְמָאֵל, בְּאֱהָבָה דִּישְׂרָאֵל, לְמַהּוּ לִיה חוּלְקָא בְּהִדְיָיְהוּ, בְּאֵינוֹן מִיָּם דְּרִשְׁמִינִן הָבָא בְּפִרְשֵׁתָא, דְּכִתְיִב אִם יִתֵּן אִישׁ אֶת כָּל הוֹן בֵּיתוֹ בְּאֱהָבָה בּוֹז יְבוֹז, סִימְנָא דְאֵינוֹן מִיָּם בּוֹז, יְבוֹז לּוֹ וְדָאִי, דְּהָא כִלְהוּ אֶתְחַשְׁבּוּ לְגִבְנָן, חֲרָשׁ נִשְׁבֵּר, דְּלִית לִיה תְּקֻנָּה לְעֵלְמִין.

892. מִיָּם דְּלִהוֹן אֶתְפְּלִיגוּ בְּיוֹמִין בּוֹז, אֲשֶׁתְּאָרוּ שְׂאָר יוֹמִין, דְּאֵינוֹן חֲמִישִׁי רַבִּיעִי שְׁלִישִׁי, וְסִימָן, חֲרָשׁ אֶת חֲרָשֵׁי הָאֲדָמָה, וְלִית לוֹן תְּקוּנָא בְּהִדְיָא, וְלֹא לְעֵלְמִין. וְאִי תִימָא בּוֹז יְבוֹז לּוֹ כְּתִיב. הָתָם כִּי לֹא בָזָה וְלֹא שִׁקָּץ עָנּוּת.

893. יוֹמָא קְדָמָאָה מָאִי עָבִיד לִיה. אֲלֵא לֹא אֲקָרִי ראשון, וְלֹא אֲקָרִי אַחַד, אֲלֵא חֲמִשָּׁה עָשָׂר סֵתָם, בְּלֹא רְשׁוּמָא כָּלִל. אֲבָל שִׁירוּתָא דְרִשְׁמֵימוּ דְּמִיּוֹן, מִיּוֹם שְׁנֵי הָוִי. וְהָכִי אֶתְחַזִּי, בְּגִין דְּלִית טוֹב בְּשְׁנֵי, וּבִגְכּ, לֹא רָשִׁים ראשון וְלֹא אַחַד כָּלִל, וְהָוִי בְּסֵתָם, וְשְׁרֵי רְשִׁימוּ דְּיוֹמִין, בְּיוֹם שְׁנֵי. וְאֶתְפְּלִגוּ מִיָּם בּוֹז, וְאֶתְאָרוּ בְּיוֹמִין חֲרָשׁ, כְּמָה דְּאֶתְמַר, וְכִלְא כְּדָקָא יֵאוּת.

894. Happy is the portion of Yisrael, who know how to enter the kernel of the nut; NAMELY, HOLINESS IS LIKE THE KERNEL OF A NUT THAT IS SURROUNDED BY SHELLS, and in order to get into the kernel, they break off these shells THAT SURROUND IT, and enter. What is written subsequently? "On the eighth day you shall have a solemn assembly" (Bemidbar 29:35). For after they break through all these Klipot and break down a number of forces and kill a number of serpents and a number of scorpions, which were there in wait for them in those mountains of darkness, until they managed to find the place of settlement and a holy city WHICH IS THE HOLY MALCHUT, surrounded by walls on all sides, they then entered it ON THE EIGHTH DAY OF ASSEMBLY (HEB. SHMINI ATZERET) to give it satisfaction there, and rejoice in it. And we already explained the matter.

895. And this is "a solemn assembly," THE MEANING OF WHICH IS a gathering, NAMELY MALCHUT, for she is a place where everything gathers, FOR SHE IS A RECEPTACLE FOR ALL THE HIGHER LUMINARIES. "you shall have," namely you and nobody else shall have, FOR THE OTHER SIDE HAVE NO PART OF IT, but it is you who rejoice with your Master, and He with you. And on this it is written: "Be glad in Hashem and rejoice, O you righteous: and shout for joy, all you who are upright in heart" (Tehilim 32:11).

894. זָכָאָה חוֹלְקֵהוֹן דְּיִשְׂרָאֵל, דִּידְעֵי לְאַעְלָאָה לְגוֹ מוֹחָא דְּאַגּוּזָא. וּבְגִין לְמִיעָאֵל לְגוֹ מוֹחָא, מִתְבָּרִין קְלִיפִין אֵלִין, וְעָאֲלִין. מַה בְּתִיב לְבָתֵּר כָּל הָאִי. בְּיוֹם הַשְּׁמִינִי עֲצֶרֶת תְּהִיָּה לָכֶם. לְבָתֵּר דְּתַבְרוּ כָּל הָנִי קְלִיפִין, וְתַבְרוּ כְּמָה גְזִיזִין, וְכְמָה נְחָשִׁים קְטָלוּ, וְכְמָה עֲקָרִים דִּהּוּ לֹון בְּאִינוֹן טוּרֵי דְחֲשׂוּכָא, עַד דְּאַשְׁכְּחוּ אֶתֶר דִּישׁוּבָא, וְקָרְתָּא קְדִישָׁא, מְקַפָּא שׁוּרִין סָחוּר סָחוּר, בְּדִין עָאֲלוּ לְגַבָּה, לְמַעַבְדַּ נְיֻחָא תַמָּן, וּלְמַחְדֵּי בָּהּ. וְהָא אִוקִימְנָא מְלָה.

895. וְדָא אִיהוּ עֲצֶרֶת, בְּנִישׁוּ. אֶתֶר דְּמִתְכַּנֵּשׁ כָּלָא לְגַבָּה. תְּהִיָּה לָכֶם, וְלֹא לְאַחֲרָא, לְמַחְדֵּי אֶתֶרֶן בְּמֵאֲרִיכוֹן, וְאִיהוּ בְּהִדְיוּכוֹ. וְעַל דָּא בְּתִיב, שְׂמַחוּ בִּי וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב.