

1. Meditation over a blessing

We learn that it is a commandment to bless God, and that these blessings draw down the blessings from the supernal world - they draw life from the source of life. The blessing is like a gift to God that was sent by the person who prayed to Him. We learn about the secret meaning of Amen, that adorns the blessing, and about how the prayers and blessings ascend from below upwards through many levels. When the blessings descend all the patriarchs and the children are blessed. Baruch is the secret meaning of the highest source there is, and its flow is uninterrupted. We are also told of the secret meaning of the words "Atah" and "Melech" in the blessing. An explanation is given of the bowing and bending of the knee during the prayer service.

Ra'aya Meheimna (the Faithful Shepherd)

1. "Wherefore it shall come to pass, if you hearken to these judgments..." (Devarim 7:12). "When you have eaten, and are replete, then you shall bless Hashem your Elohim" (Devarim 8:10). We are commanded to bless the Holy One, blessed be He, for everything we eat and drink and enjoy in this world. He who does not bless is considered as stealing from the Holy One, blessed be He, as it is written: "he who robs his father or his mother" (Mishlei 28:24), and the friends explained THAT IT APPLIES TO THE HOLY ONE, BLESSED BE HE. The blessings that a person gives the Holy One, blessed be He, are meant to draw life from the source of life, WHICH IS BINAH, to the Holy Name of the Holy One, blessed be He. And these blessings are to pour on top of Him from that supernal oil THAT IS THE ABUNDANCE OF CHOCHMAH. From there, it is then drawn upon the whole world.

2. It is also written: "when you have eaten, and are replete, then you shall bless Hashem your Elohim" (Ibid.). By these blessings, a person pours out through his words ABUNDANCE from the highest source, THAT IS BINAH. All the levels and sources OF ZEIR ANPIN AND MALCHUT are blessed and filled with abundance to pour upon all the worlds, and everything is blessed together.

3. Therefore, a person needs to meditate on the secret of the blessings, so that the Patriarchs, WHO ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, and the children, WHO ARE NETZACH, HOD AND YESOD OF ZEIR ANPIN, shall all be blessed together. Whoever blesses the Holy One, blessed be He, is blessed and receives his part from these blessings before the rest of the lower world. As soon as the Name of the Holy One, blessed be He, is blessed from there, the initial portion of those blessings comes down and rests on the head OF THE ONE WHO SAID THE BLESSING. We have already provided an explanation for this, as it is written: "in all places where I cause My Name to be pronounced, I will come to you, and I will bless you" (Shemot 20:21). After that particular blessing comes and rests on the head OF HE WHO BLESSED, it spreads from there to the rest of the world.

4. When these blessings descend, they are adorned within the field of holy apple trees, THAT IS MALCHUT. Many levels of the those nominated over the world meet them there and come down together with them, announcing and proclaiming that it is the gift that this person sent to the Holy One, blessed be He. HE ASKS: From which place do the blessings descend? HE REPLIES: THE BLESSINGS descend afterward from the place of the head of the Righteous, THAT IS YESOD OF ZEIR ANPIN. THE BLESSINGS first go up and cause other BLESSINGS from above to go down, and it is filled from THOSE THAT DESCEND from above and from THOSE THAT ASCEND from below. This is the meaning of: "blessings are upon the head of the just" (Mishlei 10:6). Once that level is filled up, it pours upon the bride, WHICH IS MALCHUT, whence they flow and spread downward.

רעיא מהימנא

1. וְהָיָה עֵקֶב תִּשְׁמָעוּן אֶת הַמִּשְׁפָּטִים הָאֵלֶּה וְגו', וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת יי' אֱלֹהֶיךָ וְגו'. פְּקוּדָא דָּא לְבִרְכָּא לִיה לְקוּדְשָׁא בְּרִיךְ הוּא, עַל כָּל מַה דְּאָכִיל וְשָׁתִי, וְאִתְהַנִּי בְּהַאי עֲלֵמָא. וְאִי לֹא בְּרִיךְ, אֶקְרִי גִזְלָן לְגַבִּי קוּדְשָׁא בְּרִיךְ הוּא. דְּכִתִּיב גִּזְלָן אֲבִיו וְאִמּוֹ. וְהָא אֻקְמוּהָ חֲבֵרִיָּא. בְּגִין דְּבִרְכָּאן דְּבְרִיךְ ב"נ לְקוּדְשָׁא בְּרִיךְ הוּא, אֲתִי לְאַמְשָׁכָא חֵיוֹן מִמְּקוּרָא דְּחַיִּי, לְשִׁמְיָה דְּקוּדְשָׁא בְּרִיךְ הוּא קְדִישָׁא, וְלֹאֲרָקָא עֲלֵיהּ מַהֲהוּא מִשְׁחָא עֲלָאָה, וְאֲתִי לְאַתְמָשְׁכָא מִתַּמָּן לְכָל עֲלֵמָא.

2. וְכִתִּיב וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת יי' אֱלֹהֶיךָ וְאִינוּן בְּרָכָאן, אֲרִיק ב"נ בְּאִינוּן מְלִין מַהֲהוּא מְקוּרָא עֲלָאָה, וְאִתְבְּרָכָאן כָּל אִינוּן דְּרִגִּין וּמְקוּרִין, וְאִתְמְלִיין לְאֲרָקָא עַל כָּל עֲלֵמִין. וְאִתְבְּרָכָאן כְּלָהוּ בְּחֵדָא.

3. וְע"ד אֶצְטְרִיךְ ב"נ, לְשׁוּאָה רַעוּתִיהָ בְּרָזָא דְּבִרְכָּאן, בְּגִין דִּיתְבְּרָכוּן אֲבָהּ וּבְנִין, כְּלָא בְּחֵדָא. וּמֵאן דְּמִבְּרַךְ לְקוּדְשָׁא בְּרִיךְ הוּא, אִתְבְּרַךְ, וְנָטִיל חוּלְקִיהָ מֵאִינוּן בְּרָכָאן, בְּקִדְמִיתָא דְּכָל עֲלֵמָא לְתַתָּא. בֵּינָן דְּשִׁמְא דְּקוּדְשָׁא בְּרִיךְ הוּא מִתְבְּרַךְ מִתַּמָּן, נְחִית וְשָׂרָא עַל רִישֵׁיהָ חוּלְקָא קְדִמָּאָה. וְהָא אֻקְיָמְנָא דְּכִתִּיב, בְּכָל הַמָּקוֹם אֲשֶׁר אֲזָכִיר אֶת שְׁמִי אָבָא אֱלֹהֶיךָ וּבֵרַכְתִּיךָ. בֵּינָן דִּהִיא בְּרָכָה אֲתִיוָא וְשָׂרִיוָא עַל רִישֵׁיהָ, מִתַּמָּן אִתְפָּשֵׁט בְּכָל עֲלֵמָא.

4. בְּשַׁעְתָּא דְּאִינוּן בְּרָכָאן נְחִיתִין, מִתְעַטְרִין גּו חָקֵל תְּפוּחִין קְדִישִׁין, וּמִגְעִי בְּהוּ כְּמַה דְּרִגִּין דְּמִמָּנָן בְּעֲלֵמָא, וְנְחִיתִי בְּהוּ, וְאִמְרִי וּמְכִרִיזִי דָּא אִיהוּ דִּירוּנָא דְּשִׁדְר פְּלוּגִי לְקוּדְשָׁא בְּרִיךְ הוּא. מֵאן אֲתֵר נְחִיתִי, לְבִתֵּר דְּנְחִיתִי מֵאֲתֵר רִישָׁא חֵדָא דְּצִדִּיק. תַּמָּן סִלְקִין, מִתְעַרִי לְנְחִיתָא אַחֲרֵנִין מְלַעִילָא, וְאִתְמְלִיָּא מְלַעִילָא וּמִתְתָּא, הֵ"ד בְּרָכוֹת לְרֹאשׁ צִדִּיק. בֵּינָן דִּהִיא דְּרָגָא אִתְמְלִיָּא, אֲרִיק לְהַאי כְּלָה, וּמִתַּמָּן נִגְדִין וְאִתְמָשְׁכִין לְתַתָּא.

5. When these blessings rise from below, there is no single opening above and there is no appointee from up high that does not open these openings, and declare throughout the firmaments: 'This is the gift to the King that so-and-so sent. That is a wholly proper gift.' What is A FULL blessing: IT IS A BLESSING to which Amen was said. For every blessing to which Amen was said is a properly full BLESSING.

6. When this blessing ascends, all the grades above summon the non-shining, NAMELY MALCHUT, to shine on it. Even more so, if it is a blessing said by many, it is adorned with holy crowns by means of SAYING Amen. Amen is the secret of the connections within each unification and sanctification in accordance with the secret of his Master. It properly adorns that blessing with sublime crowns.

7. The Holy One, blessed be He, favors those that bless Him, and His passion is for the blessing that is below. That blessing rises and lights up the non-shining candle, WHICH IS MALCHUT, and strengthens it with a strong force to rise above, TO UNITE WITH ZEIR ANPIN. About this secret, it is written: "those who give Me honor, I will honor" (I Shmuel 1:30). This verse refers to those who give blessings to the Holy One, blessed be He. "...and they that despise Me shall be lightly esteemed" (Ibid.) refers to those who do not bless the Holy One, blessed be He, and withhold any blessings from their mouths.

8. The secret of secrets is for those who have knowledge in the Wisdom of their Master, to know the secret meanings of the blessings recited over the commandments of the Torah and over all the enjoyments and pleasures in this world, to pour out blessings from above downward.

9. HE EXPLAINS: The exception is the blessings in the prayer service, which are the correction of their Master. THEY BOTH RISE from below upwards and from above downwards, while the blessings that are not over the prayer rise from below upwards until they reach the non-shining light, WHICH IS MALCHUT, and awaken it with force by that blessing. This awakening rises high up until it reaches the highest Throne, WHICH IS BINAH, the source of all life, MEANING THAT ALL LIGHTS EMANATE FROM IT. Other blessings then flow out from that higher source and they meet and kiss one another. They approach and rest on the head of the Righteous THAT IS YESOD OF ZEIR ANPIN to pour down. When they descend, the Patriarchs, WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, and the children, WHICH ARE NETZACH, HOD AND YESOD OF ZEIR ANPIN, are blessed and all their candles, WHICH ARE THE SFIROT OF MALCHUT.

5. בְּרַסְלָקִין אֵינוֹן בְּרַכָּאן מִתַּתָּא, לִית פְּתַחא וּפְתַחָא לְעִילָא, וְלִית מִמֶּנָּא לְעִילָא, דְּלֹא פְתַח כָּל אֵינוֹן פְּתַחִין. וּמִכְרִזִּי וְאִמְרִי בְּכָל אֵינוֹן רְקִיעִין, דָּא אִיהוּ דִּירוֹנָא דְּמַלְכָּא דְּשִׁרְר פְּלוֹנִי, דָּא הוּא דִּירוֹנָא בְּקִיּוּמָא בְּדִקָּא יָאוּת. וּמֵאן אִיהוּ. בְּרַכָּה דְּאִתִּיבּוּ עָלֶיהָ אָמֵן. דְּכָל בְּרַכָּה דְּאִתִּיבּוּ עָלֶיהָ אָמֵן, דָּא אִיהוּ בְּקִיּוּמָא בְּדִקָּא יָאוּת.

6. וּבִיּוֹן דִּהָא בְּרַכָּתָא סְלָקָא, כָּל דְּרִגִּין דְּלְעִילָא, כְּלָהּ זְמִינִין לְגַבִּי הֵהוּא נְהוּרָא דְּלֹא נְהִיר, בְּגִין לְאַנְהָרָא לְגַבָּה. וְכָל שְׂכָן אִי הוּא בְּרַכָּתָא דְּסִגְיָאִין מְבָרְכִין לָהּ, וּמַעֲטָרִין לָהּ בְּעֵטְרִין קְדִישִׁין, בְּרָזָא דְּאָמֵן. אָמֵן הוּא רְזָא דְּקִשְׁרִי, דְּכָל יְחוּדָא וּקְדוּשָׁה בְּרָזָא דְּמֵאֲרִיָּה. וּמַעֲטָר לְהֵיכָל בְּרַכָּתָא בְּעֵטְרִין עֲלָאִין בְּדִקָּא יָאוּת.

7. וְקוּדְשָׁא בְּרִיךְ הוּא אֲתַרְעִי בְּהוּ, בְּאֵינוֹן דְּמְבָרְכִין לֵיהּ, וְתִיאוּבְתִיָּה בְּבְרַכָּתָא דְּלִתַּתָּא, דִּהֵיכָל בְּרַכָּתָא סְלָקָא, וְאַנְהִיר בּוֹצִינָא דְּלֹא נְהִיר, וְאֲתַקִּיף לָהּ בְּתוּקָפָא תְּקִיפָא, לְסְלָקָא לְעִילָא. וְעַל רְזָא דָּא כְּתִיב, כִּי מִכְבְּדִי אֲכַבֵּד, אֵלִין אֵינוֹן דְּמְבָרְכִין לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. וּבּוֹזִי יִקְלֹג, אֵלִין אֵינוֹן דְּלֹא מְבָרְכִין לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וּמִנְעִין בְּרַכָּתָא מִפּוּמִיָּהוּ.

8. רְזָא דְּרִזִּין, לְאֵינוֹן דִּידְעִי חֲכָמָתָא דְּמֵאֲרִיָּהוּן, לְמַנְדַּע רְזָא דְּבְרַכָּאן, בְּפִקּוּדֵי אֲוִרִיָּתָא, וּבְכָל הַנָּאִין וּכְסוּפִין דִּהָא עֲלָמָא, לְאַרְקָא בְּרַכָּאן מְעִילָא לְתַתָּא.

9. בְּרַכָּאן דְּצִלּוֹתָא, דְּאֵינוֹן תְּקוּנָא דְּמֵאֲרִיָּהוּן, מִתַּתָּא לְעִילָא וּמְעִילָא לְתַתָּא. בְּרַכָּאן דְּלֹא אֵינוֹן בְּצִלּוֹתָא, סְלָקִין מִתַּתָּא לְעִילָא, עַד דְּמָטוּ גּוֹ נְהוּרָא דְּלֹא נְהִיר, וּמִתַּעֲרִי בְּתוּקָפָא, לְהֵהוּא נְהוּרָא דְּלֹא נְהִיר, בְּהֵיכָל בְּרַכָּה, וּסְלָקָא אֲתַעֲרוּ לְעִילָא, עַד דְּמָטוּ לְכַרְסֵיָּא עֲלָאָה, מְקוּרָא דְּכָל חֵינִין. בְּרִין נִפְקוּ מִהֵהוּא מְקוּרָא עֲלָאָה, בְּרַכָּאן אַחֲרִנִין, וְאַעֲרֵעוּ אֵלִין בְּאֵלִין, וְנִשְׁקִי אֵלִין לְאֵלִין, וְאֲתָאן וְשִׁרְיָן לְרִישׁ צְדִיק, לְאַרְקָא לְתַתָּא. וְכֹד נַחֲתִין, אֲתַבְּרַכֵּן אֲבָהֶן וּבְנֵין, וְכָל שְׂרָגִין דְּלֵהוּן.

10. The secret of these blessings that awaken from above to below pertains to this secret. 'Blessed' is the secret of the highest source, WHICH IS SUPERNAL ABA AND IMA, WHICH ARE CALLED CHOCHMAH. ONE NEEDS TO MEDITATE to pour, draw and kindle from there all the candles, MEANING THE LOWER GRADES. It is always blessed because its water never ceases flowing, MEANING THEY ARE IN A NEVER ENDING UNION AND THEIR ABUNDANCE TO THE LOWER BEINGS NEVER CEASES FLOWING. From there, the beginning that is called the World to Come, MEANING BINAH, RECEIVES. It is CALLED the end of heaven, because that end is the upper end OF ZEIR ANPIN CALLED HEAVEN. For there is a similar end below, which is the lower world, MALCHUT, which is also called 'blessed', in correspondence to the lower beings, MEANING to pour BLESSINGS downward and awaken from below upward by the blessing of the prayer. But here, REGARDING THE OTHER BLESSINGS, is called 'blessed', after the secret of Chochmah, DENOTING SUPERNAL ABA AND IMA, that which fills that place, BINAH CALLED THE WORLD TO COME, AS MENTIONED ABOVE, by means of a narrow path, MEANING YESOD OF CHOCHMAH, through which it enters it.

11. THE WORD 'you' IN THE BLESSING then begins to be revealed, because 'blessed' is hidden, WHICH ARE CHOCHMAH AND BINAH THAT ARE INCOMPREHENSIBLE TO THE LOWER BEINGS. Therefore, it is called 'blessed' vaguely, IT BEING a higher unexposed source. HOWEVER, THE WORD 'you' is the start of the revelation outside. This is why it is called 'you', IN THE SECOND PERSON, WHO IS REVEALED. And who is it? It is the secret of the right, WHICH IS CHESED OF ZEIR ANPIN, called a priest to that place, BINAH. That is the meaning of: "you shall be a priest forever (lit. 'to a world')" (Tehilim 110:4), MEANING, who is "a priest" to that world, Binah, it is 'you'. This is the supernal right, CHESED OF ZEIR ANPIN, that is there to be revealed.

12. THE WORD 'Hashem' IN THE BLESSINGS is the secret of the Central Column IN ZEIR ANPIN, the secret meaning of the Faith in all directions. The WORD 'our Elohim' IN THE BLESSINGS is the left side OF ZEIR ANPIN. It is included in his right; the right is included in it, and one is included in the other into one. Up to this point, MEANING UP TO CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, the blessings are connected TO ZEIR ANPIN. Once these CHESED, GVURAH AND TIFERET OF ZEIR ANPIN are blessed, everyone below is blessed.

13. After CHESED, GVURAH AND TIFERET OF ZEIR ANPIN are blessed and receive blessings for themselves, all return included into one to that source, WHICH IS BINAH, because they cannot return to that place before they are blessed. Once they are blessed first, they again enter that place THAT IS BINAH, to receive other additional blessings to bestow down. Before they are blessed, they do not enter or return TO BINAH. That is the secret meaning of the verse: "and none shall appear before Me empty" (Shemot 23:15).

10. וְרָזָא דְאֵלִין בְּרַכָּאן לְאַתְעֵרָא מְעִילָא לְתַתָּא, בְּרָזָא דָא, בְּרוּךְ: דָּא רָזָא דְמִקּוּרָא עֲלָאָה מְכַלָּא, לְאַרְקָא וּלְאַמְשַׁכָּא וּלְאַנְהֵרָא כָּל בּוֹצִינִין. וְאִיהוּ בְּרוּךְ תְּדִיר, דִּלָּא פִּסְקִין מִימּוּי. וּמִתַּמֵּן שִׁירוּתָא דְאַקְרִי עֲלֵמָא דָאֲתִי, וְאִיהוּ קֶצֶה הַשָּׁמַיִם, דִּהְיִיא קֶצֶה קֶצֶה עֲלָאָה אִיהוּ. בְּגִין דָּאִית קֶצֶה כְּגֻוּנָא דָא לְתַתָּא, וְאִיהוּ עֲלֵמָא תַתָּאָה. וְאַקְרִי אוּף הַכִּי בְּרוּךְ, לְקַבֵּל תַתָּאִי, לְאַרְקָא לְתַתָּא, וּלְאַתְעֵרָא מִתַּתָּא לְעִילָא בְּבִרְכָּאן דְּעֻלּוּתָא. וּבְרוּךְ דָּא אֲקִרִי הַכָּא, בְּרָזָא דְחֻכְמָתָא עֲלָאָה, דְּאַמְלִי לְהֵהוּא אֲתֵר, בְּחֹד שְׁבִיל דְקִיק דְאֵעִיל בִּיה.

11. אַתָּה: לְבַתֵּר שְׂאֵרִי לְאַתְגְּלוּיָא, דִּהָא הָאִי בְּרוּךְ סְתִים אִיהוּ, וּבג"כ אֲקִרִי בְּאַרְח סְתִים בְּרוּךְ, מִקּוּרָא עֲלָאָה דִּלָּא אַתְגְּלוּיָא. אַתָּה, שִׁירוּתָא לְאַתְגְּלוּיָא לְבֵר, וּבג"כ אֲקִרִי אַתָּה. וּמֵאֵן אִיהוּ. דָּא רָזָא דִּימִינָא, וְאַקְרִי כֹהֵן לְגַבִּי הָהוּא אֲתֵר. וְרָזָא דָּא אַתָּה כֹהֵן לְעוֹלָם, מֵאֵן כֹהֵן לְהֵהוּא עוֹלָם, אַתָּה. וְדָא אִיהוּ וּמִינָא עֲלָאָה, דִּהָא אֲשַׁתְּכַח לְאַתְגְּלוּיָא.

12. יְהוָה: דָּא רָזָא דְאַמְצְעִיתָא. רָזָא דְמַהִימְנוּתָא בְּכָל סְטִין. אֱלֹהֵינוּ: דָּא סְטֵרָא דְשִׁמְאַלָא, דְכָלִּיל בִּימִינָא, וּיְמִינָא בִּיה, וְאַתְכָּלִּילוּ דָּא בְּדָא, לְמַהוּי חֹד. וְעַד הַכָּא, אַתְקַשְׁרוּ בְּרַכָּאן, דְכִיּוֹן דְאֵלִין אַתְבְּרַכָּאן, כֹּלְהוֹן דְלַתְתָּא אַתְבְּרַכָּאן.

13. לְבַתֵּר דְאֵינוֹן אַתְבְּרַכָּאן, וְנִטְלִי בְּרַכָּאן לְגַרְמִייהוּ, אַתְהֲדְרוּ כֹלִילִן בְּחֹד לְהֵהוּא מִקּוּרָא, דְאֵינוֹן לֹא יִכְלִין לְאַתְהֲדְרָא לְגַבִּי הָהוּא אֲתֵר, עַד דְאַתְבְּרַכָּן. כִּיּוֹן דְאַתְבְּרַכָּן בְּקִדְמִיתָא, אַתְהֲדְרוּ וְעֵאלִין לְגַבִּי הָהוּא אֲתֵר, לְנִטְלָא בְּרַכָּאן יְתִירִין אַחֲרָנִין, לְאַרְקָא לְתַתָּא. וְעַד דְאֵינוֹן אַתְבְּרַכָּאן, לֹא עֵאלִין וְלֹא תֵאבִין לְגַבִּיָּה. וְרָזָא דָּא וְלֹא יֵרָאוּ פְּנֵי רִיקָם.

14. When they return to that place, BINAH, and enter there, that place is called 'king', WHICH IS THE SECRET OF THE WORD 'KING' IN THE BLESSING. BINAH is considered a king only when these - CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, draw near it to be blessed. A king is considered a king when his chief ministers come to him when they are rich and have everything they need, without lacking anything. Then he is king. A king below, WHO IS MALCHUT, IS SO CONSIDERED when these, THE SFIROT OF ZEIR ANPIN, adorn her (Malchut) adequately with holy crowns. Here IN THE BLESSING, where a king is mentioned, who is THE KING? It is "The world, who has sanctified us and commanded us," WHICH IS BINAH. Since it is a world that is not revealed externally and is hidden, it is recited in a hidden manner, MEANING IN THE THIRD PERSON, 'WHO HAS SANCTIFIED US AND COMMANDED US', INSTEAD OF THE SECOND PERSON, NAMELY, "YOU WHO HAVE SANCTIFIED AND COMMANDED US." Therefore, it is recited in an undisclosed manner.

15. As we learned, the right, WHICH IS CHESED, is always called 'you'. Therefore, the priest bows HIS HEAD towards that place, 'YOU', AT EACH AND EVERY BLESSING OF THE AMIDAH PRAYER, WHERE HE BOWS at the beginning OF THE BLESSING and at the end OF THE BLESSING. The lower world, THAT IS MALCHUT, when it is connected to the right, WHICH IS CHESED, and attached to it, is called from below upward 'blessed', and is not considered blessed except by means of the source to which it was attached, which entered it and filled it, WHICH IS CHESED. ONLY THEN IS MALCHUT CONSIDERED BLESSED. 'You' IN THE BLESSING is the secret of the priest, MEANING CHESED, to be attached to him. Therefore, in the prayer, one bends his knees at 'blessed', THAT IS MALCHUT, because it is a world bent at the top. That is the difference between 'blessed' in the prayer and 'blessed' in the other blessings; 'BLESSED' IN THE OTHER BLESSINGS IS IN CHOCHMAH AND BINAH, WHILE 'BLESSED' IN THE PRAYER IS IN MALCHUT. Everything follows a higher meaning to pour blessings to all the worlds.

16. AT THE WORD 'blessed' in the AMIDAH prayer, one bends his knees, and bows his head at 'you', because 'you' is called 'head (or: 'first')'. Therefore, the priest receives his portion first and is always first in line. That is why the knee bending is at 'blessed', and lowering of the head is at 'you'. Wherever the priest reads 'you', he bows down when praying. After a king lowers down his head AT THE BEGINNING OF THE AMIDAH PRAYER, he does not raise it again UNTIL HE FINISHES THE PRAYER. What is the reason? IT IS BECAUSE the Holy One, blessed be He, said to the moon: 'Go and diminish yourself', and THE MOON, WHICH IS MALCHUT, has not yet straightened herself FROM THIS DIMINISHING. A KING IS THE ASPECT OF MALCHUT; THEREFORE, HE LOWERS HIS HEAD AND DOES NOT RAISE IT UP. Hence, a blessing with which a person blesses the Holy One, blessed be He, is aroused to pour down blessings from above to all the worlds, as we have learned. Blessed are the children of Yisrael in this world and the World to Come.

17. It is written: "You are our Father, though Abraham is ignorant of us..." (Yeshayah 63:16). We have learned that in the World to Come Isaac shall be told: 'YOU ARE OUR FATHER'. THUS ISAAC, WHO IS THE LEFT COLUMN, IS CALLED A FATHER. That is because the left is included in the right. HOWEVER, BEFORE IT WAS INCLUDED IN THE RIGHT IT WAS NOT CONSIDERED A FATHER, BECAUSE HARSH JUDGMENTS WERE FLOWING FROM HIM. But how do we know that the right too is considered a father? HE RESPONDS: It is written, "and be to me a father and a priest" (Shoftim 17:10). WE UNDERSTAND FROM THIS THAT THE PRIEST, WHO IS RIGHT AND CHESED, IS CONSIDERED A FATHER. Although above, even the non- shining light WHICH IS MALCHUT, is considered a father, when it is here attached to the right, it is called 'you', as it is written: "You, Hashem, are our Father, our Redeemer" (Yeshayah 63:16).

14. וְכִד תִּבִּין לְגַבִּי הֵהוּא אֶתְר, וְעֹאֲלִין תִּמָּן, כִּדִּין אֶקְרִי הֵהוּא אֶתְר מֶלֶךְ. וּמֶלֶךְ לֹא אֶתְקִרִי, בִּר כִּד אִינוֹן מִתְקִרְבִּין לְגַבִּיָּה, וּמִתְבָּרְכִין. וּמִלְכָּא אִימִתִּי אֶקְרִי מֶלֶךְ. כִּד רַבְרַבְנוּי אֶתִּין לְגַבִּיָּה עֲתִירִין, מִסְתַּפְקִין בְּכָל מַה דְּאֶצְטְרִיכוּ, בְּלֹא חֶסְרוֹנָא, כִּדִּין אִיהוּ מֶלֶךְ. מֶלֶךְ לִתְתָּא, כִּד אֲלִין מַעֲטָרִין לִיה בְּסֻפּוֹקָא, בְּעֵטְרִין קִדִּישִׁין. וְהִכָּא אֶקְרִי מֶלֶךְ. וּמֵאן אִיהוּ. הָעוֹלָם אֲשֶׁר קִדְשָׁנוּ וְצוּנוּ. וּבִגִּין דְּאִיהוּ עֲלֵמָא דְּלֹא אֶתְגַּלִּיָּא לְבִר, וְאִיהוּ סְתִים, קְרִי לִיה הִכִּי בְּאַרְח סְתִים. וְעַל דָּא לֹא אֶקְרִי, אֲלֵא בְּאַרְח סְתִים.

15. וְלָעוֹלָם יִמְינָא אֶתְה, כְּמַה דְּאֶתְמַר. וְעַל דָּא בְּהִין, כְּפִיָּה לְגַבִּי הֵהוּא אֶתְר, בְּרִישָׁא וּבְסוּפָא. וְעֲלֵמָא תִתְתָּא, כִּד אֶתְקִשֵׁר לִימִינָא, וְאֶתְדַבֵּק בִּיָּה, קְרִי מִתְתָּא לְעִילָא בְּרוּךְ, וְלֹא אֶקְרִי בְּרוּךְ, בִּר בְּרוּזָא דְּמִקּוּרָא דְּאֶתְדַבֵּק בִּיָּה, וְעִיִּיל בִּיָּה, וְאִמְלִי לִיה. אֶתְה, רָזָא דְּהֵהוּא בְּהִין, לְאֶתְדַבֵּק בְּהִדִּיָּה, וְעַד, בְּצִלּוֹתָא ב"נ כּוֹרֵעַ בְּבְרוּךְ, דְּאִיהוּ עֲלֵמָא כְּפוּף לְגַבִּי עִילָא, וְדָא אִיהוּ שְׁנוּי בִּין בְּרוּךְ דְּצִלּוֹתָא, וּבִין בְּרוּךְ דְּשָׂאֵר בְּרַכָּאן. וְכָלָא בְּרוּזָא עֲלָהָ אִיהוּ, לְאַרְקָא בְּרַכָּאן לְכָל עֲלָמִין.

16. בְּרוּךְ דְּצִלּוֹתָא, ב"נ כּוֹרֵעַ בִּיָּה בְּבְרַכּוּי, וְגַחִין רִישָׁא בְּאֶתְה, בְּגִין דְּאֶתְה אֶקְרִי רֹאשׁ. וְעַד בְּהִין נָטִיל בְּרֹאשׁ, וְאִיהוּ רֹאשׁ תְּדִיר. וּבִג"כ בְּרִיעָה בְּבְרוּךְ. וְגַחִינוּ דְּרִישָׁא בְּאֶתְה. וְכָהִן בְּכָל אֶתְר דְּאֶקְרִי אֶתְה, גַּחִין בְּצִלּוֹתָא. מֶלֶךְ בְּתֵר דְּגַחִין, תּוֹ לֹא זָקִיף, מ"ט. קִדְשָׁא בְּרִיךְ הוּא אָמַר לָהּ לְסִיְהִרָא, זִילִי אֲזַעֲרִי גְרַמִּיךְ, וְתוֹ לֹא זָקַפָּא. וּבִג"ד, בְּרַכָּתָא דְּב"נ בְּרִיךְ לְקוּדְשָׁא בְּרִיךְ הוּא, אֶתְעַר לְאַרְקָא בְּרַכָּאן מְלַעֲיָלָא לְעֲלָמִין כְּלָהוּ, כְּמַה דְּאֶתְמַר. זָכָאִין אִינוֹן יִשְׂרָאֵל בְּעֲלָמָא דִּין, וּבְעֲלָמָא דְּאֶתִּי.

17. כְּתִיב, כִּי אֶתְה אָבִינוּ כִּי אֲבִרְהֶם וְגו'. תְּנִינִין, לְזִמְנָא דְּאֶתִּי אֲמַרִּין לִיה לְיִצְחָק וְכו', בְּגִין דְּשִׁמְאֵלָא אֶתְבָּלִיל בִּימִינָא, אָבֵל יִמְינָא מְנָלִין דְּאֶקְרִי אָב. דְּכְתִיב וַיִּשְׁמְהוּ לוֹ לְאָב וּלְכָהִן, וְאֵע"ג דְּלַעֲיָלָא אֶקְרִי אָב, וְאִפִּילוּ לְנִהוּרָא דְּלֹא נִהִיר בְּשַׁעֲתָא דְּאֶתְדַבֵּק בִּימִינָא אֶקְרִי אֶתְה, כִּד"א אֶתְה יו"י אָבִינוּ גּוֹאֲלֵנוּ וְגו'.

2. The owner of the house breaks the bread and the guest recites the blessing

The Faithful Shepherd explains the secret of the twelve letters of the blessings of the Kohen. The importance that the owner of the house making the blessing over the bread first.

18. Meanwhile, an old person came to him and said: Faithful Shepherd, prepare a table for your Master, for Him and His Queen, with all kinds of delicacies, to fulfill in it: "this is the table that is before Hashem" (Yechezkel 41:22). For until now, everyone was enjoying from the King's table, as it says: "Come, eat of my bread" (Mishlei 9:5). Bread is the Written Law, MEANING ZEIR ANPIN, and the wine of the Torah is the Oral Law, WHICH IS MALCHUT. IN MALCHUT, there are many dainties from the various sweet meanings of the Torah, and from all the victuals and delicacies in the world and of the King.

19. The Faithful Shepherd rose and began to speak: 'Aaron the priest, rise from your sleep to slaughter oxen and sheep and goats and lambs and fowl, and all the varieties needed for the King's feast. The shew-bread (lit. 'the bread of faces'), that is TWELVE, corresponding to the two tablets of Torah, "written on both their sides (lit. 'from this and this' (Heb. zeh))" (Shemot 32:15). Zeh IN NUMERICAL VALUE is the twelve faces, which are THE TWELVE LETTERS IN THREE TIMES YUD HEI VAV HEI IN THE VERSES: "Hashem bless you, and keep you; Hashem make His face shine upon you, and be gracious to you; Hashem lift up His countenance to you, and give you peace" (Bemidbar 6:24-25). The second zeh CORRESPONDS TO THE THREE TIMES ADONAI, WHICH CONTAIN IN THEM TWELVE LETTERS. They are the twelve living creatures about which it says, "and they four had the face of a lion, on the right side; and the four had the face of an ox on the left side; they four also had the face of an eagle" (Yechezkel 1:10). THESE ARE THREE LIVING CREATURES, LION, OX, AND EAGLE, and it says about them: "And every one had four faces" (Ibid. 6). THAT IS, IN EACH CREATURE OF THE THREE, THERE ARE FOUR FACES OF THE LION, OX, EAGLE, AND MAN, AND THREE TIMES FOUR AMOUNTS TO TWELVE LIVING CREATURES. That is the meaning of, "And one (Heb. zeh) cried to another (Heb. zeh), and said" (Yeshayah 6:3), THAT IS, THE TWELVE FACES OF YUD HEI VAV HEI TO THE TWELVE CREATURES OF ADONAI. They also correspond to the 24 books in the Torah, THAT IS, THE 24 BOOKS IN THE BIBLE. This is the meaning of: "this (Heb. zeh) is the table that is before Hashem" (Yechezkel 41:22), BECAUSE A TABLE IS MALCHUT. "Zeh" IS THE TWELVE CREATURES THAT ARE IN ADONAI, WHICH IS MALCHUT. "THAT IS BEFORE HASHEM" REFERS TO THE TWELVE FACES IN YUD HEI VAV HEI. The vessels on the King's table are the sages of Mishnah, versed in prayer, which THE SAGES composed to correspond to the sacrifices.

20. He opened the discussion with the verse: "and you shall make a table of acacia wood" (Shemot 25:23). Come and behold: those present at the King's feast had goodly and comely customs to show they were members of the King's table. One was that the eldest would wash his hands FIRST. When they entered to sit for the meal, the oldest would sit at the head of the table. The second would be below him, and the third below the second. These are called the 'three beds', BECAUSE THEIR CUSTOM WAS EACH TO RECLINE ON A BED, to correspond to the three Patriarchs, and to the priests, the Levites and Yisrael THAT ARE CHESED, GVURAH AND TIFERET. From here on, they had no special order, rather whoever came first was seated.

18. אֲדַהֲכִי, סָבֵא אֲזָדְמֵן לְגַבִּיָּה, וְאָמַר, רַעִיָא מְהִימְנָא, תִּקֵּין פְּתוּרָא לְמֵאֲרָךְ, לִיה וּלְמִטְרוֹנִיתָא, מִכָּל מִינֵי עֲרוּנִין, לְקִיּוּמָא בֵּיה זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יוֹי, וְהָא עַד כַּעַן בְּלָהוּ מִתַּעֲנִי מִפְּתוּרָא דְמִלְכָּא, הֵה"ד, לְכוּ לַחֲמוּ בִלְחָמִי. וְדָא נְהֵמָא דְאֹרִייתָא דְבִכְתָּב, וְיִינָא דְאֹרִייתָא דְבַעַל פֶּה. וְתַמָּן בְּמָה מְטַעֲמִים מִינֵי טַעֲמֵי תוֹרָה, דְּמַתִּיקִין, מִכָּל מֵאֲכָלִין וְעֲרוּנִין דְּעֵלְמָא, וְדְמִלְכָּא.

19. קָם רַעִיָא מְהִימְנָא, פִּתַּח וְאָמַר, אֶהְרֵן בְּהֵנָּא קוּם מְשִׁינֶתָךְ, לְמַדְבַּח תּוֹרִין וְעֶאֱנִין וְאִמְרִין וְעוֹפִין, וְכָל מִינִין דְּצִרִיכִין לְסַעוּדָתָא דְמִלְכָּא. וְלַחֵם הַפָּנִים, דְּאִינוּן לְקַבֵּל תְּרִין לִוְחֵי דְאֹרִייתָא, דְּמִזָּה וּמִזָּה הֵם כְּתוּבִים. זֶה: תְּרִיסַר אֲנָפִין. דְּאִינוּן: יְבָרַכְךָ יוֹי, יֵאָר יוֹי, יִשָּׂא יוֹי. זֶה תְּנִינָא, אֲדִנְי אֲדִנְי אֲדִנְי. דְּאִינוּן תְּרִיסַר חִיּוֹן, דְּאִתְמַר בְּהוּן, וּפְנֵי אַרְיָה אֶל הַיָּמִין לְאַרְבַּעַתָּן, וּפְנֵי שׁוֹר מִהַשְּׂמָאל לְאַרְבַּעַתָּן, וּפְנֵי נֶשֶׁר לְאַרְבַּעַתָּן. וְאִתְמַר עֲלִיָּהּ, אַרְבַּעַת פָּנִים לְאַחַת. וְהָאִי אִיהוּ, וְקָרָא זֶה אֶל זֶה וְאָמַר, לְקַבֵּל עֲשָׂרִים וְאַרְבַּע סַפְרֵי תוֹרָה. וְהָאִי אִיהוּ זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יוֹי. מֵאֲנִין דְּפְתוּרָא דְמִלְכָּא, אִינוּן מֵאֲרֵי מַתְנִיתִין, מֵאֲרֵי צְלוֹתִין, דְּתִקִּינוּ לֹון לְקַבֵּל קִרְבָּנִין.

20. פִּתַּח וְאָמַר, וְעָשִׂיתָ שֻׁלְחָן עֲצֵי שִׁטִּים וְגו'. תָּא חֲזִי, מְנַהֲגִין טְבִין וְשִׁפְרִין הוּוּ נְהֵגִי מֵאֲרֵי דְסַעוּדָתָא דְמִלְכָּא, לְאַחְזָא דְאִינוּן מְבַנֵּי פְתוּרָה דְמִלְכָּא. חַד רַבְרָבָא מְבַנֵּי סַעוּדָתָא, נָטִיל יָדָיו בְּזִמְנָא דִּיעֲלֹון לְסַעוּדָתָא לְהִסָּב, גְּדוֹל מִסָּב בְּרָאשׁ, תְּנִינָא תַּחוּתֶיהָ, וְתִלִּיתָא תַּחוּת תְּנִינָא. וְאִלִּין אֲתִקְרִיאוּ ג' מְטוֹת, לְקַבֵּל תֵּלַת אֲבָהֶן, וְלְקַבֵּל כְּהֵנִים לְיוֹם וְיִשְׂרָאֵלִים. מִכָּאֵן וְאִילָךְ, לִית לֹון סֵדֶר, אֶלָּא כָּל הַקּוֹדֵם זָכָה.

21. The second CUSTOM is that the house owner breaks the bread so that he may apportion it generously. He first completes THE BLESSING OVER THE BREAD, and then breaks it. The sages of the Mishnah have set it so that none of those reclining at the feast table are permitted to taste until the giver of the blessing has tasted first. The one who apportions is not permitted to taste until all present have finished saying Amen. And if he wishes to delegate honor BY GIVING TO ANOTHER TO BREAK THE BREAD, he may do so. In addition, it had been stated that the guest blessed THE BLESSING AFTER THE MEAL so he will bless the landlord.

22. In an esoteric interpretation, the landlord who breaks the bread is the central pillar, which is the Central Column, WHICH IS ZEIR ANPIN. On Shabbat, he needs to apportion from two loaves of challah bread, which are Hei-Hei OF YUD HEI VAV HEI. The house owner is Vav OF YUD HEI VAV HEI between THE TWO HEI'S. In order not to appear a glutton, he may apportion to each one a piece the size of an egg. What is the size of an egg? It is Yud OF YUD HEI VAV HEI and Yud OF ADONAI, which are the dots of the Holy Name called crumbs the size of an olive, THAT IS, YUD OF YUD HEI VAV HEI IS THE SIZE OF AN EGG AND YUD OF ADONAI IS THE SIZE OF AN OLIVE. These CRUMBS correspond to drops of sperm. THEREFORE, poverty chases whoever belittles and disposes these crumbs in an inappropriate place, and he will constantly wander around. This is what is written: "he wanders abroad for bread, saying, where is it" (Iyov 15:23). Bread means Torah, and this verse implies that he cries out, looking for someone who will have mercy on him, but will find no one TO PITY HIM.

23. Crumbs the size of an olive belong to the Righteous YESOD, who presses these olives, WHICH ARE THE SFIROT, EXTRACTING OIL FROM THEM, WHICH IS THE SECRET OF ABUNDANCE. The guest (Heb. ore'ach) blesses, NAMELY THE RIGHTEOUS, as is written: "but the path (Heb. orach) of just men is like the gleam of sunlight" (Mishlei 4:18), AND, "blessings are upon the head of the just" (Mishlei 10:6), the life of the world. Therefore, the guest, WHO IS THE RIGHTEOUS, NAMELY YESOD, makes the blessing.

24. As he was speaking, the holy luminary came to him, TO THE FAITHFUL SHEPHERD and said: Faithful Shepherd, one day I went along with the friends to an inn. There was a child there who rose and by himself prepared for us a lamplight and a table, as if he were twenty years old. Yet he was approximately five years old. He set that table up with different dishes and drinks and said, The sages have decreed that the house owner breaks the bread and the guest makes the blessing. Yet, "I am young and you are very old; therefore, I was afraid and dared not declare my opinion to you" (Iyov 32:6), until I obtain permission from you. They said to him: Speak up my son, angel of Hashem.

21. תְּנוּנָא, בַּעַל הַבֵּית בּוֹצֵעַ, כְּדֵי שְׂיִבְצַע בְּעִין יָמָּה. וּמַשְׁלִים בְּרִכְתָּא, וּלְבַתַּר בּוֹצֵעַ. וְאוֹקְמוּהָ רַבָּנִן דְּמִתְנִיתִין, דְּאִין הַמְּסוּבִין רִשְׁאִין לְטַעוּם, עַד שְׂיִטְעוּם הַמְּבָרַךְ. וְלִית הַבּוֹצֵעַ רִשְׁאִי לְטַעוּם, עַד שְׂיִכְלָה אָמֵן מִפִּי הַמְּסוּבִין. וְאִם רְעוּתִיהָ לְחַלֵּק כְּבוֹד, הָרְשׁוּת בִּידְיָה. וְעוֹד אוֹקְמוּהָ, דְּאוֹרַח מְבָרַךְ, בְּגִין דִּיבְרַךְ לְבַעַל הַבֵּית.

22. וְאִרַּח רָזָא, בַּעַל הַבֵּית בּוֹצֵעַ, דָּא עֲמוּדָא דְּאַמְצָעִיתָא, דְּאִיהוּ קוּ הָאֲמָצְעִי. וּבִשְׁבַת צְרִיךְ לְבִצּוֹעַ מִשְׁנֵי כְּכֹרוֹת, דְּאִינוּן ה' ה'. בַּעַל הַבֵּית, דָּא ו' דְּאַמְצָעִיתָא. וּבְגִין דָּלָא לְאַתְחִזָּא כְּרַעֲבָתְנוּתָא, יְכִיל לְמַבְצַע בָּהּ לְכָל חַד וְחַד כְּבִיזָה. מֵאִי כְּבִיזָה. ו' וי'. אִינוּן נְקוּדִין דְּשִׁמָּא קְדִישָׁא, אֲתַקְרִי פְּרוּרֵי כְּבִזִּית. וְאֵלִין לְקַבֵּל טַפִּין דְּזֵרַע, וּמֵאֵן דְּמִזְלִל בְּהוּן, וְחִירִיק לֹון בְּאַתֵּר דָּלָא אֲצִטְרִיךְ, עֲנוּתָא קָא רְדִיף אֲבַתְרִיהָ, וְאִזִּיל נַע וְנָד. הַה"ד, נֹוֹדֵר הוּא לְלַחֵם אִיָּה. וְלִית לָחֶם אֱלָא תוֹרָה, וְהוּא צוּחַ אִיָּה מֵאֵן דְּמַרְחֵם עָלֶיהָ וְלֹא יִשְׁכַּח.

23. וּפְרוּרִים כְּבִזִּית, אִינוּן בְּצַדִּיק, דְּאִיהוּ כְּתִישׁ כְּתִישׁוֹ מֵאִינוּן זִיתִּים. וְאוֹרַח מְבָרַךְ, וְאִרַּח צְדִיקִים כְּאוֹר נֶגֶה. בְּרִכּוֹת לְרֹאשׁ צְדִיק חֵי עֲלָמִין, וּבִג"ד אוֹרַח מְבָרַךְ.

24. אֲדַהְכִּי, הָא בּוֹצִינָא קְדִישָׁא אֲתָא לְגַבִּיהָ, וְאָמַר, רַעֲיָא מְהִימְנָא, יוֹמָא חַד אִזִּילְנָא אָנָּא וְחִבְרִינָא, לְאַכְסִינָא חֲדָא, וְהוּא תַּמָּן יְנוּקָא חֲדָא, קָם וְתַקִּין לֹן מְנִרְתָּא וּפְתוּרָא, אִיהוּ מְגַרְמִיָּה, כְּאֵלוּ הוּא מַעֲשְׂרִין שְׁנִין, וְלֹא הוּא אֱלָא מִבְּן חֲמִשׁ שְׁנִין, וְתַקִּין פְּתוּרָא מִכָּל מִינֵי מֵאֲכָל וּמִשְׁתָּה. אָמַר, הָא אוֹקְמוּהָ רַבָּנִן דְּבַעַל הַבֵּית בּוֹצֵעַ וְאוֹרַח מְבָרַךְ, אֲבָל צַעִיר אָנִי לְיָמִים וְאַתֶּם יוֹשִׁישִׁים עַל כֵּן זָחַלְתִּי וְאִירָא מַחוּזוֹת דְּעֵי אֲתַכֶּם. עַד דְּאִטּוּל רְשׁוּת מְכָם. א"ל, אִימָא בְּרִי מְלֶאכָא דִּינִי.

25. He said to us: 'Do you wish for delicacies without warring for them, or food by means of war?' That is how the sages of the Mishnah decreed that the mealtime is a time of war. If you desire to battle over it, let no one eat. He who has won the battle shall eat first and apportion to the rest. The friends said to him: You are still small, my son, and you have yet to learn how mighty men wage war with a sword, with waving the sword, with a spear, with a bow and arrows, with a sling and stones.

26. He said to us: "Let not him that girds on his harness boast himself as he that takes it off" (I Melachim 20:11). It has been explained, regarding the reading of the Sh'ma, that whoever recites the reading of Sh'ma by his bedside is as if he holds a double-edged sword, as it is written: "The high praises of Hashem are in their throats, and a two-edged sword in their hand" (Tehilim 149:6). The waving of the sword needs to be done to the six directions, WHICH ARE CHESD, GVURAH, TIFERET, NETZACH, HOD AND YESOD, as was explained, in order to make Him reign over the heavens, the earth, and the four corners of the world, WHICH ARE THE SIX DIRECTIONS. This Vav OF YUD HEI VAV HEI, THAT IS ZEIR ANPIN, is the body of the sword, and Yud OF YUD HEI VAV HEI IS the top of the sword. The two Hei's OF YUD HEI VAV HEI are the two edges OF THE SWORD. The sheath of the sword IS THE NAME Adonai, NAMELY MALCHUT.

27. The spear (Heb. romach, Resh Vav Mem Chet) is the 248 (Resh Mem Chet) words in the reading of the Sh'ma, and together with the six words in the unification SH'MA YISRAEL, they total romach, THAT IS RAMACH PLUS VAV. The shield (Heb. magen) is with the sword, THAT IS, THE THREE ANGELS, Michael, Gabriel and Nuriel, WHOSE INITIALS FORM MAGEN. They serve the three Patriarchs, CHESD, GVURAH AND TIFERET, AS MICHAEL IS CHESD, GABRIEL GVURAH AND NURIEL TIFERET. The bow shoots arrows, and any sperm that does not shoot forth like an arrow does not beget offspring. THIS ALLUDES TO YESOD. The sling refers to the reading of the Sh'ma, and the five sling stones ARE THE FIVE WORDS: "Hear, O Yisrael, Hashem our Elohim, Hashem," WHICH ARE THE SECRET OF CHESD, GVURAH, TIFERET, NETZACH AND HOD, corresponding to the verse: "and chose him five smooth stones out of the brook" (I Shmuel 17:40). When he placed them into the sling, which is the mouth, BY READING THE SH'MA, which is the Shechinah, all five turned into one stone and killed the Philistine.

28. Up until now, I have been throwing the stone at Samael, a stone of siege. I have ruined his siege and lowered him down. Therefore, I said to you, "Let not him that girds on his harness boast himself as he that takes it off." Now it will become clear to you that I do know how mighty men wage war with swords, with spears, with bows and slings. We were astonished and could not speak to him. He said to us: Sages, let us now see who shall win bread, that is, the bread of the blessing over the bread.

25. אָמַר לָן, אֲתוֹן בְּעִיתוֹן לֶחֶם תַּפְנוּקִי בְּלֹא קָרְבָּא, אוֹ לֶחֶם בְּקָרְבָּא. דְּהִכִּי אוֹקְמוּהָ רַבָּנִן דְּמִתְנִיתִין, שְׁעַת אֲכִילָה שְׁעַת מַלְחָמָה. וְאִי בְּעִיתוֹ לְמַהוּי קָרְבָּא עָלֶיהָ, לִית חַד אֲכִיל, אֲלֵא מֵאֵן דִּנְצַח קָרְבָּא, אִיהוּ אֲכִיל וּבּוֹצֵעַ לְכֻלְהוּ. א"ל חֲבֵרַיָּא, בְּרִי אַנְתָּ זְעִיר, וְעֲדִיין לֹא יָדַעַת, אִיךְ מְגִיחִי גְבִרִין רַבְרַבִּין, בַּחֲרָבָא, בְּנֻעֻנֵּעַ דְּחֲרָבָא. בְּרוּמָחָא, בְּקִשְׁתָּא, בְּגִירִין דְּקִשְׁתָּא, בְּקִירְטָא, בְּאַבְנֵין דְּקִירְטָא.

26. א"ל, אַל יִתְהַלֵּל חוֹגֵר בְּמַפְתָּח. דְּהָא וְדָאִי בְּק"ש אוֹקְמוּהָ, כָּל הַקּוֹרֵא ק"ש עַל מִטָּתוֹ, בְּאִילּוֹ אוּחוֹ חֶרֶב פִּיפִּיּוֹת, דְּכַתִּיב, רוּמָמוֹת אֵל בְּגִרוֹנָם וְחֶרֶב פִּיפִּיּוֹת בִּידָם. וְנֻעֻנֵּעַ דְּחֲרָבָא, צִרִיךְ לְנֻעֻנֵּעַ לִיהָ לְשִׁית סִטְרִין, כְּמָה דְּאוֹקְמוּהָ, כְּדִי שְׁתַּמְלִיכוּהוּ עַל הַשָּׁמַיִם וְעַל הָאָרֶץ, וְעַל ד' רוּחוֹת הָעוֹלָם. וְדָא ו', גּוֹף הַחֶרֶב. י' רֹאשׁ הַחֶרֶב. ה"ה, תְּרֵי פִּיּוֹת. נִרְתָּקָא דְּחֲרָבָא, אֲדָנִי.

27. רוּמָחָא רמ"ח בְּק"ש, עִם שִׁית תִּיבִין דִּיחֻדָּא, הָא רוּמ"ח. מְגִין עִם חֲרָבָא, מִיכָאֵל גְּבִרְיָאֵל נוּרִיָּאֵל שְׁמִשִּׁין דִּג' אַבְהֵן. קִשֵּׁת דְּזִרִיק חֲצִים, וְכָל זֶרַע דְּאִינוּ יוֹרָה בַּחֲץ אִינוּ מוֹלִיד. קִירְטָא, דָּא ק"ש. ה' אַבְנֵין דְּקִירְטָא, שְׁמַע יִשְׂרָאֵל יי' אֱלֹהֵינוּ יי'. לְקַבְּלֵיהוּ, וַיִּקַּח דוֹד חֲמִשָּׁה חֲלוּקֵי אַבְנִים מִן הַנַּחֲלָה. וְכִד שׁוּי לְהוֹן בְּקִירְטָא, דְּאִיהִי שְׁפָה, וְאִיהִי שְׂכִינְתָּא, אֲתַעֲבִידוּ חַד בְּלָהוּ ה', וְקָטִיל לְפִלְשֶׁתָּא.

28. וְעַד כְּעַן זְרִיקְנָא הָאִי אַבְנָא לְסַמָּאֵל, דְּאִיהוּ אֶבֶן מְצוֹר, וְהִרְסָנָא מְצוֹר דִּילִיָּה, וְאַשְׁפִּלְגָּא לִיהָ לְתַתָּא. וּבְג"ד אֲמִינָא לְכוֹן, אַל יִתְהַלֵּל חוֹגֵר בְּמַפְתָּח. כְּעַן יִתְבַּרֵּר לְכוֹן, דְּאֲנָא יָדַעְנָא אִיךְ מְגִיחִין גְּבִרִין רַבְרַבִּין בְּסִיפִין, בְּרוּמָחָא, בְּקִשְׁתָּא, בְּקִירְטָא. תּוֹוֹהֲנָא וְלֹא יְכִילְנָא לְמַלְלָא קְמִיָּה, א"ל רַבָּנִן, כְּעַן נַחֲוִי, מֵאֵן יְהֵא מְרוּחוֹ נְהֵמָא, דְּאִיהוּ לֶחֶם הַמוֹצִיא.

29. He opened the discussion saying: "When you eat of the bread of the land, you shall offer up (lit. 'raise') a gift (Heb. trumah) to Hashem" (Bemidbar 15:19). HE ASKS: How is the Shechinah raised, who is the Hei of Hamotzi, regarding which the sages of the Mishnah have decreed that 'Whoever breaks the bread of Hamotzi have to be precise in pronouncing the Hei'. HE RESPONDS: surely it has been decreed by the Mishnah sages that, 'chaff and straw do not require tithing'. When MALCHUT is in the chaff and straw, THAT IS, WHEN THE KLIPOT ARE SUSTAINED BY HER, she is in prison, and the Hei, THE SHECHINAH, does not have permission to rise to the Mem, WHICH IS ZEIR ANPIN, to become, with it, Mem Hei, MEANING YUD HEI VAV HEI FULLY SPELLED WITH ALEPH'S OF THE NUMERICAL VALUE OF MEM HEI (45). This is the meaning of Trumah, SPELLED AS TORAH AND MEM HEI, which is Hei (=five) of the five books of the Torah, in which IS MEM, AS IS WRITTEN: "and Moses was in the mountain forty days..." (Shemot 24:18).

30. Our sages referred to the chaff and straw of the wheat, when they said that the tree of which Adam ate was wheat. For by eating of the Tree of Knowledge of Good and Evil, he drew near Chet and Tet, WHICH ARE THE HUSKS (KLIPOT), chaff and straw, to the letter Hei, THAT IS MALCHUT. The Yud was gone from it, WHICH IS YESOD, its tithing. Therefore, when it is in straw and chaff - which correspond to the removal of the foreskin and the uncovering of the male organ, THAT IS, THEY CORRESPOND TO THE TWO LAYERS OF SKIN COVERING THE MALE ORGAN, ONE OF WHICH IS CUT OFF AND THE OTHER OF WHICH IS CUT OPEN, it does not require tithing. THAT IS YUD, for the letter Yud has no permission to join the letter Hei, which are a man and a woman, THAT IS, THE SECRET OF THE YUD IN THE SPELLING OF ISH (ENG. 'MAN') AND THE HEI IN THE SPELLING OF ISHAH (ENG. 'WOMAN'). Therefore, whoever breaks the bread must be precise pronouncing Hei and must break the bread where it is nicely baked, because the proper ripening is the completion of the fruit. That is the meaning of the Vav, WHICH IS ZEIR ANPIN THAT COMPLETES THE HEI, WHICH IS MALCHUT.

3. Ten things one must do for the meal

The Faithful Shepherd begins to speak about the feast of the King - the display bread, the table, the utensils and vessels. He brings into the discussion the relevance of the Names of God and their numerical values, the four Holy Beasts and the 24 books in the Torah. Moses talks about the rituals that are performed before a King's table, and how beneficial and beautiful these are. We read about the distribution of the loaves of challah bread on Shabbat and about the blessings given by the guest. Next Rabbi Shimon appears and tells the Faithful Shepherd about a child of five years old who prepared the table all on his own as though he were twenty years old. The child knew the order of the blessings and lectured to the rabbis on the reading of the Sh'ma. We hear of the child's inner explanation of the wheat and the properly baked bread, and how he goes over the ten requirements that must be fulfilled for the Shabbat meal. The child talks about the Good Inclination and the Evil Inclination. We hear from the Faithful Shepherd the detailed explanation of the ten requirements mentioned by the child. In this explanation we hear about such things as the inner meaning of the ritual washing of the hands. Next Rabbi Shimon praises Moses, saying that he returns by reincarnation in every generation but that he did not reveal himself except in the generation when the Torah was received. At this point we learn that the souls of a generation who have just departed are reincarnated in the next generation immediately afterward. The Faithful Shepherd returns to his explication of the Shabbat meal, going over the injunction to break and hand out two loaves of bread, to eat three meals on the Shabbat, to have a lamp lit at the table, to have the cup of wine ready, to talk about matters of the Torah, to linger at the table for the sake of the poor and destitute, to do the final washing with water, to raise the cup of blessing with the proper ritual, and finally to perform the blessing after the meal.

31. There are ten things one must do for the meal: 1) the hand washing; 2) the preparation of the two Shabbat challah loaves; 3) to eat of three meals and add from weekdays to holiness; 4) to light a candle on the table, as was explained, that a table should be to the north side, and the candle on the south, and to recline, as was explained that if they recline together, one makes the blessing for everyone.

29. פתח ואמר, והיה באכלכם מלחם הארץ תרימו תרומה לוי'. במאי אתרימת שכינתא, דאיהי ה' דהמוציא, דאוקימו עליה מארי מתניתין, כל הבוצע, צריך לדקדק בה'. אלא ודאי הא אוקמוה רבנן דמתניתין, מוץ ותבן פטורין מן המעשר. וכד היא במוץ ותבן, איהי בבית אסורין, ולית לה רשו לארמא לגבי מ', למעבד עמה מ"ה. והאי איהו תרומה, תור"ה דאיהי ה' חומשי תורה, דבה ויהי משה בהר ארבעים יום וגו'.

30. ובמוץ ותבן דחטה, עליה אוקמוה רבנן, אילן שאכל אדם הראשון חטה הוה. קריב ח"ט, דאיהו מוץ ותבן, לאת ה'. ואסתליק מניה י', דאיהו עשור דילה. ובג"ד כד איהו במוץ ותבן, דאינון לקבל ערלה ופריעה, פטור מן המעשר. ולית רשו לאת י', לחברא באת ה', דאינון איש ואשה. ובגין דא, כל הבוצע צריך לדקדק בה. וצריך למבצע מאתר דבשולו ופה, בגין דבשול איהו גמר פרי, ודא ו'.

31. ועשרה דברים צריך אדם למעבד בסעודתא. חד, נטילת ידים. תניינא לתקנא שתי כפרות לשבת. תליתא, למיכל תלת סעודתין, ולאוספא מחול על הקדש. רביעא, לאנהרא פתורא בשרגא, במה דאוקמוה, שלחן בצמון, ומנורה בדרום. וצריך הסבה, במה דאוקמוה הסבו אחר מברך לכלם.

32. On Shabbat, one should add from weekdays to holiness in everything he does, in his food and drink, his dress and his seating. He should prepare a comfortable reclining bed with many pillows and embroidered cushions from all that he has in his house, as when preparing the marriage canopy for the bride, because Shabbat is both a queen and a bride. Due to this, the sages of the Mishnah used to hasten to come out on Shabbat eve to welcome her on the way. And they used to say: 'Come bride, come bride.' There is a need to invoke on that table song and joy for her.

33. There is yet another secret meaning to it. ONE NEEDS TO WELCOME SHABBAT as it behooves one to welcome a lady by lighting many lamps for Shabbat, by many pleasures, beautiful clothes, a house set with many adorned vessels and nicely set up comfortable chairs for everyone. For joy and preparation cause the evil handmaid, THAT IS THE KLIPAH, to remain in the dark in hunger, in weeping, in mourning, and in black dress like a widow. When the one is filled, the other is destroyed, BECAUSE THE KLIPAH IS FILLED ONLY WITH THE DESTRUCTION OF HOLINESS. SIMILARLY, HOLINESS BECOMES FULL FROM THE DESTRUCTION OF THE KLIPAH.

34. The Good Inclination is the Holy Queen, Malchut of holiness that descended on Shabbat that is comprised of ten Sfirot. She is decorated with seven names that are not erased, with the many Chariots of the living creatures, and with the many armies and camps OF ANGELS. The King goes out to her with many camps, and the Evil Inclination that is the wicked handmaid remains in the dark, like a widow without her husband, without any Chariots.

35. It was said about them: "to those who sacrifice and burn incense to the queen of the heavens, and the constellation which I have not commanded" (Devarim 17:3), which is the worship WITH WHICH THEY SERVE the wicked handmaid that rules on Shabbat eve and on Wednesday eves. What do they do ON SHABBAT? HE RESPONDS: They wear black clothes, extinguish their lights, and lament on Shabbat eve to participate WITH THE WICKED HANDMAID, TO BE IN SADNESS, TROUBLE AND DARKNESS as she is, because "Elohim has made the one as well as the other" (Kohelet 7:14).

36. After Yisrael sinned and the Temple was destroyed, it is said regarding the Shechinah, holy Ima: "How does the city sit solitary, that was full of people! How is she become like a widow" (Eichah 1:1). THEREFORE, people extinguish lamps and candles on Tishah B'Av, and sit like mourners to participate in the sorrow of the Shechinah, because they caused Her all this calamity IN THEIR INIQUITIES.

32. ובשבת, בכל מלוי, צריך לאתוספא מחול על הקדש, בין במאכליו, ומשתיו, בין בלבושיו, בין בהסביתה, וצריך לתקנא ליה מסבה שפירא, בכמה ברים וכסותות מרקמן, מכל דאית בביתה, כמאן דתקין חופה לכלה. דשבתא איהי מלכתא, ואיהי כלה. ובגין דא הוו נפקי מארי מתניתין ע"ש, לאקדמותא לארחא, והוו אמרי באי כלה באי כלה. וצריכין לאתער א שירה וחדוה לפתורה לגבה.

33. ולא עוד, אלא דאית רזא אחרא. בגוונא דצריך לקבלא גבירתה, בכמה נהורין דשרגין בשבת, ובכמה ענוגין, ולבושין שפירין, וביתא מתקנא, בכמה מאני דתקנא, בהסבה יפה לכל חדר וחד. ובהאי חדוה ותקנא, גרמין דאשתארת שפחה בישא בחשוכא, ברעבון, בבכיה, בהספד. בלבושין אוכמין בארמלתא. דאי מלאה זו, חרבה זו.

34. יצר טוב, מטרוניתא קדישא. מלכות הקדש דנחתא בשבת. כלילא מעשר ספירן. מעטרא בשבע שמהן, שאינן נמחקין. בכמה מרכבות דחיוון. ובכמה חיילין ומשרין. ומלכא נמיק לקבלא בכמה משרין. ואשתארת יצר הרע שפחה בישא בחשוכא, בארמלתא בלא בעלה. בלא מרכבות.

35. ואלין דאתמר עליוהו, למזבחין ולמקטרין למלכת השמים ולמזלות אשר לא צויתי, הוא פולחנא דשפחה בישא, דשלטי בערבי שבתות וערבי לילי רביעות, מה הוּא אלין עבדין. הוּא נטלין לבושין אוכמין, וחשכאן נהורין, ועבדין הספדא בלילי שבתות כדי לאשתתפא בהדה כמה דאיהי שריא, בי גם זה לעומת זה עשה האלהים.

36. בתר דחאבו ישראל, ואתחרב בי מקדשא, אתמר בשכינתא אימא קדישא, איכה ישבה בדד העיר רבתי עם היתה כאלמנה, ומכפין בליל תשעה באב נהורין ושרגין, ועבדין הספד, ויתבין באבלים לאשתתפא בדוחקא דשכינתא. בגין דאינון גרמו לה כל ההוא תבירו.

37. The fifth THING IT BEHOOVES US TO PREPARE ON SHABBAT is the cup OF WINE for saying, "Thus the heavens and the earth were finished (Heb. vaychulu)..." (Bereshheet 2:1) NAMELY, KIDDUSH. The sixth is to speak words of Torah at the table. The seventh is to extend the meal and allow the poor to come to the table. The eighth is washing the hands with fingerbowl water. The ninth is the blessing after the meal. The tenth is the cup for the blessing AFTER THE MEAL. It is necessary to repeat THESE TEN THINGS and to prepare them in accordance with the holy meaning, for she, MALCHUT, is comprised of ten Sfirot. MALCHUT IS CONSIDERED the table of the Holy One, blessed be He, from the side of Gvurah. Hence, the sages have explained that the table should face the north, WHICH IS FROM THE SIDE OF GVURAH.

38. NOW COME THE WORDS OF THE FAITHFUL SHEPHERD, WHO EXPLAINS THESE TEN THINGS IT BEHOOVES ONE TO DO AT SHABBAT MEAL. The first, the washing of hands, MEANS THAT the sages of the Mishnah explained that: 'filthy hands are unfit for blessing, because they are twice removed from uncleanness'. When hands are unclean, they are considered a principle cause of defilement, which is once removed from uncleanness, and when the hands are clean, they are considered twice removed from uncleanness and are fit to bless, because blessing rests only on purity, because blessing rests on a priest, who is a pure man, a man of kindness. This is the meaning of: "It is like the precious ointment upon the head..." (Tehilim 133:2). Therefore, "speak to Aaron and to his sons, saying, 'In this way you shall bless the children of Yisrael...' (Bemidbar 6:23). It was explained that every priest who blesses is blessed, and if he does not bless he is not blessed. The sages of the Mishnah have further explained that any blessing that does not have a recitation of the Name OF YUD HEI VAV HEI and Malchut, THAT IS, 'KING OF THE WORLD', is not considered a blessing, as Malchut is the name of Adonai. **THUS, EVERY BLESSING SHOULD CONTAIN A RECITATION OF THE NAME YUD HEI VAV HEI, AND MALCHUT, WHICH IS ADONAI.**

39. In addition, the hands need to be washed up to the joint THAT ATTACH THE FIVE FINGERS, because it was decreed TO WASH fourteen (Yud Dalet) joints IN THE FIVE FINGERS. EACH FINGER HAS THREE JOINTS AND THE THUMB TWO. At that time, the hand (Heb. yad, Yud Dalet) of Hashem rests on him. It is the hand of blessing from the aspect of Chesed, wherein Chochmah lies in the right hand, BECAUSE DURING THE GREATNESS OF ZEIR ANPIN CHESED ASCENDS TO BECOME CHOCHMAH. It is the hand of holiness from the aspect of Gvurah that prevails on Judgment. It is also the hand of unification from the aspect of Tiferet THAT UNIFIES RIGHT AND LEFT INTO ONE. This rests on the fourteen joints of the body, because there are twelve joints in the two arms, THREE JOINTS IN EACH ARM THERE, and in the two legs WITH THREE JOINTS IN EACH LEG, WHICH ADDS UP TO SIX, AND TOGETHER THEY ARE TWELVE. TOGETHER WITH the two in the body and genital organ, they total fourteen. AND IT WAS EXPLAINED THAT THREE TIMES FOURTEEN ALSO REFERS TO THE THREE SFIROT - CHESED, GVURAH AND TIFERET.

37. חֲמִשָּׁאָה, כּוּס דְּוִיכְלוּ. שְׁתִּיתָא, לְמַהּוּ עַל פְּתוּרָא מְלִי דְּאוּרִייתָא. שְׁבִיעָא, לְאַרְבָּאָה עַל פְּתוּרָא, בְּגִין דְּעִנִּיִּים יִיתָן עַל פְּתוּרִיהָ. תְּמִינָא, נְטִילַת יָדִים בְּמִים אַחֲרוֹנִים. תְּשִׁיעָא, בְּרַכַּת הַמָּזוֹן. עֲשִׂירָא, כּוּס דְּבִרְכָּה. וְצִרִיךְ לְאַחֲזָרָא עֲלֵיהּ, וּלְתַקְנָא לֹון בְּרָזָא קְדִישָׁא, דְּאִיהִי כְּלוּלָה מִעֲשָׂר סְפִירָאן, וְאִיהוּ פְּתוּרָא דְּקוּדְשָׁא בְּרִיךְ הוּא, מְסִטְרָא דְּגְבוּרָה. וּבְגִין כִּךְ אוֹקְמוּהָ רַבָּנִן, שְׁלַח בְּצַפּוֹן.

38. חָד נְטִילַת יָדִים, דְּהִכִּי אוֹקְמוּהָ רַבָּנִן דְּמִתְנִיתִין, יָדִים מְזוּהָמוֹת פְּסוּלוֹת לְבִרְכָּה, בְּגִין דְּאִינוּן שְׁנִיּוֹת לְטוּמָאָה, דְּאִיהוּ אַב הַטּוּמָאָה, דְּאִיהוּ רִאשׁוֹן כֹּד אִינוּן מְסֻאָבוֹת, וְכֹד אִינוּן טְהוֹרוֹת אִינוּן שְׁנִיּוֹת לְבִרְכָּה, דְּבִרְכָּה לֹא שְׂרִיא אֱלָא עַל טְהֵרָה. כִּהְנָא דְּאִיהוּ אִישׁ טְהוֹר, אִישׁ חֹסֵד, שְׂרִיא עֲלֵיהָ בְּרַכְתָּא. הָה"ד, בְּשִׁמְן הַטּוֹב עַל הָרֹאשׁ וְגו'. וּבְגִין דָּא, דְּבִר אַל אַהֲרֹן וְאֵל בְּנָיו לֵאמֹר כֹּה תְּבָרְכוּ אֶת בְּנֵי יִשְׂרָאֵל וְגו'. וְאוֹקְמוּהָ, כֹּל כֹּהֵן הַמְּבָרֵךְ, מִתְּבָרֵךְ. וְשְׂאִינוּ מְבָרֵךְ, אִין מִתְּבָרֵךְ. וְאוֹקְמוּהָ מְאִירֵי מִתְנִיתִין, כֹּל בְּרַכָּה שְׂאִין בָּהּ אֲזַכְרָה וּמַלְכוּת לְאוֹ שְׁמִיהָ בְּרַכָּה. מַלְכוּת אֲדָנִי.

39. וְעוֹד, נְטִילַת יָדִים צִרִיךְ לִיטוֹל לֹון עַד פְּרָקָא, דְּגִזְרוּ עֲלֵיהָ י"ד פְּרָקִין, בְּהֵוָּא שְׁעֵתָא שְׂרִיא יָד יו' עֲלֵיהָ, וְאִיהִי יָד דְּבִרְכָּה מְסִטְרָא דְּחֹסֵד דְּבִיָּה חֲכָמָה בְּיָד יְמִינִיהָ. וְאִיהִי יָד דְּקְדוּשָׁה, מְסִטְרָא דְּגְבוּרָה, וְשְׂרִיא בְּדִינָא. וְאִיהִי יָד דְּיְחֻדָּא, מְסִטְרָא דְּת"ת, דְּשְׂרִיא בִּי"ד פְּרָקִין דְּגּוּפָא, דְּאִינוּן שְׁנִים עֲשָׂר פְּרָקִין בְּתֵרִין דְּרוּעִין, וְתֵרִין שׁוֹקִין. וְתֵרִין בְּגּוּפָא וּבְרִית.

40. Three times fourteen equals 42, and the three Yuds in three times hand (Yud Dalet) are indicated in "Hashem bless you (Heb. yevarechecha) ...Hashem make His face shine upon you (Heb. ya'er)... Hashem lift up His countenance to you (Heb. yisa)" (Bemidbar 6:24-25) of Yud Hei Vav Hei, Yud Hei Vav Hei, Yud Hei Vav Hei IN THE VERSES, MEANING THE THREE YUDS IN THE THREE times YUD HEI VAV HEI IN, "HASHEM BLESS YOU...HASHEM MAKE HIS FACE SHINE UPON YOU...HASHEM LIFT UP HIS COUNTENANCE TO YOU." The three Dalets in three hands (Yud Dalet) are implied in Adonai, Adonai, Adonai. The prophet said about them, THE THREE TIMES YUD HEI VAV HEI AND THREE TIMES ADONAI: "The temple of Hashem, the temple of Hashem, the temple of Hashem, are these" (Yirmeyah 7:4). THIS TEMPLE IS THE SECRET OF MALCHUT THAT IS CALLED ADONAI. THEREFORE, IT REPEATS THREE TIMES "THE TEMPLE OF HASHEM," WHICH IS THE SECRET OF THREE TIMES ADONAI AND THREE TIMES YUD HEI VAV HEI, AS MENTIONED. Hence the decree of washing the hands, TO INDICATE THE SECRET OF THE FOURTEEN JOINTS AND THE THREE TIMES FOURTEEN IN CHESED, GVURAH AND TIFERET, WHICH IS THE SECRET MEANING OF THREE TIMES YUD HEI VAV HEI AND THREE ADONAI, AS MENTIONED.

41. Every side OF THE THREE COLUMNS - CHESED, GVURAH AND TIFERET, WHICH ARE RIGHT, LEFT AND CENTRAL THAT ARE THREE TIMES FOURTEEN, is comprised of the three faces of the living creatures, THE LION, OX, AND EAGLE, which are Yud Hei Vav Hei, Yud Hei Vav Hei, Yud Hei Vav Hei, and the three wings in the living creatures are Dalet, Dalet, Dalet, THAT IS, THREE TIMES ADONAI, AS MENTIONED. They all need to derive from the power (Heb. ko'ach, =28) of man (Adam), THAT IS, YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS, that is, Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph, which has the same numerical value as Adam. His power, THE FULLY SPELLED YUD HEI VAV HEI, AGAIN FULLY SPELLED, is Yud Vav Dalet, Vav Aleph Vav, Dalet Lamed Tav; Hei Aleph, Aleph Lamed Pe; Vav Aleph Vav, Aleph Lamed Pe, Vav Aleph Vav; Hei Aleph, Aleph Lamed Pe. THESE ARE 28 LETTERS THAT CORRESPOND TO THE 28 JOINTS IN THE TEN FINGERS OF THE HAND. The Queen does not dwell in his power, in the 28 finger joints, until all the filth of the wicked, unfit handmaid, wife to the unfit, is removed. Therefore, the sages of the Mishnah explained that 'dirty hands are unfit to make a blessing', BECAUSE THE HANDMAID RESTS ON THEM.

42. This water is for cleansing the hand upon which the hand of Yud Hei Vav Hei rests, AS MENTIONED NEARBY. The hand of Yud Hei Vav Hei is the water of the Torah. The ignorant people are considered like unclean reptiles, WITHOUT KNOWLEDGE OF THE TORAH TO TAKE AWAY THEIR IMPURITY. What good will immersing in water do them, holding in their hand that reptile, which is the wicked handmaid, stolen goods in their possession, the stolen blessings they stole from the Holy One, blessed be He. They do not know what a blessing is, or what filth is.

40. ותלת זמנין י"ד, איהו מ"ב, יו"י, מן י"ד י"ד, י"ד, רמוז יב"רכך יא"ר יש"א, מן הוי"ה הוי"ה הוי"ה. ד' ד' ד' מי"ד י"ד י"ד, אינון רמיוזן באדנ"י אדנ"י אדנ"י. ואמר הנביא עליהו, היכל יי' היכל יי' היכל יי' המה. והאי נטילא ביד דאתתקנת.

41. וכל סטר מג' אנפי חיון, דאינון יי' יי' יי'. ומתלת גרפי חיון, דאינון ד' ד' ד', בלהו צריך למיהוי מכח אדם. ואיהו יו"ד ה"א וא"ו ה"א. בח דיליה, יו"ד וא"ו דל"ת, ה"א אל"ף, וא"ו אל"ף וא"ו, ה"א אל"ף. ומטרוניתא לא שריא בכח דיליה, בפרקין דאצבען, עד דאתעבר מנייהו זוהמא, שפחה בישא פסולה, אנתו דפסול. ובגין דא אוקמוה מארי מתניתין, ידים מזוהמות פסולות לברכה.

42. ואינון מים לרבא יד, דשריית תמן יד יי'. יד יי', דא מים דאורייתא. דעמי הארץ אינון שרץ, מה מועיל לון טבילה, והשרץ שפחה בישא בידיהון, בגול דבידיהון. בגול דברכאן דגזלין לקודשא בריך הוא, דלא ידעי לברכא, ולא ידעי מאי איהי ברכה, ומאי איהי זוהמא.

43. Immediately after the friends and myself heard these words, we could not stand to wait for him to finish all these ten items pertaining to blessings. We prostrated ourselves before him AND SAID TO HIM: Certainly, there is no one who could speak these things except for you, since you are comparable to the four sections in the Garden of Eden. If a person enters the children's section, he becomes a child; in the youths' section he becomes a youth; in the young men's section, he becomes a young man, and in the old people's section, he becomes an old man. Hence, it is written about you: "from the place of His habitation He looks upon all the inhabitants of the earth" (Tehilim 33:14), WHICH INITIALS IN HEBREW FORM MOSES. Also, it is about you that it says: "for that he also (Heb. beshagam) is flesh" (Beresheet 6:3). THE WORD BESHAGAM CONTAINS THE LETTERS OF THE WORD MOSES, AS IT CONTAINS MEM AND SHIN, AND BET AND GIMEL BECOME HEI. You were present in the generation of the Tower of Babel, and in every generation YOU RETURN by incarnation like a wheel that turns around in many ways, yet you revealed yourself only at the generation when the Torah was given at your hands.

44. As soon as you departed from the world, you became like a sun that shines in every generation. Even when the sun is gathered at night, it illuminates the moon and 600,000 stars. So are you who shine on the 600,000 people in each and every generation. That is what Kohelet indicated in the verse: "One generation passes away, and another generation comes" (Kohelet 1:4). The sages have explained that a generation does not consist of less than 600,000 people. They also explained THIS VERSE TO MEAN the generation that passes away is the one that comes. THAT IS, THE SOULS OF THE PREVIOUS GENERATION REINCARNATE AND COME IN THE FOLLOWING GENERATION. This fulfills THE VERSE: "That which has been, it is that which shall be" (Kohelet 1:9). From here on, complete the ten items about Shabbat table openly. The Faithful Shepherd said TO RABBI SHIMON: holy luminary, blessed is your lot that the Holy One, blessed be He, revealed to you what He has not revealed to any prophet or seer.

45. The second SETTING REGARDING SHABBAT TABLE is to break bread over two loaves of bread on Shabbat, which are alluded to in the two tablets of the Torah that were given on Shabbat in pairs. On the third day, THAT IS TIFERET, they descended FROM HEAVEN, on which it was said twice 'good', SINCE IT COMPRISES RIGHT AND LEFT. On Shabbat, WHICH IS MALCHUT, the Torah was given, in which, IN MALCHUT, THERE ARE TWO FEMALES, ONE FROM THE CHEST OF ZEIR ANPIN AND UPWARD, AND ONE FROM THE CHEST OF ZEIR ANPIN DOWNWARD. THESE ARE two females, which correspond to twice 'good', SAID ON THE THIRD DAY, WHICH IS TIFERET. Though it was explained that demons are assigned TO HARM pairs - as has been explained THAT ONE MUST NOT EAT two eggs or two walnuts, YET IF THIS IS SO, WHY ARE TWO LOAVES OF BREAD USED ON SHABBAT, SEEING THEY ARE A PAIR? HE RESPONDS, it is a usage dating from Moses as delivered from Sinai that those sent on pious missions will meet no evil. THEREFORE, THERE IS NO NEED TO FEAR PERFORMING A PRECEPT DUE TO IT BEING IN PAIRS.

43. מִיד כְּשֶׁשָּׁמְעוּ מִלִּין אֵלֶיךָ חֲבֵרֶיךָ וְאַנִּי עִמָּהוֹן, לֹא יָכִילְנָא לְמַסְבֵּל דִּישְׁלִים עֲשֶׂרָה מִלִּין דְּבִרְכָּה, וְאַשְׁתַּחְנָא לְגַבִּיָּה. וְבוֹדְאֵי לִית בֵּר נֶשׁ דִּימָא מִלִּין אֵלֶיךָ, אֶלָּא אַנְתָּ. דְּאַנְתָּ הוּא בְּגוּוּנָא דְד' מַחֲיִצוֹת דְּג"ע. דְּב"נ עָאֵל בְּהוֹן בְּמַחֲיִצַת יְנוּקִין, וְאַתְעֵבִיד תִּינוּק. וּבְמַחֲיִצַת נְעָרִים, וְאַתְעֵבִיד נֶעֶר. וּבְמַחֲיִצַת בַּחוּרִים, וְאַתְעֵבִיד בַּחוּר. וּבְמַחֲיִצַת זְקֵנִים, וְאַתְעֵבִיד זָקֵן. וּבְג"כ אֶתְמַר עֲלֵךְ, מִמְּכוֹן שְׁבִתּוֹ הִשְׁגִּיחַ אֶל כָּל יוֹשְׁבֵי הָאָרֶץ. וְאַנְתָּ הוּא דְּאַתְמַר עֲלֵךְ, בְּשָׁגִם הוּא בִּשְׁר בְּדִרָא דְדוֹר הַפְּלָגָה הוּיָת. וּבְכָל דְּרָא וְדָרָא בְּגִלְגוּלָא. בְּגִלְגַל דְּמַתְהַפֵּךְ לְכַמְּה גּוּוּנִין. וְלֹא נִגְלַת, אֶלָּא בְּדִרָא דְּאַתְיִיחֵיב בֵּיה אורִייתָא עַל יָדְךָ.

44. מִיד דְּאַתְכְּנִישַׁת מַעְלָמָא, אַנְתָּ הוּא בְּשִׁמְשָׁא דְּנְהִיר בְּכָל דְּרָא וְדָרָא, דְּכַד אֶתְכַנֵּשׁ שִׁמְשָׁא בְּלִילְיָא, נְהִיר בְּסִיחֶרָא, וּבְשִׁתִּין רְבּוּא כְּכַבִּיא. הָכִי אַתָּה, דְּאַנְתָּ נְהִיר בְּשִׁתִּין רְבּוּא בְּכָל דְּרָא וְדָרָא. וְהָאִי אִיהוּ דְּקָא רִמְזָא קְהֵלֶת, דוֹר הוֹלֵךְ וְדוֹר בָּא. וְאוֹקְמוּהָ רַבָּנָן, אֵין דוֹר פָּחוֹת מִשְׁשִׁים רְבּוּא. וְעוֹד אוֹקְמוּהָ, דְּדוֹר שְׁהוֹלֵךְ הוּא שְׁבָא, לְקִיָּים מַה שְׁהִיָּה הוּא שְׁהִיָּה. מִכָּאן וְאֵילָךְ, אֲשִׁלֵּךְ עֲשֶׂרָה דְּבָרִים דְּפִתְוּרָא בְּאַתְגְּלוּיָא. אֲמַר רַעִיָּא מְהִימְנָא, בּוֹצִינָא קְדִישָׁא זִכְאָה חוֹלְקָךְ, דְּקוּדְשָׁא בְּרִיךְ הוּא גְּלִי לָךְ, מַה דְּלֹא גְּלִי לְכָל נְבִיא וְחוּזָה, וְלֹא לְמָאן וְלְמָאן.

45. תְּנִינָא, לְמַבְצֵעַ עַל שְׁנֵי כְּכָרוֹת בְּשַׁבָּת, דְּאִינוּן רְמִיזוֹן בְּתָרֵי לוחֵי אורִייתָא, דְּאַתְיִיחֵיבוּ בְּשַׁבָּת זוּגוֹת. דְּבִיּוּמָא תְּלִיתָאָה נְחָתוּ, דְּבִיָּה תְּרִי זְמִנֵי טוֹב, וּבְשַׁבָּת אֲתִיִּיחֵיבַת, תְּרִין נֻקְבִין לְתִרִין טְבִין. וְאֵע"ג דְּאוֹקְמוּהָ דְּשָׁרִים מִמֶּנּוּ עַל זוּגוֹת, כְּמָה דְּאוֹקְמוּהָ שְׁנֵי בִיצִים, שְׁנֵי אֶגְזִיִּים. הִלְכָה לְמִשָּׁה מְסִינֵי שְׁלַחוּי מִצּוּה אֵינָן נְזוּקִין.

46. You may wonder why we learned that one should not begin anything on the second day of the week or finish on Wednesday - MEANING ON THE SECOND AND ON THE FOURTH BECAUSE THEY ARE PAIRS, WHICH APPLIES TO MATTERS OF PRECEPTS AS WELL, EVEN THOUGH THOSE SENT ON PIOUS MISSIONS WILL MEET NO EVIL. HE ANSWERS, THIS IS when with the mixed multitude, THAT IS, WHEN THE CHILDREN OF YISRAEL ARE MINGLED WITH THE MIXED MULTITUDE, who are never sent on pious missions, because they have not converted for Heaven's sake. THEN, IT IS FORBIDDEN TO BEGIN ON MONDAY OR WEDNESDAY. HOWEVER, THE RIGHTEOUS, WHO HAVE NO CONNECTION WITH THE MIXED MULTITUDE MAY START ON MONDAY AND WEDNESDAY FOR THE SAKE OF PERFORMING A PRECEPT, BECAUSE THOSE SENT ON A PIOUS MISSION SHALL COME TO NO HARM. THEREFORE, after they were gone from the world, AFTER THE SIN OF THE GOLDEN CALF, the Holy One, blessed be He, commanded to take "two tablets of stone like the first" (Shemot 34:1), saying: "And I will write on the tablets the words that were on the first tablets..." (Ibid.). AND HE DID NOT MIND THE PAIRS.

47. The two loaves of bread on Shabbat indicate the two Yuds IN THE COMBINATION OF YUD HEI VAV HEI AND ADONAI, WHICH IS Yud Aleph Hei Dalet Vav Nun Hei Yud. For Adonai, WHICH IS MALCHUT, is alone without her husband, WHICH IS YUD HEI VAV HEI, during the six weekdays, BECAUSE THEY ARE NOT THEN IN A COMPLETE UNION. On Shabbat, YUD HEI VAV HEI descends TO ADONAI AND THE COMBINATION IS FORMED OF YUD ALEPH HEI DALET VAV NUN HEI YUD. THEREFORE, TWO LOAVES OF BREAD ARE USED TO INDICATE THE TWO YUDS AT THE BEGINNING AND END OF THIS COMBINATION OF THE NAME YUD-ALEPH-HEI-DALET VAV-NUN-HEI-YUD. Hence, all Neshamot, Ruchot and Nefashot leave and come down in pairs on Shabbat, and no devil or demon has power on Shabbat day. Even Gehenom has no power and does not burn on Shabbat. Therefore, "you shall kindle no fire throughout your habitations on Shabbat day" (Shemot 35:3). That refers to strange fire, but the fire of sacrifice is a fire of holiness, WHICH IS PERMISSIBLE IN THE TEMPLE ON SHABBAT. THUS, WE NEED TO TAKE TWO LOAVES OF BREAD ON SHABBAT AND NOT TO BE AFRAID OF PAIRS. There is no need to speak at length on THE SUBJECT OF their apportioning, MEANING, ABOUT THE MEASURE OF AN OLIVE'S SIZE OR AN EGG'S SIZE, as it was already explained above.

48. The third SETTING REGARDING THE SHABBAT TABLE IS to eat three meals on Shabbat, as was explained by the sages of the Mishnah. One of them said: 'Let my lot be with those who eat on three meals on Shabbat', which complete the seven blessings in the Amidah prayer by bringing them to a total of ten. The secret of delight (Heb. oneg, Ayin Nun Gimel) is THE SECRET MEANING OF: "and a river went out of Eden to water that garden" (Beresheet 2:10). FOR EDEN MEANS DELIGHT, AND THE GARDEN IS MALCHUT, THE SECRET MEANING OF SHABBAT. ALSO, ONEG IS THE INITIALS OF EDEN, NAHAR (ENG. 'RIVER') AND GAN (ENG. 'GARDEN'). Whoever can but does not observe them, for him the oneg turns into a plague (Heb. nega) of leprosy, AS THEY ARE SPELLED WITH THE SAME LETTERS. In order that he should not come to this, the Holy One, blessed be He, says: 'Borrow on Me and I will pay', AND IT IS WRITTEN: "then shall you delight yourself in Hashem" (Yeshayah 58:14).

46. ואי תימא, והא תנינן, אין מתחילין בשני, ואין מסיימין בד', דהיינו בב' ד' עם ערב רב, דלא הוה שלוחי מצוה, דלא אתגוירו לשם שמים, ולבתר דאתעברו מעלמא, מני קודשא בריך הוא לנטלא שני לוחות אבנים כראשונים, ואמר, וכתבתי על הלוחות את הדברים אשר היו על הלוחות וגו'.

47. ותריין בכרות בשבת, רמיוזין לתריין יודין יאהרונהי. דאדני איהי יחידה מבעלה בשית יומין דחול, ובשבת נחית לגבה. ובגין דא בשבת, כל נשמתין ורוחין ונפשין נפקין ונחתין זוגות, ואין שטן ואין מזיק שליט ביומא דשבתא. ואמילו גיהנם לא שליט, ולא אוקיד בשבת. ובגין דא, לא תבערו אש בכל מושבותיכם ביום השבת. ודא אש נוכראה, אלא אש דקרבנא, אש דקדושה. ולית לארכאה בבציעא דלהון, דהא אתמר לעילא.

48. תליתאה למיכל שלשה סעודתין בשבת, כמא דאוקמוה רבנן דמתניתין, דאמר חד מינייהו, יהא חלקי עם גומרי שלש סעודות בשבת, דאינון שלימו דשבע ברכאן דצלותא, לאשלמא בהון לעשר. ורזא דענג, ונהר יוצא מעדן להשקות את הגן. ומאן דלא מקיים לון, ואית ליה רשו לקיימן, אתהפך ליה לנגע צרעת. ובגין דלא ייתי להאי, אמר קודשא בריך הוא, לוו עלי ואני פורע, אז תתענג על יי'.

49. The fourth SETTING is to light the table with a lamp, as was decreed by ancient sages that a table should be at the north and the lamp at the south, for the table of the Holy One, blessed be He, MALCHUT, needs to be that way. The fifth SETTING is the wine cup of 'vaychulu', MEANING THE KIDDUSH CUP. The numerical value of 'kos (Eng. 'cup')' is that of Elohim, THAT IS, 86. 'Vaychulu' is 72 IN NUMERICAL VALUE, which the holy Bride, MALCHUT, includes, NAMELY, THE NAME ELOHIM AND THE NAME OF AYIN BET (72). The cup, WHICH IS MALCHUT, filled with the wine, MEANING THE ABUNDANCE OF THE ILLUMINATION OF CHOCHMAH, of the Torah, WHICH IS ZEIR ANPIN CALLED TORAH, needs to bear testimony to the act of Creation, WHICH IS THE SECRET OF BINAH, BECAUSE THE ABUNDANCE OF THE ILLUMINATION OF CHOCHMAH IS CONSIDERED A TESTIMONY (HEB. EDUT), BASED ON EDEN, AND BINAH IS THE SOURCE THAT POURS IT. THAT IS THE REASON WHY ONE SHOULD TESTIFY TO THE ACT OF CREATION.

50. The sixth SETTING is to have words of Torah at one's table, because that is how the sages of the Mishnah decreed about 'three who ate on the same table yet have not spoken on it words of Torah...' The secret meaning is that they have decreed that the table should be to the north and that the Torah was given from the right. THEREFORE, IT BEHOOVES ONE TO SAY WORDS OF TORAH AT THE TABLE in order to join the right, which is Mercy, with the left, which is Judgment. The Torah is Yud Hei Vav Hei, ZEIR ANPIN, WHICH WAS GIVEN from the right, and the table is Adonai, MALCHUT, which is from the left, WHICH IS AT THE NORTH. THEREFORE, one needs to join them, BECAUSE THE LEFT WITHOUT THE RIGHT CONFERS HARSH JUDGMENTS. Since that table is at the left side, the sages of the Mishnah have explained that a person's sustenance is as difficult to obtain as the splitting of the Red Sea. Therefore, one needs to invite him a Torah scholar, who will study Torah.

51. The seventh SETTING is to stay a long time at the table for the poor TO COME. Whoever stays long at the table will have his days and years extended. For that reason: "charity delivers from death" (Mishlei 10:2). Since a poor man is like a dead man, whom he revives WITH CHARITY, the Holy One, blessed be He, also revives him.

52. Furthermore, an esoteric explanation is that all the poor people originate from the part of the letter Dalet, about which it is said: "I was brought low (Heb. daloti), and He saved me" (Tehilim 116:6). The pronunciation of the letter Dalet in 'Echad' (lit. 'one') should be prolonged. That is meant by the verse: "that he may prolong his days in his kingdom" (Devarim 17:20). Therefore, it behooves one to stay long at the table, which is Dalet (=four), because it has the four legs of the table. In honor of that letter Dalet, one should stay long at the table for the sake of the poor.

53. In relation to it the sages explained that the Holy One, blessed be He, sought a comely virtue for Yisrael, and found only the virtue of poverty. A difficulty was raised here, since the ancient sages explained that the number of different deaths is equivalent to the numerical value of the word 'totzaot (lit. 'modes')' (=903) (Tehilim 68:21), and that an empty pocket is the most difficult. How could it be said He found no better virtue for Yisrael than poverty?

49. רביעא, לאנהרא פתורא במנרתא. כמה דאוקמוה קדמאין, שלחן בצפון, מנורה בדרום, דפתורא קודשא בריך הוא הכי צריכא למהוי. חמישאה בוס דויכלו. בוס, בחשבון אלהים. ויכלו ע"ב, דכליל לון כלה קדישא, דהאי בוס מלא יונא דאורייתא, צריך לאסדהא על עובדא דבראשית.

50. שתיתא, למהוי על פתורא דברי תורה, דהכי אוקמוה מארי מתניתין, ג' שאכלו על שלחן אחד ולא אמרו עליו דברי תורה וכו'. ורזא דמלה, בגין דהא אוקמוה שלחן בצפון, ואורייתא אתייהבת מימינא. לחברא ימינא דאיהו רחמי, בשמאלא דאיהו דינא. דאורייתא איהי יי' מימינא, פתורא אדני משמאלא, וצריך לחברא לון. דבגין דפתורא משמאלא, אוקמוה רבנן דמתניתין, קשין מזונותיו של אדם בקריעת ים סוף. ובגין כך, צריך ת"ח לזמנא עמיה, למאן הישתדל בפתגמי אורייתא.

51. שביעא, לארכאה על פתורא, בגין עניים. ובגין דא, כל המאריך על שלחנו מאריכין לו ימיו ושנותיו. ובג"כ וצדקה תציל ממות. דעני חשוב כמת, ואיהו מחיה ליה, אוף הכי קודשא בריך הוא מחיה ליה.

52. ועוד באורח רזא, דכלהו עניים מסטרא דא' ד' דאתמר בה דלותי ולי יהושוע. ואות ד' דאחד, דצריך לארכאה בה, דה"ד להאריך ימים על ממלכתו, ובג"ד, צריך לארכאה על פתורא, דאיהו ד' כלילא מד' רגלין דפתורא. בגין יקרא דא' דלית, צריך לארכאה על פתורא, בגין עניים.

53. ובגינה אוקמוה רבנן, דבקש קודשא בריך הוא מדה יפה לישראל, ולא אשכח כמדה דדלות. ואקשו עליה, בגין דאוקמוה קדמאי, בחושבן מיני מיתות דאינון בחושבן תוצאות, וחסרון כיס קשה מכולן, ואיך אמרין אינון, דלא אשכח לישראל מדה יפה כעניותא.

54. He RESPONDS: It is only because about each nation and people, IT IS SAID: "and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their Elohim, and look upward" (Yeshayah 8:21). However, the children of Yisrael are in the Covenant with the Holy One, blessed be He, also with this virtue and do not deny His existence. Hence they shall be redeemed by this virtue. This is the meaning of: "and the afflicted people You shall save" (II Shmuel 22:28). 'Ani (Eng.. 'poor') is derived from 'inui (Eng. 'suffering'), since even when one has wealth but suffers from illnesses and afflictions, he is considered poor. Or he is distressed FOR HIS WEALTH and is afflicted every day. This is surely true for one who is poorer than him, MEANING THAT HE LACKS EVEN ENOUGH TO FULFILL HIS NEEDS and must wander from place to place, WHO IS MOST CERTAINLY CONSIDERED POOR.

55. There is another kind of poor man, who lost his mind like Job, about whom, it is said: "Job has spoken without knowledge" (Iyov 34:35). So too is the Dalet, which is the Shechinah; when Aleph and Chet OF ECHAD were gone from it, which is the Central Pillar called Da'at (knowledge), IT IS POOR. And one, WHO IS WITHOUT KNOWLEDGE, does not incur iniquity by speaking IMPROPERLY. Furthermore, Aleph Chet is the Torah that is comprised of the 613 commandments. This is the meaning of: "this is My name (Heb. shmi) forever, and this is My memorial (Heb. zichri) to all generations" (Shemot 3:15). Shmi plus Yud-Hei IS NUMERICALLY 365, and zichri plus Vav-Hei is NUMERICALLY 248. Therefore it has been explained that one is poor only in Torah and commandments. This is because the other poor people suffer BUT ARE NOT POOR. The letter Dalet of Adonai, WHICH IS MALCHUT, is also poor without Yud Hei Vav Hei. SIMILARLY, THE DALET OF ECHAD, WHICH IS MALCHUT, IS POOR WITHOUT ALEPH AND CHET OF ECHAD THAT IS THE 613 COMMANDMENTS OF THE TORAH THAT ARE CHASSADIM.

56. The eighth SETTING is the fingerbowl water that was instituted due to the salt of S'dom that is blinding to the eyes. Why is it considered obligatory? HE ANSWERS: According to the esoteric interpretation, deadly poison rests on dirty hands, with which one makes a blessing, and on a cup, over which one makes a blessing without cleanliness, and it is considered defiled. Just as a cup from which people drank is considered unclean for a blessing until it is cleansed by rinsing it inside and out, the hands all the more so. Hence fingerbowl water is obligatory. The secret of this is in the verse: "You shall therefore sanctify yourself" (Vayikra 26:2), which refers to the washing of hands before the meal. "And you shall be holy" (Ibid.) refers to fingerbowl water. "for I am holy" (Ibid.), refers to fragrant ointment, WHICH WAS USED TO ANOINT THE HANDS AFTER FINGERBOWL WATER. THESE THREE THINGS correspond to "Holy, holy, holy." "You shall therefore sanctify yourself" so that it shall be known that you are children of the Holy One, blessed be He. That is what is meant by: "You are the children of Hashem your Elohim" (Devarim 14:1).

54. אֵלָא, בְּגִין דְּכָל עָמָא וְלִישָׁנָא, וְהִיא בִּי יָרֻעַב וְהִתְקַצָּף וְקָלַל בְּמַלְכוֹ וּבֵאלֹהֵיוּ וּמָנָה לְמַעְלָה. אֲבָל יִשְׂרָאֵל, אֵינוֹן קְיִימָא דְקוּדְשָׁא בְּרִיךְ הוּא בִּהְיֵי מִדָּה, וְלֹא אֲכַחֲשִׁין בֵּיהּ. וּבִגְדִי, בְּמִדָּה דָּא יִתְפָּרְקוֹן. הֵה־ד, וְאֵת עִם עָנִי תוֹשִׁיעַ. וְעָנִי לִישָׁנָא דְעָנִי, דְּאִמְלוּ אֵית לִיה לִב־נ עוֹתָרָא, וְאִיהוּ בְּמִרְעִין וּבְמִכְתָּשִׁין, עָנִי אֲתִקְרִי, אוּ דְרַחֲקִין לִיה בְּגִינִיהּ, וְצַעֲרִין לִיה כָּל יוֹמָא. כָּל שָׂכֵן מֵאֵן דְּאִיהוּ רֵשׁ מְנִיָּה, וְאִיהוּ הוֹלֵךְ מֵאֲתָר לְאֲתָר.

55. וְעוֹד אֵית עָנִי, דְּאִסְתַּלֵּק מְנִיָּה דְעֵתִיָּה, כְּגוֹן אִינוֹב, דְּאֲתָמַר בֵּיהּ, אִינוֹב לֹא בְדַעַת יִדְבָּר. אוֹף הָכִי אִיהִי ד', דְּאִיהִי שְׂכִינְתָּא, כִּד אִסְתַּלֵּק מִנָּה א־ח דְּאִיהוּ עֲמוּדָא דְאֲמַצְעִיתָא, דְּאִקְרִי דַּעַת. וְהִיא לִית לָהּ חוּבִין בְּמִלָּה דִּיּוֹמָא. וְעוֹד, א־ח אִיהוּ תוֹרָה, כְּלִיל תְּרִי"ג פְּקוּדִין הֵה־ד זֶה שְׁמִי לְעוֹלָם וָגו'. שְׁמִי עִם י"ה שֵׁס"ה. זְכָרִי עִם ו"ה רִמ"ח. וּבְגִין דָּא אוֹקְמוּהּ, אֵין עָנִי אֵלָא מִן הַתּוֹרָה וּמִן הַמִּצְוֹת דְּשָׂאָר עָנִי לֹא אִיהוּ אֵלָא עָנִי. וְאֵת ד' מִן אֲדָנִי, אוֹף הָכִי אִיהִי עָנִי בְּלֹא יְהוֹ"ה.

56. תְּמִינָאָה, מִים אַחֲרוֹנִים דְתִקְיִנוּ לוֹן, בְּגִין מַלְח סְדוּמִית, הַמְסַמָּא אֶת הָעֵינַיִם. אֲמַאי אִקְרוֹן חוּבָה. אֵלָא בְּאֶרֶח רִזָּא, סֵם הַמּוֹת שְׂרִיָּא, עַל יְדוֹי מְזוּהָמִין, דְּעִבְדִּי בָּהּ בִּרְכָה. וְעַל כּוֹס דְּמִבְרָכִי עָלֶיהָ בְּלֹא טְהָרָה, אִקְרִי טֵמָא. וְמָה כּוֹס דְּשׁוֹתִין בּוֹ, טֵמָא לְבִרְכָה עַד דְּהוּוּ מְטַהְרִי לִיה בְּהִדְחָה מְלָגוּ וּמְלַבֵּר. כָּל שָׂכֵן יְדוֹי. וּבְגִין דָּא, מִים אַחֲרוֹנִים חוּבָה. וְרִזָּא דְמִלָּה, וְהִתְקַדְּשְׁתֶּם: אֵלּוּ מִים רֵאשׁוֹנִים. וְהִייתֶם קְדוּשִׁים: אֵלּוּ מִים אַחֲרוֹנִים. בִּי קְדוּשָׁה: זֶה שְׁמִן עָרֵב. לְקַבֵּל, ק"ק יי' צְבָאוֹת. וּבְגִין דָּא וְהִתְקַדְּשְׁתֶּם וָגו', לְאַשְׁתַּמּוּדְעָא דְאַתּוֹן בְּגִין לְקוּדְשָׁא בְּרִיךְ הוּא, הֵה־ד בְּנִים אֲתֶם לִי אֱלֹהֵיכֶם.

57. The ninth SETTING is the cup of blessing. As has been explained by the sages of the Mishnah, ten things were said about this cup of blessing, which are: decorating, wrapping, washing, rinsing, unmixed wine, full cup, receiving it with both hands and leaving it with the right, raising it from the surface a handbreadth, looking at it, and sending it as a gift to the members of his household. Now we have only four, which are washing, rinsing, unmixed wine, and a full cup. Some say the wine should be taken unmixed from the cask, BUT IN THE CUP, WATER MAY BE ADDED TO IT. Some say that unmixed (lit. living) wine means the cup should be whole, AND NOT THAT IT MAY NOT BE DILUTED, because its breaking is its death. THEREFORE, WHEN IT IS WHOLE, IT IS CONSIDERED LIVING. THE OTHER ITEMS ARE EXPLAINED BEFORE US.

58. He EXPLAINS WHAT A WHOLE CUP IS. A cup, according to wisdom, is MALCHUT THAT IS CALLED Elohim (Aleph Lamed Hei Yud Mem), when it is full with Yud Hei. WHEN IT IS IN SMALLNESS, MALCHUT IS CONSIDERED MUTE (HEB. ILEM, ALEPH LAMED MEM) WITHOUT YUD HEI. And they are whole, MEANING THAT BOTH NAMES, THE CUP AND ELOHIM, ARE COMPLETE THIS WAY. HOWEVER, a cup (Heb. kos) without Vav is like kes (Caf Samech) instead of kise (Eng. 'throne', Caf Samech Aleph), which would be defective and lacking without Aleph. Therefore, KES INSTEAD OF KISE is lacking without Vav, and is defective. The Throne does amount numerically to kos, SINCE HAKISE (ENG. 'THE THRONE') IS ALSO A NAME OF MALCHUT, AS IS KOS.

59. The cup is MALCHUT, WHICH IS THE SECRET OF Hei (=five) OF YUD HEI VAV HEI. Ten items are needed that correspond to Yud (=ten) TO MULTIPLY TEN BY FIVE AND DRAW THE FIFTY GATES OF BINAH. They are: 1) crowning that indicates the secret of the corona, meaning the crown of Tiferet, WHICH IS MALCHUT OF YESOD. This is the secret of the crowning, of which the sages of blessed memory said that he used to crown it by placing scholars around it, that is, the corona of the member of the Covenant, IN ORDER TO JOIN WITH IT MALCHUT OF YESOD, WHICH INDICATES THE UNION OF YESOD AND MALCHUT, TO GIVE BIRTH TO SOULS, THE SECRET OF SCHOLARS. 2) Wrapping INDICATES the verse: "a prayer of the poor when he faints (or: 'wraps')" (Tehilim 102:1) because all these blessings and prayers are covered together, MEANING THEY ARE DELAYED IN BEING RECEIVED until the prayer of the poor rises. THE PRAYER OF THE POOR IS THE CORRECTION OF MALCHUT FROM THE SIDE OF DALET OF ECHAD, WHICH IS CALLED POOR. THE WRAPPING INDICATES THIS CORRECTION.

60. 3) and 4) are washing and rinsing, which are like: "and cleanse it, and hallow it" (Vayikra 16:19). Cleansing is from the right, WHICH IS Chesed, and the hallowing is from the left, WHICH IS Gvurah. The cup of blessing IS CALLED Malchut from the part of Binah that is called Elohim, and called a wreath from the part of Keter. 5) IT IS CALLED unmixed (living) from the aspect of Yesod that is also called peace, as is written: "'neither shall the covenant of My peace be removed', said Hashem that has mercy on you" (Yeshayah 54:10). RATHER, IT WILL BE ALIVE FOREVER. THEREFORE, MALCHUT IS CALLED LIVING FROM THIS ASPECT. 6) Full is from the aspect of Tiferet, MEANING WHEN IT RECEIVES FROM TIFERET THAT IS ABOVE THE CHEST, IT IS WHOLE AND FULL. 7) Accepting it with both hands, THAT INDICATE THE TWO HEIS OF YUD HEI VAV HEI, in WHICH THE UPPER HEI, WHICH IS BINAH, IS CHESD, AND THE LOWER HEI IS MALCHUT, IS GVURAH.

57. תְּשִׁיעָאָה, בּוֹס דְּבִרְכָּה. וְאוֹקְמוּהָ מֵאֲרִי דְּמִתְנִיתִין, עֲשֶׂרָה דְּבָרִים נֶאֱמָרוּ בְּכּוֹס דְּבִרְכָּה וְאֵלִין אֵינּוֹן. עֲטוּ"ר. עֲטוּ"ף. הֲדָח"ה. שְׁטִיפ"ה. ח"י. מַל"א. וּמִקְבְּלוּ בִשְׁתֵּי יָדָיו. וְנוֹתְנוּ בַּיָּמִין. וּמִסְלָקוּ מִן הַקֶּרֶקַע טַפַּח. וְנוֹתֵן עֵינָיו בּוֹ. וּמִשְׁגָּרוּ בְּמִתְנָה לְאַנְשֵׁי בֵּיתוֹ. וְעִבְשִׁיו, אֵין לָנוּ אֵלָא אַרְבַּעָה שְׁהֵן הֲדָחָה. וְשְׁטִיפָה. חֵי. מַלָּא. וְיֵשׁ אוֹמְרִים חֵי מִן הַחֲבִית, וְיֵשׁ אוֹמְרִים חֵי, הַבּוֹס שְׁלָם. שְׁשִׁבִירְתּוֹ זֶה הִיא מִיתָתוֹ.

58. בּוֹס עַל דֶּרֶךְ הַחֲכָמָה, הוּא אֱלֹהִים. וְהוּא מַלָּא בִּי"ה וְהֵם שְׁלָם, כ"ס בְּלֹא ו' כִּמוֹ כֵּס שֶׁהוּא פָּגוּם וְחֹסֵר בְּלֹא אֶלֶף, כֵּן הוּא חֹסֵר בְּלֹא וי"ו, וְהוּא פָּגוּם. הַכֵּס"א כֵּן עוֹלָה בְּגִימַטְרִיא בּוֹס.

59. בּוֹס הִיא ה"א, וְצִרִיךְ עֲשֶׂרָה דְּבָרִים, בְּנֶגֶד ו'. וְהֵם: עֲטוּ"ר בְּסוֹד הָעֵטָרָה, עֵטָרַת תַּפְאֶרֶת. וְזֶהוּ סוֹד עֵטוֹר, שֶׁאֵז"ל מְעַטְרוֹ בְּתַלְמִידִים, וְהִיא עֵטָרַת הַבְּרִית. עֲטוּ"ף, תַּפְלָה לְעֵנִי כִי יַעֲטוּף. שְׁכַל הַבְּרִכּוֹת וְהַתַּפְלוֹת מִתַּעֲטָפִים, עַד שֶׁתַּעֲלֶה תַּפְלַת הָעֵנִי.

60. הֲדָח"ה וְשְׁטִיפ"ה, כִּמוֹ וְטָהְרוּ וְקִדְּשׁוּ. הִטְהָרָה מִיָּמִין הַחֹסֵד. וְהַקְדוּשָׁה מִשְׁמָאל דְּגְבוּרָה. בּוֹס דְּבִרְכָּה מַלְכוּת מִצַּד בִּינָה הַנִּקְרָאת אֱלֹהִים. וְנִקְרָא עֵטָרָה מִצַּד הַבְּתֵר. ח"י, מִצַּד יְסוֹד, הַנִּקְרָא שְׁלָם, שְׁנֶאֱמַר וּבְרִית שְׁלוֹמִי לֹא תִמוּט אֲמַר מִרְחֻמֵּי יי'. מַלָּא, מִצַּד ת"ת. מִקְבְּלוּ בִשְׁתֵּי יָדָיו, ה' ה'.

61. Leaving it with the right hand, because the upper Hei IS Chesed, and the second Hei IS Gvurah. THEREFORE, HE SHOULD GIVE IT WITH THE RIGHT HAND, WITH THE FIRST HEI. 8) Lifting it off the surface a handbreadth. THE HANDBREATH INDICATES the secret of the letter Yud, because Hei is raised by Yud, MEANING THAT ONE SHOULD RAISE THE FIVE SFIROT OF MALCHUT FROM HER PLACE, WHICH IS THE SECRET OF THE SURFACE, MULTIPLY HER BY YUD, AND MEDITATE ON HER RECEIVING THE FIFTY GATES OF BINAH. 9) Looking at it with the eyes, which are the secret OF THE UNIFICATION of Yud-Aleph-Hei-Dalet-Vav-Nun-Hei-Yud, NAMELY, THE COMBINATION OF YUD HEI VAV HEI AND ADONAI. ONE SHOULD MEDITATE THAT Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, shines in the pupil of the eye, WHICH IS ADONAI. Yud Hei Vav Hei SHINES IN THE THREE COLORS OF THE EYES, WHITE, RED AND GREEN, WHICH ARE CHESD, GVURAH AND TIFERET OF ZEIR ANPIN. Adonai shines in the two eyelids, as well as the two pupils OF THE EYE AND THE HAIR OF THE EYELASHES. 10) Sending it as a gift to the members of the household. ONE'S HOUSE is Binah, regarding which it is written: 'Let Moses rejoice in the gift of his portion'. This is BECAUSE MOSES MERITED BINAH AND ONE NEEDS TO ATTACH THE CUP, WHICH IS MALCHUT, TO THE LIGHTS OF BINAH.

62. The tenth SETTING OF THE SHABBAT TABLE is the blessing after the meal. It was explained by the sages that three, WHO EAT TOGETHER, need a cup. The secret meaning of this is that THREE are THE ASPECT OF: "your love as a bride (Heb. kelulotayich)" (Yirmeyah 2:2), NAMELY, THE LOVE OF ALL THREE 'KOL', who are the patriarchs, regarding whom it is written: 'in all, of all, all (Heb. bakol mikol kol)', SINCE KELULOTAYICH IS DERIVED FROM KOL; IN RESPECT TO ABRAHAM, IT SAYS, "HASHEM BLESSED ABRAHAM IN ALL THINGS (HEB. BAKOL)" (BERESHEET 24:1); IN RESPECT TO ISAAC, IT SAYS, "AND I HAVE EATEN OF ALL (HEB. MIKOL)," AND IN RESPECT TO JACOB, IT SAYS, "I HAVE ENOUGH (ALL) (HEB. KOL)" (BERESHEET 33:11). We should not speak at length about it, BECAUSE IT IS A HIDDEN MYSTERY.

63. How do we know that the blessing after the meal is prescribed by the Torah? Because it is written: "When you have eaten, and are replete, then you shall bless Hashem your Elohim FOR THE GOOD LAND WHICH HE HAS GIVEN YOU" (Devarim 8:10). We have studied in the Baraita that "you shall bless" refers to the blessing 'Who sustains (Heb. hazan) EVERYTHING'. "Hashem your Elohim" REFERS TO THE BLESSING FOR THE LAND AND FOR SUSTENANCE (HEB. AL HA'ARETZ VE'AL HAMAZON), IN WHICH "HASHEM YOUR ELOHIM" refers to blessing for the food, and "for the land" refers to the blessing, 'Who builds Jerusalem (Heb. boneh Yerushalaim)'. It also says, "that goodly mountain region and the Lebanon" (Devarim 3:25). This explains only THE BLESSINGS after THE MEAL. YET where is THE BLESSING before THE MEAL indicated? It is indicated in the words: "which He has given you," WHICH MEANS THAT from the time He has given you, EVEN BEFORE EATING, you must bless Him.

64. The sages of blessed memory have interpreted that Moses instituted for the children of Yisrael the blessing 'Who sustains (Heb. hazan)' when manna descended on them. Joshua instituted for them the blessing over the land when he entered them into the Holy Land. David and Solomon instituted the blessing for the building of Jerusalem. In addition, there is an indication of the blessing after the meal in the passage relating to the manna, as it is written: "in the morning you shall be filled with bread; and you shall know that I am Hashem your Elohim" (Shemot 16:12).

61. וְנוֹתְנוּ בְיָמִין, כִּי ה' עֲלִיּוֹנָה לְחֶסֶד, ה' שְׁנִיָּה לְגִבּוּרָה. וּמִסֻּלְקוֹ מִן הַקֶּרֶקַע טַפַּח, בְּסוּד יו"ד כִּי סֻלֶּק ה' הוּא יו"ד. וְנוֹתֵן עֵינָיו בּוֹ, שֶׁהֵם בְּסוּד יֵאֱהָרֹנְהִי. יי' מֵאִיר בְּבֵת עֵין. יְרוּ"ד בְּשִׁלְשָׁה צְבָעֵי הָעֵין. אֲדָנִי מֵאִירָה, בְּשָׁנֵי כְרוּבֵי הָעֵין, וְאִישׁוֹנֵי עַמְעָמֵי הָעֵין. וּמִשְׁגָּרוֹ בְּמַתָּנָה לְאֲנָשֵׁי בֵיתוֹ. הִיא בִּינָה, שְׁנֵאֲמַר בָּהּ, יִשְׁמַח מֹשֶׁה בְּמַתָּנַת חֻלְקוֹ.

62. עֲשִׂירָאָה, בְּרַכַּת מְזֻזָּא, הִיא אוֹקְמוּהָ רַבָּנָן, בְּשִׁלְשָׁה, צִרִיךְ כּוֹס. וְרָצָא דְמַלְאָה, בְּגִין דְּאִיהִי אֶהֱבֵת כְּלוּלוֹתֶיהָ, דְּאִינוּן אֲבָהָן, בְּכ"ל מִכ"ל כ"ל. וְלִית לְאֶרְכָּאָה יְתִיר.

63. בְּרַכַּת הַמְּזֻז מִן הַתּוֹרָה מְנִין. שְׁנֵאֲמַר, וְאִכְלִיתָ וְשָׂבַעְתָּ וְגו'. וְשָׁנִינוּ בְּבִרְיֵיתָא, וּבְרַכַּת זוֹ הֵזֶן. אֵת ה' אֱלֹהֶיךָ זוֹ בְּרַכַּת הַמְּזֻז. עַל הָאָרֶץ, זוֹ בְּרַכַּת הָאָרֶץ. הַטּוֹבָה, זוֹ בּוֹנָה יְרוּשָׁלַיִם. וְכֵן הוּא אוֹמֵר, הָהָר הַטּוֹב הַזֶּה וְהַלְבִּנוֹן. אֵין לִי אֵלָא לְאַחֲרָיו, לִפְנֵי מְנִין. שְׁנֵאֲמַר אֲשֶׁר נָתַן לָךְ, מִשְׁעָה שְׁנָתָן לָךְ, חַיִּיב אֶתָּה לְבָרְכוֹ

64. וּדְרָשׁוּ חֲכָמִים ז"ל, מֹשֶׁה תִּיקֵן לָהֶם לְיִשְׂרָאֵל בְּרַכַּת הֵזֶן, בְּשַׁעָה שִׁירַר לָהֶם הַמֶּן. יְהוֹשֻׁעַ תִּיקֵן לָהֶם בְּרַכַּת הָאָרֶץ, בְּשַׁעָה שֶׁהִכְנִיסָן לְאָרֶץ. דָּוִד וְשְׁלֹמֹה תִקְּנוּ בּוֹנָה יְרוּשָׁלַיִם. עוֹד נִמְצָא בְּפִרְשַׁת הַמֶּן, רָמֵז לְבְּרַכַּת מְזֻז בְּמֶן עֲצָמוֹ, שְׁנֵאֲמַר וּבִבְקָר תִּשְׂבְּעוּ לֶחֶם וִידַעְתֶּם כִּי אֲנִי ה' אֱלֹהֵיכֶם.

65. Rabbi Shimon said: The secret of these seven Zayins - THE THREE ZAYINS IN THE THREE HEADED SHIN AND THE FOUR ZAYINS IN THE FOUR HEADED SHIN - that are inscribed on the Tefilin, is that the Zayins in the Shins INSCRIBED ON BOTH SIDES OF THE TEFILIN allude to the seven lobes in man's lung, by which he draws air and exhales with it a fiery spark from his mouth - BECAUSE AIR IS COMPOSED OF FIRE, WATER AND AIR. They also allude to the seven days OF THE WEEK and the SEVEN weeks from Pesach to Shavuot. Also, they indicate the seven branches of the candelabra, on which there are seven holy lamps. They also indicate the seven planets that shine in the firmament and they indicate the seven grades - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - by which the world is maintained, which are the foundation, root and essence of everything. The friends said about these SEVEN ZAYINS that whoever wishes to put on the head Tefilin has to examine these two Shins hinted in the seven Zayins, for there are an allusion in them to hidden mysteries and deep allusions.

65. אר"ש, רזא דאינון שבע זיינין דרשימינן בתפילין, דהוא ז' שבשינין, דרמיזין לז' אוני דריאה דב"נ, דבהון שאיב רוחא, ומניה מפיק צוציתא דנור, דדליק מפומיה. ועוד דאינון רמז, לשבעה יומי, ושבועי דמפסח לעצרת. ועוד דאינון רמיזין לשבעה קני מנרתא, דאית עליהו שבע בוציני קדישין. ועוד דאינון רמיזין, לשבעה ככבי לכת, דאינון מנהרי ברקיעא. ועוד דאינון רמיזין לשבעה מדרגין, דעלמא עליהו קיימא. ואינון יסודא ושרשא ועיקרא דכלא. ועליהון אמרי חבריאי, כל מאן דבעי לאנחא תפלין דרישא, מבעי ליה לאסתכלא באינון תרי שינין, דאינון רמיזין לאינון ז' זיינין, דאית בהון רמז רזין סתימין, עמיקין רמיזין

4. "As for the likeness of their faces, they had the face of a man"

Rabbi Shimon draws a correspondence between the seven letters inscribed on the Tefilin, the seven lobes of the lungs, the seven days of the week, the seven weeks from Pesach to Shavuot, the seven candles of the candelabra, the seven planets, and the seven levels or Sfirot upon which the universe endures. He talks about the four countenances of the Holy Beasts. He emphasizes that Adam is male and female. We learn that there is a correspondence between the four countenances and the four enshrined Names of God as read in 'the Great, Mighty, and Awesome El'. The human face observes all the creatures, and all ascend and observe him. Rabbi Shimon talks about the secret of the throne, ascending and descending, and how the four countenances of the creatures are depicted - engraved, illuminating, shining, sparkling and glowing - and how they sow seeds upon the world.

66. "Hashem, your Elohim, is the Elohim of Elohim, Lord of lords, a great El..." (Devarim 10:17). We have learned that "As for the likeness of their faces, they had the face of a man" (Yechezkel 1:10). These are unlike the Cherubs. These are large faces, while Cherubs are small faces like those of children. All images are comprised in "the face of a man," because they are large faces. Engraved shapes are formed in them by the engraving of the Name explicitly pronounced to the four directions of the world - east, west, north and south.

66. בי יי' אלהיכם הוא אלהי האלהים ואדני האדנים האל הגדול וגו'. תנינן, דממות פניהם פני אדם. אליו לאו אינון באינון ברובים, אינון אנפי רברבין, ברובים אנפי זוטרי, ברביא. פני אדם, כל דיוקנא כלילן בהו, בגין דאינון אנפי רברבין, ומתצוירין בהו ציורין גלופין, בגלופי שמא דמפרש, בד' סטרין, מזרח מערב צפון דרום

67. Michael made a mark to the south side and all three faces - the face of a lion, the face of an ox, and the face of an eagle - look toward the face of a man. A man is male and female, and is not called a man without them. From it, FROM THE FACE OF A MAN, all shapes were formed IN THE SECRET OF THE VERSE: "The chariots of Elohim are twice ten thousand, thousands upon thousands (Heb. shin'an)" (Tehilim 68:18).

67. מיכאל ל רשים ברשימו לסטר דרום, וכל אנפין מסתכלין לגבי פני אדם, פני אריה פני נשר פני שור. אדם איהו דכר ונוקבא, ולא אתקרי אדם בר הכי. ומניה אתצוירין ציורין, דרכב אלהים רבותים אלפי שנאן

68. Shin'an IN THE VERSE contains all the shapes, BECAUSE IT IS THE INITIALS of shor (Eng. 'ox'), aryeh (Eng. 'lion'), nesher (Eng. 'eagle'), and final Nun is Adam (Eng. 'man'), which is the expansion of the meaning of male and female that are included together. All the thousands and tens of thousands come out of these LIVING CREATURES that are in the secret of shin'an, and from these shapes, each parts to its aspect as befits it.

68. שנאן, כללא דכלהו ציורי, שור, נשר, אריה, נ' דא איהו אדם. פשיטו דאתכליל בחדא, ברזא דכר ונוקבא. וכלהו אלפין ורבבן, כלהו נמקין מהני רזא שנאן. מהני דיוקנן מתפרשן כל חד וחד בסטריהו, במה דאתחזי לון

69. All these are integrated into each other and are comprised of each other, so that one should be included in the other. THESE, the ox, eagle, lion, and man are maintained by the secret of the four engraved names, WHICH ARE 'THE GREAT AND MIGHTY AND AWFUL EL', which rise to maintain and observe.

70. The ox rose to be maintained by and observe the face of a man. Another name is adorned and inscribed by two colors. It is the name 'El'. It then goes back, and the Throne engraves and carves it, and it is marked BY IT to be maintained by the secret of this name.

71. The eagle rose to be maintained by and observe the face of a man. A name rises, and is adorned and inscribed by two faces and colors, to observe in rising the wreath, which is THE NAME 'Great'. It then goes back, and the Throne engraves and carves it, and it is marked so as to be maintained by the secret of this name.

72. The lion rose to be maintained by and observe the face of a man. A name rises, and is adorned and inscribed by two faces and colors, to be strengthened and connected to Gvurah (might); it is the name 'Mighty'. It then goes back, and the Throne engraves and carves it, and it is marked so as to be maintained by the secret of this name.

73. The FACE OF a man observes all the living creatures, and all rise and observe it. They all take form, by their engravings, in this form in the secret by means of a name called 'Awful'. It is then written about them that: "As for the likeness of their faces, they had the face of a man." They are all included in this form, and this form encompasses them.

74. Because of this secret meaning, the Holy One, blessed be He, is called 'the great, mighty and awful El', because these names are high corrections by the supernal Chariot, and it is included in the four letters of Yud Hei Vav Hei, which is the Name encompassing all forms. These forms are engraved and carved into the Throne and the Throne is engraved and embroidered with them, one to the right and one to the left and one to the front and one to the rear, assigned to the four directions of the world.

69. אֵלִין אֵינֻן דְּקָא מְשַׁלְבֵן חַד בְּחַד, וְכִלִּיל חַד בְּחַד, לְמַהּוּ כָּל חַד כְּלִיל בְּחִבְרִיה, שׁו"ר נֶשֶׁר אַרְיָה אֶד"ם, אֲתִנְהָגֵן בְּרָזָא דְאַרְבַּע שְׁמֵהֵן גְּלִיפֵן סְלִקִין לְאַתְנֶהְגָּא וּלְאַסְתַּבְּלָא

70. סְלִיק לְאַתְנֶהְגָּא וּלְאַסְתַּבְּלָא שׁוּר לְאַנְפֵי אָדָם, סְלִיק שְׁמָא אַחְרָא, מִתְעַטְרָא מַחְקָא בְּרָזָא דְתַרְיִן גְּוֹנִין, וְאִיהוּ אֵל. כְּדִין אֲתִהְדֵּר לְאַחֲרָא, בְּרַסְיָא חֲקִיק וְגְלִיף לִיה, וְאַתְרָשִׁים לְאַתְנֶהְגָּא בְּרָזָא דְשְׁמָא דָא

71. וְסְלִיק לְאַתְנֶהְגָּא וּלְאַסְתַּבְּלָא נֶשֶׁר לְאַנְפֵי אָדָם, סְלִיק שְׁמָא חַדָּא, מִתְעַטְרָא מִתְנֶהְגָּא בְּרָזָא דְתַרְיִן אַנְפִין וְגְוֹנִין, לְאַתְנֶהְגָּא לְאַסְתַּבְּלָא בְּסְלִיקוּ גְּבַעֲטוּרָא, וְאִיהוּ גְּדוֹל, כְּדִין אֲתִהְדֵּר לְאַחֲרָא, וְכַרְסִיָּא חֲקִיק וְגְלִיף לִיה, וְאַתְרָשִׁים לְאַתְנֶהְגָּא בְּרָזָא דְשְׁמָא דָא

72. סְלִיק לְאַתְנֶהְגָּא וּלְאַסְתַּבְּלָא אַרְיָה לְאַנְפֵי אָדָם, סְלִיק שְׁמָא חַדָּא מִתְעַטְרָא מַחְקָא בְּרָזָא דְתַרְיִן אַנְפִין וְגְוֹנִין, לְאַתְתַּקְפָּא וּלְאַתַּקְשָׁרָא בְּתוּקְפִיה, וְאִיהוּ גְּבוּר. כְּדִין אֲתִהְדֵּר לְאַחֲרָא, וְכַרְסִיָּא חֲקִיק וְגְלִיף לִיה, וְאַתְרָשִׁים לְאַתְנֶהְגָּא בְּרָזָא דְשְׁמָא דָא

73. אָדָם אֲסַתְבַּל בְּכֻלָּהוּ, וְכֻלָּהוּ סְלִקִין וּמִסְתַּבְּלִין בֵּיה, כְּדִין כֻּלָּהוּ אֲצַטְיִירֵן בְּגִלְפֵיהוּ בְּצִיּוּרָא דָא, בְּרָזָא דְשְׁמָא חַד, דְּאֶקְרִי נּוֹרָא. וְכְּדִין כְּתִיב עֲלֵיהוּ, דְּמֻת פְּנֵיהֶם פְּנֵי אָדָם. כֻּלָּהוּ כְּלִילֵן בְּהֵאִי דְיוֹקְנָא, וְהֵאִי דְיוֹקְנָא כְּלִיל לֻן

74. וְעַל רָזָא דָא, אֲתַקְרִי קב"ה, הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא. דְּהָא שְׁמֵהֵן אֵלִין גְּלִיפִין אֵינֻן לְעִילָא, בְּרָזָא דְרִתִּיכָא עֲלָא, כְּלִילָא בְּאַרְבַּע אֲתוּן יָדוּד, דְּאִיהוּ שְׁמָא דְכִלִּיל כָּל דְּיוֹקְנִין, אֵלִין מַחְקָקֵן גְּלִיפִין בְּכַרְסִיָּא, וְכַרְסִיָּא גְּלִיפָא מְרַקְמָא בְּהוּ. חַד לְיָמִינָא, וְחַד לְשְׁמַאלָא, וְחַד לְקָמָא, וְחַד לְאַחֲרָא. רְשִׁימָא בְּד' סְטְרִין דְּעִלְמָא

75. When the Throne ascends, it is marked in these four shapes. These four lofty names bear this Throne, and the Throne is composed of them until the Throne receives and collects these pleasures and delights. AFTERWARDS THE THRONE descends fully laden, like a tree full with branches in every direction and loaded with fruits. After THE THRONE descends, the four forms OF THE LIVING CREATURES come out formed, engraved, illuminating, glittering and glowing, and they sow seeds over the world.

75. בְּרִסְיָא כֹּד סִלְקָא, רְשִׁימָא בְּאַרְבַּע דְּיוקְנִין
 אֵלִין. אֵלִין אַרְבַּע שְׁמֵהּן עֲלֵאִין, נְטִלִין לְהַאי
 בְּרִסְיָא. וּבְרִסְיָא אֲתַבֵּל בְּהוּ, עַד דְּנִקְטָא וְלִקְטָא
 אֵינֹן עֲנוּגִין וּבְסוּפִין, נְחָתָא מִלֵּיָא בְּאִילָנָא דְּמִלֵּי
 עֲנָפִין לְכָל סֵטֶר, וּמִלֵּיָא אֵיבִין. כִּיּוֹן דְּנְחָתָא, נִפְקִין
 אֵלִין ד' דְּיוקְנִין, מְצוּרִין בְּצִוְרֵיהוּ, גְּלוּפִין מְנַהֲרִין,
 נְצִיצִין מְלַהֲטִין, וְאֵינֹן זִרְעִין זִרְעָא עַל עֲלָמָא