

1. "Who is she that looks out like the dawn"

This section opens with the verse, "And The Creator spoke to Moses, saying, 'Speak to the children of Yisrael that they bring Me an offering, of every man whose heart prompts him..." Rabbi Chiya points out that The Creator put all other nations under His ministers but chose to oversee Yisrael Himself, having a wish to be specially connected to them.

Rabbi Shimon then explains that in the text, "Who is she that looks out like the dawn, fair as the moon, clear as the sun, and terrible as an army with banners," "she" is the secret of the lower world joined to the higher world. He goes on to say that the upper worlds were united in Leah and the lower worlds were united in Rachel, yet that it was Jacob who united the two worlds in his love for and marriage to them both. When it was written, "Rachel envied her sister," the meaning was that the whole longing and desire of the lower world is to be like the upper world and to inherit its position. Between the worlds, those who sought to lust after them both would perish, having found neither Understanding nor Faith. And when we read, "For Yah has chosen Jacob to himself," we see that God has completed Yisrael above and below in perfection.

The Relevance of this Passage

In a true offering to God ("Speak to the children of Yisrael that they bring Me an offering"), a man sacrifices an aspect of his innate negative nature, for this is how we connect to the Light of the Creator. This passage uproots our selfish tendencies so that we enjoin ourselves to the Divine Radiance.

Jacob also cautions us to recognize the dangers of lusting after the fleeting pleasures of the material world. A desire for eternal fulfillment - the love of family, of friends, and of God - is thus wakened in our souls. Our consciousness is raised by virtue of the Light that shines through the story of Jacob and his love for Leah and Rachel. This love elevates the entire world, connecting us to the source of all Light.

1. "And Hashem spoke to Moses, saying, 'Speak to the children of Yisrael that they bring Me an offering, of every man whose heart prompts him..." (Shemot 25:1-2). Rabbi Chiya opened the discussion saying: "For Yah has chosen Jacob to Himself, Yisrael for His peculiar possession" (Tehilim 135:4). How beloved are Yisrael before the Holy One, blessed be He, who desires them, and wants to be attached to them and connect Himself with them to make them a single nation in the world, as it is written: "And what one nation in the earth is like Your people Yisrael?" (II Shmuel 7:23). They wanted Him and were attached to Him, as it says, "For Yah has chosen Jacob to Himself" and, "For Hashem's portion is His people" (Devarim 32:9). He gave ministers and officers to the other nations and took Yisrael to His part.

1. וַיִּדְבֹר יי' אֶל מֹשֶׁה לֵאמֹר. דְּבַר אֶל בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ לִי תְרוּמָה מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוֹ וְגו'. רַבִּי חַיִּיא פִתַח, כִּי יַעֲקֹב בָּחַר לוֹ יְהוָה יִשְׂרָאֵל לְסִגְוֹלָתוֹ, כִּמְהָ חֲבִיבִין יִשְׂרָאֵל קָמִי קוֹדֵשׁא בְּרִיךְ הוּא, דְּאִתְרַעֵי בְהוּ, וּבְעָא לְאִתְדַבְּקָא בְהוּ, וּלְאִתְקַשְׂרָא עִמְהוּן. וְעַבְד לְהוּן עִמָּא יַחֲיִידְאֵי בְעֵלְמָא, דְּכִתִּיב וְמִי כְעִמְךָ בְּיִשְׂרָאֵל גּוֹי אֶחָד בְּאַרְץ, וְאִינוּן אִתְרַעוּ בֵּיהּ, וְאִתְקַשְׂרִין בֵּיהּ. הֵה"ד, כִּי יַעֲקֹב בָּחַר לוֹ יְהוָה. וְכִתִּיב כִּי חֶלֶק יי' עִמּוֹ. וַיְהִיב לְשֹׂאֵר עַמּוּיִן שׁוֹלְטָנִין רַבְרָבִין מִמֶּנּוּן עֲלֵיהוּ, וְהוּא נָטִיל לְחוּלְקֵיהּ יִשְׂרָאֵל.

2. Rabbi Shimon opened the discussion saying: "Who is she that looks out like the dawn, fair as the moon, clear as the sun, and terrible as an army with banners?" (Shir Hashirim 6:10). "Who (Heb. mi) is she (Heb. zot)?" Mi zot is the secret of two worlds that unite, which are a world and a world. THIS IS, AS IS WRITTEN: "FOREVER AND EVER (LIT. 'FROM THE WORLD TO THE WORLD')" (I DIVREI HAYAMIM 16:36), WHICH ARE BINAH AND MALCHUT. 'Who' is the supernal level above, the beginning of all things which may be examined, and is named 'Mi', WHICH IS BINAH, as it says, "Lift up your eyes on high, and behold who created these" (Yeshayah 40:26). "She (Heb. zot)" is a lower level below, which is the lower world, THAT IS TO SAY MALCHUT. They are two worlds joined by one connection, by one tie, together - THROUGH THE ELEVATION OF MALCHUT INTO BINAH, WHICH IS HOW SHE ATTAINED THE MOCHIN OF BINAH.

2. ר"ש פִתַח, מִי זֹאת הַנִּשְׁקֶפֶה כְּמוֹ שָׁחַר יָפֶה כְּלִבְנֵה בְרָה כַחֲמָה אִיוּמָה כְּנִדְגָלוֹת. מִי זֹאת, רְזָא דְתֵרִין עֲלֵמִין מִתְחַבְרִין בְּחָדָא, וְדָא הוּא עוֹלָם וְעוֹלָם. מ"י: הָא אִוְקִימָנָא דְרִגָּא עֲלָאָה לְעֵילָא, שִׁירוּתָא דְקִיּוּמָא בְּשִׂאֲלָתָא, וְאִקְרִי מ"י, כַּד"א שְׂאוּ מְרוֹם עֵינֵיכֶם וּרְאוּ מִי בְרָא אֱלֹהִים. זֹאת: דְּרִגָּא תִתְּאָה לְתִתְּאָה, עֲלֵמָא תִתְּאָה. וְתִרוּוִייהוּ, תֵרִין עֲלֵמִין בְּחִבּוּרָא חָדָא, בְּקִשּׁוּרָא חָדָא בְּחָדָא.

3. "That looks out": THAT IS, when both of them are attached as one, MALCHUT "looks out like the dawn," when the dawn wants to illuminate, and she is "fair as the moon" in which the sun's light, WHICH IS ZEIR ANPIN, illuminates. Then She is "clear as the sun," as clear as the sun's light when the moon is full; THAT IS, WHEN MALCHUT IS FACE-TO-FACE WITH ZEIR ANPIN WHICH IS CALLED 'SUN'. "Terrible as an army with banners": This is when She is strong to protect all, being at that point furnished with perfection and power to perform great feats.

3. הַנִּשְׁקֶפֶה: כַּד מִתְחַבְרִין תִּרוּוִייהוּ בְּחָדָא. כְּמוֹ שָׁחַר: כַּד בְּעִינָא שְׁחִרוּתָא לְאַנְהָרָא וּלְבִתָּר אִתְנַהֵיר כְּסִיְהָרָא, כַּד בְּטַש בְּהָ נְהִירוֹ דְשִׁמְשָׁא. וּלְבִתָּר כְּשִׁמְשָׁא, כַּד קִיּוּמָא סִיְהָרָא בְּשִׁלִּימוֹ. אִיוּמָה: תְּקִיפָא, לְאַגְנָא עַל כָּלָא. דְּהָא כַּדִּין אֵית לָהּ שְׁלִימוֹ וְתְקִיפּוֹ, לְמַעְבַּד חֵילָא.

4. And MALCHUT receives strength - THAT IS, MOCHIN - from the supernal word, WHICH IS BINAH, by means of Jacob, the whole man, who united them together. BY ELEVATING MAYIN NUKVIN ('FEMALE WATERS'), HE HAS ELEVATED MALCHUT INTO BINAH AND THEY GOT CONNECTED ONE WITH THE OTHER. He connected them together above, SO THAT BINAH RECEIVED THE SHAPE OF MALCHUT, AND IS THE SECRET OF LEAH. He also connected them together below, SO THAT MALCHUT ACQUIRED THE SHAPE OF BINAH, AND IS THE SECRET OF RACHEL. And the twelve holy tribes came out from there in the likeness of above; IN OTHER WORDS, AS THE TWELVE ASPECTS THAT EXIST IN THE UPPER MALCHUT. Jacob, who was whole, brought love into the two worlds, as we have stated THAT HE WEDDED TWO SISTERS - LEAH AND RACHEL - WHO ARE THE SECRET OF THE TWO WORLDS OF BINAH AND MALCHUT. Other men who do such a thing merely commit sexual misconduct both above and below and cause antagonism in both worlds and engender separation BETWEEN ZEIR ANPIN AND LEAH AND BETWEEN ZEIR ANPIN AND RACHEL, SINCE HE UNITES WITH LEAH FROM THE CHEST ABOVE AND WITH RACHEL FROM THE CHEST BELOW. It is written: "Neither shall you take a wife to her sister, as her rival" (Vayikra 18:18), so that they became RIVAL AND full of hatred toward each other.

5. If you say, WHAT IS THE MEANING OF: "Rachel envied her sister" (Bereshheet 30:1)? THE TEXT TALKS ABOUT THE TWO WORLDS, LEAH AND RACHEL, WHO ARE THE ASPECT OF BINAH AND MALCHUT, WHO ARE INCLUDED TOGETHER. WHAT KIND OF JEALOUSY IS THERE HERE? HE REPLIES: It is surely so, for the whole desire of the lower world, RACHEL, is to be in the semblance of the upper world, LEAH, WHO IS BINAH, and to inherit its position. In other places, IT STATES, 'When scholars compete, Wisdom mounts,' so THERE IS ALSO envy between scholars, since there are books and then there are books, ABA AND IMA, FROM WHOM CHOCHMAH IS DRAWN. THEREFORE, BY COMPETITION BETWEEN THESE SCHOLARS, they draw an enormous amount of Wisdom.

6. Notwithstanding all this, Jacob could not even succeed in bringing perfect harmony between them as would be desirable, but other men caused enmity and separation through incest both above and below. In this secret is included the secret of nakedness, THAT IS the nakedness of the Mother and the Daughter, WHICH ARE BINAH AND MALCHUT, and everything, BOTH THE TWO SISTERS AND THE MOTHER AND HER DAUGHTER pertain to the same secret. This is because 'who (Heb. mi)' and 'she (Heb. zot)' are considered sisters, as they are united in love and sisterly affection and in the connection of intention. They are ALSO called 'Mother and Daughter', BECAUSE BINAH IS CALLED 'MOTHER' AND MALCHUT IS HER DAUGHTER. He who uncovers their nakedness, THAT IS TO SAY, THE JUDGMENTS THAT ARE IN THEM, shall have no portion in the World to Come, WHICH IS BINAH, and shall have no portion in the Faith, WHICH IS MALCHUT.

7. Come and see: "For Yah has chosen Jacob to Himself" is the supernal secret above, FOR HE CLEAVED ABOVE TO ABA AND IMA IN THEIR LIGHT OF CHASSADIM, WHICH ARE TERMED 'YAH (YUD-HEI)'. Since he has completed EVERYTHING and is now named Yisrael, he is His peculiar possession, WHICH IS MALCHUT CALLED 'PECULIAR POSSESSION', FOR THEN he takes everything in all the aspects, THE RIGHT AND THE LEFT. He takes above, IN ABA AND IMA WHO ILLUMINATE CHASSADIM, and he takes below, IN YISRAEL SABA AND TEVUNAH WHO ILLUMINATE CHOCHMAH. And he attains perfection in everything, BOTH IN CHOCHMAH AND IN THE CHASSADIM.

4. וְנִטְלָא חוּלָא מֵעֲלָמָא עֲלָא, עַל יְדָא דְיַעֲקֹב שְׁלִימָא, דְחָבַר לֹון כְּחָדָא. חָבַר לֹון כְּחָדָא לְעִילָא. וְחָבַר לֹון כְּחָדָא לְתַתָּא. וּמִתְמַן נִמְקוּ, תְּרִיסַר שְׁבֻטֵין קְדִישִׁין, כְּגֹוּנָא דְלְעִילָא. יַעֲקֹב דְהוּה שְׁלִים, אֶעִיל רְחִימוֹ בְתָרִין עֲלָמִין, כְּמָה דְאֻקִּימָנָא. שְׂאָר בְּנֵי נִשְׂא דְעֵבְרִין כְּדִין מְגַלִּין עֲרִיזִין לְעִילָא וְתַתָּא, גְּרִים דְבָבו בְתָרִין עֲלָמִין, וְגְרִים פְּרוּדָא, הֵה"ד וְאִשָּׁה אֶל אַחוּתָהּ לֹא תִקַּח לְצֻרוֹ, דְאִתְעֵבִידוּ מֵאֲרִי דְבָבו דָּא לְדָא.

5. וְאִי תִימָא וְתִקְנָא רְחַל בְּאַחוּתָהּ. הֵכִי הוּא וְדָא דְהָא עֲלָמָא תַתָּא, כָּל תִּיאֻבְתָּהּ לָאו אִיהוּ, אֶלָּא בְּגִין לְמִיְהוּי כְּגֹוּנָא דְעֲלָמָא עֲלָא, וְלְמִירַת דִּיכְתָּהּ. בְּדוּכְתָּא אַחְרָא קְנָאת סוּפְרִים אֶסְגִּיַת חֲכָמָתָא, וְהִכָּא קְנָאת סוּפְרִין, בְּגִין דְאִית סֶפֶר וְסֶפֶר, אֶסְגִּיָּאוּ מְשִׁיכוּ דְחֲכָמָתָא לְגַבִּייהוּ.

6. וְעַב"ד, אֶפִּילוּ וְעֵקֵב לֹא אֲשֻׁלִים לְגַבִּייהוּ כְּדָקָא חֲזִי. שְׂאָר בְּנֵי עֲלָמָא, גְּרָמִין דְבָבו, וְגְרָמִין פְּרוּדָא, וּמְגַלִּין עֲרִיזִין דְכָלָא, עֲרִיזִין דְעִילָא וְתַתָּא. וּבְרָזָא דָּא אִית רְזָא דְעֲרִיזִין, עֲרִיזִין דְאִימָא וּבְרָתָא, וְכָלָא בְרָזָא חָדָא. מִי זֹאת אֶתְקִרוּן אַחְתָּן, בְּגִין דְאִינֻן בְּאַחוּהּ וּבְרָחִימוֹ, וּבְחִבּוּרָא דְרַעוּתָא. וְאֶקְרוּן אִמָּא וּבְרָתָא. מֵאֵן דְגָלִי עֲרִיזִיתְהוּן, לִית לִיה חוּלְקָא לְעֲלָמָא דְאִתִּי, וְלִית לִיה חוּלְקָא בְּמַהִימְנוּתָא.

7. ת"ח, כִּי יַעֲקֹב בָּחַר לוֹ יְהוָה, רְזָא עֲלָא לְעִילָא. כִּיּוֹן דְאֲשֻׁלִים, וְאֶקְרִי יִשְׂרָאֵל, כְּדִין לְסַגְלָתוֹ, נְטוּל כָּלָא בְּכָל סִטְרִין, וְנְטוּל לְעִילָא וְנְטוּל לְתַתָּא, וְאֲשֻׁתָּלִים בְּכָלָא.

hold the secret of the supernal lights. The upper world is concealed in one of these letters; it ascends by means of the secret of infinity, and from this concealment emerges a thin and hidden light. In this light exists its counterpart, the glorious light of creation. When first it was struck, the supernal world emerged and was filled with a light so great that it would be too terrifying for those below to see. In this unknown concealed world live six thousand 'myriads' - which are supernal inhabitants and hosts and camps. Only Jacob, who possessed Malchut as his own, received permission to rise to the higher world. And, we learn, Malchut is illuminated by the light of Bina from above. The lower world always has a secret desire for the higher world, being unable to experience it directly as Jacob did.

The Relevance of this Passage

The letters inscribed below connect us to letters of the Holy Name .??.??.?, which embody the primordial forces of Creation. This awesome luminosity is normally far too intense for a mortal to behold. However, through Jacob - who personifies control over physical existence - we have a key to unlock the gate to the upper world. Through Jacob, we acquire the vessel necessary to hold this divine energy that shines so brightly in the distant heavens.

8. Rabbi Shimon said: We learned that when the Holy One, blessed be He, WHO IS BINAH, created the world, WHICH IS MALCHUT, He engraved His engravings of the secret of the Faith, WHICH IS MALCHUT, into the lights which are the secret of the supernal beings. And He engraved above, IN BINAH, and engraved below, IN MALCHUT; everything is in the secret of the engraving of the Holy Name, YUD HEI VAV HEI that controls by means of its letters above and below, THAT IS, IN BINAH AND MALCHUT, WHICH ARE THE FIRST HEI AND THE LAST HEI OF YUD HEI VAV HEI, SINCE BOTH OF THEM ARE OF THE SAME SHAPE, WHICH IS HEI. The worlds were brought to completion by means of this secret, both the superior world, WHICH IS BINAH, and the lower world, WHICH IS MALCHUT.

9. The upper world is included in the secret of the letter Yud OF YUD HEI VAV HEI, WHICH INCLUDES ARICH ANPIN AND ABA AND IMA, NAMELY the first upper dot, WHICH IS ARICH ANPIN that emerges from the concealed, the hidden and that which is not known and is not known at all and will not be known. It ascends by MEANS OF the secret of infinity, THE PARTZUF OF ATIK, and from this concealment, FROM ARICH ANPIN, shines a thin and hidden light WHICH IS SUPERNAL ABA AND IMA THAT HAVE TWO ASPECTS OF YESOD: 1) A NARROW PATH AND 2) A CONCEALED WAY, including in itself the generality of all the lights. And in this concealed WAY, THAT IS IN ABA AND IMA, one strikes it who did not yet strike BEFORE, WHEN IT WAS IN SUPERNAL ABA AND IMA. That which did not illuminate in him now illuminates in him. It then produced one light, which is a delight of delight (NAMELY CHOCHMAH OF CHOCHMAH), AND IT IS for pleasure, and to hide the thin light, which is concealed in that light.

10. Within this light, which is delight of delight and is concealed, six unknown impressions materialized and were completed THROUGH THE CENTRAL COLUMN. THEY ARE NOT REVEALED IN ORDER TO ILLUMINATE, except when that thin light OF ABA AND IMA enters to be concealed, FOR THEN the delight of delight illuminates in its light.

11. This light that emerges TO THOSE BELOW from the thin light is awesome and frightful and very strong. AND THIS THIN LIGHT spreads and becomes one world, WHICH IS SUPERNAL ABA AND IMA that illuminates all the worlds. It is a concealed world that is wholly unknown and 60,000,000 of supernal inhabitants and hosts and camps live in them.

י.ה.ו.ה.

8. א"ר שמעון, הא תנינן, דכד ברא קודשא בריך הוא עלמא, גליף בגליפוי דרזי מהימנותא, גו טהירין ברזון עלאין, וגליף לעילא וגליף לתתא, וכלא ברזא חרא, ברזא דגלופי דשמא קדישא ירו"ד, השליט באתווי עילא ותתא. וברזא דא אשתכללו עלמין, עלמא עלאה ועלמא תתאה.

9. עלמא עלאה אשתכלל ברזא דאת י, נקודה עלאה קדמאה, דנפקא מגו דסתים וגניז דלא ידיע, ולא קיימא למנדע, ולא אתיידע כלל, סליקו דרזא דאין סוף, ומגו סתימו דא, נהיר נהירו חד דקיק וסתים, כליל בגייה כלל נהורין. ובהוא נהירו סתים, בטש ביה מאן דלא בטש. נהיר ביה מאן דלא נהיר. וכדין, אפיק חד נהירו, דאיהו עדונא לעדונא, לאשתעשעא, לאתגנזא נהירו דקיק, וסתים בגו ההוא נהירו.

10. והוא נהירו דאיהו עדונא לעדונא, סתים, אתקיימו ואשתכללו ביה שית רשימין, דלא ידיען, בר להוא נהורא דקיק כד עאל לאתגנזא, עדונא בעדונא נהיר בנהירו.

11. והאי נהירו דנפק מגו נהירו דקיק איהו דחילא ואמתני ותקיפא יתירא, ואתפשט האי ואתעביד עלמא חרא, דנהיר לכל עלמין. עלמא סתימא דלא ידיע כלל, ובגייה דיירין שית רבוא אלה, דאינון דיירין וחילין ומשיריין עלאין.

12. Once YUD brought them out, they become one joint, YUD-HEI. They are the secret of the letter Vav, which has become attached to that concealed world; AND THIS VAV ALLUDES TO JACOB, as it is written: "For Yah has chosen Jacob to Himself." JACOB CLEAVED UNTO THE MENTIONED NAME YUD-HEI. When the Vav emerges and becomes accomplished through Yud-Hei, MEANING THAT THE LETTER VAV HAS BECOME INDEPENDENT WITH THE MOCHIN OF YUD-HEI AND HAS THE FIRST THREE SFIROT, then it is written: "Yisrael for His peculiar possession," AND IS CALLED YISRAEL RATHER THAN JACOB.

13. None of the other people in the world, EXCEPT FOR JACOB, received permission to rise TO BINAH, TO CLEAVE UNTO YUD-HEI LIKE JACOB, but to His peculiar possession ALONE, which is the place that receives and gathers everything, which is the lower level, NAMELY MALCHUT. From within MALCHUT they receive THE LIGHT OF CHASSADIM of above IN BINAH, WHICH IS THE ASPECT OF LEAH in a hidden desire, but not openly as Jacob does. This is the meaning of: "That they bring Me an offering."

3. "How great is Your goodness, which You have laid up"

Rabbi Yehuda opens the discussion by reciting this verse: "How great is your goodness, which You have laid up for those who fear You; which You have performed for those who trust in You in the sight of the sons of men!" He goes on to discuss the various levels and worlds and he reveals the code words that speak of their wondrous roles in the process of creation. For instance, there is the highest level, which is 'the secret of the higher world,' and is called "who"; then there is the lowest level, which is 'the secret of the lower world', and is called "what." Although the Sfirah of Chochmah is connected to the lower world through the quality of Binah, it does not become revealed until it is completed here in Malchut, the earthly kingdom. The word "what" is "mah," we're told, which is contained in Chochmah.

Next, we learn that the foundation of the world is laid upon goodness that is distributed by God, and the Light that is concealed in this foundation is a testament to the goodness with which He crafted the whole world as well as the souls and spirits. The tabernacle was made with the same divine secret as the secret of the whole world - the image of the world above manifested in the world below. This, we're told, is Understanding manifested in the Kingdom.

The Relevance of this Passage

We come to this earth for "what" we may learn, and in the university of this universe, we study to grow, transform, and become perfected. This endeavor is the manner in which we express our Godly nature, and thus become (co)-creators of our wisdom and Light, which are purposely concealed in this realm. Our meditation here completes our own unique role in creation: the tasks that we have been sent into the world to perform in order to facilitate our personal transformation.

In addition, the vast mysteries of the Tabernacle are revealed here. By virtue of all this great energy, the tasks of all mankind are now completed and the final correction is achieved through the Light of the Zohar. World peace and immortality are now attained in a kind, compassionate, and merciful process.

14. "That they bring Me an offering" (Shemot 25:1-2): Rabbi Yehuda opened the discussion with the verse, "How great is Your goodness, which You have laid up for those who fear You; which You have performed for those who trust in You in the sight of the sons of men!" (Tehilim 31:20). This passage has been explained and we have learned it. This secret was established by the holy luminary as part of supernal secrets.

15. The highest level, which is the secret of the highest world, NAMELY BINAH, is called 'mi (Eng. 'who')'. The lower level, which is the secret of the lower world, WHICH IS MALCHUT, is called 'mah (Eng. 'what')'. We learned THAT IT IS WRITTEN: "WHAT (HEB. 'MAH') DOES HASHEM YOUR ELOHIM REQUIRE OF YOU?" (DEVARIM 10:12). Do not pronounce it as 'mah', but rather as 'me'ah (Eng. 'one hundred)', because all the levels are sublime in perfection THERE ARE FIFTY OF THEM, here IN MALCHUT. THEREFORE, IT IS CALLED 'ONE HUNDRED'.

12. וְכִיּוֹן דְּאִמְיָק לֹון וְאִשְׁתַּכְּלֵלוּ בְּחֶדָּא בְּרִין אִיהוּ חֲבוּרָא חֶדָּא. וְאִינוּן רְזָא דְאֵת וִי"ו, דְּאִתְחַבֵּר בְּדֵהוּא עֲלֵמָא סְתִימָא, וְכִרִין כְּתִיב, כִּי יַעֲקֹב בָּחַר לוֹ יְהוָה. כִּד נִמְיָק וִי"ו, וְאִשְׁכַּלֵּל מִגּוֹ י"ה, בְּרִין יִשְׂרָאֵל לְסִגְלָתוֹ.

13. שְׂאֵר בְּנֵי עֲלֵמָא, לֹא אִתְיַהִיב לֹון רְשׁוֹ לְסִלְקָא הָכִי, אֲלֵא לְסִגְלָתוֹ, אֲתֵר דְּנִטְיִיל וְכִנּוּשׁ כֻּלָּא. וְדָא אִיהוּ דְּרִגָּא לְתַתָּא, וּמִגּוֹ דָּא, נְטִלִין לְעִילָא, בְּסְתִימוֹ דְּרַעוּ, אֲבָל לֹא בְּאִתְגַּלְיָא, כִּמְהָ דְּנִטְיִיל יַעֲקֹב, הַה"ד וַיִּקְחוּ לִי תְרוּמָה.

14. וַיִּקְחוּ לִי תְרוּמָה. רַבִּי יְהוּדָה פָּתַח, מֶה רַב טוֹבָךְ אֲשֶׁר צָפַנְתָּ לִירְאִיךָ פְּעֵלֶת לְחוֹסִים בְּךָ נֶגֶד בְּנֵי אָדָם. הַאי קְרָא הָא אֹקְמוּהָ וְאִתְמַר. אֲבָל רְזָא דָּא, הָא אֹקְמוּהָ בּוֹצִינָא קְדִישָׁא, גּוֹ רְזִין עֲלָאִין.

15. דְּרִגָּא עֲלָאָה, דְּאִיהוּ רְזָא דְּעֲלֵמָא עֲלָאָה, אֲקָרִי מ"י. דְּרִגָּא תַתָּאָה, דְּאִיהוּ רְזָא דְּעֲלֵמָא תַתָּאָה, אֲקָרִי מ"ה. וְתַנִּינָן, אֵל תְּקִרִי מ"ה אֲלֵא מְאָה, בְּגִין דְּכָל דְּרִגִין עֲלָאִין בְּאִשְׁלֵמוֹתְהוֹן הֵכָא אִינוּן.

16. Another REASON why MALCHUT is called 'Mah': Although the pull from above OF CHOCHMAH is conducted BY WAY OF THE HIGHER LEVELS, BINAH AND ZEIR ANPIN, it is not revealed until it is completed here IN MALCHUT. This is the last place of all the levels and the end of all the continuance, and it stands revealed IN THE ILLUMINATION OF CHOCHMAH. Even though it is more revealed than all of them, one is allowed to ask what (Heb. mah), as in what did you see and what do you know, as is written: "For you saw no manner of form" (Devarim 4:15).

17. Therefore, it is written: "How (Heb. mah) great is Your goodness," WHERE MAH IS MALCHUT. "How great is Your goodness" is the foundation of the world, NAMELY YESOD OF ZEIR ANPIN, which is called 'great goodness', as written: "And the great goodness toward the House of Yisrael" (Yeshayah 63:7). This is because the first light THAT IS INCLUDED IN YESOD is merely called 'good'. Male and female are included here, SINCE THE FEMALE, WHO IS ALSO CALLED 'MAH' (SINCE CHOCHMAH IS REVEALED IN HER), IS ALSO INCLUDED HERE, AS IT IS WRITTEN: "HOW GREAT IS YOUR GOODNESS." IT IS THEREFORE WRITTEN "GREAT" BECAUSE IT POINTS TOWARD THE ILLUMINATION OF CHOCHMAH. "Which You have laid up": This light is concealed, just as the first light was hidden and kept FOR THE RIGHTEOUS. "You have performed," because here, IN MALCHUT THAT IS CALLED 'MAH', BECAUSE OF THE INCLUSION OF BINAH IN IT, is the craftsmanship of everything, the craftsmanship of the whole world and the craftsmanship of the souls and spirits.

18. The Holy One, blessed be He, made the craftsmanship of the whole world, in this secret OF BINAH BEING COMPRISED IN MALCHUT. This is the secret of the verse: "In the beginning Elohim created the heaven and the earth" (Bereshheet 1:1). The tabernacle was made and built by this means, which is the image of the world above, WHICH IS BINAH, and in the image of the lower world, WHICH IS MALCHUT. This is what is meant by: "That they bring Me an offering," and "Me an offering" ARE two levels, BINAH AND MALCHUT, which are one when combined together.

4. The balsam tree and the palanquin

Rabbi Shimon, Rabbi Elazar, Rabbi Aba and Rabbi Yosi are sitting one day under the pleasant shade of some trees. Rabbi Shimon opens the discussion by saying, "King Solomon made himself a palanquin from the woods of Levanon." He goes on to speak of the palanquin as 'the lower chamber', which God called 'the Garden of Eden', and built for Himself in order to commune with the souls of the righteous - for they are recorded there and it is there too that they are crowned. Disembodied souls, we're told, are filled with the delights of the river of the pure balsam tree. Rabbi Shimon states that the balsam tree is the upper chamber, covered and hidden, which represents Binah. 'Palanquin' is the lower chamber that has no support until it is held up by the upper chamber.

A discussion between the rabbis follows on the secret of one hundred, which is hidden in the names for 'Palanquin' and 'Balsam tree', whose forms are comparable. Those who do not have a body in this world are suckled by the river of light that emerges from the pure balsam, while those who do have a body delight in the palanquin, which is the earthly garden. Rabbi Shimon then says that "King Solomon" means Zeir Anpin, God, with his attributes, which are the male world. The king without attributes refers to the Messiah, the female world. He concludes by saying that "The cedars of Levanon that He planted," and of which the palanquin was built and completed, were Chesed, Gvurah, Tiferet, Netzach, Hod and Yesod.

The Relevance of this Passage

This marvelously informative discussion speaks to us of the two forms of the Garden of Eden that God has made for us: the garden on earth, where we may rest and be comforted, and the higher garden that awaits us after death, where we may commune with Him. Our souls give to and take from the qualities of the garden, emitting fragrance from our good deeds and in turn absorbing the exquisite fragrance of the garden.

By our thoughtful reading, our entire world is nourished by His Light. Our life is scented with the aroma of the garden, and the fragrance of Eden now emanates throughout the world, ushering in the arrival of the Messianic age.

16. תו אַמאי אַקרי מ"ה. אַלא אע"ג דְּמְשִׁיכוּ עֲלָאָה אַתְּמִשְׁךְ, לֹא אַתְּגַלִּיאַ עַד דְּאַשְׁתְּלִים הֶכָא, דְּאִיהוּ אַתְרֵ סוּפָא דְּכָל דְּרַגְיָן, סוּפָא דְּאַמְשְׁכוּתָא דְּכָלָא, וְקִימָא בְּאַתְּגַלִּיאַ. וְאע"ג דְּאַתְּגַלִּיאַ יְתִיר מִכָּלָא, קִימָא לְשַׁאֲלָא, מ"ה. מַה חֲמִית, מַה יִּדְעַת, כּד"א כִּי לֹא רִאִיתֶם כָּל תְּמוּנָה.

17. וּבְגִין כֵּן, מַה, רַב טוֹבְךָ, דָּא אִיהוּ יְסוּדָא דְּעֲלָמָא, דְּאַקְרִי רַב טוֹב. כּד"א וְרַב טוֹב לְבֵית יִשְׂרָאֵל בְּגִין דְּהָאִי אִיהוּ רַב טוֹב. אֹר קְדַמָּאָה, אַקְרִי טוֹב סְתָם, וְהֶכָא כְּלִילָן דְּכַר וְנוֹקְבָא כְּחָדָא. אֲשֶׁר צְפִנְתָּ, דְּהָאִי אַתְּגַנִּיז, כְּגוּוּנָא דְּאֹר קְדַמָּאָה, דְּאַתְּגַנִּיז וְאַתְּטַמַּר. פְּעֵלְתָּ: דְּהֶכָא אִיהוּ אֹמְנוּתָא דְּכָלָא, אֹמְנוּתָא דְּכָל עֲלָמָא, אֹמְנוּתָא דְּנִשְׁמַתִּין וְרוּחִין.

18. בְּרִזָּא דָּא עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא אֹמְנוּתָא דְּכָל עֲלָמָא, וְרִזָּא דָּא בְּרִאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. בְּרִזָּא דָּא אַתְּעִבִיד מִשְׁכְּנָא וְאַתְּבַנִּי, דְּאִיהוּ בְּדִיוֹקְנָא דְּעֲלָמָא דְּלְעִילָא, וּבְדִיוֹקְנָא דְּעֲלָמָא תַּתָּאָה, הֵה"ד וַיִּקְחוּ לִי תְרוּמָה. לִי תְרוּמָה. תְּרִין דְּרַגְיָן, דְּאִינּוּן חַד, דְּמִתְחַבְּרָן כְּחָדָא.

19. "That they bring Me an offering..." (Shemot 25:2): Rabbi Shimon, Rabbi Elazar, Rabbi Aba, and Rabbi Yosi were sitting one day under some trees in the valley next to the Sea of Genosar, THAT IS, THE SEA OF GALILEE. Rabbi Shimon said: How pleasant is this shade from the trees that covers us, and we are obliged to adorn this place with the words of Torah.

20. Rabbi Shimon opened the discussion saying: "King Solomon made himself a palanquin from the woods of Lebanon" (Shir Hashirim 3:9). We have established and learned this passage. Still, palanquin is the lower chamber, MALCHUT, which is similar to the upper chamber, BINAH. The Holy One, blessed be He, called it the Garden of Eden, which He plants for His pleasure, and His desire is to amuse Himself in it with the souls of the righteous, for they all stand there and are recorded there. The souls that do not have a body in this world all ascend and are crowned there. They have places to see and to delight in the supernal delight that is called the pleasantness of Hashem, and there they are filled with all the delights of the river of the pure balsam tree.

21. The balsam tree is the upper chamber, which is covered and hidden, WHICH IS BINAH. The palanquin is the lower chamber, MALCHUT, which has no support (Heb. somech) until it is supported from the upper chamber. Therefore, the letter Samech is closed on all sides, like a square. It is a closed letter.

22. What is the difference BETWEEN THE BALSAM TREE AND THE PALANQUIN? When the supernal light above is hidden and concealed in it, BINAH assumes in the form of the letter Samech, IN WHICH THE LIGHT is concealed. It is hidden in it in order to ascend above. When she returns and settles, she sits over her children below to nurse them. Then it dons the form of the letter final Mem, which lies and is closed to all four directions of the world, WHICH ARE CHESD, GVURAH, TIFERET, AND MALCHUT, FOR CHESD AND GVURAH ARE SOUTH AND NORTH AND TIFERET AND MALCHUT ARE EAST AND WEST.

23. Hence, one is a balsam tree and the other a palanquin, BECAUSE A PALANQUIN (HEB. APIRION), WHICH IS MALCHUT, IS PERFECTED SIMILAR TO THE BALSAM TREE (HEB. APHARSEMON), WHICH IS BINAH, AND THEY HAVE THE SAME FORM. Instead of the two letters, Samech and final Mem, THAT ARE IN APHARSEMON, there is a Yud IN APIRION, in the secret of the covenant, and it will eventually receive all FROM THE SAMECH (=SIXTY) AND FINAL MEM (=FORTY), which is the secret of the one hundred blessings. Samech and final Mem ARE sixty and forty, with sixty corresponding to the six corners that emerge from the Samech and forty corresponding to the four directions of the world. The letter Yud OF APIRION ALSO completes the secret of one hundred, THAT IS, YUD (=TEN) SFIROT, EACH COMPOSED OF TEN, like the supernal SAMECH AND FINAL MEM IN APHARSEMON, WHICH IS BINAH. Therefore, one is apharsemon and the other an apirion, AND THEIR FORMS ARE EQUAL!

19. וַיִּקְחוּ לִי תְרוּמָה וְגו'. רַבִּי שִׁמְעוֹן וְרַבִּי אֶלְעָזָר וְרַבִּי אֶבְיָא וְרַבִּי יוֹסִי, הָיוּ יוֹתְבֵי יוֹמָא חַד, תְּחוֹת אֵילָנִי, בְּבִקְעָתָא גְבִי יִמָּא דְגִנוֹסָר. אָמַר רַבִּי שִׁמְעוֹן, כַּמָּה יָאֵה צֶלֶא דָּא, דְּחַפֵּיא עַלְן מִגּוֹ אֵילָנִי, וְאַנְן צְרִיכִין לְאַעְטְרָא הָאֵי אֶתְרַ בְּמֵלֵי דְאוּרִינְתָא.

20. פֶּתַח רַבִּי שִׁמְעוֹן וְאָמַר, אֶפְרִיּוֹן עֲשֵׂה לּוֹ הַמֶּלֶךְ שְׁלֹמֹה מַעְצֵי הַלְּבָנוֹן. הָאֵי קְרָא הָאֵ אֻקְיָמָנָא לִיָּה וְאֶתְמַר, אָבֵל אֶפְרִיּוֹן, דָּא הֵיכְלָא דְלִתְתָּא, דְּאִיְהוּ כְּגוּוֹנָא דְהֵיכְלָא עֲלָאָה, וְקוּדְשָׁא בְרִיךְ הוּא קְרָא לִיָּה גְנִתָּא דְעֶרְךָ, דְּאִיְהוּ נָטַע לִיָּה לְהִנְאֻתִיָּה, וְכִסּוּפָא דִּילִיָּה לְאַשְׁתַּעֲשַׂעָא בֵּיהּ גּוֹ אֵינּוֹן נִשְׁמַתִּין דְּצִדִּיקֵיָּא, דְּתַמְן כְּלָהוּ קִיּוּמִין וְרִשְׁיִמִין בְּגוּיָּה. אֵינּוֹן נִשְׁמַתִּין דְּלִית לֹון גּוּפָא בְּהָאֵי עֲלָמָא, כְּלָהוּ סִלְקִין וּמִתְעַטְרִין תַּמְן, וְאִית לֹון דּוּכְתִין לְמַחְמִי, לְאַתְעַנְגָּא גּוֹ עֲנוּגָא עֲלָאָה דְּאֶקְרִי נַעֲם יִי. וְתַמְן אֶתְמַלְיִין מִכָּל כְּסוּפִין דְּנְהָרֵי דְּאַפְרִסְמוֹנָא דְּכִיָּא.

21. אֶפְרִסְמוֹן: דָּא הֵיכְלָא עֲלָאָה טְמִירָא גְנִיזָא. אֶפְרִיּוֹן: דָּא הֵיכְלָא דְלִתְתָּא, דְּלִית בֵּיהּ סַמְךָ, עַד דְּאַסְתַּמִּיךְ מִגּוֹ הֵיכְלָא עֲלָאָה. וּבְגִין כֵּן אֶת סַמְךָ אִיְהוּ סְתִימָא בְּכָל סְטְרוֹי, כְּגוּוֹנָא דָּא אֶת סְתִימָא.

22. מַה בֵּין הָאֵי לְהָאֵי. אֶלָּא בְּשַׁעֲתָא דְּסְתִימָא וְאַתְגְּנִיז בְּגוּיָּה, גּוֹ נְהוּרָא עֲלָאָה לְעֵילָא, כְּדִין אִיְהִי קִיּוּמָא, בְּדִיוּקְנָא דְּאֶת סַמְךָ סְתִימָא בְּגוּיָּה, וְאַתְגְּנִיז בֵּיהּ, לְסִלְקָא לְעֵילָא. וּבְשַׁעֲתָא דְּהוּרָא וְיִתְבָּא רְבִיעָא עַל בְּנִין לְתַתָּא לְיוֹנְקָא לֹון, כְּדִין אִיְהִי קִיּוּמָא בְּדִיוּקְנָא דְּאֶת ם רְבִיעָא סְתִימָא לְגוֹ אַרְבַּע סְטְרִין דְּעֲלָמָא.

23. וְעַל דָּא, דָּא אִיְהוּ אֶפְרִסְמוֹן, וְדָא הוּא אֶפְרִיּוֹן. וּבְאַתְרַ תְּרִין אֶתּוּוֹן ס"מ, קִיּוּמָא י', בְּרִזָּא דְּבְרִית, דְּאִיְהוּ זְמִין לְנִטְלָא כְּלָא, רִזָּא דְּאֵינּוֹן מָאָה בְּרַכָּאן, שְׁתִּין וְאַרְבַּעִין. שְׁתִּין, לְקַבֵּל שֵׁית סְטְרִין, דְּנִפְקִי מֵאֵת ס'. אַרְבַּעִין, לְקַבֵּל ד' סְטְרֵי עֲלָמָא, וְכָלָא אֲשִׁלְיִמוּ לְמָאָה. וְאֵת יו"ד, אִיְהוּ אֲשִׁלְיִים לְרִזָּא דְּמָאָה, כְּגוּוֹנָא דְּלְעֵילָא. וְע"ד, דָּא אֶפְרִסְמוֹן, וְדָא אֶפְרִיּוֹן.

24. They are the rivers that emerge from that balsam, and the supernal souls that do not have a body in this world nurse from the light that emerges from the pure balsam and delight in this supernal delight. The souls that have a body in this world ascend and nurse from this palanquin and descend. These give and take, giving the fragrance from those good deeds in which they endeavored in this world and taking from that fragrance that remained in the Garden of Eden, as it is written: "Like the smell of a field which Hashem has blessed" (Bereshheet 27:27), meaning the fragrance that remained in that field. They all stand in that Garden. Those THAT DO NOT HAVE A BODY IN THIS WORLD delight above IN THE BALSAM, WHICH IS BINAH IN THE GARDEN, and those THAT HAVE A BODY IN THIS WORLD, delight below IN THE PALANQUIN, WHICH IS MALCHUT IN THE GARDEN.

25. "King Solomon made himself," for his own benefit. HE QUESTIONS: The souls of the pious delight with it, yet you say "made himself"? HE ANSWERS: It is certainly so, because this palanquin and these souls of the righteous all exist so that the Holy One, blessed be He, can amuse Himself with them, SO WE SEE THAT HE MADE IT FOR HIMSELF. "King Solomon" (Heb. Shlomo) is the King that the peace (Heb. shalom) is His, namely the supernal King, ZEIR ANPIN. 'The King' without attributes refers to Messiah, WHICH IS MALCHUT. The one is the male world and the other the female world. "From the woods of Lebanon": THESE ARE the trees and plants that the Holy One, blessed be He, uprooted and planted in a different place. THEY ARE THE SEVEN SFIROT OF MALE AND FEMALE THAT WERE IN MALCHUT WITH THE QUALITY OF JUDGMENT, WHICH HE UPROOTED AND REPASTED IN BINAH, IN THE SECRET OF MALCHUT OF THE QUALITY OF MERCY. These are called the cedars of Lebanon, as it is written: "The cedars of Lebanon that He planted" (Tehilim 104:16). This palanquin was built and completed with them alone.

5. "The woods of Lebanon" are the six days of Creation

Here we read an alternative explanation of "the woods of Lebanon" - that they are the six days of creation. The six attributes of Chesed, Gvurah, Tiferet, Netzach, Hod and Yesod all in their turn entered and mated with the palanquin, producing in this fashion the manifested world in six days. Then, we learn, this palanquin became sanctified until it ascended the crown of rest and was given a supernal name, 'Shabbat'. Rabbi Shimon tells us that we have to see we are sitting in the shadow of The Creator within that palanquin.

The Relevance of this Passage

Again and again in the Zohar, we see that each interpretation of Scripture leads us back to the knowledge that God has placed His own qualities into the creation that He made for us. From our mundane perspective, the upper world consists of six Sfirot [dimensions] rolled into one, called Zeir Anpin. This realm is the repository of all our wisdom and fulfillment. The love we feel, the joy we experience, the serenity we seek, all originate there. Zeir Anpin also embodies the supernal Light of Shabbat. Access to this realm can be achieved through inner transformation and various tools, such as the Zohar. On Shabbat, however, this Light is freely given as a gift to all Creation. These words of Zohar open up the gates to Zeir Anpin, causing the Light of the cosmic Sabbath to shine the moment our eyes fall upon them.

24. אינון נהרי נפקין מאפרסמון דא, ונשמתיין עלאין, דלית לון גופא בהאי עלמא, ינקין מההוא נהירו דנפיק מאינון נהרי אפרסמונא דכיא, ומתענגי בענוגא דא עלאה, ונשמתיין דאית לון גופא בהאי עלמא, סלקין וינקין מההוא נהירו דאפריון דא, ונחתין. ואלין יהבי ונטלי. יהבי ריחא, מאינון עובדין דכשראן, דמשתדלי בהו בהאי עלמא. ונטלי מההוא ריחא דאשתאר ביה בגנתא, כד"א בריח שדה אשר ברכו יי', ריחא דאשתאר ביה בההוא חקלא. וכלהו קיימי בההיא גנתא, אלין מתענגי לעילא, ואלין מתענגי לתתא.

25. עשה לו המלך שלמה, עשה לו, לגרמיה. ואי תימא, הא נשמתיין דצדיקיא משתעשען ביה, ואת אמרת עשה לו. הכי הוא ודאי. בגין דהאי אפריון וכל אינון נשמתיין דצדיקיא, בלהו קיימי לאשתעשעא בהו קודשא בריך הוא. המלך שלמה, מלכא דשלמא דיליה, ודא איהו מלכא עלאה המלך סתם, דא מלכא משיחא. דא עלמא דדכורא, ודא עלמא דנוקבא. מעצי הלבנון אינון אילנין נטיען, דעקר לון קודשא בריך הוא, ושתיל לון באתר אחרא, ואלין אקרון ארזי לבנון, כד"א, ארזי לבנון אשר נטע. ולא אתבני האי אפריון, ולא אשתכלל אלא בהו.

26. Another explanation of "the woods of Lebanon": These are the six days of creation, for each day is arranged on this palanquin in the system that applies to it. EVERY ATTRIBUTE OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN THAT ARE COMPLETED THROUGH BINAH BESTOWS ONE PART IN THE EDIFICE OF MALCHUT THAT IS CALLED 'PALANQUIN'. The first system: The first light that was concealed is drawn from the right side OF BINAH, and it takes from the right side OF ZEIR ANPIN who enters this palanquin upon one foundation and cohabits with it. Afterwards, the palanquin produces an image that is suitable for this light, WHICH IS THE ATTRIBUTE OF CHESED OF THE PALANQUIN. This is the secret of what is written: "Let there be light, and there was light" (Bereshheet 1:3). After it said, "Let there be light," why add, "And there was light"? It could have just been written: 'And it was so.' Wherefore does it say, "And there was light"? It means that this light brought forth a different light that was suitable for it, and this was the first day of these woods of Lebanon.

27. The second system: The separation of the waters is drawn from the left side OF BINAH by the drawing of a strong fire, taken from the left side OF ZEIR ANPIN. It enters into the palanquin, mates with it and divides between the water on the right side and the water on the left side. Afterwards, the palanquin brought forth an image similar to this, AND THE ATTRIBUTE OF GVURAH OF THE PALANQUIN WAS BUILT. This is the secret of the verse: "The waters which were under the firmament from the waters which were above the firmament, and it was so" (Ibid. 7). This is the second day of these woods of Lebanon.

28. The third system: A certain third day is drawn from the central side and the right side, MEANING THE ATTRIBUTE OF TIFERET OF ZEIR ANPIN, WHICH IS THE CENTRAL COLUMN that makes peace in the world BETWEEN THE TWO COLUMNS, RIGHT AND LEFT, whence fruits proceed to everyone. And it cohabits with this palanquin and draws forth a species after its kind, a species that does many actions like the kinds that fit it accordingly, MEANING all the vegetation and grasses and trees in many strengths, and its image remains IN THE PALANQUIN. That palanquin brings forth a species exactly identical to it THAT CAME FORTH FROM THE CENTRAL COLUMN, AND THE ATTRIBUTE OF TIFERET OF THE PALANQUIN IS BUILT. This is the third day that includes both sides, RIGHT AND LEFT, of these woods of Lebanon.

29. The fourth system: The light of the sun is drawn and illuminates this palanquin in the midst of its darkness. It enters to illuminate but does not cohabit with it, until the fifth day. THEN the palanquin brings forth the cohabitation of the illumination that entered it on the fourth day, and the palanquin brings forth the exact likeness of that light. THE ATTRIBUTE OF NETZACH OF THE PALANQUIN IS BUILT IN THIS WAY. This is the fourth day, which is one of the woods of Lebanon.

26. תו מעצי הלבנון, אליו שית יומין הבראשית
דכל יומא ויומא, מסדר בהאי אפריון, סדורא
דאתחזי ליה: סדורא קדמאה. אתנגיד מסטרא
דימינא, אור קדמאה דאתגניז, ואתנטיל מסטרא
דימינא, ועאל בהאי אפריון על ידא דיסודא חד,
ועביר ביה שמושא. לבתר אפיק ההוא אפריון חד
דיקנא כגוונא דהאי אור, ודא הוא רזא דכתיב, יהי
אור ויהי אור. כיון דאמר יהי אור, אמאי כתיב ויהי
אור, לא אצטרין קרא למכתב, אלא ויהי כן, מהו
ויהי אור. אלא, דההוא אור אפיק, אור אחרא
דאתחזי ליה, ודא איהו יומא קדמאה, מאינון עצי
הלבנון.

27. סדורא תגנינא: אתנגיד מסטרא דשמאלא,
פרישו דימא, בנגידו דאשא תקיפא, ואתנטיל
מסטרא דשמאלא, ועאל בהאי אפריון, ועביר ביה
שמושא, ואפריש בין מיין דבסטר ימינא, ובין אינון
מיין דבסטר שמאלא. לבתר אפיק ההוא אפריון,
חד דיקנא, כגוונא דיליה. ודא איהו רזא דכתיב,
בין המים אשר מתחת לרקיע ובין המים אשר מעל
לרקיע ויהי כן. ודא איהו יומא תגנינא מאינון עצי
הלבנון.

28. סדורא תליתאה: אתנגיד מסטרא דאמצעיתא,
ומסטרא דימינא, חד יומא תליתאה, דעביר שלמא
בעלמא. ומתמן אתמשיכו איבין לכלא, ודא עביר
שמושא בהאי אפריון, ואפיק זינא לזיניה. זינא
לעוברין סגיאין, זינא דאתחזי ליה, וכל דשאין
ועשבין ואילנין בכמה חילין. ואשתאר דיקניה
תמן, ואפיק זינא ההוא אפריון, כההוא גוונא ממש,
ודא איהו יומא תליתאה, דאתכליל מב' סטרין,
מאינון עצי הלבנון.

29. סדורא רביעאה: אתנגיד ואתנהיר נהירו
דשמשא, לאנהרא להאי אפריון, גו חשור דיליה,
ועאל ביה לאנהרא, ולא עביר ביה שמושא. עד
יומא חמשאה, דאפיק האי אפריון ההוא שמושא
דנהירו, דעאל ביה ביומא רביעאה, ואפיק ההוא
אפריון כההוא גוונא ממש דההוא נהירו, ודא איהו
יומא רביעאה חד מאינון עצי הלבנון.

30. The fifth system: One drawing of the swarming of the water was brought forth, and mated so as to bring forth that light from the system of the fourth day. It cohabited with that palanquin ON THE FIFTH DAY, and brought forth species according to its very own kind. This day OF THE WOODS OF LEBANON did that action more than in the other days, BECAUSE IT PERFECTED THE ATTRIBUTE OF HOD IN THE PALANQUIN WITH THE SWEETENED JUDGMENTS OF BINAH. It was all suspended until the sixth day, for the palanquin brought forth all that was hidden in it, as it is written: "Let the earth bring forth living creatures after their kind" (Ibid. 24). This is the fifth day, ONE day of the woods of the Lebanon.

31. The sixth system: It is the day that perfected the entire palanquin. THE PALANQUIN has no perfection and power except through that day, WHICH IS YESOD OF ZEIR ANPIN, BECAUSE THE PALANQUIN DOES NOT RECEIVE ANYTHING FROM THOSE ABOVE EXCEPT THROUGH YESOD OF ZEIR ANPIN. When that day came, the palanquin became perfected with many spirits, with many souls, and with many beautiful maidens, WHO ARE SEVEN CHAMBERS THAT SERVE MALCHUT, those ones worthy to sit in the King's chamber. YESOD also was perfected with the beauty of all the days that preceded, BECAUSE YESOD INCLUDES ALL THE FIVE DAYS, CHESED, GVURAH, TIFERET, NETZACH AND HOD. And it perfected them with one wish, with desire, joy, and perfection of above and below.

32. Then this palanquin became sanctified with supernal sanctities and adorned with its crowns, until it ascended with the rising of the crown of rest and was given a supernal Name, the Holy Name, which is Shabbat. This is the tranquillity of all, the desire of all and the cleaving of all, of above and below together, of which it is written: "King Solomon made himself a palanquin from the woods of Lebanon."

33. Rabbi Shimon said: The one who merits that palanquin merits everything. He merits to sit and rest in the shadow of Hashem, as it is written: "I sat down under His shadow with great delight" (Shir Hashirim 2:3). Now that I sit in the shadow of this rest, we have to see that we are sitting in the shadow of the Holy One, blessed be He, within that palanquin. But we have to adorn this place with supernal crowns, until the trees of that palanquin are aroused to come to us with a different shadow.

30. סְדוּרָא חֲמִישָׁאָה: אֲתַנְגִּיד חֵד מְשִׁיכוּ, דְּרַחֲשׁוּ דְמִיָּא, וְעֵבִיד שְׁמוּשָׁא לְאַפְקָא הֵהוּא נְהִירוּ, דְּסְדוּרָא דְיוֹמָא רְבִיעָאָה, וְעֵבִיד בְּהַאי אַפְרִיזוֹן שְׁמוּשָׁא, וְאַפִּיק זִינִין לְזִינְיָה, אִינּוֹן דְּאַתְחַזִּי כְּהֵוּא גְּוּנָא מְמַשׁ, וְהַאי יוֹמָא שְׁמַשׁ הֵהוּא שְׁמוּשָׁא, יִתִּיר מִכָּל שְׁאֵר יוֹמִין. וְכֹלָא תְּלִיא עַד יוֹמָא שְׁתִּיתָאָה, דְּאַפִּיק אַפְרִיזוֹן כָּל מַה דְּהוּה גְּנִיז בֵּיהּ, דְּכְתִיב, תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ וּגו'. וְדָא אִיהוּ יוֹמָא חֲמִישָׁאָה, חֵד מֵאִינּוֹן עֲצֵי הַלְבָּנוֹן.

31. סְדוּרָא שְׁתִּיתָאָה: דָּא אִיהוּ יוֹמָא, דְּאַתְקִין כָּל הַאי אַפְרִיזוֹן, וְלִית לֵיהּ תְּקוּנָא, וְלִית לֵיהּ תְּקָפָא, בְּר מְהַאי יוֹמָא, כִּד אֲתָא הַאי יוֹמָא, אֲתַתְקֵן הַאי אַפְרִיזוֹן, בְּכַמָּה רוּחִין, בְּכַמָּה נְשָׁמְתִין, בְּכַמָּה עוֹלִימְתָן שְׁפִירָן בְּחִיזוּ. אִינּוֹן דְּאַתְחַזִּין לְמִיתְבּ בְּהִיכְלָא דְּמַלְכָּא. אוּף אִיהוּ אֲתַתְקֵן בְּשְׁפִירוּ כָּל שְׁאֵר יוֹמִין דְּהוּוּ בְּקַדְמִיתָא, וְאַתְקִין לֹון בְּתִיאֻבְתָּא חֲדָא, בְּרַעוּתָא בְּחֻדָּה, תְּקוּנָא דְּלַעִילָא וְתַתָּא.

32. כְּדִין אֲתַקְדַּשׁ הַאי אַפְרִיזוֹן, בְּקַדוּשִׁין עֲלָאִין וְאַתְעֵטֵר בְּעֵטְרוּ, עַד דְּסָלִיק בְּסָלִיקוּ דְּעֵטְרָא דְּנִיחָא, וְאַקְרִי שְׁמָא עֲלָאָה, שְׁמָא קְדִישָׁא, דְּאִיהִי שַׁבַּת. נִיחָא דְּכֹלָא, תִּיאֻבְתָּא דְּכֹלָא, דְּבִקוּתָא דְּכֹלָא, דְּעִילָא וְתַתָּא כְּחֻדָּא. וְכְדִין כְּתִיב, אַפְרִיזוֹן עֲשֵׂה לֹו הַמֶּלֶךְ שְׁלֹמָה מֵעֲצֵי הַלְבָּנוֹן.

33. אָמַר רַבִּי שְׁמַעוֹן, מֵאֵן דְּזָכִי בְּהֵוּא אַפְרִיזוֹן, זָכִי בְּכֹלָא, זָכִי לְמִיתְבּ בְּנִיחָא דְּעֲלָא דְּקוּדְשָׁא בְּרִיךְ הוּא, כְּד"א, בְּעָלוּ חֲמַדְתִּי וַיִּשְׁבַּתִּי. וְהִשְׁתָּא דְּתִיבְנָא בְּעֲלָא דְּנִיחָא דָּא, אִית לָן לְאַסְתְּכְּלָא דְּלָא יִתְבִּינּוּ אֲלָא בְּעֲלָא דְּקוּדְשָׁא בְּרִיךְ הוּא, גּוּ הֵהוּא אַפְרִיזוֹן. וְאִית לָן לְאַעֲטְרָא הַאי אֲתָר, בְּעֵטְרִין עֲלָאִין, עַד דְּיִתְעֲרוֹן אִילְנֵי דְּהֵהוּא אַפְרִיזוֹן, לְמִיתֵי עֲלֵן בְּעֲלָא אַחֲרָא.

6. "That they bring Me an offering"

The section title passage summarizes one single great truth, which Rabbi Shimon explains to us: that for one to aspire toward divine union, he must strive with all his heart and soul and with self-purification, and pay the necessary price. We also hear that he is prompted to do this by the heart of God in himself, that he may increase his worthiness by turning a wicked person from the path of evil. In doing so he causes the subjugation of the Other Side, causes God to be elevated in his honor, and thence causes the world to be preserved both above and below. Such a righteous one, we're told, shall enter in through the twelve gates.

The Relevance of this Passage

Perfection comes partly through striving and steadfast self-transformation with the right intent; yet there is more to bettering ourselves. We can increase our merit by tutoring the wicked, helping them to be free of evil.

Through our meditation upon these verses, we grasp in our hearts the source of all goodness from whence we sprang. The evil tendencies of the wicked are abolished and the Other Side is immobilized. We are now free to attain unity with the Light of the Creator.

34. Rabbi Shimon opened the discussion saying: "That they bring Me an offering, of every man whose heart prompts him to give" (Shemot 25:2). "That they bring Me" POINTS OUT that if one wishes to undertake a precept and to aspire towards the Holy One, blessed be He, it is necessary that the person not strive in vain and empty handed, but rather that he makes efforts as befitting, and according to, his strengths. We have established this in many places, AND SO it is good for a person to strive after the Holy One, blessed be He, as it is written: "Every man shall give as he is able, according to the blessing of Hashem your Elohim which He has given you" (Devarim 16:17).

35. And if you ask, Is it not written: "Come, buy, and eat; come, buy wine and milk without money and without a price" (Yeshayah 55:1)? So we see that it is free, and that is the striving after the Holy One, blessed be He, BECAUSE WINE AND MILK MEAN THE TORAH, WHICH IS REFERRED TO IN THIS WAY. HE ANSWERS: Anybody who desires to endeavor for Torah merits it. The striving after the Holy One, blessed be He, is to know Him; for anyone who desires it will merit it without any payment whatsoever. But if the striving after the Holy One, blessed be He, is in the form of an action, it is prohibited to perform that action empty handed and in vain, because one will not merit the drawing down of a spirit of holiness unless he pays in full.

36. In the books of sorcery that Asmodeus, THE KING OF THE DEMONS, taught King Solomon IT IS WRITTEN THAT whoever wants to endeavor to remove from himself the impure spirit and to subdue the other spirit OF THE OTHER SIDE, must buy in full payment the action in which he wishes to endeavor, and he should give whatever is requested of him, whether a little or a lot. The spirit of impurity is always ready freely and for nothing and is saleable without payment, because he compels people upon whom he dwells and entices them to dwell with him. He tempts them to make their habitation with him in many ways.

37. The spirit of holiness is not this way, but only with full payment and great endeavor, and by purifying himself and purifying his habitation with the desire of his heart and soul. AND EVEN THEN, fortunate is he who merits that he will place its habitation with him. With all this, HE MUST go in the straight path, neither turning right nor left. If he does not, He separates itself immediately and distances itself from him, and he will not again be able to merit it as he did originally.

34. פתח רבי שמעון ברישא ואמר, ויקחו לי תרומה מאת כל איש אשר ידבנו לבו תקחו את תרומתי. ויקחו לי, האי מאן דבעי לאשתדלא במצוה, ולאשתדלא ביה בקודשא ברין הוא, אצטריך דלא ישתדל ביה בריקנייא ובמגנא, אלא אצטריך ליה לבר נש לאשתדלא ביה כדקא יאות כפום חיליה. והא אוקימנא מלה דא בכמה אתרי, יאות למיסב בר נש ההוא אשתדלותא דקודשא ברין הוא. כד"א איש כמתנת ידו וגו'.

35. ואי תימא, הא כתיב לכו שברו ואכלו ולכו שברו בלא כסף ובלא מחיר יין וחלב, דהא איהו במגנא, ואיהו אשתדלותא דקודשא ברין הוא. אלא אשתדלותא דאורייתא, כל מאן דבעי זכי בה. אשתדלותא דקודשא ברין הוא למנדע ליה, כל מאן דבעי זכי ביה, בלא אגרא כלל. אבל אשתדלותא דקודשא ברין הוא דקיימא בעובדא, אסיר לנטלא ליה למגנא ובריקנייא, בגין דלא זכי בה הוא עובדא כלל, לאמשכא עליה רוחא דקודשא, אלא באגר שלים.

36. בספרא דחרשי, דאוליף אשמדאי לשלמה מלכא, כל מאן דבעי לאשתדלא לאעברא מניה רוח מסאבא, ולאכפויא רוחא אחרא. ההוא עובדא דבעי לאשתדלא ביה, בעי למקני ליה באגר שלים, בכל מה דיבעון מניה, בין זעיר בין רב, בגין דרוח מסאבא, איהו אזדמן תדיר במגנא ובריקנייא, ואזדבן בלא אגרא, ואניס לבני נשא למשרי עליהו, ומפתי לון לדייקרא עמהון, בכמה פתויין, בכמה ארחין, סטי לון לשוואה דינריה עמהון.

37. ורוח קודשא לאו הכי, אלא באגר שלים, ובאשתדלותא רב סגי, ובאתדכאותא דגרמיה ובאתדכאותא דמשכניה, וברעותא דלביה ונפשיה. ולואי דיכיל למרווח ליה, הישוי מדוריה עמיה. ועכ"ד דיהך בארץ מישר, דלא יסטי לימינא ולשמאלא, ואי לאו, מיד אסתלק מניה, ואתרחק מניה. ולא יכיל למרווח ליה כדבקדמיתא.

38. In reference to this, it is written: "That they bring Me an offering, of every man..." MEANING one called 'man' who has overcome his inclination, for whoever overcomes his inclination is called 'man'. "Whose heart prompts him": HE QUESTIONS: What does "whose heart prompts him" mean? HE ANSWERS: Rather that the Holy One, blessed be He, takes pleasure in him, as it is written: "Of You my heart has said" (Tehilim 27:8); "the strength of my heart" (Tehilim 73:26), "of a merry heart" (Mishlei 15:15) and "His heart was merry" (Rut 3:7). They all refer to the Holy One, blessed be He, MEANING THE HEART OF THE HOLY ONE, BLESSED BE HE, THAT IS, HIS GOODWILL. Here also, "Whose heart prompts him" IS THE HEART OF THE HOLY ONE, BLESSED BE HE. From Him "shall you take My offering," because there is where THE HOLY ONE, BLESSED BE HE is found, FOR HE DWELLS IN HIM and in no other place.

39. How do we know that the Holy One, blessed be He, wants him and places His dwelling place in him? IT IS when we see that the desire of the person IS to endeavor to pursue the Holy One, blessed be He, with his heart and soul and desire. We are certain then that the Shechinah dwells there. Then we should pay in full to befriend him and to learn from him. About this, the ancients said, '...and acquire for yourself a friend.' You must buy him for a full price in order to merit the Shechinah THAT DWELLS IN HIM. This is how far it is necessary to pursue a righteous man and purchase him.

40. In the same way, the righteous one must pursue the wicked person and purchase him for a full price in order to remove from him that filth, subdue the Other Side and build him, for it is considered as though he created him. This is a praise with which the glory of the Holy One, blessed be He, will be elevated, more than with any other praise, and this elevation is quite in excess! What is the reason? Because he caused the Other Side to be subdued and to elevate the honor of the Holy One, blessed be He, as it is written about Aaron: "And turned many away from iniquity" (Malachi 2:6) and also, "My covenant was with him" (Ibid. 5).

41. Come and see: Everyone who holds the hand of the wicked person and endeavors to help him leave the path of evil is elevated in three elevations, to which another person cannot rise. He causes the subjugation of the Other Side, he causes the Holy One, blessed be He, to be elevated in His honor and he causes the world to be preserved both above and below. About this person, it is written: "My covenant was with him for life and peace" and he merits to see the children of his children, and gains merit in this world and in the World to Come. All the accusers will not be able to judge him in this world and in the World to Come. He enters through the twelve gates THAT ARE IN THE FIRMAMENT, and there is nothing to prevent him. It is written: "His seed shall be mighty upon earth; the generation of the upright shall be blessed. Wealth and riches shall be in his house, and his righteousness endures forever. Light rises in the darkness for the upright: He is gracious and full of compassion, and just..." (Tehilim 112:2-4).

38. ועל דא כתיב, ויקחו לי תרומה מאת כל איש, מההוא דאקרי איש, דאתגבר על יצריה. וכל מאן דאתגבר על יצריה, אקרי איש. אשר ידבנו לבו, מאי אשר ידבנו לבו. אלא. דיתרעי ביה קודשא בריך הוא, כד"א לך אמר לבי. צור לבבי. וטוב לב. וייטב לבו. בלהו בקודשא בריך הוא קאמר. אוף הקא אשר ידבנו לבו. מניה תקחו את תרומתי, דהא תמן אשתכח ולא באתר אחרא.

39. ומנא ידעינן דהא קודשא בריך הוא אתרעי ביה, ושוי מדוריה ביה. כד חמינן דרעותא דההוא בר נש, למרדה ולאשתדלא אבתריה דקודשא בריך הוא בלביה ובנפשיה וברעותיה, ודאי תמן ידעינן דשריא ביה שכינתא. כדין בעינן למקני ההוא בר נש, בכסף שלים, לאתחברא בהדיה ולמילף מניה. ועל דא קדמאי הוו אמרי, וקנה לך חבר, באגר שלים בעי למקני ליה, בגין למזבי בשכינתא. עד הקא בעי למרדה בתר זכאה ולמקנה ליה.

40. אוף הכי, ההוא זכאה בעי למרדה בתר חניבא, ולמקני ליה באגר שלים, בגין דיעבר מניה ההוא זוהמא, ויתכפיא סטרא אחרא, ויעביד לנפשיה, בגין דיתחשב עליה, כאילו הוא ברא ליה. ודא איהו שבחא דיסתלק ביה יקרא דקודשא בריך הוא, יתיר משבחא אחרא, ואסתלקותא דא יתיר מכלא. מאי טעמא. בגין דאיהו גרים לאכפיא סטרא אחרא, ולאסתלקא יקרא דקודשא בריך הוא. ועל דא כתיב באהרן, ורבים השיב מעון. וכתיב בריתי היתה אתו.

41. תָּא חֲזִי, כֹּל מֵאֵן דְּאֶחִיד בִּידָא דְחַיִּיבָא, וְאֶשְׁתַּדֵּל בֵּיהּ, לְמִשְׁבַּק אֲרַחָא בִישָׂא, אִיהוּ אֶסְתַּלַּק בְּתַלְתָּ סְלוּקִין, מַה דְּלֵא אֶסְתַּלַּק הָכִי בְּ נֶשׂ אַחְרָא. גְּרִים לְאֶכְפֵּינָא סְטָרָא אַחְרָא. וְגְרִים דְּאֶסְתַּלַּק קוֹדֶשָׁא בְּרִיךְ הוּא בִּיקְרִיָה. וְגְרִים לְקֵימָא כֹּל עֲלֵמָא בְּקִיּוּמִיהּ לְעִילָא וְתַתָּא. וְעַל הָאֵי בְּרִי נֶשׂ כְּתִיב, בְּרִיתִי הֵיטָה אֲתוּ הַחַיִּים וְהַשְּׁלוֹם. וְזָכִי לְמַחְמֵי בְּנִין לְבָנוּי, וְזָכִי בְּהָאֵי עֲלֵמָא, וְזָכִי לְעֲלֵמָא דְּאֲתִי. כֹּל מְאָרֵי דִּינִין, לֹא יִכְלִין לְמִידָן לֵיהּ, בְּהָאֵי עֲלֵמָא וּבְעֲלֵמָא דְּאֲתִי. עַל בְּתַרְסַר תְּרַעֵי, וְלִית מֵאֵן דִּימְחֵי בִּידֵיהּ. וְעַל דָּא כְּתִיב, גְּבוּר בְּאֶרֶץ יִהְיֶה זֵרְעוֹ דִּיור יִשְׂרָאֵל יְבוֹרֵךְ. הוּן וְעֵשֶׂר בְּבֵיתוֹ וְצַדִּיקָתוֹ עוֹמֶדֶת לְעַד. זֶרַח בַּחֲשָׁךְ אִוֵּר לְיִשְׂרָאֵל וְגו'.

7. The three colors in the flame

This section deals with the three colors that can be distinguished inside a flame. One rises up, while another seems to dip down. The other one is usually visible, but appears to be concealed when the sun shines. There is one color that ascends above and emerges, and that color is whiter than white.

Through this analogy, we learn how our prayers cause the white light to ascend to the crown, and how all the Sfirot join to each other with light above and below, and then join with all the candles. Only then are all combined with the righteous one, who is called 'good'. Whosoever causes the wicked to return to the right path is now worthy, we are told. This recognition is then witnessed by the angels who supervise the world. Next, the overseer appears, bringing with him the image of that person; and, we read, there is no righteous person in this world who does not have his image thus engraved above. The King then blesses the image of that righteous one, and four camps of supernal angels take it and depart, whence they go, however, we are not told.

The Zohar next recounts the seventy keys belonging of treasures owned by the overseer's Master, and then of seventy concealed worlds. After this, we learn that those who help the poor merit much good in return, as well as many supernal treasures, but these rewards are nothing like those merited by someone who redeems the wicked.

Now we learn when the children of Yisrael reach the Kedushah in the prayer, the third color in the flame emerges and shines. We are next told that the sanctification we recite is the same as the praise we give to the supernal angels, and we give this praise both so that we may be sanctified ourselves and so that we may earn their friendship. Sanctification in the Holy Language may only be recited when ten men are present, because the Shechinah joins the sanctification. Prayer, we are told, has great strength and is often able to break the power of the Other Side. Concluding the discourse, Rabbi Shimon blesses the other rabbis.

The Relevance of this Passage

Just as the seven colors of the rainbow emerge from a single beam of white sunlight, our reading unites all the spiritual forces into their original state: a ray of pure Light emanating from the Creator.

This union produces a luminescence that brightens our entire existence. We steer this Light towards the wicked, the evil who dwell among us, as well as the wicked tendencies in ourselves, thus purging immoral impulses and subjugating the Other Side, the Satan, which is the root of personal and global negativity. This Light also emancipates the poor, annulling the force of poverty so all may now partake of God's goodness.

42. In the upper chamber, WHICH IS MALCHUT, there are three colors, WHICH ARE NETZACH, HOD AND YESOD, that glitter inside one flame, and that flame emerges from the south side which is right. These colors separate to three sides. One ascends above, SHINING FROM BELOW UP, AND IT IS NETZACH, one descends below, SHINING FROM ABOVE DOWN, AND IT IS HOD, and one is visible, but is concealed when the sun shines. IT IS THE ILLUMINATION OF CHOCHMAH IN CHASSADIM THAT IS PRODUCED BY YESOD THAT SHINES ONLY AT NIGHT, WHICH IS THE DOMINION OF NUKVA, BUT NOT BY DAY, WHICH IS THE DOMINION OF ZEIR ANPIN.

42. בְּאֶרְרָא עֲלָא, קֵימִין תַּלְתָּ גּוּוּנִין. וְאִינּוּן לְהֵטִין גּוּוּ שְׁלֵהוּבָא חָדָא, וְהוּא שְׁלֵהוּבָא נְמָקָא מְסִטָרָא דְּדָרוּם דְּאִיהוּ יְמִינָא. וְאִינּוּן גּוּוּנִין מִתְפָּרְשִׁין לְתַלְתָּ סְטָרִין. חָד סְלִיק לְעִילָא. וְחָד נַחִית לְתַתָּא. וְחָד דְּאֶתְחַזִּי, וְגַנִּיז בְּשַׁעֲתָא דְּשִׁמְשָׁא נְהִיר.

43. There is one color that ascends above, WHICH IS NETZACH, and emerges, and that color is white, much whiter than any other kind of white. It enters that flame and becomes slightly colored, FOR IT INCLUDES SOME JUDGMENTS OF THE FLAME, yet does not become colored, MEANING THAT NO COLOR IS NOTICEABLE IN IT, WHICH IS JUDGMENT. That color is situated above on the top of that chamber, NAMELY ON TOP OF MALCHUT, when Yisrael come to synagogue and pray their prayers, when they reach: 'Who redeemed Yisrael' and bring redemption and Amidah prayer close together, BY NOT INTERRUPTING IN BETWEEN. THROUGH THIS, THEY CAUSE YESOD, WHICH IS CALLED 'REDEMPTION', TO GET CLOSE TO MALCHUT, WHICH IS CALLED 'PRAYER'. Then that white color, WHICH IS NETZACH, ascends to the top of the chamber, WHICH IS MALCHUT, and becomes its crown.

44. A proclamation is made: Blessed are you the holy nation that do good, MEANING THAT THEY CAUSE THE UNITY OF YESOD THAT IS CALLED 'GOOD' before the Holy One, blessed be He. This is the secret of: "And have done that which is good in your eyes" (Yeshayah 38:3), WHICH MEANS that he brought redemption close to prayer. When they reach 'Praises to the supernal EI,' that color, NETZACH, ascends upon the top of the chamber, and the righteous one is aroused, WHICH IS YESOD OF ZEIR ANPIN, to unite where it should with love and affection and with joy and desire. All the limbs, NAMELY ALL THE SFIROT, join each other with the same desire, those of above with those of below, and all the candles, NAMELY ALL THE LEVELS, shine and glitter. They are all combined with the righteous one who is called 'good', as it is written: "Say of the righteous that it shall be well (also: 'good') with him" (Yeshayah 3:10). It joins them all in one union and all is silent above and below with the kisses of desire. It is all found in the union of the chamber, NAMELY THE SECRET OF THE EMBRACE.

45. As soon as 'Give peace' is reached, WHICH IS THE LAST BLESSING OF THE AMIDAH AND THE ATTRIBUTE OF YESOD, the river that emerges from Eden, WHICH IS YESOD, cohabits with this chamber, WHICH IS MALCHUT, and all must leave the presence of the King. No person needs to be present there, nor make their requests, but it is just necessary to fall on the face, THAT IS TO SAY THE PRAYER OF FALLING ON THEIR FACES. What is the reason? That is the time of cohabitation, and everyone must be embarrassed before his Master and cover his face with great embarrassment to include himself in that cohabitation of the souls, for this chamber is included from above and from below with souls and spirits. Then another color that descends below, NAMELY HOD, gets up and attaches itself to the end of this room.

46. Another proclamation is made: Those of above and those of below bear witness. Whoever creates souls and exonerates the wicked, MEANING HE WHO CAUSES THEM TO RETURN TO THE RIGHT PATH, is worthy to be adorned with the Crown of Royalty on his head. That is the one who is now worthy to come before the King and Queen, because the King and Queen are inquiring about him.

43. גוֹנָא אִיהוּ גּוּן חוּר, יתיר מחוורו אחרא. ועאל בהוא שלהובא ואצטבע זעיר, ולא אצטבע, וקיימא ההוא גוון לעילא על רישא דההוא אדרא. ובשעתא דישראל עאלין לבי בנשתא ומצלן צלותהון, כד מטאן לגאל ישראל, וסמכין גאולה לתפלה, כדין האי גוון חוור, אסתלק על רישא דאדרא, ואתעביד ליה כתרא.

44. וכרוזא נמיק ואמר, זכאין אתון עמא קדישא, דעבדי טוב קמיה דקודשא בריך הוא, ורזא דא, והטוב בעיניך עשיתי, דסמיך גאולה לתפלה. בגין דהא בהיא שעתא דמטו לתהלות לאל עליון, דסליק האי גוון על רישא דההוא אדרא, אתער האי צדיק, לאתחברא באתר דאצטריך, ברחימו בחיבו בחרוה ברעותא. וכל שיימין בלהו, מתחברן בתיאובתא חרא אליון באליון, עלאין בתתאין, ובוצינין בלהו נהרין ומתלהטין, וכלהון קיימא בחבורא חרא בהאי צדיק דאקרי טוב, כד"א אמרו צדיק כי טוב, ודא מחבר לכלהו בחבורא חרא. כדין בלא בלחישו עילא ותתא, בנשיקין דרעותא, וקיימא מלה בחבורא דבי אדרא.

45. כיון דמטו לשום שלום, כדין עביד שמושא ההוא נהר דנמיק מעדן באדרא דא, וכדין בעיין בלא לנפקא מקמי מלכא, ולא אצטריך בר נש, ולא אחרא, לאשתבחה תמן, ולא למשאל שאלתין, אלא אצטריך למנפל על אנפין. מ"ט. בגין דההוא שעתא שעתא דשמושא הוי, ובעי כל בר נש למכסח מקמי מאריה, ולחפניא אנפוי בכסופא סגי, ולאכללא נפשיה בההוא שמושא דנפשיין, דאתכליל ההוא אדרא מעילא ומתתא בנפשיין ורוחין. כדין גוון אחרא, דנחית לתתא, קאים ואחיד בשפולי דהאי אדרא.

46. וכרוזא נמיק וקארי ואמר, עלאין ותתאין אסהידו סהדותא, מאן איהו דעביד נפשאן וזכי לחייבנא, ההוא דאתחזי לאעטרא ליה, בעטרא דמלכותא על רישיה, ההוא דאתחזי לעאלא השתא קמי מלכא ומטרוניתא, דהא מלכא ומטרוניתא שאלי עליה.

47. Then appear two witnesses of the eyes of Hashem that roam the entire world, NAMELY THE ANGELS WHO SUPERVISE THE WORLD, who stand behind the curtain, and bear this testimony, saying, 'We witnessed that so-and-so, son of so-and-so, acquired souls below, souls of the wicked who were on the Other Side.' Then the Holy One, blessed be He, is glorified with complete joy. Blessed is his portion, for his father is also mentioned for good because of him, BECAUSE THEY HAVE TESTIFIED ABOUT SO-AND-SO, SON OF SO-AND-SO.

48. At that moment, there appears an overseer who is the treasurer of the images of the righteous in the secret of cohabitation of the letters, MEANING THE PAIRING OF THE LETTERS OF THE NAME, called 'Yehodiam', WHICH IS SPELLED WITH THE LETTERS YUD-HEI-VAV OF THE NAME. IT IS IN THE SECRET OF the crown of the pairing OF THE LETTERS YUD AND HEI of the Holy Name, WHICH IS DA'AT. And the Holy One, blessed be He, gestures to that minister, and brings the image of that person who made over the souls of the wicked to stand before the King and Queen.

49. RABBI SHIMON SAID: I bring witness upon me the heavens and the earth that at that moment they give to Him the image OF THE RIGHTEOUS ONE, because there is no righteous person in this world that does not have his image engraved above unless under the jurisdiction of this overseer. And seventy keys of all the treasures of his Master, WHICH IS THE SECRET OF THE SEVEN LOWER SFIROT OF CHOCHMAH, are given over into the hand OF THE RIGHTEOUS ONE. The King then blesses the image OF THAT RIGHTEOUS ONE with all the blessings that He blessed Abraham when he made over the souls of the wicked, AS IN THE SECRET OF THE VERSE: "THE SOULS THEY HAD ACQUIRED IN CHARAN" (BERESHEET 12:5).

50. The Holy One, blessed be He, gestures to four camps of supernal ANGELS, who take that image and go with it. He enters seventy concealed worlds that no other person EXCEPT HIM merited, because these worlds are concealed and are only for those who made over the souls of the wicked. If people knew how much benefit and merit they would acquire when they merit them WITH REPENTANCE, they would go after them and pursue them as one who pursues life.

51. A poor person causes people to merit much good and many supernal treasures, but not like one who brings merit to the wicked. What is the difference between them? Simply, he who works for and does charity with the poor enlivens his soul, enables him to live and merits because he has done much good in this world. But he who endeavors after the wicked, TO RETURN THEM TO REPENT, accomplishes even more, because he causes the other Elohim of the Other Side to become subdued and removes him from his dominion. He causes the Holy One, blessed be He, to become elevated upon His Throne of Glory and makes a new soul for that wicked one. Happy is his share.

47. בְּדִין אֲזַדְמֵן תְּרִין סְהָרִין, מְאִינוֹן עֵינֵי יוֹי
דְּמִשְׁטֵטֵי בְּכָל עֲלָמָא, וְקִיּוּמִין בְּתַר פְּרָגוֹדָא, וְסְהָרִין
סְהָדוּתָא דָּא, וְאִמְרִי, הָא אָנֹן סְהָרִין עַל פְּלָגִיא בְּר
פְּלָגִיא. דָּא אִיהוּ עֵבִיד נְפִשָׁן לְתַתָּא, נְפִשָׁן
דְּחַיִּיבִיא דְּהוּוּ מְסִטְרָא אַחְרָא. בְּדִין אֲתִיקֵר קוּדְשָׁא
בְּרִיךְ הוּא בְּחֻדוּה שְׁלִימְתָא זְכָאָה חוּלְקִיָּה, דְּהָא
אֲבוּי יִדְכֵר בְּגִינִיָּה לְטֵב.

48. בִּיה שְׁעָתָא אֲזַדְמֵן חַד מְמַנָּא, דְּאִיהוּ גְזַבְרָא עַל
דְּיוֹקְנִין דְּצִדִּיקָא, בְּרִזָּא דְּשִׁמוּשָׁא דְּאֲתוּוֹן, דְּאֲתִקְרִי
בְּרִזָּא יְהוּדִי"עַם, בְּכַתְרָא דְּשִׁמוּשָׁא דְּשִׁמָּא קְדִישָׁא.
וְרִמִּיזוּ קוּדְשָׁא בְּרִיךְ הוּא לְהוּוּא מְמַנָּא, וְאִיִּתִי
דְּיוֹקְנִיָּה דְּהוּוּא ב"ג דְּעֵבִיד נְפִשָׁן דְּחַיִּיבִיא וְקִאִים
לִיה קָמֵי מַלְכָּא וּמְטְרוֹנִיתָא.

49. וְאִנָּא אֲסַהְדְנָא עָלֵי שְׁמִיָּא וְאַרְעָא דְּבַהֲהִיא
שְׁעָתָא מְסָרִין לִיה הֵהוּא דְּיוֹקְנָא. דְּהָא לִית לָךְ כָּל
צִדִּיקָא בְּהַאי עֲלָמָא, דְּלֹא חִקִּיק דְּיוֹקְנִיָּה לְעִילָא,
תַּחֲוֹת יוֹדָא דְּהוּוּא מְמַנָּא. וּמְסָרִין בִּידֵיהּ ע' מִפְּתַח
דְּכָל גְּנִזִּיא דְּמֵאֲרִיָּה בְּהוּ. בְּדִין מַלְכָּא בְּרִיךְ הוּוּא
דְּיוֹקְנָא, בְּכָל בְּרַפְאֵן דְּבְרִיךְ לְאַבְרָהָם, כִּד עֵבִיד
נְפִשָׁן דְּחַיִּיבִיא.

50. וְקוּדְשָׁא בְּרִיךְ הוּא רִמִּיזוּ לְר' מְשָׁרְיִין עֲלָאִין,
וְנִטְלִין לְהוּוּא דְּיוֹקְנָא, וְאֲזֻלִּין עִמֵּיהּ, וְאִיהוּ עָאל
לְע' עֲלָמִין גְּנִיזִין, דְּלֹא זְכִי בְּהוּ בְּר נֶשׁ אַחְרָא, בְּר
אִינוֹן גְּנִיזִין לְאִינוֹן דְּעֵבִידֵי נְפִשִׁיהוּן דְּחַיִּיבִיא.
וְאֲלַמְלִי הוּוּ יִדְעֵי בְּנֵי נֶשָׁא, כְּמָה תוּעֲלֵתָא וְזָכוּ
זְכָאֵן בְּגִינִיָּהוּ כִּד זְכוּ לְהוּן. הוּוּ אֲזֻלוּ אֲבַתְרִיָּהוּ,
וְרִדְפֵי לוֹן כְּמָאן דְּרִדִּף בְּתַר חַיִּין.

51. מְסַכְנָא זְכִי לְבִנֵי נֶשָׁא בְּכָמָה טְבָאֵן, בְּכָמָה
גְּנִיזִין עֲלָאִין, וְלֹא אִיהוּ כְּמָאן דְּזָבִי בְּחַיִּיבִיא. מַה
בֵּין הָאֵי לְהָאֵי. אֲלָא מָאן דְּאֲשַׁתְּדַל בְּתַר מְסַכְנָא,
אִיהוּ אֲשֵׁלִים חַיִּין לְנַפְשִׁיָּהּ, וְגָרִים לִיה לְאֲתִקְוִימָא,
זְכִי בְּגִינִיָּה, לְכָמָה טְבָאֵן לְהוּוּא עֲלָמָא. וּמָאן
דְּאֲשַׁתְּדַל בְּתַר חַיִּיבִיא, אִיהוּ אֲשֵׁלִים יִתִּיר. עֵבִיד
לְסִטְרָא אַחְרָא דְּאֵלֵהִים אַחְרִים דְּאֲתַכְפִּיא, וְלֹא
שְׁלֵטָא, וְאֲעַבְר לִיה מְשִׁלְטָנוּתִיָּה. עֵבִיד דְּאֲסַתְּלַק
קוּדְשָׁא בְּרִיךְ הוּא עַל כּוּרְסֵי יִקְרִיָּה. עֵבִיד לְהוּוּא
חַיִּיבָא, נְפִשָׁא אַחְרָא. זְכָאָה חוּלְקִיָּה.

52. The other color, NAMELY THE THIRD COLOR, is visible yet not visible WHEN THE SUN SHINES. When Yisrael reach the Kedushah (lit. 'sanctification') in the prayer, NAMELY THE SANCTIFICATION IN THE PRAYER: "BUT TO ZION A REDEEMER SHALL COME" (YESHAYAH 59:20), that THIRD color which was concealed emerges, because this sanctification is sanctified by the children of Yisrael even more than the supernal angels who are comrades with them. That color shines and is seen at the time that the children of Yisrael say this sanctification until they finish it, so that the supernal angels should not notice and punish them above and should not accuse them.

53. Then a proclamation is issued: Those above and those below who are haughty with the words of Torah, listen carefully. Who is he that all his words are only to be proud with the words of Torah? As we learned man needs to be humble in the world with the words of Torah, because there is no pride due to the Torah except in the World to Come.

54. We must be guarded and conceal this sanctification among us in order that we become holy with sanctification in the beginning and in the end, more than with these sanctifications that the supernal angels say with us. The sanctification that we recite IN THE AMIDAH IS the praise that we praise the supernal angels, who permit us to enter the supernal gates for this praise. Therefore, we recite this sanctification in the Holy Language, WHICH IS THE LANGUAGE THAT THE MINISTERING ANGELS USE, and they leave us to come with love into the gates of above because we praise them in their system. NAMELY, WE SAY, 'AND ONE CRIED TO ANOTHER, AND SAID,' so we receive a great sanctification and enter into the highest gates.

55. And if you say that WHAT WE PRAISE THEM is deception, and THAT IT IS NOT WITH A WHOLE HEART BUT ONLY TO RECEIVE SANCTIFICATION, this is not so. The supernal angels are holier than us, and they receive more sanctification. If it were not for the fact that we take and draw upon ourselves these sanctifications THROUGH THE PRAISE WE GIVE THEM, we could not be friends with them. And the glory of the Holy One, blessed be He, would not be complete above and below at one time, BECAUSE WE WOULD NOT BE ABLE TO RECEIVE SUPERNAL SANCTIFICATION. Therefore, we endeavor to be friends with them THROUGH THE PRAISE WE GIVE THEM, and the glory of the Holy One, blessed be He, should rise above and below at the same time.

52. גוֹוֹנָא אַחְרָא, דְּאַתְחַזִּי וְלֹא אַתְחַזִּי, בְּשַׁעֲתָא דְּמִטָּאן יִשְׂרָאֵל לְקְדוּשָׁה דְּסִידְרָא, בְּדִין הָאֵי גוֹוֹנָא דְּגִנְזִי, וְנִמְיָק, בְּגִין דְּהָאֵי אִיהוּ קְדוּשְׁתָּא דְּקָא מְקַדְשֵׁי יִשְׂרָאֵל יְתִיר עַל מְלָאכֵי עֲלָאֵי, דְּאִינוּן חֲבָרִים בְּהַדְרִייהוּ. וְהָאֵי גוֹוֹנָא נְהִיר וְאַתְחַזִּי בְּשַׁעֲתָא דְּיִשְׂרָאֵל מְקַדְשֵׁי קְדוּשְׁתָּא דָּא, עַד דְּמַסְיִמֵי יִשְׂרָאֵל, בְּגִין דְּלֹא יִשְׁגָּחוּן מְלָאכֵים עֲלָאֵן, וְעֵנִישׁוּ לֹון לְעִילָא, וְלֹא יִקְטָרְגוּן עֲלִייהוּ.

53. בְּדִין כְּרוּזָא נְמִיק וְאָמַר, עֲלָאֵן וְתַתְּאֵין אֲצִיתוּ, מֵאֵן אִיהוּ גַס רוּחָא בְּמַלְי דְּאֹרִייתָא, מֵאֵן אִיהוּ דְּכָל מְלוֹי בְּגִין לְמַגְבָּה בְּמַלְי דְּאֹרִייתָא בְּגִין דְּתַנִּינָן, דְּבַר נֶשׁ בְּעֵי לְמַהוּי שְׁמִיל בְּהָאֵי עֲלָמָא בְּמַלְי דְּאֹרִייתָא, דְּהָא לִית גְּבַהוּ בְּאֹרִייתָא, אֲלָא בְּעֲלָמָא דְּאִתִּי.

54. בְּקְדוּשְׁתָּא דָּא, בְּעֵינָן לְאַסְתַּמְרָא, וְלֹאֲגַנְזָא לָהּ בִּינְנָא, בְּגִין דְּנִתְקַדְשׁ גּוֹ קְדוּשָׁה בְּרִישָׁא וּבְסוּפָא. יְתִיר מֵאִינוּן קְדוּשָׁן דְּאִמְרֵי בְּהַדְרָן מְלָאכֵי עֲלָאֵי. קְדוּשָׁה דְּאֵנָן מְקַדְשֵׁי בְּשַׁבְחָא דְּאֵנָן מְשַׁבְּחוּן לְמְלָאכֵי עֲלָאֵי, וּבְגִין שְׁבַחָא דָּא, שְׁבַקִּין לָן לְמַעַל גּוֹ תְרַעֵי עֲלָאֵי, וְעַל דָּא אֵנָן אִמְרִין קְדוּשָׁה דָּא בְּלִשׁוֹן הַקֹּדֶשׁ, וְשַׁבְּקִין לָן בְּרַחֲמֵימוּ, לְמִיעַל תְּרַעֵין דְּלְעִילָא, מְגוֹ דְּאֵנָן מְשַׁבְּחוּן לֹון בְּסִדְרָא דְּלַהוּן. וּבְגִין כֵּךְ, אֵנָן נְטִלִין קְדוּשָׁן יְתִיר, וְעֲאִלִין תְּרַעֵין עֲלָאֵן.

55. וְאִי תִימָא רְמָאוּתָא הִיא. לָאוּ הֵכִי. אֲלָא מְלָאכֵי עֲלָאֵי אִינוּן קְדוּשִׁין יְתִיר מִינָן, וְאִינוּן נְטִלֵי קְדוּשְׁתָּא יְתִיר, וְאַלְמֵלָא דְּאֵנָן נְטִלִין וּמְשַׁכִּין עֲלָן קְדוּשָׁאן אֲלִין, לֹא נִיכּוֹל לְמַהוּי חֲבָרִים בְּהַדְרִייהוּ, וְיִקְרָא דְּקוּדְשָׁא בְּרִיךְ הוּא לֹא יִשְׁתַּלִּים עִילָא וְתַתָּא בְּזַמְנָא חָדָא. וְעַל דָּא אֵנָן מְשַׁתְּדִלִין לְמַהוּי עַמְהוּן חֲבָרִים, וְיִסְתַּלֵּק יִקְרָא דְּקוּדְשָׁא בְּרִיךְ הוּא עִילָא וְתַתָּא בְּזַמְנָא חָדָא.

56. The sanctification which is at the end, IN "AND A REDEEMER SHALL COME TO ZION," is translated, as we have established. Even a solitary man may say this SINCE they are words of translation, but the sanctification that is in the Holy Language may be recited only when ten are present, because the Shechinah joins the sanctification. When the Shechinah is present, any sanctification is only recited by ten, as it is written: "But I will be hallowed among the children of Yisrael" (Vayikra 22:32). The children of Yisrael certainly speak in the Holy Language, unlike the other nations that speak a different language.

57. And if you ask: Why isn't the sanctification of Kaddish, which is in Aramaic, recited alone? HE ANSWERS: Come and see, this sanctification, MEANING KADDISH, is not like the other kinds of sanctification which are tripled, but this sanctification is in all the sides, above and below and in all sides of the Faith. It breaks even locks and rings of iron and evil Klipot, so that the glory of the Holy One, blessed be He, shall ascend above all. We must say it in the language of the Other Side, and answer, 'Amen. May His Great Name be blessed' with great strength, in order to break the power of the Other Side. Then, the Holy One, blessed be He, should ascend in His glory over all. When power of the Other Side is broken with this sanctification, the Holy One, blessed be He, becomes elevated in His glory, and He remembers His children and His name. Because the Holy One, blessed be He, ascends in His glory through this sanctification, it can be recited only among ten.

58. The Other Side is subdued against his will by this language OF ARAMAIC, and its power is broken. The glory of the Holy One, blessed be He, ascends and breaks locks and rings and strong chains and evil Klipot, and the Holy One, blessed be He, remembers His name and children. Blessed are they, the holy people, that the Holy One, blessed be He, gives them the Holy Torah to merit through it the World to Come.

59. Rabbi Shimon said to the friends: Blessed are you in the World to Come. Since I started the words of the supernal Crown of Royalty, I will say MORE and only for you. May the Holy One, blessed be He, grant you reward in that world, and may the breath of your mouths ascend above as though you yourselves said these words.

56. קְדוּשָׁה דִּי בְּסוּפָא, אִיהוּ תְּרַגּוּם, כְּמָה דְּאֹקִימָנָא. וְדָא אִפִּילוּ יַחֲיד וְיָכִיל לֹמַר לָהּ, אִינוּן מְלִי דְּתְּרַגּוּם. אָבֵל מְלִין דְּלִשׁוֹן הַקֹּדֶשׁ הַקְּדוּשָׁה, לָאוּ אִינוּן אֲלָא בְּעֵשְׂרָה, בְּגִין דְּלִשׁוֹן הַקֹּדֶשׁ שְׂכִינְתָא מִתְּחַבְּרָא בְּהַרְיָה. וּבְכָל קְדוּשָׁה דְּשְׂכִינְתָא אֲתִיָא, לָאוּ אִיהוּ אֲלָא בְּעֵשְׂרָה. דְּכֵתִיב, וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וְגו', בְּנֵי יִשְׂרָאֵל אִינוּן לִשׁוֹן הַקֹּדֶשׁ וְדָא, וְלֹא שָׂאָר עִמִּין דָּאִית לֹן לִישָׁן אַחְרָא.

57. וְאִי תִימָא, הָא קְדוּשָׁתָא דְּקַדִּישׁ, דָּאִיהוּ תְּרַגּוּם, אִמָּאֵי לָאוּ אִיהוּ בְּיַחֲדִיד. ת"ח, קְדוּשָׁתָא דָּא, לָאוּ אִיהוּ כְּשָׂאָר קְדוּשָׁאן דְּאִינוּן מְשַׁלְשָׁלִין. אָבֵל קְדוּשָׁתָא דָּא, אִיהוּ סְלָקָא בְּכָל סְטְרִין, לְעִילָא וְתַתָּא וּבְכָל סְטְרֵי מְהִימְנוּתָא, וְתַבְרָא מְנַעוּלִין וְגוּשְׁפִּנְקֵן דְּפִרְזָלָא, וְקְלִיפִין בִּישׁוּן, לְאַסְתַּלְקָא יְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא עַל כֻּלָּא, וְאִנּוּן בְּעִינֵן לְמִימַר לָהּ בְּלִישְׁנָא דְּסִטְרָא אַחְרָא, וְלֹאֲתַבָּא בְּחִילָא תְּקִיף, אִמֵּן יְהִי שְׁמִיָּה רַבָּא מְבָרַךְ, בְּגִין דִּיתְבַּר חִילָא דְּסִטְרָא אַחְרָא, וְיִסְתַּלַּק קוּדְשָׁא בְּרִיךְ הוּא בִּיקְרִיָּה עַל כֻּלָּא. וְכֵד אֲתַבַּר בְּקְדוּשָׁתָא דָּא חִילָא דְּסִטְרָא אַחְרָא, קוּדְשָׁא בְּרִיךְ הוּא אֲסַתַּלַּק בִּיקְרִיָּה, וְאֲדַכֵּר לְבַנּוּי, וְאֲדַכֵּר לְשְׁמִיָּה. וּבְגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אֲסַתַּלַּק בִּיקְרִיָּה בְּקְדוּשָׁתָא דָּא, לָאוּ אִיהוּ אֲלָא בְּעֵשְׂרָה.

58. וּבְלִישְׁנָא דָּא, עַל בְּרַחֲיָה דְּסִטְרָא אַחְרָא אֲתַכְפִּיָא, וְאֲתַתְּבַר חִילָיָה, וְאַסְתַּלַּק יְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְתַבַּר מְנַעוּלִין וְגוּשְׁפִּנְקֵן וְשַׁלְשָׁלָאן תְּקִיפִין, וְקְלִיפִין בִּישׁוּן, וְאֲדַכֵּר קוּדְשָׁא בְּרִיךְ הוּא לְשְׁמִיָּה וְלְבַנּוּי. זְכָאִין אִינוּן עִמָּא קְדִישָׁא דְּקוּדְשָׁא בְּרִיךְ הוּא יְהִי לָן אֹרִייתָא קְדִישָׁא, לְמִזְכֵּי בְּהָ לְעֵלְמָא דְּאֲתִי.

59. אַר"שׁ לְחַבְרִיָּא, זְכָאִין אַתּוּן לְעֵלְמָא דְּאֲתִי, וְכִיוּן דְּשְׁרִינֵן מְלִין דְּכִתְרָא דְּמַלְכוּתָא עֲלָאָה אִימָא אֲנָא בְּגִינֵיכֹן וְקוּדְשָׁא בְּרִיךְ הוּא יְהִיב לְכוּן אֲגָרָא בְּהוּא עֲלְמָא. וְהוּא הֵבֵל דְּפּוּמִיּוּכּוּ, יִסְתַּלַּק לְעִילָא, כְּאִילוּ אַתּוּן מִתְּעִרִין מְלִין אֲלִין.

8. "Gold, and silver, and brass"

Rabbi Shimon opens the discussion with the verse, "And this is the offering which you shall take of them; gold, and silver, and brass." This passage is both toward the upper side, which is the side of holiness or the right side, and the lower side, which is the 'other side' or the 'left side'. When God created the world and the tabernacle, he made them opposite, so that while they are both silver and gold, the world is begun from silver, or right, while the tabernacle is begun from gold, or left.

The Relevance of this Passage

Good and evil are undeniable forces that live within us. This truth is revealed by way of the metal metaphor (gold, silver, and brass), whose purpose is to help us become truly cognizant of their influence. Our inner aspect of good now emerges as our dominant feature, and we, finally, uproot and eliminate the evil component forever. As our own negative traits are toppled, the macrocosmic force of evil is conquered in equal measure.

60. He opened the discussion with the verse: "And this is the offering which you shall take of them; gold, and silver, and brass" (Shemot 25:3). This passage is both toward the upper side and the lower side, AND HE EXPLAINS the upper side means the side of holiness, NAMELY THE RIGHT SIDE, and the lower side MEANS another side, WHICH MEANS THE LEFT SIDE, BECAUSE THE TABERNACLE WAS FIRST BUILT FROM THE LEFT SIDE AND WAS AFTERWARDS JOINED TO THE RIGHT SIDE. Come and see: When the Holy One, blessed be He, created the world, He started to create from the side of silver, which is right, because silver is higher THAN GOLD, BECAUSE SILVER IS CHESED AND RIGHT, AND GOLD IS GVURAH AND THE ATTRIBUTE OF THE LEFT. In the construction of the tabernacle, which is similar TO MALCHUT, He started from the left side, WHICH IS GOLD, and then from the right side, WHICH IS SILVER, since the tabernacle is from the left side. Therefore, it starts here from the left side, FROM GOLD, and there BY THE CREATION OF THE WORLD from the right side, as it is written: "And this is the offering..."

60. פֶּתַח וְאָמַר וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאֹתָם זָהָב וְכֶסֶף וְנְחֹשֶׁת. הַאִי קָרָא אִיהוּ לְסִטְרָא עֲלָאָה, וְאִיהוּ לְסִטְרָא תַּתָּאָה. אִיהוּ לְסִטְרָא עֲלָאָה, בְּסִטְרָא דְקְדוּשָׁה. וְאִיהוּ לְסִטְרָא תַּתָּאָה, בְּסִטְרָא אַחֲרָא. ת"ח, כִּד בְּרָא קוּדְשָׁא בְרִיךְ הוּא עֲלְמָא, שְׂאֲרֵי לְמִבְרֵי מְסִטְרָא דְכֶסֶפָא, דְאִיהוּ יְמִינָא, בְּגִין דְהֵהוּא בְּסִפָּא הוּהּ מְלַעִילָא. וּבְעוּבְרָא דְמִשְׁכְּנָא, דְאִיהוּ כְּגוּוּנָא דִילֵיהּ, שְׂאֲרֵי מְסִטְרָא דְשְׂמַאלָא, וּלְבַתְרָא מְסִטְרָא דִימִינָא. בְּגִין דְמִשְׁכְּנָא מְסִטְרָא דְשְׂמַאלָא הוּהּ, וְע"ד שְׂאֲרֵי הַכָּא מְסִטְרָא דְשְׂמַאלָא, וְהֵתֵם מְסִטְרָא דִימִינָא, וְזֹאת הַתְּרוּמָה וְגו'.

9. "Evening, and morning, and at noon"

This section tells us of the spirits of the night and why they are much to be feared. They are nourished, we learn, in the darkness, when the leftovers of the sacrifice are burned and the smoke rises up, twisting toward a hole in the north (keri) from which they emerge. The overseer of these spirits, we are told, is named Sangirya, and they come out only when they need to feast on the smoke of sacrificial fires. The purpose of the evening prayer is to protect us from fear of the night. On Shabbat, this prayer is not necessary because there is no fear of hell nor of other judgments on that night. At midnight, when the north wind is aroused, it attacks all the habitations of these evil spirits, breaks through to the Other Side and enters in there, floating above and below. This breaks the power of the spirits and they no longer rule in their realm. Then, we learn, God enters to amuse Himself with the righteous in the Garden of Eden. When morning comes it completes the outpouring of good to all the worlds; it waters the Garden, and in this action protects the whole world. The rabbis go on to discuss the letters that appear in the eastern sky before dawn. One pillar is thrust into the southern edge of the firmament's canopy that is over the Garden; and in this pillar there is one branch, and in this branch are three birds who are aroused to sing in praise.

The Relevance of this Passage

This is where we ignite the Light of the three daily prayers, the energy of Shabbat, and the primordial power of the 42-Letter Name of God. Much good is accomplished through the energy that is awakened here.

First, the negative forces that, throughout history, have risen after dark are now battered and broken by this awesome display of Light. All judgments are halted. The fires that have blazed in Hell for millennia are doused. Our dreams of the night are forever shielded from the negative forces (Lilit) that have caused man to discharge and waste his semen since the dawn of human existence.

These negative forces have used this squandered life force to sustain their own negative existence. Thus, this force of negativity is now rendered powerless. Our soul achieves dominion over the Evil Inclination, and we help others achieve this same mastery simply by meditating upon them with a loving heart.

Second, the cosmic morning (the age of Messiah) now dawns. The blissful melody of birds in morning song fills us with untold joy. Balance is restored to our lives and to the world. This portion completes our spiritual evolution, for that is the ultimate wish and desire of the author of this all-powerful book.

61. It is written: "Evening, and morning, and at noon" (Tehilim 55:18). We have established and learned this passage. These are the daily times of prayer, and the friends remarked about these three times THAT evening is the mirror that does not shine, WHICH IS MALCHUT. Morning is the mirror that shines, WHICH IS ZEIR ANPIN, and noon is the place that is called darkness, WHICH IS GVURAH, and is attached to evening, WHICH IS MALCHUT. They stand one with the other, BECAUSE THE LEFT IS ATTACHED TO MALCHUT.

61. וּכְתִיב עֶרֶב וּבֹקֵר וְצַהֲרִים וְגו', הַאִי קָרָא אוֹקְמוּהּ וְאִתְמַר, אֲבָל הַכָּא עֵדֵן עֲדָנִין הוּא דְצִלוֹתָא דְכָל יוֹמָא. וְחִבְרִיָא אִתְעֵרוּ בְּהַגִּי תֵּלֵת זְמַנִּין. עֶרֶב, דָּא הוּא אִסְפַּקְלַרְיָא דְלֵא נְהָרָא. וּבֹקֵר, דָּא הוּא אִסְפַּקְלַרְיָא דְנְהָרָא. וְצַהֲרִים, אֲתֵר דְאִתְקֵרִי חֲשָׁךְ אִיהוּ, דְאִחִיד בְּעֶרֶב, וְקִיּוּמָא דָּא עִם דָּא.

62. We learned that noon is the strength of the sun and is simply a flowery language, because that is the way that a black person is referred to as white, for a flowery language is used. Sometimes white is called black, as it is written: "For he had taken a Kushite (Eng. 'black') woman" (Bemidbar 12:1) and "Are you not as much mine as the children of the Kushite?" (Amos 9:7).

62. וּמָה דְאִתְמַר צַהֲרִים, דְאִיהוּ תוֹקְפָא דְשִׁמְשָׁא. לְיִשְׁנָא מְעֵלְיָא נְקֻט. וְהַכִּי אִיהוּ אֲרַחָא, לְבַר נֶשׂ אוֹכְם, קָרָאן לִיהּ חוּוֹר, וְלְיִשְׁנָא מְעֵלְיָא נְקֻט, וְלְזַמְנִין לְחוּוֹר קָרָאן לִיהּ אוֹכְם, דְכְּתִיב כִּי אִשָּׁה כּוּשִׁית לְקַח הֵלֵא כְּבָנֵי כּוּשִׁים אִתָּם לִי וְגו'.

63. Evening refers to Arvit (Eng. 'the evening prayer') and the Other Side is mixed with the evening, since its light has darkened and ruled by night. Therefore, they made it optional. THE EVENING SERVICE does not have a set time, BECAUSE IT CORRESPONDS TO the portions and fats THAT WERE LEFT OVER FROM THE SACRIFICES and are consumed at this time, ALL NIGHT ON THE ALTAR. Many legions of spirits that go out and dominate the night are nourished from them, BECAUSE THE EXTERNALS ARE NOURISHED FROM THE LEFTOVERS OF THE OFFERING.

64. If you ask: Have we not learned that all these members of the spirit of impurity of the Other Side do not dominate in the Holy Land? And that Yisrael arouse themselves in this, TO CHASE THEM AWAY, and it is forbidden to entice them to dwell in the Holy Land?

65. HE ANSWERS: During the night, that smoke OF THE PORTIONS AND FATS rises, but doesn't rise like THE SMOKE OF any other offering, for the smoke rises in a straight line. Yet here that smoke rises to a hole in the north, where the habitation of the evil spirits is, and since the smoke would rise and twist to that side, they would all be nourished and stand and enter their places. They would not go out FROM THERE to dominate the world.

66. There was one overseer there at that side over that hole in the north over all these groups of spirits, and his name was Sangiryra. When that smoke would twist his way and ascend, this overseer, and sixty million other encampments, were all waiting to accept it and be nourished from it. They would stand in that hole THAT IS IN THE NORTH, and enter through one entrance called 'keri'. This is the secret of that which is written: "And if you walk contrary (Heb. ker) to me" (Vayikra 26:21) and that which is written: "Then I will walk contrary to you also in fury" (Ibid. 28), MEANING with that anger that goes forth from the entrance CALLED 'keri'.

67. There are those who float around during the night, IF THEY ARE NOT BEING NOURISHED FROM THE SMOKE AS MENTIONED EARLIER. When the souls emerge from the entrance to appear above, they go out and accuse them, so they are not able to ascend and appear above, except for those holy supernal pious ones who split the firmaments and airs and ascend. These camps of spirits go forth and inform people with falsehoods, and appear to them in other FEMALE forms and seduce them until they discharge semen. They are called men who have nocturnal emission of semen (Heb. ker), because it causes those who go forth from the entrance called 'keri' TO BE CALLED MEN OF NOCTURNAL EMISSION.

63. ערב דא, צלותא דערבית. ובגין דבערב דא אתערב ביה סטרא אחרא, דחשיך נהוריה, ושלטא בליליא, שוו ליה רשות, ולית ליה זמן קבע, אמורין ופדרין מתאכלין בהאי זמנא, ומכאן אתזנו כמה חבילי טהירין, הנפקין ושלטין בליליא.

64. ואי תימא, אי הכי, הא תנינן, דכל אינון מארי סטרא אחרא דרוח מסאבא, לא שלטי בארעא קדישא, והא מתערי לון ישראל בהאי, ואסור לאתערא לון לשריא על ארעא קדישא.

65. אלא בליליא, ההוא תנא סליק, ולא סליק כגוונא דקרבנא אחרא, דהוה סליק תנא בארץ מישר, והכא הוה סליק ההוא תנא לחד נוקבא דצפון, דתמן כל מדורין דרוחין בישין, וכיון דההוא תנא סליק ועקים ארץ לההוא סטרא בלהו הוה מתזנין וקיימין ועאלין בדוכתייהו, ולא הוה נפקין ושלטין בעלמא.

66. חד ממנא קיימא לההוא סטרא, על ההוא נוקבא דצפון, בכל אינון חבילי טהירין, סנגיריא א שמייה, ובשעתא דההוא תנא עקים ארציה וסליק, האי ממנא ושתיין אלף רבוא משריין אחרנין, בלהו מתעתדן לקבלא ליה, ולא תזנא מניה, וקיימין בההוא נוקבא, ועאלין בחד פתחא דאקרי קרי, ודא איהו רזא דכתיב, ואם תלכו עמי קרי וגו', וכתיב, והלכתי עמכם בחמת קרי, בההוא רוגזא דנפיק מפתחא דקרי.

67. ואלין אינון דמשטטי בליליא, ובשעתא דנשמתיין נפקין לסלקא, לאתחזאה לעילא, אינון נפקין, ומקטרין לון, ולא יכלין לסלקא ולא תחזאה לעילא, בר אינון חסירי קדישין עליונים, דאינון בקעין רקיעים ואוירים וסלקין. ואלין חבילי טהירין נפקין, ומודיעין מלין כדיבין לבני נשא, ואתחזיין לון בדיוקנין אחרנין, וחייבאן בהו, עד דאושדין זרעא, ואקרון מאריהו דקרי, בגין דאינון דנפקין מפתחא דקרי, גרמי לון.

68. During the time that the portions and fats were consumed ON THE ALTAR, that smoke would give them drink and nourish them, according to their stature and according to their needs. Therefore, they would not go forth and float over the Holy Land.

69. Evening (Heb. erev) is called so, as it is written: "And a mixed multitude (Heb. erev rav) went up also with them" (Shemot 12:38), WHICH MEANS A MIXTURE, because all these groups of spirits mingle according to the rule of the night. Therefore, they did not make the evening prayer obligatory, because there was nobody who could correct it like Jacob, who was the master of the tabernacle, WHICH IS MALCHUT, and corrected it properly.

70. Even though it is obligatory, the purpose of the prayer is to protect us from the fear of the nights and the fear of many kinds of Gehenom, because at that time the wicked are punished twice as much as during the day. Therefore, Yisrael hasten to say, "But He was full of compassion" (Tehilim 78:38), for fear of Gehenom. On Shabbat, when there is neither fear of Gehenom nor fear of other Judgments, it is forbidden to awaken it, NAMELY TO SAY, "BUT HE WAS FULL OF COMPASSION," because it would look as though the Shabbat does not have the power to remove Judgment from the world. SO IT IS NECESSARY TO SAY, "AND HE IS COMPASSIONATE."

71. There is fear of accusation against the souls when they wish to ascend above to appear before their Master; therefore, we hasten TO SAY '...who guards His nation Yisrael forever. Amen,' MEANING from the fear of many demons and accusers that are prevalent during the night. They have the ability to harm one who goes out of the entrance of his house. Therefore, we first SAY, 'And guard our coming and our going forth.'

72. Because of the fear of all this, AS MENTIONED, we deposit our bodies and spirits and souls to the supernal Malchut, for all the dominion is in Her hands. Therefore, the evening prayer is to be recited every single night. Now that offerings and altars are not in existence, we do all the corrections that we do by these means OF THE SMOKE OF THE OFFERINGS.

73. At midnight, when the north wind is aroused, WHICH IS THE LEFT COLUMN THAT COMES THEN TO ITS PERFECTION, it smites all the habitations of the evil spirits, breaks the Other Side and enters and floats above and below. All these groups of spirits enter their place and their power is broken, so they do not dominate. Then the Holy One, blessed be He, enters to amuse Himself with the righteous in the Garden of Eden, as we have already learned.

68. ובשעתא דמתאכלי אמוּרין ופּדרין, ההוא תננא הוי ריו לון, וזן לון, כפום יקרא דלהון הכי מזונא דלהון, מה דאתחזי לון. ובהאי, לא נפקן, ולא משטטי בארעא קדישא.

69. ערב: כד"א, וגם ערב רב עלה אתם, דכל אינון חבילי טהירין, אינון מתערבי בשולטנו דליליא. וע"ד לא שויהא חוכא לצלותא דערבית, דלית מאן דיכיל לאתקנא לה כיעקב, דאיהו הוה מארי משכנא, ומתקן ליה כדקא יאות.

70. ואע"ג דאיהו רשו, צלותא דא איהו לאגנא עלן מגו פחד בלילות, מגו פחד דכמה סטרין דגיהנם, דהא בההיא שעתא טרדי לחיביא בגיהנם, על חד תרין מביממא. ובג"כ, מקדמי ישראל למימר והוא רחום, דאיהו בגין פחד דגיהנם. ובשבת דלא אשתכח פחד דינא דגיהנם, ולא דינא אחרא, אסיר לאתערא ליה, דאתחזי דהא לית רשו לשבת לאעברא דינא מעלמא.

71. ופחד דקטרוגא הנשמתי, כד בעאן לסלקא לעילא, לאתחזא קמי מאריהון. ובג"כ אןן מקדימים, שומר את עמו ישראל לעד אמן. פחד דכמה מזיקין וקטרוגין דמשתבחי בליליא, ואית לון רשו לנזקא, למאן דנפיק מתרע ביתיה לבר, ובג"כ אןן מקדימים, ושומר צאתנו ובואנו.

72. ועל כל דא, מגו דחילו דכל דא, אןן מפקדינן גופין רוחין ונשמתי, למלכותא עלאה, די שולטנו דכלא בידהא. ועל דא צלותא דערבית, בכל ליליא וליליא. השתא דקרבינן ומדבחן לא אשתכחו, אןן עבדינן כל תקונין דאןן עבדין על רזא דנא.

73. בפלגו ליליא, כד רוח צפון אתער, בטש בכל אינון מדורין דרוחין בישין, ותבר סטרא אחרא, ועאל ושאט לעילא ותתא, וכל אינון חבילי טהירין עיילין לדוכתייהו, ואתבר חילוייהו ולא שלטין. וכדין קודשא ב"ה עאל לאשתעשעא עם צדיקיא בגנתא דעדן, והא אתמר.

74. When the morning comes, the light of the candle that dominates during the night, WHICH IS THE ILLUMINATION OF THE LEFT, is concealed before the light of day, WHICH IS THE LIGHT OF CHASSADIM. Then the morning dominates, WHICH IS YESOD, and the domination of evening is removed, WHICH IS MALCHUT. This morning is the morning of the primordial light. This morning completes the good to all the worlds, and the upper and the lower worlds are nourished from it. It waters the Garden, WHICH IS MALCHUT, and this protects the whole world.

75. Here is the secret for those who understand measurements. One who wishes to go out on a journey should arise when it is still night, watch closely according to the hour toward the east and see the appearance of the letters that strike in the sky. One rises and another falls. These are the sparkling of the letters with which the heavens and earth were created.

76. If one knows the secret of these letters, which is the secret of the Holy Name of 42 letters, he will mention them properly with a willing heart and will see six Yuds in the shine of the brightness of the firmament, three to the right side and three to the left, and three Vavs that rise and fall and sparkle in the sky. They are the letters of the Priests' Blessings. THERE ARE SIX YUDS IN THEM, NAMELY IN THE FIRST WORDS OF THE PASSAGES, "HASHEM BLESS YOU (HEB. YEVARECHECHA)...MAKE HIS COUNTENANCE (HEB. YA'ER)...TURN HIS COUNTENANCE (HEB. YISA)" (BEMIDBAR 6:24) AND THREE VAVS OF: "...AND (VAV) GUARD YOU...AND (VAV) BE GRACIOUS TO YOU...AND (VAV) GRANT YOU" (IBID.). THE YUDS are DIVIDED INTO TWO COLUMNS, RIGHT AND LEFT, AND THE VAVS ARE THE SECRET OF THE CENTRAL COLUMN THAT UNITES THEM. Then he should pray his prayer and go out on his way, for it is certain that the Shechinah has preceded him. Happy is his position.

77. When this morning arrives, one pillar, WHICH IS TIFERET, is thrust in the south side of the spread of the firmament that is over the Garden, MEANING THAT IT LEANS TOWARD CHESED. It is outside of the pillar that is thrust in the center of the Garden. This pillar shines with the shine of three hues, WHICH ARE CHESED, GVURAH AND TIFERET, woven TOGETHER in THE COLOR purple. In this pillar, WHICH IS TIFERET, there is one branch, WHICH IS YESOD. And in this branch are gathered three birds, WHICH ARE THE THREE COLUMNS THAT SHINE IN MALCHUT, FOR THE ILLUMINATION OF CHOCHMAH IN IT IS CALLED 'A BIRD'. They arouse chirping praise.

10. "The watchman said, 'The morning comes'"

This extremely long section is hardly capable of being summarized, so dense is it with details and instructions for the time and order of prayers. It begins charmingly with a bird, which opens the discussion by giving praise for the morning. Then we hear of the phrase, "Watchman, what of the night?" which the exiled children of Yisrael called out to the Creator. Then the passage continues on to say that the secret of "The burden of Dumah" is that prophecy is transmitted to the prophets in six grades - vision, revelation, sight, appearance, word, and burden. And this particular prophecy of Dumah was not able to be revealed. The secret of Faith is such that grades shine from within grades. The text then describes what kind of prophecy is associated with each grade. Next, we learn that the Watchman of the night is Matatron, about whom it is written, "So he who waits on his Master shall be honored." In the morning the holy people need to join and come to synagogue, we're told, and most blessed is he who arrives first, for he ascends to the level of righteousness. The psalms and praises of David, we next learn, are designed to awaken love above and below, to build perfection and to arouse joy. Warning is then given to those who would speak of worldly matters in the synagogue. While the children of Yisrael are reciting, we're told, three camps of supernal angels gather. There then follows details of the order of prayers, and, after, a long description of the letters of the words of praise and their numerical significance. Next we are reminded again that the sanctification of the Holy Tongue must be said by no fewer than ten, and that those prayers to be said alone are said in Aramaic. Finally, the section comes to a close, exclaiming: "Happy is the portion of Yisrael that become sanctified with the supernal sanctification, because they cleave unto above'."

The Relevance of this Passage

The seemingly simple act of dialing a friend long distance involves a complex communication network. Cables and wires must be laid, and a host of intricate equipment must be in place to ensure easy and reliable communication. Prayer works a lot like that. This passage of Zohar ensures that all our prayers, and the spiritual connections that we will make here, are as simple as making a telephone call.

74. כִּד אֶתִי צַפְרָא, נְהוּרָא דְשֶׁרְגָא דְשֶׁלְטָא בְּלִילִיא, אֲתַגְנִיז מִקְמֵי נְהוּרָא דִּימְמָא, כְּדִין בְּקֵר שְׁלְטָא, וְאֲתַעְבֵּר שׁוֹלְטָנוּ דְעֶרֶב, הַאי בְּקֵר, אִיהוּ בְּקֵר דְאוּר קְדַמָּא, הַאי בְּקֵר, אֲשֶׁלִּים טִיבוּ לְעֵלְמִין בְּלֵהוּ. מִנִּיה אֲתַזְנוּ עֲלָאִין וְתַתָּאִין. הַאי אֲשֶׁקִי לְגַנְתָּא. הַאי אִיהוּ נְטִירוּ דְכָל עֲלָמָא.

75. הֵכָא רְזָא לְיַדְעֵי מַדִּין, מֵאֵן דְּבַעֵי לְמִיפֵק לְאַרְחָא, יְקוּם בְּנִגְהָא, וְיִשְׁגַּח בְּאֶסְתַּכְּלוּתָא לְמוּם שְׁעָתָא, לְסִטֵר מְזוּרָה, וְיִחְמֵי בְּחִיזוּ דְאַתּוּן דְּבִטְשֵׁי בְּרִקִיעָא, דָּא סְלִיק וְדָא נְחִית. וְאַלִין אִינּוּן נְצִיצוּ דְאַתּוּן, דְאַתְּבְרוּן בְּהוּ שְׁמִיא וְאַרְעָא.

76. אִי אִיהוּ יַדְעֵי בְּרִזָּא דְאִינּוּן אֲתוּן, דְאִינּוּן רְזָא דְשְׁמָא קְדִישָׁא, דְאַרְבַּעִין וְתֵרִין אֲתוּן, וְיִדְכֵר לֹון בְּדָקָא חֲזִי, בְּרַעוּתָא דְלֵבָא. יִחְמֵי גוּ נְהִירוּ דְנִגְהָא דְרִקִיעָא שִׁית יוּדִין, תְּלַת לְסִטֵר יְמִינָא, וְתַלַת לְסִטֵר שְׁמָאֵלָא. וְתַלַת וּוִין, דְסִלְקִין וְנַחְתִין וְנִצְצֵי בְּרִקִיעָא. וְאִינּוּן אֲתוּן דְּבִרְכַת כְּהֻנִים, וְכְדִין יַצְלִי צְלוּתִיה, וְיַפּוּק לְאַרְחָא, וְדָאִי שְׂכִינְתָּא אֶקְדִימַת עֲמִיה, זְכָאָה חוּלְקִיה.

77. כִּד אֶתִי הַאי בְּקֵר, עֲמוּדָא חַד נְעִיץ בְּסִטֵר דְרוּם, לְגוּ מְתִיחוּ דְרִקִיעָא, דְעַל גְּבֵי גַנְתָּא. בְּרַ מְהֵהוּא עֲמוּדָא, דְאִיהוּ נְעִיץ בְּאֲמָצְעוּ דְגַנְתָּא. וְעֲמוּדָא דָּא, אִיהוּ נְהִיר בְּנְהִירוּ דְתַלַת גּוּוּנִין, מְרַקְמָא דְאַרְגוּוּנָא. בְּהֵהוּא עֲמוּדָא, קִימָא עֲנַפָּא חַדָּא, בְּהֵהוּא עֲנַפָּא, אֲתַעְתְּדוּ תְּלַת צַפְרִין, מְתַעֲרִין צַפְצַפָּא לְשַׁבְחָא.

In the act of describing the metaphysical circuitry of the upper world, these verses install all the cables and wiring on our behalf. All we must do to set the entire communications network into action is read or meditate upon this text. This is the equivalent of dialing a correct telephone number.

78. The first BIRD opened the discussion saying: "Haleluyah, Give praise, servants of Hashem, praise the Name of Hashem" (Tehilim 113:1). THIS IS THE SECRET OF THE RIGHT COLUMN THAT IS IN MALCHUT, WHICH ILLUMINATES CHASSADIM. THEREFORE, IT SAYS: "PRAISE THE NAME OF HASHEM," AN INVITATION TO PRAISE THE NAME OF HASHEM, WHICH IS MALCHUT, AFTER SOME TIME, MEANING AFTER THE CHOCHMAH IN HER WILL ILLUMINATE WHEN SHE WILL BE ATTIRED IN CHASSADIM. The second bird opened the discussion saying: "Blessed be the Name of Hashem from this time forth and for ever more" (Ibid. 2). THIS IS THE SECRET OF THE SHINING OF THE LEFT COLUMN THAT GIVES FORTH THE ILLUMINATION OF CHOCHMAH, WHENCE IS THE ESSENCE OF MALCHUT. AND THEREFORE IT SAYS: "BLESSED BE THE NAME OF HASHEM FROM THIS TIME" THAT SHINES IMMEDIATELY IN MALCHUT, WHICH IS CALLED 'THE NAME OF HASHEM'. The third bird opened the discussion saying: "From this rising of the sun to its setting, praised is the Name of Hashem" (Ibid. 2), WHICH IS THE SECRET OF THE SHINING OF THE CENTRAL COLUMN THAT RECEIVES FROM THE ESSENCE OF TIFERET, THAT IS CALLED 'SUN'. Then a proclamation soon cries, Prepare yourselves supernal Holy Ones, those who praise their Master. Prepare yourselves with the praises of the day. Then the day is separated from the night. Blessed is the portion of he who rises in the morning from the midst of the praise of the Torah with which he was occupied during the night. That is time for the morning prayer.

79. It is written: "The watchman said, 'The morning comes, and also the night. If you will inquire, inquire: return, come'" (Yeshayah 21:12). This passage was established to refer to those exiles of Yisrael, who were living among the children of Seir. Yisrael said to the Holy One, blessed be He, "Watchman, what of the night?" (Ibid. 11). What will come of us from this exile that is like the darkness of night? It is written: "The watchman said," and this is the Holy One, blessed be He. "The morning comes": I have already shone upon you during the exile in Egypt, I have raised you and brought you to My service and I gave you the Torah in order that you merit eternal life. You have forsaken My Torah. "And also night": I have brought you to Exile of Babylon and raised you, but you forsook My Torah as before. I brought you again into exile. "If you inquire, inquire" as it is written: "Seek out of the Book of the Hashem, and read" (Yeshayah 34:16). You will find there just what your exile and deliverance are dependent on. If you inquire of it, it will say and proclaim you to "return, come" in complete repentance, and immediately you will come and get close to Me.

78. פֶּתַח חֵד וְאָמַר, הַלְלוּהָ הַלְלוּ עַבְדֵי יְיָ הַלְלוּ אֶת שֵׁם יְיָ. פֶּתַח תְּנִינָא וְאָמַר, יְהִי שֵׁם יְיָ מְבוֹרָךְ מֵעַתָּה וְעַד עוֹלָם. פֶּתַח תְּלִיתָא וְאָמַר, מִמְזֶרֶח שֶׁשֶׁשׁ עַד מְבוֹאוֹ מֵהוֹלֵל שֵׁם יְיָ. כְּדִין כְּרוּזָא קְדִים וְקָרִי אֶתְעַתְדוּ קְדִישֵׁי עֲלִיוֹנִין, אֵינּוֹן דְּמִשְׁבַּחַן לְמֵאֲרִיהוֹן, אֶתְתַּקְּנוּ בְּשִׁבְחָא דֵימְמָא. כְּדִין אֶתְפָּרְשׁוֹן יְמֵמָא מִן לִילִיא. זְכָאָה חוֹלְקִיה, מֵאֵן דְּקָם בְּצַפְרָא, מְגוּ תוֹשְׁבַתָּא דְאֹרִייתָא, דְּלַעֵי בְּלִילִיא. בְּהוּא זְמַנָּא צְלוֹתָא דְצַפְרָא.

79. כְּתִיב, אָמַר שׁוֹמֵר אֶתָּא בְּקָר וְגַם לַיְלָה אִם תִּבְעִיוֹן בְּעִיּוֹ שְׁבוּ אֲתִיו, הָאִי קְרָא אוֹקְמוּהָ לִיה, עַל גְּלוּת דְיִשְׂרָאֵל, דִּיתְבִּי גּוּ בְּנֵי שְׁעִיר, וְיִשְׂרָאֵל אָמְרֵי לְקוֹדֶשָׁא בְּרִיךְ הוּא, שׁוֹמֵר, מַה מְלִילָה, מַה תְּהִיא עַלְּן מִן גְּלוּתָא דָּא, דְּדַמֵּי לְחֲשׂוּכָא דְלִילִיא. מַה כְּתִיב, אָמַר שׁוֹמֵר, דָּא קוֹדֶשָׁא בְּרִיךְ הוּא, אֶתָּא בְּקָר, כְּכַר נְהִירָנָא לְכוּ בְּגְלוּתָא דְמִצְרַיִם, וְאַסִּיקְנָא לְכוּ וְקָרִיבַת יִתְכוּן לְפִלְחָנִי, וְאֹרִייתָא יְהִיבִית לְכוּן, בְּגִין דְּתִזְכּוּן לְחַיֵּי עֲלְמָא. שְׁבַקְתוּן אוֹרִייתִי, וְגַם לַיְלָה, אֶעֱלֵנָא לְכוּ בְּגְלוּתָא דְבָבֶל, וְאַסִּיקְנָא לְכוּ. שְׁבַקְתוּן אוֹרִייתִי כְּמִלְקָדְמִין, אֶעֱלֵנָא לְכוּ בְּגְלוּתָא כְּמִלְקָדְמִין. אִם תִּבְעִיוֹן בְּעִיּוֹ כַד"א, דְּרִשׁוּ מֵעַל סִפְרֵי יְיָ וְקְרָאוּ, וְתַמֵּן תִּשְׁכַּחוּן בְּמַה תִּלְיָא גְלוּתָא דְלְכוּן, וְגֵאוּלָּה דְלְכוּן, וְכַד תִּבְעִיוֹן בְּה, הִיא תִימָא וְתַכְרִיז קְמִיִּיכוּ. שׁוּבוּ אֲתִיו. שׁוּבוּ בְּתִשׁוּבָה שְׁלִימָתָא, וּמִיד אֲתִיו וְאֶקְרִיבוּ לְגַבְאֵי.

80. In this passage, it is written: "The burden of Dumah" (Yeshayah 21:11). The secret is that prophecy is transmitted to the prophets in six grades, vision, revelation, sight, appearance, word, and burden, and all of them are as one who looks from behind the wall at a shine of the light. It is as though some of them see the light of the sun through a lamp OF GLASS. But this is a burden, as light comes through great effort, because it was difficult for him and he could not reveal it, as it is written: "That You lay the burden of this whole people on me" (Bemidbar 11:11). Therefore, this is CALLED 'burden'.

81. Here IT IS WRITTEN the burden of Dumah, WHICH MEANS great effort, BECAUSE THE PROPHECY was not able to be revealed. It is a secretive prophecy and remains in secrecy. "One calls to Me out of Seir" (Yeshayah 21:11): It is not revealed whether the Holy One, blessed be He, or the faithful prophet SAID, "ONE CALLS TO ME OUT OF SEIR." This prophecy definitely is secret in the midst of the supernal Faith. And from the depth of secrecy, said the faithful prophet, to whom the voice of the secret of the Faith, WHICH IS MALCHUT, called and said, "One calls to me out of Seir," as it is written: "And rose from Seir to them" (Devarim 33:2) instead of, 'And rose to Seir.' This is because the secret of Faith is such that grades shine from within grades, the ones, inside the others, a shell within a shell, one part the inner to another part within which it lies. THEREFORE, IT IS WRITTEN: "FROM SEIR," MEANING THAT IT BECAME REVEALED FROM THE MIDST OF THE KLIPAH (ENG. 'SHELL') OF SEIR.

82. But we have established that it is written: "And, behold, a storm wind came out of the north" (Yechezkel 1:4). This is one grade, while "a great cloud" (Ibid.) is a second grade, "and a fire flaring up" (Ibid.) is a third grade, "and a brightness was about it" (Ibid.) is a fourth grade, and afterwards "And out of the midst of it, as it were the color of electrum" (Ibid.), after which "out of the midst of it came the likeness of four living creatures." (Ibid. 5) These are the grades within grades.

83. Here also, when the Holy One, blessed be He, became revealed to Yisrael, He did so only from within these grades, and "came from Sinai" (Devarim 33:2). This is the grade that is exceedingly concealed. Afterwards it must be revealed that it said, "And rose from Seir": This is another grade that is more revealed, a shell that envelops the fruit. Then, "He shone forth from Mount Paran" (Ibid.), which is another grade and "He came from holy multitudes" (Ibid.), which is a praise to them all. For even though He became revealed in all these grades, IT IS CONSIDERED THAT He started being revealed from a place which is the essence of all. Which place is it? "Holy multitudes," which are the highest levels above. Here also: "One calls to me out of Seir," meaning from that level that we said ABOVE: "AND ROSE FROM SEIR TO THEM," as he was cleaved to the above.

80. וְבִהְיוֹת קָרָא כְּתִיב, מִשָּׂא דוּמָה. וְרָזָא דָא, בְּשִׁית דְּרַגְיָן דְּנִבְוָאָה אֲתָמַר לְנַבְיָאִי. בְּמַחְזָהּ. בְּחֻזוֹן. בְּחֻזְיוֹן. בְּחֻזוֹת. בְּדַבְרֵי. בְּמִשְׁׁא. וְכִלְהוּ חֲמִשָּׁא כְּלָהוּ בְּמֵאן דְּחָמֵי בְּתַר כּוֹתְלָא, הֵהוּא נְהִירוֹ דְּנְהוּרָא. וּמְנַהוֹן, כְּמֵאן דְּחָמֵי נְהוּרָא דְּשִׁמְשָׁא מְגוֹ עֲשִׂישִׁיתָא. אֲבָל מִשָּׂא, הוּי, כְּדִ מְטִי הֵהוּא נְהוּרָא בְּטוֹרַח סְגִי וְאִיטְרַח מְלוּי עֲלוּי, דְּלֵא יְכִיל לְאַתְגְּלִיָּיא לֵיה, כְּדָא, לְשׁוּם אֶת מִשָּׂא כָּל הָעַם הַזֶּה עָלָי. וּבְגִ'כ, מִשָּׂא.

81. וְהֵכָא מִשָּׂא דוּמָה טוֹרַח סְגִיָּא, דְּלֵא יְכִיל לְאַתְגְּלִיָּיא וְאִיהוּ נְבּוּאָה בְּלַחֲשׁוֹ, וְקִימָא בְּלַחֲשׁוֹ. אֵלֵי קוֹרָא מִשְׁעִיר הֵכָא לֹא אֲתַגְּלִיא מֵאן אֲמַר אֵלֵי קוֹרָא מִשְׁעִיר. אֵי קוֹדֶשָׁא בְּרִיךְ הוּא, אֵי נְבִיָּאָה מְהִימְנָא. אֲבָל נְבּוּאָה דָא וְדָאֵי קִימָא בְּלַחֲשׁוֹ, גוֹ רָזָא דְּמְהִימְנוּתָא עֲלָאָה, וּמְגוֹ רָזָא סְתִימָאָה, נְבִיָּאָה מְהִימְנָא אֲמַר, דְּלֵיהּ הָוָה קָרָא קְלָא בְּרָזָא דְּמְהִימְנוּתָא, וְאֲמַר אֵלֵי קוֹרָא מִשְׁעִיר. כְּדָא, וְזַרְח מִשְׁעִיר לְמוֹ. וְלֹא כְּתִיב וְזַרְח לְשְׁעִיר, בְּגִין דְּרָזָא דְּמְהִימְנוּתָא הֵכִי אִיהוּ, דְּרַגְיָן מְגוֹ דְּרַגְיָן, אֵלִין פְּנִימָאִין מֵאֵלִין, קְלִיפָה, גוֹ קְלִיפָה וּמוּחָא גוֹ מוּחָא.

82. וְהָא אִוקִימְנָא, דְּכְתִיב, וְהִנֵּה רוּחַ סַעְרָה בָּאָה מִן הַצֶּפּוֹן, הָא דְּרַגָּא חֲדָ. עֲנָן גְּדוֹל, הָא דְּרַגָּא אַחְרָא. וְאִשׁ מִתְּלַקַּחַת, הָא דְּרַגָּא תְּלִיתָאָה. וְנוֹגַהּ לוֹ סְבִיב, הָא דְּרַגָּא רְבִיעָאָה. וְלִבְתַר וּמִתּוֹכָהּ כְּעִין הַחֲשַׁמֶּל. וְלִבְתַר וּמִתּוֹכָהּ דְּמוֹת אַרְבַּע חַיּוֹת הָא דְּרַגְיָן גוֹ דְּרַגְיָן.

83. אוּף הֵכָא, כְּדִ אֲתַגְּלִיָּיא קוֹדֶשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, לֹא אֲתַגְּלִיָּיא אֲלֵא מְגוֹ דְּרַגְיָן אֵלִין. מְסִינֵי בָא, דְּרַגָּא דְּהוּהוּ טְמִירָא יְתִיר, וְלִבְתַר אַצְטְרִיךְ לְאַתְגְּלִיָּיא. וְאֲמַר וְזַרְח מִשְׁעִיר, הָא דְּרַגָּא אַחְרָא, דְּאִיהוּ בְּאַתְגְּלִיָּיא יְתִיר, קְלִיפָא דְּשְׁרִיָּא עַל גְּבִי מוּחָא. וְלִבְתַר הוֹפִיעַ מְהֵר פֶּאֶרְן, הָא דְּרַגָּא אַחְרָא. וְלִבְתַר וְאִתָּה מְרַבּוֹת קֶדֶשׁ, דָּא שְׁבַחָא דְּכֻלָּא, דְּאִף עַל גְּבִי דְּאַתְגְּלִיָּיא מְכַל אֵלִין דְּרַגְיָן, מְהֵהוּא אֲתַר דְּהוּא עֲקָרָא דְּכֻלָּא, שְׁרִי לְאַתְגְּלִיָּא מְנִיָּה. מֵאן אֲתַר אִיהוּ. מְרַבּוֹת קֶדֶשׁ אִיהוּ, אִינּוֹן דְּרַגְיָן עֲלֵאִין לְעִילָא, אוּף הֵכָא אֵלֵי קוֹרָא מִשְׁעִיר, מְהֵהוּא דְּרַגָּא דְּקֶאֱמֵרן, דְּאַתְדַּבֵּק לְעִילָא.

84. "Watchman, what of the night. Watchman, what of the night?" The watchman is Metatron, ABOUT WHOM it is written: "So he who waits on his Master shall be honored" (Mishlei 27:18). This means the ruler of the night. "What of the night (Heb. laylah)? Watchman, what of the night (Heb. leyl)?" What is the difference between them, BETWEEN LAYLAH AND LEYL? HE ANSWERS: It is all one; THEY ARE BOTH NIGHT AND DARK, just as the Other Side dominates in this part OF LEYL, it does not dominate at all in this part OF LAYLAH. Leyl needs guarding, as it is written: "It is a night (Heb. leyl) of watchfulness" (Shemot 12:42). Therefore, it is spelled without Hei, BECAUSE HEI DENOTES THE PERFECTED MALCHUT. From nightfall until midnight, THE FIRST HALF OF THE NIGHT UNTIL MIDNIGHT, IS CALLED 'LEYL'. Laylah with HEI dominates from midnight and further, as it is written: "And it came to pass, that at midnight (Heb. laylah)" (Ibid. 29), "this is Hashem's watchnight" (Ibid. 42) and "but the night (laylah) shines like the day" (Tehilim 139:12). Therefore, THE PASSAGE SAYS: "Watchman, what of the (Laylah) night. Watchman, what of the (Heb. leyl) night?"

85. "The watchman said" (Yeshayah 21:12): I found in the Book of Adam, what is the difference between Vayomer (Eng. 'and he said') and Amar (Eng. 'he said')? Vayomer is above, WHICH IS ZEIR ANPIN, and Amar is below, THAT IS METATRON, AS IT IS WRITTEN: "And he said (Heb. amar) to Moses" (Shemot 24:1). Who said? The watchman, who is Metatron. "The morning comes," namely the morning prayer which is the dominion of the day, that which dominates the night. If you say that the morning came alone and the male, WHICH IS THE MORNING, is separated from the female, WHICH IS NIGHT, then behold it is written: "And also night" for both of them are together, and never separate. This voice cries out these words: "The morning comes, and also night" and both of them are ready for you.

86. From here and further, 'if you will inquire, inquire.' If you will inquire during prayer before the King, request, pray, and ask your petitions and 'return' to your Master. 'Come' like one who invites his children to accept them and have Mercy on them. So the Holy One, blessed be He, morning and night, called, and said, "Come..." Blessed are the holy people, whose Master seeks them and calls to bring them close.

87. Then the holy people needs to join and come to the synagogue, and whoever comes first joins with the Shechinah in one union. Come and see that first one to be present in the synagogue. Blessed is his portion, for he stands in the level of the righteous in relation to the Shechinah, and this is the secret of: "And those who seek me early shall find me" (Mishlei 8:17). Such a person rises to the highest level. And if you say, we learned the Holy One, blessed be He, immediately becomes angry when He comes to the synagogue and does not find ten people, yet you say that the one who precedes becomes joined with the Shechinah, and is in the level of righteous?

84. שׁוֹמֵר מַה מְלִילָה שׁוֹמֵר מַה מְלִיל. שׁוֹמֵר דָּא מְטַטְרוֹן, וּבְתִיב, וְשׁוֹמֵר אֲרוֹנוֹ יִכְבֵּד, וְדָא רְזָא דְשִׁלְטָא בְּלִילָא. מַה מְלִילָה שׁוֹמֵר מַה מְלִיל, מַה בֵּין הָאֵי לְהָאֵי. אֵלָא, בְּלָא חַד, אֲבַל בְּחֻלְקָא דָּא, שִׁלְטָא סְטְרָא אַחְרָא. וּבְחֻלְקָא דָּא, לֹא שִׁלְטָא כְּלָל. לִיל, אֲצַטְרִיךְ לְנִטְרָא, דְּכִתְיב לִיל שְׁמוּרִים הוּא, וְעַל דָּא חֶסֶר ה', וְדָא אִיהוּ כַּד עֹאֵל לִילָא, עַד דְּאִתְפְּלַג. מְפַלְגוּ לִילָא וְלַהֲלָא, שִׁלְטָא לִילָה בַּה' דְּכִתְיב וַיְהִי בַּחֲצֵי הַלַּיְלָה. הוּא הַלַּיְלָה הַזֶּה. וְלִילָה כְּיוֹם יְאִיר וְגו'. וּבְגִין כֵּן, שׁוֹמֵר מַה מְלִילָה שׁוֹמֵר מַה מְלִיל.

85. אָמַר שׁוֹמֵר. אֲשַׁכְּחָנָא בְּסַפְרָא דְּאָדָם, מַה בֵּין וַיֹּאמֶר לְאָמַר. וַיֹּאמֶר לְעִילָא, וַאֲמַר לְתַתָּא, וְאֵל מֹשֶׁה אָמַר. מֵאֵן אָמַר, אָמַר שׁוֹמֵר, דָּא מְטַטְרוֹן. אֲתָא בְּקַר, דָּא צְלוֹתָא דְּשַׁחְרִית דְּאִיהוּ שִׁלְטָנוּ דִּימָמָא, הֵהוּא דְּשִׁלִּיט עַל לִילָא. וְאִי תִימָא דְּאִיהוּ אֲתִי בְּלַחֲדוּדִי, וְאִתְפְּרַשׁ דְּכַר מְנוּקְבָא, הָא כְּתִיב וְגַם לִילָה, תְּרוּוּיָהּ בְּחַדָּא, וְלֹא מִתְפְּרָשִׁין דָּא מִן דָּא לְעַלְמִין. וְקָלָא דָּא קְרִי בְּמִלִּין אֵלִין, אֲתָא בְּקַר וְגַם לִילָה תְּרוּוּיָהּ זְמִינִין לְגַבְיִכוּ.

86. מִכָּאֵן וְלַהֲלָא אִם תְּבַעִין בְּעִינוּ. אִם תְּבַעִין בְּעוֹתְכוֹן בְּצִלוֹ קְמִי מְלַכָּא קְדִישָׁא, בְּעִינוּ, צִלוֹ וּבְעוֹ בְּעוֹתְכוֹן, וְתוּבוּ לְגַבִּי מְאִרִיכוֹן. אֲתִינוּ, כְּמֵאֵן דְּזָמִין לְקַבְּלָא לְבָנוּי, וְלִרְחֻמָּא עֲלֵינְהוּ. אוּף הֲכִי קוּדְשָׁא בְּרִיךְ הוּא, בְּקַר וְגַם לִילָה, קְרָא וַאֲמַר אֲתִינוּ. זְכָאָה עֲמָא קְדִישָׁא, דְּמְאִרִיהוֹן בְּעִי עֲלוֹן, וְקְרָא לוֹן לְקַרְבָּא לוֹן לְגַבְיָהּ.

87. כְּדִין עֲמָא קְדִישָׁא, בְּעָאן לְאַתְחַבְרָא, וְלֹא עֲלָא בְּבִי כְּנִישְׁתָּא. וְכֹל מֵאֵן דְּאִקְדִּים בְּקַדְמִיתָא, אֲתַחַבְרַ בְּשְׁכִינְתָּא בְּחַבּוּרָא חַדָּא. תָּא חֲזִי, הֵהוּא קְדַמָּאָה דְּאִשְׁתַּכַּח בְּבִי כְּנִישְׁתָּא, זְכָאָה חוּלְקִיָּה, דְּאִיהוּ קְיִמָּא בְּדְרָגָא דְּצַדִּיק בְּהַדִּי שְׁכִינְתָּא. וְדָא אִיהוּ רְזָא וּמְשַׁחְרִי יִמְצָאנִי. דָּא סְלִיק בְּסְלִיקוּ עֲלָאָה. וְאִי תִימָא, הָא תְּנִינִן בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתִי לְבִי כְּנִישְׁתָּא, וְלֹא אֲשַׁכַּח תְּמֵן עֲשְׂרָה, מִיַּד כּוּעֵס. וְאִתְּ אִמְרַתְּ הֵהוּא חַד דְּאִקְדִּים, אֲתַחַבְרַ בְּשְׁכִינְתָּא, וְקִימָא בְּדְרָגָא דְּצַדִּיק.

88. HE ANSWERS: This is similar to a king who sent a message to all the inhabitants of a city that they should gather with him at a certain time at a certain place. Before the inhabitants of the city could prepare themselves, one person came first to that place. In the meantime, the king arrived and found that person who came early. THE KING said to him: You, where are the inhabitants of the city? He said to him: My master, I came earlier than they and they are coming after me by the king's order. This pleased the king, who sat with him and spoke to him, and they became friends. In the meantime, all the people came and the king accepted them and then sent them away in peace. But if these people would not have come, and one would not have preceded them to speak before the king AND TO SAY that they are all coming, he would immediately get angry and wrathful.

89. In this case also, since one preceded and is present in the synagogue, and the Shechinah arrives and finds him, it is considered as though they are all present there, because he is waiting for them there. Immediately, the Shechinah joins with him. They sit together, and she becomes acquainted with him and sets him into the level of righteous. But if one did not precede and was not there, it is written: "Why, when I came, was there no man?" (Yeshayah 50:2). It does not say, 'And there were not ten men,' but rather "Was there no man?" MEANING ONE to join with Me and to be near Me, as it is written: "the man of Elohim" (Devarim 33:1), which means to be in the level of righteous.

90. And He also makes an acquaintance with him, and inquires if he does not come one day, as we have established, as it is written: "Who is there among you that fears Hashem, that obeys the voice of His servant" (Ibid. 10). We have already observed that which is written: "One calls to me out of Seir," that there is a grade over a grade and a grade within a grade. THEREFORE, the watchman, EVEN THOUGH "ONE CALLS TO ME OUT OF SEIR" REFERS TO METATRON, calls with strength daily: "THE MORNING COMES, AND ALSO NIGHT," THUS SUMMONING TO THE MORNING PRAYER SUCH A PERSON THAT THE HOLY ONE, BLESSED BE HE, INQUIRES ABOUT IN THE PHRASES, "WHO IS THERE AMONG YOU THAT FEARS HASHEM," and "that obeys the voice of His servant," who is Metatron, AND COMES TO THE HOUSE OF PRAYER. SO THE HOLY ONE, BLESSED BE HE, INQUIRES ABOUT HIM IF HE DOES NOT COME, AND SAYS, "WHO IS THERE AMONG YOU THAT FEARS HASHEM..." Therefore, blessed is he who hastens to the synagogue, to ascend to this level, NAMELY TO THE LEVEL OF THE RIGHTEOUS.

91. When the morning arrives and the congregation is present in the synagogue, they should be immersed in the psalms and songs of David. We have established that it is arranged so as to awaken love above and below to build perfection and to arouse joy. So the Levites work at awakening love and joy above with these psalms and songs.

88. אֵלָא, לְמַלְכָּא דְשָׁדְרָא לְכָל בְּנֵי מְתָא, דִּישְׁתַּכְחוּן עִמֵּיהּ בְּיוֹם פְּלָן, בְּדוֹךְ פְּלָן. עַד דְּהוּוּ מְזַמְנֵי גְרַמֵּייהוּ אִינוּן בְּנֵי מְתָא, אַקְדִּים חַד וְאַתָּא לְהוּוּ אַתְרָא. בֵּין כֶּךָ וּבֵין כֶּךָ אַתָּא מְלַכָּא, אֲשַׁכַּח לְהוּוּ בְרַ נֶשׁ דְּאַקְדִּים תַּמָּן, אֲמַר לֵיהּ, פְּלָן בְּנֵי מְתָא אֵן אִינוּן. אֲמַר לֵיהּ, מְאָרִי, אֲנָא אַקְדִּימְנָא מְנִייהוּ, וְהָא אִינוּן אַתָּאן אַבְתְּרָאִי לְמַקְוָדָא דְמְלַכָּא. כְּדִין, טַב בְּעֵינֵי מְלַכָּא, וְיִתִּיב תַּמָּן בְּהַדְיָה, וְאַשְׁתַּעֵי עִמֵּיהּ, וְאַתְעֵבִיד רַחֲמֵי דְמְלַכָּא. בֵּין כֶּךָ וּבֵין כֶּךָ, אַתּוּ כָל עֵמָא, וְאַתְפְּוִיס מְלַכָּא עֵמָהוּן, וְשָׁדְרָא לֹון לְשָׁלָם. אַבְל אִי אִינוּן בְּנֵי מְתָא לֹא אַתִּינִן, וְחַד לֹא אַקְדִּים לְאַשְׁתַּעֵי קְמֵי מְלַכָּא, לְאַתְחַזְזָא בְּגִינֵייהוּ דְהָא כְּלָהוּ אַתִּינִן. מִיד כְּעִיס וּרְגִיז מְלַכָּא.

89. אוּף הַכָּא, בֵּינוּן דְּחַד אַקְדִּים, וְאַשְׁתַּכַּח בְּבֵי כְּנִישְׁתָּא, וְשְׁכִינְתָּא אַתִּיא וְאַשְׁכַּח לֵיהּ, כְּדִין אַתְחַשִּׁיב כְּאֵלוּ כְּלָהוּ אֲשַׁתְּכַחוּ תַּמָּן. דְּהָא דָּא אוּרִיךְ לֹון תַּמָּן. מִיד אַתְחַבְרַת עִמֵּיהּ שְׁכִינְתָּא, וְיִתְבִי בְּזוּגָא חַד, וְאַשְׁתַּמּוּדַע בְּהַדְיָה, וְאוּתִיב לֵיהּ בְּדַרְגָּא דְצַדִּיק. וְאִי חַד לֹא אַקְדִּים וְלֹא אֲשַׁתְּכַח תַּמָּן, מַה כְּתִיב, מְדוּעַ בָּאתִי וְאִין אִישׁ. וְאִין עֲשָׂרָה לֹא כְּתִיב, אֵלָא וְאִין אִישׁ, לְאַתְחַבְרָא בְּהַדְיָא, לְמַהוּי גְבָאִי, כְּדָא אִישׁ הָאֱלֹהִים לְמַהוּי בְּדַרְגָּא דְצַדִּיק.

90. וְלֹא עוֹד, אֵלָא דְאַשְׁתַּמּוּדַע בְּהַדְיָה, וְשְׁאִיל עֵלוּי, אִי יוֹמָא חַד לֹא אַתִּי, כְּמַה דְּאוּקִימְנָא, דְּכְתִיב מִי בְּכֶם יִרָא יְיָ שׁוֹמֵעַ בְּקוֹל עַבְדּוֹ. וְהָא אַתְעֲרַנָּא בְּהָאִי דְכְתִיב, אֵלֵי קוֹרָא מְשַׁעִיר, דְּהָא דְרָגָא בְּתַר דְרָגָא דְרָגָא גּוֹ דְרָגָא, הֵהוּא שׁוֹמֵר, קוֹרָא בְּחִילָא בְּכָל יוֹמָא וְיוֹמָא, וְדָא אִיהוּ שׁוֹמֵעַ בְּקוֹל עַבְדּוֹ, עַבְדּוֹ, דָּא מְטַטְרוּן. וּבְגִין כֶּךָ, זְכָאָה אִיהוּ מֵאן דְּאַקְדִּים לְבֵי כְּנִישְׁתָּא, לְסַלְקָא בְּהוּוּ דְרָגָא עֲלָאָה דְקַאמְרוּן.

91. כְּדָא אַתִּי צַפְרָא, וְצַבּוּרָא אֲשַׁתְּכַחוּ בְּבֵי כְּנִישְׁתָּא, בְּעוּ לְאַשְׁתַּכַּחַא בְּשִׁירִין וְתוֹשְׁבַחֵן דְּדוּד. וְהָא אוּקִימְנָא, דְּסִדּוּרָא אִיהוּ לְאַתְעֲרָא רַחֲמֵי לְעִילָא וְתַתָּא, לְאַתְקַנָּא תְּקוּנִין, וְלְאַתְעֲרָא חֲדוּהָ. דְּהָא בְּגִין דָּא לְיוֹאֵי מְתַעֲרֵי לְאַתְעֲרָא רַחֲמֵי וְחֲדוּהָ לְעִילָא, בְּאִינוּן שִׁירִין וְתוֹשְׁבַחֵן.

92. Regarding one who speaks worldly talk in the synagogue: Woe to him for he shows dissension, woe to him for he lessens the Faith and woe to him for he has no part in the Elohim of Yisrael, because he shows THROUGH THIS that there is no Elohim, and that He is not present there. Also, he does not fear Him and he acts shamefully against the supernal perfection of above, BECAUSE A SYNAGOGUE IS SET AGAINST THE SUPERNAL MALCHUT.

93. When Yisrael are reciting in the synagogue the sequence of psalms and praises and the order of prayer, three camps of supernal angels gather. One camp represents the holy angels who praise the Holy One, blessed be He, during the day. There are others who praise the Holy One, blessed be He, during the night and those who praise the Holy One, blessed be He, and say psalms and praises with Yisrael during the day.

94. The second camp represents the holy angels that are present in every sanctification that Yisrael recite below, and under their dominion are all those who are aroused in all the firmaments with that prayer of Yisrael. The third camp represents the supernal Maidens, WHO ARE THE SEVEN SPIRITS OF THE SEVEN SANCTUARIES OF BRIYAH, that are prepared together with Malchut, and they perfect Malchut in order to bring her before the King. These are the highest camps above all others.

95. They are all perfected with the prayer sequence of Yisrael, who prepare themselves below with these psalms and praises and with that prayer that they recite. As soon as these three camps are gathered, the children of Yisrael start to sing before their Master. That one camp, which is appointed to praise its Master during the day, gathers with the children of Yisrael and sings together these praises of King David, as we have established.

96. When Yisrael complete the praises of the hymns of David, they say the praise of the Song of the Red Sea, as we have established. And if you ask: Why is this praise in the last service after the praises of David? Does not the Written Torah precede the Oral Torah, the Prophets and the Writings, and is it not proper to place it first?

92. ומאן דמשתעי בבי כנישתא במלין החול, ווי ליה, דאחזי פרוידא, ווי לית דגרע מהימנותא. ווי ליה דלית ליה חולקא באלהא דישראל. דאחזי דהא ליה אלהא, ולא אשתכח תמן, ולא החיל מניה, ואנהיג קלנא בתקונא עלאה דלעילא.

93. דהא בשעתא דישראל מסדרי בבי כנישתא, סדורא דשירין ותושבחהן וסדורא דצלוחתא, כדין מתכנשי תלת משריין דמלאכי עלאי. משרייתא חדא, אינון מלאכין קדישין דקא משבחן לקודשא בריך הוא ביממא, בגין דאית אחרנין דקא משבחן לקודשא בריך הוא בליליא. ואלין אינון דקא משבחן לקודשא בריך הוא, ואמרין שירין ותושבחהן בהדיהו דישראל ביממא.

94. משרייתא תנוינא, אינון מלאכין קדישין, דמשתכחי בכל קדושה וקדושה דישראל, מקדשי לתתא. ובשולטנא דלהון, כל אינון דמתערין בכל אינון רקיעין, בההיא צלותא דישראל. משרייתא תליתאה אינון עולמתן עלאין. דקא מתתקני עם מטרוניתא, ומתקני לה לאעלא לה קמי מלכא, ואלין אינון משריין עלאין על כלהו.

95. וכלהו מתתקני, בסדורא דישראל דמתתקני לתתא, באינון שירין ותושבחהן, ובההיא צלותא דקא מצלו ישראל. כיון דאלין תלת משריין מזדמנן, כדין ישראל פתחי שירתא, וזמרי קמי מאריהון. וההיא משרייתא חדא, די ממנא לשבחה למאריהון ביממא, אזדמנן עליהו, וזמרי עמהון כחדא, באינון שבחי דדוד מלכא, והא אוקימנא מלי.

96. בההוא זמנא דמסיימי ישראל שבחי דאינון תושבחהן דדוד, כדין תושבחתא דשירתא, דימא, כמה דאוקימנא. ואי תימא, האי תושבחתא אמאי אידי בתקונא בתרייתא בתר שבחי דדוד, והא תורה שבכתב, אקדימת לתורה שבעל פה, ואקדימת לנביאים, ואקדימת לכתובים, וכמה דאקדימת, הכי אצטריך לאקדמא.

97. The Congregation of Yisrael, WHICH IS MALCHUT, is perfected by the Written Torah; therefore, it is necessary to say the Song at the beginning of the prayers, NAMELY CLOSE TO THE PRAYER THAT IS RECITED SITTING DOWN. This praise is more valuable than all the praises in the world. She, MALCHUT, is not perfected by all of them as it is perfected by this praise. Therefore it is adjacent to the prayer that is recited sitting down, NAMELY THE PRAYER OF HE WHO FORMS LIGHT, as explained.

98. When the Song of the Sea is recited, the Congregation of Yisrael is adorned with the crown that the Holy One, blessed be He, is going to crown King Messiah. That crown is decorated and engraved with the Holy Names just as the Holy One, blessed be He, was crowned on the day that Yisrael crossed the sea and He drowned all the camps of Pharaoh and his horsemen. Therefore, a person has to direct his will to this song. Everyone who merits it in this world, merits to see Messiah with the perfection of that crown, the weapons with which he is girded, and merits to praise the song there. We have established these matters.

99. As soon as the person reaches the Praise (May Your name be praised), the Holy One, blessed be He, takes that crown and places it before him. The Congregation of Yisrael, THAT IS MALCHUT, starts to prepare Herself to come before the supernal King, THAT IS ZEIR ANPIN. It is necessary to include it in the thirteen supernal attributes of Mercy, from which She is blessed, and there are thirteen kinds of supernal spices, as it is written: "Nard and saffron; columns and cinnamon..." (Shir Hashirim 4:14). They are, song and praise; adoration and melody; might and dominion; victory; grandeur and power; glory, splendor, and holiness. These are twelve until She joins with them to say: 'And sovereignty (lit. 'Malchut')'. They become thirteen now, because she is blessed from them.

100. Therefore, at the time WHEN MALCHUT is combined among them, THE THIRTEEN ATTRIBUTES, one should to pay attention to it and not talk at all or interrupt between them. If he interrupts between them, a flame emerges from under the wings of the Cherubs, cries aloud and says: So-and-so who interrupted the majesty of the Holy One, blessed be He, shall decrease and HIS LIFE shall be interrupted, so that he does not see the majesty of the Holy King. It is written: "And will not behold the majesty of Hashem" (Yeshayah 26:10), as these thirteen are the majesty of Hashem.

97. אֵלָא, מְגוּ דְכ"י לֹא אֲתַתְקַנַּת אֵלָא מִתּוֹרָה שְׁבַכְתָּב, מְשׁוּם הָכִי אֲצַטְרִיךְ לִזְמַר לֵה בְּשִׁירוֹתָא דְתַקּוּנָהָא, וְהָאִי תּוֹשְׁבַתָּא מְעֵלְיָא, מְכַל שְׂאֵר תּוֹשְׁבָחַן דְעֵלְמָא. וְאִיהִי לֹא אֲתַתְקַנַּת מְכַלְהוּ, כְּמָה דְאֲתַתְקַנַּת מִתּוֹשְׁבַתָּא דָא. וּבְגִין דָּא, אִיהִי סְמוּךְ לְצִלוֹתָא דְמִיּוֹשֵׁב, כְּמָה דְאֻקְיָמְנָא.

98. בְּהַ שְׁעֵתָא כַּד שִׁירְתָּא דִּימָא אֲתַמַּר, מִתְעַטְרָא כְּנֶסֶת יִשְׂרָאֵל בְּהוּא כְתָרָא, דְזִמִּין קוּדְשָׁא בְרִיךְ הוּא לְאַעְטְרָא לְמַלְכָּא מְשִׁיחָא, וְהוּא כְתָרָא גְלוּפָא מְחַקְקָא בְּשִׁמְהֵן קְדִישִׁין, כְּמָה דְאֲתַעְטַר קוּדְשָׁא בְרִיךְ הוּא הֵהוּא יוֹמָא דְאַעְבְּרוּ יִשְׂרָאֵל יְת יוֹמָא, וְאַטְבַּע לְכָל מְשִׁרְיִין דְפִרְעָה וּפְרָשׁוּהִי. בְּג"ד, בְּעֵי ב"נ לְשׁוּאָה רַעוּתִיהָ בְּהָאִי שִׁירְתָּא. וְכָל מָאן דְזָכִי לֵה בְּהָאִי עֵלְמָא, זָכִי לְמַחְמֵי לְמַלְכָּא מְשִׁיחָא בְּתַקּוּנֵי הֵהוּא כְתָרָא, וּבְחִגְרוּ דְזִיּוּנֵיהָ, וְזָכִי לְשַׁבְּחָא הָאִי שִׁירְתָּא תַּמָּן, וְהָא אֻקְיָמְנָא מִלֵּי.

99. בִּיּוֹן דְמַטֵּי ב"נ לְיִשְׁתַּבַּח נָטַל קוּדְשָׁא בְרִיךְ הוּא הֵהוּא כְתָרָא, וְשׁוּי לֵיהָ קַמִּיהָ, וְכ"י שְׁרִיאת לְאַתְתַּקְנָא לְמִיתֵי קַמִּי מַלְכָּא עֲלָהָ. וְאַצְטְרִיךְ לְאַכְלֵלָא לֵה, בְּתַלְיִסֵּר מְכִילֵן דְרַחְמֵי עֲלָאִי, דְמִנְהוּן אֲתַבְּרַכַּת. וְאִינוּן תַּלְיִסֵּר בּוֹסְמִין עֲלָאִין, כַּד"א, נְרִד וְכַרְבּוּם קְנָה וְקִנְמוּן וְגו', וְהָכָא אִינוּן, שִׁיר, וְשַׁבְּחָה, הֵלֵל, וְזִמְרָה, עוֹז, וְמִמְשָׁלָה, נֶצַח, גְּדוּלָה, וְגַבּוּרָה, תְּהִלָּה, וְתַמְאַרְת, קְדוּשָׁה. הָא תַּרְיִסֵּר. וְלִבְתַּר לְחַבְרָא לֵה בְּהַרְיִיהוּ, וְלִזְמַר וּמַלְכוּת, וְהוּוּ תַּלְיִסֵּר. בְּגִין דְאִיהִי מִתְבְּרַכָּא מִנֵּיהוּ.

100. וְעַל דָּא אֲצַטְרִיךְ, בְּשַׁעֲתָא דְאַתְכַּלִּילַת בִּינֵיהוּ, לְשׁוּאָה לְבָא וְרַעוּתָא בְּהָאִי, וְלֹא לְיִשְׁתַּעֵי כָלְל, דְלֹא לְפַסּוּק בִּינֵיהוּ. וְאִי פְסִיק בִּינֵיהוּ, מִתְחַזַּת גְּרַפֵּי כְרוּבִיָּא נְפִיק חַד שְׁלֵהוּבָא, וְקָאֵרִי בְּחִילָא וְאֲמַר, פְּלַנְיָא דִּי פְסִיק גְּאוּתָא דְקוּדְשָׁא בְרִיךְ הוּא, יִשְׁתַּעֵי וְיִתְפַּסֵּק, דְלֹא יַחְמֵי גְּאוּתָא דְמַלְכָּא קְדִישָׁא, כַּד"א וּבַל יִרְאֵה גְּאוּתָא ה', בְּגִין דְאַלִּין תַּלְיִסֵּר אִינוּן גְּאוּתָא יי'.

101. From 'El worthy of thanksgiving...' and further, this is the supernal King, that all peace is His, as it is written: "The song of songs, which is Solomon's (Heb. Shlomo)" (Shir Hashirim 1:1), MEANING of the King that the peace (Heb. shalom) is His, WHICH IS ZEIR ANPIN. This is because all the EARLIER praises were addressed to the Congregation of Yisrael, WHICH IS MALCHUT, which is praised via the lower camps. From "forms light and creates darkness..." (Yeshayah 45:7) and further, I have explained and the friends have explained that this is perfection of the upper world, WHICH IS ZEIR ANPIN.

102. THE ALPHABET AT THE INITIALS OF THE WORDS: 'Blessed Hashem, great in knowledge...' are the corrections of the lower world, WHICH IS MALCHUT, that are, IN THE INITIALS, 22 small letters, as there are large letters and small letters. Small letters are in the lower world, THAT IS MALCHUT, and the large letters are in the World to Come, WHICH IS BINAH.

103. They are great in everything, MEANING BECAUSE OF TWO REASONS. They are large LETTERS essentially even when on their own and they are large, when these letters expand further, each letter comes with its own fitting Chariot, namely the song of praise of Shabbat, for these are letters of praise: '(Aleph) Almighty El, Master over all works; (Bet) Blessed is He, and He is blessed by the mouth of every soul.' These letters expand into five words each, BECAUSE IN THIS PRAYER, THERE ARE FIVE WORDS IN EVERY PHRASE. They correspond to the fifty gates of the World to Come, WHICH IS BINAH, WHICH ARE THE FIVE SFIROT, KETER, CHOCHMAH, BINAH, TIFERET, AND MALCHUT, EACH COMPRISED OF TEN.

104. The last two letters are at the end of the praise: 'ALMIGHTY EL' THAT ARE Shin-Tav, and come with six words each. They CORRESPOND to the six extremities, CHESED, GVURAH, TIFERET NETZACH, HOD AND YESOD, of the World to Come, WHICH IS BINAH. And they emerge from these.

105. These two letters, SHIN AND TAV, each have six LETTERS, while the two first letters, ALEPH AND BET, each have five LETTERS. All the other letters that are in the middle have four LETTERS each. This is because they are in the secret of the supernal Chariot, because the first letters ALEPH-BET, WHICH ARE TEN, and SHIN-TAV at the end, WHICH ARE TWELVE, are together the complete 22 supernal letters, as they contain 22 words against the supernal 22 supernal letters, WHICH ARE IN BINAH. Another eighteen letters remain THAT ARE IN THE MIDDLE and ascend in their Chariots, MEANING EXPAND to four WORDS each, WHICH ARE TOGETHER 72 words BECAUSE FOUR TIMES EIGHTEEN EQUALS 72. This is the secret of the Holy Name fully pronounced, the holy engraving of Ayin-Bet (72) letters with which the Holy One, blessed be He, adorns Himself. With this Name, He adorns the Congregation of Yisrael, WHICH IS MALCHUT, and ascends through this secret to adorn Himself with them in the perfection of the Shechinah.

101. מִכַּאן וְלַהֲלָאָה אֵל הַהוֹדָאוֹת כּו', דָּא מַלְכָּא עֲלָאָה דְשַׁלְמָא כֻּלָּא דִּילִיָּה, כּד"א שִׁיר הַשִּׁירִים אֲשֶׁר לְשַׁלְמָה, לְמַלְכָּא דְשַׁלְמָא דִּילִיָּה, בְּגִין דְכֹל הָנִי שְׁבַחַן אֵינּוֹן לְגַבְהָ דְכ"י כּד מִשְׁתַּבְּחָא בְּמִשְׁרִייתָא דְלִתְתָּא. מִתְמַן וְלַהֲלָאָה, יוֹצֵר אוֹר וּבוֹרָא חֶשֶׁךְ עוֹשֶׂה שְׁלוֹם וּבוֹרָא אֶת הַכֹּל. וְהָא אֲתַעֲרָנָא בֵּיה, וְאֲתַעֲרוּ חֲבֵרֵינָא דְהָנִי אֵינּוֹן תִּיקוּנֵין דְעֲלָמָא עֲלָאָה.

102. א"ל בְּרוּ"ךְ: תְּקוּנֵי דְעֲלָמָא תַּתָּאָה, דְאֵינּוֹן כ"ב אֲתוּן זְעִירִין, בְּגִין דְאֵית אֲתוּן רַבְרַבְן, וְאֲתוּן זְעִירִין. אֲתוּן זְעִירִין, מִעֲלָמָא תַּתָּאָה. אֲתוּן רַבְרַבְן, מֵהוּא עֲלָמָא דְאֲתֵי.

103. בְּכֻלָּא אֵינּוֹן רַבְרַבְן, אֵינּוֹן רַבְרַבְן בְּגִרְמִייהוּ. כּד אֲתִינְן וְחִידֵינְן אֵינּוֹן רַבְרַבְן דְכֹר פְּשִׁיטָן יְתִיר, אֵינּוֹן אֲתִינְן כֹּל אֶת וְאֶת בְּרִתִּיכָא דְחִזִּי לִיָּה, כְּגוֹן שְׁבַחָא דְשַׁבַּת דְאֵינּוֹן אֲתוּן דְשַׁבַּח, אֵל אֲדוֹן עַל כֹּל הַמַּעֲשִׂים, בְּרוּךְ וּמְבוֹרָךְ בְּפִי כֹל נִשְׁמָה. אֵלִין אֲתוּן בְּחֵמֶשׁ חֵמֶשׁ תִּיבִין, דְאֵינּוֹן חֲמִשִּׁין תְּרַעִין דְעֲלָמָא דְאֲתֵי.

104. תְּרִין אֲתוּן אַחֲרֵינִין דִּי בְּסוּפָא: ש"ת. אֵינּוֹן בְּשִׁית שִׁית תִּיבִין, דְאֵינּוֹן שִׁית סְטְרִין דְעֲלָמָא דְאֲתֵי, וְנִפְקֵי מִתְמַן. כְּגוֹן: שְׁבַח יִתְנוּ לוֹ כֹּל צְבָא מְרוֹם. תַּפְאֶרֶת וּגְדוּלָּה שְׂרָפִים וְאוֹפָנִים וְחַיּוֹת הַקּוֹדֶשׁ.

105. אֵלִין תְּרִין אֲתוּן, בְּשִׁית שִׁית תְּרִין אֲתוּן קְדָמָי, בְּחֵמֶשׁ חֵמֶשׁ. כֻּלְהוּ שְׂאֵר אֲתוּן דִּי בְּאֲמֻצְעִיתָא, כֻּלְהוּ בְּאַרְבַּע אַרְבַּע, בְּגִין דְאֵינּוֹן בְּרִזָּא דְרִתִּיכָא עֲלָאָה, דְאֵינּוֹן אֲתוּן קְדָמָי וְאֵינּוֹן דְבְּסוּפָא, אֵינּוֹן שְׁלִימוֹ דְכ"ב אֲתוּן, בְּגִין דְאֵית בְּהוּ כ"ב תִּיבִין, לְקַבֵּל כ"ב אֲתוּן עֲלָיִן. אֲשַׁתְּאֲרוּ תְּמַנִּיסָר אֲתוּן אַחֲרֵינִין, דְקָא סְלִקִין בְּרִתִּיכֵייהוּ לְאַרְבַּע אַרְבַּע, לְשַׁבְּעִין וְתִרִין תִּיבִין, דְאֵינּוֹן רִזָּא דְשְׂמָא מְפָרֶשׁ, גְּלִיפָא קְדִישָׁא דְע"ב אֲתוּן, דְקוּדְשָׁא בְּרִיךְ הוּא מִתַּעֲטָר בְּהוּ. וְשְׂמָא דָּא, אִיהוּ מִעֲטָרָא לְכ"י, וְסְלִיק בְּרִזָּא דָּא, לְאֲתַעֲטָרָא בְּהוּ גוֹ שְׁלִימוֹתָא דְשְׁכִינְתָּא.

106. You may derive it from the fact that these letters become adorned in the supernal Praise. The first ones, WHICH ARE ALEPH-BET, and the last ones, WHICH ARE SHIN-TAV, ascend with their crowns and are the Atbash cipher in which Aleph (first) is exchanged with Tav (last) and Bet (second) with Shin (second to last). Aleph EXPANDS into five LETTERS, NAMELY THE PHRASE: 'ALMIGHTY EL,' Tav into six LETTERS, NAMELY 'SPLENDOR (TIFERET) AND GREATNESS...' Bet into five LETTERS, NAMELY 'BLESSED IS HE...' and Shin into six LETTERS, NAMELY 'PRAISE (HEB. SHEVACH) GIVE TO HIM...' Therefore, the secret of the Atbash cipher THAT IS IN THE PRAISE OF 'ALMIGHTY EL,' is that they contain 22 words. The inclusion of the 22 letters OF ZEIR ANPIN are the crown to the 32 paths of CHOCHMAH. FOR THE 32 PATHS OF CHOCHMAH ARE THE 22 LETTERS OF ZEIR ANPIN, WHICH ROSE TO BINAH THAT CONTAINS TEN SFIROT. TWENTY-TWO PLUS TEN EQUALS 32 PATHS OF CHOCHMAH, THAT IS, BINAH, WHICH BECAME CHOCHMAH. AND THE 22 LETTERS OF THE ATBASH CIPHER IN THE HYMN 'EL ADON' ALLUDE TO ZEIR ANPIN WITHIN BINAH.

107. The sign of the other letters, BESIDES ALEPH-TAV AND BET-SHIN, that ascend in their Chariots are Gimel-Resh, as they start with Gimel (third), NAMELY: 'HIS GREATNESS (HEB. GODLO) AND GOODNESS FILL THE WORLD' and end in Resh (third in reverse order), namely: 'HE SAW (HEB. RA'AH) AND PERFECTED THE FORM OF THE MOON.' They are all the secret of the Holy Chariot. Aleph-Tav and Bet-Shin, WHICH ARE IN THE HYMN 'ALMIGHTY EL,' is the secret of the Holy Name YUD HEI VAV HEI, BEING ZEIR ANPIN THAT ASCENDED TO BINAH. Gimel-Resh OF 'ALMIGHTY EL' ARE THE EIGHTEEN LETTERS from Gimel until Resh, and is the secret of the Holy Chariot that totals THE SUM Ayin-Bet (72), MEANING CHESED, GVURAH AND TIFERET THAT CONTAIN THE PASSAGES: "AND... REMOVED, AND IT CAME...AND...STRETCHED OUT" (SHEMOT 14:19-21). Then the Holy Name was made to adorn the Congregation of Yisrael, WHICH IS MALCHUT, from the supernal Chariot, FOR MALCHUT RECEIVES 72 WORDS OF CHESED, GVURAH AND TIFERET, WHICH MAKE A SUPERNAL CHARIOT.

108. Therefore, that name of Ayin-Bet (72) is included in the secret of the patriarchs, WHICH ARE THREE COLUMNS, Right, Left, and Central, AND MALCHUT is adorned with them to become a Holy Name. It is not a supernal Name like the Supernal Names of the Supernal World, WHICH IS ZEIR ANPIN, that are joined high above IN BINAH, AND THEY ARE NOT DRAWN DOWN. Even though this Name is Supernal, FOR IT IS THREE COLUMNS, WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, its secret is King David, MEANING MALCHUT, that becomes adorned with the Patriarchs, WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN.

109. The secret of the name of Mem-Bet (42) letters is the patriarchs, THAT ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, WHICH IS THE SECRET OF THE 22 LETTERS that become adorned in the upper world, WHICH ARE THE TEN SFIROT OF BINAH. The upper world becomes adorned with that which is higher THAN IT, WHICH ARE THE TEN SFIROT OF CHOCHMAH, FOR THE 22 OF ZEIR ANPIN PLUS THE TEN OF BINAH AND THE TEN OF CHOCHMAH EQUAL 42. Therefore, it ascends but does not descend, FOR IT DOES NOT PROVIDE CHOCHMAH FROM ABOVE DOWN TO MALCHUT. THIS IS BECAUSE it becomes adorned in supernal Thought. Happy is the portion of he who knows the significance OF THE NAME OF MEM-BET (42 LETTERS), and is careful about it.

106. וְסִימְנֵיךְ דְאֵלִין אַתּוּן, דְקָא מִתְעַטְרֵן בְּשִׁבְחָא
עֲלָא, דָא קְדָמָי וְסוּמֵי, דְסִלְקִין בְּעֵטְרֵיהוּ אִינוּן
א"ת ב"ש. אֶלְף בְּחֻמֶשׁ. תִּי"ו בְּשִׁי"ת. בֵּית בְּחֻמֶשׁ.
שִׁי"ן בְּשִׁי"ת. בְּג"כ רְזָא דְא"ת ב"ש כְּלָלָא דְכ"ב
אַתּוּן, דְאִינוּן עֵטְרָה דְתַלְתִּין וְתַרְיֵן שְׁבִילִין.

107. וְסִימֵן דְאִינוּן אַתּוּן אַחֲרֵינִין דְסִלְקִין
בְּרִתִּיכֵיהוּ, ג"ר. שְׂאֵרֵי בְּגִימ"ל, וְסִימֵן בְּרִי"ש,
וְכִלְהוּ רְזָא דְרִתִּיכָא קְדִישָׁא. א"ת ב"ש, רְזָא דְשָׂמָא
קְדִישָׁא. ג"ר, רְזָא דְרִתִּיכָא קְדִישָׁא, דְסִלְקָא לַע"ב,
וְאִתְעִבִיר מְנִייהוּ שְׂמָא קְדִישָׁא, לְאִתְעֵטְרָא כ"י, מִגּו
רִתִּיכָא עֲלָא.

108. וּבְגִין כֵּךְ הֵהוּא שְׂמָא דַע"ב כְּלִילָא בְּרָזָא
דְאַבְהֵן, יְמִינָא וְשְׂמָאלָא וְאַמְצַעִיתָא. וְאִיהִי
מִתְעַטְרָא בְּהוּ, לְמַדּוּי שְׂמָא קְדִישָׁא. וְלֹאוּ שְׂמָא
עֲלָא, כְּאִינוּן שְׂמֵהּ עֲלֵאִין, דְעֲלָמָא עֲלָא,
דְאִתְאַחֲדֵן לְעִילָא לְעִילָא. וְאֵע"ג דְהֵאִי שְׂמָא עֲלָא
אִיהוּ, אֲבָל רְזָא דִילִיָּהּ, דְוֹד מְלָכָא, דְמִתְעַטְרָא
בְּאַבְהֵן.

109. שְׂמָא דְמ"ב אַתּוּן רְזָא דִילִיָּהּ אַבְהֵן, דְקָא
מִתְעַטְרֵן בְּעֲלָמָא עֲלָא. וְעֲלָמָא עֲלָא בְּמַה
דְלְעִילָא. וְעַל דָא, סִלְקֵי וְלֹא נְחִית, אִתְעַטְרֵן גּו
מִחֻשְׁבָּה עֲלָא. זְכָאָה חוּלְקָא דְמֵאֵן דִּידַע לִיָּהּ,
וְאִזְדְּהַר בֵּיהּ.

110. It is David, NAMELY MALCHUT, that becomes adorned with the patriarch, WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, FOR CHESED, GVURAH AND TIFERET OF ZEIR ANPIN IS THE SECRET OF THE 72 WORDS THAT ARE IN THE THREE PASSAGES: "AND...REMOVED ...AND IT CAME...AND...STRETCHED OUT", THAT IS, PROVIDE CHOCHMAH TO MALCHUT. Its secret ascends and descends; THAT IS, PROVIDES DOWN TO MALCHUT, thus: Mem-Pei-Mem-Tzadik THIS IS THE SECRET OF YUD HEI VAV HEI IN THE SIDES OF THE HEAD OF ARICH ANPIN, WHICH BECOMES, THROUGH THE ATBASH CIPHER, MEM-TZADIK-PEI-TZADIK, which is the name from which the thirteen attributes of Mercy are drawn. These are twelve in the secret of the Holy Chariot, NAMELY CHOCHMAH, BINAH, TIFERET, AND MALCHUT, FOR EACH ONE HAS THREE COLUMNS, AND SO EQUAL TWELVE that emerge from one that rests over them, WHICH IS MEM-TZADIK-PEI-TZADIK. THEY AMOUNT TO THIRTEEN, AND IT ASCENDS AND DESCENDS TO PROVIDE CHOCHMAH FROM ABOVE DOWNWARDS. Therefore, the Name of Ayin-Bet (72) ascends and descends. It ascends FROM THE RIGHT SIDE WHICH IS CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, and descends FROM THE LEFT SIDE WHICH IS MALCHUT THAT RECEIVES CHESED, GVURAH AND TIFERET LIKE the name of the thirteen aspects of Mercy that ascends from this side and descends from that side. It descends in order to draw goodness downwards TO MALCHUT. Therefore, in THE ALPHABET WHERE Aleph=Tav, Bet=Shin, Gimel=Resh, Dalet=Kuf, Hei=Tzadik, Vav=Pei, Zayin=Ayin, Chet=Samech, Tet=Nun, Yud=Mem, Caf=Lamed, the first letters go up in numerical value BECAUSE BET IS HIGHER IN WORTH THAN ALEPH, AND GIMEL THAN BET, AND DALET THAN GIMEL...AND SO ON. The last letters descend in numerical value, AS SHIN IS LESS THAN TAV AND RESH THAN SHIN AND KUF THAN RESH. THAT MEANS THAT THEY RISE FROM ONE SIDE AND DESCEND FROM ONE ANOTHER AND THE PURPOSE OF THE DESCENT IS to draw goodness from above down.

111. The Name Mem-Bet (42) adorns the supernal Chariot, NAMELY SUPERNAL CHOCHMAH-BINAH, AS MENTIONED ABOVE. The Name Ayin-Bet (72) adorns the lower Chariot, NAMELY MALCHUT, AS MENTIONED ABOVE. Happy is the portion of the one who endeavors to know his Master. Happy is he in this world and happy is he in the World to Come.

112. This is why this hymn is sung on Shabbat, 'EL ADON (ALMIGHTY EL)', that praises the King that peace be upon Him, praises Him with the Name Ayin-Bet (72) IN THE EIGHTEEN LETTERS BETWEEN GIMEL TO RESH and with the 22 words THAT ARE IN THE FOUR LETTERS OF ALEPH-TAV, BET-SHIN. This is the secret of the 22 letters, in order to become adorned with it so as to ascend above, TO BINAH, by this Name. Therefore, 'Almighty El' is the praise of the World to Come, WHICH IS BINAH, and the ascension of the Supernal Holy Chariot, WHICH IS CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, that becomes adorned to ascend above TO BINAH. The ascension of the Congregation of Yisrael, WHICH IS MALCHUT, becomes adorned to ascend AND RECEIVE from the supernal Chariot, WHICH IS CHESED, GVURAH AND TIFERET OF ZEIR ANPIN.

110. שְׁמָא דַּע"ב אֲתוּוּן, דוּר דְקָא מִתְעַטְרָא בְּאַבְהוֹן, וְרָזָא דִּילִיָּה סְלִיק וְנַחֲתָ, בְּגוּוּנָא דָא מִצַּפ"ץ, שְׁמָא דְתַלְיִסְר מְכִילִין דְרַחֲמִי. אֵינּוּן תְּרִיסְר, רָזָא דְרַתִּיבָא קְדִישָׁא, דְנִמְיָק מַחַד, דְשִׁרְיָא עֲלֵיָּהּ וּבְגִין כֶּךָ שְׁמָא דַּע"ב סְלִיק וְנַחֲתָ, סְלִיק מִסְטְרָא דָא, וְנַחֲתָ מִסְטְרָא דָא. שְׁמָא דְתַלְיִסְר מְכִילִין, סְלִיק מִסְטְרָא דָא, וְנַחֲתָ מִסְטְרָא דָא, וְהָוָא דְנַחֲתָ בְּגִין לְאַמְשַׁכָּא טִיבוּ לְתַתָּא. וְעַל דָּא, א"ת ב"ש ג"ר ד"ק ה"ץ ו"פ ז"ע ח"ס ט"ן י"ם כ"ל. אֲתוּוּן קְדָמָי סְלִקִין בְּחוּשְׁבָנָא, וְאֲתוּוּן אַחֲרֵינִין נַחֲתִי בְּחוּשְׁבָנָא, בְּגִין לְאַמְשַׁכָּא טִיבוּ דְלַעֲיִלָּא לְתַתָּא.

111. שְׁמָא דַּמ"ב, אִיהוּ מִתְעַטְרָא לְרַתִּיבָא עֲלָאָה. שְׁמָא דַּע"ב, אִיהוּ מִתְעַטְרָא לְרַתִּיבָא תַתָּאָה. זְכָאָה חוּלְקִיָּה מֵאֵן דְמִשְׁתַּדַּל לְמַנְדַּע לְמֵאֲרִיָּה, זְכָאָה אִיהוּ בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאֲתִי.

112. וּבְגִין כֶּךָ, תּוֹשְׁבַחְתָּא דְשַׁבַּת דְקָא מְשַׁבְּחָא לְמַלְכָּא דְשַׁלְמָא דִּילִיָּה. מְשַׁבַּח לִיָּה בְּשְׁמָא דַּע"ב, וּבכ"ב תֵּיבִין, רָזָא דַּכ"ב אֲתוּוּן, בְּגִין דְתַתְּעַטְר בֵּיהּ לְסַלְקָא לְעֵילָא בְּתוֹשְׁבַחְתָּא דָא. וְעַל דָּא, אֵל אֲדוּן, תּוֹשְׁבַחְתָּא דְעֵלְמָא דְאֲתִי אִיהוּ, וּפְרִיחוּ דְרַתִּיבָא קְדִישָׁא עֲלָאָה, דְמִתְעַטְרָא לְסַלְקָא לְעֵילָא, וּפְרִיחוּ דְכְּנֶסֶת יִשְׂרָאֵל, דְמִתְעַטְרָא לְסַלְקָא גּוּ רַתִּיבָא עֲלָאָה.

113. THE LETTERS OF the Atbash cipher ascend and descend, as we have established THAT THE LAST LETTERS THAT ARE IN THEM DESCEND. THE LETTERS OF the Albam cipher ascend but do not descend, FOR ALSO THE LAST LETTERS THAT ARE IN THEM ASCEND, BECAUSE THE WORTH OF LAMED ASCENDS TO THE WORTH OF MEM AND AFTERWARD TO NUN AND TO SAMECH. THEREFORE, THEY DO NOT DESCEND TO PROVIDE TO BELOW. You may derive this from the fact that the one, THE ATBASH CIPHER, is only on Shabbat, WHICH IS MALCHUT, AND THEY PROVIDE BELOW. But THE ALBAM CIPHER is Shabbat and Yom Kippur, BEING MALCHUT THAT ASCENDS TO BINAH, WHICH IS THE SECRET OF YOM KIPPUR that ascends in the secret higher and higher FROM BINAH TO CHOCHMAH, until everything becomes adorned in the secret of the endless AND IS NOT PROVIDING BELOW.

114. 'The blessed EI' THAT IS AT THE END OF THE PRAISE: 'HE WHO ILLUMINATES THE EARTH AND THOSE WHO DWELL UPON IT' is in the order of the ALPHABET OF small letters, WHICH ARE MALCHUT, which are the corrections of the Congregation of Yisrael, WHICH IS MALCHUT, daily in prayer. Because they are small letters, there is no space between them, MEANING THAT THEY DO NOT EXPAND EACH ONE TO REVEAL MANY WORDS, AS IN THE PRAISE OF 'ALMIGHTY EL' ON SHABBAT. They are the perfection of the world, WHICH ARE THE SEVEN CHAMBERS OF BRIYAH that come with the Queen, WHICH IS MALCHUT, to the supernal King, WHO IS ZEIR ANPIN.

115. The sanctification that the supernal angels make, NAMELY THE SANCTIFICATION IN THE BLESSING OF 'WHO FORMS' AND IN THE PRAYER OF AMIDAH, is not said when alone. We have established that the single person is prohibited to recite any sanctification that is in the Holy Tongue. AND SANCTIFICATION in the Aramaic LANGUAGE is always recited by one alone and not in quorum, for this is definitely the correction for one but not for the quorum. The sign for this is the expression, 'read the scripture twice and the Aramaic translation once,' because two is plural, AND THE ALLUSION IS that assuredly the sanctification of the Holy Tongue, WHICH IS SCRIPTURE, is prohibited to be recited alone, ONLY IN PUBLIC, NAMELY A QUORUM OF TEN. Sanctification in the Aramaic LANGUAGE is lacking in public, AND IT IS TO BE SAID always only when alone. We learned that (one) the Aramaic translation once and not with two or more, AND THE REASON IS that the Aramaic translation has come to lessen, and so it must be. But the Holy Tongue increases, and it must be so because 'one should increase, not lessen, the importance of holy matters.' We decrease rather than increase in Aramaic translation. We learned 'one' and not more, because one does not increase at all.

116. This sanctification THAT IS IN THE BLESSING 'WHO FORMS' IS NOT SIMPLE NARRATIVE, but is rather sanctification that sanctifies the Shechinah and all Her Chariots in order to become perfected before the supernal King. Because it is the sanctification of the lower world, WHICH IS MALCHUT, it is said sitting and not standing. The other sanctification THAT IS SAID during the repetition of the Amidah prayer is the sanctification of the upper world, WHICH IS ZEIR ANPIN. Therefore, it is SAID standing in order to draw THE SANCTIFICATION downwards, while all the words relating to the upper world, WHICH IS ZEIR ANPIN, are recited standing and not sitting.

113. א"ת ב"ש, סלקין ונחתין, כמה דאתמר. א"ל ב"ם סלקין ולא נחתין, וסימנך, דא שב"ת בלחודו. ודא שב"ת ויום הכפורים, דסלקא רזא לעילא לעילא, עד דמתעטרא כלא באין סוף.

114. אל ברוך, דא סדורא דאתון זעירין, ותקוני כ"י בכל יומא בצלותא. ובגין דאינון אתון זעירין, לית רווחא ביניהו, ואינון תקוני עולימתן דאתין עם מטרוניתא לגבי מלכא עלאה.

115. קדושא דא דקא מקדשי מלאכי עלאי, לאו איהו ביחיד. והא אוקימנא, כל קדושה דאיהו בלשון הקודש, יחיד אסיר ליה למימר. תרגום, לעולם ביחיד, ולא בסגיאין, ויחיד איהו תקונא דיליה ודאי, ולא סגיאין. וסימן לרזא דא, שנים מקרא ואחד תרגום. שנים לישנא דסגיאין איהו, דודאי קדושה דלשון הקודש אסיר איהו ביחיד. קדושת תרגום אסיר איהו בסגיאין, אלא ביחיד לעולם. אחד תרגום תנינן, ולא תרין ולא יתיר. תרגום אתיא למיעוטא, והכי אצטריך. לשון הקודש אתיא לרבויא, והכי אצטריך. דמעלין בקודש ולא מורדין. ובתרגום מורדין ולא מעלין. אחד תנינן, ולא יתיר, ולא מעלין כלל.

116. קדושא דא, קדושתא דאתקדשת שכינתא, וכל אינון רתיכין דילה, לאתתקנא לגבי מלכא עלאה. ובגין דאיהו קדושת עלמא תתאה, איהו מיושב ולא בעמידה. קדושה אחרא דאהדורי צלותא, איהו קדושתא דעלמא עלאה, ובגין כן איהו בעמידה, בגין לאמשכא לה לתתא, וכל מלוי דעלמא עלאה, איהו בעמידה ולא מיושב.

117. Yisrael become sanctified through all these sanctifications below. Therefore, they are endowed with the sanctification of the lower Chariot, WHICH IS MALCHUT, when seated, and with the sanctification of the upper Chariot, WHICH IS ZEIR ANPIN, when they stand. The other sanctification, WHICH IS IN, "BUT TO ZION A REDEEMER SHALL COME" (YESHAYAH 59:20), is an additional sanctification. Therefore, it is after the Amidah prayer, since it is an additional sanctification on the other sanctifications. Since each one has to draw upon himself from that addition, a translated Aramaic sanctification was arranged for each individual.

118. And if you ask, But it does contain ALSO sanctification in the Holy Tongue. That is for the Congregation, that they all be sanctified generally with that additional translated sanctification. Since the individual is not permitted to say it in the Holy Tongue and become sanctified singularly, they prepared it in the Aramaic tongue. IT IS for the single one so that each and every one should become sanctified with that addition to draw upon himself more sanctification. Happy is the portion of Yisrael that become sanctified with the supernal sanctification, because they cleave unto above, as it is written: "But you that did cleave of Hashem, your Elohim, are alive every one of you this day" (Devarim 4:4).

11. "a bed, and a table, and a chair, and a lamp"

The section opens with the verse, "Behold now, I perceive that this is a holy man of Elohim, who passes us by continually. Let us make a little upper chamber" Employing the lyrical language of metaphor, this is a reference to the upper world, Zeir Anpin, who continually sanctifies above as He sanctifies us below. We learn how we perfect Him for His gratification with our order of songs and praises, and with prayer. The "bed" is in the order of the Evening Prayer and its perfection. The "table" is in the order of the offerings, songs and prayers of the morning. The "chair" is the order of the prayer recited while sitting, and the unity we strive to perfect. The blessings that we recite are the "lamp." Next, we're told how these things were supplied and perfected by Jacob, by King David, by Abraham and by Isaac. Holy people who constantly wish to prepare before the upper world, we finally learn, should therefore recite 'a bed, a table, a chair' and 'a lamp', so that there might be perfection daily, both above and below.

The Relevance of this Passage

To partake of water, a man requires a vessel, or cup, to hold the fluid while he drinks. In like fashion, Light needs a vessel before it can express itself in our physical domain. Therein lies one purpose of the Daily Prayers.

The words of wisdom set forth below expound upon the construction of a Vessel (prayer) so that Light and blessing may be received in our world. Thus, this knowledge perfects and prepares our own souls and the global vessel so that we, and all mankind, may be the recipients of Divine Light. This effect is now achieved through the lofty spiritual influence of the patriarchs Abraham, Isaac, Jacob, and King David, whose names channel the energy that brings preparation and perfection to our souls.

119. It is written: "Behold now, I perceive that this is a holy man of Elohim, who passes by us continually. Let us make a little upper chamber..." (Il Melachim 4:9-10). In this passage, we have a slight allusion to the sequence of prayer. "Behold now, I perceive" is desire, and a person must put into his prayer that "this is a holy man of Elohim." This is the upper world, NAMELY ZEIR ANPIN, who sits on His Throne of Glory. All sanctifications emanate from Him, and He sanctifies all the worlds. "Passes by us continually," MEANING THAT He sanctifies the world above and He sanctifies us in this world from that sanctification. There is no sanctification above unless there is sanctification below, as it is written: "But I will be hallowed Yisrael" (Vayikra 22:32).

117. וּבְכֹל הַיְגֵי קְדוּשָׁתִי, יִשְׂרָאֵל מִתְקַדְּשֵׁי בְהוֹ
לְתַתָּא. וְעַד יִשְׂרָאֵל מִתְקַדְּשֵׁי בְקְדוּשַׁה דְרִתִּיבָא
תַתָּא מִיּוֹשֵׁב. וּבְקְדוּשַׁה דְרִתִּיבָא עֲלָא מְעוּמַד.
קְדוּשַׁה אַחְרָא, אִיהִי תוֹסַפַת קְדוּשַׁה, בְּגִינֵי בְךָ אִיהִי
בְתַר צְלוֹתָא. וּבְגִין דְאִיהִי תוֹסַפַת קְדוּשַׁה, עַל
קְדוּשָׁן אַחְרָנִין, אִיהִי לְבַתַר צְלוֹתָא. וּבְגִין דְכָל חַד
וְחַד בְּעֵי לְאַמְשַׁכָּא עֲלֵיהּ מֵהוּא תוֹסַפַת, אֲתַתְּקַן
לְכָל יַחֲדָא וְיַחֲדָא קְדוּשַׁת תְּרַגּוּם.

118. וְאִי תִימָא הָא אִית בְּהַ קְדוּשַׁת לְשׁוֹן הַקְּדָשׁ.
הָהוּא לְצַבּוּר, לְאַתְקַדְּשָׁא כְּלָהוּ בְכָלֵל, בְּהָהוּא
תוֹסַפַת קְדוּשַׁה. וּבְגִין דִּיחֲדָא לִית לִיה רְשׁוּת,
לְאוּמְרָה בְלִשׁוֹן הַקְּדָשׁ, וְלְאַתְקַדְּשָׁא יַחֲדָא,
אֲתַקִּינוּ לָהּ בְלִשׁוֹן תְּרַגּוּם, וְאִיהוּ בִיחֲדָא, לְאַתְקַדְּשָׁא
כָּל חַד וְחַד בְּהָהוּא תוֹסַפַת, לְאַמְשַׁכָּא עֲלֵיהּ קְדוּשַׁה
יְתִיר. זְבָאָה חוּלְקִיהוֹן דִּישְׂרָאֵל, דְקָא מִתְקַדְּשֵׁי
בְקְדוּשֵׁי עֲלָא, בְּגִין דְאִינוּן דְבִקִין לְעִילָא, דְכִתִּיב
וְאַתֶּם הַדְּבִקִים בְּיַד אֱלֹהֵיכֶם חַיִּים כְּלַחֵם הַיּוֹם.

119. כְּתִיב הִנֵּה נָא יֹדְעָתִי כִי אִישׁ אֱלֹהִים קְדוֹשׁ
הוּא עוֹבֵר וְגו', וּכְתִיב נַעֲשֶׂה נָא עֲלֵית קִיר קִטְנָה
וְגו', בְּהָאֵי קְרָא אִית לָן סַמֵּן בְּעֲלָמָא לְסַדּוּרָא
דְצְלוֹתָא. הִנֵּה נָא יֹדְעָתִי, דָּא אִיהוּ רְעוּתָא
דְאַצְטְרִיךְ בְּרֵשׁ לְשׁוּאָה בְּגִינָה בְצְלוֹתָא. כִּי אִישׁ
אֱלֹהִים קְדוֹשׁ הוּא, דָּא אִיהוּ עֲלָמָא עֲלָא, דְאִיהוּ
יְתִיב עַל כּוּרְסֵי יְקָרִיָּה, וְכָל קְדוּשָׁאן נִמְקִין מִנֵּיהּ,
וְאִיהוּ מְקַדְּשׁ לְכָלֵהוּ עֲלָמִין. עוֹבֵר עֲלֵינוּ תַמִּיד,
מֵהָהוּא קְדוּשַׁה דְאִיהוּ מְקַדְּשׁ לְכָל עֲלָמִין לְעִילָא,
אִיהוּ מְקַדְּשׁ לָן בְּהָאֵי עֲלָמָא. דְהָא לִית קְדוּשַׁה
לְעִילָא, אֲלָא אִי אִית קְדוּשָׁא לְתַתָּא, כַּד"א
וּנְקַדְּשֵׁי בְתוֹךְ בְּנֵי יִשְׂרָאֵל.

120. Since this is so, "let us make a little upper chamber," which is the order of the perfection of the Shechinah, who is CALLED "a little upper chamber...with walls," as it is written: "And Chizkiyah turned his face toward the wall" (Yeshayah 38:2). 'Little', because it is small, as it is written: "A little city" (Kohelet 9:14). "And let us set for him there" (II Melachim 4:10), through this perfection that we are arranging. We perfect Him, ZEIR ANPIN, for His gratification with our sequence of songs and praises and with prayer. "A bed, and table, and a chair, and a lamp" (Ibid.): All these four are in the Shechinah, for She is prepared with all these tools toward the upper world, WHICH IS ZEIR ANPIN, in the order that we set out.

121. In the order of the evening prayer and in its perfection is the bed, and in the order of the offerings and burnt offerings that we set out in the morning and these songs and prayers is the table. In the order of the prayer recited while sitting down, and in the perfection of Kriat Sh'ma, in that unity which we strive to perfect is a chair. In the order of the standing prayer and these sanctifications THAT ARE IN 'WHO FORMS' AND IN THE REPETITION OF THE AMIDAH BY THE CANTOR, and the additional sanctification THAT IS IN "AND A REDEEMER SHALL COME TO ZION," and the blessings that we recite are the lamp.

122. Happy is the man that concentrates his wish on this, to be perfect before his Master every day and to perfect this little upper chamber, WHICH IS THE SHECHINAH, TO HIS MASTER, with these constructions OF A BED, A TABLE, A CHAIR, AND A LAMP. Then the Holy One, blessed be He, will surely be his guest every day. Happy is he in this world and happy is he in the World to Come, because these four are the tools of the Shechinah with which to become ready for her husband, ZEIR ANPIN. She becomes ready in these four tools with beauty, with joy and in appearance through the holy people every day.

123. The bed was given to be prepared by Jacob. Therefore, Jacob composed the evening prayer. The table was prepared by King David through the songs and praises that he composed, as it is written: "You prepare a table before me in the presence of my enemies" (Tehilim 23:5). A chair was prepared by Abraham by his attachment, by his doing kindness and perfection of the souls of all the inhabitants of the world. The perfection of the chair is only through the kindness of Abraham, as it is written: "And in Mercy a throne was established" (Yeshayah 16:5).

120. והואיל וכך הוא, נעשה נא עלית קיר קטנה, דא איהו סדורא דתקונא דשכינתא, דאיהו עלית קיר, כד"א ויסב חזקיהו פניו אל הקיר. קטנה: בגין דאיהו זעירא, כד"א עיר קטנה. ונשים לו שם בתקונא דא דאנן מתקנין, ובסדורא דילן בשירין ותושבחן ובצלוחתא, אנן מתקנין לגביה, לניחא דיליה. מטה ושלחן וכסא ומנורה. ארבע אליו, בלהו בשכינתא אינון. ואיהו בכל תקונין אליו מתקנין, לגבי עלמא עלאה בסדורא דאנן מסדרין.

121. בסדורא דצלוחתא דערבית, ובתקונא דיליה, הא מטה. בסדורא דאינון קרבנין ועלוון, דאנן מסדרין בצמרא דאינון שירין ותושבחן, הא שלחן. ובהוא סדורא דצלוחתא דמיושב, ובתקונא דק"ש, בהוא יחודא דאנן מתקנין הא כסא. בהוא סדורא דצלוחתא דמעומד, ובאינון קדושאן, ותוספת קדושה, וברכאן, דאנן מסדרין הא מנורה.

122. זכאה איהו בר נש, דדא שוי ברעותיה, לאשלמא לגבי מאריה בכל יומא, ולא תקנא האי עלית קיר קטנה, לגבי מאריה בהני תקונין. כדן ודאי קודשא בריך הוא יהא אושפיזיה בכל יומא. זכאה איהו בהאי עלמא, וזכאה איהו בעלמא דאתי. בגין דאליון ארבע, אינון תקוני דשכינתא, לאתקנא לגבי בעלה. בארבע תקונין אליון, אתתקנת בשמירהא, בחדוהא, בחזוהא, ע"י דעמא קדישא בכל יומא.

123. מטה אתיהיבת ליה ליעקב לאתתקנא, וע"ד יעקב אתקין צלוחתא דערבית. שלחן אתקין דוד מלכא, באינון שירין ותושבחן דאיהו אתקין, כד"א תערך לפני שלחן נגד צורני. כסא אתקין אברהם, באתקשורתא דיליה, דעביד טיבו ושלימו דנשמתין לכל בני עלמא, ולית תקונא דכסא, אלא בחסד דאברהם, כד"א והוכן בחסד כסא.

124. The lamp was built by Isaac, who sanctified the Name of the Holy One, blessed be He, before the eyes of the whole world, and illuminated the light of the supernal candle with that sanctification. Therefore the holy people, who constantly wish to prepare the upper world, WHICH IS ZEIR ANPIN, the Master of the house, the man of Elohim, should recite 'a bed, a table, a chair' and 'a lamp,' so that there might be perfection daily, above and below.

124. מְנוֹרָה אֲתָקִין יִצְחָק, דְּאֶקְדִּישׁ שְׁמָא דְקוּדְשָׁא בְרִיךְ הוּא לְעֵינֵיהוֹן דְּכָל עֲלְמָא, וְנְהִיר נְהִירוֹ דְּבוּצִינָא עֲלָא בְהֵיא קְדוּשָׁה. בְּגִינֵי כֵךְ, צְרִיכִין עֲמָא קְדִישָׁא, לֹמֵר תְּדִיר וּלְשׂוּאָה רְעוּתְהוֹן, לְסַדְרָא לְגַבֵּי עֲלְמָא עֲלָא, דְּאִיהוּ מְאָרִיָּה דְּבֵיתָא, אִישׁ הָאֱלֹהִים, מְטָה וְשִׁלְחָן וְכֶסֶף וּמְנוֹרָה, לְמַהוּי שְׁלִימוֹ בְּכָל יוֹמָא, עֵילָא וְתַתָּא.
י.ה.ו.ה.

12. "Sh'ma Yisrael" and 'Blessed be the Name'

When the children of Yisrael are declaring the union of the secret of Sh'ma Yisrael, we learn, one light emerges from concealment in the upper world. This light is then battered into a 'hard spark', which itself is finally divided into seventy lights. These are illuminated in the seventy branches of the Tree of Life, and the Tree emanates fragrance and gives forth spices. At the same time, all the trees in the Garden of Eden emanate fragrance and praise their Master. All the supernal limbs, the Sfirot, join in one aspiration and one desire to be unified as one without any separation. Following this, we learn of the secret and joyous mating of Malchut, the Queen, with Zeir Anpin, and are told of the significance of the four keys, and of the four letters on them, which when they are gathered together cause the union. The union above, we learn once more, is mirrored by the union below. It is not possible to refer openly to Malchut as 'one' - in case the evil eye is aroused - but in the time to come, the Other Side will separate from her, and will in fact be removed from the world. Then, and only then, will Malchut be called 'one'. By her union to Zeir Anpin in silence and in secret, though, she is now removed from that Other Side. The secret of the upper world, we're then told, is the heart of Jacob, and the secret of the lower world is the heart of his sons. Rabbi Hamnuna Saba (the elder), we discover, has said that the awakening of this union between Malchut and Zeir Anpin is beautiful. Lastly, we are reminded there is a commandment to study the Torah every day. The Torah is the Tree of Life, and he who studies it deserves to be bound with the supernal Torah.

The Relevance of this Passage

The Zohar ignites the seventy Lights that illuminate the seventy branches of the Tree of Life by revealing holy secrets pertaining to the Tetragrammaton .??.??. This Light enjoins Malchut (our world) with Zeir Anpin (upper world), our body with our soul, which now elevates us above and beyond the sphere of influence of the Other Side.

125. When Yisrael are declaring the union of the secret of Sh'ma Yisrael with complete desire, one light, WHICH IS THE PATH OF ABA, emerges from the concealment of the upper world, NAMELY THE UPPER ABA AND IMA. This light is battered into the hard spark, WHICH IS YESOD OF IMA, and is divided into seventy lights THAT RADIATE FROM THEM THE MOCHIN OF YISRAEL - SABA, AND TEVUNAH, WHICH ARE THE LOWER SEVEN SFIROT OF ABA AND IMA, CHESED, GVURAH, TIFERET NETZACH, HOD, YESOD, AND MALCHUT, EACH COMPOSED OF TEN. And these seventy lights ILLUMINATED in the seventy branches of the Tree of Life, NAMELY IN CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT OF ZEIR ANPIN, EACH CONTAINING TEN.

125. בְּשַׁעֲתָא דְקָא מִיַּחְדֵּי יִשְׂרָאֵל, יַחְוּדָא דְרוּא דְשִׁמְעַת יִשְׂרָאֵל, בְּרַעוּתָא שְׁלִים, בְּדִין נְפֻקֵי מְגוֹ סְתִימוֹ דְעֲלְמָא עֲלָא, חֵד נְהִירוֹ, וְהֵוּא נְהִירוֹ בְּטַשׁ גּוֹ בּוּצִינָא דְקְרִדִּינוּתָא, וְאֲתַפְּלַג לְעַ נְהוּרִין, וְאִינוּן עַ נְהוּרִין, בְּעַ עֲנַפִּין דְאֵילֻנָא דְחַיֵּי.

126. Then that Tree, WHICH IS ZEIR ANPIN, emanates fragrances and spices, NAMELY THE LIGHT OF CHOCHMAH THAT IS CALLED 'FRAGRANCE'. All the trees that are in the Garden of Eden, WHICH IS MALCHUT, emanate fragrances and praise their Master, ZEIR ANPIN, for Malchut is then prepared to enter the marriage canopy with her husband, ZEIR ANPIN. All the supernal limbs, WHICH ARE THE SFIROT OF ZEIR ANPIN, join in one aspiration and one desire to be one without any separation. Then her husband, ZEIR ANPIN, is prepared to enter the marriage canopy in one union to unite with Malchut.

126. בְּדִין, הֵוּא אֵילֻנָא סְלִיק רִיחִין וּבוּסְמִין, וְכָל אֵילָנֵי דְגִנְתָא דְעֵדֵן, כְּלֵהוּ סְלִקִין רִיחִין, וּמִשְׁבַּחִין לְמְאָרִיָּהוֹן, דְּהָא בְּדִין אֲתַתְּקֶנָּת מְטְרוּנִיתָא, לְאֵעֲלָא לְחוּפָה בְּהַדֵּי בְעֵלָה, כָּל אִינוּן שׁוּיַפִּין עֲלָאִין, כְּלֵהוּ מִתְחַבְּרִין בְּתִיאֻבְתָּא חֵדָא, וּבְרַעוּתָא חֵדָא, לְמַהוּי חֵד בְּלָא פְרוּדָא כְּלָל. וְכֵדִין בְּעֵלָה אֲתַתְּקֶן לְגַבְהָא לְאֵעֲלָא לְחוּפָה בִּיחְוּדָא חֵד, לְאֲתִיחְדָּא בְּמְטְרוּנִיתָא.

127. Therefore we stimulate her, MALCHUT, and we say Sh'ma Yisrael, MEANING MALCHUT, FOR THE CHILDREN OF YISRAEL ARE INCLUDED IN HER. WE SAY TO MALCHUT, Prepare yourself, for your husband, ZEIR ANPIN, will come to you adorned and he is prepared toward you. "Hashem our Elohim, Hashem is One" (Devarim 6:4). HASHEM IS ABA, OUR ELOHIM IS IMA, HASHEM IS ZEIR ANPIN AS IT IS WRITTEN BEFORE US. They are one, MEANING in one union with one desire without separation, and all these limbs OF ZEIR ANPIN, NAMELY HIS SFIROT, become one and enter with one longing, MEANING IN YESOD OF ZEIR ANPIN.

128. As soon as Yisrael say, "Hashem is One," WHICH ALLUDES TO ZEIR ANPIN AS MENTIONED ABOVE, with the stimulus of the six sides, THAT RECEIVE FROM ABA AND IMA, THE SECRET OF "HASHEM OUR ELOHIM" AS THEY BECAME ONE, AS MENTIONED. Then all these six sides become one and enter to one longing, WHICH IS YESOD. This is the secret of Vav, WHICH ALLUDES TO ZEIR ANPIN, WHICH IS THE SECRET OF one expansion. JUST LIKE THE LETTER VAV THAT IS SHAPED LIKE A LINE with nothing attached to it, MEANING THAT THE ILLUMINATION OF CHASSADIM OF THE RIGHT DOMINATES IT, AND THERE IS NO ATTACHMENT FROM THE REVELATION OF CHOCHMAH IN THE LEFT. Only it itself spreads AND IS COMBINED of them all, EVEN FROM THE LEFT, and it is one. EVEN THOUGH IT IS COMBINED ALSO FROM THE ILLUMINATION OF CHOCHMAH, WHICH IS THE SECRET OF ONE, STILL ONLY THE RIGHT DOMINATES IT, WHICH IS THE ILLUMINATION OF CHASSADIM ALONE.

129. At that time, Malchut prepares and adorns Herself. The attendants, MEANING THE MAIDENS as written, bring her in great secrecy to her husband, ZEIR ANPIN, and say, 'Blessed be the Name of the glory of His kingdom forever and ever.' This is in secret because this is the way that it is necessary to bring Her to Her husband, ZEIR ANPIN. Happy are the people who know this and perform the supernal order of the Faith, WHICH IS MALCHUT.

130. At the time that the husband OF THE QUEEN, THAT IS ZEIR ANPIN, and the Queen join as one, a proclamation emerges from the south side, WHICH IS CHESED, Awaken, hosts and camps that manifested the love of their Master, MEANING THOSE THAT CAUSED THIS UNION.

131. Then a supernal overseer, the minister of the camps whose name is Boel, becomes aroused. In his hands are four keys, which he received from the four directions of the world, CHESED, GVURAH, TIFERET, AND MALCHUT. One key is marked with the letter Yud, one is marked with the letter Hei and another key is marked with the letter Vav. He places them under the Tree of Life, WHICH IS ZEIR ANPIN. These three keys that are marked with these three letters become one. As soon as they become one, that last key, WHICH IS THE LAST HEI, ascends and stands and combines with the other key that includes the three KEYS. All camps and hosts enter these two keys in the Garden, WHICH ARE VAV-HEI, and they all combine as below, MEANING LIKE YISRAEL.

127. וע"ד אָנן מתערי ליה, ואמרינן שמע ישראל, אתקין גרמך, הא בעליך ייתי לגביך בתקונו, זמין לקבלך. יי' אלהינו יי' אחד, ביחודא חדא, ברעותא חדא, בלא פּרודא, דכל אינון שויפין בלהו אתעבידו חד, ועיילין בחד תיאובתא.

128. כיון דאמרי ישראל יי' אחד באתערותא דשית סטרין, כדין כל אינון שית סטרין, אתעבידו חד ועאלין בחד תיאובתא, ורזא דא ו' חד פשיטו בלחורוי, בלא דבקותא אחרא לגביה, אלא איהו בלחורוי פשיט מכלא, ואיהו חד.

129. בהיא שעתא, מטרוניתא מתתקנא ומתקשטא, ועיילין לה שמשהא בלחישו סגוי, לגבי בעלה, ואמרי ברוך שם כבוד מלכותו לעולם ועד. דא איהו בלחישו, דהכי אצטריך לאעלא לה לגבי בעלה. זכאה עמא דידיעי דא, ומסדרי סדורא עלאה דמהימנותא.

130. בהיא שעתא דאתחברו בעלה ומטרוניתא בחדא, כדין כרוזא נפיק מסטרא דדרום, אתערו חילין ומשריין דגלי רחימותא לגבי מאריכון.

131. כדין אתער חד ממנא עלאה, בוא"ל שמייה, רב משריין, ובידיה ארבע מפתחן, דנטיל מד' סטרי עלמא, וחד מפתחא אתרשים באת י', ומפתחא אחרא אתרשים באת ה'. וחד מפתחא אתרשים באת ו'. ואנח להו תחות אילנא דחיי. אינון תלת מפתחן, דאתרשימו בתלת אתוון אליון, אתעבידו חד. כיון דאתעבידו חד, ההוא מפתחא אחרא, סליק וקאים ואתחבר בההוא אחרא כללא התלת, וכל אינון משריין וחילין עיילין לאינון תרין מפתחן גו גנתא וכלהו מיחדי בגוונא דלתתא.

132. NOW THE ZOHAR EXPLAINS THE SECRET OF THE WORDS OF "SH'MA YISRAEL." THE FIRST Yud Hei Vav Hei is the mark of the letter Yud that is in the Holy Name, WHICH ALLUDES TO ABA. "Our Elohim" is the secret of the mark of the upper Hei of the Holy Name THAT ALLUDES TO IMA. THE SECOND Yud Hei Vav Hei is the drawing OF MOCHIN FROM ABA AND IMA that are drawn below in the secret of the mark of the letter Vav OF THE HOLY NAME THAT ALLUDES TO ZEIR ANPIN. These two letters, YUD AND HEI, are drawn to be in this place, MEANING IN THE VAV, WHICH IS ZEIR ANPIN. It is one, for all these three, WHICH ARE ABA AND IMA AND ZEIR ANPIN, are one in one unity.

133. All these have become one in one unity and everything remains in the secret of the letter Vav, FOR ALL THE MOCHIN HAVE REMAINED IN ZEIR ANPIN, WHICH IS THE SECRET OF VAV. He is whole from the source of the fountain, WHICH IS ABA, and from the inner chamber, THAT IS IMA, and He inherits ABA and IMA. Then they bring into Him the Queen, NAMELY MALCHUT, because He is now complete with all the supernal good, and can nourish her and give her food and sustenance as befitting. All His limbs, WHICH ARE THE SFIROT, are all one and then they bring her in secret. Why in secret? In order that a stranger should not intrude on this joy, as it is written: "And no stranger shares its joy" (Mishlei 14:10), MEANING SO THAT THE OTHER SIDE SHOULD NOT BE DRAWN TO NURTURE FROM THE ILLUMINATION OF THE UNION.

134. Since ZEIR ANPIN becomes united above in six sides, MALCHUT also becomes united below in six other sides, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF THE MOCHIN. So there will be one above and one below, as it is written: "Hashem shall be One, and His Name One" (Zecharyah 14:9), NAMELY ZEIR ANPIN. "And His Name One" is MALCHUT THAT IS CALLED 'NAME', one above in six sides, as written: "Hear Yisrael, Hashem our Elohim, Hashem is One" (Devarim 6:4). There are six words corresponding to six sides. Blessed be the Name of the glory of His kingdom forever and ever: Here are six other sides in six words. Hashem is One above, IN ZEIR ANPIN, and His Name is One below IN MALCHUT.

135. If you ask, yet it is only written 'one' above IN ZEIR ANPIN, NAMELY IN "SH'MA YISRAEL," but below, IN MALCHUT, NAMELY IN 'BLESSED BE THE NAME OF THE GLORY OF HIS KINGDOM FOREVER AND EVER,' 'one' is not written. HE ANSWERS: 'And ever (Heb. vaed, Vav-Ayin-Dalet)' is 'one (Heb. echad, Aleph-Chet-Dalet)' when the letters are interchanged, because Aleph is exchanged with Vav and Chet changes with Ayin AND VAED BECOMES ECHAD. The male letters do not change, but the female letters do, for this shows the praise the male has over the female. In order that the evil eye should not dominate, WHICH IS THE OTHER SIDE, we interchange the letters, for we don't say 'one' openly, BUT RATHER 'AND EVER.' In the future, when the evil eye will be removed from the world and will not dominate, MALCHUT will be called 'One' openly. Now that the Other Side is attached to it, IN THE SECRET: "AND HER FEET GO DOWN TO DEATH" (MISHLEI 5:5), She is not one. But we unite Her silently in the secret of THE INTERCHANGE OF other letters, and say 'and ever' INSTEAD OF 'ONE'.

132. יְדוּד: דָּא רְשִׁימוּ דָּאֵת וי, רִישָׁא עֲלָאָה דְּבִשְׁמָא קְדִישָׁא. אֱלֹהִינוּ: דָּא אִיהוּ רְזָא דְּרִשְׁיָמוּ דָּאֵת ה' עֲלָאָה, אֵת תְּנִינָא דְּבִשְׁמָא קְדִישָׁא. יְדוּד: דָּא מְשִׁיכוּ דְּאֵתְמִשְׁךְ לְתַתָּא, בְּרָזָא דְּרִשְׁיָמוּ דָּאֵת וי, דְּאִינּוֹן תְּרִין וְאֵתוּן אֵתְמִשְׁכוּ לְמַהוּי בְּאֵתֵר דָּא, וְאִיהוּ אֶחָד. כָּל הַנִּי תִלְתָּא אִינּוֹן חַד, בְּיַחְדָּא חַד.

133. בֵּינּוּן דְּכָל דָּא אֵתְעֵבִיר חַד בְּיַחְדָּא חַד, וְאֵשְׁתָּאֵר כְּלָא בְּרָזָא דָּאֵת וי שְׁלִים, מְרִישָׁא דְּמַבּוּעָא, וּמַהִיכְלָא פְּנִימָאָה, וּוְרִית לְאָבָא וְאִימָא, כְּדִין עֵיילִין לְמִטְרוּנִיתָא בְּהַרְיָה, דְּהָא הִשְׁתָּא אִיהוּ שְׁלִים בְּכָל טִיבוּ עֲלָאָה, וְיָכִיל לְאֵתְזָנָא לָהּ, וְלִמְיַהֵב לָהּ מְזוּנָא וְסַפּוּקָא כְּדָקָא יְאוּת. וְכָל אִינּוֹן שְׁוִיפִין דִּילִיָּה כְּלֵהוּ חַד. כְּדִין עֵיילִין לָהּ לְגַבִּיָּה, בְּלַחִישׁוּ. אִמָּאֵי בְּלַחִישׁוּ. בְּגִין דְּלֹא יִתְעַרֵּב זֶר בְּהֵיאַ חַדוּהָ, כְּד"א וּבִשְׁמַחְתּוֹ לֹא יִתְעַרֵּב זֶר.

134. בֵּינּוּן דְּאִיהוּ אֵתִיחַד לְעֵילָא בְּשִׁית סְטְרִין. אוּף הָכִי אִיהוּ אֵתִיחַדַּת לְתַתָּא בְּשִׁית סְטְרִין אַחְרָנִין. בְּגִין לְמַהוּי אֶחָד לְעֵילָא, וְאֶחָד לְתַתָּא, כְּד"א יְהִיָּה יי' אֶחָד וּשְׁמוֹ אֶחָד. אֶחָד לְעֵילָא בְּשִׁית סְטְרִין, דְּכַתִּיב שְׁמַע יִשְׂרָאֵל יי' אֱלֹהֵינוּ יי' אֶחָד. הָא שִׁית תִּיבִין, לְקַבֵּל שִׁית סְטְרִין. אֶחָד לְתַתָּא בְּשִׁית סְטְרִין, בְּשַׁכְּמַל"ו, הָא שִׁית סְטְרִין אַחְרָנִין בְּשִׁית תִּיבִין. יי' אֶחָד לְעֵילָא, וּשְׁמוֹ אֶחָד לְתַתָּא.

135. וְאִי תִימָא, הָא כְּתִיב אֶחָד לְעֵילָא, וְלְתַתָּא לָא כְּתִיב אֶחָד. וְעַד הוּא אֶחָד, בְּחִלּוּפֵי אֵתוּן. אֵתוּן דְּכּוּרָא לָא מִתְחַלְפִי, אֵתוּן דְּנוּקְבָא מִתְחַלְפִי, דְּהָא שְׁבָחָא דְּכּוּרָא עַל נּוּקְבָא. וּבְגִין דְּלֹא תִשְׁלוּט עֵין הָרַע, אֲנָן מִחֻלְפֵי אֵתוּן, דְּלֹא אִמְרִינָן אֶחָד בְּאֵתְגְּלוּיָא. וּבְזִמְנָא דָּאֵתִי, דִּיתְעַבֵּר עֵין הָרַע מְעַלְמָא, וְלֹא תִשְׁלוּט, כְּדִין יִתְקַרֵּי אֶחָד בְּאֵתְגְּלוּיָא. בְּגִין דְּהִשְׁתָּא דְּהוּא סְטְרָא אַחְרָא אֵתְרַבֵּק בְּהַרְיָה, לָאוּ אִיהוּ אֶחָד, אֲלֵא דְּאֲנָן מִיַּחְדִּין לָהּ בְּלַחִישׁוּ, בְּרָזָא דְּאֵתוּן אַחְרָנִין, וְאִמְרִי וְעַד.

136. However, in the time to come, the Other Side will separate from Her and will be removed from the world. Then MALCHUT will be called 'one', for there will not be any other partnership or attachment, as written: "On that day Hashem shall be one, and His Name One." EVEN MALCHUT THAT IS CALLED 'HIS NAME' SHALL BE 'ONE' revealed with Him, WITH ZEIR ANPIN, and not in whispering or in secret.

137. Therefore, we unite Her NOW TO REMOVE HER from that Other Side, as one invites someone to be his witness; NAMELY, ZEIR ANPIN BECOMES HER WITNESS THAT SHE IS ONE. Because ZEIR ANPIN is our witness and the Other Side is not a witness by us, She is then separated from the OTHER Side. Since she has come TO ZEIR ANPIN, we elevate Her to the marriage canopy to Her husband, the supernal King WHO IS ZEIR ANPIN, with full desire and intention of the heart. Therefore, She is one.

138. When She comes with her maidens, WHO ARE THE SEVEN CHAMBERS OF BRIYAH, and wishes to separate from the Other Side, she comes only as one who is invited to see the glory of the King and not more. It is thus announced, that they will come to behold the glory of the King, as written: "Go forth, daughters of Zion, and behold King Solomon" (Shir Hashirim 3:11), MEANING go out to see the glory of the king. The Other Side does not want to see her and separates FROM MALCHUT. When She arrives, all Her attendants, NAMELY THE MAIDENS, bring Her in to the marriage canopy with the supernal King, WHO IS ZEIR ANPIN, in silence and in secret. If it were not so, the Other Side would not separate from Her, and the joy would have been confused. But in the time to come, when the Other Side will be separated from Her, then "on that day Hashem shall be one, and His Name One."

139. Since She has entered the marriage canopy and is with the supernal King, WHO IS ZEIR ANPIN, we arouse the joy OF MOCHIN of the right and left, as it is written: "And you shall love Hashem your Elohim with all your heart..." (Devarim 6:5), WHICH IS THE RIGHT; "And it shall to pass, if you hearken..." (Devarim 11:13) IS THE LEFT. And this will be without any fear OF THE OTHER SIDE whatsoever, because the Other Side will not approach there, as it has no permission.

140. As long as they want to bring the bride, WHO IS MALCHUT, unto the KING for the celebration of union, it must be in silence and in secret, in order that there should not be found in her footsteps any hint of the evil side. Any hint of disqualification should neither cleave unto her, nor should it be found among her children, NAMELY YISRAEL BELOW.

136. אָבֵל בְּזִמְנָא דְאִתִּי, דִּיתְפָּרֵשׁ הוּא סְטְרָא מִינָהּ, וְיִתְעַבֵּר מֵעֲלָמָא, כְּדִין יִתְקַרֵּי אֶחָד וְדָאִי, דְלֵא יְהֵא בְהַדְרָה שׁוֹתֵפוּ וּדְבִיקוּ אַחְרָא, כְּד"א בְּיוֹם הוּא יְהִיָּה יי' אֶחָד וְשֵׁמוּ אֶחָד, בְּאַתְגְּלִיָּא בְהַדְרָא, וְלֵא בְלַחִישׁוֹ, וְלֵא בְרִזָּא.

137. וְעַל דָּא, אֲנִן מִיְחַדִּין לָהּ מֵהוּא סְטְרָא אַחְרָא, כְּמֵאן דְזָמִין לְאַחְרָא לְמִיְהוּי סְהִיר דִּילִיָּהּ. בְּגִין דְדָא אִיְהוּ סְהִיר דִּילָן, וְסְטְרָא אַחְרָא לֹא אִיְהוּ סְהִירָא לְגַבְיָן. וְכְדִין אִיְהוּ אֲתְפָרִישֵׁת מֵהוּא סְטְרָא. בְּיוֹן דְאִתְתָּ, אֲנִן מְעֵלִין לָהּ לְחוּפָה לְגַבֵּי בְעֵלָהּ, מְלַבָּא עֲלָאָהּ, בְּכָל רְעוּתָא וְכוּנָא דְלֵבָא, וְעַל דָּא אִיְהוּ אֶחָד.

138. בְּשַׁעֲתָא דְאִיְהוּ אִתְתָּ בְּעוֹלִימְתָהּ, וּבְעֵאֵת לְאַתְפָּרְשָׁא מִסְטְרָא אַחְרָא, לֹא אִתְתָּ, אֲלֵא כְּמֵאן דְאִזְדַּמְנַת לְמַחְמֵי בִיקְרָא דְמְלַבָּא וְלֹא יִתִיר, וְהָכִי מְכַרְיִזֵי דִיזְדַּמְנוּן לְמַחְמֵי בִיקְרָא דְמְלַבָּא. כְּד"א צְאֲנָה וּרְאִינָה בְנוֹת צִיּוֹן בְּמַלְךְ שְׁלֹמֹה, פּוֹקוּ לְמַחְמֵי בִיקְרָא דְמְלַבָּא, כְּדִין סְטְרָא אַחְרָא לֹא נִיחָא לִיָּהּ לְמַחְמֵי, וְאַתְפָּרֵשׁ מִינָהּ. בְּיוֹן דְאִתְתָּ. כָּל אִינוּן שְׁמֻשָּׁהּ, עֵיילִין לָהּ לְחוּפָה בְהַדְרָא מְלַבָּא עֲלָאָהּ, בְּלַחִישׁוֹ בְרִזָּא. דְאַלְמֵלֵא לֹא הָכִי, לֹא יִתְפָּרֵשׁ מִינָהּ הוּא סְטְרָא אַחְרָא וְיִתְעַרְבַּ חֲדוּתָא. אָבֵל בְּזִמְנָא דְאִתִּי, דִּיתְפָּרֵשׁ מִינָהּ הוּא סְטְרָא אַחְרָא, כְּדִין בְּיוֹם הוּא יְהִיָּה יי' אֶחָד וְשֵׁמוּ אֶחָד.

139. בְּיוֹן דְעֵאֵלֵת לְחוּפָהּ, וְאִיְהוּ בְהַדְרָא מְלַבָּא. עֲלָאָהּ, כְּדִין אֲנִן מִתְעַרְי חֲדוּהּ דִימִינָא וְשְׁמֵאֵלָא, כְּד"א וְאַהֲבַת אֵת יי' אֱלֹהֶיךָ בְּכָל לִבְבְךָ וְגו'. וְהִיָּה אִם שְׁמוֹעַ וְגו'. בְּלֵא דְחִילוֹ כְּלָל, דְהֵא סְטְרָא אַחְרָא לֹא יִתְקַרְבַּ תַּמָּן, וְלִית לִיָּהּ רִשׁוֹ.

140. כְּלָהּ, כָּל זִמְנָא דְבְעָאן לְאַעֲלָא לָהּ לְגַבֵּי מְלַבָּא, לְחֲדוּהּ דְשְׁמוּשָׁא, אֲצִטְרִיךְ בְּלַחִישׁוֹ בְרִזָּא, בְּגִין דְלֵא יִשְׁתַּכַּח בְּרִגְלֵי צַעֲדָהּ, רְמֵז דְסְטְרָא בִישָׁא, וְלֹא יִתְדַבֵּק בְּהַדְרָה, וְלֹא יִשְׁתַּכַּחוּן בְּבִנְיָ, רְמֵז פְּסוּל כְּלָל.

141. Jacob said to his sons: 'Perhaps, heaven forbid, there has occurred a flaw in my bed.' His sons said: 'Just as there is only one in your heart, we have no attachment with the Other Side at all, because it is separated from your bed and we are united with the supernal King, ZEIR ANPIN. We have no attachment at all with the Other Side, because our desires and thoughts are to separate from the Other Side.'

142. As soon as JACOB knew that the Other Side was not attached there at all, the wife, WHO IS MALCHUT, then entered to her husband, ZEIR ANPIN, in silence, in the secret of the unity of the six sides THAT ARE IN "SH'MA YISRAEL." JACOB opened by saying: 'Blessed be the Name of the glory of His kingdom forever and ever,' for She is in the secret of one with her maidens, without any mixing and without partnership of the Other Side.

143. Come and see: At that time, Jacob and his sons below assumed a supernal image with the Shechinah. Jacob was in the secret of the six sides of the upper world in the secret of one, NAMELY ZEIR ANPIN, and his sons were in the image of the six sides of the lower world, NAMELY MALCHUT. And JACOB wanted to reveal to them that end, WHICH IS MALCHUT, MEANING TO MAKE THE UNION OPENLY AND NOT IN SILENCE. As we have established that there is an end and an end; there is 'the end of days' and there is 'the end of days (also: 'of the right)'. The end of the right is Malchut of Holiness, the secret of the Faith and the secret of the Kingdom of Heaven. The end of days is the secret of the wicked kingdom, the secret of the Other Side that is called: "The end of all flesh" (Bereshheet 6:13), as we have already established.

144. As soon as he saw that the Shechinah left him..., BECAUSE HE WANTED TO MAKE THE UNION OPENLY, THAT IS, TO REVEAL THE END, they, THE TRIBES, said, Just as in your heart there is only one for you pertain to the secret of the upper world which is one, so we also, who pertain to the secret of the lower world, WHICH IS MALCHUT, IN OUR HEART THERE IS ONLY one. Therefore, there are mentioned here two hearts, MEANING THERE IS NOT IN OUR HEART JUST AS THERE IS NOT IN YOUR HEART, because the secret of the upper world, ZEIR ANPIN, is the heart of Jacob. And the secret of the lower world THAT IS MALCHUT is the heart of the sons. Thus, they bring Her, MALCHUT, silently.

145. As the upper world was unified in the secret of one, and the lower world in the secret of one, so are we obliged to unite the upper world in one and unite the lower world in the secret of one, each of them with six ends. Therefore, there are six words here IN SH'MA YISRAEL in the secret of six ends and six words here, IN 'BLESSED IS THE NAME...' in the secret of six ends, NAMELY "Hashem is one and His Name One." Happy is he who has put his heart into this, and happy are his lot and portion in this world and in the World to Come.

141. וְהָכִי אָמַר יַעֲקֹב לְבָנוּי, שֶׁמָּא חָס וְשָׁלוֹם אֵינְרַע פְּסוּל בְּעַרְסִי, כְּדִין אֵינּוֹן אָמְרוּ, כִּמָּה דְלִית בְּלַבְךָ אֶלָּא אַחַד, כִּן וְכוּ' לִית לָן דְּבִיקוּ בְּסִטְרָא אַחְרָא כְּלָל, דְּהָא פְּרִישָׁא הוּוּ מַעְרְסָךְ, וְאַנְן בִּיחּוּדָא לְגַבֵּי מַלְכָּא עֲלָאָה, וְלִית לָן דְּבִיקוּ כְּלָל בְּסִטְרָא אַחְרָא, דְּהָא בְּפִרְיֵשׁוּ מַסְטְרָא אַחְרָא הוּוּ רַעוּתָא וּמַחְשְׁבַתָּא דִּילָן.

142. כִּיּוֹן דִּירַע דְּסִטְרָא אַחְרָא לֹא אֶתְרַבֵּק תַּמָּן כְּלָל כְּדִין עֲאֵלַת אֶתְתָּא, לְגַבֵּי בַעֲלָה בְּלַחֲיֵשׁוּ, בְּרָזָא דִּיחּוּדָא דְּשִׁית סְטְרִין. פְּתַח וְאָמַר, בְּשִׁכְמַלּוּ דְּהָא אֵיחִי בְּרָזָא דְּאַחַד, בְּעוֹלִימַתְהָא, בְּלֹא עַרְבוּבָא כְּלָל וְלֹא שׁוּתְמוּ דְּסִטְרָא אַחְרָא.

143. וְתָא חֲזִי, בְּהֵיא שְׁעָתָא, יַעֲקֹב וּבָנוּי הוּוּ בְּדִיוּקְנָא עֲלָאָה לְתַתָּא בְּהֵי שְׁכִינְתָּא. יַעֲקֹב הוּוּ בְּרָזָא דְּשִׁית סְטְרִין דְּעֲלָמָא עֲלָאָה, בְּרָזָא חַד. בָּנוּי הוּוּ בְּדִיוּקְנָא דְּשִׁית סְטְרִין דְּעֲלָמָא תַתָּאָה. וְאֵיחִי בְּעָא לְגִלְאָה לֹון הֵהוּא קָץ, כִּמָּה דְּאֹקִימָנָא, דְּאִית קָץ וְאִית קָץ, אִית קָץ הֵימִין, וְאִית קָץ הֵימִים. קָץ הֵימִין: דָּא מַלְכוּת קְדִישָׁא רְזָא דְּמַהִימְנוּתָא רְזָא דְּמַלְכוּ דְּשָׁמַיָּא. קָץ הֵימִים: דָּא רְזָא דְּמַלְכוּ חַיִּיבָא רְזָא דְּסִטְרָא אַחְרָא דְּאֶקְרִי קָץ כָּל בָּשָׂר. וְהָא אֹקִימָנָא.

144. כִּיּוֹן דְּחַמָּא דְּאַסְתַּלְקַת שְׁכִינְתָּא מִנְיָה וְכוּ'. אֵינּוֹן אָמְרוּ כִּמָּה דְּלִית בְּלַבְךָ אֶלָּא אַחַד, דְּאַנְתָּ בְּרָזָא דְּעֲלָמָא עֲלָאָה, וְאֵיחִי אַחַד. אוּף אָנְן, דְּאַנְן בְּרָזָא דְּעֲלָמָא תַתָּאָה, אֵיחִי אַחַד. וְעַל דָּא אֲדַרְכוּ תְּרֵי לְבָבוֹת, רְזָא דְּעֲלָמָא עֲלָאָה, דְּאֵיחִי לְבָא דִּיעֲקֹב, וְרְזָא דְּעֲלָמָא תַתָּאָה, דְּאֵיחִי לְבָא דְּבָנוּי, כְּדִין אֵעִיל לָהּ בְּלַחֲיֵשׁוּ.

145. וְכִמָּה דְּאֵינּוֹן אֶתְיִיחְדוּ רְזָא דְּעֲלָמָא עֲלָאָה בְּאַחַד, וְרְזָא דְּעֲלָמָא תַתָּאָה בְּאַחַד. אוּף הָכִי אָנְן צְרִיבִין לִיחְדָּא עֲלָמָא עֲלָאָה בְּאַחַד, וְלִיחְדָּא עֲלָמָא תַתָּאָה בְּרָזָא דְּאַחַד. דָּא בְּשִׁית סְטְרִין, וְדָא בְּשִׁית סְטְרִין. וּבְגִין כִּן, שִׁית תִּיבִין הֵכָא, בְּרָזָא דְּשִׁית סְטְרִין. וְשִׁית תִּיבִין הֵכָא, בְּרָזָא דְּשִׁית סְטְרִין, יוּ' אַחַד וְשִׁמוּ אַחַד. זַכָּאָה עַדְבִּיהָ וְחוֹלְקִיהָ מֵאֵן דִּישׁוּי רַעוּתִיהָ לְהֵאִי, בְּעֲלָמָא דִּין, וּבְעֲלָמָא דְּאַתֵּי.

146. Rav Hamnuna Saba (the elder) said thus: THE ORDER OF the awakening of this union is beautiful, for we have established the secret of the clarification of the matter. And these words will be placed before Atik Yomin without any shame at all.
Ra'aya Meheimna (the Faithful Shepherd)

146. רב המנונא סבא אמר הכי, דא אתערותא דיהודא שפיר איהו, דרזא דברירא דמלתא הא אוקימנא. ומלין אלין זמינין לאתעתדא קמי עתיק זומין, בלא כסופא כלל.

147. It is a commandment to study Torah every day, for it is the secret of the supernal Faith with which to know the ways of the Holy One, blessed be He. Everyone who is occupied with Torah merits in this world and merits in the World to Come, and is saved from all the evil accusers, because Torah is the secret of the Faith, and he who is occupied with it is occupied with the supernal Faith. The Holy One, blessed be He, causes His Shechinah to dwell in him, so she would not turn away from him.

רעיא מהימנא
147. פקודא ללמוד תורה בכל יומא, דאיהי רזא דמהימנותא עלאה, למנדע ארחיה דקודשא ברין הוא. דכל מאן דאשתדל באורייתא, זכי בהאי עלמא, וזכי בעלמא דאתי, ואשתזיב מכל קטרוגין בישיין. בגין דאורייתא רזא דמהימנותא איהי, דמאן דאתעסק בה, אתעסק במהימנותא עלאה, קודשא ברין הוא אשרי שכונתיה בגייה דלא תעדי מניה.

148. We should pursue one who knows a subject of Torah and learn from him that subject, to fulfill the secret of what is written: "Of every man whose heart prompts him to give you shall you take My offering" (Shemot 25:2). The Torah is the Tree of Life that gives life to everyone who becomes mighty in Torah, who becomes mighty in the Tree of Life, as it is written: "She is a Tree of Life to those who lay hold on her" (Mishlei 3:18).

148. מאן הידע מלה דאורייתא, אצטריך למרדה אבתריה, ולאולפא האי מלה מניה, לקיימא רזא דכתיב, מאת כל איש אשר ידבנו לבו תקחו את תרומתי. אורייתא אילנא דחיי איהו, למייהב חייין לכלא. מאן דאתתקף באורייתא, אתתקף באילנא דחיי, כד"א עץ חיים היא למחזיקים בה.

149. We have established many supernal secrets concerning he who is occupied with Torah, in that he merits to be bound with the supernal Torah, WHICH IS ZEIR ANPIN. He neither takes respite from it in this world, nor does he take respite in the World to Come, and his lips move gently in Torah even in the grave, as it is written: "Causing the sleepers' lips to murmur" (Shir Hashirim 7:11).
End of Ra'aya Meheimna

149. וכמה רזין עלאין אוקימנא במאן דאשתדל באורייתא, דזכי לאתקשרא באורייתא דלעילא. בהאי עלמא לא שכיך, ולא שכיך בעלמא דאתי, ואמילו בקברא שפוטתיה מרחשן אורייתא, כד"א דובב שפתי ישנים.
ער כאן רעיא מהימנא

13. "That they bring Me an offering"

Frequently in the Zohar, the Rabbis seem to be reinterpreting one verse: "That they bring Me an offering," Again, Rabbi Hamnuna Saba (the elder) opens the discussion on this topic, speaking of the union of Zeir Anpin with Malchut, and of their mutual agreement to offer Malchut a chance to dwell among the children of Yisrael. Malchut is thus the offering spoken of earlier. Rabbi Yeba Saba (the elder) says that even though they take Her, they can only take Her with the permission and approval of Her husband. It is necessary to perform for Him a service of love, and then with His love, "take My offering". This is what happens during the service of prayer. The explanation is followed by a listing of the holy days and of the gifts that accompany each of them. These gifts are gold and silver, and brass, and blue, and purple, and scarlet. After this is the secret of the ten days of Atonement, and their special gifts. And so Malchut is taken and established in her place among those living on earth.

The Relevance of this Passage

During the High Holy Days, specifically between Rosh Hashanah (gold) and Yom Kippur (silver), the dimension of Malchut climbs into the realm of Keter, the highest level of the spiritual atmosphere. Hence, Kabbalistically, atonement signifies not repentance, but rather "at-one-ment," which is union and oneness between the upper and lower worlds. As we acknowledge and uproot our negative traits (the true meaning of "sacrifice" or "offering") and cleanse our souls, we rise to higher spiritual heights. Our sins (scarlet colored) are purified so that we become "white as snow." This passage ignites the cleansing power of the Ten Days of Atonement right now. This power eradicates all immoral qualities from our nature. It cleanses all the iniquities of humanity, making our souls as white as the wintry snow.

In the physical world, this cleansing occurs each and every year during Rosh Hashanah and Yom Kippur. But because the Zohar is above time and place, above physicality, because this mystical tome deals with the mysteries of the soul and the secrets of secrets, the effect and results are sweeping - universal, macrocosmic, and in the now.

Our actions here are the ultimate atonement and Final Redemption for human civilization, thanks to the righteousness and power of the rabbis cited here and throughout the Zohar.

150. He opened the discussion saying: "That they bring Me an offering" (Shemot 25:2). Here is the unification of above, ZEIR ANPIN, and of below, MALCHUT, under one principle. BECAUSE 'ME' IS ZEIR ANPIN AND 'AN OFFERING' IS MALCHUT. It is not written: 'that they bring an offering,' but rather "that they bring Me an offering," FOR THIS SHOWS above and below in one principle without any separation at all.

151. "Of every man whose heart prompts him to give you shall take My offering" (Ibid.): HE QUESTIONS: This passage should have said, 'Every man whose heart prompts him,' wherefore "of every man"? HE ANSWERS: Here is the secret for those who understand measurements. Happy are those righteous ones who know how to place the desire of their heart before the supernal Holy King. The entire desire of their heart is not for this world and its vain desire, but rather they know and endeavor to place their desire and to cleave unto above, in order to draw to them the desire of their Master from above to below.

152. From which place do they take that desire of their Master to draw to them? They take from one place that is holy and lofty, where all the holy desires are. And who is it? IT IS 'every man', which refers to the Righteous, NAMELY YESOD OF ZEIR ANPIN, who is called 'every', as written: "Moreover, land has an advantage for everyone" (Kohelet 5:8). "Therefore I esteem all your precepts" (Tehilim 119:128). 'Man' is as written: "a just man" (Bereshheet 6:9). This is the Righteous, the Master of the house, NAMELY YESOD, WHO IS THE MASTER OF MALCHUT THAT IS CALLED 'HOUSE'. His desire is always for the Matron, WHICH IS MALCHUT, like a husband who loves his wife always. "Whose heart prompts him," MEANING that he loves her and his heart, namely his Matron, MEANING MALCHUT THAT IS CALLED 'HEART', shall prompt him to cleave unto her.

153. Even though THEY HAVE great love between them, and they never separate, STILL IN ALL, from 'every man' THAT IS YESOD, the Master of the house, THAT IS the husband of the Queen, you "shall take My offering" WHICH IS MALCHUT. The way of the world is that if someone wants to take the wife away from a man, he is indignant and does not leave her. But the Holy One, blessed be He, is not so, for it is written: "And this is the offering" (Shemot 25:3), which is the Congregation of Yisrael, NAMELY MALCHUT, even though all her love is to Him and all His love is to her. They take her from Him to cause her to dwell among them from that lofty place where all the love of a wife and her husband dwell, NAMELY YESOD. From there, you "shall take My offering." Happy is the portion of Yisrael, and happy are they all that merited this.

154. "And this is the offering which you shall take of them": If you ask, '...which you shall take of him' should have been said, MEANING FROM YESOD AS MENTIONED ABOVE, what is the meaning of "of them"? HE ANSWERS: From these two names, WHICH ARE YESOD AND MALCHUT TOGETHER, MEANING THAT HE SHOULD NOT TAKE HER OF HER OWN, BUT RATHER THE ASPECT OF THEM BOTH TOGETHER. IT IS THEREFORE WRITTEN "OF THEM."

150. פתח ואמר ויקחו לי תרומה, הכא איהו יחודא בכללא חדא, עילא ותתא. ויקחו תרומה לא כתיב, אלא ויקחו לי תרומה, עילא ותתא בכללא חדא, בלא פורדא כלל.

151. מאת כל איש אשר ידבנו לבו תקחו את תרומתי. האי קרא, הכי אצטריך ליה למימר, כל איש אשר ידבנו לבו, מאי מאת כל איש. אלא רזא הכא לאיננו מרי מדין. זכאין איננו צדיקיא, דידיעי לשואה רעותא דלבהון לגבי מלכא עלאה קדישא, וכל רעותא דלבהון לאו איהו לגבי עלמא דא, ובכסופא בטלה דיליה. אלא ידעי ומשתדלי לשואה רעותהון ולאתדבקא לעילא, בגין לאמשכא רעותא דמאריהון לגבייהו מעילא לתתא.

152. ומאן אתר נטלי ההוא רעותא דמאריהון לאמשכא ליה לגבייהו. נטלין מאתר חד עלאה קדישא, דמניה נפקין כל רעותין קדישין. ומאן איהו. כל איש. דא צדיק, דאתקרו כל, כד"א ויתרון ארץ בכל היא. על בן כל פקודי כל ישרתי. איש: כד"א איש צדיק. דא איהו צדיק, מאריה דביתא, דרעותיה תדיר לגבי מטרוניתא, כבעלה דרחים לאתתיה תדיר. ידבנו לבו איהו רחים לה. ולבו דאיהו מטרוניתא דיליה, ידבנו לאתדבקא ביה.

153. ואף על גב דרחימו סגי דא בדא, דלא מתפרשן לעלמין, מההוא כל איש, מאריה ביתא, מאריה דמטרוניתא, מניה תקחו את תרומתי. ארחה דעלמא, מאן דבעי לנסבא אתתיה דב"ג מניה איהו קפיד ולא שביק לה. אבל קודשא בריך הוא לאו הכי, כתיב וזאת התרומה, זו כנסת ישראל, אע"ג דכל רחימו דילה לגביה, ורחימו דיליה לגבה. מניה נטלין לה לאשראה בינייהו, מההוא אתר עלאה, דכל רחימו דאתתא ובעלה שריא. מתמן תקחו את תרומתי, זכא חולקיהון דישראל, וזכאין בלהו דזכו להאי.

154. וזאת התרומה אשר תקחו מאתם. ואי תימא, אי הכי, אשר תקחו מאתו מבעי ליה מאי מאתם. מאת תרין שמהן אליו.

155. Rav Yeba Saba (the elder) said "of them" MEANS from final Mem, which is the secret of the Supernal World, NETZACH, HOD, YESOD AND MALCHUT OF BINAH. THE YESOD OF BINAH CALLED 'YISRAEL-SABA AND TEVUNAH', the dwelling place of that righteous who is adorned with Samech, WHICH IS THE SECRET SUPERNAL ABA AND IMA, WHICH ARE CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH AND TIFERET OF BINAH. For he receives life from them to feed all the worlds. AND FROM THIS YESOD OF BINAH WILL THEY RECEIVE THE OFFERING WHICH IS MALCHUT. It is all one thing. The secret is given to the wise and happy is their portion.

156. Even though they take Her, MALCHUT, they can do so only with the permission of her husband, ZEIR ANPIN, and with His approval. It is necessary to perform a service of love toward Him, and then with His love, "take My offering," WHICH IS MALCHUT. We do all this during the service of prayer, and the improvements that Yisrael perform daily. Another explanation: "Of them" means from the principle of the six supernal extremities OF ZEIR ANPIN. THEREFORE, IT IS WRITTEN "OF THEM" IN PLURAL.

157. "Of them": Of these holidays and Shabbatot SHALL YOU TAKE THEM, and it is all one secret. THEY ARE THE SECRET OF "gold, and silver, and brass, and blue, and purple, and scarlet..." (Shemot 25:3). Gold is in the secret of the day of Rosh Hashanah (the Jewish New Year), which is the day of gold, NAMELY the Day of Judgment. That side OF LEFT dominates, as it is written: "Gold comes out of the north" (Iyov 37:22) AND NORTH IS LEFT. Silver refers to Yom Kippur, when the sins of Yisrael become white like snow, as it is written: "Though your sins be like scarlet, they shall be as white as snow" (Yeshayah 1:18). AND SILVER IS ALSO COLORED WHITE. It is also written "For on that day will He forgive you, to cleanse you" (Vayikra 16:30).

158. "And brass" refers to the offerings on Sukkot (holiday of booths), which are the Chariots of the heathen peoples, FOR WE OFFER SEVENTY BULLOCKS FOR THEM and they are called 'the secret of the brass mountains'. Therefore, THE BULLOCKS ON SUKKOT progressively lessen every day. "And blue" is Pesach (Passover), for the dominion of the secret of Faith, NAMELY MALCHUT, is the secret of the color blue. It is blue THAT HINTS TO JUDGMENTS, BECAUSE BLUE (HEB. TECHELET) IS THE DERIVATIVE OF KLAYAH (ENG. 'DESTRUCTION'). It did not dominate until it killed and destroyed all the first-born of Egypt, as it is written: "And Hashem will pass through to smite Egypt" (Shemot 12:23). Therefore, all the colors are good in a dream except blue.

159. "And purple" is Shavuot (holiday of the Weeks), which is the secret of purple, because the Written Torah, which was given through it, is combined of two sides, right and left, as it is written: "From His right hand went a fiery law for them" (Devarim 33:2). This is purple, WHICH IS COMPOSED OF MANY COLORS. "And scarlet" is the fifteenth day of Av, when the daughters of Yisrael used to go out in garments of scarlet, as it is written: "That were brought up in scarlet" (Eichah 4:5).

155. תו רב ייבא סבא אמר, מאתם: מאת ס', דאיהו רזא דעלמא עלאה. אתר מדוריה דהאי צדיק, דאיהו אתעטר מאת ס', ומתמן נטיל חיון, לאתזנא לעלמין כלהו. וכלא מלה חדא, רזא לחבימין אתיהיבת, זכאה חולקיהון.

156. דאע"ג דאינון נטלין לה, לא יכלין לנטלא לה, אלא ברשו דבעלה, וברעו דיליה, ולמעבר פולחנא דרחימו לגביה, וכדין ברחימו דיליה תקחו את תרומתי. וכל דא, באינון פולחני דצלותא, ותקווא וסדורא דישראל מסדרין בכל יומא. ד"א מאתם, מכללא דשית סטרין עלאין וכלא חד.

157. מאתם, מאינון זמני ושבת, וכלא רזא חדא. זהב וכסף ונחשת ותכלת וארגמן ותולעת שני. זהב, ברזא דיומא דראש השנה, דאיהו יומא דזהב, יומא דדינא, ושלטא הוא סטרא, כד"א מצפון זהב יאתה. וכסף, דא יום הכפורים, דמתלבנן חוביהון דישראל בתלגא, כד"א אם יהיו חטאיכם כשנים כשלא ילבינו. וכתוב כי ביום הזה יכפר עליכם לטהר אתכם.

158. ונחשת. יומי דקרבנין דחג, דאינון רתיכי דעמין עכו"ם, ואינון אקרון רזא דהרי נחשת, ובגין כך מתמעטין בכל יומא ואזלין. ותכלת, דא פסח, שולטנו דרזא דמהימנותא, רזא דגוונא תכלא, ובגין דהיא תכלא, לא שלטא עד דשציאת וקטילת כל בוכרי דמצראי, כד"א ועבר יי' לנגף את מצרים. בג"כ, כל גוונין טבין בחלמא, בר מן תכלא.

159. וארגמן, דא שבועות, רזא דארגוונא, דתורה שבכתב דאתיהיבת ביה, כלילא מתרין סטרין, מימינא ומשמאלא, כד"א מימינו אש דת למו, ודא איהו ארגמן. ותולעת שני, דא איהו ט"ו באב, דבנות ישראל הוו נפקי במאני מלת, כד"א האמנים עלי תולע.

160. Until here, IT CORRESPONDS TO six sides, NAMELY "GOLD, AND SILVER, AND BRASS, AND BLUE, AND PURPLE, AND SCARLET." From here and further is the secret of the ten days of Atonement, which are "fine linen, and goats' hair, and rams' skins dyed red, and badger skins, and Acacia wood, oil for the light, spices for the anointing oil, and for the sweet incense, onyx stones, and stones to be set" (Shemot 25:4-6). Until here are nine corresponding to nine days, which Yom Kippur completes to ten.

161. We take the offering of Hashem, MEANING MALCHUT, from all these, IN THE SECRET OF THE PASSAGE: "AND THIS IS THE OFFERING WHICH YOU SHALL TAKE OF THEM" (SHEMOT 25:3). We take it at every time, MEANING AT ALL THE HOLY DAYS, in order to cause it to dwell over us. At Rosh Hashanah, we take the offering of Hashem, which is the secret of New Year that comes from the side of Gold, WHICH IS GVURAH, BECAUSE MALCHUT IS GVURAH. On Yom Kippur, we take Her for She is the Yom Kippur, because the daughter, WHICH IS MALCHUT, inherits Her mother, WHICH IS BINAH, THAT IS CALLED 'YOM KIPPUR'. On Sukkot (Eng. 'the Festival of Tabernacles'), we take Her for She is a tabernacle that covers and shields us. It is written: "On the eighth day you shall have a solemn assembly" (Bemidbar 29:35). This is the offering of Hashem, NAMELY MALCHUT THAT IS CALLED 'ASSEMBLY'.

162. On Pesach also, we take Her and She is CALLED 'Pesach'. We have already established that She is the secret of the color of the light of blue. We take Her on Shavuot, and She is the two loaves of bread. BY THE GIVING OF THE TORAH, it is written: "And Elohim spoke all these words, saying..." (Shemot 20:1). We take the Oral Torah, WHICH IS MALCHUT, from the Written Torah. On the fifteenth day of Av, MALCHUT stands in joy upon the daughters of Yisrael, and all the other days are there to establish MALCHUT. Therefore, it is written: "You shall take of them" IN PLURAL.

160. עַד הֵכָּא, שֵׁית סְטָרִין, מִכָּאן וְלַהֲלָאָה רְזָא דִּי יְמֵי תְּשׁוּבָה. וְשֵׁשׁ, וְעִזִּים, וְעוֹרוֹת אֵילָם מֵאֲדָמִים. וְעוֹרוֹת תַּחֲשִׁים. וְעֵצֵי שֵׁטִים. וְשֶׁמֶן לְמֵאֵר. וּבִשְׂמִים לְשֶׁמֶן הַמִּשְׁחָה וּלְקִטּוֹרֶת הַסַּמִּים. וְאֲבָנֵי שׁוֹהֵם. וְאֲבָנֵי מְלוֹאִים. עַד הֵכָּא תְּשַׁעַה, לְקַבֵּל תְּשַׁעַה יּוֹמֵין וְיוֹם הַכִּפּוּרִים אֲשֶׁלִּים לְעֶשְׂרָה.

161. וּמִכָּל אֵלֵין, אֲנִן נְטָלִין תְּרוּמַת יִי, בְּכָל זְמַנָּא וְזְמַנָּא, בְּגִין לְאַשְׂרָאָה עֲלֵן. בְּר"ה אֲנִן נְטָלִין תְּרוּמַת יִי, וְאִיהוּ רְזָא דְר"ה, דְּאִתֵּיא מִסְטָרָא דְזָהָב. בְּיוֹם הַכִּפּוּרִים אֲנִן נְטָלִין לָהּ, וְאִיהִי יוֹם הַכִּפּוּרִים דִּירְתָא בְּרִתָּא לְאִימָא. בְּסִכּוֹת אֲנִן נְטָלִין לָהּ, וְאִיהִי סוּכָה סוּכַכַת וְאֲגִינַת עֲלֵן, וְכִתִּיב בְּיוֹם הַשְּׂמִינִי עֲצַרְתָּ תְהִיָּה לָכֶם וְדָא אִיהִי תְּרוּמַת יִי.

162. בְּפִסְחָ אֹפֿי הָכִי אֲנִן נְטָלִין לָהּ, וְאִיהִי פִסְחָ. וְהָא אֹקִימָנָא, רְזָא דְגִוּוֹן דְּנִהוּרָא תְּכֵלָא. בְּשַׁבּוּעוֹת אֲנִן נְטָלִין לָהּ, וְאִיהִי שְׁתֵּי הַלֶּחֶם. וְכִתִּיב וַיִּדְבֵּר אֱלֹהִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאָמֵר, וְאֲנִן נְטָלִין מִתּוֹרָה שְׂבַכְתָּב, תּוֹרָה שְׂבַעֵל פֶּה. ט"ו בָּאָב, אִיהוּ קִיּוּמָא בְּחֻדְוָה, עַל בְּנוֹת יִשְׂרָאֵל. כָּל שָׁאָר יּוֹמֵין, אִינּוֹן לְתַקּוּנָא דִּילָהּ. וְעַל דָּא אֲשֶׁר תַּקְחוּ מֵאֵתָם כְּתִיב.

14. Just as they (Kegavna)

This section deals with the secret of Shabbat. Malchut is called 'Shabbat' when she is united in the secret of one, so that Zeir Anpin should dwell upon her. Then the Holy Throne of Glory is united. We are reminded again of how, when the Shabbat enters, she unites and separates from the Other Side. The people bless her with joy, and must never address her with a verse of judgment, for all judgments are suspended. It would not be good to awaken the prosecutors below, who have fled to conceal themselves in holes beneath the sand of the great abyss because of the holiness of the Shabbat. Rather the holy people should be having goodwill and great love, so that they should arouse blessings above and below together. The Relevance of this Passage

The merging of lower and upper worlds is, perhaps, the most predominant theme that weaves itself throughout the Zohar. And nowhere else, we are told, is this unification more readily attainable than on the day of Sabbath. This passage provides the image of an egg as both symbol and analogy to illustrate this recurring theme. Fragile yet strong, the shell will only break when the time is right for birth. Enclosed in their shell, the white and the yolk can safely unite in secret. And later, by the splitting of the shell, new life arises from that union.

On Sabbath, the secret union takes place safe from harm, safe from evil. Afterward, the fruit of this blessed union comes to life among us. The great Light and unity of Shabbat shines in full splendor as we contemplate this profound Kabbalistic narrative. Judgments flee from our midst and the Other Side is expelled from our lives. The cosmic equivalent of the weekday Sabbath, the Age of Messiah, dawns as our eyes touch these words and our souls embrace these truths.

163. Just as THE SIX EXTREMITIES OF ZEIR ANPIN unite above, MEANING FROM THE CHEST OF ZEIR ANPIN AND ABOVE, unto one, MEANING THAT THERE IS NO PARTNERSHIP WITH THE OTHER SIDE, MALCHUT also unites below, MEANING FROM THE CHEST OF ZEIR ANPIN AND LOWER, in the secret of one, in order to be with them above, one in correspondence with one. For the Holy One, blessed be He, WHO IS ZEIR ANPIN, who is one above, does not sit on His Throne of Glory, WHICH IS MALCHUT, until She also becomes in the secret of one like Him IN ORDER so it would be One in One. We have already established the secret of "Hashem is One and His Name One", FOR HASHEM IS ZEIR ANPIN AND HIS NAME IS MALCHUT AND THEY ARE ONE IN ONE.

164. This is the secret of Shabbat. MALCHUT IS CALLED 'Shabbat' WHEN She is united in the secret of one, so that ZEIR ANPIN should dwell upon Her, which is the secret of one. AND THIS IS THE SECRET OF the prayer of Shabbat eve, because then the Holy Throne of Glory, WHICH IS MALCHUT in the secret of one, is united into one. This was established so that the supernal Holy King, WHO IS ZEIR ANPIN, shall dwell upon Her.

165. When the Shabbat enters, She unites and separates from the Other Side. All the Judgments pass away from Her, and She remains united with the holy light and becomes adorned with many crowns before the Holy King. All the dominions of anger and the instigators of Judgment flee, and there is no other dominion in all the worlds, EXCEPT HER.

166. And Her face, MEANING HER FIRST THREE SFIROT, shines with the supernal light and becomes adorned with the holy nation below, for they all become adorned from Her with new souls. Then the prayer begins of blessing Her with joy, with shining face and saying, 'Bless the blessed Hashem;' the particule 'Et' before Hashem is precise, WHICH IS MALCHUT THAT IS CALLED 'ET', in order to address Her with a blessing.

167. It is prohibited for the holy people to start addressing Her with a Judgment passage, such as: "But He was full of compassion..." (Tehilim 78:38), because She has already separated from the secret of Other Side. All the prosecutors have separated and passed away from Her, and one who arouses Judgment below causes a similar arousal above. The Holy Throne, WHICH IS MALCHUT, cannot then become adorned with the Holy Crown, for the prosecutors below are aroused, THAT HERETOFORE were absent, and all went to conceal themselves in the hole of sand of the great abyss, BECAUSE OF THE HOLINESS OF THE SHABBAT. NOW THAT THEY WERE AROUSED FROM BELOW, they all return to dwell in their place AS DURING THE WEEKDAYS, and the Holy Place is distanced by them, WHICH IS MALCHUT, that seeks rest.

163. כְּגוֹנוֹנָא דְאִינוּן מִתְיַחֲדִין לְעֵילָא בְּאַחַד, אוּף הָכִי אִיהִי, אֲתִיחַדַת לְתַתָּא בְּרִזָּא דְאַחַד, לְמַהוּי עֵמְהוּן לְעֵילָא חַד לְקַבֵּל חַד, קוּרְשָׁא בְרִיךְ הוּא אַחַד לְעֵילָא, לֹא יִתִּיב עַל בּוּרְסִינְיָ דִיקְרִיָה, עַד דְאִיהִי אֲתַעֲבִידַת בְּרִזָּא דְאַחַד כְּגוֹנוֹנָא דִילִיָה, לְמַהוּי אַחַד בְּאַחַד. וְהָא אוּקִימָנָא רְזָא דִינִי אַחַד וְשְׁמוּ אַחַד.

164. רְזָא דְשַׁבַּת, אִיהִי שַׁבַּת, דְאֲתַאחֲרָא בְּרִזָּא דְאַחַד, לְמִשְׁרֵי עֲלֵה רְזָא דְאַחַד. צְלוֹתָא דְמַעְלֵי שַׁבְּתָא, דְהָא אֲתַאחֲרַת בּוּרְסִינְיָ וְקִירָא קְדִישָׁא, בְּרִזָּא דְאַחַד, וְאֲתַתְקַנַת לְמִשְׁרֵי עֲלֵה מְלַכָּא קְדִישָׁא עֲלָאָה.

165. כִּד עֵייל שַׁבְּתָא, אִיהִי אֲתִיחַדַת וְאֲתַפְרַשַׁת מְסַטְרָא אַחֲרָא, וְכֹל דִינִין מִתַּעֲבְרִין מִינָהּ, וְאִיהִי אֲשֶׁתֶּאֱרַת בִּיחּוּדָא דְנִהִירוּ קְדִישָׁא, וְאֲתַעֲטַרַת בְּכַמְהָ עֵטְרִין לְגַבֵּי מְלַכָּא קְדִישָׁא, וְכֹל שׁוֹלְטָנֵי רוּגְזִין וּמְאִירֵי דְדִינָא כְּלָהוּ עֶרְקִין, וְלִית שׁוֹלְטָנוּ אַחֲרָא בְּכְלָהוּ עֲלָמִין.

166. וְאֲנַפְהָא נִהִירִין בְּנִהִירוּ עֲלָאָה, וְאֲתַעֲטַרַת לְתַתָּא בְּעַמָּא קְדִישָׁא, וְכְלָהוּ מִתַּעֲטְרִין בְּנִשְׁמַתִּין חֲדַתִּין. כְּדִין שִׁירוֹתָא דְצְלוֹתָא, לְבִרְכָּא לֵה בְּחֻדְהָ, בְּנִהִירוּ דְאֲנַפִּין, וְלוֹמַר בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ. אֶת יְיָ דִיִּיקָא, בְּגִין לְמַפְתַּח לְגַבְהָ בְּבִרְכָּהּ.

167. וְאֲסִיר לְעַמָּא קְדִישָׁא לְמַפְתַּח לְגַבְהָ בְּפַסּוּקָא דְדִינָא, כְּגוֹן וְהוּא רַחוּם וְגו', בְּגִין דְהָא אֲתַפְרַשַׁת מְרִזָּא דְסַטְרָא אַחֲרָא, וְכֹל מְאִירֵי דִינִין אֲתַפְרְשׁוּ וְאֲתַעֲבְרוּ מִינָהּ. וּמֵאֵן דְאֲתַעַר הָאִי לְתַתָּא, גְּרִים לְאֲתַעַרָא הָכִי לְעֵילָא. וְכַרְסִינְיָ קְדִישָׁא לֹא יִכְלָא לְאֲתַעֲטַרָא בְּעֵטְרָא דְקְדוּשָׁה, דְכֹל זְמָנָא דְמִתַּעֲרֵי לְתַתָּא אִינוּן מְאִירֵהוּן דְדִינָא, דְהוּוּ מִתַּעֲבְרִין וְהוּוּ אֲזִילֵי כְּלָהוּ לְאֲתַטְמְרָא גּוּ נּוֹקְבָא דְעַפְרָא דְתַהוּמָא רְבָא, כְּלָהוּ תִיבִין לְאֲשֶׁרָהּ בְּדוּכְתִיָהוּ וְאֲתַרְחַקַת בְּהוּ אֲתַר קְדִישָׁא דְבַעַת נִיּוּחָא.

168. Do not say that only this One BECOMES AROUSED ABOVE BY THOSE BELOW, but rather there is no one aroused above unless Yisrael awaken below, as we have established in the passage: "At the full moon on our feast day" (Tehilim 81:4). It does not say 'the feast day' but rather "our feast day;" THAT IS BECAUSE THE HOLINESS OF THE HOLY DAY BECOMES AWAKENED ABOVE THROUGH THE CHILDREN OF YISRAEL WHO SANCTIFY IT BELOW, AND IT IS THEREFORE OUR FEAST DAY. Therefore, it is forbidden for the holy people, who adorn themselves with the holy crowns of souls in order to arouse rest, to arouse Judgment. They should all be rather having goodwill and great love, so that they should arouse blessings above and below together.

168. וְלֹא תִימָא דְדָא אִיהוּ בְלַחְדוּי, אֶלָּא לִית אֲתַעְרוּתָא לְעִילָא לְאַתְעָרָא, עַד דִּישְׂרָאֵל מִתְעִרֵי לְתַתָּא, כְּמָה דְאוּקִימָנָא, דְכַתִּיב בְּכֶסֶה לְיוֹם חֲגֹנוּ. לְיוֹם חַג לֹא כְתִיב, אֶלָּא לְיוֹם חֲגֹנוּ. וְעַד אֲסִיר לְעֵמָא קְדִישָׁא, דְקָא מִתְעַטְרֵן בְּעֵטְרִין קְדִישִׁין דְנִשְׁמָתִין, בְּגִין לְאַתְעָרָא נִיחָא, דְאִינֹן יִתְעֲרוּן דִּינָא, אֶלָּא כְלָהוּ בְרַעוּ וּרְחִימוּ סְגִי, דִּיתְעֲרוּן בְּרַכָּאן עִילָא וְתַתָּא כְּחֲדָא.

15. 'Bless the blessed Hashem'

Blessings from the source of life, The Creator, flow to Malchut, filling and watering her forever and ever. Therefore it is incumbent upon the entire nation to make the blessing at the commencement of the Shabbat, for when they begin to bless, a voice goes through all the firmaments that become sanctified with the holiness of the commencement of the Shabbat. We learn that as the blessing and sanctification takes place below, it also takes place above in many supernal camps. So the children of Israel become adorned with the crowns of the holy souls. That night is the time for the Sages to perform marital duties, for adorned with these holy souls, they will produce holy children. We read how the souls of the righteous and other holy spirits move back and forth between the Garden of Eden and the upper Garden. The scripture speaks of the adornment of souls, whereby the courageous forefathers return in spirit to fill the living with their souls. At midnight on Shabbat Eve, when the Sages awake to perform marital duties, there is a supernal spirit with which they became adorned when the day was sanctified. While they are sleeping, other souls wish to ascend and see the glory of the King, the supernal spirit that descended at the commencement of the Shabbat takes that soul, and so they ascend. The other souls bathe in the spices that are in the Garden of Eden, and see there whatever they see. We read that Rabbi Hamnuna Saba (the elder) was filled with joy at the commencement of Shabbat, to see the supernal angels and the ascending and descending souls.

The Relevance of this Passage

Here the beauty of the commencement of the Shabbat is profoundly stirred within our souls. It connects us, richly, to the weekly expression of energy, while igniting the cosmic Sabbath in the world. The joy of Rabbi Hamnuna Saba is kindled in our hearts, and our visual embrace of this passage draws down righteous souls into this world.

Kabbalah holds that the highest of souls and finest grade of Light cascade from higher to lower, to our earthly sphere, after midnight on Shabbat when a man and woman join together in love. Thus, by virtue of this mystical knowledge, intimate relations between husband and wife are imbued with divinity, bringing holiness to the entire world. The accumulative Light resulting from the marital duties of the righteous souls all through the ages shines now, in full radiance.

169. 'Bless (Et) Hashem': 'Et' is concise, FOR IT ALLUDES TO MALCHUT, WHICH IS CALLED 'ET (ENG. 'THE')'. As we have established ABOVE, 'ET (THE)' is the Shabbat at the entrance of the Shabbat, NAMELY SHABBAT EVE, WHICH IS THE ASPECT OF MALCHUT. Blessed be the blessed Hashem: BLESSED is the source of blessings from the source of life, and the place from which all waterings go forth to water everything, NAMELY YESOD OF BINAH. It is the source THAT PROVIDES in the secret of the sign of the covenant, NAMELY IN YESOD OF ZEIR ANPIN, which we call 'the blessed,' for it is the fountain of the well. YESOD IS THE FOUNTAIN OF MALCHUT THAT IS CALLED 'WELL'. When THE BLESSINGS reach there TO YESOD OF ZEIR ANPIN, the well certainly becomes filled, for the water never stops flowing, NAMELY CHASSADIM THAT ARE CALLED 'WATER'.

169. בְּרַכּוּ אֶת יי'. אֶת דִּיִּיקָא. בְּרַקְאֲמֵרְן, דָּא שַׁבַּת דִּמְעֵלֵי שַׁבְתָּא. בְּרוּךְ יי' הַמְּבֹרָךְ, דָּא אֲפִיקוּ דְבְּרַכָּאן מִמְּקוֹרָא דְחַיִּי, וְאַתֵּר דְנִמְיָק מְנִיָּה כָּל שְׁקִינֵי, לְאַשְׁקָאָה לְכֻלָּא. וּבְגִין דְאִיהוּ מְקוֹרָא בְּרָזָא דְאֵת קִיּוּמָא, קְרִינֵן לִיהַּ הַמְּבֹרָךְ, אִיהוּ מְבוּעָא דְבִירָא. כִּיּוֹן דְמָטוּ תַמְּן, הָא וְדָאי בִירָא אֲתַמְלִיא, דְלֹא פְסִיקִין מִיּוּמֵי לְעֵלְמִין.

170. Therefore, it does not say, 'Blessed be (Et) Hashem who is blessed,' but rather 'Blessed be Hashem.' If the flow from the upper source, YESOD OF BINAH, would not reach there, TO YESOD OF ZEIR ANPIN, then the well would not become filled at all, WHICH IS MALCHUT, BECAUSE MALCHUT CAN RECEIVE ONLY FROM YESOD OF ZEIR ANPIN. Therefore, WE SAY 'who is Blessed', THAT IS YESOD OF ZEIR ANPIN. Why is He Blessed? It is because it fills and waters 'forever and ever'. Forever and ever is the Shabbat of the entrance of Shabbat, NAMELY MALCHUT, and we bring the blessings to the place called 'Blessed', THAT IS YESOD OF ZEIR ANPIN. When they arrive there, they are all DRAWN forever and ever, WHICH IS MALCHUT. This is the meaning of: 'Blessed be Hashem who is blessed' until here, MEANING UNTIL YESOD OF ZEIR ANPIN THAT IS CALLED 'BLESSED', reach the blessing of the upper world, WHICH IS BINAH, and they are all drawn to 'forever (lit. 'for the world') and ever,' WHICH IS MALCHUT, so it would become blessed and watered and to be filled properly, full on all sides.

170. וְעַל דָּא לֹא אֲמַרִינֵן, בְּרוּךְ אֶת יי' הַמְּבֹרָךְ, אֶלָּא בְּרוּךְ יי', דְאֵלְמֵלָא לֹא מְטִי הַתָּם נְבוּעוּ מִמְּקוֹרָא עֲלָאָה, לֹא אֲתַמְלִיא בִירָא כְּלָל, וְעַל דָּא הַמְּבֹרָךְ, אֲמַאי אִיהוּ הַמְּבֹרָךְ. בְּגִין דְאִיהוּ אֲשֵׁלִים וְאַשְׁקִי לְעוֹלָם וְעַד. עוֹלָם וְעַד דָּא אִיהוּ שַׁבַּת דִּמְעֵלֵי שַׁבְתָּא, וְאַנֵּן תַּקְעִין בְּרַכָּאן בְּאַתֵּר דְאֲקִרֵי מְבֹרָךְ. וְכִיּוֹן דְמָטָאן הַתָּם, כְּלָהוּ לְעוֹלָם וְעַד, וְדָא אִיהוּ בְּרוּךְ יי' הַמְּבֹרָךְ. עַד הַכָּא, מְטוּן בְּרַכָּאן מְעֵלְמָא עֲלָאָה, וְכְלָהוּ לְעוֹלָם וְעַד, לְאַתְבְּרָכָא וְלְאַתְשַׁקָּאָה, וְלְמַהוּי שְׁלִים בְּרַקָּא יְאוּת, מְלִיא מְכַל סְטְרִין.

171. NOW THE ZOHAR EXPLAINS THE SECRET OF EVERY WORD OF: 'BLESSED BE HASHEM WHO IS BLESSED' INDIVIDUALLY, AND SAYS, 'Blessed' is the upper source, WHICH IS YESOD OF BINAH, from which all the blessings emerge. When the moon is full, we call it ALSO BLESSED, in relation to those below, but this 'blessed' is the upper source as we have said. 'Hashem' is the center of all the upper sides, NAMELY ZEIR ANPIN, WHICH IS THE CENTRAL COLUMN. 'Who is blessed' is household peace, WHICH IS YESOD OF ZEIR ANPIN THAT IS CALLED 'PEACE', the fountain of the well, to fill and water everything. 'Forever and ever' is the lower world that needs to be blessed and the oil and greatness, MEANING THE BOUNTY, that is drawn by 'Blessed be Hashem' and 'who is blessed'. It is all FOR THE BENEFIT OF 'forever and ever', WHICH IS MALCHUT.

172. Therefore, it is incumbent upon the entire nation to make this blessing at the commencement of the Shabbat. We must start at the beginning with this blessing with the desire of the heart and joy, so that this Shabbat of the commencement of the Shabbat, WHICH IS SHABBAT EVE, NAMELY MALCHUT, is blessed by the Holy Nation properly with this blessing.

173. When Yisrael begin to bless, a voice goes through all the firmaments that become sanctified with the holiness of the commencement of the Shabbat. Happy are you, the Holy Nation, that you bless and sanctify below, in order that many holy supernal camps become blessed and become sanctified above. Happy are they in this world and happy are they in the World to Come. Yisrael do not make this blessing until they become adorned with the crowns of the holy souls, as we have said. Happy is the nation that merits in this world, so that they merit in the World to Come.

174. That night is the time for Sages to perform marital duties, when they become adorned with these holy souls. Even though we have already established this, it is all one. In every place this subject is found about the Sages, sometimes in one way and sometimes in another way, it all amounts to the same thing, and we have already established this subject. When they all become adorned with new holy souls and spirits, that are additional TO THOSE OF THE WEEK DAYS, it is their time to perform marital duties, in order to draw upon this union a flow of holiness, in supernal rest. This should produce holy children, as is proper.

175. This secret was given to the Sages. At midnight of this night, OF SHABBAT, the Holy One, blessed be He, desires to enter the Garden of Eden. This secret is that the Holy One, blessed be He, enters the Lower Garden of Eden, WHICH IS IN THE WORLD ASIYAH, on the weekdays to amuse Himself with the righteous who dwell there. On Shabbat and on the eve of Shabbat, the Holy One, blessed be He, enters the Upper Garden of Eden, WHICH IS IN THE WORLD BRIYAH, in the secret of the Supernal Source, WHICH IS BINAH. BECAUSE THE THREE WORLDS, BRIYAH, YETZIRAH AND ASIYAH, ARE AS BINAH, TIFERET, AND MALCHUT, AND BRIYAH IS AS BINAH.

171. בְּרוּךְ: דָּא מְקוּרָא עֲלָא, דְּכָל בְּרַךְ בְּרַךְ נִמְקִין מִנְיָה. וְכַד סִיְהֵרָא אֲשֶׁתְּלִים, קְרִינָן לָהּ הַכִּי לְגַבֵּי תַתְּאִי, אָבֵל בְּרוּךְ מְקוּרָא עֲלָא כְּדַקְאֲמַרְן. יְיָ: דָּא אֲמַצְעֵי דְּכָל סְטְרִין עֲלָאִין. הַמְּבוּרָךְ: דָּא שְׁלֵמָא דְּבֵיתָא, מְבוּעָא דְּבֵירָא, לְאֲשְׁלֵמָא וּלְאֲשְׁקָאָה כְּלָא. לְעוֹלָם וְעַד: דָּא עֲלֵמָא תַתְּאָה, דְּאֲצְטְרִיךְ לְאַתְּבָרְכָא. וּמִשְׁחָא וּרְבוּ דְּבְרוּךְ יְיָ וְהַמְּבוּרָךְ, כְּלָא אִיהוּ לְעוֹלָם וְעַד.

172. וְעַל דָּא, בְּרַכָּה דָּא, אֲצְטְרִיכוּ כָּל עֲמָא לְבָרְכָא, וּבְמַעֲלֵי שַׁבְּתָא, בְּרַעוּ דְּלֵבָא, וּבַחְדוּהָ בְּעוּ לְמִשְׁרֵי בְּשׂוּתָא בְּבְרַכָּה דָּא, לְאַתְּבָרְכָא הָאִי שַׁבְּתָא דְּמַעֲלֵי שַׁבְּתָא, מְעַמָּא קְדִישָׁא כְּדַקָּא יְאוּת. בְּהָאִי בְּרַכָּה.

173. כְּדִ שְׂרָאן יִשְׂרָאֵל לְבָרְכָא, קְלָא אֲזֵלָא בְּכַלְהוּ רְקִיעִין, דְּמִתְקַדְּשֵׁי בְּקְדוּשָׁא דְּמַעֲלֵי שַׁבְּתָא. וְזַכָּאִין אֲתוּן עֲמָא קְדִישָׁא, דְּאֲתוּן מְבָרְכֵי וּמְקַדְּשֵׁי לְתַתְּא, בְּגִין דִּיתְבָּרְכוּן וּיִתְקַדְּשׁוּן לְעִילָא, כְּמָה מִשְׁרִיין עֲלָאִין קְדִישִׁין, וְזַכָּאִין אִינוּן בְּהָאִי עֲלֵמָא, וְזַכָּאִין אִינוּן בְּעֲלֵמָא דְּאֲתִי, וְלֹא מְבָרְכֵי יִשְׂרָאֵל בְּרַכָּה דָּא, עַד דְּמִתְעַטְרָן בְּעַטְרִין דְּנִשְׁמַתִּין קְדִישִׁין כְּדַקְאֲמַרְן. וְזַכָּאָה עֲמָא דְּזָכִי לֹון בְּעֲלֵמָא דִּין, לְמַזְכֵּי לֹון לְעֲלֵמָא דְּאֲתִי.

174. בְּהָאִי לִילֵיָא שְׁמוּשָׁא דְּחַבְיָמִין, בְּאֵלִין נִשְׁמַתִּין קְדִישִׁין דְּמִתְעַטְרָן בְּהוּ, וְאֵעִ"ג דְּהָא אֲוִקִימָנָא וְכָלָא חַד. וּבְכָל אֲתֵר דְּתִשְׁכַּח לְחַבְיָמִין בְּהָאִי מְלָה, בְּסִטְרָא דָּא, וְלִזְמַנִּין בְּסִטְרָא דָּא כְּלָא אִיהוּ חַד, וְהַנִּי מִיֵּלֵי הָא אֲוִקִימָנָא אָבֵל בְּזַמְנָא דָּא, דְּמִתְעַטְרָן כְּלָהוּ בְּנִשְׁמַתִּין וְרוּחִין חֲדָתִין יִתִּירִין קְדִישִׁין, כְּדִין אִיהִי זְמַנָּא דְּשְׁמוּשָׁא דְּלֵהוּן, בְּגִין דְּלִיהוּי נְגִידוּ לְהַהוּא שְׁמוּשָׁא, בְּנְגִידוּ דְּקְדוּשָׁה, בְּנִיחָא עֲלָא, וּיִמְקוּן בְּנִיחָהוּ קְדִישִׁין כְּדַקָּא חֲזִי.

175. רְזָא דָּא לְחַבְיָמִין אֲתִיְהִיבַת. בְּשַׁעֲתָא דְּאֲתַפְּלִיג לִילֵיָא, בְּלִילֵיָא דָּא, קוּדְשָׁא בְּרִיךְ הוּא בְּעִי לְאֲעֵלָא בְּגַנְתָּא דְּלְעִילָא. וְרְזָא דָּא, בְּיוֹמֵי דְּחוּל קוּדְשָׁא בְּרִיךְ הוּא עָאל בְּגַנְתָּא דְּעַדן דְּלְתַתְּא, לְאֲשַׁתְּעַשְׂעָא עִם צְדִיקָא דְּשְׂרָאן תַּמּוּ, וּבְשַׁבְּתָא, בְּהַהוּא לִילֵיָא דְּשַׁבְּתָא, קוּדְשָׁא בְּרִיךְ הוּא עָאל בְּגַנְתָּא דְּלְעִילָא, בְּרְזָא דְּמְקוּרָא עֲלָא.

176. During the weekdays, all the souls of the righteous dwell in the terrestrial Garden of Eden. When the day becomes sanctified at the commencement of the Shabbat, all these camps of holy angels that are appointed in the Lower Garden of Eden elevate these souls that dwell in the Lower Garden of Eden, to bring them to that firmament that stands over the Garden of Eden. FOR SINCE THEY ARE FROM THE WORLD OF ASIYAH, THEY HAVE NO PERMISSION TO RISE HIGHER THAN THIS. Holy Chariots that surround the Throne of Glory of the King, WHICH IS BRIYAH, come from there and elevate all these souls to the Upper Garden of Eden, WHICH IS IN BRIYAH.

177. When these spirits ascend TO THE UPPER GARDEN OF EDEN, other holy spirits descend TO THIS WORLD, to become adorned with the Holy People. These ascend TO THE UPPER GARDEN OF EDEN, and those descend TO BECOME ADORNED WITH THE HOLY PEOPLE, MEANING JUST AS THERE IS ELEVATION TO THE SOULS THAT ARE IN THE GARDEN OF EDEN, SO IS THERE AN ELEVATION FOR THE HOLY PEOPLE, FOR THEY BECOME ADORNED WITH AN ADDITIONAL SOUL.

178. And if you ask: But then during the Shabbat day, is the terrestrial Garden of Eden empty of the souls of the righteous? It is not so. Rather souls go and souls come, souls ascend and souls descend, souls go from the Garden and other souls come into the Garden. All these souls of the righteous, who cleanse themselves TO PURIFY THEMSELVES during the weekdays and have still not entered THE LOWER GARDEN of Eden, will enter the LOWER GARDEN OF EDEN at the moment that these souls leave THE GARDEN OF EDEN TO THE UPPER GARDEN OF EDEN. The Garden does not remain empty, and it is like the shew-bread on the day it is taken, THAT THEY PLACE OTHERS IN THEIR PLACE.

179. And if you ask: When the souls return FROM THE UPPER GARDEN OF EDEN TO THE LOWER GARDEN OF EDEN during the weekdays, how do the places expand in length and breadth and height in the Garden, UNTIL IT CAN ACCOMMODATE THEM ALL, yet it is not noticeable? HE ANSWERS: It is like the Land of the Deer (the Land of Yisrael) that was stretched in all directions, yet it was not noticeable. Like a deer, as much as it grows, its skin grows with it to every side, yet it is not noticeable. There are many souls that no longer descend FROM THERE, once they have ascended TO THE UPPER GARDEN OF EDEN, AND THEY REMAIN THERE ALSO DURING THE WEEKDAYS.

180. Souls ascend and souls descend so that the Holy People should adorn themselves with them. At the commencement of the Shabbat, MEANING BEFORE THE DAY HAS BEEN SANCTIFIED, THERE IS A turning of souls. Some are going and some are coming, some ascend while others descend. Who has seen how many Holy Chariots float here and there, all of them in joy, all of them with good will? These souls ARE FOR the adorning of the Holy People, to adorn many righteous in the Lower Garden of Eden, AND THIS CONTINUES until the moment that an announcer proclaims, 'Sanctified, sanctified.' Then rest and quiet is prevalent for all, while the wicked in Gehenom all become quiet in their place and have rest. All the souls become adorned, MEANING THAT THEY ATTAIN THE FIRST THREE SFIROT, those above and those below. Happy are the people that possess this portion.

176. בגין הביומי החול, כל נשמתין דצדיקיא בלהו, בגנתא די בארעא שריין. וכד אתקדש יומא במעלי שבתא, כל אינון משריין דמלאכין קדישין די ממנן גו גנתא דלתתא, בלהו סלקן להני נשמתין, דשריין גו גנתא דלתתא, לעאלא לגבי ההוא רקיעא דקיימא על גנתא, ומתמן אודמנו רתיבין קדישין, דסחראן בורסי יקרא דמלכא, וסלקין לון לכל אינון נשמתין, בגנתא דלעילא.

177. בין דאלין רוחין סלקין, בין רוחין אחרנין קדישין, נחתין, לאתעטרא בהו עמא קדישא. אלין סלקין, ואלין נחתין.

178. ואי תימא, הא גנתא דבארעא, ביומא דשבתא יתבא בריקנייא בלא נשמתין דצדיקיא. לאו הכי. אלא נשמתין אזלין, ונשמתין אתיין. נשמתין סלקין, ונשמתין נחתין. נשמתין אזלין מגו גנתא, ונשמתין אתיין לגו גנתא. כל אינון נשמתין דצדיקיא, דמתלבגן ביומי החול, ועד לא עאלו לגו גנתא, בשעתא דאלין נמקין, אלין עאלין וגנתא לא אשתאר בריקנייא. ברזא דלחם הפנים ביום הלכותו.

179. ואי תימא, כד אהדרו ביומי החול. במה אתמשכן דוכתי לארפא ופוחיא ורומא, בגנתא, ולא אתידע. כגוונא דרזא דארץ הצבי, דהוה אתמשך לכל סטריין ולא אתידע. כגוונא דצבי, דכל מה דאתרבי, משביה אתרבי לכל סטר, ולא אתידע. ואית כמה נשמתין, דכיון דסלקין, תו לא נחתין.

180. גִּשְׁמָתֵינּוּ סִלְקִין, וְנִשְׁמָתֵינּוּ נִחְתִּין, לְאַתְעָטְרָא בְּהוּ עֵמָא קְדִישָׁא. וּבְמַעְלֵי שַׁבְּתָא, גְּלִגּוּלָא דְגִשְׁמָתֵינּוּ אִיהוּ, אֵלִין אֲזִלִּין, וְאֵלִין אֲתִיבִין, אֵלִין סִלְקִין וְאֵלִין נִחְתִּין. מֵאֵן חָמֵי כְּמָה רְתִיבִין קְדִישֵׁין, דִּי מִשְׁטְטֵי לְכָאן וּלְכָאן. כְּלֵהוּ בְּחֻדְהָ, כְּלֵהוּ בְּרַעוּ, בְּאֵלִין גִּשְׁמָתֵינּוּ לְאַעְטָרָא לְעֵמָא קְדִישָׁא, לְאַעְטָרָא לְכְּמָה צְדִיקְיָא, גְּנָתָא דְעֵדָן לְתַתָּא, עַד שַׁעֲתָא דְכְּרוּזָא קָאִים, וְקָאֵרִי מְקוּדֶשׁ מְקוּדֶשׁ. כְּדִין נִיחָא שְׂכִיחַ, וְשְׂכִיכוּ לְכֵלָא. וְחֵיבֵי גִיהֶנֶם כְּלֵהוּ מִשְׁתַּכְּבִי בְּדוּכְתֵייהוּ, וְאִית לֹון נִיחָא. וְנִשְׁמָתֵינּוּ כְּלֵהוּ מִתְעַטְרִין, אֵלִין לְעֵילָא וְאֵלִין לְתַתָּא. זְכָאָה עֵמָא, דְחוּלְקָא דָא לְהוּן.

181. At midnight of Shabbat Eve, when the Sages awake to perform marital duties, there is a Supernal Spirit with which they become adorned when the day was sanctified. While they are sleeping in their beds and their other souls wish to ascend and see the glory of the King, the Supernal Spirit that descended at the commencement of the Shabbat takes that soul and they ascend. The other souls bathe in the spices that are in the Garden of Eden, and see there whatever they see.

181. בְּפִלְגּוֹת לִילֵיא דְמַעְלֵי שַׁבְּתָא, דְחֻבִּימִין מִתְעַרְיִן לְשִׁמוּשָׁא דְלֵהוּן, הֵהוּא רוּחָא עֲלָאָה, דְמִתְעַטְרִין בֵּיהּ, כְּדִ יוֹמָא אֲתַקְדֶּשׁ, בְּשַׁעֲתָא דְאִינוּן נִימֵי בְּעַרְסִייהוּ, וְנִשְׁמָתֵינּוּ אַחֲרֵינִין דְלֵהוּן, בְּעָאן לְסִלְקָא לְמַחְמֵי בִיקְרָא דְמִלְכָא, כְּדִין הֵהוּא רוּחַ עֲלָאָה דְנִחִית בְּמַעְלֵי שַׁבְּתָא, נְטִיל הֵהוּא נִשְׁמָתָא, וְסִלְקִין לְעֵילָא, וְאַתְסַחֲיָא נִשְׁמָתָא אַחֲרָא בְּבוֹסְמִין דְגְּנָתָא דְעֵדָן, וְתַמֵּן חָמֵי מַה דְחָמֵי.

182. When THE SPIRIT descends to dwell in its place at midnight, that soul also returns to its place. The Sages must say a passage of arousal of that supernal Holy Spirit of the Shabbat crown, namely: "The spirit of Hashem Elohim was upon me; because Hashem has anointed me to announce good tidings to the meek..." (Yeshayah 61:1). "When those moved, these moved; and when those stood still, these stood still; and when those were lifted up from the earth" (Yechezkel 1:21) and "wherever the spirit was minded to go, they went" (Ibid. 12), because they adorn themselves with that spirit, with their awakening to the gladness of the mating. There should be the drawing of that Supernal Spirit of Shabbat in that copulation of merit.

182. וְכֵד נִחְתָּא לְאַשְׁרָאָה בְּדוּכְתָּהָ בְּפִלְגּוֹת לִילֵיא, הֵהוּא נִשְׁמָתָא תְּבֵאת לְדוּכְתָּהָ. וּבְעֵי לְאִינוּן חֻבִּימִין לֹומֵר, חַד פְּסוּקָא דְאַתְעָרוּתָא, דְהֵהוּא רוּחָא עֲלָאָה קְדִישָׁא דְעָטְרָא דְשַׁבְּתָא, כְּגוֹן, רוּחַ יְיָ אֱלֹהִים עָלַי יַעַן מָשַׁח יְיָ, אוֹתִי לְבַשֵּׁר עֲנוּיִם וְגו'. בְּלַכְתָּם יִלְכוּ וּבְעַמְדָם יַעֲמְדוּ וּבַהֲנִשָּׂאִים מַעַל הָאָרֶץ וְגו', אֵל אֲשֶׁר יִהְיֶה שֵׁם הָרוּחַ לְלֶכֶת יִלְכוּ וְגו'. בְּגִין דְמִתְעַטְרִין בְּהֵהוּא רוּחָא, בְּאַתְעָרוּתָא דְלֵהוּן בְּחֻדְהָ דְשִׁמוּשָׁא, וְיֵהָא נְגִידוּ דְהֵהוּא רוּחַ עֲלָאָה דְשַׁבְּתָא, בְּהֵהוּא שִׁמוּשָׁא דְמִצְוָה.

183. When Rav Hamnuna Saba (the elder) rose from the river at the commencement of Shabbat, he would sit for a moment and raise his eyes, and he was happy. He would say that he was sitting to see the joy of the supernal angels, those ascending and these descending. Man sits in the world of souls during the entire TIME OF THE commencement of the Shabbat. Happy is he who knows the secrets of his Master.

183. רַב הַמְּנוּנָא סָבָא, כְּדִ הוּהּ סְלִיק מִנְהָרָא בְּמַעְלֵי שַׁבְּתָא, הוּהּ יְתִיב רְגַעָא חֻדָּא, וּזְקִיף עֵינוּי, וְהוּהּ חֻדֵי, וְהוּהּ אָמַר, דְהוּהּ יְתִיב, לְמַחְמֵי חֻדְהָ דְמִלְאָכֵי עֲלָאֵי. אֵלִין סִלְקִין, וְאֵלִין נִחְתִּין. וּבְכֹל מַעְלֵי שַׁבְּתָא, יְתִיב בַּר נֶשׁ בְּעוֹלָם הַנִּשְׁמוֹת. זְכָאָה אִיהוּ מֵאֵן דִּידַע בְּרִזִין דְמָאֲרִיָּה.

16. "The heavens declare the glory of El"

This reading links the joy of the day of Shabbat with the source of the heavenly illumination and the supernal Book. It begins by quoting, "The heavens declare the glory of El; and the firmament proclaims his handiwork." Rabbi Hamnuna Saba (the elder) explains that "declare" means the

heavens illuminate and sparkle in the glitter of supernal light. Every single ring (the Sfirot in Malchut) lights up and sparkles from that light. He explains that "the firmament" is the fountain of the well and the river that flows from Eden. When the supernal Dew of that crystal is drawn and flows, everything becomes perfected with the Holy Letters. We then read of the meaning in "Day to day utters speech", and "And night to night expresses knowledge," and then "Their line is gone out through all the earth" "And their words to the end of the world". We read of the holy sun, which is like a tent containing all the higher and lower levels. It shines "like a bridegroom coming out of his canopy," and Rabbi Hamnuna Saba (the elder) explains that the canopy is Eden. The moon herself is an expression of the light from the sun and carries also that greater illumination from the source. The Torah is the same expression of Wisdom in the Kingdom, Chochmah in Malchut, and "The Torah of The Creator is perfect." It is composed of phrases containing five words each. During the Shabbat day everything is properly completed in the secret of Shabbat above and below, and on this day, Light is increased in everything. Thus, David recited the verse: "The heavens declare," inspired by the imminent illumination of the Holy Spirit, and by the pre-eminence of the Shabbat Day over all other days.

The Relevance of this Passage

We learn how the great Source of all Light gives expression through the heavenly bodies, through the Shabbat, and through the Torah. This supernal Light spills downward upon us when our eyes touch the words, revealing these lofty, luminous mysteries. This illumination perfects our souls and completes the world, allowing the cosmic Sabbath (the Age of Messiah) to commence with the boundless sweet mercy.

184. When the day of Shabbat dawns, the joy ascends in all the worlds with satisfaction and gladness. Then "The heavens declare the glory of El; and the firmament proclaims His handiwork" (Tehilim 19:2). Who are the heavens? They are these heavens, NAMELY ZEIR ANPIN, in which the supernal Name is visible, WHICH IS IMA, and in which the Holy Name is marked, WHICH IS ABA, MEANING HEAVENS IS ZEIR ANPIN THAT CONTAINS THE MOCHIN OF ABA AND IMA.

185. HE QUESTIONS: What is THE MEANING OF "declare (also: 'tell')?" If you say it is like one who is telling a story, it is not so. But rather they illuminate and sparkle in the glitter of the supernal light, and ascend in the Name that is included in the shine of the supernal perfection, NAMELY IN THE NAME YUD HEI VAV HEI, WHICH CONTAINS YUD-HEI, WHICH ARE SUPERNAL PERFECTION, BEING ABA AND IMA.

186. HE QUESTIONS: What is the tale, FOR IT SAYS, "THE HEAVENS TELL"? HE ANSWERS: They sparkle in the shine of the supernal Book, WHICH IS ABA, AND THAT WHICH IS DRAWN FROM THE BOOK IS CALLED 'A TALE'. Therefore, they ascend in a complete Name, WHICH IS YUD HEI VAV HEI, and they illuminate with a complete light, IN THE RIGHT COLUMN. They sparkle in a complete sparkle, IN THE LEFT COLUMN. They sparkle and illuminate by themselves from the light of the sparkle of the supernal Book, and sparkle and illuminate in every side to which they are attached, because every single ring lights up and sparkles, ALL THE SFIROT IN MALCHUT THAT ARE CALLED 'RINGS', from that shine and from the light, because on this day the heavens, WHICH ARE ZEIR ANPIN, become adorned and ascend in the Holy Name, YUD HEI VAV HEI, more than on the other days.

187. "His handiwork" MEANS the supernal Dew that illuminates from all the concealed sides, which are the works of His hands, OF ZEIR ANPIN, and His establishment that is established on this day more than on all the other days.

188. "The firmament proclaims": HE QUESTIONS: What means "proclaims"? HE ANSWERS THAT ITS MEANING IS THAT He draws THE DEW and it flows down INTO YESOD from the head of the King, NAMELY FROM HIS FIRST THREE SFIROT THAT ARE CALLED 'THE HEAD OF ZEIR ANPIN', and it becomes filled from all sides. "The firmament" is the fountain of the well, NAMELY YESOD THAT PROVIDES THE WELL, WHICH IS MALCHUT, and this is the river that emerges from Eden. This is the one that draws and spills downward the flow of the supernal Dew that illuminates and sparkles from all sides. This firmament draws it with a drawing of love and longing to water a potion of joy to Shabbat Eve, WHICH IS MALCHUT.

184. כִּד נִהַר יִמָּא בְיוֹמָא דְשַׁבְּתָא, סְלִיקוּ דְחֻדָּה סְלִיק בְּכֻלְהוּ עֲלָמִין, בְּנִיחָא בְחֻדָּה. כְּדִין הַשְּׁמַיִם מְסַפְרִים כְּבוֹד אֵל וּמַעֲשֵׂי יָדָיו מִגִּיד הַרְקִיעַ. מֵאֵן שָׁמַיִם. אֵלִין שָׁמַיִם, דְּשָׂמָא עֲלָאָה אֲתַחְזִי בָּהּ, דְּשָׂמָא קַדִּישָׁא אֲתַרְשִׁים בְּהוּ.

185. מְסַפְרִים, מֵאֵי מְסַפְרִים, אֵי תִימָא כְּמֵאן דְּמִשְׁתַּעֵי סְפּוֹר דְּבָרִים. לָאוּ הֵכִי. אֵלָּא דְנִהְרִין וְנִצִּיעִין בְּנִצְיָנוּ דְנִהוּרָא עֲלָאָה, וְסִלְקִין בְּשָׂמָא, דְּכֻלִּיל בְּנִהְרִיו דְשִׁלְמוּ עֲלָאָה.

186. וּמֵאֵן אִיהוּ סְפּוֹר. דְּנִצְעֵי בְנִהְרִיו דְשִׁלְמוּ דְסִפְרָ עֲלָאָה. וּבְגִין כֵּן, סְלִקִין בְּשָׂמָא שְׁלִים, וְנִהְרִין בְּנִהְרִיו שְׁלִים, וְנִצְעֵי בְנִצְיָנוּ שְׁלִים. אִינְהוּ מְנִצְעֵי וְנִהְרֵי בְגַרְמִייהוּ, מְגוּ נִהְרִיו דְנִצְיָנוּ דְסִפְרָ עֲלָאָה, וְנִהְרֵי לְכֹל סֵטֵר וְסֵטֵר דְמִתְדַבְּקֵן בֵּיהּ, דְהָא מְנִייהוּ, מִיְהוּא סְפִירוּ וְנִהְרִיו, נִהְרֵי כֹל עֲזָקָא וְעֲזָקָא, וְנִצִּיעֵי בְנִצְיָנוּ, בְּגִין דְבֵהֲאֵי יוֹמָא מִתְעַטְרֵן שָׁמַיִם, וְסִלְקִין בְּשָׂמָא קַדִּישָׁא, יְתִיר מִשְׁאֵר יוֹמִין.

187. וּמַעֲשֵׂה יָדָיו, הֵהוּא טֵלָא עֲלָאָה, דְנִהְרֵי מִכָּל סְטְרִין גְּנִיזִין, דְאִיהוּ מַעֲשֵׂה יָדָיו, וְתִקּוּנָא דִילֵיהּ, דְמִתְתַקְנָא בְיוֹמָא דָּא מִכָּל שְׂאֵר יוֹמִין.

188. מִגִּיד הַרְקִיעַ. מֵאֵי מִגִּיד. מְשִׁיךְ וְנִגִּיד לְתַתָּא, מִרִּישָׁא דְמַלְכָּא, מְלִיא מִכָּל סְטְרוֹי. הַרְקִיעַ, הֵהוּא רְקִיעַ, דְאִיהוּ מְבוּעָא דְבִירָא. וְדָא אִיהוּ הֵהוּא נִהְרָ דְנִמְיֵק מְעַדָּן, וְדָא אִיהוּ דְנִגִּיד וּמְשִׁיךְ לְתַתָּא, נִגִּידוּ דְטֵלָא עֲלָאָה, דְנִהְרֵי וְנִצִּיעֵי בְנִצְיָנוּ מִכָּל סְטְרִין. וְדָא רְקִיעַ אֲנִגִּיד לֵיהּ בְּמִשְׁכּוֹ דְרַחֲמֵי וְתִיאוּבְתָא, לְאַשְׁקָאָה שְׁקִיו דְחֻדָּה, לְמַעֲלֵי שַׁבְּתָא.

189. When the dew of that crystal is drawn and flows, FROM THE HEAD OF ZEIR ANPIN, everything becomes filled and perfected with the Holy Letters, NAMELY the 22 LETTERS, in all the holy paths. Since everything is attached to Him, a way to water and bless below, TO MALCHUT, is formed within Him.

190. "Day to day utters speech" (Ibid. 3): THIS MEANS THAT day PROVIDES to day and ring PROVIDES to ring, AS EVERY SFIRAH OF ZEIR ANPIN THAT IS CALLED 'DAY' AND 'RING' PROVIDES TO THE SFIRAH THAT CORRESPONDS TO IT IN MALCHUT. The passage is now talking in particulars about how the heavens, THAT IS ZEIR ANPIN, tell and perfect with supernal gleam and sparkle this glory, WHICH IS MALCHUT THAT IS CALLED 'GLORY', and how that firmament draws and causes a flow from the supernal Dew. So it says, "Day to day utters speech," meaning day to day and level to level will hasten to combine with each other, and illuminate one from the other from that gleam that the heavens sparkle and illuminate upon that glory, WHICH IS MALCHUT. Yabia (Eng. 'utter') is as in 'Maba (Eng. 'quickly') done'. THE TRANSLATION OF: "AND THE THINGS THAT SHALL COME UPON THEM MAKE HASTE" (DEVARIM 32:35) USES 'MABA' AND 'YABIYA' AND MEANS THAT they hasten to illuminate one from the other and to sparkle one from another from that gleam and sparkle OF ZEIR ANPIN THAT IS CALLED 'HEAVENS'.

191. "Speech (Heb. omer, Aleph-Mem-Resh)" IN THE PASSAGE "DAY TO DAY UTTERS SPEECH" MEANS the whole of the letters and paths that emanate from Aba and Ima and that head, NAMELY THE FIRST THREE SFIROT THAT ARE CALLED 'HEAD', that emanates from them, which is the first-born son, NAMELY ZEIR ANPIN THAT IS CALLED 'FIRST-BORN SON'. The Aleph of 'omer' alludes to Aba. When he ascends and descends, NAMELY WHEN HE REPLENISHES THE SMALLNESS OF IMA, FROM WHICH LIGHT ASCENDS FROM BELOW UP, AND THE GREATNESS OF IMA, FROM WHICH LIGHT DESCENDS FROM ABOVE DOWN, then the Mem OF OMER, which is Ima, is joined with the Aleph. The Resh OF OMER alludes to the first-born son, WHICH IS ZEIR ANPIN. When all these letters combine, they are 'omer,' which is the light of Aba and Ima and the first-born son, and they illuminate to each other in one bond. They dominate on the Shabbat Day. Therefore, they are all included in each other in order to be one, BECAUSE ZEIR ANPIN ASCENDS AND BECOMES ATTIRED WITH ABA AND IMA. Therefore, THE THREE LETTERS OF OMER hasten TO PROVIDE to each other, which are the supernal Dominion, in order that everything should be one.

192. When all this is drawn and flows to this firmament, WHICH IS YESOD OF ZEIR ANPIN, it waters and illuminates below "the glory of El", WHO IS MALCHUT, in order to create offspring in the images OF THE LIGHTS of these heavens, WHICH IS ZEIR ANPIN that illuminates "the glory of El" (Ibid. 2).

193. "And night to night expresses knowledge" (Ibid. 3), MEANING Her Chariots, which are the body of the throne, WHICH IS MALCHUT. They are called 'nights', as it is written: "My reins also admonish me in the nights" (Tehilim 16:7). The SFIROT OF the supernal Chariot, WHICH IS ZEIR ANPIN, are called 'days' as in, "Day to day," while THE SFIROT OF the Lower Chariot, WHICH IS MALCHUT, are called 'nights': "Night to night."

189. וכד נגיד ומשיך ההוא טלא הדולחא, כלא מלוא ושלום באתווי קדישין, בכל אינון שבילין קדישין. כיון דכלא אתחבר ביה, אתעביד ביה ארחא לאשקאה ולברכא לתתא.

190. יום ליום: יומא ליומא, ועזקא לעזקא. השתא משתעי קרא בארח פרט, היך שמים מספריים ומתקנין בספירו ובנציצו עלאה להאי כבוד, והיך נגיד ומשיך ההוא רקיעא, נגידו דטלא עלאה. ואמר, יום ליום יביע אמר. יומא ליומא, ודרגא לדרגא, אוחו לאתבללא דא בדא, ולאנתהרא דא מן דא, מההוא ספירו דמנצצי ומנהרי שמים, להאי כבוד. יביע: כד"א מבע אתעביד וגו'. אוחו לאנתהרא דא מן דא, ולאנתצצא דא מן דא, מההוא ספירו ונציצו.

191. אמ"ר: כללא דאתוון ושבילין דנמקין מאבא ואימא, וההוא רישא דנפיק מניהו, דאיהו ברא בוכרא, אלה: אבא. וכד איהו סליק ונחית, אתחברת מ' בהדי א', ואיהו אם. ר': רישא בוכרא. כד מתחברן אתוון בלהו, אמר. דא נהירו דאבא ואימא וברא בוכרא, ונהרין דא בדא בחבורא חדא. שלטא ביומא דשבתא. וע"ד כלא אתבליל דא בדא, בגין למהו חד. ובגין כך אוחו דא בדא, ההוא אמר שליטו עלאה, למהו כלא חד.

192. וכד כל האי אתנגיד ואתמשך להאי רקיע, כדן איהו אשקי ואנהיר לתתא, להאי כבוד אל, למעבד תולדין בדיוקנא דאינון שמים, דנהרין לההוא כבוד אל.

193. ולילה ללילה יחזה דעת, רתיכין דילה דאינון גופא דכרסניא, וכלהו אקרון לילות, כד"א אף לילות יסרוני כליותי. רתיכא עלאה, אתקרי ימים, יום ליום. רתיכא תתאה, אקרי לילות, לילה ללילה.

194. "Expresses knowledge": "Yechaveh (Eng. 'expresses') MEANS "Yechayeh" (Eng. 'to give life'), for it will bring to life offspring FROM THE LIGHTS THAT HE RECEIVED from the heavens. If you say that Yechaveh does not mean Yechayeh, come and see: "And the man called the name of his wife Eve; because she was the mother of all living (Heb. chay)" (Bereshheet 3:20). SO WE SEE that Eve and Chayah are the same, for the Yud is removed FROM CHAYAH and the Vav enters IN ITS PLACE. This is as it should be, as the Vav surely signifies life BECAUSE THE VAV ALLUDES TO ZEIR ANPIN THAT IS THE TREE OF LIFE. Therefore of Eve and Chayah EVE IS THE MAIN, because the Yud of CHAYAH takes life from the Vav OF EVE. THEREFORE, SHE IS CALLED 'EVE (CHAVAH)' AND NOT CHAYAH. Here also, Yachaveh MEANS Yachayeh.

195. "Knowledge" IN THE PASSAGE: "AND NIGHT TO NIGHT EXPRESSES KNOWLEDGE" is the secret of the heavens, NAMELY ZEIR ANPIN, as the heavens have six sides. Also here, NIGHT PROVIDES TO NIGHT with six ends through the offspring that the night enlivens, WHICH ARE similar TO THE SIX EXTREMITIES OF ZEIR ANPIN. Therefore, "day to day" is included in the highest level 'Omer', WHICH IS ABA AND IMA AS MENTIONED. "And night to night" IS INCLUDED IN THE HIGHEST LEVEL in the secret of the male that illuminates her; that is, heaven and knowledge, WHICH IS ZEIR ANPIN.

196. This 'Omer' is a supernal secret, NAMELY ABA AND IMA, and is not like other sayings; therefore, the Torah repeats it and says, "There is no speech nor are there words" (Tehilim 19:4). It is not like the other sayings of the world, but rather 'Omer (Eng. 'speech')' is a supernal secret in the highest levels, where there are no speeches nor words, MEANING THAT CHOCHMAH IS CONCEALED IN THEM AND DOES NOT SHINE BECAUSE THE ILLUMINATION OF CHOCHMAH IS CALLED 'SPEECH'. They are not heard like the other levels, which are in the secret of Faith THAT IS MALCHUT, which are an audible voice, MEANING THAT CHOCHMAH IS REVEALED IN HER. But 'OMER', WHICH IS ABA AND IMA, is never heard. This is what is meant by: "Their voice is not heard" (Ibid.), WHICH MEANING IS THAT THE CHOCHMAH IS CONCEALED IN THEM AND IS NOT HEARD, BECAUSE CHOCHMAH IS REVEALED ONLY IN MALCHUT ALONE.

197. "Their line is gone out through all the earth" (Ibid. 5): Even though they, ABA AND IMA are supernal and concealed, and are never known, MEANING THAT CHOCHMAH DOES NOT BECOME REVEALED IN THEM, STILL IN ALL, their flow and drawing is drawn and flows downward TO MALCHUT THAT IS CALLED 'EARTH', MEANING THAT THE CHOCHMAH THAT IS CONCEALED IN THEM IS DRAWN TO MALCHUT. We have complete Faith in this world, NAMELY MALCHUT WITH THE ILLUMINATION OF CHOCHMAH THAT IS CALLED 'COMPLETE FAITH' because of this drawing. All the people of the world speak of the secret of the Faith of the Holy One, blessed be He, WHICH IS MALCHUT, of these levels, NAMELY IN CHOCHMAH OF THE LEVELS ABA AND IMA, as if they were revealed EVEN ABOVE IN ABA AND IMA, instead of hidden and concealed there, hence: "And their words to the end of the world" (Ibid.). From the beginning of the world until the end of the world, the scholars discuss these concealed levels, even though they are not known IN THEIR PLACE IN ABA AND IMA, SINCE THEY ARE REVEALED IN MALCHUT, AS EXPLAINED.

194. יְחַוֶּה. דַּעַת, יְחֻוֶה, יְחֻוֶה: יְחֻוֶה. יְחֻוֶה תּוֹלְדִין, דְּאִינוּן שָׁמַיִם. וְאִי תִימָא, יְחֻוֶה לָאו יְחֻוֶה. ת"ח, בְּתִיב וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חוּוָה, כִּי הִיא הִיְתָה אִם כָּל חַי. חוּוָה וְחֻוָה בְּמִלָּה חֲדָא סְלָקִין. וְעַל דְּאִסְתַּלַּק י', וְעֵייל ו', דְּאִיהוּ בְּדַקָּא יְאוּת, דְּהָא ו' אִיהוּ חֵינן וְדָא, וְעַל דָּא חוּוָה וְחֻוָה, י' נְטֻלָּא חֵינן מִן ו'. אוּף הֲבָא, יְחֻוֶה, יְחֻוֶה.

195. דַּעַת: דָּא אִיהוּ רְזָא דְשָׁמַיִם. מַה שָׁמַיִם שִׁית סְטְרִין, אוּף הֲבָא שִׁית סְטְרִין, בְּאִינוּן תּוֹלְדִין דְקָא יְחֻוֶה בְּגוּוּנָא דִילִיָּה, וְעַל דָּא יוֹם לְיוֹם אֶתְבַּלְלִיל בְּדַרְגָּא עֲלָאָה אַמ"ר. וְלִילָה לְלִילָה בְּרְזָא דְדַכּוּרָא, דְקָא נְהִיר לָה דְאִיהוּ שָׁמַיִם, דַּעַת.

196. וּבְגִין דְּהָאִי אַמְר רְזָא עֲלָאָה אִיהוּ, וְלֹא כִשְׂאֵר אַמְרִין, אַהֲדַר קְרָא עֲלֵיהּ וְאִמְר, אִין אַמְר וְאִין דְּבָרִים, כִּשְׂאֵר אַמְרִין דְּעֲלָמָא. אֶלָּא הָאִי אַמְר, רְזָא עֲלָאָה אִיהוּ, בְּדַרְגִּין עֲלָאִין, דְּלִית תַּמָּן אַמְרִין וְדְבָרִים, וְלֹא אִשְׁתַּמְעוּ, כִּשְׂאֵר דְּרִגִּין דְּאִינוּן רְזָא דְּמַהִימְנוּתָא, דְּאִינוּן קְלָא דְּמִשְׁתַּמְע, אֲבָל הֵנִי לָא אִשְׁתַּמְעוּ לְעֲלָמִין, וְהֵינּוּ דְּכַתִּיב בְּלוֹי נְשַׁמְע קוֹלָם.

197. אֲבָל בְּכָל הָאָרֶץ יֵצֵא קוֹם, אַע"ג דְּאִינוּן טְמִירִין עֲלָאִין, דְּלֹא אֶתְיִידְעוּ לְעֲלָמִין, נְגִידוּ וּמְשִׁיכוּ דְּלֵהוּן, אֶתְמַשְׁךְ וְאֶתְנַגִּיד לְתַתָּא. וּבְגִין הֵהוּא מְשִׁיכוּ, אִית לֵן מְהִימְנוּתָא שְׁלִימְתָא, בְּהָאִי עֲלָמָא, וְכָל בְּנֵי עֲלָמָא מִשְׁתַּעוּ רְזָא דְּמַהִימְנוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּאִינוּן דְּרִגִּין, כְּאִילוּ אֶתְגַּלְיִין, וְלֹא הוּוּ טְמִירִין וּגְנִיזִין, וְהֵינּוּ וּבְקִצָּה תִּבְל מְלִיָּהֶם, מְרִישָׁא דְּעֲלָמָא, עַד סוּפֵי עֲלָמָא מִשְׁתַּעֲאן אִינוּן חֲכִימֵי לְבָא, בְּאִינוּן דְּרִגִּין גְּנִיזִין, אַע"ג דְּלֹא אֶתְיִידְעוּ.

198. But in what are they known, THOSE LEVELS OF CHOCHMAH THAT ARE IN ABA AND IMA? "In them He has set a tent for the sun" (Ibid.), because the holy sun, WHICH IS ZEIR ANPIN, is the abode to these supernal holy levels OF ABA AND IMA. It is light that takes all the concealed lights. That drawing is theirs and the Faith is revealed to the whole world due to it. ZEIR ANPIN IS THE ABODE OF CHOCHMAH IN LEVELS OF ABA AND IMA, AND ZEIR ANPIN PROVIDES IT TO MALCHUT THAT IS CALLED 'FAITH', SO THAT THE FAITH IS SEEN THROUGHOUT THE WHOLE WORLD BECAUSE CHOCHMAH IS CALLED 'SIGHT'.

199. He who receives the sun is like one who has received all the levels, because the sun is like a tent, in which the levels are included in it. It receives everything and illuminates to all the kinds of lights below, TO MALCHUT. Therefore, he is "like a bridegroom coming out of his canopy" (Ibid. 6) with the shines and glitterings of all the concealed lights FROM ALL THE LEVELS. For they all give him their desire and their lights with complete pleasure and will, just as a groom has desire and pleasure to give his bride gifts and presents. Therefore, he is "like a bridegroom coming out of his canopy."

200. HE QUESTIONS: What is "His canopy"? HE SAYS: This is Eden, WHICH IS CHOCHMAH, and this is the secret of: "And a river went out of Eden" (Bereshheet 2:10). Eden is a canopy that covers all, MEANING THAT IT COVERS AND SHIELDS FROM ALL KLIPOT "and rejoices like a strong man to run a race" (Tehilim 19:6). "Rejoices" comes from the side of primordial light THAT SERVED DURING THE SIX DAYS OF CREATION BEFORE IT WAS CONCEALED, in which there is no Judgment at all. "Like a strong man" is from the side of Gvurah, and although Gvurah (Might) is wholly Judgment, it is written: "Like a strong (mighty) man" instead of 'a strong man.' This is because he has sweetened the Judgment in Chesed and has taken everything together, BOTH CHOCHMAH AND CHESED, with complete desire and pleasure. And all this IS "to run a race (lit. 'way')" as it is written: "Who makes a way in the sea" (Yeshayah 43:16). HE MAKES A WAY IN MALCHUT THAT IS CALLED 'SEA', in order to water and fill the shine of the moon, WHICH IS MALCHUT in all the sides, NAMELY ON THE RIGHT AND ON THE LEFT, and to open in it "a way" to illuminate below.

201. "His going forth is from the end of the heavens..." (Devarim 4:32), MEANING that from the end of these supernal heavens, WHICH IS ZEIR ANPIN, he brings forth THE PROVISION, because at the end of TIFERET THAT IS CALLED 'body', WHICH IS YESOD He brings forth HIS PROVISION, as at that place there is a difference between male and female. This is what is written: "And from the end of the heavens to the end of the heavens" (Devarim 4:32). "The end of the heavens" is the upper world, NAMELY ZEIR ANPIN THAT IS CALLED 'HEAVENS'. "To the end of the heavens" is His peace, WHICH IS YESOD. Just as this one, ZEIR ANPIN, receives all the lights and they are all in Him, so does that one, YESOD, take all the lights and they are all in it. It goes forth from the end of the heavens.

202. "And His circuit" (Tehilim 19:7) MEANS that He encircles all the holy sides that are worthy of being illuminated and worthy to be watered and to glitter from Him. "And there is nothing hid" (Ibid.) MEANS there is none that can be covered from this light, because it lights under one principle to each and every one as is fitting for it.

198. אָבֵל בְּמָה אֶשְׁתַּמּוּדְעֵן, בְּגִין דְּלִשְׁמֵשׁ שָׁם אֵהָל בְּהֵם, בְּגִין שְׁמֵשׁא קְדִישָׁא, דְּאִיהוּ מִשְׁכְּנָא מְאִינוּן דְּרִגִין עֲלָיִן קְדִישִׁין, וְאִיהוּ נְהוּרָא, דְּנִטִיל כָּל נְהוּרִין גְּנִיזִין, וְהוּא מְשִׁיכוּ דְּלֵהוּן, וּבְגִינֵיהּ אֲתַחְזִי מְהֵימְנוּתָא בְּכָל עֲלָמָא.

199. מֵאֵן דְּנִטִיל לְשְׁמֵשׁא, כְּמֵאֵן דְּנִטִיל לְכֻלְהוּ דְּרִגִין. בְּגִין דְּשְׁמֵשׁא אִיהוּ אֵהָל דְּאֲתַכְלִיל בְּהוּן, וְנִטִיל כָּלָא, וְאִיהוּ נְהוּר לְכָל אִינוּן גְּוֹנֵי נְהוּרִין לְתַתָּא. וְעַל דָּא וְהוּא כְּחַתָּן יוֹצֵא מִחַפְתּוֹ, בְּנֵהִירוּ וְנִצְיָצוּ דְּכָל נְהוּרִין גְּנִיזִין, דְּכֻלְהוּ בְּתִיאֻבְתָּא בְּרַעוּתָא שְׁלִים, יְהִיבֵי לֵיהּ רַעוּתֵיהּ וְנֵהִירוּ דְּלֵהוּן, כְּמָה דְּלַחְתָּן אִיתְרַעוּ וְתִיאֻבְתָּא דְּכֻלְהוּ לְמִיָּהֵב לֵהּ נְבִבְזָן וּמְתַנָּן. וְעַל דָּא וְהוּא כְּחַתָּן יוֹצֵא מִחַפְתּוֹ.

200. מֵאֵן חַפְתּוֹ. דָּא עֲדָן. וְרָזָא דָּא, וְנֵהֵר יוֹצֵא מֵעֲדָן. עֲדָן, דָּא אִיהוּ חוּפָא דְּחַפְיָא עַל כָּלָא. יְשִׁישׁ כְּגִבּוֹר. יְשִׁישׁ, מִסְטָרָא דְּאוּר קְדַמָּא דְּלֵא אֶשְׁתַּכַּח בֵּיהּ דִּינָא כָּלֵל. כְּגִבּוֹר, מִסְטָרָא דְּגִבּוּרָה, וְאֵעִ"ג דְּגִבּוּרָה אִיהוּ דִּינָא שְׁלִים, כְּגִבּוֹר כְּתִיב, וְלֵא גִבּוֹר, בְּגִין דְּאֲמַתִּיק דִּינָא בְּחֶסֶד, וְנִטִיל כָּלָא כְּחַדָּא, בְּתִיאֻבְתָּא וְרַעוּתָא שְׁלִים. וְכָל דָּא, לְרוּץ אֲרַח. כְּד"א הַנּוֹתֵן בַּיָּם דֶּרֶךְ לְאֶשְׁקָא וְלֹאֲשַׁלְמָא נְהִירוּ דְּסִיְהָרָא בְּכָל סְטָרִין, וְלִמְפַתַּח בֵּהּ אֲרַח לְאֲנֵהָרָא לְתַתָּא.

201. מְקַצָּה הַשָּׁמַיִם מוֹצְאוֹ, מְסִינְפֵי אֲלִין שָׁמַיִם עֲלָיִן דְּקֶאֱמֵרֵן, אִיהוּ אֲפִיק, בְּגִין דְּבְסִיוְמָא דְּגוּפָא, אִיהוּ אֲפִיק, וּבֵהוּא אֲתֵר אֶשְׁתַּמּוּדְעַ בֵּין דְּכֵר לְנוּקְבָא. וְדָא הוּא דְּכְתִיב, וְלִמְקַצָּה הַשָּׁמַיִם וְעַד קִצָּה הַשָּׁמַיִם. קִצָּה הַשָּׁמַיִם דָּא עֲלָמָא עֲלָאָה. וְלִמְקַצָּה הַשָּׁמַיִם, דָּא שְׁלָמָא דִּילִיָּהּ. כְּמָה דְּהֵאֵי נִטִיל כָּל נְהוּרִין, וְכֻלְהוּ בֵּיהּ, אוּף הִכֵּי הֵאֵי, נִטִיל כָּל נְהוּרִין, וְכֻלְהוּ בֵּיהּ, וְאִיהוּ נְפִיק מְקַצָּה הַשָּׁמַיִם.

202. וְתַקּוּפְתּוֹ: דְּסַחְרָא בְּכָל אִינוּן סְטָרִין קְדִישִׁין, דְּאֲתַחְזוּן לְאֲתַנְהָרָא וְלֹאֲתַשְׁקָא וְלִנְצַצָּא מְנִיָּה. וְאִין נְסַתֵּר, לִית מֵאֵן דְּאֲתַחְפִּיא מֵהוּא נְהִירוּ, דְּהֵא לְכֻלְהוּ אֲנֵהִיר בְּכֻלְלָא חַדָּא, לְכָל חַד וְחַד כְּמָה דְּאֲתַחְזִי לֵיהּ.

203. When they are perfected and illuminating from the sun, the moon, WHICH IS MALCHUT, becomes adorned like the supernal Ima, and becomes completed in fifty gates LIKE HER. This is the meaning of the verse: "The Torah of Hashem is perfect" (Ibid. 8), for it is now perfect from all the sides in the secret of the five levels, CHESED, GVURAH, TIFERET, NETZACH, AND HOD, like supernal Ima. These five are the secret of the fifty GATES OF BINAH, BECAUSE EACH ONE IS COMPOSED OF TEN.

204. Therefore, it is composed of PHRASES CONTAINING five words each, in order to complete the secret of fifty. "The Torah of Hashem is perfect, restoring the soul" (Ibid.): Here are five. "The testimony of Hashem is sure, making wise the simple" (Ibid.): Here are five. "The statutes of Hashem are right, rejoicing the heart" (Ibid.): Here are five. "The commandment of Hashem is pure, enlightening the eyes" (Ibid. 9): Here are five. "The fear of Hashem is clean, enduring forever" (Ibid. 10): Here are five. "The Judgments of Hashem are true, and are righteous altogether" (Ibid.): Here are five. FOR ALL THESE NAMES, THE TORAH, TESTIMONY, STATUTES...ARE THE NAMES OF MALCHUT. They all come in multiples of five, in order to be included IN FIFTY just like supernal Ima.

205. Therefore, IN THE PASSAGES, Yud Hei Vav Hei IS WRITTEN six times, for they correspond to the six supernal extremities, which are the secret of the supernal Name, WHICH IS ZEIR ANPIN. The moon becomes full from them, WHICH IS MALCHUT, and becomes perfected in the supernal order properly. This occurs during the Shabbat Day, when everything is properly completed in the secret of Shabbat above, IN ZEIR ANPIN, and below, IN MALCHUT.

206. On this day, light is increased in everything, as we have said. The heavens, WHICH IS ZEIR ANPIN, first receive from the source of life, WHICH IS ABA AND IMA. They, THE HEAVENS, illuminate and construct the supernal glory, WHICH IS MALCHUT, from the secret of the supernal Book, which is ABA of them all and from the secret of the Book WHICH IS supernal Ima. And He, NAMELY ZEIR ANPIN THAT IS CALLED 'HEAVENS', is derived from the secret of the tale. Therefore, IT IS WRITTEN: "Declare (also: 'tell')," as we have said. It is in the secret of the three names, NAMELY, BOOK (HEB. SEFER), SCRIBE (HEB. SOFER), TALE (HEB. SIPUR), NAMELY ABA, IMA, AND ZEIR ANPIN, who dominate on the Shabbat Day over all the other days.

207. Therefore, David recited this praise: "THE HEAVENS DECLARE" inspired by the Holy Spirit, about the shine and sparkle and domination of the Shabbat Day over all the other days. Because the secret of the supernal Name, ZEIR ANPIN, illuminates with light and sparkles with sparkles and becomes complete above and below. Then "the Torah of Hashem is perfect," which is the Shabbat of Shabbat Eve, NAMELY MALCHUT, which is of the same secret WITH ZEIR ANPIN, as we have said.

203. וכך בלהו אשתלימו ואתנהירו מגו שמשא, בדין סיהרא מתעטרא בגוונא דאימא עלאה, שלימא בנ' תרעין, ודא איהו דכתיב תורת יי' תמימה, דהא בדין איהו תמימה, מכל סטריין, ברזא דחמש דרגין, בגוונא דאימא עלאה, דאינון חמש רזא דחמשיין.

204. ובגיני כן, איהו אתיא בחמש חמש תיבין, בגין לאשלמא לרזא דחמשיין. תורת יי' תמימה משיבת נפש, הא חמש. עדות יי' נאמנה מחכימת פתי, הא חמש. פקודי יי' ישרים משמחי לב, הא חמש. מצות יי' ברה מאירת עינים, הא חמש. יראת יי' טהורה עומדת לעד, הא חמש. משפטי יי' אמת צדקו יחדיו, הא חמש. וכלהו אתיין בחמש חמש, לאתכללא בגוונא דאימא עלאה.

205. ועל דא, יהו"ה יהו"ה שית זמנין, לקבל שית סטריין עלאין, דאינון רזא דשמא עלאה, ועל דא, סיהרא אתמליא ואשתלים בסדורא עלאה בדקא יאות, ודא איהו ביומא דשבתא, דכלא אשתלים בדקא יאות, ברזא דשבתא עילא ותתא.

206. וע"ד ביומא דא, אתוסף נהירו בכלא, בדקאמרן. שמים נטלי ממקורא דחיי בקדמיתא, ואינון מנהרי ומתקני לכבוד עלאה, מרזא דספר עלאה, אבא דכלא. ומרזא דספר, אימא עלאה. ואיהו, מרזא דספור. ובגין כן, מספרים, בדקאמרן. ברזא דתלת שמהן אליון, דשלטין ביומא דשבתא, על כל שאר יומין.

207. ובגיני כן תושבחתא דא, קאמר דוד ברוח קדשא, על נהירו ונציצו ושולטנו דיומא דשבתא על כל שאר יומין בגין רזא דשמא עלאה, דקא נהיר בנהירו, ונציץ בנציצו, ואשתלים בשלימו עילא ותתא. וכדין תורת יי' תמימה, שבת דמעלי שבתא, ברזא חדא בדקאמרן.

17. "Rejoice in Hashem, you righteous"

The scholars decreed that praises on Shabbat should start with the psalms of David, which rise to illuminate and bless the heavens and the river that comes out of Eden. All is performed as it should be performed, though, and on this day even the sun illuminates properly.

The Relevance of this Passage

David signifies our physical existence. He is Malchut. Thus, David's psalms elevate our lower world (Malchut) into the heavens (Zeir Anpin) when they are recited at the commencement of each new Shabbat. For us, our own souls - and all existence - are now elevated by the sacred texts that speak these hidden truths.

208. And the friends decreed that the praises start with the praises of David, with this secret OF THE PRAISE "THE HEAVENS DECLARE..." The heaven, WHICH IS ZEIR ANPIN, takes first and illuminates all the rest. Afterwards the river that comes out of Eden, WHICH IS YESOD, TAKES and this is the secret of: "Rejoice in Hashem, you righteous" (Tehilim 33:1), FOR THIS PRAISE IS THE ASPECT OF YESOD. This river gathers and takes everything from the secret of the heavens, WHICH IS ZEIR ANPIN, in the supernal secret, WHICH IS CHASSADIM, and the source of life, WHICH IS THE ILLUMINATION OF CHOCHMAH, and all as is proper on this day. The sun, WHICH IS ZEIR ANPIN, perfects YESOD to illuminate properly on this day.

208. וְאֶתְקִינוּ חֲבֵרֵי־אֵל שִׁירוֹתָא דְתוֹשְׁבַחְתִּי, מֵאִינוּן תוֹשְׁבַחְתִּין דְדָוִד, מֵרִזָּא דְאֵל הַשָּׁמַיִם, דְאִיהוּ נְטִיל בְרִישָׁא, וְנִהִיר לְכָל שָׂאֵר. וְלִבְתָּר הֵוָה נְהַר דְנִמְיָק מֵעֵרָן, וְדָא אִיהוּ רִזָּא, רְנִנוּ צְדִיקִים בֵּינֵי בְגִין דְהָאֵי נְהַר כְּנִישׁ וְנְטִיל כְּלָא מֵרִזָּא דְשָׁמַיִם, בְּרִזָּא עֲלָאָה, וּמְקוֹרָא דְחַיִּי, כְּלָא כְדָקָא יָאוּת בְּיוֹמָא דָּא. וְשִׁמְשָׁא אֶתְקִין לְאַנְהָרָא כְדָקָא יָאוּת, בְּיוֹמָא דָּא.

18. "Of David, when he changed his demeanor"

This verse explains that the phrase refers to the moon, that is separated on this day from the Other Side, and joins with the sun. It contains the 22 letters that the sun brings into the moon.

The Relevance of this Passage

The 22 letters of the Hebrew alphabet signify 22 primeval forces of energy that combined together in countless configurations to conceive all Creation. They are the instruments of the Divine, tools to fashion supernal and mundane worlds, along with the diversity of life forms that inhabit them. Accordingly, this passage offers us nothing less than the Light of Creation. This illumination separates our souls from the Other Side, our Evil Inclination. Our prayers are strengthened, our spirit is renewed, and our existence is brightened so that darkness, never again, dominates our world and our souls.

209. Afterwards, ONE SHOULD SAY THE PRAISE, WHICH IS THE SECRET OF the moon, WHICH IS MALCHUT, that is separated from the Other Side on this day, in order to shine from the sun. It is written: "Of David, when he changed his demeanor..." (Tehilim 34:1). After it was separated from the Other Side, it joined with the sun, WHICH IS ZEIR ANPIN. This praise is in THE ORDER OF the 22 letters AT THE BEGINNINGS OF THE VERSES, that the sun brings them into the moon. This praise also CONTAINS the separation of the moon from the Other Side, and the praise of the 22 letters that the sun brings into the moon.

209. וְלִבְתָּר סִיְהֵרָא דְקָא מֵתַפְרִשְׁתּ מִסְטְרָא אַחְרָא בְּיוֹמָא דָּא, בְּגִין לְאַתְנַהֲרָא מִן שִׁמְשָׁא, וְדָא אִיהוּ לְדָוִד בְּשִׁנּוֹתוֹ אֶת טַעְמוֹ וְגו'. וְלִבְתָּר דְאַתְפְּרִשְׁתּ מִנְיָה, הָא אֶתְחַבְרַת בְּשִׁמְשָׁא. וְתוֹשְׁבַחְתָּא דָּא בְכ"ב אֶתְוּוּן, דְאֵעִיל בְּהָ שִׁמְשָׁא בְּסִיְהֵרָא. וְתוֹשְׁבַחְתָּא דָּא, פְּרִישׁוּ דְסִיְהֵרָא מִסְטְרָא אַחְרָא, וְתוֹשְׁבַחְתָּא דְכ"ב אֶתְוּוּן בְּנִהִירוֹ דְשִׁמְשָׁא.

19. "A prayer of Moses"

When we read "A prayer of Moses, the man of the Elohim," we are to understand that this refers to the union of Malchut and Zeir Anpin, the Lower realm with the Upper. In that joining of a wife to her husband there is the spreading of the right and left hands, Chesed and Gvurah, to receive her. Here we can understand how the union of the lower world and the upper world is mirrored in the union of husband and wife, and of how Mercy and Gvurah work together to form powerful unions of all kinds.

The Relevance of this Passage

Our own relationships are enriched and imbued with tremendous blessing as the Zohar reveals the mysteries concerning the union of the upper and lower worlds. Any time this unification is achieved, darkness is expelled from our personal existence. Our connection to Moses and the wisdom of Torah is made complete. Our intimate relations now engender unification of the upper and lower world, culminating in the full radiance of the Light of the Creator. All of this is achieved by virtue of Moses and our visual embrace of the verses that speak his name.

210. Afterwards the Queen elevates and joins with Her husband, ZEIR ANPIN, and it is written: "A prayer of Moses, the man of Elohim" (Tehilim 90:1), BECAUSE PRAYER IS MALCHUT AND MOSES IS THE SECRET OF ZEIR ANPIN. FOR THIS SHOWS the joining and cleaving of the wife to her husband, WHICH IS "A PRAYER OF MOSES," and the spreading of the right and left hands, CHESED AND GVURAH to receive her and to be together in one bond.

210. וְלִבְתָּר אֶתְחַבְרַתָּא וְסִלְיָקוּ דְמִטְרוֹנִיתָא עִם בְּעֻלָּה. וְדָא אִיהוּ תַפְלָה לְמִשָּׁה אִישׁ הָאֱלֹהִים. אֶתְחַבְרַתָּא וְאֶתְדַבְּקוֹתָא דְאַתָּתָא בְּבְעֻלָּה, לְפִרְשָׁא יְמִינָא וְשִׁמְאֵלָא לְקַבְּלָא לָהּ, וְלְמַהוּי כְּחָדָא בְּחַבְרָא חָדָא.

20. "Sing to Hashem a new song"

Sing to The Creator a new song; for He has done marvelous things. It is said that the milk cows transporting the ark rose to recite this praise. And in the higher realm the living creatures that carry the throne to raise it above also recite this praise. We read that it is called a 'new' song for each renewal of the new moon when it illuminates from the sun. They praised Him with this praise when they carried the ark and were going up to Bet Shemesh, the sun, and the elevation of the throne to ascend above is on Shabbat.

The Relevance of this Passage

Here we understand that the power of the Ark and the effulgent Light that it emits has imbued senseless creatures, milk cows, with the ability to rise above their inborn nature and sing praise to the Creator. Clearly all possibilities exist within the infinite realm of the Light. As such, this wisdom uplifts us above our own base nature so that we now recognize and embody the Divinity imbued into this seemingly chaotic world.

211. It is written: "A Psalm, Sing to Hashem a new song" (Tehilim 98:1). We have already established this praise. Although we have observed it, the observations of the friends who observed about this is THAT THEY SAID that the cows that were transporting the ark rose to recite this praise, as it is written: "And the cows took the straight (also: 'sang') way" (I Shmuel 6:12). What was the song that they were reciting? It was: "Sing to Hashem a new song; for He has done marvelous things." This secret is similar to above for at the time the living creatures carry the throne, WHICH IS MALCHUT to raise it above, TO ZEIR ANPIN they recite this praise.

211. וְדָא אִיהוּ מְזֻמֹּר שִׁירוּ לַיְיָ שִׁיר חֲדָשׁ.
תּוֹשֵׁבַחְתָּא דָא הָא אוֹקִימְנָא. אֲבָל אַע"ג דְּאִתְעֲרַנָּא
בֵּיהּ, אִתְעֲרוּ דְחִבְרֵינָא דְקָא אִתְעֲרוּ, שְׁפִיר אִיהוּ,
דְּהִנְהוּ פְרוֹת עֲלוֹת בְּדִּהוּ נְטְלֵי אַרוֹנָא, אִתְעֲרוּ
בְּהָא תּוֹשֵׁבַחְתָּא, כְּד"א וַיִּשְׁרְנָה הַפְּרוֹת בַּדֶּרֶךְ. וּמָה
שִׁירָה הוּא אֲמַרִי. מְזֻמֹּר שִׁירוּ לַיְיָ שִׁיר חֲדָשׁ בִּי
נִפְלְאוֹת עָשָׂה. רְזָא דָא אִיהוּ בְּגוּוֹנָא דְלַעִילָא.
בְּשַׁעֲתָא דְאִינוּן חֵיוֹת נְטְלֵי בְרִסְיָא, לְאַרְמָא לִיָּה
לַעִילָא, אִינוּן אֲמַרִי תּוֹשֵׁבַחְתָּא דָא.

212. If you ask: Why is it written here "new", FOR IT IS WRITTEN "A NEW SONG"? Are they not constantly saying this praise? HE ANSWERS: Certainly it is new, for it is called 'new' only with the renewal of the moon, WHICH IS MALCHUT, when it illuminates from the sun, WHICH IS ZEIR ANPIN. Then it is new, and this is "a new song," FOR EACH TIME MALCHUT ASCENDS TO PAIR WITH ZEIR ANPIN, SHE IS TRANSFORMED TO BECOME NEW, IN ACCORDANCE WITH THE SECRET, THAT EVERY TIME SHE REVERTS TO BEING A VIRGIN. "His right hand, and His holy arm have gained Him the victory" (Tehilim 98:1): This is the arousal of right and left, WHICH ARE CHESED AND GVURAH, to receive Her.

212. וְאִי תִימָא, אֲמַאי כְּתִיב הֵכָא חֲדָשׁ, וְהָא תְדִיר
קְאֲמַרִי תּוֹשֵׁבַחְתָּא דָא. אֲלָא וְדָא חֲדָשׁ אִיהוּ, וְחֲדָשׁ
לָא אֲקִרִי, אֲלָא בְּאִתְחַדְתּוּתָא דְסִיְהֵרָא, בְּדִ
אִתְנַהֲרִית מִן שְׁמֶשׂא, בְּדִין אִיהוּ חֲדָשׁ, וְדָא אִיהוּ
שִׁיר חֲדָשׁ. הוֹשִׁיעָה לּוֹ יְמִינוּ וּזְרוּעַ קְדָשׁוֹ, הָא
אִתְעֲרוּתָא דִימִינָא וּשְׁמַאלָא לְקַבְּלָא לָהּ.

213. They did praise Him with this praise when they carried the ark and were going up to Bet Shemesh, like the wagons (also: 'heifers'), WHICH IS THE SECRET OF THE LIVING CREATURES. They went up to Bet Shemesh, WHICH IS THE SECRET OF ZEIR ANPIN THAT IS CALLED 'SHEMESH (ENG. 'SUN')', and it all amounts to the same, for the elevation of the Throne, WHICH IS MALCHUT, to ascend above occurs on Shabbat. THEREFORE, the order of this praise is on the Shabbat. All these praises were composed for Shabbat, for the unique nation of the world to praise Him.

213. וְתּוֹשֵׁבַחְתָּא דָא, בְּדִ נְטְלֵי אַרוֹנָא, קָא מְשַׁבְּחָא
לָהּ. בְּדִ סְלֶקִין לְבֵית שְׁמֶשׁ. בְּגוּוֹנָא דְעֵגְלוֹת סְלֶקִין
לְבֵית שְׁמֶשׁ. וְכֹלָא בְּרְזָא חֲדִ סְלֶקִין, בְּגִין דְּבִשְׁבַת
אִיהוּ סְלִיקוּ דְכוּרְסֵינָא, לְסֶלְקָא לַעִילָא. תְּקוּנָא
דְּתּוֹשֵׁבַחְתָּא דָא בְּשַׁבַּת אֵלִין תּוֹשֵׁבַחְתָּא כְּלָהּ אִתְקִינוּ
בְּשַׁבַּת, לְשַׁבְּחָא לִיָּה עֲמָא יְחִידָא בְּעֵלְמָא.

21. "A Psalm, a song for the Shabbat day"

We learn that, like the candle which cannot be seen in the daylight, the lower world cannot approach the light of the upper world. The Shabbat day is the upper world and the Shabbat Eve is the lower world. "A Psalm, a song for the Shabbat day," was the praise said by Adam at the time he was expelled from the Garden of Eden, and the Shabbat came and shielded him. We read that all the praises of Shabbat, which is the glory of the day, are higher than on all the other days.

The Relevance of this Passage

Adam (we, the Vessel) had a burning desire to be the cause of his (our) own fulfillment, the creator of his own Light. But as candlelight cannot be seen in the presence of the sun, Adam (we) left the luminous perfection of the Garden to enter our disordered dimension of darkness, Malchut, where the Light is concealed. Man, through his own labor and effort, can rekindle the Light, and thus shares in the divine act of Creation: He becomes God(like)! Keeping the Sabbath, learning Torah, and igniting the Light of the Zohar are the fundamental ways in which we achieve this purpose. Thus, our life's work is being accomplished and completed as we read these words. Our efforts here provide the finishing touches to the spiritual evolution and final ascent of man. Therein lies the ultimate power of the Zohar.

214. "A Psalm, a song for the Shabbat day" (Tehilim 92:1): This praise was said by Adam at the time he was expelled from the Garden of Eden, and the Shabbat came and protected him. The friends have established this already. This is the praise that the lower world, WHICH IS MALCHUT, says to the upper world, which is a day that is wholly Shabbat, which is the King that the Peace is His, NAMELY ZEIR ANPIN. This is: "A Psalm, a song..." but the utterer is not mentioned BECAUSE IT ALLUDES TO MALCHUT, FOR EVERY PLACE WHERE IT IS UNSPECIFIED IT ALLUDES TO MALCHUT, AS WRITTEN ABOVE.

215. "For the Shabbat day": NAMELY the supernal Day, the supernal Shabbat, WHICH IS ZEIR ANPIN. The one is Shabbat and the other is Shabbat, so what is the difference between the one and the other? HE ANSWERS: unspecified Shabbat is the Shabbat of Shabbat Eve, NAMELY MALCHUT. Shabbat day is the supernal Shabbat, NAMELY ZEIR ANPIN. The one is day, ZEIR ANPIN, and the other is night, MALCHUT: "Wherefore the children of Yisrael shall keep the Shabbat" (Shemot 31:16) refers to night, the secret of the female. "Remember the Shabbat day" (Shemot 20:8) refers to day, the secret of the male, NAMELY ZEIR ANPIN. Therefore, IT IS SAID: "A psalm, a song for the Shabbat day," FOR MALCHUT PRAISES ZEIR ANPIN THAT IS CALLED 'THE SHABBAT DAY'.

216. We have found in many places that the lower world, WHICH IS MALCHUT, is not mentioned by name, and is unspecified WITHOUT A NAME, such as: "A PSALM, A SONG FOR THE SHABBAT DAY," IN WHICH THE NAME OF THE AUTHOR IS NOT MENTIONED. For example: "And...called to Moses" (Vayikra 1:1) as well as: "And He said to Moses, 'Come up to Hashem'" (Shemot 24:1). In all of these, the name is concealed and is not mentioned, because there is a supernal level contained in it, NAMELY ZEIR ANPIN, and She is not mentioned by name near the supernal level. The light of a candle is not noticed during the day in the sunlight. Therefore, She is not mentioned by name. All the praises of Shabbat, which is the glory of the day, are higher than on all the other days.

22. "The soul of every living being"

We read how the soul flies from the life of the worlds, the Yesod of Zeir Anpin, and is blessed by Him as it emerges and flies downwards. And the soul has permission to bless Malchut. The souls fly downwards and bless Malchut at the commencement of Shabbat. We learn that Malchut receives blessings during the weekdays from the other souls that bless Her from below. During the Shabbat Day, She receives blessings from the upper souls that bless Her with 45 words. All this praise and all these words are known limbs that add up to the proper completion of the Shabbat. The Relevance of this Passage

All the blessings (spiritual energy) of the weekday and the Sabbath fill our souls, completing our connection to the Light of the Creator. In turn, we ignite the merciful arrival of the cosmic Sabbath (the age of Messiah), and a unified humanity embraces the world of immortality and boundless delight.

217. 'The soul of every living being': The friends have said true words about it. We must remember that the soul flies from the life of the worlds, WHICH IS YESOD OF ZEIR ANPIN. Because it is his, all the blessings emanate from him and dwell in him, and he waters and blesses downward, MALCHUT, this soul that emerges from him, and has permission to bless this place, MALCHUT.

214. מְזִמּוֹר שִׁיר לְיוֹם הַשַּׁבָּת, תּוֹשְׁבַחְתָּא דָא, אָדָם הִרְאִשׁוֹן קָאִמַר לֵהּ, בְּשַׁעֲתָא דְאַתְתָּרְךָ מִגְּנֵתָא דְעֵדֶן, וְאַתָּא שַׁבַּת וְאַגִּין עָלֶיהָ. וְאוֹקְמוּהָ חֲבַרְיָא, תּוֹשְׁבַחְתָּא דָא, עֲלֵמָא תַתָּאָה קָא מְשַׁבַּח לְגַבֵּי עֲלֵמָא עֲלָאָה, יוֹמָא דְאִיהוּ כּוֹלוֹ שַׁבַּת, מִלְכָּא, דְשַׁלְמָא דִילֵיהָ. וְדָא אִיהוּ מְזִמּוֹר שִׁיר, וְלֹא כְתִיב מֵאֵן קָאִמַר לֵיהּ, כְּמָה דְאוֹקִימָנָא.

215. לְיוֹם הַשַּׁבָּת, יוֹמָא עֲלָאָה, שַׁבַּת עֲלָאָה. דָא שַׁבַּת וְדָא שַׁבַּת, מַה בֵּין הָאֵי לְהָאֵי. אֵלָא, שַׁבַּת סֵתֵם, דָא שַׁבַּת דְמַעְלֵי שַׁבַּתָא. יוֹם הַשַּׁבַּת, דָא שַׁבַּת דְלַעֲיֹלָא. דָא יוֹם, וְדָא לֵילָה. וְשִׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבַּת, הָא לֵילָא, רְזָא דְנוֹקְבָא. זְכוֹר אֶת יוֹם הַשַּׁבַּת, הָא יוֹם, רְזָא דְדַכּוּרָא. וּבְגִין כֵּךְ מְזִמּוֹר שִׁיר לְיוֹם הַשַּׁבַּת.

216. וְאַשְׁבַּחְן בְּכַמָּה אֶתְר, דְעֲלֵמָא תַתָּאָה לָא סְלִיִן בְּשַׁמָּא, וְאַתֵּינָא סֵתֵם, כְּגוֹן הָאֵי, וּכְגוֹן וַיִּקְרָא אֶל מֹשֶׁה, וּכְגוֹן וְאֵל מֹשֶׁה אָמַר עֲלֵה אֵלַי יי'. כִּלְהוֹ סֵתִים שַׁמָּא, וְלֹא סְלִיִן בֵּיהּ. בְּגִין דְאִית בֵּיהּ דְרָגָא עֲלָאָה, וּלְגַבֵּי דְרָגָא עֲלָאָה אִיהוּ לָא סְלִיִן בְּשַׁמָּא. נְהוּרָא דְשַׁרְגָא, לָא סְלִיִן בִּימָמָא, בְּנְהוּרָא דְשַׁמְשָׁא, וְעוֹד לָא סְלִיִן בְּשַׁמָּא. וְכֹל אֲלִין תּוֹשְׁבַחְתָּא, דְשַׁבַּת, דְאִיהוּ כְבוֹד יוֹם, אִיהוּ תּוֹשְׁבַחְתָּא עֲלָאָה, עַל כֹּל שְׂאָר יוֹמִין.

217. נִשְׁמַת כָּל חַי, הָא חֲבַרְיָא אֲתַעְרוּ בֵּיהּ מְלִין דְקִשׁוּט. אֲבָל אִית לֵן לְאַדְכְּרָא, הָאֵי נִשְׁמַתָּא דְפִרְחָא מֵהוּוּא חַי הַעוֹלָמִים. וּבְגִין דְאִיהוּ דִילֵיהּ, דְמַנִּיָּה נִמְקֵן כָּל בְּרַכָּאן, וְשִׁרְיִין בֵּיהּ, וְהוּא אֲשְׁקֵי וּמְבַרַךְ לְתַתָּא, הָאֵי נִשְׁמַתָּא דְנִפְקָא מִנֵּיהּ, אִית לָהּ רְשׁוֹ לְבְרַכָּא לְהָאֵי אֶתְר.

218. Therefore, the souls fly from that living, WHICH IS YESOD OF ZEIR ANPIN, at the commencement of Shabbat. These souls that fly actually bless that place that is called 'Name' below, NAMELY MALCHUT, FOR WHICH REASON IT IS SAID: 'THE SOUL OF EVERY LIVING BEING WILL BLESS YOUR NAME,' NAMELY MALCHUT THAT IS CALLED 'NAME'. The place from which THE SOULS emerge, WHICH IS YESOD, blesses MALCHUT from above, so we see that this 'Name' receives blessings from below and from above, and is included from all sides.

219. During the weekdays, MALCHUT receives blessings from the other souls that bless Her from below. During the Shabbat Day, She receives blessings from the upper souls OF ATZILUT that bless Her with 45 words, like the numerical value OF THE NAME of 45, as we have established in the secret of Mah (=45) and Mi (=50). For this MI is the upper world, BINAH, and MAH is the lower world, MALCHUT. 'The soul of every living being': Until the last WORD contains 45 WORDS, and from 'Were our mouths as full of song' until THE WORD 'before us' it is a different praise, which is composed of fifty words. This is not a word that indicates calculating, MEANING THAT THERE IS NO END OF SUBJECT TO POINT OUT A SPECIFIC SUM, BECAUSE THE WORD 'BEFORE US' IS IN THE MIDDLE OF SUBJECT. WITH ALL THIS, the sum adds up to the secret of 'Mi,' NAMELY FIFTY WORDS. A different praise starts from that point onward that amounts to the sum of a hundred words, UNTIL 'BY THE MOUTH OF THE UPRIGHT YOU SHALL BE EXALTED,' which is the completion of all, NAMELY THE GREATNESS OF MALCHUT THAT CONTAINS TEN SFIROT WITH EACH ONE CONTAINING TEN, EQUALING ONE HUNDRED. This is one Chariot, upon which dwells the supernal wholeness, WHICH IS ZEIR ANPIN.

220. All this praise and all these words are certain limbs, MEANING GRADES, that add up to the completion of the Shabbat, with which to be completed properly. Happy is the nation that knows how to arrange the praise of its Master properly. From here and further, it is the order of prayer as was arranged.

23. "But be not You, Hashem, far from me"

We read how when King David was arranging the praise of the King he included "But be not You, The Creator, far from me, my Strength, haste You to help me." This is because when Malchut ascends to become adorned with Zeir Anpin, it is in the upper world and from there it is necessary to elevate it to infinity in order that it should all be bound together high above. During the order of praise, the children of Yisrael do not permit Malchut to ascend from them. We read that the Holy One ascends higher and higher to infinity, but immediately returns to His place because the children of Yisrael below are joined with Him. It is necessary to join with the Holy One and hold onto Him so that no person is forsaken by Him even for one moment. Now Rabbi Elazar says to his father, Rabbi Shimon that they must leave the Garden of Eden and travel in the ways of the guards of the Tree of Life; he asks his father to prepare the way.

The Relevance of this Passage

The upper and lower realms are linked so that blessings may now flow to us unobstructed. A constant connection to the Light is attained through the energy arising here, which acts as an umbilical cord, so that in these, our darkest days, we may call down the Light to illumine our way and end pain, suffering, and evil.

221. It is written: "But be not You, Hashem, far from me; my Strength, haste You to help me" (Tehilim 22:20). King David said this when he was preparing and arranging the praise of the King, in order to join the sun, THAT IS ZEIR ANPIN, with the moon, WHICH IS MALCHUT. Since he was preparing and arranging the praises of THE KING to the bond, he said, "But be not You, Hashem, far from me..."

218. ועל דא פרחין נשמתין מההוא חי, במעלי שבתא. אינון נשמתין דאינון פרחאן, ממש מברכין להאי אתר דאקרי שם מתתא. וההוא אתר דנפקי מניה מברך ליה לעילא, והאי שם מקבלא ברכאן, מתתא ומעילא, ואתכלילת מכל סטרין.

219. ביומי דחול, איהי מקבלא ברכאן, משאר נשמתין, דקא מברכין לה מתתא. ביומא דשבת, איהי מקבלא ברכאן מאינון נשמתין עלאין, דקא מברכאן לה בארבעין וחמש תיבין, בחושפן מ"ה. כמה דאוקימנא, ברזא מ"ה, וברזא מ"י. דא עלמא עלאה, ודא עלמא תתאה. נשמת כל חי עד האחרונים, מ"ה. ומן ואילו פינו מלא שירה עד ומלפנים, סלקא תושבחתא אחרא חמשין תיבין. ואע"ג דלא קיימא תמן מלה בחושפנא, סלקא חושפנא רזא מ"י. ומתמן ולהלאה סלקא תושבחתא אחרא לחשבון מאה תיבין, תשלומין דכלא, וחד רתיכא על מה דשריא ההוא שלימא עלאה.

220. וכל שבחא דא, וכל מלין אליון, בלהו שיימין ידיען, בחושפנא לתשלומא דשבת, ולאשתלמא מניהו, בדקא חזי. זכאה עמא, דידיעי לסדרא שבחא דמריהון, בדקא יאות. מבאן ולהלאה סדורא דצלותא כמה דאתתקנת.

221. בתיב ואתה יי אל תרחק אילותי לעזרתי חושה. דוד מלכא אמר דא, בשעתא דהוה מתקן ומסדר תושבחתא דמלכא, בגין לחברא שמשא בסיהרא. פיון דהוה מתקן ומסדר שבחין דיליה לאתחברא, אמר ואתה יי אל תרחק.

222. "But be not You, Hashem": This is the secret of being bound together without separation. BECAUSE 'YOU' IS MALCHUT, 'HASHEM' IS ZEIR ANPIN; therefore, "be not far," since She is ascending to become adorned with her husband. It is all in the upper world, and from there it is necessary to elevate it to the endless light, in order that it should all be bound together high above. Therefore, HE SAYS, "Be not far" to ascend from us and leave us.

223. During the order of praise, Yisrael have to be included there and join with ZEIR ANPIN AND MALCHUT from below, so that if this glory, WHICH IS MALCHUT, wishes to go up from there, the children of Yisrael below are joined to Her and hold onto Her. And they do not permit Her to go away from them. Therefore, the prayer is silent, as one who is speaking secretly with the King, because She doesn't become far from Him at all as long as She is with Him in secret. THEN SHE IS COMPLETELY INCLUDED IN ZEIR ANPIN AND, EVEN THOUGH ZEIR ANPIN ASCENDS TO THE ENDLESS LIGHT, HE DOES NOT BECOME FAR FROM US, BECAUSE HE IMMEDIATELY RETURNS TO HIS PLACE, AS IT IS WRITTEN BEFORE US.

224. "My strength (Heb. eyaluti)" (Tehilim 22:20): eyaluti MEANS that just like a stag (Heb. eyal) or deer when they go and leave, they return immediately to the place they left, so is the Holy One, blessed be He. Even though He ascends higher and higher to the endless world, He immediately returns to His place. Why? Because Yisrael below are joined with Him and do not leave Him so He would be forgotten and removed from them. For this, IT IS SAID, "My strength, haste You to help me."

225. Therefore, it is necessary to join with the Holy One, blessed be He, and hold onto Him like one who draws from above to below, so that no person is forsaken by Him even for one moment. Therefore, when one connects redemption close to prayer, NAMELY THE BLESSING: "WHO DELIVERED YISRAEL" TO THE AMIDAH, he has to become engrossed in it and speak to Him in silence, so He does not become distanced from him, and does not leave us. Therefore, it is written: "But you who did cleave of Hashem your Elohim are alive, every one of you this day" (Devarim 4:4). "Happy is that people, that is in such a case: happy is that people, whose Elohim is Hashem" (Tehilim 144:15).

226. At the moment that Rabbi Shimon rose, the friends also rose and left. Rabbi Elazar said to Rabbi Shimon, his father: Father, until now we sat in the shade of the Tree of Life in the Garden of Eden. From now and further that we are traveling, we must go in the ways that guard this Tree. He said to him: You start first to open the way.

222. וְאַתָּה יי' רִזָּא דְחִבְרוּתָא חָדָא בְּלֵא פְרוּדָא. אֵל תִּרְחַק, בֵּינָן דְּאִיְהוּ סִלְקָא לְאַתְעֵטְרָא בְּבַעֲלָהּ, וְכֹלָא בְּעֵלְמָא עֲלָאָה, וּמִתְמַן בְּעֵי לְסִלְקָא לְאִין סוּף, לְאַתְקֵשְׂרָא בְּלֵא לְעִילָא לְעִילָא, וּבִג"כּ אֵל תִּרְחַק, לְאַסְתַּלְקָא מִינָן, לְשִׁבְקָא לָן.

223. וּבִגִּין כֵּךְ, בְּגוּ סְדוּרָא דְתוֹשְׁבַחְתָּא, בְּעָאן יִשְׂרָאֵל לְאַתְבַּלְלָא תְּמַן, וּלְאַתְדַּבְּקָא בְּהַדְיִיְהוּ מִתְתָּא, דְּאַלְמֵלָא יִבְעֵי לְאַסְתַּלְקָא הַאי כְבוֹד, הַא יִשְׂרָאֵל לְתַתָּא אַחֲדָן בֵּיהּ וְתַקְמִין בֵּיהּ, דְּלֵא שְׁבָקִי לִיָּה לְאַתְרַחֲקָא מְנִיְהוּ. וְע"ד צְלוּתָא בְּלַחֲשׁ, כְּמֵאן דְּמִלִּיל בְּרִזָּא עִם מַלְכָּא, וּבְעוֹד דְּאִיְהוּ בְּרִזָּא עִמֵּיהּ, לֵא אַתְרַחֲקָא מְנִיְהוּ כִּלְל.

224. אֵילוּתִי, מַה אֵיל וְצַבִּי, בְּשַׁעֲתָא דְּאִזְלוּ וּמְרַחֲקִי, מִיַּד אַהֲרָרָן לְהֵהוּא אַתְרֵי דְּשְׁבָקִי, אוּף קוּדְשָׁא בְּרִיךְ הוּא, אַע"ג דְּאַסְתַּלְקָא לְעִילָא לְעִילָא בְּאִין סוּף, מִיַּד אַהֲרָרָן לְאַתְרֵיהּ. מ"ט. בְּגִין דִּישְׂרָאֵל לְתַתָּא אַתְאֲחָדָן בֵּיהּ, וְלֵא שְׁבָקִין לִיָּה לְאַתְנַשְׂיָא, וְלְאַתְרַחֲקָא מְנִיְהוּ. וְע"ד, אֵילוּתִי לְעִזְרַתִּי חוֹשָׁה.

225. וּבִגִּין כֵּךְ בְּעִינָן לְאַתְאֲחָדָא בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וְלְאַחֲדָא בֵּיהּ, כְּמֵאן דְּאַמְשִׁיךְ מְעִילָא לְתַתָּא, דְּלֵא יִשְׁתַּבַּךְ בַּר נֶשׁ מְנִיְהוּ, אֲפִילוּ שַׁעֲתָא חָדָא. וְע"ד כַּד סְמוּיךְ גְּאוּלָּה לְתַתְּפֵלָה, בְּעֵי לְאַחֲדָא בֵּיהּ, וְלְאַשְׁתַּעֵי בְּהַדְיָה בְּלַחֲשׁוֹ, בְּרִזָּא, דְּלֵא יִתְרַחֲק מִינָן, וְלֵא יִשְׁתַּבַּךְ מִינָן, וְע"ד כְּתוּב וְאַתֶּם הַדְּבָקִים בֵּינִי אֱלֹהֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם. אֲשֶׁרִי הָעַם שָׁכְבָה לֹו אֲשֶׁרִי הָעַם שִׁוִּי אֱלֹהִיו.

226. בְּהֵיָא שַׁעֲתָא, קָם רַבִּי שְׁמַעוֹן וְחִבְרִיָּא אוּף הָכִי קָמוּ וְאִזְלוּ. אָמַר רַבִּי אֶלְעָזָר לְרַבִּי שְׁמַעוֹן אָבוּי, אָבָא, עַד הָכָא הוּינָא יִתְבִּי בְּצֵלָא דְּאִילָנָא דְּחַיִּי בְּגִנְתָּא דְּעָרָן. מְכָאן וְלְהֵלָאָה דְּאַנָּן אִזְלוּן, אַצְטְרִיךְ לָן לְמִיָּהךְ בְּאַרְחוּי דְּנִטְרָן אִילָנָא דָּא. אָמַר לִיָּה, אַנְתָּ תִּשְׂרִי בְּשִׁירוּתָא לְמַפְתַּח בְּאַרְחָא.

24. "Gold, and silver, and brass"

It is impossible to summarize the content of this long and difficult section, which contains a myriad of details explaining the meaning of all the colors and objects referred to in "That they bring Me an offering..." It speaks of gold and silver and brass, blue and purple and scarlet, fine linen and goats' skins and rams' skins dyed red and badgers' skins, acacia wood, oil for the light, onyx stones and stones to be set. The passage goes on to emphasize the importance of the numbers 24 and 25 and 49, and then discusses the prayers which should be made standing and which lying down. The Relevance of this Passage

When we read of the many offerings that people made on the altars to the Holy One, we realize, by comparison, how little we are tempted to offer Him today. This unwillingness is planted within us by Satan, for the truthful offerings and sacrifices are actually the negative traits and nefarious

qualities implanted within us by the Other Side.

As we now offer our dishonorable traits upon the sacrificial altar, our sins are cleansed and judgments are annulled. The number 49 is spoken of signifying the Sfirah of Binah. From our perspective, here in Malchut (earth), Binah is the fountainhead of spiritual energy. Thus, our souls ascend to this lofty spiritual height to nourish ourselves and bring divinity and boundless mercy to this mundane level of existence.

227. He opened the discussion saying: "That they bring Me an offering..." (Shemot 25:2), MEANING THAT IT IS MALCHUT THAT IS JOINED WITH ZEIR ANPIN, as we have learned. What makes it an offering? IT IS in the secret of Gold, WHICH IS THE LEFT COLUMN, because it is nourished originally from there as it is the lower Gvurah that comes from the side of Gold. FROM THERE IS THE ILLUMINATIONS OF CHOCHMAH BECAUSE MALCHUT IS BUILT FROM THE LEFT COLUMN. Even though She comes from the side of Gold, She perseveres only by the side of silver, which is the Right COLUMN, NAMELY, BY THE ILLUMINATION OF CHASSADIM.

228. This is the secret of the Cup of Blessing THAT ALLUDES TO MALCHUT THAT IS CALLED 'CUP'. One should accept it with the right and left hands, but it remains only in the right. The left arouses the right, FOR IT PROVIDES THE SHINE OF CHOCHMAH THAT IS IN IT. It does not become attached, because THE CUP is given between right and left, and the left joins AND IS INCLUDED under THE RIGHT. The right becomes joined above, IN ZEIR ANPIN, as it is written: "His left hand is under my head, and his right hand embraces me" (Shir Hashirim 2:6). Gold and silver are as in the verse: "The silver is mine, and the gold is mine" (Chagai 2:8), MEANING THE RIGHT AND LEFT OF ZEIR ANPIN. BUT IN MALCHUT, GOLD IS FIRST AND THEN SILVER, BECAUSE SHE IS BUILT FROM THE LEFT COLUMN WHICH IS GOLD, as has already been explained.

229. "And brass" (Shemot 25:3): Its color is similar to gold, because it is colored from the color gold and the color silver, WHICH IS MALCHUT THAT IS RECEIVED IN THE RIGHT AND LEFT OF ZEIR ANPIN, WHICH ARE GOLD AND SILVER AS MENTIONED EARLIER. Therefore, the brass altar was small, as it is written: "For the altar that was before Hashem was too small to accommodate the offering..." (I Melachim 8:64), and: "And David was the smallest" (I Shmuel 17:14), MEANING MALCHUT WHICH IS CALLED "THE LESSER LUMINARY" (BERESHEET 1:16). Even though it is small, everything is included in it. If you ask why the other altar, NAMELY THE INNER ONE, is called 'small', IT IS BECAUSE IT WAS ONLY ONE CUBIT BY ONE CUBIT. It is not so, FOR IT IS NOT DEPENDENT UPON MEASURE, for the only one which is small is the one about which it is written: "The greater luminary to rule the day, and the lesser luminary to rule the night." This one, THE BRASS ALTAR, is the lesser luminary; the greater luminary is the inner altar, which is the gold altar.

230. "And blue" (Ibid.): This is the blue wool of the Tzitzit (Eng. 'fringes'). Blue wool is the Throne, the secret of the hand Tefilin, WHICH IS MALCHUT. Blue wool is the Throne OF JUSTICE, on which criminal law, life and death, is judged, MEANING MALCHUT IN THE SIDE OF SEVERE JUDGMENT. There is a throne upon which monetary laws are judged, WHICH IS THE SECRET OF WEAK JUDGMENT, and there is a throne upon which criminal law is judged, WHICH IS THE SECRET OF SEVERE JUDGMENT. AND BLUE IS THE SEVERE JUDGMENT THAT IS IN MALCHUT. Therefore, all the colors are acceptable in a dream except for blue, for this notifies one that his soul is to be judged. When the soul is being judged, the body is sentenced to destruction, and that dream needs great Mercy.

227. פֶּתַח וְאָמַר, וַיִּקְחוּ לִי תְרוּמָה, בְּמַה דְּאִתְמַר. בְּמַאי אֵיחָי תְרוּמָה. בְּרֹזָא דְזָהָב, דְּהָא מִתְמַן אֲתוּנָת בְּקַדְמִיתָא, בְּגִין דְּאֵיחָי גְבוּרָה תַתָּא, דְּאִתְיָא מִסְטְרָא דְזָהָב. וְאִף עַל גַּב דְּאִתְיָא מִסְטְרָא דְזָהָב, כֹּל עֵקֶר לֹא אֲשַׁתְּאֲרֵת, אֲלֵא בְּסְטְרָא דְכֶסֶף, דְּאֵיחָי יְמִינָא.

228. וְרֹזָא דָּא בּוֹס שֶׁל בְּרָכָה, דְּאִצְטְרִיךְ לְקַבֵּלָא לֵיה בְּיְמִינָא וּבְשִׁמְאַלָא, וְכֹל עֵקֶר לֹא אֲשַׁתְּאֲרֵת אֲלֵא בְּיְמִינָא. וְשִׁמְאַלָא אֲתַעֵר יְמִינָא, וְלֹא אֲתַדְבֵּק בֵּיה, בְּגִין דְּאֵיחָי אֲתִיְהִיב בֵּין יְמִינָא וּשְׁמַאֲלָא, וְשִׁמְאַלָא אֲתַאֲחִיד תַּחוּתֶיהָ, וְיְמִינָא אֲתַאֲחִיד בֵּיה לְעִילָא, כְּדִ"א שְׁמַאלוֹ תַּחַת לְרֵאשִׁי וְיְמִינוֹ תַּחְבֵּקֵנִי. זָהָב וְכֶסֶף, כְּדִ"א לִי הַכֶּסֶף וְלִי הַזָּהָב, וְהָא אֲתַמַּר.

229. וְנַחוּשֶׁת, דָּא אֵיחָי גּוּוֹן כְּגוּוֹנָא דְזָהָב, בְּגִין דְּאִצְטְבַּע מְגוּוֹן זָהָב וּמְגוּוֹן דְכֶסֶף. וְעַל דָּא מְזַבַּח הַנְּחוֹשֶׁת קָטָן. אֲמַאי אֵיחָי קָטָן. כְּדִ"א כִּי הַמְזַבַּח אֲשֶׁר לִפְנֵי יְיָ קָטָן מֵהַכִּיל אֶת הָעוֹלָה וְגו'. כְּדִ"א וְדוֹד הוּא הַקָּטָן. וְאֵע"ג דְּאֵיחָי קָטָן, כֹּלֵא אֲתַאֲחִיד בְּגִינָה. וְאֵי תִימָא מְזַבַּח אַחְרָא, אֲקָרִי קָטָן. לֹא הָכִי. דְּלֹא קָטָן בְּרַ הָאֵי, דְּכַתִּיב אֶת הַמְּאוֹר הַגָּדוֹל לְמַמְשַׁלַּת הַיּוֹם וְאֶת הַמְּאוֹר הַקָּטָן לְמַמְשַׁלַּת הַלַּיְלָה. וְדָא אֵיחָי הַמְּאוֹר הַקָּטָן. הַמְּאוֹר הַגָּדוֹל, דָּא מְזַבַּח הַפְּנִימִי דְאֵיחָי מְזַבַּח הַזָּהָב.

230. וְתַכְלֵת דָּא אֵיחָי תַּכְלֵת דְּצִיצִית. תַּכְלֵת דָּא אֵיחָי בְּרִסְיָא, רֹזָא דְתַפְלָה דִּינָר. תַּכְלֵת דָּא אֵיחָי בְּרִסְיָא, דְּדִינִין בֵּיה דִּינֵי נַפְשוֹת. בְּגִין דְּאֵיחָי בְּרִסְיָא דְּדִינִין בֵּיה דִּינֵי מְמוֹנוֹת, וְאֵיחָי בְּרִסְיָא דְּדִינִין בֵּיה דִּינֵי נַפְשוֹת. וְעַל דָּא, כֹּל גּוּוֹנִין טְבִין לְחַלְמָא, בְּרַ גּוּוֹן תַּכְלָא, בְּגִין דִּינַדַּע דְּהָא נִשְׁמַתִּיהָ סְלָקָא בְּדִינָא. וְכֹד נִשְׁמַתָּא סְלָקָא בְּדִינָא, גּוֹפָא אֲתַדֵּן לְאֲשַׁתְּצָאָה וְאִצְטְרִיךְ הֵהוּא חַלְמָא, לְרַחֲמִין סְגִיָּאִין.

231. Blue wool is the Throne, about which is written: "The likeness of a throne, in appearance like a sapphire stone...A brightness round about him" (Yechezkel 1:26-27). When it is used for loops for the Tzitzit (Eng. 'fringes'), THE BRIGHTNESS ILLUMINATES IT. When the brightness illuminates it, it becomes the color green, AS WHITE BECOMES MORE VISIBLE IN IT, FOR THIS IS THE SECRET OF THE BRIGHTNESS THAT LIGHTS UP TOWARD MORNING. From then on the time starts to read Kriat Sh'ma, because the color of blue has changed from what it was; NAMELY, TO THE COLOR GREEN WHICH IS WEAK JUDGMENT. It is therefore prohibited to judge life and death law at night, because the color blue dominates at that time and permission is given to snatch a soul without trial, MEANING THE OTHER SIDE HAS POWER THEN TO CONFUSE THE MINDS OF THE JUDGES, because the Judgment, WHICH IS ZEIR ANPIN WHICH IS MERCY, does not dominate at that time.

232. When morning arrives, the right of above awakens, that light emerges and reaches this blue. It changes from what it was, and then the RIGHT dominates it and a different holy throne then attaches to it, OF MERCY. From that moment on is the time to recite Kriat Sh'ma.

233. "And purple": This is all the colors gathered together, WHICH IS ZEIR ANPIN, MEANING THE CENTRAL COLUMN THAT INCLUDES ALL THE THREE COLUMNS WHICH ARE WHITE, RED, AND GREEN. "And scarlet": It is written "scarlet (lit. 'worm of shani')" and 'scarlet' in: "For all her household are clothed with scarlet (Heb. shanim)" (Mishlei 31:21). This here is the color called 'scarlet', which includes all the colors. And shani and shanim are one, as shanim IS CALLED when they are all included in it together. Shani emerges from the supernal Throne, WHICH IS ZEIR ANPIN, WHICH IS THE THRONE FOR BINAH, that dominates blue from the right side. This is the guardian of Yisrael, of whom it is written: "Michael your prince" (Daniel 10:21). HE IS CALLED 'a worm', because his strength is in his mouth, like a worm that breaks everything and uproots everything.

234. "And scarlet, and fine linen" (Shemot 25:3): These are two colors together of right and left, which are white and red AND THEY ARE BOTH IN YESOD, BECAUSE THE JUDGMENTS IN MALCHUT ARE INCLUDED IN YESOD. "Fine linen (Heb. shesh)" is linen in which six (Heb. shesh) threads are combined, NAMELY YESOD. This is the meaning of: "His body also was like the beryl" (Ibid. 6), WHO IS THE ANGEL GAVRIEL. This is because in these two, WHICH ARE CHESED AND GVURAH THAT ARE IN YESOD, are included two others, WHICH ARE MICHAEL AND GAVRIEL. MICHAEL IS IN SCARLET AND GAVRIEL IN FINE LINEN.

235. "And goats' skins" (Ibid. 3): They are lower Gvurot in the exterior; THEY ARE TIFERET AND MALCHUT THAT ARE IN THE KLIPAH OF NOGAH (ENG. 'BRIGHTNESS') OF BRIYAH that cover the internal ones THAT ARE IN HOLINESS. Everything is necessary, because it is necessary to give place for everything. They come from the side of gold, FOR THEY ARE DRAWN FROM THE SIDE OF GVURAH THAT IS CALLED 'GOLD'. "And rams' skins dyed red" (Ibid. 5): They are drawn from two sides, right and left, WHICH ARE CHOCHMAH AND BINAH OF THE KLIPAH OF NOGAH in order to cover in another place THE HOLINESS, BECAUSE THE GOATS' SKINS COVER OVER THE ASPECTS THAT CORRESPOND TO THEM IN HOLINESS AND RAMS' SKINS DYED RED COVER OVER THE ASPECTS THAT CORRESPOND TO THEM IN HOLINESS.

231. תְּכֵלֶת דָּא אִיהוּ בְּרִסְיָא, דְּכִתִּיב בֵּיה כְּמֵרָאָה אֶבֶן סַפִּיר דְּמוֹת כֶּסֶף, וְכִתִּיב וְנִגַּה לוֹ סָבִיב. בְּגִין דְּעֵבְרִין בֵּיה כְּרִיכִין לְצִיצִית, וְכֵד נִגַּה לוֹ, אֲתַהֲדֵר לְגוּוֹן יְרוֹק, כְּגוּוֹן בְּרֵתִי. מֵהֵיכָא שַׁעְתָּא וְאֵילָךְ, אֲשַׁתְּרִי זְמַנָּא דְּק"ש, דְּהָא אֲשַׁתְּנִי גּוּוֹן תְּכֵלֵא מְכַמְה דְּהוּה, וּבְגִין כֶּךָ אֲסִיר לְמִידָן דִּינִי נְפִשׁוֹת בְּלִילָה, בְּגִין דְּשִׁלְטָא הוּוּא גּוּוֹן תְּכֵלֵא בְּהוּוּא זְמַנָּא, וְאֲתִיְהִיב רְשׁוֹ לְמַחְטָף נְפִשָּׁא בְּלֵא מִשְׁפֵּט. דְּהָא מִשְׁפֵּט לֹא שִׁלְטָא בְּהוּוּא זְמַנָּא.

232. כֵּד אֲתִי צַפְרָא, וְאֲתַעֲר יְמִינָא דְּלַעִילָא, נְפִיק הוּוּא נְהוּרָא, וּמְטִי עַד הָאִי תְּכֵלֵא, וְאֲשַׁתְּנִי מְכַמְה דְּהוּה, וְכֵדִין שִׁלְטָא עֲלֵיה, וְאֲתַדְּבֵק בֵּיה בְּרִסְיָא אַחְרָא קְדִישָׁא. מֵהֵיכָא שַׁעְתָּא וְאֵילָךְ, זְמַנָּא דְּק"ש.

233. וְאַרְגָּמָן, דָּא כְּנוּפֵיָא דְּכֵלִילָא כָּל גּוּוֹנִין כְּחָדָא. וְתוֹלַעַת שָׁנִי, כְּתִיב שָׁנִי, וְכִתִּיב שָׁנִים, דְּכִתִּיב כִּי כָּל בֵּיתָה לְבוּשׁ שָׁנִים. אֶלָּא הָאִי אִיהוּ גּוּוֹן אֶקְרִי שָׁנִי, דְּנָטִיל כָּל גּוּוֹנִין בֵּיה, וְכֵלֵא אִיהוּ חָד, שָׁנִי וְשָׁנִים. שָׁנִים: כֵּד כֵּלְהוּ כְּלִילָן בֵּיה כְּחָדָא. שָׁנִי: דְּנְפִיק מְכַרְסִיָּא עֲלָאָה, דְּשִׁלְטָא עַל תְּכֵלֵת מְסַטְרָא דִּימִינָא, וְדָא אִיהוּ אֶפּוֹטְרוֹפְסָא דִּישְׂרָאֵל, דְּכִתִּיב בֵּיה מִיכָאֵל שְׂרָכֶם. תוֹלַעַת: דְּחִילִיה בְּפּוּמִיָּה, כְּתוֹלַעַת, דְּמַתְבֵּר כָּלָא וְעַקֵּר כָּלָא.

234. תוֹלַעַת שָׁנִי וְשֵׁשׁ, תְּרִין גּוּוֹנִין כְּחָדָא, דִּימִינָא וְשִׁמְאָלָא, חִינּוּר וְסוּמָק. וְשֵׁשׁ: בּוּצָא אִיהוּ. דְּשִׁית חוּטִין מִתְחַבְּרִין, וְדָא אִיהוּ דְּכִתִּיב, וְגוֹיְתוֹ כְּתַרְשִׁישׁ. וּבְאֵלִין תְּרִין, כְּלִילָן תְּרִין אַחְרָנִין.

235. וְעִזִּים: גְּבוּרָאן תְּתָאִי דְּלִבְר, לְחַפֵּיָא עַל פְּנִימָאִי. וְכֵלֵא אֶצְטְרִין, וְאֶצְטְרִין לְמִיְהֵב דּוּכְתָא לְכֵלֵא, דְּהָא מְסַטְרָא דְּדִהְבָּא קְאֲתִינִין. וְעוֹרוֹת אֱלִים מְאֲדָמִים, מְשִׁיכוּ דְּתְרִין סְטְרִין, דִּימִינָא וְשִׁמְאָלָא, לְחַפֵּיָא בְּדוּכְתָא אַחְרָא.

236. "And badgers' skins": There is one aspect that grows in the Other Side, in the wilderness and is not found in inhabited places. This is the aspect of purity and is called 'badger', WHICH IS MALE AND FEMALE NOGAH OF ATZILUT THAT GROWS IN THE MIDST OF THREE KLIPOT, WHICH ARE A STORM WIND, A GREAT CLOUD, AND A FIRE FLARING UP.

237. In the Book of King Solomon there are high secrets concerning the brass altar as we said. About the earthen altar it is written: "An altar of earth you shall make to Me" (Shemot 20:21). This is a regular secret, WHICH IS MALCHUT. When other mountains dominate AND MALCHUT has to nourish them, She becomes colored in this color OF BRASS in order to nourish them. FOR THEN MALCHUT IS CALLED 'THE BRASS ALTAR' and they are called 'brass mountains'.

238. One spirit is drawn from this altar upon these brass mountains, MALCHUT, WHICH IS THE LETTER NUN OF NECHOSHET (NUN-CHET-SHIN-TAV). When this altar ascends in a different ascension, the letter Nun also ascends, which is the holy altar. And the spirit of these brass mountains remains, WHICH IS THE LETTERS CHET-SHIN-TAV. When the spirit starts rising, it is called 'a badger' (Heb. tachash, Tav-Chet-Shin), because the letter Nun has gone up from it.

239. This spirit TACHASH is divided into many other spirits and this nation was therefore called 'Tachash', as it is written: "And Tachash and Ma'achah" (Bereshheet 22:24). They used to have knowledge of this animal, TACHASH, that was in the tabernacle and is named after them.

240. "And Acacia wood" (Shemot 25:5): These are the holy secrets of these holy boards of the Tabernacle, which are named after their secret, NAMELY ACACIA WOOD. IN RELATION TO THE BOARDS, it is written: "Acacia wood standing up" (Shemot 26:15) and "Serafim stood above" (Yeshayah 6:2) TO TEACH THAT THE BOARDS ARE THE SECRET OF SERAFIM.

241. From here and further, "oil for the light" is the drawing of the holy oil of greatness to flow upon them; NAMELY, THE MOCHIN OF THE FIRST THREE SFIROT. "Onyx stones and stones to be set" (Shemot 25:7): These are the holy stones, the foundations of the tabernacle, FOR THEY ARE THE SECRET OF THE FOUR ANGELS, MICHAEL, GAVRIEL, URIEL, AND REFAEL. FOR EACH ONE OF THEM INCLUDES THREE COLUMNS WHICH ARE THE TWELVE THAT CARRY THE CHARIOT, WHICH IS MALCHUT. In these holy Chariots, these TWELVE HERETOFORE MENTIONED come on their own to glorify and praise in a precious garment, NAMELY THE BREASTPLATE, so the priest should concentrate there on them and mention these twelve tribes. Therefore, there are twelve stones, as we have learned.

236. ועורות תחשים, סטרא חדא אית דרבי גו
סטרא אחרא בחורבא, ולא בישובא אשתכח, ודא
איהו סטרא דכיו, ואקרי תחש.

237. בספרא דשלמה מלכא אית גו האי מזבח
הנחשת דקאמרן, רזין עלאין. דהא מזבח אדמה
כתיב, מזבח אדמה תעשה לי וגו' ודא איהו רזא
בדקא יאות. נחשת, בד שלטין טורין אחרנין, ואיהי
צריכא למיזן לון, אצטבע בהאי גוון למיזן לון.
ואיגון אקרונ הרי נחשת.

238. ואיגון הרי נחשת אתמשך עליהו רוחא חדא
מגו האי מזבח, וכד האי מזבח אסתלק בסליקו
אחרא, כדין אסתלק את נ', דאיהו מזבח קדישא,
ואשתאר רוחא דאלין טורי נחשת. וכד ההוא רוחא
אסתליק בקיומיה, אקרי תחש, דהא אסתלק מגיה
את נ'.

239. והאי אתפרש, לכמה רוחין אחרנין, ואקרונ
אוף הכי, ועל דא אקרי ההוא עמא, תחש. כד"א
ואת תחש ואת מעכה. איגון הוו ירעי בהא חיה
דמשכנא, דאקרי על שמהון.

240. ועצי שטים, אלין איגון רזין קדישין, דאיגון
לוחי משכנא, ואיגון אקרונ ברזא דלהון. כתיב עצי
שטים עומדים, וכתיב שרפים עומדים.

241. מכאן ולהלאה שמן למאור, משיכו דמשח
רבות קדישא לאמשכא עליהו. אבני שהם ואבני
מלואים, אלין אבני קדשא, יסודי דמקדשא,
ברתיכין קדישין אלין, אודמנן בלחודייהו, ליקר
ולשבחא, בלבוש יקר, לעינא כהנא בהו תמן,
ולאדכרא תריסר שבטין, וע"ד תריסר אבנין כמה
דאתמר.

242. There are thirteen kinds, NAMELY GOLD, SILVER, ETC., besides these twelve precious stones THAT ARE THE STONES TO BE SET. Together, they add up to 25, the 25 letters in the supernal mystery of unison. Corresponding to these, Moses engraved and arranged 25 letters in the secret of the verse of unison, as it is written, "Hear, O Yisrael, Hashem our Elohim, Hashem is One" (Devarim 6:4), which contains 25 letters engraved and carved in the supernal secret.

243. Jacob wanted to prepare below, IN MALCHUT, in the secret of unison, so he prepared 24 letters, which are: 'Blessed is the Name of the glory of His kingdom forever and ever.' He did not complete to 25 letters, because the tabernacle was not yet completed, WHICH CORRESPONDS TO MALCHUT. As soon as the tabernacle was completed and the first thing to emerge was completed, he spoke only with 25 letters to show that it was completed similarly to above, WHICH IS ZEIR ANPIN. As it is written: "And Hashem called to Moses, and spoke to him out of the Tent of Meeting, saying" (Vayikra 1:1), which contains 25 letters.

244. Therefore, there were 25 kinds with which to complete the preparation of the tabernacle, and we established all these letters to be the engraved letters, about which I learned from Master. Once the tabernacle was completed with these secrets, it is called 'koh' (Caf-Hei =25) in the complete unison of the Tabernacle, WHICH IS MALCHUT. Therefore, it is written: "And Your pious ones shall bless You (Heb. yevarchuchah)" (Tehilim 145:10), WHICH CONTAINS THE LETTERS 'YEVARCHU (ENG. 'BLESS') CAF-HEI', for CAF-HEI is the secret of the completion of the entire tabernacle and its preparation, AS EXPLAINED IN THE ADJACENT ESSAY. Caf-Hei corresponds to 22 letters and the Torah, the Prophets and the Writings, which are under one rule and one secret.

245. Yisrael declare the unity with this passage in the secret of the 25 letters, which are, "Hear, O Yisrael: Hashem our Elohim; Hashem is one" together with 'Blessed is the Name of the glory of His kingdom forever and ever,' which contains 24 letters and concentrate on each one of them. Then all the letters join together and, in one bond, amount to 49 gates in the secret of Jubilee', WHICH IS BINAH, BECAUSE 25 AND 24 EQUAL 49. It is necessary to mount UNTIL BINAH but not higher. And then the 49 gates of BINAH are opened and the Holy One, blessed be He, considers for the person as though he has fulfilled the whole Torah that comes in 49 aspects.

246. Therefore, the person has to concentrate the heart and will on 25 and 24 and elevate them with a willing of the heart to the 49 gates that we mentioned. After he has concentrated on this, he should concentrate on that unison that my master said, WHO IS RABBI SHIMON, that "Hear, O Yisrael" and 'Blessed is the Name...' are the inclusion of the entire Torah. Happy is the portion of he who concentrates on them, for it is certainly the entirety of the whole Torah above and below. This is the secret of the complete man, male and female, BECAUSE SH'MA YISRAEL IS THE ASPECT MALE AND 'BLESSSED IS THE NAME' IS THE ASPECT OF FEMALE, and this is the secret of the entire Faith.

242. תְּלִיסַר זִינִין אִינוּן, בְּרִיב אַבְנֵינּוּ יִקְרִינּוּ אֱלֹהִין, וְכֻלְהוּ סִלְקִין לְכ"ה אֲתוּון, בְּרִזָּא עֲלָאָה דִּיחֻודָא. וְלִקְבֵּל אֱלֹהִין, גְּלִיף וְאַתְקִין מִשֶּׁה, כ"ה אֲתוּון בְּרִזָּא דְפִסּוּקָא דִּיחֻודָא, דְּכִתִּיב שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד. וְאִינוּן כ"ה אֲתוּון, גְּלִיפִן מַחְקָקֵן בְּרִזָּא דְלַעִילָא.

243. יַעֲקֹב בְּעָא לְאַתְקֵנָא לְתַתָּא, בְּרִזָּא דִּיחֻודָא, וְאַתְקִין בְּכ"ד אֲתוּון, וְאִינוּן בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. וְלֹא אֲשֵׁלִים לְכ"ה אֲתוּון, בְּגִין דְּעַד לֹא אֲתַתְקֵן מִשְׁכַּנָּא. בִּיּוֹן דְּאַתְתְּקֵן מִשְׁכַּנָּא, וְאַשְׁתַּלִּים, מְלָה קְדָמָאָה דִּיהוּה נְפִיק מִנִּיה, בְּד אֲשְׁתַּלִּים, לֹא מְלִיל אֲלֹא בְכ"ה אֲתוּון, לְאַחְזָאָה דִּהָא אֲשְׁתַּלִּים דָּא בְּגוּוּנָא דְלַעִילָא, דְּכִתִּיב וַיְדַבֵּר יְיָ אֵלָיו מֵאֵהָל מוֹעֵד לֵאמֹר. הֲא כ"ה אֲתוּון.

244. וְע"ד כ"ה זִינִין לְאַשְׁלָמָא תְּקוּנָא דְּמִשְׁכַּנָּא וְכֻלְ הַנִּי אֲתוּון, אֹוקִימָנָא בְּאִינוּן אֲתוּון גְּלִיפִן, דְּאוֹלִיפְנָא מִמֶּר. וּבְגִין דְּמִשְׁכַּנָּא אֲשְׁתַּלִּים בְּרִזָּין אֱלֹהִין, אִקְרִי כ"ה, בִּיחֻודָא דְּשְׁלִימוֹ דְּמִשְׁכַּנָּא, וְע"ד וְחִסְדֵּיךָ יִבְרַכְכֶּכָה בְּתִיב, רִזָּא דְּשְׁלִימוֹ דְּכֻלְ מִשְׁכַּנָּא וְתְּקוּנָא דִּילִיָּה. כ"ה, לְקַבֵּל כ"ב אֲתוּון, וְאוֹרִייתָא וּנְבִיאִים וְכִתוּבִים, דְּאִינוּן כֻּלְלָא חֲדָא, וְרִזָּא חֲדָא.

245. בְּשַׁעֲתָא דִּישְׂרָאֵל קָא מַחֲדִי יִחֻודָא בְּהָאִי קְרָא, בְּרִזָּא דְּכ"ה אֲתוּון, דְּאִינוּן שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד, וּבִשְׁכַּמְל"ו, דְּאִינוּן כ"ד אֲתוּון, וַיְכוּוֹן כָּל חַד בְּהוּ, אֲתוּון מִתְחַבְרֵן כְּחֲדָא, וְסִלְקִין בְּחַבּוּרָא חַד מ"ט תְּרַעִין, בְּרִזָּא דִּיּוּבְלָא. וְכַדִּין אֲצַטְרִיךְ לְסִלְקָא עַד וְלֹא יִתִּיר. וְכַדִּין אֲתַפְתְּחוּ תְּרַעִין, וְחָשִׁיב קוּדְשָׁא בְּרִיךְ הוּא לְהוּא בְּרִי נֶשׁ, כְּאִילוֹ קִיּוּם אוֹרִייתָא כֻּלְּהָ, דְּאִיְהִי אֲתִיָּא בְּמ"ט פְּנִים.

246. וְעַל דָּא אֲצַטְרִיךְ לְכוּוּנָא לְבָא וְרַעוּתָא בְּכ"ה וּבְכ"ד, וְלְסִלְקָא לֹון בְּרַעוּתָא דְּלְבָא, לְמ"ט תְּרַעִין דְּקֵאמְרֵן. בִּיּוֹן דְּאַתְכּוּוֹן בְּהָאִי, יִתְכּוּוֹן בְּהוּא יִחֻודָא דְּאִמְרֵ מֶר, שְׁמַע יִשְׂרָאֵל וּבִשְׁכַּמְל"ו כֻּלְלָא דְּכֻלְ אוֹרִייתָא כֻּלְּהָ. זְכָאָה חוּלְקִיָּה מֵאֵן דִּיִּתְכּוּוֹן בְּהוּ, דְּוִדָּאִי כֻּלְלָא אִיְהוּ דְּכֻלְ אוֹרִייתָא דְּעִילָא וְתַתָּא. וְדָא אִיְהוּ רִזָּא דְּאֲדָם שְׁלִימָא, דְּדְּכֹר וּנְוִקְבָא, וְרִזָּא דְּכֻלְ מְהִימְנוּתָא.

247. There is an argument between Shammai and Hillel about rising up and lying down, for it is written: "When you lie down, and when you rise up" (Devarim 6:7). Shammai holds that in the evening the female rules, so in relation to the female it is necessary to turn and recite THE SH'MA, MEANING LYING DOWN. In the morning, when the male, ZEIR ANPIN, dominates with the domination of the upper world, it is necessary to rise up and read before the male, just as it is necessary during Amidah prayer, WHICH MUST BE STANDING. So in every place that relates to the male, IT IS IN STANDING.

248. The house of Hillel holds that if this one would be alone, ZEIR ANPIN, and this one alone, MALCHUT, then it should have been so, TO DIVIDE IT THUS THAT THIS ONE SHOULD BE STANDING AND THIS ONE LYING. But since we join ZEIR ANPIN AND MALCHUT together, in the union of 49 versions and 49 gates, WHICH ARE THE 25 OF "SH'MA" AND THE 24 OF 'BLESSED IS THE NAME...' AS MENTIONED ABOVE, we do not have to separate this one on its own and that one on its own, but rather see that everything is one without division. FOR THERE SHOULD BE NO DIVISION BETWEEN KRIAT SH'MA IN THE MORNING AND KRIAT SH'MA IN THE EVENING. However, as to the person finds himself, so he should recite it, EITHER STANDING OR LYING DOWN, because they are both in one bond as they please. This is the way it should be presented.

249. Therefore, the male, ZEIR ANPIN, is in six sides of the passage: "Sh'ma Yisrael," which are six other words CORRESPONDING TO THE SIX SIDES OF GREATNESS THAT HE RECEIVES FROM ABA AND IMA. And the female is in the six sides of: 'Blessed is the Name,' which are the six words CORRESPONDING TO THE SIX SIDES OF GREATNESS THAT SHE RECEIVES FROM ZEIR ANPIN. They BOTH rise in one bond in the secret of 49 gates, and the law is always according to the house of Hillel.

25. "Who raised up one from the east"

Rabbi Shimon begins by explaining that the "Who" in the scripture refers to the supernal world, Binah. The entire secret of the Faith (Malchut) begins from Zeir Anpin, from where the Light becomes revealed. The discussion moves to righteousness, which rules over all the worlds to guide them and to maintain them as necessary. Righteousness never turns away from Zeir Anpin and never keeps silence. Rabbi Shimon ends by saying that the Holy One has illuminated the way because of Elazar, Rabbi Shimon's son, who calls to the supernal Light and is not silent.

The Relevance of this Passage

Like the moon, Malchut is barren, lacking any Light of her own. For this reason, Malchut never turns away from Zeir Anpin, so that she may constantly catch the Light she shines from this supernal sphere. Man, unaware of this cosmic truth, has constantly turned away from the Light, seduced by the illusionary pleasures presented to him by the Other Side.

Here we become cognizant of our Malchut nature, the realization that we have no Light of our own. And as the moon is compelled to faithfully face the sun to receive her light, the entire realm of Malchut is suddenly propelled by the calling and righteousness of Rabbi Elazar. She (Malchut) turns on her spiritual axis and comes face to face with the upper world to receive the full radiance of Light emanating from the Creator.

250. Rabbi Shimon raised his hands and blessed Rabbi Elazar, his son. He opened the discussion saying: "Who (Heb. mi) raised up one from the east..." (Yeshayah 41:2). We have established and learned this passage. Yet the secret of the Wisdom is that Mi is the secret of the Supernal World, BINAH, for from there emanates the beginning of the revelation of the secret of the Faith, WHICH IS MALCHUT, as we have already established.

247. מַחְלֹקֶת דְּשִׁמַּי וְהִלֵּל בְּקִימָה וּבִשְׁכִיבָה, דְּכִתִּיב בְּשִׁכְבְּךָ וּבְקוּמְךָ, דְּשִׁמַּי סֹבֵר בְּעֶרְבֵי דְקָא כְּלִילָא נּוֹקְבָא בְּשִׁלְטְנָהּ, אֲצַטְרִיךְ לְגַבֵּי נּוֹקְבָא דְקָא יְטוּ וַיִּקְרְאוּ. וּבִבְקָר, דְּקָא שְׁלֵטָא דְכוּרָא בְּשׁוּלְטְנוּתָא דְעֵלְמָא עֲלָא, אֲצַטְרִיךְ לְמִיקָם קְמִיָּה דְדְכוּרָא, כְּמָה דְאֲצַטְרִיךְ בְּתַפְלָה מְעוּמָד, וּבְכֹל אֶתְרֵי דְדְכוּרָא אֲתִיָּא.

248. וּבֵית הִלֵּל סֹבֵר, אֲלֵמְלָא אֲשֵׁתִּיבָה דָּא לְחוּד וְדָא לְחוּד, הֵכִי אֲצַטְרִיךְ. אֲבָל בֵּינָן דְאֲנָן מַחְבְּרִין לוֹן כְּחָדָא, בְּחִבּוּרָא בְּמִטְ פָּנִים, וּמִטְ תְּרַעִין, לָא אֲצַטְרִיכְנָא לְאֲמַרְשָׁא דָּא לְחוּד וְדָא לְחוּד, אֲלָא לְאֲשַׁגְחָא דְכֹלָא אִיהוּ חָד, בְּלָא פְרוּדָא. וּכְמָה דְאֲזַדְמֵן לִיָּה לְבַר נֶשׁ, הֵכִי יִימָא, דְהָא תְרוּוֹיָהּ בְּחִבּוּרָא חָדָא, כְּמָה דְנִיחָא לוֹן, וְהֵכִי אֲצַטְרִיךְ לְאֲתַחְזָא.

249. וְעַל דָּא דְכוּרָא, בְּשִׁית סְטְרִין, בְּקָרָא דְשִׁמְעַי יִשְׂרָאֵל, דְאֵינּוֹן שִׁית תִּיבִין. וּנּוֹקְבָא בְּשִׁית סְטְרִין בְּשִׁכְמִלּוּ. דְאֵינּוֹן שִׁית תִּיבִין אַחֲרֵינָן, וְסִלְקִין בְּחִבּוּרָא חָדָא, בְּרִזָּא דְמִטְ תְּרַעִין, וְהִלְכָה כְּבֵית הִלֵּל בְּכֹל אֶתְרֵי.

250. רַבִּי שִׁמְעוֹן אָרִים יָדוּי וּבְרִיךְ לְרַבִּי אֶלְעָזָר בְּרִיָּה. פִּתַּח וְאָמַר, מִי הָעִיר מִמְזֵרָח וְגו'. הָאִי קָרָא אֲוִקִימָנָא וְאֲתַמַּר, אֲבָל רִזָּא דְחִכְמָתָא אִיהוּ, מִי רִזָּא דְעֵלְמָא עֲלָא אִיהוּ, דְהָא מִתְמָן נִפְקָא שִׁירוּתָא, לְאֲתַגְלִיָּא רִזָּא דְמַהִימְנוּתָא, וְהָא אֲוִקִימָנָא.

251. Moreover, Mi is the most concealed of all the concealments that are unknown and not revealed at all. It revealed its glory to be known from that place which is called 'east', NAMELY ZEIR ANPIN, for the entire secret of the Faith, WHICH IS MALCHUT, begins from there and the light becomes revealed, BECAUSE ALL THE REVELATION THAT IS IN MALCHUT, SHE RECEIVES FROM ZEIR ANPIN, and afterwards: "Whom righteousness met wherever he set his foot" (Ibid.), because righteousness, THAT IS MALCHUT, reveals the supernal Gvurah, and the rule of the Holy One, blessed be He, WHICH IS ZEIR ANPIN. And he allowed this righteousness to rule over all the worlds to guide them and to maintain them properly. Therefore, He "gave the nations before him, and made him rule over His kings" (Ibid.), because all the kings of the world are under the authority of this righteousness, as it is written: "And He will judge the world in righteousness" (Tehilim 9:9).

252. "Whom righteousness met (lit. 'called') wherever he set his foot": HE QUESTIONS: Who called whom? DID EAST CALL RIGHTEOUSNESS OR DID RIGHTEOUSNESS CALL EAST? HE ANSWERS: But righteousness always calls to the mirror that illuminates, WHICH IS ZEIR ANPIN THAT IS CALLED 'EAST', and is never silent, and righteousness always stands at his feet. MALCHUT CLOTHES NETZACH, HOD AND YESOD OF ZEIR ANPIN THAT ARE CALLED 'FEET', for she never turns away from there and she cries and is not silent. This is what is written: "Do not keep silence, Elohim, do not hold your peace, and be still, El" (Tehilim 83:2). Now the Holy One, blessed be He, has illuminated this way for us because of Elazar, my son, for he calls to the supernal Light and he is not silent. Happy is the portion of the righteous in this world and in the World to Come.

26. "Elohim, You are my El; earnestly I seek You"

Rabbi Aba recites the verse, "A psalm of David, when he was in the wilderness of Judah," and then goes on to explain that David sang and praised his Master even though he was in pain and was being pursued. We are reminded that the Holy Spirit does not dwell from above until the person arouses it from below by concentrating his energies. While he was in Judah, David praised a great and precious praise, "Elohim, You are my El," which contains three levels. These are the levels above in Binah, Zeir Anpin, and Malchut. The text goes on to speak of the "black light" in the context of "earnestly I seek you." David also merited the white light that illuminates (from Zeir Anpin). We read how "My soul thirsts for You, my flesh longs for You," as one hungry for food and thirsty for water "in a dry and thirsty land, where no water is."

The Relevance of this Passage

King David, we are told, was being pursued by his son who was intent on murdering him. David found himself in the wilderness, experiencing great pain. Yet, he sang. He sang to the Light with all his heart. He composed psalms and offered praise to his Creator. And he did all this with untold joy in his heart.

Today, man is similarly lost in the wilderness of spiritual darkness. Employing the wonders of David's psalms, and drawing on his courage and spiritual fortitude, we rouse joy and happiness in our hearts. This joy is not a coping mechanism to see us through our darkest moments. Happiness is not about making the best of a bad situation. On the contrary, the joy and happiness that now manifest to us are the tools that call down the white Light that illuminates from Zeir Anpin. And the brilliance immediately removes all the darkness, liberating mankind from the direst of straits of this physical existence.

253. Rabbi Aba opened the scripture and said: "A psalm of David, when he was in the wilderness of Judah" (Tehilim 63:1). HE QUESTIONS: What is the difference from all the other praises, in which it doesn't say where King David recited them, but here it says, "...when he was in the wilderness of Judah"? HE ANSWERS: This is really not the only one, because there is also, "When he changed his demeanor before Avimelech" (Tehilim 34:1) and also, "When the Zifim came" (Tehilim 54:2). This is to show to all the people of the world the praise of David. Even though he was in pain and they were pursuing him, he endeavored to recite songs and praises to his Master.

251. תו. מ"י טמירא דכל טמירין, דלא אתידע ולא אתגלייא כלל. גלי יקריה לאשתמודעא, מדהוא אתר דאקרי מזרח, דהא מתמן שירותא דכל רזא דמהימנותא, ונהורא לאתגלייא. ולבתר צדק יקראהו לרגלו, דהא צדק, גלי גבורתא עלאה, ושולטניה דקודשא בריך הוא, ולהאי צדק אשליטה על עלמין בלהו, לדברא לון, ולא תקנא לון, בדקא יאות. וע"ד, יתן לפניו גוים ומלכים ירה, דהא כל מלכין דעלמא, ברשותא דהאי צדק קיימין, כד"א והוא ישפוט תבל בצדק.

252. תו. צדק יקראהו לרגלו, מאן קרי למאן. אלא, צדק איהו קארי תדיר לאספקלריאה דנהרא, ולא שכין לעלמין, וצדק קאים תדיר לרגלו, דלא אתעדי מתמן, וקארי ולא שכין, הה"ד, אלהים אל דמי לך אל תחרש ואל תשקט אל. והשתא קודשא בריך הוא אנהר לן ארחא דא בגין אלעזר ברי דקרי לנהורא עלאה ולא שכין. זכאה חולקהון דצדיקיא בעלמא דין ובעלמא דאתי.

253. ר' אבא פתח קרא ואמר, מזמור לדוד בהיותו במדבר יהודה. מאי שנא מכל שאר תושבחן, דלא קאמר באן אתר שבח לון דוד מלכא, ומ"ש הכא דקאמר בהיותו במדבר יהודה. אלא לא דא בלחודוי, דהא אוף הכי נמי, בשנותו את טעמו לפני אבימלך. בבא הזיפים. וכן בלהו. לאחזאה לכל בני עלמא, שבחיה דדוד, דאע"ג דבצערא הוה, והוה דדמי אבתריה, הוה משתדל לומר שירין ותושבחן לקודשא בריך הוא.

254. He would say it through the Holy Spirit, yet the Holy Spirit did not dwell upon him until he endeavored that it should dwell upon him. And always, the Holy Spirit does not dwell from above until the person arouses it from below. Even though they were pursuing David and he was in pain, he did not forsake the songs and praises from his mouth and HE DID NOT INTERRUPT his praising of his Master above any other thing.

255. If you ask that we learned, "A psalm of David" SHOWS THAT FIRST THE HOLY SPIRIT DWELT UPON HIM AND AFTERWARD HE RECITED POETRY, or "To David a psalm" SHOWS THAT FIRST HE RECITED POETRY AND AFTERWARDS THE HOLY SPIRIT DWELT UPON HIM. Here the Holy Spirit dwelt first, because he said, "A psalm of David." SO IT SEEMS THAT IT WAS WITHOUT ENDEAVORING? HE ANSWERS: But if he did not consecrate himself first, the Holy Spirit would not dwell upon him.

256. "A psalm" is the Holy Spirit THAT IS CALLED 'A PSALM'. Why is it called so? Because MALCHUT, WHICH IS THE HOLY SPIRIT, constantly praises the supernal King, ZEIR ANPIN, for at all times She praises and sings and is not silent. When David came and found the body OF MALCHUT, MEANING HER SIX ENDS, properly prepared and she dwelt upon him, he revealed in this world his praise and song to the King, ZEIR ANPIN, and all this in order to prepare this world similar to the world of above.

257. "To David," MEANING a man who is complete in his exertions, a perfected man, a righteous man. David certainly did not ever change. FOR HE WAS THE SAME, BOTH AT TIME OF PEACE AND TIME OF GRIEF. "When he was in the wilderness of Judah": This is the praise of David, even though he was in his pain and even though they were pursuing him, HE SANG AND PRAISED HASHEM. Which praise did he say? A praise that is great and precious.

258. What is the superiority OF THIS PRAISE? IT IS "Elohim, You are my El; earnestly I seek You" (Tehilim 63:2). HE QUESTIONS: Just Elohim MEANS THE ELOHIM OF ALL, since he said "Elohim." Why did he add "my El"? HE ANSWERS: But this SHOWS his level, because there are three levels here, "Elohim," "my El," and "You." Even though they are three names, they are one level in the secret of Living Elohim. "Elohim" IS above IN BINAH THAT IS CALLED 'Living Elohim'. "My El" is the end of the heavens to the end of the heavens, NAMELY ZEIR ANPIN and "You" is his level, NAMELY MALCHUT. Even though it is all one and it amounts to one name ACCORDING TO THE LITERAL MEANING OF THE PASSAGE, STILL IN ALL THEY ALLUDE TO THREE LEVELS.

254. וְאֵעָג דְּבְרוּחַ קְדָשָׁא הוּא אָמַר, רוּחַ קְדָשָׁא לֹא הוּי שְׂאֲרֵי עֲלוּי, עַד דְּאִיהוּ אֲשֶׁתְּדַל לְמִשְׁרֵי עֲלוּי. וְכֵן בְּכָל אַתְרָא, לֹא שְׂרִיא רוּחַ קְדָשָׁא דְּלַעִילָא, עַד דִּיתַעַר עָלֶיהָ בַּר נֶשׁ מִתְתָּא. וְדוֹד אַע"ג דְּקָא רַדְפֵי אַבְתְּרִיָּה, וְהוּא בְּצַעְרֵיהָ, לֹא הוּא שְׂבִיק שִׁירֵין וְתוֹשְׁבָחָן מִפּוּמִיָּה, וְלִשְׁבָּחָא לְמֵאֲרִיָּה עַל כֻּלָּא.

255. וְאִי תִימָא, הָא דְתַנִּינָן, מְזֻמּוֹר לְדוֹד, אוּ לְדוֹד מְזֻמּוֹר, וְהִכָּא שְׂרַת עָלֶיהָ רוּחַ קְדָשָׁא בְּקַדְמִיתָא, בְּגִין דְּאָמַר מְזֻמּוֹר לְדוֹד. אֲלָא, אִי אִיהוּ לֹא הוּא מְכוּיִן גְּרַמִּיָּה בְּקַדְמִיתָא, לֹא שְׂרַת עָלֶיהָ רוּחַ קְדָשָׁא.

256. מְזֻמּוֹר דָּא רוּחַ קְדָשָׁא. אָמַאי אַקְרִי הַכִּי. בְּגִין דְּאִיְהִי, מְשַׁבַּחַת תְּדִיר לְמַלְכָּא עֲלָאָה דְּכָל זְמַנָּא הוּא קָא מְשַׁבַּחַת וּמְזַמְרַת, וְלֹא שְׂכִיךְ. כִּיּוֹן דְּאִתָּא דוֹד אֲשַׁבַּח גּוֹפָא מִתְתַּקְנָא בְּדְקָא וְאוֹת, וְשְׂרַת עָלֶיהָ, וְהוּוּ מְגַלִּי בְּהַאי עֲלֵמָא, לְשַׁבָּחָא וְלְזַמְרָא לְמַלְכָּא, וְכֻלָּא, בְּגִין דִּיתְתַּקֵּן הַאי עֲלֵמָא, כְּגוּוֹנָא דְּלַעִילָא.

257. לְדוֹד. גְּבַר שְׁלִים בְּתַקּוּנָו, גְּבַר מִתְקַנָּא, גְּבַר זְכָאָה. דוֹד וְדַאי דְּלֹא אֲשַׁתְּנִי לְעֵלְמִין. בְּהִיוֹתוֹ בְּמַדְבַּר יְהוּדָה, דָּא שְׁבָחָא דְּדוֹד, אַע"ג דְּבְצַעְרֵיהָ הוּא, אַע"ג דְּהוּוּ רַדְפֵי אַבְתְּרִיָּה. וּמַאי תוֹשְׁבָחָתָא קְאָמַר. תוֹשְׁבָחָתָא דְּאִיהוּ רַב וְיִקְיָרָא.

258. וְשַׁבָּחָא דִּילִיָּה מַאי אִיְהִי. אֱלֹהִים אֵלֹי אֲתָהּ אֲשַׁחֲרֶךָ. אֱלֹהִים סְתָם. כִּיּוֹן דְּאָמַר אֱלֹהִים, אָמַאי אֵלֹי. אֲלָא הוּוּא דְּרָגָא דִּילִיָּה. תְּלַת דְּרָגִין הִכָּא: אֱלֹהִים. אֵלֹי. אֲתָהּ. וְאִף עַל גַּב דְּאִינוּן תְּלַת שְׁמֵהוּן, חַד דְּרָגָא אִיְהוּ, בְּרָזָא דְּאֱלֹהִים חַיִּים. אֱלֹהִים: לַעִילָא, אֱלֹהִים חַיִּים. אֵלֹי: קִצָּה הַשְּׁמַיִם עַד קִצָּה הַשְּׁמַיִם. אֲתָהּ: דְּרָגָא דִּילִיָּה. וְאִף עַל גַּב דְּכֻלָּא חַד, וּבְשֵׁמָא חַד סְלִיק.

259. "I seek You (Heb. ashacharecha)." (Tehilim 65:2). If we follow the literal meaning, it is beautiful AND NEEDS NO EXPLANATION, but THERE IS A SECRET HERE. Ashacharecha MEANS that he prepared the light that illuminates during blackness (Heb. shacharut), WHICH IS THE SECRET OF THE LIGHT OF CHOCHMAH. DUE TO LACK OF CHASSADIM, IT CANNOT ILLUMINATE. THEREFORE, IT IS CALLED 'BLACK LIGHT', because the light that is found in blackness does not illuminate until it is mended below, MEANING UNTIL MAYIN NUKVIN (FEMALE WATERS) ARE ELEVATED AND CHASSADIM ARE DRAWN, SO THAT CHOCHMAH CAN BE ATTIRE WITH THEM. THEN IT ILLUMINATES, AS WRITTEN THERE. The one that mends this blackness, even though he is black, merits the white light that illuminates. For this is the light of the mirror that illuminates, WHICH IS ZEIR ANPIN, and such a person will merit the World to Come.

260. This is the secret of: "And those who seek me early (Heb. meshacharai) shall find me (Heb. yimtza'uneni)" (Mishlei 8:17). Meshacharai MEANS that they prepare the light of meshacharai, NAMELY THE black (Heb. shachor) LIGHT. 'Yimtza'uneni' instead of the common 'yimtzauni' SHOWS that he merits two lights, the light of blackness, WHICH IS THE CHOCHMAH THAT IS IN MALCHUT THAT DOES NOT ILLUMINATE BECAUSE OF THE LACK OF CHASSADIM, and the white light illuminating, WHICH IS ZEIR ANPIN THAT ATTIRE THE CHOCHMAH THAT IS IN MALCHUT WITH CHASSADIM, SO SHE ILLUMINATES. SO WE FIND THAT he merits the mirror that does not illuminate, WHICH IS MALCHUT, and the mirror that illuminates, WHICH IS ZEIR ANPIN; hence 'yimtza'uneni,' MEANING TWO LIGHTS. Therefore, David said, "I seek You (Heb. ashacharecha)," because he installed the black light, WHICH IS MALCHUT, so that the white light that illuminates could shine on him, WHICH IS ZEIR ANPIN SO THAT THE CHOCHMAH IN MALCHUT WOULD BE ATTIRE IN THE CHASSADIM OF ZEIR ANPIN. THEN MALCHUT IS MENDED AND ILLUMINATES.

261. "My soul thirsts for You, my flesh longs for You" (Tehilim 63:2); NAMELY, as one hungry for food and thirsty for water "in a dry and thirsty land, where no water is," (Ibid.), MEANING MALCHUT UNDER THE DOMINATION OF THE LEFT, WHICH IS A BLACK LIGHT, AS MENTIONED ABOVE, DUE TO A LACK OF CHASSADIM CALLED 'WATER' for then it is a wasteland and not a place of habitation, nor a holy place. Therefore, IT IS CONSIDERED a place without water. THEREFORE, DAVID IMPROVED HER AND DREW WATER TO HER FROM ZEIR ANPIN, AS MENTIONED ABOVE. As we are hungry and thirsty for you, FOR CHASSADIM, in this place, so "I have seen You in the sanctuary," BECAUSE HUNGER AND THIRST CAUSE THE ELEVATION OF MAYIN NUKVIN (FEMALE WATERS), THE DRAWING OF CHASSADIM FROM ZEIR ANPIN AND THE CLOTHING OF THE BLACK LIGHT OF MALCHUT. THEN SHE RETURNS TO HOLINESS AND ILLUMINATES. RABBI ABA SAID TO RABBI SHIMON: Just as we are thirsty for Master to drink thirstily his words in this place, so are we thirsty to drink His words thirstily in the Temple, the place that is called 'Holy'. Rabbi Shimon said to Rabbi Aba: Let him who started speaking, speak now AS WELL.

27. "That they bring Me an offering"

Rabbi Aba explains that before Moses constructed the tabernacle, the people were afraid that the Holy One would not stay with them, even though He had performed for them, through Moses, miracles and wonders. This is because if a king is among his people but without his queen, it is not certain that he will remain. But on the day that Moses completed the tabernacle, the Shechinah descended to the earth. Yet before the Shechinah descended, an accuser appeared, and she became covered with darkness to prevent her from descending. We read that fifteen hundred myriads of accusing angels gathered against her, because all their glow and all their light was concentrated in her, and if she descended her light would become darkened. Yet at that moment she broke the darkness and the demons, descended to the earth and ruled over all. The hosts and camps of angels suffered great pain on the day that Moses' bride descended to the earth. The text goes on to explain that here in the world the work of the tabernacle is like the work of the body, that it should be suitable to include the spirit within it. The comparison is made of the Shechinah to the brain in the body. The Holy Spirit, the Shechinah, is fashioned in the body so that it should include within itself another high, delicate spirit that illuminates, which is Zeir Anpin attired in the Shechinah. Lastly the text speaks of the outer shell of the world and the inner shell of the skull, within which are impurities.

259. אֲשַׁחֲרֶךָ, אִי כַמְשָׁמְעוּ דִּילִיָּה, שְׁפִיר. אֲבָל
אֲשַׁחֲרֶךָ, אֲתִקִּין נְהוּרָא דְנְהִיר בְּשַׁחְרוּתָא. דְּהָא
נְהוּרָא דְקִיּוּמָא בְּשַׁחְרוּתָא, לֹא נְהִיר עַד דִּיתְתַּקְנוּן
לִיה לְתַתָּא. וּמֵאן דְּאֲתִקִּין נְהוּרָא שַׁחְרָא דָּא, אִף עַל
גַּב דְּאִיהוּ אוֹכְמָא, זְכִי לְנְהוּרָא חוּרָא דְנְהִיר, וְדָא
אִיהוּ נְהוּרָא אֲסַפְקֻלְרִיָּא דְנְהִרָא, וְדָא אִיהוּ בַר נֶשׁ
דְּזְכִי לְעֵלְמָא דְאֲתִי.

260. וְרָזָא דָּא וּמְשַׁחְרֵי יַמְצָאֲנִי, וּמְשַׁחְרֵי: דְּמִתְקַנִּין
נְהוּרָא מְשַׁחְרֵי אוֹכְמָא. יַמְצָאֲנִי, יַמְצָאוּנִי לֹא
בְּתִיב, אֲלֵא יַמְצָאֲנִי, דְּזְכִי לְתִרִין נְהוּרִין. לְנְהוּרָא
דְּשַׁחְרָא אוֹכְמָא, וְלְנְהוּרָא חוּרָא דְנְהִרָא. וְזְכִי
לְאֲסַפְקֻלְרִיָּא דְלֹא נְהִיר, וְלְאֲסַפְקֻלְרִיָּא דְנְהִיר.
וְדָא אִיהוּ יַמְצָאֲנִי. וְעַל דָּא אָמַר דּוּד אֲשַׁחֲרֶךָ,
אֲתִקִּין נְהוּרָא דְשַׁחְרָא אוֹכְמָא, לְנְהִרָא עֲלִיה נְהוּרָא
חוּרָא דְנְהִרָא.

261. צְמָאָה לָךְ נַפְשִׁי כְּמָה לָךְ בְּשָׂרִי, כְּמֵאן דְּכַפִּין
לְמִיכַל וְצָחִי לְמִשְׁתֵּי. בְּאַרְץ צִיָּה וְעֵינִי בְּלֵי מַיִם,
בְּגִין דְּאִיהוּ מְדַבֵּר, וְלֹא אִיהוּ אַתְר דִּישׁוּבָא, וְלֹא
אִיהוּ אַתְר דְּקֻדְשָׁא. וּבְגִין כֵּן אִיהוּ אַתְר בְּלֵי מַיִם.
וְכְמָה דְּאֲנִן כַּפִּין וְצָחֵאן לְגַבְךָ בְּאַתְר דָּא, כֵּן בְּקֻדְשָׁא
חֲזִיתִיךָ וְגו'. וְאֲנִן כְּמָה דְּאֲנִן צָחֵאן לְגַבֵּי דְמַר,
לְמִשְׁתֵּי בְּצָחוּתָא מְלוּי בְּאַתְר דָּא, אוּף הִכִּי צָחִינִן
לְמִשְׁתֵּי בְּצָחוּתָא מְלוּי, בְּבֵי מְקֻדְשָׁא, אַתְר דְּאֲקָרִי
קֻדְשָׁא. אָמַר ר"ש לְר' אַבָּא, מֵאן דְּשָׂאֲרֵי מְלָה הִשְׁתָּא
וְיִמָּא.

The Relevance of this Passage

Often, when we begin the spiritual path, miracles and wonders appear before our eyes. But, in truth, miracles cannot support us, long term, in our spiritual work and journey. Miracles do provide an intense flash of Light, for a moment, for a particular situation, but this Light does not continue to glow enduringly. Consequently, we now tie ourselves to the Shechinah and our connection to the Light becomes constant. This is what the Tabernacle achieved for the Israelites in the desert. And this is precisely what we accomplish here.

262. Rabbi Aba opened the discussion saying, "...that they bring Me an offering: of every man..." (Shemot 25:2). When the Holy One, blessed be He, showed Moses the construction of the tabernacle, he found it difficult and could not grasp it, as we have already established. Now we can ask here if this offering, WHICH IS MALCHUT, was given by the Holy One, blessed be He, to Moses alone, how could He give it to another? How could He say that the children of Yisrael should take this offering?

263. HE ANSWERS: Surely that He gave it to Moses and did not give it to another. THIS IS LIKE a king who was among his people, but the queen was not with the king. As long as the queen was not with the king, the people were not certain THAT HE WOULD REMAIN WITH THEM. They did not sit securely, but all the people rejoice and sit securely when the queen arrives. Thus, in the beginning, even though the Holy One, blessed be He, performed for them miracles and wonders through Moses, the people were still not certain THAT THE HOLY ONE, BLESSED BE HE, WOULD REMAIN WITH THEM. When the Holy One, blessed be He, said, "...that they bring Me an offering" and "I will set My tabernacle among you" (Vayikra 26:11), they are immediately certain THAT THE HOLY ONE, BLESSED BE HE, WOULD BE WITH THEM. So they rejoiced in the service of the Holy One, blessed be He. This is what is meant by: "And it came to pass on the day that Moses had finished (Heb. kalah)" (Bemidbar 7:1), that Moses' kalah (Eng. 'bride') descended to the earth. THEREFORE, KALOT IS SPELLED WITHOUT VAV TO POINT OUT THE SUPERNAL BRIDE, WHO IS MALCHUT, WHO DESCENDED TO EARTH TO DWELL IN YISRAEL.

264. If you ask, anytime it is written: "And it came to pass," it is an expression of pain and here it is written: "And it came to pass on the day." HE ANSWERS: On that day that the Shechinah descended to the earth, there appeared an accuser, and She was covered with darkness to prevent Her from descending. We learned that fifteen millions of accusing angels gathered against Her in order to stop Her descent.

265. At that time, all the groups of the supernal angels were gathered before the Holy One, blessed be He. They said before Him, 'Master of the Universe, all our shine and all our light is in the Shechinah of Your glory. Now You are going to descend to those below'-MEANING THAT THE LIGHT OF CHOCHMAH IN HER WILL SPREAD FROM ABOVE DOWNWARDS, AND THEN HER LIGHT WILL BECOME DARK. At that moment, the Shechinah became strengthened, MEANING THAT SHE BECAME UNITED WITH ZEIR ANPIN AND INCLUDED IN HIS DECISION, SO THAT THE SHINE OF THE LEFT WILL ALWAYS ILLUMINATE ONLY FROM BELOW UPWARDS. Then She broke the darkness and gloom as one breaks strong spears, MEANING THE GREAT DEMONS, and descended to earth. As soon as they saw this, they started saying: "Hashem our lord, how majestic is Your Name in all the earth" (Tehilim 8:2). Assuredly, it is majestic, for She broke many strong spears and forces, descended to the earth and dominated everything. It is written: "And it came to pass," which POINTS OUT the pain that many hosts and camps of angels suffered on the day that Moses' bride descended to the earth.

262. פתח ר' אבא ואמר, ויקחו לי תרומה מאת כל איש וגו'. משה בשעתא דקודשא בריך הוא אחמי ליה עובדא דמשכנא, הוה קשה קמיה, ולא יכול למיקם ביה, והא אוקמוה. והשתא אית לן למקשי הכא, אי תרומה דא, יהבה קודשא בריך הוא למשה בלחודו, הני יהבה לאחרא, ואמר דלבני ישראל יקחו האי תרומה.

263. אלא ודאי למשה יהבה, ולא יהבה לאחרא. למלכא דהוה בגו עמיה, ולא הות מטרוניתא עמיה דמלכא. כל זמנא דמטרוניתא לא הות עמיה דמלכא, לא מתאישי עמא ביה, ואינון לא יתבין לרצון. ביון דאתת מטרוניתא, כל עמא חדאן, ויתבי ברוחצנו. כן בקדמיתא, אע"ג דקודשא בריך הוא עבר לון נסין ואתין ע"י דמשה, לא מתאישי עמא. ביון דאמר קודשא בריך הוא ויקחו לי תרומה, ונתתי משכני בתוככם. מיד אתיאשו כלהו, וחדו בפולחנא דקודשא בריך הוא, הה"ד ויהי ביום בלת משה דנחתת בלת משה לארעא.

264. ואי תימא, ויהי בכל אתר לאו איהו אלא לישנא דצערא, והכא כתיב ויהי ביום. אלא, בהווא יומא דשכינתא נחתת לארעא, אשתכח מקטרגא לגבה, וחפאי ההוא חשוך קבל לגבה, בגין דלא תיחות. ותנינן, אלף וחמש מאה רבוא מלאכין מקטרגין, אשתכחו לגבה בגין דלא תיחות.

265. ובהווא זמנא אשתכחו כל בנופיא דמלאכי עלאי קמי קודשא בריך הוא. אמרו קמיה, מארי דעלמא, כל זיוא וכל נהורא דילן בשכינת יקרן איהו, והשתא תיחות לגבי תתאי. בההיא שעתא אתתקפת שכינתא, ותברת ההוא חשוך קבל, כמאן דמתבר גזיון תקיפין, ונחתת לארעא. ביון דחמו כלהו כן, פתחו ואמרו וי' אדונינו מה אדיר שמך בכל הארץ. אדיר ודאי, דתברת כמה גזיון וחילין תקיפין, ונחתת לארעא, ושלויטת בכלא. וע"ד כתיב ויהי, צערא דקבילו כמה חילין ומשיריין, ביומא דכלת משה נחתת לארעא.

266. Therefore, it is written: "...that they bring Me an offering." It is not written: "...that they bring Me and an offering" but rather "that they bring Me an offering" to show that it is all one without separation, THAT THE SHECHINAH CALLED 'OFFERING' IS ONE WITH 'ME' WITHOUT SEPARATION. The work of the tabernacle is in the likeness of above, one corresponding to the other, in order to include the Shechinah in all the sides, above and below. Here in the world, the work OF THE TABERNACLE is like the work of the body, THAT IT SHOULD BE SUITABLE to include the spirit within it. This is the Shechinah that is included above and below, and She is the Holy Spirit.

267. THE SHECHINAH is always drawn and enters the secret of the body, WHICH IS THE TABERNACLE, so that the brain should dwell in the shell, FOR THE TABERNACLE AND ITS VESSELS ARE LIKE A SHELL TO THE SHECHINAH, WHICH IS THE BRAIN. Everything is as is befitting. This Holy Spirit, NAMELY THE SHECHINAH, is fashioned in the body so that it should include within itself another high, delicate spirit that illuminates, WHICH IS ZEIR ANPIN THAT IS ATTIRED IN THE SHECHINAH. Everything is tied and included one within the other, and they enter one into the other until they unite and become attired in this world, which is the last peel on the exterior.

268. The strong Klipah OF IMPURITY is within the Klipah of this world. Just as in a nut, the external shell is not hard, NAMELY THE GREEN SHELL THAT IS ON THE NUT WHICH IS SOFT. The more inner shell is a strong shell HARD AS WOOD, SO THE GLOBE OF THE EARTH ITSELF IS A LIGHT SHELL AND THE SHELL THAT IS WITHIN IT IS HARD. It is also so above, in that the strong Klipah is another spirit that dominates the body. More inside there is a soft Klipah and even more inside there is the brain, WHICH IS THE SHECHINAH, WHICH IS THE SECRET OF THE NEFESH. AND WITHIN IT IS ZEIR ANPIN, WHICH IS THE SECRET OF THE RUACH, AS MENTIONED ABOVE.

28. An opening and a light cover over the Holy Land

We learn that the hard shell which encompasses the world has an opening over the Holy Land, as long as people are performing the proper service. We are told that the Klipah clogs the brain. Then the discussion moves to an analogy between the shell that covers the world and the shell that covers the brain. When the children of Yisrael were pushed away from the Holy Land, the opening was covered with a holy cover, a delicate curtain, to guard against the Klipah's incursion. The cover prevents the holy presence from descending to earth but it also prevents the strong Klipah from dominating that place. We next learn that the souls of Yisrael who expire there ascend, but the souls of other nations who expire there revolve and finally reach their own side of the impurity. If someone is buried on the day that his soul departs from him in the Holy Land, we are told, the spirit of impurity has no dominion over him at all. The sacrificial limbs and fat must be burned at night on the altar so that the smoke will roll around to the hole in the north and nourish the Other side, to keep them there. The spirit of impurity cannot dominate the bodies of the righteous that do not take any pleasure in the world. He whose soul departs outside of the Holy Land and who had his body defiled by the impure spirit, the impure spirit is absorbed inside it, remaining there until it returns to dust. The impure spirit never dominated Joseph's body, however. Jacob did not die, and his body remained intact and was embalmed. This, we learn, is because he was the bodily vehicle for the supernal image, or in other words a Chariot for Tiferet.

The Relevance of this Passage

From this portion we shield ourselves from the negative forces that attempt to dominate our lives. In addition, a portal to the upper world is created, raising our consciousness. Our senses of awareness, our intuition, our mental faculties are heightened, and we see and understand, at last, all that we did not see or grasp before. The power of the ancient sacrifices is resurrected to nourish all the dark forces, keeping them at bay, while the purifying Light embodied by Jacob shines brightly, perfecting the body and refining the soul. This Light vanquishes the Angel of Death and the entire armada of the Other Side.

The Light of the land of Israel permeates our entire world, so that in addition to Jacob's Light, the Resurrection of the Dead will take place with extreme mercy and loving kindness.

266. ובגין כך ויקחו לי תרומה וגו'. ויקחו לי ותרומה לא כתיב, אלא ויקחו לי תרומה, לאחזה דכלא חר בלא פרודא. ועובדא דמשכנא כגוונא דלעילא, דא לקבל דא, לאתכללא שכינתא מכל סטרין עילא ותתא, הכא בהאי עלמא עובדא דיליה, בעובדא דגופא, לאתכללא רוחא בגויה, ודא איהו שכינתא, דאתכלילת לעילא ותתא, ואיהו רוח קדשא.

267. ולעולם אתמשכת ועאלת גו רזא דגופא, לאשראה מוחא גו קליפא כלא כמא דאתחזי. האי רוחא דקדשא, אתעביד בגופא, לאתכללא בגויה רוח אחרא עלאה, דקיק ונהיר, וכלא הכי אתאחיד ואתכליל דא בדא, ועאל דא בדא, עד דאתאחיד בהאי עלמא, דאיהו קליפה בתראה דלבר.

268. קליפה תקיפא איהו לגו מקליפה דהאי עלמא. כגוונא דאגוזא, דהאי קליפה דלבר לאו איהו תקיפא, קליפה דאיהו לגו מינה, איהו קליפה תקיפא. אוף הכי לעילא, קליפה תקיפא, איהו רוחא אחרא דשלטא בגופא. לגו מינה, איהו קליפה קלישא. לגו מינה מוחא.

269. In the Holy Land, everything is construed in a different way because the strong Klipah THAT IS ATTIRE IN THE EARTH is broken from that place, and does not dominate over it at all. The strong Klipah breaks MORE AND MORE and opens from this side and that side, UNTIL AN ENTRANCE IS FORMED THERE.

270. That entrance is in the Holy Land, as long as they are doing the proper service. Due to sins, THE STRONG KLIPAH ON THE SIDES OF the entrance is drawn BACK to this side and that side, until THE SIDES OF the Klipah join together. AND THIS OCCURS ONLY AT THE TIME OF THE DESTRUCTION OF THE TEMPLE, AS WRITTEN BEFORE US. Since the Klipah clogs the brain, the Klipah dominates over them, OVER YISRAEL, and pushes them out of this place.

271. Even though it pushed them outside, that strong Klipah cannot dominate in that holy place, NAMELY IN THE HOLY LAND, because it is not its place. If you ask: If Klipah cannot dominate in that holy place, why does it stand desolate, for there is no destruction in the world but for that strong Klipah?

272. HE ANSWERS: Assuredly when it was destroyed, it was destroyed only from that side OF THE STRONG KLIPAH, when it clogged the brain, and the Holy One, blessed be He, caused it so that the strong Klipah would not dominate over this place. And when THE KLIPAH pushed away Yisrael from it, that Klipah returned and it reopened as before. Since the holy nation was not there, BECAUSE IT WAS IN EXILE, that opening was covered with a holy cover of a delicate curtain to guard that place, so that the strong Klipah could not clog it. And THE COVER is attached on all sides TO GUARD IT.

273. That there should be a holy presence on the earth as originally is not possible, because that delicate cover is attached there so that it should not go down, because the holy nation is not there. Therefore, the desolation has not been rebuilt from the day THE EARTH was destroyed. It is not possible for the strong Klipah to dominate, because that light cover is attached on all sides of that opening so that THE KLIPAH should not dominate and should not clog the brain. That light cover, which is from the drawing of the Holy Curtain of above, guards that place.

269. בארעא קדישא, מתתקנא בלא בגוונא אחרא, דהא קליפה תקיפא אתברת מההוא אתר, ולא שלטא ביה כלל. קליפה תקיפא אתברת תביר, ואתפתחת מהאי סטרא ומהאי סטרא.

270. וההיא פתיחו הוה בארעא קדישא, בכל זמנא דפלחין פולחנא בדקא יאות. בין דגרמו חובין, משיכו ההוא פתיחו להאי סטרא ולהאי סטרא, עד דאתקרב קליפה, בלא בחדא. בין דאסתים קליפה למוחא, בין שלטא ההיא קליפה עליהו ודחה לון לבר מההוא דוכתא.

271. ועב"ד אע"ג דדחה לון לבר, לא יכיל ההיא קליפה תקיפא לשלטא בההוא דוכתא קדישא, דלאו אתריה איהו. ואי תימא, אי הכי, הואיל ולא יכיל ההיא קליפה תקיפא לשלטא בההוא דוכתא קדישא, אמאי קיימא חרוב, דהא חרבא לא הוי בעלמא, אלא מסטרא דההיא קליפה תקיפא.

272. אלא ודאי כד אתחרב לא אתחרב אלא מההוא סטרא, בשעתא דאסתים למוחא, וקודשא ברין הוא עבד דלא תשלוט ההיא קליפה תקיפא על ההוא דוכתא. וכד דחה לון לישראל מניה, ההיא קליפה אתהדרת ואתפתחת במלקדמין. ובגין דעמא קדישא לא הוו תמן, חפוי על ההוא פתיחו, חופא קדישא דפרוכתא קלישא, לנטרא ההוא אתר, דלא יסתום ליה ההיא קליפה תקיפא, ואחיד בכל סטרוי.

273. למהו רבות קדשא על ארעא במלקדמין, לא יכיל, דהא ההוא חופא קלישא אחיד, דלא יחות לתתא, דהא עמא קדישא לאו תמן. וע"ד לא אתבני חרבן, מיזמא דאתחריבו. לשלטא ההיא קליפה תקיפא, לא יכלא, דהא ההוא חופא קלישה אחיד ביה בכל סטרוי בההוא פתיחו דלא תשלוט תמן, ולא תסתים מוחא, בההוא חופא דפרוכתא קלישא, דאיהו מגו משיכו דפרוכתא קדישא דלעילא, דנטיר ההוא אתר.

274. Therefore, when all the souls of the other nations that live in the land of Yisrael depart from the world, THE LAND does not accept them and pushes them outside. They go and float and revolve in many evolutions until they exit from the entire Holy Land, and they circle UNTIL THEY REACH their side of their impurity. All the souls of Yisrael who expire there, ascend. That delicate cover accepts them and enter the supernal Holiness, as every kind seeks its own kind.

275. The souls of Yisrael who die outside the Land of Yisrael, in the domain of that strong Klipah, EACH ONE circles and rolls until it returns to its place and enters the place suitable for it. Happy is the portion of one whose soul departs in the Holy Domain and in that opening in the Holy Land.

276. If someone is buried on the day that his soul departs in the Holy Land, the spirit of impurity has no dominion over him at all. Therefore, it says about one who is hanged, "But you shall surely bury him that day: that your land be not defiled" (Devarim 21:23). At night, permission is given to the spirits of impurity to hover about and, although permission is given to them, they cannot enter the Holy Land unless they find there a vessel into which to enter, NAMELY A DEAD BODY.

277. The limbs and fat are burned at night ON THE ALTAR to nourish WITH THEIR SMOKE the other kinds, WHICH ARE THE OTHER SIDE. THAT DOES not MEAN that they enter the land TO BE NOURISHED BY THE SMOKE, nor does it draw them into the land. It is rather THE OPPOSITE, in order that the Other Side should not dominate in the land and they should not be drawn to enter there. Therefore, the smoke, OF THE LIMBS AND FAT, would ascend in a crooked WAY and roll outside OF THE LAND OF YISRAEL. It would travel hastily until it entered the hole in the north where lie the habitations of all those of the Other Side. The smoke enters there, and they are all nourished there.

278. The smoke OF THE OFFERINGS that ascend during the day would ascend to its place above in a direct path and there was that that was nourished from it, MEANING AS IT IS WRITTEN: "FOR A SWEET SAVOR, AN OFFERING MADE BY FIRE TO HASHEM" (SHEMOT 29:41). From that opening, MEANING THE HOLE IN THE NORTH SIDE, all sides of the strong Klipah are nourished, which is outside of the Holy Land, and they are nourished from that coarse smoke OF THE LIMBS AND FAT, as we have established.

274. ובגין כך, כל אינון נשמתין דשאר עמין, דיירין בארעא, בד נפקין מהאי עלמא, לא מקבלא לון, ודחי לון לבר, ואזלין ושטאן ומתגלגלין בכמה גלגלין, עד דנפקי מכל ארעא קדישא, וסחרן לסטרייהו, במסאבו דלהון. וכל אינון נשמתין דישראל דנפקין תמן, סלקין, וההוא חופאה קלישא מקבלא לון, ועאלין לקדושא עלאה, בגין דכל זינא אזלא לזיניה.

275. ונשמתיהון דישראל דנפקי לבר מארעא, ברשותא דההיא קליפא תקיפא, אזלא וסחרא ומתגלגלא, עד דתבת לדוכתהא, ועאלת לאתר דאתחזי לה. זכאה חולקיה, מאן דנשמתיה נפקא ברשו קדישא, בההוא פתיחו דארעא קדישא.

276. מאן דנשמתיה נפקת בארעא קדישא, אי אתקבר בההוא יומא, לא שלטא עליה רוחא מסאבא כלל. וע"ד כתיב בצליבא, כי קבור תקברנו ביום ההוא ולא תטמא את אדמתך. בגין דבלייליא אתיהיב רשו לרוח מסאבא למשטא. ואע"ג דאתיהיב לון רשו, לא עאלין בארעא קדישא, בר אי אשכחן תמן מנא לאעלא ביה.

277. אברין ופדרין דמתאכלן בלייליא, לאתזנא זינן אחרנין, לאו דעיילין בארעא, ולא לאמשכא לון בארעא, אלא, בגין דלא תשלוט סטרא אחרא גו ארעא, ולא ותמשכא לאעלא תמן. ובגין כך, תנא מנייהו הוה סליק עקימא, ומתגלגלא לבר, ואזיל בבחילו, עד דעאל לנוקבא דצפון, דתמן מדורין דכל סטרין אחרנין, ותמן עאל תנא, וכלהו אתזנו תמן.

278. תנא דיממא, הוה סליק לדוכתיה בארעא מישר, ואתון מה דאתון. ומההוא פתיחו, אתזנו כל סטרי קליפא תקיפא, דאיהי לבר מארעא קדישא, ומההיא תנא גסה כמה דאוקימנא.

279. The spirit of impurity does not dominate the bodies of the righteous that were not drawn in this world after the pleasures AND LUST of that strong Klipah, because they did not join with it at all in this world. As the body of the wicked is drawn in this world after that strong Klipah and after its pleasures, delights and embellishments, thus is he defiled after his soul leaves him.

280. That spirit of impurity cannot dominate the bodies of the righteous that do not have any pleasure in this world, except for the pleasure in performing a commandment and the meals of Shabbat and Holy Days and Festivals, because they have derived no pleasure from it at all and have taken nothing from it. He has our rule over them. Happy is he who has not gained any pleasure from it at all.

281. He whose soul departs outside of the Holy Land and had his body defiled by the impure spirit, the impure spirit is absorbed in it until it returns to dust. If that body that has swallowed that impure spirit is brought up to be buried in the Holy Land, it is written of it: "But when you entered, you defiled My land, and made My heritage an abomination" (Yirmeyah 2:7). It is "My land" as the impure spirit did not have power over it, with that body of yours, in which the impure spirit is absorbed, that you are bringing to bury in My land. You defile it in being defiled in it, IN THE IMPURE BODY, were it not for the Holy One, blessed be He, making a remedy for the land. As soon as that body decays, the Holy One, blessed be He, causes a wind to blow from above and push the impure spirit outside, because He has pity upon the Land.

282. The impure spirit never dominated Joseph's body, even though his soul departed in a foreign domain, NAMELY OUTSIDE OF THE LAND OF YISRAEL. What is the reason? It is because he was not drawn after the impure spirit during his lifetime. Still in all, he did not want them to bring up his body to be buried in the Holy Land, but rather said, "And you shall carry up my bones" (Beresheet 50:25), but not my body.

279. גופיהון דצדיקיא, דלא אתמשכו בהאי עלמא בתר הנאין דההיא קליפה תקיפא, לא שלטא עליהו רוח מסאבו כלל, דהא לא אשתתפו אבתריה כלום בהאי עלמא. כמה דגופא דרשיעיא אתמשך בהאי עלמא בתר ההיא קליפה תקיפא, והנאין וענוגין דיליה ותיקונין דיליה, הכי אסתאב, בתר דנפקת נשמתיה מניה.

280. גופיהון דצדיקיא, דלא מתענגי בהאי עלמא, אלא מתענגי דמצוה, וסעודתי שבתין וחגין וחמנין, ההוא רוח מסאבא לא יכיל לשלטא עליהו, דהא לא אתענגו מדיליה כלום. והואיל ולא נטלו מדיליה, לית ליה רשו עליהון כלל. זכא איהו מאן דלא אתהגי מדיליה כלום.

281. מאן דנשמתיה נפקא לבר מארעא קדישא, ודהוא גופא אסתאב בהוא רוח מסאבו, ההוא רוח מסאבו אשתאיב בגויה, עד דתב ליה עפרא. ואי ההוא גופא, דאשתאיב ביה ההוא רוח מסאבא, סלקין ליה לאתקברא גו ארעא קדישא, עליה כתיב, ותבאו ותטמאו את ארצי ונחלתי שמתם לתועבה. ארצי, דלא שלטא עליה רוח מסאבו, בהוא גופא דלכון, דאשתאיב ביה רוח מסאבו, דקא מיייתין לקברא ליה בארצי, אתון מסאבין לה, לאסתאבא ביה. אי לא דעביד קודשא בריך הוא אסוותא לארעא, דהא בין דאתבלי ההוא גופא, נשיב קודשא בריך הוא רוחא מלעילא, ודחי ליה להוא רוח מסאבא לבר, דהא איהו חס על ארעיה.

282. יוסף, לא שליט על גופיה רוח מסאבא לעלמין, אע"ג דנשמתיה נפקת ברשו אחרא. מ"ט. בגין דלא אתמשין בחייו בתר רוח מסאבא. ועם כל דא, לא בעא דגופיה יסלקון ליה לאתקברא בארעא קדישא, אלא אמר, והעליתם את עצמותי, ולא גופי.

283. Jacob did not die, and his body remained intact constantly. Jacob did not fear the Other Side because his bed was perfect in the perfection of the supernal Light, in the illumination of the twelve tribes and seventy souls. Therefore, he did not fear the Other Side for it could not dominate him and because he was also the body of the supernal Image, MEANING THAT HE WAS A CHARIOT FOR TIFERET, and his beauty was attached in all the sides. All the limbs of Adam were attached to him. Therefore, it is written of him: "But I will lie with my fathers, and you shall carry me out of Egypt" (Beresheet 47:30), MEANING a whole body. Therefore, "the physicians embalmed Yisrael" (Beresheet 50:2) so that his body would remain intact, and this is the way it should BE. The other people of the world whose souls departed in the Holy Land, their souls and bodies are spared from everything.

283. יַעֲקֹב לֹא מוֹת, וְגוֹפִיָּה אֶתְקַיֵּים בְּקִיּוּמָא תְּדִיר, וְלֹא דְחִיל לְסִטְרָא אַחְרָא, דְּהָא עֲרִסְיָה הוּא שְׁלִים, בְּשִׁלְיָמוֹ דְּנְהוּרָא עֲלָאָה, בְּנְהִירוֹ דְּתַרְיִסְר שְׁבִטִין, וּבְשִׁבְעִים נַפְשׁ, בְּגִין כֵּן לֹא דְחִיל לְסִטְרָא אַחְרָא, וְלֹא יָכִיל לְשַׁלְטָאָה עֲלֵיהּ. וְתוּ, דְּאִיהוּ גּוֹפָא דְּדִיוֹקְנָא עֲלָאָה, דְּשִׁפִּירוֹ דִּילִיָּה אַחִיד לְכָל סְטְרִין, וְכָל אִינוּן שְׁיֻפִין דְּאָדָם קְדַמָּאָה הוּוּ אַחִידֵן בֵּיהּ. וְעַד כְּתִיב בֵּיהּ, וְשִׁכַבְתִּי עִם אֲבוֹתַי וְנִשְׁאֲתַנִּי מִמְצָרִים, גּוֹפָא שְׁלִים. וְעַד וַיִּחַנְטוּ הַרוּפָאִים אֶת יִשְׂרָאֵל, דְּגוֹפִיָּה יְהֵא קָאִים בְּקִיּוּמָא. וְהִכִּי אֶצְטְרִיךְ. שְׂאָר בְּנֵי עֲלָמָא דְּנִפְקַת נִשְׁמַתִּיהוּ בְּאַרְעָא קְדִישָׁא, נַפְשָׁא וְגוֹפָא אֲשֶׁתִּזְיֵב מִכְּלָא.

29. Nefesh, Ruach, Neshamah

This section explains the three levels of the soul of man and the corresponding three levels in the supernal realm. These levels are Nefesh, Ruach, and Neshamah. The Nefesh is present in the grave until the body decays into dust. The Ruach is the one that enters the terrestrial Garden of Eden and is shaped there in the form of the body belonging to this world. Neshamah ascends immediately to her place, the place from whence she emerged, Malchut. We learn that until the Neshamah ascends to and becomes attached to the Throne, the Ruach does not become crowned in the Garden of Eden of the Earth and the Nefesh does not settle in its place. As soon as the Neshamah ascends, they all can rest. When people pray at the cemetery, the Nefesh awakens, then floats to awaken Ruach, who ascends and awakens the Neshamah. Then the Holy One has mercy on the world. We read how the three are bonded as one : the Nefesh is the throne for the Ruach, while Neshamah takes out the Ruach, gives it power, dominates it and illuminates it with the light of life. After death, at the time that the Neshamah becomes adorned above in the Holy Crown, the Ruach is standing in the supernal Light during Shabbat, New Moons and Festivals. Then when the Ruach descends from the supernal Light to dwell in the Garden of Eden, the Nefesh stands in the grave and becomes attired in the form that the body had originally, and praises the Holy One. If people gave themselves permission they could see these forms on the graves thanking and praising the Holy One. During the day of Rosh Hashanah when the world is being judged and the Throne of Judgment stands by the supernal King to judge the world, every single Nefesh hovers and beseeches Mercy for the living. Sometimes they notify the living of their verdicts in a vision at night, and then the living repent. The text goes on to tell how Yedomiam is the appointed angel who oversees the taking of souls. Then we read of the correspondence between these three levels of soul in man and the three levels in the four worlds of Asiyah, Yetzirah, Briyah and Atzilut. The moon is the Nefesh of Atzilut, and it illuminates all the chariots and camps of the three lower worlds even as the Nefesh of man illuminates the limbs and bones of the body. The text says: Happy are the righteous to merit three rests in the World to Come.

The Relevance of this Passage

This profound portion raises our consciousness to the highest level of our souls (Neshamah). The ascension assures a peaceful and merciful transition into the world to come. Our meditation awakens the force of mercy, causing supernal compassion to spill down upon creation. Transformation of our nature and positive change in the world is achieved through a path of mercy as opposed to one of torment. All judgments are hereby rescinded upon the merit of the righteous throughout history.

284. The soul of man is called by three names, which are Nefesh, Ruach, and Neshamah. They are all combined with each other, and their strength is found in three places. The Nefesh is present in the grave until the body decays into dust, and so it rolls around in this world to be among the living and to be acquainted with their pain. At a time of need, it pleads for Mercy for them.

284. תְּלַת שְׁמֵהֵן אֶקְרִי נִשְׁמַתָּא דְּבַר נֶשׁ, נַפְשׁ, רוּחָא, וְנִשְׁמַתָּא. וְכִלְהוּ כְּלִילֵן דָּא בְּדָא, וּבְתַלְתּ דּוּכְתֵי אֲשֶׁתְּכַח חִילִיָּהוּ. נַפְשׁ דָּא, אֲשֶׁתְּכַח גּוּ קְבָרָא, עַד דְּגּוֹפָא אַתְּבָלִי בְּעַמְרָא, וּבְדָא מִתְגַּלְגַּלַּת הָאִי עֲלָמָא, לֹאֲשֶׁתְּכַח גּוּ חַיָּא, וְלִמְנַדַּע בְּצַעְרָא דְּלְהוּן, וּבְשַׁעְתָּא דִּי אֶצְטְרִיכוּ, בְּעַת רַחֲמֵי עֲלֵיהּ.

285. The Ruach is the one that enters the terrestrial Garden of Eden and is shaped there in the form of the body from this world, in a garment that it dons there. It experiences these pleasures and delights that are in the shine of the Garden of Eden. And it ascends above, TO THE UPPER GARDEN OF EDEN, on the Shabbat and beginning of new months and Festivals, and it delights there and returns to its place. Therefore, it is written: "And the spirit (Heb. ruach) returns to the Elohim who gave it" (Kohelet 12:7). It shall surely return, MEANING during these times that we have mentioned.

286. Neshamah ascends immediately to its place, to that place from where it emerged, NAMELY TO MALCHUT, FROM WHICH THE NESHAMAH IS BORN. It is for it that the candle illuminates, WHICH IS MALCHUT, to illuminate above. BECAUSE THE SOULS OF THE RIGHTEOUS ASCEND BY MAYIN NUKVIN (FEMALE WATERS) TO ZEIR ANPIN AND MALCHUT, THEY BECOME PAIRED THROUGH THEM. This one never descends below. In this is included whoever is included, NAMELY MALCHUT, from all the sides from above and below, BECAUSE MALCHUT COMPRISES THE SOULS OF THE RIGHTEOUS. Until THE NESHAMAH ascends to and becomes attached to the Throne, WHICH IS THE WORLD OF BRIYAH, the Ruach is not crowned in the terrestrial Garden of Eden and the Nefesh does not settle in its place. As soon as THE NESHAMAH ascends, they all can rest, FOR THEY ARRIVE AT THEIR PLACE.

287. And MERCY is needed for the inhabitants of the world. When they are in sorrow and they go TO PRAY at the cemetery, this Nefesh awakens. It goes and floats and awakens Ruach, and that Ruach awakens toward the Patriarchs, ascends and awakens the Neshamah. Then the Holy One, blessed be He, has Mercy on the world as we have already established. Even though they have explained the subject of the Neshamah in other ways, MEANING THAT NEFESH IS IN ASIYAH, RUACH IN YETZIRAH, AND NESHAMAH IN BRIYAH, they all amount to this format. This is the clarification of the matter, and it is all one.

288. When the Neshamah is detained from ascending to its place, the Ruach goes and stands by the entrance of the LOWER Garden of Eden, but they do not open the entrance for it. It goes and drifts and no one pays attention. The Nefesh goes through the world and sees the body becoming wormy and judged in the grave, NAMELY THE THRASHING IN THE GRAVE, and it mourns for it as we have established, as it is written: "Only when his flesh is on him does he feel pain, and while his soul (Heb. nefesh) is within him does he mourn" (Iyov 14:22). Everyone is punished until the Neshamah is bound in its place above. Then they all become bound in their place.

285. רוּחַ דָּא, אִיהוּ דְעָאֵל בְּגִנְתָּא דִּי בְּאַרְעָא, וְאַצְטִייר תַּמָּן, בְּדִיוּקְנָא דְגֻּפָא דְהָאִי עֲלֵמָא, בְּחַד מְלִבוּשָׁא דְמַתְּלִבְשָׁא תַּמָּן. וְדָא אַתְהֵנִי תַּמָּן בְּהֵנְאִין וְכִסּוּפִין בְּזִיוָא דְבְּגִנְתָּא. וּבְשַׁבְּתִי וּיְרַחֵי זְמַנִּי, סְלֵקָא לְעֵילָא, וְאַתְהֵנִי תַּמָּן, וְתָב לְאַתְרֵיהּ. וְעַד כְּתִיב, וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נָתַנָּה. תָּשׁוּב וְדָאִי, בְּהֵנִי זְמַנִּין דְקָאמְרִין.

286. נִשְׁמָה אִיהִי סְלֵקָא מִיַּד לְאַתְרֵהָא, לְהֵהוּא אַתְר דְּנִפְקַת מִתַּמָּן, וְדָא אִיהִי דְבִגְיִנָה אַתְנַהֲרִית בּוּצִינָא, לְאַנְהָרָא לְעֵילָא. דָּא לֹא נַחְתָּת לְתַתָּא לְעֵלְמִין, בְּדָא אַתְכְּלִילִת, מֵאֵן דְּאַתְכְּלִילִת מִכָּל סְטְרִין מֵעֵילָא וּמִתַּתָּא. וְעַד דְּהָאִי לֹא סְלֵקָא לְאַתְקֻשְׁרָא בְּכוּרְסֵינָא, לֹא מִתְעַטְרָא רוּחַ בְּגִנְתָּא דִּי בְּאַרְעָא, וְנִפְשׁ לֹא מִתְיֻשָׁב בְּדוּכְתָּהָא. כִּיּוֹן דְּאִיהִי סְלֵקָא, כְּלָהוּ אִית לְהוּ נִיּוּחָא.

287. וְכַד אַצְטְרִין לְבְנֵי עֲלֵמָא, כַּד אִינוּן בְּצַעְרָא, וְאֲזִלֵי לְבֵי קְבָרֵי, הָאִי נִפְשׁ אַתְעֵרַת, וְאִיהִי אֲזִלָּא וּמִשְׁטָטָא, וְאַתְעֵרַת לְרוּחַ, וְהֵהוּא רוּחַ אַתְעֵר לְגַבֵּי אֲבָהּ, וְסָלִיק וְאַתְעֵר לְגַבֵּי נִשְׁמָה, וּכְדִין, קְדָשָׁא בְּרִין הוּא חַיִּיס עַל עֲלֵמָא, וְהָא אֲוִקִימָנָא. וְאִף עַל גַּב דְּהָא אַתְעֵרוּ מְלִין אֵלִין דְּנִשְׁמָתָא בְּגוּוּנִין אַחֲרָנִין, כְּלָהוּ סְלֵקִין בְּמַתְקֵלָא, דָּא, וְדָא אִיהוּ בְּרִיחָה דְּמֵלָה, וְכֹלָא חַד.

288. וְכַד נִשְׁמָתָא אַתְעַבְּבַת מִלְּסְלֵקָא לְדוּכְתָּהָא, רוּחָא אֲזִלָּא וְקִיּוּמָא בְּפִתְחָא דְּגִנְתָּא דְּעַדָּן, וְלֹא פִתְחִין לָהּ פִתְחָא, וְאֲזִלָּא וּמִשְׁטָטָא, וְלִית מֵאֵן דִּישְׁגַּח בֵּיהּ. נִפְשׁ אֲזִלָּא וּמִשְׁטָטָא בְּעֲלֵמָא, חֲמַאת לְגֻּפָא דְּסְלֵקָא תּוֹלְעִין, וּבֵהוּא דִּינָא דְּקְבָרָא, וּמִתְאַבְּלַת עֲלֵיהּ, כְּמָה דְּאֲוִקְמוּהָ דְּכְתִיב, אֵךְ בְּשָׂרוֹ עָלָיו יִכָּאֵב וְנִפְשׁוֹ עָלָיו תֵּאבֵּל. וְכֹלָא אִיהוּ בְּעוֹנְשָׁא. עַד דְּנִשְׁמָה אַתְקֻשְׁרַת בְּדוּכְתָּהָא לְעֵילָא, וּכְדִין כּוֹלָהוּ מִתְקֻשְׁרִין בְּדוּכְתֵּיהוּ.

289. All these three are one bond, similar to above in the secret of Nefesh, Ruach, and Neshamah, WHICH ARE MALCHUT, ZEIR ANPIN, AND BINAH OF ATZILUT, for they are all one and one bond: The Nefesh, WHICH IS MALCHUT, has no independent light, which is why it participates in the secret of one body, WHICH IS THE THREE WORLDS, BRIYAH, YETZIRAH AND ASIYAH, THAT MALCHUT DONS AS A SOUL DOES A BODY to delight and nourish it in all its needs. About this, it is written: "And gives food to her household, and a portion to her maidens" (Mishlei 31:15). "Her household" refers to the body which She nourishes, and "her maidens" are the limbs of that body, NAMELY THE SFIROT OF BRIYAH, YETZIRAH AND ASIYAH.

290. Ruach is the one who rides on the Nefesh and dominates it, and illuminates it with all that it needs, NAMELY ZEIR ANPIN. The Nefesh is the throne for this Ruach. It is Neshamah who takes out this Ruach, gives it power, dominates it and illuminates it with that light of life, NAMELY BINAH. That Ruach depends upon this Neshamah and shines from it with the light that it illuminates upon it. That Nefesh is dependent upon this Ruach. It shines from it and is nourished by it. And they are all one bond.

291. That supernal Neshamah, NAMELY BINAH, ascends into the flow from the most ancient of all and the most concealed, and it is filled WITH LIGHT from it because it does not stop ILLUMINATING. AND AS LONG AS THE NESHAMAH DOES NOT RETURN TO ITS PLACE, this Ruach does not enter the Garden of Eden which is the Nefesh, NAMELY MALCHUT. The Ruach dwells only in the Garden of Eden, BECAUSE ZEIR ANPIN AND MALCHUT UNITE THE ONE WITH THE OTHER, and the Neshamah is above. Also, the Nefesh, WHICH IS MALCHUT, is not settled in its place in the body below, WHICH IS BRIYAH, YETZIRAH AND ASIYAH, AS LONG AS THE NESHAMAH DOES NOT RETURN TO ITS PLACE ABOVE.

292. In the same way, it is all explained in man BELOW. Even though THE NEFESH, RUACH, AND NESHAMAH THAT ARE IN MAN are all one bond, the Neshamah ascends above with the flow from the pit, NAMELY YESOD OF MALCHUT. The Ruach enters the Lower Garden of Eden similar to above, AS ZEIR ANPIN ENTERS THE GARDEN OF EDEN OF ATZILUT, WHICH IS MALCHUT. The Nefesh settles in the grave. And if you ask, in relation to the Nefesh above, WHICH IS MALCHUT, WILL YOU ALSO SAY that it settles in the body in the grave? Where then is the grave ABOVE? HE ANSWERS: But rather in that strong Klipah, BECAUSE PERTAINING TO MALCHUT, IT IS SAID, "HER FEET GO DOWN TO DEATH" (MISHLEI 5:5), FOR SHE BECOMES ATTIRED AT HER END IN THE STRONG KLIPAH, WHICH IS THE ASPECT OF DEATH AND GRAVE. Therefore, the lower Nefesh is similar to this below, and they all resemble one another. Therefore, THE NESHAMAH is divided into three levels, NAMELY NEFESH, RUACH, AND NESHAMAH. They are one bond and one secret.

289. בגין דכל הני תלת, קשורא חדא אינון, כגוונא דלעילא, ברזא דנפש רוח ונשמה, דכלא חד, וקשורא חד. נפש: לית לה נהורא מגרמה כלום, ודא איהו דמשתתפא ברזא דגופא חד, לאענגא ולמיזן ליה, בכל מה דאצטריך, כד"א ותתן טרף לבייתה וחק לנערותיה. ביתה, דא איהו גופא, דאיהו זנא ליה. ונערותיה, אלין אינון שיימין דהאי גופא.

290. רוח: דא איהו דרכיב על האי נפש, ושליט עליה, ונהיר לה בכל מה דאצטריך, ונפש איהו ברסינא להאי רוח. נשמה: איהו דאפיקת להאי רוחא, ושליטת עליה, ונהירת ליה בהוא נהורא דחינוך, והוא רוח תליא בהאי נשמה, ואתנהיר מנה בהוא נהורא דנהיר. הוא נפש, תליא בהאי רוח, ואתנהיר מניה, ואתזנת מניה, וכלא קשורא חד.

291. ועד דהאי נשמה עלאה, לא סלקא גו נביעו דעתיקא דעתיקין. סתימא דכל סתימין, ואתמליא מניה, בגין דלא פסיק. רוח דא לא עאל בגנתא דערן, דאיהו נפש, ולעולם רוח לא שריא אלא בגנתא דערן, ונשמה לעילא. נפש לא אתישבת בדוכתהא גו גופא לתתא.

292. כגוונא דא, כלא לתתא הכי מתפרשן בבר נש, ואע"ג דכלהו קשורא חדא, נשמה סלקא לעילא, גו נביעו דבירא. רוח עאל בגנתא דערן, כגוונא דלעילא. נפש אתישבת גו קברא. ואי תימא, נפש לעילא, דאתישבת גו גופא בקברא, אן הוא קברא. אלא גו הוא קליפה תקיפא, וע"ד, נפש כגוונא דא לתתא, וכלא דא כגוונא דא. ובגין כך, תלת דרגין מתפרשן, ואינון קשורא חדא ורזא חדא.

293. As long as the bones are STILL in the grave, BEFORE THEY HAVE DECAYED, that Nefesh is present there. And here is the secret for those who know the true way, for those who fear sin. At the time that the Neshamah is adorned above in the Holy Crown, WHICH IS MALCHUT, the Ruach is standing in the supernal Light during Shabbat, the first day of the month and Festivals. When the Ruach descends from the supernal Light to dwell in the Garden of Eden and illuminates and sparkles, the Nefesh stands in the grave and is attired in the form that the body had originally. All the bones take that form and praise and acknowledge the Holy One, blessed be He, as written: "All my bones shall say, 'Hashem, who is like You'" (Tehilim 35:10). It does not write 'say,' but rather "shall say" MEANING IN THE GRAVE.

294. If permission would be given to the eye to see, it could see the like of forms on the graves that acknowledge and praise the Holy One, blessed be He, on the eve of the commencement of the Shabbat and the night of the first day of the month and Festivals. But the foolishness of man prevents them FROM SEEING. They do not know and do not pay attention to what is existent in this world. They do not bother to observe the honor of the supernal King in this world, and most certainly to observe the honor of that SUPERNAL World, and upon what it is based, and how the things are explained.

295. During the day of Rosh Hashanah, when the world is being judged and the Throne of Judgment stands by the supernal King to judge the world, every single Nefesh hovers and beseeches Mercy for the living PEOPLE. During the night of the end of the Day of Judgment, they go and hover to hear and know the verdict that was decided for the world. Sometimes they notify the living in a vision, as it is written: "In a dream, in a night vision when a deep sleep falls upon men...then He opens the ears of man, and with discipline seals their instruction" (Iyov 33:15-16). What is "with discipline"? This is the Nefesh who stands and establishes things for people so that they should accept discipline, MEANING THAT IT NOTIFIES THEM OF THEIR VERDICT IN A VISION AT NIGHT AND THEN THEY REPENT.

296. During the last night of the Festival, the sentences emerge from the house of the King, and that shadow is removed from the people who are to be removed from this world. THEN that Nefesh that we mentioned goes and floats ABOVE. An appointed angel, who supervises the secret of the engraving on the seal in clear writing, MEANING OVER THE WRITING IN THE AFOREMENTIONED VERDICTS, whose name is Yedomiam, authorizes the writing of the engraved light and, within supernal Visions, descends during that night. Many thousands upon thousands and ten thousands upon ten thousands go with him. They take that shadow from each one WHO WAS SENTENCED TO DEATH, and bring it up above.

293. ובכל זמנא דגרמי אשתכחו גו קברא, האי נפש אשתכחת תמן. רזא הכא לאינון דידעי ארח קשוט, דחלי חטאה. בשעתא דנשמתא מתעטרא לעילא, גו עטרא קדישא, ורוחא קאים בנהירו עלאה, בשבתי וירחי וזמני, האי נפש בשעתא דרוח נחתא מגו נהירו עלאה, לדינא בגנתא דערן נהיר ונציץ, איהו קיימא גו קברא ואתגלימת בדיוקנא, דהות גו גופא בקדמיתא, וכל אינון גרמי בהוא דיוקנא סלקן, ומשבחאן ואודן לקודשא בריך הוא, הה"ד כל עצמותי תאמרנה יי' מי כמוך. אומרות לא כתיב, אלא תאמרנה.

294. ואלמלי אתיהיב רשו לעינא למחמי וחמי בליליא דעייל שבתא, ולילי ירחי וזמני, בדיוקנין על גבי קברי, אודן ומשבחן לקודשא בריך הוא. אבל טפשו דבני נשא, קא מעכבא להו, דלא ידעין, ולא משגיחין על מה קיימין בהאי עלמא, ולא חששין לאשגחא ביקרא דמלכא עלאה בהאי עלמא, כ"ש לאשגחא ביקרא דההוא עלמא, ועל מה קיימא, ואיך מתפרשן מלין.

295. ביומא דר"ה, דעלמא אתדן, וכרסיא דינא קיימא, לגבי מלכא עלאה, למידן עלמא. כל נפש ונפש משטטן, ובעאן רחמי על חיי. בליליא דנפקא יומא דינא, אזלין וקא משטטין למשמע ולמנדע מאן הוא דינא דאתדן על עלמא, ולזמנין דקא מודיעין בחזווא לחינא, כד"א בחלום חיון לילה בנפול תרדמה על אנשים וגו', אז יגלה און אנשים ובמוסרם יחתום. מאי מוסרם. דא נפש, דאיהו קיימא וחתים לבני נשא מלין, לקבלא מוסר.

296. בליליא בתראה דחגא, דקא נפקן פתקין מבי מלכא, ויהוא צל אעדיאו מבני גריעו דהאי עלמא, ההוא נפש דקאמרן, אזלא ומשטטא, וחד ממנא סרכא, ברזא גליפא בעזקא בכתב מפרש, ידומיע"ם, דפקיד בכתב דזיוא גליפא, ובגו חזוון עלאין. בההוא ליליא נחית, וכמה אלה אלפין ורבו רבוון עמיה, ונטלין לההוא צל מכל חר וחר, וסלקין, ליה לעילא.

297. The Nefesh that we mentioned goes and floats and sees that shadow, AND KNOWS WHO IS GOING TO DIE, and returns to Her place at the grave. It proclaims to the other dead, So-and-so is coming to us, so-and-so is coming to us. If he is righteous and good, they all rejoice and if not they all say, Woe. When they elevate that shadow, they elevate it to the faithful servant whose name is Metatron, who takes that shadow near him and elevates it to its place, as it is written: "As a servant earnestly desires the shadow" (Iyov 7:2). Certainly, he earnestly desires the shadow.

298. From that moment and further, the place for that Neshamah of the men is prepared, MEANING IN YESOD OF MALCHUT OF ATZILUT, as is a place for Ruach in the LOWER Garden of Eden and a place for Nefesh to rest and enjoy during the time that it floats and goes. For there is a Nefesh that has no rest, and there is a Nefesh that perishes with the body.

299. The one that has no rest is the one about whom it is written: "And the soul (Heb. Nefesh) of your enemies, them shall he sling out, as out of the hollow of a sling" (I Shmuel 25:29). This is the one that goes and floats and rolls throughout the whole world, and has no rest at all days and nights. This is the hardest punishment of all. The Nefesh that perishes with the body is cut out from a different place, as it is written: "That Nefesh will be cut off from My presence, I am Hashem" (Vayikra 22:3). What is "from My presence?" It means that the Ruach does not dwell upon it and when the Ruach does not dwell upon it, it has no connection at all with that which is above. It does not know at all of these things in that world. And this Nefesh is like an animal.

300. A Nefesh that has rest meets this appointed Angel Yedomiam and his officers when it goes and floats. They take and elevate it to all the entrances of the Garden of Eden, show it the honor of the righteous and the honor of its Ruach, and it cleaves unto THE RUACH in rest within that garment OF THAT RUACH. Then it knows about the things of the UPPER World.

301. When that Ruach ascends to be attired with the supernal Neshamah above, the Nefesh joins that Ruach and illuminates from it, like the moon when it illuminates from the sun. And the Ruach is connected with that Neshamah. That Neshamah becomes bound into the end of thought, MEANING THE END OF ATZILUT THAT IS CALLED IN ITS ENTIRETY 'THOUGHT', MEANING CHOCHMAH, BECAUSE IN GENERAL, THE FOUR WORLDS, ATZILUT, BRIYAH, YETZIRAH AND ASIYAH, ARE CHOCHMAH, BINAH, TIFERET, AND MALCHUT, which is the secret of the Nefesh of above, NAMELY MALCHUT OF ATZILUT THAT IS CALLED 'NEFESH'.

297. וְהָיָא נֶפֶשׁ דְקָאמְרָן, אֲזֵלָא וּמִשְׁטָא וְחַמָּאת לְהוּא צֵל, וְתַב לְאַתְרֵיהּ גּוּ קְבֵרָא, וְקָא מְכַרְזַת לְשָׂאָר מִתְיָיא, פְּלוּנִי אֲתִי לְגַבְנָן, פְּלוּנִי אֲתִי לְגַבְנָן. אִי זְכָאָה טְבָא אִיהוּ, כְּלָהוּ חֲדָאן, וְאִי לָאוּ, כְּלָהוּ אֲמֵרִי וּוִי. כִּד סְלִקִין הֵהוּא צֵל, סְלִקִין לִיהּ לְגַבֵי הֵהוּא עֵבֵד מֵהֵימָן, דְשִׁמְיָה מִטְטְרוּן, וְנָטִיל הֵהוּא צֵל לְגַבֵי, וְסָלִיק לִיהּ לְאַתְרֵיהּ, כִּד"א, כְּעֵבֵד יִשְׂאָף צֵל, יִשְׂאָף צֵל וְדָאִי.

298. מֵהֵימָא שְׁעָתָא וְאִילָךְ, מִתְתַּקְנָא דּוּכְתָא לְהֵימָא נְשָׁמָה דְהֵהוּא בְרַ נֶשׁ, וְדּוּכְתָא לְרוּחַ בְּגַנְתָּא דְעָרָן. וְדּוּכְתָא לְנֶפֶשׁ לְנִיחָא וְלְאַתְהֵנָּא, בְּשְׁעָתָא דְמִשְׁטָא וְאֲזֵלָא. בְּגִין דְאִית נֶפֶשׁ דְלִית לָהּ נִיחָא. וְאִית נֶפֶשׁ דְאִישְׁתַּצִּיאַת עִם גּוּפָא.

299. וְהָאִי אִיהִי דְלִית לָהּ נִיחָא, וְהָאִי אִיהִי דְכְתִיב בָּהּ, וְאֵת נֶפֶשׁ אוֹיְבֶיךָ יִקְלַעְנָה בְּתוֹךְ כַּף הַקֶּלֶעַ. דְדָא אִיהִי אֲזֵלָא וּמִשְׁטָא וּמִתְגַּלְגֵּלָא בְּכָל עֲלָמָא, וְלִית לָהּ נִיחָא כְּלָל יִמְמָא וְלִילִי, וְדָא אִיהוּ עוֹנֵשָׂא יִתִּיר מִכְּלָא וְהֵימָא דְתִשְׁתַּצִּי עִם גּוּפָה, וְתִשְׁתַּצִּי מֵאֲתֵר אַחֲרָא, הֵימָא דְכְתִיב בָּהּ, וְנִכְרְתָה הַנֶּפֶשׁ הַהִיא מִלְפָנֵי אֲנִי יי'. מֵאֵן מִלְפָנֵי. דְלָא שְׂרִיא עָלָה רוּחָא. וְכִד רוּחָא לָא שְׂרִיא עָלָה, לִית לָהּ שׁוּתְמָו כְּלָל בְּמָה דְלַעִילָא, וְלָא יִדְעַת מֵאִינוּן מְלִין דְהֵהוּא עֲלָמָא כְּלָל, וְהָאִי אִיהִי נֶפֶשׁ כְּבִעִירִי.

300. נֶפֶשׁ דְאִית לָהּ נִיחָא, הָאִי אִיהִי כִּד אֲזֵלָא וּמִשְׁטָא, אֲעֲרַעַת בְּהָאִי מִמְנָא יְדוּמִיעֵ"ם, וּבְאִינוּן סְרַכִין דִּילִיָּהּ, וְנָטִילִין לָהּ, וְאֲעֵלִין לָהּ בְּכָל פְּתָחֵי גֵן עָדָן, וְאַחֲזִיין לָהּ יִקְרָא דְצַדִּיקָא, וְיִקְרָא דְהֵהוּא רוּחַ דִּילָהּ, וְאִיהִי מִתְדַבְּקָא בֵּיהּ בְּנִיחָא, גּוּ הֵהוּא לְבוּשָׂא, וְכִדִּין יִדְעַת בְּאִינוּן מְלִין דְעֲלָמָא.

301. וְכִד הֵהוּא רוּחַ סְלִקָא לְאַתְעֵטְרָא גּוּ נְשָׁמָה עֲלָאָה לְעֵילָא, הֵימָא נֶפֶשׁ מִתְקַשְׂרָא בְּהֵהוּא רוּחַ, וְאַתְנֵהִירַת מְנִיָּה, כְּסִיחֵרָא כִּד אַתְנֵהִירַת מִשְׁמָשָׂא. וְרוּחַ מִתְקַשְׂרָא גּוּ הֵימָא נְשָׁמָתָא. וְהֵימָא נְשָׁמָתָא מִתְקַשְׂרָא, גּוּ סוּף מַחֲשָׁבָה, דְאִיהִי רְזָא דְנֶפֶשׁ דְלַעִילָא.

302. That Nefesh, NAMELY MALCHUT OF ATZILUT, is connected with the supernal Ruach, WHICH IS ZEIR ANPIN, and that Ruach is connected with the supernal Neshamah, WHICH IS BINAH. That Neshamah is connected with the endless (Heb. Ein Sof), MEANING THAT IT BECOMES BOUND WITH ARICH ANPIN, AS MENTIONED, AND ARICH ANPIN WITH THE ENDLESS. Then there is rest for all, and everything is connected above and below all in one secret and in the same manner.

303. Then there is repose for the Nefesh below. About this, it is written: "And may the soul (Nefesh) of my master be bound in the bond of life with (Heb. et) Hashem your Elohim" (I Shmuel 25:29), MEANING THAT THEY ARE BOUND AND ATTACHED in one way and by one secret with 'Et,' WHICH IS MALCHUT OF ATZILUT. FOR THE NEFESH IS CONNECTED WITH THE RUACH IN THE LOWER GARDEN OF EDEN; AND THE RUACH WITH NESHAMAH WHICH IS IN MALCHUT OF ATZILUT, the ones corresponding to the others, AS NEFESH, RUACH, AND NESHAMAH OF A MAN ARE SIMILAR TO NEFESH, RUACH, AND NESHAMAH OF ATZILUT AS MENTIONED.

304. When the moon descends, WHICH IS MALCHUT, which is the secret of the supernal Nefesh OF ATZILUT, it illuminates on all sides. It illuminates all the Chariots and camps OF ANGELS IN BRIYAH, YETZIRAH AND ASIYAH, and makes them into one whole body that illuminates with the light of the supernal shine. Here also, the Lower Nefesh OF MAN descends and illuminates in all directions from the shine of the Neshamah, and from the Shine of Ruach, and descends and illuminates all the Chariots and camps, which are the limbs and bones OF THE MAN'S BODY. And it makes them into a whole body that illuminates in its own light.

305. This is what is meant by: "And satisfy your soul (Nefesh) in drought" (Yeshayah 58:11), actually your Nefesh. Afterwards, "and make strong your bones" for the Nefesh illuminates the bones and makes of them a whole body that illuminates with the light. It arises, acknowledges and praises the Holy One, blessed be He, as we learned, and it is written: "All my bones shall say, 'Hashem, who is like You'" (Tehilim 35:10) and this is the rest for the Nefesh from all sides.

306. Happy are the righteous who fear their Master in this world, to merit three rests, WHICH ARE NEFESH, RUACH, AND NESHAMAH, in the World to Come. Rabbi Shimon came and blessed Rabbi Aba. Rabbi Shimon said: Happy are you, my children, and happy am I, that my eyes saw this, that many supernal places are prepared for us, and illuminate for us for the World to Come.

302. וְהָיָא נֶפֶשׁ, אֲתַקְשַׁרְתָּ גּוֹ הָהוּא רוּחַ עֲלָאָה, וְהָוּא רוּחַ אֲתַקְשַׁר גּוֹ הָהוּא נֶשְׁמָה עֲלָאָה. וְהָיָא נֶשְׁמָתָא אֲתַקְשַׁרְתָּ בְּאִין סוּף. וְכַדִּין אִיהוּ נִיחָא דְכָלָא, וְקִשּׁוּרָא דְכָלָא עֵילָא וְתַתָּא, כְּלָא בְרָזָא חֲדָא, וְגוּוֹנָא חֲדָא.

303. וְכַדִּין דָּא אִיהוּ נִיחָא דְנֶפֶשׁ דְּלַתְתָּא, וְעַל דָּא בְּתִיב, וְהִיתָה נֶפֶשׁ אֲדָנִי צְרוּרָה בְּצִרוּר הַחַיִּים אֵת יְיָ אֱלֹהֵיךָ. בְּגוּוֹנָא חֲדָא, וְבְרָזָא חֲדָא, דְּהָוּא אֵת דָּא בְּגוּוֹנָא דָּא.

304. כַּד נִחְתָּא סִיְהָרָא, רָזָא דְנֶפֶשׁ עֲלָאָה, נִהוּרָא מִכָּל סְטָרִין. אִיהוּ נִהָרָא לְכָל רְתִיבִין וּמִשְׁרִינִין, וְעֵבִיד לֹון גּוֹפָא חֲדָא שְׁלִימָא, דְּנִהִיר בְּנִהִירוֹ בְּזִינָא עֲלָאָה. אוּף הֵכִי בְּגוּוֹנָא דָּא, נִחְתָּא הָאִי נֶפֶשׁ תַּתָּאָה, נִהִירָא מִכָּל סְטָרִין מְגוֹ נִהִירוֹ דְנֶשְׁמָה, וּמְגוֹ נִהִירוֹ דְרוּחַ, וְנִחְתָּא וְנִהָרָא לְכָל אִינּוֹן רְתִיבִין וּמִשְׁרִינִין, דְּאִינּוֹן שְׁיִיפִין וְגִרְמִין, וְעֵבִיד לֹון גּוֹפָא שְׁלִימָא, דְּנִהִיר בְּנִהִירוֹ.

305. הָדָא הוּא דְכִתְיִב, וְהִשְׁבִּיעַ בְּצַחְצוּחַת נֶפֶשְׁךָ, נֶפֶשְׁךָ מִמֶּשׁ, וּלְבַתָּר וְעַצְמוֹתֶיךָ יִחְלִיץ, דְּעֵבִיד מְנַיְהוּ גּוֹפָא שְׁלִימָא, וְנִהִיר בְּנִהִירוֹ, וְקָם וְאוּדִי וּמִשְׁבַּח לְקוּדְשָׁא בְּרִיךְ הוּא, כְּמָה דְאַתְמַר דְכִתְיִב, כָּל עַצְמוֹתַי תֹּאמְרֵנָה יְיָ מִי כְמוֹךָ. וְדָא אִיהוּ נִיחָא דְנֶפֶשׁ וְדָאִי מִכָּל סְטָרִין.

306. זְכָאִין אִינּוֹן צְדִיקָאִיא, דְּדַחְלִין לְמֵאֲרִיהוֹן בְּעֲלָמָא דִּין, לְמַזְכְּבֵי בְתַלְתָּ נִיחָי לְעֲלָמָא דְאַתִּי. אֲתָא רַבִּי שְׁמַעוֹן וּבְרַכִּיָּה לְרַבִּי אַבָּא. אָמַר רַבִּי שְׁמַעוֹן, זְכָאִין אֲתוֹן בְּנִי, וְזַכָּאָה אָנָּא דְעֵינִי חֲמוּ בְכֶךָ. כְּמָה דּוּכְתִין עֲלָאִין מִתְתַּקְנִין לָן, וְנִהִירִין לָן, לְעֲלָמָא דְאַתִּי.

30. "A song of ascents. They who trust in Hashem"

Rabbi Shimon says, "A song of ascents. They who trust in the Creator shall be like Mount Tzion, which cannot be removed, but abides forever." We learn that "ascents" means levels upon levels in the 'secret of fifty years below and the fifty gates of Binah above'. "They who trust in The Creator" are the righteous. The rabbis go on to talk about "But the righteous are bold as a lion." Then they travel on to a city, and after dark Rabbi Shimon expresses his happiness for a perfect day and a perfect night during which they have indeed merited the World to Come.

The Relevance of this Passage

This section is hard to understand on the surface, yet bubbling underneath is a pure divine teaching masked in metaphors. Trust in the Creator is, perhaps, the most difficult trait a man can evolve. Trust does not pertain to blind faith. Trust is connected to vision that is vast, sweeping, able to perceive the cause and effect principle at work in our lives. Trust includes the ability to observe order beneath chaos, the wisdom to recognize

blessing within adversity, the self-honesty to detect the cause behind calamity. It encompasses awareness of the divinity, design, and purpose behind life's joys, and all of its obstacles.

It is true that when affliction and hardship strike, doubts begin to surface in a man's mind. He becomes uncertain about the reality of the Creator. He questions the justice in the universe. He fears for his own future. Thus, we learn that if we have trust, we shall be stable as the mountain, we shall be able to ascend to our own greatest heights. Our moments of pain will be brief, and we shall experience the perfection that is the Light of the Creator, now and in the World to Come. This mystical passage ignites trust, truth, and certainty within our hearts, vanishing forever the doubts that have tainted the hearts of men through all the ages.

307. He opened the discussion saying: "A song of ascents. They who trust in Hashem shall be like Mount Zion, which cannot be removed, but abides forever" (Tehilim 125:1). This passage has been established, but these are holy supernal levels from the sides of supernal Gvurot THAT ARE IN BINAH. They are similar to the Levites below, who are THE ASPECT OF ascents, MEANING levels upon levels in the secret of fifty years OF WHICH IS WRITTEN, "AND FROM THE AGE OF FIFTY YEARS THEY SHALL GO OUT OF THE RANKS OF THE SERVICE" (BEMIDBAR 8:25), WHICH ALLUDES TO THE FIFTY GATES OF BINAH. This is: "A song of ascents. They who trust in Hashem shall be like Mount Zion," these are the righteous, who trust in Him BY MERIT of their GOOD deeds.

308. It is written: "But the righteous are bold as a lion" (Mishlei 28:1). HE QUESTIONS: The righteous do not depend upon their deeds at all and they are constantly in fear, like Abraham, as it is written of him, "And it came to pass, when he was come near to enter to Egypt..." (Beresheet 12:11). Like Isaac, of them it is written: "For he feared to say, 'She is my wife'" (Beresheet 26:7). As Jacob, of whom it is written: "Then Jacob was greatly afraid and distressed" (Beresheet 32:8). If they did not depend upon their deeds, certainly the other righteous of the world did not, yet you say, "But the righteous are bold as a lion."

309. HE ANSWERS: But certainly it is written, "as a lion (Heb. kfir)" (Mishlei 28:1), because of all the synonyms OF THE LION, only the name Kfir is used. That is the weakest and smallest of them all, who does not depend upon his strength even though he is strong, because the righteous do not depend upon their present deeds but rather like a Kfir. Though they know that the strength of their good deeds is strong, they do not depend on it, but are rather like a Kfir, and not more.

310. And therefore, it IS WRITTEN: "They who trust in Hashem shall be like Mount Zion..." not like a young lion and not like a lion and not like any OF HIS names, but rather "like Mount Zion." They explained that just as Mount Zion is firm and will never decline, IN THE TIME TO COME, they will also be like Mount Zion, not as now when they are only bold like a Kfir (young lion), who fears and does not trust his strength. And you, the children of supernal Holy Ones, your trust is certainly like Mount Zion. Fortunate are you in this and the next world.

307. פֶּתַח וְאָמַר, שִׁיר הַמַּעֲלוֹת הַבוֹטְחִים בֵּינֵי בְהָר צִיּוֹן לֹא יִמוּט לְעוֹלָם יוֹשֵׁב, הָאֵי קָרָא אוֹקְמוּהָ. אֲבָל שִׁיר הַמַּעֲלוֹת תּוֹשְׁבַתָּא דְקַאֲמְרֵי אֵינּוֹן דְרַגִּין קְדִישִׁין עֲלָאִין, מַסְטְרָא דְגְבוּרָן עֲלָאִין, וְאֵינּוֹן כְּגוֹנָא דְלוֹאֵי לְתַתָּא, וְאֵינּוֹן מַעֲלוֹת, דְרַגִּין עַל דְרַגִּין, וּפְלַחִין בְּרָזָא דְחַמְשִׁין שְׁנִין. וְהָאֵי אִיהוּ שִׁיר הַמַּעֲלוֹת הַבֹּטְחִים בֵּינֵי בְהָר צִיּוֹן דָּא אֵינּוֹן צְדִיקָא, דְאֵינּוֹן מִתְרַחֲצִין בֵּיהּ בְּעוֹבְדֵינּוֹן דְלֵהוֹן.

308. כַּד"א וְצְדִיקִים כְּכַפִּיר יִבְטַח. וְאֵי תִימָא הָא צְדִיקָא לֹא מִתְרַחֲצִין בְּעוֹבְדֵיהוֹן כְּלָל, וְתִדְרִיר דְחֲלִין, כְּאַבְרָהָם, דְכְתִיב בֵּיהּ וַיְהִי כְּאִשֶּׁר הִקְרִיב לְבָא מִצְרִימָה וְגו'. כִּינִצְחָק, דְכְתִיב בֵּיהּ, כִּי יִרָא לְאִמְרָא אִשְׁתֵּי. כִּינִעֻקֵב, דְכְתִיב בֵּיהּ, וַיִּירָא יַעֲקֹב מְאֹד וַיִּצְרַח לֵאמֹר לֹא אֵינִי הֵנִי לֹא אֶתְרַחֲצִי בְּעוֹבְדֵיהוֹן, כֹּל שְׁכָן שְׂאֵר צְדִיקֵי עֲלֵמָא, וְאֵת אִמְרַת וְצְדִיקִים כְּכַפִּיר יִבְטַח.

309. אֵלָא וְדָאֵי, כְּכַפִּיר כְּתִיב, דְהָא מְכַל אֵינּוֹן שְׁמַהן, לֹא כְתִיב אֵלָא כְפִיר, וְלֹא כְתִיב, לֹא אֲרִיָה, וְלֹא שְׁחַל, וְלֹא שְׁחָץ, אֵלָא כְפִיר. דְאִיהוּ חֲלֵשָׁא וְזַעֲרָא מְכַלְהוֹ. וְלֹא אֶתְרַחֲצִין בְּחִילֵיהּ, אַע"ג דְאִיהוּ תְקִיף. כִּן צְדִיקָא לֹא אֶתְרַחֲצִי בְּעוֹבְדֵיהוֹן הַשְׁתָּא, אֵלָא כְכַפִּיר. אַע"ג דִּירְעִין דְתְקִיף חִילָא דְעוֹבְדֵיהוֹן לֹא אֶתְרַחֲצִין אֵלָא כְכַפִּיר, וְלֹא יִתִיר.

310. וּבְגִינֵי כִן הַבֹּטְחִים בֵּינֵי בְהָר צִיּוֹן וְגו', לֹא כְכַפִּיר וְלֹא כְאֲרִיָה, וְלֹא כְכֹלְהוּ שְׁמַהן. אֵלָא בְהָר צִיּוֹן, וְאוֹקְמוּהָ מַה הִר צִיּוֹן אִיהוּ תְקִיף, וְלֹא יִמוּט תִּדְרִיר, אוֹף הִכִּי בְהָהוּא זְמַנָּא, לְהוּוּ בְהָר צִיּוֹן. וְלֹא כְהַשְׁתָּא, דְלֹא אֶתְרַחֲצִי אֵלָא כְכַפִּיר, דְדְחִיל וְלֹא אֶתְרַחֲצִין בְּחִילֵיהּ. וְאֵתוֹן בְּנֵי קְדִישֵׁי עֲלִיוֹנִין, רְחֻצְנוֹתָא דְלִכּוֹן בְּהָר צִיּוֹן, וְדָאֵי זְכָאִין אֵתוֹן בְּעֲלֵמָא דִּין וּבְעֲלֵמָא דְאֵתֵי.

311. They traveled on. When they reached the city, it became dark. Rabbi Shimon said: Just as this day shone upon us, so we will merit the World to Come, this night will also light us, so we shall merit the World to Come, and crown this night with the words that we said during the day before Atik Yomin. Such a perfect day is not to be found in all the other generations. Happy is our portion in this world and in the World to Come.

311. אָזְלוּ, בְּדַ מְטוּ לְמַתָּא, אֲתַחֲשֵׁךְ לַיְלִיָּא. אָמַר ר' שְׁמַעוֹן, בְּמַה דְּיוֹמָא דָּא, אֲנַהִיר לָן בְּהַאי אַרְחָא, לְמַזְבֵּי בֵיהּ בְּעֵלְמָא דְאַתֵּי, אוּף הֲכִי הַאי לַיְלִיָּא, יְנַהִיר לָן, לְמַזְבֵּי לָן לְעֵלְמָא דְאַתֵּי, וְלֹאֲעֵטְרָא מְלִין דְּיִמְמָא בְּלַיְלִיָּא דָּא, קָמִי עֵתִיק יוֹמִין דְּהַא בְּיוֹמָא דָּא שְׁלִים, לֹא יִשְׁתַּבַּח בְּכָל דְרִין אַחֲרָנִין. זְבָאָה חוֹלְקָנָא בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאַתֵּי.

312. They entered the house of Rabbi Shimon. Rabbi Elazar and Rabbi Aba and Rabbi Yosi were with them, and they slept until midnight. At midnight, Rabbi Shimon said to the friends: Now is the time to crown the Holy Chariot above with our efforts. He said to Rabbi Yosi: Your words were not heard among us today. You shall be the first to illuminate the night because now is an auspicious time to illuminate above and below.

312. עָאֵלוּ לְבֵיתֵיהּ דְר"ש, וְרַבֵּי אֶלְעָזָר וְרַבֵּי אַבָּא וְרַבֵּי יוֹסִי עִמָּהוֹן. בְּתוֹ עַד דְּאַתְּפִלַּג לַיְלִיָּא. בֵּינָן דְּאַתְּפִלַּג לַיְלִיָּא, אָמַר רַבֵּי שְׁמַעוֹן לְחַבְרַיָּא, עֵידָן אִיהוּ לֹאֲעֵטְרָא רְתִיבָא קַדִּישָׁא לְעֵילָא, בְּאַשְׁתַּדְלוּתָא דִּילָן. אָמַר לִיהּ לְרַבֵּי יוֹסִי, אַנְתָּ דְלָא אֲשַׁתְּמַעוּ מִילָךְ בְּהַאי יוֹמָא בִּינְנָא, אַנְתָּ הוּי שִׁירוּתָא, לְאַנְהֵרָא לַיְלִיָּא, דְּהַא הִשְׁתָּא עֵידָן רְעוּתָא אִיהוּ, לְאַנְהֵרָא עֵילָא וְתַתָּא.

31. "The song of songs, which is Solomon's"

Rabbi Yosi says that King Solomon was inspired to create this song when the Temple was built, and all the worlds above and below were completed in one action, but only when the moon (Malchut) was first fully completed. Moses made the tabernacle in the wilderness so that the Shechinah could descend to earth, and on that day another tabernacle, that of the youth Metatron, was erected above. Everything was completed the day that the Song of Songs (Shir Hashirim) was revealed to the world, and so it is considered to be the Holy of Holies, the chamber in the Temple, the portal to the upper world, that only the High priest may enter. The text goes on to tell of the Cup of Blessing, and the significance of the right and left hands which take the cup. Then we read that the Shir Hashirim includes everything, the history and story of everything there ever was or will be. Another explanation offered suggests that the Hashirim are the Patriarchs, which represent the Holy Chariot. At this time, we learn of a deeper secret, that if one dreams of black grapes growing (but not in the growing season) it is known that a decree of death has been declared against the dreamer. Then Rabbi Yosi tries to understand how if everything below is mirrored above, the serpent and death can possibly be above. Returning to "A song of ascents," he explains that this means the songs of the Supreme Angels, who are divided into ascents and levels, and they sing to David, who is Malchut, to demand of him food and sustenance. As soon as King Solomon came, he recited a song that the great ones of the Upper World recite to the Supreme King. The songs of all the people of the world were in the lower chariots, but only King Solomon's song was in the Supreme Chariots. King David and his son Solomon sang their songs differently; David endeavored to correct the worlds and to beautify the Queen with them, while Solomon endeavored to bring her to the groom, introducing words of love between them in order to join them together. David paired the Queen in this world below; while Solomon paired the Queen in a perfect union above. The passage speaks then of three thousand proverbs, three thousand parables, a thousand and five poems, and the number five. In the end, the reason that prayers and petitions are necessary is so that the place from whence the light emerges, which is Zeir Anpin, should illuminate and become prepared, because when that place is restored, then everything below, in Malchut, is readied for the appearance of God.

The Relevance of this Passage

Days, weeks, months, years could be spent trying to interpret this one extremely long and complex passage. Yet perhaps its complexity is its message: to release us from our stubborn adherence to the intellect and turn us toward the divine languages of music and poetry, which are better able than ordinary language to speak of deep things. We know that Zohar's narrative arouses the spiritual forces of which it speaks. Thus, references to the serpent and death ignite sacred sparks that safeguard us from these deadly forces.

And the Angel of Death, himself, dies through the Light that shines here. We draw sustenance in the name of David, ending poverty. Protection and the Light of the Final Redemption are aroused through the Temple. Blessing is bestowed upon us at the hand of the Cup of Blessing. We ignite untold joy by virtue of Solomon's Song of Songs. And we propagate goodness throughout the world through the medium of the white grapes.

313. Rabbi Yosi opened the discussion saying: "The song of songs, which is Solomon's" (Shir Hashirim 1:1). King Solomon was inspired to this song when the Temple was built, and all the worlds above and below were completed in one completion. Even though the friends disagree AS TO WHEN IT WAS SAID, THE MAIN OPINION IS THAT IT WAS SAID WHEN THE TEMPLE WAS BUILT. But this song was recited whole only when the moon, WHICH IS MALCHUT, was fully completed, and the Temple was built in the likeness of above. When the Temple was built below, there was no joy before the Holy One, blessed be He, from the day that the world was created, like that day.

314. Moses made the tabernacle in the wilderness, so that the Shechinah could descend to earth. On that day, another tabernacle was erected above, as was explained, as it is written: "The tabernacle was erected" (Shemot 40:17). "The Tabernacle" comes to imply another tabernacle that was erected with it, and that is the tabernacle of the youth Metatron, and not higher. When the first Temple was built, another first Temple was built with it, WHICH IS MALCHUT, WHEN IT WAS IN THE GRADE OF BINAH. It existed in all the worlds and illuminated all the worlds, and the world became fragrant and all the supernal apertures were opened to shine. There was no joy in the world like on that day, and then those above and those below opened and said a song, the Song of Songs, the Songs that the musicians play to the Holy One, blessed be He.

315. King David recited, "A song of ascents" (Tehilim 125:1) and King Solomon recited, "The Song of Songs," MEANING a song of those who play music. What is the difference between them, for it seems that they are all the same? HE ANSWERS: Certainly it is all one, but in the days of King David, all the musicians were not in their places to play music properly, because the Temple was not built yet. Therefore, they were not prepared above in their places. For as there are watches arranged on the earth, so it is in heaven, and they stand one corresponding to the other. AND THE WATCHES BELOW WERE AS YET NOT PREPARED PROPERLY BECAUSE THE TEMPLE WAS NOT BUILT.

316. On the day that the Temple was built, they were all fixed in their place, MEANING THE WATCHES, and the candle, WHICH IS MALCHUT, that did not illuminate started to illuminate. This song, THE SONG OF SONGS, was arranged for the supernal King, the King that the peace is His, ZEIR ANPIN. This praise towered above all first praises. The day that this praise was revealed to the world was found completed in everything and so "THE SONG OF SONGS" is considered the Holy of Holies.

313. פתח רבי יוסי ואמר, שיר השירים אשר לשלמה. שירתא דא אתער לה שלמה מלכא, בד אתבני בי מקדשא, ועלמין בלהו אשתלימו, עילא ותתא בשלמותא חדא. ואע"ג דחברינא פליגין בהאי, שירתא דא לא אתמר, אלא בשלימו, בד סיהרא אתמליא בשלימו, ובי מקדשא אתבני כגוונא דלעילא בשעתא דאתבני בי מקדשא לתתא, לא הוה חדוה קמיה קודשא בריך הוא, מיומא דאתברי עלמא, כההוא יומא.

314. משכן דעבד משה במדברא, לנחתא שכינתא לארעא, כההוא יומא משכן אחרא אתקם עמיה לעילא, כמה דאוקמוה דכתיב הוקם המשכן, המשכן: משכן אחרא דאתקם עמיה, ודא משכן דנער מטטרו"ן, ולא יתיר. בית ראשון בד אתבני בית ראשון אחרא אתבני עמיה, ואתקיים בעלמין בלהו, ואנהיר לכל עלמין, ואתבסם עלמא, ואתפתחו כל משקופי עלאין לאנהרא, ולא הוה חדוה בכל עלמין כההוא יומא, כדין פתחו עלאי ותתאי ואמרו שירתא, והיינו שיר השירים. שירתא דאינון מנגנין דמנגנן לקודשא בריך הוא.

315. דוד מלכא אמר שיר המעלות, שלמה מלכא אמר שיר השירים, שיר מאינון מנגנין. מה בין האי להאי, דהא אשתמע דכלא חד. אלא ודאי כלא חד, אבל ביומי דדוד מלכא, לא הוו כל אינון מנגנין מתקנן בדוכתייהו, לנגנא בדקא יאות, ובי מקדשא לא אתבני, ובג"כ לא אתתקנו לעילא בדוכתייהו. דהא כמה דאית תקוני המשמרות בארעא, אוף הכי ברקיעא, וקיימין אלין לקבל אלין.

316. וביומא דאתבני בי מקדשא, אתתקנו בלהו בדוכתייהו, ושרגא דלא נהרא שריאת לאנהרא. ושירתא דא אתתקנת לגבי מלכא עלאה, מלכא דשלמא דיליה. ותושבחתא דא איהי מעלוא, מכל תושבחה קדמאי. יומא דאתגלי תושבחתא דא בארעא, ההוא יומא אשתכח שלימו בכלא, וע"ד איהו קדש קדשים.

317. In the Book of Adam, it was written: On the day that the Temple will be built, the Patriarchs will inspire song above and below. Therefore, we find that the Shin OF SHIR HASHIRIM is one of the large letters, FOR THE THREE BRANCHES ALLUDE TO THE THREE PATRIARCHS. These PATRIARCHS are the ones who inspire the song. They do not actually play music, BECAUSE ONLY MALCHUT DOES, but they awaken the above by the song of these great songs that are appointed over all the worlds, NAMELY OF BINAH.

318. We have learned that the perfect Jacob arose on that day and entered the Garden of Eden joyously to his place. Then the Garden of Eden, WHICH IS MALCHUT, started to sing and all the spices in the Garden of Eden SANG. Who brought the singing and who recited it? You must admit that Jacob brought this about. For had he not entered, then the Garden of Eden would not have sung. SO WE SEE THAT JACOB BROUGHT IT, AND THE GARDEN OF EDEN, WHICH IS MALCHUT, RECITED IT.

319. This song is a song that includes the whole Torah, a song with which those above and those below became inspired. It is a song which is similar to above, which is the supernal Shabbat, WHICH IS BINAH, a song that the Supernal Holy Name, WHICH IS MALCHUT, becomes crowned by. Therefore, it is the Holy of Holies. What is the reason? Because all its words are in the love and the joy of all, and the Cup of Blessing, WHICH IS MALCHUT, is given with the right hand, WITH CHESED. Since it is given with the right hand, then all joy and love are present. Therefore, all its words are with love and with joy.

320. When this right hand is turned back, as it is written: "He has drawn back His right hand" (Eichah 2:3), then the Cup of Blessing, WHICH IS MALCHUT, is given with the left hand, WHERE THE JUDGMENTS ARE BECAUSE OF A LACK OF CHASSADIM. Since it is given with the left hand, those above and those below start to lament Her. And what do they say, "How (Heb. eichah)?" WHICH ARE THE LETTERS ei (Eng. 'where') koh, MEANING where is the Cup of Blessing, WHICH IS MALCHUT THAT IS CALLED 'KOH'. The place above wherein She would sit, NAMELY THE PLACE OF BINAH, was withheld and removed from Her. Therefore, all the words of Shir Hashirim, which is of the right side, are of love and joy. All the words of Eichah, in which the right is missing, and only the left is present, are grievances and lamentations.

317. בְּסִפְרָא דְאָדָם קְדַמָּא, הוּהוּ בְתִיב בִּיה. בְּיומָא דִּיתְבְּנֵי בֵי מְקַדְשָׁא, יתְעֲרוּן אַבְהֵן שִׁירְתָּא, עִילָא וְתָא. וּבְגִין כֵּךְ אֲשַׁכְחָנָא שִׁין מֵאֲתוּוֹן רְבֻרְבָן. וְאֵלִין אִינוּן דְקָא אֲתַעְרוּ, לָאו דְאִינוּן מְנַגְנָן, אֵלָא דְאִינוּן מִתְעֲרֵי לְגַבֵּי עִילָא. שִׁיר דְאִינוּן שִׁירִין רְבֻרְבָן, דְמִמְנָן עַל עֲלָמִין כֻּלְהוּ.

318. וְתִנְיִן, בְּהוּא יוּמָא קָם יַעֲקֹב שְׁלִימָא, וְעָל בְּגִנְתָּא דְעֵדֶן, בְּחִידוֹ, עַל הוֹכְתִיָּה. בְּדִין גְּנָתָא דְעֵדֶן, שְׁאֲרֵי לְנִגְנָא, וְכֹל אִינוּן בּוֹסְמִין דְגְּנָתָא. מֵאֵן גְּרִים שִׁירְתָּא דָּא, וּמֵאֵן אָמַר לָהּ. הוּי אִימָא דָּא יַעֲקֹב, דְאֵלְמָלָא אִיהוּ לָא עָל בְּגִנְתָּא דְעֵדֶן, לָא אָמַר גְּנָתָא שִׁירְתָּא.

319. שִׁירְתָּא דָּא שִׁירְתָּא, דְאִיהוּ כְּלָלָא דְכָל אִוְרִייתָא. שִׁירְתָּא דְעֵלָאֵי וְתִתָּאֵי מִתְעֲרֵי לְגַבֵּה. שִׁירְתָּא דְאִיהוּ כְּגוּוּנָא דְעֵלְמָא דְלְעִילָא, דְאִיהוּ שְׁבַת עֲלָאָה. שִׁירְתָּא דְשְׁמָא קְדִישָׁא עֲלָאָה, אֲתַעְטֵר בְּגִינְיָה. וְע"ד אִיהוּ קְדֵשׁ קְדָשִׁים. מ"ט. בְּגִין דְכָל מְלוֹי בְּרַחֲמֵי וּבְחֻדָּה כְּלָא. בְּגִין דְכּוֹס שְׁל בְּרַכָּה אֲתִיְהִיב בִּימִינָא, בִּינּוֹן דְאֲתִיְהִיב בִּימִינָא, בְּדִין כָּל חִידוֹ וְכֹל רַחֲמֵי אֲשַׁתְּכַח. וּבְגִין כֵּךְ בְּרַחֲמֵי וּבְחֻדָּה כָּל מְלוֹי.

320. בְּזִמְנָא דְהָאֵי יְמִינָא אֲתַהֲדֵר לְאַחֹרָא, כַּד"א הָשִׁיב אַחֹר יְמִינוֹ, בְּדִין כּוֹס שְׁל בְּרַכָּה אֲתִיְהִיב בְּשְׁמָאֵלָא. בִּינּוֹן דְאֲתִיְהִיב בְּשְׁמָאֵלָא, שְׁרִיאוּ עֲלָאֵי וְתִתָּאֵי לְמַפְתַּח עֲלִיָּה קִינָה. וּמֵאֵי קְאִמְרֵי. אִיכָה, אִי כָה, אִי כּוֹס שְׁל בְּרַכָּה, דְאֲתֵר עֲלָאָה דְהוּיִת יִתְבָּא בְּגִינְיָה אֲתַמְנַע וְאֲתַגְרַע מְנָה בְּגִינְיָ כֵּךְ שִׁיר הַשִּׁירִים, דְהוּהוּ מְסֻטְרָא דִימִינָא, כָּל מְלוֹי רַחֲמֵי וְחֻדָּה. אִיכָה, דְחֲסִיר יְמִינָא, וְאֲשַׁתְּכַח שְׁמָאֵלָא, כָּל מְלוֹי אִינוּן קְנֻטוּרִין וְקִינִין.

321. If you ask: Every joy and every jubilation and every song is from the left side. Therefore, Levites who are of the left side play the song. SO HOW CAN YOU SAY THAT IT IS JUDGMENTS AND LAMENTATIONS? HE ANSWERS: Any time there is joy from the left side, it is present only when the right is joined with it, MEANING THAT THE CHOCHMAH IN THE LEFT BECOMES ATTACHED WITH CHASSADIM OF THE RIGHT. When the right becomes aroused and joins with it, then that joy in the right improves and pacifies the anger OF THE LEFT, BECAUSE ALL THE ANGER AND JUDGMENTS THAT ARE IN THE LEFT ARE BECAUSE OF THE LACK OF CHASSADIM, WHICH IS FROM THE RIGHT. When the anger is pacified and there is joy from the right side, then a complete joy comes from that side, FROM THE LEFT, BECAUSE AFTER BECOMING ATTACHED WITH CHASSADIM, THE CHOCHMAH IN THE LEFT ALSO ILLUMINATES. AND THE JOY IS COMPLETE.

322. When the right is not present, the anger in the left increases, BECAUSE THE RIGHT is not pacifying and is not improving and is not causing joy. Then, it IS SAID Eichah, WHICH ARE THE LETTERS Ei (Eng. 'where') koh, NAMELY the Cup of Blessing THAT IS CALLED 'KOH'. What will become of it, for it sits in the left, and the anger is increasing and is not pacified? Certainly complaints and lamentations are aroused.

323. As to Shir Hashirim, certainly the Cup of Blessing was ALREADY given with the right hand and handed over to it. Every love and every joy is present. Therefore, all its words are with love and joy, and it is not so in all the other songs in the world. Therefore, the song was inspired by the Patriarchs.

324. This song was revealed on the day the Shechinah descended to earth, as it is written: "So that the priests could not stand and minister..." (I Melachim 8:11). Why? "For the glory of Hashem had filled the House of Hashem" (Ibid.). On that very day, the praise of SHIR HASHIRIM was revealed, and Solomon said it through the Holy Spirit.

325. The praise of this song, SHIR HASHIRIM, is the inclusion of the entire Torah, the inclusion of the whole creation, the inclusion of the secret of the Patriarchs, the inclusion of the Exile in Egypt, the Deliverance of the children of Yisrael from Egypt and the Song of the Sea, NAMELY, "THEN SANG MOSES" (SHEMOT 15:1), the inclusion of the Ten Commandments, the existence of Mount Sinai, AND INCLUDES FROM THE TIME that Yisrael traveled in the wilderness until they came to the Land of Yisrael and the Temple was built. Also, the inclusion of the crowning of the Holy Name with love and joy, the inclusion of the exile of Yisrael among the nations and the redemption, the inclusion of the Resurrection of the Dead until the day that is the Shabbat to Hashem, NAMELY THE DAY THAT IS COMPLETELY SHABBAT OF THE TIME TO COME, whatever is and whatever was and whatever will be afterwards during the seventh day, NAMELY THE SEVENTH MILLENNIUM, when it will be Shabbat to Hashem. It is all in Shir Hashirim.

321. ואי תימא, הא כל חידו, וכל חדוה, וכל שיר, מסטרא דשמאלא איהו, ועל דא לואי מסטרא דשמאלא מנגני שירתא. אלא, כל חידו דאשתכח מסטרא דשמאלא, לא אשתכח אלא בזמנא דימינא אתדבק בהדיה. ובזמנא דימינא אתער ואתדבק בהדיה, כדן ההוא חדוה מימינא, איהו דקא אוטיב לרתחא, וכד רתחא אשתכח, וחדו איהו מסטרא דימינא, כדן חדוה שלימתא אתי מהאי סטרא.

322. וכד ימינא לא אשתכח, רתחא דשמאלא נפיש, ולא שכין, ולא אוטיב, ולא חדי. כדן איכה, אי כה. כוס של ברכה מה תהא עליה, דקא יתבא בשמאלא, ורתחא נפיש, ולא שכין. ודאי קנטורין וקינין מתערין.

323. אבל שיר השירים, ודאי כוס של ברכה דאתיהיב בימינא, ואתמסר בגויה, ועל דא כל רחימו וכל חידו אשתכח. ובגין כך כל מלוי ברחימו ובחדוה, ולא אשתכח בשאר כל שירין דעלמא הכי. ובגין דא מסטרא דאבהן אתער שירתא דא.

324. יומא דאתגלי שירתא דא, ההוא יומא נחתת שכינתא לארעא, דכתיב ולא יכלו הכהנים לעמוד לשרת וגו'. מאי טעמא. בגין כי מלא כבוד יי את בית יי. בההוא יומא ממש, אתגליאת תושבחתא דא, ואמרה שלמה ברוח קדשא.

325. תושבחתא דשירתא דא, איהו כללא דכל אורייתא. כללא דכל עובדא דבראשית, כללא דרזא דאבהן, כללא דגלותא דמצרים. וכד נפקו ישראל ממצרים. ותושבחתא דימא. כללא דיו"ד אמירן. וקיומא דהר סיני. וכד אזלו ישראל במדברא, עד דעאלו לארעא, ואתבני בי מקדשא. כללא דעטורא דשמא קדישא עלאה, ברחימו ובחדוה. כללא דגלותהון דישראל ביני עממיא, ופורקנא דלהון. כללא דתחיית המתים, עד יומא דאיהו שבת ליני. מאי דהוה, ומאי דהוי, ומאי דזמין למהוי, לבתר ביומא שביעאה, כד יהא שבת ליני, כללא איהו בשיר השירים.

326. Therefore we have learned that anyone who selects a passage from Shir Hashirim and says it in an ale-house, the Torah girds a sack and ascends before the Holy One, blessed be He, and says before Him, Your children have made me a joke in an ale-house. Certainly, the Torah ascends and says thus. Therefore, one should be careful, and place a crown upon the head of the person out of every single word of Shir Hashirim.

327. And if you ask: Why is it among the Writings, AND NOT IN THE PROPHETS? HE ANSWERS: It is certainly so, THAT ITS PLACE IS IN THE WRITINGS, because it is the song of praise of the Congregation of Yisrael, WHICH IS MALCHUT that is crowned above, FROM BINAH. AND MALCHUT IS A PART OF THE WRITINGS. Therefore, none of the praises in the world are as pleasing before the Holy One, blessed be He, as this praise.

328. We have learned that "Shir" (Eng. 'a Song') is one, "Hashirim" (Eng. 'of Songs') is second and "asher" (Eng. 'which is') is third. This is the secret why the Cup of Blessing, WHICH IS MALCHUT, was given and is taken between the right and left hands, WHICH IS THE SECRET OF THE TWO COLUMNS RIGHT AND LEFT, CHESED AND GVURAH. It is all inspired toward the King that the Peace is His, WHO IS THE CENTRAL COLUMN, TIFERET, THAT CORRESPONDS TO THEM AND THE THREE MENTIONED EARLIER. Desire ascends in this higher and higher, in the secret of the Endless Light. The Holy Chariot is present here, because the Patriarchs, NAMELY CHESED, GVURAH AND TIFERET THAT ARE MENTIONED ABOVE, WHICH IS THE SECRET OF THREE SONGS, are the Chariot. King David joins with them, and they are four, which is the secret of the Supreme Holy Chariot. Therefore, there are four words in this first passage, NAMELY, "THE SONG OF SONGS, WHICH IS SOLOMON'S," the secret of the Holy complete Chariot.

329. To further explain this secret, "Shir" is the Secret of King David, being the secret of Shir. "Hashirim" are the Patriarchs, being the secret of the great appointees, the proper complete Chariot. "Which is Solomon's" is the secret of he who rides on this complete Chariot, NAMELY BINAH.

330. The whole of the secret of: "Forever and ever (lit. 'from the world and to the world')" (I Divrei Hayamim 16:36), WHICH MEANS FROM BINAH TO MALCHUT, is found in this passage, which is the secret of the whole Faith. It is all a complete Chariot for the one who is known, and for the one who is not known, which is not to be known nor comprehended. Therefore, there are four words in the passage, which is the secret of the Chariot that is complete from all sides, BOTH FROM THE RIGHT AND FROM THE LEFT. From here and further, NAMELY HIGHER THAN ABA AND IMA, the secret was given over to the sages.

326. ועל דא תנינן, כל מאן דאפיק פסוקא דשיר השירים, ואמר ליה בבי משתיא. אורייתא איהו חגירת שק, וסלקא לגבי קודשא בריך הוא, ואמרה קמיה, עבדו לי בניך מחוך בבי משתיא. ודאי אורייתא סלקת וקאמרת הכי, בגין דא אצטרין לגטרא, ולסלקא עטרא על רישיה דבר נש, כל מלה ומלה דשיר השירים.

327. ואי תימא אמאי איהו בין הכתובים, הכי הוא ודאי, בגין דאיהו שיר תושבחתא דכנסת ישראל, קא מתעטרא לעילא. ובגין כך, כל תושבחון דעלמא, לא סלקא רעותא לגבי קודשא בריך הוא, כתושבחתא דא.

328. הכי אוליפנא, שיר, חד. השירים, תרין. אשר, הא תלת. ורזא דא, דאתיהיב בוס של ברכה ואתנטיל בין ימינא ושמאלא. וכלא אתער לגבי מלכא דשלמא דיליה. ובהאי אסתלק רעותא לעילא לעילא ברזא דאין סוף. רתיבא קדישא הכא אשתבח. דהא אבהן אינון רתיבא, דוד מלכא אתחבר עמהון, אינון ארבע רזא דרתיבא קדישא עלאה. ובגין כך, ארבע תיבין בהאי קרא קדמאה, רזא דרתיבא קדישא שלימתא.

329. תו רזא דא, שיר: דא רזא דרוד מלכא, דאיהו רזא לסלקא בשיר. השירים: אליון אבהן, רזא דממנן רברבן, רתיבא שלימתא בדקא יאות. אשר לשלמה: רזא מאן דרכיב על רתיבא שלימתא דא.

330. ובהאי קרא אשתבח שלימו דרזא, מן העולם ועד העולם, רזא דכל מהימנותא. וכלא איהו רתיבא שלימתא למאן הידיע, ולמאן דלא אתידע, ולית מאן דקאים למנדע ביה. ועל דא אתמר האי קרא בד' תיבין, רזא דרתיבא שלימתא מכל סטריין. מכאן ולהלאה, רזא לחכימין אתמסר.

331. It also has a deeper secret, for we have learned that if one sees grapes in his dream and they are white, they are good, MEANING THAT THE DREAM ALLUDES TO GOOD. If they are black and if they are in season, MEANING THE SEASON OF GRAPE GROWING, they are good. If not in season, then Mercy is needed, BECAUSE THEY ALLUDE TO AN EVIL DECREE. HE QUESTIONS: What difference is there if they are white or they are black, and what difference is there if they are in season or are not in season? We also learned that if one eats the black grapes, he is assured to be of the World to Come. Why?

332. HE ANSWERS: We have learned that the tree with which Adam sinned was grapes, as it is written: "Their grapes are grapes of gall" (Devarim 32:32), which are black grapes. There are black grapes and white grapes, and the white ones are good because they are of the side of life, BECAUSE WHITE ALLUDES TO CHESED, WHICH IS ZEIR ANPIN THAT IS CALLED 'THE TREE OF LIFE'. The black ones need Mercy, because they are of the side of death and BECAUSE BLACK ALLUDES TO THE TREE OF KNOWLEDGE OF GOOD AND EVIL, WHEREIN IS DEATH. In their season, MEANING WHEN THEY ARE RIPE, they are good, EVEN THOUGH THEY ARE BLACK. What is the reason? At the time that the white ones dominate, everything becomes improved because at that time, they all are fixed and everything is nice. It is all in the same procedure, the white ones and black ones. When the white ones are not dominating and the black ones appear in the dream, BUT NOT IN THE GROWING SEASON OF GRAPES, it is known that a decree of death has been decreed against him. And he needs Mercy, for he has seen the Tree with which Adam had sinned, and caused death for himself and the whole world.

333. We should make an observation, and if Master, RABBI SHIMON, were not present, I would not say this. We have learned that this world is similar to the world above, and as for the world above, everything that is in this world is also in the world above. HE QUESTIONS: If it is the serpent who brought death to Adam below, then why did he bring it above, NAMELY TO THE SUPREME ADAM THAT IS THE SECRET OF ZEIR ANPIN AND MALCHUT? If you say that the light of the woman, THAT IS MALCHUT, is lessened as the moon which light is lessened at times, and at that time she IS CONSIDERED as though she were dead, WE SHOULD THEN ASK about the male THAT IS ZEIR ANPIN. Why IS DEATH CONNECTED TO HIM? AND ALSO, if you say that the moon, WHICH IS MALCHUT, died by the counsel of the serpent, which is the lessening of the light, we have learned that the lessening of its light was not because of the serpent, but rather because the moon said before the Holy One, blessed be He, 'IT IS NOT POSSIBLE FOR TWO KINGS TO USE ONE CROWN'. THIS OCCURRED ON THE FOURTH DAY OF CREATION, so we can see that it was not because of the serpent. If you say that her husband, WHICH IS ZEIR ANPIN, is BEING LESSENERED OF THE LIGHT WHICH IS CALLED 'DEATH', heaven forbid that there is lessening above.

334. HE ANSWERS: All these are secrets of the Torah, and the snake caused a lessening in everything. Come and see: We learned everything that the Holy One, blessed be He, made above and below is all as male and female. There are many levels above that are different from each other, and from level to level is contained the secret of man. The Holy One, blessed be He, made these levels that are the same in the form of one body, until they reached the secret of man, NAMELY MALE AND FEMALE.

331. ותנו אית ביה רזא פנימאה, דתנינן, מאן דחמי ענבין בחלמיה, אי חורין אינון טבין. אוכמין, בזמן טבין, דלא בזמן צריכין רחמי. מאי שנא חורין, ומאי שנא אוכמי, ומאי שנא בזמן, ומאי שנא דלא בזמן. ותו, תנינן אכלן לאינון אוכמי, מובטח ליה דהוא בן עלמא דאתי, אמאי.

332. אלא תנינן, אילנא דחב ביה אדם קדמאה, ענבין הוו, דכתיב ענבמו ענבי רוש. ואלין אינון ענבין אוכמין, בגין דאית ענבין אוכמין, ואית ענבין חורין. חורין טבין, דהא מסטר דחיי אינון. אוכמין צריכין רחמי, דהא מסטרא דמותא אינון. בזמן טבין, מאי טעמא. בגין דבזמנא דחורין שלטן, כלא אתבסם, דהא בההוא זמנא כלא אצטריך לתקונא, וכלא איהו שפיר, וכלא תקונא חדא, אוכמא וחורא. ובזמנא דחורין לא שלטאן, ואוכמי אתחזון, למינדע דהא בדינא דמותא סליק, ואצטריך רחמי, דהא אילנא דחב ביה אדם קדמאה, וגרים מותא ליה ולכל עלמא חמא.

333. הכא אית לאסתכלא, ואי לאו דמר הכא, לא אימא. תנינן דעלמא דא, איהו כגוונא דעלמא דלעילא, ועלמא דלעילא כל מה דהוה בהאי עלמא, הכי איהו לעילא, אי נחש גרים מותא לאדם לתתא, לעילא אמאי. אי תימא, לאתתא, דבגין נחש אגרע נהורא, דהא סיהרא גרע נהורא לזמנין, ובההוא זמנא איהו מיתת. דכורא אמאי. דאי נימא דסיהרא בעטיו דהאי נחש מיתת, בגריעו דנהורא. הא תנינן, דלא בגין נחש הוה. אלא דאמרה סיהרא קמי קודשא בריך הוא וכו', הא לא הוה בגין נחש. ואי תימא דבעלה הכי הוא, ח"ו דגריעו הוי לעילא.

334. אלא כל דא סתרי אורייתא, ונחש בכלא אתקין גריעו. ת"ח והכי אוליפנא, כל מה דעבד קודשא בריך הוא עילא ותתא, כלא ברזא דדכר ונוקבא איהו, וכמה דרגין אינון לעילא, משניין אלין מאלין. ומדרגא עד דרגא רזא דאדם, ואינון דרגין דאינון זינא חדא, עבד לון קודשא בריך הוא דיוקנא דחד גופא, עד דסלקין ברזא דאדם.

335. We learned of the second day of Creation that Gehenom was created then, and one body was made in the secret of man. THE SIX ENDS OF THE GOOD THAT WAS IN KLIPAH OF NOGAH (ENG. 'BRIGHTNESS') WERE FORMED INTO A BODY, WHICH INCLUDES ALSO MALCHUT AS ITS FEMALE. Its limbs, NAMELY THE ANGELS, that are appointed, THAT ARE INCLUDED IN IT, come close to fire, NAMELY TO THE KLIPAH OF FLAMING FIRE, and they die and return TO LIFE as before. That is because they approached this serpent and this is the supernal Adam who was tempted in his habitation, NAMELY BY HIS FEMALE THAT IS CALLED 'HABITATION' (TABERNACLE). THE TABERNACLE WAS ENTICED by this serpent, and therefore he died. The serpent caused his death because he approached him, AND THIS IS EXACTLY LIKE THE LOWER MAN.

336. Man always MEANS male and female, EVEN IN THE LEVELS OF ATZILUT. But man, who is the Supernal Holy One, NAMELY ZEIR ANPIN OF ATZILUT who dominates everything, gives life and sustenance to everything. Even so, this strong serpent withheld the light, in the entire LEVEL OF ADAM. When the tabernacle, WHICH IS the female of that man WHO IS THE GOOD PART IN NOGAH, became impure, as we have said, she died and the male died too. And they return TO LIFE as before. Therefore, everything BELOW is similar to above.

337. If one eats these black grapes IN HIS DREAM, then he is certain that he will be part of the World to Come. It is because he destroys THEM and he dominates that place, NAMELY THE KLIPAH, FOR HE HAS EATEN THEM, overcomes it and grinds it, as it is written: "It devoured and broke in pieces" (Daniel 7:7). Once that strong Klipah is removed, he is closer to the World to Come and there is no one to prevent him. Therefore one who sees in his dream that he ate those black grapes and crushed them, is certain to have the World to Come.

338. Similar to this, there was no song in the House of David, WHICH IS MALCHUT, until these black grapes were removed. He dominated them and then Shir Hashirim was recited, as we have learned. Even in this place, IN MALCHUT, they are called 'grapes', as it is written: "I found Yisrael like grapes in the wilderness..." (Hoshea 9:10). THE CHILDREN OF YISRAEL ARE THE ASPECTS OF MALCHUT, and these, THAT ARE IN THE PASSAGE, are white grapes.

339. This song is superior to all the songs of the ancient. All the songs recited by the ancient were equal only to the songs that the Angels recited, even though they established it IN A DIFFERENT MANNER, it is written: "A song of ascents to David." "A song of ascents" MEANS the songs that those supreme angels say, who are divided into grades and levels. To whom do they say it? "To David," WHO IS MALCHUT, to request of him food and sustenance.

335. וְתַנִּינֵן, בְּיוֹמָא תַנִּינָא דְעוֹבְדָא דְבְרָאשִׁית, דְּאִתְבְּרִי בֵּיה גִיְהֵנָם, אִתְעֵבִיד חַד גּוֹפָא בְרִזָּא דְאָדָם, וְאִינוּן שְׂוִיפִין מְמַנֵּן דְּמִתְקַרְבִּין לְאִשָּׁא, וּמִתִּין וּמְהַדְרִין כְּמַלְקְדָּמִין. וְדָא בְּגִין דְּאִינוּן אִתְקַרְיָבוּ לְגַבֵּי הָאִי חוּיָא, וְאִיהוּ אָדָם קְדָמָא דְּאִתְפְּתָא גּוֹ מִשְׁכְּנָא בְּהָאִי חוּיָא, וְעַד מִיתָ, וְחוּיָא גְרָם לֵיה מוֹתָא דְּאִיהוּ קְרִיב לֵיה.

336. וּבְכָל אֶתְר אָדָם דְּכֵר וְנוֹקְבָא אִיהוּ, אֲבָל אָדָם דְּאִיהוּ קְדִישָׁא עֲלָאָה, אִיהוּ שְׁלֵטָא עַל כֻּלָּא, דָּא יְהִיב מְזוּנָא וְחַיִּין לְכֻלָּא. וְעַבְדֵּי בְּכֻלָּא מְנַע נְהוּרָא הָאִי חוּיָא תְּקִיפָא. כֵּד מְסַאיב מִשְׁכְּנָא נּוֹקְבָא דְּהָהוּא אָדָם כְּדִקְאֵמַר מִיתָתָ, וְדְכּוֹרָא מִיתָ, וְסִלְקִין כְּמַלְקְדָּמִין. וְעַל דָּא כֻּלָּא כְּגוּוֹנָא דְּלַעִילָא.

337. אֲכַל אִינוּן עֲנְבִין אוֹכְמִין, מוּבְטָח לֵיה דְּהוּא בֶּן עֲלְמָא דְּאִתִּי, בְּגִין דְּשִׁינִי, וְשְׁלִיט עַל הָהוּא אֶתְר, וְאִתְגַּבֵּר עֲלֵיהּ, וְאִדְק לֵיה, כֵּד"א אֲכֻלָּא וּמִדְּקָא. כִּינֵן דְּאִעְבֵּר הָהוּא קְלִיפָה תְּקִיפָא, הָא אִתְקַרְבַּ לְגַבֵּי עֲלְמָא דְּאִתִּי, וְלִית מָאן דְּמַחֵי בִּידֵיהּ. וְעַל דָּא, מָאן דְּחַמֵּי בְּחַלְמֵיהּ דְּאִינוּן עֲנְבִין אוֹכְמִין אֲכַל וּמְהַדְּק מוּבְטָח לֵיה וְכוּ'.

338. כְּגוּוֹנָא דָּא, לָא הוּי שִׁיר בְּבֵיתָא דְּדָוִד, עַד דְּאִתְעֵבְרוּ אִינוּן עֲנְבִין אוֹכְמִין, וְשְׁלֵטָא עֲלֵיהּ, וְכִדְרִין אִתְמַר שִׁיר הַשִּׁירִים, כְּמָה דְּאִתְמַר. וְאִפְּלוּ בְּאֶתְר דָּא אִקְרִי עֲנְבִים, כֵּד"א כְּעֲנְבִים בְּמִדְבַר וְגו', וְאִלִּין אִינוּן עֲנְבִים חוּרִין.

339. שִׁירְתָּא דָּא אִיהוּ מְעֻלָּא עַל כָּל שְׂאֵר שִׁירִין דְּקְדָמָאִי. כָּל שִׁירִין דְּקְדָמָאִי אִמְרוּ, לָא סְלִיקוּ אֵלָּא גּוֹ שִׁירִין דְּמִלְאֲכֵי עֲלָאִי אִמְרִי. וְאִע"ג דְּהָא אוֹקְמוּהּ, אֲבָל כְּתִיב שִׁיר הַמְעֻלּוֹת לְדָוִד, שִׁיר הַמְעֻלּוֹת שִׁיר דְּמִלְאֲכֵי עֲלָאִי אִמְרִי. דְּאִינוּן מְעֻלּוֹת וְדְרָגִין. אִמְרִי לְמָאן. לְדָוִד. לְבַקְשָׁא טְרַפָּא וּמְזוּנָא מִנֵּיהּ.

340. Another EXPLANATION: "A song of ascents (Heb. Shir Hamaalot)" is as it is written, "A song to Alamot" (Tehilim 46:1) and "therefore do the virgins (Heb. alamot) love you" (Shir Hashirim 1:3), WHICH IS THE SECRET OF THE CHAMBERS OF BRIYAH THAT ARE CALLED 'ALAMOT'. THE VERSE WRITES THAT THIS IS THE SONG OF THE ALAMOT, BECAUSE "HAMA'ALOT" (ENG. 'ASCENTS') IS SPELLED WITH THE SAME LETTERS AS HA'ALAMOT (ENG. 'THE MAIDENS'). "To David," MEANING for the Supreme King David WHO IS MALCHUT, who constantly praises the Supreme King, WHO IS ZEIR ANPIN.

341. As soon as King Solomon came, he recited a song that is elevated above, which the great ones of the Upper World, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN THAT IS CALLED 'THE UPPER WORLD' recite to the Supreme King that all the peace is His, WHO IS BINAH, WHENCE ALL THE LIGHTS OF MALE AND FEMALE AND BRIYAH, YETZIRAH AND ASIYAH COME FROM. ITS CHESED, GVURAH AND TIFERET ARE CALLED 'GREAT ONES', NAMELY FIRST THREE SFIROT, IN COMPARISON TO ITS NETZACH, HOD AND YESOD WHICH ARE SMALL AND THE ASPECT OF SIX EXTREMITIES. All of them who recited songs had their songs ascend only as high as that song that the supreme angels recited, except for King Solomon, who ascended with this song to what the Supreme Great Ones, the pillars of the World, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, recited. All the people of the world, THEIR SONGS WERE in the lower Chariots; NAMELY, OF THE NUKVA BELOW THE CHEST OF ZEIR ANPIN. But King Solomon's SONG WAS in the Supreme Chariots, IN CHESED, GVURAH, TIFERET AND MALCHUT ABOVE THE CHEST OF ZEIR ANPIN, WHICH ARE A CHARIOT TO BINAH.

342. If you ask: Yet Moses ascended by the level of prophecy and love to the Holy One, blessed be He, beyond all the inhabitants of the world. WOULD YOU SAY that that song which he said pertained to the lower Chariots and did not rise higher? HE ANSWERS: Come and see, the song that Moses recited ascended above, TO ZEIR ANPIN, and not below, TO NUKVA. But he did not recite poetry like King Solomon, and no one ascended by a poem like Solomon.

343. Moses ascended with his song above, TO ZEIR ANPIN, and the purpose of his praise was to give praises and thankfulness to the Supreme King, WHO IS ZEIR ANPIN, who saved Yisrael and performed for them miracles and mighty deeds in Egypt and on the Sea. But King David and his son Solomon said songs in a different manner. David endeavored to correct the maidens, NAMELY THE CHAMBERS OF BRIYAH, WHICH ARE THE PORTIONS OF NETZACH, HOD AND YESOD OF MALCHUT, FOR WITHOUT THEM THERE ARE NO FIRST THREE SFIROT TO MALCHUT, and to beautify the Queen with them, WHICH IS MALCHUT. He did this so that the Queen and her maidens should appear in beauty. Therefore, he strove through these songs and praises by them, until he improved and beautified all the maidens and the Queen.

340. תו שיר המעלות, כד"א על עלמות שיר. על
בן עלמות אהבוך. לדוד, בגין דוד מלכא עלאה,
דאיהו משבח תדיר למלכא עלאה.

341. בין דאתא שלמה מלכא, אמר שיר דאיהו
עלאה לעילא. דרברבי עלמא עלאין, קאמרי לגבי
מלכא עלאה, דשלמא כלא דיליה. בלהו דאמרי
שירתא, לא סליקו בהדיא שירתא לומר, אלא
הוא שירתא דמלאכי עלאי קאמרי. בר שלמה
מלכא, דסליק בהדיא שירתא למה דרברבין עלאין
עמודי עלמא קאמרי. כל בני עלמא ברתיבין
תתאין, שלמה מלכא ברתיבין עלאין.

342. ואי תימא, משה דסליק בדרגא הנבואה
ובחביבו לגבי קודשא בריך הוא, על כל בני עלמא,
ההיא שירתא דקאמר ברתיבין תתאין הוה, ולא
סליק יתיר. תא חזי, שירתא דקאמר משה, סליק
לעילא ולא לתתא. אבל לא אמר שירתא בשלמא
מלכא, ולא הוה ב"ג דסליק בשירתא בשלמה.

343. משה סליק בתושבחתיה לעילא, ותושבחתא
דיליה הוה, למיהב תושבחתן והודאן למלכא עלאה,
דשויב לון לישראל, ועביר לון נסין וגבוראן
במצרים, ועל ימא. אבל דוד מלכא, ושלמה בריה,
אמרו שירתא בגוונא אחרא. דוד אשתדל לאתקנא
עולמתן, ולקשטא לון במטרוניתא, לאתחזאה
מטרוניתא ועולמתהא בשפירו, ועל דא אשתדל
באינון שירין ותושבחתן דגבייהו, עד דאתקין וקשיט
בלהו עולמתן ומטרוניתא.

344. As soon as Solomon arrived, he found the Queen adorned and her maidens beautified. He endeavored to bring her to the groom, WHO IS ZEIR ANPIN, and brought the groom to the marriage canopy with the Queen, WHICH IS THE SECRET OF THE DRAWING OF THE SIX EXTREMITIES OF GREATNESS. Then he introduced words of love between them in order to join them together, MEANING TO DRAW THE FIRST THREE SFIROT OF GREATNESS, so they would both be as one whole with perfect love. Therefore, Solomon surpassed in supreme praise the whole world.

345. Moses paired the Queen in this world below, FROM THE CHEST DOWN OF ZEIR ANPIN, WHICH IS ONLY THE ASPECT OF SIX EXTREMITIES, to be in this world in complete union among those below, MEANING IN THE ASPECTS OF TIFERET, NETZACH, HOD AND YESOD ALONE. Solomon joined the Queen to a perfect union above, NAMELY FROM THE CHEST UP OF ZEIR ANPIN, and brought the groom to the canopy before the marriage. Afterwards he brought them both into this world into the Temple that he built, MEANING THAT HE EXTENDED THE UNION FROM THE CHEST DOWN. AND SO WE FIND THAT MOSES DREW UNTO MALCHUT ONLY THE ASPECT OF SIX EXTREMITIES, BUT SOLOMON DREW THE FIRST THREE SFIROT, AFTER THE SIX EXTREMITIES WERE ALREADY PREPARED BY MOSES.

346. If you ask: How could Moses bring the Queen alone to this world, SINCE THE UNION WAS IN THE ASPECT OF TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, WHICH BELONG TO MALCHUT AND ONLY THE ASPECT OF CHESED, GVURAH AND TIFERET IS DESIGNATED FOR ZEIR ANPIN? For it seems like a separation. HE ANSWERS, Come and see: The Holy One, blessed be He, first united her with Moses, WHO WAS A CHARIOT TO THE ASPECT OF THE CHEST AND UP OF ZEIR ANPIN, and she was the bride of Moses, as we have learned. As soon as she was united with Moses AND SHE RECEIVED FROM HIM THE SWEETNESS THAT IS ABOVE THE CHEST OF ZEIR ANPIN, she descended into the union of this world, WHICH IS SIX ENDS, and was fixed in this world, which is something she did not achieve beforehand. But she never was separated.

347. But there was not a person in the world since the day that Adam was created who brought love and amiability and words of marriage above except for King Solomon, who prepared the marriage of above FROM THE CHEST OF ZEIR ANPIN first, FOR HE DREW CHOCHMAH FROM THERE. Afterwards he invited them together to the house that He prepared for them, MEANING ALSO TO THE UNION OF THE ASPECT OF BELOW THE CHEST TO THE DRAWING OF CHASSADIM. Happy are David and his son, Solomon, for they prepared the marriage of above, NAMELY IN THE ASPECT OF THE FIRST THREE SFIROT. Since the day the Holy One, blessed be He, told the moon, WHICH IS MALCHUT, 'Go and diminish yourself,' it did not have a complete union with the sun, THAT IS ZEIR ANPIN, except when King Solomon came.

348. In Shir Hashirim, there are five levels present with which to become joined in the World to Come, WHICH IS BINAH. 'Song' is one, 'of Songs' is two, making three, 'which is' makes four and 'Solomon's' makes five. FOR THERE ARE TWO LEVELS IN THE SMALL MALE AND FEMALE FROM THE CHEST DOWN OF ZEIR ANPIN, AND TWO LEVELS OF THE GREAT MALE AND FEMALE, FROM THE CHEST UP OF ZEIR ANPIN. AND AFTER THEM IS BINAH, SO WE FIND THAT BINAH is in the fifth level, for it is the fiftieth day, the secret of Jubilee, NAMELY BINAH.

344. בֵּינוֹן דְּאַתָּא שְׁלֵמָה, אֲשַׁכַּח לְמַטְרוֹנִיתָא מִתְקַשְׁטָא, וְעוֹלְמַתָּהָא בְּשִׁמְרוֹ, אֲשַׁתְּדַל לְמוֹעַל לָהּ לְגַבֵּי חֲתָן, וְאֵעִיל הַחֲתָן לְחוּפָה בְּמַטְרוֹנִיתָא, וְאֵעִיל מְלִין דְּרַחֲמֵי בִּינְיָהוּ, בְּגִין לְחַבְרָא לֹון כְּחָדָא, וְלִמְהוּי תְרוּוּיָהּ בְּשִׁלְיֵמוֹ חָדָא בְּחַבִּיבוֹ שְׁלִים. וְעַל דָּא שְׁלֵמָה סְלִיק בְּתוֹשִׁבְחָתָא עֲלָהּ, עַל כָּל בְּנֵי עֲלָמָא.

345. מֹשֶׁה, זְוֹג לְמַטְרוֹנִיתָא בְּהַאי עֲלָמָא לְתַתָּא, לְמְהוּי בְּהַאי עֲלָמָא בְּזוּגָא שְׁלִים בְּתַתָּא. שְׁלֵמָה, זְוֹג לָהּ לְמַטְרוֹנִיתָא בְּזוּגָא שְׁלִימָא לְעִילָא, וְאֵעִיל הַחֲתָן לְחוּפָה בְּקַדְמִיתָא, וְלִבְתָר עָאֵל לְתְרוּוּיָהּ בְּהַאי עֲלָמָא, וְזִמִּין לֹון בְּחָדְוָה בְּבֵי מְקַדְשָׁא דְאִיהוּ בְּנָה.

346. וְאִי תִימָא, הִיךְ עֵייל מֹשֶׁה לְמַטְרוֹנִיתָא בְּלְחוּדְהָא בְּהַאי עֲלָמָא, דְּהָא אֲתַחְזִי פְרוּדָא. ת"ח, קוּדְשָׁא בְּרִיךְ הוּא זְוֹג לָהּ בְּמֹשֶׁה בְּקַדְמִיתָא, וְאִיהוּ הָיוֹת כֹּלֵת מֹשֶׁה, כְּמָה דְאַתְמַר. בֵּינוֹן דְאִזְדוּגָת בֵּיהּ בְּמֹשֶׁה, נְחַתָּת בְּהַאי עֲלָמָא. בְּזוּגָא דְהַאי עֲלָמָא, וְאֲתַתְקַנָּת בְּהַאי עֲלָמָא, מָה דְלֵא הָיוֹת מְקַדְמַת דְנָא, וְלְעוֹלָם לֹא הָיוֹת בְּפְרוּדָא.

347. אֲבָל לֹא הוּוּ בַר נֶשׁ בְּעֲלָמָא מִיוֹמָא דְאַתְבְּרִי אַדָּם, דִּיעֵיל רַחֲמֵי וְחַבִּיבוֹ, וּמְלִין דְזוּגָא לְעִילָא, בַר שְׁלֵמָה מְלַכָּא, דְאִיהוּ אֲתַקִּין זְוֹגָא דְלְעִילָא בְּקַדְמִיתָא, וְלִבְתָר זִמִּין לֹון כְּחָדָא בְּבִיתָא דְאַתְקִין לֹון. זְכָאִין אִינוּן דְוֹד וְשְׁלֵמָה בְּרִיהּ, דְאִינוּן אֲתַקִּינוּ זְוֹגָא דְלְעִילָא. מִיוֹמָא דְאָמַר לָהּ קוּדְשָׁא בְּרִיךְ הוּא לְסִיחָרָא, זִילֵי וְאִזְעִירֵי גְרַמִּיךְ, לֹא אִזְדוּגָת בְּזוּגָא שְׁלִים בְּשִׁמְשָׁא, בַר כַּד אָתָּא שְׁלֵמָה מְלַכָּא.

348. שִׁיר הַשִּׁירִים, הָא הֶכָא חֲמֵשׁ דְרִגִין, לְאַתְדַּבְּקָא בְּעֲלָמָא דְאַתִּי. שִׁיר, חֵד. הַשִּׁירִים, תְּרִין, הָא תֵּלַת. אֲשֶׁר, הָא אַרְבַּעַה. לְשְׁלֵמָה, הָא חֲמֵשָׁה. בְּחֲמֵשָׁה אִיהוּ. דְהָא יוֹמָא דְחֲמִשִּׁין, רְזָא דְיוֹבְלָא אִיהוּ.

349. Come and see: Solomon was able to prepare the marriage of above IN THE ASPECT OF THE FIRST THREE SFIROT, only due to the already existing marriage below, OF THE ASPECT OF SIX ENDS. Whose is THE MARRIAGE OF BELOW? It is the marriage of Moses, for had there not been this marriage BEFOREHAND, then the marriage above would not have been. It is all part of the supernal secret for the wise-hearted.

350. It is written: "And he spoke three thousand proverbs, and his poems were a thousand and five" (I Melachim 5:12). This passage was explained by the friends. Yet "he spoke three thousand proverbs." It is certain that every single thing that he said contained three thousand proverbs. For example, the Book of Kohelet is in the supreme secret and is written in a form of parable, for it contains no passage that is without supreme Wisdom and is allegorical, even its smallest verses.

351. When Rav Hamnuna Saba (the elder) the first reached this passage: "Rejoice, young man, in your youth; and let your heart cheer you in the days of your youth" (Kohelet 11:9), he would weep and say, Certainly this passage is beautiful, and it is by way of parable, who can expound upon this parable? If it is interpreted, there is no interpretation THAT IS POSSIBLE TO MEDITATE UPON but SUPERFICIALLY, according to what we see with our eyes. If it is Wisdom, then who can know it?

352. Immediately he said again, It is written: "These are the generations of Jacob. Joseph being seventeen years old..." (Bereshheet 37:2). This passage of Kohelet is a parable to the wisdom in this passage in the Torah, and one is comparable to the other. "Rejoice, young man, in your youth" CORRESPONDS TO "and the lad". THE PASSAGE: "And let your heart cheer you" CORRESPONDS TO "was feeding the flock with his brethren" (Ibid.). THE PASSAGE "in the days of your youth" CORRESPONDS TO "with the sons of Bilhah, and with the sons of Zilpah, his father's wives" (Ibid.). THE PASSAGE: "But know you, that for all these things" (Kohelet 11:9) CORRESPONDS TO "and Joseph brought to his father their evil report" (Bereshheet 37:2). THE PASSAGE: "Elohim will bring you into Judgment" CORRESPONDS TO: "These are the generations of Jacob. Joseph..." because Joseph is included in Jacob, WHO IS CALLED 'JUDGMENT'. Who can know the secrets of the Torah?

353. This parable expands to three thousand parables, TO THREE COLUMNS, and they are all in this parable at the time that Joseph was included in Jacob, because there are three thousand in Abraham, Isaac and Jacob, THE SECRET OF CHESED, GVURAH AND TIFERET, WHICH ARE THREE COLUMNS. JACOB BY HIMSELF IS COMPRISED OF THEM ALL AND BY HIMSELF HAS THREE COLUMNS, AS MENTIONED BEFORE. THEREFORE, WHEN JOSEPH WAS INCLUDED IN JACOB, THEY WERE ALL IN JOSEPH. For all of them, ALL THE THREE COLUMNS, are in this parable in the secret of wisdom. Here, IN THE THREE THOUSAND PARABLES, many are the merchants who carry THE MERCHANDISE of mystery, MEANING THAT MANY WISE MEN HAVE MANY SECRETS IN THIS. There are those who carry shields, MEANING WEAR SHIELDS AGAINST THE OTHER SIDE WHO DRAW THEM FROM THE CENTRAL COLUMN, and there is no end to the secrets of Wisdom CONTAINED HEREIN.

349. ת"ח, זווגא דלעילא לא יכיל שלמה לאתקנא, אלא בגין דאשתבח זווגא לתתא, מקדמת דנא. ומאן איהו. זווגא דמשה. דאי לא הוי זווגא דנא, לא אתתקן זווגא דלעילא. וכלא ברזא עלאה איהו, לחכימי לבא.

350. כתיב וידבר שלשת אלפים משל ויהי שיר חמשה ואלף, האי קרא אוקמוה חברינא. אבל וידבר שלשת אלפים משל, ודאי על כל מלה ומלה דאיהו הוה אמר, הוה ביה תלת אלף משלי, בגון ספרא דקהלת, דאיהו ברזא עלאה, ואיהו בארץ משל, דלית ביה קרא דלאו איהו בחכמתא עלאה, ובארץ משל, אפילו קרא זעירא דביה.

351. דכד הוה מטי רב המנוגא סבא קדמאה להאי קרא, שמח בחור בילדותך ויטיבך לבך בימי בחורותך הוה בכי. ואמר ודאי האי קרא יאות הוא, ואיהו בארץ משל, ומאן יכיל למעבד דרשא במשל דא. ואי איהו דרשא לית ביה דרשא, אלא כמה דחמינן בעיינינן. ואי חכמתא איהו, מאן יכיל למנדע לה.

352. מיד הוה תב ואמר, כתיב, אלה תולדות יעקב יוסף בן שבע עשרה שנה וגו', האי קרא דקהלת, איהו משל לחכמתא דקרא דא דאורייתא, ודא משל לדא. שמח בחור בילדותך, והוא נער. ויטיבך לבך, הנה רעה את אחיו בצאן. בימי בחורותיך, את בני בלחה ואת בני זלפה נשי אביו. ודע כי על כל אלה, ויבא יוסף את דבתם רעה. וביאך אלהים במשפט, אלה תולדות יעקב יוסף. יוסף אתבלול בייעקב, ורזין דסתרי תורה, מאן יכיל למנדע לון.

353. והאי משל אתפשט לתלת אלף משלים, וכלהו בהאי משל, בשעתא דיוסף אתבלול בייעקב, תלת אלף אינון, באברהם יצחק ויעקב, דכלהו בהאי משל ברזא דחכמתא. וכאן, כמה טויעין אינון בטוענין דטמיר, בהו דיירי תריסין, דלית להון חושבנא לטמירין דחכמתא.

354. "And his poems were a thousand and five." This is what we established: "And his poems" of the parable "WERE A THOUSAND AND FIVE." It is all one, whether we say that they are the poems of Solomon or whether we say they were the poems of the parable. It is all one and the meaning of it all is that: "And his poems" is Shir Hashirim. HE QUESTIONS: Is Shir Hashirim a thousand and five? HE ANSWERS: Certainly it is so! "Five" are the gates and entrances that open to the King that the Peace is His, WHICH IS ZEIR ANPIN. They are the five hundred years of the Tree of Life, WHICH IS ZEIR ANPIN, FOR THEY ARE THE FIVE SFIROT, KETER, CHOCHMAH, BINAH, TIFERET NAD MALCHUT, THAT ARE DRAWN TO HIM FROM IMA. AND THEY ARE the fifty years of Jubilee, WHICH IS BINAH, THAT ARE DRAWN TO ZEIR ANPIN.

355. "A thousand" is the Tree of Life, ZEIR ANPIN. The groom that emerges from his side, WHICH IS YESOD THAT EMERGES FROM THE TREE OF LIFE, WHICH IS ZEIR ANPIN, inherits all the five THAT ARE IN THE TREE OF LIFE, to bring them to the bride, THAT IS MALCHUT. The day of the Holy One, blessed be He, lasts one thousand years, NAMELY, WHEN ZEIR ANPIN CLOTHES SUPREME ABA AND IMA SO THAT EACH OF THEIR SFIROT ARE IN THE SECRET OF ONE THOUSAND, AND THEN ALSO THE SIX SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, THAT ARE CALLED 'SIX DAYS', EACH DAY IN THE SECRET OF ONE THOUSAND YEARS. THUS EVEN YESOD HAS ONE THOUSAND YEARS. This is the river that comes out of Eden, BECAUSE YESOD THAT IS CALLED 'RIVER' EMERGES FROM EDEN, WHICH IS SUPREME ABA AND IMA, that is called 'Joseph the Righteous', MEANING YESOD OF THE GREATNESS OF ZEIR ANPIN THAT IS CALLED 'RIGHTEOUS' after the moon, WHICH IS MALCHUT THAT IS CALLED 'RIGHTEOUSNESS'. FOR THEY ARE JOINED as the Holy One, blessed be He, conditioned Her, MEANING IN THE SECRET OF THE PASSAGE: "IF MY COVENANT BE NOT DAY AND NIGHT, IT WERE AS IF I HAD NOT APPOINTED THE ORDINANCES OF HEAVEN AND EARTH" (YIRMEYAH 33:25). Therefore, Shir Hashirim is the Holy of Holies, FOR THERE ARE DRAWN INTO HER THE MOCHIN OF ABA AND IMA THAT ARE SO CALLED, AS IT IS WRITTEN BEFORE US.

356. There is no passage in Shir Hashirim that does not contain the secret of one thousand and five. THE PASSAGE: 'The Song of Songs' is certainly so, because these are five levels in this passage, as we have learned, IN THAT IT CONTAINS FIVE WORDS CORRESPONDING TO THE FIVE LEVELS KETER, CHOCHMAH, BINAH, TIFERET AND MALCHUT. If you ask about the thousand, WHICH IS YESOD, Why is IT NOT MENTIONED IN THIS PASSAGE? It is because that thousand is certainly hidden until a wife is joined with her husband, ZEIR ANPIN AND MALCHUT. This is what Solomon endeavored, to bring this thousand to the bride in the secret of the seal of supernal Chochmah, WHICH IS YESOD OF MALCHUT. FOR IN IT IS SEALED AND REVEALED SUPERNAL CHOCHMAH.

357. As soon as he made the Holy of Holies below, IN THE TEMPLE, hidden and concealed, he brought in there the secret of the Holy of Holies, WHICH ARE THE TWO CHERUBS IN THE SECRET OF ZEIR ANPIN AND MALCHUT THAT ARE CALLED 'HOLY OF HOLIES', IN ORDER TO make the mystery of the complete union above, IN ABA AND IMA, and below IN ZEIR ANPIN AND MALCHUT, in a proper manner. The Holy of Holies above is the secret of supernal Chochmah and Jubilee, WHICH IS BINAH. Similarly, the groom and bride, WHO ARE ZEIR ANPIN AND MALCHUT, inherit the inheritance of ABA and IMA, MEANING CHOCHMAH AND JUBILEE, AND ARE ALSO CALLED 'HOLY OF HOLIES'.

354. וַיְהִי שִׁירוֹ חֲמֵשֶׁה וְאַלֶּף, הֵכִי אוֹקִימָנָא, וַיְהִי שִׁירוֹ שֶׁל מִשָּׁל, וְכֹלָא חֵד, בֵּין מֵאן דְּאָמַר וַיְהִי שִׁירוֹ דְּשִׁלְמָה, בֵּין מֵאן דְּאָמַר וַיְהִי שִׁירוֹ שֶׁל מִשָּׁל, כֹּלָא אִיהוּ חֵד, וְכֹלָא אִיהוּ קְאָמַר, וַיְהִי שִׁירוֹ, דָּא שִׁיר הַשִּׁירִים. וְכִי חֲמֵשֶׁה וְאַלֶּף אִיהוּ שִׁיר הַשִּׁירִים. וְדָאֵי הֵכִי הוּא, חֲמֵשֶׁה אֵינוֹן תַּרְעִין וּפְתַחֲוֵן דְּמִתְפַּתְחֵי בְּמַלְכָא דְּשִׁלְמָא דִּילֵיהּ. וְאֵינוֹן חֲמֵשׁ מֵאָה שְׁנֵין דְּאֵילָנָא דְּחַיֵּי. חֲמֵשִׁין שְׁנֵין דִּיּוֹבְלָא.

355. וְאַלֶּף, דָּא אִיהוּ אֵילָנָא דְּחַיֵּי, חֲתָן דְּנִמְיֵק מְסֻטְרֵיהּ, וְאִיהוּ יָרִית כָּל אֵינוֹן חֲמֵשֶׁה, לְמִיתֵי לְגַבֵּי כֹּלָה. יוֹמִיָה דְּקוּדְשָׁא בְּרִיךְ הוּא אֶלֶף שְׁנֵין אִיהוּ, וְדָא אִיהוּ נֶהַר דְּנִגְיָד וְנִמְיֵק מֵעֶדָן. יוֹסֵף זְכָאָה. דְּאֶקְרִי צְדִיק, עַל שְׁמָא דְּסִיְהֶרָא. כִּמָּה דְּאֶתְנִי בְּהַ קוּדְשָׁא בְּרִיךְ הוּא. וּבְגִין כֵּן שִׁיר הַשִּׁירִים, קִדְשׁ קִדְשִׁים.

356. וְלִית לָךְ קְרָא בְּשִׁיר הַשִּׁירִים, דְּלָא אִית בֵּיה רְזָא דְּחֲמֵשֶׁה וְאַלֶּף וְדָאֵי. שִׁיר הַשִּׁירִים וְדָאֵי הֵכִי הוּא. חֲמֵשׁ דְּרִגִין אֵינוֹן בְּהֵאֵי קְרָא, כִּמָּה דְּאֶתְמַר. וְאֵי תִימָא, הָאֶלֶף אֵמָאֵי לֹא אֲדַבֵּר הֵכָא. וְדָאֵי הוּא אֶלֶף טְמִירָא הוּא, וְטְמִירָא אִיהוּ עַד דְּאֶתְחַבֵּרַת אֶתְתָא בְּבַעֲלָהּ. וְעַל דָּא אֶשְׁתַּדַּל שְׁלָמָה, לְמִיתֵי הוּא אֶלֶף לְגַבֵּי כֹּלָה, בְּטְמִירוֹ דְּגוֹשְׁפִנְקָא דְּחֻכְמָתָא עֲלָאָה.

357. בֵּינוֹן דְּעֵבַד קִדְשׁ הַקְּדָשִׁים לְתַתָּא, גְּנִיז וְטְמִיר, וְעַל רְזָא דְּקִדְשׁ הַקְּדָשִׁים לְתַמֵּן, לְמַעַבַּד גְּנִיזוֹ דְּשְׁמוּשָׁא שְׁלִים, עֵילָא וְתַתָּא כְּדָקָא יָאוּת. קִדְשׁ הַקְּדָשִׁים אִיהוּ לְעֵילָא, רְזָא דְּחֻכְמָתָא עֲלָאָה, וְיּוֹבְלָא. כְּגוּוֹנָא דָּא יִרְתִּין חֲתָן וְכֹלָה, יְרוּתָא דְּאָבָא וְאֵמָא.

358. The inherited possession is returned in a different manner. The inheritance of Aba, WHICH IS SUPERNAL CHOCHMAH DRAWN FROM CONCEALED CHOCHMAH OF ABA AND IMA, is inherited by the daughter, WHO IS MALCHUT, FOR ONLY IN HER IS CHOCHMAH REVEALED. When this Holy Name ascends, MEANING DURING THE ASCENSION OF MALCHUT THAT IS CALLED 'NAME', TO ABA AND IMA, THEN CHOCHMAH IS REVEALED IN HER, and She is also called 'Holy', WHICH IS Chochmah, LIKE ABA. The inheritance of Ima, WHICH IS BINAH, WHICH IS CHASSADIM IN THE SECRET OF: "BECAUSE HE DELIGHTS IN CHESED" (MICHAH 7:18) is inherited by the son and is called 'Holies'. This is because he takes all these Supernal Holies, BOTH THE CHOCHMAH OF ABA AND THE CHASSADIM OF IMA, and gathers them unto him, BUT THE CHOCHMAH IS COVERED AND ONLY CHASSADIM DOMINATES HIM. THEREFORE, IT SEEMS THAT HE INHERITS ONLY FROM IMA AND NOT FROM ABA. Afterwards, he gives them, NAMELY CHOCHMAH AND CHASSADIM, and brings them to the bride, WHO IS MALCHUT, AND CHOCHMAH IS REVEALED IN HER. THEREFORE, IT SEEMS THAT SHE INHERITS ABA, FOR HE POSSESSES SUPERNAL CHOCHMAH FROM CONCEALED CHOCHMAH OF ARICH ANPIN THAT IS THE SOURCE OF CHOCHMAH. THEREFORE, SHE IS CALLED 'HOLY' AFTER HIM.

359. Therefore he said, "The song of songs." "Song" relates to Holy, THAT IS ABA, "of songs" to Holies, WHICH ARE IMA so that everything will be in the secret of Holy of Holies in one secret as appropriate. "Which is Solomon's," as we have learned THAT ITS MEANING IS, which is of the King that the peace is His, WHICH IS ZEIR ANPIN.

360. If you say that this praise, MEANING THIS MOCHIN MENTIONED IN THE SHIR HASHIRIM, is OF ZEIR ANPIN, FOR IT SAYS: "WHICH IS SOLOMON'S" THAT IS ZEIR ANPIN, do not say this. Rather the praise ascends to a high place, NAMELY TO BINAH, but there is a secret IN THE WORDS: "WHICH IS SOLOMON'S." For when the Male and the Female are readied together, ZEIR ANPIN AND MALCHUT under the supernal King, WHO IS BINAH, then that King, WHO IS ZEIR ANPIN, ascends above TO BINAH and is filled there with all the sanctifications and all the blessings that are drawn down, and projects them down, NAMELY TO MALCHUT. This is the desire of the supernal King, ZEIR ANPIN, to be filled with sanctifications and blessings to project downwards, TO MALCHUT.

361. The prayers and beseeching THAT WE SAY are for this, that the supernal Spring, ZEIR ANPIN, would be fixed and filled. When it is prepared properly THEN from its appearance, NAMELY CHOCHMAH THAT IS CALLED 'SIGHT', and from the appearance of that fixture, NAMELY THE PREPARATION OF THE ASPECT OF THE CENTRAL COLUMN, the lower world, WHICH IS MALCHUT, and its maidens, WHICH ARE THE CHAMBERS OF BRIYAH, are corrected. The lower world does not have to be fixed BY BINAH, AS IN ITS SMALLNESS, but by the appearance of the Supernal World, ZEIR ANPIN, AND NOT FROM BINAH. The moon, WHICH IS MALCHUT, does not appear on its own at all, MEANING AFTER IT WAS DIMINISHED OF THE LIGHTS THAT IT RECEIVED FROM BINAH, except for when it is made ready by the sun, THAT IS ZEIR ANPIN, AND THEN it shines. It is from the light of the sun and its constructing that the moon is repaired and shines.

358. וְאֶתְהַדְרוּ אַחְסַנֵּת יְרוּתָא בְּגוּוּנָא אַחְרָא. יְרוּתָא דְאַבָּא, יְרוּתָא בְּרֵתָא, בְּסִלְיֻקוֹ דְשִׁמְא קְדִישָׁא דָא, וְאֶתְקְרִי אוּף הֵכִי קְדָשׁ, חֲכֵמָה. יְרוּתָא דְאַמָּא, יְרוּתָא בְּרָא, וְאֶקְרִי קְדָשִׁים, בְּגִין דְנִטִּיל כָּל אִינוּן קְדָשִׁים עֲלָאִין, וְכֹנִישׁ לֹון לְגַבִּיהַ. וּבְתַר יְהִיב לֹון, וְאֶעִיל לֹון לְגַבִּי כְּלָה.

359. וְעַל דָּא אָמַר שִׁיר הַשִּׁירִים. שִׁיר, לְגַבִּי קְדָשׁ. הַשִּׁירִים, לְגַבִּי קְדָשִׁים, לְמַהוּי כְּלָא קְדָשׁ קְדָשִׁים, בְּרִזָּא חֲדָא כְּמַה דְאַתְחֲזִי. אֲשֶׁר לְשִׁלְמָה הָא אֶתְמַר לְמַלְכָּא דְשִׁלְמָא דִּילִיהַ.

360. וְאִי תִימָא שְׁבַחָא דָא דִּילִיהַ הוּא. לָא תִימָא הֵכִי, אֲלָא שְׁבַחָא בְּאַתְרַ עֲלָאָה אִיהוּ סִלְקָא. אֲבַל הֵכָא הוּא רִזָּא. כִּד מִתְתַּקְנָן דְכֶר וְנוֹקְבָא בְּחֲדָא, תַּחוּת מַלְכָּא עֲלָאָה, כְּדִין הֵהוּא מַלְכָּא אֶסְתְּלִיק לְעִילָא, וְאַתְמַלִּיא מִכָּל קְדוּשִׁין, וּמִכָּל בְּרַכָּאן, דְנִגְדָן לְתַתָּא, וְאַתְמַלִּי וְאַרִיק לְתַתָּא, וְדָא אִיהוּ תִיאוּבְתִיָּה דְמַלְכָּא עֲלָאָה, כִּד אֶתְמַלִּי קְדוּשָׁן וּבְרַכָּאן, וְאַרִיק לְתַתָּא.

361. וְעַל דָּא אִיהוּ צְלוּתִין וּבְעוּתִין, דִּיתְתַּקְּן וְאַתְמַלִּיא הֵהוּא מְבוּעָא עֲלָאָה. דְכִינוּן דְאִיהוּ מִתְתַּקְּן כְּדָקָא יְאוּת, מַחִיזוּ דִּילִיהַ, וּמַחִיזוּ דִּיהוּא תְּקוּנָא, מִתְתַּקְּנָא עֲלֵמָא תַתָּאָה, וְעוֹלְמַתָּהָא. וְלָא אֶצְטְרִיךְ עֲלֵמָא תַתָּאָה לְאַתְתַּקְּנָא, אֲלָא מַחִיזוּ דְעֲלֵמָא עֲלָאָה. סִיְהֵרָא, לִית לָהּ חִיזוּ מְגַרְמָהָא כְּלָל, כִּד אֶתְתַּקְּן בְּשִׁמְשָׁא וְאַנְהִיר, וּמַחִיזוּ דְשִׁמְשָׁא וְתְקוּנָא דִּילִיהַ אֶתְתַּקְּנַת סִיְהֵרָא וְאַתְנַהִירַת.

362. The reason that prayers and petitions are necessary is that the place from which the light emerges, WHICH IS ZEIR ANPIN, should illuminate and become prepared, because when that place is restored, then everything below, IN MALCHUT, is readied from His appearance. Therefore, when Solomon recited the song he did not strive TO RESTORE except for the sake of the King that the peace is His, WHICH IS ZEIR ANPIN, that He will be restored. Once He is restored, everything is mended through His appearance. If He is not restored, then the moon, WHICH IS MALCHUT, will never be renewed. Therefore, it is written: "Which is Solomon's," WHO IS ZEIR ANPIN, so that he should become restored and full properly as before, as we have learned.

362. מֵה דְאֶצְטְרִיךְ צְלוֹתִין וּבְעוֹתִין, דִּיתְנַהֵר וַיִּתְתְּקֵן הֵהוּא אַתְר דְּנִפְקָא מִנִּיה נְהוּרָא, דְּכִיּוֹן דִּיהוּא אַתְר מִתְתְּקֵנָא, מִחִיּוּז דִּילִיָּה, אֲתִתְקֵן כֹּל מֵאֵן דִּלְתַתָּא. וּבְגִין כֵּן תּוֹשְׁבַתָּא דְקָאֵמַר שְׁלֵמָה, לֹא אֲשַׁתְּדֵל אֶלָּא בְּגִין מִלְכָּא דְשְׁלֵמָא דִּילִיָּה, דִּיתְתְּקֵן. כִּיּוֹן דְאִיהוּ אֲתִתְקֵן, מִחִיּוּז דִּילִיָּה, כֹּלֵא יִתְתְּקֵן. וְאִי אִיהוּ לֹא אֲתִתְקֵן, לִית לֵה תְקוּנָא לְסִיְהָרָא לְעֵלְמִין, וּבְגִין כֵּן אֲשֶׁר לְשְׁלֵמָה. דִּיתְתְּקֵן וַיִּתְמַלֵּי כְדָקָא יְאוֹת בְּקִרְמִיתָא, כְּמָה דְאִתְמַר.

32. "Of every man whose heart prompts him to give"

When Wisdom was drawn down to the world, it became entrenched in Malchut, in the kingdom on earth, and in speech where its purpose was to bring righteousness. This world, and the supernal angels, take nourishment from the spirit of righteousness. The text tells of how many times this spirit was removed by the wicked of the world and how many times it was perfected again, by Noah, by Abraham, by Isaac, by Jacob, by Moses and by Solomon. The Holy One told Moses to make Him a tabernacle so that He had a place to dwell among the children of Yisrael. "That they bring Me an offering," refers, we are reminded, to Shechinah, the spirit of Malchut. When Solomon came, he perfected that spirit of Malchut with the perfection of above, of Understanding; he started to rectify the appearance of the Upper World, which is Zeir Anpin, in order to rectify from that the appearance of the lower world, which is Malchut. This is the meaning of "Which is Solomon's" - Solomon represents Zeir Anpin.

The Relevance of this Passage

We can use this story of our repeated cycles of lapsing into sin and then being rectified to illuminate our own world. Just as often as we err and fall from grace, we can also become righteous again through prayer and a renewed effort to succeed. The righteous souls of antiquity, Noah, Abraham, Isaac, Jacob, Moses, Solomon, whose own souls out-balance all the souls of the wicked combined, are with us now, rectifying our iniquities and correcting all the sins of the entire world.

The sum total of Light revealed by all the righteous souls, past and present, floods our existence, prompting the final ascent and redemption of man. Never again will humanity fall and stumble into darkness, for that is the power of the Zohar. And because these great sages possess a deep love for their neighbor that shines brighter than a galaxy of stars, our ascent is sweetened with immeasurable kindness and compassion. For that reason, we should take a moment and appreciate this great gift, giving thanks to all Creation for the opportunity to live during these times.

363. "That they bring Me an offering, of every man..." (Shemot 25:2). It is a most secret secret to those who know Wisdom that when it entered the will of the secret of secrets, THAT IS KETER, to glorify its glory, it blew a spirit from the supernal point, WHICH IS CHOCHMAH, MEANING THE SPIRIT OF CHOCHMAH, that is drawn from above down, TO MALCHUT. CHOCHMAH IS REVEALED IN NO SFIRAH BUT MALCHUT ALONE, and it performed THERE its rectification, in order to settle in this world. Why DID IT PERFORM THIS RECTIFICATION THERE? It is because if the root and source of this world would not BE RECTIFIED IN MALCHUT, there would be no vessel by which to provide to this world at all. If it would not provide to this world, THE WORLD would be lost immediately and would not be able to exist even one moment. But because it made the rectification IN MALCHUT from this world, MALCHUT is filled from one side to provide this world, and from the other side to provide for the supernal angels, and they all gain nourishment from it together.

363. וַיִּקְחוּ לִי תְרוּמָה מֵאֵת כָּל אִישׁ וְגו', רָזָא דְרִזּוֹן לְיַדְעֵי חֻכְמָתָא, בְּד אֲסַתְלַק בְּרַעוּתָא דְסִתְרָא דְכָל סִתְרִין לְמַעַבְד יִקְרָא לִיקְרִיָּה, אֲנָשׁוּב רוּחָא מִנְקוּדָה עֲלָאָה, דְּנִגְיֵד מְלַעוּלָא לְתַתָּא, וְשׁוּי תְקוּנָוִיָּה, לְאִתּוּשְׁבָא בְּהַאי עֲלֵמָא. אֲמַאֵן. בְּגִין דְאִי לֹא יְהֵא עֲקָרָא וְשִׁרְשָׁא בְּהַאי עֲלֵמָא, לֹא יְהֵא מֵאֲנָא לְאַרְקָא בְּהַאי עֲלֵמָא כֹּלֵל. וְאִי לֹא יִרְיֵק לְהַאי עֲלֵמָא, מִיַּד אֲתֵאבִיד, וְלֹא יְכִיל לְקַיֵּמָא אֲפִילוּ רְגַעָא חֻדָּא. אֲבָל בְּגִין דִּתְקוּנָוִיָּה אִיהוּ מְהַאי עֲלֵמָא אֲתֵמַלִּי מְסִטְרָא חֻדָּא לְאַרְקָא לְהַאי עֲלֵמָא, וּמְסִטְרָא אַחֲרָא לְאַרְקָא לְמַלְאֲכֵי עֲלָאֵי. וְכֹלֵא אֲתִזְנוּ מִנִּיה בְּחֻדָּא.

364. The perfecting of the rectification of this spirit, WHICH IS THE LIGHT OF MALCHUT AS MENTIONED ABOVE, is the spirit of the righteous in this world. This spirit was perfected in the time that Enoch, Yered, and Mahalalel were in the world, and when the wicked of the world increased, that perfection was removed from it, FROM THE SPIRIT. After they perished IN THE FLOOD, Noah came and brought perfection. Then came the generation of separation and perfection was removed from it, FROM THE SPIRIT. Then Abraham came and perfected it. When the people of S'dom came and removed it, Isaac came and perfected it. The Philistines and the wicked of the generation came and removed THE PERFECTION from it. Then Jacob and his sons came, FOR THEY WERE a perfect bed WITHOUT A FLAW, and perfected it.

365. They went out of the Holy Land and descended to Egypt, and THE SPIRIT remained IN EGYPT for them. While there, Yisrael reverted to the actions of the Egyptians, THE SPIRIT was subdued and that perfection was removed from it until they left Egypt. They came to make a tabernacle and the Holy One, blessed be He, said, "It is My desire to dwell among you, but I cannot until you restore that spirit of Mine, NAMELY THE LIGHT OF MALCHUT AS MENTIONED ABOVE, to dwell among you." This is what is meant by: "And let them make Me a sanctuary; that I may dwell among them" (Shemot 25:8).

366. This is the secret of the verse: "That they bring Me an offering," NAMELY THE SHECHINAH, THE SPIRIT OF MALCHUT. Moses said to the Holy One, blessed be He, 'Who can take it and make it?' He said to him, Moses, it is not as you think, but "of every man whose heart prompts him to give...", meaning that you shall take it and perfect it from their desire and their spirit.

367. When Solomon came, he perfected that spirit OF MALCHUT with the perfection of above, OF BINAH, because from the time that it was perfected below in the days of Moses, that perfection FROM BELOW was not removed from it. When Solomon came, he endeavored to perfect it from above and started to rectify the appearance of the Upper World, WHICH IS ZEIR ANPIN, in order to rectify from that appearance the lower world, WHICH IS MALCHUT. This is the meaning of: "Which is Solomon's," WHO IS ZEIR ANPIN.

364. שְׁלִימוֹ דְתִקּוּנָא דְהַאי רוּחָא, רוּחִיהוּן דְצַדִּיקִינָא בְהַאי עֲלְמָא. רוּחָא דָא אֲשֶׁתְּלִים, בְּזִמְנָא דְחֲנוּךְ וַיְרַד וּמְהַלְלָאֵל הוּוּ בְעֲלְמָא וְכַד אֲסָגִיאוּ חַיִּיבֵי עֲלְמָא, הָהוּא אַעְדוּ שְׁלִימוֹ מְנִיָּה. לְבַתֵּר דְאַתְאֲבִידוּ, אַתְא נַח וְאַשְׁלִים לִיָּה. אַתְא דוֹר הַפְּלָגָה, אַעְדוּ הָהוּא שְׁלִימוֹ מְנִיָּה. אַתְא אַבְרָהָם וְאַשְׁלִים לִיָּה. אַתּוּ אַנְשֵׁי סְדוּם וְאַעְדוּ לִיָּה. אַתְא יִצְחָק וְאַשְׁלִים לִיָּה. אַתּוּ פְּלִשְׁתִּים וְחַיִּיבֵי דְרָא וְאַעְדוּ לִיָּה מְנִיָּה. אַתְא יַעֲקֹב וּבְנָוֵי, עֲרִסָא שְׁלִימָא, וְאַשְׁלִימוּ לִיָּה.

365. נִפְקוּ מֵאַרְעָא קְדִישָׁא וְנַחְתּוּ לְמִצְרַיִם, וּבְגִינִיָּהּ אֲתַעֲבַבְתָּ תַּמָּן. וּבְגִין דְאַהֲרִי תַּמָּן יִשְׂרָאֵל לְעוֹבְדֵינָא דְמִצְרַיִם, אֲתַכְפִּיֵא וְאַתְעֲדִי הָהוּא שְׁלִימוֹ, עַד דְנִפְקוּ מִמִּצְרַיִם, וְאַתּוּ לְמַעַבְדַּ מִשְׁכְּנָא. אֲמַר קוֹדֶשׁא בְּרִיךְ הוּא, רְעוּתִי לְדִיּוּרָא בִּינְיֻכּוֹ, אֲבָל לָא יְכִילְנָא עַד דְתִתְקַנּוּן הָהוּא רוּחָא דִילִי, דִּישְׂרִי בְּגוּוֹיִכּוֹ. הַה"ד, וְעָשׂוּ לִי מִקְדָּשׁ וְשִׁכְנֵתִי בְּתוֹכְכֶם.

366. וְדָא אִיהוּ רְזָא דְכֶתִיב, וַיִּקְחוּ לִי תְרוּמָה. אֲמַר מֹשֶׁה לְקוֹדֶשׁא בְּרִיךְ הוּא מֵאֵן יְכִיל לְמִיִּסֵּב לָהּ וּלְמַעַבְדַּ לָּהּ. א"ל, מֹשֶׁה, לָא כְּמָה דְאַתְּ חָשִׁיב, אֲלָא מֵאַתְּ כָּל אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוֹ וְגו', מֵהָהוּא רְעוּתָא וְרוּחָא דְלֵהוּן, תְּסַבּוֹן לָהּ, וְתִשְׁלַמוּן לָהּ.

367. כַּד אַתְא שְׁלֹמֹה, אֲתַקִּין לְהָהוּא רוּחָא בְּשְׁלִימוֹ דְלַעִילָא, דְהָא מֵן יוֹמָא דְאַשְׁתְּלִים לְתַתָּא בְּיוֹמוֹי דְמֹשֶׁה, לָא אַעְדִּיאוּ הָהוּא שְׁלִימוֹ מְנִיָּה. בִּיּוֹן דְאַתְא שְׁלֹמֹה, אֲשֶׁתְּדַל לְאַשְׁלַמָּא לִיָּה לְעִילָא, וְשְׂאָרֵי לְאַתְקִנָּא חִיּוּז דְעֲלְמָא עֲלָאָה, לְאַתְתְּקִנָּא מֵהָהוּא חִיּוּז עֲלְמָא תַתָּאָה, וְדָא אִיהוּ אֲשֶׁר לְשְׁלֹמֹה.

33. The kisses

First, we learn that when the Torah was given to the children of Yisrael in the form of the Ten Commandments, every commandment made a sound; that sound was divided into seventy sounds which all illuminated and sparkled in the beauty and rectitude before the eyes of all Yisrael. Each person fully accepted the many commandments of the Torah and also the many punishments of the Torah. Then the sound returned and kissed him on the mouth. Each longed to see the one light that received within itself all the other colored lights, and God promised that this would happen. The text then speaks of the colors that the Light receives, which are gold, silver and brass, corresponding to Gvurah, Mercy and Beauty. We read then of another explanation for the kisses received by Yisrael, wherein the four letters of the word for love, Ahavah, join together in a kiss. When their Light spreads to this world, these four spirits produce one fruit, which is a spirit composed of four spirits, and this ascends and splits firmaments, before ascending further to sit near the Sanctuary of Love, whence comes all love. That spirit is also called 'love', and when it rises it causes the sanctuary to become joined above with the Sanctuary of Desire, whence are the kisses. We read next of how that spirit meets Akhtriel, the Appointed Angel who presides over the tides that come from the thirteen rivers of the pure balsam tree. These tides are called "many waters". The Song of Songs says, "Many waters cannot quench love nor can the floods drown it." When the spirit enters the Sanctuary of Love, the love of the supernal kisses becomes aroused. We are told finally of the most concealed light that illuminates everything, and the awakening of the rising of kisses that depends on it. "For your loves are better than wine", we learn, refers to the living Elohim, which is the wine that gives life and delight to all.

The Relevance of this Passage

Ten Commandments signify the Ten Sfirot, the ten-dimensional structure through which the Light of the Creator refracts and flows, enroute to our world. We connect our souls to the myriad colors, the Lights and the sounds that once lit up Sinai brighter than a billion blazing suns. Love, the

mysterious force that links us to one another and to God, resonates in the supernal Sanctuary of Love and in our hearts to illuminate all our days and nights. Speak to me of love, says the poet, and I will show you the beginning and the middle and the end of all things, and the wellspring of your very existence.

By truly opening our hearts to this message and to the wonders of the Song of Songs, this passage furnishes all that God wishes for us - endless life and unending joy along a path teeming with sweetness, tenderness, and mercy. The full dimension of Sinai's Light is therefore replenished, kissing our souls in an everlasting embrace.

368. "And this is the offering" (Shemot 25:3). We have learned that when the Holy One, blessed be He, was revealed on Mount Sinai and the Torah was given to Yisrael with the Ten Commandments, every commandment made a sound. FOR SPEECH, THE SECRET OF CHOCHMAH, BROUGHT FORTH A SOUND WHICH IS THE SECRET OF CHESED. That sound was divided into seventy sounds and they all illuminated and sparkled before the eyes of all Yisrael, who saw His splendor eye-to-eye. This is what is meant by: "And all the people perceived the thundering (also: 'see the sounds')" (Shemot 20:15). They certainly saw, MEANING THAT THE MOCHIN OF CHOCHMAH WAS REVEALED IN IT, WHICH IS THE SECRET OF SIGHT EVEN THOUGH ESSENTIALLY IT IS THE SECRET OF CHASSADIM.

369. That sound HAD THREE COLUMNS AND adjured each one of Yisrael, and said to him, 'Accept me upon you with this many commandments of the Torah,' WHICH IS THE SECRET OF THE RIGHT COLUMN. They said, 'Yes,' and it turned upside down, rolled over him, and adjured him saying, 'Accept me upon you with this many punishments of the Torah,' WHICH IS THE SECRET OF THE LEFT COLUMN. And he would say yes. Afterwards, that sound returned and kissed him on his mouth. This is what is meant by: "Let him kiss me with the kisses of his mouth" (Shir Hashirim 1:2), FOR THIS IS THE SECRET OF THE CENTRAL COLUMN AND THE ASPECT OF THE FIRST THREE SFIROT.

370. Yisrael saw everything at that time within one light, NAMELY MALCHUT, which received within itself all the other lights, WHICH ARE CHESED, GVURAH AND TIFERET. They longed to see it. The Holy One, blessed be He, said to them, The light that you saw at Mount Sinai that received all these colored lights, to which you aspired, WHICH IS MALCHUT, you shall receive it and take it to you. The colors that the light receives are gold, WHICH IS GVURAH, silver, WHICH IS CHESED, brass, WHICH IS TIFERET, ETC. WHICH IS THE SECRET OF THE THREE COLUMNS.

371. Another explanation OF THE PASSAGE: "Let him kiss me with the kisses of his mouth": What did King Solomon see that he brought words of love between the Upper World, WHICH IS ZEIR ANPIN, and the lower world, WHICH IS MALCHUT? The beginning of the praise of love that he brought among them is "Let him kiss me." HE ANSWERS: We have learned that there is not love of the cleaving of spirit with spirit except through kissing, and kissing is with the mouth, which is the spring of the spirit (or: 'breath') and its outlet. When they kiss each other, the spirits cleave one unto the other and become one, and then it is one love.

368. וְזֹאת הַתְּרוּמָה, הָאֵתְמַר, דְּכַד קוֹדֶשׁא בְּרִיךְ הוּא אֲתַגְלִי עַל טוֹרָא דְּסִינַי, כַּד אֲתִיְהִיבַת אוֹרֵייתָא לְיִשְׂרָאֵל בְּעֶשֶׂר אַמִּירָן. כָּל אַמִּירָה וְאַמִּירָה עֲבִיד קְלָא, וְהוּא קְלָא אֲתַמְרַשׁ לַע' קְלִין, וְהוּוּ בְּלָהוּ נְהִירִין וְנִצְצִין לְעֵינֵיהוּ דְּיִשְׂרָאֵל בְּלָהוּ, וְהוּוּ חֲמָאן עֵינִין בְּעֵינִין זִיו יִקְרָא דִּילֵיהּ, הָרָא הוּא דְּכַתִּיב וְכָל הָעַם רוֹאִים אֶת הַקּוֹלֶת. רוֹאִים וְדֹאֵי.

369. וְהוּוּ קְלָא הוּוּ אֲתֵרִי בֵּיהּ בְּכָל חַד וְחַד מִיִּשְׂרָאֵל, וְאָמַר לוֹן, תְּקַבְּלֵנִי עֲלֶךָ, בְּכַךְ וְכַךְ פְּקוּדִין דְּבְאוֹרֵייתָא, וְאָמְרוּ הִין. אֲהֲדַר לֵיהּ עַל רִישֵׁיהּ, וּמִתְגַּלְגַּלָּא עֲלֵיהּ, וְהוּוּ אֲתֵרִי בֵּיהּ, וְאָמַר לֵיהּ, תְּקַבְּלֵנִי עֲלֶךָ בְּכַךְ עוֹנְשִׁין דְּבְאוֹרֵייתָא, וְהוּוּ אָמַר הִין. לְבַתֵּר אֲהֲדַר הוּוּ קְלָא, וְנָשִׁיק לֵיהּ בְּמוֹמֵיהּ, הֵה"ד יִשְׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ.

370. וּכְדִין כָּל מָה דְּהוּוּ חֲמָאן יִשְׂרָאֵל בְּהוּוּא זְמַנָּא, הוּוּ חֲמָאן גּוֹ חַד נְהוֹרָא, דְּקַבִּיל כָּל אֵינּוֹן נְהוֹרִין אַחֲרָנִין, וְהוּוּ תְּאָבִין לְמַחְמֵי. אָמַר לוֹן קוֹדֶשׁא בְּרִיךְ הוּא, הוּוּא נְהוֹרָא דְּחֲמִיתוּ בְּטוֹרָא דְּסִינַי, דְּקַבִּיל כָּל אֵינּוֹן גּוֹוֵי נְהוֹרִין, וְתִיאוּבְתָא דְּלָכוֹן עֲלֵיהּ, תְּקַבְּלוֹן לָהּ וְתַסְבוֹן לָהּ לְגַבְיִיכוּ, וְאֵינּוֹן גּוֹוֵינִין דְּאִיהִי מְקַבְּלָא, אֵלִין אֵינּוֹן זְהָב וְכֶסֶף וְנַחֲשֶׁת וְגו'.

371. דְּבַר אַחַר יִשְׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ, מֵאֵי קָא חֲמָא שְׁלֵמָה מְלָכָא, דְּאִיהוּ אַעִיל מְלֵי דְּרַחֲמֵי בֵּין עֲלֵמָא עֲלָאָה לְעֵלְמָא תַּתָּאָה, וְשִׁירוֹתָא דְּתוֹשְׁבַתָּא דְּרַחֲמֵי דְּאַעִיל בֵּינֵיהוּ, יִשְׁקֵנִי אִיהוּ. אֵלָא הָא אֻקְמוּהָ וְהָכֵי אִיהוּ, דְּלִית רַחֲמֵי דְּדְבִיקוֹת דְּרוּחָא בְּרוּחָא, בַּר נְשִׁיקָה. וְנְשִׁיקָה בְּמוֹמָא, דְּאִיהִי מְבוּעָא דְּרוּחָא, וּמִמֶּקְנָה דִּילֵיהּ. וְכַד נְשִׁקִין דָּא לְדָא, מִתְדַבְּקִין רַחֲמֵי אֵלִין בְּאֵלִין, וְהוּוּ חַד, וּכְדִין אִיהוּ רַחֲמֵי חַד.

372. In the book of Rav Hamnuna Saba (the elder) the first, it is said about this passage that a kiss of love spreads in four directions, the four directions join together, and they are in the secret of Faith, WHICH IS MALCHUT. THE FOUR DIRECTIONS come through four letters, from which are the letters which form the Holy Name. The upper and lower originate from them, and the praise of Shir Hashirim come from them. Who are they? They are THE FOUR LETTERS OF Ahavah (Aleph-Hei-Bet-Hei, =love), they are a supernal Chariot, CHESED AND GVURAH, TIFERET AND MALCHUT, and they are the connection and cleaving and perfection of everything.

373. These FOUR letters, ALEPH, HEI, BET, AND HEI, are four spirits. They are the FOUR spirits of love and joy of all the limbs of the body without any sadness at all. For when the four spirits are in a kiss, each one is combined with the other, MEANING THE SPIRIT OF ZEIR ANPIN IS COMBINED WITH MALCHUT AND THE SPIRIT OF MALCHUT IS COMBINED WITH ZEIR ANPIN. When this spirit is included in the other spirit and the other spirit is included in this spirit, they become IN EACH ONE two spirits united, MEANING THE ESSENTIAL SPIRIT AND THE OTHER WHICH IS INCLUDED IN IT. Then they join in one cleaving and they are four in all, TWO OF ZEIR ANPIN AND TWO OF MALCHUT. They flow between each other and are included together.

374. When THEIR LIGHT spreads TO THIS WORLD, these four spirits produced one fruit, which is a spirit composed of four spirits. This one ascends AGAIN and splits firmaments until it ascends and sits near a certain sanctuary called 'the Sanctuary of Love', the sanctuary from whence every love comes. That spirit is also called 'love' and when it rises, it stimulates that sanctuary to become joined above.

375. The four letters correspond to the four spirits MENTIONED ABOVE, and they are THE FOUR LETTERS Ahavah (Aleph-Hei-Bet-Hei, =love), BECAUSE THE SPIRIT OF ZEIR ANPIN IS ALEPH AND THE SPIRIT OF MALCHUT THAT IS INCLUDED IN ZEIR ANPIN IS HEI. THE SPIRIT OF MALCHUT IS HEI AND THE SPIRIT OF ZEIR ANPIN THAT IS INCLUDED IN MALCHUT IS BET, and their fruit is CALLED 'love', AS MENTIONED EARLIER. When they join with each other, ZEIR ANPIN WITH MALCHUT IN THE JOINING OF KISSING, they are aroused, the one to the aspect of the other. THE SPIRIT OF MALCHUT BECOMES STIMULATED AND INCLUDED IN THE SPIRIT OF ZEIR ANPIN AND the other to the aspect of the former. THE SPIRIT OF ZEIR ANPIN BECOMES INCLUDED IN THE SPIRIT OF MALCHUT AND, THEREFORE, ALEPH WHICH IS THE SPIRIT OF ZEIR ANPIN, immediately produces Hei, WHICH IS THE SPIRIT OF MALCHUT THAT IS COMBINED WITH HIM, and joins with that Aleph with cleaving and love. And two other letters become aroused: Hei, WHICH IS THE SPIRIT OF MALCHUT, with Bet, WHICH IS THE SPIRIT OF ZEIR ANPIN THAT IS INCLUDED IN MALCHUT. Spirits are included in spirits with the cleaving of love, and these letters ALEPH-HEI-BET-HEI fly from them, AND THEY COME with that spirit that ascends AS MENTIONED ABOVE, WHICH IS THEIR FRUIT. THEREFORE, IT IS NAMED 'LOVE' AFTER THEM and they become adorned with it properly, AND IT IS INCLUDED IN THOSE FOUR SPIRITS.

372. בְּסִפְרָא דְרַב הַמְנוּנָא סָבָא קְדָמָאָה, הוּא אָמַר
עַל הָאֵי קְרָא, נְשִׁיקָה דְרַחֲמֵי אֲתַפְּשֵׁט לְד' רוּחִין,
וְד' רוּחִין מִתְדַבְּקִין בְּחָדָא, וְאִינּוּן גּוּ רְזָא
דְמַהִימְנוּתָא וְסִלְקִין בְּד' אֲתוּוּן, וְאִינּוּן אֲתוּוּן דְשָׁמָא
קְדִישָׁא תְּלִי בְּהוּ, וְעֵלְאִין וְתַתְּאִין תְּלִינִין בְּהוּ.
וְתוֹשְׁבַתָּא דְשִׁיר הַשִּׁירִים תְּלִי בְּהוּ. וּמֵאֵן אִיהוּ.
אֲהַב"ה. וְאִינּוּן רְתִיבָא עֲלָאָה. וְאִינּוּן חֲבֵרוּתָא
וְדִבְקוּתָא וְשְׁלִימוּ דְכֻלָּא.

373. אֵלִין אֲתוּוּן. ד' רוּחִין אִינּוּן. וְאִינּוּן רוּחִין
דְרַחֲמֵי וְחֲדוּהָ דְכָל שְׁיִימֵי גּוּפָא בְּלֹא עֲצִיבוּ כֻלָּל. ד'
רוּחִין אִינּוּן בְּנְשִׁיקָה, כָּל חַד וְחַד כְּלִיל בְּחֲבֵרִיָּה.
וְכַד הָאֵי רוּחָא כְּלִיל בְּאַחְרָא, וְהוּא אַחְרָא כְּלִיל
בְּהָאֵי. אֲתַעֲבִידוּ תְּרִין רוּחִין בְּחָדָא. וְכַדִּין מִתְחַבְּרִין
בְּדְבִיקוּ חַד, אִינּוּן אַרְבַּע בְּשְׁלִימוּ, וְנִבְעִין דָּא בְּדָא,
וְאֲתַכְּלִילוּ דָּא בְּדָא.

374. וְכַד מִתְפַּשְׁטִין, אֲתַעֲבִיד מְאִינּוּן אַרְבַּע רוּחִין
חַד אִיבָא, וְאִיהוּ רוּחָא חָדָא דְכֻלִּיל מִד' רוּחִין. וְדָא
סְלִיק וּבְקַע רְקִיעֵין, עַד דְסִלִּיק וְיִתִּיב לְגַבֵּי חַד
הַיְכָלָא. דְאֲתַקְרִי הַיְכָלָא דְאֲהַבָּה, וְאִיהוּ הַיְכָלָא דְכָל
רַחֲמֵי תְּלִיא בֵיה. וְהוּא רוּחָא הַכִּי אַקְרִי אֲהַבָּה,
וְכַד הָאֵי רוּחָא סְלִיק אֲתַעֲר לְהוּא הַיְכָלָא,
לְאֲתַחְבְּרָא לְעֵילָא.

375. ד' אֲתוּוּן אִינּוּן, לְגַבֵּי ד' רוּחִין. וְאִינּוּן אֲהַבָּה.
וְאִיבָא דְלְהוּן אֲהַבָּה. כַּד מִתְחַבְּרִין דָּא בְּדָא, מִיַּד
אֲתַעֲר דָּא בְּסִטְר דָּא וְדָא בְּסִטְר דָּא. א'. מִיַּד נְפִיק
ה', וְאֲתַחְבְּרָא בָּא, מִתְדַבְּק בְּדְבִיקוּ בְּרַחֲמֵי. וְאֲתַעֲרוּ
תְּרִין אֲתוּוּן אַחְרֵינִין, ב' ה', וְאֲתַכְּלִילוּ רוּחִין בְּרוּחִין
בְּדְבִיקוּ דְרַחֲמֵי, וּפְרַחֲמִין אֵלִין אֲתוּוּן מְנִיָּהוּ, בְּהוּא
רוּחָא דְסִלִּיק, וּמִתְעַטְרִין בֵּיה בְּדָקָא יְאוּת.

376. After that, love rises, MEANING THE SPIRIT THAT IS BORN FROM THE FOUR SPIRITS OF THE KISSES, and is combined with all those four spirits. It meets a supernal minister, the officer that is appointed over 1,990 firmaments. He is appointed over the flows that are drawn from the thirteen rivers of the pure balsam trees that are drawn from the supernal dew. And those flows, WHICH ARE THE SECRET OF THE LIGHTS OF CHASSADIM, are called 'many waters'. When the spirit meets that officer of the camps, he stands against it but cannot detain it, so it, THE RIVERS OF PURE BALSAM, crosses over through them until it enters the sanctuary of love.

377. Referring to this, Solomon said at the end of his praise OF SHIR HASHIRIM, "Many waters cannot quench love" (Shir Hashirim 8:7). "Many waters": These are the supernal waters that are drawn from the supernal dew, MEANING THE MANY CHASSADIM, while "nor can the floods drown it" (Ibid.) are the rivers of pure balsam which are thirteen AND ALL THOSE DO NOT EXTINGUISH THE GREAT LOVE OF THE RIGHT TO THE LEFT, AS MENTIONED EARLIER. That minister is an angel, a messenger from Hashem, and he is the head of the camps that puts crowns to his Master. It is the secret of Ach'tariel, who fashions crowns for his Master with the engraved Name Yud Hei Vav Hei Yah Tzva'ot.

378. When the spirit enters the sanctuary of love, the love of the supernal kisses OF ZEIR ANPIN AND MALCHUT OF ATZILUT, is aroused, as it is written: "And Jacob kissed Rachel" (Beresheet 29:11), so that the kisses of the Supernal Love will be done properly. These kisses are the beginning of the arousal of every love, cleaving and bond of above. Therefore, the beginning of the praise of this song is "Let him kiss me."

379. HE QUESTIONS: To whom was it said "Let him kiss me"? HE ANSWERS: It is that which is concealed in a most high concealment, WHICH IS SUPERNAL ABA AND IMA THAT ARE BOTH CALLED 'ABA'. If you ask: Yet the most concealed of all, WHICH IS ARICH ANPIN SUPERNAL, whence are all the kisses, does He kiss downwards TOWARDS MALCHUT? Come and see the most concealed of all, WHICH IS ARICH ANPIN. There is no one who knows it, and it revealed of itself one delicate and concealed light, WHICH IS ABA, that was not revealed except for one delicate path that spread from it TO ILLUMINATE IMA. This is the light that illuminates everything. It is the stimulator of all the supernal secrets and is concealed. Sometimes it is concealed and sometimes revealed, even though it is not revealed at all, and the awakening of the rising of kisses depends on it. It is concealed; THEREFORE, the praise starts in a concealed way THAT HE SAYS, "LET HIM KISS ME WITH THE KISSES OF HIS MOUTH," WHICH IS IN THE THIRD PERSON.

376. בִּינוֹן דְּאֵזוּל וְסֻלִיק הֵהוּא אֶהְבָּה שְׁלִימָא, כְּלִילָא בְּכָל אֵינוֹן אַרְבַּע רוּחוֹן, פָּגַע בְּחַד מְמַנָּא עֲלָא רַבְרָבָא, דִּי מְמַנָּא עַל אֶלְף וְתִשְׁע מֵאָה וְתִשְׁעִין רְקִיעִין, וְאִיהוּ מְמַנָּא עַל נְגִידוֹ דְּתִלְיִסְר נְהָרֵי אַפְרִסְמוֹנָא דְכִיָּא, דְּנִגְדָא מְרִזָּא דְטֵלָא דְלְעִילָא. וְהֵהוּא נְגִידוֹ אֶתְקָרִי מִיָּם רַבִּים. בִּינוֹן דְּפָגַע לְגַבֵּי הֵהוּא רַב מְשָׁרְיִין קָאִים לְגַבֵּיהּ, וְלֹא יָכִיל לְאַעֲבָבָא לֵיהּ, וְעֵבֵר בְּהוּ עַד דְּאֵעִיל לְגַבֵּי הֵיכַל אֶהְבָּה.

377. עַל דָּא אָמַר שְׁלֹמֹה, בְּסִיוֹם שְׁבַחֵיהּ, מִיָּם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאֶהְבָּה. מִיָּם רַבִּים: אֵלֵין מִיָּם עֲלָיִן דְּנִגְדִין מִגּוֹ טֵלָא עֲלָא. וְנִהְרֹת לֹא יִשְׁטַמּוּהּ: אֵלֵין אֵינוֹן נְהָרֵי אַפְרִסְמוֹנָא דְכִיָּא, דְּאֵינוֹן תִּלְיִסְר. הֵהוּא מְמַנָּא אִיהוּ מְלֹאכָא דְשְׁלִיחַ מִן קְדָם יי', וְדָא אִיהוּ רַב מְשָׁרְיִין דְקָשִׁיר כְּתָרִין לְמֵאֲרִיָּה, רְזָא אַכְתָּרִיא"ל, מְעַטֵר עֲטָרִין לְמֵאֲרִיָּה, בְּשִׁמָּא גְלוּפָא מְחַקְקָא, יְהוּהּ יְהִי צְבָאוֹת.

378. בִּינוֹן דְּאֵעִיל לְגַבֵּי הֵיכַל אֶהְבָּה, אֶתְעַר רְחִימוֹ דְּנִשְׁיָקִין עֲלָיִן, דְּכִתִּיב וַיִּשָּׁק וַיַּעֲקֹב לְרַחֵל, לְמַדּוּי נִשְׁיָקִין דְּרְחִימוֹ עֲלָא בְּדָקָא יָאוֹת, וְאֵינוֹן נִשְׁיָקִין שִׁירוֹתָא דְאֶתְעָרוּ דְכָל רְחִימוֹ, וְאֶתְדַבְּקוֹתָא וְקָשׁוּרָא דְלְעִילָא. וּבִג"כ שִׁירוֹתָא דְתוֹשְׁבַחְתָּא דְשִׁירְתָּא דָּא אִיהוּ יִשְׁקֵנִי.

379. מֵאֵן יִשְׁקֵנִי. הֵהוּא דְסְתִים גּוֹ סְתִימוֹ עֲלָא. וְאִי תִימָא, סְתִימָא דְכָל סְתִימִין בִּיהּ תִּלְיִין נִשְׁיָקִין וְנִשְׁיָק לְתַתָּא. ת"ח, סְתִימָא דְכָל סְתִימִין, לִית מֵאֵן דִּיִּדַע לֵיהּ, וְאִיהוּ גְלוּי מְנִיָּה נְהִירוֹ חַד דְקִיק סְתִים, דְלֹא אֶתְגְּלִי בְּרַ בְּחַד שְׁבִיל דְקִיק דְאֶתְפָּשַׁט מְגוּיָהּ, וְאִיהוּ נְהִירוֹ דְנְהִיר לְכֻלָּא. וְדָא אֶתְעָרוּ דְכָל רְזִין עֲלָיִן. וְאִיהוּ סְתִים. לְזִמְנִין סְתִים, לְזִמְנִין אֶתְגְּלוּיָא. וְאֶף עַל גַּב דְלֹא אֶתְגְּלוּיָא כְּלָל. וְאֶתְעָרוּ דְסֻלִיקוֹ דְנִשְׁיָקִין בִּיהּ תִּלְיִין. וּמִגּוֹ דְאִיהוּ סְתִים, שִׁירוֹתָא דְתוֹשְׁבַחְתָּא בְּאַרְח סְתִים אִיהוּ.

380. HE QUESTIONS: The KISSES are dependent upon ABA, IF SO what is Jacob doing here, WHO IS ZEIR ANPIN, if the kisses are dependent upon ABA, AND WHY DOES IT SAY "AND JACOB KISSES RACHEL"? HE ANSWERS: But certainly it is so, THAT JACOB IS THE ONE WHO KISSES, because "Let him kiss me" ALLUDES TO that which is concealed above, WHICH IS ABA. But in what way? Through that supernal Chariot from which all the colors originate and to which they are all attached. This is Jacob, MEANING ZEIR ANPIN, WHICH IS THE CENTRAL COLUMN THAT THE COLORS OF RIGHT AND LIGHT ARE COMBINED IN HIM, AND HIS CHESD, GVURAH AND TIFERET ARE A SUPERNAL CHARIOT. As we have said, this will be done with the cleaving with which the King, WHO IS ABA, cleaves to his son, THAT IS ZEIR ANPIN. HE IS CALLED 'HIS SON', IN ACCORDANCE WITH THE SECRET OF THE PASSAGE: "WHAT IS HIS NAME, AND WHAT IS HIS SON'S NAME, IF YOU CAN TELL" (MISHLEI 30:4). THUS THE ONE WHO KISSES IS JACOB BUT HE DRAWS THEM FROM ABA, TO WHOM HE IS ATTACHED. Therefore, it is written: "From the kisses of his mouth" (Shir Hashirim 1:2), WHICH IS IN THE THIRD CONCEALED PERSON, BECAUSE IT ALLUDES TO ABA WHO IS CONCEALED.

381. "For your loves are better than wine" (Ibid.). THE PASSAGE returns to the sun ZEIR ANPIN HIMSELF, AND THEREFORE SPEAKS IN SECOND PERSON, WHICH IS REVEALED, for it illuminates the moon, WHICH IS MALCHUT, from the light of the upper luminaries. It takes the light from all of them and illuminates upon the moon. These lights that are attached in it, from which place do they illuminate? THE PASSAGE repeats and says, "Than (also: 'from') wine", MEANING from that preserved wine, from that wine which is the delight of all the delights. What is that wine that gives life and delight to everyone? This is living Elohim, WHICH IS BINAH, which is the wine that gives life and happiness to all, AND IT IS THE ILLUMINATION OF CHOCHMAH THAT IS DRAWN FROM THE LEFT COLUMN OF BINAH THAT IS COMBINED WITH THE RIGHT.

382. Another EXPLANATION of "from wine": It is from that name that is called Yud Hei Vav Hei, MEANING Yud Hei Vav Hei FULLY SPELT WITH YUDS, WHICH NUMERICALLY EQUALS 72, WHICH IS THE SECRET OF SEVENTY JUDGES OF THE SANHEDRIN AND TWO WITNESSES, SEVENTY BEING THE NUMERICAL VALUE OF YAYIN (ENG. 'WINE'). For this is the wine of joy, love, and Mercy, from which all illuminate and rejoice. The friends came and kissed RABBI YOSI on his head.

383. Rabbi Shimon wept and said: I know for sure that the Holy Spirit pulsates and throbs in you. Blessed is this generation, for there will not be another generation like it until the time when King Messiah comes, when the Torah returns to its original glory. Blessed are the righteous in this world and in the World to Come.

34. "And this is the offering"

Rabbi Elazar tells us that the passage, "And this is the offering, which you shall take of them," is difficult to understand both in the literal meaning and the hidden one. And indeed the explanatory text seems to confuse it further. First, correspondences are drawn between angels, Michael, Gabriel, Uriel and Raphael (Boel when he is in the Seat of Judgment), protecting angels, Attending Serafim, and the gold, silver, brass, blue, purple, scarlet and all of the other offerings. Each of these also has aspects of the Sfirot. We read of "oil of the light" and "oil for the light," which are the luminaries of the upper world, which is male and dominates by day, and the lower world which is female and dominates by night. We read of the seven types of gold, and of silver and brass, and again of the other offerings in the context of the Sfirot. And we learn that it is gold which predominates.

The Relevance of this Passage

These verses delve deeply into the mysteries of the Torah, for the literal text is devoid of practical meaning and filled with contradiction. Accordingly, we acquire the consciousness and powers of observation to penetrate beyond the surface level of our existence. On a cosmic scale, all is now revealed: the hidden meaning of life, the cause behind the effect, the seed that precedes the tree, the beauty beneath the surface, and the secrets of the Torah. No longer can life seem as senseless and contradictory as the illusory stories of the Torah.

380. וְאִי בִּיהַ תְּלִינן מַה בְּעֵי יַעֲקֹב הִכָּא, דְּהָא בִּיהַ תְּלִינן נְשִׁיקִין. אֶלָּא וְדַאי הָכִי הוּא. יִשְׁקֵנִי, הֵהוּא דְּסִתִּים לְעִילָא. וּבִמָּה. בְּהֵוּא רְתִיכָא עֲלָאָה, דְּכָל גְּוֹנִין תְּלִינן וּמִתְחַבְּרָן בִּיהַ. וְהָאִי אִיהוּ יַעֲקֹב. כִּמָּה דְּאִמְרִינן, דְּבִיקוּתָא לְאַתְדַּבְּקָא בְּמַלְכָּא בְּבָרָא דִּילִיהַ הוּא. וְעַד כְּתִיב מְנַשִּׁיקוֹת מִיהוּ.

381. כִּי טוֹבִים דוּדִין, אֶהְדֵּר לְגַבִּי שְׁמֵשָׁא, דְּאִנְהִיר לָהּ לְסִיְהָרָא, מְגוּ נְהִירוֹ דְּאִינוּן בּוּצִינִין עֲלָאִין, וְאִיהוּ נְטִיל נְהוּרָא דְּכֻלְהוּ, וְאִנְהִיר לְסִיְהָרָא. וְאִינוּן בּוּצִינִין דְּמִזְדוּגִין בִּיהַ, מֵאֵן אֶתְר נְהִרִין. הֵדֵר וְאִמְר מִיָּין, מֵהֵוּא יָיִן דְּמִנְטָרָא, מֵהֵוּא יָיִן דְּאִיהוּ חֲדוּהַ דְּכָל חֲדוּוֹן. וּמֵאֵן אִיהוּ הֵוּא יָיִן, דְּיִהִיב חִינן וְחֲדוּהַ לְכֻלָּא. דָּא אֱלֹהִים חִיִּים, יָיִן, דְּיִהִיב חִינן וְחֲדוּהַ לְכֻלָּא.

382. תּוּ מִיָּין, מֵהֵוּא שְׁמָא דְּאִקְרִי יְרוּדִי, דָּא אִיהוּ יָיִן דְּחֲדוּהַ דְּרַחֲמֵי דְּרַחֲמֵי, וּמֵן דָּא, כֻּלְהוּ נְהִירִין וְחֲדָן. אֶתּוּ חֲבֵרִיָּא וְנְשִׁיקוּ לִיהַ בְּרִישִׁיהַ.

383. בְּכַה רַבִּי שְׁמַעוֹן, וְאִמְר, יְדַעְנָא וְדַאי דְּרוּחָא קְדִישָׁא עֲלָאָה קָא מְכַשְׁבָּשָׁא בְּכוּ, וְכַפָּה דְּרָא דָּא, דְּהָא לָא יְהָא כְּדָרָא דָּא, עַד זְמַנָּא דִּינִי מַלְכָּא מְשִׁיחָא. דְּהָא אִוְרִייתָא אֶתְהַדְרַת לְעַתִּיקוּתָהָא. וְכַאִין אִינוּן צְדִיקָא בְּעֵלְמָא דִּין וּבְעֵלְמָא דְּאַתִּי.

384. "And this is the offering, which you shall take of them" (Shemot 25:3). Rabbi Elazar said: We have established this passage and we have already learned its secrets, THAT OFFERING IS THE SECRET OF MALCHUT, AS MENTIONED. But the secret OF: "AND THIS IS THE OFFERING" I have learned this way and the passages are difficult. If they are interpreted according to the secret of below, MEANING ACCORDING TO THE LITERAL MEANING, they are conflicting, but if according to the secret of above, THAT OFFERING MEANS THE SHECHINAH, they are not clear. BECAUSE IT IS WRITTEN, "Speak to the children of Yisrael that they bring Me an offering" (Shemot 25:2) and this is understood, FOR THE PURPOSE IS THAT IT IS NOT BY THEM, BUT THEY HAVE TO BRING IT. AFTERWARDS IT IS SAID, "OF EVERY MAN WHOSE HEART PROMPTS HIM TO GIVE you shall take My offering" is difficult, FOR HERE IT SEEMS THAT THE OFFERING IS ALREADY IN THEIR POSSESSION AND OTHERS HAVE TO TAKE IT FROM THE CHILDREN OF YISRAEL. AND SO ALSO THE PASSAGE: "And this is the offering which you shall take of them" is difficult, FOR IT ALSO MEANS THAT THE OFFERING IS ALREADY IN THEIR POSSESSION. Everything is DIFFICULT for certain, both above and below, NAMELY, BOTH ACCORDING TO THE LITERAL MEANING AND THE HIDDEN. EVEN ACCORDING TO THE LITERAL MEANING IT IS DIFFICULT, FOR FIRST IT SAYS THAT THE CHILDREN OF YISRAEL SHOULD BRING, AND AFTERWARDS IT SAYS THAT YOU SHALL TAKE OF THEM.

385. HE ANSWERS: This is the explanation of, "That they bring Me an offering." Who? The children of Yisrael. "Of every man": These are the supernal angels above, for MALCHUT is an offering (Heb. trumah) to them, MEANING A RAISING (HEB. HARAMAH), for they are constantly raising it before the supernal King, ZEIR ANPIN. They raise it to be united with the supernal King, WHICH IS THE SECRET OF THE FOUR LIVING CREATURES THAT CARRY THE THRONE, WHICH IS THE SECRET OF THE FOUR ANGELS, MICHAEL, GAVRIEL, URIEL, AND REFAEL. When Yisrael are righteous, they take THE SHECHINAH from above THE ANGELS, and bring Her down. This is the meaning of: "Of every man whose heart prompts him to give." Who are they? They are these four, NAMELY MICHAEL, GAVRIEL, URIEL, AND REFAEL, who raised Her above. "WHOSE HEART PROMPTS HIM TO GIVE" MEANS that that heart, WHICH IS MALCHUT, favors them and that offering, WHICH IS THE SHECHINAH, is carried by them.

386. Even though THE SHECHINAH stands over them and dwells upon them, ON THE ANGELS, "you shall take" Her from them to lower Her down. And how? In this time, WE LOWER HER with good deeds, with prayers and beseeching, and by fulfilling the commandments of the Torah. At that time, WHEN THE TABERNACLE WAS BEING BUILT, it was through the colors, GOLD, SILVER...that appear below similar to above, MEANING LIKE THE SUPERNAL SFIROT, and other services. These colors draw below that offering, WHICH IS THE SHECHINAH, and the colors of below triumph over the colors of above, WHICH ARE THE SFIROT. The colors OF BELOW drew the colors OF ABOVE and they entered, these into those, and those OF BELOW became the body for those OF ABOVE. Referring to this, it is written: "You shall take of them."

384. וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאֲתֵם. רַבִּי אֶלְעָזָר אָמַר, הָאֵי קָרָא אוֹקְמוּהָ, וְרִזִּין דִּילִיָּהּ הָא אֲתַמַּר. אָבֵל רָזָא דְקָרָא הָכִי אוֹלִיפְנָא, וְקִשְׁיִין קָרָאִי, דְּאֵי אֵינּוֹן בְּרִזָּא דְלִתְתָּא קִשְׁיִין אֶהְדְּרִי. וְאֵי בְרִזָּא דְלִעִילָא לֹא אֵינּוֹן בְּנֵהִירוּ. דְּבַר אֶל בְּנֵי יִשְׂרָאֵל וְיִקְחוּ לִי תְרוּמָה שְׁפִיר. תִּקְחוּ אֶת תְּרוּמָתִי קִשְׁיָא. וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאֲתֵם קִשְׁיָא וְדֵאֵי בְלָא, עֵילָא וְתַתָּא בְּחָדָא.

385. אֶלָּא הָכִי אִיהוּ, וְיִקְחוּ לִי תְרוּמָה. מֵאֵן. בְּנֵי יִשְׂרָאֵל. מֵאֵת כָּל אִישׁ: אֵלִין מְלַאכִין עֲלֵאִין לְעֵילָא, בְּגִין דְּעִלְיָהוֹן אִיהִי תְרוּמָה, אַרְמוּתָא דְּאֵינּוֹן אַרְיָמוּ לָהּ תְדִיר לְגַבֵּי מְלַכָּא עֲלָאָה דְּהָא אֵינּוֹן סְלִקִין לָהּ תְדִיר, לְגַבֵּי מְלַכָּא עֲלָאָה. וְכַד יִשְׂרָאֵל זְכָאִין, אֵינּוֹן נְטֻלִין לָהּ מְנִיָּהוּ, וְנַחְתִּין לָהּ לְתַתָּא, הֵה"ד, מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוּ. וּמֵאֵן אֵינּוֹן. אֵינּוֹן אַרְבַּע דְּאֵרִימוּ לָהּ לְעֵילָא. דְּהָהוּא לֵב אֲתַרְעֵי בְהוּ. וְהָיָא תְרוּמָה. אִיהִי זְקָפָא עֲלֵיָּהוּ.

386. וְאֵע"ג דְּאִיהִי קִיּוּמָא עֲלֵיָּהוּ, וּמְנַחָא עַל גְּבִיָּהוּ. תִּקְחוּ: תְּסַבּוֹן לָהּ מְנִיָּהוּ לְנַחְתָּהָא לְתַתָּא. וּבְמָה. בְּזִמְנָא דָּא, בְּאֵינּוֹן עוֹבְדִין דְּכִשְׂרָאן, בְּצִלוּתִין וּבְבַעוּתִין, לְמַעַבְד פְּקוּדֵי אוֹרִייתָא. בְּהָהוּא זְמָנָא, בְּאֵינּוֹן גּוּוּנִין דְּאֲתַחְזִיין לְתַתָּא בְּגוּוּנָא דְּלִעִילָא, בְּאֵינּוֹן פּוֹלְחָנִין אַחֲרֵינִין. וְאֵינּוֹן גּוּוּנִין אֲמִשְׁכָּאן לְתַתָּא הֵהוּא אַרְמוּתָא, וְנִצְחון גּוּוּנִין דְּלִתְתָּא, לְאֵינּוֹן גּוּוּנִין דְּלִעִילָא, וּמִשְׁכִּין לֹון גּוּוּנִין אֵלִין, לְגוּוּנִין עֲלֵאִין, וְעֵיילִין אֵלִין בְּאֵלִין, וְאֲתַעְבִּירוּ אֵלִין גּוּפָא לְאֵלִין, וְעַל דָּא תִּקְחוּ מֵאֲתֵם כְּתִיב.

387. Gold that is comprised in Gavriel is gold above, MEANING THE SFIRAH GVURAH, and Gavriel takes it below. This gold is divided below into seven types of gold, WHICH ARE GREENISH GOLD, THE GOLD OF OPHIR, SHEBA GOLD, PRECIOUS GOLD, PURE GOLD, BERYL GOLD. Silver is above, MEANING THE SFIRAH OF CHESED, and is comprised in Michael below and they dwell upon each other. Brass is above, NAMELY THE SFIRAH TIFERET, and it emerges from gold, FOR TIFERET EMERGES FROM GVURAH. Gold and fire pertains to the same mystery, AS BOTH ARE GVURAH, and the fire produced brass, and because of this power and strength, fiery serpents were spread that emerged from fire. Therefore, brass is red like fire, is comprised in Uriel and becomes a body for him.

388. Blue dwells in both brass and gold, WHICH INCLUDES THE JUDGMENTS IN TIFERET WHICH IS BRASS AND IN GVURAH WHICH IS GOLD. It prevails on two sides; THEREFORE, blue is severe IN JUDGMENTS, and none can rule to transform it into life. IF HE SEES THE COLOR BLUE IN HIS DREAM, it is the seat of Judgment where severe Judgment dwells. It is THE ANGEL Boel, as it is written: "And an El who has indignation every day" (Tehilim 7:12). When people repent in complete repentance, his name returns to Refael, because remedy is prepared for them from that severe Judgment.

389. Purple is gold and silver, WHICH ARE GVURAH AND CHESED, that returned to be combined together, WHICH ARE Michael and Gavriel that are combined and fitted together. It is written: "He makes peace in His high places" (Iyov 25:2). Because they are fitted together, they become one body, WHICH IS PURPLE. AND IT CORRESPONDS TO THE SFIRAH NETZACH, BECAUSE IN NETZACH, GVURAH AND CHESED RULE TOGETHER.

390. Scarlet is above IN THE SFIRAH HOD and comprised BELOW in Uriel, as we said earlier, THAT THE ONE BECOMES A BODY FOR THE OTHER so as to be attached to blue and purple, WHICH ARE MALCHUT AND NETZACH. Linen is above IN THE SFIRAH OF YESOD and is comprised, AS WE SAID, in the secret of Refael. AND THE ONE BECOMES A BODY FOR THE OTHER, so as to be attached to silver and gold, WHICH ARE CHESED AND GVURAH.

391. Until here is the secret of the seven pillars of above, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, AS MENTIONED EARLIER, within seven pillars of below, WHICH ARE GOLD AND SILVER AND BRASS, ETC. shell within shell, MEANING THAT THEY ARE COVERED BY EACH OTHER AND THOSE OF BELOW BECOME A COVERING OVER THESE OF ABOVE as a protection. We have established that these seven PILLARS are inner side of the inner, MEANING THAT THEY ARE ALL INTERNAL, and goats' hair is a cover to the inner, MEANING THAT IT IS EXTERNAL.

392. "And rams' skins dyed red" (Shemot 25:5): These are the protecting angels, WHO PROTECT AGAINST THE OTHER SIDE and have eyes that blaze flames of fire, as it is written: "And his eyes like torches of fire" (Daniel 10:6). They are called 'firmaments' and are outside, within the covering (Heb. Klipah). "And badgers' skins" (Shemot 25:5): These are inside in the holy side and they are joined in Holiness, yet are not attached as we said.

387. זהב דאתכליל בגבריאל, זהב לעילא, גבריאל אל נטיל ליה לתתא. ושבעה זיני זהב אתפרשאן לתתא מן דא. וכסף לעילא, ואתכליל במיכאל לתתא, ושריא דא על דא. ונחשת לעילא, ונפקא מן זהב, בגין דזהב ואשא ברזא חדא קיימין ואזלין, אשא אפיק נחשת. ומחילא ותקפא דא, אתבדרן נחשים שרפים דנפקי מאשא. וע"ד, נחשת איהו סומקא באשא ואתכליל באוריאל אל ואתעביד דא גופא לגבי דא.

388. ותכלת שריא בדא ובדא, בנחשת ובזהב, ובגין דאתתקף בתרין סטרין. תכלת איהו תקיפא, ולית מאן דשלטא עליה לחיון, דאיהו ברסינא דינא לשריא ביה דינא תקיפא, ודא איהו ב"ו א"ל, ב"ו א"ל: דכתיב, ואל זועם בכל יום. וכד אתהדרן בני נשא בתשובתא שלימתא, אתהדר שמייה רפא"ל, דהא אסוותא אזדמן להו מההוא דינא קשיא.

389. וארגמן: דא זהב וכסף, דאתהדרן לאכללא בחדא, מיכאל וגבריאל אתכלילו דא עם דא, משלבאן דא בדא. ועל דא כתיב, עושה שלום במרומי. ובגין דאינון משלבאן דא בדא, אתעבידו גופא חד.

390. ותולעת שני לעילא, ואתכליל באוריאל במלקדמין, למהוי אחידו, גו תכלת, ובגו ארגמן. ושש איהו לעילא, ואתכליל במלקדמין ברזא דרפאל, לאתאחדא בכסף ובזהב.

391. עד הכא, רזא דז' עמודין לעילא, גו ד' עמודים דלתתא. קליפה גו קליפה, לנטורא. ועזים: הא אוקימנא דהא אלין ד', מוחא למוחא, ודא איהו קליפה למוחא.

392. ועורות אלים מארמים, אלין אינון מארי תריסין, עיינין מלהטין בטיסין דנורא, כד"א, ועייניו בלפידים אש. ואקרון רקיעין לבר בגו קליפה. ועורות תחשים, אלין אינון לגו בסטרא קדישא, ואתאחדן בקדושה, ולא אתאחדן. כמה דאמרן.

393. "And acacia wood" (Ibid.): We have established that they are attending Serafim, as it is written: "Serafim stood above him" (Yeshayah 6:2), FOR THEY ARE IN THE WORLD BRIYAH. HE QUESTIONS: What is the meaning of: "above him"? HE ANSWERS: It is above that covering, MEANING THAT NO KLIPAH DOMINATES THEM BY BEING ABOVE THEM, AND THE JUDGMENTS DO NOT BLEMISH ABOVE THE PLACE OF THEIR EXISTENCE, SO THEY ARE IN THE SECRET OF ACACIA WOOD. If you ask whether this passage refers to the Holy One, blessed be He, and THAT "ABOVE HIM" MEANS ABOVE THE HOLY ONE, BLESSED BE HE, IT IS NOT SO. For we have learned: "I saw Hashem" (Ibid. 1). The participle 'Et (Eng. 'the')' is exact, WHICH MEANS THAT HE SAW MALCHUT THAT IS CALLED 'ET'. Similar to this, it is written in this passage: "And His train filled the temple" (Ibid.). 'Et (the)' is exact, in that it came to include that Klipah, MEANING THAT HIS TRAIN FILLS AND ANNULS THAT KLIPAH THAT CORRESPONDS TO MALCHUT THAT IS CALLED 'ET'. Since it said AND MENTIONED the secret of that Klipah, it wrote: "Serafim stood above him" MEANING above that Klipah.

394. "Oil for the light" (Shemot 25:6): This is the oil of supernal greatness that comes from above, FROM ABA AND IMA. There are two kinds of oil and they are two LEVELS. One is above, IN ABA AND IMA, and is called 'Oil of the light' and one below is called 'oil for the light'. Oil of the light is supernal, THAT THE OIL is assuredly always in it and never stops. It is always full with holy oil, and all the blessings and all the lights and all the candles are all blessed and illuminate from there. "Oil for the light" IS MALCHUT that is sometimes full and sometimes not.

395. Also, IT CAN BE EXPLAINED, for we have learned that it is written: "And Elohim made the two great luminaries..." (Bereshheet 1:16), even though the friends have established it and it is so. Yet these two great luminaries are the oil of the light and oil for the light, which are the Upper World, ZEIR ANPIN, and the Lower World, MALCHUT, for the one is male and the other female. Every time male and female come together, they are referred to in the masculine form. The Upper World is called 'great' and, because of it, the attached Lower World is included in it and is also called 'great'. THEREFORE, IT IS WRITTEN: "THE TWO GREAT LUMINARIES."

396. When they are separated from each other, each one individually is referred to in a proper way for it; this one is called 'great' and this one is called 'small'. The early sages said that a person should rather be a tail to lions than a head to foxes, because when MALCHUT stood among the lions, WHICH ARE THE SFIROT OF ATZILUT, She is named entirely as the lions, as the tail of a lion is yet a lion inseparably. If MALCHUT is among the foxes, WHICH ARE THE SFIROT OF BRIYAH, MEANING AFTER SHE WAS LESSENED AND DESCENDED TO BRIYAH, even though She is the head OF THE FOX, the head of the fox is yet a fox inseparably and is called 'a fox', BECAUSE SHE BECOMES CROWN OF BRIYAH.

393. וְעֵצֵי שֵׁטִים, הָאֵ אֹקִימָנָא דְאִינוּן שְׂרָפִים עֹמְדִים, כְּדִ"א שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ. מֵאִי מִמַּעַל לוֹ. מִמַּעַל לְהֵיכָל קְלִיפָה. וְאִי תִימָא, הָאִי קָרָא בְּקוּדְשָׁא בְּרִיךְ הוּא אֲתָמֵר, וְהָא אֲתָמֵר וְאֲרָאָה אֶת יו', אֶת דְּיוּקָא, כְּגֹוֹנָא דְאֵ דְכְּתִיב בְּהָאִי קָרָא, דְּכְּתִיב, וְשׁוּלְיוּ מְלָאִים אֶת הֵיכָל, אֶת דְּיוּקָא לְאַסְגָּאָה הֵהִיא קְלִיפָה. בֵּינּוּן דְּאֲמֵר רְזָא דֵהֵהִיא קְלִיפָה, כְּתִיב שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ, מִמַּעַל לְהֵהִיא קְלִיפָה.

394. שֶׁמֶן לְמָאוֹר, דְּאֵ מִשַׁח רְבוּת עֲלָאָה, דְּאֲתִיָּא מְלַעֲיָלָא. תְּרִין שֶׁמֶן אִינוּן. וְאִינוּן תְּרִין, חֵד לְעֵילָא, דְּאֲקָרִי שֶׁמֶן הַמָּאוֹר. וְחֵד לְתַתָּא דְּאֲקָרִי שֶׁמֶן לְמָאוֹר. שֶׁמֶן הַמָּאוֹר אִיהוּ עֲלָאָה, דְּקִיּוּמָא בּוֹדְאִי, וְלֹא פָּסִיק לְעֲלָמִין, וְתַדְרִיר מְלִיא רְבוּת קְדָשָׁא, וְכַל בְּרַבָּאן, וְכַל נְהוּרִין, וְכַל בּוֹצִינִין, כְּלָא אֲתַבְּרַכָּאן וְאֲתַנְהַרְן מִתַּמְּן. שֶׁמֶן לְמָאוֹר, לְזִמְנִין אֲתַמְלִיא וְלְזִמְנִין לֹא.

395. תוּ, הָא תְּנִינּוּן, כְּתִיב וַיַּעַשׂ אֱלֹהִים אֶת שְׁנֵי הַמָּאוֹרֹת הַגְּדוֹלִים וְגו', וְאֵף עַל גַּב דְּהָא אֹקִמּוּהָ חֲבַרְיָא, וְהָכִי אִיהוּ. אֲבָל שְׁנֵי הַמָּאוֹרֹת הַגְּדוֹלִים אֵלִינּוּ: שֶׁמֶן הַמָּאוֹר, וְשֶׁמֶן לְמָאוֹר. עֲלָמָא עֲלָאָה, וְעֲלָמָא תַתָּאָה. חֵד דְּכַר, וְחֵד נּוֹקְבָא. וְכַל זִמְנָא דְּדְּכוּרָא וְנּוֹקְבָא אֲתִינּוּן כְּחֵדָא, תְּרוּוּיָהּ קְרִינּוּן בְּלִישְׁנָא דְּדְּכוּרָא. וּבְגִין דְּעֲלָמָא עֲלָאָה אֲקָרִי גְדוֹל, בְּגִינָה עֲלָמָא תַתָּאָה דְּאֲתַחֲבַר בְּהַדְיָה בְּכַלְלָא, אֲקָרִי גְדוֹל.

396. בֵּינּוּן דְּאֲתַפְּרֵשׁ דְּאֵ מִן דְּאֵ, אֲדַכְּרוּ בְּפִרְט, כַּל חֵד וְחֵד בְּדָקָא חֲזִי לִיה. דְּאֵ אֲקָרִי גְדוֹל, וְדָא אֲקָרִי קָטָן. וּבְגִ"כ אֲמֵרוּ קְדַמָּי, דְּלִיהוּ בְּרֵשׁ וְנָשׁ וְנָבָא לְאַרְיוּתָא, וְלֹא רִישָׁא לְשׁוּעֲלָא. דְּכַד אִיהוּ קִיּוּמָא גּוֹ אֲרִיוּתָא, אֲקָרִי כְּלָא בְּכַלְלָא דְּאַרְיוּתָא. זִנְבָא דְּאַרְיָא אֲרִיא אִיהוּ, בְּלֹא פְרוּדָא. וְאִי בְּגוֹ שׁוּעֲלִים, אֲפִילוּ אִיהוּ רִישָׁא. רִישָׁא דְּשׁוּעֵל שׁוּעֵל אִיהוּ, בְּלֹא פְרוּדָא, וְשׁוּעֵל אֲקָרִי.

397. This is the secret OF: 'OIL OF THE LIGHT,' because WHEN ZEIR ANPIN AND MALCHUT SAT TOGETHER at first, they were called 'the two great luminaries', even though MALCHUT was the tail to the above, ZEIR ANPIN. When MALCHUT separated from the above, to be the head to the foxes so to speak, she is called 'small'. According to this secret, the oil of the light never stops and abides in the Upper level to dominate by day, WHICH IS ZEIR ANPIN. "Oil for the light": HIS LIGHT is interrupted and is called 'small', and dominates at night, MEANING MALCHUT.

398. IT IS WRITTEN: "SPICES FOR THE ANOINTING OIL, AND FOR THE SWEET INCENSE" (SHEMOT 25:6), MEANING five KINDS OF spices are put into the oil and FIVE INTO the incense, even though it is one. THAT IS, IT SEEMS FROM THE PASSAGE THAT THERE IS ONE KIND OF SPICE FOR THE ANOINTING OIL AND FOR THE SWEET INCENSE, YET STILL IN ALL they are two DISTINCTIVE KINDS OF SPICES, FIVE KINDS FOR THE OIL, WHICH ARE THE BEST SPICES: PURE MYRRH, SWEET CINNAMON, SWEET CALAMUS, AND CASSIA. THE FIVE KINDS FOR INCENSE ARE STORAX, ONYCHA, GALBANUM, SWEET SPICES, AND PURE FRANKINCENSE, AND THE SWEET SPICES COMPRISE THEM ALL BUT ARE NOT COUNTED. And it is all one, FOR THEY UNITE AND BECOME ONE. "Onyx stones..." (Shemot 25:7): they are altogether thirteen, MEANING TWELVE STONES TO BE SET AND THE ONYX STONES EQUAL THIRTEEN. They are the adornments of the tabernacle, WHICH IS MALCHUT, THAT BECOME ADORNED IN THE SECRET OF THIRTEEN, WHICH RECEIVES FROM THE TWELVE ACRONYMS OF YUD HEI VAV HEI OF ZEIR ANPIN WITH THE INCLUSION.

399. Let us return to the original subject. We have learned that there are seven kinds of gold. And if you ask: Gold is Judgment, MEANING GVURAH, and silver is Mercy, WHICH IS CHESED, yet gold has risen above it, MEANING THAT THE JUDGMENT HAS BEEN SWEETENED SO MUCH THAT GVURAH IS MORE VALUABLE THAN CHESED. It is not so and assuredly gold is more important than all of them. Yet gold is mentioned in the ordinary meaning, AND NOT THAT IT HAS RISEN MORE THAN CHESED THOUGH SWEETENING. That is supernal Gold, MEANING BINAH BECAUSE OF THE GVURAH THAT IS IN IT, which is the seventh of all kinds of gold. This is the gold that lights and glistens before the eyes. THE SIX LOWER KINDS OF SILVER ARE IN ZEIR ANPIN AND, BECAUSE OF this, when it emerges to the world, one who acquires it hides it by him. From that, all types of gold emerge and are drawn.

400. When is something that is called 'gold' so called? It is when it is lit by the shining light and rises in glory of fear, WHICH ARE THE JUDGMENTS OF THE LEFT COLUMN THAT WERE SWEETENED AND BECAME THE CAUSES OF THE DRAWING OF CHOCHMAH AND THE FEAR WAS TURNED TO BE REST AND GLORY. It abides in supernal joy, to make the lower ones rejoice WITH ITS LIGHT. When it is in Judgment, MEANING UNDER THE DOMINATION OF THE LEFT ONLY, MEANING when it is changed from the color GOLD to the color blue or black or red, then it is under severe Judgment. But gold is in joy and is found when the fear ascends to joy, AS MENTIONED ABOVE, and with the arousing of joy.

397. וְרֹא דָא הָאֵי קָרָא, דְּהָא בְּקִדְמִיתָא כִּד יִתְבִּין בְּחָדָא, שְׁנֵי הַמְּאֹרוֹת הַגְּדוֹלִים אֲתַקְרוּן, אַע"ג דְּדָא זִנְבָא לְגַבֵּי דְעֵלְאָה. כִּיּוֹן דְּדָא אֲתַפְרֵשׁ מֵעֵלְאָה, כְּבִיכּוֹל לְמַהוּי רִישָׁא לְשׁוּעֵלִים, כְּדִין אַקְרִי קֶטָן. וְעַל רֹא דָא שְׁמֵן הַמְּאֹר, דְּלֹא פְּסִיק לְעֵלְמִין, וְקִיּוּמָא בְּסִלְיָא עֵלְאָה לְמִשְׁלַט בִּימְמָא. שְׁמֵן לְמְאֹר פְּסִיק, וְאַקְרִי קֶטָן, וְשִׁלְטָא בְּלִילִיא.

398. וְחֵמֶשׁ בּוֹסְמִין אֵינּוֹן לְגוֹ שְׁמֵן וְקִטְרֵת, וְאַע"ג דְּאֵיּהִי חַד אֵינּוֹן תְּרִין וְכֹלָא חַד. אַבְנֵי שְׁהֵם וְגו'. כֹּל הֵנִי תְּלִיסַר אֵינּוֹן וְאֵינּוֹן תְּקוּנָא דְּמִשְׁכָּנָא.

399. וְאַהֲרַנָּא לְמַלֵּי קִדְמָאֵי, זֶהָב הָא אֲתַמַּר דְּשִׁבְעָה זִינֵי זֶהָב אֵינּוֹן. וְאֵי תִימָא דְּזֶהָב אֵיּהוּ דִּינָא, וְכֹסֶף אֵיּהוּ רַחֲמֵי, וְאַסְתַּלַּק זֶהָב לְעֵילָא מְנִיָּה. לְאוּ הֵכִי, דְּיֹדְעֵי זֶהָב סְלִיק יִתְוֵר אֵיּהוּ עַל כֹּלָא, אֲבַל זֶהָב בְּאַרְחַ סֵתָם אֵיּהוּ, וְדָא זֶהָב עֵלְאָה, דְּאֵיּהוּ שְׁבִיעָאָה מְכַל אֵינּוֹן זִינֵי זֶהָב, וְדָא אֵיּהוּ זֶהָב דְּנִהִיר וְנִצִּיץ לְעֵינֵינִי, וְדָא אֵיּהוּ דְּכַד נְפִיק לְעֵלְמָא, מֵאֵן דְּאֲדַבֵּק לֵיהּ, טְמִיר לֵיהּ בְּגוּיָהּ, וּמִתְמַן נְפִיקֵי וְאַתְמַשְׁכֵּן כֹּל זִינֵי זֶהָב.

400. אֵימְתֵי אַקְרִי זֶהָב, מֵאֵן דְּאַקְרִי זֶהָב. כִּד אֵיּהוּ בְּנִהִירוֹ, וְאַסְתַּלַּק בִּיקַר דְּחִילוֹ, וְאֵיּהוּ בְּחִדּוֹה עֵלְאָה, לְמַחְדֵי לְתַתָּאֵי. וְכִד אֵיּהוּ בְּדִינָא, כִּד אֲשַׁתְּנִי מֵהוּא גּוּוֹן, לְגוּוֹן תְּכֵלָא אוּכְם וְסוּמְק, כְּדִין אֵיּהוּ בְּדִינָא תְּקִיפָא. אֲבַל זֶהָב, בְּחִדּוֹה אֵיּהוּ, וּבְסִלְיָא דְּדְחִילוֹ דְּחִדּוֹה קִיּוּמָא, וּבְאַתְעֵרוּתָא דְּחִדּוֹה.

401. Silver is lower THAN GOLD, FOR IT IS the secret of the right arm OF ZEIR ANPIN, THAT IS CHESED, because the supernal Head is of gold, THAT IS BINAH AS MENTIONED, as it is written: "You are this head of gold" (Daniel 2:38) and "its breast and its arms of silver" (Ibid. 32). When the silver is complete, it is included in the gold. This is the secret of: "Apples of gold in ornaments of silver" (Mishlei 25:11). So we find that when the silver reverts to gold, MEANING THAT THE SILVER ORNAMENTS BECOME GOLD, its place is perfected. Therefore, SINCE THE GOLD IS BINAH, there are seven types of gold, BECAUSE BINAH COMPRISES THE LOWER SEVEN SFIROT.

402. Brass comes from gold and changes TO BECOME inferior to it, because it is the left arm, NAMELY GVURAH, and blue is the left thigh, NAMELY HOD. Scarlet is the right thigh, NAMELY NETZACH, and is combined in the left. And linen is the river that is drawn and flows, WHICH IS YESOD AND IS CALLED 'LINEN (HEB. SHESH)', because it takes AND COMBINES IN ITSELF all the six (Heb. shishah) extremities. It is similar below, IN MALCHUT, AND ALSO ALLUDES TO HER SFIROT. We have already established it and learned it. AND THIS IS DIFFERENT FROM WHAT WAS EXPLAINED ABOVE.

403. There are here seven of Jubilee, WHICH IS BINAH THAT INCLUDES THE SIX SIDES OF ZEIR ANPIN, WHICH ARE GOLD, SILVER, BRASS, BLUE, PURPLE, AND SCARLET. These are the seven of Sabbatical year, WHICH IS MALCHUT THAT ALSO INCLUDES THESE SEVEN KINDS THAT CORRESPOND TO BINAH AND THE SIX SIDES, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, AS MENTIONED. Even though they are six, EXCEPT FOR BINAH, they are thirteen with the seventh, WHICH IS BINAH, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN AND CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF MALCHUT WHICH ARE TWELVE, AND BINAH HERSELF, which is the head over them, equals thirteen. The head that is placed on the whole body below, IN MALCHUT, and the head that stands over all the limbs of the body OF ZEIR ANPIN, is of gold. What is the difference BETWEEN THE HEAD THAT IS ON ZEIR ANPIN AND THE HEAD OF MALCHUT? IT IS because the supernal Gold THAT IS ON ZEIR ANPIN is in a concealed secret, and its name is pure (lit. 'closed') gold, BECAUSE IT IS closed and concealed from everything. Therefore, it is called 'closed', for it is closed to the eye, that cannot take hold of it. BUT the lower gold THAT IS IN MALCHUT is more revealed and is named greenish gold. THE END OF THIS PARAGRAPH IS MISSING AND IS FOUND IN THE NEW ZOHAR.

401. וְכֶסֶף לְתַתָּא, רִזָּא דְרוּעָא יְמִינָא, דְהָא רִישָׁא עֲלָאָה זָהָב אִיהוּ, דְכְתִיב אַנְתָּהּ הוּא רִישָׁא דְדִהָבָא. חֲדוּהִי וּדְרַעוּהִי דִי כֶסֶף לְתַתָּא. וְכַד אֲשַׁתְּלִים כֶסֶף, כְּדִין אֲתַבְּלִיל בְּזָהָב, וְרִזָּא דָא תַפּוּחֵי זָהָב בְּמִשְׁכֵּיזוֹת כֶסֶף. אֲשַׁתְּכַח דְכֶסֶף אֲתַהֲדֵר לְזָהָב, וְכְדִין אֲשַׁתְּלִים אֲתַרְיָה. וְעַד ז' זִינֵי זָהָב אִינּוּן.

402. וּנְחֹשֶׁת נִפְקָא מִזָּהָב, וְאֲשַׁתְּנִי לְגִרְעוּנָא, דְרוּעָא שְׂמַאלָא. וְתַכְלֵת יִרְכָא שְׂמַאלָא. וְתוֹלַעַת שְׁנִי, יִרְכָא יְמִינָא, וְאֲתַבְּלִיל בְּשְׂמַאלָא. וְשֵׁשׁ, דָּא נְהַר דְנַגִּיד וְנַפְיָק, דְאִיהוּ נְטִיל כָּל שֵׁית סְטָרִין. כְּגוּוּנָא דָא לְתַתָּא, וְהָא אוֹקְמוּהָ וְאֲתַמֵּר.

403. הָא הֵכָא שְׁבַע דְיוֹבֵל, וְאִינּוּן ז' דְשְׁמִיטָה. וְאֵע"ג דְאִינּוּן שֵׁית, אִינּוּן תְּלִיסֵר, בְּשַׁבְּעָאָה, דְאִיהוּ רִישָׁא עֲלִיּוּהוּ, הָא תְּלִיסֵר. רִישָׁא דְקַיִמָּא עַל כָּל גּוּפָא לְתַתָּא, רִישָׁא דְקַיִמָּא עַל כָּל שְׁוִימֵי גּוּפָא, אִיהוּ זָהָב. מַה בֵּין הָאִי לְהָאִי. זָהָב עֲלָאָה, אִיהוּ בְּרִזָּא סְתִימָא, וְשְׂמָא דִילִיָּהּ אִיהוּ זָהָב סְגוּר. סְגוּר וְסְתוּם מִכְּלָא, וְע"כ אִקְרִי סְגוּר, דְאִיהוּ סְגוּר מֵעֵינָא דְלָא שְׁלֵטָא בֵיהּ. זָהָב תַתָּאָה אִיהוּ בְּאַתְגְּלִיא וְתִיר. וְשְׂמָא דִילִיָּהּ אִיקְרִי זָהָב יִרְקֶק וְכו'.

35. Moses, Aaron and Samuel

Moses, Aaron and Samuel, we learn here, were three faithful prophets who served in priesthood. Zacharia and Jeremiah were also priests and prophets but did not merit the high supernal level of Aaron. We are reminded that Moses was able to call and God would answer him immediately. Samuel was similarly blessed, and, being very young, also merited the level of youth.

The Relevance of this Passage

We read here of the faithful prophets of a long ago time, and in doing so, we receive the gift of prophecy. Prophecy, viewed through the lens of Kabbalah, is understood as the ability to perceive the future consequences of our present deeds. Thus, as we reflect upon the names of the prophets, our spiritual awareness and foresight are magnified so that we have vision to always see the end in the beginning; this leads to courage to offer compassion to our friends and foes, and wisdom to refrain from intolerance.

In turn, we are granted a prophetic vision of our immediate future: It is blessed with global peace and tranquillity through a miraculously merciful redemption that exemplifies and honors the sanctity of the Zohar. And though many parallel universes exist, some with pain, others with compassion, it is this universe of peaceful redemption that now becomes our reality.

404. HERE, THE BEGINNING OF THE ESSAY IS MISSING AND IT IS IN THE NEW ZOHAR, END OF TRUMAH PG. 43, WHERE IT IS SAID THAT AARON MERITED PRIESTHOOD AND PROPHECY AS NO OTHER PRIEST MERITED. AND HE ASKS: YET ZECHARIAH WAS A PRIEST AND A PROPHET, AS IT SAYS CONCERNING HIM, "SHALL PRIEST AND PROPHET BE SLAIN IN THE SANCTUARY OF ADONAI" (EICHAH 2:20)? HIS ANSWER IS WRITTEN HERE: It was for that time AND NOT FOR ALL GENERATIONS, as written, "And the spirit of Elohim came upon Zechariah...WHY DO YOU TRANSGRESS THE COMMANDMENT OF HASHEM?" (II Divrei Hayamim 24:20), MEANING ONLY TEMPORARILY. If you ask: What about Jeremiah, of whom it is written: "Before I formed you in the belly I knew you" (Yirmeyah 1:5)? SO WE SEE THAT HE WAS A PRIEST AND PROPHET, and so there are others, AND NOT ONLY AARON. HE ANSWERS: But they all did not merit prophecy and priesthood like Aaron, because Aaron merited supernal prophecy above all the other priests and he merited supernal priesthood above them all, BEING A HIGH PRIEST.

405. Moses merited prophecy and served in supernal priesthood, NAMELY, DURING THE SEVEN DAYS OF CONSECRATION AND SO ALSO Samuel merited them both, AS IT IS SAID ABOUT HIM: "AND SAMUEL TOOK A SUCKING LAMB, AND OFFERED IT FOR A BURNT OFFERING" (I SHMUEL 7:9). Just as Moses would call and the Holy One, blessed be He, would answer him immediately, it is also written of Samuel: "Is it not wheat harvest today? I will call to Hashem, that He shall send thunder and rain" (I Shmuel 12:17), yet he did not rise to such a high level as Moses. As Aaron served before the Holy One, blessed be He, Samuel also served before the Holy One, blessed be He, but did not ascend to highest service, TO BE A HIGH PRIEST, like Aaron.

406. The theory is this: There were three who were faithful prophets and served in priesthood: Moses is one, Aaron is one, and Samuel is one. If you say that Samuel did not continue in priesthood but there was another who served in priesthood, who is Jeremiah, WHO WAS A PRIEST, it is not so, for it is written: "Of the priests who were in Anatot" (Yirmeyah 1:1). He was of the priests but he did not serve IN THE PRIESTHOOD. But Samuel served in the days of Eli, AS IT IS WRITTEN: "AND THE CHILD SAMUEL MINISTERED TO HASHEM BEFORE ELI" (I SHMUEL 3:1) and Moses SERVED one time, namely all the seven days of consecration.

407. Samuel merited the LEVEL OF youth, WHICH IS THE SECRET OF THE MOCHIN OF THE SMALL FACE OF THE CHERUBS, as it is written: "And the child was young" (I Shmuel 1:24). "And Samuel served...BEING A CHILD GIRDED..." (I Shmuel 2:18). Since he stood in this level, certainly he was like Moses and Aaron, for one who took the level of youth and merited it, merits the highest levels that Moses and Aaron merited.

404. לְשַׁעֲתָא הוּא, דְּכָתִיב וְרוּחַ אֱלֹהִים לְבָשָׂה אֶת זְכַרְיָהּ. וְאִתּוֹ, הָאֵל יִרְמְיָהוּ, דְּכָתִיב בֵּיהּ, בְּטָרַם אֶצְרַךְ בְּבֶטֶן יִרְעֵמְיָהוּ. וְהָאֵל אַחֲרָנִין. אֲלֵא כִלְהוּ לֹא זָכוּ לְגִבּוּאָה וּלְכַהוּנָה עֲלֵאָה בְּאֶהְרֹן, דְּהָא אֶהְרֹן זָכָה בְּגִבּוּאָה עֲלֵאָה, עַל כָּל שְׂאָר כְּהֵנִי. זָכָה בְּכַהוּנָה עַל כִּלְהוּ.

405. מֹשֶׁה זָכָה בְּגִבּוּאָה, וְשָׁמַשׁ בְּכַהוּנָה עֲלֵאָה. שְׁמוּאֵל זָכָה בְּתַרְוּוּיָהּ. מֵה מֹשֶׁה הוּא קָרִי, וְקוֹדֶשׁא בְּרִיךְ הוּא אֲתִיב לִיה מִיָּד. אוּף שְׁמוּאֵל כְּתִיב בֵּיהּ, הֲלֹא קָצִיר חֲטִים הַיּוֹם אֶקְרָא אֶל יְיָ וַיִּתֵּן קוֹלוֹת וְגו'. אֲבָל לֹא סָלִיק לְדַרְגָּא עֲלֵאָה בְּמֹשֶׁה. מֵה אֶהְרֹן הוּא מְשַׁמֵּשׁ בְּכַהוּנָה גַבֵּי קוֹדֶשׁא בְּרִיךְ הוּא, אוּף שְׁמוּאֵל הוּא מְשַׁמֵּשׁ קָמִי קוֹדֶשׁא בְּרִיךְ הוּא, אֲבָל לֹא סָלִיק בְּשְׁמוּשָׁא עֲלֵאָה בְּאֶהְרֹן.

406. וּמְלָה הָכִי הוּא. תִּלְתָּא אֵינּוֹן דְּהוּוּ נְבִיאֵי מְהִימְנֵי, וְשָׁמַשׁוּ בְּכַהוּנָה. חַד מֹשֶׁה, וְחַד אֶהְרֹן, וְחַד שְׁמוּאֵל. וְאֵי תִימָא שְׁמוּאֵל לֹא מְשִׁיךְ בְּכַהוּנָה, אֲלֵא אַחֲרָא הוּא דְשָׁמַשׁ בְּכַהוּנָה, וּמִנּוּ יִרְמְיָהוּ. לֹא הָכִי, דְּהָא כְּתִיב, מִן הַכֹּהֲנִים אֲשֶׁר בַּעֲנֹתוֹת. מִן הַכֹּהֲנִים הוּא, אֲבָל לֹא שָׁמַשׁ. וְשְׁמוּאֵל בְּיוֹמֵי דְעֵלֵי שָׁמַשׁ. וּמֹשֶׁה זְמַנָּא חֲדָא, כָּל אֵינּוֹן ד' יָמֵי מְלוּאִים.

407. שְׁמוּאֵל זָכָה לְנַעַר, דְּכָתִיב וְהַנְעַר נָעַר. וְשְׁמוּאֵל מְשִׁרְתָּא. וּבְגִין דְּקִיּוּמָא בְּהָאֵי דְרַגָּא, וְדָאֵי אִיהוּ כְּמֹשֶׁה וְאַהֲרֹן. מֵאֵן דְּנָטִיל לְהָאֵי נַעַר, וְזָכִי בֵּיהּ, זָכִי בְּאֵינּוֹן דְּרַגִּין עֲלָאִין, דְּקִיּוּמָן בָּהוּ מֹשֶׁה וְאַהֲרֹן.

36. "Gold, and silver, and brass"

The serpent is spoken of in this passage as both the instigator of evil and also the judgment of evil. Like good, evil is thus also its own reward. The brass from which Moses fashioned the serpent is indicative of a mixed nature, since it is not pure as are silver and gold. The word 'serpent' is from the same root as the word brass, and it explains why Moses made the serpent of brass when commanded by God only to make a fiery serpent. We are told that the cherubs are made of gold, and the tabernacle of gold and silver and bronze. All these symbolic metals have their meanings in the left and right and central columns. The serpent is always ready to do evil, Adam sinned and was driven from the Garden of Eden because of its influence.

The Relevance of this Passage

As brass is a mixture of metals, not as pure as are gold and silver, man is a mixture of good and evil. The spiritual force emitted here generates thrust, unalterably tilting the scales of human nature toward the side of good, subjugating our evil tendencies and unleashing the power of our soul. The serpent (The Satan) is both a global phenomenon and a distinct part of our being. They are connected. Hence, as we lay waste to the influence

of our inner Evil Inclination, we annihilate the universal serpent concurrently, thereby abolishing darkness from the world.

408. The Cherubs were of gold, as we have established, because they are from the side of gold, WHICH IS THE SECRET OF FEAR THAT CHANGED INTO GLORY. Neither silver nor any other color is mixed in with them. This is greenish gold, NAMELY THE GOLD THAT IS AT THE HEAD OF MALCHUT THAT IS CALLED THUS. In the tabernacle, the colors gold and silver are mixed in order to go together, FOR SILVER AND GOLD ARE THEN RIGHT AND LEFT COMBINED WITH EACH OTHER, so that the supernal secret shall be in one. Also MIXED with them is brass, WHICH IS TIFERET, to be with them and to go with them to all the sides, NAMELY ALL THREE COLUMNS, RIGHT, LEFT, CENTRAL, so that there will be perfection in all of them as one, as it is written: "Gold, and silver, and brass" (Shemot 25:3).

409. Another explanation for "Gold, and silver" is that gold reverts to silver and silver reverts to gold, FOR THE RIGHT COLUMN WHICH IS SILVER IS COMBINED IN THE LEFT COLUMN WHICH IS GOLD AND SIMILARLY GOLD WITH SILVER. It is all combined together and in one place. They have returned into three colors. When joy is needed and not Judgment, it is gold, LEFT COLUMN. When Mercy is needed, MEANING CHESED, it is silver, RIGHT SIDE. And when the severity of Judgment is needed, IN ORDER TO SUBDUCE THE LEFT SO THAT IT SHOULD UNITE WITH THE RIGHT, IT IS brass, WHICH IS THE SECRET OF TIFERET, THE CENTRAL COLUMN.

410. This is how Moses viewed the work of the brass serpent, for it is written: "And Moses made a serpent of brass" (Bemidbar 21:9). He knew the place of the melting of the gold, MEANING THE SUBJUGATION OF THE LEFT SIDE TO THE RIGHT THROUGH THE JUDGMENTS OF that brass, WHICH IS THE CENTRAL COLUMN, because the serpent (Heb. nachash) is derived from brass (Heb. nechoshet). He knew its place, because the Holy One, blessed be He, just told him to make a fiery serpent, yet he made a brass serpent, as it is written: "And Moses made a serpent of brass." What is the reason?

411. HE ANSWERS: Hashem knew that was the essence of the matter, because it was first written, "And Hashem sent venomous serpents (lit. 'fiery serpents and snakes') among the people" (Ibid. 6), and: "Venomous serpents (Heb. 'nachash and saraf')" (Devarim 8:15), because their origin was the PRIMORDIAL serpent. Since Moses knew the essence and root and foundation of that place, he made a serpent and laid his hands upon it. What is the reason? Because Yisrael sinned with their tongue, JUST LIKE THE SERPENT, as it is written: "And the people spoke against Elohim, and against Moses" (Bemidbar 21:5). Therefore, "Hashem sent venomous serpents among the people."

412. Moses only followed the source, WHICH IS THE SERPENT, and made a brass serpent in the manner needed, because its place was brass. The Holy One, blessed be He, did not tell him what form to make it, and Moses made it from brass as was necessary for its place. How do we know that? For it is written: "And Moses made a serpent of brass, and put it upon a pole" (Ibid. 9). What is "upon a pole"? MEANING on that mark that is above, WHICH IS THE SECRET OF THE JUDGMENTS OF THE CENTRAL COLUMN WHERE THEIR PLACE IS.

408. כְּרוּבִים אֵינוֹן זָהָב, כִּמָּה דְאוֹקְמוּהָ, בְּגִין דְנִפְקֵי מִסְטָרָא דְזָהָב, וְלֹא אֲתַעְרַב בְּהוּ כֶסֶף, וְלֹא גֹוֹן אַחְרָא, וְדָא אִיהוּ גֹוֹן זָהָב יִרְקֶק. בְּמִשְׁכַּן מִתַּעְרְבִין גֹּוֹנִין, זָהָב וְכֶסֶף לְמִיּהָךְ בְּחָדָא, לְמַהוּ רְזָא דְלַעִילָא בְּחָד. תּוֹ נַחֲשֵׁת לְמַהוּ בְּהַדְיָהָ, וְלְמִיזַל בִּינְיָהוּ כֹּל סְטָרִין, לְאַשְׁתַּכְחָא שְׁלִימוּ בְּכֹלָא בְּחָדָא, דְכְּתִיב זָהָב וְכֶסֶף וְנַחֲשֵׁת.

409. ד"א זָהָב וְכֶסֶף. זָהָב דְאֲתַהֲדֵר לְכֶסֶף, וְכֶסֶף לְזָהָב, וְכֹלָא אֲתַכְלִיל בְּחָדָא, וּבְדוּכְתָא חָדָא. בְּתַלְתָּ גֹוֹנִין אֲתַהֲדֵר, כֹּד אַצְטָרִין לְחֻדוּתָא וְלֹא דִינָא, זָהָב. כֹּד אַצְטָרִין לְרַחֲמֵי, כֶסֶף. כֹּד אַצְטָרִין תַּקְפָּא דִינָא, נַחֲשֵׁת.

410. וְע"ד אֶסְתַּבֵּל מֹשֶׁה, בְּעוּבְרָא דְנַחֲשֵׁת הַנְּחֻשֶׁת, דְכְּתִיב וַיַּעַשׂ מֹשֶׁה נַחֲשׁ נַחֲשֵׁת, וְהוּא יָדַע אֲתַר דְּהִתּוּכָא דְזָהָב בְּהוּא נַחֲשֵׁת, בְּגִין דְנַחֲשׁ כְּלִישְׁנָא דִילִיָּהּ הוּא, וְאֲתַרִּיהּ הוּא יָדַע. דְּהָא קוּדְשָׁא בְרִין הוּא לֹא אֲמַר לִיָּהּ אֵלָא עֲשֵׂה לָךְ שָׂרָף, וְאִיהוּ אֲתַא וְעַבְד נַחֲשׁ נַחֲשֵׁת, דְכְּתִיב וַיַּעַשׂ מֹשֶׁה נַחֲשׁ נַחֲשֵׁת. מֵאֵי טַעְמָא.

411. אֵלָא אֲתַר הוּא יָדַע, וְעִקְרָא דְמַלְתָּא הוּא, דְּהָא בְּקַדְמִיתָא כְּתִיב, וַיִּשְׁלַח יי' בְּעַם אֶת הַנְּחָשִׁים הַשָּׂרָפִים, וְכְתִיב נַחֲשׁ שָׂרָף. עִקְרָא דְלַהוֹן נַחֲשׁ אִיהוּ. וּבְגִין דְּמֹשֶׁה הוּא יָדַע עִקְרָא וְשָׂרָשָׁא וַיִּסּוּדָא מֵהוּא אֲתַר, עַבְד נַחֲשׁ וְאֶסְתַּמֵּן עָלֶיהָ. מ"ט. בְּגִין דִּישְׂרָאֵל חָטְאוּ בְּלִישְׁנָהוֹן, דְכְּתִיב וַיִּדְבַר הָעָם בְּאֱלֹהִים וּבַמֶּשֶׁה, וְע"ד וַיִּשְׁלַח יי' בְּעַם אֶת הַנְּחָשִׁים הַשָּׂרָפִים.

412. וּמֹשֶׁה לֹא אִזַּל אֵלָא בְּתַר עִקְרָא, וְעַבְד נַחֲשׁ נַחֲשֵׁת, בְּהוּא גֹוֹנָא דְאַצְטָרִין לִיָּהּ, דְּהָא אֲתַרִּיהּ נַחֲשֵׁת אִיהוּ. וְקוּדְשָׁא בְרִין הוּא לֹא א"ל מִמָּה יִתְעַבֵּד, וּמֹשֶׁה אֶסְתַּבֵּל וְעַבְד לִיָּהּ מִנְחֻשֶׁת, כִּמָּה דְאַצְטָרִין לְאֲתַרִּיהּ. מְנַלָּן. דְכְּתִיב וַיַּעַשׂ מֹשֶׁה נַחֲשׁ נַחֲשֵׁת וַיִּשְׁמִימֶהוּ עַל הַנֶּסֶךְ. מֵאֵי עַל הַנֶּסֶךְ. עַל הַהוּא רְשִׁימוּ דְאִיהוּ לְעִילָא.

413. We have learned that this serpent always imitates the woman of valor, WHICH IS MALCHUT. The woman of harlotry, THE KLIPAH, wants to adorn herself similarly TO THE WOMEN OF VALOR, but cannot. The mark and letter of the woman of valor is the letter Hei, and so it befits her. The mark and letter of the woman of harlotry has to be similar, MEANING HEI, but she is not able to. Her letter is Kuf, because her letter was prepared in the same manner as the letter Hei, just like a monkey (Heb. kof) by humans, for he follows humans TO IMITATE THEM but cannot do so. In the same way, Moses made that serpent on the mark that befits it. It is always ready to do evil. Adam sinned because of it and was driven from the Garden of Eden, where his dwelling place resembled the dwelling place above.

413. וְהָא תְּנִינָן, בְּכָל אֶתֶר הָאֵי נַחֵשׁ אֲזֵלָא בְּתֵר
רְזָא דְאֶשְׁתַּ חֵיל, וּבְעֵינָא אֶשְׁתַּ זְנוּנִים לְאֶתְתְּקָנָא
גְרָמָה כְּגִוּוֹנָא דִּילָהּ, וְלֹא יִכִּילַת. אֶשְׁתַּ חֵיל, הָהוּא
רְשִׁימוּ וְאֶת דִּילָהּ, אִיהוּ אֶת ה', וְהִכִּי אֶתְחַזִּי לָהּ.
אֶשְׁתַּ זְנוּנִים הָהוּא רְשִׁימָא וְאֶת דִּילָהּ אִיהוּ כְּהָהוּא
גְוֹוֹנָא דְאֶצְטְרִיךְ, וְלֹא אֶתְתְּקָן לְמַהוּי הִכִּי, וְאֶת דִּילָהּ
ק', אֶת דִּילָהּ אֶתְתְּקָנָא בְּתִקּוּנָא דְאֶת ה', כְּגִוּוֹנָא
דְקוּפָא אֶצֶל בְּנֵי נֶשָׂא, דְאֲזֵלָא בְּתֵר בְּנֵי נֶשָׂא, וְלֹא
אֶתְתְּקָן לְמַעַבְדַּד הִכִּי. כְּגִוּוֹנָא דְאֵ עֵבֵד מֹשֶׁה הָהוּא
נַחֵשׁ, עַל הָהוּא רְשִׁימוּ דְאֶתְחַזִּי לִיהּ, וְתִדְרִיר אֶתְתְּקָן
לְאֶבְאֶשָׁא, וְעַלִּיהּ חֵב אֲדָם, וְאֶתְתְּרַךְ מִגְּנֵתָא דְעֵרֶן,
דְּהוּא אֶתֶר דִּיּוֹרִיָּה כְּגִוּוֹנָא דְדִיּוֹרָא דְלַעִילָא.

37. "Let there be light"

Rabbi Yosi explains here that the Light spoken of is concealed and illuminates only the righteous; it has no purpose in the world. Rabbi Yehuda says that the world is sustained by that Light which is concealed yet sown like a seed. A thread of this Light emerges wherever people are studying Torah. "Yet The Creator will command His steadfast love in the daytime, and in the night His song shall be with me." When Moses erected the tabernacle, a thread of this Light emerged to form a cloud over the Tent of Meeting, and it is what renews the Creation daily, even now. Rabbi Yosi then comments on, "So he set it before them, and they ate, and left some of it over, according to the word of The Creator," which, we learn, means that whoever hears these teachings always finds new meaning and inspiration in them.

The Relevance of this Passage

The primordial Light spoken of in the phrase, "Let there be light," illuminates us, bringing spiritual renewal and transformation to the world. For the first time in human history, myriad threads of Light are drawn and woven into a blanket that envelopes, warms, and unites all mankind, as our eyes embrace these ancient texts that shine with such splendid spiritual power.

414. It is written, "And Elohim said, 'Let there be light': and there was light" (Bereshheet 1:3). Rabbi Yosi said: This light was concealed and it is designated for the righteous in the World to Come. We have established this according to the words: "Light is sown for the righteous" (Tehilim 97:11). "For the righteous" certainly with no attributes, FOR IT ILLUMINATES TO THE RIGHTEOUS ABOVE AND TO THE RIGHTEOUS BELOW. That light did not serve a purpose in the world except for the first day, and afterwards was concealed and served no more.

414. בְּתִיב וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר. אָמַר
רַבִּי יוֹסִי, הָהוּא אוֹר אֶתְגַּנֵּז וְאִיהוּ אֲזֵדְמֵן לְגַבִּי
צְדִיקָיָא לְעֵלְמָא דְאֶתִּי. כְּמָה דְאֻקְמוּהּ, דְכְתִיב אוֹר
זְרוּעַ לְצַדִּיק. לְצַדִּיק וְדֹאֵי סֵתָם. וְהָהוּא אוֹר לֹא
שְׂמֵשׁ בְּעֵלְמָא, בְּרִ יוֹמָא קְדָמָא. וְלִבְתֵּר אֶתְגַּנֵּז,
וְלֹא שְׂמֵשׁ יִתִּיר.

415. Rabbi Yehuda said: Had it been concealed completely, the world could not exist even one moment, but rather it was concealed and sown like this seed THAT IS SOWN and it produced offspring and plants and fruit. The world is sustained from it. There is not even one day, from which nothing comes into the world to maintain everything, because the Holy One, blessed be He, sustains the world with it. A thread of that concealed light emerges wherever that people are occupied with Torah during the night, and it is drawn upon those that are occupied WITH TORAH. This is what is meant by: "Yet Hashem will command His steadfast love in the daytime, and in the night His song shall be with me" (Tehilim 42:9), as we have already established.

415. רַבִּי יְהוּדָה אוֹמֵר, אֱלֵמְלֵי אֶתְגַּנֵּז מְכַל וְכַל,
לֹא קֵאִים עֵלְמָא אֶפִּילוּ רְגַעָא חֲדָא, אֶלֹא אֶתְגַּנֵּז
וְאֲזֵדְרַע כְּהָאֵי זְרַעָא דְעֵבִיד תּוּלְדִין וְזֵרְעִין וְאִיבִין,
וּמְנִיָּה אֶתְקִיָּים עֵלְמָא. וְלִית לָךְ יוֹמָא, דְלֹא נְפִיק
מְנִיָּה בְּעֵלְמָא, וּמְקִיָּים כְּלָא דְבִיָּה זֶן קוּדְשָׁא בְּרִיךְ
הוּא עֵלְמָא. וּבְכָל אֶתֶר דְלַעָאן בְּאוֹרֵיָתָא בְּלִילֵיָא,
חֲדָא חוּטָא נְפִיק מִהָהוּא אוֹר גְּנִיז, וְאֶתְמַשִּׁיךְ עַל
אִינּוֹן דְלַעָאן בְּהּ, דְרָא הוּא דְכְתִיב, יוֹמָם יִצְוֶה יי'
חֲסָדוֹ וּבְלִילָהּ שִׁירָה עִמִּי. וְהָא אוֹקִימָנָא.

416. On the day the tabernacle was erected below, it is written: "And Moses was not able to enter into the Tent of Meeting, because the cloud rested on it" (Shemot 40:35). What is "the cloud"? HE ANSWERS: A thread emerged from the side of the primordial light with great joy and entered the tabernacle below, and from that day onward it did not appear again, but it does a service in the world, in renewing daily the work of creation.

417. Rabbi Yosi was occupied with Torah, and Rabbi Yitzchak and Rabbi Chizkiyah were with him. Rabbi Yitzchak said: Behold we see that the work of the tabernacle is similar to the work of the creation of heaven and earth. The friends have already commented about their secrets such a tiny bit that a man cannot eat with his mouth and stretch his hand to his mouth and swallow, MEANING THEY HAVE REVEALED SUCH A SMALL AMOUNT THAT IT IS IMPOSSIBLE TO TASTE IT AND BE SATISFIED WITH IT.

418. Rabbi Yosi said: Let us raise up these issues before the holy luminary that prepares sweet dishes, just like the most concealed Atika Kadisha does. He prepares such dishes that there is no room for another to come and add salt to them. One can eat and drink and fill his stomach with all the delicacies in the world and still leave over, MEANING THAT WHEN HE HEARS THEM HE UNDERSTANDS THEM CLEARLY ENOUGH, YET STILL IN ALL HE WILL LEAVE OVER SOME AND WILL NOT DRAW EVERYTHING THAT THEY CONTAIN. WHENEVER HE REVIEWS THEM, HE FINDS NEW IDEAS OF WHICH HE WAS NOT PREVIOUSLY AWARE. Here is fulfilled: "So he set it before them, and they ate, and left some of it over, according to the word of Hashem" (II Melachim 4:44).

38. "And Hashem gave Solomon wisdom"

Rabbi Yosi opens the discussion by saying, "And The Creator gave Solomon Wisdom, as He promised him. And there was peace between Chiram and Solomon; and they two made a league together." King Solomon saw that even though his generation was highly spiritualized, it was still not time to reveal to them all the wisdom of the Torah. Yet in the time of Rabbi Shimon, we learn, such concealed things were allowed to be revealed. Rabbi Yosi then worries about how future generations of the world will fare after Rabbi Shimon departs, when wise sages are few and far between, and when even Wisdom itself is forgotten.

The Relevance of this Passage

The wisdom of Solomon is no longer found in the world's rulers and politicians, who make only war, not peace. By reading this passage, however, we summon forth Solomon's great wisdom and the piety and righteousness of Rabbi Shimon and his entire generation. This spiritual happening reveals to us the secret wisdom of the Torah now instead of later. This great Light removes conflict and hatred from the hearts of powerful men. It stirs truth and compassion in the souls of leaders, warming them to the true spiritual wisdom. And the sphere of influence of the righteous and the wisdom of Solomon extend to the four corners of the globe.

419. He opened the discussion saying: "And Hashem gave Solomon wisdom, as He promised him. And there was peace between Chiram and Solomon; and they two made a league together" (I Melachim 5:26). We have learned this passage in many places, but "And Hashem" POINTS OUT the approval of above, ZEIR ANPIN, and below, MALCHUT, as one because "And Hashem" INDICATES Him, ZEIR ANPIN, and His court, MALCHUT. "Gave Solomon wisdom," like one who gives a present and gift to his friend. "As he promised Him": This is the perfection of wisdom in riches and peace and domination, as it is written, "as He promised him."

416. יומא דאתקם משכנא לתתא, מה כתיב ולא יכול משה לבא אל אהל מועד כי שכן עליו הענן. מאי הענן. חד חוטא הוה מההוא סטרא דאור קדמא, דנפק בחדוה דכלא, עאלת למשכנא דלתתא. ומההוא יומא. לא אתגלי, אבל שמושא קא משמש בעלמא, ואיהו מחדש בכל יומא עוברא דבראשית.

417. רבי יוסי הוה לעי באוריותא, והוה עמיה רבי יצחק ור' חזקיה. אמר ר' יצחק, הא חמינן דעוברא דמשכנא, כגוונא דעוברא דשמים וארץ, והא אתערו חבריא ברזין דלהון זעירו, דלא יכול בר נש למיכל בפומיה, ולמישט ידיה לגו פומיה ולמבלע.

418. א"ר יוסי, מלין אלין נסלק לון לגבי בוצינא קדישא, דאיהו מתקן תבשילין מתיקין, כמה דאתקין לון עתיקא קדישא, סתימא דכל סתימין, ואיהו אתקין תבשילין, דלית בהו אתר, למיתתי אחרא, למשדי בהו מלחא. ותו, דיכול בר נש למיכל ולמשתתי ולאשלמא כרסוי מכל עדונין דעלמא ולאשתארא, וביה יתקיים, ויתן לפנייהם ויאכלו ויותירו כדבר יי'.

419. פתח ואמר, ויי', נתן חכמה לשלמה כאשר דבר לו ויהי שלום בין חירם ובין שלמה ויכרתו ברית שניהם. האי קרא הא אתמר בכמה דוכתי. אבל ויי', אסתכמותא דלעילא ותתא כחדא. ויי' איהו ובי דיניה. נתן חכמה, נתן: כמאן דיהיב נבזבזא ומתנה לרחימיה. כאשר דבר לו, שלימו דחכמתא, בעותרא, ובשלם, ובשלטנו, הה"ד כאשר דבר לו.

420. "And there was peace between Chiram and Solomon." What is the reason? They understood each other in the vague words they spoke, but other people did not know how to observe them or understand anything. For their sake, Chiram again conceded AND AGREED with Solomon in all his words.

420. וַיְהִי שְׁלוֹם בֵּין חִירָם וּבֵין שְׁלֹמֹה, מ"ט. בְּגִין דְּהוּוּ יָדְעֵי דָא לְדָא, סְתִימוּ דְמַלְיָן דְּהוּוּ אַמְרִי, וּבְנִי נָשָׂא אַחֲרָנִין לֹא הוּוּ יָדְעֵי לְאַסְתַּבְּלָא וּלְמַנְדַּע בְּהוּ כְּלָל, וּבְגִינֵיהּ, אֲתַהֲדֵר חִירָם לְאוּדָאָה לְשִׁלְמָה בְּכָל מְלוּי.

421. King Solomon looked and saw that even though that generation was more perfect than all the other generations, it was not the desire of the supernal King that so much wisdom should be revealed through it, and that the Torah that was concealed before it would be revealed. AND HE CAME and opened doors. Even though he opened, they are clogged except for those sages who had merit. They stammer in them and cannot speak about them. But it is the desire of the Holy One, blessed be He, that for the sake of Rabbi Shimon, through the generation in which he lives, concealed things should be revealed.

421. שְׁלֹמֹה מְלָכָא, אֲסַתְּבַל וְהוּוּ חֲמִי, דְּהָא אֲפִילוּ בְּהָוָא דְרָא, דְּהוּוּ שְׁלִים מְכַל דְרִין אַחֲרָנִין, לֹא הוּוּ רַעוּתָא דְמְלָכָא עֲלָאָה, דִּיתְגְּלִי חֲכָמָה כ"ב עַל יָדֵיהּ, דְּאֲתַגְּלִי אוּרִייתָא דְהוּוּ סְתִימָא בְּקַדְמִיתָא, וּפְתַח לָהּ פְתַחֲיָן. וְאִף עַל גַּב דְּפְתַח, סְתִימִין אִינוּן, בְּרַ לְאִינוּן חֲכִימִין דְּזָכוּ, וּמִתְגַּמְגְּמִי בְּהוּ, וְלֹא יָדְעֵי לְמַפְתַּח בְּהוּ פּוּמָא. וְדָרָא דָא דְרַבִּי שְׁמַעוֹן שְׂרִיא בְּגִינֵיהּ, רַעוּתָא דְקוּדְשָׁא בְּרִיךְ הוּוּ בְּגִינֵיהּ דְרַבִּי שְׁמַעוֹן, דִּיתְגְּלִינִין מְלִין סְתִימִין עַל יָדֵיהּ.

422. But I wonder about the sages of the generation. How can they even for one moment forsake standing before Rabbi Shimon and studying Torah, as long as Rabbi Shimon is in this world? In this generation, wisdom will not be forgotten from the world. Woe to the generation when he departs and sages will become fewer and wisdom will be forgotten from the world.

422. אָבַל תּוּוּהֲנָא עַל חֲכִימֵי דְרָא, הֵיךְ שְׂבָקִין אֲפִילוּ רְגַעָא חֲדָא, לְמִיקָם קְמִי דְר"ש לְמַלְעֵי בְּאוּרִייתָא, בְּעוֹד דְרַבִּי שְׁמַעוֹן קָאִים בְּעֵלְמָא, אָבַל בְּדָרָא דָא לֹא יִתְנַשִּׁי חֲכָמְתָא מְעֵלְמָא, וְוִי לְדָרָא כְּדִ יִסְתַּלַּק אִיהוּ, וְחֲכִימִין יִתְמַעְטוּן, וְחֲכָמְתָא יִתְנַשִּׁי מְעֵלְמָא.

39. Blue

Rabbi Yitzchak here relates how he once saw Rabbi Shimon speaking about the Torah, when a pillar of cloud, and a light within the pillar, appeared from the sky. This same thing, of course, had once been written about Moses. Rabbi Yitzchak goes on to speak of the second day of Creation, whose aspect is blue. On that same day, we learn, Gehenom was created, emerging from the center of the fire, and with it the emergence of black and filth, mire and dirt.

The Relevance of this Passage

When blue is an aspect of Creation, it is time for judgment. Drawing upon the merit of Moses and the immeasurable Light of Rabbi Shimon, we annul harsh adjudications and decrees that have been set forth against mankind. We shift the entire world to a destiny of redemption that personifies mercy and miracles, for this is the wish, hope, and prayer of Moses and Rabbi Shimon. And that is the great power of the Zohar.

423. Rabbi Yitzchak said: Indeed it is so, because one day I was going with him on the road, and he opened his mouth with Torah. I saw a pillar of cloud standing from above down, and there was a light shining in the pillar. I became very frightened, and I said, Blessed is the man, that this is prepared for him in this world.

423. אָמַר ר' יִצְחָק, וַדַּאי הָכִי אִיהוּ, דְּהָא יוּמָא חַד הוּוּינָא אֲזִיל עֲמִיָּה בְּאַרְחָא, וּפְתַח פּוּמִיָּה בְּאוּרִייתָא, וְחֲמִינָא עֲמוּדָא דְעֵנָא נְעִיץ מְעִילָא לְתַתָּא, וְחַד זִיְהֲרָא זְהִיר גּוּ עֲמוּדָא. דְּחִילָנָא דְחִילוּ סְגִי אֲמִינָא זְכָאָה אִיהוּ בְּרַ נֶשׁ, דְּהָכִי אֲזַדְמֵן לִיָּה בְּהָאֵי עֵלְמָא.

424. It is written about Moses: "And all the people saw the pillar of cloud stand at the door of the Tent, and all the people rose and worshipped, every man in his tent door" (Shemot 33:10). It was appropriate for Moses, who was the faithful prophet above all the prophets of the world. That generation that received the Torah on Mount Sinai saw many miracles and many mighty acts in Egypt and by the sea; THEREFORE, IT IS JUSTIFIED THAT THEY SEE THE PILLAR OF CLOUD. Here in this generation, the great merit of Rabbi Shimon accomplished this, that miracles should be seen through him.

425. "And blue" (Shemot 25:3): Rabbi Yitzchak said: Blue is from that fish that is in the Sea Genosar, WHICH IS THE SEA OF GALILEE, which is in the portion of Zvulon. This color is needed for the work of the tabernacle to show this color, AS IT IS WRITTEN BEFORE US.

426. He opened the discussion saying: "And Elohim said, 'Let there be a firmament in the midst of the waters, and let it divide water from water'" (Bereshheet 1:6). This firmament was created on the second day, WHICH IS THE LEFT COLUMN, because the work of firmament is from the left side. On the second day, WHICH IS THE LEFT SIDE, Gehenom was created, which emerges from the center of the fire of the left. With it, the sea was colored with the blue color, which is the throne of Judgment, MEANING MALCHUT WHEN IN THE ASPECT OF JUDGMENT.

427. This day, WHICH IS LEFT, took water which is of the right side, BECAUSE WATER IS CHASSADIM. These waters of the right were not revealed until the second day, WHICH IS LEFT. On this day OF THE RIGHT, WHICH IS THE FIRST DAY, the water was not revealed, but rather it changed, FOR THE LIGHT OF THE SIDE OF FIRE THAT PERTAINS TO THE LEFT WAS REVEALED IN IT, AS EXPLAINED BEFORE US. THAT IS because they were combined together and became perfumed the one by the other. AND HE EXPLAINS: The light of the first day was the first light of all the six lights OF THE SIX DAYS OF CREATION. This light was on the side of fire, as it is written: "And the light of Yisrael shall be for a fire" (Yeshayah 10:17). That light ESSENTIALLY is right, and is combined with fire, WHICH IS LEFT.

428. The first day of these six days is water, WHICH IS CHASSADIM, yet it was not the action of water that was made use of but that of light, which is from the side of fire, which is the second day. That was to show that the Holy One, blessed be He, created the world only upon peace, MEANING BY THE COMBINATION OF THE RIGHT COLUMN AND THE LEFT COLUMN WITH EACH OTHER THROUGH THE THIRD COLUMN THAT MAKES PEACE BETWEEN THEM. Everything was by way of peace. AND THEREFORE, everything that the first day did was done from the side of his neighbor, THE SECOND DAY. The second day, that craftsman, worked on the side of the first day, because each one performed the actions of its neighbor to show that they were combined together. The third day, WHICH IS THE CENTRAL COLUMN, was from the side of both of them, FOR IT COMBINES TWO COLUMNS, and it was purple, WHOSE COLOR IS A MIXTURE OF WHITE AND RED, WHICH ARE RIGHT AND LEFT. Therefore, it is written twice: "...that it was good" (Bereshheet 1:4) on the third day, FOR IT CORRESPONDS TO THE TWO COLUMNS THAT ARE COMBINED IN IT.

424. מֵה כְּתִיב בֵּיה בְּמֹשֶׁה, וְרָאָה כָּל הָעָם אֶת עַמּוּד הָעֲנַן עֹמֵד פֶּתַח הָאֹהֶל וְקָם כָּל הָעָם וְהִשְׁתַּחֲוּ אִישׁ פֶּתַח אֹהֱלוֹ. יְאוֹת הוּא לְמֹשֶׁה, דְּאִיהוּ נְבִיאָה מְהִימְנָא עֲלָאָה עַל כָּל נְבִיאֵי עֲלָמָא, וְדָרָא הָהוּא דְקָבִילוּ אֹרִייתָא עַל טוֹרָא דְסִינַי, וְחָמוּ כַּמָּה נְסִין וְכַמָּה גְבוּרָאן בְּמַצְרִים וְעַל יַמָּא. אֲבָל הֵכָא בְּדָרָא דָא, זְכוּתָא עֲלָאָה דְרַבִּי שְׁמַעוֹן קָא עֲבִיד, לְאַתְחַזָּאָה נְסִין עַל יְדוּי.

425. וְתַכְלֶת, אָמַר רַבִּי יִצְחָק, תַּכְלֶת מֵהוּא נּוֹנָא דִּימָא דְגִינוֹסָר, דְּאִיהוּ בְּעַדְבֵיה דְזְבוּלוֹן. וְאַצְטְרִיךְ גּוּוֹנָא דָא לְעוֹבְדָא דְמִשְׁכְּנָא לְאַתְחַזָּאָה הָאֵי גּוּוֹן.

426. פֶּתַח וְאָמַר, וַיֹּאמֶר אֱלֹהִים יְהִי רְקִיעַ בְּתוֹךְ הַמַּיִם וְיְהִי מִכְדִּיל בֵּין מַיִם לְמַיִם. הָאֵי רְקִיעַ אֲתַבְרִי בְּשַׁנִּי, דְּעוֹבְדָא דָא מִסְטְרָא דְשְׁמַאלָא אִיהוּ. וּבִיומָא תְנִינָא דְאִיהוּ סֵטֶר שְׁמַאלָא, אֲתַבְרִי בֵּיה גֵיהֶנֶם, דְּאִיהוּ נְפִיק מְגוּ הַתּוֹכָא דְנוֹרָא דְשְׁמַאלָא, וּבִימָא אֲצַטְבַּע בֵּה גּוּוֹן תַּכְלָא, דְּאִיהוּ כּוּרְסֵינָא דְרִינָא.

427. וְנָטִיל הָאֵי יוֹמָא מַיִם דְּהוּוּ מִסְטְרָא דִּימִינָא, וְאִינוּן מַיִם דְּהוּוּ מִסְטְרָא דִּימִינָא, לָא אֲתַגְלוּ אֶלָּא בְּיוֹם שְׁנִי. בְּיוֹמָא דִּילֵיה, לָא אֲתַגְלִי מַיִם, אֶלָּא אֲתַחְלַף, בְּגִין דְּאַתְכְּלִיל דָּא בְּדָא, וְאַתְבַּסֵּם דָּא בְּדָא. אֹר דִּיּוֹמָא קְדַמָּאָה, נְהִירוּ קְדַמָּאָה מִכָּל שִׁיתָא נְהוֹרִין אִיהוּ. וְהָאֵי אֹר בְּסְטְרָא דְאַשָּׁא הוּא, דְכְּתִיב וְהָיָה אֹר יִשְׂרָאֵל לְאֵשׁ. וְהָהוּא אֹר דִּישְׂרָאֵל מִסְטְרָא דִּימִינָא הוּא, אֲתַכְלִיל בְּאַשָּׁא.

428. וַיּוֹמַר קְדַמָּאָה מְאִינוּן שִׁיתָא יוֹמִין, מַיִם אִיהוּ, וְלָא שְׁמֵשׁ עוֹבְדָא דְמַיִם, אֶלָּא עוֹבְדָא דְאֹר, דְּאִיהוּ מִסְטְרָא דְאַשׁ, דְּאִיהוּ יוֹם שְׁנִי. לְאַחַזָּאָה דְקוּדְשָׁא בְּרִיךְ הוּא לָא בְּרָא עֲלָמָא, אֶלָּא עַל שְׁלוֹם, וּבְאַרְחָ שְׁלוֹם הוּא כְּלָא. יוֹמָא קְדַמָּאָה כָּל מַה דְעֲבַד, מִסְטְרָא דְחִבְרִיָּה עֲבַד. יוֹמָא תְנִינָא בְּסְטְרָא דִּיּוֹמָא קְדַמָּאָה עֲבַד הָהוּא אֹמְנָא, וְשְׁמֵשׁ בֵּה, דְכָל חַד שְׁמֵשׁ בְּעוֹבְדָא דְחִבְרִיָּה, לְאַחַזָּאָה, דְּהָא אֲתַכְלִילוּ דָּא בְּדָא. יוֹמָא תְלִיתָאָה, הוּא בְּסְטְרָא דְתְרוּוִינְהוּ, וּבִיה הוּא אֲרַגְמָן, וְעַל דָּא כְּתִיב, כִּי טוֹב כִּי טוֹב תְּרִי זְמַנֵּי בְּיוֹמָא תְלִיתָאָה.

429. Blue, WHICH IS MALCHUT FROM THE SIDE OF JUDGMENT, is THE ASPECT OF the second day and it is colored with two colors, red and black. Blue took its red from the very second day, FOR RED IS like the color of fire. This is Elohim, THAT IS THE SECRET OF BINAH AND IS THE SECRET OF GVURAH OF ZEIR ANPIN. Then the color gold inherits, for it is all one color, BECAUSE THE COLOR GOLD IS SIMILAR TO FIRE, ONLY THAT FIRE IS IN SMALLNESS AND GOLD IS IN GREATNESS. Blue emerges from the color red and when it goes down, the color red becomes distant and enters that place which is a sea, MEANING MALCHUT, where it is dyed with the color blue, MEANING THAT IT MIXES WITH THE COLOR BLACK AND BECOMES BLUE. That red enters the sea and the color becomes diluted and returns to the color blue. This is Elohim, WHICH IS MALCHUT, but ITS JUDGMENT is not strong like at first, REFERRING TO THE NAME ELOHIM WHICH IS IN THE LEFT OF ZEIR ANPIN.

430. The color black emerges from the meltdown of red when it melts and become weakened below in the melting of the filth, NAMELY THE FILTH OF THE SERPENT and goes down. First, there emerges from that filth the color red from strong filth. Because of the hard filth, it again turns into the color black. So we find that it is all drawn from the original red THAT IS IN THE LEFT COLUMN, BECAUSE IT WAS SMITTEN. All this was created in the second day, and this filth is called 'other Elohim'.

431. This black is so dark that its color is not observed from within the darkness. The holy luminary, WHO IS RABBI SHIMON, said so. This color black and this darkness, where was it colored? HE SAID: When this red was melted in the blue and the colors RED AND BLUE mixed, the essence of the filth melted into the abysses. Mire and dirt were formed there, as it is written: "And whose waters cast up mire and dirt" (Yeshayah 57:20). This darkness which is black emerged from this dirt of the abysses, which is not really so black as much as it is very dark. This is what is meant by: "And darkness was on the face of the deep" (Beresheet 1:2). Why is it called 'darkness'? Because its color is darkness and it darkened the faces of the creatures, WHICH IS THE SECRET OF THE FILTH OF THE SERPENT THAT CAUSED DEATH TO CREATURES. This is THE BLUE, WHICH IS red and black. Therefore, it is not written in the second day: "that it was good."

40. "And, behold, it was very good"

Rabbi Yitzchak here explains why the Angel of Death is very good: because fear of the angel and the mystery of death causes people to repent. Then, he tells us, Rabbi Shimon taught him that the Angel of Death is more important than the Angel of Life. The Elohim, we learn, created Adam, who afterwards sinned and was banished from the Garden of Eden. "And The Creator, Elohim, planted a Garden eastward in Eden" similar to the supernal Garden of Eden above. There follows a glorious description of the Garden of Eden, which is the abode of the holy spirits, both those who have already come to this world and those that have not yet come to this world. All these spirits, we are told, are clothed in garments and have bodies and faces similar to the ones we have in this world. When the time comes to leave this world the Angel of Death strips the spirit of these garments so that he can return to the Garden of Eden and rejoin his other body. There, he can rejoice and observe the secrets he was unable to see when he was in this body. The wicked of the world who do not repent, however, are not given this other body, but are judged in Gehenom of the Earth - hell. A few who contemplated repentance in their hearts but died before they could repent rise from that fire. We learn finally there is no good intention that is lost before God, but that those who did not think of repentance descend into Sheol, never to reappear.

The Relevance of this Passage

Fear of death is a potent thing that affects people deeply. The Angel of Death is portrayed in black with a sickle, and the sight of this dark entity can cause an awakening of our desire to correct our sins and pursue the path of spirituality. Here we achieve repentance through the purifying forces that light up this passage. This act of repentance is shared with all mankind, ending the reign of the Angel of Death and ensuring a sweet and merciful Final Redemption in our lifetime.

429. תְּכַלֵּת, דָּא יוֹמָא תְּנִינָא, אֶצְטַבַּע בְּב' גּוּוּנִין סוּמְק וְאוֹכֶם. וְתַכְלֵת, סוּמְק אִיהוּ דִּילִיָּה, מִיוֹמָא תְּנִינָא מִמֶּשׁ, כְּעִין גּוּוּן אִשָּׁא, וְדָא אִיהוּ אֱלֹהִים, וְיִרִית גּוּוּן דְּדִהָבָא, דְּכֹלָא גּוּוּנָא חֲדָא. תְּכַלֵּתָא נְפִיק מִגּוּוּן הֵהוּא גּוּוּן סוּמְק, וְכֹד נַחִית לְתַתָּא, אֲתַרְחַק גּוּוּן סוּמְק, וְעָאֵל גּוּוּן הֵהוּא אֲתַר דְּאִיהוּ יִמָּא, וְאֶצְטַבַּע גּוּוּן תְּכַלָּא. הֵהוּא סוּמְקָא עֵייל גּוּוּן יִמָּא, וְאֲתַחְלַשׁ גּוּוּן דִּילִיָּה, וְאֲתַהֲדַר תְּכַלָּא, וְדָא אִיהוּ אֱלֹהִים, אֲבָל לֹא אִיהוּ תְּקִיפָא כְּקִדְמָאָה.

430. אוֹכֶם, גּוּוּן דָּא נְפִיק מִהֲתוּכָא דְסוּמְקָא, כֹּד אֲתַהֲתֵךְ וְאֲתַחְלַשׁ לְתַתָּא בְּהֲתוּכָא דְזוּהֵמָא, וְנַחִית לְתַתָּא, וְנְפִיק מִהֲהוּא זוּהֵמָא גּוּוּן סוּמְק, מְזוּהֵמָא תְּקִיפָא, וּמִגּוּוּן זוּהֵמָא תְּקִיפָא, אֲתַהֲדַר לְאוֹכֶם. וְכֹלָא מִהֲהוּא סוּמְקָא קִדְמָאָה אֲתַהֲתֵךְ. וְכֹל דָּא אֲתַבְרִי בְּשַׁנִּי, וְהֵאֵי אֶקְרִי אֱלֹהִים אֲחֵרִים.

431. הֵאֵי אוֹכֶם אִיהוּ חֲשׁוֹן יְתִיר, דְּלֹא אֲתַחְזִי גּוּוּן דִּילִיָּה מִגּוּוּן חֲשׁוּכָא. בּוּצִינָא קְדִישָׁא הֲכִי אָמַר, דְּהֵאֵי גּוּוּן אוֹכֶם חֲשׁוֹן, בְּאֵן אֲתַר אֶצְטַבַּע. אֲלֹא כֹד הֵהוּא סוּמְקָא אֲתַהֲתֵךְ בְּגוּוּן תְּכַלָּא, וְאֲתַעֲרְבוּ גּוּוּנִין, אֲתַהֲתֵךְ הֲתוּכָא דְזוּהֵמָא לְגוּוּן תְּהוּמִי, וְאֲתַעֲבִיד מִתְמָן רֶפֶשׁ וְטִיט. כֹּד"א וְיִגְרְשׁוּ מִימִיּוּ רֶפֶשׁ וְטִיט. וּמִגּוּוּן הֵהוּא טִינָא דְתְּהוּמִי, נְפִיק הֵהוּא חֲשׁוֹן דְּאִיהוּ אוֹכֶם, וְלֹא אוֹכֶם אֲלֹא חֲשׁוֹן יְתִיר, הֵה"ד וְחֲשָׁן עַל פְּנֵי תְּהוּם. אִמָּאי אֶקְרִי חֲשָׁן, בְּגִין דְּגּוּוּן דִּילִיָּה חֲשׁוֹן, וְאֲחֲשִׁין אֲנִפִי בְּרִינִין. וְדָא אִיהוּ סוּמְק וְאוֹכֶם, וּבְגִין דָּא לֹא כְּתִיב בְּשַׁנִּי כִי טוֹב.

432. And if you ask: Yet it is written, "And, behold, it was very good" (Beresheet 1:31), which is the Angel of Death, and here you say that it was not written because of him "that it was good" (Ibid. 4). HE ANSWERS: The secret of secrets is here. Certainly, the Angel of Death is very good. What is the reason? It is because all the people of the world know that they will die and return to dust. Therefore, there are many who repent to their Master because of this fear, and fear to sin before Him. Many are those who fear the King because the whips are hanging before them. How good is the whip for people, for it makes them good and true and improve their ways properly. Therefore, "And, behold, it was very good," very good indeed.

433. The secret of secrets that I learned from the holy luminary: "And, behold, it was good" is the Angel of Life and "very" is the Angel of Death, who is more IMPORTANT. Why is the Angel of Death "very good"? HE ANSWERS: When the Holy One, blessed be He, created the world, everything was prepared before Adam was created, who was the king of this world. After Adam was created, he prepared it according to the true way, as it is written: "That the Elohim has made man upright; but they have sought out many inventions" (Kohelet 7:29). He made him upright, and afterwards he sinned and was banished from the Garden of Eden.

434. The Garden of Eden is planted on earth with those plants that the Holy One, blessed be He, planted, as it is written: "And Hashem Elohim planted a garden eastward in Eden" (Beresheet 2:8). He planted it using the complete name, THAT IS, YUD HEI VAV HEI ELOHIM similar to the supernal Garden OF EDEN above. All the supernal images are embroidered and formed in the Lower GARDEN of Eden, where the Cherubs are. They are not engraved with a human engraving of gold or other matter, but rather are all lights of above, engraved and formed in an embroidered image, the artwork of the Complete Name of the Holy One, blessed be He. They are all engraved there, and all the forms and images of this world, MEANING THE SPIRITS OF PEOPLE, are formed and carved and engraved there, all of them similar to THE WAY THEY WERE in this world.

435. This place is the abode of the holy spirits, both those who have already come to this world and those that have not yet come to this world, as well as those who are going to come to this world. They are all spirits that are clothed in garments and bodies and faces similar to this world, and they behold there the splendid glory of their Master until they come to this world.

432. ואי תימא, והא כתיב והנה טוב מאד דא מלאך המות, והכא אמרת דלא אתמר בגיגיה כי טוב. אלא רזא דרזין הכא, דהא ודאי מלאך המות איהו טוב מאד. מ"ט. בגין דהא כל בני עלמא ידעי דימותון ויתהדרון לעפרא, וסגיאיין אינון דמהדרי בתיובתא למאריהון, בגין דחילו דא, ודחלי למחטי קמיה. סגיאיין דחלי מן מלכא, מגו דתליא רצועה לקמיהו. כמה טבא ההיא רצועה לגבי ב"נ, דעברת לון טבין וקשיטין, ומתקנין בארחייהו בדקא יאות. וע"ד והנה טוב מאד. מאד ודאי.

433. רזא דרזין, דאוליפנא מגו בוצינא קדישא והנה טוב, דא מלאך חיים. מאד, דא מלאך המות, דאיהו יתיר. אמאי מלאך המות איהו טוב מאד. אלא כד ברא קודשא בריך הוא עלמא, בלא הוה מתתקן על לא ייתי אדם, דאיהו מלכא דהאי עלמא. כיון דאתברי אדם, עבד ליה מתתקן בארץ קשוט, הה"ד אשר עשה האלהים את האדם ישר והמה בקשו חשבונות רבים, עבד ליה ישר, ולבתר סר, ואטרוד מגנתא דערן.

434. גן ערן איהו בארעא, נטיע באינון נטיען דנטע ליה קודשא בריך הוא, כד"א ויטע יי אלהים גן בערן מקדם, איהו נטע ליה בשמא שלים, כגוונא עלאה לעילא. וכל היוקנין עלאין בלהו, מרקמן ומתצירין בהאי גן ערן דלתתא, ותמן אינון כרובים. לאו אינון גליפין בגליפוי דבני נשא מדהבא או ממלה אחרא, אלא בלהו נהורין דלעילא, גליפין ומתצירין בציורא מרקמא, עוברי ידי אומנא דשמא שלים דקודשא בריך הוא, ובלהו מחקקן תמן. וכל היוקנין וציורין דהאי עלמא, בלהו מתצירין תמן, וגליפין ומתחקקן תמן, בלהו כגוונא דהאי עלמא.

435. ואתר דא איהו מדורא לרוחין קדישין, בין אינון דאתו להאי עלמא, בין אינון דלא אתו להאי עלמא, ואינון דזמינין למיתי להאי עלמא. בלהו רוחין מתלבשן בלבושין וגופין ופרצופין כגוונא דהאי עלמא, ומסתכלן תמן בזיו יקרא דמאריהון, עד דאתין להאי עלמא.

436. At the time that they go out from there to come to this world, the spirits separate from that body and the garment of the Garden of Eden, and attire themselves in a body and garment of this world. They make their dwelling place in this world, in this garment and body which is from a putrid drop.

437. When the time comes to go and leave this world, it does not go out until the Angel of Death strips the spirit of this garment. When the body has been stripped from the spirit by the Angel of Death, the spirit goes and becomes attired with the other body that is in the Garden of Eden, which was removed from it when it came into this world. The spirit has no joy except in that body that is there. It rejoices that it was stripped from the body of this world and was clothed in a different garment, which is complete FROM THE GARDEN OF EDEN, WHICH IS SIMILAR to this world. It sits in it and observes in order to know the supernal secrets that IT WAS not able to know and view WHEN IT WAS in this world in this body.

438. When the soul becomes attired with the garment of that world, IT HAS there many delights and delicacies. Who caused the spirit to be attired with this body THAT IS IN THE GARDEN OF EDEN? Some say it is the one who removed from it the garments of this world, FOR HE IS THE ANGEL OF DEATH. SO WE SEE THAT THE ANGEL OF DEATH IS VERY GOOD. The Holy One, blessed be He, does kindness by the creatures, for He does not remove from the person THE CLOTHES OF THIS WORLD before He prepares for him other garments more precious and better than these IN THE GARDEN OF EDEN.

439. Except for those wicked of the world who do not repent with complete repentance to their Master, for naked did they come into this world and naked do they return there. The soul goes in embarrassment of the other SOULS, because it has no clothes at all and it is punished in the terrestrial Gehenom with the fire from above. There are some among them who break through IN GEHENOM AND IMMEDIATELY rise. These are the wicked of the world who contemplated repentance in their hearts, but died before they could repent. These are judged there in Gehenom, and will afterwards break through and rise.

436. בְּשַׁעֲתָא דְנִפְקֵי מִתְּמָן, לְמִיתֵי לְהָאֵי עֲלָמָא,
מִתְּפָשְׁטִין אֵינוֹן רוּחִין, מִהֵוּא גּוּפָא וּלְבוּשָׁא דְתְּמָן,
וּמִתְּלַבְּשִׁין בְּגּוּפָא וּבְלְבוּשָׁא דְהָאֵי עֲלָמָא, וְעַבְדִּין
דְּיִוְרִיהוֹן בְּהָאֵי עֲלָמָא, בְּלְבוּשָׁא וּגּוּפָא דָּא, דְּאִיהוּ
מִטְּפָה סְרוּחָה.

437. וְכַד מְטֵי זְמַנְיָה לְמִיּהָךְ וּלְנִפְקָא מִהָאֵי עֲלָמָא,
לֹא נִפְיָק עַד דְּהָאֵי מְלַאךְ הַמּוֹת אֲפָשִׁיט לִיָּה לְבוּשָׁא
דְּגּוּפָא דָּא. כִּיּוֹן דְּאֲתַפְּשֵׁט הָאֵי גּוּפָא מִהֵוּא רוּחָא,
ע"י דְּהֵוּא מְלַאךְ הַמּוֹת, אֲזֵלָא וּמִתְּלַבְּשָׁא בְּהֵוּא
גּוּפָא אַחְרָא דְּבִגְנָתָא דְּעֵדֶן, דְּאֲתַפְּשִׁיט כַּד אֲתֵי
לְהָאֵי עֲלָמָא. וְלִית חֲדוּ לְרוּחָא, בַּר בְּהֵוּא גּוּפָא
דְּתְּמָן, וְחֲדֵי עַל דְּאֲתַפְּשֵׁט מִהָאֵי גּוּפָא דְּהָאֵי עֲלָמָא,
וְאֲתַלְבֵּשׁ בְּלְבוּשָׁא אַחְרָא שְׁלִים, כְּגִוּוּנָא דְּהָאֵי
עֲלָמָא, וּבִיָּה יִתִּיב וְאֲזִיל וְאֲסַתְּכַל לְמַנְדַּע בְּרִזִּין
עֲלָאִין, מַה דְּלֹא יָכִיל לְמַנְדַּע וּלְאֲסַתְּכַלָּא בְּהָאֵי
עֲלָמָא בְּגּוּפָא דָּא.

438. וְכַד אֲתַלְבֵּשֶׁת נִשְׁמַתָּא בְּהֵוּא לְבוּשָׁא דְּהֵוּא
עֲלָמָא, כְּמַה עֲדוּנִין, כְּמַה כְּסוּפִין דִּילְיָה תְּמָן. מַה
גְּרִים לְגּוּפָא דָּא, לְאֲתַלְבֵּשָׁא בִּיָּה רוּחָא. הוּי אֵימָא
הֵוּא דְּאֲפָשִׁיט לִיָּה לְבוּשִׁין אֲלִין. וְקוּדְשָׁא בְּרִיךְ
הוּא עָבִיד טִיבוּ עִם בְּרִיזִין, דְּלֹא אֲפָשִׁיט לִיָּה לְבַר נִשְׁ
לְבוּשִׁין אֲלִין, עַד דְּאֲתַקִּין לִיָּה לְבוּשִׁין אַחְרָנִין
יְקִירִין וְטְבִין מֵאֲלִין.

439. בַּר לְאֵינוֹן חַיִּיבֵי עֲלָמָא, דְּלֹא אֶהְדְּרוּ בְּתִיּוּבָתָא
שְׁלִימָתָא לְמֵאֲרִיהוֹן, דְּעֲרִטִילָאִין אֲתוּ לְהָאֵי עֲלָמָא,
וְעֲרִטִילָאִין יִתּוּבוֹן תְּמָן. וְנִשְׁמַתָּא אֲזֵלָא בְּכִסּוּפָא
לְגַבֵּי אַחְרָנִין, דְּלִית לָהּ לְבוּשִׁין כָּלֵל, וְאֲתַרְנַת
בְּהֵוּא גִיְהֵנָם דְּבֵאֲרַעָא, מִגּוּ הֵוּא אֲשָׁא דְּלַעִילָא.
וְאִית מְנַהוֹן דְּמִצְפְּצָמֵי וְסַלְקֵי, וְאֲלִין אֵינוֹן חַיִּיבֵי
עֲלָמָא, דְּחֻשְׁבֵי בְּלְבִיָּהוּ תְּשׁוּבָה, וּמִיתוּ, וְלֹא יָכִילוּ
לְמַעַבְדַּ לָּהּ. אֲלִין אֲתַדְּנוּ תְּמָן בְּגִיְהֵנָם, וּלְבַתַּר
מִצְפְּצָמֵי וְסַלְקִין.

440. See how great is the mercy of the Holy One, blessed be He, with His creations, for even if one is exceedingly wicked and has contemplated repentance, but died before he could repent, he certainly receives punishment for leaving the world without repentance. But afterwards that desire that he placed in his heart to repent is not absent before the supernal King and the Holy One, blessed be He, prepares a place for that wicked one in the den of the Sheol, from which he breaks through in repentance, because that desire descends before the Holy One, blessed be He, and breaks all the powers of the guards of the gates of the chambers of Gehenom, and reaches that place where the wicked man is. It strikes him, and awakens in him that desire TO REPENT, as he had beforehand, DURING HIS LIFE; then that soul presses to ascend from the chamber of Gehenom.

441. There is no good intention that is lost before the Holy King. Therefore, blessed is he who thinks good thoughts to His Master. Even though he cannot do them, the Holy One, blessed be He, considers his desire as though he actually performed it. This is for good, but the desire for evil, THE HOLY ONE, BLESSED BE HE, DOES NOT CONSIDER AS ACTUALLY DONE, except for thoughts of idol worshipping. And the friends have already established this.

442. Those that did not think of repentance descend into the Sheol and do not ascend from there for generations and generations. About them, it is written: "As the cloud is consumed and vanishes away; so he who goes down to Sheol shall come up no more" (Iyov 7:9). About the former, it is written: "Hashem kills and gives life, He brings down to Sheol and brings up" (I Shmuel 2:6).

440. חָמִי כְּמָה רַחֲמֵנוּתָא דְקוֹדֶשׁא בְרִיךְ הוּא עִם בְּרִיּוּהִי, דְאֶפִּילוּ דְאִיהוּ חַיִּיבָא יְתִיר, וְהִרְהַר תְּשׁוּבָה, וְלֹא יָכִיל לְמַעַבְדַּת תְּשׁוּבָה, וּמֵיתָ, הָאִי בּוֹדֵאֵי, מְקַבֵּל עוֹנֶשׂא, עַד דְאָזִיל בְּלֹא תְשׁוּבָה. לְבַתֵּר הָהוּא רְעוּתָא דְשׁוּי לְמַעַבְדַּת תְּשׁוּבָה, לֹא אֶעֱדִיאת מְקַמֵּי מְלָכָא עֲלָאָה, וְקוֹדֶשׁא בְרִיךְ הוּא אֲתַקִּין לְהָהוּא חַיִּיבָא דּוֹכְתָא, בְּמִדּוּרָא דְשְׁאוּל, וְתַמְן מִצְמַצְמָא תְשׁוּבָה. דְהָא הָהוּא רְעוּתָא נְחִית מְקַמֵּי קוֹדֶשׁא בְרִיךְ הוּא, וְתַבַּר כֹּל גְּזִיזִין דְתַרְעִי מִדּוּרֵי גֵיהֶנֶם, וּמֵטִי לְהָהוּא אֲתֵר דְהָהוּא חַיִּיבָא תַמְן, וּבִטְשׁ בֵּיה, וְאֲתַעַר לִיה הָהוּא רְעוּתָא כְּמִלְקַדְמִין. וּכְדִין מִצְמַצְמָא הָהִיא נִשְׁמַתָּא, לְסַלְקָא מְגוּ מִדּוּרָא דְשְׁאוּל.

441. וְלִית רְעוּתָא טְבָא דִּיתְאָבִיד מְקַמֵּי מְלָכָא קְדִישָׁא. וּבְגִין כֵּן, זְכָאָה אִיהוּ מֵאֵן דְמַהֲרַר הִרְהוּרִין טְבִין לְגַבֵּי מְאָרִיָּה, דְאָף עַל גַּב דְלֹא יָכִיל לְמַעַבְדַּת לֹון, קוֹדֶשׁא בְרִיךְ הוּא סְלִיק לִיה רְעוּתִיה כְּאִילוּ עָבִיד. דָּא לְטַב. אֲבָל רְעוּתִיה לְבִישׁ, לֹא. בְּרִי הִרְהוּרָא דְכוּ"ם, וְהָא אוֹקְמוּהָ חֲבַרְיָא.

442. אֵינּוֹן דְלֹא הִרְהַרוּ תְשׁוּבָה, נְחִיתֵי לְשְׁאוּל, וְלֹא סְלָקֵי מִתַּמְן לְדְרֵי דְרִין. עֲלִיּוּהוּ כְתִיב, כְּלָה עֵנָן וְיִלָּךְ כֵּן יוֹרֵד שְׁאוּל לֹא יַעֲלֶה. עַל קְדַמָּי כְתִיב יְי' מִמֵּית וּמְחִיָּה מוֹרִיד שְׁאוּל וְיַעֲלֶה.

41. Punishment in Gehenom

Rabbi Yehuda begins this discussion by saying that the fire of Gehenom was extinguished until the Evil Inclination appeared, that it burns only with the strength of the heat of the Evil Inclination of the wicked. The text then lists the seven types of wicked people, each of whom has a chamber in Gehenom. An angel rules over that place under the guidance of Dumah, and thousands of angels with him judge the wicked. On the Shabbat, those who observed Shabbat have rest from their punishments, but those who did not observe it continue to burn. Rabbi Yehuda next tells us that the body in the grave is judged until it is decomposed - and this is true for the righteous as well as well as the wicked. Only a very few people are worthy to raise their souls immediately, and these few may therefore be buried in a coffin. He adds that Moses, Aaron and Miriam did not die by the hand of the Destroying Angel, but rather by the hand of God. Those who die in the Holy Land do not die by the hand of the destroyer, but by the hand of the Angel of Mercy. Those who die outside of the Holy Land, we are told, are called 'carcasses', because the Other Side dwells upon them. The rabbi finally explains the four pairs of tenants in Chevron who are not dead, but just sleeping, and are thus hidden in the entrance to the Garden of Eden. The Relevance of this Passage

The fires of Hell, we are told, burn only with the strength of the heat of the Evil Inclination of the wicked. The wicked are thus complicit in their own punishment, creating, by their very sins, the fires in which they are burned. Our meditation cools down the hellish fires. And when we pour just a little love into this mixture, the Light of the Zohar extinguishes these fires eternally. The Evil Inclination that dwells in our hearts burns away, meriting us the complete assistance of the Angel of Mercy as we ascend from this world into the next. We ignite a global spiritual transformation, and both Angels, Death and Mercy, are now relieved of their obligations, for bliss becomes our new reality.

443. Rabbi Yehuda said: We have learned that the purpose of the punishments of Gehenom is to judge the wicked there. HE QUESTIONS: Why are they sentenced to the punishment of Gehenom? HE ANSWERS: Gehenom is fire that burns days and nights, just like the wicked who warm themselves with the fire of the Evil Inclination to transgress the words of Torah. For every warmth that they warm themselves with the Evil Inclination, so does the fire of Gehenom burn in them.

444. At one time the Evil Inclination was not present in the world, because they put it into a ring of iron in the hole of the great deep. All that time, the fire of Gehenom was extinguished and did not burn at all. When the Evil Inclination returned to its place and the wicked of the world started to warm up by it, the fire of Gehenom also started to burn. The Gehenom burns only with the strength of the heat of the Evil Inclination of the wicked and, with that heat, the fire of Gehenom burns days and nights and is not quiet.

445. There are seven entrances into Gehenom and there are seven chambers there. There are seven types of wicked people: evil, scoundrel, sinner, wicked, destroyer, buffoon, and arrogant. They all have corresponding chambers in Gehenom, each one as proper for him. They give him a chamber in Gehenom according to the level at which the wicked one sinned.

446. There is an angel appointed over that place under Dumah in every single chamber. Many thousands and tens of thousands OF ANGELS with him punish the wicked, each one according to what is proper for him in that chamber where he is.

447. The fire of lower Gehenom comes from the fire of upper Gehenom, NAMELY FROM NAHAR DINUR (ENG. 'RIVER OF FIRE'), and comes to the lower Gehenom to burn with the heat produced by the wicked who warm themselves with the Evil Inclination. And all these chambers are burning there.

448. There is a place in Gehenom in which the levels are called 'boiling excrement'. There is the filth of those souls that have become soiled by all the filth of this world, and they become cleansed and rise and the filth remains there. These bad levels that are called 'boiling excrement' are appointed over that filth, and the fire of Gehenom dominates over the remaining filth.

443. אָמַר רַבִּי יְהוּדָה, דִּינָא דְעוֹנְשֵׁי דְגֵיהֶנּוּם, הָא אֹלִיפְנָא, דְּאִיהוּ לְמִידָן תַּמָּן לְחַיִּיבֵיא, עַל מַה אֲתַדְנּוּ בְּנוֹרָא דְגֵיהֶנּוּם. אֲלֵא גֵיהֶנּוּם אִיהוּ נוֹר דְּלִיק יַמְמֵי וְלִילֵי, כְּגוּוֹנָא דְחַיִּיבֵיא מִתְחַמְמֵן בְּנוֹרָא דְיִצְר הָרַע, לְמַעַבְר עַל פְּתַגְמֵי אוּרִייתָא. בְּכָל חַמוּמָא וְחַמוּמָא דְאִינוּן מִתְחַמְמֵן בְּיִצְר הָרַע, הֲכִי אֲתוּקַד נוֹרָא דְגֵיהֶנּוּם.

444. זְמַנָּא חֲדָא לֹא אֲשַׁתְּכַח יִצְר הָרַע בְּעֵלְמָא, דְּאֵעִילוּ לִיה גּוּ גּוּשְׁפִּנְקָא דְפְרִזְלָא, בְּנוֹקְבָא דְתַהוּמָא רַבָּא. וְכָל הָהוּא זְמַנָּא, כְּבַה נוֹרָא דְגֵיהֶנּוּם, וְלֹא אֲתוּקַד כְּלָל. אֲהֲדַר יִצְה"ר לְאֲתַרְיָה, שְׂאֲרוּ חַיִּיבֵי עֵלְמָא לְאֲתַחְמַמָּא בֵּיה, שְׂאֲרֵי נוֹרָא דְגֵיהֶנּוּם לְאֲתוּקַדָּא, דְּהָא גֵיהֶנּוּם לֹא אֲתוּקַד אֲלֵא בְּחַמְיָמוּ דְתוּקַפָּא דְיִצְה"ר דְחַיִּיבֵיא. וּבַהֲהוּא חַמְיָמוּ, נוֹרָא דְגֵיהֶנּוּם אֲתוּקַד יַמְמֵי וְלִילֵי, וְלֹא שְׂכִיךְ.

445. שְׁבַעַה פְּתַחִין אִינוּן לְגֵיהֶנּוּם, וְשְׁבַעַה מְדוּרִין אִינוּן תַּמָּן. שְׁבַעַה זִינֵי חַיִּיבִין אִינוּן: רַע. בְּלִיעַל. חוּטָא. רְשַׁע. מִשְׁחִית. לֶץ. יְהִיר. וְכֻלְהוּ לְקַבְלִייהוּ אֵית מְדוּרִין לְגֵיהֶנּוּם, כָּל חַד וְחַד כְּדָקָא חֲזִי לִיה. וּכְכּוּם הָהוּא דְרָגָא דְחֻטָּא בֵּיה הָהוּא חַיִּיבָא, הֲכִי יְהִבִין לִיה מְדוּרָא בְּגֵיהֶנּוּם.

446. וּבְכָל מְדוּרָא וּמְדוּרָא, אֵית מְלֶאךָ מְמַנָּא עַל הָהוּא אֲתַר, תַּחוּת יְדָא דְדוּמָה. וּכְמָה אֶלְף וּרְבּוּא עַמּוּיָה, דְּדִינִין לֹון לְחַיִּיבֵיא, כָּל חַד וְחַד כְּמָה דְאֲתַחְזִי לִיה בְּהָהוּא מְדוּרָא דְאִיהוּ תַּמָּן.

447. אֲשָׂא דְגֵיהֶנּוּם לְתַתָּא, מְטִי מְגוּ אֲשָׂא דְגֵיהֶנּוּם דְּלֵעִילָא, וּמְטִי לְהָאֵי גֵיהֶנּוּם דְּלְתַתָּא, וְאֲתוּקַד, בְּהָהוּא אֲתַעְרוּ דְחַמְיָמוּ דְחַיִּיבֵיא, דְּקָא מְחַמְמֵי גְרַמְיִיהוּ גּוּ יִצְר הָרַע, וְכָל אִינוּן מְדוּרִין דְּלִיקִין תַּמָּן.

448. אֲתַר אֵית בְּגֵיהֶנּוּם, וְדִרְגִין תַּמָּן דְּאֶקְרוּן צוּאָה רוּתַחַת, וְתַמָּן אִיהוּ זוּהֶמָא דְנִשְׁמַתִּין, אִינוּן דְּמִתְלַכְלַכְן מְכָל זוּהֶמָא דְהָאֵי עֵלְמָא. וּמִתְלַבְנָן וְסִלְקִין, וְאֲשַׁתְּאֲרַת הָהוּא זוּהֶמָא תַּמָּן, וְאִינוּן דְּרִגִין בִּישִׁין דְאֲתַקְרוּן צוּאָה רוּתַחַת, אֲתַמָּן עַל הָהוּא זוּהֶמָא. וְנוֹרָא דְגֵיהֶנּוּם שְׁלֵטָא, בְּהָהוּא זוּהֶמָא דְאֲשַׁתְּאֲרַת.

449. There are wicked ones who soil themselves by their sins constantly and are not cleansed of them, who died without repenting and sinned and caused others to sin, were always stiff-necked, and were not broken before their Master in this world. They are judged there with that filth and with that boiling excrement and they remain there forever. All these who destroyed their way on earth and do not care about the honor of the Master in this world are judged there for generations and generations and do not leave from there.

450. On Shabbat, the first day of the month, festivals and holy days, the fire in that place abates and they are not punished. But they do not go out from there like the other wicked ones who have rest. All those who desecrate Shabbat and Festivals and do not care about the honor of their Master at all, to observe them, but rather desecrate them publicly, OPENLY, just as they do not keep Shabbat and Festivals in this world, so they are not kept in that world and have no rest.

451. Rabbi Yosi said: Do not speak so. They do observe Shabbat and Festivals there in Gehenom by force, AGAINST THEIR WILL. Rabbi Yehuda said: That refers to non-Jews, who were not commanded and do not observe Shabbat in this world, but do observe it there by force. BUT WICKED ONES WHO DESECRATE SHABBAT DO NOT HAVE REST THERE.

452. At every commencement of Shabbat when the day is sanctified, announcements are made in all these chambers of Gehenom: Remove the punishments of the wicked, because the Holy King has come and the day is sanctified and He protects everyone. Immediately, the punishments depart and the wicked have rest, but the fire of Gehenom does not depart from those who never keep the Shabbat. All the wicked ones in Gehenom ask about them: Why are these different from all the wicked ones that are here, for they have no rest? The administrators of Judgment answer: They are the wicked ones who denied the Holy One, blessed be He, and they transgressed the whole Torah, because they did not observe the Shabbat IN THIS WORLD. AND ONE WHO DOES NOT OBSERVE THE SHABBAT IS AS THOUGH HE TRANSGRESSES OVER THE WHOLE TORAH; therefore, they never have rest.

453. These wicked ones all go out of their place, and they are given permission to go and see them. One angel, whose name is Santriel, goes and brings out their body, and carries it to Gehenom before the eyes of the wicked ones. They see that it is all wormy and that THEIR soul has no rest in the fire of Gehenom.

449. וְאֵית חַיִּיבִין, אֵינּוֹן דְּמִתְלַכְלֵךְ בַּחֻבִּייהוּ תְדִיר, וְלֹא אֶתְלַבְּנֵן מְנִייהוּ, וּמִיתוּ בְּלֹא תְּשׁוּבָה, וְחָטוּ וְהִחְטִיאוּ אַחֲרֵינוּ, וְהוּוּ קָשִׁי קָדְל תְּדִיר, וְלֹא אֶתְבְּרוּ קָמִי מְאִרְיָהוֹן בְּהֵאֵי עֲלָמָא. אֵלִין אֶתְדַּנּוּ תַמְן בְּהֵוֹא זִוְהָמָא, וּבְהֵאֵי צוּאָה רוּתַחַת, דְּלֹא נִפְקִין מִתַּמְן לְעֲלָמִין. אֵינּוֹן דְּמַחְבְּלִין אֶרְחִייהוּ עַל אֶרְעָא, וְלֹא חֲשֵׁשׁוּ לִיקְרָא דְּמְאִרְיָהוֹן בְּהֵאֵי עֲלָמָא, כֹּל אֵינּוֹן אֶתְדַּנּוּ תַמְן לְדְרִי דְרִין, וְלֹא נִפְקִי מִתַּמְן.

450. בְּשַׁבְּתֵי וּבְיָרְחֵי וּבְזַמְנֵי וּבְחַגֵּי, בְּהֵוֹא אֶתְר נּוֹרָא אֲשַׁתְּכֵךְ, וְלֹא אֶתְדַּנּוּ, אֲבָל לֹא נִפְקִי מִתַּמְן, כְּשָׂאֵר חַיִּיבִין דְּאֵית לְהוּ נֵיחָא. כֹּל אֵינּוֹן דְּמַחְלְלֵי שַׁבְּתוֹת וּזְמַנֵּי, וְלֹא חַיִּישֵׁי לִיקְרָא דְּמְאִרְיָהוֹן כֹּלְל, בְּגִין לְמַטְר לֹזֵן, אֲלֵא מַחְלְלֵי בְּפִרְהֶסְיָא, כְּמָה דְּאֵינּוֹן לֹא נְטְרֵי שַׁבְּתֵי וּזְמַנֵּי בְּהֵאֵי עֲלָמָא, הֲכִי נְמִי לֹא נְטְרִין לִיה בְּהֵוֹא עֲלָמָא, וְלִית לֹזֵן נֵיחָא.

451. אָמַר ר' יוֹסִי, לֹא תִימָא הֲכִי, אֲלֵא נְטְרֵי שַׁבְּתֵי וּזְמַנֵּי תַמְן בְּגִיָּהֶנָם בְּעַל כְּרַחֲמֵיהוּ. אָמַר רַבִּי יְהוּדָה, אֵלִין אֵינּוֹן עֲכוּ"ם, דְּלֹא אֶתְפְּקְדוּ, דְּלֹא נְטְרֵי שַׁבְּת בְּהֵאֵי עֲלָמָא, נְטְרֵי לִיה תַּמְן בְּעַל כְּרַחֲמֵיהוּ.

452. בְּכָל מַעְלֵי שַׁבְּתָא כַּד יוּמָא אֶתְקַדֵּשׁ, כְּרוּזִין אֲזִלִּין בְּכָל אֵינּוֹן מְדוּרִין דְּגִיָּהֶנָם: סְלִיקוּ דִּינָא דְּחַיִּיבֵינָא, דְּהָא מְלַבָּא קְדִישָׁא אֶתְנָא, וְיוּמָא אֶתְקַדֵּשׁ, וְאִיהוּ אֲגִין עַל כֹּלְא. וּמִיַּד דִּינִין אֶסְתַּלְקוּ, וְחַיִּיבֵינָא אֵית לֹזֵן נֵיחָא. אֲבָל נּוֹרָא דְּגִיָּהֶנָם לֹא אֲשַׁתְּכֵךְ, מַעְלִייהוּ דְּלֹא נְטְרֵי שַׁבְּת לְעֲלָמִין. וְכֹל חַיִּיבֵי גִיָּהֶנָם שְׂאֵלֵי עֲלִייהוּ, מֵאֵי שְׂנָא אֵלִין דְּלִית לֹזֵן נֵיחָא, מְכָל חַיִּיבִין דְּהָכָא. אֵינּוֹן מְאִרְיָהוֹן דְּדִינָא תִיבִין לֹזֵן, אֵלִין אֵינּוֹן חַיִּיבִין דְּכִפְרוּ בֵּיה בְּקוּדְשָׁא בְּרִין הוּא, וְעִבְרוּ עַל אוֹרִייתָא כֹּלְא, בְּגִין דְּלֹא נְטְרוּ שַׁבְּת תַּמְן, בְּגִין כֵּךְ לִית לְהוּ נֵיחִין לְעֲלָמִין.

453. וְאֵינּוֹן חַיִּיבִין כְּלָהוֹן, נִפְקִין מְדוּכְתִייהוּ, וְאֶתְיַהִיב לֹזֵן רְשׁוּ לְמִיָּהֵךְ לְמַחְמֵי בְּהוּ. וּמְלֵאֲךָ חַד דִּי שְׂמִיָּה סַנְטְרִי"אֵל, אֲזִיל וְאֶפִּיק לְהֵוֹא גּוּפָא דְּלָהוֹן, וְעִוִּיל לִיה לְגִיָּהֶנָם, לְעִינִיָּהוֹן דְּחַיִּיבֵינָא, וְחַמֵּן לִיה דְּסִלְקָא תּוֹלְעִין, וְנִשְׁמַתָּא לִית לְהוּ נֵיחָא בְּנוֹרָא דְּגִיָּהֶנָם.

454. All these wicked ones who are there surround that body and proclaim about it: This is a certain sinner who did not care about the honor of his Master. He denied the Holy One, blessed be He, and denied the whole Torah. Woe is unto him, better had he not been created. Then, he would not come to this punishment and this shame. This is what is written: "And they shall go forth, and look upon the carcasses of the men that have rebelled against Me, for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorrence to all flesh" (Yeshayah 66:24), for "their worm shall not die," MEANING from the body and "neither shall their fire be quenched," MEANING of the soul. "And they shall be an abhorrence (Heb. deraon)", meaning they shall be Dai Raon, WHICH MEANS that all the wicked ones in Gehenom who are there will say, Enough of this sight (Heb. day reiyah), BECAUSE THEY WILL NOT BE ABLE TO BEAR IT.

455. Rabbi Yosi said: Certainly it is so, for Shabbat is equal to the whole Torah and the Torah is fire. They transgressed the fire of Torah, so the fire of Gehenom burns them and never abates from them.

456. Rabbi Yehuda said: When the Shabbat departs, that angel, SANTRIEL, comes and returns that body to its grave and they are both punished, this one in his aspect and that one in its aspect. This occurs as long as the body is intact, because once the body is rotten, these punishments no longer apply to it. And of the Holy One, blessed be He, it is written: "Not stirring up all His wrath" (Tehilim 78:38).

457. For all the wicked of the world, as long as the body is whole with all of its limbs in the grave, the body and spirit are each punished with the punishment that is proper for it. When the body is decomposed, the Judgment of the spirit is ended and whoever has to leave GEHENOM leaves. Whoever needs rest, has rest, and whoever has to be fire and dust under the feet of the righteous, BECOMES SO. Each and every one receives his due proper for him, AFTER HE IS RELEASED FROM HIS PUNISHMENT IN GEHENOM.

458. Therefore, how good it is for both the righteous and wicked that their bodies should cling to earth in order for it to decompose in the dust in a short time, so as not to remain intact a long time, that the body, Nefesh and Ruach may not be punished continuously FOR A LONG TIME. There is no righteous person in the world who does not undergo the punishment of the grave, BECAUSE that angel who is appointed over the graves stands over the body and punishes it every single day. If the righteous have it so, then it is most certainly so for the wicked.

454. וְכָל אִינוּן חַיִּיבֵי דְתַמְן, סְחָרִין לְהוּא גּוּפָא, וּמְכַרְוֵי עָלֵיהּ, דָּא אִיהוּ פְּלַנְיָא חַיִּיבָא, דְּלֹא חַיִּישׁ לִיקְרָא דְמֵאֲרִיָּה, כְּפֹר בִּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וְכִפְר בְּכָל אֲוִרֵייתָא בְּלֹא, וְוִי לִיהּ טָב דְּלֹא יִתְבַּרֵי, וְלֹא יִיתִי לְדִינָא דָּא, וְלְכַסּוּפָא דָּא, הָדָא הוּא דְכַתִּיב, וַיֵּצְאוּ וַרְאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפְּשָׁעִים בִּי כִי תוֹלְעֵתֶם לֹא תָמוּת וְאִשׁם לֹא תִכְבֶּה וְהָיוּ דְרָאוּן לְכָל בָּשָׂר. כִּי תוֹלְעֵתֶם לֹא תָמוּת, מִן גּוּפָא. וְאִשׁם לֹא תִכְבֶּה, מִן נִשְׁמַתָּא. וְהָיוּ דְרָאוּן לְכָל בָּשָׂר, וְהָיוּ דֵי רָאוּן, עַד דְּכָל חַיִּיבִין דְּגִיְהֵנָם דְּתַמְן, יִימְרוּן, דֵּי רֵאִיָּה דָּא.

455. ר' יוסי אמר, וְדָאֵי הֵכִי הוּא, בְּגִין דְּשַׁבַּת אִיהוּ לְקַבַּל אֲוִרֵייתָא בְּלֹא, וְאֲוִרֵייתָא אִיהוּ אִשׁ, בְּגִין דְּעִבְרוּ עַל אִשׁ דְּאֲוִרֵייתָא, הָא אִשׁ דְּגִיְהֵנָם דְּלִיק, דְּלֹא שְׂכִיךְ מֵעֲלֵייהוּ לְעֵלְמִין.

456. אָמַר רַבִּי יְהוּדָה, לְבַתֵּר כִּד נַפְיָא שַׁבְּתָא, אֲתִי הוּא מְלֵאךְ, וּמֵהֲדַר הוּא גּוּפָא לְקַבְרִיָּה, וְאֲתַדְּנוּ תְרוּוִיָּהוּ, דָּא לְסַטְרִיָּה וְדָא לְסַטְרִיָּה. וְכָל דָּא, בְּעוּד דְּגּוּפָא קַיָּמָא עַל בּוֹרֵיָּה, דְּהָא בִּינּוּ דְּגּוּפָא אֲתַאכְּל, לִית לִיהּ לְגּוּפָא כָּל אֵלִין דִּינִין, וְקוּדְשָׁא בְּרִיךְ הוּא לֹא יַעִיר כָּל חַמְתּוֹ כְּתִיב בִּיהּ.

457. כָּל חַיִּיבִין דְּעֵלְמָא, בְּעוּד דְּגּוּפָא שְׁלִים בְּכָל שְׁוִינְפוּי גּוֹ קַבְרָא, אֲתַדְּנוּ גּוּפָא וְרוּחָא, כָּל חַד דִּינָא כְּדָקָא חֲזִי לִיהּ. בִּינּוּ דְּגּוּפָא אֲתַעְכְּל, דִּינָא דְּרוּחָא אֲשַׁתְּכְךָ. מֵאֵן דְּאֲצַטְרִיךְ לְנַפְקָא, נַפְיָא. וּמֵאֵן דְּאֲצַטְרִיךְ לְמַהוּ עֲלֵייהוּ נִיחָא, אִית לֹן נִיחָא. וּמֵאֵן דְּאֲצַטְרִיךְ לְמַהוּ קְטַמָּא וְעַפְרָא תַּחַת רַגְלֵי דְּצַדִּיקָיָא. כָּל חַד וְחַד, כְּדָקָא חֲזִי לִיהּ, אֲתַעְבִּיד לִיהּ.

458. וְעַל דָּא, כְּמַה טָב לֹן, בִּין לְצַדִּיקֵי, בִּין לְחַיִּיבֵי, לְמַהוּ גּוּפָא דְּלַהוּן דְּבִיק בְּאַרְעָא, וְלֹאֲתַעְכְּלָא גּוֹ עַפְרָא לְזַמְן קָרִיב, וְלֹא לְמַהוּ בְּקִיּוּמָא כָּל הוּא זְמַנָּא סְגִי, בְּגִין לְאֲתַדְּנָא גּוּפָא וְנַפְשָׁא וְרוּחָא תְּדִיר. דְּהָא לִית לָךְ כָּל צַדִּיק וְצַדִּיק בְּעֵלְמָא, דְּלִית לִיהּ דִּינָא דְּקַבְרָא. בְּגִין דְּהוּא מְלֵאךְ דְּמִמְנָא עַל קַבְרֵי, קָאִים עַל גּוּפָא, וְדִן לִיהּ בְּכָל יוּמָא וְיוּמָא. אִם לְצַדִּיקִים כְּךָ, לְחַיִּיבִים עֵאכּוּ.

459. When the body is consumed and decomposes in the dust, the Judgment abates from them all, MEANING FROM BOTH RUACH AND NEFESH, except for those pious pillars of the world WHO DO NOT HAVE THE PUNISHMENT OF THE GRAVE. THEY MAY BE BURIED IN A COFFIN, for they are worthy to raise their souls IMMEDIATELY to the highest place that is proper for them, but they are very few in the world.

460. All the deceased in the world die by the hand of the Destroying Angel, except for those who die in the Holy Land. They do not die by his hand, but rather by the hand of the Angel of Mercy who dominates the land.

461. Rabbi Yitzchak said: If so, why is it praiseworthy in Moses, Aaron, and Miriam, that is written by them THAT THEY DIED, "By the command (lit. 'mouth') of Hashem" (Bemidbar 33:38; Devarim 34:5). THIS TEACHES that these do not die by the hand of this Angel Destroyer, yet you say that all those who die in the Land of Yisrael do not die by the hand of this one?

462. He said to him: Certainly it is so, that the praise of Moses, Aaron, and Miriam was greater than all the people of the world. For they all died outside of the Holy Land and they all died by the hand of that destroyer, except for Moses, Aaron, and Miriam, who died by the hand of the Holy One, blessed be He. Those who die in the Holy Land do not die by the hand of that destroyer, because the Holy Land is not in the domain of any other, but rather in the domain of the Holy One, blessed be He, Himself.

463. Therefore, it is written: "The dead men of Your people shall live, my dead body shall arise. Awake and sing, you that dwell in dust..." (Yeshayah 26:19). "The dead men of Your people shall live" are those who die in the Holy Land who are His dead, OF THE HOLY ONE, BLESSED BE HE, and do not die by another, for the Other Side does not dominate there at all. Therefore, it is written: "The dead men of Your people," WHICH MEANS OF THE HOLY ONE, BLESSED BE HE. "My dead body (Heb. nevelah) shall arise" is those who died in another foreign land, by the hand of that destroyer.

464. Therefore, they are called 'a carcass (Heb. nevelah)', FOR IT IS SAID ABOUT THEM "MY DEAD BODY SHALL ARISE." As a carcass brings impurity upon its carriers, these that die outside of the Holy Land also bring impurity upon their carriers; therefore, they are carcasses. Any animal improperly slaughtered is called 'a carcass', because this slaughtering is from the Other Side, since immediately upon disqualification the Other Side dwells upon it, and because it is his own, it is called 'a carcass'. This is what is written: "Naval is his name, and folly (Heb. nevalah) is with him" (I Shmuel 25:25), MEANING THAT A CORPSE IS WITH HIM AND MEANING THAT THE OTHER SIDE DWELLS UPON HIM.

459. ובזמנא דגופא אתעכל ואתבלי בעפרא, הא דינא אשתכך מפלא, בר מאינן חסידי קיימין דעלמא, דאינן אתחזון לסלקא נשמתהון להווא אתר עלאה דאתחזי לון, וזעירין אינן בעלמא.

460. כל אינן מתין דעלמא, בלהו מתין ע"י דמלאכא מחבלא, בר אינן דמתין בארעא קדישא, לא מתין על ידוי, אלא ע"י דמלאכא דרחמי דשליט בארעא.

461. אמר רבי יצחק, אי הכי, מאי שבחא איהו למשה ולאהרן ומרים, דכתיב בהו ע"פ יי, דאלין לא מיתו ע"י דההוא מלאך מחבלא, ואת אמרת, דכולי עלמא אינן דמיתו בארעא דישראל, לא מתין על ידוי דדא.

462. אמר ליה, הכי הוא ודאי, ושבחא דמשה אהרן ומרים, הוה יתיר מכל בני עלמא, דאינן מיתו לבר מארעא קדישא, דמשה אהרן ומרים לבר מארעא קדישא מיתו, וכלהו מיתו ע"י דההוא מחבלא, בר אינן משה ואהרן ומרים, דלא מיתו אלא ע"י דקודשא בריך הוא. אבל אינן דמתין בארעא קדישא, לא מתין ע"י דההוא מחבלא, דהא ארעא קדישא לא קיימא ברשו אחרא, אלא ברשו דקודשא בריך הוא בלחודוי.

463. וע"ד כתיב, יחיו מתין נבלתי יקומון הקיצו ורננו שוכני עפר וגו'. יחיו מתין, אלין דמתין בארעא קדישא, דאינן מתין דיליה, ולא מאחרא, דלא שלטא תמן סטרא אחרא כלל, וע"ד כתיב מתין. נבלתי יקומון, אינן דמיתו בארעא נוכרא אחרא, ע"י דההוא מחבלא.

464. וע"ד אקרון נבלה, מה נבלה מטמאה במשא, אוף אינן דמתין לבר מארעא קדישא, מטמאין במשא. וע"ד אינן נבלה. כל שחיטה דאיפסיל, אקרי נבילה, בגין שחיטה הא איהי מסטרא אחרא, ומיד דאיפסיל שריא עלה סטרא אחרא. ובגין דאיהי דיליה, ושריא עלה אקרי נבלה. ורוא דא נבל הוא, ונבל שמו ונבלה עמו.

465. Therefore, wherever THE OTHER SIDE dwells, that place is called 'nevelah', because this Menuval (Eng. 'despicable') dwells only upon a flawed place. Therefore, a slaughtering that has been disqualified is his and is named after him. Therefore, the dead who are outside of the Holy Land under a different domination and upon whom the Other Side dwells are called 'nevelah'.

466. "Awake and sing, you that dwell in dust." "You that dwell" MEANS tenants that are sleeping, but not dead, and who are they? They are those who are sleeping in Hebron who are not dead, but just sleeping. Therefore, they are described by 'expiration', like one who expired but has the strength to awaken. Here also, the four pairs of Hebron are asleep and are not dead, and they all are preserved in their bodies and know hidden concealments more than other people. Their bodies are hidden in the entrance to the Garden of Eden, BECAUSE THE ENTRANCE TO THE GARDEN OF EDEN IS IN THE CAVE OF MACHPELAH. These are those "that dwell in dust." Hence, those whose souls departed in the Holy Land do not depart by the hand of that destroyer, for he does not dominate there, but rather by the hand of an angel of Mercy, as the Holy Land is located in His portion.

42. There is a place in civilization where people do not die

The rabbis here wonder why the destroying angel has no dominion over people while they are in the Temple. They ask Rabbi Shimon, who explains that God created the entire world with the secret of the letters and the engravings of the Holy Name. The letter Tet remained suspended over the place where the Temple would later be. God first threw a stone engraved with its secret of 72 letters into the water; the stone and the water sank under the altar and remained there, maintaining the world. Inside the Temple, we learn, all the letters dwell, and therefore the temple is equal to the whole world. It exists to atone for sins. The destroying angel was never given permission to enter there because he flees from the letter Tet, which supplies the first three Sfirot to the world. Wherever the letter Tet is, we learn, the letter Kof cannot settle, nor can the Other Side dominate. But when a person goes outside the temple, however, the Other Side has permission to dominate him. In Gehenom, we're told finally, the letter Kof dominates.

The Relevance of this Passage

Only dimly do we perceive the power of letters and words, so how can we imagine that the destroying angel could be kept from his task by the presence of a single letter? Yet in English, it is only a single letter that separates us from God, that keeps us trapped in ourselves: the letter 'I'. A lone letter can be likened to a single microscopic atom that is capable of releasing unimaginable forces of energy. Here we receive the Light of the letter Tet, and the power of the Temple bringing us complete protection from pain, refuge from the Angel of Death, and liberation from the bondage of the Other Side. Our darkest, most unwanted traits flee us by virtue of this single letter and the death of death unfolds before our very eyes.

467. There is a place in civilization where that destroyer has no dominion and is not permitted to enter, and those who live there do not die until they go out of the city. There is not one there who does not die. They all die like other people, but not in the city. What is the reason? They cannot remain constantly in the city, but they rather go in and out, and therefore they all die.

465. וע"ד בכל אתר דאיהו שריא, אקרי נבלה. מנוול דא לא שריא, אלא באתר פסילו, וע"ד שחיטה דאפסילו, הא דיליה הוא, ואקרי על שמיה. ובגין כך, מתין דאינון לבר מארעא קדישא, תחות רשו אחרא, ושריא עליהו סטרא אחרא, אקרון נבלה.

466. הקיצו ורננו שוכני עפר, שוכני דיירין דמיכין, ולא מתין. ומאן אינון. דמיכין דחברון, דאינון לא מתין, אלא דמיכין. וע"ד כתיב בהו גויעה, כמאן דגווע, ואית ביה קיומא לאנערא. אוף הכי אינון ד' זוגי דחברון, דמיכין אינון ולא מתין, וכלהו קיימו בקיומיהו באינון גופין דלהון, וידעי סתרין גניזין, יתיר משאר בני נשא. גניזין הוו תמן גו פתחא דג"ע אינון גופין דלהון, ואלין אינון שוכני עפר. וע"ד כל אינון דנפקו נשמתייהו בארעא קדישא, לא נפיק על ידי דההוא מחבלא, ולא שלטא תמן, אלא על ידי דמלאכא דרחמי, דארעא קדישא קיימא בערביה.

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467. אתר אית בישובא, דלא שלטא ביה ההוא מחבלא, ולא אתייהיב ליה רשו לאעלא תמן, וכל אינון דדיירי תמן, לא מתין, עד דנפקין לבר מקרתא. ולית לך בר נש מכל דיירין תמן, דלא מתין, וכלהו מתין כשאר בני נשא, אבל לאו במתא. מ"ט. בגין דלא יכלין למיתב תדיר במתא, אלא אלין נפקין, ואלין עאלין, וע"ד כלהו מתין.

468. What is the reason that the destroying angel does not dominate there? If you say that this is not in his domain, behold the Holy Land that is not located under another domain but people still die. So what is the reason people do not die in this place? And if you say, because of the holiness OF THE PLACE, you do not have a place in the entire civilization that is holy like the Land of Yisrael, and if you say it is because of the merit of the man who built the city, there were many people who merited more than him. Rabbi Yitzchak said: I did not hear anything and I cannot comment.

469. They came and asked Rabbi Shimon. He said to them: Certainly the Angel of Death has no dominion over that place, and the Holy One, blessed be He, does not want any person to ever die there. If you say people did die in that place originally before it was built, it is not so. From the day that man was created, that place was established for existence, and the secret of secrets is here for those who view the secret of Wisdom.

470. When the Holy One, blessed be He, created the world, He created it with the secret of the letters. The letters rolled and He created the world with the engravings of the Holy Name, and the letters rolled and surrounded the world with engravings. When the world became manifest, expanded and was created, and the letters were circling to create, the Holy One, blessed be He, said that the world should be concluded with Yud. The letter Tet remained in that place suspended in the air. Tet is the letter that illuminates with life; therefore, it is a good sign for one who sees the letter Tet in his dream, as life is prepared for him. Therefore, since Tet is suspended over that place, death has no dominion there.

471. When the Holy One, blessed be He, WHO IS THE CENTRAL COLUMN, wanted to maintain the world, MEANING TO DRAW THE FIRST THREE SFIROT INTO THE WORLD THAT ARE CALLED 'EXISTENCE', He threw a stone into the water. HE ENGRAVED by the secret of 72 letters and from there, FROM BINAH this stone started to go, BUT could not find a place to exist except in the Land of Yisrael. Water, WHICH IS THE SECRET OF THE SIX EXTREMITIES OF BINAH, was following THE STONE until that stone reached under the altar. There it sank, and the whole world was maintained from this.

472. If it is so that life dwells in that place, why wasn't the Temple built there to give life to the people who live there? HE ANSWERS: Here in this place, it exists because of one letter that dwells upon it, WHICH IS THE TET. But in the Temple, all the letters dwell, and THE TEMPLE was created through them alone, equal to the whole world. JUST AS THE WHOLE WORLD WAS CREATED WITH ALL THE LETTERS, WITH EVERY LETTER HAVING A PARTICULAR PLACE, SO WAS THE TEMPLE INDIVIDUALLY CREATED WITH ALL THE LETTERS BY ITSELF.

468. מ"ט לא שלטא תמן ההוא מלאך מחבלא. אי תימא דלא קיימא ברשותיה, הא ארעא קדישא דלא קיימא ברשו אחרא, ומתין, בההוא אתר אמאי לא מתין. אי תימא בגין קדושא, לית אתר בקדושה בכל ישובא כגוונא דארץ ישראל. ואי תימא, בגין ההוא גברא דבני לה. כמה בני נשא הוו דזכותיהון יתיר מדיליה. אמר רבי יצחק, אנא לא שמענא ולא אימא.

469. אתו שאילו ליה לר"ש, אמר לון, ודאי ההוא אתר לא שלטא עליה מלאך המות, וקודשא בריך הוא לא בעי דבההוא אתר ימות בר נש לעלמין, ואי תימא, דקדם לכן בההוא דוכתא, עד לא אתבני, מיתו ביה בני נשא, לאו הכי. אלא מיומא דאתברי עלמא, אתתקן ההוא אתר, לקיומא, ורזא דרזין הכא, לאיגון דמסתבלי ברזא דחכמתא.

470. בד ברא קודשא בריך הוא עלמא, ברא ליה ברזא דאתון, ואתגלגלו אתון, וברא עלמא, בגלומי דשמא קדישא. אתגלגלו אתון, ואסחרו עלמא בגלומי וכד אתגלי ואתפשט עלמא ואתברי, והוו אתון סחרן למברי, אמר קודשא בריך הוא דיסתיים ביו"ד, אשתארת את ט' בההוא דוכתא, תליא באוירא, טי"ת, איהו את, דנהירו חנין, בגין כך, מאן דחמי טי"ת בחלמיה, סימנא טבא הוא ליה, וחנין אתתקנו ליה. ועל דא בגין דהוה ט' תליא על גבי ההוא אתר, לא שלטא ביה מותא.

471. בד בעא קודשא בריך הוא לקיימא עלמא, זריק חד צרורא גו מנא, גליף ברזא דע"ב אתון, ומתמן שארי למיהך ההוא צרורא, ולא אשכח אתר לאתקיימא ביה, בר ארעא קדישא, ומנא הוו אזלין אבתריה, עד דמטא ההוא צרורא תחות המזבח, ותמן אשתקע, ואתקיים כל עלמא.

472. ואי תימא, אי הכי דבההוא אתר שריין חיים, אמאי לא אתבני תמן בי מקדשא, למיהב חנין ליתבהא. אלא הכא בהאי אתר אתקיים בגין את חד דשריא עליה. בבי מקדשא כל אתון בלהו שראן ביה, ובהו אתברי איהו בלחודוי, כגוונא דכל עלמא.

473. Also, the Holy Land gives life and atonement to its inhabitants in that world, but that place is not so, for it gives life to that place only in this world and not in the World to Come. The Temple is the opposite of that place, because Yisrael have a portion in that world but not in this world. Therefore, the Temple exists to atone for sins and to merit Yisrael for the World to Come.

474. Come and see: The letter Tet is universally the shine of life, FOR IT IS YESOD OF BINAH. Therefore, the passage opens: "That it was good (Heb. tov, with Tet)", as it is written: "And Elohim saw the light, that it was good" (Beresheet 1:4). The Destroying Angel flees from this letter AND THE ZOHAR REPEATS AND SAYS, Do not say that he flees, but rather he was not given permission to enter there.

475. This letter is different from the letter Kuf. The letter Kuf does not settle at all in any place in the world. You may derive it from: "Let not a slanderous man be established in the earth" (Tehilim 140:12). The letter Tet can settle everywhere and is able to settle properly. Wherever the letter Tet is, there is no place for the letter Kuf to settle there. Therefore the Other Side does not dominate at all in this place, FOR HE IS THE ANGEL OF DEATH, and the Tet gives life of this world to those who dwell under this letter and do not go outside. Once he goes outside, the Other Side has permission to have power over him, and as this letter dominates in this place TO GIVE LIFE THERE, so does a different letter dominate in the place of Gehenom. Which one is it? It is the letter Kuf.

43. Betzalel knew the permutation of letters

In the book of Rabbi Hamnuna Saba (the elder), we learn here, it speaks of the two letters Chet ? and Tet ?, which are in the word for 'sin'. These letters are withheld from the tribes of Yisrael, so that they should not be marked with sin. In the tabernacle all the letters of the alphabet are engraved, as is the secret of the Holy Name, Yud Hei Vav Hei ??.??. (The Tetragrammaton). Betzalel, who knew the Wisdom of joining the letters with which heaven and earth were created, was chosen above by God, and was also chosen below. His name, we are told, means "In the shadow of El." We next read of the meaning of "The son of Uri," and of "the son of Chur," which has two explanations. Finally, we are told that Betzalel was appointed over the tribe of Judah.

The Relevance of this Passage

The wisdom distilled here concerning the mystical letters Chet and Tet absolves us of our sins, from the time of Adam to the present moment, while finally doing away with our tendencies to err and commit transgressions. The four-letter Tetragrammaton ??.??., we are told, embodies all the secrets of Creation, the world above and the world below. Thus, the Light that permeates all reality now rejuvenates our soul and uplifts all existence. Our consciousness is liberated from the rational-based, self-centeredness of Satan - the Evil Inclination - by means of the Light of Binah (the son of Chur).

476. In the book of Rav Hamnuna Saba (the elder), IT IS WRITTEN THAT THE WORD: 'CHET (ENG. 'SIN')' contains the two letters Chet and Tet. Therefore, they were not written in the Onyx Stones and in the stones to be set, because the tribes of Yisrael had these two letters withheld from them, so that there should not be marked in them Chet Tet, MEANING SIN.

473. וְתוֹ, דְאֶרְעָא קְדִישָׁא יְהִיב חַיִּין וְכַפְרָה לְיִתְבָּהָא בְּהָהוּא עֲלֵמָא, וְאַתְר דָּא לָאו הֲכִי, יְהִיב חַיִּין לְהָהוּא אַתְר בְּהָאֵי עֲלֵמָא, וְלֹא בְעֲלֵמָא דְאֵתִי. וְכִי מְקַדְשָׁא בְּהַפּוּכָא מִתְמָן, בְּגִין דְאֵית חוּלְקָא לְיִשְׂרָאֵל בְּהָהוּא עֲלֵמָא, וְלֹא בְעֲלֵמָא דָּא. וְעַל דָּא קְיַימָא בִּי מְקַדְשָׁא לְכַפְרָא חוּבִין, וְלִמְזִבֵּי לִוְן לְיִשְׂרָאֵל לְעֲלֵמָא דְאֵתִי.

474. ת"ח, טי"ת נהירו דחייין בכל אתר, ועל דא פתח בה קרא בי טוב. דכתיב וירא אלהים את האור בי טוב. מהאי את, עריק מלאכא מחבלא. לא תימא עריק, אלא דלא אתיהיב ליה רשו לאעלא תמן.

475. אַת דָּא מְשַׁנְיָא מֵאֵת ק', ק' לֹא מִתְיַשְׁבָּא בְּלָל בְּדוּכְתָא בְּעֲלֵמָא, וְסִימְנָן אִישׁ לְשׁוֹן בַּל יִבּוֹן בְּאַרְץ אֵת טי"ת אֲתִיּוּשְׁבָא בְּכָל דּוּכְתָא, וְאַתְתַּקְנַת לְאֲתִיּוּשְׁבָא בְּדָקָא יְאוּת, וּבִג"כ בְּכָל דּוּכְתָא דָּאֵת ט' תְּמָן, לִית יְשׁוּבָא לְאֵת ק' תְּמָן לְאֲתִיּוּשְׁבָא בִּיה. וְעַל דָּא אַתְר דָּא לֹא שְׁלֵטָא בִּיה בְּלָל סְטְרָא אַחְרָא, וְיְהִיב חַיִּים דְּהָאֵי עֲלֵמָא לְיִתְבֵּי תְּחוּתֵיהּ דָּאֵת דָּא, וְלֹא יִפּוּק לְבַר, וְכַד נְפִיק לְבַר, אֵית רְשׁוֹ לְסְטְרָא אַחְרָא לְשְׁלֵטָאָה בִּיה. כְּמָה דָּאֵת דָּא שְׁלֵטָא בְּאַתְר דָּא, הֲכִי נְמִי שְׁלֵטָא אֵת אַחְרָא בְּאַתְר דְּגִיְהֵנָם, וּמֵאֵן אִיְהִי, אֵת ק'.

חטי.ה.ו.ה.ג.ה.ו.ה.

476. וּבְסִפְרָא דְרַב הַמְנוּנָא סָבָא, הֲכָא אֵינּוּן תְּרִין אֲתוּוּן: ח', ט'. וְעַל דָּא לֹא הוּוּ בְּתִיבִין גּוֹ אֲבִי בּוּרְלָא, אֲבָנִין דְּאֲשְׁלְמוּתָא, וּשְׁבֻטִין דְּיִשְׂרָאֵל, תְּרִין אֲתוּוּן אֵלִין אֲתַמְנְעוּ מְנִייהוּ, בְּגִין דְּלֹא יְהִיא רְשִׁים בְּגִוּוּיְהוּ ח"ט.

477. All the letters of the alphabet are suspended in the site of the Temple in engraved secrets of the Holy Names, bound and embroidered on it. And the entire world of above and below is bordered and engraved in the secret of the letters, and the secret of the supernal Holy Name, NAMELY, YUD HEI VAV HEI is engraved on them.

478. In the tabernacle, the letters were engraved and formed properly, because Betzalel knew the Wisdom of permutating the letters with which the heaven and earth were created. Because of his Wisdom, the tabernacle was build by him and he was chosen from among all the people of Yisrael.

479. He was chosen above and so did the Holy One, blessed be He, want him to be chosen below, as it is written THAT THE HOLY ONE, BLESSED BE HE, SAID TO MOSES, "See I have called by name Betzalel" (Shemot 31:2). MOSES SAID TO YISRAEL, "See, Hashem has called by name Betzalel" (Shemot 35:30). His name is in a supernal secret called 'Betzalel', WHICH MEANS Betzel (Eng. 'in the shadow') of EI. Who is he? He is Righteous, MEANING YESOD, who sits in that shadow of EI that is called 'supernal EI', MEANING TIFERET. He, BETZALEL, is placed like that EI, WHO IS TIFERET, as that EI takes six extremities, BECAUSE TIFERET TAKES SIX EXTREMITIES, CHESD, GVURAH, TIFERET NETZACH, HOD AND YESOD, and the Righteous, WHO IS YESOD, takes them. So that EI illuminates above and this Righteous One illuminates below, TO MALCHUT. That EI, WHO IS TIFERET, combines six ends, while that Righteous one is the combination of all six ends.

480. "The son of Uri" (Ibid.) MEANS the son of the primordial light (Heb. or) that the Holy One, blessed be He, created during the work of Creation. "The son of Chur" (Ibid.) MEANS the son of the freedom (Heb. cherut) in everything, NAMELY THE LIGHT OF BINAH, WHICH IS THE SECRET OF FREEDOM. Another explanation: "The son of Chur" means the son who is white (Heb. chiver) MEANING white of all the colors, MEANING THAT THE LIGHT OF CHASSADIM, WHICH IS WHITE, IS IN ASCENDANCY IN HIM. And he, BETZALEL, WHO IS YESOD, was appointed over the tribe of Judah, THAT IS THE SECRET OF MALCHUT. Everything is as it should be, BECAUSE YESOD HAS TO BE JOINED WITH MALCHUT.

44. Blue, part two

All the colors are good if they are seen in a dream, except blue, because it is a throne for executing Judgment of the soul. When the person sees this blue, we learn, he becomes afraid and remembers all the commandments of his Master, and guards himself from sins for fear of the serpent.

Therefore, there is blue in the tabernacle. Rabbi Isaac next asks about mercy, and Rabbi Shimon answers that the colors are improved when the cherubs turn their faces toward each other. At that time, even green turns to gold. When the colors are changed, Malchut changes from Judgment to Mercy and from Mercy to Justice, all according to the changing of the colors.

The Relevance of this Passage

The colors of Creation burst forth. And as they transmute into various shades, tones, and hues, so too does judgment transform into countless acts of the sweetest mercy towards all mankind. We acquire a deep-seated love for our neighbor as all of Malchut is corrected and transformed.

477. בְּאֶתֶר דְּבֵי מִקְדָּשָׁא תְּלִינן כָּל אֲתוּוֹן דְּאֶלְפָּא בֵּיתָא, בְּרִזִין גְּלִיפִין דְּשִׁמְהֵן קְדִישִׁין, קְשִׁירִין, מְרַקְמִין עֲלֵיהּ, וְכָל עֲלָמָא דְּלַעִילָא וְתַתָּא, כֹּלָא בְּרִזָּא דְּאֲתוּוֹן מִתְחַקְקִין וְגִלְיָפָא, וְרִזִין דְּשִׁמָּא קְדִישָׁא עֲלָא, עֲלֵיהּ אֲתַגְלִיף.

478. בְּמִשְׁכְּנָא אֲתַגְלִיפוּ וְאֲתַצְיִירוּ אֲתוּוֹן בְּדָקָא חֲזִי. דְּהָא בְּצִלְאֵל הוּא יָדַע חֲכֻמַּתָּא, לְצִרְפָּא אֲתוּוֹן דְּאֲתַבְּרִיאוּ בְּהוּ שְׁמִיא וְאַרְעָא. וְעַל חֲכֻמַּתָּא דִּילֵיהּ, אֲתַבְּנִי מִשְׁכְּנָא עַל יְדֵיהּ, וְאֲתַבְּרִיר מִכָּל עַמַּא דִּישְׂרָאֵל.

479. וּכְמָה דְּאִיהּ אֲתַבְּרִיר לְעִילָא, הֲכִי בְּעָא קוּדְשָׁא בְּרִיךְ הוּא דִּיתַבְּרִיר לְתַתָּא. לְעִילָא כְּתִיב, רְאֵה קְרָאתִי בְּשֵׁם בְּצִלְאֵל. לְתַתָּא רְאוּ קְרָא יְיָ בְּשֵׁם בְּצִלְאֵל. וְשִׁמְיָהּ בְּרִזָּא עֲלָא אֶקְרִי הֲכִי בְּצִלְאֵל: בְּצִלְאֵל. וּמֵאֵן אִיהּ. דָּא צְדִיק. דְּאִיהּ יְתִיב בְּצִלְאֵל, הוּא דְּאֶקְרִי אֵל עֲלִיּוֹן. וְאִיהּ יְתִיב בְּגוּוֹנָא דְּהוּא אֵל. הוּא אֵל נְטִיל שִׁית סְטְרִין, הוּא צְדִיק נְטִיל לֹוֹן. אוּף הֲכִי, הוּא אֵל אֲנַהִיר לְעִילָא, הוּא צְדִיק אֲנַהִיר לְתַתָּא. הוּא אֵל, כֹּלָּא דְּכֻלְהוּ שִׁית סְטְרִין. הוּא צְדִיק, כֹּלָּא דְּכֻלְהוּ שִׁית סְטְרִין.

480. בֶּן אוּרִי: בֶּן אוּרִי קְדָמָא, דְּבָרָא קוּדְשָׁא בְּרִיךְ הוּא בְּעוּבְדָּא דְּבְרָאשִׁית. בֶּן חוּר: בֶּן חוּר דְּכֻלָּא. ד"א, בֶּן חוּר: בֶּן חוּר מִכָּל גּוּוֹנִין. וְדָא אֲתַמְנִי לְמִטָּה יְהוּדָה, כֹּלָּא בְּדָקָא יְאוּת.

481. All the colors are good IF THEY ARE SEEN in a dream except blue, because it is a throne, MEANING MALCHUT, for executing Judgment of the souls. HE QUESTIONS: But this level, WHICH IS MALCHUT, is white, AS YOU SAY that it receives FROM YESOD THAT IS CALLED 'THE SON OF CHUR', WHICH MEANS WHITE, MEANING CHESED. HE ANSWERS: At the time that it stands to judge souls, BECAUSE OF THE SINS OF THE LOWER BEINGS, it has the color blue, as we have already established.

482. When the person sees this color, MEANING BLUE, he is reminded to do all the commandments of his Master as by the brass serpent. For at the moment they saw it, they feared the Holy One, blessed be He, and guarded themselves against all sins. When this fear came over them, they were immediately cured. What caused them to fear the Holy One, blessed be He? It was that serpent, that whip that they saw. Here also, about blue is written: "That you may look upon it, and remember all the commandments of Hashem" (Bemidbar 15:39), which means from the fear of Him. Therefore, there was blue in the tabernacle.

483. Rabbi Yitzchak said: This remark of my master that blue is the Throne of Judgment, and when MALCHUT has this color, it is then a throne to judge on it capital law, ACCORDING TO THIS, when is MALCHUT in Mercy? He said to him: When the Cherubs, WHICH ARE THE SECRET OF MALE AND FEMALE, turn their faces to each other and look face to face, all the colors are improved and the color blue turns into another color. The color green also turns into the color gold.

484. When the colors are changed, MALCHUT then changes from Judgment to Mercy and from Mercy to Judgment, all according to the changing of the colors. As the children of Yisrael arrange themselves before the Holy One, blessed be He, so is everything arranged, and so is it set ABOVE. Therefore, it is written: "Yisrael, in whom I will be glorified" (Yeshayah 49:3), for in these colors included one within the other IS the beauty of everything.

45. "You shall make a table"

Rabbi Yitzchak begins here by explaining that as long as the children of Yisrael were in the Holy Land, they derived their sustenance from a high place, and all the leftovers were sufficient to nourish the rest of the world. But when they were sent into exile, they themselves received only the remnants. Leftovers are given only to dogs and servants, which is exactly what the children of Yisrael have become like in their exile. Next, Rabbi Chiya, Rabbi Shimon, Rabbi Ya'akov (son of Idi) and Rabbi Yesa Junior are traveling, and while they travel they wonder about the meaning of, "But show loyal love to the sons of Barzillay the Giladite, and let them be of those that eat at your table." Rabbi Yesa Junior, the youngest of them, explains the meaning of, "Who gives bread to all flesh: for His steadfast love endures forever." He draws parallels between the brain, the heart and the liver, and Binah, Zeir Anpin and Malchut, and he goes on to speak of how nourishment is sent back and forth between them. Then he mentions the sources of the body as the three worlds Binah, Yetzirah and Asiyah. He explains that, "For he did eat continually at the table of the king" means that all his sustenance and food came from there. Finally, Rabbi Yesa blesses their small meal as they sit down to eat.

The Relevance of this Passage

As we read this passage, we must ask ourselves: "At whose table are we sitting, and from whom are we deriving our spiritual sustenance?" If it is not from God, then it will never nourish our souls as they need and deserve. If our meals are not blessed with His presence, they are only fit for dogs. Yet if they do derive from God, we shall find ourselves ever-growing in the wisdom that can only come from the Creator. Awareness of this truth emerges in our consciousness. In turn, sustenance, livelihood, and spiritual nourishment flow to us in great abundance, bringing blessings to all mankind.

481. כָּל גּוֹנוֹן טֵבִין לְחֵלְמָא, בְּרַ תְּכֵלָא, כְּמָה דְאִתְמַר. בְּגִין דְאִיהוּ בְרִסְיָא, לְמִידָן דִּינִין דְנִשְׁמַתִּין. וְהָא הָאִי דְרָגָא חוּרָא אִיהוּ. אֶלָּא בְשַׁעֲתָא דְקִיָּמָא בְדִינֵי דְנִפְשָׁאן, כְּדִין אִיהוּ גּוֹן תְּכֵלָא. וְהָא אוֹקִימָנָא.

482. בְשַׁעֲתָא דְחָמֵי בְרַ נֶשׁ לְהָאִי גּוֹן, אֲדַכְרַ בְּרַ נֶשׁ לְמַעַבַד פְּקוּדִין דְמָאֲרִיָּה. כְּגוֹנוֹנָא דְנַחֲשׁ הַנְּחֻשֶׁת, בְשַׁעֲתָא דְהוּוּ חֲמָאן לִיָּה, הוּוּ דְחָלֵי מְקָמֵי דְקוּדְשָׁא בְרִיךְ הוּא, וּמְנַטְרֵן גְּרַמְיָהוּ מִכָּל חוּבִין, וּבְשַׁעֲתָא דְהָהוּא דְחִילוּ דְקוּדְשָׁא בְרִיךְ הוּא סִלְקָא עֲלֵיהוּ, מִיַּד אֲתַסִּינֵן. מָאן גְּרִים לֹון לְדְחֵלָא מְקָמֵי קוּדְשָׁא בְרִיךְ הוּא, הָהוּא נַחֲשׁ, הָהִיא רְצוּעָה דְמִסְתַּכְלֵן בְּהָ. אוּף הָכִי תְכֵלֶת וּרְאִיתֶם אוֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְיָ. מִהָהוּא דְחִילוּ דִילִיָּה, וְעַל דָּא תְכֵלֶת בְּמִשְׁכְּנָא.

483. אָמַר רַבִּי יִצְחָק, הָאִי דְאָמַר מִרַ תְּכֵלֶת בְּרִסְיָא דְדִינָא אִיָּהִי, וְכַד אִיָּהִי קִיָּמָא בְּגוֹנוֹנָא דָּא, כְּדִין אִיָּהִי בְרִסְיָא לְמִידָן דִּינֵי נִפְשָׁאן. אִימַתִּי אִיָּהִי בְרַחֲמֵי. אָמַר לִיָּה, בְשַׁעֲתָא דְכְרוּבִים מְהִדְרֵן אֲנַפְיָהוּ דָּא עִם דָּא, וּמִסְתַּכְלֵן אֲנַפִּין בְּאֲנַפִּין. בִּינֵן דְאִינוּן כְּרוּבִים מִסְתַּכְלֵן אֲנַפִּין בְּאֲנַפִּין כְּדִין כָּל גּוֹנוֹן מִתְתַּקְנָן, וְאִתְהַפֵּךְ גּוֹן תְּכֵלָא לְגּוֹן אַחְרָא. מִתְהַפֵּךְ גּוֹן יְרוּק, לְגּוֹן זָהָב.

484. וְעַל דָּא, בְּהַפּוּכָא דְגּוֹנוֹן, אִתְהַפֵּךְ מְדִינָא לְרַחֲמֵי, וְכֵן מִרַחֲמֵי לְדִינָא, וְכֵלָא בְּהַפּוּכָא דְגּוֹנוֹן. כְּמָה דְמִסְדְּרִין יִשְׂרָאֵל תְּקוּנִיָּהוּ לְגַבֵּי קוּדְשָׁא בְרִיךְ הוּא, הָכִי קִיָּמָא כָּלָא, וְהָכִי אֲתַסְדֵּר. וְעַל דָּא כְּתִיב יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפָּאֵר, בְּאִינוּן גּוֹנוֹן דְכֵלִילֵן דָּא בְּדָא, שְׁפִירוּ דְכֵלְהוּ.

485. "You shall make a table of acacia wood..." (Shemot 25:23). Rabbi Yitzchak opened the discussion saying: "When you have eaten and are replete, then you shall bless Hashem your Elohim..." (Devarim 8:10). How fortunate are Yisrael that the Holy One, blessed be He, favors them and brings them close to Him from among all the nations. Because of them, He gives His sustenance and satisfies the whole world. If it were not for Yisrael, the Holy One, blessed be He, would not give sustenance to the world. Now that they are in exile, surely the whole world receives SUSTENANCE doubly, IN ORDER THAT THE REMAINS SHOULD SUFFICE FOR YISRAEL.

486. As long as Yisrael were in the Holy Land, sustenance would descend to them from a high place, and they would give a portion of the remnants to the idol worshipping peoples. All the nations were sustained only from the remnants. But now that they are in exile, the situation has changed into a different manner. THE SUSTENANCE REACHES THE NATIONS OF THE WORLD, AND THEY RECEIVE THE REMNANTS FROM THEM.

487. For example, a king prepares a meal for his household. As long as they do his bidding, they eat together with the king, and they give the dogs a portion of bones to chew. But when the household does not do the bidding of the king, he gives the entire meal to the dogs, and he gives the bones to them.

488. Similarly, as long as the children of Yisrael do the bidding of their Master, they eat at the table of the King and the entire meal is prepared for them. Because of their joy, they give the bones, which are the remains, to the idol worshippers. As long as the children of Yisrael are not doing the bidding of their Master, they go into exile and the meal is given to the dogs, while they are given the remains, AS IT IS WRITTEN: "Thus shall the children of Yisrael eat their bread, unclean, among the nations" (Yechezkel 4:13). They eat the remnants of their abhorrence, MEANING OF THEIR REPUGNANT FOOD. Woe is to the king's son who sits and waits at the table of the servant, and eats what is left of his table.

489. King David said, "You prepare a table for me in the presence of my enemies: You anoint my head with oil; my cup runs over" (Tehilim 23:5). "You prepare a table for me," namely the King's meal, "in the presence of my enemies." They are the dogs that sit under the table and wait for the portion of bones, while he sits with the King at His table with the delight of the meal.

485. וְעָשִׂיתָ שֻׁלְחָן עֲצֵי שִׁטִּים וְגו'. רַבִּי יִצְחָק פָּתַח, וְאָכַלְתָּ וּשְׂבַעְתָּ וּבִרְכַתְּ אֶת יְיָ אֱלֹהֶיךָ וְגו', כִּמְה זָכָאִין אֵינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתֵרְעֵי בְּהוּ, וְקָרִיב לוֹן לְגַבְיָהּ מִכָּל עַמּוּן, וּבְגִינְהוּן דְּיִשְׂרָאֵל, יְהִיב מְזוּנָא וּשְׂבַעָא, לְכָל עַלְמָא, וְאַלְמָלָא יִשְׂרָאֵל לֹא יְהִיב קוּדְשָׁא בְּרִיךְ הוּא מְזוּנָא לְעַלְמָא, וְהִשְׁתָּא דְּיִשְׂרָאֵל אֵינּוּן בְּגִלּוּתָא, עֵאכֹ"ו דְּנִטְלֵי מְזוּנָא עַל חַד תְּרִין.

486. בְּזַמְנָא דְּהוּוּ יִשְׂרָאֵל בְּאַרְעָא קְדִישָׁא, הָוָה נְחִית לוֹן מְזוּנָא מֵאַתְרַּע עֲלָאָה, וְאֵינּוּן יְהִיבֵי חוּלְקַ תְּמַצִּית לְעַמּוּן עוּבְדֵי כּוֹכְבִים, וְעַמּוּן כְּלָהוּ לֹא אֲתַזְנוּ אֲלָא מִתְּמַצִּית וְהִשְׁתָּא דְּיִשְׂרָאֵל אֵינּוּן בְּגִלּוּתָא, אֲתַהֲפֵךְ בְּגוּזָא אַחְרָא.

487. מִתַּל לְמַלְכָּא, דְּאַתְקִין סְעוּדָתָא לְבְנֵי בֵיתֵיהּ, כָּל זַמְנָא דְּאֵינּוּן עֲבָדֵי רַעוּתֵיהּ, אֲכָלֵי סְעוּדָתָא עִם מַלְכָּא, וְיְהִיבֵי לְכָלְבֵי חוּלְקַ גְּרַמִּין לְמַגְרֵר. בְּשַׁעְתָּא דְּבְנֵי בֵיתֵיהּ לֹא עֲבָדֵי רַעוּתָא דְּמַלְכָּא, מַלְכָּא יְהִיב כָּל סְעוּדָתָא לְכָלְבֵי, וְסָלִיק לוֹן גְּרַמִּי.

488. כְּגוּזָא דָּא, כָּל זַמְנָא דְּיִשְׂרָאֵל עֲבָדֵי רַעוּתָא דְּמֵאֲרִיהוּן, הָא עַל פְּתוּרָא דְּמַלְכָּא אֵינּוּן אֲכָלֵי, וְכָל סְעוּדָתָא אֲתַתְּקֵן לְהוּן. וְאֵינּוּן, מֵהֵוּא חֲרוּה דְּלֵהוּן, יְהִיבֵי גְרַמִּי דְּאִיהוּ תְּמַצִּית לְעוּבְדֵי כּוֹכְבִים. וְכָל זַמְנָא דְּיִשְׂרָאֵל לֹא עֲבָדֵי רַעוּתָא דְּמֵאֲרִיהוּן, אֲזֵלֵי בְּגִלּוּתָא, וְהָא סְעוּדָתָא לְכָלְבֵי, וְאַסְתַּלַּק לוֹן תְּמַצִּית כְּכָה וְאֲכָלוּ בְנֵי יִשְׂרָאֵל אֶת לַחֲמֵם טָמָא בְּגוּזִים, דְּהָא תְּמַצִּית דְּגַעוּלִיהוּן אֲכָלֵי. וּוֵי לְבָרָא דְּמַלְכָּא, דִּיתִיב וּמִצְפָּה לְפְתוּרָא דְּעַבְדָּא, מֵה דְּאַשְׁתָּאֵר מִגּוּ פְּתוּרָא אִיהוּ אֲכִיל.

489. דוּד מַלְכָּא אָמַר, תְּעֲרוֹךְ לְפָנֵי שֻׁלְחָן נְגַד צוּרְרֵי דְּשִׁנְתָּ בְּשֶׁמֶן רֵאשֵׁי רוּיָה. תְּעֲרוֹךְ לְפָנֵי שֻׁלְחָן, דָּא סְעוּדָתָא דְּמַלְכָּא. נְגַד צוּרְרֵי, אֵינּוּן כְּלָבֵי דִּיתְבֵי קְמֵי פְּתוּרָא, מִצְפָּאֵן לְחוּלְקַ גְּרַמִּין, וְאִיהוּ יְתִיב עִם מַלְכָּא בְּעוּנָא דְּסְעוּדָתָא בְּפְתוּרָא.

490. "You anoint my head with oil": This is the beginning (head) of the meal, for all the oil and fats and the prepared items of the meal are given at the beginning to the friend of the king. Whatever is left over is given afterwards to the dogs and those who serve at the table. "My cup runs over" means that the cup in front of the king's friend is always full and he does not have to request. Upon this secret, the children of Yisrael were consistently IN RELATION with the other nations.

491. Rabbi Chiya went to Rabbi Shimon in Tiberias with Rabbi Ya'akov bar Idi, and Rabbi Yesa Junior. While they were still traveling, Rabbi Yesa said to Rabbi Chiya: I wonder about the words "But show loyal love to the sons of Barzillay the Giladite, and let them be of those that eat at your table..." (I Melachim 2:7). According to this, all the kindness and truthfulness means to eat at his table and no more, in accordance with the words, "and let them be of those that eat at your table." Also, it is not the honor of the king that someone else eats by his table. It should not be so, rather the king should eat alone and around him all his ministers that are lower than he.

492. Rabbi Chiya said: I have heard nothing about this matter and I make no comment. He said to Rabbi Ya'akov bar Idi, Did you hear anything about this matter? He said to him: You who nurture daily from the honey of the supernal oil, MEANING RABBI SHIMON, if you did not hear, of course I did not. He said to Rabbi Yesa: Did you hear anything about this matter? He said to him: Even though I am a youth, and it has only been a few days since I came to you and before that I had no merit, NONETHELESS I did hear.

493. He opened the discussion saying, "Who gives bread to all flesh: for His steadfast love endures forever" (Tehilim 136:25). HE QUESTIONS: What did David have in mind, that he concluded the great praise with this passage? HE ANSWERS: There are three rulers above through whom the Holy One, blessed be He, is known, and they are the mystery of His glory. They are the brain, the heart, and the liver, MEANING BINAH, ZEIR ANPIN, AND MALCHUT. They are opposite of this world, MEANING FROM THE ASPECT OF THE AWAKENING FROM BELOW THAT ASCENDS FROM THIS WORLD, AS DURING A FAST DAY OR THE LIKE, AS IT IS WRITTEN BEFORE US. Above, the brain receives first and afterwards gives to the heart. Then the heart takes and gives to the liver, and afterwards, the liver gives a portion to all the sources that are below, each one as is proper. Below, THROUGH THE AWAKENING FROM BELOW, the liver, WHICH IS MALCHUT, is first to awaken and later brings it near to the heart, BEING ZEIR ANPIN. The heart takes the best of the food and, after it has received and has become strengthened from the power and desire that it received, it gives and brings awakening to the brain, WHICH IS BINAH. AND THEN THE SUPPLY IS PROJECTED FROM BINAH TO ZEIR ANPIN, AND FROM ZEIR ANPIN TO MALCHUT, WHICH IS THE LIVER. Afterwards, the liver again distributes sustenance to all the sources of the body, WHICH ARE THE THREE WORLDS BRIYAH, YETZIRAH, AND ASIYAH.

490. דְּשֵׁנֶת בְּשֶׁמֶן רֵאשִׁי, דָּא רִישָׁא דְּסַעוּדָתָא, דְּכָל מְשַׁחָא, וְשִׁמְנוֹנָא, וְתַקּוֹן סַעוּדָתָא, אֲתִיְהִיב בְּקִדְמִיתָא לְרַחֲמָא דְּמַלְכָּא. מַה דְּאִשְׁתָּאֵר, לְבַתֵּר אֲתִיְהִיב לְכָלְבִּי, וְלֵאִינוּן פְּלַחֵי פְּתוּרָא. בּוֹסֵי רוּיָה, מְלִיא כֶּסֶף קָמֵי רַחֲמָא דְּמַלְכָּא תְּדִיר, דְּלֹא יִצְטְרִיךְ לְמִשְׁאֵל. וְעַל רְזָא דָּא, הוּוּ יִשְׂרָאֵל תְּדִיר, עִם שְׂאֵר עַמִּין.

491. רַבִּי חִיָּיא הוּוּ אָזִיל לְגַבֵּי דְּרַבִּי שְׁמַעוֹן לְטַבְרִיָּה, וְהוּוּ עַמִּיָּה רַבִּי יַעֲקֹב בַּר אִידִי, וְרַבִּי יוֹסָא זְעִירָא, עַד דְּהוּוּ אָזִיל, אָמַר רַבִּי יוֹסָא לְרַבִּי חִיָּיא, תִּימָה מַה דְּכִתִּיב, וְלִבְנֵי בְּרוּזִילֵי הַגְּלַעְדִּי תַעֲשֶׂה חֶסֶד וְהִינוּ בְּאוֹכְלֵי שְׁלַחֲנָךְ וְגו'. אִי הָכִי כָּל טוֹבוֹ וְקִשׁוּט, לְמִיכָל עַל פְּתוּרִיָּה וְלֹא יִתֵּיר, מְדַקְאֵמַר הָכָא וְהִינוּ בְּאוֹכְלֵי שְׁלַחֲנָךְ. וְתוּ, לֹאֵו יִקְרָא דְּמַלְכָּא אִיהוּ, לְמִיכָל בַּר נֶשׁ אַחְרָא עַל פְּתוּרִיָּה דְּמַלְכָּא, וְלֹא אִצְטְרִיךְ דָּא, אֲלֵא מַלְכָּא בְּלַחֲדוּי, וְכִלְהוּ בְּרַבְנוּהֵי סַחְרִיָּיָה, לְתַתָּא מְנִיָּה.

492. אָמַר רַבִּי חִיָּיא לֹא שְׁמַעְנָא בְּהַאי מִיּוּדֵי, וְלֹא אִימָא. א"ל לְרַבִּי יַעֲקֹב בַּר אִידִי, וְאַתָּה שְׁמַעְתָּ בְּהַאי מִיּוּדֵי. א"ל, אֲתוּן דִּינְקִין בְּכָל יוֹמָא מְדַבְּשָׁא דְּמִשְׁחָא עֲלָאָה, לֹא שְׁמַעְתוּן, כָּל שְׁכָן אָנָּא. אָמַר לִיָּה לְרַבִּי יוֹסָא, וְאַתָּה שְׁמַעְתָּ מִיּוּדֵי בְּהַאי. א"ל אַע"ג דְּאָנָּא רַבִּיא וּמִיּוּמִין זְעִירִין אֲתִינָּא לְגַבִּיּוֹכוֹ, וְלֹא זְכִינָּא מְקַדְמַת דְּנָא, אָנָּא שְׁמַעְנָא.

493. פְּתַח וְאָמַר נוֹתֵן לֶחֶם לְכָל בֶּשֶׂר כִּי לְעוֹלָם חֶסֶדּוֹ. מֵאִי קָא חֲמָא דְּדוּד דְּסִיּוּם הֵלְלָא רַבָּא, סִיּוּם הָכִי בְּהַאי קָרָא. אֲלֵא תַלְתָּ שְׁלִיטִין אִינוּן לְעִילָא, דְּקוּדְשָׁא בְּרִיךְ הוּוּ אֲשֶׁתְּמוּדְעָא בְּהוּ, וְאִינוּן רְזָא יִקְרָא דִּילִיָּה, וְאִלִּין אִינוּן: מוּחָא, וְלֵבָא, וְכַבְדָּא. וְאִינוּן בְּהַפּוּכָא דְּהַאי עֲלֵמָא. לְעִילָא, מוּחָא נְטִיל בְּרִישָׁא, וְבַתֵּר יְהִיב לְלֵבָא, וְלֵבָא נְטִיל וְיְהִיב לְכַבְדָּא, וְלַבְתֵּר כַּבְדָּא יְהִיב חוּלְקָ לְכָל אִינוּן מְקוּרִין דְּלַתְתָּא, כָּל חַד וְחַד כַּבְדָּא חֲזִי לִיָּה. לְתַתָּא, כַּבְדָּא נְטִיל בְּרִישָׁא, וְלַבְתֵּר אִיהוּ מְקַרְבַּ כְּלָא לְלֵבָא, וְנְטִיל לֵבָא שְׁמִירוֹ דְּמִיכְלָא. כִּיּוֹן דְּנְטִיל, וְאַתְתְּקַף מִהֵוּוּא תַקְפָּא וְרַעוּ דְּקָא נְטִיל, יְהִיב וְאַתְעַר לְגַבִּי מוּחָא. וְלַבְתֵּר אֲהֲדַר כַּבְדָּא, וּפְלִיג מְזוּנָא לְכָל מְקוּרִין דְּגוּפָא.

494. HE EXPLAINS HIS WORDS: On a fast day, man offers food and drink to the supernal liver, WHICH IS MALCHUT, and what does he offer? HE OFFERS his fat and blood and desires. That liver takes it all willingly. Once everything is already by it, it takes and offers it all to the heart, MEANING ZEIR ANPIN, who is superior and dominates it. After the heart has taken and becomes strengthened in will, it offers it all to the brain, WHICH IS BINAH, who is the highest ruler over the whole body THAT IS ZEIR ANPIN. THE SUPPLY RETURNS FROM BINAH TO ZEIR ANPIN AND FROM ZEIR ANPIN TO MALCHUT, WHICH IS LIVER, and afterwards the liver again divides portions to all the sources and limbs below IN BRIYAH, YETZIRAH, AND ASIYAH.

495. At a different time, MEANING WHEN THE SUPPLY IS BEING PROVIDED FROM THE SIDE OF AWAKENING FROM ABOVE, the brain first receives all supply, WHICH IS BINAH, from that which is higher than it, WHICH IS CHOCHMAH. Afterwards, it gives to the heart, WHICH IS ZEIR ANPIN, and the heart gives to the liver, WHICH IS MALCHUT. And the liver gives to all the sources and limbs below, IN BRIYAH, YETZIRAH AND ASIYAH. Afterwards, when it wishes to distribute sustenance to this world, it gives first, MEANING THE CHOICEST AND BEST OF THE SUPPLY, to the heart, who is the king of the earth, NAMELY THE KING OF YISRAEL, and the king's table is stimulated to receive first the other people of the world. Blessed is he who is counted among those of the king's table, for he is recognized ABOVE to do him good with that goodness of above THAT THE KING RECEIVES.

496. This is kindness and truth that David did for the sons of Barzillay, as it is written: "And let them be of those that eat at your table." If you say at the king's table, another person eats besides him, it is not so. The king eats first, and afterwards all the people. And those who eat with the king during the time that he eats are the ones who are loved by him exceedingly. They are the ones who were appointed TO BE of the king's table.

497. If you ask, Is it not written: "For he did eat continually at the table of the king" (II Shmuel 9:13)? SO IT SEEMS THAT HE ATE AT THE TABLE ACTUALLY? HE ANSWERS: It is because all his food WAS INCLUDED AMONG THOSE WHO ATE AT THE KING'S TABLE, and he made no other reckoning but at the king's table, for his sustenance and food came from there. This is the meaning of: "For he did eat continually at the king's table." Rabbi Chiya came and kissed him on his head, and said to him: You are a youth, but supernal Wisdom dwells in you. In the meantime, they saw that Rabbi Hezekiah had come. Rabbi Chiya said to him: Certainly in this group will the Holy One, blessed be He, join with us, because new words in Torah will be promulgated here.

494. בְּיוֹמָא דְתַעֲנִיתָא, בְּרַ נֶשׁ מְקַרְבַּ מִיִּכְלָא וּמִשְׁתֵּיָא לְגַבֵּי כְבֹדָא עֲלָאָה, וּמַאי אִיהוּ מְקַרְבַּ. חֲלָבִיָּה וּדְמִיָּה וּרְעוּתִיָּה. הֵהוּא כְבֹדָא נְטִיל כְּלָא בְרַעוּתָא. בֵּינּוּ דְכְּלָא אִיהוּ לְגַבֵּיָּה, נְטִיל וּמְקַרְבַּ כְּלָא לְקַמֵּי לְבָא, דְאִיהוּ רַב וְשְׁלִיט עֲלֵיהּ. בֵּינּוּ דְלְבָא נְטִיל וְאִתְתַּקַּף בְּרַעוּא, מְקַרְבַּ כְּלָא לְגַבֵּי מוּחָא, דְאִיהוּ שְׁלִיטָא עֲלָאָה עַל כָּל גּוּפָא, לְבַתַּר אֲהֲדַר כְּבֹדָא וּמַפְלַג חוּלְקִין לְכָל אֵינוֹן מְקוּרִין וְשׁוּיִמִּין דְלַתְתָּא.

495. בְּזִמְנָא אַחְרָא, כֹּד כְּלָא מוּחָא נְטִיל בְּקַדְמִיתָא, וּלְבַתַּר יְהִיב לְלְבָא, וּלְבָא יְהִיב לְכְבֹדָא, וּכְבֹדָא יְהִיב לְכָלְהוּ מְקוּרִין וְשׁוּיִמִּין דְלַתְתָּא, וּלְבַתַּר כֹּד בְּעֵי לְפַלְגָא מְזוּנָא לְהַאי עֲלֵמָא, בְּרִישָׁא יְהִיב לְלְבָא, דְאִיהוּ מְלָכָא דִּי בְאַרְעָא. וּפְתוּרָא דְמְלָכָא, אֲתַעַר בְּקַדְמִיתָא מְכַל שְׁאֵר בְּנֵי עֲלֵמָא. זְכָאָה אִיהוּ, מֵאֵן דְהוּי בְּחוּשְׁבָנָא דְפְתוּרָא דְמְלָכָא, דְהָא אֲשַׁתְּמוּדְעָא לְאוּטְבָא לִיָּה בְּהוּא טִיבוּ דְלַעִילָא.

496. וְדָא אִיהוּ טִיבוּ וְקִשׁוּט, דְעֵבֵד הוּד לְבַנֵּי בְרִזְיָלִי, דְכְּתִיב וְהִיוּ בְּאִכְלֵי שְׁלַחְנָךְ. וְאִי תִימָא דְבְּשְׁלַחְנָא דְמְלָכָא, אִכִּיל בְּרַ נֶשׁ אַחְרָא בְּרַ מְנִיָּה. לֹא. אֵלָא מְלָכָא אִכִּיל בְּרִישָׁא, וּבַתַּר כָּל עֲמָא. וְאֵינוֹן דְאִכְלֵי עִם מְלָכָא, בְּשַׁעְתָּא דְאִיהוּ אִכִּיל אֵינוֹן דְחֻבִּיבִין עֲלֵיהּ מְכַלְהוּ, וְאֵינוֹן אֲתַמְנִין מִשְׁלַחְנָא דְמְלָכָא.

497. וְאִי תִימָא, הָא כְּתִיב, עַל שְׁלַחַן הַמֶּלֶךְ תִּמְיֵד הוּא אוֹכֵל. בְּגִין דְכָל מְזוּנָא דִילִיָּה, לֹא עֵבִיד חוּשְׁבָנָא אַחְרָא, אֵלָא עַל שְׁלַחַן הַמֶּלֶךְ, דְמַתְמֵן הוּא אֲתֵי מְזוּנָא וּמִיִּכְלָא דִילִיָּה. וְדָא אִיהוּ עַל שְׁלַחַן הַמֶּלֶךְ תִּמְיֵד הוּא אוֹכֵל. אֲתָא רַבִּי חִיָּא, וּנְשַׁקִּיָּה עַל רִישֵׁיָּה, אָמַר לִיָּה רַבִּיָּא אַנְתָּ, וְחֻכְמַתָּא עֲלָאָה שְׂרִיָּא בְּלַפְךָ. אֲדַהֲכִי, חֲמוּ לִיָּה לְרַבִּי חֻזְקִיָּה דְהוּא אֲתֵי. א"ל רַבִּי חִיָּא, וְדָאִי בְּחֻבְרוּתָא דָא, קוּדְשָׁא בְּרִיךְ הוּא יִתְחַבֵּר עֲלֵנָא, דְהָא מְלִין חֲדַתִּין דְאִוְרִיָּתָא יִתְחַדְתּוּן הֲכָא.

498. They sat down to eat and said, let each of us say a word of Torah during this meal. Rabbi Yesa said: This is a small meal, but still in all it is called 'a meal'. Even more, this is called 'a meal' from which the Holy One, blessed be He, derives pleasure, as it is written: "This is the table that is before Hashem" (Yechezkel 41:22), because words of Torah surround this place.

498. יתבו למיכל. אמרו, כל חד וחד לימא מלי דאורייתא בהאי סעודתא, אמר רבי ייסא, סעודת עראי איהי, ועב"ד סעודה אקרי. ולא עוד, אלא דהאי אקרי סעודתא דקודשא בריך הוא אתהני מינה. ועל דא כתיב, זה השלחן אשר לפני יי', דהא מלין דאורייתא יסחרון להאי אתר.

46. "When you have eaten and are replete, then you shall bless"

Rabbi Chiya speaks here about, "And satisfies the desire of every living thing," indicating that the person who has eaten must bless God in order to give joy above. Rabbi Chizkiyah says that even one who is drunk may say the Blessing After a Meal, because the blessing is tied to satisfaction on this level, but a person who is drunk must not pray, because prayer rises higher, to that place where there is neither eating or drinking.

The Relevance of this Passage

There is a link between our daily bread and our spiritual lives, which on this earthly level, feed each other constantly and interactively. The blessing of a meal awakens divine sparks of Light within the food so that we may nourish both our bodies and our souls. Otherwise, all we receive from the meals we eat is the one percent physical matter of the food. We miss out on the remaining 99 percent - the eternal spiritual nourishment. This passage extracts all the sparks of Light from all the foods eaten by man throughout time. Further, we are uplifted to the highest levels of the spiritual atmosphere, where the Light is so all-embracing that there is no need of food or drink.

499. Rabbi Chiya opened the discussion saying: "When you have eaten and are replete, then you shall bless Hashem your Elohim..." (Devarim 8:10). HE QUESTIONS: Before a person eats to satisfaction and fills his stomach, should he not bless the Holy One, blessed be He? How are we to explain the passage: "When you have eaten and are replete" and afterwards, "then you shall bless"? HE ANSWERS: Even if a person eats as much as an olive but desires it, and he considers that eating to be his main food, then this is considered being sated, as it is written, "You open Your hand, and satisfies the desire of every living thing" (Tehilim 145:16). It is not written: 'The food of every living thing,' but rather "The desire of every living thing" TO TEACH that the desire he has for that food is called 'satisfaction'. Even if there is only a small thing in front of the person like an olive and no more, the desire for satiety has been put on it. It is therefore WRITTEN: "And satisfies the desire of every living thing." "Desire" is written and not 'food'. "Then you shall bless" certainly, for the person is obligated to bless the Holy One, blessed be He, in order to give joy above.

499. פתח רבי חייא ואמר, ואכלת ושבעת וברכת את יי' אלהיך וגו'. וכי ער לא אכיל ב"נ לשבעא, ויתמלו בריסיה, לא יברך ליה לקודשא בריך הוא, במאי נוקים ואכלת ושבעת, ובתר וברכת. אלא אמילו לא יוכל בר נש אלא בזית, ורעותיה איהו עליה, וישוי ליה לההוא מיכלא עקרא דמיכליה, שבעא אקרי. דכתיב פותח את ידך ומשביע לכל חי רצון. לכל חי אכילה לא כתיב, אלא רצון. ההוא רעותא דשוי על ההוא מיכלא, שבעא אקרי, ואמילו דלית קמיה דבר נש אלא ההוא זעיר בכזית, ולא יתיר הא רעותא דשבעא שוי עליה. ובגין כן, ומשביע לכל חי רצון, רצון כתיב, ולא אכילה. ועל דא וברכת ודאי, ואתחניב בר נש לברכא ליה לקודשא בריך הוא, בגין למיהב חרדה לעילא.

500. After him, Rabbi Chizkiyah opened the discussion with the passage: "When you have eaten and are replete." From here, IT IS UNDERSTOOD that one who is drunk may say the Blessing After a Meal, which is not so pertaining to prayer, for prayer is not so. AND ONE WHO IS DRUNK IS PROHIBITED TO PRAY, because prayer is good without eating. What is the reason? It is because the prayer rises higher, higher to the place where there is neither eating nor drinking, MEANING TO BINAH. Pertaining to this, we learned that there is no eating or drinking in the World to Come, but there is EATING AND DRINKING in the other levels below.

500. פתח רבי חזקיה, בהאי קרא אבתריה ואמר, ואכלת ושבעת. מהכא, דשכור שרי ליה לברכא ברכתא דמזונא, מה דלית הכי בצלותא. דצלותא לאו הכי, דהא צלותא מעליא בלא אכילה איהי, מאי טעמא, בגין דצלותא סלקא לעילא לעילא, אתר דלית ביה לא אכילה ולא שתיה. ועל דא תנינן, עלמא דאתי לית ביה אכילה ושתיה וכי. אבל שאר דרגין דלתתא אית.

501. In the blessing after the meal, another method applies; NAMELY, the blessing is tied to satisfaction, since the blessing after food abides where there is food and drink, NAMELY MALCHUT, so it is necessary to show before Him satisfaction and joy. BUT where prayer goes, it is not so, as it ascends higher and higher TO BINAH, where there is no food or drink. So, a drunk man must not pray.

501. בְּבִרְכַת מְזוּנָא, אֲשֶׁתֵּכָח גּוֹנָא אַחְרָא וּמַעְלָא, הֵהוּא בְּרִכְתָּא דְאֲשֶׁתֵּכָח בְּשִׁבְעָא. בְּגִין דְּבִרְכַת מְזוּנָא, אִיהִי בְּאִתְרֵהּ דְאִית בֵּיה אֲכִילָה וְשִׁתְיָה, וּמְנִיָּה נִפְק מְזוּנָא וְשִׁבְעָא לְתַתָּא, וְעַל דָּא אֲצַטְרִיךְ לְאַחְזָאָה קַמֵּיה שְׁבַעָא וְחֲדוּהָ. בְּאִתְרֵהּ דְצִלוּתָא, לֹא הֲכִי, דְהָא סִלְקָא יְתִיר לְעִילָא לְעִילָא וְעַל דָּא, שְׂבוּר לֹא יִצְלִי צִלוּתָא.

502. By the Blessing After a Meal, a drunk person may recite the Blessing After a Meal, as is understood from this passage: "When you have eaten and are replete, then you shall bless." "When you have eaten" refers to eating, "and are replete" refers to drinking, as satiety is with wine, because WITH WINE he becomes sated. In wine, there is certainly satiety and this refers to the drunk, as it is written: "Then you shall bless HASHEM YOUR ELOHIM." Et (the) is precise, FOR IT ALLUDES TO MALCHUT THAT IS CALLED 'ET (THE)', THAT CONTAINS BOTH EATING AND DRINKING. From this, we understand that the Blessing After a Meal requires joy and satisfaction, BECAUSE IT IS WRITTEN: "For the good land" (Devarim 8:10). What is the meaning of 'good'? Satisfaction, as it is written: "For then we had plenty of bread, and were well off" (Yirmeyah 44:17), so it requires joy and satisfaction.

502. בְּבִרְכַת מְזוּנָא, שְׂבוּר שְׂרִי לִיה לְבִרְכָא בְּרִכְתָּא מְזוּנָא. מִשְׁמַע מַהֲאִי קָרָא, דְכִתְיִב וְאֲכִלְתָּ וְשִׁבְעָתָּ וּבְרִכְתָּ. וְאֲכִלְתָּ: זֶה אֲכִילָה. וְשִׁבְעָתָּ: זֶה שִׁתְיָה דְהָא שְׁבַעָא, בְּחִמְרָא אִיהִי רְוִי. חִמְרָא שְׁבַעָא וְדָאִי, וְדָא אִיהוּ שְׂבוּר. דְכִתְיִב וּבְרִכְתָּ אֶת דֵּיִיקָא, דְמִשְׁמַע דְּבִרְכַת מְזוּנָא אֲצַטְרִיךְ חֲדוּהָ וְשִׁבְעָא. עַל הָאֲרִיץ הַטּוֹבָה. מֵאִי טוֹבָה. שְׁבַעָא. כַּד"א, וְנִשְׁבַּע לֶחֶם וְנִהְיָה טוֹבִים בְּגִין כֵּן אֲצַטְרִיךְ חֲדוּהָ וְשִׁבְעָא.

47. "You shall make a table," part two

Rabbi Yesa begins this discussion by explaining that the table of acacia wood spoken of in scripture stands inside the Tabernacle and should never be left empty of food, even for a moment. This is because blessing and food come out to all the other tables of the world, which are therefore blessed because of it. The table that is set above, we are told, always has the words of Torah spoken over it, and a table that is not blessed by the words of Torah is unclean. Rabbi Yesa next tells us that a happy person is one who has two things on his table: the words of Torah, and a portion of food for the poor. The person can be called 'happy' because he gains great merit from these things. Rabbi Jacob then speaks about Saul, who was chosen for kingship but not for prophecy, since the two gifts are never given together, except in the case of Moses, who alone merited both titles. Samuel, we are told, seemed to merit both titles, too, however, yet he was only a prophet and judge, and this was why the children of Yisrael requested a king. Since kingship settles only upon arousal of the Holy Spirit, we learn, Saul had no prophecy when he ascended to kingship. He had only the awakening of the spirit of understanding with which to execute a true Judgment. As long as he was among the prophets, the prophecy dwelled upon him, but not afterward. Rabbi Jacob next speaks about the table being more important than the bread on it, comparing the table, as the root from which bread can also be said to emerge, to the world, which gives forth plants and fruit and food. He explains why the table is placed on the left, or north, side. The text then speaks of the cleanliness of the body and the intestines, of the need to give the dirty finger bowl water to the Other Side. We learn that the secret of the shew-bread is the twelve faces that are in Zeir Anpin. It is Malchut that draws out food and sustenance from those internal faces.

Rabbi Elazar next tells how God created every person in the similitude of supernal glory. The glory of below was constructed above only by the righteous actions of the people of this world, we learn. The rabbi speaks of the 32 paths of Chochmah and Glory, the three levels of spirit, and the three worlds. The supernal glory, we are told, has within it Briyah, Yetzirah, Asiyah, and so does Man here below. "Let your garments be always white, and let your head lack no oil," means that oil of anointing will never be withheld from Man, for his actions are constantly being whitened. Finally, we hear that a person merits delight in the supernal Eden by giving delight to the souls of the poor through the food upon his table.

The Relevance of this Passage

Supernal blessings fall upon the tables of all mankind as our eyes fall upon this rich passage. Our thought to share the blessings from this Book of Splendor with the impoverished, at last, removes poverty from the landscape of human civilization while it warms the hearts of the destitute. The Light of prophecy and kingship illumines our souls, elevating our consciousness so that we foresee the future consequences of all our present actions. We receive wisdom to judge others with compassion, with decency, with the sweetest mercy. We acquire courage to judge ourselves with truthfulness and stringency. Finally, sustenance and livelihood come to our world through the words of wisdom that adorn this passage. Poverty is vanquished from our midst and all the world experiences the delights of the supernal Eden.

503. Rabbi Yesa opened the discussion saying: "You shall make a table of acacia wood..." (Shemot 25:23): This table stands inside the Tabernacle and a supernal blessing dwells upon it. From it emerges food for the whole world, and this table should not be empty even for one moment. There should be food on it, because the blessing is not present in an empty place. Therefore, bread must constantly be on it, in order that the supernal blessing shall always be present in it. And from that table, blessing and food come out to all the other tables of the world, that are blessed due to it.

504. The table of every person has to be so before him at the time that he blesses the Holy One, blessed be He, in order that the blessing from above should dwell upon it and should not appear empty. For the blessings from above do not dwell in an empty place, as it is written: "Tell me, what have you in the house" (Il Melachim 4:2), which the friends have already established.

505. Of a table upon which words of Torah were not spoken, and it is written: "For all tables are full of vomit and filth, so that there is no place clean" (Yeshayah 28:8). It is forbidden to bless over such a table. What is the reason? Because there is a table and there is a table. THERE IS A table that is set above, WHICH IS MALCHUT, before the Holy One, blessed be He, and it is always ready so that words of Torah may be spoken on it, and it should include letters of the words of Torah. It gathers them unto the Holy One, blessed be He, above, who includes all of them in Himself and becomes perfected through them, and He is happy and has joy. About this table, it is written: "This is the table that is before Hashem" (Yechezkel 41:22), WHICH IS MALCHUT and not 'from before Hashem,' WHICH IS FROM ABOVE ZEIR ANPIN, WHICH IS BINAH.

506. There is another table that has no part in Torah and has no part in the holiness of Torah, NAMELY MALCHUT OF KLIPOT, and that table is called 'vomit and filth'. "There is no place," since it has no part in the side of holiness at all. Therefore, a table upon which no words of Torah were said, is a table of vomit and filth, and this is a table of another deity. This table has no part in the secret of Supernal EI.

503. פתח רבי יוסא ואמר ועשית שלחן עצי שטים וגו', שלחן דא איהו קיימא לגו במשפנא. וברכתא דלעילא שריא עליה, ומניה נמיק מזונא לכל עלמא. ושלחן דא לא אצטריך למהוי בריקניא, אפילו רגעא חדא, אלא למהוי עליה מזונא, דהא ברכתא לא אשתכח על אתר ריקניא. ובגין כך אצטריך למהוי עליה נהמא תדיר, דלהוי תדיר ברכתא עלאה משתכחא ביה, ומגו ההוא שלחן, נפקי ברבאן ומזוני לכל שאר פתורי דעלמא, דאתברבאן בגיניה.

504. שלחן דכל בר נש אצטריך למהוי הכי קמיה, בשעתא דקא מברך ליה לקודשא בריך הוא, בגין דתשרי עליה ברכתא מלעילא, ולא יתחזי בריקניא, דהא ברבאן דלעילא לא שריין באתר ריקניא, דכתיב הגידי לי מה יש לכי בבית, והא אוקמוה חבריא.

505. שלחן דלא אתמר עליה מלי דאורייתא, עליה בתיב, כי כל שלחנות מלאו קיא צואה בלי מקום. ואסור לברכא על ההוא שלחן. מ"ט. בגין דאית שלחן, ואית שלחן. שלחן איהו דקא מסדרא קמיה דקודשא בריך הוא לעילא, ואיהו קיימא תדיר לסדרא ביה פתגמי אורייתא, ולאכללא ביה אתון דמלי דאורייתא, ואיהו לקיט לון לגביה, וכליל בלהו בגיניה, ובהו אשתלים, וחדני, ואית ליה חרונה. ועל שלחן דא בתיב, זה השלחן אשר לפני יי, לפני יי, ולא מלפני יי.

506. שלחן אחרא אית, דלא אית ביה חולקא דאורייתא, ולית ליה חולקא בקדושה דאורייתא, והוא שלחן אקרי קיא צואה, ודא איהו בלי מקום, דלית ליה חולקא בסטרא דקדושה כלום. בגין כך, שלחן דלא אתמר עליה מלי דאורייתא, איהו שלחן דקיא צואה. איהו שלחן דטעוא אחרא. לית בהוא שלחן חולקא ברזא דאלהא עלאה.

507. The Holy One, blessed be He, takes a table upon which were said words of Torah, and places it in His portion. Surya, the appointed prince, takes all these words and places the image of that table before the Holy One, blessed be He. All the words of Torah that were said on it come over that table, and it is adorned before the Holy King. This is understood from what is written: "This is the table that is before Hashem," meaning that it is adorned before the Holy One, blessed be He. The table of a person exists to purify the person from all his sins.

508. Happy is he who has these two things present on his table: 1) words of Torah and 2) a portion for the poor from that table. When they elevate that table before the person, two holy angels are waiting there, one on the right and one on the left. One says: This is the table of the Holy King that so-and-so arranged before Him, and it shall be set with supernal blessings and supernal oil and supernal greatness, which the Holy One, blessed be He, causes to dwell upon it. And the other ANGEL says: This is the table of the Holy King that so-and-so set before Him, which is a table that those of above and those of below bless. This table shall be set before Atik Yomin in this world and in the World to Come.

509. Rabbi Aba said: They would remove the table from before him and cover it, and would say, Remove it modestly so it should not be embarrassed before the messengers of the King. The table of a person gives him merit in the World to Come and attains him food in this world. It merits him to be known for good before Atik Yomin and merits him to add strength and greatness where necessary. Happy is the portion of that man in this world and in the World to Come.

510. Rabbi Ya'akov said: It is written, "And it came to pass, when all that knew him before time...Is Saul also one of the prophets" (I Shmuel 10:11). HE QUESTIONS: Saul was chosen by Hashem before this, for it is written, "Do you see him whom Hashem has chosen?" (Ibid. 24). It is not written: 'chooses', but rather "has chosen," MEANING before now. When he came and entered among the prophets and prophesied among them, why were they surprised?

507. שֶׁלֶחַן דְּמַלְי אֹרִייתָא אֲתַמְרוּ עֲלֵיהּ, קוּדְשָׁא בְּרִיךְ הוּא נָטוּל הוּא שֶׁלֶחַן, וְשׂוּי לִיהּ לְחוּלְקִיהּ. וְלֹא עוֹד, אֲלֵא סוּרִי"א רַב מִמְנָא, נָטוּל כָּל אֵינוֹן מְלִין, וְשׂוּי דִּיוֹקְנָא דִּהוּא שֶׁלֶחַן קָמִי קוּדְשָׁא בְּרִיךְ הוּא. וְכָל אֵינוֹן מְלִין דְּאֹרִייתָא דְּאֲתַמְרוּ עֲלֵיהּ, סֻלְקִין עַל הוּא פְּתוּרָא, וְאֲתַעֲטֵר קָמִי מַלְכָּא קְדִישָׁא. מִשְׁמַע דְּכֹתִיב זֶה הַשֶּׁלֶחַן אֲשֶׁר לִפְנֵי יי' דְּאֲתַעֲטֵר קָמִי קוּדְשָׁא בְּרִיךְ הוּא. שֶׁלֶחַן דְּבַר נֶשׁ, קִימָא לְדַבְּרָא לִיהּ לְבַר נֶשׁ, מִכָּל חוּבוּי.

508. זְבָאָה אִיהוּ, מֵאֵן דְּאֵלִין תְּרִין קִימִין עַל פְּתוּרִיָּה. מְלִי דְּאֹרִייתָא. וְחוּלְקָא לְמַסְכְּנִין, מִהוּא שֶׁלֶחַן. כִּד סֻלְקִין הוּא פְּתוּרָא מִקְמִיָּה דְּבַר נֶשׁ, תְּרִין מְלֵאכִין קְדִישִׁין אֲזַדְמְנָן תַּמָּן, חַד מִימִינָא, וְחַד מִשְׁמֵאלָא. חַד אָמַר דָּא אִיהוּ שֶׁלֶחַן דְּמַלְכָּא קְדִישָׁא, דְּפִלְגֵינָא קָא מְסַדֵּר קְמִיָּה, מְסַדֵּר יְהֵא תְּדִיר פְּתוּרָא דָּא, בְּבִרְכָּאן עֲלֵאִין, וּמִשְׁחָא וּרְבוּ עֲלָאָה, קוּדְשָׁא בְּרִיךְ הוּא יִשְׂרֵי עֲלוּי. וְחַד אָמַר, דָּא אִיהוּ שֶׁלֶחַן דְּמַלְכָּא קְדִישָׁא, דְּפִלְגֵינָא קָא מְסַדֵּר קְמִיָּה, דָּא פְּתוּרָא דִּי עֲלֵאִין וְתַתְּאִין יְבִרְכוּן לִיהּ, מְסַדֵּר יְהֵא אִי פְּתוּרָא קָמִי עֲתִיק יוֹמִין, בְּהֵאִי עֲלֵמָא, וּבְעֲלֵמָא דְּאֲתִי.

509. ר' אבא, כִּד הוּא סֻלְקִין פְּתוּרָא מִקְמִיָּה, הוּא חָפִי לִיהּ, וְהוּא אָמַר סֻלְקוּ הֵאִי פְּתוּרָא בְּצַנְיָעוּ, דְּלֹא יְהֵא בְּכַסּוּפָא קָמִי שְׁלוּחֵי מַלְכָּא. שֶׁלֶחַן דְּבַר נֶשׁ זְכִי לִיהּ לְעֲלֵמָא דְּאֲתִי, וְזְכִי לִיהּ לְמִזוּנָא דִּהֵאִי עֲלֵמָא, וְזְכִי לִיהּ לְאֲשַׁתְּמוּדְעָא לְטַב קָמִי עֲתִיק יוֹמִין, וְזְכִי לִיהּ לְאֲתוּסְפָא חֵילָא וּרְבוּ בְּאֲתֵר דְּאֲצִטְרִיךְ. זְבָאָה אִיהוּ חוּלְקִיהּ דִּהוּא בְּרִי נֶשׁ, בְּהֵאִי עֲלֵמָא וּבְעֲלֵמָא דְּאֲתִי.

510. רַבִּי יַעֲקֹב אָמַר, כְּתִיב וַיְהִי כָּל יוֹדְעוֹ מֵאֲתַמוּל שְׁלֹשׁ וְגו', הַגֵּם שָׁאוּל בְּנְבִיאִים. וְכִי שָׁאוּל בָּחִיר יי' מִקְדַּמַּת דְּנָא הוּא, דְּכֹתִיב, הֲרֵאִיתֶם אֲשֶׁר בָּחַר בּוֹ יי', אֲשֶׁר בּוֹחֵר בּוֹ לֹא כְּתִיב, אֲלֵא אֲשֶׁר בָּחַר בּוֹ מִקְדַּמַּת דְּנָא. וּבִשְׁעֵתָא דְּאֲתָא וְעָאֵל בֵּין נְבִיאִי וְאֲתַנְבִּי בִּינֵיהוּ, אָמַאי תּוּוּהוּ.

511. HE ANSWERS: When the Holy One, blessed be He, selected him, it was only for kingship and not for prophecy, for these two together were never given to one person in the world, except for Moses, the supernal faithful, who merited prophecy and kingship together. They were not given to any other person, both together.

512. And if you ask: There was Samuel, who merited both prophecy and kingship. It is not so. Samuel merited prophecy, as it is written: "And all Yisrael from Dan to Be'er Sheva knew that Samuel was accredited as a prophet" (I Shmuel 3:20), as a prophet but not as a king. He was a prophet and judge, for had he been a king, Yisrael would not have requested a king. He was only a faithful prophet, and he judged the sentence of Yisrael, as it is written: "He judged Yisrael" (I Shmuel 7:17). Therefore, when Saul was in prophecy, they were surprised about him.

513. If you ask: Why did Saul merit prophecy since he already merited kingship? HE ANSWERS: He did not merit them both together, because the kingship settles ONLY upon the awakening of the Holy Spirit, BUT NOT PROPHECY; THEREFORE, he had the waakening of prophecy beforehand. When he ascended to kingship, he had no prophecy, just an awakening of the spirit of understanding with which to execute a true judgment was upon him, for this is fitting for a king. As long as he was among the prophets, the prophecy dwelt upon him, but after he left them, he had no prophecy.

514. And I, SAID RABBI YA'AKOV BAR IDI, who has awakened in me the Holy Spirit, to be among faithful prophets, the disciples of Rabbi Shimon, that the higher and lower beings tremble before him, and all the more so I MERITED to be among you.

515. He opened the discussion saying: "You shall make a table..." This table is below to place upon it the baked bread. HE QUESTIONS: What is more important, the bread or the table? If you say that they are equal, IT IS NOT SO, for the table is set for the bread, and also the table is below and the bread is on it. HE ANSWERS: It is not so, for the table is essentials, set to receive blessings from above and food for the world. From the secret of this table, WHICH IS THE SECRET OF MALCHUT, food emerges to the world as it is given from above.

511. אֵלֵּא, כִּד קוֹדֶשׁא בְּרִיךְ הוּא אֲתַרְעֵי בֵּיה, לֹא אֲתַרְעֵי בֵּיה אֵלֵּא לְמַלְכוּ, אֲבָל לְנְבוּאָה לֹא. דְּהָא תְּרִין אֲלִין, לֹא אֲתַמְסְרוּ כַּחְדָּא בְּבַר נֶשׁ בְּעֵלְמָא, בְּר מְמֻשָּׁה מְהִימְנָא עֲלָאָה, דְּזִכָּה לְנְבוּאָה וּמַלְכוּ כַּחְדָּא, וְלֹא אֲתִיְהִיב לְבַר נֶשׁ אַחְרָא תְּרוּוּיְהוּ כַּחְדָּא.

512. וְאִי תִימָא, הָא שְׁמוּאֵל דְּזִכָּה לְתְּרוּוּיְהוּ, לְנְבוּאָה וּמַלְכוּ. לֹאוּ הֲכִי. לְנְבוּאָה זָכָה, דְּכַתִּיב וַיִּדַע כָּל יִשְׂרָאֵל מִדָּן וְעַד בְּאֵר שֶׁבַע כִּי נֶאֱמַן שְׁמוּאֵל לְנָבִיא. לְנָבִיא וְלֹא לְמֶלֶךְ. נָבִיא וְדִיִּין הוּא, דְּאִי מֶלֶךְ הוּא, לֹא שְׂאֵלוּ יִשְׂרָאֵל מֶלֶךְ. אֲבָל אִיהוּ לֹא הוּא אֵלֵּא נְבִיאָה מְהִימְנָא, וְהוּא דְּאִין דִּינְהוֹן דִּיִּשְׂרָאֵל, דְּכַתִּיב וְשֹׁפֵט אֶת יִשְׂרָאֵל. וְעַד כִּד הוּא שְׂאוּל בְּנְבוּאָה, תְּוֹוֵהוּ עֲלֵיה.

513. וְאִי תִימָא, אֲמַאי שְׂרָא עֲלֵיה נְבוּאָה, הוּאִיל זָכָה לְמַלְכוּ. אֵלֵּא תְּרוּוּיְהוּ לֹא זָכָה בְּהוּ כַּחְדָּא. וּבְגִין דְּמַלְכוּ אֲתִישֵׁב עַל אֲתַעְרוּתָא דְּרוּחַ קְדָשָׁא, הוּא בְּאֲתַעְרוּ דְּנְבוּאָה קֶדְם לְכֹן. אֲבָל כִּד סְלוּק לְמַלְכוּ, לֹא הוּא בֵּיה נְבוּאָה, אֵלֵּא אֲתַעְרוּ דְּרוּחַ סְכֻלְתָּנוּ, לְמִידָן קְשׁוּט, אֲתַעַר עֲלֵיה, דְּהֲכִי אֲתַחְזִי לְמַלְכָא. וּבְעוֹד דְּהוּ גוּ אִינוּן נְבִיאֵי, שְׂרָא עֲלֵיה נְבוּאָה, לְבַתַּר דְּאֲתַפְרֶשׁ מִנִּיְהוּ, לֹא הוּא בֵּיה נְבוּאָה.

514. וְאֲנָא, מֵאן יְהִיב לִי אֲתַעְרוּתָא דְּרוּחַ קְדָשָׁא, לְמַהוּי בְּגוּ נְבִיאֵי מְהִימְנֵי, תְּלַמִּידֵי דְּרַבִּי שְׁמַעוֹן בֶּן יוֹחָאֵי, דְּעֲלָאִין וְתַתָּאִין זְעִין מִנִּיה, כ"ש אֲנָא, לְמַהוּי בִּינְיִיכוּ.

515. פְּתַח וְאָמַר, וְעֲשִׂיתָ שֻׁלְחָן וְגו'. שֻׁלְחָן דְּאִיהוּ לְתַתָּא, לְשׁוּאָה עֲלֵיה לַחַם דְּאֲפִיא מֵאן עֲדִיף דְּאִי מִן דְּאִי, לַחַם אוּ שֻׁלְחָן. אִי תִימָא דְּכֻלָּא אִיהוּ חַד. הָא שֻׁלְחָן מִתְסַדְרָא לְגַבִּי הוּא לַחַם. וְתוּ, שֻׁלְחָן לְתַתָּא וְלַחַם עֲלֵיה. לֹאוּ הֲכִי, אֵלֵּא שֻׁלְחָן אִיהוּ עֲקָרָא, בְּסִדּוּרָא דִּילֵיה, לְקַבְלָא בְּרַבָּאן דְּלַעִילָא וּמְזוּנָא לְעֵלְמָא. וּמְרִזָּא דְּהֵאֵי שֻׁלְחָן, נְפִיק מְזוּנָא לְעֵלְמָא כְּמָה דְּאֲתִיְהִיב בֵּיה מְלַעִילָא.

516. Bread is the fruit and food that emerges from this table, to show that fruits, plants, and food for the world all emerge from this table. If the world had no vineyards, there would be no grapes, for these are the fruits that grow from it. If there were no trees, the world would have no fruits. Therefore, the table is the root and the food that emerges from it is the shewbread.

517. The priests would gather the fruits of the table every Shabbat Eve to show that the supernal food comes from that table. And because of that bread that the priests would gather, all the food that they ate and drank was blessed, so that the Evil Inclination could not accuse them, because the Evil Inclination is present only in the midst of eating and drinking. This is what is meant by: "Lest I become sated, and deny You..." (Mishlei 30:9), for the Evil Inclination of a person grows in one's intestines due to eating and drinking.

518. This bread, which is the food that emerges from the table, blesses the food of the priests, so that there will be no accuser to accuse them and that they would serve the Holy One, blessed be He, with a whole heart. This is more necessary for the priests than for the rest of the world. Therefore, the table is the root, WHICH IS THE SECRET OF MALCHUT, and the fruit and food that come from it is that bread, NAMELY THE SHEWBREAD.

519. The setting of this table has to be prepared on the north side, WHICH IS THE SECRET OF LEFT, as it is written: "And you shall put the table on the north side" (Shemot 26:35). What is the reason? It is because there is the source of joy. The left always receives from the right first and then it is aroused and supplies the Nukva, WHICH IS THE SECRET OF THE TABLE. Afterwards the right draws near her, THE NUKVA, AND CLINGS TO HER.

520. AND THE ZOHAR BRINGS PROOF AND SAYS: Water is from the right, MEANING CHASSADIM, and it is joy. Immediately, THE RIGHT gives THE WATER to the left and the water cleaves unto it and causes it joy, MEANING THAT THE CHOCHMAH WHICH IS IN THE LEFT BECOMES ATTIRED IN CHASSADIM OF THE RIGHT. After it is included in the right, it arouses the Nukva with that joy, MEANING THAT IT SUPPLIES HER CHOCHMAH THAT IS COMBINED WITH CHASSADIM. You can derive it from THE WASHING OF HANDS, FOR one who takes water in a vessel TAKES with the right hand AND THEN TRANSFERS IT TO THE LEFT HAND, and the first to pour the water is the left, ONTO THE RIGHT HAND. It is not THAT THE WATER COMES FROM the left onto the right, because the left received the water from the right hand.

516. וְהָיָה לֶחֶם, אִיהוּ אֵיבָא וּמְזוּנָא דְקָא נְפִיק מֵהַאי שְׁלַחַן לְאַחְזָא דְהָא מְשַׁלְּחָן דָּא, נְפִיק פְּרִין וְאִבִּין וּמְזוּנָא לְעֵלְמָא. אִי לֹא אִשְׁתַּבַּח כְּרָם, עֲנַבִּין דְּאִינוּן אֵיבָא דְנִפְקִי מִנִּיהּ, לֹא יִהוּן מְשַׁתְּכִין. אִי אֵילְנָא לֹא יִהְיָ, אֵיבָא לֹא יִשְׁתַּבַּח בְּעֵלְמָא, בְּגִין כֵּךְ, שְׁלַחַן אִיהוּ עֲקָרָא, מְזוּנָא דְנִפְקִי מִנִּיהּ, אִיהוּ הַהוּא לֶחֶם הַפְּנִים.

517. וְכֹהֲנֵי הוּוּ לְקִטֵי אֵיבָא דְשְׁלַחַן מַע"ש לַע"ש, לְאַחְזָא דְהָא מְזוּנָא עֲלָאָה נְפִיק מִגּוּ הַהוּא דְשְׁלַחַן. בְּגִין הַהוּא לֶחֶם דְהוּוּ לְקִטֵי כֹהֲנֵי, אֲתַבְּרָכָא כָּל מְזוּנָא וּמְזוּנָא דְאֲכָלִי וְשִׁתָּאן, דְלֹא לְקַטְרָגָא בְּהוּ יִצַר הָרַע, דְהָא יִצַר הָרַע לֹא אִשְׁתַּבַּח, אֲלֵא מִגּוּ מִיכְלָא וּמְשַׁתֵּיא. הַה"ד, פֶּן אֲשַׁבַּע וּכְחַשְׁתִּי וְגו', דְמִגּוּ מִיכְלָא וּמְשַׁתֵּיא יִצַר הָרַע מִתְרַבֵּי בְּמַעוּי דְבַר נֶשׁ.

518. לֶחֶם דָּא, מְזוּנָא דְקָא נְפִיק מִגּוּ שְׁלַחַן, מְבָרַךְ מְזוּנָא דְכֹהֲנֵי, דְלֹא יִשְׁתַּבַּח בְּהוּ מְקַטְרָגָא לְקַטְרָגָא לֹון, לְמַפְלַח בְּלִבָּא שְׁלִים לְקוּדְשָׁא בְּרִין הוּא. וְדָא אֲצַטְרִיךְ לְכַהֲנֵי יְתוּר מְכַל עֵלְמָא. וּבְגִין כֵּךְ, שְׁלַחַן אִיהוּ עֲקָרָא, וְאֵיבָא וּמְזוּנָא דְקָא נְפִיק מִנִּיהּ, אִיהוּ הַהוּא לֶחֶם.

519. שְׁלַחַן דָּא, אֲצַטְרִיךְ סְדוּרָא דִילִיָּה לְאַתְתְּקָנָא, בְּסִטְרָא דְצִמּוֹן, דְכֹתִיב וְהַשְׁלַחַן תָּתֵן עַל צֵלַע צִמּוֹן. מ"ט. בְּגִין דְמַתְמָן שִׁירוּתָא דְחֻדוּהּ. שְׁמַאלָא נְטִיל מִימִינָא תְדִיר בְּקַדְמִיתָא, וּלְבַתָּר אִיהוּ אֲתַעַר לְגַבֵּי נֹקְבָא, וּבַתָּר קְרִיבַת לִיהּ יְמִינָא לְגַבִּיָּהּ, וְאַתְדַּבְּקַת בֵּיהּ.

520. מִים אִינוּן מִימִינָא, וְאִיהוּ חֻדוּהּ, מִיָּד יְהִיב לְשְׁמַאלָא, וְאַתְדַּבְּקוּ בֵּיהּ אִינוּן מִים, וְחֻדָּאן לִיהּ. וּבַתָּר אֲתַכְלִיל אִיהוּ לִימִינָא, וְאַתַּעַר לְנֹקְבָא בְּהוּא חֻדוּהּ. וְסִימְנָךְ, מֵאן דְנְטִיל מִיא בִידִיהּ יְמִינָא בְּמֵאנָא, קְדַמָּאָה לְאַרְקָא מִיא בְּשְׁמַאלָא אִיהוּ, וְלֹא מְשַׁמְאֵלָא לִימִינָא, דְהָא מִיא מִימִינָא נְטִיל לֹון שְׁמַאלָא.

521. Therefore, there is water, WHICH IS CHASSADIM, only on the left side, IN ORDER TO BE COMBINED AND PERFECTED IN CHOCHMAH OF THE LEFT. Once water is taken to the left, it becomes aroused AND SUPPLIES to the Nukva. Therefore, we have learned of the powers of the rains, FOR EVEN THOUGH THE WATER IS CHASSADIM FROM THE RIGHT, IT COMES ONLY FROM THE LEFT WHICH IS GVURAH. Therefore, "And you shall put the table on the north side," because fruits are more abundant from that side, WHICH IS THE RIGHT, than from the other side, THE RIGHT through its becoming aroused first with its joy OF THE LEFT, as it is written: "His left hand is under my head" and afterwards, "His right hand embraces me" (Shir Hashirim 2:6).

522. The table of a person must be clean, for the body should approach to eat its food only with self-cleanliness. A person has to evacuate first, before he eats the food of the pure table, because the Holy One, blessed be He, wants the food that he prepares for Him, in order that he should not approach the table of vomit and filth, which is from the secret of the Other Side, so that the Other Side will not receive anything from the food of this table.

523. After the person has eaten and received pleasure, he must give the part of the remnants to that side, TO THE KLIPOT. What is it? It is the 'fingerbowl water' that dirt of the hands that he must give to that side, for it is the portion that it needs. It is certainly an obligation, because it is obligatory and they dwell in a place of obligation, NAMELY THE KLIPOT, for it is obligatory upon every person to give it this portion. Therefore, it is not necessary to make a blessing at all OVER THE 'FINGERBOWL WATER', because there is no blessing on that side.

524. Therefore, a person must BE VERY CAREFUL not to give the food that is on his table to that filthy vomit, and all the more so his intestines SHOULD BE CLEAN. Of course, that is good for the health and well-being of his body. Therefore, the table should be eaten upon in purity, as we have learned.

525. This table stands in the Temple, so that there would be food on it and to take out food from it, and it should not be empty even for one moment. The other table, OF THE OTHER SIDE, is the table of emptiness, and it should not be given a place in a holy site. Therefore, the table of the Temple should not remain without food for even one moment and there must not be a defective place, because the blessing from above is not present in a place that is defective AND LACKING. This is the table that is before the Holy One, blessed be He. And the table that the person blesses before the Holy One, blessed be He, must also not be empty, because there is no blessing in an empty place.

521. ובג"כ מיא לא אשתכחו, אלא מסטרא דשמאלא. בין דנטילו מיא לגביה, הא אתערו לגבי נוקבא באינון מים. וע"ד גבורות גשמים תנינן. ובגין כך והשלחן תתן על צלע צמון, דמהווא סטר איבין אשתכחו ביה יתיר, מסטרא אחרא. באתערו דחדוה דיליה בקדמיתא, כד"א שמאלו תחת לראשי לבתר וימינו תחבקני.

522. שלחן דבר נש אצטריך לאשתבחה בנקיותא דגופא, דלא יתקרב למיכל מזונא דיליה, אלא בנקיותא דגרמיה. וע"ד אצטריך בר נש, לפנאה גרמיה בקדמיתא, ער לא יוכל מזונא דשלחנא דכנא, דהווא מזונא דאתקין ליה, ביה אתרעי קודשא בריך הוא, בגין דלא יתקרב על ההוא שלחן קיא צואה, דאיהו מרזא דסט"א וסט"א לא יקבל מהווא מזונא דשלחן דא כלום.

523. לבתר דאכיל ב"נ, ואתענג, אצטריך למיהב חולקא דתמצית להווא סטרא. ומאן איהו. מים אחרונים. ההוא זוהמא דידין, דאצטריך למיהב להווא סטרא, חולקא דאצטריך ליה. וע"ד ודאי אינון חובה, חובה אינון, ובאתר דחובה שריין. ואיהו חיובא על בר נש, למיהב ליה חולקא דא. וע"ד לא אצטריך לברכא כלל, דהא ברכה לאו איהו בהווא סטרא.

524. ובגין כך אצטריך בר נש, דלא יהיב מזונא דע"ג פתוריה, להווא קיא צואה, וכ"ש במעו, וכ"ש דאיהו טב לבר נש ובריאנו ותקונא דגופיה. ועל דא, שלחן איהו למיכל ביה בדכני, כמה דאתמר.

525. שֶׁלֶחַן דָּא דְקַיִמָא בְּבֵי מְקַדְשָׁא, בְּגִין
 לְאַשְׁתַּבַּח בֵּיה מְזוּנָא, וְלֹאֲפַקָּא מִנִּיה מְזוּנָא, וְעַד
 אֲפִילוּ רִגְעָא חֲדָא, לֹא אֲצַטְרִיךְ לְקַיִמָא בְּרִיקְנִיא.
 שֶׁלֶחַן אַחְרָא, אִיהוּ שֶׁלֶחַן דְּרִיקְנִיא, וְלֹא אֲצַטְרִיךְ
 לְמִיחָב לִיה דּוּכְתָא בְּאַתְר קְדִישָׁא. וְעַל דָּא, שֶׁלֶחַן
 דְּמְקַדְשָׁא, אֲפִילוּ רִגְעָא חֲדָא לֹא יִתִּיב בְּלֹא מְזוּנָא.
 וְיִצְטְרַךְ דְּלֹא יִשְׁתַּבַּח אֲתֵר גְּרִיעַ, דְּהָא בְּרַבְתָּא
 דְּלַעֲיִלָּא לֹא מִשְׁתַּבַּח בְּאַתְר גְּרִיעַ, דָּא שֶׁלֶחַן
 דְּקַמִּיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא. שֶׁלֶחַן דְּבֵר נֶשׁ דְּקָא
 מְבַרַךְ עֲלֵיה לְקוּדְשָׁא בְּרִיךְ הוּא, אוֹף הֲכִי לֹא
 אֲצַטְרִיךְ לְמַהוּי בְּרִיקְנִיא, דְּהָא לִית בְּרַבְתָּא בְּאַתְר
 רִיקְנִיא.

526. There are twelve loaves of bread that is on the table of the Holy One, blessed be He, WHICH IS MALCHUT. We have established the secret of the bread, which is the secret of the face, MEANING THE TWELVE FACES THAT ARE IN ZEIR ANPIN, WHICH ARE CHESED AND GVURAH, TIFERET AND MALCHUT, WHICH ARE THE FOUR FACES OF THE LIVING CREATURES, THE FACE OF THE LION, FACE OF THE OX, THE FACE OF THE EAGLE, THE FACE OF MAN. EACH ONE OF THEM IS COMBINED OF THREE FACES, NAMELY LION, OX, AND EAGLE, AND THEY ARE TWELVE FACES. Therefore, they are called 'the Shew (lit. 'face') Bread', because the food and sustenance of the world, WHICH IS MALCHUT, comes from these supernal faces OF ZEIR ANPIN. Therefore, this bread is the inner part of everything, WHICH IS THE FOOD OF MALCHUT, AND IT is in the supernal secret OF ZEIR ANPIN, as is proper.

526. נְהִמֵי דְעַל גְּבֵי שֶׁלֶחַן דְּקוּדְשָׁא בְּרִיךְ הוּא,
 אֵינּוֹן תְּרִיסַר. וְהָא אוֹקִימָנָא רְזָא דְנִהְמֵי, דְּאֵינּוֹן רְזָא
 דְּפָנִים. וְעַל דָּא אֲקָרִי לְחֵם הַפָּנִים, דְּהָא מְזוּנָא
 וְסַפּוּקָא דְעֵלְמָא, מֵאֵינּוֹן פָּנִים עֲלֵאִין קִאֲתִיָּיא. וּבְגִין
 כֵּן, לְחֵם דָּא, אִיהוּ פְּנִימָא דְכֻלָּא, אִיהוּ בְּרָזָא
 עֲלָאָה, כְּדָקָא יְאוּת.

527. The Shew (lit. 'face') Bread THAT WAS IN THE TEMPLE is the food of these faces THAT ARE IN MALCHUT, MEANING THAT IT IS DRAWN FROM THE FOOD THAT SHE RECEIVES FROM THE TWELVE FACES OF ZEIR ANPIN, AS MENTIONED ABOVE. The food and sustenance that emerge to the world, come from them and dwell on that table THAT IS IN THE TEMPLE. This table, WHICH IS MALCHUT, receives food and sustenance from these supernal faces, THE TWELVE FACES OF ZEIR ANPIN, and it is MALCHUT that draws out food and sustenance from these internal faces OF ZEIR ANPIN. The food that She draws out is that bread that was mentioned, THAT WAS IN THE TEMPLE; THEREFORE, THAT BREAD IS CALLED 'SHEW (FACE) BREAD'. Hot BREAD was placed upon the table, and it was removed from there warm. We have already established this in relation to the verse: "On the day when it was taken away" (I Shmuel 21:7). Because of this table, a person should keep the secrets of his table in all the manners that we have said.

527. לְחֵם הַפָּנִים, מִיכְלָא דְאֵינּוֹן פָּנִים, מְזוּנָא
 וְסַפּוּקָא דְנִפְיָק לְעֵלְמָא, מְנִייהוּ אֲתִי, וְשְׂרִיא עַל
 הַהוּא פְּתוּרָא, וּבְגִין דְּשֶׁלֶחַן דָּא, מְקַבְּלָא מְזוּנָא
 וְסַפּוּקָא מֵאֵינּוֹן פָּנִים דְּלַעֲיִלָּא, וְאִיהוּ אֲפִיקַת מְזוּנִין
 וְסַפּוּקִין מֵאֵינּוֹן פָּנִים פְּנִימָאִין, וּמְזוּנָא דְאֲפִיקַת,
 אִיהוּ הַהוּא לְחֵם, כְּדָקָא מְרִן, חוּם הוּא מִתְקַרֵּב, וְחוּם
 הוּא מִתְעַדֵי מִתְמֵן, וְהָא אוֹקְמוּהּ, דְּכִתִּיב, בְּיוֹם
 הַלְקָחוֹ וּבְגִין שֶׁלֶחַן דָּא אִית לְבַר נֶשׁ לְנִטְרָא רְזִין
 דְּשֶׁלֶחַן דִּילִיָּה בְּכָל אֵינּוֹן גּוֹוִינִין כְּדָקָא מְרִן.

528. Rabbi Elazer opened the discussion saying: "Let your garments be always white; and let your head lack no oil" (Kohelet 9:8). This passage has been established and we have learned it. The Holy One, blessed be He, created man with the secret of Wisdom and made him with great craftsmanship. He breathed into him the soul of life, so he would know and behold the mysteries of Wisdom and know the glory of his Master, as it is written: "Every one that is called by My Name, for I have created him for My glory; I have formed him; yea, I have made him" (Yeshayah 43:7). "For I have created him for My glory" is precise, and I have learned this secret of: "For I have created him for My glory". The glory of below, which is the secret of the Holy Throne, NAMELY MALCHUT, was constructed above only by the workings of the people of THIS world.

528. רַבִּי אֶלְעָזָר פִּתַּח וְאָמַר, בְּכָל עֵת יִהְיוּ בְּגָדֶיךָ
 לְבָנִים וְשֶׁמֶן עַל רֹאשְׁךָ אַל יִחְסַר. הָאִי קְרָא אוֹקְמוּהּ
 וְאַתְמַר, אֲבַל ת"ח, קוּדְשָׁא בְּרִיךְ הוּא בְּרָא לִיָּה לְבַר
 נֶשׁ בְּרָזָא דְחֻכְמָתָא, וְעַבְד לִיָּה בְּאוּמָנוּתָא סְגִי, וְנִפְח
 בְּאִפּוּי נִשְׁמָתָא דְחַיִּי, לְמַנְדַּע וְלֹאֲסַתְבְּלָא בְּרִזִין
 דְּחֻכְמָתָא, לְמַנְדַּע בִּיקְרָא דְמֵאֲרִיָּה, כְּד"א, כָּל
 הַנִּקְרָא בְּשֵׁמִי וְלִכְבוֹדִי בְּרֵאתִיו יִצְרָתִיו אֶף עֲשִׂיתִיו.
 וְלִכְבוֹדִי בְּרֵאתִיו דְּיִיקָא, וְרְזָא דָּא וְלִכְבוֹדִי בְּרֵאתִיו
 אוֹלִיפְנָא, דְּהָא כְּבוֹד דְּלִתְתָּא רְזָא דְּכוּרְסִיָּא קְדִישָׁא
 לֹא אֲתַתְקַן לְעֵילָא, אֲלֵא מְגוּ תְקוּנָא דְבְנֵי עֵלְמָא.

529. When people are righteous and pious and know how to make corrections FOR THE SAKE OF THE GLORY, WHICH IS MALCHUT, AS MENTIONED ABOVE, it is written: "For I have created him for My glory," MEANING for the sake of this glory of mine, so that they should establish it with strong pillars, WHICH ARE CHESED, GVURAH AND TIFERET, and adorn it with ornaments and adornment from below. MEANING THAT THEY WILL RAISE MAYIN NUKVIN (FEMALE WATERS) FROM BELOW IN ORDER TO DRAW MOCHIN INTO HER THAT ARE CALLED 'ADORNMENTS', in order that this glory of mine should be raised through the merit of the righteous that are on earth.

530. Therefore, "I have created him" similar to supernal glory, WHICH IS BINAH THAT BECAME CHOCHMAH AGAIN, FOR THIS CHOCHMAH IS CALLED '32 PATHS OF CHOCHMAH AND GLORY' (HEB. KAVOD), NUMERICALLY IN 32. These adornments are in him, FOR HE HAS Briyah (Eng. 'creation') on the left side, MEANING THE LEFT COLUMN OF BINAH, FROM WHICH IS DRAWN CHOCHMAH. Since man is on the earth and he has to amend My glory, THAT IS MALCHUT, I made in him the vessels for the supernal glory, WHICH IS BINAH, for there is IN MAN creation too. Therefore, "I have created him" AND IT IS THE ASPECT NESHAMAH.

531. That supernal glory, WHICH IS BINAH, contains Yetzirah (Eng. 'formation'), WHICH IS THE LIGHT OF CHASSADIM, AND THE ASPECT OF RUACH THAT IS DRAWN FROM THE RIGHT COLUMN OF BINAH. Therefore, "I have formed him," and I have placed this aspect in man, so that he should be on earth in the likeness of the supernal glory, WHICH IS BINAH. That supernal glory has Asiyah in it, WHICH IS MALCHUT AND THE ASPECT OF NEFESH. It is also written of man: "I have made him," so that he should be in the likeness of that supernal glory that perfects and blesses the lower glory, WHICH IS MALCHUT.

532. How do we know that within the supernal glory, WHICH IS BINAH, there are these three, BRIYAH, YETZIRAH AND ASIYAH? It is written, "I form the light, and create darkness, I make peace" (Yeshayah 45:7). "I form the light" refers to Yetzirah and "creates darkness" refers to Briyah. SINCE IT IS THE LEFT SIDE OF BINAH, AS MENTIONED, IT CONTAINS DARKNESS BEFORE IT JOINS THE RIGHT COLUMN. "I make peace" refers to Asiyah, and this is the supernal glory, that prepares and blesses and supplies all the needs of the lower glory, WHICH IS MALCHUT.

533. Similarly, He created Man upon earth, who is similar to that supernal glory, so that he should arrange this glory, WHICH IS MALCHUT, so it would be combined from all sides. The supernal glory has in it these three, BRIYAH, YETZIRAH AND ASIYAH, and Man below has in him these three, BRIYAH, YETZIRAH AND ASIYAH. In this way, this glory, MALCHUT, will be comprised of above and below, MEANING FROM BINAH AND FROM MAN, to be perfect on all sides. Happy is the person that merits through his actions to be like this.

529. כִּד אֵינוֹן בְּנֵי נֶשָׂא, זָכָאִין וְחֲסִידִין, וְיָרְעִי לְתַקְנָא תְּקוּנִי, הֵה"ד וְלְכַבּוּדֵי בְּרָאֲתִיו. בְּגִין דְּהָאֵי כְּבוּדֵי, לְתַקְנָא לִיהַ בְּעִמּוּדֵין תְּקִיפִין, וְלְקִשְׁטָא לִיהַ בְּתַקְוָא וְקִשּׁוּטָא דְּלִתְתָּא, בְּגִין דְּהָאֵי כְּבוּדֵי יִסְתַּלְק, בְּזַכּוֹ דְּצַדִּיקָא דִּי בְּאַרְעָא.

530. בְּגִין כִּךְ בְּרָאֲתִיו. כְּגוּוֹנָא דְּכְבוּד עֲלָאָה, דְּתַקְוָנִין אֲלִין בִּיהַ. בְּרִיאָה לְסִטְר שְׂמָאלָא. וְעַל דָּא, הוֹאִיל וְאֲדָם אִיהוּ בְּאַרְעָא, וְאִית לִיהַ לְתַקְנָא הוּא כְּבוּדֵי עֲבָדִית בִּיהַ תְּקוּנִין דְּכְבוּד עֲלָאָה, דְּאִית בִּיהַ אוּף הַכִּי בְּרִיאָה, וְעַל דָּא בְּרָאֲתִיו.

531. בְּהוּא כְּבוּד עֲלָאָה, אִית בִּיהַ יְצִירָה, וְע"ד יְצִירָתִיו, תְּקוּנָא דָּא יְהִבִית בִּיהַ בְּאֲדָם, לְמַהוּי אִיהוּ בְּאַרְעָא, כְּגוּוֹנָא דְּהוּא כְּבוּד עֲלָאָה. בְּהוּא כְּבוּד עֲלָאָה, אִית בִּיהַ עֲשִׂיָה, וְעַל דָּא אוּף הַכִּי בְּבַר נֶשׁ, כְּתִיב עֲשִׂיתִיו, לְמַהוּי אִיהוּ כְּגוּוֹנָא דְּהוּא כְּבוּד עֲלָאָה, דְּמִתְקֵן וּבְרִין לְכְבוּד תְּתָאָה.

532. מְנַלְן, דְּהוּא כְּבוּד עֲלָאָה אִית בִּיהַ תְּלַת אֲלִין. דְּכְתִיב בִּיהַ, יוֹצֵר אוּר וּבוֹרָא חֲשָׁךְ עוֹשֶׂה שְׁלוֹם. יוֹצֵר אוּר, הָא יְצִירָה. וּבוֹרָא חֲשָׁךְ, הָא בְּרִיאָה. עוֹשֶׂה שְׁלוֹם הָא עֲשִׂיָה. וְדָא אִיהוּ כְּבוּד עֲלָאָה, דְּקָא מִתְקֵן וּבְרִין וְסַפִּיק בְּכָל צְרָכֵיו לְכְבוּד תְּתָאָה.

533. כְּגוּוֹנָא דָּא, בְּרָא אֲדָם בְּאַרְעָא, דְּאִיהוּ כְּגוּוֹנָא דְּהוּא כְּבוּד עֲלָאָה, לְתַקְנָא לְהָאֵי כְּבוּד, וְלֵאֲתַכְלֵלָא מְכַל סְטְרִין. כְּבוּד עֲלָאָה אִית בִּיהַ תְּלַת אֲלִין, אֲדָם לְתַתָּא אִית בִּיהַ תְּלַת אֲלִין. וְלֵאֲתַכְלֵלָא הוּא כְּבוּד תְּתָאָה, מֵעִילָא וּמִתְתָּא, לְמַהוּי שְׁלִים בְּכָל סְטְרִין. זָכָאָה אִיהוּ בַר נֶשׁ, דְּזָכִי בְּעוֹבְדוּי לְמַהוּי כְּגוּוֹנָא דָּא.

534. In reference to this, it is written: "Let your garments be always white; and let your head lack no oil" (Kohelet 9:8). Just as the supernal glory is not withheld from the holy oil of anointing, WHICH IS THE SECRET OF THE FLOW FROM ABA THAT IS DESTINED FOR THE WORLD TO COME, WHICH IS BINAH, so is man, whose actions are constantly being whitened. That oil of anointing will never be withheld from him, WHICH IS THE FLOW FROM ABA.

534. וְעַל דָּא כְּתִיב, בְּכֹל עֵת יִהְיוּ בְּגָדֶיךָ לְבָנִים וְשֵׁמֶן עַל רֹאשְׁךָ אַל יִחְסֹר. מֵה לְכַבּוֹד עֲלָאָה, הֵהוּא מְשַׁחא רְבוּת קֳדָשָׁא לֹא אֲתַמְנַע מִנִּיה, מִרְזָא דְעֲלָמָא דְאֲתִי. אוּף הֲכִי לְבַר נֶשׁ, דְּעוֹבְדוּי מִתְלַבְּנָן תְּדִיר, הֵהוּא מְשַׁךְ רְבוּת קֳדָשָׁא, לֹא יִתְמַנַּע מִנִּיה תְּדִיר.

535. How does a person merit to delight in that supernal delight in Eden, WHICH IS THE BOUNTY OF ABA, upon his table? This is just as he gives delight upon his table to the souls of the poor, as it is written: "And satisfy the afflicted soul" (Yeshayah 58:10). Afterwards, it is written: "Then shall you delight yourself in Hashem" (Ibid. 14), for the Holy One, blessed be He, satiates him with all these delights of the supernal holy anointing oil that flows and is drawn constantly to that supernal glory, as it is written, "And satisfy the afflicted soul," which is followed by, "Then shall you delight yourself in Hashem."

535. בְּמַאי זְכִי בַר נֶשׁ, לְאֲתַעְדָּנָא בְּהֵהוּא עֲדוּנָא עֲלָאָה. בְּשִׁלְחֵן דִּילִיהּ. כְּמַה דְּאִיהוּ מְעֵרֵן עַל פְּתוּרִיהּ נִמְשָׁאן דְּמִסְכְּנֵי, דְּכְתִיב וְנִמְשַׁע נְעִנָה תְּשַׁבִּיעַ, מַה כְּתִיב בְּתַרְיָה, אִז תְּתַעֲנַג עַל יְיָ וְגו', דְּאוּף הֲכִי קוּדְשָׁא בְּרִיךְ הוּא רֵוִי לִיה, בְּכֹל אִינוּן עֲדוּנֵין דְּמִשְׁחָ רְבוּת קוּדְשָׁא עֲלָאָה, דְּנִגִיד וְאֲתַמְשַׁךְ תְּדִיר לְהֵהוּא כְּבוֹד עֲלָאָה, כְּתִיב וְנִמְשַׁע נְעִנָה תְּשַׁבִּיעַ, מַה כְּתִיב בְּתַרְיָה, אִז תְּתַעֲנַג עַל יְיָ.

48. "It is a time to act for Hashem"

Rabbi Yosi and Rabbi Chiya are traveling here on the road when Rabbi Chiya states, "It is a time to act for The Creator. They have made void Your Torah," means that as long as people are occupied with Torah then all is well in heaven and earth. If they neglect the Torah, however, His strength wanes, and all the righteous must work even harder to do good in order to re-empower God, along with His camps and legions. At this moment, a mule-driver joins the discussion, surprising the rabbis with his insight. He speaks of "a time to love, and a time to hate," and says that when the children of Yisrael are not occupied with Torah that time itself is imperfect, incomplete and void of Light. Then, "it is a time to act for The Creator." Rabbi Yosi and Rabbi Chiya then get off their own mules and walk with the mule-driver.

The Relevance of this Passage

The purpose here is to empower the righteous in their study of Torah, which exponentially multiplies the volume of Light in the world. Our efforts prevent the righteous from further suffering on our behalf as the infinite Light of the Zohar overwhelms the darkness and purifies mankind with untold leniency and loving kindness. Such is the loftiness of the soul of Rabbi Shimon. Moreover, we abolish the hatred (along with its roots) that festers in a man's heart.

536. Rabbi Yosi and Rabbi Chiya were traveling on the road and a donkey-driver was driving his donkeys behind them. Rabbi Yosi said to Rabbi Chiya: We should be occupied and endeavoring with words of Torah, because the Holy One, blessed be He, is going before us. Therefore, it is time to adorn Him, so that he WILL be with us on this road.

536. ר' יוֹסִי וְר' חִיָּיא הָיוּ אֲזִילֵי בְּאוּרְחָא, וְהָוָה חַד טַיִיעָא טַעִין אֲבַתְרִיָּהוּ, א"ר יוֹסִי לְר' חִיָּיא, אֵית לָן לְאֲתַעְסְקָא וְלֹא שְׂתַדְלָא בְּמַלּוֹ דְּאוּרִיָּיתָא, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא אֲזִיל לְקַמֵּן, וְעַל דָּא עֵידָן הוּא, לְמַעַבְד לִיה תְּקוּנָא בְּהָדָן בְּהֵאי אֲרָחָא.

537. Rabbi Chiya opened the discussion saying: "It is a time to act for Hashem. They have made void Your Torah" (Tehilim 119:126). The friends have established this verse. "It is a time to act for Hashem" means that, as long as the Torah is existent in the world and people are occupied with it, the Holy One, blessed be He, so to speak rejoices with the works of His hands and rejoices with all the worlds. And heaven and earth remain intact. Moreover, the Holy One, blessed be He, gathers His entire court and says to them, 'See the holy nation that I have on earth, that the Torah is crowned for due to them. See the works of My hands, that you said about them: "What is man, that You are mindful of him"' (Tehilim 8:5). When they see their Master's joy with His people, they immediately say, "And what one nation in the earth is like Your people, like Yisrael?" (II Shmuel 7:23).

537. פתח רבי חייא ואמר עת לעשות ליי' הפרו תורתך, האי קרא אתמר, ואוקמוה חברייא. אבל עת לעשות ליי', בכל זמנא דאורייתא מתקיימא בעלמא, ובני נשא משתדלן בה, כביכול, קודשא בריך הוא חדי בעובדי ירוי, וחדוי בעלמין כלהו, ושמיא וארעא קיימי בקיומיהו. ולא עוד, אלא קודשא בריך הוא בנוש כל פמליא דיליה, ואמר לון, חמו עמא קדישא דאית לי בארעא, דאורייתאי מתעטרא בגיניהון. חמו עובדי ירי, דאתון אמרתון מה אנוש כי תזכרנו. ואינון כד חמאן חדוה דמאריהון בעמיה, מיד פתחי ואמרי, ומי כעמך בישראל גוי אחד בארץ.

538. When the children of Yisrael are neglectful of the Torah, His strength wanes so to speak, as it is written: "Of the Rock that begot you, you are unmindful" (Devarim 32:18). Then it is written: "And all host of heaven standing" AS HE SAID TO THEM, "WHO WILL ENTICE ACHAV..." (II Divrei Hayamim 18:18-19). Therefore, "it is a time to act for Hashem," for these righteous who have remained should gird their loins and do good works, so that the Holy One, blessed be He, should be strengthened through them, by the righteous as well as His camps and legions. What is the reason? "They have made void Your Torah," and people in world are not properly occupied with it.

538. ובשעתא דישראל מתבטלי מאורייתא, כביכו"ל, תשש חיליה, דכתיב צור ילדך תשי. וכדין כתיב, וכל צבא השמים עומדים עליו ועל הא עת לעשות ליי', אינון צדיקיא דאשתארן, אית לון לחגרא חרצין, ולמעבד עובדין דכשראן, בגין דקודשא בריך הוא יתתקף בהו, בצדיקיא, ומשריין ואוכלסין דיליה. מ"ט. בגין דהפרו תורתך, ולא משתדלי בה בני עלמא, כדקא יאות.

539. The donkey-driver who was driving the donkeys behind them said: I beg of you, I wish to know the answer to one question. Rabbi Yosi said: Surely the way is yet to be traveled before us; ask your question. He said: If this verse were written: 'We should act' or 'Let us act,' then I would recite it likewise; but what is the meaning of: "It is a time" and "to act for Hashem?" It should read: 'Before Hashem'. Rabbi Yosi said: The way is prepared for us in many manners. Once we were two and now we are three, for the Shechinah is included with us. Another is that I thought that you were simply like a dried-out tree, but you are really fresh like an olive tree. Another is that you asked well. Since you started the matter, speak up.

539. ההוא טייעא דהוה טעין אבתרייהו, אמר לון במטו מנייכו, שאלתא חדא בעינא למנדע. אמר רבי יוסי, ודאי ארחא מתתקנא קמן, שאיל שאלתך. אמר, האי קרא, אי כתיב יש לעשות, או נעשה, הוה אמינא הכי. מאי עת. ותו, לעשות ליי', לפני יי' אצטריך, מאי לעשות ליי'. אמר רבי יוסי, בכמה גוונין ארחא מתתקנא קמן. חד, דהוינן תריין, והשתא הא אנן תלתא, ושכינתא אתכלילת בהדן. וחד דחשיבנא דלא הוית אלא באילנא יבשתא, ואנת רעננא בזיתא. וחד, דיאות שאלת, והואיל ושרית מלה, אימא.

540. He opened the discussion saying: "It is a time to act for Hashem. They have made void your Torah." "A time to act for Hashem" MEANS that there is a time and there is a time: "A time to love, and a time to hate" (Kohelet 3:8). 'Time' refers to above, for time is the secret of Faith; NAMELY, MALCHUT THAT IS CALLED 'TIME'. It is called 'a time of goodwill', which means that a person is obliged to love Hashem always, as it is written: "And you shall love Hashem your Elohim" (Devarim 6:5). And therefore, "a time to love" is the time that the person is obliged to love.

540. פתח ואמר עת לעשות ליי' הפרו תורתך. עת לעשות ליי', אית עת. ואית עת. עת לאהב ועת לשנא. עת איהו לעילא. דההוא עת, רזא דמהימנותא איהו. ודא אקרי עת רצון, והאי איהו דאתחייב בר נש למרחם ליי' תדיר, כד"א ואהבת את יי' אלהיך, וע"ד, עת לאהב, דא איהו עת דאתחייב בר נש לאהב.

541. There is another time, which is the secret of other Elohim when the person is obliged to hate, and his heart should not be drawn after it. Therefore, there is "a time to hate" as it is written: "Speak to Aaron your brother, that he come not at all times (lit. 'time') into the Holy Place" (Vayikra 16:2).

542. When the children of Yisrael are occupied with Torah and with the commandments of the Torah, that time, which is the secret of the holy Faith, NAMELY MALCHUT, is well established and is adorned to perfection as proper. But during the time the children of Yisrael are not occupied with Torah, so to speak, that time is not in its perfection, and is not complete and without light. Then "it is a time to act for Hashem."

543. HE QUESTIONS: What is the meaning of "to act" IN "A TIME TO ACT FOR HASHEM"? HE ANSWERS: It is written, "Which Elohim created and performed (lit. 'to act')" (Bereshheet 2:3). What is there to act? It means that there remained the bodies of the demons that were not made, because the day had become sanctified and they remained yet to be done, for they were spirits without bodies. Here also, "a time to act": The time remained without perfection and without completion, for what reason? Because "they have made void Your Torah" and the children of Yisrael below neglected the words of Torah. That time is either elevated or it is lowered because of the children of Yisrael. IF THEY ARE OCCUPIED WITH TORAH IT IS ELEVATED, BUT IF THEY ARE IDLED FROM TORAH IT DESCENDS.

544. Rabbi Yosi and Rabbi Chiya came and kissed him on his head. Rabbi Yosi said: Certainly, it is not according to your honor to lead donkeys behind us. Blessed is this way, where we merited to hear this. Blessed is the generation in which Rabbi Shimon lives, for even among the mountains there is Wisdom. Rabbi Yosi and Rabbi Chiya alighted from their donkeys and the three walked on their way.

541. וְאִיתָ עֵת אַחֲרָא, דְּאִיהוּ רְזָא דְּאֵלֵהִים אַחֲרִים, וְאַתְחִיב בְּרִי נֶשׁ לְמִשְׁנָא לִיה, וְלֹא יִתְמַשֵּׁךְ לְבִיָּה אַבְתְּרִיה, וְעַד עֵת לְשָׁנָא, וּבְגִין כִּךְ כְּתִיב דְּבַר אֶל אַהֲרֹן אַחִיךָ וְאֵל יִבָּא בְּכָל עֵת אֶל הַקֹּדֶשׁ.

542. בְּזִמְנָא דִּישְׂרָאֵל מְשַׁתְּדְּלִי בְּאוּרִייתָא, וּפְקוּדֵי אוּרִייתָא, הֵהוּא עֵת רְזָא דְּמַהִימְנוּתָא קְדִישָׁא, מִתְתַּקְנָא בְּתַקּוּנָהָא, וּמִתְקַשְׁטָא בְּשְׁלִימוּתָא, כְּדָקָא יְאוּת. וּבְזִמְנָא דִּישְׂרָאֵל מִתְבַּטְּלִי מְאוּרִייתָא, כְּבִיכּוּל הֵהוּא עֵת, לֹא אִיהוּ בְּתַקּוּנָהָא, וְלֹא אֲשַׁתְּכַחַת בְּשְׁלִימוֹ, וְלֹא בְּנִהוּרָא וּבְדִין עֵת לַעֲשׂוֹת לִי.

543. מַאי לַעֲשׂוֹת. כְּדָא אֲשֶׁר בְּרָא אֱלֹהִים לַעֲשׂוֹת. מַאי לַעֲשׂוֹת. דְּאֲשַׁתְּאָרוּ גּוּפֵי דְּשִׂידֵי, דְּאֲתַקְדֵּשׁ יוּמָא, וְלֹא אֲתַעֲבִירוּ, וְאֲשַׁתְּאָרוּ לַעֲשׂוֹת, רוּחִין בְּלֹא גּוּפֵי. אוּף הֵבָא עֵת לַעֲשׂוֹת, אֲשַׁתְּאָר בְּלֹא תַקּוּנָא, וּבְלֹא שְׁלִימוֹ. מ"ט. מְשׁוּם דְּהִפְרוּ תוֹרַתְךָ, בְּגִין דְּאֲתַבְּטְלוּ יִשְׂרָאֵל לְתַתָּא מִפְתַּגְמֵי אוּרִייתָא. בְּגִין דְּהֵהוּא עֵת, הָכִי קֵימָא, אוּ סְלָקָא, אוּ נַחְתָּא, בְּגִינִיהוּן דִּישְׂרָאֵל.

544. אָתוּ ר' יוֹסִי וְרַבִּי חִיָּיא וּנְשַׁקּוּהוּ בְּרִישִׁיָּה. אָמַר ר' יוֹסִי, וְדַאי לִית אַנְתָּ בְּדַאי, לְטִיּוּעָא אַבְתְּרִין. זְכָאָה אַרְחָא דָּא, דְּזַכִּינָן לְמִשְׁמַע דָּא, זְכָאָה דְּרָא דְּרַבִּי שְׁמַעוֹן שְׂאֲרֵי בְּגִיָּה, דְּאִפִּילוּ בִּינֵי טוּרְיָא, חֲכַמְתָּא אֲשַׁתְּכַחַת תַּמּוֹן. נַחְתוּ רַבִּי יוֹסִי וְרַבִּי חִיָּיא, וְאוּלוּ תִלְתְּהוּן בְּאַרְחָא.

49. A time of goodwill

The mule-driver continues from the previous section, speaking about, "But as for me, let my prayer be to You, The Creator, in an acceptable time (a time of goodwill): Elohim, in the greatness of Your steadfast love hear me, in the truth of Your salvation." He comments that a favorable time is when the congregation is praying. "But as for me," refers to King David. He then explains that a prayer of Redemption in a time of goodwill brings together time and favor. This prayer is said during the Minchah of Shabbat, we learn, because at that time all anger is removed and Judgment is aroused only in order to be sweetened with Chesed and Mercy, and there is joy in everything. The mule-driver next says that Moses died during the time of the Shabbat Minchah; therefore at this time the gates of the Holy Study Hall are locked and everyone has to justify himself before God. Moses, the Faithful Shepherd, Joseph the Righteous and King David all died at this same time, so there are three justification prayers. When Moses died, the light of the sun darkened and the Written Torah was barred. When Joseph died, all the springs dried up and all the tribes went into exile. When King David died, the moon herself gathered in her light, which was gathered up by the Oral Torah. Then, we are told, the lights of Torah were concealed and there was much confusion and many arguments among the scholars, thus, the rabbis decreed severe fasts and locked the gates of the Torah.

The Relevance of this Passage

By invoking the three qualities of Moses, Joseph, and David, Faithfulness, Righteousness, and Kingship, we magnify these sublime qualities within our fellow man and ourselves. Judgments are repealed as we repent and meditate upon this mystical text. The iniquities of man and the sins of our own past are accounted for and compassionately corrected by the unfathomable greatness of Moses, Joseph, and David, and through the forbearance they engender.

545. That donkey-driver opened the discussion saying: "But as for me, let my prayer be to You, Hashem, in an acceptable time (a time of goodwill): Elohim, in the greatness of Your steadfast love hear me, in the truth of Your salvation" (Tehilim 69:14). We have learned that a favorable time is when the congregation is praying, then it is appropriate. It is certainly so, for the congregation sets out and prepares the establishing of that time. Then it is a favorable time when it is proper to make requests, as it is written: "Elohim, in the greatness of Your steadfast love hear me, in the truth of Your salvation." For then it is the time to make requests.

546. "But as for me, let my prayer be to You, Hashem." Here is the secret of the unison: "But as for me" refers to King David, NAMELY MALCHUT THAT IS CALLED 'I'. It is the place that is called 'Redemption', WHICH IS MALCHUT WHEN JOINED WITH YESOD, "my prayer" refers to prayer, NAMELY PLAIN MALCHUT. Here THAT HE SAYS "ME...MY PRAYER," the Amidah prayer is adjacent to redemption for they are one, FOR THEY ARE BOTH THE ASPECT OF MALCHUT. When one brings together redemption to the Amidah prayer, then it is a time of goodwill. A time of goodwill is also one inclusion together. Time is one, NAMELY MALCHUT, and favor is one, FOR IT IS THE SECRET OF THE FAVOR THAT BECOMES REVEALED FROM KETER, and they are combined together to become one. King David wanted to form one unity through this verse, AS WE HAVE SAID.

547. If you ask: Why was this verse selected TO BE SAID during the Minchah of Shabbat? HE ANSWERS: It is proper for it to be in the Minchah service of Shabbat and not in the weekday service, for it is certain that Minchah service of Shabbat is unlike the weekday prayer because Judgment is suspended over the world during the weekday at the time of Minchah, and it is not a time of goodwill. However, during Shabbat, when all anger is removed and everything is combined together, FOR THE JUDGMENT AND CHESED ARE ONE, Judgment is aroused, but it is in order to be sweetened, MEANING ONLY IN ORDER TO REVEAL THE SWEETNESS THAT IT CONTAINS. Therefore, a verse of unity is needed to unite all the grades, for when there is unity, Judgment joins and combines with Mercy and everything is sweetened, as it is written: "A time of goodwill." "A time of goodwill" shows that everything, JUDGMENT AND CHESED, is combined together, that Judgment is sweetened at that time, and there is joy in everything.

548. Moses departed from the world, at the time of the Shabbat Minchah, at the time when there was "a time of goodwill." At that moment favor was above and pain was below, BECAUSE OF THE DEATH OF MOSES. Therefore, during Shabbat the gates are locked from the time of Minchah and further. Which gates are locked? The gates of the Holy Study Hall, in order to memorialize Moses, the Faithful Shepherd, for the Torah was voided because of him, BECAUSE HE DIED.

545. פתח ההוא טייעא ואמר ואני תפילתי לך יי' עת רצון אלהים ברב חסדך ענני באמת ישעך, תנינן, אימתי אקרי עת רצון. בשעתא דצבור קא מצלאן. שפיר איהו, והכי איהו ודאי. דהא בדין, צבורא מסדרי ומתקני תקונא דהאי עת, וכדין איהו עת רצון, ואצטריך למשאל שאלתא, דכתיב אלהים ברב חסדך ענני באמת ישעך דהא בדין אצטריך למשאל שאלתא.

546. ואני תפילתי לך יי', הא הכא רזא דיחודא. ואני: דא דוד מלכא, אתר דאקרי גאולה. תפילתי: דא תפלה. והכא איהו סמיכא לגאולה, דאיהו חר. כד איהו סמך גאולה לתפלה, בדין איהו עת רצון. עת רצון: אוף הכי, כללא איהו בחדא, עת חר, רצון חר, אתכלילו דא בדא, והוו חר. ורוד מלכא בעא ליחדא בהאי קרא, יחודא חרדא.

547. ואי תימא, אמאי אתמני האי קרא, בצלותא דמנחה דשבת. יאות איהו למהוי בשבת בההוא צלותא דמנחה, ולא בצלותא דחול, דודאי לאו צלותא דמנחה דשבת בחול. בגין דהא בחול בשעתא דמנחה, תליא דינא בעלמא, ולא איהו עת רצון. אבל בשבת, דכל רוגזא אתעדי, וכללא אתכליל בחדא, ואע"ג דינא אתער, אתבסמותא איהו, וע"ד אצטריך קרא דיחודא, ליחדא כל דרגין, דכד הוי יחודא, דינא אתחבר ואתכליל ברחמי, ואתבסם כללא, וכדין עת רצון כתיב. עת רצון, כליל כללא בחדא. ודינא אתבסם בההוא זמנא, והוי חרוה בכללא.

548. משה אסתלק מעלמא, בההוא שעתא דצלותא דמנחה דשבת, בשעתא דעת רצון אשתכח. ובההיא שעתא רעוא הוה לעילא, וצערא לתתא, וע"ד ננעלו תרעין בשבת, משעתא דמנחה ולעילא. מאן תרעין ננעלו. תרעין דבי מדרשא, בגין לאדכרא למשה רעיא מהימנא, דאורייתא אתבטלא בגיניה.

549. At the time THAT HE DIED, the Study Hall of Moses and THE STUDY HALLS of others became nullified. Whoever saw the doors of Moses's Study Hall were locked, while all the others be not locked? If Moses's Torah mourned for him at that time, who did not mourn? Therefore, all the gates of the Study Hall are locked, and everyone has to justify the Holy One, blessed be He, by way of praise, THAT WE RECITE THEN: "Your righteousness is like the great mountains" (Tehilim 36:7).

550. There were three who departed from the world at that time, and they are all included in Moses. They are Moses, the Faithful Shepherd, Joseph the Righteous, and King David. Therefore, there are here three justification prayers. One is for Joseph the Righteous, who preceded all these, and this is: "Your righteousness is like the great mountains; Your Judgments are a great deep..." This refers to Joseph the Righteous, for he alone is like the great mountains, like all the supernal Mountains, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH AND HOD OF ZEIR ANPIN, FOR JOSEPH, WHO IS YESOD, IS COMBINED OF THEM ALL. Another is Moses, the Faithful Prophet, and this is what is written: "Your righteousness also, Elohim, reaches the high heavens, who have done great things" (Tehilim 71:19) because he IS ZEIR ANPIN, WHICH IS THE CENTRAL COLUMN THAT takes all the sides, THE RIGHT SIDE AND THE LEFT SIDE, AND MEDIATES BETWEEN THEM. The other is King David, as it is written: "Your righteousness is an everlasting righteousness, and Your Torah is Truth" (Tehilim 119:142). "Everlasting (lit. 'for the world')" refers to King David, WHO IS THE SECRET OF MALCHUT THAT IS CALLED 'WORLD'.

551. When everything was gathered at that time, the Written Torah, WHICH IS MOSES, and the Oral Torah, THAT IS DAVID, the gates of Torah were locked and all the gates of the world were locked at that time. At the moment that Joseph the Righteous died, the sources and springs dried up, and all the tribes fell into exile. Those above opened with the words: "Your righteousness is like the great mountains, Your Judgments are a great deep." At that moment that Moses died, the light of the sun darkened at midday and the Written Torah was barred, which is the light of the shining mirror, WHICH IS ZEIR ANPIN. At the moment that King David died, the moon, WHICH IS MALCHUT, gathered in its light and the Oral Torah gathered in its light.

552. Since that time the lights of Torah were concealed, and arguments multiplied in the Mishnah. The scholars argued and all those of stout heart were confused; therefore, there was no joy of the Torah at that time throughout the generations of the world. This is the cause of the severe fasts that the Rabbis decreed. When a certain person died they decreed a fast, when something happened they decreed so. When the joy of the Written Torah and the Oral Torah was most gathered up at that time, it is so much more necessary to lock the gates of the Torah. Therefore, we say the Justifications of the Judgments, as we have mentioned. Rabbi Yosi and Rabbi Chiya rejoiced and kissed him on his head as before. They said: Happy is our portion on this way.

549. בַּהֲהוּא זְמַנָּא, בִּי מְדַרְשָׁא דְּמֹשֶׁה אֲתַבְטִיל, כָּל שְׁבִין אַחֲרָנִין. מֵאֵן חָמֵי תְרַעִין דְּבֵי מְדַרְשָׁא דְּמֹשֶׁה דְּנִנְעֵלוּ, דְּלֹא נִנְעֵלוּ אַחֲרָנִין כְּלָהוּ. אוֹרֵייתָא דְּמֹשֶׁה עֲצִיבָא עֲלֵיהּ בַּהֲהוּא זְמַנָּא, מֵאֵן לֹא עֲצִיב. בַּגִּ"כ כָּל תְרַעִי דְּבֵי מְדַרְשֵׁי נִנְעֵלוּ, וְאַצְטְרִיכוּ כְּלָא לְצַדְקָא לִיָּה לְקוּדְשָׁא ב"ה בְּאַרְחָ שְׁבַחָא, וְהֵינְנוּ צַדְקַתְךָ כְּהַרֵי אֵל.

550. תִּלְתָּא אִינוּן דְּאַסְתְּלִקוּ מֵעֲלָמָא בַּהֲאֵי זְמַנָּא, וְכִלְהוּ כְּלִילִין בְּמֹשֶׁה. חַד, מֹשֶׁה נְבִיאָה מְהִימְנָא עֲלָאָה. וְחַד, יוֹסֵף צְדִיקָא. וְחַד, דָּוִד מְלָכָא. בְּגִינֵי כֵן, תִּלְתָּ צְדִיקֵי דִּינֵי הֶבְא, חַד אִיהוּ דִּיּוֹסֵף זְכָאָה, קְדָיִם לְכָל הַיָּנִי, וְדָא אִיהוּ צַדְקַתְךָ כְּהַרֵי אֵל מִשְׁפָּטִיךָ תְּהוּם רַבָּה וְגו'. דָּא יוֹסֵף, דְּאִיהוּ בְּלַחְדוּי כְּהַרֵי אֵל, כְּכִלְהוּ טוּרִין עֲלָאִין. וְחַד מֹשֶׁה נְבִיאָה מְהִימְנָא, וְדָא אִיהוּ דְּכַתִּיב, וְצַדְקַתְךָ אֱלֹהִים עַד מְרוֹם אֲשֶׁר עֲשִׂיתָ גְדוּלוֹת, בְּגִין דְּאִיהוּ נָטִיל לְכָל סְטְרִין, יְמִינָא וּשְׂמָאלָא. וְחַד אִיהוּ דָּוִד מְלָכָא, וְדָא אִיהוּ דְּכַתִּיב, צַדְקַתְךָ צַדֵּק לְעוֹלָם וְתוֹרַתְךָ אֱמֶת, לְעוֹלָם: דָּא דָּוִד מְלָכָא.

551. כְּדִין אֲתַכְנִישׁ כְּלָא בַּהֲאֵי זְמַנָּא, תּוֹרָה שְׁבַכְתָּב, וְתוֹרָה שְׁבַע"פ. וְע"ד בַּהֲאֵי זְמַנָּא נִנְעֵלוּ תְרַעִי דְּאוֹרֵייתָא, וְנִנְעֵלוּ תְרַעִי דְּכָל עֲלָמָא, בַּהֲאֵי זְמַנָּא. בְּשַׁעֲתָא דְּמִית יוֹסֵף צְדִיקָא, יָבְשׁוּ מְקוֹרֵיין וּמְבוּעֵיין, וְכִלְהוּ שְׁבָטִין נִמְלוּ בְּגִלוּתָא, פְּתַחוּ עֲלָאֵי וְאָמְרוּ, צַדְקַתְךָ כְּהַרֵי אֵל מִשְׁפָּטִיךָ תְּהוּם רַבָּה וְגו'. בְּשַׁעֲתָא דְּמִית מֹשֶׁה, אֲתַחֲשַׁךְ שְׂמֵשָׁא בְּטִיְהֵרָא, וְאַנְעֵלַת תּוֹרָה שְׁבַכְתָּב, נְהוֹרָהָ דְּאַסְפַּקְלָרִיאָה דְּנְהֵרָא. בְּשַׁעֲתָא דְּמִית דָּוִד מְלָכָא, כְּנִישַׁת סִיְהֵרָא נְהוֹרָהָ וְאוֹרֵייתָא דְּבַעַל פֶּה כְּנִישַׁת נְהוֹרָהָ.

552. ומההוא זמנא אתגניזו נהורין דאורייתא, ואסגיאו מחלוקת על משנה, וחכימא במחלוקת, וכלהו תקימי לבא בערבוביא. ועל דא, חדוה דאורייתא לאו איהו בההוא זמנא, בכל דרין דעלמא. ומה אינון חומרי דתעניות דגזרו רבנן, בד מית פלוני, גזרו תענית. בד הוה כן, גזרו כן. וכד הוה כנישו יתיר דחדוה דתורה דבכתב ותורה דבעל פה, בההוא זמנא, עאכ"ו דאצטריך למנעל תרעי דאורייתא בההוא זמנא. ובג"כ אמרינן הני צדוקי דינא, כמה דאתמר. חרו רבי יוסי ורבי חייא, ונשקוהו ברישיה במלקדמין, אמרו זכאה חולקנא בהאי ארחא.

50. "Wisdom strengthens the wise"

The mule-driver of previous sections here says that, "Wisdom strengthens the wise more than ten rulers who are in the city," refers to Moses. When Moses ascended Mount Sinai to receive the Torah, the firmaments and the supernal camps of the angels rose against him because he was going to lower the Torah to the earth and take their goodness and joy from them. But Moses strengthened himself. The Torah shields those who study it with the courage and strength derived from "ten rulers", which are the Ten Commandments. The ten rules are, we learn, the ten kinds of wisdom found in the Torah, which is the secret of the ten Sfirot in ten engraved Names. In one Name of 22 engraved letters, we are told, the secrets of the world to come are combined and cannot be understood, yet, nonetheless, the Holy One bequeathed to the righteous a longing for that time.

The Relevance of this Passage

A deep longing for eternal world peace stirs within our hearts, and the effect is a miraculous positive change in human civilization. We are strengthened with goodness and compassion, for these are the traits of the Torah and the power of the Zohar. We secure a swift and sweet redemption of man, bringing the world to come into the here and now.

553. Again he opened the discussion saying: "Wisdom strengthens the wise more than ten rulers who are in the city" (Kohelet 7:19). "Wisdom strengthens the wise" refers to Moses. When he ascended Mount Sinai to receive the Torah, all the firmaments and all the supernal camps OF ANGELS trembled. They said before Him, Master of the world, behold all our goodness and joy is only in the Torah, and you want to lower it to earth. They gathered against Moses to burn him with fire. Moses strengthened himself, as the friends have established that the Holy One, blessed be He, said to Moses, etc.

553. תו פתח ואמר. החכמה תעוז לחכם מעשרה שליטים אשר היו בעיר. החכמה תעוז לחכם, דא משה, בד סליק לטורא דסיני לקבלא אורייתא, אודעזעו כל אינון רקיעין, וכל אינון משריון עלאין, ואמרו קמיה, מאריה דעלמא, ומה כל טובא, וכל חדוה דילן, לאו איהו אלא באורייתא, ואת בעי לנחתא לה בארעא. אתכנישו על משה לאוקדיה בנורא, אתתקף משה וכו', כמה דאוקמוה חבריאי, דקודשא בריך הוא אמר ליה למשה וכולי.

554. "Wisdom strengthens the wise" means that everyone who is occupied with Torah and endeavors in it for its own sake, receives strength from the Torah that protects him, when he needs courage and strength. From which place does he receive that courage and strength to strengthen himself? THE VERSE repeats, saying, from "ten rulers," those are the Ten Commandments that are written in the Torah which are supernal Rules that the person strengthen himself with them in this world and in the World to Come. All the secrets of the world and all the commandments and all the Wisdom of above and below depend upon them and everything is included in them and everything is in the Torah. Happy is the portion of he who is occupied with Torah, so as to become strengthened with courage in the World to Come.

554. אַבֵּל הַחֲכָמָה תְּעוֹז לְחָכֵם, כֹּל מֵאֵן דְּאִתְעַסֵּק
בְּאוּרֵייתָא, וְאִשְׁתַּדַּל בַּהּ לְשִׁמְהָ, אֶתְתַּקֵּף בַּהּ
בְּאוּרֵייתָא, בְּשַׁעֲתָא דְּאִצְטְרִיךְ לְמַהוּי לִיָּה תְּקַפָּא
וְחִילָא, לְאַגְנָא עֲלֵיהּ בְּשַׁעֲתָא דְּאִצְטְרִיךְ. וְהָהוּא
תְּקַפָּא וְחִילָא מֵאֵן אֶתְרֵ אֶתְתַּקֵּף. הִדְרֵ וְאָמַר,
מֵעֲשָׂרָה שְׁלִיטִים. אֵינוֹן עֶשֶׂר אֲמִירָן דְּכִתְיִבִין בַּהּ
בְּאוּרֵייתָא, דְּאֵינוֹן שְׁלִיטִין עֲלָיִן, דְּבִ"ג אֶתְתַּקֵּף
בְּהוּא בְּהָאֵי עֲלֵמָא, וּבְעֲלֵמָא דְּאִתִּי כֹּל רְזִין דְּעֲלֵמָא,
וְכֹל פְּקוּדִין, וְכֹל חֲכָמָתָא דְּעִילָא וְתַתָּא, בְּהוּ תְּלִיא,
וְבָהוּ אֶתְכַלִּיל כֹּלָא, וְכֹלָא אִיהוּ בְּאוּרֵייתָא. זְכָאָה
חֻלְקִיהּ מֵאֵן דְּאִשְׁתַּדַּל בְּאוּרֵייתָא, לְמַהוּי מִתְתַּקֵּף
בְּתַקְפָּא לְעֲלֵמָא דְּאִתִּי.

555. The ten rules are the ten kinds of Wisdom that are in the Torah, WHICH IS THE SECRET OF THE TEN SFIROT, in ten engraved names; NAMELY, THE TEN NAMES THAT ALLUDE TO THE TEN SFIROT OF EHEYEH. In one Name of 22 engraved letters, THE NAME ALEPH-NUN-KUF-TAV-FINAL MEM OF THE BLESSING OF THE PRIESTS, the secrets of the World to Come are combined, in these lights that the eye cannot see, NOR even with understanding know and behold that delight, or the longing that the Holy One, blessed be He, bequeathed to the righteous for the World to Come, as it is written: "Neither has the eye seen, that an Elohim beside You, should do such a thing for him that waits for him" (Yeshayah 64:3).

555. עֲשָׂרָה שְׁלִיטִין, עֶשֶׂר זֵינֵי חֲכָמָתָא אֵינוֹן בַּהּ
בְּאוּרֵייתָא, בְּעֶשֶׂר שְׁמֵהֵן גְּלִיפִין, וְאֶתְכַלִּילוּ בְּשִׁמְא
חַד, דְּעֶשְׂרִין וְתֵרִין אֶתְוֹן גְּלִיפִין, רְזִין דְּעֲלֵמָא
דְּאִתִּי, בְּאֵינוֹן זִיְהִרִין, דְּלֵא שְׁלֵטָא עֵינָא לְמַחְמוּ,
וְאֲמִילוּ בְּסַכְלָתְנוּ לְמַנְדַּע, וְלֵאסְתַּכְלָא בְּהוּא
עֲדוּנָא, וְכִסּוּפָא, דְּקוּדְשָׁא בִ"ה אַחְסִין לֹון לְצַדִּיקֵינָא
לְעֲלֵמָא דְּאִתִּי. כְּדִ"א עֵין לֹא רֵאתָה אֱלֹהִים זֹולָתְךָ
יַעֲשֶׂה לְמַחְבֵּה לּוֹ.

51. The food of the souls

The mule-driver from previous sections says that the merit gained from a person's table in this world enables him to eat on another table of delight in the world to come. There is a table there because food and pleasure are eaten by the souls in that world just as the ministering angels eat. The supernal angels eat manna, the food that comes from the dew of the world above, a food from the light of the Holy Anointing Oil itself. The souls of the righteous are nourished from thence in the Garden of Eden, and there also they become clothed. During Shabbat and Festivals, the souls take off their garments and ascend to see the glory of their Master. He next explains the meaning of: "And it shall come to pass, that every new moon, and every Shabbat, shall all flesh come to bow down to the ground before Me", says The Creator."

The rabbis ask the mule-driver his name, which is Chanan. Finally, they all stop at the next village, which is also named Chanan, and they sit down at table blessed with the words of Torah.

The Relevance of this Passage

The spiritual foundation upon which we build our life determines our place of standing in the world to come. A life devoted to the procurement of spiritual assets, as opposed to the material kind, reaps untold pleasures in the world to come.

This simple truth holds true in this world as well. Indulging our avaricious impulses, while neglecting the needs of our soul, spawns a future of difficulty, a tomorrow built of despair, a destiny born of darkness. The building blocks of spirituality are erected here, ingrained into our being, so that we eat foods of indescribable delights in the Garden of Eden.

556. The table of a person merits him to eat on another table in the delight of that world, THE WORLD TO COME, as it is written: "For he did eat continually at the table of the king" (II Shmuel 9:13). King David used to say, "You prepare a table before me in the presence of my enemies" (Tehilim 23:5), and this is the preparation of the table in that world, for then there is delight and desire with which the soul has pleasure in the World to Come.

556. פְּתוּרָא דְּבֵר נֶשׁ, מְזַכֵּי לִיָּה לְמִיכַל עַל פְּתוּרָא
אַחְרָא, בְּעֲדוּנָא דְּהָהוּא עֲלֵמָא, כְּדִ"א כִּי עַל שְׁלַחַן
הַמֶּלֶךְ תִּמְיֵד הוּא אוֹכֵל. וְדוּר מְלַכָּא הוּוּ אָמַר,
תַּעֲרַךְ לְפָנֵי שְׁלַחַן נְגַד צוּרְרֵי, וְדָא אִיהוּ אֶתְסַדְרוּתָא
דְּפְתוּרָא בְּהָהוּא עֲלֵמָא, דְּהָא כְּדִין אִיהוּ עֲדוּנָא
וְכִסּוּפָא, דְּנִשְׁמָתָא אֶתְהַנִּי בְּהוּ, בְּעֲלֵמָא דְּאִתִּי.

557. HE QUESTIONS: Is there a table for the souls in that world? HE ANSWERS: Yes, because food and the supply of pleasure are eaten by the souls in that world just as the ministering angels eat. HE QUESTIONS: Do the supernal angels eat? HE ANSWERS: Yes, and similar to that eating did the children of Yisrael eat in the desert, NAMELY THE MANNA. That food is the secret of the dew that flows and is drawn from above from the secret of the World to Come, WHICH IS BINAH. It is a food from the light of the Holy Anointing Oil. The souls of the righteous are nourished from there in the Garden of Eden and they gain pleasure there, because the souls of the righteous are clothed there in the Lower Garden of Eden just as they WERE CLOTHED in this world.

558. During Shabbat and Festivals, THE SOULS take off THEIR GARMENTS and ascend to see the glory of their Master and to delight with the supernal Delight properly, as it is written: "'And it shall come to pass, that every new moon, and every Shabbat, shall all flesh come to bow down to the ground before Me,' says Hashem" (Yeshayah 66:23). HE QUESTIONS: Will all flesh come? It must not be so, instead it should have been written: 'Every spirit or every soul.' What is the meaning of "all flesh?" HE ANSWERS: The Holy One, blessed be He, has made for Man in this world the likeness of the honor of the supernal glory above, WHICH IS THE SECRET OF WISDOM OF THE 32 PATHS, AS MENTIONED ABOVE. That supernal glory is a spirit to spirit, AS IT ILLUMINATES UPON ZEIR ANPIN WHICH IS CALLED 'SPIRIT', and a soul to soul, AS IT ILLUMINATES TO BINAH THAT IS CALLED 'SOUL', until it reaches a place below that is called 'body', NAMELY MALCHUT. It inserts in it one spirit of the source of life that is called 'all', WHICH IS YESOD. This is the secret of: "Moreover, land has an advantage for everyone (lit. 'all')." (Kohélet 5:8). 'All' is a spirit for that body.

559. Similarly, man in this world is a body and the spirit that rules over him resembles that Supernal Spirit called 'all' that rules over the body above, WHICH IS MALCHUT. This spirit, THAT IS IN THE BODY OF MAN, is called 'all flesh' as it is written: "'Shall all flesh come to bow down to the ground before Me,' says Hashem" (Kohélet 5:8). In reference to this delight, it is written: "Neither has the eye seen, that an Elohim beside You, should do such a thing for him that waits for him" (Yeshayah 64:3).

560. The friends rejoiced on the way. When they reached a certain mountain, Rabbi Chiya said to this donkey-driver: What is your name? He said to him: "Chanan." He said to him: May the Holy One, blessed be He, be gracious unto you (Heb. yechonencha) and hear your voice when you need Him. Rabbi Yosi said: For certain the sun is setting and past this mountain there is a village named after you, for it is called 'Village of Chanan'. Let us lodge there in honor of your name. When they arrived there, they came to their lodging and prepared before them the table with many kinds of food. Rabbi Chiya said: This table is in the likeness of the World to Come, and it is incumbent upon us to elevate this table and adorn it with words of Torah.

557. וְכִי פְתוּרָא אֵיךְ לֹון לְנִשְׁמָתִין בְּהוּא עֵלְמָא. אִין דְּהָא מְזוּנָא וְסַפּוּקָא דְּעֵדוּנָא, אֲכִלִי בְּהוּא עֵלְמָא, כְּגוּוּנָא דְּמִלְאֲכִי עֵלְאִי אֲכִלִי. וְכִי מִלְאֲכִי עֵלְאִי אֲכִלִי. אִין כְּגוּוּנָא דְּלְהוּן אֲכִלוּ יִשְׂרָאֵל בְּמִדְבָּרָא. וְהוּא מְזוּנָא, רְזָא אִיהוּ לְטֵלָא, דְּנִגְיָד וְאִתְמַשְׁךְ מֵעֵילָא, מְרָזָא דְּעֵלְמָא דְּאִתִּי, וְאִיהוּ מְזוּנָא דְּנִהִירוּ מִשַׁח רְבוּת קִדְשָׁא, וְנִשְׁמָתְהוּן דְּצִדִּיקָיָא אִתְזוּנוּ מִתְמָן בְּגִנְתָּא דְּעֵדוּן, וְאִתְהִנוּן תְּמָן. דְּהָא תְּמָן נִשְׁמָתְהוּן דְּצִדִּיקָיָא, מִתְלַבְּשִׁין בְּגִנְתָּא דְּעֵדוּן דְּלִתְתָּא, כְּגוּוּנָא דְּהָאִי עֵלְמָא.

558. וּבְשַׁבְּתִי וּבְזִמְנִי, מִתְפַּשְׁטָאן, וְסַלְקִין לְמַחְמִי בִּיקְרָא דְּמֵאֲרִיְהוּן, וְלֵאֲתַעְדָּנָא בְּעֵדוּנָא עֵלְאָה כְּדָקָא יְאוּת, דְּכִתִּיב וְהִנֵּה מְדִי חֹדֶשׁ בַּחֲדָשׁוֹ וּמְדִי שַׁבַּת בְּשַׁבְּתוֹ יָבֵא כָּל בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנֵי אֲמִר יְיָ. וְכִי כָּל בָּשָׂר יִיתִי, לֹאוּ הִכִּי הוּא לִיָּה לְמַכְתָּב, אֶלָּא כָּל רוּחַ אוֹ כָּל נִשְׁמָה, מֵהוּ כָּל בָּשָׂר. אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא עֵבֵד לִיָּה לְבִ"נ בְּהָאִי עֵלְמָא, כְּגוּוּנָא דִּיקְרָא דְּכְבוֹד עֵלְאָה לְעֵילָא. הֵהוּא כְבוֹד עֵלְאָה, אִיהוּ רוּחַ לְרוּחַ, וְנִשְׁמָתָא לְנִשְׁמָה, עַד דְּמִטִּי לְחַד אֲתֵר לְתַתָּא דְּאֶקְרִי גוּף, וּבְהָאִי עֵייל חַד רוּחַ דְּמִקּוּרָא דְּחַיִּים, דְּאֶקְרִי כָּל, בְּדָא אִיהוּ כָּל טוֹבָא, וְכָל מְזוּנָא, וְכָל סַפּוּקָא, דְּהֵהוּא גוּף. וְרְזָא דָּא, וְיִתְרוּן אֶרֶץ בְּכָל הַיָּא הָאִי כָּל אִיהוּ רוּחַ לְהֵהוּא גוּף.

559. כְּגוּוּנָא דָּא בְּרִי נִשְׁ בְּהָאִי עֵלְמָא, אִיהוּ גוּף, וְרוּחַ דְּשִׁלְטָא בִּיָּה, כְּגוּוּנָא דְּהֵהוּא רוּחַ עֵלְאָה, דְּאֶקְרִי כָּל, דְּשִׁלְטַת עַל גּוּפָא לְעֵילָא, וְדָא הוּא דְּאֶקְרִי כָּל בָּשָׂר, וְעַד כְּתִיב, יָבֵא כָּל בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנֵי אֲמִר יְיָ. עַל הֵהוּא עֵדוּנָא כְּתִיב, עֵינן לֹא רֵאתָה אֱלֹהִים זוֹלָתְךָ יַעֲשֶׂה לְמַחְבֵּה לּוּ.

560. חֲדוּ חֲבֵרִיָּא בְּאַרְחָא. בְּרִי מְטוֹ לְגוֹ טוּרָא חַד אֲמִר ר' חִיָּיא לְהֵהוּא טִייעָא, מַה שְּׁמֵךְ. אֲמִר לִיָּה חָנָן. א"ל קוּדְשָׁא בְּרִיךְ הוּא יַחְנִנְךָ, וְיִשְׁמַע לְקוֹלְךָ בְּשַׁעֲתָא דְּתַצְטְרִיךְ לִיָּה. אֲמִר רְבִי יוֹסִי, וְדָאִי הָא נְטִי שְׁמֵשָׁא, וְהִכִּי בְּתֵר טוּרָא דָּא, אֵיךְ כְּפִר חַד עַל שְׁמֵךְ, דְּאֶקְרִי כְּפִר חָנָן, נְבִית תְּמָן בְּגִין יְקָרָא דְּשְׁמֵךְ. בְּרִי מְטוֹ לְהֵתֵם, עֵאלוּ לְבֵית אוֹשְׁפִיזִיָּהוּ, וְסִדְרוּ קְמִיָּהוּ פְתוּרָא, בְּכִמְהָ זִינִין לְמִיכָל. אֲמִר ר' חִיָּיא, וְדָאִי פְתוּרָא דָּא, כְּגוּוּנָא דְּעֵלְמָא דְּאִתִּי, וְאֵיךְ לָן לְסַלְקָא הָאִי פְתוּרָא, וְלֵאֲעֵטְרָא לִיָּה בְּמַלְיָן דְּאִוְרִיָּיתָא.

52. The center of the World

Here, Rabbi Yosi discusses: "When you have eaten and are replete, then you shall bless The Creator your Elohim for the good land which He has given you." He says the Holy Land is the center of the world, and in the center of that is Jerusalem, and in the center of that is the Holy of Holies. Everywhere on earth is nourished from this one place. In the wilderness where the Other Side dominates, we learn, the children of Yisrael wandered for forty years. If they had been righteous during that time they would have removed the Other Side from the world, but instead they strengthened it. Moses died on Mount Avarim and was buried by the Shechinah. We are next told that Moses dominated the mountain, and that he showed those who die in the wilderness will rise at the resurrection of the dead. Rabbi Yosi then tells us that God sent a goat to a mountain called Azazel, which is the stronghold of the Other Side. Finally, we learn that if one who delights at his table worries about the holiness of the Holy Land and the sanctuary of the King that has been destroyed, he will be remembered by God as though he re-built the ruins of the Temple.

The Relevance of this Passage

A reading of this passage enjoins our souls to the Holy of Holies, the wellspring and fountainhead of all spiritual nourishment. This sacred connection is critical if our prayers are to be answered, if our lives are to be renewed with passion, peace, prosperity, and blessedness.

The Temple is a refuge from death itself, such is the resplendence of this Light. Thus, a heartfelt visual embrace of this text rebuilds the spiritual Temple, as if by our own hands. The long hidden Light begins to shine and death dies. Evil is laid to waste and goodness fills the land. The dead are readied for Resurrection in a process that will embody sweet mercy and disburden.

561. Rabbi Yosi opened the discussion with the verse: "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). HE QUESTIONS: If we bless in the land of Yisrael, how do we know THAT WE HAVE TO BLESS outside of the Land of Yisrael? FOR IT SEEMS that in this circumstance, OUTSIDE OF THE LAND OF YISRAEL, it is not necessary to bless. HE ANSWERS: When the Holy One, blessed be He, created the world, He divided the earth. The PLACE OF habitation was on one side and THE PLACE of desolation was on the other side. And He divided the inhabited PLACE, and circled the world around one point. What is it? It is the Holy Land, because the Holy Land is the center of the world and in the center of the Holy Land is Jerusalem, and the center of Jerusalem is the Holy of Holies. Every goodness and all the food of the entire habitation descend there from above and there is not one place inhabited that is not nourished from there.

561. פתח ר' יוסי ואמר, ואכלת ושבעת וברכת את יי' אלהיך על הארץ הטובה אשר נתן לך. אי בארעא דישראל מברכינן, לבר מארעא מנלן. דהא בגוונא דא לא אצטרינן. אלא, קודשא בריך הוא בדברא עלמא, פליג ארעא, ושובא איהו לסטר חד, וחרבא איהו לסטר אחרא. פליג ושובא, ואסחר עלמא סחרניה דנקודה חדא. ומאן איהו, דא ארעא קדישא, ארעא קדישא אמצעיתא דעלמא. ובאמצעיתא דארעא קדישא, איהו ירושלם. אמצעיתא דירושלם איהו בית קדש הקדשים, וכל טיבו וכל מזונא דכל ושובא, תמן נחית מלעילא. ולית לך אתר בכל ושובא דלא אתון מתמן.

562. He divided the desolate place, and there was no greater desolation in the entire world as in that wilderness, that the children of Yisrael broke its strength and power for forty years, as it is written: "...who led you through that great and terrible wilderness" (Ibid. 15). The Other Side dominates in that wilderness and, against its will, the children of Yisrael walked on it and smashed its strength forty years. Had they been righteous during the forty years, they would have removed the Other Side from the world, but because they angered the Holy One, blessed be He, so many times, the Other Side grow strong. They all fell under its power there.

562. פליג חרבא. ולא אשתבח חרבא תקיפא בכל עלמא, בר הוא מדבר, דתברו חיליה ותקפיה ישראל ארבעים שנה, כמה דאת אמר המוליכך במדבר הגדול והנורא. בהוא מדברא, שלטא סטרא אחרא, ובעל כרחיה אזלו ישראל עליה, ותברו חיליה, ארבעין שנין. ואי ישראל ישתכחו זכאין באינון ארבעין שנין, הוה מתעברא ההוא סטרא אחרא מעלמא, ומדקא ארגיזו ליה לקודשא בריך הוא כל אינון זמנין, אתתקף ההוא סטרא אחרא, ונמלו כלהו תמן תחות רשותיה.

563. If you ask: Behold Moses, who was elevated over all the people of the world, how did he die there? HE ANSWERS: It was not so, for Moses was not under the jurisdiction OF THE OTHER SIDE, but rather on the Mount Avarim. What means Avarim? Quarrels, FROM THE EXPRESSION WRATH (HEB. EVRA) AND FURY. The supernal rulers of above quarreled over it, FOR THEY WANTED TO DOMINATE THE MOUNTAIN, but it was handed not to any other ruler and it remained so until Moses, the Faithful Servant, came and dominated it. Moses was buried there, and no one took part in his burial except the Holy One, blessed be He, alone, as it is written: "And he buried him in the valley" (Devarim 34:6).

564. "And he buried him..." HE QUESTIONS: Who is the one WHO BURIED HIM? HE ANSWERS: The one of whom it is written in a non-descriptive way, "And he said to Moses" (Shemot 24:1) and similarly, "And...called to Moses" (Vayikra 1:1). It did not write who he is. "And he buried him": It is not written who he is. But certainly this place is known to the friends, THAT IT IS THE SHECHINAH CALLED 'PLACE', FOR IT IS THE SHECHINAH WHEREVER IT IS SAID JUST 'HE'. Therefore, no one dominated in this mountain except Moses himself, and he was buried there. He did it so that all the generations of the world would know that those who died in the wilderness will rise AT THE RESURRECTION OF THE DEAD. The Holy One, blessed be He, caused their shepherd to dwell among them, so that they all will be present in the rising to existence of the World to Come.

565. If you ask: If that wilderness is the strength of the Other Side, how could the Holy One, blessed be He, command that this goat shall be sent to a different mountain that is called 'Azazel'? They should have sent it to that mountain that Yisrael went over in the wilderness, for there is the place of the strength of the Other Side. HE ANSWERS: Since the children of Yisrael had already gone there forty years, its power was broken. And its power grew strong in a place where nobody ever passed before. Yet that mountain THAT IS IN THE WILDERNESS THAT YISRAEL WALKED IN was the dwelling place of Yisrael for forty years.

566. But that place, WHERE THEY SEND that goat, is a supernal strong rock, and under the depths of that rock, where no man can enter, THE OTHER SIDE dominates exceedingly to eat its prey. Then it will be removed from Yisrael and there will be accuser against them will in the inhabited region.

563. ואי תימא, והא משה דסליק על כל בני עלמא, היך מית תמן. לאו הכי, דהא משה מהימנא לא הוה ברשותיה, אלא בהר העברים. מאי העברים. פלוגתא. דאתפלגו עליה שליטין עלאין דלעילא, ולא אתמסר בידא דממנא ושלטא אחרא, ואשתאר הכי, עד דאתא משה עבדא מהימנא, ושלט עליה, ואתקבר תמן, ולא אתעסק ביה בקבורתיה, בר קודשא בריך הוא בלחודוי, דכתיב ויקבר אותו בני.

564. ויקבר אותו, מאן. ההוא דכתיב ביה בארץ סתים, ואל משה אמר, ולא כתיב מאן איהו. ויקרא אל משה, ולא כתיב מאן איהו. אוף הכא ויקבור אותו, ולא כתיב מאן איהו, אלא ודאי האי אתר ידיעא איהו לגבי חברינא. ועל דא, בההוא טורא לא שליט עליה, בר משה בלחודוי, ואיהו אתקבר תמן. ובגין למנדע לכל דרין אחרנין דעלמא, דאינון מתי מדבר יקומון, ההוא רעיא דלהון אשרי ליה בגווייהו, למהוי בלהו באתערותא דקיומא לעלמא דאתי.

565. ואי תימא, אי הכי דההוא מדברא איהו תקפא דסטרא אחרא, היך פקיד קודשא בריך הוא, על ההוא שעיר, לשרא ליה לטורא אחרא, דאקרי עזאזל, הוה לון לשרא ליה לההוא טורא דאזלי ישראל במדברא ביה. אלא, כיון דהא אזלו ביה ישראל ארבעין שנין, הא אתבר תקפיה. ותקפיה אתתקף באתר דלא עבר ביה גבר תמן לעלמין, ובההוא טורא, הא הוה דיוריהון דישראל תמן ארבעין שנין.

566. אבל בהאי שעיר, ההוא אתר איהו טנרא תקיפא עלאה, ותחות עמקא דההוא טנרא, דבר נש לא יכיל למיעל תמן, איהו שליט ויתור למיכל טרפיה, בגין דיתעבר מעליהו דישראל, ולא ישתבח בהו מקטרגא עלייהו בישובא.

567. The dominion of the secret of Faith is found in the central point of the whole Holy Land, in the Holy of Holies, and even though it does not exist today, NONETHELESS, in its merit the whole world is fed. Food and sustenance emit from there to all, in every inhabited place. Therefore, even though Yisrael are outside the Holy Land, because of the strength and merit of the Land there is food and sustenance in the world. Therefore, it is written: "And you shall bless Hashem your Elohim for the good land that He has given you," "the good land" certainly, for there is found food and sustenance in the world because of it.

567. שולטנותיה דרזא דמהימנותא, גו אמצעותא דנקודה דכל ארעא קדישא, בבי קדש הקדשים. ואע"ג דהשתא לאו איהו בקיומא, בזכותיה כל עלמא אתון, ומזונא וספוקא מתמן נפקא לכלא, בכל אתר סטרא דישובא. ובגין כך, אע"ג דישראל השתא לבר מארעא קדישא, עם כל דא מחילא וזכותא דארעא, אשתכח מזונא וספוקא לכל עלמא. וע"ד כתיב וברכת את יי' אלהיך על הארץ הטובה אשר נתן לך. על הארץ הטובה ודאי, דהא בגינה מזונא וספוקא אשתכח בעלמא.

568. One who delights at his table and has pleasure in foods should remember and care for the holiness of the Holy Land, and the sanctuary of the King that has been destroyed. Because he was sad about his table there, in the midst of joy and feasting, the Holy One, blessed be He, considers for him as though he built His house, and built all these ruins of the Temple. Happy is his portion.

568. מאן דאתעדן על פתוריה ומתענג באינון מיכלין, אית ליה לאדברא ולדאגא על קדושה דארעא קדישא, ועל היכלא דמלכא דקא אתחריב. ובגין ההוא עציבו דאיהו קא מתעצב על פתוריה, בההוא חרדה ומשתיא דתמן, קודשא בריך הוא חשיב עליה כאלו בנה ביתיה, ובנה כל אינון חרבי דבי מקדשא, זכאה חולקיה.

53. A Cup of Blessing

Here, Rabbi Yosi says that the Cup of Blessing becomes blessed from Chesed, Gvurah and Tiferet of Zeir Anpin that are the three patriarchs; therefore a cup is necessary only when there are three men together. The Cup of Blessing, which, we learn, is Malchut, is perfected by the ten Sfirot. It should be looked at because: "The eyes of The Creator your Elohim are always upon it." It is the secret of Faith, and must always be guarded because it is for the Cup's sake that the table is blessed during the prayer after meals. Rabbi Yosi says again that the table must never be empty because the blessing does not exist on an empty table. Just so, wisdom is given to the wise.

The Relevance of this Passage

As our eyes drink the Light of these verses, our souls partake of the Cup of Blessing. We receive sustenance so that we may tithe, spiritual nourishment so that we may persevere the spiritual path, and appreciation of God's endless goodness so that we may protect and forever keep all that is sacred and precious in our lives. By the virtue of the Patriarchs our tables are kept full so that we may now take possession of all these blessings.

569. The Cup of Blessing is used only when there are three WHO ATE TOGETHER. It is blessed from the secret of the three Patriarchs, FOR MALCHUT, WHICH IS THE SECRET OF THE CUP OF BLESSING, IS BLESSED FROM CHESED, GVURAH AND TIFERET OF ZEIR ANPIN THAT ARE CALLED 'PATRIARCHS'. Therefore, a cup is necessary only when there are three men. One should give the Cup of Blessing with the right and left HANDS, and receive it in both, because MALCHUT is given between the right and left OF ZEIR ANPIN. Afterwards one should leave it only in his right hand, because from there it is blessed, MEANING FROM THE LIGHT OF THE CHASSADIM THAT ARE IN THE RIGHT OF ZEIR ANPIN.

569. כוס של ברכה, לא הוי אלא בתלתא. בגין דהא מרזא דתלת אבהן קא מתברכא, וע"ד לא אצטריך כוס אלא בתלתא. כוס של ברכה אצטריך למיהב ליה בימינא ובשמאלא, ולקבלא ליה בין תרווייהו, בגין דאתיהיב בין ימינא ושמאלא. ולבתר ישתביק ליה בימינא, דהא מתמן אתברכא.

570. Ten things were said about the Cup of Blessing and they are all proper, because the Cup of Blessing, WHICH IS MALCHUT, is perfected by ten, NAMELY THE TEN SFIROT, as the friends have established. It is necessary to look at the Cup of Blessing with the eyes, because it is written: "The eyes of Hashem your Elohim are always upon it" (Devarim 11:12) ON THE LAND WHICH IS MALCHUT, THAT IS CALLED 'CUP OF BLESSING'. It should not be removed from the eye, but should rather be looked at.

570. עשרה דברים נאמרו בכוס של ברכה, וכלהו הוו בדקא יאות, בגין דתקוני דכוס של ברכה עשרה אינון, והא אוקמוה חבריא. כוס של ברכה אצטריך לאשגחא ביה בעינא, בגין דכתיב עיני יי' אלהיך בה, ולא אצטריך לאתנשי מעינא, אלא לאשגחא ביה.

571. The Cup of Blessing is blessed with the blessing that the person makes over it to the Holy One, blessed be He, because it is the secret of Faith, NAMELY MALCHUT. It must be guarded with the highest guard, as it is the importance of the King, and it is for its sake that the table is blessed during the blessing after the meal that one blesses.

571. כּוּס שֶׁל בְּרָכָה, אֲתַבְרַךְ בְּהוּא בְּרַכְתָּא, דְּקָא מְבַרַךְ בַּר נֶשׁ עָלֶיהָ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּאִיהוּ רִזָּא דְּמַהִימְנוּתָא, וְאַצְטְרִיךְ לְנִטְרָא לִיה בְּנִטְוִירוּ עֲלָאָה, כְּמָאן דְּאִיהוּ חֲשִׁיבוּתָא דְּמַלְכָּא, דְּהָא בְּגִינֵיהּ, אֲתַבְרַךְ פְּתוּרִיָּה, בְּשַׁעְתָּא דְּבְרַכְתָּא מְזוּנָא, דְּהוּא בַר נֶשׁ מְבַרַךְ.

572. The table OF A PERSON must never be empty, because the blessing is not present on an empty table, as we have established: "Tell me, what have you in the house" (II Melachim 4:2). Therefore, the table should not appear empty, because the supernal blessings dwell only in a whole place. This is the secret of: "And in the hearts of all that are wise hearted I have put wisdom" (Shemot 31:6), MEANING AFTER HE HAS BEEN PERFECTED WITH WISDOM, HE IS GIVEN WISDOM. "He gives Wisdom to the wise" (Daniel 2:21). Upon this secret is based the table of the shewbread, THAT IT IS NEVER EMPTY, as it is written: "And you shall set upon the table shewbread before Me always" (Shemot 25:30).

572. פְּתוּרִיָּה אֲצְטְרִיךְ דְּלֹא יְהֵא בְּרִיקְנֵיָא, דְּהָא לִית בְּרַכְתָּא מִשְׁתַּבְּחָא עַל פְּתוּרָא רִיקְנֵיָא, כְּמָה דְּאֹקְמוּהּ, דְּכֹתִיב, הִגִּידִי לִי מָה יֵשׁ לְכִי בְּבַיִת וְגו'. וְעַד פְּתוּרָא לֹא אֲצְטְרִיךְ לְאַתְחַזְּאָה בְּרִיקְנֵיָא, דְּהָא בְּרַכְּבָן עֲלָאִין לֹא שְׂרִיין, אֶלֶּא בְּאַתְרֵי שְׁלִים. וְרִזָּא דָּא וּבִלְבַב כָּל חֲכָם לֵב נִתְתִּי חֲכָמָה, וּכְתִיב יְהִיב חֲכָמָתָא לְחַכְמֵימִין. וְעַל רִזָּא דְּנָא שְׁלַחֵן דְּלַחֵם הַפְּנִים, דְּכֹתִיב וְנִתַּת עַל הַשְּׁלַחֵן לַחֵם פְּנִים לְפָנֵי תְּמִיד.

54. A candlestick, shekels, the month

One cannot summarize the dozens of pieces of information given in this section with regard to the menorah, about the meaning of the letters and musical tones. The arms and branches of the candlestick are compared to the Sfirot and to the relationship of Zeir Anpin and Malchut. Malchut, we are told, serves Zeir Anpin in order to reveal all the aspects of Zeir Anpin that are called Sfirah. Rabbi Shimon says to the Faithful Shepherd (Moses) that Malchut is like a sacrifice of higher and lesser value, depending on whether one is wealthy, average, or poor. If one is very wealthy, all good that is done is to one's merit in the world to come. If one is of average wealth, one is serving two worlds, and thus merits half a shekel in the world to come. If one is poor, the sacrifice is of lower value. Yet, we find, God descends to dwell with he who makes himself a contrite and humble spirit for the Shechinah's sake. From the day a person inherits his soul, which comprises the Holy One and His Shechinah, he is called 'a son'. The soul has five names: Neshamah, Ruach, Nefesh, Chayah and Yechidah. Rabbi Shimon next says that, "and you shall love The Creator 'with all your might' means 'with all your money'. He then praises the Faithful Shepherd, and requests that he arise once more and complete the commandments of His master.

The Relevance of this Passage

This passage again reveals the many layers of meaning that are symbolized by sacred objects in Scripture, and it helps us to more fully comprehend the depth and richness of the Torah. The menorah can be said to have meaning at the physical level, the verbal level, the alphabetical and numerical and geometrical levels, the cosmological level, and the spiritual level. All of these meanings become operational through the simple act of lighting the menorah, although their inner workings remain unobservable to the naked eye. Endowed with this awareness, this section fires up the Light that was revealed when the menorah was lit in the ancient Tabernacle, and it shines upon us with great intensity. All of our spiritual actions will now achieve their maximum effect in the upper world, because we realize that a vast spiritual machinery is set into motion by a simple physical action, such as lighting a menorah or reading a passage of the Holy Zohar. This consciousness is, ultimately, our key.

Ra'aya Meheimna (the Faithful Shepherd)

573. All gather, Tanaim and Amoraim, because the time has come to perfect the vessels of the King, and to illuminate so that they should be perfected before Him, for they are the Tabernacle, the candlestick, table, basin, and its stand, ark, cover, and the Cherubs. It is all PERFECTED with a shekel, AS SHALL BE WRITTEN BEFORE US. Therefore, He commanded Yisrael: "This they shall give" (Shemot 30:13).

רַעִיָּא מַהִימְנָא
573. תְּנַאִין וְאַמּוֹרָאִין אֲתַבְּנָשׁוּ בְּלָכוּ, דְּהָא קָא מְטוּ שַׁעְתָּא, לְתַקְנָא בֵּיה מְאֵנִי מַלְכָּא, לְאַנְהָרָא לְאַתְתַּקְנָא קַמִּיָּה, דְּאִינוּן: מִשְׁכָּנָא, מְנַרְתָּא, פְּתוּרָא, מַדְבַּחָא, כִּיּוֹר, וְכֶנֶס, אֲרוֹן, וְכַפּוֹרֶת, וְכְרוּבִים, וְכָלֵא בְּשֶׁקֶל. וּבְגִין דָּא מְנִי לְיִשְׂרָאֵל, זֶה יִתְּנוּ.

574. One Tana arose and said: Faithful Shepherd, certainly it is so. You were commanded to make everything, as it is written: "And you shall make a candlestick" (Shemot 25:31), "You shall make a table" (Ibid. 23) and so in everything, you should observe and make. Of all of them, you had difficulty in making only three things that are marked in the letters of your Name, which are the candlestick (Menorah), Shekels and this (Hei) month. Why did you find it difficult?

575. He said to him: Old man, you learn this difficulty that I had from the verse: "Of beaten work (or derived from: difficult) shall the candlestick be made" (Ibid.), BECAUSE, "SHALL THE CANDLESTICK BE MADE" PURPORTS THAT IT SHOULD BE MADE BY ITSELF, THAT MOSES WAS NOT ABLE TO MAKE IT. Certainly, the vessel of the Holy One, blessed be He, is the Shechinah, which is a vessel to serve her husband, ZEIR ANPIN. She is his candlestick, as it is written: "Seven times a day I praise You" (Tehilim 119:164). They are "the greatness, and the power (Heb. Gvurah), and the glory (Heb. Tiferet), and the victory (Heb. Netzach), and the majesty (Heb. Hod)" (I Divrei Hayamim 29:11), Yesod and Malchut, which comprises seven.

576. From these seven grades IS THE CANDLESTICK COMPOSED. "Three branches of the candlestick out of one side" (Shemot 25:32) ARE the body, NAMELY TIFERET, and the two arms of the King, WHICH ARE CHESED AND GVURAH. She is MALCHUT. SHE IS the candle for a precept with which to illuminate upon them, BEING THEIR FOURTH. "And three branches of the candlestick out of the second side" are two thighs, WHICH ARE NETZACH AND HOD, the covenant, WHICH IS YESOD, and She, MALCHUT, is the western candle to illuminate them. The king's candlestick is called 'MALCHUT', being a candle that lights the candle with which one fulfills a precept, BEING A FOURTH TO THE ABOVE MENTIONED CHESED, GVURAH AND TIFERET, WHENCE SHE RECEIVES CHOCHMAH, as written: "The commandment of Hashem is pure, enlightening the eyes" (Tehilim 19:9).

577. What is the head (or top) of the candlestick? It is Binah, the supernal Hei, NAMELY THE FIRST THREE SFIROT OF BINAH, THE SUPERNAL ABA AND IMA, who has IN HER SEVEN LOWER SFIROT, WHICH ARE YISRAEL - SABA AND TEVUNAH, three branches in this shape of Hei, which is composed of three Vav's that are the three Patriarchs, CHESED, GVURAH AND TIFERET. The second Hei HAS a second set of three branches in the shape of Hei, which are Netzach, Hod, and Yesod. Vav is the center of the candlestick, NAMELY ZEIR ANPIN, which is the son of Yud and Hei, BECAUSE ZEIR ANPIN IS THE CENTRAL COLUMN THAT MEDIATES BETWEEN THE TWO COLUMNS OF BINAH. Binah is so called after him, BECAUSE BINAH IS MADE UP OF THE LETTERS BEN (ENG. 'THE SON OF') YUD-HEI. ZEIR ANPIN includes six branches below, IN HIS PLACE, which amounts to Vav (=six) in his six branches.

578. Yud is "A virtuous woman is a crown to her husband" (Mishlei 12:4), the crown of the Torah scroll, WHICH IS ZEIR ANPIN, in the shape of a Zayin, WHICH IS A YUD ON TOP OF A VAV, NAMELY A CROWN OVER VAV, WHICH IS ZEIR ANPIN, from the aspect of the World to Come, WHICH IS BINAH; MALCHUT is not a vessel to it, and now serves him only as a crown on his head. In this world, BEING MALCHUT FROM HER OWN ASPECT, She is like this Hei-Vav-Hei-Yud, WHICH PERMUTATION SHOWS that She is a vessel under him AND serves him in every Sfirah of his, in his every limb, and in his every attribute. MEANING THAT MALCHUT SERVES ZEIR ANPIN IN ORDER TO REVEAL ALL THE ASPECTS OF ZEIR ANPIN THAT ARE CALLED SFIRAH, LIMB AND ATTRIBUTE.

574. קם תנא חדא ואמר, רעיא מהימנא ודאי הכי הוא, ולך מני למעבד בלהו, הדא הוא דכתוב, ועשית מנורה. ועשית שלחן. והכי בכלא, וראה ועשה, ומכלא לא אתקשי לך למעבד, אלא תלת מלין דרשימין באתון דשמך, מ"נורה, ש"קלים, ה"חדש. אמאי אתקשי לך.

575. א"ל, סבא סבא, אתון מפיקין קושיא דא דאתקשי לי, מן מקשה תיעשה המנורה. ודאי מאנא דקודשא ברין הוא, איהי שכנתא, דאיהי מאנא לשמשא לבעלה, איהי מנרתא דיליה, דאתמר ביה, שבע ביום הללתיך, דאינון: הגדולה, והגבורה, והתפארת, והנצח, וההוד, ויסוד, ומלכות. שבע כלילא.

576. משבע דרגין אלין, שלשת קני מנורה מצדה האחד, גופא ותרין דרועי דמלכא. איהו נר מצוה, לאנהרא בהון. ושלשה קני מנורה מצדה השני, אינון תרין שוקין, וברית. ואיהו נר מערבית, לאנהרא בהון. מנרתא דמלכא אתקריאת, ואיהי נר לאנהרא ביה נר מצוה, דאתמר ביה מצות יי' ברה מאירת עינים.

577. ומאן רישא דמנרתא, בינה ה' עלאה, דאית לה תלת קנין, בדיוקנא דא ה', תלת ווי"ן, דאינון תלת אבהן. ה' תנינא, ג' קנים תנינין בדיוקנא דא ה', דאינון נצח הוד ויסוד. ו' מנרתא דאמצעיתא בן ו"ה. על שמייה אתקרי בינה. איהו כליל ו' קנין לתתא, בחושבן ו', בו' קנין דיליה.

578. ו' אשת חיל עטרת בעלה, תנא דספר תורה, בצורת ז' מסטרא דעלמא דאתי, לאו איהי מאנא לגביה, ולא משמשא לגביה, אלא עטרה על רישיה. אבל בעלמא דין, איהי בגוונא דא, הוה"ו איהו מאנא תחותיה, שמושא דיליה, בכל סמירה דיליה, בכל אבר דיליה, בכל מדה דיליה.

579. Therefore this Yud, WHICH IS MALCHUT, is sometimes under ZEIR ANPIN and sometimes on top and sometimes in the center. HE EXPLAINS: On top IS THE SECRET OF THE YUD of Yud Hei Vav Hei, IN THE SECRET OF THE VERSE, "The stone which the builders rejected has become the head stone of the corner" (Tehilim 118:22). This is "to cause the lamps to burn continually" (Vayikra 24:2), which is Yud on Hei-Vav-Hei from the side of the candlestick. In the center OF ZEIR ANPIN, it is half a shekel, MEANING THAT SHE IS AS LARGE AS HIM AND THEY ARE BOTH TWO HALVES OF THE BODY. FOR ZEIR ANPIN IS THE ASPECT OF THE RIGHT HALF OF BINAH AND MALCHUT IS THE ASPECT OF THE LEFT PART OF BINAH. Then it is CALLED 'HALF A SHEKEL', as it is written: "This they shall give...HALF A SHEKEL AFTER THE SHEKEL OF THE SANCTUARY" (Shemot 30:13), thus Hei-Vav-Yud-Hei. In the end OF ZEIR ANPIN, in the tabernacle, she Hei-Vav-Hei-Yud. AND THIS IS THE SECRET OF "five cubits long" (Shemot 27:1) from the first Hei, and "five cubits broad" from the lower Hei. 'Cubit' is the secret of Vav, WHICH IS ZEIR ANPIN, and half of cubit is Yud, WHICH IS MALCHUT THAT STANDS AT THE END. Everything is alluded to in the letter Vav, WHICH IS ZEIR ANPIN, OR HIS CROWN, OR IN HIS CENTER OR AT HIS END.

580. This is the secret of: "I am the first, and I am the last; and beside Me there is no Elohim" (Yeshayah 44:6), "I AM THE FIRST" IS THE SECRET OF MALCHUT WHEN IT IS A CROWN ON THE HEAD OF ZEIR ANPIN, WHILE "AND I AM THE LAST" IS WHEN SHE IS A POINT AT THE END OF ZEIR ANPIN. "AND BESIDE ME THERE IS NO ELOHIM" IS WHEN SHE IS IN THE CENTER OF ZEIR ANPIN, MEANING FOURTH TO THE PATRIARCHS AFTER CHESED, GVURAH AND TIFERET. She is alluded to in this Name, Yud-Vav-Dalet, Hei-Yud, Vav-Yud-Vav, Hei-Yud, WHERE YUD IS AT THE BEGINNING AND YUD IN THE CENTER OF THE VAV, AND YUD AT THE END OF THE HEI. Every Name in which Hei dominates Yud is a female from the left. And even though Yud at the beginning of the Name IS MALE, STILL-IN-ALL, SINCE after the two Hei's of the Name, it is at the end, such as Hei-Yud, Hei-Yud, it is judged according to the majority, as a female. The Yud that is upon Hei is a crown, under Hei a vessel, and all the more so under Vav.

581. I do not make any division or separation in the Supernal Unity, THAT IS IN BINAH, and it is all one unison. THEREFORE, it was difficult for me to produce THE THREE THINGS, THE CANDLESTICK, THE SHEKELS, AND THE NEW MOON, WHICH ARE THE SECRET OF MALCHUT. FOR IN THE CANDLESTICK, THERE IS THE ASPECT OF THE CROWN OF ZEIR ANPIN AND IN THE SHEKELS AND NEW MOON IT IS CONSIDERED TO BE IN HIS CENTER. The Holy One, blessed be He, who knows all thoughts, said, 'His intention was good not to make division and separation.' THEREFORE, let the candlestick be made by itself, just like the Shechinah is made from the self of the Holy One, blessed be He, without division. Of the other vessels of the Tabernacle, by which the Shechinah is at the service, NAMELY AT THE END OF ZEIR ANPIN, IT IS SAID: "And Betzalel made" (Shemot 37:1). AND IT WAS NOT NECESSARY THAT IT BE MADE BY ITSELF.

582. Wherever the lower Shechinah is a crown in the central pillar, WHICH IS ZEIR ANPIN, THAT IS when she is taken from Binah, which is the World to Come, it is certain THAT THEN man has no knowledge of the Holy One, blessed be He, and all his attributes. BINAH HAS THEN BEEN REDUCED TO THE SIX ENDS until he enters that gate, about which is said: "This is the gate of Hashem" (Tehilim 118:20) MEANING through the letter Lamed, WHICH ALLUDES TO A TOWER THAT FLIES IN THE AIR.

579. וּבְגִין דָּא, י' דָּא, לְזַמְנִין אִיהִי תַּחְתּוּהִי, לְזַמְנִין עַל רִישִׁיהּ, לְזַמְנִין בְּאַמְצַעִיתָא. עַל רִישִׁיהּ יְהוּ"ה אֲבָן מְאֹסוּ הַבּוֹנִים הִיטָה לְרֹאשׁ פְּנֵה. וְדָא לְהַעֲלוֹת נֵר תְּמִיד, דְּאִיהוּ י' עַל הוּ"ה מְסֻטְרָא דְּמִנְרָתָא. בְּאַמְצַעִיתָא, מַחְצִית הַשְּׁקֶל, הַה"ד, זֶה יִתְּנוּ, כְּגוּוֹנָא דָּא הוּ"ה. בְּסוּפָא, בְּמִשְׁכָּנָא, כְּגוּוֹנָא דָּא הוּ"ה, חֲמֵשׁ אַמּוֹת אַרְךָ, מְסֻטְרָא דְּה' עֲלָאָה, וְה' אַמּוֹת רָחֵב, מְסֻטְרָא דְּה' תַּתָּאָה. וְאַמָּה: ו'. וְחֻצֵי הָאמָּה: י'. וְכֹלָא אֶתְרַמִּיז בְּאֵת ו'.

580. וְדָא אִיהוּ רְזָא, אֲנִי רֹאשׁוֹן וְאֲנִי אַחֲרוֹן וּמִבְּלַעְדֵי אֵין אֱלֹהִים דְּאֶתְרַמִּיז בְּהַאי שְׁמַא, יו"ד ה"ו וי"ו ה"י וְכֹל שֵׁם דְּשְׁלִיט ה' עַל י' נּוֹקְבָא אִיהוּ, מְסֻטְרָא דְּשְׁמַא לָא. וְאַע"ג דְּמְסֻטְרָא דָּאֵת י' אִיהוּ בְּרִישָׁא, בְּתַר דְּבִתְרִין הֵי"ן אִיהוּ בְּסוּפָא, כְּגוּוֹנָא דָּא ה"י ה"י, אֶתְדֵן לְרֹב, וְנוֹקְבָא אִיהוּ. אֶלָּא י' עַל ה' תְּגָא, תַּחְתּוּת ה', שְׁמוּשׁ. כ"ש תַּחְתּוּת ו'.

581. וּבְגִין דְּלָא עֲבִידְנָא קְצוּץ וּפְרוּד בְּיַחְדָּא דְּלַעֲיֹלָא, דְּכֹלָא יַחְדָּא חַד, נִתְקַשָּׁה לִי לְמַעְבַּד. וְקוּדְשָׁא בְּרִיךְ הוּא דִּידַע כָּל מַחְשַׁבְתִּין, אֲמַר, בְּתַר דְּדָא לְטוֹב אֶתְכּוּוֹן, דְּלָא לְמַעְבַּד קְצוּץ וּפְרוּד, ת"י עֲשֵׂה הַמִּנְ"וֹרָה, תִּיעֲשֵׂה מַעְצָמָה כְּגוּוֹנָא דְּשְׁכִינְתָא, תִּיעֲשֵׂה מַעְצָמוֹ דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּלֹא פְרוּדָא. שְׂאֵר מְאֲנִין דְּבִהוֹן אִיהוּ שְׁכִינְתָא שְׁמוּשׁ, וִיעֵשׂ בְּצִלָּאֵל.

582. וּבְכֹל אֶתְרֵי דְּשְׁכִינְתָא תַּתָּאָה אִיהוּ עֲטְרָא דְּעִמּוּדָא דְּאַמְצַעִיתָא, כִּד נְטִילַת מִן בִּינָה, דְּאִיהוּ עֲלָמָא דְּאֶתְוּ, וְדָאֵי לִית יְדִיעָה לְב"ג. בְּקוּדְשָׁא בְּרִיךְ הוּא, וְלֹא בְּכָל מְדוּת דִּילִיָּהּ, עַד דִּיעוּל בְּהַאי תַּרְעָא, דְּאֶתְמַר עֲלָה זֶה הַשַּׁעַר לִי, בְּאוֹת ל'.

583. FROM THE ASPECT OF HER BEING IN THE CENTER OF ZEIR ANPIN, she is combined from all the Sfirot and all the letters of the expressed and hidden Names, FOR SHE RECEIVES FROM THEM ALL AND THEY ARE INCLUDED IN HER. AND FROM THE ASPECT OF WHICH SHE IS AT THE END OF ZEIR ANPIN, she is a dot under every single letter, because she serves under her husband, ZEIR ANPIN, FOR FROM THERE IS SHE BUILT-UP TO UNITE WITH ZEIR ANPIN. AND FROM THE ASPECT OF her being a crown on the head OF ZEIR ANPIN, she is from the side of the musical tones THAT ARE MARKED ABOVE THE LETTERS. HE EXPLAINS: She is a dot like the dot of Segol that is below the knees of the King, MEANING BELOW NETZACH, HOD AND YESOD OF ZEIR ANPIN THAT ARE CALLED 'KNEES', as it is written, "and the earth is My footstool" (Yeshayah 66:1), MEANING MALCHUT THAT IS CALLED 'EARTH'. She is in the center WITH ZEIR ANPIN, for then she is called 'half-a-shekel', HALF A BODY AS EXPLAINED EARLIER, and this is in the point of the Shuruk, which is in the center of the Vav. She is a crown on his head from the side OF THE MUSICAL NOTE THAT IS CALLED 'segulta', WHICH IS ABOVE THE LETTERS.

584. Zarka, Makaf, Shofar, Holech, Segulta: When we cast and bring close MALCHUT TO BINAH THAT IS CALLED 'SHOFAR', SHE TURNS INTO THE SEGULTA OF THE MUSICAL TONES. Then she is a crown on the head of the King, ZEIR ANPIN, AS MENTIONED ABOVE, FOR THIS IS THE MEANING OF: 'A crown is given to you, Hashem our Elohim'. She is known then by what is said of her, 'Search not into that which is concealed from you, and inquire not into that which is hidden from you.' We know that it is 'first' above in Keter, which is Segulta, WHICH IS ABOVE THE LETTERS. It is the 'last' in the Segol, WHICH IS BELOW THE LETTERS, 'and beside him there is no Elohim' in the Shuruk, WHICH IS IN THE CENTER OF THE LETTERS, FOR THEN SHE ILLUMINATES WITH THE SHINE OF CHOCHMAH. Everything is known through her.

585. Whoever cleaves UNTO MALCHUT from below THE LETTERS, she raises him above, FOR SHE IS BUILT FROM THERE TO UNITE FACE-TO-FACE WITH ZEIR ANPIN. Yet she lowers below her he who desires to ascend above her to understand her from above THE LETTERS, and he has no part in her, BECAUSE WHEN SHE IS ABOVE IN SUPERNAL ABA AND IMA, SHE CANNOT BE UNDERSTOOD. Because Jacob received knowledge through her, MEANING FROM THE ASPECT OF BELOW THE LETTERS, he taught her to his children, and commanded them not to ascend to a level that is above her. She is everything, FOR SHE IS COMBINED OF THEM ALL, from above and from below and in the middle. It is written: "And this is that which their father spoke to them" (Bereshheet 44:28), NAMELY MALCHUT THAT IS CALLED 'THIS'. FOR HE TOLD TO THEM NOT TO RISE ABOVE HER.

586. The prophet who recognized her cried and said to the Torah scholars and the Sages of the Torah: Those who are wealthy with it, MEANING that they are happy with their portion, FOR ONE WHO IS HAPPY WITH HIS PORTION IS WEALTHY. He cried toward them and said, "Thus says Hashem, 'Let not the wise man glory...but let him that glories glory in this, that he understands and knows Me'" (Yirmeyah 9:22-23), MEANING MALCHUT THAT IS CALLED 'THIS' AND NOT ABOVE HER. David, who knew her, said "Though a host should camp against me...even then I will be confident (lit. 'in this')" (Tehilim 27:3). Jeremiah saw the length of the exile, as well as Samael and the Serpent and all the princes of the seventy nations that were swooping down upon Yisrael by tens of thousands, and he saw the verse that the Holy One, blessed be He, said, "And yet for all that (lit. 'this'), when they are in the land of their enemies..." (Vayikra 26:44). The prophet said, "This I recall to my mind, therefore I have hope" (Eichah 3:21), FOR MALCHUT THAT IS CALLED 'THIS' IS WITH THEM IN EXILE; THEREFORE, HE AWAITS SALVATION. Of him who "neither did he set his heart even to this" (Shemot :23), it is written: "Nor does a fool understand this" (Tehilim 92:7) and also, "And this is the blessing of Judah. And he said, 'Hear Hashem, the voice of

583. אִיהִי כְּלוּלָא מִכָּל סְפִירָה, וּמִכָּל אֲתוּוֹן דְּשִׁמְהֵן, מִפּוֹרְשִׁים וְנִסְתָּרִים. אִיהִי נְקוּדָה בְּכָל אֶת וְאֶת, שְׁמוּשָׁא תַּחוֹת בְּעֵלָה. וְאִיהִי עֶטְרָה עַל רִישִׁיהָ, מְסֻטְרָא דִּילָה דְּטַעְמֵי. כְּגוֹן סְגוּל נְקוּדָה תַּחוֹת יְרֵכֵי מַלְכָּא, וְהָאֶרֶץ הַדּוֹם רְגְלֵי. וְאִיהִי בְּאִמְצַעֵיתָא, עֵמִיָּה, מִחְצִית הַשְּׁקָל, בְּשׁוּרֻק. וְאִיהִי עֶטְרָה עַל רִישִׁיהָ, מְסֻטְרָא דְּסְגוּלָתָא.

584. זְרָקָא מִקַּף שׁוֹפָר, הוֹלֵךְ סְגוּלָתָא, בְּהוּא זְמַנָּא אִיהִי כְּתָר עַל רִישָׁא דְּמַלְכָּא, כְּתָר יִתְנוּ לָךְ יְיָ אֱלֹהֵינוּ. אִיהִי יְדִיעַת הַהוּא דְּאֲתָמֵר בֵּיהּ, בְּמוֹפְלָא מִמֶּךָ אֶל תְּדַרוֹשׁ וּבִמְכוּסָה מִמֶּךָ אֶל תַּחְקוֹר. דְּבָה אֲשֶׁתְּמוּדַע, דְּאִיהוּ רֵאשׁוֹן לְעִילָא בְּתַגָּא, דְּהוּיִנוּ סְגוּלָתָא וְאִיהוּ אַחֲרוֹן, בְּסְגוּל. וּמִבְּלַעֲדֵי אֵין אֱלֹהִים, בְּשׁוּרֻק. וְכֹלָא בְּהָ אֲשֶׁתְּמוּדַע.

585. מֵאֵן דְּאֲתַדְּבֵק בְּהָ לְתַתָּא, אִיהִי מְסַלְקָא לִיהָ לְעִילָא. וּמֵאֵן דְּבַעֵי לְאַסְתַּלְקָא עָלָה לְאַדְבָּקָא לְעִילָא מִינָהּ, אִיהִי מְשַׁפִּילָתוּ לְתַתָּא מִינָהּ, וְלִית לִיהָ חוּלְקָא בְּהָ. וּבְגִין דְּיַעֲקֹב אֲשֶׁתְּמוּדַע בְּהָ, אוֹלִיף לָהּ לְבַנוּי, וּמִנֵּי דְלָא יִבְקָשׁוּן לְסַלְקָא לְדַרְגָּא לְעִילָא מִינָהּ, דְּאִיהִי כֹלָא, עִילָא וְתַתָּא וְאִמְצַעֵיתָא. הַה"ד, וְזֹאת אֲשֶׁר דִּבֶּר לָהֶם אֲבִיהֶם.

Judah" (Devarim 33:7). Judah observed what his father commanded him, AS MENTIONED EARLIER; THEREFORE, he merited kingship. David rose because of it to kingship, for he endeavored all his days to PERFECT it.

586. נְבִיא דְהוּא אֶשְׁתַּמּוּדַע בְּה, צוּחַ וְאָמַר לְמֵאֲרֵי תוֹרָה חֲכָמִים בְּאוֹרֵייתָא, וְעֵתִירִין בְּה, וְשִׁמְחִים בְּחֻלְקָם. צוּחַ לְגַבְיֵיהוּ וְאָמַר, כֹּה אָמַר יְיָ אֱלֹהֵי יִתְהַלֵּל וְגו', כִּי אִם בְּזֹאת יִתְהַלֵּל הַמִּתְהַלֵּל הַשֶּׁבֶל וְיִדְוַע אוֹתִי. דוֹד דְהוּא יָדַע בְּה אָמַר, אִם תַּחֲנָה עָלַי מִחֲנָה וְגו', בְּזֹאת אֲנִי בּוֹטָח. וְיִרְמִיָּה חֲזָא גְלוּתָא אֲרִיךְ, וְסַמָּאל וְנַחֲשׁ וְכָל מִמְנָן דְּשִׁבְעִין אוּמִין בְּרַבּוּ רַבּוּן, דְּנַחֲתֵי עַל יִשְׂרָאֵל, וְחֲזָא הָאִי קָרָא דְאָמַר קוּדְשָׁא בְּרִיךְ הוּא, וְאִף גַּם זֹאת בְּהִיּוֹתָם בְּאֶרֶץ אוֹיְבֵיהֶם וְגו', אָמַר נְבִיא זֹאת אָשִׁיב אֵל לְבִי עַל כֵּן אוּחִיל. וְאִשֶׁר לֹא שָׁת לְבוּ גַם לְזֹאת, עָלֶיהָ אֶתְמַר וְכִסִּיל לֹא יִבִּין אֶת זֹאת. וְזֹאת לְיִהוּדָה וְיֹאמַר שְׁמַע יְיָ קוֹל יְהוּדָה, בְּגִין דְּנָטִיר מֵאִי דְמִנִּי לִיה אָבוּי זָכָה לְמַלְכוּ. וְדוֹד בְּגִינָה אֶסְתַּלַּק לְמַלְכוּ, דְּטָרַח כָּל יוֹמוֹי עָלָה.

587. Said the holy luminary, RABBI SHIMON, TO THE FAITHFUL SHEPHERD: It is said, "And this is the Torah which Moses set..." (Devarim 4:44). You admonished Yisrael with it at the time of your death and you did bless every single tribe of Yisrael with it, as it is written: "And this is the blessing which Moses...blessed" (Devarim 33:1). Therefore, the scholars, the masters of the Mishnah, explained it in relation to the verse: "This is the Torah, when a man dies in a tent" (Bemidbar 19:14). Pertaining to this, they said: What is the meaning of "dies in a tent?" The Torah is maintained only in one who kills himself for its sake. Death means poverty, for a poor man is considered as dead.

587. אָמַר בּוֹצִינָא קְדִישָׁא, עָלָה אֶתְמַר, וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה וְגו'. בְּה אֶזְהַרְתָּ לְיִשְׂרָאֵל, בְּשַׁעַת מִיתַתְךָ. בְּה בְּרַכְתָּ לְיִשְׂרָאֵל, בְּכָל שַׁבָּט וְשַׁבָּט. הַה"ד וְזֹאת הַבְּרַכָּה אֲשֶׁר בִּרְךָ מֹשֶׁה וְגו', וּבְגִין דָּא אוּקְמוּהָ חֲבַרְיָא מֵאֲרֵי מִתְנִיתִין, דְּכִתְיִב, זֹאת הַתּוֹרָה אֲדָם כִּי יָמוּת בְּאֶהֱל, וְאָמְרוּ עָלָה מֵאִי כִּי יָמוּת בְּאֶהֱל, אֱלֹא אֵין הַתּוֹרָה מִתְקַיֶּמֶת, אֱלֹא בְּמִי שְׁמַמִּית עֲצָמוֹ עָלֶיהָ, וְלִית מִיתָה אֱלֹא עוֹנִי, דְּעָנִי חָשׁוּב כְּמַת.

588. MALCHUT is like a sacrifice of higher and lesser value. From the side of the wealthy one, it is certainly of higher value for it goes high above him, because all the good that the wealthy people do is all to their merit in the World to Come. There it is a crown on their heads, AND THIS IS FROM THE ASPECT OF IT BEING A CROWN OVER ZEIR ANPIN. The average man, who serves in order to merit two worlds, MEANING ALSO THIS WORLD, it is with him half a shekel in the World to Come, like Matzah that is broken in two, half under the napkin for Afikomen and half TO EAT to fulfill a commandment before the meal. From this side, it is said: "What is your petition? And it shall be granted you: and what is your request? Even to half the kingdom it shall be performed" (Ester 5:6), AND THIS FROM THE ASPECT THAT SHE IS IN THE MIDDLE OF ZEIR ANPIN.

588. דְּאִיהוּ קְרַבֵּן עוֹלָה וְיוֹרֵד. מְסַטְרָא דְעֵשִׂיר עוֹלָה וְדֵאִי, דְּאֶסְתַּלַּק עָלֶיהָ. דְּכָל עֵתִירִין, כָּל טִיבוּ דְעֵבְרִין, כְּלֵהוּן לְזַכָּאָה לְהוּן לְעֵלְמָא דְאֵתִי, וְתַמָּן אִיהוּ תְּגָא עַל רִישֵׁיהוּ. בִּינוּנִי, דְּפִלַּח לְמִזְכֵּי בְּתָרִין עֵלְמִין, אִיהוּ מִחֲצִית הַשְּׁקֵל עֲמִיָּה בְּעֵלְמָא דְאֵתִי, כְּגוֹן מִצָּה דְאֶתְפְּלִיג, חֲצִיָּה תַּחַת הַמִּפָּה לְאֶמְיָקוּמָן בְּתַר סְעוּדָה. וְחֲצִיָּה לְמִצָּה קֳדָם סְעוּדָה. וּמְסַטְרָא דָּא נְאָמַר בְּאֶסְתֵּר, מַה שְׂאֵלְתְךָ וְיִנְתֵּן לְךָ וּמַה בְּקִשְׁתְךָ עַד חֲצִי הַמַּלְכוּת וְתַעֲשׂ.

589. But for one who is a poor, who endangers his life for its (her) sake, as is your quality, Faithful Shepherd, she, MALCHUT, is a sacrifice of lower value (lit. 'descending') under you, FOR SHE BECOMES A POINT UNDER YESOD OF ZEIR ANPIN, WHICH IS THE ASPECT OF FAITHFUL SHEPHERD. Why is it so? Because one who humbles himself for the sake of the Shechinah, the Holy One, blessed be He, descends to him. This is what David meant by: "Though Hashem be high, yet He takes note of the lowly" (Tehilim 138:6), and the prophet said, "For thus says the high and lofty one, that inhabits eternity, whose Name is holy...yet with him also that is of a contrite and humble spirit" (Yeshayah 57:15). Even though 'I dwell on high and in a holy place,' yet due to him who makes himself a contrite and humble spirit for the Shechinah's sake, in order to elevate Her from Her humbleness AND TO MAKE HER a crown for his head, I descend to dwell with him. After the husband of the Shechinah, WHICH IS ZEIR ANPIN, descends upon the man, She lowers Herself from his head, allows the space of the head to her husband, ZEIR ANPIN, and descends to the legs of the King, NAMELY UNDER HIS NETZACH, HOD AND YESOD THAT ARE CALLED 'LEGS'. The secret of the matter is: "The heaven is My throne, and the earth is my footstool" (Yeshayah 66:1); NAMELY, MALCHUT THAT IS CALLED 'EARTH'.

590. From the day that the person inherits the soul, which comprises the Holy One, blessed be He, and His Shechinah, he is called 'a son'. One Tana said: Is it so that from the day that the person inherits a soul that comprises of the Holy One, blessed be He, and His Shechinah, he is called 'a son'? From where do we know this? It is from this verse that David said in the book of Tehilim, "I will tell of the decree: Hashem has said to me, 'You are My son; this day have I begotten you'" (Tehilim 2:7), FOR THIS OCCURS BY EVERY PERSON AT THE MOMENT THAT HE ATTAINS THE SOUL.

591. The holy luminary, RABBI SHIMON said to him: Faithful Shepherd, what is the meaning of "this day have I begotten you"? IT WOULD HAVE SUFFICED TO SAY "YOU ARE MY SON" TO CONVEY THAT I HAVE BEGOTTEN YOU. But because of you did David say with the Holy Spirit "this day have I begotten you." FOR "I" REFERS TO THE SHECHINAH AND "THIS DAY" REFERS TO THE FAITHFUL SHEPHERD WHICH IS TIFERET, AS IT IS WRITTEN: "It is yet high day" (Bereshheet 29:7), for him, of whom it is said, "And there arose not a prophet in Yisrael like Moses" (Devarim 34:10). THEREFORE, HE IS CALLED 'HIGH DAY'. You lived in the Shechinah, "and you shall love Hashem your Elohim with all your heart" (Devarim 6:5), namely the body "and with all your soul (Heb. Nefesh)" namely the soul. For it has five names, Neshamah, Ruach, Nefesh, Chayah, Yechidah. "And with all your might", namely with all your money. The Holy One, blessed be He, and His Shechinah do not budge from you in all of these things.

592. You thought that even if all the worlds would be under your jurisdiction, you would give them in order to raise the Shechinah to the Holy One, blessed be He, to crown Him with His Shechinah over all the Princes of the nations of the world, and afterwards to elevate Him and His Shechinah. Your form is comprised of all good traits, throughout the worlds and the companies of the supernal angels, and the lower beings, and all Yisrael.

589. אָבֵל מֵאֵן דַּאִיהוּ עָנִי, דְּמִמִּית גְּרַמִּיהַּ בְּגִינָהּ, כְּגִוּוֹנָא דִּילְךָ רַעִיא מְהִימְנָא, אִיהוּ קֶרְבָּן יוֹרֵד תְּחוּתְךָ, וְאִמְאִי. בְּגִין דְּמֵאֵן דַּאֲשַׁפִּיל גְּרַמִּיהַּ בְּגִין שְׂכִינְתֵיהָ, דְּקוּדְשָׁא בְּרִיךְ הוּא אִיהוּ נְחִית עֲלֵיהָ, וְהָאִי הוּא דְאָמַר דְּוֹד, כִּי רַם יִי' וְשַׁפֵּל יִרְאֶה. וְהַנְּבִיא אָמַר, כִּי כֹה אָמַר רַם וְנִשְׂא שׁוֹכֵן עַד וְקָדוֹשׁ שְׁמוֹ וְגו' וְאֵת דְּכָא וְשַׁפֵּל רוּחַ. דַּאֲף עַל גַּב דְּאָנָא מְרוּם וְקָדוֹשׁ אֲשׁוּכֹן, בְּגִין הֵהוּא דַּאֲתַעְבִּיד דְּכָא וְשַׁפֵּל רוּחַ בְּגִין שְׂכִינְתֵי, לְסַלְקָא לֵהּ מִשְׁפָּלוֹת דִּילָהּ עֲטָרָא לְרִישֵׁיהָ, אָנָּא נְחִית לְדִיּוּרָא עֲמִיָּה. וּבִתְרָא דְּבַעֲלָהּ דְּשְׂכִינְתָא נְחִית עַל בְּרַ נֶשׁ, אִיהוּ נְחִיתת מַעַל רִישֵׁיהָ, וְיִהִיבַת אֲתָרָא דְּרִישָׁא לְבַעֲלָהּ, וְנְחִיתת לְרַגְלוֹי דְּמַלְכָּא. וְרוּזָא דְּמַלְהָ, הַשְּׁמַיִם כְּסָאִי וְהָאֲרֶץ הַדּוּם רַגְלֵי.

589. דְּמִיּוּמָא דִּירִית בְּרַ נֶשׁ נִשְׁמַתָּא, כְּלִילָא מְקוּדְשָׁא בְּרִיךְ הוּא וְשְׂכִינְתֵיהָ, מֵהֵהִיא שְׁעָתָא אֲתַקְרִי בֶן. אָמַר חַד תָּנָא, וְכִי מֵהֵהוּא יוּמָא דִּירִית בְּרַ נֶשׁ נִשְׁמַתָּא, כְּלִילָא מְקוּדְשָׁא בְּרִיךְ הוּא וְשְׂכִינְתֵיהָ, יִתְקַרִי בְּרִיָּה מִנִּי. מֵהֵהוּא קְרָא דְאָמַר דְּוֹד בְּסַפֵּר תְּהֵלִים, אֲסַפְרָה אֶל חֻק יִי' אָמַר אֵלֵי בְּנֵי אֲתָה אָנִי הַיּוֹם יְלִדְתִּיךָ.

591. א"ל בּוֹצִינָא קְדִישָׁא, רַעִיא מְהִימְנָא, מֵאִי הַיּוֹם יְלִדְתִּיךָ. אֵלָא בְּגִינְךָ אָמַר דְּוֹד בְּרוּחַ קְדָשָׁא, אָנִי הַיּוֹם יְלִדְתִּיךָ. הֵן עוֹד הַיּוֹם גְּדוֹל, בְּהֵהוּא דַּאֲתַמַּר בֵּיהּ, וְלֹא קָם נְבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה. אַנְתָּ קִיּוּמַת בְּשְׂכִינְתָא וְאִהֲבַת אֶת יִי' אֱלֹהֶיךָ בְּכָל לְבָבְךָ, דְּהֵיּוֹנוֹ גּוּפָא. וּבְכָל נַפְשְׁךָ, דְּהֵיּוֹנוֹ נִשְׁמַתָּא. דְּחִמְשׁ שְׁמַהֵן אֵיִת לָהּ: נִשְׁמָה. רוּחַ. נֶפֶשׁ. חַיָּה. יְחִידָה. וּבְכָל מַאֲדְךָ, בְּכָל מְמוֹנָא דִּילְךָ. קוּדְשָׁא בְּרִיךְ הוּא וְשְׂכִינְתֵיהָ לֹא יִזוּ מִינְךָ בְּכָל אֲלִין.

592. אַנְתָּ חֲשַׁבְתָּ, דַּאֲפִילוּ הוּוּ כָּל עֲלָמִין תְּחוּת רְשׁוּתְךָ, הָיִית יְהִיב לְאִקְמָא לְשְׂכִינְתָא בְּקוּדְשָׁא בְּרִיךְ הוּא, וְלֹא מְלָכָא לִיָּה בְּשְׂכִינְתֵיהָ עַל כָּל מְמַנְן דְּאוּמִין דְּעֲלָמָא, וּלְבִתְרָא לְסַלְקָא לִיָּה וְשְׂכִינְתֵיהָ. בְּדִיוּקְנָא דִּילְךָ כְּלִילָא מִכָּל מְדוּת טְבִין, בְּכָל עֲלָמִין, וּבְמִשְׁרִיין עֲלָאִין וְתַתְּאִין, וְעַל כָּל יִשְׂרָאֵל.

593. The Holy One, blessed be He, attaches a good thought to action. Since you are His son, everything that you thought of for the sake of your Master, He fulfills through you. You will not stir from Him forever, but will remain in His image in everything. You are concealed from humans during the time of exile. But I, from this world, am a messenger from the Holy One, blessed be He, to say these words before you, and I am commanded by Him not to stir from you at anytime that you desire. I and all the Tanaim and Amorain of our Yeshivah REQUEST OF YOU to arise and complete the commandments of your Master.

593. מְחֻשְׁבָּה טוֹבָה הַקּוֹדֵשׁ אֵין בְּרִיךְ הוּא מְצַרְפָּה לְמַעֲשָׂה. בְּתַר דְּאֵנְתָּ בְּרִיָּה, עַל כָּל דְּחֻשְׁבַּת לְמַרְךָ, יִקְוִים עַל יָדְךָ, וְלֹא תִזּוּ מִנִּיָּה לְעֵלְמִין, אֱלֹא תֵהֵא בְּדִיוֹקְנִיָּה בְּכֹלָא. וְאֵנְתָּ בְּגִלּוּתָא גְּנִיז מִבְּנֵי נָשָׂא. וְאֵנְתָּ מֵעֵלְמָא דָּא, שְׁלִיחָא דְּקוֹדֵשׁ אֵין בְּרִיךְ הוּא לְמִימַר מִלִּין אֵלִין קְדָמְךָ, וְאֵנָּא מְצוּוֹה מִנִּיָּה, דְּלֹא לְמִזּוּ מִינְךָ בְּכָל עַת וְשַׁעְתָּא דְּאֵנְתָּ בְּעִי. אֵנָּא וְכָל תַּנְאִין וְאִמּוֹרָאִין דְּמִתִּיבְתָּאן. קוּם אֲשֵׁלִים פְּקוּדִין דְּמַרְךָ.

55. "And they shall make an ark"

Here, Rabbi Shimon speaks about the Torah and the ark. The supernal ark is the Shechinah, and the Holy One and His Shechinah are a unity. The rabbi maintains that the Torah is more beloved than anything; then he shows that the Ark and the ink with which the Torah is written are both made from wood, commenting that the world to come is the 'inside,' and the letters of Torah, though black on the outside, are white on the inside, as are the Torah scholars and holy sages.

The Relevance of this Passage

The Ark and the Torah are the two most sacred artifacts and symbols in Scripture; yet they remain the least understood. The ancient Kabbalists, however, revealed the inner significance of these two divine instruments. When Moses received the Tablets on Mount Sinai, the energy and spiritual Light that was revealed during the event literally vanquished all forms of darkness throughout the world. Death, chaos, pain, and suffering were extinguished, overwhelmed by the luminous radiance.

The term "Tablets" is a code describing a unique instrument that was fashioned to generate divine energy in our physical world. In the language of the 21st Century, one might envision the Tablets as a spiritual "nuclear power plant."

Just as a city is equipped with transformer substations that bring electrical energy from the local power station to our homes, the term Ten Commandments really signifies ten transformers that channel spiritual energy into our physical world. Both electrical and spiritual energy operate under similar principles. Both require physical tools to manifest and express their power in the material realm.

Moses had attained the highest level of consciousness. This truth is the deeper significance behind the concept of Moses "climbing to the top of the mountain." By virtue of his lofty level, Moses was able to control the raw forces of energy in the spiritual domain. He left the 600,000 Israelites at the foot of the mountain so that he could activate the tablets, thus bringing a final end to death and chaos.

During Moses' absence, two wicked and powerful alchemists infiltrated this gathering of 600,000 strong, and convinced the Israelites that Moses was dead, presumably from an overdose of "spiritual radiation." These hateful souls knew their days were over if the Israelites and the world remained connected to the energy flowing from this mountain. It would mean the end of evil and the dawn of immortality.

Consequently, they devised a cunning plan. They enlisted the help of a rabble-rousing faction that had split from the Israelites. The two alchemists and the rebel group were known as the "Mixed Multitude."

The Mixed Multitude convinced other Israelites to help them manufacture another instrument capable of generating a large supply of spiritual current. Activating this second source of spiritual power was the key to their insidious strategy.

Gold, being the finest conductor of electrical current, was also recognized as a powerful conductor of spiritual current. Thus, they built an apparatus constructed of gold, known by the code term "Golden Calf." Powering up the Golden Calf unleashed an additional surge of energy into the cosmos that literally blew out the circuits of the Tablets. The Light suddenly went out. Death was reborn, and evil returned to our midst. The Tablets, however, still retained an afterglow. Moses put the glowing Tablets into the Ark, along with the scroll of the Torah. Though not operating at peak capacity, this divine apparatus could help mankind replenish the Light that previously showered Sinai and the world.

All the Torahs and arks that now dwell in the synagogues of the world are wired and connected to the original Ark. Each week, when the ark in a synagogue is opened and the Torah is read, a portion of the Light that once illuminated Sinai is restored into the world. Unfortunately, the majority of Torahs in the world today are invalid. But thankfully, by the grace of God, when we read the verses that expound upon these mysteries, the Light of Sinai is replenished by connecting us to the supernal ark.

Moreover, whereas a synagogue is under the constraint of time and space, the supernal ark and the Zohar operate in a timeless realm, above physical laws. Thus, all the Light destined to be revealed now bathes the world with a complete luminous radiance that extinguishes death and decay in a merciful manner. The immortality that was lost on Sinai is hereby regained and the mixed-multitude is forever banished, blotted out by this ultimate illumination of Light.

594. He opened the discussion with the verse: "And they shall make an ark of Acacia wood" (Shemot 25:10). The Book of Torah is the Central Pillar, NAMELY ZEIR ANPIN. Its ark is the Shechinah and "inside and outside shall he overlay it" (Ibid. 11); namely the Holy One, blessed be He, with His Shechinah THAT COVERS HIM from "outside and inside." THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH are all one. This is not so with the ark in this world, for the Torah which is inside is one kind and the ark is another kind. The one is written with ink and the other is wood overlaid with gold. Certainly the Torah is more beloved than everything, as it is written: "Gold and glass cannot equal it" (Iyov 28:17).

595. From a different view even, THE TORAH AND THE ARK THAT ARE in this world show that it is all one, ink and wood, LIKE THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH, because ink is made of apples, which are of wood, NAMELY OF GALLNUTS. SO WE FIND THAT A TORAH SCROLL THAT IS WRITTEN WITH INK IS ONE KIND WITH THE ARK THAT IS MADE OF WOOD, FOR THIS IS THE SECRET OF THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH. Moreover, ink, NAMELY THE LETTERS, is black on the outside and white on the inside, as are the Torah scholars and sages black in this world, which is outside. They are beautiful in the World to Come, which is in the inside. Therefore, ink (Heb. dyo) is the same expression as 'Dayo' (Eng. 'sufficient') for a servant to be like his master.' Dyo CONTAINS THE LETTERS IN YUD OR THE LETTERS OF 'yado' (Eng. 'his hand') THAT ALLUDE TO Chochmah, Binah and Da'at, WHICH IS THE SECRET OF YUD, for a man writes with his hand.

End of Ra'aya Meheimna

56. "And look that you make them after their pattern"

Here, Rabbi Yosi says that the title verse is referring to the tabernacle. God gave Moses detailed instructions for constructing the tabernacle, and also gave him a vision of how the tabernacle of Metatron would look in the future. The tabernacle above did not come into existence until the tabernacle below was complete. Rabbi Yosi then tells us that there are two tabernacles and two priests: of the latter, one is the primordial Light (Chesed of Zeir Anpin) and the other is Michael the High Priest.

The Relevance of this Passage

Our physical world is an exact reflection of the upper world, thus the well-known Kabbalistic phrase, "As Above, so Below." The forces of the upper world influence and animate all events in this physical world, except for the actions of man. Our deeds in the lower world cause a stirring in the upper world. Thus, by reading this section, we reconnect ourselves to the tabernacle below and the supernal tabernacle above, forever ensuring our ties to the Light of the Creator. We make contact with the angel Matatron, Michael, and the Sfirah of Binah and Chesed, which bring an abundance of Mercy and inner guidance into our lives.

596. Rabbi Yosi opened the discussion saying: Of these mysteries of the Tabernacle, it is written, "And look that you make them after their pattern..." (Shemot 25:40) and it is written: "And you shall rear up the Tabernacle according to its fashion..." (Shemot 26:30). We have learned that the Holy One, blessed be He, spoke to Moses of all the forms and all the constructions of the Tabernacle, each one as it should be, and showed him THE ANGEL, Metatron, who serves the High Priest inside. If you ask: But the Tabernacle above was not erected until the day that the Tabernacle was erected below, and that youth, METATRON, did not serve above until the day that they served below in the other Tabernacle?

594. פֶּתַח וְאָמַר, וְעָשׂוּ אֲרוֹן עֲצֵי שִׁטִּים. ס"ת, עֲמוּדָא דְאִמְצָעִיתָא. אֲרוֹן דִּילִיָּה, שְׂכִינְתָא. מִבֵּית וּמְחוּץ תִּצְפְּנוּ, לְקוּדְשָׁא בְּרִיךְ הוּא בְּשְׂכִינְתֵיהּ, מְלָבַר וּמְלָגוּ וּכְלָא חָד. מַה דְּלָאוּ הָכִי בְּאֲרוֹן דְּהָאִי עֲלָמָא, דְּאוּרִייתָא מְלָגוּ מִיֵּן אַחַד, וְאֲרוֹן מִיֵּן אַחְרָא. דָּא בְּכַתְיַבְתָּ דִּיּוּ, וְדָא עֵץ מְצוּפָה זְהָב. הוּדָאִי אוּרִייתָא חֲבִיבָא מְכֻלָּא, הַה"ד, לָא יַעֲרֻכְנָה זְהָב וְזָכוּכִית.

עד כאן רעיא מהימנא

595. וּמִסְטָרָא אַחְרָא אֲפִילוּ בְּהָאִי עֲלָמָא, אַחְזִי דְּכֻלָּא חָד, דִּיּוּ וְעֵץ, דְּדִיּוּ מִתְפּוּחִים, דְּאִתְעֵבִידוּ בְּעֵץ אֵינּוֹן, וְעוֹד, דִּיּוּ אוּכְם מְלָבַר, וְחוּר מְלָגוּ. הָכִי אֵינּוֹן מְאִרֵי תוֹרָה וְחֻכְמִים, אוּכְמִים בְּהָאִי עֲלָמָא דְּאִיְהוּ לְבָר, שְׁפִירִין בְּהוּא עֲלָמָא דְּאִיְהוּ מְלָגוּ. וּבְגִין דָּא, דִּיּוּ, לִישְׁנָא דִּיּוּ לְעֵבֵד לְהִיּוֹת בְּרַבּוּ. דִּיּוּ: יו"ד יָדוּ, חֻכְמָה וְתַבּוּנָה וְדַעַת דְּכֻתָּב בְּרַ נֶשׁ בִּירוּ בְּדִיּוּ.

596. פֶּתַח רַבִּי יוֹסִי וְאָמַר, בְּאֵינּוֹן רְזִין עֲלֵאִין דְּמִשְׁכְּנָא כְּתִיב, וְרֵאָה וְעָשָׂה בְּתַבְּנִיתָם וְגו', וְכַתִּיב וְהִקְמַתְ אֶת הַמִּשְׁכָּן כְּמִשְׁפֵּטוֹ וְגו', אוּלִיפְנָא דְּאִמְר לִיָּה קוּדְשָׁא בְּרִיךְ הוּא לְמִשָּׁה, כָּל תְּקוּנִין, וְכָל דִּיּוּקְנִין דְּמִשְׁכְּנָא, כָּל חָד וְחָד בְּדָקָא חֲזִי לִיָּה, דְּחָמָא לִיָּה לְמִסְטְרוּן, דְּקָא מְשַׁמֵּשׁ לְכַהֲנָא רַבָּא לָגוּ. וְאִי תִימָא, וְהָא לָא אִתְקַם מִשְׁכְּנָא לְעִילָא, עַד יוּמָא דְּאִתְקַם מִשְׁכְּנָא לְתַתָּא, וְלָא שְׁמֵשׁ הוּא נַעַר דְּלְעִילָא, עַד יוּמָא דְּשְׁמֵשׁוּ לְתַתָּא, בְּהָאִי מִשְׁכְּנָא אַחְרָא.

597. HE ANSWERS: Certainly it is so that the Tabernacle was not erected above until it was erected below. Moses saw above the appearance of the whole Tabernacle, but it was not arranged completely until the Tabernacle was erected below, and he saw Metatron, who he served afterwards. AND HE DID NOT SEE HIM actually serving but rather as he would be serving later on, but not at that time. The Holy One, blessed be He, said to Moses, 'See the Tabernacle and see the youth, METATRON, but it will all be delayed until the Tabernacle will be erected below.'

597. אֵלֶּא וְדָאֵי הָכִי הוּא, דְּהָא מִשְׁכְּנָא לֹא אִתְקַם לְעִילָא, עַד דְּאִתְקַם מִשְׁכְּנָא לְתַתָּא, אֲבָל חָמָא מִשָּׁה חִיזוּ דְכָל מִשְׁכְּנָא, וְלֹא הוּוּ מִתְסַדֵּר בְּקִיּוּמִיהּ, עַד דְּאִתְקַם מִשְׁכְּנָא לְתַתָּא, וְחָמָא לִיהּ לְמִטְטְרוֹן מִשְׁמֵשׁ לְבַתֵּר, לֹא דְהוּוּ אִיהוּ מִשְׁמֵשׁ, אֵלֶּא דְהוּוּ מִשְׁמֵשׁ לְבַתֵּר, וְלֹא בְהֵוּא זְמַנָּא. אָמַר לִיהּ קוּדְשָׁא בְּרִיךְ הוּא לְמִשָּׁה, חָמֵי מִשְׁכְּנָא, וְחָמֵי נַעַר, כֹּלֵּא מִתְעַבְבַּ עַד דִּיתְקַם הָכָא לְתַתָּא.

598. If you ask: Metatron serves in the Tabernacle above AND NOT MICHAEL? HE ANSWERS: The tabernacle is of Metatron and Michael the High Priest is the one who serves in the Tabernacle of Metatron, as the High Priest serves above in another Tabernacle that is concealed and not revealed, which is the secret of the World to Come, WHICH IS BINAH. There are two tabernacles. One is concealed, BINAH, and one is the Tabernacle of Metatron. There are two priests, MEANING THE ATTRIBUTES OF CHESED THAT IS CALLED 'PRIEST'. One is the primordial light, NAMELY CHESED OF ZEIR ANPIN, and one is Michael, the High Priest below.

598. וְאֵי תִימָא, אֵי הָכִי, מִטְטְרוֹן אִיהוּ דְקָא מִשְׁמֵשׁ. אֵלֶּא וְדָאֵי מִשְׁכְּנָא דִּילִיָּהּ אִיהוּ, וּמִיכָאֵל כְּהֵנָּא רַבָּא, אִיהוּ דְקָא מִשְׁמֵשׁ גּוּ הֵוּא מִשְׁכְּנָא דְמִטְטְרוֹן. כְּגוּוֹנָא דְמִשְׁמֵשׁ כְּהֵנָּא רַבָּא עֲלָאָה לְעִילָא, גּוּ מִשְׁכְּנָא אַחְרָא סְתִימָא דְלֹא אֲתַגְלִיָּיא, בְּרִזָּא דְעֲלָמָא דְאִתִּי. תְּרִין מִשְׁכְּנִין אִינוּן. חַד אִיהוּ סְתִימָא עֲלָאָה. וְחַד הָאֵי מִשְׁכְּנָא דְמִטְטְרוֹן. תְּרִי כְּהֵנִי אִינוּן, חַד אֹר קְדָמָאָה. וְחַד מִיכָאֵל כְּהֵנָּא רַבָּא לְתַתָּא.

57. Three Names included as one

Rabbi Shimon here discloses some concealed secrets of the supernal tabernacle, Binah, which is built on twelve pearls or supernal limbs. He speaks then of the three names which are combined together and which interpenetrate each other from the Right, Left and Central Columns of Zeir Anpin. The Right Column, Chesed, holds the Alef and Lamed of El. The Left Column, Gvurah, takes those letters and adds Hei-Yud-Mem to form Elohim. Mercy is included with them. The Central Column of Zeir Anpin takes all these and adds Nun-Vav to form Eloheinu, 'Our Elohim'. We can see that the Right Column is included in the Left; but the Left Column is also included in the Right by virtue of the fact that they take letters from the World to Come (Binah) to form Mem-Yud-Mem, Mayim, or 'water'. Rabbi Shimon also explains here how letters are formed and congealed and cocooned.

The Relevance of this Passage

The mention of "Twelve Pearls" indicates the root of the 12 constellations. Thus, we receive power to ascend above the plane of the planets and their respective astrological influences. At this moment we alter our destiny for the better, guaranteeing a redemption that is free of negative influences, judgments, and any form of pain.

When the Zohar discourses on the Three Columns, we are strengthened in our souls so that our behavioral actions embody balance. We receive mercy (Right Column), and it forever tempers and sweetens our acts of judgment towards others. We arouse judgment (Left Column), and it balances excessive mercy, so that we offer tough love in the appropriate measure and time. We receive emotional strength to always resist our selfish desires (Central Column), so that we enjoin our soul to the Supernal Realm, the source of all sustenance and blessing. Finally, the powers of Creation, embodied by the Hebrew letters, bring complete order, balance, and rejuvenation to all existence.

599. From here, concealed secrets of the Tabernacle are disclosed by the mouth of the Luminary, WHO IS RABBI SHIMON. The supernal Tabernacle, WHICH IS BINAH, is built on twelve pearls, supernal limbs, WHICH ARE THREE COLUMNS AND MALCHUT THAT RECEIVES THEM. EACH ONE OF THESE FOUR IS COMBINED OF THREE COLUMNS, TOTALING TWELVE, and are comprised, the right within the left and the left within the right.

599. מִכָּאֵן רְזִין סְתִימִין דְּבֵי מִשְׁכְּנָא, מְפּוּמָּא דְּבוּצִינָא. מִשְׁכְּנָא עֲלָאָה, אֲתַבְּנִי עַל תְּרִיסַר מְרַגְלִיטִין, שְׁיִיפִין עֲלָאִין, יְמִינָא וּשְׂמָאלָא, שְׂמָאלָא וְיְמִינָא.

600. There are three Names that are combined together. THEY ARE EL, ELOHIM, AND ELOHEINU (ENG. 'OUR ELOHIM'), AS SHALL BE EXPLAINED, and each penetrates the other. EI is the first Name, as is set on the right OF ZEIR ANPIN, WHICH IS THE SECRET OF CHESED. THE SYSTEM IS AS FOLLOWS: Aleph, which is first, is to the right, NAMELY CHESED. It was turned into a shapeless lump, then was sculpted in the secret of the right. SMALLNESS IS CONSIDERED AS IF IT WERE AN UNFINISHED FORM, FOR IT IS A FORMLESS LUMP NOT YET COMPLETED, WHILE GREATNESS IS CONSIDERED SHAPED. When it entered and served internally, NAMELY IN BINAH THAT IS CALLED 'SUPERNAL TABERNACLE', the Lamed joined it. In its secret, it is called 'EI (Aleph-Lamed)', because the Lamed emerged from the secret of above inside the Holy of Holies, WHICH IS BINAH, BECAUSE THE LAMED ALLUDES TO THE SECRET OF TOWER THAT FLIES IN THE AIR, NAMELY BINAH.

601. The Lamed became cocooned there IN BINAH, and it is certain that when it emerged from there, it became cocooned like the other letters, that became cocooned and shapen after emerging from the secret of the World to Come, WHICH IS BINAH. BECAUSE BEFORE THE LETTERS ENTER THE CENTRAL COLUMN, THEY ARE MOIST AND AFTER THEY EMERGE FROM THERE TO THE SECRET OF THE FIRMAMENT, WHICH IS THE CENTRAL COLUMN, THEY CONGEAL AND BECOME COCOONED. That Lamed also, even though it is a supernal secret, ALLUDING TO BINAH, THE SECRET OF THE TOWER THAT FLIES IN THE AIR, it did not become cocooned until it emerged outside. Then it is the Name EI, which is to the right OF ZEIR ANPIN.

602. The left includes within it the right, and takes this Name, EL (ALEPH-LAMED), to itself and combines with it. When it is included with it, it is called 'Elohim' (Aleph-Lamed-Hei-Yud-final Mem). HE QUESTIONS: And if you say: Behold the left came first in the secret of the World to Come?

603. HE ANSWERS: Certainly it is so, but when the grades emerge in the secret of letters from the World to Come, WHICH IS BINAH, the name ELOHIM has to be revealed and erected, and point at that place from where they emerged, MEANING AT THE ORDER OF THEIR EMERGING IN BINAH. THEREFORE, this name was erected in this way: First Aleph and Lamed on the right side became included LATER within the left and the left took it, AND BECAME JOINED WITH ITS LETTERS, HEI, YUD, MEM, and is called 'Elohim'. AS THEY EMERGED IN BINAH SO DID THEY EMERGE IN ZEIR ANPIN. This is the secret of the right, WHICH IS EL THAT IS PRESENT in the Name Elohim. According to that secret IS FOUND that there is Mercy wherever there is Judgment, BECAUSE JUDGMENT, WHICH IS LEFT, includes it, and is erected and visible in it.

600. תלת שמהן אינון כלילין בחדא, ודא עייל בדא, ודא עייל בדא, איהו קדמאה דאיהי ימינא, ואגלים ואתצויר ברזא דימינא, וכד עייל וקא משמש לגו אתאחד בהדיה ל, ואקרי ברזא היליה א"ל, דהא ל' מרזא דלעילא גו קדש הקדשים נפק.

601. לאו דתמן אגלים, אלא ודאי כד נפק אגלים, בשאר אתוון, דכד נפקו מרזא דעלמא דאתי, אגלימו ואתצוירו. אוף הכי האי ל', אע"ג דאיהו רזא דלעילא, לא אגלים, עד דנפק לבר, וכדין א"ל. ודא רזא דימינא.

602. שמאלא כליל בגייה לימינא, ונטיל האי שמא לגביה, ואתכליל בהדיה, וכד אתכליל בהדיה אקרי איהו אלהים. ואי תימא, הא אקדים שמאלא ברזא דעלמא דאתי.

603. ודאי הכי הוא. אלא, כד נפקו דרגין, ברזא דאתוון מגו עלמא דאתי, בעא שמא דא לאתחזא ולאתבני, לאחזאה על ההוא אתר דנפקי מתמן, ואתבני שמא דא, כגוונא דא. א"ל בקדמיתא בסטרא דימינא, אתכליל גו שמאלא, ונטיל ליה שמאלא, ואקרי אלהים, ודא איהו רזא דימינא, בשמא דאלהים, ועל רזא דא, בכל אתר דאיהו דינא, תמן איהו רחמי, דהא כליל איהו דינא, ודא אתבני ואתחזי.

604. The one that emerged from there, FROM BINAH, IN THE SENSE OF THE CENTRAL COLUMN OF ZEIR ANPIN, receives them both, NAMELY THE NAME EL AND THE NAME ELOHIM, and is completed to be called 'Eloheinu' (Eng. 'Our Elohim'). Here is the completeness that appears from the secret of the Supernal World, WHICH IS BINAH. It is all combined one with the other, BECAUSE THERE ARE HERE IN THE NAME ELOHEINU SIX LETTERS: ALEPH-LAMED ON THE RIGHT, HEI-YUD ON THE LEFT AND NUN-VAV IN THE CENTER, AND THEY ARE COMBINED TOGETHER. Since this Central COLUMN is completed, the Holy Name dwells upon it, which is the key to everything that is called Yud Hei Vav Hei, Then THE CENTRAL COLUMN takes all the sides, the upper and lower, WHICH ARE NETZACH HOD, right and left, WHICH ARE CHESED AND GVURAH, and all the other directions, WHICH ARE EAST AND WEST. Therefore, when it is completed with the secret of the two sides, NAMELY WITH THE TWO COLUMNS, from right and left, it is called 'Eloheinu', for there is right, left and center in this name, AS MENTIONED. It is visible and erected as is the secret of letters that emerge from there erected and visible, each and every one, AS WILL BE EXPLAINED.

605. HE ASKS: The right is indeed included in the left, for the left receives the name of the right, WHICH IS EL, BUT where is the left included in the right, so that right should receive the meaning of the left? HE ANSWERS: The right is included in the left and the left received the Name of the meaning of the right, WHICH IS the name El. The right also included in itself the left, which is Hei-Yud- final Mem.

606. HE QUESTIONS: Why is it so? HOW COULD THE RIGHT BE INCLUDED IN THE LEFT? HE ANSWERS: When that place whence they emerged was erected, NAMELY IN THE THREE COLUMNS OF BINAH, the left received two letters, OUT OF THE LETTERS HEI-YUD-FINAL MEM WHICH ARE IN THE LEFT COLUMN OF BINAH, and the right took one letter OF THE LETTERS HEI-YUD-FINAL MEM that are in the World to Come, WHICH IS BINAH. The left took two, which are HEI-YUD of Hei-Yud-final Mem. Then the right included the left in itself and took the last letter OF HEI-YUD-FINAL MEM, WHICH IS Mem. It also took the Yud, which was to the left; the Mem it received is fully spelled Mem-Mem. Together with the Yud it received, the word Mayim (Eng. 'water', Mem-Yud-final Mem) was constructed. Then does the right include the left within it.

604. הָהוּא הַנֶּפֶק מִתְמֵן, אֲמֻצְעִיתָא, נָטִיל לְתַרוּוִייהוּ, וְאֲשֶׁתִּילִים, וְאֶקְרִי אֱלֹהֵינוּ. הָא הֵבָא שְׁלִימוּ דְאַתְחֻזֵי מִרְזָא דְעֵלְמָא עֲלָאָה, וְכֹלְא אֲתַבְּלִיל דָּא בְדָא. בִּיּוֹן דְהָאִי אֲמֻצְעִיתָא אֲשֶׁתִּילִים, שְׂרָא עֲלֵיהּ שְׁמָא קְדִישָׁא, מִפְתָּחָא דְכֹלְא, דְאֶקְרִי יְהוּ"ה, וְכַדִּין נָטִיל לְכֹל סְטְרִין, עֵילָא וְתַתָּא, יְמִינָא וְשְׂמָאלָא, וְלְכֹל סְטְרִין אַחֲרָנִין. וְעַל דָּא, בְּדִ אֲשֶׁתִּילִים מִרְזָא דְתְרִין סְטְרִין מִיְמִינָא וְשְׂמָאלָא, אֶקְרִי אֱלֹהֵינוּ, הָא הֵבָא יְמִינָא וְשְׂמָאלָא וְאֲמֻצְעִיתָא בְּכֹלְא דְשְׁמָא דָּא. וְדָא אֲתַחֲזִי וְאֲתַבְּנִי. רְזָא דְאַתְוּוֹן נֶפְקוּ מִתְמֵן, כְּגִוּוֹנָא דָּא אֲתַבְּנִי וְאֲתַחֲזִי, כֹּל חָד וְחָד.

605. הָא אֲתַבְּלִיל יְמִינָא בְּשְׂמָאלָא, וְנָטִיל שְׂמָאלָא שְׁמָא דִימִינָא, יְמִינָא אֵן כְּלִיל בְּגִוּיָה שְׂמָאלָא, לְמַדְהוּי נָטִיל יְמִינָא רְזָא דְשְׂמָאלָא. אֶלָּא, בְּדִ אֲתַבְּלִיל יְמִינָא בְּשְׂמָאלָא, וְנָטִיל שְׂמָאלָא שְׁמָא רְזָא דִימִינָא, שְׁמָא א"ל. יְמִינָא כְּלִיל בְּגִוּיָה שְׂמָאלָא, וְאִיהוּ הִי"ם.

606. אֲמַאי הֵכִי. אֶלָּא בְּשַׁעֲתָא דְאַתְבְּנִי הָהוּא אֲתַר דְנֶפְקוּ מִתְמֵן, נָטִיל לְשְׂמָאלָא תְרִין אֲתוּוֹן, יְמִינָא נָטִיל חָד, מִרְזָא דְעֵלְמָא דְאַתִּי. שְׂמָאלָא תְרִין, וְאִיהוּ הִי"ם. כַּדִּין יְמִינָא כְּלִיל בְּגִוּיָה לְשְׂמָאלָא, וְנָטִיל לְאֵת בְּתַרְאָה ם, וְנָטִיל ן' דְהוּה בְּשְׂמָאלָא, ם אִיהוּ בְּשְׁלִימוּ מ"ם, וְאַתְבְּנִי הֵכִי מִים, בְּהָהוּא ן' דְנָטִיל וְתִיר. כַּדִּין יְמִינָא כְּלִיל לִיָּה לְשְׂמָאלָא בְּגִוּיָה.

58. The letters

Here, Rabbi Shimon speaks at length, telling how all the letters formed, rolled, combined, conceived new letters and thus participated in the creation of everything: fire, water, air, all the Sfirot, the light, the goatskin covering on the tabernacle, the perfection of the tabernacle, sound, the Garden, and the waters. He tells how all the seven names coming from the name of Mem-Bet in 42 letters are the secret of: "In the beginning Elohim created the heaven and the earth. And the earth was without form and void" We also learn the meanings of: "And darkness was on the face of the deep," "Let there be light, and there was light," "the laver and its pedestal," "Let there be a firmament in the midst of the waters," "The voice of The Creator is upon the waters, the El of Glory," "Let the earth bring forth grass," and "Let the waters under the heaven be gathered together to one place."

The Relevance of this Passage

The Hebrew letters are the instruments of Creation. They are genetic strands of cosmic DNA. The letters transcend religion, race, geography, and the very concept of language. They are instruments of power.

This truth is found within the Hebrew word for "letter," which means "pulse" or "vibration," indicating a flow of energy. By virtue of their shapes, sounds, and sequences, Hebrew letters radiate a wide range of forces. Their influence is universal, their scope, sweeping. Their power is shared with all mankind, though this penetrating truth has been concealed for millennia. Their sacred energy removes rash and intolerant emotions, fear, and anxiety from our beings. Their spiritual influence cleanses destructive impulses from our natures. The Light they emit purifies our hearts. All these spiritual benefits, and more, are now bequeathed to us in this majestic passage discoursing on the Creation of the spiritual and physical cosmos.

607. Afterwards, the letters are erected in such a way that the Aleph that was originally on the right side, begot and brought forth IN THE LEFT the letter Shin, WHICH IS COMBINED OF THE THREE SIDES, RIGHT, LEFT AND CENTER. THEREFORE, IT CONTAINS THREE VAV'S and it joined with the letter Aleph, and THE COMBINATION Esh (Eng. 'fire') was made ON THE LEFT. Some more letters were conceived by the blows of the two sides, RIGHT AND LEFT, and they approached each other in controversy, FOR THE RIGHT IS MADE OF WATER AND THE LEFT OF FIRE. From this controversy of fire with water and water with fire, they bore letters and they brought forth the letter Resh and the letter Vav and the letter Chet to become Ruach (Eng. 'air'). THE RUACH entered between the two sides, WHICH ARE WATER AND FIRE, AND MEDIATED AND COMBINED THE ONE WITH THE OTHER, and then the original letters settled in their places, each one in perfection.

608. More letters were conceived and they rolled together. The Aleph brought forth Mem that is from the right side, because it settled in the right, AND NOW THE ALEPH BROUGHT IT OUT TO THE ASPECT OF THE LEFT SIDE. The Mem brought forth the Shin TO THE ASPECT OF THE CENTRAL COLUMN, because the Mem was originally included in the left, BECAUSE IT WAS A CLOSED FINAL MEM IN THE NAME ELOHIM ON THE LEFT. Afterwards, it became combined in the right, FOR THE ALEPH TOOK IT AND MADE IT INTO AN OPEN MEM SO WE FIND THAT it is completed on two sides, ON THE RIGHT AND ON THE LEFT. And once it was completed, BOTH THE SIDES IN IT CONCEIVED and bore together THE LETTER SHIN that is combined of the two sides. IT IS THE SECRET OF THE CENTRAL COLUMN THAT COMBINES WITHIN ITSELF RIGHT AND LEFT, FOR THE THREE BRANCHES OF THE SHIN ALLUDE TO THEM.

609. Those three letters, Aleph, Mem, Shin, grew stronger, conceived and begot three others while revolving. The Mem was constructed and conceived and bore Resh. The Aleph conceived and bore Vav. The Shin conceived and bore the letter Chet, and then they were accomplished together.

610. The letters of the secret of Aleph-Mem-Shin again conceived and revolved as before. The Aleph conceived and bore the letter Bet on the West side, WHICH IS MALCHUT. Then THE ALEPH settled on the South side, WHICH IS CHESED. The Mem conceived and bore the letter Dalet on the North side, WHICH IS GVURAH, and THE MEM ascended between North and South, where it is suspended in the air. The Shin conceived and bore the letter Gimel and settled in the East side, WHICH IS TIFERET, and THE SHIN ascended between West and East and is suspended in the air. So we find the two letters Mem and Shin are suspended in the air.

611. The Aleph that remained IN THE VESSEL OF CHESED OF THE BODY was elevated in its place and ascended above TO THE PLACE OF CHOCHMAH, BINAH, DA'AT, WHICH IS THE SECRET OF YUD-HEI OF THE NAME YUD HEI VAV HEI. It was crowned there with Yud-Hei. In these, YUD-HEI, THE ALEPH grew stronger to conceive and bore Hei-Vav, AND THE NAME YUD HEI VAV HEI WAS COMPLETED, and remained in its place, IN CHESED OF THE BODY. AND THE NAME YUD HEI VAV HEI ILLUMINATED WITHIN THE BODY; YUD-HEI-VAV IN CHESED, GVURAH AND TIFERET OF THE BODY AND THE LAST HEI IN MALCHUT. Then THE ALEPH was crowned and illuminated and expanded in its light and bore light and brought forth the letter Tet, which is the striking with which the mystery of the Supernal World, WHICH IS BINAH, struck and illuminated in the light OF CHESED, GVURAH AND TIFERET.

607. לְבַתֵּר אֶתְבְּנוּן אֶתּוּן, א' דְּהוּה בְּקִדְמִיתָא בְּסִטְרָא דִּימִינָא, אוֹלִיד וְאִפִּיק אֶת ש', כְּלִיל בְּתֵלַת סְטְרִין, וְאִשְׁתַּתֵּף בְּאֵת א', וְאִתְעִבִיד אֶשׁ. תּו אֶעֱדוּ אֶתּוּן אֵלִין, גּו בְּטִישׁוֹ דְּתֵרִין סְטְרִין אֵלִין, וְאִתְקִרִיבוּ בְּחָדָא בְּמַחְלֻקָתָא, וּמְגוּ מַחְלֻקָתָא דְּאֵ דְּמִים בְּאֶשׁ, וְאֶשׁ בְּמִים, אוֹלִידוּ אֶתּוּן וְאִפִּיקוּ אֶת ר' וְאֵת ו' וְאֵת ח' וְאִתְעִבִידוּ רוּחַ, וְעָל בֵּין תֵּרִין סְטְרִין, וְכִדִּין אֶתִּישְׁבוּ אֶתּוּן קִדְמָאֵי בְּדוּכְתִּינְהוּ, כֹּל חַד חַד בְּשְׁלִימוֹ.

608. תּו אֶתּוּן אֶעֱדוּ, וְאִתְגַּלְגְּלוּ בְּחָדָא, א' אִפִּיק מ', דְּאִיהוּ מְסִטְרָא דִּילִיָּה בִּימִינָא, דְּהָא בִּימִינָא אֶתִּישֵׁב. מ' אִפִּיק ש' בְּגִין דְּהָא מ' כְּלִילָא אִיהִי, בְּקִדְמִיתָא הוּת מְשִׁמָּאלָא, וְאִתְכְּלִיל לְבַתֵּר בִּימִינָא וְאִשְׁתַּלִּים בְּתֵרִין סְטְרִין, בֵּינן דְּאִשְׁתַּלִּים, אֶעֱדוּ וְאוֹלִידוּ בְּחָדָא, וְאִתְכְּלִלוּ בְּתֵרִין סְטְרִין.

609. אִתְתַּקְפוּ אֶתּוּן אִמ"ש תֵּלַת אֵלִין, וְאֶעֱדוּ וְאוֹלִידוּ תֵּלַת אַחֲרָנִין, גּו גְּלוּלָא. מ' אִתְתַּקֵּן וְאֶעֱדִי וְאוֹלִיד ר'. א' אֶעֱדִי וְאוֹלִיד ו'. ש' אֶעֱדִי וְאוֹלִיד ח', וְאִשְׁתְּכַלֵּל כֹּלָא.

610. תּו אֶעֱדוּ אֶתּוּן אֵלִין רְזָא אִמ"ש, וְאִתְגַּלְגְּלוּ בְּמַלְקְדָּמִין, א' אֶעֱדִי וְאוֹלִיד וְאִפִּיק אֶת ב' בְּסִטְרָא דְּמַעֲרָב, כְּדִין אֶתִּישֵׁב אִיהוּ בְּסִטְרֵי דְּרוּם. מ' אֶעֱדִי וְאוֹלִיד וְאִפִּיק אֶת ד' בְּסִטְרָא דְּצִפּוֹן, כְּדִין אִסְתַּלַּק אִיהוּ בֵּין צִפּוֹן וְדְרוּם, וְתֵלָא בְּאוּרָא. ש' אֶעֱדִי וְאוֹלִיד וְאִפִּיק אֶת ג', וְאִתִּישֵׁב בְּסִטְרָא דְּמִזְרַח, וְאִיהוּ אִסְתַּלַּק בֵּין מַעֲרָב וּמִזְרַח, וְתֵלָא בְּאוּרָא. אִשְׁתְּכַחוּ תֵּרִין אֶתּוּן מ"ש, תֵּלִיין בְּאוּרָא.

611. א' דְּאִשְׁתַּתָּר, אִסְתַּלַּק בְּדוּכְתִּיָּה, וְסִלִּיק לְעֵילָא, וְאִתְעֵטַר בִּיהַ ו"ה. בְּאֵלִין אִתְתַּקֵּף, וְאֶעֱדִי וְאוֹלִיד ה"ו, וְקָאִים בְּדוּכְתִּיָּה, כְּדִין אִתְעֵטַר, וְאִנְהִיר, וּמְשִׁיט נְהִירוֹ, וְאוֹלִיד נְהִירוֹ, וְאִפִּיק אֶת ט', בְּטִישׁוֹ דְּקָא בְּטַשׁ וְנְהִיר רְזָא דְּעֵלְמָא עֲלָאָה, בְּנְהִירוֹ.

612. Then the Aleph was elevated and took to it Mem and Shin that were in the air. They joined it and became THE COMBINATION OF Aleph-Mem-Shin as before. The Aleph settled in the South side, WHICH IS CHESED, the Shin in the East side, WHICH IS TIFERET and the Mem in the North side, WHICH IS GVURAH. The Gimel that was in the East side ascended and conceived and bore Tzadik-Tav. And the Bet, which was in the West side, WHICH IS MALCHUT, came and ascended and joined between Tzadik and Tav. Aleph and Vav ascended, the one from the South and the other from the East, NAMELY ALEPH FROM THE SOUTH AND VAV FROM THE EAST, and were both joined with the Bet between the letters Tzadik and Tav. THEY JOINED and the Name Tzva'ot illuminated (Tzadik-Bet-Aleph-Vav-Tav).

613. When this name, TZVA'OT, illuminated in the Tabernacle, WHICH IS MALCHUT, the letters conceived and bore Zayin-Bet-Nun. The letters Aleph-Mem-Shin ascended as before, MEANING THAT THEY ILLUMINATED IN CHESED, GVURAH AND TIFERET as MENTIONED ABOVE. They conceived and bore Samech-Ayin-Pei, WHICH ARE THE SFIROT TIFERET, NETZACH AND HOD.

614. The Kuf remained alone, but went up and down and then stood in the hole of the great abyss. The Holy One, blessed be He, saw that it was confused and without a body or form, and that it did not enter the Tabernacle WHICH IS MALCHUT. So He made it into a cover on the Tabernacle. What is it? It is the curtain of goats' hair to be a covering over the Tabernacle, as it is written: "And you shall make curtains of goats' hair to be a covering (lit. 'tent') upon the tabernacle" (Shemot 26:7). IT IS WRITTEN a tent yet it is not a tent, BUT A COVER FOR THE TENT, for it is a monkey (Heb. Kof) and not a human.

615. Again the letters ALEPH-MEM-SHIN rolled into the building of the Tabernacle as before, the Shin on the East side, and the Gimel, THAT WAS IN THE EAST, remained suspended in the air. FOR FROM IT EMERGED THE NAME TZVA'OT and the Mem rolled and settled in the North side, BECAUSE IN ORDER TO ILLUMINATE IN NETZACH, HOD AND YESOD, THE LETTERS ALEPH-MEM-SHIN HAVE TO BE CLOTHED IN CHESED, GVURAH AND TIFERET. The Dalet emerged, WHICH WAS IN THE NORTH, and joined the Shin on that side AND THE COMBINATION SHIN-DALET (ENG. 'DEMON') WAS FORMED. The Aleph rolled and settled ON THE SOUTH SIDE, and ascended to THE HEAD OF the Yud THAT IS THERE. It ascended and became strengthened with it and took it, AND JOINED IT WITH SHIN-DALET, the Name Shadai (Shin-Dalet-Yud) was unified into one, WHICH ILLUMINATES IN THE SFIRAH YESOD. When this Name was established in the Tabernacle, WHICH IS MALCHUT, it (she) can exist and is situated within the lower Tabernacle, MEANING THAT ITS EXISTENCE DEPENDS UPON THE ERECTION OF THE LOWER TABERNACLE.

616. Again the letters ALEPH-MEM-SHIN rolled as before, in order to settle in the Tabernacle, and the letters ascended, first the Aleph and then the Tav, AND THE COMBINATION OF Aleph-Tav WAS FORMED; first the Bet and then the Shin AND THE COMBINATION OF BET-SHIN WAS FORMED. THE COMBINATIONS OF the letters exchanged BY MEANS OF THE ATBASH CIPHER, AND THEN EMERGED Aleph-Bet-Gimel-Yud-Tav-Tzadik. They turned through the holy engravings, Aleph to Kuf, THE ALEPH OF THE ATBASH CIPHER brought forth Kuf to guard the Tabernacle, AS MENTIONED ABOVE. The Kuf brought forth the Resh, the Resh brought it forth Ayin AND THESE BECAME THE COMBINATION OF Kuf-Resh-Ayin.

612. בְּדִין אֶסְתַּלַּק א', וְנָטִיל מִגּוֹ אֲוִירָא מ"ש, וְאֶתְחַבְּרוּ בְּהַדְיָה, וְהוּוּ אִמ"ש בְּמַלְקָדְמִין, וְאֶתְיִישָׁב א' בְּסֵטְרָא דְרָרוּם, ש' בְּסֵטְרָא דְמִזְרַח, מ' בְּסֵטְרָא דְצָפוֹן. סֵלְקָא ג' דְהוּוּ בְּסֵטְרָא דְמִזְרַח, וְאֶעֱדֵי וְאוֹלִיד צ"ת. אֶתָּא ב' דְהוּוּ בְּסֵטְרָא מְעָרְב, וְסֵלִיק וְאֶתְחַבְּר בֵּין צ"ת. סֵלִיקוּ א' ו', דָּא מְסֵטְר דְרוּם וְדָא מְסֵטְר מִזְרַח, וְאֶתְחַבְּרוּ תְרוּוּיְהוּ בְּהַדְיָה ב' בֵּין צ"ת, וְאֶנְהִיר שְׁמָא צְבָאוֹת.

613. כִּד אֶתְנַהֵיר שְׁמָא דָּא גּוֹ מְשַׁכְּנָא, אֶעֱדוּ אֶתּוּן וְאוֹלִידוּ ז' ב' ג'. סֵלִיקוּ אִמ"ש בְּמַלְקָדְמִין, וְאֶעֱדוּ וְאוֹלִידוּ ס' ע' פ'.

614. אֶשְׁתַּאֲר ק' וְחִידָאֵי, וְסֵלְקָא וְנַחְתָּא, קִיּוּמָא גּוֹ נּוֹקְבָא דְתַהוּמָא רַבָּא, חָמָא לֵה קוּדְשָׁא בְרִיךְ הוּא, דְקָא מִתְעַרְבְּבָא, בְּלֵא גּוּפָא וְלֵא צִיּוּרָא, וְלֵא עֵייל לְמִשְׁכְּנָא. עֵבֵד לֵה חוּפָאָה לְמִשְׁכְּנָא. וּמֵאֵי נִיהוּ. יְרִיעוֹת עֵזִים לֵאֵהֵל עַל הַמִּשְׁכָּן, כַּד"א, וְעֵשִׂית יְרִיעַת עֵזִים לֵאֵהֵל עַל הַמִּשְׁכָּן, לֵאֵהֵל וְלֵא אֵהֵל. קו"ף וְלֵא אָדָם.

615. תּוּ אֶתְגַּלְגְּלוּ אֶתּוּן בְּמַלְקָדְמִין, גּוֹ עוּבְדָּא דְמִשְׁכְּנָא, אִמ"ש, ש' אֶתְגַּלְגְּלָא וְאֶתְיִישָׁבָא בְּסֵטְרָא מִזְרַח, וְאֶשְׁתַּאֲר ג' תְּלִינָא בְּאוֹיִרָא. מ' אֶתְגַּלְגְּלָא וְאֶתְיִישָׁבָא בְּסֵטְרָא צָפוֹן, וְנִמְקֵ ד' וְאֶתְחַבְּר גּוֹ ש' בְּהוּוּ סֵטְרָא. א' אֶתְגַּלְגְּל וְאֶתְיִישָׁב וְסֵלִיק לְגַבֵּי ו', וְסֵלְקָא וְאֶתְתַּקְפָּא בְּהַדְיָה, וְנָטִיל לֵיה, וְאֶתְחַבְּר גּוֹ בְּחַבּוּרָא חָדָא שַׁד"י. כִּד שְׁמָא דָּא אֶתְתַּקֵּן גּוֹ מְשַׁכְּנָא, כִּדִּין קִיּוּמָא וְקִיּוּמָא אִיהוּ מִגּוֹ מְשַׁכְּנָא דְלַתְתָּא.

616. תּוּ אֶתּוּן אֶתְגַּלְגְּלוּ בְּמַלְקָדְמִין, לְאֶתְיִישָׁבָא מְשַׁכְּנָא, סֵלִיקוּ אֶתּוּן, א' בְּרִישָׁא, ת' לְבַתְר, א"ת. ב' בְּרִישָׁא, ש' לְבַתְר, אֶתְחַלְפוּ אֶתּוּן, אב"ג ית"ץ, אֶתְגַּלְגְּלוּ בְּגִלּוּפֵי קְדָשָׁא א' ק'. א' אֶפִּיק ק'. לְנִטְרָא מְשַׁכְּנָא. ק', אֶפִּיק ר'. ר' אֶפִּיק ע' קר"ע.

617. This secret OF THE NAME KUF-RESH-AYIN, IS THE SECRET OF THE VERSE: "And she put the skins of the kids of the goat upon his hands, and upon the smooth of his neck" (Bereshheet 27:16) and similarly, "And you shall make curtains of goats' hair to be a covering upon the tabernacle." FOR THE NAME KUF-RESH-AYIN, WHOSE SOURCE IS KUF, CONTAINS THE HARSH (HEB. AZIM) AND SEVERE JUDGMENTS THAT ARE CALLED 'GOATS (HEB. IZIM)'. THEREFORE, this part must be visible on the outside to guard what is inside, SO THAT THE EXTERNAL FORCES DO NOT GAIN NOURISHMENT FROM IT, AS HAS BEEN EXPLAINED EARLIER. The letters OF THE NAME Sin-Tet-Nun - Kuf-Resh-Ayin, WHICH IS THE SECOND NAME OF THE NAME OF MEM-BET (42) AFTER ALEPH-BET-GIMEL YUD-TAV- TZADIK MENTIONED EARLIER, are marked outside THE TABERNACLE in order to guard the Tabernacle, which is the secret of the holy covenant, the foreskin was uncovered through this cover.

618. Again the letters rolled and brought forth THE COMBINATIONS OF THE Atbash cipher UP TO Shin-Kuf-Vav Tzadik-Yud-Tav. THE MEANING IS THAT THE ATBASH CIPHER BROUGHT FORTH ALL THE SEVEN NAMES COMING FROM THE NAME OF MEM-BET (42 LETTERS) OF 'ANA B'KOACH,' UNTIL SHIN-KUF-VAV TZADIK-YUD-TAV. THESE ARE 'ALEPH-BET-GIMEL YUD- TAV-TZADIK,' 'KUF-RESH-AYIN SIN-TET-NUN,' 'NUN-GIMEL-DALET YUD- CAF-SHIN,' 'BET-TET-RESH TZADIK-TAV-GIMEL,' 'CHET-KUF-BET TET- NUN-AYIN,' 'YUD-GIMEL-LAMED PEI-ZAYIN-KUF,' 'SHIN-KUF-VAV TZADIK- YUD-TAV.' THEY ARE THE SECRET OF THE 42 LETTERS OF: "In the beginning Elohim created the heaven and the earth. And the earth was without form and void (Heb. bohu)..." (Bereshheet 1:1) UNTIL THE BET OF BOHU. FOR THESE 42 LETTERS ARE THE SECRET OF THE NAME OF MEM-BET (42). In this cycle OF THE LETTERS, it is the secret of "And the earth was without form and void" because of the letters Kuf-Resh-Ayin Sin-Tet-Nun, MEANING BY THE STRENGTH OF THE SEVERE JUDGMENTS THAT IT CONTAINS. THERE BECOMES: "And darkness was on the face of the deep" (Ibid. 2) The Gimel brought forth Resh and the Dalet-Kuf AND THESE BECAME THE COMBINATIONS GIMEL=RESH, DALET=KUF. Until here, AFTER THERE EMERGED THE FOUR COMBINATIONS OF ALEPH=TAV, BET=SHIN, GIMEL=RESH, DALET=KUF, the letters rolled and struck one another to be established in the Tabernacle. THE REASON IS THAT THE PERMUTATION OF THE ATBASH CIPHER, CONTAINS ELEVEN COMBINATIONS: ALEPH=TAV; BET=SHIN; GIMEL=RESH; DALET=KUF; HEI=TZADIK; VAV=PEI; ZAYIN=AYIN; CHET=SAMECH; TET=NUN; YUD= MEM AND CAF=LAMED, WHICH ARE DIVIDED INTO THREE COLUMNS, RIGHT, LEFT AND CENTRAL. THE FIRST FOUR, ALEPH=TAV, BET=SHIN, GIMEL=RESH, DALET=KUF, ARE THE RIGHT COLUMN. THEREFORE, THEY ARE CONSIDERED AS ESTABLISHING THE TABERNACLE.

619. These THREE LETTERS, Aleph-Mem-Shin, brought forth offspring Hei-Tzadik-Vav-Pei, FOR IN THE CONTINUATION OF THE ATBASH CIPHER, these are the letters that are suspended in the air. They struck others and brought forth the form of the Tabernacle Zayin-Ayin, WHICH IS THE SEVENTH COMBINATION OF THE ATBASH CIPHER. Until here, IT IS RELATED TO THE SECRET OF THE VERSE: "And darkness upon the face of the deep." All of them, NAMELY ALL THE THREE PREVIOUSLY MENTIONED COMBINATIONS, HEI=TZADIK, VAV=PEI, ZAYIN=AYIN, are at its side, MEANING THE SIDE OF DARKNESS. IT IS BY REASON THAT THESE THREE COMBINATIONS ARE IN THE LEFT COLUMN OF THE ATBASH CIPHER, AND BEFORE THE LEFT JOINS WITH THE RIGHT, IT IS WHOLLY DARK. The Samech came and joined with the letter Chet, AND THE COMBINATION CHET-SAMECH WAS FORMED, WHICH IS AT THE FIRST OF THE FOUR COMBINATIONS OF THE CENTRAL COLUMN, WHICH ARE CHET=SAMECH, TET=NUN, YUD=MEM, CAF=LAMED. Then it is said, "'Let there be light', and there was light" (Bereshheet 1:3), BECAUSE THE LIGHT COMES FROM THE CENTRAL COLUMN AFTER IT MEDIATES AND JOINS TOGETHER THE TWO COLUMNS, RIGHT AND LEFT.

617. רָזָא דָא, וְאֵת עוֹרוֹת גְּדֵי הָעִזִּים הַלְבִּיֶשָׁה עַל יָדָיו וְעַל חִלְקַת צִוּאָרָיו. כְּגוֹנָא דָא, וְעִשִׂית יָרִיעַת עִזִּים לְאֹהֶל עַל הַמִּשְׁכָּן. דְּהָא חוֹלְקָא דָא, אֶצְטְרִיךְ לְאַחְזָאָה לְבַר, לְנִטְרָא הֵיזֵיא דְלָגָאוּ, וְעַל רָזָא דָא אֶלְבִּישַׁת לֵיהּ לְיַעֲקֹב לְבַר. שֵׁט"ן קר"ע, אֶתוּן אִינוּן רְשִׁימָן לְבַר, בְּגִין נִטְרָא דְמִשְׁכְּנָא, דְּאִיהוּ רָזָא דְבְרִית קְדִישָׁא, וְאֶתְפָּרְעָא עֲרֵלָה לְבַתֵּר בְּחוּפְפָּאָה דָא.

618. תוּ אֶתְגַּלְגְּלוּ אֶתוּן, וְאֶפִּיק א"ת ב"ש, שְׁקוּצִי"ת בְּרָאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ וְהָאָרֶץ הִיְתָה תְהוֹ וְהָאָרֶץ הִיְתָה תְהוֹ וְכֵהוּ בְּאֶתוּן קר"ע שֵׁט"ן. וְחֻשְׁךְ עַל פְּנֵי תְהוֹם ג' אֶפִּיק ר', ד' ק' עַד הֵכָא אֶתוּן, אֶתְגַּלְגְּלוּ, וּבִטְיִשׁוּ דָא בְּדָא לְתַקְוָא גוּ מִשְׁכְּנָא.

619. אִינוּן אִמ"ש אֶפִּיקוּ תוּלְדִין, ה' צ' ו' ה' אֶתוּן דְתַלְיִין גוּ אֹיָרָא, וּבִטְיִשׁוּ בְּאִינוּן אַחְרָנִין וְאֶפִּיקוּ צִוּרָא דְמִשְׁכְּנָא ד' ע'. עַד הֵכָא קִיּוּמָא וְחֻשְׁךְ עַל פְּנֵי תְהוֹם כְּלָהוּ בְּסִטְרוֹי ח' אֶתָא ס' וְאֶתְחַבֵּר בְּהַרְיָה, כְּדִין יְהִי אֹר וְיְהִי אֹר.

620. The letters Aleph-Bet-Gimel-Yud-Tav-Tzadik rolled as before, and conceived and bore and brought forth one form of the secrets of the Tabernacle in one inclusion in the secret of THE PERMUTATED Albam CIPHER. The Aleph conceived and bore the letter Lamed by means of strength and might AND THE COMBINATION ALEPH=LAMED WAS FORMED. THE ALEPH strengthened in its might and ascended in its glory and bore the letter Bet. Then they conceived and bore the letters, and these other LETTERS joined, the Mem joined through its engraving with the letter Bet, AND THE COMBINATION BET=MEM WAS FORMED. So they emerged in pairs up to the combinations Tet=Resh, Yud=Shin, Caf=Tav, so that the letters should rise to their places in the combination of the secret of the Tabernacle. THIS IS THE SECRET OF: "The laver and its pedestal" (Shemot 38:16), FOR THE LAVER IS NETZACH AND ITS PEDESTAL IS HOD.

621. "Let there be a firmament in the midst of the waters" (Beresheet 1:6). The waters were ascending BY THE SUPERNAL WATERS and descending BY THE LOWER WATERS in the secret of the letters Aleph-Lamed. The Aleph OF EL brought forth a Vav and the Vav brought forth Kuf and the letter Lamed OF EL ascended TO THEM. The letters were engaged in the engraving in one joint, VOICE (HEB. KOL, KUF-VAV-LAMED). THEREFORE, THE UPPER WATERS WERE DIVIDED FROM THE LOWER WATERS THROUGH THE LETTERS KUF-VAV-LAMED. THIS IS WHAT IS WRITTEN: "The voice of Hashem is upon the waters, The El OF GLORY..." (Tehilim 29:3). These letters, Aleph-Lamed, THAT ARE IN THE VERSE "THE EL OF GLORY" conceived and bore and were engraved in the imprint by means of the letters, so as to produce the drawings of the Tabernacle.

622. THE THREE LETTERS, Aleph-Mem-Shin, conceived and bore and became engraved in the imprint of the letters, so as to produce the drawings of the Tabernacle WHICH IS MALCHUT. The Aleph brought forth Gimel. The Shin brought forth final Nun and joined it with Gimel, in the secret of Gan (garden, Gimel- final Nun), WHICH IS THE THIRD PAIR OF THE Albam cipher IN THE SECRET OF THE VERSE: "Let the earth bring forth grass" (Beresheet 1:11). The letters Aleph-Mem-Shin rolled again by means of Bet=Mem OF THE ALBAM CIPHER, in these waters that gathered into one place, as it is written: "Let the waters under the heaven be gathered together to one place" (Ibid. 9).

620. אֶתְגַּלְגְּלוּ אֶתּוֹן כַּמְלַקְדָּמִין, אב"ג ית"ץ, אַעֲדוּ וְאוֹלִידוּ וְאֶפִּיקוּ צִיּוֹרָא גּוֹ רִזִּין דְּמִשְׁכְּנָא, בְּכַלְלָא חֲדָא בְּרָזָא א' ל' ב' ס', דְּהָא אֶת א' אַעֲדִי, וְאוֹלִיד בְּרָזָא דְּחִילָא וְתוֹקְפָא, אֶת ל'. אֶתְגַּבֵּר בְּתוֹקְפֵיהּ, וְאֶסְתַּלַּק בִּיקְרִיָּה, וְאוֹלִיד אֶת ב', כְּדִין אַעֲדִיאוּ וְאוֹלִידוּ אֶתּוֹן אֶתְחַבְּרוּ אַחֲרָנִין אֲלִין מ' אֶתְחַבְּר בְּגִלּוּפֵיהּ בְּאֶת ב', כְּדִין נִפְקִי בַחְבוּרָא עַד ט"ר ו"ש כ"ת לְמַהוּי אֶתּוֹן סַלְקִין בְּאַתְרֵיהּ, גּוֹ צִרוּפָא דְרָזָא דְּמִשְׁכְּנָא. אֶת הַכִּיּוֹר וְאֶת כְּנוֹ.

621. יְהִי רְקִיעַ בְּתוֹךְ הַמַּיִם, דְּהָא מִיִּין סַלְיָקוּ וְנַחְתּוּ בְּרָזָא דְּאֶתּוֹן א"ל. א' אֶפִּיק ו'. ו' אֶפִּיק ק'. אֶת ל' סַלְיָק אֶתְגַּלְיָפוּ אֶתּוֹן בְּגִלּוּפֵיהּ, בַּחְבוּרָא חֲדָא, קוֹל יי' עַל הַמַּיִם א"ל וכו', אֲלִין אֶתּוֹן א"ל, דְּהָא אֲלִין אַעֲדוּ וְאוֹלִידוּ וְאֶפִּיקוּ אֶתּוֹן, גּוֹ צִיּוֹרִין דְּמִשְׁכְּנָא.

622. אַמ"ש אַעֲדוּ וְאוֹלִידוּ וְאֶתְגַּלְיָפוּ בְּגִלּוּפֵי רִזִּין דְּאֶתּוֹן, לְאַפְקָא צִיּוֹרִין דְּמִשְׁכְּנָא, א' אֶפִּיק ג', ש' אֶפִּיק ו', לְחַבְּרָא גּוֹ אֶת ג' בְּרָזָא גָן. תְּדַשָּׂא הָאֶרֶץ דְּשָׂא עֵשֶׂב וְגו'. אֶתְגַּלְגְּלוּ אֶתּוֹן כַּמְלַקְדָּמִין אַמ"ש, בְּרָזָא ב"ם בְּאֲלִין כְּנִישּׁוּ מִיָּא לְאַתְרַּ חַד, דְּכַתִּיב יְקוּוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מְקוֹם אֶחָד.

59. Sh'ma Yisrael

Here, Rabbi Chiya and Rabbi Yosi are again traveling on the road. Rabbi Yosi opens a discussion with the words of Kriat Sh'ma: "Hear O Yisrael, The Creator our Elohim, The Creator is One," and, "Hear O Yisrael; this day you are become the people," and, "Hear O Yisrael, you are to pass over the Jordan this day." He then asks why the word "Hear" is used so many times, and says the union of Shem (name) with Ayin (seventy) is necessary. He next speaks of the seventy Names in the secret of the supernal chariot, the 72 Names of the three verses, the seventy members of the Sanhedrin plus the two witnesses. Sh'ma Yisrael, we learn, alludes to Malchut (that is called Shem) when he unites with Zeir Anpin (which is called Yisrael). Next, Rabbi Yosi tells us that "this day you are become a people" means that you broke your heart in order to serve God. The "Hear O Yisrael" of the unison is, we learn, the secret of above and below, the secret of people accepting upon themselves the yoke of the heavenly kingdom, Malchut. At this moment of acceptance the Shechinah comes and rests on the person's head and bears him witness before God. Because the person recites and unites the Name of the Holy One, the Shechinah blesses him with seven blessings, and calls to him, "You are my servant, Yisrael, in whom I will be glorified."

The Relevance of this Passage

Two great sages traveling upon a road indicates the journey of their souls through celestial corridors in the upper world, where they behold secrets of the universe. One secret collected on this excursion concerns the sh'ma, which essentially enjoins our world (and our souls) to the upper world. The purpose of this revelation is to unify the two worlds, and this effect is achieved now.

The sh'ma emits a Light of healing, a divine radiance that nourishes 248 parts of our spiritual and physical bodies. Thus, in the act of meditatively perusing this passage, we receive Light that heals all our physical ailments and the spiritual nutrients that forever strengthen our soul. The sages speak of the 72 Names of God so that we may draw upon their miraculous power to achieve our personal transformations. This miraculous change touches all mankind to facilitate the unification of the lower world with the upper. The Shechinah is spoken of so that we may permanently fortify our immune system and forever shield this world from the dark forces of the night.

623. Rabbi Chiya and Rabbi Yosi were traveling on the road. While they were still traveling, Rabbi Yosi said: Let us start with delicacies and let us say words of Torah. Rabbi Yosi opened the discussion with the words of Kriat Sh'ma and said: It is written, "Hear O Yisrael, Hashem our Elohim, Hashem is One" (Devarim 6:4), "hearken, O Yisrael; this day you are become the people" (Devarim 27:9), and "Hear O Yisrael, you are to pass over the Jordan this day" (Devarim 9:1). What is the need for all these 'Hear's' that Moses said. "Hear O Yisrael, Hashem our Elohim, Hashem is One" is meant for unison and is good, but why the other ones?

624. HE ANSWERS: They all should be interpreted. The "Hear (Heb. Sh'ma) O Yisrael" of the unison should certainly be interpreted, for here it alludes to and reflects the unison of the Supernal Chochmah. In Sh'ma (Shin-Mem-Ayin), the Ayin is of the large letters, for it refers to an inclusion that includes what is above and below in one unity. Because Sh'ma IS COMPOSED OF THE LETTERS OF shem (Eng. 'Name') and Ayin. For here this name, WHICH IS MALCHUT THAT IS CALLED 'NAME', is comprised in the seventy (=Ayin) supernal Names OF ZEIR ANPIN, in order to combine them. For the name, WHICH IS MALCHUT, is blessed by them and is become a part of them. They have to be combined as one, MEANING IN ONE WORD SH'MA, in one unity, and one has to pay attention in them.

625. Certainly the seventy Names are in the secret of the supernal Chariot, WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN OF THE CHEST AND ABOVE, WHICH ARE A VEHICLE FOR BINAH, NAMELY 72 NAMES OF THE THREE VERSES: "AND... REMOVED...AND IT CAME...AND ...STRETCHED OUT" (SHEMOT 14:19-21). THIS IS THE SECRET OF SEVENTY (THE HEBREW LETTER AYIN) MEMBERS OF THE SANHEDRIN PLUS THE TWO WITNESSES. And this Name is blessed by that supernal Chariot, WHICH IS MALCHUT, and becomes a part of them. Afterwards, AFTER THE WORD SH'MA, the word Yisrael without attributes is recited, NAMELY ZEIR ANPIN. Yet we have learned it is Yisrael Saba, MEANING that Yisrael, WHICH IS ZEIR ANPIN, should be in one unity with that place to which everyone is attached. ZEIR ANPIN, WHICH IS CALLED 'YISRAEL' IN GENERAL, SHOULD BE ATTACHED WITH YISRAEL SABA, MEANING THAT HE ASCENDS AND BECOMES A GARMENT TO IT. Hence "Sh'ma Yisrael," WHICH ALLUDES that now the wife cleaves with her husband; NAMELY, MALCHUT THAT IS CALLED 'SHEM' WITH ZEIR ANPIN THAT IS CALLED 'YISRAEL'. Everything is in one inclusion, and this is THE MEANING OF "Sh'ma Yisrael" of the unison. Afterwards, the three sides unite, which are: "Hashem our Elohim, Hashem is One", WHICH ARE ABA AND IMA AND ZEIR ANPIN, so that all becomes one.

626. "Hear O Yisrael" in all the other PLACES are not in this manner, but they all are to be interpreted and they are all attached in a different place. "Hear O Yisrael, you are to pass over the Jordan this day" (Devarim 9:1); "and hearken, O Yisrael; this day you are become the people" (Devarim 27:9) They are all attached in the lower level, WHICH IS MALCHUT THAT IS CALLED 'HEARING'.

623. רבי חייא ורבי יוסי הוו אזלי בארְחא, עד דהוו אזלי א"ר יוסי, נפתח בעידוּגין, ונימא מלי דאורייתא. פתח ר' יוסי במלי דקריאת שמע ואמר, כתיב שמע ישראל יי' אלהינו יי' אחד. וכתיב שמע ישראל היום הזה נהיית לעם. וכתיב שמע ישראל אתה עובר היום את הירדן. כל הני שמע שמע דקאמר משה אמאי. דהא שמע ישראל היחודא יאות. הני אחרנין אמאי.

624. אלא בלהו לדרשא קאתו, שמע ישראל היחודא ודאי האי לדרשא קא אתיא, והכא רמזי ואתחזי יחודא דחכמתא עלאה. שמע, ע' מאתוון רברבן איהי, אמאי. אלא רמז קא רמזי בכללא חדא, לאכללא עילא ותתא כחדא ביחודא חדא, שמע: שם ע'. הכא אתבליל האי שם באינון ע' שמהן עלאין, לאכללא לון, דהא שם אתברכא מנייהו, ואתבליל בהו. ואצטריך לאכללא לון כחדא ביחודא חד, ולשואה רעותיה בהו.

625. דהא ודאי ע' שמהן אינון ברזא דרתיבא עלאה, ומהאי רתיבא עלאה, אתברכא האי שם, ואתבליל בגווייהו, ולבתר ישראל בכלל. אבל הא תנינן, דא ישראל סבא, למהוי ישראל בכללא חדא, ההוא אתר דבקוּתא דכלא. ועל דא שמע ישראל, השתא אתדבקת אתתא בבעלה, והוי כלא בכללא חדא, ודא שמע ישראל היחודא. לבתר קא מיחד תלת סטרין, יי' אלהינו יי' אחד, למהוי כלא חד.

626. שמע ישראל דכלהו שאר, לאו אינון כהאי גוונא, אבל בלהו אחרנין לדרשא קאתו, וכלהו באתר אחרא אתדבקו, שמע ישראל אתה עבר היום. שמע ישראל היום הזה נהיית לעם. וכלהו בדרגא תתאה אתדבקו.

627. "Hearken, O Yisrael; this day you are become the people," HE QUESTIONS: "Hearken, O Yisrael" is well and good, but "this day have you are become the people," what is ITS MEANING? It should have said, 'You were,' so what is the meaning of "are become"? HE ANSWERS: Every place that 'people' is mentioned, it alludes to the fact that these hearts were broken to the service OF THE HOLY ONE, BLESSED BE HE. THEREFORE, IT IS SAID, "YOU ARE BECOME (HEB. NIHYETAH)," as it is written: "I fainted (Heb. nihyeti) and was sick" (Daniel 8:27). This is the meaning of: "Hear me, My brethren, and My people" (I Divrei Hayamim 28:2). HE QUESTIONS: If it is "My brethren," why did it say "My people"? And if "My people," then why "My brethren"? HE ANSWERS: But David said, 'If you will do it willingly, you are My brethren,' but if not, then you are 'My people,' that must break your hearts in My service.' Thus, "this day have you become a people" (Devarim 27:9), MEANING that you broke your heart so as to serve the Holy One, blessed be He.

628. "Hear O Yisrael, you are to pass over the Jordan this day." It is all in the lower level, WHICH IS MALCHUT. And "Hear O Yisrael" of the unison is the upper level, WHICH IS ZEIR ANPIN THAT IS INCLUDED IN YISRAEL SABA, AS MENTIONED ABOVE. What is the difference between them? In "Hear O Yisrael" of the unison, not all of them have it in this manner, because it is the secret of above, OF YISRAEL - SABA AND TEVUNAH, and of below, ZEIR ANPIN AND MALCHUT. It is the secret of accepting upon themselves the yoke of the Heavenly Kingdom in anything. The person has to be ready at that time to declare the unity of the Name of the Holy One, blessed be He, ZEIR ANPIN, and to accept upon himself the yoke of the Heavenly Kingdom, WHICH IS MALCHUT.

629. At the moment that the person comes to accept upon himself the yoke of the Heavenly Kingdom, then the Shechinah comes and rests on his head and stands over him as a witness. She bears witness before the Holy King that this one unites His name twice daily and His name is united above and below properly. Therefore, the Ayin of 'Sh'ma Yisrael' is of the large letters and the Dalet OF ECHAD (ENG. 'ONE'), is also of the large letters, WHICH ARE THE LETTERS AYIN-DALET (ED, ENG. 'WITNESS'), MEANING to be a witness before the Holy King. We have already established that "Hashem our Elohim, Hashem" is the secret of the unison on three sides, NAMELY, ABA, IMA, AND ZEIR ANPIN, and this is the secret of the unity in three sides, as the holy luminary has established and has asserted it in many places. We have no permission to assert it any more.

630. The Shechinah comes and rests upon the head of that person who unites the Name of the Holy One, blessed be He, above and below properly, and blesses him with seven blessings, CORRESPONDING TO THE SEVEN SFIROT. She calls to him, "And said to me, 'You are my servant, Yisrael, in whom I will be glorified'" (Yeshayah 49:3).

627. שָׁמַע יִשְׂרָאֵל הַיּוֹם הַזֶּה נִהְיִיתָ לְעַם, שָׁמַע יִשְׂרָאֵל יְאוֹת. הַיּוֹם הַזֶּה נִהְיִיתָ לְעַם מֵהוּ. הִיִּיתָ מִבְּעֵי לֵיָהּ, מֵאֵי נִהְיִיתָ. אֲלֵא בְּכָל אֶתְרָא עִם, כִּד אֲתַבְּרוּ לְבִיּוּהוּ לְפִלְחָנָא, כִּד"א נִהְיִיתִי וְנִחַלְתִּי. וְדָא הוּא דְכִתְיִב, שְׁמַעוּנִי אַחֵי וְעַמִּי. אֵי אַחֵי, לְמָה עַמִּי, וְאֵי עַמִּי, לְמָה אַחֵי. אֲלֵא אָמַר דּוֹד, אֵי בְרַעוּתָא אֲתוֹן אַחֵי, וְאֵי לֹא אֲתוֹן עַמִּי, לְתַבְרָא לְבִיּוּכּוּ לְפִלְחָנִי. כִּן הַיּוֹם הַזֶּה נִהְיִיתָ לְעַם, תְּבַרַת לְבָךְ לְפִלְחָנָא דְקוּדְשָׁא בְרִיךְ הוּא.

628. שָׁמַע יִשְׂרָאֵל אֲתָה עוֹבֵר הַיּוֹם אֶת הַיַּרְדֵּן, כְּלָא בְּדַרְגָּא תַתָּא, אִיהוּ, וְשָׁמַע יִשְׂרָאֵל דִּיחֻדָּא הוּא דַרְגָּא עֲלָא. מַה בֵּין הָאֵי לְהָאֵי. אֲלֵא הוּא שְׁמַע יִשְׂרָאֵל דִּיחֻדָּא, לֹא הוּי בְּכִלְהוּ כְּהָאֵי גּוּוּנָא, דְּהָא אִיהוּ הוּי רְזָא דְעִילָא וְתַתָּא. וְאִיהוּ רְזָא לְקַבְלָא עֲלִיּוּהוּ עוֹל מַלְכוּת שְׁמַיִם, בְּכָל סְטָרָא, בְּגִין דִּינִצְטְרִיךְ לֵיהּ לְבַר נֶשׁ, לְמַהוּי זְמִין בְּהֵיא שְׁעֵתָא, לִיחֻדָּא שְׁמָא דְקוּדְשָׁא בְרִיךְ הוּא, וְלְקַבְלָא עֲלֵיהּ עוֹל מַלְכוּת שְׁמַיִם.

629. וּבְשַׁעֲתָא דְאֲתִי בֵר נֶשׁ לְקַבְלָא עֲלֵיהּ עוֹל מַלְכוּת שְׁמַיִם, כְּדִין שְׂכִינְתָא אֲתִיָּא וְשְׂרִיָּא עַל רִישֵׁיהּ, וְקָאִים עֲלֵיהּ בְּסַהֲיָד, לְסַהֲרָא סַהֲדוּתָא קַמִּי מְלַכָּא קְדִישָׁא, דְּהָאֵי אִיהוּ דְקָא מִיחֻד שְׁמִיָּה תְרִי זְמַנֵּי בְיוֹמָא, וְשְׁמִיָּה אֲתִיחֻד עִילָא וְתַתָּא כְּדָקָא יְאוֹת. וְעַל דָּא ע' מִשְׁמַע יִשְׂרָאֵל מֵאֲתוּוֹן רַבְרַבָּן, וְד' נְמִי מֵאֲתוּוֹן רַבְרַבָּן, לְמַהוּי עַד קַמִּי מְלַכָּא קְדִישָׁא. וְדָא אוּקְמוּהּ, יְדוּ"ד אֲלֵהִינּוּ יְדוּ"ד, וְדָא הוּא רְזָא דִּיחֻדָּא בְתַלְת סְטְרִין, כְּמָה דְאוּקְמִיָּה בּוֹצִינָא קְדִישָׁא, וְאֲתַעַר בֵּיהּ בְּכַמָּה דּוּכְתִי, וְלִית לָן רֶשׁוּ לְאֲתַעַרָא בֵּיהּ יְתִיר.

630. וְדָאֵי הָאֵי בֵר נֶשׁ, דְקָא מִיחֻד שְׁמָא דְקוּדְשָׁא בְרִיךְ הוּא עִילָא וְתַתָּא כְּדָקָא יְאוֹת, שְׂכִינְתָא אֲתִיָּא וְשְׂרִיָּא עַל רִישֵׁיהּ, וּמְבַרַךְ לֵיהּ בְּשֶׁבַע בְּרַכָּאן, וְקַרְנֵי עֲלֵיהּ, וַיֹּאמֶר לִי עַבְדֵי אֲתָהּ יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפָּאֵר.

60. "To you it was shown, that you might know"

Rabbi Chiya opens this discussion with: "To you it was shown, that you might know that The Creator He is the Elohim'." He says the children of Yisrael lost all knowledge of their faith when they were in Egypt, until Moses taught them about the supernal Elohim in the world. Then they saw many miracles, were given the Torah, and learned the ways of God. The entire secret of the faith is, we are told, suspended upon this verse: "Know therefore this day, and consider it in your heart, that The Creator He is Elohim in heaven above, and upon the earth beneath, there is no other." The

secret of secrets is that Zeir Anpin, which is Yud Hei Vav Hei, and Elohim, which is Malchut, are One.

The Relevance of this Passage

Just as a stone is made of the same material as the mountain from which it is hewn, the soul of man is a spark of the divine Light. Therein lies the secret of the profound oneness that underlies this physical reality. The essence of The Creator, and our souls, is an unending desire to impart goodness, joy, and delight.

Thus, when we resist our wanton, self-seeking desires and use them in the service of others (sharing), we attain oneness with The Creator. The stone merges with the mountain. The faith to live by this truth awakens in our hearts. The strength to conquer our avaricious tendencies is born within us. Trust, conviction, and knowledge of The Creator are emblazoned in our minds. Our ultimate transformation and the final evolutionary stage of humanity are achieved. Mankind now embodies a Desire to Receive for the Sake of Sharing, and oneness is achieved between the Light and the Vessel.

631. Rabbi Chiya opened the discussion after him saying: "To you it was shown, that you might know that Hashem He is the Elohim..." (Devarim 4:35). This verse should be viewed closely. What is the meaning of: "To you it was shown?" HE ANSWERS: When the children of Yisrael went forth from Egypt, they knew nothing through the secret of the Faith in the Holy One, blessed be He, because they all worshipped idols in exile. They forgot all the roots of the Faith that they had originally that the twelve tribes inherited from their father Jacob.

632. When Moses came, he taught them that there was a supernal Elohim in the world, as we have established. Afterwards, they saw all the miracles and mighty deeds by the sea, and all the miracles and mighty deeds that He performed for them in Egypt. Then they saw many mighty deeds with the manna and with the water, the Torah was given to them, and they learned the ways of the Holy One, blessed be He, until they came to that time.

633. Moses said to them: Until now, I had to teach you as one teaches a child. This is the meaning of: "To you it was shown, that you might know," for I taught you until now the knowledge to know, behold and enter the secret of Faith, which is that Hashem He is the Elohim'.

634. If you wonder whether it is a small matter to know this, behold it is written: "Know therefore this day, and consider it in your heart, that Hashem He is the Elohim in heaven above, and upon the earth beneath, there is no other" (Ibid. 39). The entire secret of the Faith, deriving the secret of all secrets from this and knowing the most concealed of all, is stems from THIS VERSE. Yud Hei Vav Hei Elohim is a full name, FOR YUD HEI VAV HEI IS ZEIR ANPIN AND ELOHIM IS MALCHUT, and it indicates that it is all one. "To you it was shown, that you might know...THAT HASHEM HE IS THE ELOHIM...": Here is the secret of secrets to those who know the law; NAMELY, THE SECRET THAT ZEIR ANPIN, WHICH IS YUD HEI VAV HEI, AND ELOHIM, WHICH IS MALCHUT, ARE ONE.

631. רַבִּי חִיָּיא פָּתַח אֲבִתְרִיהּ וְאָמַר, אֶתְּהּ הָרְאָתָ לְדַעַת בֵּי יוֹי הוּא הָאֱלֹהִים וְגוֹ', הַאי קָרָא אִית לְאִסְתַּבְּלָא בֵּיהּ, אֶתְּהּ הָרְאָתָ, מֵאִי הָרְאָתָ. אֶלָּא כִּד נִפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, לָא הוּוּ יָדְעִי בְּרִזָּא דְמַהִימְנוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא כְּלוּם, בְּגִין דְכֻלְּהוּ הוּוּ פְּלַחֵי פוּלְחָנָא נּוּכְרָאָה בְּגִלּוּתָא, וְאִנְשׁוּ כָּל עַקְרָא דְמַהִימְנוּתָא דְהוּהּ בְּהוּ בְּקַדְמִיתָא, דִּירִיתוּ כָּל אִינוּן תְּרִיסַר שְׁבַטִין מֵאַבּוּהוּן יַעֲקֹב.

632. וְכִד אֶתְּא מֹשֶׁה, אוֹלִיף לֹון דְאִית אֱלוֹהֵי עֲלָאָה בְּעֵלְמָא, כְּמַה דְאוּקְמוּהּ. לְבַתַּר חָמוּ כָּל אִינוּן נְסִין וְגִבּוּרִין דְעַל יַמָּא, וְכָל נְסִין וְגִבּוּרִין דְעֵבֵד לְהוּ בְּמִצְרַיִם. לְבַתַּר חָמוּ כְּמַה גִּבּוּרִין, בְּמִנָּא וּבְמִנָּא וְאֶתְּהִיבַת לֹון אוֹרִייתָא, וְאוֹלִיפוּ אֶרְחֵי דְקוּדְשָׁא בְּרִיךְ הוּא, עַד דְמַטִּי לְעַדְנָא דָּא.

633. אָמַר לֹון מֹשֶׁה, עַד הִשְׁתָּא אֲצַטְרִיכְנָא לְמִילָף לְכוּ, כְּמַה דִּילְפִין לְרַבִּינָא. וְדָא הוּא אֶתְּהּ הָרְאָתָ לְדַעַת, וְאוֹלִיפַת עַד הַכָּא, לְדַעַת לְמַנְדַּע וְלֹאִסְתַּבְּלָא וּלְמַיַעַל בְּרִזָּא דְמַהִימְנוּתָא. וּמֵאִי אִיהִי. בֵּי יוֹי הוּא הָאֱלֹהִים.

634. אִי תִימָא מְלָה זְעִירָא הִיא לְמַנְדַּע, הָא כְּתוּב וְיִדְעַת הַיּוֹם וְהַשְּׁבוּת אֶל לְבַבְךָ בֵּי יוֹי הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת אִין עוּד. הַכָּא תְּלִיָא כָּל רִזָּא דְמַהִימְנוּתָא, לְמַנְדַּע מְגוּ דָּא, רִזָּא דְכָּל רִזִּין, לְמַנְדַּע סְתִימוּ דְכָּל סְתִימִין, יְהוּ"ה אֱלֹהִים שֵׁם מְלָא, וְכֻלָּא חַד. אֶתְּהּ הָרְאָתָ לְדַעַת, הַכָּא רִזָּא דְרִזִּין לְאִינוּן יָדְעִי מְדִין.

61. "Then I was by Him, as a nursling"

Rabbi Chiya speaks here about the relationship between a king and a craftsman who together make a palace. He says the Torah is the craftsman whom the Holy One used to create the world. Before the world was created, the Torah preceded it by two thousand years. The Holy One looked into the Torah, saw what was to be created, and created it. He created man to be occupied with Torah, for which the world exists. Now, everyone who looks into the Torah and is occupied with it causes the world to remain in existence. Like Adam, we are told, all people before they come to this world stand before God in the same form and existence as they are in the world. At the moment a soul is about to descend to this world, God calls the appointed angel who has authority over the soul, and asks the angel to bring her into His presence. Then the soul comes clothed in the form of this world, and the Holy King makes her swear that she will be occupied with Torah when she descends to this world. It is better for one not to be

born, we are told, than to come to this world and not try to know God.

The Relevance of this Passage

Here we learn that the Torah predated the world and was indeed the pattern for all Creation. Traditionally, the Torah is viewed as a religious canon in which the fundamental laws of moral and physical conduct are inscribed. Scholars view the Torah as a document of recorded history, or a collection of stories that expound upon God's relationship with man.

Kabbalistically, these descriptions miss the mark. The author of the Zohar, the eminent Kabbalist Rabbi Shimon bar Yochai, ridicules those who see only stories and tales in this sacred instrument. The scroll is not an attempt to define the proper morals by which a man should live. Humanity will never seek out positive change, nor will a man persevere on the spiritual path when the vague concepts of morality and ethics are the primary motivation and reward. Lacking the Kabbalistic knowledge concerning the Torah, the scroll becomes a fruitless symbol of tradition, instead of an awesome instrument of power.

What is the power of the Torah when viewed through the lens of Kabbalah? It is the personal and universal power to change; to transform; to elevate; to grow; to become God(like). Toward that end, the scroll emits spiritual influences that envelope us with: healing, so that we share it with others; prosperity, so that we may tithe and give to the poor; assistance in the removal of envy, so that we may love others unconditionally; the ability to attract one's soul-mate, so that we may complete our souls; and the courage to conquer our deepest fears, so that we may climb the highest mountains.

This most potent passage evokes this ancient memory, recalling our promise to God to delve, heart and soul, into the Torah's mysteries. And at this moment, here and now, we are honoring our commitment, igniting the full power of the Torah, and completing the purpose of Creation.

635. Happy are all those who are occupied with Torah, for when the Holy One, blessed be He, created the world, He looked into the Torah and thus created the world. He did create the world with Torah and with Torah was the world created, as we have established. It is written: "then I was by Him, as a nursling (Heb. amon)" (Mishlei 8:30). Do not pronounce it 'amon' but rather 'umon' (Eng. 'a craftsman') FOR TORAH IS THE CRAFTSMANSHIP OF THE WORLD.

635. זְכַאִין אֵינּוֹן כָּל אֵינּוֹן דְּמִשְׁתַּדְּלֵי בְּאוּרִייתָא. וּבְגִין דְּכֵד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלֵמָא, אִסְתַּבֵּל בְּה בְּאוּרִייתָא, וּבְרָא עֲלֵמָא, וּבְאוּרִייתָא אֲתַבְּרֵי עֲלֵמָא, כְּמָה דְּאוּקְמוּהּ, דְּכְתִיב וְאֵהִיָּה אֲצֵלוֹ אֲמוֹן, אֶל תִּקְרֵי אֲמוֹן אֶלָּא אֲמוֹן.

636. HE QUESTIONS: Is the Torah a craftsman? HE ANSWERS: Yes, SIMILAR to a king who wishes to build a palace. If he does not take a craftsman, he cannot make the palace. Once the palace is built, it is not known AFTER THE NAME OF THE CRAFTSMAN, but rather by the name of the king. For people say these are the palaces that the king made, BY REASON that the king gave the idea for all these palaces.

636. וְכִי אוּרִייתָא אוּמְנָא הוּהּ. אֵין. לְמַלְכָּא דְּבַעֵי לְמַעַבְד פְּלַטְרִין, אֵי לָא שׁוּי לְגַבִּיָּה אוּמְנָא, לָא יְכִיל לְמַעַבְד פְּלַטְרִין. בִּיּוֹן דְּפַלְטְרִין וְאֲתַעְבִּידוּ, לָא סְלִיק שְׂמָא, אֶלָּא דְּמַלְכָּא. אֵלִין פְּלַטְרִין דְּעַבְד מַלְכָּא, מַלְכָּא שׁוּי בְּאֵינּוֹן פְּלַטְרִין מַחֲשָׁבָה.

637. So the Holy One, blessed be He, wanted to create the world. He looked to the craftsman, WHICH IS THE TORAH and, although the craftsman made the palace, it is credited to the name of the king, for people say these are the palaces that the king made. Certainly, the king built the palace. The Torah cries, 'Then I was by Him, as a craftsman,' for the Holy One, blessed be He, created the world with me. Before the world was created, the Torah preceded the world by two thousand years. When the Holy One, blessed be He, wanted to create the world, He looked into every single word in the Torah, and created the craft in the world correspondingly, because all the things and words of the worlds are in the Torah. Therefore, the Holy One, blessed be He, looked into it and so created the world.

637. כִּךְ קוּדְשָׁא בְּרִיךְ הוּא, בַּעֵי לְמַבְרֵי עֲלֵמָא, אִסְתַּבֵּל בְּאוּמְנָא, וְאֵעִג דְּאוּמְנָא עַבְד פְּלַטְרִין, לָא סְלִיק שְׂמָא אֶלָּא דְּמַלְכָּא, אֵלִין פְּלַטְרִין דְּעַבְד מַלְכָּא, וְדַאי מַלְכָּא בְּנָה פְּלַטְרִין. אוּרִייתָא צוּחַת וְאֵהִיָּה אֲצֵלוֹ אֲמוֹן, בִּי בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלֵמָא, דְּעַד אֲתַבְּרֵי עֲלֵמָא, אֲקַדִּימַת אוּרִייתָא תְּרִין אֲלַפֵּי שָׁנִין לְעֵלְמָא, וְכֵד בַּעַל קוּדְשָׁא בְּרִיךְ הוּא לְמַבְרֵי עֲלֵמָא, הוּהּ מִסְתַּבֵּל בְּה בְּאוּרִייתָא, בְּכָל מְלָה וּמְלָה, וְעַבְד לְקַבְּלָהּ אוּמְנוּתָא דְּעֵלְמָא. בְּגִין דְּכָל מְלִין וְעוֹבְדִין דְּכָל עֲלָמִין, בְּאוּרִייתָא אֵינּוֹן. וְעַד קוּדְשָׁא בְּרִיךְ הוּא הוּהּ מִסְתַּבֵּל בְּה, וּבְרָא עֲלֵמָא.

638. Not that the Torah created the world, but rather the Holy One, blessed be He, by His looking into the Torah, created the world. So we find that the Holy One, blessed be He, is the craftsman and the Torah in relation to Him and by Him is a craft, as it is written: "Then I was by Him, as a nursling (Heb. amon)." It does not say 'I was as amon,' but "I was by Him as amon." The Holy One, blessed be He, looked into it, so it was by Him a craft.

638. לָאו דְּאוּרִייתָא בְּרָא עֲלֵמָא, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא, בְּאִסְתַּבֵּלוּתָא דְּאוּרִייתָא בְּרָא עֲלֵמָא. אִשְׁתַּכַּח דְּקוּדְשָׁא בְּרִיךְ הוּא אֵיהוּ אוּמְנָא, וְאוּרִייתָא לְקַבְּלֵיהּ וּלְגַבִּיָּה אוּמְנָא, שְׁנַאמֵר וְאֵהִיָּה אֲצֵלוֹ אֲמוֹן, וְאֵהִיָּה אֲמוֹן לָא כְּתִיב, אֶלָּא אֲצֵלוֹ, הוּאִיל וְקוּדְשָׁא בְּרִיךְ הוּא אִסְתַּבֵּל בְּה, אֲצֵלוֹ הוּהּ אוּמְנָא.

639. And if you ask: Who can be a craftsman next to the Holy One, blessed be He? The looking of the Holy One, blessed be He, was in this manner. It is written in the Torah: "In the beginning Elohim created the heaven and the earth" (Bereshheet 1:1). He looked at this and created the heaven. In the Torah, it is written: "And Elohim said, 'Let there be light'" (Ibid. 3). He looked at this word and created the light, and so with every single word that is written in the Torah, the Holy One, blessed be He, looked and created that thing. Therefore it is written: "Then I was by Him as a craftsman." The whole world was created in the same way.

640. Once the world was created, nothing persevered until it arose in His desire to create man, to be occupied with Torah, for which the world exists. Now, everyone who looks into the Torah and is occupied with it causes the world to remain in existence. The Holy One, blessed be He, looked into the Torah and created the world. Man looks into the Torah and causes it to exist, so we see that the existence and the sustenance of the entire world is the Torah. Therefore, Happy is the man who is occupied in Torah, for he keeps the world in existence.

641. At the time that the desire arose in the Holy One, blessed be He, to create Adam, he stood before Him in his form and existence as he is in the world. All the people of the world, before they come to this world, stand in their complete existence, as they are present in this world in one treasury, where all the souls of the world are clothed in their form.

642. At the moment that they are about to descend to this world, the Holy One, blessed be He, calls one appointed angel in whose authority the Holy One, blessed be He, places all the souls that are to descend to this world. And He says to him: Bring me the spirit of so-and-so. At that moment, the soul comes clothed in the form of this world, and that appointed angel presents it before the Holy King.

643. The Holy One, blessed be He, says to it and makes it swear that it should be occupied with Torah when it descends to this world, to know it and to know the secret of the Faith. For everyone who was in this world, and did not try to know Him, it is better created. Therefore, it appears before the King THROUGH THAT APPOINTED ANGEL AS MENTIONED BEFORE, so as to know HIM in this world and to endeavor in the Holy One, blessed be He, in the secret of the Faith.

639. וְאִי תִימָא מֵאֵן יָכִיל לְמַהוּי אֹמְנָא לְגַבִּיּוּהָ.
אֶלָּא אֶסְתַּבְּלוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא בְּגוּוֹנָא דָא,
בְּאוּרִייתָא, כְּתִיב בְּה, בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת
הַשָּׁמַיִם וְאֶת הָאָרֶץ, אֶסְתַּבְּל בְּהַאי מְלָה, וּבְרָא אֶת
הַשָּׁמַיִם. בְּאוּרִייתָא כְּתִיב בְּה, וַיֹּאמֶר אֱלֹהִים יְהִי
אוֹר, אֶסְתַּבְּל בְּהַאי מְלָה, וּבְרָא אֶת הָאוֹר. וְכֵן בְּכָל
מְלָה וּמְלָה דְכְּתִיב בְּה בְּאוּרִייתָא, אֶסְתַּבְּל קוּדְשָׁא
בְּרִיךְ הוּא, וְעַבְד הֵיכִיא מְלָה, וְעַד כְּתִיב וְאַהִיָּה
אֶצְלוּ אֱמוּן. כְּגוּוֹנָא דָא כָּל עֲלְמָא אֲתַבְּרִי.

640. בֵּיוֹן דְּאֲתַבְּרִי עֲלְמָא, כָּל מְלָה וּמְלָה לָא הוּהוּ
מִתְקִיִּים, עַד דְּסְלִיק בְּרַעוּתָא לְמַבְרִי אָדָם, דִּיהוּי
מִשְׁתַּדֵּל בְּאוּרִייתָא, וּבְגִינָה אֲתַקִּיִּים עֲלְמָא. הַשְׁתָּא
כָּל מֵאֵן דְּאֶסְתַּבְּל בְּה בְּאוּרִייתָא, וְאֶשְׁתַּדֵּל בְּה,
כְּבִיכּוּל, הוּא מְקִיִּים כָּל עֲלְמָא. קוּדְשָׁא בְּרִיךְ הוּא
אֶסְתַּבְּל בְּאוּרִייתָא, וּבְרָא עֲלְמָא. בְּר נֶשׁ מִסְתַּבְּל בְּה
בְּאוּרִייתָא וּמְקִיִּים עֲלְמָא. אֶשְׁתַּכַּח דְּעוּבְדָא וְקִיּוּמָא
דְּכָל עֲלְמָא, אוּרִייתָא אִיהוּ. בְּגִין כֵּךְ זְכָאָה אִיהוּ בְּר
נֶשׁ דְּאֶשְׁתַּדֵּל בְּאוּרִייתָא, דְּהָא אִיהוּ מְקִיִּים עֲלְמָא.

641. בְּשַׁעְתָּא דְּסְלִיק בְּרַעוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא
לְמַבְרִי אָדָם, קָאִים קַמִּיהָ בְּדִיוקְנִיָּה וְקִיּוּמִיָּה, כְּמָה
דְּאִיהוּ בְּהַאי עֲלְמָא. וְאֶמִּילוּ כָּל אִינוּן בְּנֵי עֲלְמָא,
עַד לָא וַיִּתֵּן בְּהַאי עֲלְמָא, כְּלָהוּ קִיּוּמִין בְּקִיּוּמִיָּהוּ
וּבְתַקּוּנִיָּהוּ כְּגוּוֹנָא דְקִיּוּמִין בְּהַאי עֲלְמָא, בְּחַד אוּצַר
דְּתַמּוֹן כָּל נִשְׁמַתִּין דְּעֲלְמָא מִתְלַבְּשֵׁן בְּדִיוקְנִיָּהוּ.

642. וּבְשַׁעְתָּא דְּזִמְיִנִין לְנַחְתָּא בְּהַאי עֲלְמָא, קְרִי
קוּדְשָׁא בְּרִיךְ הוּא לְחַד מְמַנָּא, דִּי מְנִי קוּדְשָׁא בְּרִיךְ
הוּא בְּרִשׁוּתִיָּה כָּל נִשְׁמַתִּין דְּזִמְיִנִין לְנַחְתָּא לְהַאי
עֲלְמָא, וְאֹמֵר לִיה, זֵיל אִייתִי לִי רוּחַ פְּלוּנִי. בְּהַיָּא
שַׁעְתָּא אֲתִיָּא הֵהוּא נִשְׁמַתָּא, מִתְלַבְּשָׁא בְּדִיוקְנָא
דְּהַאי עֲלְמָא, וְהֵהוּא מְמַנָּא אַחְזִי לָה קַמִּי מְלַכָּא
קְדִישָׁא.

643. קוּדְשָׁא בְּרִיךְ הוּא אֹמֵר לָה, וְאוּמִי לָה, דְּכֵד
תִּיחּוּת לְהַאי עֲלְמָא, דְּתַשְׁתַּדֵּל בְּאוּרִייתָא, לְמַנְדַּע
לִיה, וְלְמַנְדַּע בְּרָזָא דְמַהִימְנוּתָא. דְּכָל מֵאֵן דְּהוּי
בְּהַאי עֲלְמָא, וְלֹא אֶשְׁתַּדֵּל לְמַנְדַּע לִיה, טַב לִיה
דְּלֹא יִתְבְּרִי. בְּג"כ אֲתַחְזִי קַמִּי מְלַכָּא קְדִישָׁא,
לְמַנְדַּע בְּהַאי עֲלְמָא, וְלֹאֶשְׁתַּדֵּלָא בִּיה בְּקוּדְשָׁא
בְּרִיךְ הוּא, בְּרָזָא דְמַהִימְנוּתָא.

62. "To you it was shown, that you might know," part two

Rabbi Chiya says here that the secret of the Torah is to know and to behold this world in the secret of Faith. He then reminds us that the general principle of the whole secret of Faith is "That you might know that The Creator He is the Elohim." This is of course the knowledge of above and below, Malchut below being both the Faith and the name Elohim. He speaks of the Written Torah, which is Yud Hei Vav Hei or Zeir Anpin, and of the Oral Torah, which is Malchut and the name Elohim. It is all one. The Written Torah is general and the Oral Torah is specific because Malchut is one specific Sfirah of the ten Sfirot of Zeir Anpin. Rabbi Chiya then says there are two precepts of the Torah: one, Yud Hei Vav Hei, is 'remember', and the other, Elohim, is 'keep'. The secret of 'remember' has 248 positive precepts, we learn, and the secret of 'keep' has 365 negative precepts. And it is all one.

The Relevance of this Passage

Here we receive faith for those times when we are drowning in doubt. We tie our souls to the upper world through the power of the Tetragrammaton, Yud Hei Vav Hei ??.??.?, and Divinity flows into our lives. The truth of the Creator is invoked in the hearts of all mankind so that we are all deeply committed to walk the spiritual path of Torah, illuminated by Kabbalah.

644. "To you it was shown, that you might know" by that appointed angel that is before the Holy One, blessed be He, "That you might know": To know and to behold this world by means of the Faith, by means of the Torah. Everyone who was in this world that did not occupy himself with Torah, to know it, it would be better for him not to have been created, since the Holy One, blessed be He, brought man into this world for that reason.

645. 'That you might know that Hashem He is the Elohim': This is the general principle of the whole secret of the Faith of the entire Torah, the comprising of that which is above and below. This secret is the principle comprehending the whole secret of the Faith, WHICH IS MALCHUT, so it is certainly THAT THE NAME ELOHIM IS MALCHUT. The inclusion of the entire Torah is the secret of the Written Torah, NAMELY THE NAME YUD HEI VAV HEI, WHICH IS ZEIR ANPIN THAT IS CALLED 'THE WRITTEN TORAH'. This is the secret of the Oral Torah, WHICH IS MALCHUT, WHICH IS THE NAME ELOHIM. It is all one, and this is the totality of the secret of the Faith, because "HASHEM HE IS THE ELOHIM" is the complete Name, which is the secret of the Faith THAT IS CALLED 'NAME'. FOR IN THIS UNION IT IS FULL AND WHOLE. What is it? He is "Hashem shall be One, and His Name One" (Zecharyah 14:9). "Hashem shall be one" is the secret of "Hear O Yisrael, Hashem our Elohim, Hashem is One." This is one unison. "And His Name One" IS THE SECRET OF: 'Blessed is the Name of the glory of His kingdom forever and ever.' For this is another unison, so that His Name should be one, WHICH IS MALCHUT. This is the secret of: "Hashem He is the Elohim" (I Melachim 18:39), which is written when they are in one unity.

646. And if you say THAT IF "HASHEM HE IS THE ELOHIM" is similar to WHAT IS WRITTEN: "Hashem shall be One, and His Name One," yet it is not SIMILAR TO THE VERSE, "Hashem He is the Elohim." For it were written: 'Hashem shall be One, and His Name is One,' I would agree, but it is written, "Hashem shall be One, and His Name One." It should have been said HERE: 'Hashem He is, the Elohim He is,' then it would have looked like, "Hashem shall be one, and His name One."

י.ה.ו.ה.

644. הה"ד אַתָּה הִרְאֵת לְדַעַת, אַתְּחִיזֵאת עַל יְדָא דִּיהוּא מְמַנָּא, קָמִי קוּדְשָׁא בְרִיךְ הוּא. לְדַעַת לְמַנְדַּע וּלְאַסְתַּכְלָא בְּהַאי עֲלָמָא, בְּרִזָּא דְמַהִימְנוּתָא, בְּרִזָּא דְאֹרִייתָא. וְכֹל מֵאֵן דִּיהוּ בְּהַאי עֲלָמָא, וְלֹא אֲשַׁתְּדַל בְּאֹרִייתָא לְמַנְדַּע לֵיהּ, טַב לֵיהּ דְלֹא אַתְּבְּרִי, דִּהָא בְּגִין דָּא אֵינִי לֵיהּ קוּדְשָׁא בְרִיךְ הוּא לְבַר נֶשׁ בְּהַאי עֲלָמָא.

645. לְדַעַת כִּי יְיָ הוּא הָאֱלֹהִים. דָּא אִיהוּ כְּלָלָא דְכָל רִזָּא דְמַהִימְנוּתָא, דְכָל אֹרִייתָא, כְּלָלָא דְעִיּוּלָא וְתַתָּא, וְרִזָּא דָּא אִיהוּ כְּלָלָא דְכָל רִזָּא דְמַהִימְנוּתָא, וְהַכִּי הוּא וְדָאִי. כְּלָלָא דְכָל אֹרִייתָא, דָּא אִיהוּ רִזָּא דְתוֹרָה שְׂפַכְתָּב, וְדָא אִיהוּ רִזָּא דְתוֹרָה שְׂבַעַל פֶּה, וְכֹלָא חַד, כְּלָלָא דְרִזָּא דְמַהִימְנוּתָא, בְּגִין דְאִיהוּ שֵׁם מְלָא, דְאִיהוּ רִזָּא דְמַהִימְנוּתָא, וּמֵאֵן אִיהוּ. ה' אֶחָד וּשְׁמוֹ אֶחָד, יְיָ אֶחָד שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד. דָּא אִיהוּ יַחְוּדָא חַד. וּשְׁמוֹ אֶחָד, בְּשַׁכְּמַלּוּ, הָא יַחְוּדָא אַחְרָא לְמַהוּי שְׁמִיהּ חַד. וְרִזָּא דָּא יְיָ הוּא הָאֱלֹהִים, דָּא כְּתִיב, כִּד אֵינֻן בְּיַחְוּדָא חַדָּא.

646. וְאִי תִימָא, אִי הַכִּי, כְּגוּוֹנָא דְכְּתִיב יְיָ אֶחָד וּשְׁמוֹ אֶחָד, לֹא אִיהוּ יְיָ הוּא הָאֱלֹהִים, דְאִי כְּתִיב יְיָ אֶחָד וּשְׁמוֹ הוּא אֶחָד, הוּא אֲמִינָא הַכִּי. אֲבָל לֹא כְּתִיב, אֵלָא יְיָ אֶחָד, וּשְׁמוֹ אֶחָד, וְאַצְטְרִיךְ לְמִימַר כְּגוּוֹנָא דָּא יְיָ הוּא, הָאֱלֹהִים הוּא, וְאַתְחִיזֵי יְיָ אֶחָד וּשְׁמוֹ אֶחָד.

647. HE ANSWERS: It is all one, because when these two names are unified, the one in one unison and the other in another unison, AS IT IS WRITTEN, "HASHEM IS ONE AND HIS NAME ONE," both the names become one and are combined one within the other. It all becomes a complete name in one unison. Thus, "Hashem He is the Elohim," because everything is combined with each other to become one. As long as they are not all joined, and are each one by itself, they are not included one with the other, so that they would all become one.

648. THE ZOHAR EXPLAINS ITS PREVIOUS WORDS, WHICH SAY THAT "HASHEM HE IS THE ELOHIM" COMPRISES the generality of the entire Torah. For assuredly the Torah is the Written Torah and the Oral Torah; the Written Torah as it is written: "Hashem", WHICH IS ZEIR ANPIN THAT IS CALLED 'THE WRITTEN TORAH', and the Oral Torah as it is written, "The Elohim," NAMELY MALCHUT THAT IS CALLED 'ORAL TORAH' AND CALLED 'ELOHIM'. Because the Torah is the secret of the Holy Name, "HASHEM HE IS THE ELOHIM," it is called 'the Written Torah' and 'Oral Torah'. The one, WRITTEN TORAH, is general, and the other ORAL TORAH, is specific, BECAUSE ZEIR ANPIN IS GENERAL AND MALCHUT IS SPECIFIC, BECAUSE MALCHUT IS ONE SPECIFIC SFIRAH OF THE TEN SFIROT OF ZEIR ANPIN. The general rule needs the specific, and the specific needs the general, and they join one with the other to be all one.

649. Therefore, the general rule of the Torah is that of above ZEIR ANPIN, and below, MALCHUT, because this Name YUD HEI VAV HEI is above IN ZEIR ANPIN and the other name ELOHIM is below IN MALCHUT. The one is the secret of the upper world and the other is the secret of the lower world. Therefore, it is written: "To you it was shown, that you might know that Hashem He is the Elohim" This comprehends everything and this is what man must know in this world.

650. If you ask: Where are the precepts of the Torah in this generality OF "HASHEM HE IS THE ELOHIM?" HE ANSWERS: The one, YUD HEI VAV HEI, is 'remember' and the other, ELOHIM, is 'keep', and all the precepts of the Torah are included in these, in the secret of 'remember' THAT INCLUDES 248 POSITIVE PRECEPTS, and in the secret 'keep' THAT INCLUDES 365 NEGATIVE PRECEPTS, THAT TOGETHER ARE 613 PRECEPTS OF THE TORAH. And it is all one.

63. Tefilin

Rabbi Yosi here explains that the Evening Service is obligatory because Zeir Anpin (day) and Malchut (night) must be joined in unison. He says that "And you shall love" is right, and "And it shall come to pass, if you hearken" is left; this is more specific than the general unity or joining of left and right in Sh'ma Yisrael. This unity, we are told, is similar to the head Tfilin and the hand Tefilin. The head Tefilin with its four paragraphs is congruent with the three names, "The Creator our Elohim, The Creator" in the Sh'ma Yisrael. Rabbi Yosi then tells us that the left and right columns of the paragraphs, and of the three names, both join with Da'at in the Central Column as the union of Chochmah and Binah. The hand Tefilin is the unity of the head Tfilin with Malchut, and the secret of this unity, we learn, is 'Blessed'. All blessings flow from the upper point, Chochmah, which is male, to the World to Come, Binah, which is female. Binah is therefore called 'Baruch', and also 'a blessing'. Rabbi Shimon comments that the unity of Zeir Anpin (the head Tefilin) and Malchut (the hand Tefilin) is set in order by way of Chochmah, Binah, the right of Da'at and the left of Da'at.

The Relevance of this Passage

Tefilin is an antenna. In it, we see the power of joining left and right and above and below. As a battery requires both a positive and negative pole to produce power, Tefilin generates metaphysical power by incorporating the positive (right) and negative (left) spiritual poles permeating the planet and the heavens. This joining is also germane to the connection of the evening service. Our reading stirs the forces generated through the laying of Tefilin and the performance of the evening service.

Our Evil Inclination and the dark forces that dominate the night are crushed, so great is the Light channeled by the Zohar. Chochmah unites with Binah, the upper world enjoins our world, our bodies are tuned to our souls, and all that exists shines with resplendent Light.

647. אֵלָא כֻּלָּא חֵד, דְּכִד מְתִיחְדָן תְּרִין שְׁמֵהּ אֵלִין, דָּא בְּיַחְוּדָא חֵד, וְדָא בְּיַחְוּדָא חֵד, כְּדִין תְּרִין שְׁמֵהּ אֵלִין אֲתַעְבִּידוּ חֵד, וְאֲתַבְּלִילוּ דָא בְּדָא, וְהוּי כֻּלָּא שְׁמָא שְׁלִים, בְּיַחְוּדָא חֵדָא, וּבְכֵן יִי הוּא הָאֱלֹהִים, דְּהָא כְּדִין אֲתַבְּלִיל כֻּלָּא דָא בְּדָא, לְמַהוּי חֵד. וְעַד דְּאֲתִיחְדוּ כֹל חֵד, דָּא בְּלַחְוּדוּי, וְדָא בְּלַחְוּדוּי, לָא אֲתַבְּלִילוּ דָא בְּדָא, לְמַהוּי כֻּלָּא חֵד.

648. כֻּלָּא דְכֹל אֲוֵרִייתָא הֵכִי אִיהוּ וְדָא, דְּהָא אֲוֵרִייתָא אִיהוּ תּוֹרָה שְׁבַכְתָּב, וְאִיהוּ תּוֹרָה שְׁבַעַל פֶּה. תּוֹרָה שְׁבַכְתָּב, דָּא אִיהוּ דְכֶתִיב יי'. תּוֹרָה דְבַע"ס, דָּא הוּא דְכֶתִיב הָאֱלֹהִים. וּבְגִין דְּאֲוֵרִייתָא אִיהוּ רְזָא דְשְׁמָא קְדִישָׁא, אֲקָרִי הֵכִי תּוֹרָה שְׁבַכְתָּב וְתּוֹרָה דְבַע"ס, דָּא כֻּלָּל, וְדָא פֶּרֶט. כֻּלָּל אֲצִטְרִיךְ לְפֶרֶט, וּפֶרֶט אֲצִטְרִיךְ לְכֻלָּל, וְאֲתִיחְדוּ דָא בְּדָא, לְמַהוּי כֻּלָּא חֵד.

649. וְעַל דָּא, כֻּלָּא דְּאֲוֵרִייתָא אִיהוּ כֻּלָּא דְּעִילָא וְתַתָּא, בְּגִין דְּשְׁמָא דָּא לְעִילָא, וּשְׁמָא דָּא לְתַתָּא, דָּא רְזָא דְּעִלְמָא עֲלָאָה, וְדָא רְזָא דְּעִלְמָא תַתָּאָה, וְעַל דָּא כְּתִיב, אֲתָה הִרְאֵת לְדַעַת כִּי יי' הוּא הָאֱלֹהִים. דָּא אִיהוּ כֻּלָּא דְכֻלָּא, וְדָא אֲצִטְרִיךְ בְּרַ נֶשׁ לְמַנְדַּע בְּהַאי עֲלְמָא.

650. וְאִי תִימָא, פְּקוּדֵי אֲוֵרִייתָא אֲן אִינּוּן הֵכָא בְּכֻלָּא דָּא. אֵלָא דָּא אִיהוּ זְכוּר, וְדָא אִיהוּ שְׁמוּר, וְכֹל פְּקוּדֵי אֲוֵרִייתָא בְּהַנִּי כֻלִּילָן, בְּרְזָא דְזְכוּר וּבְרְזָא דְשְׁמוּר, וְכֻלָּא אִיהוּ חֵד.

651. Rabbi Yosi opened the discussion saying: We have learned that the Evening Service is obligatory. It is certainly an obligation, because the Evening Kriat Sh'ma is obligatory, for the Holy One, blessed be He, unites WITH MALCHUT during the night just as He unites during the day. The aspect of night, WHICH IS MALCHUT, is included in the day, WHICH IS ZEIR ANPIN, and the aspect of day is included in the night. And one unison is formed. If one says THAT THE EVENING SERVICE is voluntary, it is because IT CORRESPONDS to the portions of the sacrifices and the fat that are consumed on the altar during the night, FOR THERE IS NO OBLIGATION THAT THEY SHOULD BE BURNT DURING THE NIGHT, as we have already established.

652. It is written: "And you shall love Hashem your Elohim with all your heart, and with all your soul, and with all your might" (Devarim 6:5). We already established this verse and the friends have established it, but it could be asked: In this unison of 'Sh'ma Yisrael', everything is included, right and left, BECAUSE YUD HEI VAV HEI IS RIGHT AND OUR ELOHIM IS LEFT. Why IS IT NECESSARY TO SAY afterwards "And you shall love," WHICH IS RIGHT, and "And it shall come to pass, if you hearken" (Devarim 11:13), WHICH IS LEFT. They were already included in the unity OF 'SH'MA YISRAEL'. HE ANSWERS: They are ALLUDED TO in general there IN 'SH'MA YISRAEL', but here IN, "AND YOU SHALL LOVE" AND "AND IT SHALL COME TO PASS, IF YOU HEARKEN," they are specified. This is the way it should be.

653. In the secret of this unison, we have observed that this unity is similar to the head Tefilin and the hand Tefilin. In the head Tefilin, there are four paragraphs, as we have learned, and here in SH'MA YISRAEL, there are three names, HASHEM, OUR ELOHIM, HASHEM. In the hand Tefilin, there are four paragraphs, each one by itself, and here are three names. What is the difference between them?

654. HE ANSWERS: They have observed about these four paragraphs that the one PARAGRAPH, "SANCTIFY" (SHEMOT 13:2), is the first upper point, NAMELY CHOCHMAH AND THE RIGHT COLUMN. Another PARAGRAPH "AND IT SHALL BE WHEN HASHEM SHALL BRING YOU" (IBID. 11), is the secret of the World to Come, WHICH IS BINAH AND THE LEFT COLUMN. One PARAGRAPH "AND IT SHALL COME TO PASS, IF YOU HEARKEN," is the secret of the right OF THE MOCHIN OF DA'AT and the final PARAGRAPH, "AND IT SHALL BE IF YOU HEARKEN," is the secret of the left OF THE MOCHIN OF DA'AT. BECAUSE DA'AT, WHICH IS THE CENTRAL COLUMN, COMBINES CHOCHMAH AND BINAH, WHICH ARE RIGHT AND LEFT. This is the secret of the head Tefilin and here in the secret of the unity OF 'SH'MA YISRAEL' are three names, which are like the four paragraphs. The first Yud Hei Vav Hei is the upper point, which is the beginning of everything, WHICH IS CHOCHMAH AND THE RIGHT COLUMN. Our Elohim is the secret of the World to Come, NAMELY BINAH AND THE LEFT COLUMN, the last Yud Hei Vav Hei is the combination of right and left together in one combination, NAMELY DA'AT, WHICH IS THE CENTRAL COLUMN, THAT COMBINES RIGHT AND LEFT. This is ALSO the unity of the head Tefilin. SO WE SEE THAT THEY ARE BOTH EQUAL. This is the first unity, NAMELY 'SH'MA YISRAEL...', WHICH IS THE UPPER UNITY THAT PRECEDES THE LOWER UNITY, WHICH IS: "BLESSED IS THE NAME OF THE GLORY OF HIS KINGDOM..."

651. פֶּתַח רַבִּי יוֹסִי וְאָמַר, הָא דְתַנִּינָן דְצִלוֹתָא דְעֶרְבִית חוּבָה, חוּבָה אִיהִי וְדַאי, בְּגִין דְקָרִיאתָ שְׁמַע דְעֶרְבִית חוּבָה, וְקוּדְשָׁא בְרִיךְ הוּא אֲתִיחַד בְּלִילְיָא, כְּמָה דְאֲתִיחַד בִּימְמָא, וּמְדַת לִילְיָא אֲתַכְלִיל בִּימְמָא, וּמְדַת יִמְמָא אֲתַכְלִיל בְּלִילְיָא, וְאֲתַעְבִּיד יְחוּדָא חָדָא. וּמֵאן דְאָמַר רְשׁוּת, בְּגִין אַמּוּרִין וּפְדִרִין דְמִתְאַבְּלִי בְּלִילְיָא וְהָא אוֹקִימְנָא.

652. כְּתִיב וְאֶהְבֶּתְ אֶת יְיָ אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּגּו', הָאִי קָרָא אוֹקִימְנָא לִיה, וְאוֹקִמּוּהָ חֲבַרְיָא. אָבֵל אִית לְשִׁאלָא, אִי בְהָאִי יְחוּדָא דְשְׁמַע יִשְׂרָאֵל, אֲתַכְלִיל כְּלָא, יִמְיָנָא וּשְׂמָאלָא, אֲמַאי לְבַתֵּר וְאֶהְבֶּת וְהִיא אִם שְׁמוֹעַ, דְהָא בִּיחּוּדָא אֲתַכְלִילוּ. אָבֵל הָתָם בְּכָלֵל, וְהִכָּא בְּפִרְט, וְהִכִּי אֲצַטְרִיךְ.

653. וּבְרָזָא דִּיחּוּדָא דָּא אֲתַעֲרַנָּא בֵּיה, יְחוּדָא דָּא אִיהוּ כְּגוּוּנָא דְתַמְלִין דְרִישָׁא, וְתַמְלִין דְדְרוּעָא. בְּתַמְלִין דְרִישָׁא ד' פְּרָשִׁיין, וְהָא אֲתַמַּר, וְהִכָּא תַלַּת שְׁמֵהּ אִינוּן. הָתָם בְּתַמְלִין דְרִישָׁא, ד' פְּרָשִׁיין, כָּל חָד וְחָד בְּלַחְדוּדֵי, וְהִכָּא תַלַּת שְׁמֵהּ, מַה בֵּין הָאִי לְהָאִי.

654. אֵלָא אִינוּן ד' פְּרָשִׁיין, הָא אֲתַעֲרוּ בְהוּ, חָד, נְקוּדָה קְדָמָא עֲלָא. וְחָד, רְזָא דְעֲלָמָא דְאֲתִי. וְחָד, יִמְיָנָא. וְחָד, שְׂמָאלָא. אֵלִין רְזָא דְתַמְלִין דְרִישָׁא. וְהִכָּא, בְּרָזָא דִּיחּוּדָא דָּא, תַלַּת שְׁמֵהּ, וְאִינוּן כְּגוּוּנָא דְאִינוּן ד' פְּרָשִׁיִּית. יְיָ קְדָמָא, דָּא נְקוּדָה עֲלָא, רֵאשִׁיתָא דְכָלֵּא. אֵלֵהִינוּ רְזָא דְעֲלָמָא דְאֲתִי. יְיָ בְּתַרְאָה, כָּלֵּא דִימְיָנָא וּשְׂמָאלָא כְּחָדָא, בְּכָלֵּא חָדָא, וְאֵלִין אִינוּן תַּמְלִין דְרִישָׁא, וְדָא אִיהוּ יְחוּדָא קְדָמָא.

655. The hand Tefilin is the combination of all these four PARAGRAPHS together, FOR THEY ARE NOT PLACED IN FOUR INDIVIDUAL COMPARTMENTS LIKE IN THE HEAD TEFILIN, BUT RATHER ARE ALL IN ONE COMPARTMENT. This is the secret OF THE UNITY of: 'Blessed is the Name of the glory of His kingdom forever and ever,' WHICH IS THE LOWER UNITY OF MALCHUT. Here, IN THE LOWER UNITY, is the inclusion of the head Tefilin, WHICH IS CHOCHMAH, BINAH AND DA'AT OF ZEIR ANPIN, which are included in the hand Tefilin, WHICH IS MALCHUT.

656. The secret of this UNITY is 'Blessed'. This is the secret of the upper point, which is blessed, for all the blessings flow from there, WHICH IS CHOCHMAH. If you ask if the World to Come, WHICH IS BINAH, is called 'Blessed'. It is not so, because the upper point is male, and the World to Come is female; THEREFORE, it is called 'Blessed' and she is called 'a blessing'. Therefore, 'blessed' is the upper point, CHOCHMAH, 'Name' is the World to Come, WHICH IS BINAH, which is a Great Name, as it is written: "And what will You do for Your Great Name" (Yehoshua 7:9). Glory refers to upper Glory, WHICH IS ZEIR ANPIN, that combines right and left.

657. All of them, CHOCHMAH, BINAH, AND ZEIR ANPIN, are combined in the hand Tefilin, which is His kingdom that takes everything into it. All the worlds are combined in His kingdom to nourish them, and to sustain them with all their needs. Hence "forever (Lit. 'for the world') and ever" WHICH SHOWS IT SUSTAINS ALL THE WORLDS.

658. This is the unity of the head Tefilin, WHICH IS ZEIR ANPIN, and of the hand Tefilin, WHICH IS MALCHUT. As it is the secret of the unison of the Tefilin, so is it the unison of everything. This is the clarification of the matter, and I have arranged this unity before the holy luminary, RABBI SHIMON, who said to me that in four manners is the unity set in order, WHICH ARE CHOCHMAH, BINAH, THE RIGHT OF DA'AT, AND THE LEFT OF DA'AT. This order is clearer than all of them. It is certainly so, and they are all the secret of the Faith, WHICH IS MALCHUT THAT RECEIVES THEM, but the order OF THE UNITY of the Tefilin is the upper unity, OF ZEIR ANPIN, as appropriate.

655. תַּפְּלִין דְּרוּעָא, כֻּלְּא דְּכָל הַיְי בְּחֶדָא, וְדָא אִיהוּ רְזָא בְּשִׁכְמָל"ו. הֵבָא כֻּלְּא דְּאִינוּן תַּפְּלִין דְּרִישָׁא, דְּאִתְכַּלִּילוּ גּוּ תַּפְּלִין דְּרוּעָא.

656. וְרְזָא דָא, בְּרוּךְ: דָּא רְזָא הַנְּקוּדָה עֲלָאָה, דְּאִיהוּ בְּרוּךְ, דְּכָל בְּרַכָּאן נִבְעִין מִתַּמָּן. וְאִי תִימָא עֲלָמָא דְּאִתִּי אֶקְרִי בְּרוּךְ. לָאוּ הֵכִי, דְּהָא נְקוּדָה עֲלָאָה אִיהוּ דְּכָר, עֲלָמָא דְּאִתִּי נּוֹקְבָא. אִיהוּ בְּרוּךְ וְאִתִּי בְּרַכָּה. בְּרוּךְ דְּכָר. בְּרַכָּה נּוֹקְבָא. וְעַל דָּא בְּרוּךְ אִיהוּ נְקוּדָה עֲלָאָה, שָׁם: דָּא עֲלָמָא דְּאִתִּי, דְּאִיהוּ שָׁם גְּדוּל, כַּד"א וּמָה תַּעֲשֶׂה לְשִׁמְךָ הַגְּדוּל. כְּבוֹד: דָּא כְּבוֹד עֲלָאָה, דְּאִיהוּ יְמִינָא וּשְׂמָאלָא.

657. וְכֻלְּהוּ כְּלִילִין בְּהָאִי תַּפְּלָה שֶׁל יָד, דְּאִיהוּ מַלְכוּתוֹ, וְנָטִיל כֻּלָּא בְּגוּיָה, וּבְהָאִי מַלְכוּתוֹ אִתְכַּלִּילִין בֵּיהּ עֲלָמִין כֻּלְּהוּ, לְמִיזֵן לוֹן, וְלִסְפָּקָא לוֹן, בְּכָל מַה דְּאִצְטְרִיכוּ וְעַל דָּא לְעוֹלָם וְעַד.

658. וְדָא אִיהוּ יְחֻדָּא דְּתַפְּלִין דְּרִישָׁא, וְתַפְּלִין דְּרוּעָא, וְכַגּוּוּנָא דְּרְזָא דְּיְחֻדָּא דְּתַפְּלִין, הֵכִי אִיהוּ יְחֻדָּא דְּכֻלָּא, וְדָא אִיהוּ בְּרִירָא דְּמֶלֶךְ. וְהָא סְדְרָנָא יְחֻדָּא דָּא קָמִי בּוֹצִינָא קְדִישָׁא, וְאָמַר לִי, דְּהָא בְּד' גּוּוּנִין אִתְסַדְר יְחֻדָּא, וְדָא בְּרִירָא מְכַלְּהוּ, וְהֵכִי אִיהוּ וְדָאִי, וְכֻלְּהוּ רְזָא דְּמַהִימְנוּתָא, אֲבָל סְדוּרָא דְּתַפְּלִין, דָּא אִיהוּ יְחֻדָּא עֲלָאָה, בְּדָקָא יְאוּת.

64. "And you shall love Hashem your Elohim"

Rabbi Yosi says here that the Right, Chesed, arouses love for the Holy One; the Holy One moves His right hand toward he who loves Him, and receives him with love. Rabbi Yosi goes on to explain that "If He sets His heart upon man, if He gather to Himself his spirit and soul" shows that everything in the world depends only upon desire. Love for the Holy One becomes aroused in three ways, we learn: "with all your heart, and with all your soul, and with all your might." Rabbi Yosi next lists the thirteen precepts that are in the right, explaining that "If you walk in My statutes" the right, or love, shall predominate; if you do not, the left or Judgment shall prevail.

The Relevance of this Passage

We need only desire His Light in order to learn how to love Him and draw beneficence to our souls. Desire is the catalyst that sets the Light into motion, where it naturally flows from above to below. These ancient verses evoke our love and a deep-seated desire for Light, causing Him to radiate throughout the terrestrial realm with awe-inspiring luminance. The Desire to Receive this Light for the Sake of Sharing with Others ignites within our hearts and souls. The effect of this is nothing short of miraculous.

659. Since the right and the left were combined by means of the Holy Name in a general way, NAMELY IN 'SH'MA YISRAEL' AND 'BLESSED IS THE NAME...', it is necessary afterwards to bring them out in a specified way, MEANING IN: "AND YOU SHALL LOVE" AND IN, "AND IT SHALL COME TO PASS, IF YOU HEARKEN," but not by the way of unification, because unity appears in the first verse, IN 'SH'MA YISRAEL' so that Hashem should be one in the head Tefilin, and His name one in the hand Tefilin, and will all be one. Since this unity was arranged altogether in general, from the top of the supernal point, WHICH IS CHOCHMAH, it is necessary afterwards to arouse the first light from the top, WHICH IS CHESED OF ZEIR ANPIN, for it is the first of everything, OF THE SFIROT OF ZEIR ANPIN.

660. The paragraph: "And you shall love" is the starting point of the right, NAMELY THE SFIRAH OF CHESED, to love the Holy One, blessed be He, with a devotional love. Who is it THAT AROUSES THE LOVE? It is the right, WHICH IS CHESED, which arouses love. THE HOLY ONE, BLESSED BE HE, arouses His right hand toward he who loves the Holy One, blessed be He, and receives him with love. All the things in the world depend only upon desire, spirit shows spirit and brings spirit, and you may derive this from: "If He sets His heart upon man, if He gather to Himself his spirit and soul" (Iyov 34:14).

661. When the person arouses love toward the Holy One, blessed be He, the awakening of the right, WHICH IS LOVE, is aroused only in three manners, as it is written: "with all your heart, and with all your soul, and with all your might" (Devarim 6:5), so we have three manners. You should not say either this or that, for it is not written: 'Either with all your heart, or with all your soul, or with all your might.' Rather, heart, soul and money are all necessary. Then the Holy One, blessed be He, arouses toward him His right hand, extends it to him and receives him.

662. Of this it is written: "Hashem says to my master, 'Sit you at My right hand'" (Tehilim 110:1). We have remarked about the secret of this verse that King David said it in reference to his level, WHICH IS MALCHUT, when she is tied to the right. There are thirteen precepts here in the right. "And you shall love Hashem your Elohim" is one, "with all your heart" two, "and with all your soul," three. "With all your might" is four, "and you shall teach them diligently to your children" (Devarim 6:7) is five, "and you shall talk of them" (Ibid.) is six. "When you sit in your house" (Ibid.) is seven. "And when you walk by the way" (Ibid.) is eight. "And when you lie down" (Ibid.) is nine. "And when you rise up" (Ibid.) is ten. "And you shall bind them as a sign upon your arm" (Ibid. 8) is eleven. "And they shall be as frontlets between your eyes" (Ibid.) is twelve. "And you shall write them on the doorposts of your house, and on your gates" (Ibid. 9) is thirteen.

659. ומגו דאתכלילו ימינא ושמאלא ברזא דשמא קדישא בארע כלל, אצטריך לבתר לאפקא לון בארע פרט, אבל לאו בארע יחודא, דהא יחודא בקרא קדמא איהו, למהוי ידו ד' אחד בתמלין דרישא, ושמו אחד בתמלין דרועא, והוי כלל חד. בין דיחודא דא אתסדר כלל בכלל מרישא דנקודה עלאה, אצטריך לבתר לאתערא מרישא דנהורא קדמא, דאיהו רישא דכלל.

660. ואהבת דא ראשיתא דימינא, למרחם ליה לקודשא בריך הוא ברחימו דאתדבקתא דיליה, ומאן איהו. ימינא, דאיהו אתער רחימו. מאן דרחים ליה לקודשא בריך הוא, איהו אתער ימינא דיליה לגביה. ומקבל ליה ברחימו. כל מלין דעלמא לא תליין אלא ברעותא, רוח אמשיך רוח ואייתי רוח וסימנך דא אם ישים אליו לבו רוחו ונשמתו אליו יאסוף.

661. בד אתער בר נש רחימו לגבי קודשא בריך הוא, אתערותא דימינא לא אתער, אלא בתלת גוונין, כד"א, בכל לבבך. ובכל נפשך. ובכל מאדך. הא תלת גוונין הכא. דלא תימא או האי או האי, דהא לא כתיב או בכל לבבך, או בכל נפשך, או בכל מאדך. אלא כלהו אצטריך, לבא ונפשא וממונא. וכדין קודשא בריך הוא אתער ימיניה לגביה, ופשיט ליה לקבליה, ומקבלא ליה.

662. ועל דא כתיב, נאם יי' לאדני שב לימיני. ורזא דהאי קרא, הא אתערנא ביה, דדוד מלכא על דרגא דיליה קאמר, בד אתקשר בימינא. תליסר פקודין הכא בימינא, ואהבת את יי' אלהיך, הא חדא. בכל לבבך, תרין. ובכל נפשך, ג'. ובכל מאדך, ארבע. ושונתם לבניך, חמשא. ודברת בם, הא שיתא. בשבתך בביתך, הא שבעה. ובלכתך בדרך, תמניא. ובשכבך, הא תשעה. ובקומך, הא עשרה. וקשרתם לאות על ירך, הא חד סר. והיו לטטפת בין עיניך, הא תריסר. וכתבתם על מזוזות ביתך ובשעריך, הא תליסר.

663. These thirteen precepts are come from the right, and the left is included in the right, which is as it should be. Whenever the left is aroused, the right starts with it first. Therefore if they have merit, then the left combines with the right. If not, then the right is combined with the left and the left dominates. The reason for this is from the verse: "If you walk in My statutes" (Vayikra 26:3). The left is always aroused with love by the secret of the right and afterwards, its Judgment becomes overpowering, as should be always. The friends have already explained these words. Rabbi Chiya came and kissed him.

663. תְּלִיסָר פְּקוּדֵינִי אֵלַיִן, תְּלִינִי בְּיְמִינָא, וְשִׁמְאַלָּא אֶתְפְּלִיל בְּיְמִינָא, וְהָכִי אֶצְטְרִיךְ, וּבְכָל זְמַנָּא דְשִׁמְאַלָּא אֶתְעַר, יְמִינָא שְׂאֲרֵי בֵּיה בְּרִישָׁא. וּבְגִין דָּא, אִם יִזְכּוּן, שִׁמְאַלָּא אֶתְפְּלִיל בְּיְמִינָא. וְאִי לֹא, יְמִינָא אֶתְפְּלִיל בְּשִׁמְאַלָּא, וְשִׁלְטָא שִׁמְאַלָּא. וְסִימְנָא דָּא, אִם בְּרִישָׁא, כְּגוֹן אִם בְּחֻקוֹתֵי תִלְכוּ. וּבְכָל אֶתְר, שִׁמְאַלָּא אֶתְעַר בְּרַחֲמֵי בְּרִזָּא דִּימִינָא, וְלִבְתַּר אֶתְתַּקַּף דִּינֵיהּ, כְּמָה דְאֶצְטְרִיךְ. וְכַךְ אֶצְטְרִיךְ בְּכָל אֶתְר, וְהָא אֶתְעַרו חֲבֵרֵינָא, בְּהַנִּי מְלִין. אֶתָּא רַבִּי חִיָּיא וּנְשָׁקִיָּהּ.

65. "the Tabernacle moreover with ten curtains"

Rabbi Yosi opens this discussion by saying the ten curtains are the ten Sfirot. He goes on to show the unity of the tabernacle even though it has ten limbs, then the unity of a person even though he has many external and internal limbs, and lastly the unity of the Torah even though it has many precepts. The precepts of the Torah, we learn, are one in the secret of Adam, which is male and female, Zeir Anpin and Nukva. Someone who diminishes even one precept in the Torah diminishes the image of the Faith, Malchut. In closing, Rabbi Yosi says that the children of Yisrael are likewise one in that they are one nation.

The Relevance of this Passage

Scientists have for a long time been studying subatomic particles, observing by way of instruments their births and movements and deaths, the seemingly random nature of their appearance and disappearance, and the mysterious linking of pairs of charged particles. A reading of this section awakens our awareness of unity in diversity, an inner understanding of the mystery of the Many-in-One, the union of the parts, and the order that underlies chaos. The Light generated here induces this awareness in the collective consciousness of all mankind, banishing the barriers that cause disunity and create chaos. Everyday, everywhere, people the world over feel a new-sprung sense of compassion, love, and unconditional unity with their neighbor, unprecedented in human history.

664. He opened the discussion saying: "Moreover you shall make the tabernacle with ten curtains..." (Shemot 26:1). Here is the mystery of unison, BECAUSE THE TEN CURTAINS CORRESPOND TO THE TEN SFIROT. The perfection of the Tabernacle is made of numerous grades, as it is written: "That the Tabernacle shall be one" (Ibid. 6), in order to show that all the limbs of the body of the Tabernacle are the secret of one body.

664. פֶּתַח וְאָמַר וְאֵת הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יְרִיעוֹת וְגו', הָא הֵכָא רִזָּא דִּיחֻדָּא, דְּהָא תְּקוּנָא דְּמִשְׁכְּנָא מִכְּמָה דְּרִגִּין אִיהוּ, דְּכִתִּיב בֵּיה וְהָיָה הַמִּשְׁכָּן אֶחָד. לְאַתְחֻזָּא דְּכָל שְׂוִימִין דְּגוּפָא, כְּלָהוּ רִזָּא דְּגוּפָא אֶחָד.

665. SIMILAR in a person that has many limbs, some superior and some lower ones, some are internal and others are visible externally, but they are all called 'one body'. And he is considered 'one person with one connection'. So it is with the tabernacle that all the limbs are similar to the above, and when they are all connected as one, it is written: "that the Tabernacle shall be one."

665. בְּבַר נֶשׁ אֵית בֵּיה כְּמָה שְׂוִימִין עֲלָיִן וְתַתָּאִין, אֵלַיִן פְּנוּמָאִין לְגוּ, וְאֵלַיִן בְּאַתְגְּלוּא לְבַר, וּכְלָהוּ אֶקְרוּן גּוּפָא חֲדָא, וְאֶקְרִי בַר נֶשׁ חַד, בְּחֻבּוּרָא חֲדָא. אוּף הָכִי מִשְׁכְּנָא, כְּלָהוּ שְׂוִימִין כְּגוּוּנָא דְּלַעֲיֻלָּא, וְכַד אֶתְחַבְּרוּ כְּלָא בְּחֲדָא, כְּדִין כְּתִיב וְהָיָה הַמִּשְׁכָּן אֶחָד.

666. The precepts of the Torah are all parts and limbs by a supernal secret, and when they all connect and become one, they all amount to be one place. The secret of the Tabernacle is that it is limbs and organs that all amount to the secret of man, like the precepts of the Torah because the precepts of the Torah are all in the secret of man, WHICH MEANS male and female, WHICH ARE ZEIR ANPIN AND NUKVA. When they join together, they are one in the secret of man, WHO IS THE SECRET OF YUD HEI VAV HEI SPELLED FULLY WITH ALEPH'S, WHICH IS THE NUMERICAL VALUE OF 'ADAM'. Someone who diminishes even one precept in the Torah, it is as though he has diminished the image of the Faith, WHICH IS MALCHUT, for all the limbs are together in the secret of man. Therefore, everything amounts to the secret of unity.

667. Therefore, the children of Yisrael are all one nation, for it is written about them: "But you My flock, the flock of My pasture, are men (lit. 'man')" (Yechezkel 34:31) and "And what one nation in the earth is like Your people" (II Shmuel 7:23).

66. "With all your heart, and with all your soul, and with all your might"

Rabbi Yitzchak here asks why "and with all your soul" is necessary when the scripture already says: "with all your heart," since love is aroused only from the heart. He then says that "with all your heart" means both the good heart and the evil heart, or evil inclination. Next, he asks why the word "all" is in "with all your soul." Rabbi Elazar answers that the soul includes Nefesh, Ruach and Neshamah, adding that "all your might" means all your belongings. Love for God means to give Him all of this, and to love Him in everything. He then says that it is even possible for a person to love God with the evil inclination, for when this is subdued to Him, and the person breaks the evil inclination, he is showing love for God. He next tells of the enticer, who is doing the will of the Holy One by tempting people from the true path and thus enabling them to show righteousness. The enticer deserves praise, we learn, for he does the Holy One's command, and enables the righteous to inherit their supernal treasures in the world to come. Just as the side of life becomes strengthened when people do good, the other side, the evil inclination, becomes strengthened when the evil ones listen to him and he dominates them. Man, we are told finally, constantly becomes stronger with God: "Happy is the man whose strength is in You; in whose heart are Your highways."

The Relevance of this Passage

The ultimate act of deception by the enticer - the negative angel, the Satan - is to convince a man that he (the Satan) does not really exist. Consequently, we believe that our self-indulgent desires, our covetous aspirations, and our egocentric wants originate from within our being. This is a mistake. He has convinced us that our enemy is some other person or some external problem instead of our own untamed, uncertain nature. All the while, he hides in the shadows of our minds, lurking in the dark recesses of our beings, so that we might never know he exists. In truth, these selfish desires and negative, uncertain thoughts are implanted within us by the angel Satan. Yet, the Zohar reveals a deeply profound reason for his existence: so that a man, through his own effort, can triumph over him, rejecting the momentary, illusionary pleasure that the Satan provides, for the authentic, eternal Light of the Creator. In this way a man becomes the cause and creator of his own Light. He expresses the Godly nature that dwells within his soul.

This portion of text accomplishes many things. We grasp the role of evil in the world, perhaps the most perplexing and disturbing of all theological questions. We unlock our ability to recognize our Evil Inclination as a separate and distinct entity, unattached to our true soul consciousness. We kindle Light and it extinguishes darkness, exterminating the very roots of evil. And, by virtue of the above, we become the cause and creators of our own Light; thus, we fulfill our purpose in this world.

668. Rabbi Yitzchak was present before Rabbi Elazar and said to him: Certainly, the love of the Holy One, blessed be He, that a person feels for Him is aroused only from the heart, for the heart is a place of awakening to arouse toward Him love. HE QUESTIONS: If so, why is it written: "With all your heart" and afterwards "and with all your soul," so it seems that there are two manners IN LOVE, one in the heart and one in the soul? If the heart is the essence, why is the soul necessary? He said to him: The heart and the soul are two and they join into one, for heart and soul and money all unite together, but the heart is the essence and foundation of everything.

666. פְּקוּדֵי אֹרֵייתָא, כֻּלָּא שְׂוִימִין וְאַבְרִין, בְּרִזָּא דְלַעִילָא. וְכֹד מִתְחַבְרִין בְּלֵהוּ כְּחַד, כְּדִין בְּלֵהוּ סֻלְקִין לְרִזָּא חַד. רִזָּא דְמִשְׁכַּנָּא, דְאִיהוּ אַבְרִין וְשְׂוִימִין, בְּלֵהוּ סֻלְקִין לְרִזָּא דְאָדָם, בְּגוּוּנָא דְפְקוּדֵי אֹרֵייתָא, דְהָא פְקוּדֵי אֹרֵייתָא, בְּלֵהוּ בְרִזָּא דְאָדָם, דְכֹר וְנוֹקְבָא, דְכֹד מִתְחַבְרִין כְּחַדָּא, אֵינּוּן חַד, רִזָּא דְאָדָם. מֵאֵן דְגֵרַע אִמִּילוּ פְקוּדָא חַדָּא דְאֹרֵייתָא, כְּאֵלוּ גֵרַע דְיוֹקְנָא דְמַהִימְנוּתָא, דְהָא בְלֵהוּ שְׂוִימִין וְאַבְרִין בְּדִיוֹקְנָא דְאָדָם, וּבְגִין כֵּךְ כֻּלָּא סֻלְקָא בְרִזָּא דִיחַדָּא.

667. וְעַל דָּא, יִשְׂרָאֵל אֵינּוּן גּוֹי אֶחָד, דְכֻתִּיב וְאַתָּן צְאֵנִי צֹאן מִרְעִיתֵי אָדָם אִתָּם. וְכֻתִּיב מִי כְעַמְךָ בְּיִשְׂרָאֵל וְגו'.

668. רַבִּי יִצְחָק הוּוּ שְׂכִיחַ קַמִּיהּ דְרַבִּי אֶלְעָזָר, אָמַר לֵיהּ, וְדַאי רְחִימוּ דְקוּדְשָׁא בְרִיךְ הוּא דְבֵר נֶשׁ רְחִימוּ לֵיהּ, לֹא אַתְעֵר אֶלָּא מִלְבָּא, בְּגִין דְלִבָּא אִיהוּ אַתְעֵרוּתָא לְאַתְעֵרָא לְגַבִּיחַ רְחִימוּ, אִי הָכִי, אִמָּאי כְּתִיב בְּכָל לִבְבְךָ, וּלְבַתֵּר וּבְכָל נַפְשְׁךָ. דְמִשְׁמַע דְתֵרִין גּוּוּנִין אֵינּוּן חַד לְבָא, וְחַד נַפְשָׁא, אִי לְבָא הוּא עֵקְרָא, מֵאִי בְעֵי נַפְשָׁא. אָמַר לֵיהּ, וְדַאי לְבָא וְנַפְשָׁא תֵרִין אֵינּוּן, וְאַתְאַחֲדִין לְחַד. דְהָא לְבָא וְנַפְשָׁא וּמְמוֹנָא, בְּלֵהוּ אַתְאַחֲדִין דָּא בְדָא, וּלְבָא אִיהוּ עֵקְרָא וּיסוּדָא דְכֻלָּא.

669. We have learned that "with all your heart" MEANS with two hearts, which are two inclinations, the Good Inclination and the Evil Inclination. Of these two, which are each called 'the heart', one is called 'good heart' and one is called 'evil heart'. Therefore, IT SAYS, "your heart" WITH TWO BET'S AND IT DOESN'T SAY 'YOUR HEART' WITH ONE BET, which SHOWS two, the Good Inclination and the Evil Inclination.

670. HE QUESTIONS: It should have said, 'And with your soul.' Why does it say, "And with all your soul"? Why is 'all' said?" HE ANSWERS: It comes to include Nefesh, Ruach and Neshamah, for this is the meaning of, "And with all your soul" all that pertains to this soul "and with all your might." WHY DOES IT SAY 'ALL'? IT IS because there are many kinds of substance, for they are all different one from another, NAMELY SILVER, PRECIOUS STONES AND SO ON. Therefore, it says, "and with all YOUR MIGHT" MEANING WITH ALL HIS BELONGINGS, because the love for the Holy One, blessed be He, means to give Him all this, and to love Him in everything.

671. If you ask: How is it possible for a person to love THE HOLY ONE, BLESSED BE HE, with the Evil Inclination, for the Evil Inclination persecutes so that the person should not approach the service of the Holy One, blessed be He? So how is it possible to love HIM with it? HE ANSWERS: This is an even MORE PRECIOUS MANNER of serving Hashem, for when this Evil Inclination is subdued to Him and that person breaks him, this is the love of the Holy One, blessed be He. Because he knows how to bring close the Evil Inclination to the service of the Holy One, blessed be He.

672. Here is the secret of those who know Judgment. For everything that the Holy One, blessed be He, made above and below is all only to show His honor, and everything is for His service. Who saw a servant go against his master?! Whatever is the will of his master, he becomes an inciter NOT TO DO THE WILL OF HIS MASTER. The will of the Holy One, blessed be He, is that people should be constantly in His service, and that they should go in the true path in order to merit much good. Since this is the will of the Holy One, blessed be He, how could an evil servant come and incite against the will of his Master? And he turns people to the evil path and thrusts them from the good path and causes them not to do the will of their Master, and turns people to the evil path?

669. וְהָא דְאִתְמַר בְּכָל לִבְבְךָ, בְּתָרִין לְבִין אִיהוּ, דְאִינְהוּ תָרִין יִצְרִין, חַד יִצְרָא טָבָא, וְחַד יִצְרָא בִישָׁא, וְתָרִין אֲלִין כָּל חַד וְחַד לֵב אֲקָרִי בַל, דָּא אֲקָרִי לֵב טוֹב, וְדָא אֲקָרִי לֵב רַע. וּבִגִּין כֵּן אִיהוּ לִבְבְךָ, דְאִינְוֹן תָרִין, יִצְרֵי הַטוֹב וְיִצְרֵי הָרַע.

670. וּבְכָל נַפְשֶׁךָ, וּבְנַפְשֶׁךָ מִבְּעֵי לִיָּה, מֵאִי וּבְכָל נַפְשֶׁךָ, הָאִי בְכָל אַמְאִי. אֲלֵא לְאַכְלֵלָא נַפְשׁ וְרוּחַ וְנִשְׁמָה, דָּא אִיהוּ וּבְכָל נַפְשֶׁךָ, בְּכָל מַה דְאֶחִיד הָאִי נַפְשׁ. וּבְכָל מְאָדְךָ, אוֹף הֲכִי כְמַה זִינִין אִינוּן דְמִמוֹנָא, כְּלָהוּ מְשֻׁנִין אֲלִין מְאֲלִין, וְעַד כְּתִיב בְּכָל רַחֲמֵי דְקוּדְשָׁא בְרִיךְ הוּא, לְמַסָּר לִיָּה כָּל דָּא, לְמַרְחָם לִיָּה בְכָל חַד וְחַד.

671. וְאִי תִימָא, בִּיצְרֵי הָרַע הֵיךְ יָכִיל בְּרֵי נֶשׁ לְמַרְחָם לִיָּה, דְהָא יִצְרֵי הָרַע מְקַטְרְגָא אִיהוּ, דְלֵא יִקְרַב בְּרֵי נֶשׁ לְפִולְחָנָא דְקוּדְשָׁא בְרִיךְ הוּא, וְהֵיךְ יִרְחִים לִיָּה בִיָּה. אֲלֵא, דָּא אִיהוּ פִּולְחָנָא דְקוּדְשָׁא בְרִיךְ הוּא יִתִיר, כִּד הָאִי יִצְרֵי הָרַע אֲתַכְפִּיא לִיָּה, בְּגִין רַחֲמֵי דְקָא מְרַחֵם לִיָּה לְקוּדְשָׁא בְרִיךְ הוּא. דְכִד הָאִי יִצְרֵי הָרַע אֲתַכְפִּיא, וְתַבְרֵי לִיָּה הֵהוּא בְּרֵי נֶשׁ, דָּא אִיהוּ רַחֲמֵי דְקוּדְשָׁא בְרִיךְ הוּא, בְּגִין דִּירִיעַ לְקַרְבָּא לְהֵהוּא יִצְרֵי הָרַע, לְפִולְחָנָא דְקוּדְשָׁא בְרִיךְ הוּא.

672. הֲכָא אִיהוּ רְזָא לְמֵאֲרֵי מְדִין. כָּל מַה דְעֵבֵד קוּדְשָׁא בְרִיךְ הוּא עֵילָא וְתַתָּא, כְּלָא אִיהוּ בְּגִין לְאַחְזָאָה יִקְרָא דִילִיָּה, וְכְלָא אִיהוּ לְפִולְחָנִיָּה. וְכִי מֵאֵן חָמֵי עֵבְדָא, דְלֵהוּי מְקַטְרְגָא דְמֵאֲרִיָּה, וּבְכָל מַה דְרַעוּתִיָּה דְמֵאֲרִיָּה, אֲתַעְבִּיד אִיהוּ מְקַטְרְגָא, רַעוּתִיָּה דְקוּדְשָׁא בְרִיךְ הוּא, דִּיהוּן בְּנֵי נֶשָׁא תְדִיר בְּפִולְחָנִיָּה, וְיִהְיוּן בְּאַרְחַ קְשׁוּט, בְּגִין לְמַזְכֵּי לֹון בְּכַמְה טְבִין, הוּאִיל וְרַעוּתִיָּה דְקוּדְשָׁא בְרִיךְ הוּא בְּהָאִי, הֵיךְ אֲתִיָּא עֵבְדָא בִישָׁא, וְאֲשַׁתְּכַח מְקַטְרְגָא מְגוּ רַעוּתִיָּה דְמֵאֲרִיָּה, וְאֲסֵטִי לְבַנֵּי נֶשָׁא לְאַרְחַ בִּישׁ, וְאֲדַחֵי לֹון מֵאַרְחַ טָב, וְעֵבִיד לֹון דְלֵא יַעְבְּדוּן רַעוּתָא דְמֵאֲרִיָּהוּן, וְאֲסֵטִי לְבַנֵּי נֶשָׁא לְאַרְחַ בִּישׁ.

673. HE ANSWERS: Certainly he is doing the will of his master. It is LIKE a king who had an only son, and he loved him exceedingly. And he commanded him with love not to come close to an evil woman, because anyone who approaches her is not worthy to enter the king's palace. That son promised that he would lovingly do the will of his father.

674. Outside of the king's palace was a harlot who was very beautiful to behold. After a few days, the king said: I want to see the wishes of my son toward me. He called that harlot and told her: Go and entice my son, in order to test the wishes of my son toward me. What did that harlot do? She went after the king's son and started to embrace him and kiss him and entice him with all kinds of enticements. If that son is proper and observes the commands of his father, he scolds her and does not listen to her and thrusts her away from him. Then the father rejoices with his son, brings him into the inner sanctum of his palace, and gives him presents and gifts and great honor. Who caused all this honor for that son? We must say that it was the harlot.

675. HE QUESTIONS: Does that harlot deserve praise for this or not? HE SAYS: Certainly she deserves praise from all aspects, for she did the king's command and she brought that son all the good, all this love of the king toward him. Therefore, it is written: "And, behold, it was very good" (Bereshheet 1:31). "And, behold, it was good" refers to the Angel of Life, while 'very' refers to the Angel of Death, THE EVIL INCLINATION, who is certainly very good, for he who fulfills the command of his master. Come and see: if there would not be this enticer, then the righteous would not inherit those supernal treasures that are their share in the World to Come.

676. Blessed are those who met this enticer and blessed are those who did not meet this enticer. HE EXPLAINS: Blessed are those who met him, NAMELY THOSE that were saved from him, for because of him they inherit all that good and all those delights, and all those pleasures of the World to Come. About them, it is written: "Neither has the eye seen, (that) an Elohim, beside You" (Yeshayah 64:3).

677. Blessed are those who did not meet him, MEANING THEY DID NOT STUMBLE BECAUSE OF HIM, for they would have inherited Gehenom and would have been banished from the Land of the Living. For those wicked ones who met him and would have listened to him, all would be drawn after him. Therefore, the righteous have to recognize his good, for they inherit all the good and delights and pleasures of the World to Come because of him.

673. אֵלָא, וְדָאֵי רְעוּתִיהָ דְמַאֲרִיָּה עֲבִיד. לְמַלְכָּא דְהוּא לִיה בְּר יַחֲדָאֵי, וְהוּא רַחִים לִיה יַתִּיר, וּמְקִיד עֲלֵיה בְּרַחִימוֹ, דְלֹא יִקְרַב גְּרַמְיָה לְאַתְתָּא בּוּשָׂא, בְּגִין דְכָל מָאן דְיִקְרַב לְגַבְהָ, לָאוּ בְדָאֵי אִיהוּ לְאַעְלָא גּוּ פְלִטְרִין דְמַלְכָּא. אוּדֵי לִיה הֵהוּא בְרָא, לְמַעַבְד רְעוּתִיהָ דְאָבוּי בְרַחִימוֹ.

674. בְּבֵיתָא דְמַלְכָּא, לְבַר, הוּת חָדָא זּוּנָה, יָאָה בַחִיזוֹ, וּשְׁפִירָא בְרִיּוּא. לְיוּמִין אָמַר מַלְכָּא, בְּעֵינָא לְמַחְמֵי רְעוּתִיהָ דְבְרִי לְגַבְאֵי. קְרָא לָהּ לְהֵהוּא זּוּנָה, וְאָמַר לָהּ זִילִי וּתְפַתִּי לְבְרִי, לְמַחְמֵי רְעוּתִיהָ דְבְרִי לְגַבְאֵי. הֵהוּא זּוּנָה מְאִי עַבְדַּת, אֲזֻלַּת אַבְתְּרִיָּה דְבְרִיָּה דְמַלְכָּא שְׂרָאת לְחַבְקָא לִיה וּלְנִשְׁקָא לִיה, וּלְפַתִּי לִיה בְּכַמְהָ פְתוּיִין. אִי הֵהוּא בְרָא יָאוּת, וְאֲצִית לְמַקְוֵדָא דְאָבוּי, גְּעַר בַּהּ, וְלֹא אֲצִית לָהּ, וְדַחִי לָהּ מְנִיָּה. בְּדִין אָבוּי חָדֵי בְבְרִיָּה, וְאָעִיל לִיה לְגוּ פְרָגוּדָא דְהֵיכְלִיָּה, וְיַהִיב לִיה מַתְנָן וּנְבֻזְזָא וְיִקְרַ סְגִיָּא. מָאן גְּרַיִם כָּל הָאֵי יִקְרַ לְהָאֵי בְרָא, הוּי אִימָא הֵהוּא זּוּנָה.

675. וְהֵהוּא זּוּנָה אִית לָהּ שְׁבַחָא בְהָאֵי אוּ לָאוּ. וְדָאֵי שְׁבַחָא אִית לָהּ מְכַל סְטְרִין. חָד, דְעַבְדַּת פְּקוּדָא דְמַלְכָּא. וְחָד, דְגְרַמְתָּ לִיה לְהֵהוּא בְרָא, לְכָל הֵהוּא טִיבוֹ, לְכָל הָאֵי רַחִימוֹ דְמַלְכָּא לְגַבְיָהּ. וְעַד כְּתִיב, וְהִנֵּה טוֹב מְאֹד. וְהִנֵּה טוֹב, דָּא מְלֶאךְ חַיִּים. מְאֹד, דָּא מְלֶאךְ הַמּוֹת, דְאִיהוּ וְדָאֵי טוֹב מְאֹד, לְמָאן דְאֲצִית פְּקוּדִין דְמַאֲרִיָּה. וְתָא חֲזִי, אִי לֹא יְהֵא הָאֵי מְקַטְרְגָא, לֹא יִרְתּוּן צְדִיקָא הַנִּי גַנְזִיָּא עֲלָאִין, דְזִמְנִין לִירְתָא לְעֵלְמָא דְאֲתִי.

676. זְכָאִין אִינוּן דְאֲעֲרֵעוּ בְהָאֵי מְקַטְרְגָא, וְזְכָאִין אִינוּן דְלֹא אֲעֲרֵעוּ בֵיה. זְכָאִין אִינוּן דְאֲעֲרֵעוּ בֵיה, וְאֲשְׁתּוּיְבוּ מְנִיָּה, דְבְגִינִיָּה יִרְתּוּן כָּל אִינוּן טְבִין, וְכָל אִינוּן עֲדוּנִין, וְכָל אִינוּן כְּסוּפִין דְעֵלְמָא דְאֲתִי, דְעֲלִיה כְּתִיב עֵין לֹא רָאָתָה אֱלֹהִים זּוּלְתָךְ.

677. זְכָאִין אִינוּן דְלֹא אֲעֲרֵעוּ בֵיה, דְבְגִינִיָּה יִרְתּוּן גִּיהֵנְם, וְאֲטְרְדוּ מְאָרְץ חַיִּים, דְהָא אִינוּן חַיִּיבִיָּא דְאֲעֲרֵעוּ בֵיה, הוּוּ צִיּוּתִין לִיה, וְאֲתַמְשְׁכוּ אַבְתְּרִיָּה. וְעַל דָּא אִית לְצְדִיקָא לְמַחְזֵק לִיה טְבִין דְהָא בְּגִינִיָּה יִרְתּוּן כָּל אִינוּן טְבָאן וְעֲדוּנִין וְכְסוּפִין לְעֵלְמָא דְאֲתִי.

678. HE QUESTIONS: What is the benefit of the enticer when the wicked listen to him? HE ANSWERS: He has no benefit, NEVERTHELESS he does the command of his Master. He becomes stronger because of this, for since he is evil, he gains strength when they do evil. The wicked does not become strengthened until he kills a person, and when he has slain people then he grows strong and mighty with his power, and he has satisfaction. So it is with that enticer, NAMELY THE EVIL INCLINATION who is called the Angel of Death, who does not grow in strength with his power until he instigates people and persecutes them and kills them. Then he has satisfaction and becomes strong and mighty with his power.

679. Just as the side of life becomes strengthened when people are good and go in the straight path, this enticer also becomes stronger and mightier when the evil listen to him and he dominates them. May the Merciful one save us. Blessed are they who merit to be victorious over him and to subdue him, so as to merit through him the World to Come. Man constantly grows stronger with the Holy King, as is certainly said, "Happy is the man whose strength is in You; in whose heart are Your highways" (Tehilim 84:6). Blessed are they in this world and in the World to Come.

67. The righteous are the face of the Shechinah

When Rabbi Elazar encounters Rabbi Yosi, Rabbi Yehuda and Rabbi Chiya on the road, he tells them he sees the face of the Shechinah. This, we learn, is because when one sees the righteous or pious they represent Her face since She hides within them.

The Relevance of this Passage

Here we draw the Light of righteousness into our souls so that our faces shine with the radiance of the Shechinah. Further, would any of us, if we met an Angel on the road, recognize the Holy Spirit in him? Would we even register the Angel's presence, as used to ignoring strangers as we are? The Light of this passage ensures that when we gaze into the faces of strangers or friends or family, we recognize the presence of the Shechinah and the spark of Light that lives within all men. Thus, the goal of "Love thy Neighbor" is readily achieved and we complete our purpose in life.

680. Rabbi Yosi, Rabbi Yehuda and Rabbi Chiya were traveling on the road and Rabbi Elazar met them. As soon as they saw him, they all got off their donkeys. Rabbi Elazar said: For certain, I see the face of the Shechinah. When one sees the righteous or the pious of the generation and meets them, certainly they represent the face of Shechinah. Why are they called 'the face of Shechinah'? It is because the Shechinah hides within them. THE SHECHINAH is concealed in them, but they are visible. Therefore, those who are close to Her are called 'Her face'. Who are those THAT ARE CLOSE TO HER? They are those with whom She prepares to appear before the supernal King, ZEIR ANPIN, MEANING WHO ELEVATE MAYIN NUKVIN (FEMALE WATERS) TO UNITE THE HOLY ONE, BLESSED BE HE, WITH HIS SHECHINAH. Now that you are here, certainly the Shechinah is positioned over you, and you are Her face.

678. תועלתא דהאי מקטרגא. כד חייביא צייתין ליה מאי איהי. אלא, אע"ג דלית ליה תועלתא, פקודא דמאריה איהו עביד. ותו, דהא אתתקף בגין האי, הואיל ואיהו רע, אתתקף כד עביד ביש. חייבא לא אתתקף עד דקטיל בר נש, כיון דקטיל בני נשא, כדיון אתתקף ואתגבר בחיליה, ואית ליה נייחא. כך ההוא מקטרגא, דאתקרי מלאך המות, לא אתגבר בחיליה, עד דאסטי לבני נשא, ומקטרג לון, וקטיל לון, כדיון אית ליה נייחא, ואתתקף ואתגבר בחיליה.

679. כמה דאתתקף סטרא דחיים, כד בני נשא טבין, ויהכון בארץ מישר. אוף הכי, האי מקטרגא אתתקף ואתגבר, כד חייביא צייתין ליה, ושליט עליהו. רחמנא לישזבן. חכאין אינון דזכאן לנצחא ליה, ולאכפניא ליה, למזכי בגיניה לעלמא דאתי, ואתתקף בר נש במלכא קדישא תדיר, ע"ד ודאי אתמר, אשרי אדם עוז לו כך מסלות בלבבם, זכאין אינון בהאי עלמא ובעלמא דאתי.

680. רבי יוסי ורבי יהודה ורבי חייא, הוו אזלי בארץ, פגע בהו ר' אלעזר, עד דחמו ליה, נחתו מן חמרי כלהו. אמר רבי אלעזר, ודאי אנפי שכינתא חמינא, דהא כד חמי ב"נ צדיקיא, או זכאין די בדרא, ואערע בהו, ודאי אינון אנפי שכינתא. ואמאי אקרון אנפי שכינתא. בגין דשכינתא אסתתרת בגווייהו, איהי בסתימו, ואינון באתגליא. בגין דשכינתא אינון דקריבין לה, אקרון פנים דילה. ומאן אינון. אינון דאיהי אתתקנת בהדיהו, לאתחזאה לגבי מלכא עלאה. והואיל ואתון הכא, ודאי שכינתא אתתקנת עליכו, ואתון פנים דילה.

68. "Let me go, for the day breaks"

Here, Rabbi Elazar tells how Jacob wrestled all night with the Appointed Angel of Esau, Samael - though until dawn he thought he was wrestling with Esau. He struck the Angel, who said "Let me go, for the day breaks," because the Angel and his female, Lilit have dominion only at night. We

are then told that when morning arrived Samael and his friends entered the hole of the great Abyss in the North. Another explanation of "Let me go, for the day breaks," is that night stands for the exile of the children of Yisrael, during which the wicked idol-worshipping kingdom dominates them until morning, the Redemption, arrives, and the Holy One illuminates for them. Jacob, we next learn, would not let the Angel go unless He blessed him, which He did. Jacob saw in Esau's face the exact image that he saw in Samael, because, we are told, whatever a person is connected to is reflected in his face. And again Rabbi Elazar tells the three rabbis that because the Shechinah is with them, he sees their faces are like Hers.

The Relevance of this Passage

Strength to wrestle and conquer our own fears and dark side is bestowed upon us. This radiance shines into our darkest moments so that what we see illuminated before us is always the truth, not just a shadow of the truth. Moreover, this Light relinquishes the hold of the two negative angels, Samael and Lilit, over all mankind, freeing us forever from their deadly grip. Now that we have total control and dominance over the root of evil - through the greatness and spiritual prowess of Jacob - we are free to complete our personal ascension and actuate the Final Redemption in a softhearted and merciful manner.

681. He opened the discussion saying: "Take, I pray you, my blessing that is brought to you..." (Bereshheet 33:11). When Jacob saw the accuser, Samael, that night, WHO WRESTLED WITH HIM AT THE PASSAGE OF YABOK, he saw him in the image of Esau but did not recognize him until the dawn rose. As soon as the dawn rose, he saw him with his face both visible and concealed. He viewed his image that was like the image of Esau and immediately realized that he was the minister of Esau, NAMELY SAMAEL. He struck him. It is written: "And he said, 'Let me go, for the day breaks'" (Bereshheet 32:27) and the friends retorted that it was because his time had arrived to sing and praise to the Holy One, blessed be He. Therefore, it says, "For the day breaks."

682. Here we must look into that, for certainly his dominion is only during the night in the darkness. This is the secret of: "Because of the fear by night (lit. 'nights')" (Shir Hashirim 3:8), which is the fear of Gehenom. And he said, "the nights" IN THE PLURAL, because it refers to SAMAEL and his female, LILIT. Therefore, he has power only during the night.

683. He said: "Let me go, for the day breaks." What is the point of "for the day breaks?" HE ANSWERS: When the morning arrived and the domination of the darkness of the night was removed, he and his friends entered the hole of the great abyss that is in the North until the night arrived. And the dogs were freed, NAMELY THE OTHER SIDE, from their chains and dominate and float about during the night, until the morning arrives. Therefore, SAMAEL was pressing and saying, "Let me go, for the day breaks," because he does not dominate during the day.

684. Similar to this is the exile of the children of Yisrael, which is THE ASPECT of night, and is called 'night'. The wicked idol-worshipping kingdom dominates over Yisrael until the morning arrives, WHICH IS THE REDEMPTION. The Holy One, blessed be He, will illuminate for them, and the dominance of the IDOL-WORSHIPPING KINGDOM will be removed. Therefore, he said, "For the dawn breaks" because he was pressured and his strength was weakened, because the night had passed. Therefore, Jacob overpowered him and saw that his image was like the image of Esau, but not so clear. AND SAMAEL HAD TO approve the blessings THAT HIS FATHER GAVE HIM, BECAUSE HE SAID TO HIM, "I WILL NOT LET YOU GO, UNLESS YOU BLESS ME" (BERESHEET 32:27) AND, "AND HE BLESSED HIM THERE" (IBID. 30).

681. פתח ואמר, קח נא את ברכתי אשר הובאת לך וגו', כד חמא יעקב לסמאל, מקטרגא בהוא ליליא, חמא ליה בהוא דיוקנא דעשו, ולא אשתמודע ביה עד דסליק צפרא. כיון דסליק צפרא, ואשגח ביה, חמא ליה באנפין סתימין ואתגליין. אסתכל בהוא דיוקנא, דהוה בדיוקנא דעשו, מיד אשגח וידע דהוה ממנא דעשו. אתקיף ביה מה כתיב, ויאמר שלחני כי עלה השחר. וחרבייא אתערו, דבגין דמטא זמניה לזמרא ולשבחא ליה לקודשא בריך הוא, וע"ד כי עלה השחר.

682. והכא אית לאסתכלא, דודאי שלטנותא דיליה לאו איהו אלא בליליא, גו חשוכא, ורזא דא מפחד בלילות דא פחדא דגיהנם. ומה דאמר בלילות. ר"ל איהו ונוקביה. ובגיני כך לא שליט אלא בליליא.

683. ודא דאמר ויאמר שלחני כי עלה השחר. מאי כי עלה השחר. בגין דכד אתי צפרא, ואתעבר שלטנו דחשוכא דליליא, כדן עאל איהו ואכלוסיה בנוקבא דתהומא רבא, דלסטר צפון, עד דעאל ליליא, ואשתרו כלבי, ושלטי ומשטטי בליליא, עד דאתי צפרא. ועל דא הוה דחיק לומר, שלחני כי עלה השחר, דהא לא שליט ביממא.

684. כגוונא דא גלותא דישראל, דאיהו בליליא, ואקרי לילה. מלכא עכו"ם חויבא שלטא עליהו דישראל, עד דיייתי צפרא וינהיר לון קודשא בריך הוא, ויתעבר שלטניהון, ועל דא כי עלה השחר, דחיק הוה בידיה, ותשש חיליה, דהא אתעבר ליליא ועל דא אתתקף יעקב ביה, וחמא דיוקניה בדיוקנא דעשו, אבל לא באתגליא כל כך. וכדין אודי ליה על ברבאן.

685. It is written afterwards: "For truly I have seen your face, as though I had seen the face of Elohim, and you were pleased with me" (Beresheet 33:10). He saw in Esau's face the exact image that he saw in Samael, because whoever is connected to, is reflected in his face. The Shechinah is with you, Supernal Holy Ones. Therefore, your faces are like Her face. Blessed are you. He said: If I were going on the same path with you, I would then sit with you, but now that you are going on your way and I on my way, I will separate from you with the words of Torah.

685. מֵה כְּתִיב לְבַתֵּר, כִּי עַל כֵּן רָאִיתִי פָּנֶיךָ כְּרֵאוֹת פְּנֵי אֱלֹהִים וְתַרְצֵנִי. דְּחַמָּא בְּאֵינוֹן אֲנִפִּין דְּעֵשׂוּ כְּדִיוקְנָא דְאַתְחֲזִי לִיה סַמָּא"ל מִמֶּשׁ, דְּהָא בְּכַל אֲתֵר דְּב"נ אֲתַקְשֵׁר, הֲכִי אֲתַחֲזִי בְּאַנְפּוּי. וְאַתּוֹן קְדִישֵׁי עֲלִיוֹנִין שְׂכִינְתָּא בְּהַדְרִיכּוּ, וְאַנְפִּין דְּלִכּוֹן בְּאֵינוֹן אֲנִפִּין דִּילָהּ, זְכָאִין אֲתוֹן. אֲמַר אֵי אֲרַחָא חֲדָא הוּינָא אֲזִלִּי בְּהַדְרִיכּוּ, הוּינָא יְתָבִי עִמְכוֹן, הַשְׁתָּא דְאַתּוֹן לְאַרְחִיכּוּ, וְאַנָּא לְאַרְחִי, אֲתַפְרֵשׁ מִנְיִכּוּ בְּמִילֵי דְאַוּרִיתָא.

69. "Unless Hashem builds the house"

Rabbi Elazar opens a discussion of "A song of ascents for Solomon. Unless The Creator builds the house, they who build it labor in vain; unless The Creator keeps the city, the watchman stays awake in vain." He then comments that King David said this for his son, Solomon, when Nathan the prophet foretold that Solomon would build the Holy Temple. Another explanation of the verse, we learn, is that unless the King, who is Binah, builds the house with the seven pillars of Chesed, Gvurah, Tiferet, Netzach, Hod, Yesod and Malchut of Zeir Anpin, they who build it shall labor in vain. The tabernacle can only be guarded by a youth, who was first Joshua (in the youthful aspect of Metatron), then the child Samuel. God alone guards the Holy Temple, and He guards the righteous as they travel, as is written: "The Creator shall preserve your going out and your coming in."

The Relevance of this Passage

In effect, Rabbi Elazar's discourse concerns how to draw the Light of the Creator to our own homes. King David, we are told, composed verses that spoke of the necessity of having the Creator's Light imbued at the seed level of the building of the Temple. Otherwise, all the construction and safeguards would be for naught. For us, this means that our own temples, our homes and communities, must be imbued with this Light. Otherwise, there is no chance for protection and blessing, regardless of what we might do on a physical level.

Without our constant awareness of this need for Light, we are left vulnerable to the forces of chaos. Here we travel back to the seed level of our homes, our communities, and the entire world, and we inject them with the awesome Light of The Creator. The radiance banishes all the darkness and forces of chaos that have wreaked havoc upon our lives since the dawn of humanity.

686. He opened the discussion saying: "A song of ascents for Solomon. Unless Hashem builds the house, they who build it labor in vain, unless Hashem keeps the city, the watchman stays awake in vain" (Tehilim 127:1). HE QUESTIONS: Did Solomon then say this praise when he built the Temple? HE ANSWERS: It was not so, but rather King David said it for his son, King Solomon, when Natan the prophet came to him and told him about Solomon that he would build the Temple. Afterwards King David showed his son, Solomon, the form of the Temple. When David saw the form of the Temple and all its trappings, he recited praise for Solomon his son, and said, "Unless Hashem builds the house..."

686. פֶּתַח וְאָמַר שִׁיר הַמַּעֲלוֹת לְשִׁלְמָה אִם יִי' לֹא יִבְנֶה בַּיִת שׂוֹא עֲמָלוֹ בּוֹנֵיו בּוֹ אִם יִי' לֹא יִשְׁמַר עִיר שׂוֹא שָׂקֵד שׂוֹמֵר. וְכִי שִׁלְמָה אָמַר תּוֹשְׁבַחְתָּא דָּא כְּד בְּנָה בֵּי מְקַדְשָׁא. לָאוּ הֲכִי, דְּהָא דָּוִד מְלַכָּא א"ל בְּגִין שִׁלְמָה מְלַכָּא בְּרִיָּה, כְּד אֲתָא נִתָּן לְגַבְיָהּ, וְא"ל עַל שִׁלְמָה דְּאִיהוּ יְבָנִי בֵּי מְקַדְשָׁא. וְלְבַתֵּר דָּוִד מְלַכָּא אֲחֲזִי לְשִׁלְמָה בְּרִיָּה דִּיוקְנָא דְּבֵי מְקַדְשָׁא. כִּיִּין דְּחַמָּא דָּוִד דִּיוקְנָא דְּבֵי מְקַדְשָׁא, וְכַל תְּקוּנָוִי, אֲמַר שִׁירְתָּא עַל שִׁלְמָה בְּרִיָּה, וְאָמַר אִם יִי' לֹא יִבְנֶה בַּיִת וְגו'.

687. Another explanation for: "A song of ascents for Solomon." It MEANS to the King that the peace is His, THAT IS ZEIR ANPIN. This song is a song and praise above all the other songs, and this song rises above all of them. "Unless Hashem builds the house," MEANING King David saw all these seven pillars, WHICH ARE CHESED, GVURAH, TIFERET NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN, upon which this house, MALCHUT, stands, for they stand row by row in order to build this house. Above them all stands the Master of the house, THAT IS BINAH, who goes over them and gives strength and courage to each and every one accordingly.

687. ד"א שִׁיר הַמַּעֲלוֹת לְשִׁלְמָה, לְמַלְכָּא דְּשִׁלְמָא דִּילְיָהּ. וְהָאִי שִׁירְתָּא אִיהוּ שִׁירְתָּא וְתּוֹשְׁבַחְתָּא עַל כָּל שְׂאֵר שִׁירְתָּא, וְשִׁירְתָּא דְּהָא סְלֵקָא עַל כָּלְהוּ. אִם יִי' לֹא יִבְנֶה בַּיִת, דְּחַמָּא דָּוִד מְלַכָּא, כָּל אֵינוֹן עִמּוּדִין שְׁבַעָה, דְּהָאִי בַּיִת קָאִים עֲלִוְהוּ, דְּאֵינוֹן קִיּוּמֵי שׁוּרִין שׁוּרִין, לְמַבְנֵי הָאִי בַּיִת. לְעִילָא מְכַלְהוּ קִיּוּמָא מְאָרִיָּה דְּבִיתָא דְּאֲזִיל עַל גַּבְיָהּ, וְיַהִיב לֹן חִילָא וְתּוֹקְפָא, לְכָל חַד וְחַד כְּדָקָא יָאוּת.

688. In reference to this, David said: Unless the King, that the whole peace is His, WHO IS BINAH, who is the landlord, build the house, "they who build it labor in vain." These are the pillars CHESED, GVURAH, TIFERET NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN who will build this house. "Unless Hashem keeps the city," that is, the King that the whole peace is His, WHO IS BINAH, "the watchman stays awake in vain," who is a pillar, upon which the world, MALCHUT, is built. What is it? It is the Righteous, NAMELY YESOD OF ZEIR ANPIN, who watches over the city, MALCHUT.

689. Joshua stood constantly and guarded the Tabernacle that Moses made, WHICH IS MALCHUT OF THE ASPECT OF MOCHIN OF THE SIX ENDS. It could be guarded only by him, for he is called 'a youth', WHICH IS THE ASPECT OF METATRON, as it is written: "But his servant Joshua, the son of Nun, a young man, did not depart out of the tent" (Shemot 33:11). Afterwards, this Tabernacle was guarded only by another youth, as it is written: "And the child Samuel ministered" (I Shmuel 3:1), because the Tabernacle can be guarded only by a youth. Who is this guard? He is the one who guards the SUPERNAL Tabernacle, WHICH IS MALCHUT OF THE ASPECT OF MOCHIN OF THE SIX EXTREMITIES, who is called so BY THE NAME 'youth', who is Metatron.

690. Guarding you, supernal Holy Ones, is not like the guarding of the Tabernacle, but guarding you is like the keeping of the Temple. The Holy One, blessed be He, alone guards it, as it is written: "Unless Hashem keeps the city, the watchman stays awake in vain." Similarly, all the time that the righteous are going on the road, the Holy One, blessed be He, guards them constantly, as it is written: "Hashem shall preserve your going out and your coming in" (Tehilim 121:8).

691. They went after him and escorted him three miles, and then returned their way. They declared about him: "For He shall give His angels charge over you, to keep you in all your ways. They shall bear you up in their hands..." (Tehilim 91:11). "Let your father and your mother be glad, and let her who bore you rejoice" (Mishlei 23:25).

70. "In multitude of people is the glory of the king"

Here, Rabbi Yehuda discusses: "In the multitude of people is the glory of the king, but in the lack of people is the downfall of the prince." He says that while other nations have more people than Yisrael, they mix with each other, and therefore because the children of Yisrael do not mix, there is no nation in the world as great and numerous as Yisrael. When people are praying in the synagogue, it is to the king's glory. When they do not come and pray, the supernal appointees and legions are lowered, because the praises are required to be said above and below simultaneously. "The downfall of the prince," then, we learn, refers to these supernal beings. Yet even ten people in the synagogue are sufficient to praise God and to make comrades of the supernal legions.

The Relevance of this Passage

The greatness and size of Yisrael is a metaphor alluding to the internal Vessel - the magnitude of desire to receive - that exists within the souls of the children of Yisrael. Prior to the Creation of the world, a single, unified soul - the Vessel - existed in the Endless World. This one infinite soul was comprised of all the souls of humanity, and its essential nature was desire. The one Vessel shattered into countless pieces of all sizes and spilled into our world. Thus, each broken fragment represents a different measure and intensity of desire. The largest pieces of the shattered Vessel are called children of Yisrael. Thus, the Israelites have the capacity to draw the greatest amount of Light into this world by virtue of the intensity of their desire. Thus, they are also accountable for the quantity of darkness that engulfs the world.

"Prayer in the synagogue" is not about worship or offering praise to the Creator. Rather, it denotes the path of spiritual transformation (of which prayer is but a tool to help effect change within a man's nature). Hence, we are being told that the children of Yisrael must embrace spiritual transformation to bring Light to all the nations of the world. Light is created when an Israelite resists his selfish and intense desire to receive for the self alone and, instead, receives for the purpose of sharing with others.

Prayer is one procedure that helps reveal Light as it diminishes the drive of the ego. Ten men are required in a synagogue during prayer, for they correspond to the Ten Sfirot, which creates circuitry. A reading of this passage awakens our momentous responsibility to bring Light to others. We are inspired to perform acts of caring, and we summon the courage to practice self-denial. Our meditation here is a great act of sharing; thus it

688. וע"ד אָמַר דָּוִד, אִי הָאִי מַלְכָּא דְשַׁלְמָא כְּלָא דִּילִיָּהּ, דְאִיהוּ מְאָרִיָּה דְבֵיתָא, לֹא בְנִי לְהָאִי בֵּיתָא, שׁוֹא עֲמְלוּ בּוֹנֵי בּוֹ, אֵינוֹן קַיָּיִמִין דְקַיָּיִמִין לְמַבְנֵי עַל הָאִי בֵּיתָא. אִם יֵי' לֹא יִשְׁמַר עִיר, דָּא מַלְכָּא דְשַׁלְמָא כְּלָא דִּילִיָּהּ. שׁוֹא שְׁקֵד שׁוֹמֵר, דָּא אִיהוּ חַד קַיָּיִמָא דְעַלְמָא אֲתַתְקַן עֲלֵיהּ, וּמְנֹג צְדִיק, דְהָא אִיהוּ נְטִיר לָהּ לְהָאִי עִיר.

689. מְשַׁכְנָא דְעֵבֶד מֹשֶׁה, יְהוֹשֻׁעַ הוּא קַיָּיִם תְּדִיר וְנְטִיר לִיָּהּ, דְהָא לִית נְטִירוּ דִּילִיָּהּ בַּר בֵּיה דְאֶקְרִי נְעַר, דְכִתִּיב וּמְשַׁרְתּוּ יְהוֹשֻׁעַ בֶּן נֹון נְעַר לֹא יָמִישׁ מִתּוֹךְ הָאָהֶל. לְבַתֵּר הָאִי מְשַׁכְנָא לֹא הוּא נְטִיר, אֲלֵא בְגִין נְעַר אַחֲרָא, דְכִתִּיב וְהִנְעַר שְׁמוּאֵל מְשַׁרְתָּ, בְּגִין דְלִית נְטִירוּ דְמְשַׁכְנָא, אֲלֵא בְנְעַר. וּמֵאן אִיהוּ שׁוֹמֵר דָּא. הֵהוּא דְנְטִיר מְשַׁכְנָא דְאֶקְרִי הַכִּי נְעַר מְטַטְרוּן.

690. אֲבָל אֲתוֹן קַדִּישֵׁי עֲלִיוֹנִין, לֹאוּ נְטִירוּ דְלְכוֹן בְּנְטִירוּ דְמְשַׁכְנָא, אֲלֵא נְטִירוּ דְלְכוֹן בְּנְטִירוּ דְבֵי מְקַדְשָׁא, קוּדְשָׁא בְּרִיךְ הוּא בְּלַחֲדוּי, דְכִתִּיב אִם יֵי' לֹא יִשְׁמַר עִיר שׁוֹא שְׁקֵד שׁוֹמֵר, דְהָא בְּכָל זְמַנָּא דְצְדִיקָא אֲזִלֵי בְאַרְחָא, קוּדְשָׁא בְּרִיךְ הוּא נְטִיר לוֹן תְּדִיר, דְכִתִּיב יֵי' יִשְׁמַר צַאֲתְךָ וּבּוֹאֲךָ.

691. אֲזִלוּ אַבְתְּרִיָּהּ, וְאוֹזְפֵהוּ תְּלַת מַלְיָן, וְאֶהְדְּרוּ לְאַרְחֵיָּהּ קְרוּ עֲלֵיהּ, כִּי מְלֹאכְיוּ יַצִּיָּה לְךָ לְשַׁמְרֵךְ בְּכָל דְרַכְיָךְ, עַל כְּפִיָּם יִשְׁאוּנְךָ וְגו'. יִשְׁמַח אָבִיךָ וְאִמְךָ וְתִגַּל יוֹלְדֶתְךָ.

nourishes all the nations of the world with spiritual Light, ending conflict and crumbling the seeds of intolerance.

692. "Moreover, you shall make the tabernacle with ten curtains..." (Shemot 26:1). Rabbi Yehuda opened the discussion saying: "In the multitude of people is the glory of the king, but in the lack of people is the downfall of the prince" (Mishlei 14:28). "In the multitude of people is the glory of the king" refers to Yisrael, about whom it is written: "For you are a holy people to Hashem your Elohim" (Devarim 7:6). They are a people that number many thousands and ten thousands, and when their numbers are great, it is the glory of the Holy One, blessed be He, because those above and those below praise the Name of the supernal King because of this holy nation. This is what is meant by: "Surely this great nation is a wise and understanding people" (Devarim 4:6).

693. If you ask: But it is written, "Because you were more (also: few) in number than all the other peoples" (Devarim 7:7). HE ANSWERS: "Than all the other people": They are certainly the fewest, but of any of these people they are more numerous, for in the whole world there is no nation as great and numerous as Yisrael. If you ask: Behold the Ishmelites and the Edomites, who are numerous. HE ANSWERS: For sure numerous, but all the other nations mix one with the other. This nation has children in this nation and this nation has children in another nation, BUT THE CHILDREN OF YISRAEL DO NOT MIX WITH OTHER NATIONS AND NO NATIONS MIX WITH THEM. Therefore, there is no nation in the world as great and numerous as Yisrael. A select and unique people are they. Among them, there is no intermingle at all, as it is written: "For you are a holy people to Hashem your Elohim, Hashem your Elohim has chosen you..." Hence "in the multitude of people is the glory of the king," namely the glory of the supernal King, the Holy One, blessed be He.

694. WE SHOULD EXPLAIN THIS PASSAGE. When the Holy One, blessed be He, comes to the synagogue and all the people come together and pray and give thanks and praise the Holy One, blessed be He, it is the King's glory. A 'king' without attributes is the Holy King, THAT IS THE HOLY ONE, BLESSED BE HE, that is perfected with beauty and perfection to ascend above, to ABA AND IMA.

695. "But in the lack of people is the downfall of the prince." This is when THE HOLY ONE, BLESSED BE HE, comes earlier to the synagogue, but the people did not come to pray and praise the Holy One, blessed be He. Then all the dominions of above and the supernal appointees and legions are cut from the elevation of preparing the adornments of that King, WHO IS THE HOLY ONE, BLESSED BE HE.

692. וְאֵת הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יְרִיעוֹת וְגו'. רַבִּי יְהוּדָה פָּתַח, בְּרַב עִם הַדְּרֹת מֶלֶךְ וּבִאֲפֶס לֹאִם מִחֲתַת רְזוּן. בְּרַב עִם הַדְּרֹת מֶלֶךְ, אֲלֵינן אֵינּוֹן יִשְׂרָאֵל, דְּכִתִּיב בְּהוּ בִּי עִם קְדוּשַׁת אֲתָה לֵינִי אֱלֹהֶיךָ. וְאֵינּוֹן עֵמָּא דְסִלְקִין לְכַמְהָ אֲלִפִּין, וּלְכַמְהָ רַבּוּן, וְכֹד אֵינּוֹן סְגִיָּאִין בְּחוּשְׁבַּנְיָהוֹן, יְקָרָא דְקוּדְשָׁא בְּרִיךְ הוּא אִיהוּ. דְּהָא עֲלָאִין וְתַתָּאִין מְשַׁבְּחִין שְׁמֵיהּ דְּמַלְכָּא עֲלָאָה, וּמְשַׁבְּחִין לֵיהּ בְּגִין עֵמָּא קְדִישָׁא דָּא. הַה"ד רַק עִם חֲכָם וְנָבוֹן הַגּוֹי הַגְּדוֹל הַזֶּה.

693. וְאֵי תִימָא, הָא כְּתִיב, כִּי אַתֶּם הַמְעַט מִכָּל הָעַמִּים, אֲלָא, מִכָּל הָעַמִּים וְדָאִי, אֲבָל מְעַמָּא חָד וְתִיר סְגִיָּאִין אֵינּוֹן. דְּהָא לִית עֵמָּא בְּכָל עֲלָמָא רַב וְסִגִּי בְּיִשְׂרָאֵל. וְאֵי תִימָא הָא בְּנִי וְשְׁמַעְאֵל, וְהָא בְּנֵי אֲדוּם, הָא כְּמָה אֵינּוֹן. וְדָאִי הֲכִי סְגִיָּאִין אֵינּוֹן, אֲבָל כָּל שְׂאָר עַמִּין כְּלָהוּ מִתְעַרְבֵי אֲלֵינן בְּאֲלֵינן, בְּנִין אִית לְעַם דָּא, בְּעַם דָּא, וְלֹאֲלֵינן בְּנִין בְּעַם אַחְרָא, וְאֲלֵינן בְּאַחְרָא. וּבְג"כ לִית עֵמָּא בְּכָל עֲלָמָא, רַב סְגִי בְּיִשְׂרָאֵל, עֵמָּא בְּרִירָא וְיַחֲדָאָה, אֲלֵינן בְּאֲלֵינן, בְּלֹא עַרְבוּבָא אַחְרָא בְּלָל, דְּכִתִּיב בִּי עִם קְדוּשַׁת אֲתָה לֵינִי אֱלֹהֶיךָ, וּבְךָ בַּחֲרֵי יְיָ, וְע"ד בְּרַב עִם הַדְּרֹת מֶלֶךְ, הַדְּרָא אִיהוּ דְּמַלְכָּא עֲלָאָה קוּדְשָׁא בְּרִיךְ הוּא.

694. תּוּ בְּזִמְנָא דְקוּדְשָׁא בְּרִיךְ הוּא אֲתֵי לְבֵי בְּנִישְׁתָּא, וְכָל עֵמָּא אֲתֵינן בְּחָדָא, וּמְצִלָּאן, וְאוּדִין, וּמְשַׁבְּחִין לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּדִין הַדְּרָא דְּמֶלֶךְ אִיהוּ, דְּמֶלֶךְ סִתָּם דָּא מַלְכָּא קְדִישָׁא. דְּאֲתַתְּקִין בְּשִׁפּוּרָא וּבְתַקוּנָא לְסִלְקָא לְעִילָא.

695. וּבִאֲפֶס לֹאִם מִחֲתַת רְזוּן, וְכֹד אִיהוּ אֲקָדִים לְבֵי בְּנִישְׁתָּא, וְעֵמָּא לֹא אֲתֵינן לְצִלָּאָה וּלְשַׁבְּחָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּדִין כָּל הַהוּא שְׁלִטְנוּתָא דְּלְעִילָא, וְכָל אֵינּוֹן מְמַנֵּן וּמְשַׁרְיִין עֲלָאִין, כְּלָהוּ אֲתַבְּרוּ מֵהַהוּא עֲלוּיָא דְּמִתְתַּקְנֵי בְּתַקוּנֵי הַהוּא מֶלֶךְ.

696. What is the reason THAT THEY ARE CUT FROM THEIR LOFTY PLACES? Because when Yisrael below arrange their prayers and requests and are supporting the supernal King, all these supernal legions arrange praises and support that Holy Perfection. For all the supernal legions are friends with Yisrael below to praise the Holy One, blessed be He, together, so that the elevating of the Holy One, blessed be He, should be done above and below together.

696. מ"ט. בגין דבהיה שעתא, דישראל לתתא קא מסדרי צלותהון ובעותהון, ומשבחן למלכא עלאה. כל אינון משריין עלאין, מסדריין שבחין, ומתתקנן בהוא תקונא קדישא, בגין דמשריין עלאין בלהו חברין אינון בישראל לתתא, לשבחא לקודשא בריך הוא בחדא, למהוי סלוקא דקודשא בריך הוא עילא ותתא בחדא.

697. When THE ANGELS are bidden to be comrades with the people of Yisrael, TO PRAISE THE HOLY ONE, BLESSED BE HE, TOGETHER, and the children of Yisrael below do not come to set their prayers and requests and to praise their Master, then all the holy legions of the supernal dominion are cut from their perfection. They are not elevated and they cannot praise their Master properly, because the praises of the Holy One, blessed be He, have to be recited together above and below by those of above and those of below at the same time. Therefore it says, "The downfall of the prince" and not 'the downfall of the king' BECAUSE THIS PERTAINS ONLY TO THE COMPANIES OF ANGELS AND NOT TO THE KING HIMSELF.

697. וכד אינון מזדמנן למהוי חברים בהו בישראל, וישראל לתתא לא אתיין לסדרא צלותהון ובעותהון ולשבחא למאריהון, בלהו משריין קדישין, שלטנותא עלאה אתברו מתקוניהון, דהא לא סלקין בסלוקא, ולא יכלין לשבחא למאריהון בדקא יאות. בגין דשבחי דקודשא בריך הוא, אצטריך למהוי בחדא עילא ותתא, עלאין ותתאין בשעתא חדא, וע"ד מחמת רזון ולא מחמת מלך.

698. Even if they were not many that came to the synagogue and just ten, the supernal legions would come to be comrades with these ten to praise THE HOLY ONE, BLESSED BE HE. What is the reason? It is because all the perfections of that King are done with ten. Therefore, ten is sufficient if there are no more.

698. ואמילו דלא אסגיאו בבי בנישתא, אלא עשרה, באינון עשרה מזדמנן משריין עלאין, למהוי עמהון חברים. מ"ט בגין דכל תקוני דהוא מלך, אינון בעשרה, ועל דא די בעשרה, אי לאו אינון יתיר.

71. Wherever letters are added, it causes a lessening

Rabbi Yehuda begins here by saying that 'ten' can be written with the Hei, which is the Shechinah, or without it: eser, asarah. She is not included in 'twelve' at all. Twelve, the higher number, Shte asar, is spelled without the Ayin of the evil eye, we learn, and when that letter is added the number is reduced by one to eleven, Ashte asar. Wherever letters are added, we are then told, it serves as subtraction. Even adding Yud to Amnon's name and referring to him as 'Aminon' decreases his honor.

The Relevance of this Passage

When the Evil Eye (envious stares and glances of ill-will) is permitted to shed its influence, it literally banishes the Light that is present. It has drastic effects upon people and situations. Evil Eye is banished from the world through the forces summoned here. The desire to cast Evil Eye is also eliminated from our being.

We learn that quite often when a person adds, he actually takes away, as per the well-known adage: Less is more. This truth is often seen in religion. A person becomes caught up in the religious aspect of faith, performing more and more rites and rituals in the name of holiness, but he grows to be more intolerant of others. This is the difference between a spiritual path and a religious one. Here we receive the wisdom and consciousness to seek out spiritual righteousness as opposed to self-righteousness born of religiosity. This dangerous holier-than-thou consciousness is purged from human consciousness, engendering tolerance and respect among all of God's children.

699. Come and see what is written of the Tabernacle: "Moreover you shall make the tabernacle with ten curtains" (Shemot 26:1). THE NUMBER ten is because the perfection of the Tabernacle, WHICH IS MALCHUT, is by ten, AS MENTIONED EARLIER IN THE LAST ESSAY, so that everything will be proper. HE QUESTIONS: HE SAYS TEN (Heb. eser, fem.). What is the reason THAT IT SAYS ten (Heb. eser fem.) and not ten (Heb. asarah, masc.)? HE ANSWERS: For every place THAT IT IS WRITTEN ESER WITHOUT THE HEI refers to THE TEN SFIROT without the Shechinah, FOR THE SHECHINAH ENCIRCLES THEM FROM ABOVE because She is not counted WITH THE TEN. Similarly, "it stood upon twelve oxen (Heb. shnei asar)" (I Melachim 7:25). SINCE THE WORD TEN IS WRITTEN WITHOUT HEI, the Shechinah is not in the number TWELVE, since She stands over them from above as it is written: "And the sea was set above upon them" (Ibid.), MEANING THE SHECHINAH THAT IS CALLED 'SEA'. In those places that allude to what is missing above them, the Shechinah is extranumerary, not included in the count.

700. The Other Side is given an addition to the number, and it decreases in number. For example, Ashtei ASAR (=eleven) is spelled with Ayin THAT IS ADDED TO THE NUMBER SHTEI ASAR (=TWELVE), THUS REDUCING THE NUMBER FROM TWELVE TO ELEVEN. THIS IS AN INDICATION OF WHAT IS LACKING FROM ABOVE, FOR THE ADDED AYIN IS THE SECRET OF THE EVIL EYE (HEB. AYIN), as we have already established. Wherever letters are added in this manner, it serves as subtraction. For example: "Has Aminon your brother" (II Shmuel 13:20). It would have been sufficient TO SAY Amnon AND THE REASON THE YUD WAS ADDED IS TO LESSEN HIS HONOR. However, a letter is deducted on the holy side and it is really an addition, MEANING THAT BY DEDUCTING THE AYIN FROM ASHTEI ESREH, THE NUMBER ELEVEN BECOMES TWELVE.

72. The Seven Firmaments

Here, Rabbi Chiya discusses: "Who covers Himself with Light as with a garment, who stretches out the heavens like a curtain," saying that God created the Heavens from fire and water, expanded and spread out like a curtain. The seven firmaments, we are told, correspond to seven Sfirot, and there is one firmament above them, Tevunah, which cannot be viewed but only understood. Above that, there is one which no one can see or know. Then, Rabbi Chiya says, there are ten firmaments, which are the ten curtains of the tabernacle and also ten Sfirot. Next, Rabbi Yosi says there are nine firmaments, and that the Shechinah is the tenth. He adds that Rabbi Shimon revealed the secrets of all the firmaments, seven above and seven below. The seven firmaments contain stars and constellations, which guide the world.

The Relevance of this Passage

The stars and the heavens rule our cosmos, scattering across our vision like bright diamonds, opening our hearts to the million sparks of love that fly to us from God. However, the seven heavenly bodies that adorn our strip of galaxy also exert negative influences. The lower Seven Sfirot control the planets and stars. Thus, by connecting to them here, we ascend above planetary influence and immediately begin directing our own fate. The destiny of mankind makes a quantum shift, from an apocalyptic finale to a Final Redemption that is founded upon compassion, mercy, and pleasantness. This miraculous turn of events occurs by virtue of the love of Rabbi Shimon, author of this heavenly tome.

701. Rabbi Chiya opened the discussion saying: "Who covers Himself with light as with a garment, who stretches out the heavens like a curtain" (Tehilim 104:2). This verse has been established. When the Holy One, blessed be He, created the world, He covered Himself with that first light THAT WAS IN THE CREATION, and created with it the heaven.

702. Come and see: Light and darkness were not together, because light is from the side of the Right COLUMN and darkness is from the side of the Left COLUMN. What did the Holy One, blessed be He, WHO IS BINAH, do? He joined them together and created the heaven from them, WHICH IS THE SECRET OF ZEIR ANPIN, BECAUSE ZEIR ANPIN IS THE SECRET OF THE CENTRAL COLUMN AND MEDIATES BETWEEN BOTH COLUMNS, RIGHT AND LEFT, WHICH ARE FIRE AND WATER. What are Heavens? (Heb. shamayim). IT IS COMPOSED OF Esh and Mayin (Eng. 'fire and water'), which He joined together, and made peace between them.

699. ות"ח במשכן מה כתיב, ואת המשכן תעשה עשר יריעות, עשר: בגין דתקונא דמשכנא, בעשרה איהו, למהוי כדקא יאות. עשר, מ"ט עשר, ולא עשרה. אלא עשר, בכל אתר איהו בלא שכינתא, דלאו איהי בחושבנא כגוונא דא עומד על שני עשר בקר, שכינתא לאו איהי בחושבנא, דהא איהי קיימא לעילא, דכתיב והים עליהם מלמעלה. ובאלין דוכתי דרמיזי לרזא דלעילא דחסר מנהון, הא שכינתא יתיר על ההוא חושבנא, דלאו איהי בחושבנא.

700. לסטרא אחרא, יהבי חושבנא יתיר, ואיהי במניינא בגריעו, כגון עשתי, והא אוקמוה. ובכל אתר דאתון אתוספן, כגוונא דא, איהו לגריעותא. כגון האמינן אחיך, דסגינא אמנן. ובסטרא דקדושא, גרע את ואיהו תוספת.

701. רבי חייא פתח ואמר, עוטה אור בשלמה נוטה שמים כיריעה. האי קרא אוקמוה, דכד ברא קודשא בריך הוא עלמא, אתעטף בהוא אור קדמאה, וברא ביה שמים.

702. ות"ח, אור וחשך לאו כחדא הוו. אור מסטרא דימינא, וחשך מסטרא דשמאלא. מאי עבד קודשא בריך הוא, שתף לון כחדא, וברא מנהון שמים. מאי שמים. אש ומים. שתפן כחדא, ועביר שלם ביניהו.

703. When they were combined together, FIRE AND WATER, He expanded them and spread them like a curtain, AS IT IS WRITTEN: "WHO STRETCHES OUT THE HEAVENS LIKE A CURTAIN." And He made of them the letter Vav OF THE NAME YUD HEI VAV HEI, NAMELY ZEIR ANPIN. This is called 'a curtain' or 'curtains', because light spread from this letter Vav TO MALCHUT, and curtains were made. This is what is meant by: "Moreover you shall make the Tabernacle with ten curtains.

704. These seven firmaments expanded and are concealed in the supernal Storehouse, WHICH ARE THE SEVEN SFIROT OF ZEIR ANPIN: CHESED, GVURAH, TIFERET NETZACH, HOD, YESOD AND MALCHUT, FOR CHOCHMAH IS COVERED AND CONCEALED IN THEM, WITHIN THE LIGHT OF CHASSADIM THAT ILLUMINATES UPON THEM FROM BINAH, as we have established. There is one firmament above them, WHICH IS TEVUNAH, and that firmament has neither color nor a revealed place in it IN THE ILLUMINATION OF CHOCHMAH. Nor can it be viewed. And this firmament is concealed and illuminates all THE SEVEN FIRMAMENTS, causing them to journey, each and every one as is proper for it. IT CANNOT BE VIEWED, it can only be understood.

705. From that firmament and higher, MEANING HIGHER THAN YISRAEL -SABA, AND TEVUNAH, there is no one who can know or observe. A person should close his mouth in order not to talk and observe with understanding. One who will observe will go backwards, because there is none who can understand THERE.

706. There are ten curtains, which are ten firmaments, and who are they? They are the curtains of the Tabernacle, WHICH IS MALCHUT, which are ten, NAMELY TEN SFIROT. They can be comprehended by the wise-hearted, BECAUSE CHOCHMAH IS REVEALED IN MALCHUT BUT NOT HIGHER THAN HER. One who knows them, observes great Wisdom and the secrets of the world, and looks up into that place to which each and everyone is attached, except for two FIRMAMENTS that stand on the right and left, WHICH ARE HER CHOCHMAH AND BINAH that are hidden with the Shechinah.

707. Rabbi Yosi said: There are nine firmaments and the Shechinah is the tenth. If you say that since it is written Eser (Eng. 'ten') WITHOUT HEI, they are ten besides the Shechinah. Yet if so, then there are eleven Sfirot in the Shechinah, as She is one SFIRAH and is supernumerary to ten SFIROT. YET IT IS KNOWN THAT THERE ARE TEN SFIROT AND NOT ELEVEN, AS IT IS WRITTEN IN THE SEFER YETZIRAH (ENG. 'THE BOOK OF FORMATION'). But certainly there are nine, which are the nine days between Rosh Hashanah and Yom Kippur, and She is the tenth. Similarly, the Tabernacle is made of ten curtains.

708. These ten firmaments are the mystery of mysteries that is handed only to those who know Wisdom, and it is all in the secrets of the Holy luminary, RABBI SHIMON, who revealed the secret of every single firmament and those who minister in each and every one. There are seven firmaments above, IN ZEIR ANPIN, and there are seven firmaments below, IN MALCHUT, like above, AND THE SEVENTH FIRMAMENT, WHICH IS CHESED, INCLUDES THE FIRST THREE SFIROT. Therefore, there are ten, AS MENTIONED ABOVE. There are seven firmaments, which contain stars and constellations with which to lead this world according to its way, as is needed.

703. וכד אתכלילו בחדא, ומתח לון, ביריעה מתח לון, ועביר מנהון את ו' ודא אקרי יריעה. יריעות, דהא את דא אתפשיט מניה נהירו, ואתעבידו יריעות, הה"ד ואת המשכן תעשה עשר יריעות.

704. ושבע רקיעין אינון מתיחין, גניזין בגניזו עלאה, כמה דאוקמוה. וחד רקיעא דקיימא עלייהו, והוא רקיע לית ביה גוון, ולית ליה אתר באתגליא ולא קיימא לאסתכלא ביה, והאי רקיע איהו גניז, ונהיר לכלהו, ונטיל לון במטליהו, כל חד וחד בדקא חזי ליה. אלא קיימא בסוכלתנו.

705. מהאי רקיע ולהלאה, לית מאן הידע וישגח, ואית ליה לבר נש למסתם פומיה, ודלא למללא ולאסתכלא בסוכלתנו. מאן דיסתכל אהדר לאחורא, דלית מאן היכול למנדע.

706. עשר יריעות אינון, דאינון עשרה רקיעין. ומאן אינון יריעות דמשכנא דאינון עשר. וקיימן למנדע לחבימי לבא. מאן דינדע בהו, אסתכל בחכמתא סגיא, וברזין דעלמא, ואסתכל לעילא בהוא אתר, דכל חד וחד אתדבק ביה, בר תרין אינון דקיימן בימינא ובשמאלא, ואינון גניזין בהדי שכינתא.

707. רבי יוסי אמר תשע רקיעין אינון, ושכינתא איהו עשיראה. דאי תימא בגין דכתיב עשר, בר משכינתא איהו. אי הכי, שכינתא חד סרי איהו דקיימא על עשר. אלא ודאי תשע אינון, ואינון תשע יומין שפין ר"ה ליום הכפורים, ואיהו עשיראה. בגוונא דא, משכן איהו עשר יריעות.

708. אינון עשר רקיעין רזא דרזין דלא אתמסר בר לאינון הידעי חכמתא, וכלא איהו ברזין דבוצינא קדישא, דאיהו גלי רזא דכל רקיעא ורקיעא, ואינון שמשין דמשמשי בכל חד וחד. שבע רקיעין אינון לעילא, שבע רקיעין אינון לתתא, בגוונא דלעילא. שבע רקיעין אינון, דבהו ככביא ומזלי לאנהגא עלמא דא כפום ארחה, כמה דאצטריך ליה.

73. "Extol Him who rides upon the clouds"

Rabbi Yosi here continues discussing the firmaments. He says "the clouds" means the seventh firmament, that of Chesed, which is called Aravot because it is mixed from fire and water. He "who rides upon the clouds" is the eighth and higher firmament, Binah. Aravot includes within itself all the other six Sfirot, and that is the secret of the Supernal Chariot. Because those who enter the presence of this firmament must enter with only joy, the High Priest must enter the Holy Sanctuary only with joy. Rabbi Yosi next asks what the person in dire straits is to do if he cannot pray with joy, being full of sadness. He answers that those who pray with tears awaken the compassion of God. Then we learn that Binah is called 'Yah', because he is joy and he causes joy and he is the higher firmament. And when this firmament dominates, we are told, it revokes any punishment that had been decreed for a person who is in sadness yet still fasts on the Sabbath. Rabbi Elazar next says he thinks that "Him who rides upon the clouds" refers to Arich Anpin, who is the most hidden and most ancient of all, whose name is 'Yah', and who rides upon Aba and Ima, who are Yud-Hei. Even though Arich Anpin cannot be grasped or understood, Aba and Ima are the first level that emerged from Him. The name of Zeir Anpin, Yud Hei Vav Hei, is not as great because it has more letters, but, nonetheless, it is still the Great Name, which is used for Amen, to draw from Him. Rabbi Elazar then tells us again how the precepts of the Torah are the limbs of the body, that every one of the limbs is important, and that neglecting even one precept of the Torah makes a blemish. He next discusses the union of the supernal limbs, whose secret is 'remember', and the lower limbs, whose secret is 'keep'. We are reminded that anyone who completes the precepts of the Torah will inherit two worlds, this world and the world to come. Then, Rabbi Chiya and Rabbi Aba rise at midnight to study Torah, and the daughter of the innkeeper stands nearby to light a candle for them and listen to their words.

The Relevance of this Passage

Depression and gloom cause the Shechinah to depart our presence. Hence, true joy is kindled in our hearts so that the Shechinah envelops us in all her splendor. We are told that genuine tears of sadness (not selfishness) cause our prayers to be answered. In turn, the gates of mercy are opened to us by the lamenting prayers of the righteous who have cried and spilled tears on our behalf throughout history. We are connected to the highest, most hidden realms of the spiritual atmosphere that shines immeasurable rays of Light into our dimension.

Meditating upon this section while making the conscious effort to share this Light with all mankind brings us blessing, helping our world now to become the world to come.

709. Among them all, the seventh is the most valuable, WHICH IS CHESED, except for the eighth FIRMAMENT, WHICH IS BINAH, who leads all seven firmaments and stands upon them all. It is written: "Extol Him who rides upon the clouds" (Tehilim 68:5). HE QUESTIONS: Who is the one who rides the clouds and what are the clouds (Heb. aravot)? HE ANSWERS: 'Aravot' is the seventh firmament, WHICH IS THE FIRST SFIRAH OF ZEIR ANPIN THAT IS CALLED 'CHESED', AND INCLUDES ALL THE SFIROT OF ZEIR ANPIN THAT ARE BELOW IT. Why is it called 'Aravot'? Because it is mixed (Heb. me'orav) of fire and water together, NAMELY from the south, WHICH IS WATER, and from the north, WHICH IS FIRE. It is mixed of the two sides AND THE ONE WHO RIDES ON THE CLOUDS IS THE EIGHTH FIRMAMENT, BINAH.

709. בְּכִלְהוֹ שְׁבִיעָאָה עֲרִיף, בַּר תְּמִינָאָה, דְּקָא
מְדַבֵּר לְכִלְהוֹ, וְקַיִמָא עַל כְּלָהוּ. כְּתִיב סֵלֹו לְרוֹכֵב
בְּעֲרֹבוֹת, מֵאֵן רוֹכֵב בְּעֲרֹבוֹת, וּמֵאֵן אֵינֹון עֲרֹבוֹת.
אֶלָּא, עֲרֹבוֹת דָּא רְקִיעָא שְׁבִיעָאָה, אֶמְאֵי אֲתַקְרִי
עֲרֹבוֹת. עַל דָּאִיהוּ כְּלִיל מֵאֶשָׁא וּמֵאֵי כְּחָדָא,
וּמִסְטָרָא דְדָרוֹם, וּמִסְטָרָא דְצִפּוֹן, וְאִיהוּ מְעוֹרֵב
מִתְרִין סְטָרִין.

710. If you ask: If so, what about the two Aravot (Eng. 'willow branches) that are joined with the Lulav (Eng. 'palm leaf'), we have learned that this is what is written, "Extol Him who rides upon the Aravot." AND THEY ARE NETZACH AND HOD THAT ARE CALLED 'THIGHS'. HE QUESTIONS: Who gave thighs, WHICH ARE NETZACH AND HOD, in the body, WHICH IS CHESED, GVURAH AND TIFERET, and who gave a body, WHICH IS CHESED, GVURAH AND TIFERET, in the thighs THAT ARE NETZACH AND HOD? MEANING, HERE YOU SAY THAT ARAVOT ARE CHESED OF ZEIR ANPIN, WHICH IS CONSIDERED THE BODY OF ZEIR ANPIN AND THERE YOU SAY THAT THEY ARE NETZACH AND HOD, WHICH ARE THE THIGHS THAT ARE OUTSIDE OF ITS BODY. WHO COMPARES THEM, seeing that this one, NAMELY THE BODY, produces fruit and this one, NAMELY NETZACH AND HOD which are thighs, does not produce fruit.

710. וְאֵי תִימָא, אֵי הָכִי, שְׁתֵּי עֲרֹבוֹת דְּקָא מִתְחַבְּרִין
בְּלוּלָב, וְתִגְיִנֵן עֲרֹבוֹת, הָדָא הוּא דְכְתִיב סֵלֹו לְרוֹכֵב
בְּעֲרֹבוֹת. אֵי הָכִי, מֵאֵן יָהִיב יָרְכִין בְּגוּפָא, אוֹ גּוּפָא
בְּיָרְכִין, דְּהָא דָּא עֲבִיד פְּרִין וְאֵיבִין, וְדָא לֹא עֲבִיד
פְּרִין וְאֵיבִין.

711. HE ANSWERS: But certainly it all resembles the secret of Aravot (willow branches) of the Lulav (palm leaf), for one of these willow branches of the Lulav, WHICH ARE NETZACH AND HOD, is fire, WHICH IS HOD, and the other is water, WHICH IS NETZACH. They all pertain to the same secret, FOR THE ONE IS COMPLETELY WATER AND THE OTHER IS COMPLETELY FIRE AND THEY ARE NOT MIXED ONE WITH THE OTHER, FOR THEY ARE TWO SFIROT EACH WITH INDIVIDUAL DOMINION. It is the seventh FIRMAMENT, WHICH IS CHESD, which combines fire and water together in one secret, FOR IT IS ONE SFIRAH, AND SO WE FIND THAT IT COMBINES WITHIN ITSELF THE TWO ARAVOT OF THE LULAV IN ACTUALITY. Because the firmament Aravot includes within itself all the other six SFIROT, WHICH ARE GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, AS THE HIGHEST ONE INCLUDES ALL THOSE THAT ARE LOWER THAN IT, that is the secret of the supernal Chariot. The Holy One, blessed be He, WHO IS BINAH, desires this firmament more than all the firmaments and His desire is always to perfect this firmament with the highest beauty. On this, it is said, "Extol Him who rides upon Aravot," MEANING He who rides on Aravot. Who is he? This firmament that stands over the living creatures, NAMELY BINAH THAT STANDS ABOVE CHESD, GVURAH AND TIFERET OF ZEIR ANPIN THAT ARE CALLED 'LIVING CREATURES', for it is He who rides on the clouds.

712. "And rejoice before Him" (Ibid.): It is not written, 'From before Him' but rather "before Him," BECAUSE 'FROM BEFORE HIM' IMPLIES BEFORE BINAH, WHICH IS CHOCHMAH and there is nobody who can know anything in Him. But "before Him," WHICH IS BINAH THAT RIDES UPON THE CLOUDS, one who enters before this firmament must enter with joy and without any sadness at all, because this firmament causes it so that neither sadness nor anger can dwell at all, because everything there is with joy. THEREFORE, IT SAYS, "AND REJOICE BEFORE HIM."

713. Therefore, the High Priest who stands before Him enters the Holy Sanctuary only in joy and expresses joy, because the place causes it. Of this, it is written: "Serve Hashem with gladness, come before His presence with singing" (Tehilim 100:2), because one should not show sadness in it.

714. And if you ask: One who is in pain and in dire straits, who cannot feel joy in his heart, and because of his dire straits he has to ask for Mercy from the supernal King. If so, then he shouldn't pray his prayer at all and should not enter with any sadness at all, because he cannot gladden his heart and enter before Him with joy. What remedy does this person have?

715. HE ANSWERS: Surely we have learned that all the gates are closed and locked, but the gates of tears are not closed. Tears come only from pain and sadness, and all those who are appointed over the gates break the obstacles on the roads and the locks. They bring in these tears and that prayer enters before the Holy King.

711. אֵלָא, וְדָאֵי כִּלְאָהּ הוּא רִזָּא דְעֶרְבוֹת דְּבִלְוֵלָב, אֵינּוֹן עֶרְבוֹת דְּבִלְוֵלָב, חַד אִשׁ, וְחַד מַיִם. בְּרִזָּא דָּא דְכִלְהוּ, וְאִיהוּ שְׁבִיעָאָה אִיהוּ אִשׁ וּמַיִם כְּלִיל כְּחַדָּא, בְּרִזָּא חַדָּא, וּבְגִין דְעֶרְבוֹת אִיהוּ רִזָּא כְּלִלָּא דְכִלְהוּ שִׁית אַחֲרֵינִין, אִיהוּ רִזָּא דְרִתִּיכָא עֲלָאָה, וְקוּדְשָׁא בְרִיךְ הוּא אֲתַרְעֵי בְהַאי רְקִיעַ, וְתִיר מְכַלְהוּ רְקִיעִין, וְתִיאֻבְתִּיהָ תְדִיר לְאַתְקִנָּא לְהֵהוּא רְקִיעָא, בְּשִׁמְרֵוּ עֲלָאָה. וְע"ד, סִלּוּ לְרַכֵּב בְּעֶרְבוֹת לְהֵהוּא דְרַכֵּב בְּעֶרְבוֹת. וּמֵאֵן אִיהוּ. הֵהוּא רְקִיעַ טְמִיר וּגְנִיז, דְקִיּוּמָא ע"ג חֵיוֹתָא, דְאִיהוּ רַכֵּב בְּעֶרְבוֹת.

712. וְעֲלִזּוּ לְפָנָיו. מִלְפָּנָיו לֹא כְתִיב, אֵלָא לְפָנָיו, דְהָא לִית מֵאֵן דִּינְדַע בֵּיהּ כְּלוּם. אֲבָל לְפָנָיו, מֵאֵן דְעִייל לְקַמִּיהָ דְהַאי רְקִיעַ, אֲצַטְרִיךְ לְמִיעַל בְּחַדְוָה, וְלֹא בְעַצִּיבוּ כְּלָל, בְּגִין דְהַאי רְקִיעָא גְרַיִם, דְתַמֵּן לֹא שְׂרִיא עַצִּיבוּ וְרוּגְזָא כְּלָל, דְהָא תַּמֵּן כִּלְאָהּ אִיהוּ בְּחַדְוָה.

713. וְעַל דָּא, כְּהֵן גְּדוּל דְקִיּוּמָא לְקַמִּיהָ, לֹא הוּוּ עָאֵל לְבֵי קוּדְשָׁא, בַּר בְּחַדְוָה, וְלֹאחֻזָּא חַדְוָה, דְהָא אֲתַרָּא גְרַיִם. וְעַל דָּא כְתִיב, עֲבַדוּ אֶת יְיָ בְשִׂמְחָה בְּאוּ לְפָנָיו בְּרִנְנָה. דְהָא אֲצַטְרִיךְ דְלֹא לְאַחֻזָּא בְּהָ עַצִּיבוּ.

714. וְאִי תִימָא, אִי הָכִי, הַאי מֵאֵן דְאִיהוּ בְּצַעֲרָא וּבְדוּחָקָא, דְלֹא יָכִיל לְמַחְדֵּי לְבִיָּהּ, וּמְגוּ דוּחָקִיהָ אִית לִיהָ לְמַתְבַּע רַחֲמִין, קַמִּי מְלַכָּא עֲלָאָה, אִי הָכִי, לֹא יִצְלִי צְלוּתָא כְּלָל, וְלֹא וִיעוּל בְּעַצִּיבוּ כְּלָל, דְהָא לֹא יָכִיל לְמַחְדֵּי לְבִיָּהּ, וְלֹא עֲלָא קַמִּיהָ בְּחַדְוָה, מֵאִי תְקוּנָא אִית לִיהָ לְהַאי בַּר נֶשׁ.

715. אֵלָא וְדָאֵי הָא תְּנִינָן, כֹּל תַּרְעִין נִנְעֵלוּ וְאַסְגִּירוּ, וְתַרְעִין דְדַמְעִין לֹא אֲסַגִּירוּ, וְלִית דַּמְעָה אֵלָא מְגוּ צַעֲרָא וְעַצִּיבוּ. וְכֹל אֵינּוֹן דַּמְמָנָן עַל אֵינּוֹן תַּרְעִין, כִּלְהוּ מְתַבְרִין גְּזִיזִין וּמְנַעוּלִין, וְעִיּוּלִין אֵינּוֹן דַּמְעִין, וְהֵהוּא צְלוּתָא עֲאֵלְת קַמִּי מְלַכָּא קוּדְשָׁא.

716. Then, that place, NAMELY MALCHUT, is distressed by the sadness and distress of that person, as it is written: "In all their affliction He is afflicted" (Yeshayah 63:9), BECAUSE THE PAIN OF THE PERSON TOUCHES THE SHECHINAH. The longing of the Supernal World, WHICH IS ZEIR ANPIN, to this place, WHICH IS MALCHUT, is like a male whose longing is always toward the female. Therefore, when the King, WHO IS ZEIR ANPIN, comes to the Matron, WHO IS MALCHUT, and finds Her sad, he gives over to Her hands whatever She desires. That person or that prayer do not return empty, and the Holy One, blessed be He, has Mercy on him. Blessed is the portion of that person who pours out tears before the Holy One, blessed be He, in his prayer.

717. It is similar on Shabbat. There is one who fasts on Shabbat and expresses sadness because of his pain, yet during Shabbat that supernal Firmament dominates, WHICH IS BINAH, that one that appears with joy, and causes everyone to rejoice. As for that PERSON, who is in sadness, once this FIRMAMENT dominates, it revokes that punishment that was deemed against that person. We have already learned this. AND THIS IS WHAT IS SAID: "Extol..." WHICH MEANS to give honor and exaltation to He who rides on the clouds, for He is joy and causes joy for everyone and He is the firmament which is above the Living Creatures, NAMELY BINAH, AS EXPLAINED EARLIER. "Yah is His Name" (Tehilim 68:5): Certainly, because in this place is this Name included, BECAUSE BINAH IS CALLED 'YAH'. "And rejoice before him," meaning not to express sadness before Him, as explained.

718. Rabbi Elazar said: This passage should have said, "Extol Him who rides upon the clouds" AND THIS PURPORT WOULD BE BINAH THAT RIDES UPON ZEIR ANPIN. What then is the meaning of "upon the clouds." AND ALSO with "Yah is His Name": It should have said, 'Yah is He', IF IT REFERS TO BINAH. What is the meaning of "His Name"? This verse is said about the most concealed of all and the most ancient of all, NAMELY ARICH ANPIN THAT IS MORE CONCEALED THAN THE CONCEALED SUPERNAL ABA AND IMA AND MORE ANCIENT THAN THEY. He is not revealed and not known at all, BECAUSE ITS CHOCHMAH IS CONCEALED ENTIRELY, AND DOES NOT ILLUMINATE BENEATH IT AT ALL, and rides upon the clouds, WHICH ARE ABA AND IMA, WHO ARE YUD-HEI. And if you ask: Since He comes and rides on Yud-Hei, even though He is concealed, can He be revealed in this place?

719. HE ANSWERS: But "Extol Him who rides upon the clouds" refers to the most ancient of all, the most concealed of all, which cannot be grasped, AND WILL NOT BE REVEALED. Upon what does He ride? The clouds, Yud-Hei, NAMELY ABA AND IMA, which is the secret of the first LEVEL that emerged from Him, BECAUSE ABA AND IMA EMERGED FROM ARICH ANPIN. This is "His Name" of that which is concealed that is not known, BECAUSE His Name is Yud-Hei. THEREFORE, THE VERSE SAYS, "YAH IS HIS NAME" and not THAT ABA AND IMA THEMSELVES are HIS NAME. Rather, ABA AND IMA are HIS NAME because of that curtain that separated and emerged before Him. That curtain is His Name, BECAUSE MALCHUT IS CALLED 'NAME' and this is His Chariot, MEANING THROUGH THAT CURTAIN HE IS CLOTHED IN ABA AND IMA, AND THEREFORE is not known at all, BECAUSE IT IS NOT REVEALED BY THEM.

716. כְּדִין הָהוּא אֶתְרָא אֵית לֵיה דְּוֹחָקָא, מֵהָהוּא עֲצִיבוּ וְדוֹחָקָא דֵּהָהוּא בְּרֵשׁ, כַּד "א בְּכָל צָרְתָם לֹא צָר. תִּיאֻבְתִּיהָ דֵּהָהוּא עֲלֵמָא עֲלָאָה, לְגַבֵּי הָאֵי אֶתְרָא, בְּדַכּוּרָא דֵּתִיאֻבְתִּיהָ תְּדִיר לְגַבְהָ דְּנוֹקְבָא. בְּד מִלְכָּא עָאל לְגַבֵּי מִטְרוּנִיתָא, אֲשַׁבַּח לָהּ בְּעֲצִיבוּ, כְּדִין כָּל מַה דְּאִיְהִי בְּעָאָת, בִּינְדָהָא אֲתַמְסָר, וְהָהוּא בְּרֵשׁ, וְהָהוּא צְלוּתָא, לֹא אֶהְדֵּר בְּרִיקְנִיָא, וְקוּדְשָׁא בְּרִיךְ הוּא חַיִּיס עֲלֵיהָ. וְכַפָּה חוֹלְקִיהָ דֵּהָהוּא בְּרֵשׁ, דְּאוּשִׁיר דְּמַעִין קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, בְּצִלוּתֵיהָ.

717. כְּגוּוּנָא דָּא בְּשַׁבַּת, מֵאֵן דִּיתִיב בְּתַעֲנוּתָא בְּשַׁבַּת, מִגּוּ צַעֲרִיהָ אַחֲזִי עֲצִיבָא, וּבְשַׁבַּת שְׁלֵטָא הָהוּא רְקִיעָא עֲלָאָה, הָהוּא דְּאֲתַחֲזִי בְּחֻדְהָ, וְאִיהוּ חֻדְהָ וְחֻדֵי לְכֻלָּא. הָהוּא דִּיתִיב בְּעֲצִיבוּ, בְּגִין דְּאִיהוּ שְׁלֵטָא, אִפִּיק לֵהָהוּא בְּרֵשׁ מֵהָהוּא עוֹנֵשָׁא דְּאֲתַגְזֹר עֲלֵיהָ, וְהָא אֲתַמְר, סְלוּ: הֲבֵוּ יִקְר, וְרוּמְמוּ לֵהָהוּא דְּרוֹכֵב בְּעַרְבוֹת, דְּאִיהוּ חֻדְהָ וְחֻדֵי כְּלָא, רְקִיעָא עַל גַּבֵּי חִיּוֹתָא בִּי"ה שְׁמוּ וְדָאֵי, דְּהָא בְּהָהוּא אֶתְרָא שְׁמָא דָּא אֲתַכְּלִיל. וְעֲלֹזוּ לְפָנָיו, בְּגִין דְּלֹא אֲצַטְרִיךְ לְאַחֲזָאָה קָמֵיהָ עֲצִיבוּ, כְּמַה דְּאֲתַמְר.

718. רַבִּי אֶלְעָזָר אָמַר, הָאֵי קְרָא, הֲכִי אֲצַטְרִיךְ לְמִימַר, סְלוּ לְרוֹכֵב עַל עַרְבוֹת, מֵאֵי בְּעַרְבוֹת. בִּיָּה שְׁמוּ, בִּיָּה הוּא מְבַעֵי לֵיה, מֵאֵי שְׁמוּ. אֶלָּא הָאֵי קְרָא, עַל סְתִימָא דְּכָל סְתִימִין, עֲתִיקָא דְּכָל עֲתִיקִין אֲתַמְר. הָהוּא דְּלֹא אֲתַגְלוּא, וְלֹא אֲתִידַע כְּלָל, דְּאִיהוּ רוֹכֵב בְּעַרְבוֹת. וְאֵי תִימָא, דְּאִיהוּ אֲתִיָּא וְרוֹכֵב בֵּיה, אֵי הֲכִי, אַע"ג דְּסְתִימִים הוּא בְּאֶתְרָא דָּא קָיִמָא לְאַתַּגְלוּא.

719. אֶלָּא סְלוּ לְרוֹכֵב בְּעַרְבוֹת, דָּא אִיהוּ עֲתִיקָא דְּכָל עֲתִיקִין, סְתִימָא דְּכָל סְתִימִין, דְּלֹא יָדִיעַ. וְכַמַּה אִיהוּ רוֹכֵב, בְּעַרְבוֹת, בִּי"ה, דְּאִיהוּ רִזָּא קְדַמָּאָה דְּנִפְיָק מִנִּיהָ וְדָא אִיהוּ שְׁמִיהָ, מֵהָהוּא סְתִימָא, דְּלֹא יָדִיעַ, שְׁמָא דִּילִיָּהּ הוּא י"ה. לֹא דְּאִיהוּ הוּא, אֶלָּא אִיהוּ הוּא, בְּגִין דֵּהָהוּא פְּרוּכְתָא דְּאֲתַפְרָסָא וְנִפְיָק מִקָּמֵיהָ. אֲבָל הָאֵי פְּרוּכְתָא אִיהוּ שְׁמוּ, וְדָא אִיהוּ רְתִיבָא דִּילִיָּהּ, וְלֹא אֲתִידַע כְּלָל.

720. And this is His "Great Name," NAMELY ABA AND IMA WITH MALCHUT OF ARICH ANPIN THAT ARE ENCLOSED IN THEM. There is a Name that is not as great as He, NAMELY THE NAME YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, even though He has more letters, BECAUSE ABA AND IMA ARE CALLED ONLY BY THE TWO LETTERS YUD-HEI ALONE. STILL IN ALL, it is the Great Name. Therefore, with this Name we utter and say Amen, which is DRAWN from Him. With this NAME, Amen goes on continuously, BECAUSE THE UNION OF ABA AND IMA IS NEVER INTERRUPTED. With the other Name, WHICH IS ZEIR ANPIN THAT IS CALLED YUD HEI VAV HEI, it is not so, BECAUSE THE PAIRING OF THE MALE AND FEMALE IS INTERRUPTED BY THE SIN OF THE LOWER BEINGS.

721. THIS THAT WE SAY: 'Amen, May His Great Name be blessed FOREVER AND FOR ALL ETERNITY'. For when this Name is perfected, everything is complete, and all the worlds rejoice. And in the Name are included the higher and lower beings. In this Name are included the 613 precepts of the Torah, which are the inclusion of all the secrets, the upper and the lower. It is the combination of the Male World above, WHICH IS ZEIR ANPIN, and the Female World below, WHICH IS MALCHUT.

722. All the precepts are organs and limbs to express through them the secret of the Faith, WHICH IS THE SECRET OF THE SHECHINAH. One who does not notice and observe the secrets of the precepts of the Torah does not know and CANNOT observe how to perfect the limbs in the supernal secret. The limbs of the body are all established upon the secret of the precepts of the Torah, BECAUSE THE 248 LIMBS CORRESPOND TO THE 248 POSITIVE PRECEPTS AND THE 365 VEINS CORRESPOND TO THE 365 NEGATIVE PRECEPTS. Even though there are certain limbs that are big and vital, AND THERE ARE SOME WHICH ARE SMALL AND INFERIOR, if any of them, either big or small, is removed, even the smallest in the person, he is considered blemished. He who diminishes even one precept of the precepts of the Torah makes a blemish in a place where there should not be any.

723. Come and see what is written: "And Hashem Elohim took the man, and put him into the Garden of Eden to till it and to keep it" (Beresheet 2:15). We have learned that "to till it and to keep it" refers to the offerings, and it is all one. But this is the secret of the precepts of the Torah. "To till it": These are the 248 supernal Limbs, "and to keep it" are the 365 lower limbs, NAMELY THE 365 SINEWS. Those higher ones pertain to 'remember,' WHICH IS ZEIR ANPIN, and those lower ones pertain to 'keep,' WHICH IS MALCHUT. And it is all one.

720. וְדָא אִיהוּ שְׁמוֹ הַגְּדוֹל, בְּגִין דְּאִית שְׁמִיה דְּלָאו אִיהוּ כָּל כֶּךָ גְּדוֹל, כִּהְיָי אַע"ג דְּאִית בֵּיה תּוֹסַפְתָּ אַתּוּן. דָּא אִיהוּ שְׁמָא רַבָּא, וְעַל דָּא בְּהָי שְׁמָא, אֲנָן מְפִיקִין אַמֵּן, דְּאִיהוּ מְנִיָּה. בְּהָי אַזְלָא אַמֵּן בְּכַל זְמַנָּא, וּבְשְׁמָא אַחְרָא לָאו הֲכִי.

721. אַמֵּן יְהֵא שְׁמִיה רַבָּא מְבָרַךְ, דְּכַד הָי שְׁמָא אַתְתַּקֵּן, כִּלָּא אִיהוּ בְּשְׁלִימוֹ, וְכַל עֲלָמִין חֲדָאן בְּחָדוֹ. בְּהָי שְׁמָא, כְּלִילָן עֲלָאִין וְתַתָּאִין. בְּהָי שְׁמָא, כְּלִילָן שִׁית מָאָה וְתַלְיָסָר פְּקוּדֵי אֹרִייתָא, דְּאִינוּן כְּלָלָא דְּכָל רִזּוֹן עֲלָאִין וְתַתָּאִין. כְּלָלָא דְּעֲלָמָא דְּדְכּוּרָא לְעִילָא, וְכְלָלָא דְּעֲלָמָא דְּנוֹקְבָא לְתַתָּא.

722. וְכִלְהוּ פְּקוּדֵין, כְּלְהוּ שְׁיִיפִין וְאַבְרִין, לְאַתְחֻזָּאָה בְּהוּ רִזָּא דְּמַהִימְנוּתָא. מֵאֵן דְּלָא יִשְׁגַּח וְלָא אִסְתַּבֵּל בְּרִזּוֹן דְּפְקוּדֵי אֹרִייתָא, לָא יִדַע, וְלָא אִסְתַּבֵּל, הֵיךְ מִתְתַּקֵּן שְׁיִיפִין בְּרִזָּא עֲלָאָה. שְׁיִיפִין דְּגוּפָא כְּלְהוּ, מִתְתַּקֵּן עַל רִזָּא דְּפְקוּדֵי אֹרִייתָא, וְאַע"ג דְּאִית שְׁיִיפִין, דְּאִינוּן רַבְרַבִּין וְעֲלָאִין, כְּלְהוּ זְעִירִין וְרַבְרַבִּין, אִי אַתְנַטִּיל חַד מְנִיָּהוּ, אֲפִילוּ זְעִירָא דְּבַר נֶשׁ, אַקְרִי מְאִרִיָּה דְּמוּמָא, כ"ש וְכ"ש הֵהוּא דְּגָרַע אֲפִילוּ חַד פְּקוּדָא מֵאִינוּן פְּקוּדֵי אֹרִייתָא, דְּאֲטִיל מוּמָא בְּאַתֵּר דְּלָא אַצְטְרִיךְ.

723. תָּא חֲזִי, מַה כְּתִיב, וַיִּקַּח יְיָ אֱלֹהִים אֶת הָאָדָם וַיְנַיְחֵהוּ בְּגַן עֵדֶן לְעַבְדָּהּ וּלְשִׁמְרָהּ. וְתַנִּינָן, לְעַבְדָּהּ וּלְשִׁמְרָהּ אֵלִין קְרַבְנִין, וְכִלָּא חַד. אֲבַל דָּא רִזָּא דְּפְקוּדֵי אֹרִייתָא, לְעַבְדָּהּ: אֵלִין רַמ"ח שְׁיִיפִין עֲלָאִין. וּלְשִׁמְרָהּ: אֵלִין תְּלַת מָאָה וּשְׁתֵּין וְחֻמֵּשׁ שְׁיִיפִין תַּתָּאִין. אֵלִין עֲלָאִין דְּזְכוּר. וְאֵלִין תַּתָּאִין דְּשְׁמוּר, וְכִלָּא חַד.

724. Blessed is he who is worthy of completing the precepts of the Torah. He causes man to perfect his spirit and soul in this world and in the World to Come. The Torah merits the person to inherit two worlds, this world and the World to Come. Everyone who endeavors in Torah endeavors in life, life in this world and life in the World to Come and is spared from all the bad punishments, which cannot dominate him. If by endeavoring IN TORAH it is so, so much more so for he who acts AND FULFILLS THE PRECEPTS OF THE TORAH.

724. זְכוּתָא אִיהוּ מֵאן דְּזָכוּ לְאַשְׁלֵמָא לִוְן. פְּקוּדִין דְּאֹרֵייתָא, גְּרִים לְבַר נֶשׁ לְאַשְׁלֵמָא רוּחִיה וְנִשְׁמַתִּיה בְּהַאי עֲלֵמָא, וּבְעֲלֵמָא דְּאִתִּי. אֹרֵייתָא מְזַכֵּה לְבַר נֶשׁ, לְאַחְסָנָא תְּרִין עֲלָמִין, עֲלֵמָא דָּא וְעֲלֵמָא דְּאִתִּי. כֹּל מֵאן דְּאַשְׁתַּדֵּל בְּאֹרֵייתָא, אֲשְׁתַּדֵּל בְּחַיִּים. חַיִּים בְּהַאי עֲלֵמָא, וְחַיִּים בְּעֲלֵמָא דְּאִתִּי. אֲשְׁתַּזִּיב מִכָּל עֹנְשֵׁין בִּישׁוּן, דִּלָּא יִכְלִין לְשַׁלְטָא עֲלֵיהּ. אִי בְּאַשְׁתַּדְלוּתָא הָכִי. כ"ש מֵאן דְּעֵבִיד עֹבְדָא.

74. "For the commandment is a candle; and Torah is light"

Rabbi Yosi here explains that it is necessary to perform a deed to prepare the candle, and it is necessary to be occupied with Torah to light the candle in order to merit the supernal light from which the candle is lit. He goes on to discuss the reproofs of instruction that the Holy One brings upon a person to purify him of his sins.

Another explanation of the candle is that it is the Oral Torah, which only illuminates through the Written Torah, which is the light. The candle is a commandment or precept that women merit, the candle of Shabbat, but only men can merit through Torah and illuminate the candle. Next, we hear of a father and daughter who are bitterly unhappy because her new husband doesn't even know how to say the prayer after a meal, and does not merit Torah. The young man sits before Rabbi Yosi, who proclaims that either the light of Torah will emerge from him, or else a son will emerge from him. The young man laughs and explains that because he is young and respectful he decided that he should not speak before the older wiser men for two months, but now the time has come. He says that the "the commandments" refers to Malchut, which is a candle waiting to be kindled by Zeir Anpin. He speaks of her two arms and the 248 supernal limbs, which add to 250, or resh-nun; 'candle' is nun-resh. And Torah is 'Light', because Torah is from the right side, which is the first light that was created. When the left is combined in it, we learn, there is perfection in everything.

The Relevance of this Passage

Here we are purified and corrected of sin, so that our souls flicker like the flame of a candle. Our 248 limbs are warmed and nurtured by the supernal candlelight that radiates from the Torah. And just as one candle can light millions of others without diminishing its own flame, the spiritual Light we now reveal is shared with all the souls of this planet, flooding the entire globe with the Light of the Creator. As mankind basks in the glow, peace takes hold and tranquillity spreads throughout the land.

725. Rabbi Chiya and Rabbi Aba were dwelling in their lodging. They rose at midnight to occupy themselves with Torah. The daughter of the innkeeper arose, lit a candle for them, and stood behind them in order to hear words of Torah.

725. רַבִּי חִיָּיא וְרַבִּי אַבָּא, שְׂרוּ בְּבֵי אוּשְׁפִיזֵיהוּ, קָמוּ בְּפִלְגָּת לֵילֵיא, לְאַשְׁתַּדְּלָא בְּאֹרֵייתָא. בְּרַתִּיה דְּאוּשְׁפִיזָא, קָמַת וְאַנְהִירַת לִוְן שְׂרָגָא, וּלְבַתֵּר קֵינַמַת אֲבַתְרֵיהוּ לְמִשְׁמַע מְלִין דְּאֹרֵייתָא.

726. Rabbi Yosi opened the discussion saying: "For the commandment is a candle; and Torah is light; and reproofs of instruction are the way of life" (Mishlei 6:23). "For the commandment is a candle" MEANS THAT whoever endeavors in this world in the precepts of the Torah, one candle is prepared to shine for him in that world by every precept. "And Torah is light" MEANS he who is occupied with Torah merits that supernal light from which the candle is lit, because a candle without light is nothing. Light without a candle can also not illuminate, so we find that they both depend upon each other. It is necessary to perform a deed to prepare the candle and it is necessary to be occupied with Torah to light the candle. Blessed is he who is occupied with the light and the candle.

726. פְּתַח רַבִּי יוֹסִי וְאָמַר, כִּי נֵר מִצְוָה וְתוֹרָה אֹרֵךְ וְדֶרֶךְ חַיִּים תּוֹכַחוֹת מוֹסֵר. כִּי נֵר מִצְוָה, כֹּל מֵאן דְּאַשְׁתַּדֵּל בְּהַאי עֲלֵמָא, בְּאִינוּן פְּקוּדִין דְּאֹרֵייתָא, אֲתַסְדֵּר קָמִיה בְּכָל פְּקוּדָא וּפְקוּדָא חַד שְׂרָגָא, לְאַנְהִירָא לִיה בְּהוּא עֲלֵמָא. וְתוֹרָה אֹרֵךְ, מֵאן דְּאַתְעַסֵּק בְּאֹרֵייתָא, זָכוּ לְהוּא נְהוּרָא עֲלָא, דְּאֲדִלִיקַת שְׂרָגָא מִנִּיה, דְּהָא שְׂרָגָא בְּלָא נְהוּרָא לָא כְּלוּם. נְהוּרָא בְּלָא שְׂרָגָא, אוּף הָכִי לָא יִכִּיל לְאַנְהִירָא. אֲשְׁתַּכַּח דְּכֹלָא דָּא לְדָא אֲצַטְרִיךְ. אֲצַטְרִיךְ עֹבְדָא לְאַתְקֵנָא שְׂרָגָא. וְאַצְטְרִיךְ לְמַלְעֵי בְּאֹרֵייתָא, לְאַנְהִירָא שְׂרָגָא. זְכוּתָא אִיהוּ מֵאן דְּאַתְעַסֵּק בְּהּ בְּנְהוּרָא וּבְשְׂרָגָא.

727. "And reproofs of instruction are the way of life", MEANING "the way of life" with which to enter into the World to Come. These are the reproofs that a person receives in order to remove himself from the path of evil and to go in the path of good. It CAN BE EXPLAINED that "the way of life" is the reproofs of instruction that the Holy One, blessed be He, brings upon the person to purify him of his sins with these reproofs. Blessed is he who accepts them with a willing heart.

728. Another explanation, "For the commandment is a candle": This is the candle, the luminary of David, which is a candle lit to perform a precept, the Oral Torah, NAMELY MALCHUT, that must be constantly attended to. She does not illuminate except through the Written Torah, WHICH IS ZEIR ANPIN, because the Oral Torah possesses light only through the Written Torah, which is a light for illumination.

729. He looked behind and saw the daughter of the innkeeper standing behind them. He said, "For the commandment is a candle." What is a candle? It is a candle that is a precept that women merit, and it is the candle of Shabbat. Although women do not merit through Torah, but men do, the latter illuminate that candle that women perfect with this precept. Women, through the perfection of this candle, and the men, through Torah, kindle and light this candle, which is the perfection of the precept that women are obligated to do.

730. That woman heard it and wept. In the meantime, the father of the woman who was there rose and came among them. He saw his daughter standing behind them weeping. Her father asked her, and she told him the story. Then the father of the woman also started to weep. Rabbi Yosi said to him: Perhaps your son-in-law, the husband of your daughter did not merit Torah. He said to him: It is indeed so. And that is why my daughter and I weep constantly.

731. Because the day I saw him jump from this attic to hear Kaddish with the congregation, I got the desire to give him my daughter in marriage, and immediately after the congregation left the synagogue I gave him my daughter. For I said, by that jump with which he came to hear the Kaddish IT IS KNOWN that he will be a learned man in Torah. Even though he was a youth and I did not know him previously, I GAVE HIM MY DAUGHTER. But now he doesn't even know how TO BLESS the blessing after the meal and I cannot even learn with him among the scholars, so he should learn Sh'ma or the blessing after the meal.

727. וְדַרְךְ חַיִּים תּוֹכְחוֹת מוֹסֵר, אֲרַח חַיִּים לְאֶעֱלֵא בֵּיהַ לְעֵלְמָא דְאַתִּי, אֵינּוֹן תּוֹכְחוֹת, דְּמִקְבֵּל בְּרַ נֶשׁ לְאֶעֱדָא גְרַמִּיהַ מֵאַרְחַ בִּישׁ, וְלִמְיֵהָ בְּאַרְחָא טְבָא. תּוֹ וְדַרְךְ חַיִּים, אֵינּוֹן תּוֹכְחוֹת מוֹסֵר, דְּאֵינִיתִי קוֹדֶשׁא בְּרִיךְ הוּא עֲלֵיהַ דְּבֵר נֶשׁ, לְדַכְּאָה לֵיהַ מִחֻבּוּי בְּאֵינּוֹן תּוֹכְחוֹת. זְכָאָה אֵיהוּ מֵאֵן דְּקִבִּיל לְהוּ בְּרַעו דְּלַבָּא.

728. דְּבֵר אַחַר כִּי נֵר מִצְוָה, דָּא שְׂרָגָא בּוֹצִינָא דְדוֹד, דְּאֵיהוּ נֵר מִצְוָה אֹרִייתָא דְּבַעַל פֶּה, דְּאַצְטְרִיךְ לְאַתְתְּקָנָא תְּדִיר, וְאֵיהִי לֹא נִהְרָא אֶלָּא מִגּוֹ תוֹרָה שְׂבַכְתָּב, דְּהָא אֹרִייתָא דְּבַעַל פֶּה לִית לֵיהַ נְהִירוֹ, אֶלָּא מִגּוֹ תוֹרָה שְׂבַכְתָּב, דְּאֵיהִי אֹר לְאַנְהָרָא.

729. אֲשַׁגַּח אֶבְתְּרִייהַ, וְחָמָא בְּרַתִּיהַ דְּאֹשְׁמִיזָא קֵימָא אֶבְתְּרִייהוּ, אָמַר כִּי נֵר מִצְוָה, מֵאִי נֵר. דָּא נֵר דְּאֵיהִי מִצְוָה דְּנִשְׁיִן זְכִינֵן בֵּיהַ, וְאֵיהִי נֵר דְּשַׁבַּת, דְּאֵף עַל גַּב דְּנִשְׁיִן לֹא זְכָאֵן בְּאֹרִייתָא, הָא גּוֹבְרִין זְכִינֵן בְּאֹרִייתָא, וְנִהְרִין לְהֵאֵי שְׂרָגָא, דְּנִשְׁיִן מִתְתְּקֵנן בְּהֵאֵי מִצְוָה. נִשְׁיִן בְּתַקּוּנָא דְּהֵאֵי נֵר. גּוֹבְרִין בְּאֹרִייתָא, לְאַנְהָרָא לְהֵאֵי נֵר, תַּקּוּנָא דְּמִצְוָה דְּנִשְׁיִן אֶתְחִיבּוּ בְּהוּ.

730. שְׁמַעַת הָיָא אֶתְתָּא וּבְכָאֵת, אֲרַהֲבִי קַם אָבוּהַ דְּאַתְתָּא, דְּהוּת תַּמָּן, וְעָאֵל בִּינִייהוּ, וְחָמָא בְּרַתִּיהַ קֵימַת אֶבְתְּרִייהוּ וּבְכָאֵת, שְׁאִיל לָהּ אָבוּהַ. סַחַת לֵיהַ עוֹבְדָא. שְׁאִרִי אָבוּהַ דְּאַתְתָּא אוּף אֵיהוּ וּבְכָה. אָמַר לֵיהַ רַבִּי יוֹסִי, דִּילְמָא חֲתַנְךָ בַּעֲלָה דְּבְרַתִּיךָ, לֹא זְכָה בְּאֹרִייתָא. אָמַר לֵיהַ וְדָאֵי הֲכִי הוּא, וְעַל דָּא וְדָאֵי בְּכִינָן, אָנָּא וּבְרַתִּי תְּדִיר.

731. וּבְגִין דְּחָמִינָא, לֵיהַ יוֹמָא חַד, דְּדִלִיג מֵאַגְרָא דָּא, לְמִשְׁמַע קְדִישׁ בְּהַדִּי צְבוּרָא, סְלִיק בְּרַעוּתָא דִּילּוּ, לְמִיָּהֵב לֵיהַ בְּרַתִּי, וְתַכְף דְּנַפְקוּ צְבוּרָא מִבֵּי כְּנִישְׁתָּא, יְהִיבָנָא לֵיהַ בְּרַתִּי. דְּאַמִּינָא בְּדִלּוּגָא דָּא דְּאַתָּא לְמִשְׁמַע קְדִישׁ, גְּבִרָא רַבָּא לֵיהוּ בְּאֹרִייתָא, וְאַע"ג דְּאֵיהוּ רַבִּינָא, וְלֹא יִדְעָנָא בֵּיהַ מְקַדְּמַת דְּנָא. וְהִשְׁתָּא אֶמִּילוּ בְּרַכַּת מְזוּנָא לֹא יִדַּע, וְלֹא יִכְלִינָא בְּהַדִּיהַ לְמַלְעֵי בֵּין חֲבֵרִינָא, דִּילּוּף קְרִיאת שְׁמַע, אוּ בְּרַכַּת מְזוּנָא.

732. Rabbi Yosi said to him: Exchange him for another, or perhaps he will bear a son who will be great in Torah. In the meantime, THE SON-IN-LAW OF THE INNKEEPER arose and jumped to them. Rabbi Yosi looked at him intently and said: Certainly, I see in this youth that the light of Torah will emerge from him into the world or else a son will emerge from him. That youth laughed and said: My masters, I will speak before you of one subject.

733. He opened the discussion saying: "I am young, and you are very old; therefore I was afraid, and dared not declare my opinion to you" (Iyov 32:6). The pillars of the world have remarked upon this verse. About Elihu, it is written: "of the family Ram" (Ibid. 2). It was then remarked that he was said to have come from the seed of Abraham, and it is good. But Elihu was a priest and was from the seed of Ezekiel the prophet, because it is written: "Son of Barachel the Buzite" (Ibid.) and also, "Ezekiel the priest, the son of Buzi" (Yechezkel 1:3).

734. If you say: Because it is written Buzi, he was "the contempt (Heb. buz) of families" (Iyov 31:34), it is not so, because it says afterwards "of the family of Ram," meaning higher (Heb. ram) above all. Why is he called 'Buzi'? It is because he shames himself before one who is greater than him. Therefore, he is called by the lofty name of Buzi, with which was named he who was perfect in everything, such as no one was called, MEANING EZEKIEL. It is written: "And you, son of man" (Yechezkel 2:6). Because ELIHU was called by that name, Buzi, he was also called 'Ram', meaning higher above all.

735. Therefore, he said, "I am young (lit. 'young in days')." HE QUESTIONS: He says "in days," but should have said 'of days.' What is "in days"? But he said, "I am young," meaning I have made myself small "in days" before one who has many days. What is the reason? Because I said that "days should speak" (Iyov 32:7). Therefore, "I am young" meaning that I belittled myself before "days." "And you are old": I saw that you are old, so "I am afraid, and dared not declare my opinion to you. Also I said, "Days should speak and multitude of years should teach wisdom." Certainly, "But there is a spirit in man: and the breath of Shadai gives them understanding" (Ibid. 8). Therefore, since I am a youth, I decided not to speak for two months, and today they have completed. Now that you are here, it is proper to open with words of Torah before you.

736. He opened the discussion saying: "For the commandment is a candle; and Torah is light; and the reproofs of instruction are the way of life." "For the commandment is a candle" refers to Mishnah as is said: "And the Torah, and the commandments" (Shemot 24:12). "Torah" is the Written Torah, ZEIR ANPIN, and 'the commandments' refers to Mishnah, NAMELY MALCHUT, which is a candle, MEANING a candle that is waiting to be kindled, BECAUSE MALCHUT HAS NO LIGHT ON HER OWN AND NEEDS ZEIR ANPIN TO KINDLE HER AND ILLUMINATE HER.

732. אָמַר לִיָּה אֶעֱבֹר לִיָּה בְּאַחְרָא, אוּ דְלִמָּא בְּרָא יוֹלִיד דְּלִהּוּ גְבֵרָא רַבָּא. אֲדִהֲכִי קָם אִיהוּ, וְדָלַג עַלְיִיהוּ וּוְתִיב לְקַמְיִיהוּ. אֲסַתְבֵּל בֵּיה רַבִּי יוֹסִי, אָמַר, וְדָאִי אָנָּא חֲמִינָא בְּהָאִי רַבִּינָא, דְּנִהוּרָא דְּאֹרִייתָא יִפּוֹק לְעֵלְמָא מְנִיָּה. אוּ בְרָא דְּיוֹקִים מְנִיָּה. חִינֵךְ הֵהוּא רַבִּינָא, וְאָמַר, רַבּוּתִי אִימָא קַמְיִיכּוּ חַד מְלָה.

733. פִּתַּח וְאָמַר צְעִיר אָנִי לְיָמִים וְאַתֶּם יְשׁוּשִׁים עַל כֵּן זָחַלְתִּי וְאִירָא מַחּוֹת דְּעֵי אַתְכֶם. הָאִי קְרָא אַתְעֵרוּ בֵּיה עַמּוּדֵי עֵלְמָא. אָבֵל אֲלִיָּהוּא דְּכִתְיִב בֵּיה מִמְשַׁפַּחַת רַם, אַתְעֵרוּ, דְּהָא מְזַרְעָא דְּאַבְרָהָם קָאֲתָא. וְשִׁפּוּר. אָבֵל אֲלִיָּהוּא כְּהֵנָּא הוּא, וּמְזַרְעָא דְּיַחְזַקָּאל נְבִיאָה הוּא, כְּתִיב הֵכָּא כֵּן בְּרַכָּאֵל הַבּוּזִי, וְכְתִיב הֵתֵם יַחְזַקָּאל כֵּן בּוּזִי הִכְהֵן.

734. וְאִי תִימָא בְּגִין דְּכִתְיִב בּוּזִי, בּוּז מְשַׁפַּחַת הוּא. לְאוּ הֲכִי, הֲדַר וְאָמַר מִמְשַׁפַּחַת רַם, עֲלָאָה עַל כֻּלָּא. אָמַאי אֲקָרִי בּוּזִי. עַל דְּמִבְּזָה גְרַמְיָה לְגַבִּי מֵאֵן דְּגִדּוֹל מְנִיָּה, וְעַל דָּא סְלִיק בְּשִׁמָּא עֲלָאָה, בּוּזִי, דָּא דְּאֲקָרִי אָדָם שְׁלִימָא בְּכֻלָּא, מַה דְּלָא אֲקָרִי הֲכִי בְּרַ נֶשׁ אַחְרָא, הֲדָא הוּא דְּכִתְיִב וְאַתָּה כֵּן אָדָם, וְעַל דְּסְלִיק בְּשִׁמָּא דָּא, אֲקָרִי רַם, עֲלָאָה עַל כֻּלָּא.

735. וְעַל דָּא אָמַר צְעִיר אָנִי לְיָמִים. לְיָמִים, מְיָמִים מִבְּעֵי לִיָּה, מֵאִי לְיָמִים. אֲלָא אָמַר צְעִיר אָנִי, וְאַזְעִירנָא גְרַמִּי לְיָמִים, לְגַבִּי בְּרַ נֶשׁ דְּאִית לִיָּה יוֹמִין סְגִיאִין. מ"ט. בְּגִין דְּאִמְרַתִּי דְּיָמִים יִדְבְּרוּ, וְעַל דָּא צְעִיר אָנִי, וְאַזְעִירנָא גְרַמִּי לְגַבִּי יָמִים. וְאַתֶּם יְשׁוּשִׁים, חֲמִינָא לְכוּ יְשׁוּשִׁים. עַל כֵּן זָחַלְתִּי וְאִירָא מַחּוֹת דְּעֵי אַתְכֶם. אוּף אָנָּא, אִמְרַתִּי יָמִים יִדְבְּרוּ וְרַב שָׁנִים יוֹדִיעוּ חֲכֵמָה. וְדָאִי. אֲכֵן רוּחַ הֵיא בְּאֲנוּשׁ וְנִשְׁמַת שְׁדֵי תְבִינָם. וְעַל דָּא בְּגִין דְּאָנָּא רַבִּינָא, שׁוּינָא בְּרַעוּתִי דְּלָא לְמַלְלָא עַד תְּרִין יָרְחִין, וְעַד יוֹמָא דָּא אֲשַׁתְּלִימוּ. וְהִשְׁתָּא דְּאַתּוֹן הֲכָא, אִית לְמַפְתַּח בְּאֹרִייתָא קַמְיִיכּוּ.

736. פִּתַּח וְאָמַר, כִּי נֵר מְצוּה וְתוֹרָה אוּר וְדַרְךְ חַיִּים תּוֹכַחַת מוֹסֵר. כִּי נֵר מְצוּה דָּא אִיהִי מְשָׁנָה, כְּד"א וְהַתּוֹרָה וְהַמְצוּה. וְהַתּוֹרָה: זוּ תּוֹרָה שְׁבַכְתָּב. וְהַמְצוּה: זוּ מְשָׁנָה. דְּאִיהִי נֵר שְׂרָגָא, דְּקִינָמָא לְאֲדַלְקָא.

737. HE QUESTIONS: MALCHUT IS CALLED 'candle', but why is She called 'candle'? HE ANSWERS: WHEN MALCHUT receives from between the two arms OF ZEIR ANPIN, WHICH IS THE SECRET OF THE TWO COLUMNS RIGHT AND LEFT, the 248 supernal Limbs, WHICH ARE THE CHASSADIM OF THE 248 POSITIVE PRECEPTS, She opens to them Her two arms, WHICH ARE HER TWO COLUMNS, RIGHT AND LEFT. These two arms become combined WITH THE 248 LIMBS AND BECOME THE NUMERICAL VALUE OF 250 (=RESH-NUN). THEREFORE, it is called 'a candle (Heb. ner, Nun-Resh)'. "And Torah is light" BECAUSE THE TORAH illuminates this candle and THE CANDLE is kindled from the side of the First Light, which is right, because Torah is from the right side, WHICH IS the First Light that was given. About this, it is written: "From His right hand went a fiery law for them" (Devarim 33:2). It is given from the right, even though the left is combined with it, because WHEN THE LEFT IS COMBINED IN IT, there is perfection in everything.

75. 207 on the right, 103 on the left

The young man from the previous section continues by explaining that the first Light is combined with the 207 worlds hidden on the right under Binah. There are also 103 worlds on the left side, adding to 310 worlds that God prepares constantly for the righteous. The Light of the right is Chesed, and it produces offspring for every single day, otherwise the world would not be able to exist. It is written: "For I have said, the world is built by love."

The Relevance of this Passage

The Sfirah of Chesed correlates to the Right Column attribute of mercy, which tempers and sweetens judgment. If our world were balanced towards the Left (Judgment). it would be immediately destroyed. Thus, out of Love for his Creation, God injected mercy (Chesed) into the cosmos, which gives a man time to repent and change his ways before judgments can be executed. In this moment, we rouse the forces of mercy, using it to atone for our sins, complete our spiritual path, and cause unceasing fulfillment to fill all existence.

738. This light is combined with the 207 worlds, which are hidden under that light, and it spreads in all of them. Below the concealed supernal Throne, WHICH IS BINAH, these 207 worlds dwell at that right side. There are 310, 207 on the right side and 103 from the left side, and together they equal 310. They are the ones that the Holy One, blessed be He, prepares constantly for the righteous, and from these spread many, many treasures of delight. They are all hidden for the righteous to delight with in the World to Come. Of this, it is written: "That I may cause those who love me to inherit substance (Heb. yesh, Yud-Shin); and I will fill their treasures" (Mishlei 8:21). About all these, it is written: "Neither has the eye seen, (that) an Elohim beside You..." (Yeshayah 64:3).

739. Yud-Shin (=310) are the 310 worlds that are concealed under the World to Come, NAMELY UNDER BINAH. These 207 worlds, which are on the right side, are called 'First Light', because even the light of the left is called 'light', IT IS A DIM LIGHT THAT PRODUCES NO OFFSPRING. SINCE THE LIGHT OF THE RIGHT PRECEDES THE LIGHT OF THE LEFT, THE LIGHT OF THE RIGHT, WHICH IS CHESD, PRECEDES THE LIGHT OF THE LEFT CALLED 'THE FIRST LIGHT'. But the First Light will produce offspring in the World to Come. And if you say that this is true only for the World to Come, WHICH IS BINAH, and no more, yet it produces offspring every single day, MEANING EVEN FOR THE LEVELS OF ZEIR ANPIN THAT IS CALLED 'DAY'. For if this light would not be IN ZEIR ANPIN, then the world, WHICH IS MALCHUT, would not be able to exist, as it is written: "For I have said, the world is built by love (Heb. chesed)" (Tehilim 89:3), MEANING WITH THE FIRST LIGHT THAT IS CALLED 'CHESD'.

737. נֵר אֲמַאי אֶקְרִי נֵר. אֵלֶּא כִּד מְקַבְּלָא מִבִּין תְּרִין דְּרוּעִין, רמ"ח שׁוּיִמִּין עֲלָאִין, אִיהוּ פְּתַח לְגַבְיֵיהוּ תְּרִין דְּרוּעִין דִּילָהּ, כְּדִין אֲתַבְּלִילוּ אֵלִין תְּרִין דְּרוּעִין בְּהוּ, וְאֶקְרִי נֵר. וְתוֹרָה אֹר, דְּקָא נְהִיר לְהֵוּא נֵר וְאֲרִלִּיקַת מְנִיָּה מְסֻטְרָא דְּאֹר קְדָמָא, דְּאִיהוּ יְמִינָא. דְּהָא אֹרִינְתָא מִהֵוּא סְטְרָא דִּימִינָא דְּאֹר קְדָמָא אֲתִיְהִיבַת, דְּכְתִיב מִימִינוּ אֵשׁ דֵּת לְמוֹ, מְסֻטְרָא דִּימִינָא אֲתִיְהִיבַת, וְאֵע"ג דְּאֲתַבְּלִיל בֵּיה שְׂמָאֵלָא, דְּהָא כְּדִין אִיהוּ שְׁלִימוּ דְּכֻלָּא.

738. אֹר דָּא אֲתַבְּלִיל בְּמֵאתָן וְשִׁבְעָה עֲלָמִין, דְּאִינּוּן גְּנִיזִין בְּסְטְרָא דְּהֵוּא אֹר, וְאֲתַפְּשֵׁט בְּכֻלְהוּ. תַּחוֹת כּוּרְסִיָּא עֲלָאָה טְמִירָא, שְׂרִינּוּן אִינּוּן עוֹלְמוֹת, מְסֻטְרָא דְּהֵוּא יְמִינָא. תֵּלַת מְאָה וְעֶשֶׂר אִינּוּן, מְאָתָן וְשִׁבְעָה, אִינּוּן בְּסְטְרָא דִּימִינָא. מְאָה וְתֵלַת, אִינּוּן בְּסְטְרָא דְּשְׂמָאֵלָא. וְאִינּוּן תֵּלַת מְאָה וְעֶשֶׂר. וְאֵלִין אִינּוּן דְּקוּדְשָׁא בְּרִיךְ הוּא מְתַקֵּן תְּדִיר לְצִדִּיקָא, וְמֵאֵלִין מְתַפְּשֵׁטֵן כְּמָה וְכְמָה אוּצְרֵי חֲמֵדָה, וְכֻלְהוּ גְּנִיזִין לְאֲתַעֲרְנָא מְנַהוּן צִדִּיקָא לְעֵלְמָא דְּאֲתִי וְעַל אֵלִין כְּתִיב לְהַנְחִיל אוּהֲבֵי יֵשׁ וְאוּצְרוּתֵיהֶם אֲמֵלָא וְעַל אֵלִין כְּתִיב עֵין לֹא רָאתָה אֱלֹהִים זוֹלַתְךָ וְגו'.

739. י"ש: אֵלִין, תֵּלַת מְאָה וְעֶשֶׂר עוֹלְמוֹת, גְּנִיזִין תַּחוֹת עֵלְמָא דְּאֲתִי, אִינּוּן מְאָתָן וְשִׁבְעָה דְּאִינּוּן מְסֻטְרָא דִּימִינָא, אֶקְרוּן אֹר קְדָמָא. בְּגִין דְּאֲפִילוּ אֹר שְׂמָאֵלָא אֶקְרִי אֹר. אֲבָל אֹר קְדָמָא אִיהוּ זְמִין לְמַעַבְד תּוֹלְדִין לְעֵלְמָא דְּאֲתִי. וְאִי תִימָא לְעֵלְמָא דְּאֲתִי וְלֹא יִתִּיר. אֵלֶּא אֲפִילוּ בְּכֹל יוֹמָא וְיוֹמָא דְּאִי לֹא הוּא הָאִי אֹר, עֵלְמָא לֹא יְכִיל לְמִיקַם, דְּכְתִיב אֲמַרְתִּי עוֹלָם חֶסֶד יִבְנֶה.

76. "Light is sown" constantly

The young man from previous sections continues, telling how God, by the hand of his righteous gardener, sowed light in his Garden of Eden (Malchut) in rows and rows. This act produced fruit that constantly nourishes the world. Even during the time of exile, after the river stopped coming into the Garden of Eden and the gardener no longer entered there, still the Light constantly re-sows itself and produces fruits. Similarly, the Torah is sown constantly in the world, producing offspring and fruit, nourishing the world. The young man adds that "reproofs of instruction" signifies God places over a desired way of life one who smites, thus through suffering people are led to the right way. And once again we hear of the secret of 'keep' and 'remember', and how Malchut and Zeir Anpin need each other for perfection.

The Relevance of this Passage

What wonderful, sparkling images come before us when the sages speak of God's Gardener dropping seeds of Light into long, soft furrows in the ground, and then of the Light sprouting and bringing forth fruit. Each of our souls is a garden where seeds of Light have been planted since the dawn of creation. The Light of this passage tends the garden, nurturing the Light-seeds so that our souls now blossom like a blooming orchard of fruit trees on a sun-drenched summer's day.

740. The Holy One, blessed be He, sowed this light in His Garden of Eden, WHICH IS MALCHUT, and formed it in rows, MEANING THAT HE DIVIDED IT ACCORDING TO THE COLUMNS, by the hand of this righteous, who is the gardener of the Garden, who took this light and sowed it a true seed. And He formed it in rows in the Garden of Eden, WHICH IS MALCHUT. It sprouted and produced fruit, and from there is the world nourished. This is what is meant by: "Light is sown for the righteous" (Tehilim 97:11).

740. האי אור זרע ליה קודשא בריך הוא בגנתא דעדנוי, ועביד ליה שורין שורין, על ידוי דהאי צדיק, דאיהו גננא דגנתא, ונטיל להאי אור, וזרע ליה זרועא דקשוט. ועביד ליה שורין שורין בגנתא ואוליד ואצמח ועביד פרין, ומנייהו אתון עלמא, הה"ד אור זרוע לצדיק וגו'.

741. It is written: "And as a garden causes the things that are sown in it to spring forth" (Yeshayah 61:11). HE QUESTIONS: What are "the things that are sown in it?" HE ANSWERS: These are the things that were sown by the First Light, which is sown constantly. Now it bears and produces fruits, and now it is again sown as before, before the world eats up this fruit that this plant produces, so we find that it produces fruit incessantly. Therefore, the world is fed by the supply of that Garden, which is called 'Righteous', NAMELY YESOD OF ZEIR ANPIN, that neither rests nor pauses forever.

741. וכתוב וכגנה זרועיה תצמיח. מאן זרועיה. אלין זרועי דאור קדמאה, דאיהו זרוע תדיר, השתא אוליד ועביד איבין, והשתא זרוע איהו, בקדמיתא, עד לא יוכל עלמא איבא דא, אוליד זרועה דא ויהיב איבא ולא שכיך. ועל דא, כל עלמין אתזנו בספוקא דההוא גננא, דאקרי צדיק, דלא שכיך ולא פסיק לעלמין.

742. Except during the time that the children of Yisrael are in exile. If you ask: During the time of exile, it is said, "The waters fail from the sea" (Iyov 14:11), WHICH IS MALCHUT THAT IS CALLED 'SEA' and the river is parched, and dries up" (Ibid.) WHICH IS YESOD THAT IS CALLED 'A RIVER' THAT EMERGES FROM EDEN. IF SO, how can it produce offspring? HE ANSWERS: But it is written "is sown", WHICH MEANS that constantly it is sown, EVEN DURING THE TIME OF EXILE. From the day that that river stopped coming into the Garden of Eden, WHICH IS YESOD THAT IS CALLED 'GARDENER', that gardener no longer entered there. That light that is constantly being sown produces fruits, because from it and by itself it is sown as before, and it never ceases. THIS IS LIKE a garden that produces offspring, and from its PREVIOUS planting it falls back to its place, MEANING THAT DURING THE HARVESTING OF THE FIELD, SEEDS FALL TO THE GROUND, and produce offspring by itself, as before. If you remark that the offspring and the fruits are the same as when that gardener was there, it is not so. Yet this sowing is never interrupted.

742. בר בזמנא דישראל בגלותא. ואי תימא בזמנא דגלותא כתיב, אזלו מים מני ים ונהר יחרב ויבש, היך עביד תולדין. אלא כתיב זרוע, זרוע איהו תדיר, ומיומא דאפסיק ההוא נהר. בגנתא לא עאל ביה ההוא גננא. וההוא אור דאיהו זרוע תדיר, עביד איבין ומנייה ומגרמיה אזרע בקדמיתא, ולא שכיך תדיר. כגנתא דעביד תולדין, ומההוא זרוע נמיל ביה באתריה, ומגרמיה עביד תולדין כדבקדמיתא. ואי תימא, דאינון תולדין ואיבין הוו כמה דהוה בזמנא דגננא תמן. לאו הכי. אבל לא אתמנע זרוע דא לעלמין.

743. Similarly, "And Torah is light" (Mishlei 6:23). The Torah was given from the side of that First Light and so is it sown constantly in the world, producing offspring and fruits. It never stops, and from its fruit the world is nourished.

743. כגוננא דא ותורה אור, אורייתא דאתיהיבת מסטרא דההוא אור קדמאה, הכי אזרע תדיר בעלמא, ועביד תולדין ואיבין, ולא שכיך לעלמין, ומההוא איבא דיליה אתון עלמא.

744. "And reproofs of instruction are the way of life" (Mishlei 6:23). There are two ways, one is the way of life and one is the opposite of it. What is the sign of the way of life? It is "reproofs of instruction," for when the Holy One, blessed be He, wishes to guard the way of life, He places over it one who smites and makes reproofs of instruction for the people of the world. Who is he? He is that of which is written: "And the bright blade of a revolving sword to guard the way to the Tree of Life" (Bereshheet 3:24). Therefore, "reproofs of instruction are the way of life," for one who receives reproof, MEANING SUFFERINGS, is surely awakened to walk that way of life, for there dwell reproofs of instruction.

745. The verse, "FOR THE COMMANDMENT IS A CANDLE...": Its beginning is not like its end and its end is not like its beginning, BECAUSE IT STARTS WITH THE LIGHT OF TORAH AND PRECEPTS AND ENDS WITH REPROOFS OF INSTRUCTION. HE ANSWERS: All that is in this verse pertains to the secret of the Faith, WHICH IS THE SECRET OF MALCHUT. "For the commandment is a candle" is the secret of 'keep', WHICH IS MALCHUT, and "Torah is light" is the secret of 'remember', WHICH IS ZEIR ANPIN. "And reproofs of instruction are the way of life": These are the decrees and punishments in the Torah. It is all the secret of the Faith, NAMELY FOR THE PERFECTION OF MALCHUT, and they need each other so that the secret of it all is well established.

77. Light, Water, Firmament

The young man continues, discussing the Light from the right, namely Chesed, the aspect of Aaron the Priest, and Light from the left, which two were only joined together and perfected when Elohim divided the Light from the darkness. We learn that by the Left Column the evil inclination emerges. Next we read of how the five levels Chesed, Gvurah, Tiferet, Netzach and Hod were in Light, in water and in firmament, each of which was therefore mentioned five times. By these three was the secret of Adam formed and made into engravings, which were Light from the Right Column, water from the Left Column, and the firmament from the Central Column. This is similar to the form of man at birth: he is first seed, which is the Light of all the limbs of the body; the Light spreads and becomes water, after which the form of the body spreads into these waters; as soon as the form and shape of the body is formed and engraved, that expansion consolidates and is called 'firmament'. After it congeals, it is written: "And Elohim called the firmament heaven." Next, we are told, after the body was purified and cleansed, the moisture that was drawn and left over from it comprised the bad and troubled waters from which were formed the male and female of the Other Side. As soon as the inciter emerged, the curse emerged into the world, and the Light of the moon was decreased. The youth then explains the emergence of the first Adam, Zeir Anpin in Atzilut, who was formed without a female; the second Adam, the man of Briyah, was formed and engraved from the seed of the first Adam within the female, Malchut of Atzilut. The 22 letters from Aleph to Zayin emerged from the first Light, and the body of the first Adam was formed and engraved in them. The youth tells of the measure in the firmament and the joining of the letters of the first Light with the waters and the congealing of the two columns. And then, we learn, this first Adam joined with the Nukva to beget a second Adam of Briya.

The Relevance of this Passage

Because the verses speak of the mighty gestation of Light, water and the firmament, and of the Three Columns, our personal attributes of judgment (Left), compassion (Right), and self-restraint (Central) are strengthened and balanced in the appropriate measure. If we can possibly extend mercy to our most undeserving of enemies, judgment cannot befall us. But how many of us, in truth, have the capability and willpower to offer mercy to our most mean-spirited of foes?

The sacred words adorning this passage awaken such mercy within us. As we now offer forbearance and compassion to others, these qualities are returned to us in equal measure. Additionally, we attain dominion over our Evil Inclination (Left Column) and connect ourselves to the embryonic state of Creation, when all was pure and free of sin. This cleanses our soul and completes our life's purpose.

744. וְדֶרֶךְ חַיִּים תּוֹכַחַת מוֹסֵר. תְּרִין אַרְחִין אִינוּן, חֵד אֶרַח חַיִּים, וְחֵד בְּהַפּוּכָא מְנִיָּה. סִימְנָא דְאַרְחֵ חַיִּים מֵאֵן אִיְהוּ. תּוֹכַחַת מוֹסֵר. דְּכֵד בְּעָא קוּדְשָׁא בְּרִיךְ הוּא לְנִטְרָא לְהֵאֵי אֶרַח חַיִּים, שְׂוִי עֲלֵיהּ הֵהוּא דְאַלְקֵי, וְעֵבִיד תּוֹכַחַת מוֹסֵר לְבְנֵי עֲלָמָא. וּמֵאֵן אִיְהוּ. הֵאֵי דְכְתִיב וְאֵת לְהֵט הַחֵרֵב הַמִּתְהַפֶּכֶת לְשֹׁמֵר אֶת דְּרֶךְ עֵץ הַחַיִּים וְעַל דָּא, דְּרֶךְ חַיִּים אִיְהוּ תּוֹכַחַת מוֹסֵר. וּמֵאֵן דְּאִית בֵּיהּ תּוֹכַחַת, וְדֵאֵי דְמִתְעִרֵי לֵיהּ לְמַהֵךְ בְּהֵהוּא אֶרַח חַיִּים, דְּשִׂאֲרֵי תַמָּן תּוֹכַחַת מוֹסֵר.

745. הָאֵי קְרָא לָאו רִישׁוּהּ סִימְנִיָּה וְלָאו סִימְנִיָּה רִישׁוּהּ. אֶלָּא כֻּלָּא רְזָא דְמַהִימְנוּתָא דְהֵאֵי קְרָא. כִּי נֵר מְצוּהָ, דָּא רְזָא דְשְׂמֹר. וְתוֹרָה אֹר, דָּא רְזָא דְזִכּוֹר, וְדֶרֶךְ חַיִּים תּוֹכַחַת מוֹסֵר, אֶלִּין גְּזֵרִין וְעוֹנְשִׁין דְּאוֹרִייתָא, וְכֻלָּא רְזָא דְמַהִימְנוּתָא. וְאַצְטְרִיךְ דָּא לְדָא, וְלְמַהוּי רְזָא דְכֻלָּא בְּדָקָא יְאוּת.

746. In relation to the secret of that light that kindles and illuminates this candle, WHICH IS MALCHUT, it is written of Aaron: "When you light the lamps" (Bemidbar 8:2). It comes from the side of that light, about which is written: "'Let there be light', and there was light" (Beresheet 1:3). HE QUESTIONS: Once it is written, "Let there be light," why is it necessary to add, "And there was light?" It would have been sufficient to say, "And it was so." HE ANSWERS: "Let there be light" is the First Light which is right (Heb. yamin), NAMELY CHESED THE ASPECT OF AARON THE PRIEST. This is "the end of days (Heb. yamin)." "And there was light" is the left that emerges from the right, because the left emerges from the secret of the right. Therefore, "and there was light" refers to the left.

747. From here IS UNDERSTOOD that: "And it came to pass (Heb. vayehi)" that is mentioned in the Torah is of the left side. Therefore, 'vayehi' is not a sign of blessing. What is the reason? It is because by THE LEFT COLUMN emerges that darkness that darkened the face of the world, WHICH IS THE ANGEL OF DEATH, THE EVIL INCLINATION. This is how we come by it: when the secret of Esau and his actions were revealed, it was done so by 'vayehi' as it is written, "And (Heb. vayehi) Esau was a cunning hunter" (Beresheet 25:27). And by 'vayehi' it was fulfilled "a cunning hunter" who knew how to entice hearts, to seduce people of the world, and not to go in the straight path.

748. "And Elohim saw the light, that it was good" (Beresheet 1:4). This is the pillar that stands in the center, MEANING THE CENTRAL COLUMN, that stands and is attached to this side and that side, FOR IT MEDIATES AND UNITES RIGHT AND LEFT WITH EACH OTHER. When perfection of these sides was affected, NAMELY THREE COLUMNS, it IS WRITTEN "that it was good." This did not happen with the other TWO COLUMNS, RIGHT AND LEFT, THAT ARE ALLUDED TO IN "LET THERE BE LIGHT" AND "AND THERE WAS LIGHT," AND IT IS NOT SAID BY THEM. "AND IT WAS GOOD" because there was no perfection until the third light OF THE CENTRAL COLUMN that completed all the sides. Once this third came, the division of right and left was enunciated, as it is written: "And Elohim divided the light from the darkness" (Ibid.), FOR THE RIGHT IS THE SECRET OF LIGHT AND THE LEFT IS THE SECRET OF DARKNESS. THE CENTRAL COLUMN MADE PEACE BETWEEN THEM AND THEY WERE INCLUDED, THE ONE WITH THE OTHER, FOR THROUGH THIS THEY WERE BOTH PERFECTED.

749. Because they were five levels that separated and were drawn from this First Light, THAT ARE CHESED, GVURAH, TIFERET NETZACH AND HOD, 'light' is therefore mentioned IN THE FIRST DAY five times. They were all from the right side, FOR ALL THE FIVE SFIROT, CHESED, GVURAH, TIFERET NETZACH AND HOD, ARE UNDER THE DOMINATION OF THE RIGHT, WHICH IS CHESED. When they were combined in the left side, they were combined in the secret of waters that flow from the right, BECAUSE THE RIGHT MELTS THE FROZENNESS OF THE LEFT AND TURNS IT INTO FLOWING WATERS. Therefore, water was mentioned BY THE SECOND DAY OF CREATION, WHICH IS LEFT, five times, CORRESPONDING TO CHESED, GVURAH, TIFERET NETZACH AND HOD OF THE LEFT COLUMN. When RIGHT AND LEFT were perfected in the secret of the Central COLUMN, CALLED 'FIRMAMENT', "firmament" was mentioned five times, CORRESPONDING TO CHESED, GVURAH, TIFERET NETZACH AND HOD OF THE CENTRAL COLUMN. Therefore, these three, light, water, firmament, correspond to these three levels, RIGHT, LEFT, AND CENTRAL, for in each one of them are comprehended the five levels, CHESED, GVURAH, TIFERET NETZACH AND HOD. Therefore, they are all mentioned five times each; NAMELY LIGHT, WATER, AND FIRMAMENT.

746. ועל רזא דא דהאי אור, דדליק ונהיר להאי נר, כתיב ביה באהרן, בהעלותך את הנרות, בגין דהוא אתי מסטרא דהאי אור. אור דא כתיב ביה, יהי אור ויהי אור. כיון דאמר יהי אור, אמאי כתיב ויהי אור, דהא בויהי כן סגיא. אלא, יהי אור, דא אור קדמא, דאיהו ימינא, ואיהו לקץ הימין. ויהי אור, דמימינא נפק שמאלא, ומרזא דימינא נפק שמאלא, וע"ד ויהי אור, דא שמאלא.

747. מבאן דויהי קדמא דאורייתא, בסטרא דשמאלא הוה. ובגין כך לאו איהו סימן ברכה. מ"ט. בגין דביה נפק ההוא חשך דאחשין אנפי עלמא. וסימנא דא כד אתגלי רזא דעשו ועובדיו, בהאי ויהי הוה, דכתיב ויהי עשו איש יודע ציד. אתקיים בויהי איש יודע ציד, לפתאה בני עלמא, דלא יתכון בארץ מישר.

748. וירא אלהים את האור כי טוב, דא איהו עמודא דקאים באמצעיתא, וקאים ואחיד בסטרא דא, ובסטרא דא. כד הוה שלימו דתלת סטרין, כתיב ביה כי טוב, מה דלא הוה בהני אחרנין, בגין דלא הוה שלימו עד אור תליתאה, דאשלים לכל סטרין, וכיון דאתא תליתאה דא, כדן אמריש מחלוקת דימינא ושמאלא, דכתיב ויבדל אלהים בין האור ובין החשך.

749. ועל דאינון חמש דרגין, דאתפרשו ואתמשכו מהאי אור קדמא, כתיב אור חמש זמנין, וכלהו הוה מסטרא דימינא, ואתכלילו ביה, וכד אתכלילו בסטרא שמאלא, אתכלילו ברזא דמים, דנטיל מימינא, ובגין כך כתיב מים חמש זמנין. וכד אשתלימו ברזא דאמצעיתא, כתיב רקיע חמש זמנין, וע"ד תלת אינון אור. מים. רקיע. לקבל תלת דרגין אליו, דכלהו חמש דרגין אתכלילו בהו, ועל דא בכלהו כתיב חמש זמנין, בכל חד וחד.

750. Here lies the mystery of mysteries: By these three, light, water, firmament, the secret of the form of man was formed and made into engravings, which was light at first FROM THE RIGHT COLUMN, and afterwards water FROM THE LEFT COLUMN. Afterwards, THE CENTRAL COLUMN spread among them, which is the firmament, which is the engraving of the imprint of the form of man.

751. AND IT IS SIMILAR to the engraving of the form of man when born. At the birth of a person, he is first seed, which is light, for that seed is the light of all the limbs of the body; therefore, it is light. That light is called 'seed', as written: "Light is sown" (Tehilim 97:11), namely that actual seed. Afterwards, that seed that is called 'light' spreads and becomes water. By the moisture of the water, it becomes further engraved and the form of the body expands into these waters, growing to all sides. As soon as the form and shape of the body is formed and engraved, that expansion consolidates and is called 'firmament'. That is "a firmament in the midst of the waters" (Bereshheet 1:6) and, after it congeals, it is written: "And Elohim called the firmament heaven" (Ibid. 8), because the moisture of the body that was in the water has congealed.

752. As soon as the body is purified and has been cleansed, the moisture that was drawn and left over from it is the refuse that is made by melting. This is the bad and troubled waters, from which is formed the refuse that incites the whole world, NAMELY THE OTHER SIDE, AND male and female WERE FORMED. When the troubled waters flow down and melt on the left side, THE MALE AND FEMALE OF THE OTHER SIDE emerge to instigate the whole world. Fortunate is he who is saved from them.

753. As soon as the inciter has emerged, it is written: "Let there be lights (Heb. meorot)" (Bereshheet 1:14) without Vav, WHICH IS AN EXPRESSION OF DESTRUCTION AND CURSE (HEB. ME'EROT), through which the sickness of croup is drawn to children. The light of the moon was decreased. Afterwards, IT IS WRITTEN: "And let them be for lights (Heb. me'orot with Vav)" (Ibid. 15), meaning completely both together. How WERE THEY COMPLETED? By the firmament of that heaven, WHICH IS THE CENTRAL COLUMN, WHICH IS TIFERET OF ZEIR ANPIN. When MALCHUT ascended and was attached to the firmament of heaven, then "let them be for lights" for both together were perfect luminaries, entirely unblemished. BECAUSE ZEIR ANPIN, WHICH IS THE SECRET OF THE SUN AND RIGHT COLUMN, AND MALCHUT, WHICH IS THE SECRET OF THE MOON AND THE LEFT COLUMN, COMBINED AND BECAME COMPLETED BY EACH OTHER THROUGH THE CENTRAL COLUMN, WHICH IS TIFERET OF ZEIR ANPIN.

750. הָכָא רָזָא רְזִין, בְּאֵלִין תְּלֵתָא, אֲתַצְיִיר וְאֲתַגְלִיף בְּגִלְוֵי רְזָא דְיוֹקְנָא דְאָדָם, דְּאִיהוּ אֹר וּבְקַדְמֵיתָא, לְבַתַּר מֵיִם, לְבַתַּר אֲתַפְּשֵׁט בְּגִוּוּיָהּ רְקִיעַ, דְּאִיהוּ גְלִיפָא דְגְלִיפּוּ דְיוֹקְנָא דְאָדָם.

751. בְּגִוּוּנָא דְגְלִיפּוּ צִיּוּרָא דְדְיוֹקְנָא דְאָדָם בְּתוֹלְדָתֵיהּ. דְּהָא בְּתוֹלְדָתָא דְבַר נֶשׁ, בְּקַדְמֵיתָא זְרַע, דְּאִיהוּ אֹר, דְּהָא נְהִירוּ דְכָל שְׁיִיפֵי גּוּפָא, אִיהוּ הֵהוּא זְרַע, וּבְגִין כֵּן אִיהוּ אֹר, וְהֵהוּא אֹר אֲקָרִי זְרַע, דְּכַתִּיב אֹר זְרַע, הֵהוּא זְרַע מִמֶּשׁ. לְבַתַּר הֵהוּא זְרַע דְּאִיהוּ אֹר אֲתַפְּשֵׁט וְאֲתַעֲבִיד מֵיִם, בְּלַחֲוֹתָא דִּילֵיהּ, אֲגְלִיף יִתִּיר, וְאֲתַפְּשֵׁט פְּשִׁטוּ גּוּ אֵינוֹן מֵיִם, פְּשִׁטוּ דְּגּוּפָא לְכָל סְטָרִין. בֵּינוֹן דְּאֲתַצְיִיר, וְאֲגְלִיף צִיּוּרָא וְדְיוֹקְנָא דְּגּוּפָא, אֲקָרִישׁ הֵהוּא פְּשִׁטוּ, וְאֲקָרִי רְקִיעַ. וְדָא אִיהוּ רְקִיעַ בְּתוֹךְ הַמַּיִם. וּלְבַתַּר דְּאֲקָרִישׁ, כְּתִיב וַיִּקְרָא אֱלֹהִים לְרְקִיעַ שָׁמַיִם. דְּהָא אֲקָרִישׁ הֵהוּא לַחֲוֹתָא דְּגּוּפָא, דְּהוּה גּוּ אֵינוֹן מֵיִם.

752. בֵּינוֹן דְּאֲבָרִיר גּוּפָא, וְאֲנָקִי בְּנָקִיו, הֵהוּא לַחֲוֹתָא דְּאֲתַנְגִּיד וְאֲשַׁתָּאר, הוּה פְּסוּלַת דְּקָא אֲתַעֲבִיד גּוּ הַתּוֹכָא, וְאֵינוֹן מֵיִם הֲרַעִים עֲכוּרִין, וּמְנַהוֹן אֲתַעֲבִיד פְּסוּלַת, מְקַטְרָגָא לְכָל עֲלְמָא, דְּכַר וּנּוֹקְבָא. לְבַתַּר כֵּד נַחְתּוּ אֵינוֹן מֵיִם עֲכוּרִין, וְאֲתַהֲתְכוּ לְתַתָּא בְּסֵטֵר שְׂמַאלָא, נִפְקוּ לְקַטְרָגָא כָּל עֲלְמָא. זַכָּאָה אִיהוּ מֵאן דְּאֲשַׁתּוּיב מְנַהוֹן.

753. בֵּינוֹן דְּנַפְיָק מְקַטְרָגָא, כְּתִיב יְהִי מְאֵרַת חֶסֶד ו' וְאֲתַמְשַׁכָּא אֲסַכְרָה בְּרַבִּי, וְחֶסֶד נְהוּרָא דְּסִיְהָרָא. לְבַתַּר וְהִיוּ לְמְאֹרוֹת, בְּשְׁלִימוּ תְרוּוּיָהּ כַּחֲדָא. בְּמֵאן. בְּהֵהוּא רְקִיעַ הַשָּׁמַיִם, דְּהָא כֵּד סִלְקָא וְאֲתַחֲבְרָא בְּהֵהוּא רְקִיעַ הַשָּׁמַיִם, כְּדִין וְהִיוּ לְמְאֹרוֹת, נְהוּרִין שְׁלִימִין תְרוּוּיָהּ כַּחֲדָא דְּלָא פְּגִימֵי כָּלֵל.

754. That youth started to laugh and rejoiced. He said to them: That which I said is that here was purified the secret of man through the light that is seed. Then it becomes water, and from this water expands the firmament, which is the form of man. As I commented, this is correct when it is done in the belly of a women, because the seed forms only in the belly of a female for the form of man to grow in her. Here are these five levels, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF LIGHT, WATER, AND FIRMAMENT, which are the image of man. According to this, in which place was formed and expanded this form in the water?

755. If you say that it was formed in a female, which is the World to Come, NAMELY BINAH, it is not so. Because proper form and image are not formed until they emerged FROM BINAH and afterwards they were formed and consolidated. The World to Come, WHICH IS BINAH, is also the craftsman OF ALL THE CREATION AND IS THE SECRET OF ELOHIM THAT IS MENTIONED THERE, as it is written: "And Elohim said, 'Let there be light,' and there was light" AND ALSO, "And Elohim said, 'Let there be a firmament.'" So BINAH is the craftsman, THE ONE WHO FORMS, THAT MAKES THE SHAPE OF LIGHT, WATER, AND FIRMAMENT, SO HOW CAN YOU SAY THAT THE SHAPE AND FORM ARE MADE IN BINAH?

756. If you say that THE FIGURE OF MAN WAS FORMED in the lower female, NAMELY MALCHUT, it is not so. MALCHUT was not yet in existence BECAUSE AFTERWARDS, when this figure of man emerged THAT IS IN LIGHT, WATER, FIRMAMENT, WHICH IS ZEIR ANPIN, the woman emerged with him, so the figure of man was not formed in her. If so, in which place was formed and engraved that seed OF LIGHT, WATER, FIRMAMENT, to become an engraving of the shape of man?

757. HE ANSWERS: This is a supernal secret. The first man, NAMELY ZEIR ANPIN OF ATZILUT, WHICH IS THE SECRET OF LIGHT, WATER, FIRMAMENT, was engraved and formed without a woman. The second man, NAMELY THE MAN OF BRIYAH, from the strength and seed of THE FIRST MAN was engraved and formed within the woman, WHICH IS MALCHUT OF ATZILUT.

758. THE ZOHAR EXPLAINS HIS WORDS. The engraving of the form and shape of the body of the first man, WHO IS ZEIR ANPIN, was not in the woman, and was entirely without form, MEANING THAT HE DID NOT FORM AND CONSOLIDATE WHILE STILL IN BINAH TO A DEGREE THAT HE COULD BE CONSIDERED 'A FORM'. He was formed and engraved below the World to Come, NAMELY BELOW BINAH without Male and without Female. Only these letters, NAMELY THE 22 LETTERS OF ZEIR ANPIN THAT ARE DIVIDED INTO THREE COLUMNS were embodied and consolidated in measure, WHICH IS CALLED 'FIRMAMENT', FOR IT WAS THE CAUSE OF THE CONGEALMENT OF THE LETTERS. The secret of man was formed and engraved in them. And the letters in straightforward order, in the order they emerged from the First Light THAT WAS IN BINAH, WHICH IS THE SECRET OF SEVEN LETTERS FROM ALEPH TO ZAYIN WHICH IS THE SECRET OF THE RIGHT COLUMN, WERE DRAWN TO THE MEASURE IN THE FIRMAMENT. And they commenced to be engraved and formed. This light was sown IN THE FIRMAMENT, WHICH IS ZEIR ANPIN, in the measure. After THE LIGHT, WHICH IS THE RIGHT COLUMN, reached the measure, THE LEFT COLUMN WAS DRAWN INTO IT. AND THERE THE LIGHT REVERTED to water in the waters. AFTERWARDS, the firmament expanded, WHICH IS THE ACTUAL CENTRAL COLUMN, BY STRENGTH OF THE TWO COLUMNS THAT ILLUMINATED AND WERE INCLUDED IN IT, properly into the form of man, MEANING

754. שארי חייך האי רביא וחדוי. אמר לון האי דאמינא דאתבריר הכא רזא דאדם, באור דאיהו זרע, ולבתר אתעביד מים, ומגו אינון מים, אתפשט רקיע, דיוקנא דאדם כמה דאתערנא. תינח בד אתעביד דא לגו מעוי דאתתא, דהא לא אתצויר זרעא, אלא בגו מעוי דנוקבא, לאתפשטא בה דיוקנא דאדם, והכא אי אלון חמש דרגין, אינון דיוקנא דאדם, באן אתר אתצויר ואתפשט האי דיוקנא, בגו אינון מים.

755. אי תימא גו נוקבא הוו דא עלמא דאתי, לאו הכי, דהא לא אתצויר ציורא דיוקנא, עד דנפקו אתוון לבר, ולבתר אתגלימו. ותו דהא עלמא דאתי הוה אומנא, דכתוב ויאמר אלהים יהי אור ויהי אור. ויאמר אלהים יהי רקיע, הא אומנא הוה.

756. אי תימא בנוקבא דלתתא, לאו הכי, דהא עד לא הוות, וכד נפק האי דיוקנא דאדם, נוקביה נפקת בהדיה. הא לא אתצויר דיוקנא דאדם בה. אי הכי, באן אתר אתצויר ואתגליף האי זרע, למדווי גליפו דיוקנא דאדם.

757. אלא דא רזא עלאה, אדם קדמאה אתצויר ואתגליף בלא נוקבא. אדם תניינא, מחילא וזרעא דהאי, אגליף ואתצויר גו נוקבא.

758. אדם קדמאה, גליפו דציורא דיוקנא דגופא, לא הוה בנוקבא, ובלא ציורא כלל הוה. ואתצויר ואתגליף לתתא מעלמא דאתי, בלא דכוורא, ובלא נוקבא, אינון אתוון אגלימו גו משחתא, ואתצויר ואתגליף בהו רזא דאדם. ואתוון בארץ מישר, בסדורא דלהון, מרזא דאור קדמאה, שריאו לאתגלפא ולאצוירא, ואזדרע האי אור בגויה גו משחתא. בד מטא גו משחתא, אתהדר מיא, גו מיא, אתפשט רקיע ציורא דאדם, דיוקנא בדקא חזי.

THAT IT BECAME EMBODIED AND CONGEALED AS MUCH AS NECESSARY. FOR THE TWO COLUMNS, RIGHT AND LEFT WERE CONSOLIDATED.

759. After the Nukva was adorned, MEANING THAT SHE WAS CONSTRUCTED BY ABA AND IMA, and ZEIR ANPIN AND NUKVA were again face to face, this form of man, WHICH IS ZEIR ANPIN, came with the longing to Nukva. There IN NUKVA became engraved and formed THE SECOND MAN OF BRIYAH according to his form. About him, it is written: "And he begot a son in his own likeness, after his image..." (Beresheet 5:3), BECAUSE THE FIRST MAN BELOW CORRESPONDS TO ZEIR ANPIN AND THE SECOND MAN, NAMELY HIS SON, SETH, CORRESPONDS TO THE SECOND MAN OF ABOVE. This one became formed in a female, NAMELY THE NUKVA OF ZEIR ANPIN, unlike that first one, WHICH IS ZEIR ANPIN, because that first one became formed by himself by the gauge that is in the measure.

759. לְבַתֵּר דְּאִתְקַשְׁטַת נּוֹקְבָא לְגַבִּיּהּ, וְאִתְהַדְרִי
אֲנַפִּין בְּאֲנַפִּין, הָאִי דִּיּוֹקְנָא דְאָדָם, עָאֵל בְּתִיאֹבְתָא
לְגַבִּי נּוֹקְבָא, וְתַמְן אֲגַלִּיף וְאִתְצִינִי בְּגִוּוֹנָא דִּילִיּהּ,
וְעִלִּיּהּ כְּתִיב וַיּוֹלֵד בְּדַמּוֹתָו כְּצִלְמוֹ וְגו', הָאִי אִתְצִינִי
גּוֹ נּוֹקְבָא, מַה דְּלֵא הוּא הָהוּא קְדַמָּא, דְּאִתְצִינִי
הָהוּא קְדַמָּא בְּגִוִּיּהּ בְּמִדְרֵי גּוֹ מְשַׁחְתָּא כְּמַה
דְּאִתְמַר.

78. Cain, Abel, Seth, Enosh, Mahalalel

The young man tells us of the first generations, of how the letters formed and combined to make Cain and Abel and Seth and Enosh and Mahalalel. And the sin that was in them because of the serpent began to be straightened out in Mahalalel, yet it was not improved until the children of Yisrael stood on Mt. Sinai and received the Torah. Only then were candle and Light repaired together. The world, however, was still in pain and sadness until Noah came. Next, the young man says that he comes from Babylon and is the son of Rabbi Safra. He was banished to their land and was afraid to speak of Torah because everyone there was so knowledgeable in it. Rabbi Yosi wept, and they all rise to kiss the young man's head. The young man also explains that he has not joined yet with his wife, although it would have been lawful, because he did not yet know the prayer after the meal. The Relevance of this Passage

The drama of mortal existence began with temptation, disobedience, expulsion, jealousy, and murder, the same ills that still beset us today. Connecting with this passage corrects the sins of the recent and distant past. As the goodness and wisdom of the young husband were hidden, the goodness and wisdom of our souls have been concealed through the ages. These ancient texts awaken the righteousness within us so the Light that shone on Mount Sinai reappears, and the knowledge of the Torah's deep mysteries immediately circulates throughout our world, ushering in the age of the Messiah, immortality and boundless joy.

760. Pertaining to below, WHAT IS WRITTEN: "And Adam knew Eve, his wife; and she conceived, and bore Cain" (Beresheet 4:1). The Kuf (of Cain), WHOSE LEG WAS CLOTHED WITH THE KLIPOT IN THE SECRET OF THE PASSAGE: "HER FEET GO DOWN TO DEATH" (MISHLEI 5:5) started to bear IN THE BELLY OF EVE with the strength and support of Adam after it had already received filth from this Kuf. FIRST, THE SERPENT CAME, WHICH IS THE SECRET OF KUF, UPON EVE AND INSERTED FILTH INTO HER AND THEN ADAM CAME UPON HER. Therefore, it is not written: 'And he begot,' but rather "And ADAM knew...And she conceived, and bore" and the refuse emerged of the female, EVE.

760. בְּגִוּוֹנָא דְּאִתְתָּא. לְתַתָּא מַה כְּתִיב, וְהָאָדָם
יָדַע אֶת חוּהָ אִשְׁתּוֹ וַתְּהַר וַתֵּלֵד אֶת קַיִן, שְׂרִיאת
קוּף לְאוֹלְדָא, בְּמַעְהָא, בְּחִילָא וְסִיּוּעָא דְאָדָם לְבַתֵּר
דְּהָא קְבִילַת זוּהֵמָא מִגּוֹ הָאִי קוּף. וְעַל דְּאִי לֵא כְּתִיב
הִכָּא וַיּוֹלֵד, אֵלָא יָדַע וַתְּהַר וַתֵּלֵד, וְנִפְקַ פְּסוּלַת גּוֹ
נּוֹקְבָא.

761. "And she again bore his brother Abel" (Beresheet 4:2). It is not written: 'And he begot,' even though he was on the male side, NAMELY THE RIGHT SIDE, AS MENTIONED ABOVE, because the prosecutor weakened and his strength was broken, because from the letter Kuf OF CAIN, the letters started begetting.

761. וְתוֹסֵף לְלֵדַת אֶת אָחִיו אֶת הָבֶל, וּבְהָאִי נִמִּי
לֵא כְּתִיב וַיּוֹלֵד, וְאֵע"ג דְּמַסְטְרָא דְּכּוֹרָא הוּא. אֵבֶל
מְקַטְרָגָא תִּשְׁשׁ וְתַבֵּר חִילִיּהּ, דְּהָא בְּאֵת קוּף שְׂרִיאוֹ
אִתּוּן לְאוֹלְדָא.

762. After the refuse IN CAIN was sorted, the letters started to bear from the secret of the letters Shin-Tav, WHICH ARE the perfection of Male and Female in mutual agreement. BECAUSE SHIN IS THE THREE COLUMNS OF ZEIR ANPIN, THAT IS MALE AND THE TAV IS FEMALE, NAMELY MALCHUT, it is written: "And he begot in his likeness, after his image, and called his name Seth (Shin-Tav)" (Beresheet 5:3). It is not written that 'she called' AS EARLIER TO SHOW that he called and not she. He called his name Seth and that which is written earlier, "SHE CALLED" IS BECAUSE THE NAME SETH is the perfection of Male and Female mutually, for they were in mutual agreement.

762. בֵּינָן דְּאִתְבְּרִי פְּסוּלַת, שְׂרִיאוֹ אִתּוּן לְאוֹלְדָא
מְרָזָא דְּאֵת ש"ת. תְּקוּנָא דְּכֵר וְנּוֹקְבָא. בְּאִסְתְּכִמּוּתָא
כְּחָדָא. וּכְדִין כְּתִיב וַיּוֹלֵד בְּדַמּוֹתָו כְּצִלְמוֹ וַיִּקְרָא אֶת
שְׁמוֹ שֵׁת, וְלֵא כְּתִיב וַתְּקָרָא. וַיִּקְרָא אִיהוּ, וְלֵא אִיהוּ.
אִיהוּ קָרָא שְׁמִיּהָ שֵׁת, תְּקוּנָא דְּכֵר וְנּוֹקְבָא כְּחָדָא,
דְּהוּ בְּאִסְתְּכִמּוּתָא חָדָא.

763. The letters rolled some more and again bore Aleph of Adam. What are these letters that are where his name ends? Nun, THAT IS AFTER MEM OF ADAM, and the Vav, THAT IS AFTER DALET OF ADAM, but not Hei, WHICH IS AFTER DALET, because this HEI conceived with Abel. THUS THE LETTERS ALEPH-NUN-Vav emerged, ending with the beginning of the name Seth, WHICH IS Shin. And he was called 'Enosh' (Aleph-Nun-Vav-Shin).

764. HE QUESTIONS: What is the difference between this name and the name Adam? HE ANSWERS: Enosh had not his own strength, but was rather the perfection of the earlier ones, ADAM AND SETH, as it is written: "What is man (Heb. Enosh), that You are mindful of him?" (Tehilim 8:5) and: "What is man (Heb. Enosh), that You should magnify him...and that You should remember him every morning, and try him every moment?" (Iyov 7:17-18). About this, it is written: "But it pleased Hashem to crush him by disease" (Yeshayah 53:10), because the breaking of the body and the strength of the soul is what Seth bequeathed to his son Enosh. This was an inheritance that he should have received FOR HIMSELF, but he bequeathed it also to his son, NAMELY MAHALALEL.

765. The letters rolled further in order to straighten out the deviation, THAT BECAME DEVIATED BY THE SIN OF ADAM, AND CAIN, AND ABEL, and they then begot Keinan, because Keinan is the perfection for Cain, FOR KEINAN IS COMPOSED OF THE LETTERS OF CAIN. He was perfected instead of him and the letters reverted to improving the world from the deviation. Mahalalel, THE SON OF KEINAN, the Mem OF MAHALALEL is the last of the letters of Adam. Hei and Lamed are the perfection of the letters of Abel (Hei-Bet-Lamed). Since Abel was not a sinner like Cain, the letters of his name were not changed, IN MAHALALEL, except for one LETTER ALONE, for in place of the Bet OF ABEL, there was an Aleph IN MAHALALEL in order to be perfected even further.

766. Until now the world was improved and the deviation that started with Enosh was repaired. Only the sin of Adam that was not improved until the children of Yisrael stood on Mount Sinai, but the deviation on Cain and Abel was repaired and improved. Yet the world was in pain and sadness until Noah came, as it is written: "This one shall comfort us for our work and the toil of our hands, because of the ground which Hashem has cursed" (Beresheet 5:29). The sin of Adam was not improved until the children of Yisrael stood on Mount Sinai and received the Torah and, when they received the Torah, candle and light, WHICH ARE MALCHUT AND ZEIR ANPIN AS MENTIONED EARLIER, were then repaired together.

763. תו אתגלגלו אתון, ואהדרו לאולדא אלף דאדם, ואינון אתון באתר דאיהו סיום שמייה. ומאן איהו. נ', ולבתר ו' לא ה', דהא אתעדויאת בהבל. בגין כך נטיל את אחרא אבתריה ו', סיים בשירותא דשת ש', ואקרי אנוש.

764. אנוש מה בין שמא דא לשמא דאדם. אלא אנוש לאו איהו בתקפא הוה, תקונא דקדמאי הוה, מה אנוש כי תזכרנו. וכתוב מה אנוש כי תגדלנו וגו', ותפקדנו לבקרים לרגעים תבחננו. ועל דא כתיב וי' חפץ דכאו החלי, תבירו דגופא, ותקפא דנפשא, אורית שת לאנוש ירותא דהוה ליה לקבלא. ואיהו אוף הכי אורית לבנו.

765. תו אתגלגלו אתון לאתקנא עקימא, ואתהדרו לאולדא. קינן. האי תקונא דקין, ואתתקן תחותיה, ואתהדרו אתון לבסמא עלמא מעקימו דהוה. מהללאל מ' סופא דאתון דאדם. ה' ול' תקונא דאתון דהבל, ובגין דלא הוה חויבא כקין, לא אתחלמו אתון משמייה בר חד. דבאתר ב' הוה א' למדוי תקונא יתיר.

766. עד הכא אתבסם עלמא, ואתתקן עקימא משירותא דאנוש. בר חובא דאדם, דלא אתבסם, עד דקיימו ישראל בטורא דסיני, אבל תקונא דעקימו דקין והבל אתתקן ואתבסם אבל עלמא הוה בצערא ועצבונא, עד דאתא נח דכתיב זה ינחמנו ממעשנו ומעצבון ידינו מן האדמה אשר ארה יי'. וחובא דאדם לא אתבסם, עד דקיימו ישראל על טורא דסיני, וקבילו אורייתא, וכד ישראל קבילו אורייתא, כדין נר ואור אתתקן כחדא.

767. And now, Sirs, I am from Babylon and I am the son of Rabbi Safra, but I did not merit to know my father, and I have been banished here. I feared because the inhabitants of this land are like lions in Torah, and I took upon myself not to say words of Torah before any man for two months. Today have these two months elapsed. Blessed is my portion that I met you here. Rabbi Yosi raised his voice and wept, and they all rose and kissed him on his head. Rabbi Yosi said: Blessed is my portion that I merited this way to hear the words of Atik Yomin from your mouth, which I did not merit until now.

767. וְהִשְׁתָּא רַבּוּתִי, אֲנָא מִבְּבֶל, וּבְרָא דְרַב סַפְרָא אֲנָא, וְלֹא זָכִינָא לְאַשְׁתְּמוּדְעָא לְאַבָּא, וְאַטְרִידְנָא הֵכָא, וְדַחִילָנָא, דְּהָא יְתִבִי אַרְעָא דָּא, אִינוּן אַרְיִוּוֹן בְּאַוּרִייתָא, וְשׁוֹינָא עָלֵי דְלֹא אִימָא מִיּוֹלֵי דְאַוּרִייתָא קָמִי ב"ג, עַד תְּרִין יַרְחִין, וְיוֹמָא דָּא אֲשַׁתְּלִימוּ. זָכָאָה חוּלְקֵי דְאַתְעֲרַעְתּוֹן הֵכָא. אַרְיִים רַבִּי יוֹסִי קָלִיָּה וּבְכִי, וְקָמוּ כְּלָהוּ וּנְשַׁקְוָהוּ בְּרִישֵׁיהּ. אָמַר רַבִּי יוֹסִי זָכָאָה חוּלְקָנָא דְזָכִינָא בְּהָאֵי אַרְחָא, לְמִשְׁמַע מְלֵי דְעֵתִיק יוֹמִין מְפּוּמָךְ, מַה דְּלֹא זָכִינָן לְמִשְׁמַע עַד הִשְׁתָּא.

768. They all sat down and he said to them: Sirs, when I saw the pain of my father-in-law and his daughter, who were pressed and were pained because I did not know the blessing after the meal, I said to them: Until I know the blessing after the meal I will not join with my wife, as is the way of all the people. Even though I could live with her conjugally without sin, I did not want to deceive them, because I could say nothing for two months. Rabbi Yosi and Rabbi Chiya and his father-in-law and daughter rejoiced, and wept for excessive joy. Rabbi Yosi said: I beg of you, since you started, illuminate for us the day. Blessed is our portion on this way.

768. יְתִיבוּ כְּלָהוּ, אָמַר לוֹן רַבּוּתִי, מְדַחְמִינָא צַעֲרָא דְהָאֵי חָמֵי וּבְרַתִּיהּ, דְּדַחְקֵי וּמְצַטְעֵרֵי בְּנַפְשֵׁיהוּ, דְּלֹא יָדְעָא בְּרַבַּת מְזוּנָא. אֲמִינָא לוֹן, דְּעַד דְּאַנְדַּע בְּרַבַּת מְזוּנָא, לֹא אֲתַחֲבַר בְּאַנְתְּתִי, בְּאַרְחַ כֹּל בְּנֵי עֲלָמָא, וְאַע"ג דִּיכִילָנָא לְשִׁמְשָׁא בְּהָ בְּלֹא חוּבָה, לֹא בְּעִינָא לְמַעַבְרַע עַל דְּעֵתִיָּהוּ, הוּאִיל וְלֹא הוּינָא יְכִיל לְמִימַר מְדִי, עַד תְּרִין יַרְחִין. חָדוּ רַבִּי יוֹסִי וְרַבִּי חִיָּיא וְחָמוּי וּבְרַתִּיהּ, וּבְכוּ מְסָגָאוּ חָדוּהּ. אָמַר רַבִּי יוֹסִי, בְּמַטּוּ מִינְךָ, בִּיּוֹן דְּשִׁרְיָאָתָא, אֲנַהִיר לָן יְמָמָא, זָכָאָה חוּלְקָנָא בְּאַרְחַ דָּא.

79. Secrets of the blessing after the meal

The youth again opens the discussion and announces that one verse says, "And you shall eat before The Creator your Elohim" and another verse says, "And rejoice before The Creator your Elohim." These verses, we then learn, were fulfilled when the children of Yisrael dwelt in the Holy Land and appeared before God in the Temple. A person must give to the poor, we are told, even as God gives him food, and he should not be a glutton because gluttony is from the Other Side. During the meal, he should be occupied solely with Torah. Next, the young man speaks of the Cup of Blessing: a person should bless with it only with joy, in the presence of three people who have eaten together. We further read that we must aim the desire above, to God, when we say, 'And by whose goodness we live,' because the world is built by that goodness, as it is written: "For I have said, the world is built by Chesed" and is nourished by it.

When we read "Who sustains the entire world with His goodness, with grace, with kindness (Chesed), and with Mercy" and, "Who gives bread to all flesh, for His steadfast love (Chesed) endures forever," it means that He provides food for the righteous and the wicked: this is called the Blessing of the Right, because Gvurah and Judgment are not included in the Blessing after the meal. Therefore, we are told, the left hand should not assist the right to hold the cup. The second blessing is the blessing of the Land. The spread of goodness is thankfulness. The young man then tells us of the right and left of Netzach and Hod, and how Hod is the result of the spread of Love; in this instance both Netzach and Hod come from the right. There is no left in the Blessing after a meal because the Other Side has no part in the food of Yisrael. After the Land of the Living is blessed and receives food, we ask for Mercy for everyone. On Shabbat when there is no Judgment, we say, 'May it please you to strengthen us.' We say who is good and does good, and the one who recites the Blessing after a meal receives the blessings before everyone else, and has a long life. Thus the right performs salvation from the inciter. When the young man finishes speaking, Rabbi Yosi declares a feast and the rabbis gather everyone together for rejoicing, finally calling the young man's wife 'a Bride'.

The Relevance of this Passage

On one level, "eat before the Creator your Elohim" pertains to the sparks of Light contained in the foods we eat. Blessing our food ensures that we receive both spiritual and physical nourishment, so that even the act of eating becomes a sacred tool for spiritual transformation. Hence, we are now connected to the Temple and to the Torah, which help us elevate holy sparks in the foods we consume.

We are inspired to give a portion of our sustenance to the needy, and our gluttonous cravings are subjugated. All the blessings and goodness derived from the eating of God's food, especially during the Sabbath, are summoned forth so that we may feast upon the Light, share it with others, and enjoy long, sumptuous sips from the Cup of Blessing.

The cumulative Light aroused from all the blessings and Torah study of the righteous throughout history, during and after their meals, ignites in this spectacular moment of meditation. All judgments are therefore annulled. Mercy envelops mankind. Poverty is at last purged from the landscape of civilization. And the angel Satan is deprived of his meals, starved until he withers away, becoming nothing more than a long forgotten relic of the past.

769. That youth opened the discussion with the blessing after the meal and said: One verse says, "And you shall eat before Hashem your Elohim" (Devarim 4:23) and another verse says, "And rejoice before Hashem your Elohim" (Devarim 27:7). These verses were fulfilled when the children of Yisrael dwelt in the Holy Land and appeared before the Holy One, blessed be He, in the Temple. How are they fulfilled today? Who can eat before Hashem and who can rejoice before Hashem?

770. HE ANSWERS: Certainly it is so. At the beginning, when a person sits down at his table to eat, he makes the blessing for bread, "Hamotzi." What is the reason we say, "who brings (Heb. hamotzi) forth bread" and not 'he who brings (Heb. hamotzi) forth bread,' WITHOUT THE DEFINITE ARTICLE HEI? It is written: "He creates (lit. 'creator') the heavens" (Yeshayah 42:5), but not written: 'He who creates (lit. 'the creator').' "He has made (lit. 'maker') the earth" (Yirmeyah 10:12) and is not written 'He who has made (the maker) the earth.' What is the reason that here we say Hamotzi (Lit. 'the bringer')?

771. HE ANSWERS: The Hei is hidden from all the things that come from the upper concealed world, WHICH IS BINAH, AS THERE IS NO DEFINITE ARTICLE (HEI) THERE. THIS SHOWS THAT IT COMES FROM THE HIDDEN AND CONCEALED WORLD. All the things that are from the lower world, WHICH IS MALCHUT that is more revealed, are written with a Hei, as it is written: "That (Hei) brings out their host by number" (Yeshayah 40:26). "That (Hei) calls for the waters of the sea" (Amos 5:8). They are all from the secret of the Lower World. If a Name is written, it is also with a Hei, such as "the great El" for example. And here where He is revealed WITH A HEI, IT IS BECAUSE it is from the secret of the lower world, because when a person is blessing, the Shechinah comes before him.

772. "And you shall eat before Hashem your Elohim" is included here, in speaking words of Torah. So it should be, because the Holy One, blessed be He, is standing before him, as it is written: "This is the table that is before Hashem" (Yechezkel 41:22) and, "And you shall eat there before Hashem your Elohim" (Devarim 14:26).

773. Because the person is standing before his Master, he must also favor the poor, to give them just as THE HOLY ONE, BLESSED BE HE, gives him to eat. HE SHOULD BE like one who is eating before the Holy King, and he should not be a glutton at his table, because gluttony is from the Other Side. This is the secret of: "Give me to swallow, I pray you" (Beresheet 25:30), which is by way of gluttony, which is a requirement of the Other Side, as it is written: "But the belly of the wicked shall feel want" (Mishlei 13:25). Therefore, it is written: "And you shall eat before Hashem your Elohim" and not before the Other Side. One should not be occupied with frivolous things and the preparations for the meal, but should be occupied with words of Torah, for one gives strength to his Master when words of Torah are spoken at the table.

769. פֶּתַח הַהוּא רַבִּינָא בְּבִרְכַת מְזוּנָא וְאָמַר, כְּתוּב אַחַד אוֹמֵר וְאָכַלְתָּ לִפְנֵי יי' אֱלֹהֶיךָ, וְכָתוּב אַחַד אוֹמֵר וְשִׂמַּחְתָּ לִפְנֵי יי' אֱלֹהֶיךָ. הֲנִי קָרָאִי כַּד יִשְׂרָאֵל הוּוּ שְׂרָאן בְּאַרְעָא קְדִישָׁא, וְאַתְחַזֵּן קִמִּי קוּדְשָׁא בְּרִיךְ הוּא בְּבִי מְקֻדְשָׁא, הוּוּ מִתְקִימִי. הֲשֵׁתָא הֵיךְ מִתְקִימִי, מֵאן יָכִיל לְמִיכַל לִפְנֵי יי' וְלִמְחַדֵּי לִפְנֵי יי'.

770. אֵלָא וְדָאִי הָכִי הוּא, בְּקֻדְמִיתָא כַּד יְתִיב בְּרִיךְ נֶשׁ עַל פְּתוּרִיָּה לְמִיכַל, מְבָרַךְ עַל נְהֵמָא הַמוֹצִיא. מֵאִי טַעְמָא הַמוֹצִיא, וְלֹא מוֹצִיא, דְּהָא כְּתִיב בּוֹרָא הַשָּׁמַיִם, וְלֹא כְּתִיב הַבּוֹרָא. עוֹשֶׂה אֶרֶץ, וְלֹא כְּתִיב הַעוֹשֶׂה אֶרֶץ. מֵאִי טַעְמָא הָכָא הַמוֹצִיא.

771. אֵלָא כָּל מְלִין דְּאִינוּן מְרֻזָּא דְּעֵלְמָא עֵלְמָא, סְתִירָא אֶסְתִּירָא ה' מִתְמַן, לְאַתְחַזָּא דְּהָא מְעֵלְמָא גְּנִיזָא וְסְתִירָא אִיהוּ. וְכָל מְלִין דְּאִינוּן מְעֵלְמָא תְּתָא דְּאַתְגְּלִיא יְתִיר, כְּתִיב בְּה', דְּכְתִיב הַמוֹצִיא בְּמִסְפָּר צְבָאָם הַקּוֹרָא לְמִי הֵינִם, כְּלֵהוּ מְרֻזָּא דְּעֵלְמָא תְּתָא אִיהוּ, וְאִי אֶכְתִּיב בְּשֵׁמָא אִיהוּ בְּה', בְּגוֹן הָאֵל הַגְּדוֹל, וְהָכָא דְּאִיהוּ בְּאַתְגְּלִיא מְרֻזָּא דְּעֵלְמָא תְּתָא אִיהוּ, כִּיּוֹן דְּמְבָרַךְ בְּרִיךְ נֶשׁ, שְׂכִינְתָּא אֲתִיא קִמִּיָּה.

772. וּמָה דְּאָמַר וְאָכַלְתָּ לִפְנֵי יי' אֱלֹהֶיךָ. הָכָא אֲתַכְלִיל לְמַלְלָא בְּמִלֵּי דְּאוּרִייתָא, דְּהָכִי אֶצְטְרִיךְ הוֹאִיל וְקוּדְשָׁא בְּרִיךְ הוּא קִמִּיָּה, לְקִיּוּמָא דְּכְתִיב, זֶה הַשְּׁלַחַן אֲשֶׁר לִפְנֵי יי'. וְכְתִיב וְאָכַלְתָּ שֵׁם לִפְנֵי יי' אֱלֹהֶיךָ.

773. הוֹאִיל וְקָאִים ב"ג קִמִּי מְאִרְיָה, אֶצְטְרִיךְ נְמִי לְמִיחָן לְמִסְכְּנֵי, לְמִיתָן לוֹן, כְּמָה דְּאִיהוּ יְהִיב לִיָּה לְמִיכַל. כְּמֵאן דְּאָכִיל קִמִּי מְלַכָּא קְדִישָׁא וְאֶצְטְרִיךְ דְּלֹא יִשְׁתַּכַּח בְּלַעַן עַל פְּתוּרִיָּה, דְּהָא בְּלַעַנּוּ מִסְטְרָא אַחְרָא הוּוּ, וְרֻזָּא דְּאֵלְעִיטְנֵי נָא, אֶרַח בְּלַעַנּוּ, וְהָכִי אֶצְטְרִיךְ לְסְטְרָא אַחְרָא, וְכְתִיב וּבָטֵן רְשָׁעִים תְּחַסֵּר. וְע"ד וְאָכַלְתָּ לִפְנֵי יי' אֱלֹהֶיךָ כְּתִיב, וְלֹא לִפְנֵי סְטְרָא אַחְרָא. וְאֶצְטְרִיךְ דְּלֹא יִתְעַסֵּק בְּמִלִּין בְּטִלִּין, וּבְצַרְכֵי סְעוּדָה וְאֶצְטְרִיךְ לְאַתְעַסְקָא בְּמִלִּין דְּאוּרִייתָא, דְּהָא כַּד מְלִין דְּאוּרִייתָא אֲתַמְרוּ עַל פְּתוּרָא, יְהִיב הַהוּא בְּרִיךְ נֶשׁ תְּקַפָּא לְמְאִרְיָה.

774. "And rejoice before Hashem your Elohim." This refers to the Cup of Blessing. When a person blesses with the Cup of Blessing, he should rejoice and express joy and no sadness at all. As soon as the person has taken the Cup of Blessing, the Holy One, blessed be He, stands over him, and he should cover his head joyfully and bless over the cup in the presence of three people WHO ATE TOGETHER, 'Let us bless Him, of His bounty we have eaten.'

775. 'And by whose goodness we live': Here we must AIM the desire up to the most ancient of all. Therefore, it is in a concealed way, as it says, 'BY WHOSE GOODNESS' AND DOES NOT SAY, 'BY YOUR GOODNESS.' HE SAYS, 'By whose goodness' and not 'goodness,' because 'by whose goodness' is the supernal Right, WHICH IS THE SFIRAH CHESED and 'from whose goodness' is a different level below that comes from the right side. It is a level that is lower than it, NAMELY THE SFIRAH OF YESOD. THEREFORE, he must say, 'By whose goodness,' because the world is built by that goodness, WHICH IS CHESED. AS IT IS WRITTEN: "FOR I HAVE SAID, THE WORLD IS BUILT BY CHESED" (TEHILIM 89:3) and is nourished by it.

776. HE QUESTIONS: Why is it called 'goodness' and why 'Chesed', WHICH ARE TWO NAMES? HE ANSWERS: 'Goodness' is when THE SFIRAH contains everything within itself and THE LIGHT does not spread to descend downward. Chesed is when THE LIGHT descends below and does good for all the creations, the righteous and the wicked without hesitation, BECAUSE IT DOES NOT CONTAIN JUDGMENTS. Even though both of them, GOODNESS AND CHESED, are one level as written: "Surely goodness and kindness (Heb. chesed) shall follow me" (Tehilim 23:6). AND WE CAN ASK, if IT SAYS 'goodness,' WHY DOES IT SAY 'kindness,' and if IT SAYS 'kindness,' why DOES IT SAY 'goodness'? It would be sufficient to say one OF THEM. But, AS MENTIONED ABOVE, 'goodness' means that it retains everything within itself and does not SPREAD down. Chesed descends and spreads down and nourishes everything, the righteous and wicked alike.

777. Here it says: "And by whose goodness we live," WHICH IS POSSIBLE TO EXPLAIN THAT THE FLOW DOES NOT DESCEND TO THE RIGHTEOUS AND THE WICKED. Therefore, it says again, 'Who sustains the entire world with His goodness, with grace, with kindness (Heb. chesed), and with Mercy.' This is the meaning of: "Who gives bread to all flesh, for His steadfast love (Heb. chesed) endures forever" (Tehilim 136:25). Therefore, IT SAYS: 'He provides food for all,' namely for the righteous and the wicked, for everyone. This is called 'the Blessing of the Right', WHICH IS CHESED. The Left, WHICH IS GVURAH AND JUDGMENT, is not included in the Blessing after a meal. Therefore, the left HAND should not assist the right HAND TO HOLD THE CUP.

778. After he is reciting the Blessing after a Meal, we have to attach the Land of the living, WHICH IS MALCHUT, to the right, so it is nourished from there to sustain and give nourishment to all. Therefore, the second BLESSING is the Blessing of the Land. We should to mention in it covenant and Torah, NAMELY 'for Your covenant which You have sealed in our flesh; for Your Torah which You have taught us' to show that the covenant and the Torah are nourished from this goodness, which is the perfection of this goodness.

774. וְשִׂמְחָתָ לְפָנַי יי' אֱלֹהֶיךָ, דָּא אִיהוּ בְּכוּס שֶׁל בְּרָכָה, כִּד בְּרִיךְ בְּרַשׁ בְּכוּס שֶׁל בְּרָכָה, אֲצִטְרִיךְ לְמַחְדֵי וּלְאַחֲזָא חֲדוּה וְלֹא עֲצִיבוּ כִּלְל, בִּיּוֹן דְּנִטוּל בְּרַשׁ בְּכוּס שֶׁל בְּרָכָה, קוּדְשָׁא בְּרִיךְ הוּא קָאִים עַל גְּבִיּה, וְאִיהוּ אֲצִטְרִיךְ לְאֲעֻטְפָא רִישִׁיָּה בְּחֲדוּה. וּלְבָרְכָא עַל הַכוּס בְּמוֹתָב תְּלָתָא, נְבָרְךְ שְׂאֲכַלְנוּ מִשְׁלוּ.

775. וּבְטוּבוֹ חַיִּינוּ, דָּא אֲצִטְרִיךְ רַעוּתָא לְעִילָא לְגַבֵּי עֵתִיקָא דְעֵתִיקִין, וְע"ד אִיהוּ בְּאַרְח סְתִים. וּבְטוּבוֹ, וְלֹא מְטוּבוֹ, וּבְטוּבוֹ: דָּא יְמִינָא עֲלָאָה. וּמְטוּבוֹ: דָּא דְרָגָא אַחְרָא, דָּאֲתִי מְסֻטְרָא דִימִינָא, וְאִיהוּ דְרָגָא לְתַתָּא מְנִיָּה, בְּגִין דְּבַהּוּא טוֹב אֲתַבְּנִי עֲלֵמָא, וּבִיָּה אֲתַזְן.

776. אֲמַאי אֲקָרִי טוֹב וְאֲמַאי אֲקָרִי חֶסֶד. טוֹב אִיהוּ, כִּד כְּלִיל כִּלְא בְּגוּיָה, וְלֹא אֲתַפְּשֵׁט לְנַחְתָּא לְתַתָּא. חֶסֶד כִּד נַחְתָּא לְתַתָּא. וְעֵבִיד טִיבוֹ בְּכֹל בְּרִינִין, בְּצַדִּיקִי וּבְרִשְׁעִי וְלֹא חוּיֵשׁ, וְאֲע"ג דְּרָגָא חַד הוּא. מְנַלְן דְּכַתִּיב אֲךָ טוֹב וְחֶסֶד יִרְדְּפוּנִי, אִי טוֹב לְמַה חֶסֶד, וְאִי חֶסֶד לְמַה טוֹב, דְּהָא בְּחַד סְגִיָּא אֲלָא טוֹב כְּלִיל כִּלְא בְּגוּיָה, וְלֹא אֲתַפְּשֵׁט לְתַתָּא. חֶסֶד נַחִית וְאֲתַפְּשֵׁט לְתַתָּא, וְזֶן כִּלְא צַדִּיקִי וְרִשְׁעִי בְּחַדָּא.

777. וְהֵכָא בִּיּוֹן דְּאֲמַר וּבְטוּבוֹ חַיִּינוּ, הֲדַר וְאֲמַר הֲזֵן אֶת הָעוֹלָם כִּלּוֹ בְטוּבוֹ בְּחֶסֶד, הֵה"ד נוֹתֵן לָחֶם לְכֹל בְּשַׂר כֹּל"ח. וְע"ד הֲזֵן אֶת הַכֹּל, לְצַדִּיקִי וּלְרִשְׁעִי לְכֹלָא. דָּא אֲקָרִי בְּרַכַּת יְמִין. שְׂמַאל לָאו אִיהוּ בְּבְרַכַּת מְזוּנָא. וּבְגִין כֵּן שְׂמַאלָא לֹא תְסִיַּע לְיְמִינָא.

778. דְּכִיּוֹן דְּבְרִיךְ בְּרַכַּת זִימּוֹן, אֲצִטְרִיךְ לְדְבָקָא אֲרִץ הַחַיִּים בְּיְמִין, לְאַתְזוּנָא מִתַּמּוֹן, וּלְפִרְנָסָא וּלְמִיָּהֵב מְזוּנָא לְכֹלָא, וְעַל דָּא תְנִינָא בְּרַכַּת הָאֲרִץ, וְאֲצִטְרִיךְ לְאַדְרַכְרָא בְּהַ בְּרִית וְתוֹרָה, עַל בְּרִיתְךָ שְׁחַתַּמְתָּ בְּבִשְׂרֵנוּ, וְעַל תּוֹרַתְךָ שְׁלַמְדַּתְנוּ, לְאַחֲזָא דְמַהּוּא טוֹב אֲתַזְן בְּרִית וְתוֹרָה, דְּאִיהוּ תְקוּנָא דְהָאִי טוֹב.

779. From here, we learn that women are exempt from the Blessing after a meal in order to fulfill their obligation, because there is no Torah and covenant in them. One should conclude: 'For the land and for the sustenance,' as their joining together is with Chesed. 'For the land' refers to the Land of the living, MALCHUT, 'and for the sustenance' refers to Chesed. They are combined together in one union.

780. The spread of goodness is thankfulness (Heb. hoda'ah) that is called 'Chesed', FOR WHEN THE GOODNESS SPREADS DOWN WE THANK HIM FOR THIS. Therefore, it says: We offer thanks to You for this and for these miracles and signs that have been done for us from the side of goodness. If you ask: Yet it is written, "At Your right hand are pleasures for ever more (Heb. netzach)" (Tehilim 16:11), we see that NETZACH is on the right AND NOT HOD. HE ANSWERS: Each one points out the place it emerged from, FOR NETZACH (ENG. 'VICTORY') IS THE RESULT OF WARS, AND WARS ARE LEFT, AND HOD IS THE RESULT OF THE EXPANSION OF CHESED, WHICH IS RIGHT.

781. If you say that: Netzach is right, as it is written, 'pleasures', NAMELY "AT YOUR RIGHT HAND ARE PLEASURES FOR EVER MORE" and, "The sweet singer of Yisrael" (II Shmuel 23:1) AND 'SINGER' is left. SO WE SEE THAT NETZACH IS LEFT. HE ANSWERS: All the left is included in the secret of the right, FOR NETZACH IS RIGHT AND PLEASURES WHICH ARE LEFT ARE INCLUDED IN IT. As for thankfulness, one is thankful for THE GOODNESS THAT IS IN the right to show that HOD emerges from there, FOR IT IS THE RESULT OF THE EXPANSION OF GOODNESS FROM THE RIGHT. This is the expansion of the goodness that expanded in the Land of the living, WHICH IS MALCHUT.

782. What is the reason there is no left here, IN THE BLESSING AFTER A MEAL, BUT THE RIGHT ALONE. It is because the Other Side has no part in the food of Yisrael. If the left would be aroused, then the Other Side would be aroused with it, AS IT IS DRAWN FROM THE LEFT. It has already sold its birthright and portion to Jacob the patriarch. Therefore, we give the prosecutor his portion with the filth of the 'last waters.' And if there was no filth ON THE HANDS THAT WERE WASHED, then his portion is in the food that his hand touched, BECAUSE THEY HAVE SOME RESIDUE OF FOOD ON THEM.

783. Therefore, it, THE OTHER SIDE, has no part with us, SINCE ITS PART IS IN THE LEFT THAT CONTAINS NO RIGHT. IT HAS NO PART IN THE FOOD, WHICH IS CHESED, AS EXPLAINED IN THE ADJACENT ESSAY. Since it has no part with us, as it has already taken its part IN THE LEFT, we should not arouse the Left at all, in order not to arouse the inciter TO NURTURE FROM HIS FOOD. AND THEN he will receive two portions like a first-born, one below, and one above. His portion is below, and he has nothing above. Yisrael took above and Esau took below. Therefore, the Left should not approach at all in the Blessing after a Meal.

779. מִכַּאן אוֹלִימְנָא, דְּנִשְׁמִים פְּטוּרוֹת מִבְּרַכַּת מְזוֹנָא לְאַפְקָא יְרֵי חוּבָה, דְּהָא לִית בְּהוּ תוֹרָה וּבְרִית. וְלַחְתוּם עַל הָאָרֶץ וְעַל הַמְּזוּן, הָא דְרַבְקוּתָא כְּחֵדָא בְּחָסֵד, עַל הָאָרֶץ דָּא אִיהוּ אֶרֶץ הַחַיִּים. וְעַל הַמְּזוּן דָּא אִיהוּ חֶסֶד, הָא כְּלִילוֹ דָּא בְּרָא בְּדַבְּיֻקוּתָא חֵדָּא.

780. אֲתַפְשׁוּתָא דְטוֹב אִיהוּ הוֹדָאָה דְאַקְרִי חֶסֶד, וְע"ד אִיהוּ אוֹמֵר, נוֹדָה לְךָ, עַל כֵּךְ וְעַל כֵּךְ נִסִּין וְאֲתִין דְאֲתַעְבִּידוּ מִסְטְרָא דְטוֹב. וְאִי תִימָא וְהָא כְּתִיב נְעִימוֹת בְּיַמֵּינְךָ, נֶצַח, הָא אִיהוּ מִסְטְרָא דְיַמִּין. לָאו הֲכִי, אֶלָּא כָּל חֵד וְחֵד אַחֲזִי עַל הַהוּא אֲתֵר דְנִפְיֵק מִנִּיהּ.

781. וְאִי תִימָא נֶצַח בְּיַמִּין, הָא כְּתִיב נְעִימוֹת, וְכְתִיב וְנָעִים זְמִירוֹת יִשְׂרָאֵל, וְדָא שְׁמַאלָא. וְכָל שְׁמַאלָא אֲתַכְלִיל בְּרִזָּא דְיַמִּינָא. אֲבָל הוֹדָאָה אוֹדִי עַל יַמִּינָא, לְאַחֲזָאָה דְהָא מִנִּיהּ נִפְקָא, וְדָא פְּשִׁיטוּ דְטוֹב, דְאֲתַפְשֵׁט בְּאֶרֶץ הַחַיִּים.

782. מ"ט לִית הֵכָּא שְׁמַאלָא, בְּגִין דְלִית חוּלְקָא לְסְטְרָא אַחְרָא בְּמְזוֹנָא דְיִשְׂרָאֵל. וְאִי אֲתַעֵר שְׁמַאלָא, סְטְרָא אַחְרָא יִתְעַר עִמֶּיהּ, וְהָא אִיהוּ זְבִין בְּכְרוּתִיהּ וְחוּלְקִיהּ לְיַעֲקֹב אַבּוּנָא. וְהָא אֲנִן יְהִיבְנָא לִיהּ חוּלְקִיהּ, לְהַהוּא מְקַטְרָגָא בְּזוּהַמָּא דְיַמִּין בְּתַרְאִין, וְאִי לִית זוּהַמָּא, הָא חוּלְקִיהּ דְהַהוּא מִיכְלָא, דְקָרִיבוּ בֵּיהּ יְדִין.

783. וְעַל דָּא לִית לִיהּ חוּלְקָא בְּהֶדְן. וְהוּאִיל וְלִית לִיהּ חוּלְקָא בְּהֶדְן, דְּהָא נָטַל חוּלְקִיהּ, לִית לֵן לְאַתְעֵרָא שְׁמַאלָא כְּלָל. דְּלֹא יִתְעַר מְקַטְרָגָא וְיִטוּל תְּרִין חוּלְקִין, חֵד לְתַתָּא, וְחֵד לְעֵילָא, כְּבַבּוֹר. דְּהָא זְבִין בְּכְרוּתִיהּ לְיַעֲקֹב אַבּוּנָא. חוּלְקִיהּ אִיהוּ לְתַתָּא, וְלִית לִיהּ לְעֵילָא כְּלוּם. יִשְׂרָאֵל נָטְלוּ לְעֵילָא, וְעִשׂוּ נָטְלוּ לְתַתָּא, וְע"ד לָא יִתְקַרֵּב שְׁמַאלָא כְּלָל, בְּבְרַכַּת מְזוֹנָא.

784. After the Land of the living is blessed from the right side and receives food, AS MENTIONED ABOVE, we ask for Mercy for everyone, AND SAY: 'Have Mercy, Hashem our Elohim, upon Yisrael Your people and upon Jerusalem Your city' etc. From that food and sustenance that is in the Land of the living, WHICH IS MALCHUT, shall we ourselves receive from them, NAMELY YISRAEL YOUR PEOPLE, and the Temple will be rebuilt below through His Mercy, NAMELY 'AND UPON JERUSALEM YOUR CITY...'

785. On Shabbat, when there is no Judgment, in order for Netzach and Hod to be included with Chassadim, AS WAS SAID ABOVE THAT NETZACH IS THE RIGHT INCLUDED IN THE LEFT, AND IS A RESULT OF JUDGMENT, NAMELY WARS. HOD IS A RESULT OF THE EXPANSION OF CHASSADIM DOWN. THUS THEY ARE NOT ACTUALLY CHASSADIM BUT CONTAIN CHASSADIM. BUT ON SHABBAT WHEN THERE IS NO JUDGMENT we say, 'May it please You to strengthen us,' FOR 'PLEASE' IS NETZACH AND 'STRENGTHEN' IS HOD, because they are both NETZACH AND HOD, "The sure loving promises CHASSADIM of David" (Yeshayah 55:3), NAMELY ACTUAL CHASSADIM. Therefore, 'let there be no distress, sadness...' for then 'May it please you (Heb. retzeh)' and 'we thankfully acknowledge, (Heb. mochin)' NAMELY NETZACH AND HOD, the Chassadim of David, exist WITHOUT ANY MIXTURES OF JUDGMENT AT ALL. 'Bestow peace', that we say in the Amidah Prayer, in the blessing of 'He who makes peace in His heavens, may He make peace for us' IS YESOD THAT PROVIDES THE CHASSADIM OF DAVID MENTIONED EARLIER TO DAVID, WHO IS MALCHUT.

786. AFTERWARDS WE SAY 'who is good and does good', BECAUSE everything comes from the right side and nothing from the left side. The one who recites the Blessing after a Meal receives the blessings before all of them, NAMELY BEFORE THOSE WHO ANSWER AFTER HIM, and is blessed in the Blessing after a Meal. Therefore, he has a long life. It is written about the one who takes the Cup of Blessing and blesses over it: "I will raise the cup of salvations" (Tehilim 116:13). What are the salvations? This refers to the right that saves from all the inciters in the world, as it is written: "His right hand...gained Him the victory" (Tehilim 98:1) and, "Save with Your right hand, and answer me" (Tehilim 60:7).

787. In the meantime, the day dawned and they all rose and kissed him. Rabbi Yosi said: Today is certainly a feast day, and we will not leave here until a feast is prepared for all the people of the city. This is a feast that the Holy One, blessed be He, favors. They took his wife, blessed her with numerous blessings and required that her father designate another house for the joyous event. They gathered all the people of the city for that joyous event and called HIS WIFE a bride. They rejoiced with them all that night, and he rejoiced with them with words of Torah.

80. The seven blessings of the bride

The young husband tells us here of the marriage canopy for the Bride, and the marriage canopy for the Other Bride, the Shechinah. He speaks about the Seven Blessings that elevate the Bride of below and the Bride of Above. Ten kinds of joy are combined: joy, happiness, groom, bride, gladness, jubilation, cheer, love and delight, peace and friendship, so the Bride is the perfection of everything. The rabbis place the youth at their head, and with great happiness they tell Rabbi Shimon everything about him. Rabbi Shimon relates how he blessed the young man's father, Rabbi Safra, that he would have a son who would excel at Torah, but the father died before he could see it.

The Relevance of this Passage

The union of soul mates, of male and female, of the upper and lower worlds, is the ultimate objective of our existence. Thus, if we are single (a half

784. בִּיּוֹן דְּמִתְבָּרַךְ אֵי אֶרֶץ הַחַיִּים מְסֻטְרָא דִּימִינָא, וּמְקַבֵּל מְזוּנָא, בְּדִין בְּעִינֵן רַחֲמִין עַל כָּלָא. רַחֲם יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְגו', דְּהָא מֵהוּא מְזוּנָא וְסֻטְוֵקָא דְאֶרֶץ הַחַיִּים, נִזְכְּרֵי בָּהּ אֲנִן וְבֵי מִקְדָּשָׁא. דִּיתְבַּנֵּי בֵּי מִקְדָּשָׁא לְתַתָּא בְּאִינוֹן רַחֲמִים.

785. וּבְשַׁבַּת דְּלֹא אֲשַׁתְּכַח דִּינָא, לְמַהוּי נֶצַח וְהוּד כָּלֵל חֲסָדִים, אֹמֵר רִצָּה וְהַחֲלִיצֵנוּ לְמַהוּי תְרוּוּיָהּ, חֲסָדֵי דְוֹד הַנְּאֻמָּנִים, וְע"ד אֵל תְּהִי צָרָה וְיִגוֹן וְכו', דְּהָא רִצָּה וּמֹדִים, אִינוֹן חֲסִיד דְוֹד, וְשִׁים שְׁלוֹם דְּקְאֻמְרָן בְּצִלוֹתָא, בְּבִרְכַת עוֹשֶׂה שְׁלוֹם בְּמִרוֹמֵי הוּא בְּרַחֲמֵי וְעֹשֶׂה שְׁלוֹם עֲלֵינוּ.

786. הַטּוֹב וְהַמְּטִיב, דְּכָלָא אֶתִּי מְסֻטְרָא דִּימִינָא, וְלֹא מְסֻטְרָא שְׁמֵאלָא כָּלוּם. מֵאֵן דְּמִבְּרַךְ בְּרַכַּת מְזוּנָא, אִיהוּ נְטִיל בְּרַכָּאן בְּקִדְמִיתָא מְכַלְהוּ, וְאִתְבְּרַךְ בְּכָלֵל בְּרַכַּת מְזוּנָא, וְעַל דָּא אֵית לֵיה אֲרַכָּא דְחַיִּין. מֵאֵן דְּנְטִיל כּוֹס שֶׁל בְּרַכָּה, וְקָא מְבָרַךְ עֲלֵיהּ, כְּתִיב כּוֹס יְשׁוּעוֹת אֲשָׁא. מֵאֵן יְשׁוּעוֹת דָּא יְמִינָא, דְּאִיהוּ מוֹשִׁיעַ מִכָּל מְקַטְרֵגִין דְּעֵלְמָא, דְּכְתִיב וְתוֹשַׁע לוֹ יְמִינוֹ, וְכְתִיב הוֹשִׁיעָה יְמִינְךָ וְעַנְנִי.

787. אֲרַהֲבֵי הוּה נְהִיר יְמִמָּא, קָמוּ כְּלָהוּ וּנְשָׁקוּהוּ. א"ר יוֹסִי, וְדָאֵי הַלּוּלָא אִיהוּ יוֹמָא דָּא, וְלֹא נִיפּוּק מֵהֶכָּא, עַד דִּיתְעַבִּיד הַלּוּלָא בְּכָל אַנְשֵׁי מֵתָא, דָּא הוּא הַלּוּלָא דְקֻדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בֵּיה. נְטִלוּ לָהּ לְאַנְתְּתִיָּה, וּבְרִיכוּ לָהּ בְּכֻמָּה בְּרַכָּאן, עֲבָדוּ דְאַבּוּהָ יִתְקַן בֵּיתָא אַחֲרָא לְחַרְוּהָ, כְּנִישׁוּ כָּל אַנְשֵׁי מֵתָא לְהֵיכָא חֲדוּתָא, וְקִרְאוּ לָהּ כְּלָהּ. וְחָדְרוּ עִמָּהוּן כָּל הַהוּא יוֹמָא, וְאִיהוּ חָדֵי עִמָּהוּן בְּמִלֵּי דְאוּרְוִיתָא.

of one soul), the blessings arising from this text direct us to our true soul mate (the other half of our soul). If we are married, our relationship is divinely enriched, placing our marriage upon a foundation of spirituality. All of this Light, at last, causes the upper and lower worlds to join together in spiritual wedlock, their ultimate and eternal unification bringing joy, happiness, and jubilation to all mankind.

788. The YOUTH, MEANING THE HUSBAND, opened the discussion saying: "And you shall make boards for the Tabernacle of acacia wood standing up" (Shemot 26:15). It says here "standing up" and elsewhere "Seraphim stood above" (Yeshayah 6:2). Just as there are Seraphim there, so also THE BOARDS here ARE THE SECRET OF Seraphim. These SERAPHIM THAT ARE CALLED 'boards' stand as implements of the Bride, WHO IS THE SHECHINAH, around the Chupah (Eng. 'marriage canopy'), WHICH IS THE COVER THAT IS ABOVE THE BOARDS, so that the Supernal Spirit shall dwell upon that canopy, NAMELY ZEIR ANPIN. It is the same way with the bride below, as it is necessary to prepare a canopy as a cover in beautiful ornaments in honor of the other Bride, WHICH IS THE SHECHINAH, that comes to dwell there in joy upon the lower bride.

789. In honor of the supernal Bride, we should to make a beautiful canopy with beautiful decorations to invite the supernal Bride, WHO IS THE SHECHINAH, to this canopy. Just as in every covenant of circumcision below, we should to decorate a beautiful second chair for he who is zealous for the sign of the covenant who comes there, NAMELY ELIYAHU, similarly here, we should to have beautiful decorations to cover the canopy, in honor of a Bride, THAT IS THE SHECHINAH.

790. This one, THE BRIDE BELOW, is similar to that one, THE BRIDE ABOVE, and the one OF BELOW is elevated with Seven Blessings, while the other OF ABOVE is elevated with Seven Blessings. Therefore, it is prohibited to cohabit with her until she has been included with these Seven Blessings, as is with the one of above.

791. The Bride, WHO IS THE SHECHINAH, inherits these Seven Blessings from the Supernal Spirit, THAT IS ZEIR ANPIN, the place from where all the blessings are drawn. HE QUESTIONS: There are six blessings, NAMELY CHESED, GVURAH, TIFERET NETZACH, HOD AND YESOD OF ZEIR ANPIN, that the Bride is blessed with, yet you say there are seven. HE ANSWERS: The seventh one establishes them all, FOR THE SEVENTH BLESSING CORRESPONDS TO BINAH.

792. HE QUESTIONS: Why are most blessings recited over wine? HE ANSWERS: WINE is the aspect that causes everyone to rejoice, the wine that is always kept in its grapes. Therefore, the first blessing of those seven BLESSINGS is the secret of wine, NAMELY 'WHO CREATES THE FRUIT OF THE VINE (HEB. BORE PRI HAGEFEN),' because wine produces fruits both above IN BINAH and below IN MALCHUT. The vine, WHICH IS MALCHUT, receives everything and brings forth fruits to the world, FOR AFTER RECEIVING THE ASPECT OF WINE, MALCHUT IS NAMED LOWER CHOCHMAH. AND BEFORE SHE RECEIVES CHOCHMAH, SHE IS NOT ABLE TO GIVE BIRTH. The arousing of joy, MEANING THE BEGINNING OF THE UNION OF ZEIR ANPIN AND MALCHUT, is the left, as it is written: "His left hand is under my head" (Shir Hashirim 2:6) and afterwards, "And His right hand embraces me" (Ibid.) That Tree of Life, WHICH IS ZEIR ANPIN, produces fruits and plants with this arousal OF THE LEFT, BECAUSE BEFORE IT RECEIVES CHOCHMAH FROM THE LEFT OF BINAH, IT CANNOT BEGET. Therefore, it is the first blessing of them all.

788. פֶּתַח אִיהוּ עַל פְּתוּרָא וְאָמַר, וְעִשִּׂית אֶת הַקְּרָשִׁים לְמִשְׁכַּן עֲצֵי שֵׁטִים עוֹמְדִים. כְּתִיב הֲכֵא עוֹמְדִים. וְכְתִיב הֲתָם שְׂרָפִים עוֹמְדִים. מֵה לְהֵלֵךְ שְׂרָפִים, אוֹף הֲכֵא נְמֵי שְׂרָפִים. אֲלֵיךְ קְרָשִׁים קִיּוּמָן בְּתַקּוּנֵי דְכֻלָּה, וְסַחֲרֵן סַחֲרָנָא דְחוּפָה, לְמִשְׁרֵי בְּהֵיא חוּפָה רוּחַ עֲלָא, כְּגוּוֹנָא דָּא כֻּלָּה לְתַתָּא, אֲצִטְרִיךְ לְתַקְנָא חוּפָה לְחוּפָאָה בְּתַקּוּנֵי שְׁפִירו, לִיקְרָא דְכֻלָּה אַחְרָא, דְּאִתְיָא לְמִשְׁרֵי תַמְן בְּחֻדְוָה, לְכֻלָּה תַתָּא.

789. וּבְגִין יִקְרָא דְהֵיא כֻּלָּה עֲלָא, אֲצִטְרִיךְ לְמַעַבְד חוּפָאָה דְשְׁפִירו, בְּכֹל תַקּוּנֵי דְשְׁפִירו, לְזַמְנָא לְכֻלָּה עֲלָא, לְהֵיא חֻדְוָה. כְּגוּוֹנָא דָּא בְּכֹל גְזִירו דְבְרִית לְתַתָּא, אֲצִטְרִיךְ לְאִתְקַנָּא בְּסָא אַחְרָא בְּשְׁפִירו, לְמִאֲרֵי קְנָאָה דְבְרִית קִיּוּמָא דְאִתֵּי תַמְן. אוֹף הֲכֵא בְּכֹל חוּפָה, אֲצִטְרִיךְ תַקּוּנֵי שְׁפִירו, לְחוּפָאָה לְחוּפָה לִיקְרָא דְכֻלָּה סְתָם.

790. דְּהָא דָּא, כְּגוּוֹנָא דְדָא קִיּוּמָא. דָּא סְלֵקָא בְּשֶׁבַע בְּרַכָּאן, וְדָא סְלֵקָא בְּשֶׁבַע בְּרַכָּאן. וְכֹד סְלֵקָא בְּשֶׁבַע בְּרַכָּאן בְּדִין אַקְרִי כֻּלָּה. וְעַל דָּא אֲסִיר לְשַׁמְשָׂא בְּהַ עַד דְּאִתְכַלִּילת בְּאִינוּן שְׁבַע בְּרַכָּאן, כְּגוּוֹנָא עֲלָא.

791. אִינוּן שְׁבַע בְּרַכָּאן, יִרְתָּא כֻּלָּה, מְרוּחָא עֲלָא, אַתְר דְּכֹל בְּרַכָּאן נִגְדִין מִתַּמְן. שִׁית בְּרַכָּאן אִינוּן דְּכֻלָּה אִתְבְּרַכָּא מְנִיחָה, וְאִתְ אִמְרַת דְּאִינוּן שְׁבַע. אֲלָא שְׁבִיעָאָה אִיהוּ דְקָא מְקַיִים כֻּלָּא.

792. רוּבָא דְבְּרַכָּאן עַל הֵינן אִמְאֵי. אֲלָא דְאִיהוּ סְטְרָא דְחֻדֵי לְכֻלָּא, עַל הֵהוּא יִין דְּאִתְנַטִּיר בְּעַנְבוֹי תְדִיר. וּבְגִין כֵּךְ בְּרַכָּה קְדַמָּא דְאִינוּן שְׁבַע, אִיהוּ רְזָא יִין. עֲבִיד פְּרִי בִין לְעִילָא בִין לְתַתָּא. גַּפְן נָטִיל כֻּלָּא, וְאִפִּיק אִיבָא לְעִלְמָא, וְאִתְעֵרו דְחֻדְוָה שְׁמֵאֲלָא אִיהוּ, דְכְּתִיב שְׁמֵאלוּ תַחַת לְרֵאשִׁי וּלְבַתְר וּיְמִינוּ תַחְבִּקְנִי. וְהֵהוּא אִילְנָא דְחֵי עֲבִיד פִּירִין וְאִיבִין בְּאִתְעֵרוּתָא דָּא, וְדָא אִיהוּ בְּרַכָּה קְדַמָּא דְכֻלָּא.

793. The second blessing is: 'That He has created everything (all) for His honor'. This is the secret of the Holy Covenant, NAMELY YESOD OF ZEIR ANPIN THAT IS CALLED 'ALL'. This is the joy of the union that receives all the blessings from the secret of the right, THAT IS CHESED, to produce fruits by that vine, WHICH IS MALCHUT THAT IS CALLED 'HIS HONOR'. That fruit first descends from above, FROM BINAH, through the limbs, WHICH ARE THE SFIROT OF ZEIR ANPIN, and is drawn to the Holy Covenant, WHICH IS YESOD, to be drawn to that vine, WHICH IS MALCHUT. This is from the right side, WHICH IS CHESED, because fruits are to be found only on the right. The left arouses THE BEARING OF THE FRUITS and the right produces THE FRUITS. FRUITS REFER TO THE SOULS OF THE RIGHTEOUS.

794. Afterwards, the left is included in the right and the right in the left in order to become the secret of man, WHICH IS THE CENTRAL COLUMN, TIFERET. Therefore, the third BLESSING is 'the Creator of Man'. Jacob, who is the Central pillar, was the image of Adam (man), FOR THE IMAGE OF ADAM POINTS TOWARD THE CENTRAL COLUMN, AS RIGHT AND LEFT ARE COMBINED IN HIM.

795. The fourth BLESSING, NAMELY 'WHO CREATED,' is one pillar of the right thigh, NAMELY THE SFIRAH OF NETZACH. The fifth blessing is: 'May the barren one (Heb. akarah) rejoice', NAMELY the mistress (Heb. akarah) of the house, MALCHUT, and be happy at the ingathering of her children from the four winds of the world. This is the secret of the other thigh, WHICH IS NETZACH, that joined in the left thigh, WHICH IS HOD, to go to all sides, gather the children and bring them between the knees, WHICH ARE NETZACH AND HOD.

796. And in these two, NETZACH AND HOD between whom the prophets dwell, AND RECEIVE THEIR PROPHECY FROM THEM, abides the joy of the Mistress of the House, WHICH IS MALCHUT. What is the reason? It is because two willow branches (Heb. aravot), WHICH ARE NETZACH AND HOD, do not produce verdure and fruits and the ingathering of the children to them is their fruits and verdure, WHICH THEY BRING TO THE MISTRESS OF THE HOUSE THAT IS MALCHUT. The ingathering of the children is aroused only by prophets, WHO ARE NETZACH AND HOD. THEREFORE, THIS BLESSING: 'MAY THE BARREN ONE REJOICE AND BE HAPPY AT THE INGATHERING OF HER CHILDREN', IS IN HOD.

797. The sixth blessing is: 'Grant abundant joy to the loving friends'. It is the place where there are favor, joy, and delight, NAMELY the pillar of the entire world that is called 'Righteous', WHICH IS YESOD. And righteous and righteousness, WHICH ARE YESOD AND MALCHUT, are friends and beloved, as they do not turn away one from the other. BECAUSE THIS BLESSING ALSO INCLUDES MALCHUT, IT SAYS 'LOVING FRIENDS.' Until here are the six blessings by which the bride is blessed.

798. The seventh BLESSING establishes them all, and all are blessed from that seventh one, WHICH IS BINAH, WHICH IS THE SOURCE OF ALL MOCHIN. Certainly it is the combination of the ten sayings, NAMELY THE TEN SFIROT, for it comprehends that which is above and below, NAMELY THE FIRST THREE SFIROT AND SEVEN LOWER ONES WHICH ARE THE TEN SFIROT. Therefore, ten kinds of joy are combined in it: 'joy; happiness; groom; bride; gladness; jubilation; cheer; love and delight; peace and friendship', so that the Bride shall be perfected in everything.

793. תְּנִינָא שְׁהַבֵּל בְּרָא לְכַבּוֹדוֹ, רְזָא דְבְרִית קְדִישָׁא, חֲדוּה דְחַבּוּרָא, דְנִטִּיל כּל בְּרַכָּאן מִרְזָא דִימִינָא, לְמַעַבְדַּי אִיבִין בְּהוּא גַפֵּן, דְּהָא בְּקַדְמִיתָא הֵוּא פְּרִי נְחִית מְלַעִילָא, אֲרַח שְׁוִיפִין, וְנִגִּיד לְבְרִית קְדִישָׁא, לְנִגְדָא לִיה בְּהוּא גַפֵּן, וְדָא מְסֻטְרָא דִימִינָא, דְּהָא לִית אִיבָא מִשְׁתַּכְּחָא אֶלָּא בִימִינָא. שְׁמַלְא אֲתַעַר וִימִינָא עֵבִיד.

794. לְבַתֵּר כְּלִיל שְׁמַלְא בִימִינָא, וִימִינָא בְּשְׁמַלְא, לְמַהוּי רְזָא דְאָדָם. וּבְגִין כֵּן תְּלִיתָאָה אִיהוּ יוֹצֵר הָאָדָם. וְעַד יַעֲקֹב, דְּאִיהוּ עֵמוּדָא דְאַמְצַעִיתָא, דִּיוֹקְנָא דְאָדָם הוּא.

795. רְבִיעָאָה, אִיהוּ עֵמוּדָא חֲדָא, דִּירְכָא יְמִינָא. חֲמִישָׁאָה, שׁוֹשׁ תְּשִׁישׁ וְתַגְל עֲקֵרָה דְבֵיתָא, בְּחֲדוּה בְּקַבּוּץ וּכְנִישׁוֹ דְבִנְהָא, מֵאַרְבַּע סְטְרֵי עֲלְמָא, וְדָא רְזָא דִירְכָא אַחֲרָא, דְאַתְחַבֵּר בִּירְכָא שְׁמַלְא, לְמִיזַל וּלְמִיכְנֵשׁ לְכָל סְטְרִין, וּכְנִישׁוֹ דְבִנִּין, וּרְחִימוּ, לְמִיעַל לֹזן בֵּין בְּרַכִּין.

796. וּבְאִינוּן תְּרִין, דְנִבְיָאִים שְׁרִיין בְּגוּוִיָּהוּ, חֲדוּה דְעַקְרָא דְבֵיתָא. מ"ט. בְּגִין דְּהָא שְׁתֵּי עֲרֻבוֹת, לָא עֲבָדִין אִיבָא וּפִירִין, וּכְנִישׁוֹ דְבִנִּין לְגַבְוִיָּהוּ, אִינוּן פִּירִין וְאִיבִין דְלֵהוּן, וְלָא אֲתַעֲרוּ כְּנִישׁוֹ דְבִנְהָא לְגַבְוָהָא, בַּר בְּנִבְיָאִים.

797. שְׁתִּיתָאָה שְׁמַח תְּשֻׁמַּח רַעִים הָאֱהוּבִים, אֲתֵר דְרַעוּתָא וְחֲדוּה וְאַחוּה אֲשַׁתְּכַח, עֵמוּדָא דְכָל עֲלְמָא דְאֶקְרִי צְדִיק, וְצְדִיק וְצַדִּיק רַעִים וְאַהוּבִים אִינוּן, דְּלָא אֲתַעֲרוּן דָּא מִן דָּא. עַד הֵכָּא שִׁית בְּרַכָּאן, דְּכֻלָּה אֲתַבְּרַכַת מְנִיָּהוּ.

798. שְׁבִיעָאָה אִיהוּ מְקוּיִים כְּלָא, וּמַהֲאֵי שְׁבִיעָאָה מִתְּבַרְכָּאן כְּלָא וְדָאֵי, כְּלָלָא דְעֶשֶׂר אֲמִירָן, בְּגִין דְּדָא, כְּלִיל עֵילָא וְתַתָּא. וְעַד כְּלִיל בְּהֲאֵי, י' זִינֵי דְחֲדוּה, שְׁשׁוֹן, שְׁמַחָה, חֲתוּן, וְכֻלָּה, גִּילָה, דִּיצָה, אֲהָבָה, וְאַחוּה, שְׁלוֹם, וְרִיעוּת, לְמַהוּי כְּלָה שְׁלִימוּ דְכְּלָא.

799. Blessed are the children of Yisrael, for they merit below as above. About them, it is written: "And what one nation in the earth is like your people, like Yisrael" (II Shmuel 7:23). They all rejoiced that entire day with words of Torah, and all the inhabitants of that city placed him, THE YOUTH, as their head. On the next day, Rabbi Yosi and Rabbi Chiya arose and blessed them and went on their way.

800. When they arrived before Rabbi Shimon, he raised his eyes and saw them. He said to them: I viewed you today and I saw that you were two days and one night in the Tabernacle of the youth Metatron, and that youth taught you supernal secrets with the joy of Torah. Blessed is your portion, my sons.

801. They related before him all the words and told him the whole story. He said to them: Blessed are you and blessed is my portion, for I remember that one day his father, Rabbi Safra, was traveling with me on the road. When he separated from me, I blessed him that he should have a son who will be a lion in Torah, but I did not bless him so that he should merit to see him thus. THEREFORE, HE DIED AND DID NOT KNOW HIM. Blessed is your portion, my sons. About you, it is written: "And all your children shall be taught of Hashem" (Yeshayah 54:13).

81. "And all your children shall be taught of Hashem"

Rabbi Shimon explains here that when children are studying Torah, the Shechinah gives them strength and courage, and the Holy One assists them: this is the meaning of, "And all your children shall be taught of The Creator." But another meaning emerges as Rabbi Shimon and Rabbi Chiya encounter a child who answers them with a prophecy. The child says that prophecy stems from the aspects of Netzach and Hod, but only for the children of Yisrael, not for other people.

The Relevance of this Passage

The Light of the Shechinah shining here imbues the children of our world with courage and strength and a love of spirituality. And because all of us are children of our parents and children of the Light, we, too, are strengthened so that we have the boldness to reject the temptations of material existence and the wisdom to walk in the way of the Creator. The innocence of childhood blossoms in our souls. And the prophecy associated with children that causes gems of wisdom to come out from the mouths of babes, emerges in our consciousness.

802. Another explanation of: "And all your children shall be taught of Hashem" (Yeshayah 54:13). FOR IT CAN BE ASKED: Are all the children of Yisrael taught Torah by the Holy One, blessed be He? HE SAYS: Yes, because when these children are studying Torah, the Shechinah comes and gives them strength and courage to study Torah. If not for the assistance of the Holy One, blessed be He, the children could not tolerate it.

803. Rabbi Shimon was at the gate of Lod one day, with Rabbi Chiya. A child came to him. Rabbi Shimon said: Surely the Holy One, blessed be He, will arouse in the world in a few days a great revolution, MEANING GREAT WARS, among the kings of the world, one with another. It is definite that while they are oppressing each other, the children of Yisrael will be peaceful.

799. זְבַאֲיִן אֵינּוֹן יִשְׂרָאֵל, דְּאֵינּוֹן זָכוּ לְתַתָּא, כְּגֹוְנָא דְלְעִילָא. עֲלֵיהוּ כְּתִיב, וּמִי כְעַמְךָ בְּיִשְׂרָאֵל גּוֹי אֶחָד בְּאַרְצָךְ. חֲדוּ כְלֵהוּ כֹּל הָהוּא יּוֹמָא וּמָא בְּמִלִּין דְּאוּרִייתָא, וְכֹל בְּנֵי מְתָא עֲבָדוּ לֵיהּ רִישָׁא עֲלֵיהוּ. לְיוֹמָא אַחְרָא, קָמוּ רַבִּי יוֹסֵי וְרַבִּי חֵיָא וּבְרַכּוּ לּוֹן, וְאָזְלוּ לְאַרְחֵיהוּ.

800. כְּדִ מְטוּ לְגַבִּיָּה דְר"ש, זְקַף עֵינָיו וְחָמָא לּוֹן. אָמַר לּוֹן מְסַתְבֵּל הָיִינָא בְּכוּ יּוֹמָא דָּא, וְחָמִינָא לְכוּ תְרִין יּוֹמִין וְחָד לֵילָא, דְהָוִיתוֹן לְגַבִּי מְשַׁכְנָא דְהָהוּא נְעַר מְטַטְרוֹן, וְהָהוּא נְעַר הָוָה אוֹלִיף לְכוּ רְזִין עֲלָאִין בְּחֲדוּהָ דְאוּרִייתָא, זְכָאָה חוֹלְקוֹן בְּנֵי.

801. סְדְרוּ מִלִּין כְּלֵהוּ קָמִיָּה, וְסָחוּ לֵיהּ עוֹבְדָא, אָמַר לּוֹן זְבַאֲיִן אַתּוֹן, וְזְכָאָה חוֹלְקִי, דְהָא אֲדַרְבְּנָא יּוֹמָא חָד דְהָוָה אוֹיֵל עָמִי בְּאַרְחָא רַב סַמְרָא אָבוּי, וּבְרִיכִית לֵיהּ כְּדִ אַתְפַּרְשׁ מִנִּי, דִּיהָא לֵיהּ בַּר אַרְיָא בְּאוּרִייתָא, וְלֹא בְרִיכִית לֵיהּ דְאֵיהוּ יִזְכִּי בֵּיהּ. זְכָאָה חוֹלְקוֹן בְּנֵי, עֲלֵיכּוּ כְּתִיב וְכֹל בְּנִיךְ לְמוֹדֵי יְיָ.

802. ד"א וְכֹל בְּנִיךְ לְמוֹדֵי יְיָ. וְכִי כֹּל בְּנִין דְּאֵינּוֹן דְּיִשְׂרָאֵל, כְּלֵהוּ אוֹלִיף לּוֹן קוֹדְשָׁא בְּרִיךְ הוּא אוּרִייתָא. אֵין. דְהָא בְּשַׁעְתָּא דְאֵינּוֹן יְנוּקֵי לְעָאן בְּאוּרִייתָא, שְׂכִינְתָּא אַתָּא וְיְהִיב לּוֹן חֵילָא וְתַקְפָּא לְמַלְעֵי בְּאוּרִייתָא, דְאֵלְמָלָא סִיוַעָא דְקוֹדְשָׁא בְּרִיךְ הוּא, לֹא יְכַלִּין אֵינּוֹן יְנוּקֵי לְמַסְבֵּל.

803. רַבִּי שְׁמַעוֹן הָוָה שְׂכִיחַ יּוֹמָא חָד גַּבִּי פְתַחָא דְלוֹד, וְרַבִּי חֵיָא בְּהַדְיָה, פָּגַע בֵּיהּ חָד יְנוּקָא, אָמַר רַבִּי שְׁמַעוֹן וְדָאִי דְקוֹדְשָׁא בְּרִיךְ הוּא אַתְעַר בְּעֲלָמָא הַשְׁתָּא לְיוֹמִין זְעִירִין, גְּלֹגְלָא רַבָּא לְמַלְכֵי אַרְעָא אֵלִין בְּאֵלִין. וְדָאִי בְּעוֹד דְאֵינּוֹן מְקַטְרְגִין אֵלִין עַל אֵלִין, יִשְׂרָאֵל יְהוֹן גּוֹ רוּחָא.

804. That boy said: Behold, this awakening has started today, for much blood has been spilled today in the world. Rabbi Chiya said to him: How does this boy know this? Rabbi Shimon said: Sometimes prophecy comes by the mouths of children, and they prophesy more than a prophet.

804. אָמַר הָהוּא יְנוּקָא, וְהָא בְיוֹמָא דָּא שְׂאֲרֵי אֲתַעְרוּתָא דָּא, דְּהָא בְּהָא יוֹמָא דְּמִין סְגִיָּאִין אוֹשְׁדִין בְּעֵלְמָא. א"ל רַבִּי חִיָּיא, מִנָּא לִיָּה לְהָאִי יְנוּקָא. אָמַר רַבִּי שְׁמַעוֹן, לְזַמְנִין נְבוּאָה נְפִיל בְּפֹם יְנוּקָן, וּמִתְנַבְּאֵי יְתִיר מִחַד נְבִיאָה.

805. The boy said: Is it any wonder that children prophecy? There is a whole verse to support this. How do we know this? From the verse: "And all your children shall be taught of Hashem." Assuredly, they are "taught of Hashem," MEANING IN THE ASPECTS OF NETZACH AND HOD KNOWN AS "TAUGHT OF HASHEM," as prophecy stems from there. This is not so with the whole world but for the children of Yisrael alone, as it is written: "And all your children shall be taught of Hashem." Therefore, prophecy comes from them. Rabbi Shimon came and kissed him. He said: I have never heard this except just now.

805. אָמַר הָהוּא יְנוּקָא, וְכִי תִוּוּהָא אִיהוּ בְּיְנוּקֵי לְמַהוּי לֹון נְבוּאָה, וְהָא קָרָא שְׁלִים אִיהוּ. מִנְלָן. דְּכְתִיב וְכָל בְּנֵיךָ לְמוֹדֵי יְיָ. אֵינּוֹן וְדָאֵי לְמוֹדֵי יְיָ, וְנְבוּאָה מְנַהוֹן נְפִקָא, מַה דְּלִית הִכִּי לְכָל עֲלְמָא, אֶלָּא לְיִשְׂרָאֵל בְּלַחְדוּדֵי, דְּכְתִיב בְּהוּ וְכָל בְּנֵיךָ לְמוֹדֵי יְיָ, וּבְגִינֵי כִךָ מְנַהוֹן נְפִקָא נְבוּאָה. אֲתָא רַבִּי שְׁמַעוֹן וְנִשְׁקִיָּה אָמַר מִיּוֹמָאֵי לָא שְׁמַעְנָא דָּא, בַּר הַשְּׁתָּא.

82. "And you shall make boards"

Rabbi Shimon here says that the boards in "And you shall make boards for the Tabernacle of acacia wood standing up" are like the Seraphim standing each with their six wings. All the hosts of heaven stand, and all the supernal angels are occasionally called 'Seraphim'.

The Relevance of this Passage

The tabernacle was the Vessel necessary for the Light to express itself on this planet. Here Rabbi Shimon reveals supernal secrets behind the construction of the tabernacle. His purpose in doing so is to construct a personal tabernacle, an internal vessel, for the reader through his holy words so that God's Light can rest upon us. Moreover, this action connects our planet to the original Tabernacle, allowing God's Light to inhabit the entire world, causing the demise of death, suffering, pain, and torment. Expect nothing less when such a magnificent instrument is wielded in the hands of so noble a sage.

806. This was the commandment of the Holy One, blessed be He, to Moses: "And you shall make boards for the Tabernacle of acacia wood standing up" (Shemot 26:15). It is written: "Seraphim stood above Him, each one had six wings..." (Yeshayah 6:2). For the construction of the Tabernacle with these boards resembled these Seraphim. The ones were standing and the others were standing.

806. דָּא פְקֻדָּא דְּקֻדְשָׁא בְּרִיךְ הוּא לְמַשָּׁה: וְעִשִׂיתָ אֶת הַקְּרָשִׁים לְמִשְׁכַּן עֲצֵי שֹׁטִים עוֹמְדִים. וְכְתִיב שְׂרָפִים עוֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם וְגו', עוֹבְדָא דְּמִשְׁכְּנָא בְּאֵינּוֹן קְרָשִׁים, כְּגוּוֹנָא דְּאֵינּוֹן שְׂרָפִים, אֵלִין עוֹמְדִים, וְאֵלִין עוֹמְדִים.

807. If you say that all the hosts of heaven stand, as it is written: "Then I will give you access among these who stand by" (Zecharyah 3:7) and "all the host of heaven standing by Him..." (I Melachim 22:19). Do all the supernal camps have no joints, NAMELY KNEES TO KNEEL AND SIT, so they all stand? HE ANSWERS: Surely they all stand. They are sometimes called 'Seraphim' and sometimes with a different name, but these IN THE VERSE "SERAPHIM STOOD ABOVE HIM" always bear the same name, SERAPHIM. AND THE COMPARISON OF THE BOARDS OF THE TABERNACLE TO SERAPHIM IS TRUE WITH ALL THE SUPERNAL ANGELS, BECAUSE THEY ARE ALL REFERRED TO AS SERAPHIM OCCASIONALLY BUT THEY ARE NOT EXACTLY LIKE THE SERAPHIM IN THE VERSE: "SERAPHIM STOOD ABOVE HIM..."

807. וְאֵי תִימָא, וְהָא כָּל חַיִּילֵי שְׁמַיָּא אֵינּוֹן עוֹמְדִים בְּלָהוּ, כַּד"א וְנָתַתִּי לָךְ מֵהֶלְכִים בֵּין הָעוֹמְדִים הָאֵלֶּה, וְכְתִיב וְכָל צְבָא הַשְּׁמַיִם עוֹמְדִים עֲלֵיו וְגו', דְּהָא בְּלָהוּ מִשְׁרִיין עֲלָאִין לִית לְהוּ קְפִיצִין, וְכְלָהוּ קִיּוּמֵי בְּקִימָה. אֶלָּא וְדָאֵי בְּלָהוּ קִיּוּמִין, וְלְזַמְנִין אֵלִין אֶקְרוּן שְׂרָפִים, וְלְזַמְנִין סְלִקִין בְּשִׁמָּא אַחְרָא, אֲבָל אֵלִין בְּלָהוּ בְּחַד שְׁמָא קִיּוּמֵי.

83. "Hashem is my shepherd; I shall not want"

Here, Rabbi Shimon tells us that the Shechinah came and dwelled on David and inspired him to recite this praise to God and to request sustenance from Him. When God brings food to the world, the Shechinah takes from it first, so it is for her sake that food descends to all the worlds. "The Creator is my shepherd," we learn, also means that He sustains a person with everything he needs.

The Relevance of this Passage

The Light of sustenance and abundance shines upon us through the merit of King David. We learn from David that one should meditate upon this passage with great desire, requesting The Creator to fill all of our needs, for if one does not ask, one cannot receive. Thus, ask for everything good, the totality of Light, the Final Redemption, the annulment of judgments, and infinite loving kindness, through it all.

808. This verse has been established, for it is written: "A Psalm of David, Hashem is my shepherd; I shall not want" (Tehilim 23:1), for we have learned the difference between "A Psalm of David" and "To David a psalm." "A PSALM OF DAVID" SHOWS THAT THE SHECHINAH DWELT UPON HIM AND THEN HE SANG, AND "TO DAVID A PSALM" SHOWS THAT FIRST HE SANG, THEN THE SHECHINAH DWELT UPON HIM. Here by "Hashem is my shepherd," the Shechinah preceded and came and dwelt upon him first, FOR IT IS WRITTEN: "A PSALM OF DAVID." HE QUESTIONS: Why did the Shechinah precede here, BY "HASHEM IS MY SHEPHERD?" David should have preceded, since he asked for his sustenance from the Holy One, blessed be He.

809. HE ANSWERS: Surely the Shechinah preceded and came and dwelt upon him, and aroused him to recite this praise to the King and request sustenance of the King. This is the way it should be concerning food, FOR THE SHECHINAH desires it and Her wish is that all the inhabitants of the world should pray for food, because when the Holy One, blessed be He, desires to bring down food to the world, THE SHECHINAH takes first. For Her sake, food descends to all the worlds, BECAUSE IT IS IMPOSSIBLE THAT THOSE BELOW SHOULD RECEIVE ANYTHING UNLESS THOSE ABOVE RECEIVE FIRST, AS MENTIONED ABOVE. Therefore, THE SHECHINAH preceded in this matter of food and dwelt upon David.

810. "Hashem is my shepherd" just like the shepherd who leads his sheep to the place that has herbage and grasses, where nothing is lacking. The Holy One, blessed be He, is also my Shepherd to sustain one with everything I need. Another explanation FOR "Hashem is my shepherd": We have learned that man's sustenance is as difficult to obtain as the splitting of the Red Sea. These here are two manners, TWO EXPLANATIONS, and they are both true.

808. וְהָאֵלֹהִים קָרָא אוֹקְמוּהָ, כְּתִיב מִזְמוֹר לְדָוִד יְיָ רַעֲיוֹ
לֹא אֶחָסֵר. הֲאֵל אֶתְמַר, מִה בֵּין מִזְמוֹר לְדָוִד, וּבֵין
לְדָוִד מִזְמוֹר. וְהֵכָא, שְׂכִינְתָא קְדָמָא וְאַתְיָא, וְשִׂרְתָּ
עָלֵיהּ בְּקְדָמִיתָא. יְיָ רַעֲיוֹ, וְכִי אָמַי שְׂכִינְתָא קְדָמָא
הֵכָא, וְהָא דָּוִד אֶצְטְרִיךְ לְאַקְדָּמָא אִיהוּ בְּקְדָמִיתָא,
הוֹאִיל וּבְעֵי מִזְוֹנִיהּ מֵעַם קוֹדֶשָׁא בְּרִיךְ הוּא.

809. אֵלָא, וְדָאֵי שְׂכִינְתָא קְדָמָא וְאַתְיָא, וְשִׂרְתָּ
עָלֵיהּ, וְאַתְעֵרְתָּ לִּיהּ לְשִׁבְחָא לְמַלְכָא שְׁבַחָא דָּא,
וְלִמְבַעֲנֵי מִזְוֹנֵי מַקְמֵי מַלְכָּא, דְּהָא הֵכִי אֶצְטְרִיךְ עַל
מְלָה דְּמִזְוֹנָא דְּבַעֲנָא אִיהוּ וּרְעוּתָא דִּילָהּ, דְּכָל בְּנֵי
עַלְמָא יִבְעוּן מִזְוֹנֵי. בְּגִין דְּכִד קוֹדֶשָׁא בְּרִיךְ הוּא בְּעֵי
לְנַחְתָּא מִזְוֹנֵי לְעַלְמָא, אִיהוּ נְטֵלָא בְּקְדָמִיתָא, וְעָלָה
נַחְתֵי מִזְוֹנֵי לְעַלְמִין בְּלָהוּ. וּבְגִינֵי כִּן אִיהוּ אֶקְדִּימַת
לְמַלְהָ דָּא דְּמִזְוֹנֵי, וְשִׂרְתָּ עָלֵיהּ דְּדָוִד.

810. יְיָ רַעֲיוֹ, יְיָ רַעֲיוֹ דִּילִי, כְּהָאֵי רַעֲיוֹ דְּמַדְבָּר
עֲאֲנָא דִּילִיהּ בְּאַתְרֵי דְּרִשְׁאִין וְעֵשְׂבִין, דְּלֹא מְחָסֵר
בֵּיהּ כָּל מַדְעָם. אוֹף הֵכִי קוֹדֶשָׁא בְּרִיךְ הוּא, הוּא
אִיהוּ, רַעֲיוֹ דִּילִי, לְמִיזְוֹן לִי בְּכָל מָה דְּאֲנָא אֶצְטְרִיךְ.
ד"א יְיָ רַעֲיוֹ, תְּנִינָן, דְּקָשִׁין מִזְוֹנֹתֵינוּ דְּב"ג קָמֵי
קוֹדֶשָׁא בְּרִיךְ הוּא, בְּקָרִיעַת יַם סוּף. הֵכָא תְּרִין
גְּוִינָן אִינּוּן, וְתִרְוִייהוּ בְּאַרְחָא קְשׁוּט.

84. Man's sustenance is difficult to obtain as the splitting of the Red Sea

Rabbi Shimon explains here that even though it is difficult for God to see the wicked and the sinners, still He feeds and sustains everyone according to the supernal Chesed that is drawn and flows over all the inhabitants of the world. With it He feeds and sustains all the righteous, and the pious, and the wicked, and all the people of the world, and all the beasts and animals of the field, and the birds of the heavens - from the horns of the buffalo to the eggs of lice. So why, we are asked, was this as difficult for God as the splitting of the Red Sea, which should have been easy for Him? Rabbi Shimon explains that when the children of Yisrael called for God to part the sea, the minister of Egypt spoke and reminded Him of the sins committed by them, and that He should judge them accordingly and let them drown. Yet, we are told, God split the sea for them because of the righteousness of Abraham, who rose up early in the morning to fulfill His commandments.

The Relevance of this Passage

Here we learn again that God shines His Light on the just and the unjust, that the rains fall on the righteous and the wicked, that sustenance is given to everyone. In this way, each of us is enabled to play out destiny, to exercise free will, to move toward or away from God in the space He has made for us. And, we learn, He will always show mercy, even when we have sinned.

On a deeper level, Kabbalah informs us that Moses and the children of Israel split the Red Sea by virtue of their own transformations of character. As the Red Sea stood before them, and the Egyptian army raced towards them from behind, doubt and uncertainty gripped the Israelites. Nevertheless, using the power of the 72 Names of God to transcend their own fears and uncertainties, the Israelites walked into the sea until the waters filled their nostrils. This immense display of trust was a miracle of human nature. In turn, their behavioral actions ignited a miracle of Mother Nature, the seas parted as the waters rose to the heavens.

Though we all sin, we utilize this passage and the righteousness of Abraham to accomplish our own miracles of nature - to forever change our ways and correct all the sins of our past. This miraculous occurrence causes miracles of nature. And there is no greater miracle than the world's liberation from the clutches of the angel Satan (metaphorically represented as Yisrael fleeing the Egyptians through the parted Red Sea). Granted, this is a feat as difficult as parting an ocean, but the strength, power, and Light of Abraham are here, with the 72 Names, to support us, so it is a fait accompli the moment our eyes and hearts embrace these ancient verses.

811. One EXPLANATION is that all the actions of the Holy One, blessed be He, are according to Justice and Truth, and the entire world is supported on Justice and Truth. Every day and all the time, He judges the righteous, the wicked and all the inhabitants of the world with Justice, as it is written: "For Hashem is righteous, He loves righteousness" (Tehilim 11:7). When He judges the people and sees how many are wicked and how many are sinners before Him, it is difficult for Him to give them food constantly, because He has to feed the wicked and those that sin.

812. Yet He deals with them mercifully, and feeds and sustains them according to the supernal Chesed that is drawn and flows over all the inhabitants of the world. With it, He feeds and sustains all the righteous and pious and the wicked and all the people of the world and all the beasts and animals of the field and the birds of the heavens, from the horns of the buffalo to the eggs of lice. There is nothing left in the world that is not fed, but He sustains everything, even though it is difficult for Him due to the actions of the people of the world, as is the splitting of the Red Sea.

813. HE QUESTIONS: Was the splitting of the Red Sea difficult for Him? Is it not written: "He rebukes the sea and makes it dry" (Nachum 1:4)? "He calls for the waters of the sea, and pours them out upon the face of the earth" (Amos 5:8) and, as soon as the desire arises before Him, everything is as nothing before Him, and you say that splitting the Red Sea is difficult to perform before Him?

814. HE ANSWERS: When the children of Yisrael approached the sea and the Holy One, blessed be He, wanted to split the Red Sea for them, Rahav, the minister of Egypt, came and requested Justice from the Holy One, blessed be He. Rahav said before Him, Master of the Universe: Why do You want to punish Egypt and split the sea for Yisrael? Are they not all wicked before You? Your ways are with Justice and Truth, but these worship idols and these worship idols, and these sin with incest and these sin with incest. These spill blood and these spill blood.

811. חַד בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא כָּל עוֹבְרוֹי בְּדִינָא וְקָשׁוּט, וְעַל דִּינָא וְקָשׁוּט אֲתַקִּיִּים עַל עֲלָמָא. וּבְכָל יוֹמָא וְיוֹמָא וּבְכָל זְמַנָּא וּזְמַנָּא, דִּן כָּל עֲלָמָא בְּדִינָא לְצַדִּיקֵי וְלַרְשִׁיעֵי וְלְכָל בְּנֵי עֲלָמָא, כַּד"א בִּי צַדִּיק יְיָ צַדִּיקוֹת אֱהֵב. וְכַד אִיהוּ דִּן בְּנֵי נֶשְׂאָ, וְחַמֵּי בְּנֵי נֶשְׂאָ כַּמָּה חַיִּיבִין, וְכַמָּה חֲטָאִין קַמֵּיהּ, בְּדִין קָשָׁה בְּעִינֵי לְמִיָּהּ לֹון מְזוֹנָא בְּכָל זְמַנָּא, בְּגִין דְּאִית לֵיהּ לְמִיָּין חַיִּיבָא, וְלֵאֲיוֹנִין דְּחֲטָאֵן.

812. וְאִיהוּ עֵבִיד עֲמַהוֹן לְגוּ מְשׁוּרַת הַדִּין, וְזֶן וּמְפָרְנֵס לֹון כַּפּוּם חָסֵד עֲלָאָה, דְּאֲתַמְשֵׁךְ וְאֲתַנְגִּיד עַל כָּל בְּנֵי עֲלָמָא, וּבֵיהּ אִיהוּ זֶן וּמְפָרְנֵס לְכָלֵּא, לְצַדִּיקֵי וְלַחֲסִידֵי וְלַרְשִׁיעֵי, וְלְכָל אֲיוֹנִין בְּנֵי עֲלָמָא, וְלְכָל חַיִּוִן וּבְעִירֵי חֲקֵלָא, וְעוֹפֵי שָׁמַיָא, מְקַרְנֵי רְאֵמִים עַד בֵּיצֵי בְלָמִי, וְלֹא אֲשַׁתָּאֵר בְּעֲלָמָא, דְּאִיהוּ לֹא זֶן וּמְפָרְנֵס לְכָלֵּא, אֶף עַל גַּב דְּקָשָׁה קַמֵּיהּ, לְפּוּם עוֹבְדֵי דְבְנֵי עֲלָמָא, בְּקָרִיעַת יָם סוּף.

813. וְכִי קָרִיעַת יָם סוּף קָשָׁה קַמֵּיהּ, וְהַכְּתִיב גּוֹעַר בַּיָּם וַיִּבְשְׁהוּ, הַקּוֹרָא לְמִי הַיָּם וַיִּשְׁפְּכֵם עַל פְּנֵי הָאָרֶץ, וְהָא בֵּיזֶן דְּסִלִּיק רְעוּתָא קַמֵּיהּ, כִּלָּא קַמֵּיהּ כְּאִין הוּא חָשִׁיב, וְאֵת אֲמַרְתָּ דְּקָרִיעַת יָם סוּף קָשָׁה קַמֵּיהּ.

814. אֵלָא בְּזְמַנָּא דִּישְׂרָאֵל אֲעַבְרוּ לְגַבֵּי יַמָּא, וּבְעָא קוּדְשָׁא בְּרִיךְ הוּא לְמַקְרַע לֹון יַמָּא דְּסוּף, אֲתָא רַהַב הַהוּא מְמַנָּא דְּעַל מִצְרַיִם, וּבְעָא דִינָא מְקַמֵּי קוּדְשָׁא בְּרִיךְ הוּא. אֲמַר קַמֵּיהּ, מְאֲרִיָּה דְּעֲלָמָא, אֲמַאי אֵת בְּעֵי לְמַעַבְדֵּי דִינָא עַל מִצְרַיִם, וְלְמַקְרַע יַמָּא לְיִשְׂרָאֵל, הָא כִּלְהוּ חַיִּיבִין קַמְךָ, וְכָל אֲרַחֵךְ בְּדִינָא וְקָשׁוּט. אֵלִין פְּלַחֵי כּוֹ"ם וְאֵלִין פְּלַחֵי כּוֹ"ם. אֵלִין בְּגִלּוֹי עֲרִיּוֹת, וְאֵלִין בְּגִלּוֹי עֲרִיּוֹת. אֵלִין אוֹשְׁרֵי דְמִין, וְאֵלִין אוֹשְׁרֵי דְמִין.

815. At that moment, it was difficult for Him to disregard Justice. Here the children of Yisrael were driving toward the sea, as it is written: "And Hashem said to Moses, 'Why do you cry to me? speak to the children of Yisrael, that they go forward'" (Shemot 14:15). But it was difficult for Him to disregard Judgment and split the Red Sea for them. Had not the Holy One, blessed be He, looked to the Merit of Abraham, who preceded in the early morning to fulfill the commandment of his Master and His desire, as it is written: "And Abraham rose up early in the morning" (Bereshheet 22:3), they would all have been lost in the sea, because the Holy One, blessed be He, was judging Yisrael all that night.

816. We have learned that it is written: "...so that one came not near the other all the night" (Shemot 14:20), which teaches that the Archangels came to praise before the Holy One, blessed be He, that night. He said to them: 'The works of my hands are drowning in the sea and you sing praises before Me?' Immediately, "one came not near the other all the night" BECAUSE "ONE TO ANOTHER" IS SAID ABOUT THE ANGELS WHO PRAISE THE HOLY ONE, BLESSED BE HE, AS IT IS WRITTEN: "AND ONE CRIED TO ANOTHER, AND SAID, 'HOLY...'" It is written: "And it was come to pass, that in the morning watch" (Shemot 14:24), the Holy One, blessed be He, observed the merit of Abraham, who rose up early in the morning to do the will of his Master, as it written, "And Abraham rose up early in the morning." Then the sea turned back and the water fled from before the children of Yisrael.

817. It is also written: "And the sea returned to its strength (Heb. leeitano) when the morning appeared" (Ibid. 27). We learned that "leeitano" MEANS litnao (Eng. 'to its conditioning'), to that condition that the Holy One, blessed be He, made with it when He created the world. FOR HE HAD MADE A CONDITION THAT IT SHOULD SPLIT FOR YISRAEL, BECAUSE EITANO (ENG. 'ITS STRENGTH') IS SPELLED WITH THE SAME LETTERS AS TNAI (ENG. 'CONDITION'). BUT WE SHOULD ADD that it is written here: 'leeitano', while there it is written: "Maskil of Eitan of the Ezrachite" (Tehilim 89:1), WHO IS ABRAHAM. HERE ALSO EITANO ALLUDES TO ABRAHAM. THEREFORE, THE TORAH SAYS: "when the morning appeared." At that same time, Abraham got up early in the morning to do the will of his Master, then the sea was split. Therefore, the splitting of the sea was difficult for Him.

85. Match-making is difficult before the Holy One, blessed be He, like splitting the Red Sea

When the Red Sea parted, we learn, some people were saved and some were killed. Someone dies and there is weeping, yet his wife is given to another and there is singing. And sometimes a wicked person gets a good woman. Rabbi Shimon says here that there are concealed secrets in all this, yet, nonetheless, it is all according to the law. He then tells us that 'before the Holy One' refers to Malchut; these things are difficult for Her because they are not under Her authority; she receives everything from the Holy One. Rabbi Shimon next questions the meaning of, "And that soul will be cut off from before Me," and decides that it means that the soul will be cut off from all the delights of the world to come, which is Binah. Then we read of Jonah: "And Yonah rose to flee to Tarshish from before The Creator," and, "for the men knew that he had fled from before The Creator." How is it possible to flee from God? Rabbi Shimon explains that this means Jonah was afraid to be in the Holy Land so that the spirit of prophecy should not come upon him. He then speaks of the role of the Shechinah, who dwells in the Holy Land, and who rested on King David before he said, "Yud-Hei-Vav-Hei is my shepherd; I shall not want." When the Shechinah receives food above for all the worlds, all the angels delight and awaken and raise their wings to cover their faces when She comes to deliver their food to them, so that they do not gaze upon Her. There are three companies of worshipping angels, we are told, who fit into each other like the tendons in the standing boards of acacia in the tabernacle. Rabbi Shimon next discusses, "For the merchandise of it is better than the merchandise of silver, and its gain than fine gold," and, "He makes me to lie down in green pastures; He leads me beside the still waters." "He restores my soul," we learn, means the soul of David, which is Malchut, who wishes to amend his level properly. The righteous will rest in the world to come with these "still waters" that are drawn and emerge from Eden.

The Relevance of this Passage

Here we see that there is an underlying and hidden, yet lawful, reason for life and death, good and evil, grieving and rejoicing. We are told that these things are not hard for the Holy One but they are hard for Malchut, and from this we see that it is only because our understanding is so much lower than God's that we have difficulty accepting the seeming inequities of the world. This difficulty is ultimately caused by the existence of time.

815. בַּהֵימָּא שֶׁעָתָא הוּוּ קָשָׁה קָמִיָּה, לְמַעְבַּר עַל אֲרַח דִּינָא. וְהָא יִשְׂרָאֵל הוּוּ נָטְלוּ עַל יַמָּא, דְּכַתְּיב וַיֹּאמֶר יְיָ אֶל מֹשֶׁה מַה תִּצְעַק אֵלַי דְּבַר אֶל בְּנֵי יִשְׂרָאֵל וַיִּסְעוּ, וְהוּוּ קָשָׁה קָמִיָּה לְמַעְבַּר עַל דִּינָא, וְלִמְקָרַע לֹוֹן יַמָּא דְּסוּף, וְאַלְמַלָּא דְּאַשְׁגַּח קוּדְשָׁא בְּרִיךְ הוּא בְּזִכּוֹת אַבְרָהָם, דְּאַקְדִּים בְּצַפְרָא לְמַעְבַּר פְּקוּדָא דְּמֵאֲרִיָּה, וְרַעוּתָא דִּילֵיהּ, בְּדְכַתְּיב וַיִּשְׁכַּם אַבְרָהָם בְּבֹקֶר, בְּלֵהוּ אֶתְאַבִּידוּ בַיּוֹמָא, בְּגִין דְּבִכַל הַהוּא לִילָיָא, בְּדִינָא הוּוּ קוּדְשָׁא בְּרִיךְ הוּא עֲלֵיהּוּ דִּישְׂרָאֵל.

816. דְּתַנִּינָן, מַאי דְּכַתְּיב וְלֹא קָרַב זֶה אֶל זֶה כָּל הַלַּיְלָה. מְלַמֵּד דָּאתוּ מְלֹאכֵי עֲלָיִי לְשִׁבְחָא בְּהַהוּא לִילָיָא קָמִי קוּדְשָׁא בְּרִיךְ הוּא, אָמַר לֹוֹן, וְכִי עוֹבְדֵי יְדֵי טְבַעִין בַּיּוֹמָא, וְאַתּוֹן מְשַׁבְּחֵן קָמִי, מִיָּד וְלֹא קָרַב זֶה אֶל זֶה כָּל הַלַּיְלָה. מַה כְּתִיב, וַיְהִי בְּאַשְׁמֶרֶת הַבֹּקֶר, אֲשַׁגַּח קוּדְשָׁא בְּרִיךְ הוּא בְּזִכּוֹתָא דְּאַבְרָהָם, דְּאַקְדִּים בְּצַפְרָא לְמַעְבַּר רַעוּתֵיהּ דְּמֵאֲרִיָּה, בְּדְכַתְּיב וַיִּשְׁכַּם אַבְרָהָם בְּבֹקֶר. בְּדִין אֶהְדֵּר יַמָּא, וְעָרְקוּ מִיּוֹן קָמֵיהּוּ דִּישְׂרָאֵל.

817. דְּכַתְּיב וַיִּשָּׁב הַיָּם לִפְנוֹת בֹּקֶר לְאִיתָנוּ, וְתַנִּינָן, לְאִיתָנוּ: לְתַנְאוּ. לְהַהוּא תַנְאוּ דְּהַתְנָה עִמִּיָּה קוּדְשָׁא בְּרִיךְ הוּא, כִּד בְּרָא עֲלֵמָא, לְאִיתָנוּ, כְּתִיב הִכָּא לְאִיתָנוּ, וְכַתְּיב הָתָם מְשַׁכִּיל לְאִיתָן הַאֲזַרְחֵי, וְעַל דָּא לִפְנוֹת בֹּקֶר, בְּהַהוּא זְמַנָּא דְּאַקְדִּים אַבְרָהָם לְמַעְבַּר רַעוּתָא דְּמֵאֲרִיָּה, בְּדִין אֶתְקַרַע יַמָּא, וְעַד קָשָׁה הוּוּ קָמִיָּה קְרִיעַת יָם סוּף.

Kabbalah defines time as the distance between cause and effect.

It is the separation between action and reaction; the measurement between conduct and recompense; the space between deed and dividend; and the chasm between crime and consequence. Because of time's existence, we believe mistakenly that goodness goes unrewarded, that evil goes unpunished, and that life lacks true justice. The world appears chaotic and random; when in reality, there is an exquisite and elegant order, the law of cause and effect, beneath the turmoil. Through David, we correct the sins of our past, rectifying and restoring all Malchut. All the waters of earth become still and the green pastures upon our earth welcome us as the Light of the Shechinah reaches her maximum intensity.

818. Similarly, match-making is difficult before the Holy One, blessed be He, like the splitting of the Red Sea; just as by the splitting of the Red Sea, these are killed on the one hand while others are kept alive on the other hand. By match-making, it is also written: "He brings out the prisoners into prosperity (Heb. bakosharot)" (Tehilim 68:7). We have learned that IT IS SPELLED WITH THE LETTERS of weeping and singing (Heb. bechi veshirot), because this one dies AND THERE IS WEeping, and He gives his wife to another AND THERE IS SINGING. Sometimes a wicked person gets a good woman; THEREFORE, MATING IS DIFFICULT BEFORE HIM LIKE THE SPLITTING OF THE RED SEA. There are concealed secrets in it all, and it is all according to the law. And what the friends have remarked ABOUT THIS, TO EXPLAIN WHY ONE IS THRUST ASIDE BEFORE ANOTHER, certainly it is so.

819. And the remark that we were taught about 'before', MEANING THAT 'MATCH-MAKING IS DIFFICULT BEFORE THE HOLY ONE, BLESSED BE HE,' instead of 'from before the Holy One, blessed be He,' it is because 'before' refers to that which stands before the Holy One, blessed be He, and serves before Him, NAMELY MALCHUT THAT RECEIVES FROM THE HOLY ONE, BLESSED BE HE. Therefore, it was not said that match-making is difficult for the Holy One, blessed be He, and similarly, IT WAS NOT SAID that man's food is difficult to obtain for the Holy One, blessed be He. Rather it is before the Holy One, blessed be He, WHICH IS MALCHUT, because all these things are difficult FOR MALCHUT, for they are not under Her authority even though She does accomplish it but this is under another's authority. BECAUSE SHE RECEIVES EVERYTHING FROM THE HOLY ONE, BLESSED BE HE, IT IS APPROPRIATE TO SAY THAT THESE THINGS ARE DIFFICULT FOR HER.

820. It is written: "And that soul will be cut off from before Me" (Vayikra 22:3). HE QUESTIONS: What is the meaning of "from before Me"? HE ANSWERS: It refers to the World to Come, MEANING BINAH, where all life forms are present. Another explanation: This is the supernal Channel, the river whose waters will never be interrupted, WHICH IS YESOD OF ZEIR ANPIN. It is all one, because this YESOD OF ZEIR ANPIN receives all the delights of the World to Come, WHICH IS BINAH. AND THE VERSE: "AND THAT SOUL WILL BE CUT OFF FROM BEFORE ME" MEANS THAT THE SOUL will be cut off from all these supernal delights that are in the place where the pleasantness of Hashem is, NAMELY BINAH. That is THE MEANING OF "from before Me," BEFORE THE HOLY ONE, BLESSED BE HE, FOR THE HOLY ONE, BLESSED BE HE, RECEIVES FROM HER, BINAH, THAT PROVIDES TO ZEIR ANPIN THAT IS CALLED 'THE HOLY ONE, BLESSED BE HE'.

818. בְּגוֹזַא דָּא, קָשִׁין זְווגִין קָמִי קוּדְשָׁא בְּרִיךְ הוּא בְּקָרִיעַת יָם סוּף, מַה קָרִיעַת יָם סוּף קָטִיל לְאַלְיִן בְּהַאי סְטְרָא, וּמְקִיִּים לְאַלְיִן בְּהַאי סְטְרָא, אוּף הֶכָּא בְּזוּגִין, כְּתִיב מוֹצִיא אֲסִירִים בְּכוֹשְׁרוֹת, וְתַנְיִן בְּכִי וְשִׁירוֹת, מֵיִת הַאי, וְיִהִיב אֶתְתִּיהָ לְהַאי וּלְזַמְנִין לְחַיִּיבָא, מְזַדְמְנָא לִיה אֶתְתָּא מְעַלְיָא. אָבֵל רְזִין סְתִימִין אִינּוֹן בְּכֻלָּא וְכֻלָּא הוּא בְּדִינָא, וּמַה דְּאֶתְעָרוּ חֲבַרְיָא בְּהָא, וְדָאי הֲכִי הוּא.

819. וּמַה דְּאֶתְעָרוּ לְפָנֵי, וְלֹא מְלַפְנֵי לְפָנֵי הַהוּא דְּקָאִים לְפָנֵי קָמִיה דְּקוּדְשָׁא בְּרִיךְ הוּא, וְשִׁמְשׁ קָמִיה, וְע"ד לֹא אָמְרוּ דְּקָשִׁין זְווגִין לְקוּדְשָׁא בְּרִיךְ הוּא. וְכֵן קָשִׁין מְזוּנּוֹתֵינוּ שֶׁל אָדָם לְקוּדְשָׁא בְּרִיךְ הוּא, אֲלֵא לְפָנֵי וְלַהַאי קָשִׁיִּין כָּל הַיָּגִי, דְּהָא לֹא בְּרִשׁוּתִיהָ קִיַּיְמִי, אַע"ג דְּאִיהוּ עֵבִיד, בְּרִשׁוּתָא אַחְרָא עֵבִיד.

820. כְּתִיב וּנְכַרְתָּהּ הַגֹּפֶשׁ הַהִיא מְלַפְנֵי מַאי מְלַפְנֵי. אֲלֵא דָּא עֲלָמָא דְּאֶתִּי, הַהוּא דְּכָל חַיִּין קִיַּיְמִין תַּמּוֹן. דְּבַר אַחַר, דָּא צְנוּרָא עֲלָאָה, נְהַר דְּלֵא פְּסִקִין מֵימּוֹי לְעֲלָמִין. וְכֻלָּא חָד, וְדָא אִיהוּ דְּנִטְוִיל כָּל עַדוּגִין דְּעֲלָמָא דְּאֶתִּי. וּמֵאִינּוֹן עַדוּגִין עֲלָאִין תְּשַׁתְּצִי, מֵאַתְר דְּהַהוּא נְעַם יִי תַמּוֹן, וְדָא אִיהוּ מְלַפְנֵי.

821. If you ask: If so, it is written, "And Jonah rose to flee to Tarshish from before Hashem" (Yonah 1:3) and "for the men knew that he had fled from before Hashem" (Ibid. 10). We have learned what is the reason Jonah fled. Is it then possible to flee from the Holy One, blessed be He? But he fled in order to go out of the Holy Land, since the Shechinah does not dwell outside the Land of Yisrael, and in order that the Shechinah should not dwell upon him, he fled from the Holy Land. The Shechinah dwells there, as it is written: "Your wife shall be like a fruitful vine in the recesses of your house" (Tehilim 128:3). "A fruitful vine" is the Shechinah. Just as the Shechinah is concealed inside, in the Holy of Holies, similarly, a modest woman does not go out from the entrance of her house outside.

THEREFORE, THE TORAH COMPARES THE WOMAN TO THE SHECHINAH, and Jonah fled outside of the Holy Land. HE

QUESTIONS: Here it is "from before" and it does not say 'before', AND STILL IN ALL, IT MEANS THE SHECHINAH AND NOT BINAH?

822. HE ANSWERS: It is certainly so, "from before" MEANING BEFORE THE SHECHINAH, because the spirit of prophecy does not come from the Shechinah but rather "from before" MEANING BEFORE THE SHECHINAH, which are the two levels of prophets, WHICH ARE NETZACH AND HOD, that dwell upon the Shechinah. From that place, NETZACH AND HOD, he was afraid to be in the Holy Land so that the prophecy should not dwell upon him. Therefore, it says, "from before Me" because "he fled from before Hashem" and not 'before Hashem,' WHICH WOULD MEAN THE SHECHINAH. Because he knew that prophecy comes only from "from before Me," WHICH IS NETZACH AND HOD.

823. Because of this, matings and food of people are difficult before the Holy One, blessed be He, WHICH IS THE SHECHINAH, AS MENTIONED. Therefore, King David aspired for his food higher THAN THE SHECHINAH, FOR HE SAID "HASHEM IS MY SHEPHERD...", WHICH IS ZEIR ANPIN. Above, the flow is never interrupted, but it can be interrupted here BY THE SHECHINAH, because the food is not dependent upon Her but higher IN ZEIR ANPIN. Therefore, it is written: "Hashem is my shepherd; I shall not want," WHICH MEANS THAT food will never be interrupted from me, because that river which is drawn and emerges from Eden, WHICH IS ZEIR ANPIN THAT RECEIVES FROM ABA AND IMA, never has its flow interrupted. Therefore, the Shechinah preceded AND RESTED ON HIM, AND AFTERWARDS HE SAID PRAISE.

824. Come and see: When that place, THE SHECHINAH, receives food above, FROM ZEIR ANPIN, FOR THE WORLDS, all THE ANGELS who sanctify their Master delight and awaken and raise their wings TO COVER THEIR FACE when the Shechinah comes with their food TO THEM, in order that they should not gaze upon THE SHECHINAH.

821. וְאִי תִימָא, אִי הָכִי, הָא כְּתִיב, וַיִּקַּם יוֹנָה לְבְרוּחַ תְּרֻשִׁישָׁה מִלִּפְנֵי יי' כִּי יָדָעוּ הָאֲנָשִׁים כִּי מִלִּפְנֵי יי' הוּא בּוֹרַח, וְתַנִּינָן מ"ט אֶזְל יוֹנָה וּבְרַח, וְכִי מֵאֵן יִיכּוֹל לְמַבְרַח מְקָמֵי קוּדְשָׁא בְּרִיךְ הוּא, אֲלֵא הוּהוּ אֶזְל וּבְרַח לְנַמְקָא מֵאַרְעָא קְדִישָׁא, דְּהָא שְׂכִינְתָא לֹא שְׂרִיא לְבַר מֵאַרְעָא דִּישְׂרָאֵל, וּבְגִין דְּלֹא תִשְׂרִי עֲלוּי שְׂכִינְתָא, הוּהוּ בְּרַח בְּאַרְעָא קְדִישָׁא, דְּהָא שְׂכִינְתָא אִיהִי שְׂרִיא תַמָּן, כְּמָה דְּאֵת אָמַר אֲשֶׁתְךָ כְּגַפְּן פּוֹרִיָּה בִּירְבְּתֵי בֵיתְךָ. גַּפְּן פּוֹרִיָּה דָא שְׂכִינְתָא, מַה שְׂכִינְתָא הוּהוּ סְתִימָא לְגוּ בְּבֵית קוּה"ק, אוּף הָכִי אֲתַתָּא צְנִיעָא, לֹא נַמְקָא מִתְרַעָא דְּבֵיתָה לְבַר. וּבְגִינֵי כֵךְ הוּהוּ בְּרַח יוֹנָה לְבַר מֵאַרְעָא קְדִישָׁא, וְהָא הָכֵא כְּתִיב מִלִּפְנֵי, וְלֹא כְּתִיב לִפְנֵי.

822. אֲלֵא וְדָאֵי הָכִי הוּא, מִלִּפְנֵי, דְּהָא רוּחַ נְבוּאָה לֹא אֲתִיא מְגוּ שְׂכִינְתָא, אֲלֵא מִלִּפְנֵי. אִינוּן תְּרִין דְּרָגוֹן הַנְּבִיאִים, דְּקָא שְׂרִיין עַל שְׂכִינְתָא, וּמַהוּא אֲתַר דְּחִיל לְמַהוּי תַמָּן בְּאַרְעָא קְדִישָׁא, וְע"ד מִלִּפְנֵי. כִּי מִלִּפְנֵי יי' הוּא בּוֹרַח, וְלֹא לִפְנֵי יי', דְּהָא הוּהוּ יָדָע דְּנְבוּאָה לֹא הוּהוּ אֲתִי אֲלֵא מִלִּפְנֵי.

823. וּבְגִינֵי כֵךְ קִשִׁין זְוֹגִין, קִשִׁין מְזוֹנוֹתֵי שֶׁל אָדָם לִפְנֵי הַקּוּדְשָׁא בְּרִיךְ הוּא, וְע"ד דְּוֹד מְלַכָּא תְּלִי מְזוֹנוֹתֵי לְעִילָא, בְּגִין דְּלְעִילָא לֹא פְּסִיק לְעִלְמִין. אֲבַל הָכֵא פְּסִיק, דְּהָא לֹא תְּלִין בֵּיהּ מְזוֹנוֹת. לְעִילָא אִינוּן. וְע"ד כְּתִיב, יי' רָעִי לֹא אַחְסֵר, לֹא יִפְסְקוּן מְזוֹנוֹת מְנִי לְעִלְמִין, בְּגִין דְּהוּא נָהַר דְּנִגִיד וְנִפְּסִיק מְעַדָּן לֹא פְּסִיק לְעִלְמִין, וּבְג"ד קְדָמָא שְׂכִינְתָא עַל דָּא.

824. ת"ח, בְּשַׁעֲתָא דְּהָאֵי אֲתַר מְקַבְּלָא מְזוֹנָא מְלְעִילָא, כְּלָהוּ דְּמַקְדְּשֵׁי לְמֵאֲרִיהוֹן, כְּלָהוּ מִתְעַדְנִין, וּמִתְעַרְוִין, וְסִלְקִין גְּדַפִּין, כִּד אֲתִיא שְׂכִינְתָא בְּהוּא מְזוֹנָא, בְּגִין דְּלֹא יִסְתַּכְּלוּן בָּהּ.

825. There are three companies OF ANGELS on one level, who call and say: 'Holy'. These call to the second company and the first and the second ones raise their wings, and the second ones say: 'Holy'. Then these call to the third company and all three companies in unison raise their wings and all say: 'Holy is Hashem Tzva'ot, the whole earth is full of His glory'. Therefore, ALL THREE COMPANIES are fitted one into the other, interpenetrating each other, as we say BY THE BOARDS: "Connected one with the other, thus shall you make the boards for the tabernacle" (Shemot 26:17).

826. The boards always stand erect and do not bend, like these who stand, MEANING THE SERAPHIM, who do not bend, because they have no knees to kneel. They stand constantly without sitting, so it is written of the boards: "standing up."

827. It is written: "Two tenons shall there be in one board" (Ibid.). Here also, JUST AS BY THE SERAPHIM, each including two aspects, WHICH ARE THE TWO TENONS, each one has its own aspect and that of its neighbor, and the same with its neighbor. Therefore, they are fitted one with the other.

828. It is similarly written in the Torah: "For the merchandise of it is better than the merchandise of silver, and its gain than fine gold" (Mishlei 3:14). The one teaches the other and the other teaches the former, so they become fitted one to the other. The one takes his own portion and that of his neighbor, and the other takes his own portion and the portion of his neighbor, MEANING HIS REWARD AND THE REWARD OF HIS FRIEND WITH WHOM HE IS STUDYING, and they are fitted together. THEREFORE: "FOR THE MERCHANDISE OF IT IS BETTER THAN THE MERCHANDISE OF SILVER," BECAUSE THERE ONE TAKES THE MERCHANDISE AND THE OTHER TAKES THE VALUE OF THE SILVER, BUT HERE EACH ONE IS INTERCONNECTED WITH HIS FRIEND. FOR EACH ONE HAS THE MERCHANDISE AND ALSO THE VALUE HE RECEIVES FROM HIS FRIEND WITH WHOM HIS IS STUDYING.

829. It is written: "He makes me to lie down in green pastures; He leads me beside the still waters" (Tehilim 23:2). 'Green pastures' refers to the supernal sources, WHICH ARE THE SFIROT OF ZEIR ANPIN, from which all food and sustenance come. THEY ARE CALLED 'pastures (Heb. neot)', BECAUSE THESE SFIROT OF ZEIR ANPIN are called "the habitations (Heb. neot) of Jacob" (Eichah 2:2). AND THEY ARE CALLED 'green pastures', because there are external pastures that are called "the pastures of the wilderness" (Yoel 2:22). Therefore, HE CALLS THESE OF HOLINESS BY THE NAME: 'green (Heb. deshe) pastures'. Yet you may argue it is written, "Let the earth bring forth grass (Heb. deshe)" (Beresheet 1:11). So we see that 'DESHE' is below, IN THE EARTH THAT IS MALCHUT? HE ANSWERS: But "deshe" comes for these pastures, where it is born and grows, AND THEY COME TO MALCHUT. Therefore, IT SAYS, "He makes me to lie down in green pastures."

825. ואִינוּן תִּלְתַּת מִשְׁרֵיִן בְּסֻלְיֻקוֹ חֵד, קְרָאן וְאָמְרֵי קְדוּשׁ. קְרָאן אֵלֶיךָ לְמִשְׁרֵיִתָּא תְנִינָא, וְסֻלְקִין גְּדִפִין אֵלֶיךָ קְדָמַי, וְאֵלֶיךָ תְנִינֵי, וְאָמְרִין אֵלֶיךָ תְנִינֵי קְדוּשׁ. קְרָאן אֵלֶיךָ לְמִשְׁרֵיִתָּא תִּלְתַּתָּא, וְסֻלְקִין גְּדִפִין תִּלְתַּת מִשְׁרֵיִן בְּחֵדָא, וְכִלְהוּ אָמְרֵי קְדוּשׁ יי' צְבָאוֹת מְלֵא כֹל הָאָרֶץ כְּבוֹדוֹ. וְעַד כִּלְהוּ מִשְׁלָבֵן דָּא בְדָא, אֵלֶיךָ עֲאֵלִין לְגוֹ אֵלֶיךָ, וְאֵלֶיךָ עֲאֵלִין לְגוֹ אֵלֶיךָ, מִשְׁלָבֵן דָּא בְדָא, כְּמָה דָּאֵת אָמַר מִשׁוּלְבוֹת אֵשָׁה אֵל אַחוּתָהּ כֵּן תַּעֲשֶׂה לְכָל קְרָשֵׁי הַמִּשְׁכָּן.

826. קְרָשִׁים קְיִימֵי תְדִיר בְּקִיּוּמֵיהוּ, וְלֹא מִתְכַּפְּפִי, כְּגוּנָא דְאִינוּן עוֹמְדִים, דְּלֹא מִתְכַּפְּפִי דְלִית לוֹן קְפִיצֵי, וְקִיּוּמֵי תְדִיר בְּלֹא יִשְׁבִּיה, וְעַד כְּתִיב בְּקְרָשִׁים עוֹמְדִים.

827. מָה כְּתִיב, שְׁתֵּי יָדוֹת לְקָרֶשׁ הָאֶחָד, אוֹף הָכִי, בְּתֵרֵי גּוּוּנֵי אִינוּן כְּלִילֵן כֹּל חֵד וְחֵד מְנִייהוּ, הוּא דִּילִיָּה וְדַחְבְּרִיָּה, וְחַבְרִיָּה אוֹף הָכִי בֵּיה, וְעַל דָּא מִשְׁלָבֵן דָּא עִם דָּא.

828. כְּגוּנָא דָּא כְּתִיב בְּאוּרֵיִתָּא, כִּי טוֹב סַחְרָה מִסַּחַר כְּסָף וּמַחְרוֹץ תְּבוּאָתָהּ, דָּא אוּלִיף לְדָא, וְדָא אוּלִיף לְדָא, אִתְעַבְדוּ מִשְׁלָבֵן דָּא עִם דָּא. דָּא נְטִיל דִּילִיָּה וְדַחְבְּרִיָּה, וְדָא נְטִיל דִּילִיָּה וְדַחְבְּרִיָּה, וּמִשְׁלָבֵן דָּא בְדָא.

829. כְּתִיב בְּנֵאוֹת דְּשָׂא יִרְבִּיצֵנִי עַל מִי מְנַחֹת וְנִהְלֵנִי. נֵאוֹת דְּשָׂא, אֵלֶיךָ אִינוּן מְקוּרִין עֲלֵאִין, דְּכָל מְזוּנָא וְסְפוּקָא אֲתִיָּא מְנִייהוּ. נֵאוֹת אֵלֶיךָ אֶקְרוּן נֵאוֹת יַעֲקֹב. נֵאוֹת דְּשָׂא, בְּגִין דְּאִית נֵאוֹת לְבַר דְּאֶקְרוּן נֵאוֹת מְדַבְּר, וְעַד בְּנֵאוֹת דְּשָׂא. וְאִי תִימָא הָא כְּתִיב תְּדַשָּׂא הָאָרֶץ דְּשָׂא, דְּהָא אִיהוּ לְתַתָּא. אֵלֹא דְּשָׂא מְאִינוּן נֵאוֹת אֲתִיָּא דְּאֲתִיָּלִיד וְאֶצְמַח מְנִייהוּ, וְעַד בְּנֵאוֹת דְּשָׂא יִרְבִּיצֵנִי.

830. "He leads me beside the still waters." These are the waters of stillness that are drawn from that place that is drawn and emerges from Eden, WHICH IS BINAH, and these waters are called 'still waters'. "He restores my soul" (Tehilim 23:3): This is the soul of David, WHICH IS MALCHUT, and the only reason that David wants this is to amend his level properly. With these "still waters" will the righteous rest in the World to Come, as it is written: "And Hashem lead you continually..." (Yeshayah 58:11).

830. עַל מִי מְנוּחֹת יִנְהַלְנִי, אֲלֵיךְ מִיּוֹן הַיַּיִחָא,
דְּקָא נִגְדִין מֵהוּא אַתְר דְּנִגִיד וְנִפְיָא מֵעֵדָן, וְאִינוּן
מִיּוֹן אֲקֵרוּן מִי מְנוּחֹת. נִפְשֵׁי יִשׁוּבֵב דָּא הוּא נִפְשׁ
דְּדוּד, וְלֹא בַעַא דְּדוּד לְאַתְקֵנָא אֲלֵא לְהוּא דְּרֵגָא
דִּילִיָּה בְּדָקָא יְאוּת. בְּאֵלֵיךְ מִי מְנוּחֹת, זְמִינִין
צְדִיקָא לְנִיחָא לְעֵלְמָא דְּאַתֵּי, דְּכִתִּיב וְנַחַךְ יִי
תְּמִיד וְגו'.

86. The stars

It would not be wise to make a synopsis of this long and exquisite passage. Each reader must read the entire section for himself, in order to delight in the beauty of its imagery and to gain some understanding of its profound teaching.

The Relevance of this Passage

Here we are treated to an entirely new vision of the role of the stars, in everything from the growth of plants to the governance of all human activity. When we read this section with its unforgettable imagery we are filled with a sense of mystery, and also with a lust for knowledge that burns as brightly as the stars. Though a bounty of celestial wisdom is distilled here, foremost to the reader is the knowledge that man, alone, can steer the stars and direct his destiny. Distant stars of war and stern judgments are subdued by our efforts here. Stars used by the wicked to propagate evil are snuffed out and rendered powerless. Stars of mercy sparkle, stars of joy flash, and stars of peace gleam to ignite our personal redemptions and the immediate arrival of Heaven on earth.

831. "And you shall make fifty clasps of brass..." (Shemot 26:11). Rabbi Elazar and Rabbi Aba were sitting one night. When it became dark, they entered a garden that was by the Sea of Tiberias. In the meantime, they saw two stars that were moving, one from one side and the other from the other side. Then they met and disappeared.

831. וְעִשִׂיתְ קְרָסֵי נְחֹשֶׁת חֲמִשִּׁים וְגו'. רַבִּי אֶלְעָזָר
וְרַבִּי אַבָּא הוּוּ יִתְבִּי לִילֵיא חַד. בְּדַ רְמֵשׁ לִילֵיא,
עָאלוּ גוּ גְנָא דְּעַל יִמָּא דְּטַבְּרִיא. אֲדַהֲבִי, חֲמוּ תְרִין
כְּכַבִּיא דְּנִטְלִי, דָּא מֵהֲכָא, וְדָא מֵהֲכָא, וְאַעֲרַעוּ דָּא
בְּדָא וְאַטְמְרוּ.

832. Rabbi Aba said: How great are the works of the Holy One, blessed be He, in the heavens above and on the earth below. Who can understand these two stars that came out each from a different side, met and then disappeared. Rabbi Elazar said to him: Have we not seen them? For we observed them and we have observed other actions that the Holy One, blessed be He, does constantly.

832. אָמַר רַבִּי אַבָּא, כַּמָּה רַבְּרַבֵּן עוֹבְדֵי דְּקוּדְשָׁא
בְּרִיךְ הוּא, בְּשָׁמַיָא מְלַעֲיָלָא, וּבְאַרְעָא מְלַרְעָא. מֵאן
יְכִיל לְמַנְדַּע בְּאֵלֵיךְ תְּרִין כְּכַבִּיא, דְּנִמְקוּ חַד מֵהֲכָא,
וְחַד מֵהֲכָא וְאַעֲרַעוּ דָּא בְּדָא, וְאַטְמְרוּ. א"ל רַבִּי
אֶלְעָזָר וְכִי לֹא חֲמִינָא לֹון, הָא אֲשַׁגְחָנָא בְּהוּ,
וְאַשְׁגַּחנָא בְּכַמָּה עוֹבְדִין אַחֲרָנִין דְּקוּדְשָׁא בְּרִיךְ הוּא
עֲבִיד תְּדִיר.

833. He opened the discussion with the verse: "Great is our Master, and of great power" (Tehilim 147:5). HE QUESTIONS: The passage tells that the Holy One, blessed be He, is great, mighty and supernal. Don't I know that the Holy One, blessed be He, is great and mighty? What is the reason for David's praise here?

833. פִּתַּח וְאָמַר גְּדוֹל אֲדוּוֹנֵינוּ וְרַב כַּח וְגו' גְּדוֹל וְרַב
וְעֵלְאָה אִיהוּ קוּדְשָׁא בְּרִיךְ הוּא. וְכִי לֹא יִדְעָנָא
דְּקוּדְשָׁא בְּרִיךְ הוּא גְּדוֹל אִיהוּ וְרַב כַּח, מֵאִי שְׂבַחָא
דְּדוּד הֲכָא.

834. HE ANSWERS: He always says "great is Hashem," but here he says "great is our Master." What is the reason? When he says, "Great is Hashem, and greatly to be praised" (Tehilim 145:3), he is speaking of the higher level, ZEIR ANPIN, but where it is written: "Great is our Master," he is talking about the lower level, WHICH IS MALCHUT, the Master of the whole world. What is written before this verse? "He counts the number of the stars; He calls them all by their names" (Tehilim 147:4). If all the people from the time that Adam was created would gather to count the stars, they would not be able to do it, as it says, "And count the stars, if you be able to number them" (Bereshheet 15:5). What is written about the Holy One, blessed be He? "He counts the number of the stars; He calls them all by their names" What is the reason? It is written: "Great is our Master, and of great power." Just as there are none who can count the stars except the Holy One, blessed be He, so is it written pertaining to Him: "His understanding is infinite" (Tehilim 147:5).

835. Come and see: It is written, "That brings out their host by number" (Yeshayah 40:26), MEANING that the Holy One, blessed be He, brought forth all the hosts and companies and stars, each one by name and none was missing. Throughout the stars and constellations of all the firmaments, leaders, and supervisors were appointed to minister the world, each one as is worthy for him. There is not even one small blade of grass in the world that does not have a star and constellation in the firmament that rules over it, and over each and every star is an appointee that serves before the Holy One, blessed be He, as is proper for Him.

836. All the stars in the firmament are in charge over this world, and they are all appointed to attend to every single thing for those that are in this world. No grass, trees or vegetables grow without the supervision of the stars that stand over them and appear to them face-to-face, each one as is proper for it.

837. Most of the companies of stars and constellations come out at the beginning of the night, until three hours minus a quarter. From there onwards only small stars come out. And all these stars do not work for no reason and do not appear in vain. There are some stars that serve the entire night, in order to cause all those things that are under their responsibility to sprout and grow. There are certain stars that serve until midnight, and they cause to sprout and grow from the beginning of the night until that time all those things that were assigned to them. There are also stars that serve a short period of the night, for their service is completed after they have appeared to that grass or plant. They do not have to serve further that night, for they do not stand idly. As soon as they conclude their service, they are no longer seen in the world but enter their place.

834. אֵלָא בְּכָל אֶתֶר אִיהוּ אָמַר גְּדוֹל יְיָ, וְהֵכָא אָמַר גְּדוֹל אֲדוֹנֵינוּ. מ"ט. אֵלָא הֵתָם דְּאִיהוּ אָמַר גְּדוֹל יְיָ וּמְהֵלֵל מְאֹד. בְּדִרְגָא עֲלָא קְאָמַר. וְהֵכָא דִּכְתִּיב גְּדוֹל אֲדוֹנֵינוּ בְּדִרְגָא תַּתָּא קְאָמַר, דְּאִיהוּ אֲדוֹן כָּל הָאָרֶץ. מַה כְּתִיב לְעִילָא מְהֵא קְרָא, מוֹנֵה מְסַפֵּר לְכַכְבֵּים לְכָל שְׁמוֹת יְקָרָא. אִי כָּל בְּנֵי עֲלְמָא מִיּוֹמָא דְאַתְבְּרֵי אָדָם, יִתְכַנְשׁוּן לְמַמְנֵי בְּכַבֵּיא, לָא יְכַלִּין, כּד"א וּסְפוֹר הַכְּכָבִים אִם תּוּכַל לְסְפוֹר אוֹתָם. וְקוּדְשָׁא בְּרִיךְ הוּא מַה כְּתִיב בֵּיהּ, מוֹנֵה מְסַפֵּר לְכַכְבֵּים לְכָל שְׁמוֹת יְקָרָא. מ"ט. בְּגִין דִּכְתִּיב גְּדוֹל אֲדוֹנֵינוּ וְרַב כַּח וְגו'. כִּמְה דְלִית מְסַפֵּר לְכַכְבֵּי שְׁמַיא, בְּרַ מְנִיָּה. אוּף הֵכִי אִיהוּ כְּתִיב בֵּיהּ, וְלִתְבוּנָתוֹ אִין מְסַפֵּר.

835. תָּא חֲזִי, כְּתִיב הַמוֹצֵיא בְּמְסַפֵּר צְבָאָם וְגו', בְּלֵהוּ חֲזִילִין וּמְשָׁרִינִין וְכַכְבֵּיא, קוּדְשָׁא בְּרִיךְ הוּא אֲפִיק לֹון בְּשְׁמָא, כָּל חַד וְחַד, וְלֹא גְרַע אֲפִילוּ חַד. בְּכָל כַּכְבֵּיא וּמְזִלֵי דְרִקִיעִין בְּלֵהוּ, אֲתַמְנֹן נְגִידִין וּפְקִידִין לְשִׁמְשָׁא עֲלְמָא, כָּל חַד וְחַד בְּדַקָּא חֲזִי לֵיהּ. וְלִית לֶךְ עֲשָׂבָא זְעִירָא בְּכָל עֲלְמָא, דְּלֹא שְׁלֵטָא עֲלֵיהּ כַּכְבָּא וּמְזִלָּא בְּרִקִיעָא, וְעַל הַהוּא כַּכְבָּא מְמַנָּא חַד, דְּקָא מְשַׁמֵּשׁ קַמֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, כָּל חַד וְחַד בְּדַקָּא חֲזִי לֵיהּ.

836. כָּל כַּכְבֵּיא דְּבְרִקִיעִין בְּלֵהוּ מְשַׁמְשֵׁי עַל הַאי עֲלְמָא, וְכַלְהוּ פְּקִידִין לְשִׁמְשָׁא כָּל מְלָה וּמְלָה לְאִינוּן דְּבַהֲאֵי עֲלְמָא, וְלֹא צְמַחִין וְלֹא מְגַדְלִין עֲשָׁבִין וְאַלְגִּין וּדְשָׁאִין, וְעֲשָׂבֵי בְּרָא, בְּרַ בְּחִיזוּ דְּכַכְבֵּיא דְּקָא קִיּוּמֵי עֲלֵיהוּ, וְאַתְחֲזוּן עֲלֵיהוּ אֲנַפִּין, בְּאַנְפִּין כָּל חַד וְחַד כִּמְה דְּאַתְחֲזִי לֵיהּ.

837. רוב משריון דככביא ומזלי, כלהו נפקין בראשיתא דליליא, עד תלת שעתא חסר רביעא. מתמן ולהלאה לא נפקין בר זעירין. ואינון ככביא כלהו לא משמשי לבטלה, ולא אתחזון לבטלה. ואית ככביא דקא משמשי כל ליליא, בגין לאצמחא ולגדלא כל אינון מלין דאתפקרו עליהו. ואית ככביא דקא משמשי עד פלגות ליליא, וצמחין ומגדלין מראשיתא דליליא, עד ההיא שעתא, כל אינון מלין דאתפקרו עליהו, ואית ככביא דקא משמשי זעיר מליליא, דכיון דאתחזו בהדי ההוא עשבא, או ההוא דשא, מיד אשלים שמושיה, ולא אצטריך יתיר בההוא ליליא. והא אינון לא קיימין לבטלה, כיון דאשלימו שמושיהו, לא אתחזון יתיר בהאי עלמא, ועיילין לאתריהו.

838. In the Book of Supernal Wisdom of the people of the East, they talk about the comets that have a scepter behind them in the sky, MEANING THAT A LONG TAIL OF LIGHT IS ATTACHED AND EMANATES FROM THOSE STARS. They say that there are grasses on the earth of those that are called 'the spice of life', and there are precious stones in the earth and hammered gold that is formed in the high mountains with a bit of water, that covers it yet does not cover it. But it is drawn over it. The comets rule over them, and they grow through them.

838. בספרא דחכמתא עלאה דבני קדם, אמרי על כל אינון ככביא דשרביטא, דקא משרדי שרביטא ברקיעא, אמרי דעשבין אינון בארעא, מאינון דאקרון סמי דחי, ואבנין יקירן אית בארעא, וזהב שחוט דמגדלא גו טורי רמאי, בזעיר מיון דחפא עליה, ולא חפא אלא דנגיד עליה, ושלטאן על כל אלין אינון ככביא דשרביטא, ומגדלי אלין בגינייהו.

839. All their development and growth is only through the shine of that tail that the star extends into the firmament, and then all these things are perfected.

839. וכל תקונא וגדולא דלהון, לאו איהו אלא בחיזו ונגהא דההוא שרביטא, דקא משרד ההוא ככבא, גו רקיעא, וכדין אתתקנן ומתגדלן כל אינון מלין.

840. There are illnesses among people, namely jaundice and infection, WHICH ARE TYPES OF SICKNESSES, AND THEY SEEM TO BE SICKNESS OF THE GALL IN WHICH THEIR FACES BECOME GREENISH. Their only remedy is the mirror of glittering metal that sparkles in the eyes, NAMELY A MIRROR THAT IS MADE OF POLISHED METAL, and the ill person has to stare at it. The ill person is not cured until the mirror is moved from one side to the other, AND THE MIRROR has to reflect a spark of flash similar to a comet onto his face. When that flash sparks in the eyes, the remedy is effected. In this case also, all those ruled by the stars develop and grow only due to the expansion of the comet, and they develop this in appearance, color and strength, as it should be.

840. מרעין אית בבני נשא, בגון ירוקין וקסטירין. דאסוותא דלהון לא תלי, אלא בחד מראה דפרזלא קליל נציץ לעיינין, ואית ליה למאריה דמרע לאסתכלא ביה. ולא אתסי בהאי עד דאעבר ההוא מראה לסטרא דא ולסטרא דא, בגוונא דשרביטא, דיושיט נציצו דברק לאנפוי, ובההוא אושיטו דברק דקא נציץ לעיינין, אתי ליה אסוותא. אוף הכי, כל אינון דשלטי עליהו אינון ככביא, לית לון תקונא וגדולא במה דאתחזו, בר ההוא פשיטו דשרביטא, ובהאי מתתקני בחיזו, בגוון, בחילא, כמה דאתחזו.

841. It is good, because the like of it is alluded to in the book of King Solomon. HE SAYS: In the science of precious stones, if there would have been lacking the shine of the sparkle and flaming of certain stars, they would never grow or develop. The Holy One, blessed be He, prepared all this in the development of the world, as written: "To give light upon the earth" (Bereshheet. 1:15), MEANING THEY SHINE ON AND PERFECT anything in the world that needs perfecting.

842. It is written: "And you shall make fifty clasps of brass" and "you shall make fifty golden clasps" (Shemot 26:6). We have learned that one who has never seen the clasps in the Tabernacle has never seen the light of the stars in the sky, because THE CLASPS OF THE TABERNACLE were similar in appearance and manner OF THE STARS to all who viewed them.

843. There are stars in the sky that emerge from that firmament wherein all the stars are kept, WHICH IS THE SECOND FIRMAMENT WHEREIN THE SUN, MOON, STARS AND CONSTELLATIONS ARE SET, AND THIS FIRMAMENT IS THE THIRD FIRMAMENT THAT EMERGES FROM IT. In that firmament, there are one hundred framed windows, some on the East and some on the South, and in every window there is one star.

844. When the sun travels through these windows and frames in the firmament and sparkles, those stars emerge to sparkle from the sun's sparkle, and become colored, some red like bronze and some yellow like gold. Therefore, some are red and some are yellow. There are fifty STARS in these fifty windows, and fifty in the other fifty windows. On the East side, they are yellow and on the South side they are red. With them were joined the ending of the Tabernacle.

845. The night stars are intermingled in all these stars that emerge from that firmament, and they sparkle and flame and rule this world. Some DOMINATE over bronze, some over yellow-gold, which develop and grow with their strength.

841. וְשִׁמּוֹר אִיהוּ, דְּהָא כְּגוּוּנָא דָּא, רְמִיז בְּסַפְרָא דְשִׁלְמָה מְלָכָא, בְּחֻכְמַתָּא דְאַבְנֵי יְקִירִין, דְּאִי חָסַר מִנְהוֹן נִגְהָא דְנִצְיָצוֹ וְלֵהִיטוֹ דְכִכְבֵּיָא יְדִיעֵן, לָא מְגַדְלִין, וְלֹא מְתַקְנֵי לֹון לְעֵלְמִין, וְכֹלָא אֲתַקִּין קוּדְשָׁא בְרִיךְ הוּא לְתַקּוּנָא דְעֵלְמָא, כַּד"א לְהַאִיר עַל הָאָרֶץ, בְּכֹל מַה דְאַצְטְרִיךְ בְּהַאִי עֵלְמָא לְתַקְנָא לִיה.

842. בְּתִיב וְעִשִׂיתִּי קְרָסֵי נְחֹשֶׁת חֲמִשִּׁים, וְכִתִּיב וְעִשִׂיתִּי חֲמִשִּׁים קְרָסֵי זָהָב, וְתִנִּינָן, מֵאֵן דְּלֹא חָמָא אִינוּן קְרָסִים בְּמִשְׁכַּנָּא, לָא חָמָא נְהִירוֹ דְכִכְבֵּיָא בְּרַקִּיעָא, בְּגִין דְּבַהֲהוּא חִיזוּ, וּבַהֲהוּא גּוּוּנָא, דְּמִיּוּן לְכֹל מֵאֵן דְּאַסְתַּבֵּל בְּהוּ.

843. כִּכְבֵּיָא אִית בְּרַקִּיעָא, דְּאֵלִין נִפְקֵי מֵהֲהוּא רַקִּיעָא, דְּכֹל כִּכְבֵּיָא אֲדוּקִין תַּמָּן. בַּהֲהוּא רַקִּיעָא אִית מְאָה חֲלוּנֵי מִשְׁקוּפִין, מִנְהוֹן לְסִטְר מְזֻרְחָ, וּמִנְהוֹן לְסִטְר דְרוּם. וּבְכֹל חֲלוּנָא וְחֲלוּנָא כִכְבָּא חַד.

844. וְכַד שְׁמֵשָׁא אֲזִיל בְּאִינוּן חֲלוּנֵין וּמִשְׁקוּפִין הִי בְּרַקִּיעָא נִצִּיץ בְּנִצְיָצוֹ, וְאֵלִין כִּכְבֵּיָא נִפְקֵי לְאַתְנַצְצָא מֵהֲהוּא נִצְיָצוֹ דְשְׁמֵשָׁא וְאַצְטַבְעוּ, מִנְהוֹן סוּמְקִין כְּגוּוּנָא דְנְחֹשֶׁת, וּמִנְהוֹן יְרוּקִין כְּגוּוּנָא דְזָהָב, וְעַל דָּא, אֵלִין סוּמְקִין, וְאֵלִין יְרוּקִין. חֲמִשִּׁים אִינוּן בְּאִינוּן חֲמִשִּׁים חֲלוּנֵין, וְחֲמִשִּׁים אִינוּן בְּאִינוּן חֲלוּנֵין אַחֲרָנִין. דְּלְסִטְר מְזֻרְחָ אִינוּן יְרוּקִין, דְּלְסִטְר דְרוּם אִינוּן סוּמְקִין, בְּהוּ אֲתַאֲחַד סִיּוּמָא דְמִשְׁכַּנָּא.

845. בְּכֹל אִינוּן כִּכְבֵּיָא דְנִפְקֵי מֵהֲהוּא רַקִּיעָא, מְתַעֲרְבֵי אִינוּן כִּכְבֵּיָא בְּלִילִיָא, וְנִצְיָצוּ וּמְלַהֲטֵי וְשִׁלְטֵי בְּהַאִי עֵלְמָא. מִנְהוֹן עַל נְחֹשֶׁת, מִנְהוֹן עַל זָהָב יְרַקְרַק, וְאַתְתַּקְנָן וּמְגַדְלָן עַל חֵילָא דְלֵהוֹן.

846. These stars rule over twenty five and a half points of the night, which are the minutes of the hour. Some produce bronze and some are red, and they flash and glitter. When they emit sparks three times toward the East, or five TIMES or seven, the kings of the nations come against that side and all riches and gold move out of that side. If that sparkle is once, twice, four or six times, one after the other, fear and terror then fall and dwell upon that side. If the sparkle throbs and then is quiet, wars are threatened but are not effected, because there is then an arousing among the Patrons of the world that dominate over the other nations before the Holy One, blessed be He. It is the same on the other side, WEST.

847. He opened the discussion with the verse: "Blessed be the Name of Elohim forever and ever, for wisdom and might are His, and He changes the times and the seasons" (Daniel 2:20-21). Everything is in His jurisdiction, and He removed His holy people from the control of the stars and constellations, because they are other Elohim. The portion of Jacob is not with them but rather "the former of all things" (Yirmeyah 10:16) IS HIS PORTION.

848. There is a firmament above all these firmaments, NAMELY THE FIRMAMENT OF BINAH, WHICH IS HIGHER THAN THE SEVEN FIRMAMENTS, WHICH ARE CHESED, GVURAH, TIFERET NETZACH, HOD, YESOD AND MALCHUT, ABOUT WHOM IS SAID, "OUT OF WHOSE WOMB CAME THE ICE" (IYOV 38:29). It is concealed and hidden and is sealed with the ring of the Tabernacle, NAMELY THE SUPERNAL TABERNACLE WHICH IS BINAH, AND THE SEAL OF THE RING IS THE SECRET OF MALCHUT OF THE ATTRIBUTE OF JUDGMENT THAT IS CONCEALED IN THIS FIRMAMENT, WHICH CAUSES IT TO BE HIDDEN AND CONCEALED AND UNKNOWN. This firmament is known as Idra DeMishkena, NAMELY THE CHAMBER OF THE SUPERNAL TABERNACLE, and in this firmament are all these HUNDRED windows, MENTIONED EARLIER, of this side and of that side. FROM THEM ARE THEY DRAWN TO THE THIRD FIRMAMENT OF BELOW, and it is attached to all parts of the LOWER Tabernacle, WHICH IS MALCHUT. There are six windows greater than all of them, WHICH ARE CHESED, GVURAH, TIFERET NETZACH, HOD AND YESOD, and one closed, WHICH CORRESPONDS TO THE SEAL OF THE RING THAT WAS MENTIONED, WHICH IS MALCHUT OF THE LOCK, which dominates them, CONCEALS AND COVERS THEM FROM THE CONCEIVING OF THOSE BELOW.

849. One window, OF THE SEVEN LARGE WINDOWS, is called 'the Light Window', WHICH CORRESPONDS TO CHESED. Through it emerges a star called by the sages Yad (Eng. 'Hand'), which is the POWER OF melting that melts downward, IN ORDER TO REMOVE THE JUDGMENTS THAT ARE IN IT under the dominion of Judah. Not that Judah has a part in it, since the tribes have no part or possession in THE STARS to worship them, but rather the tribe Judah rules over these JUDGMENTS and not they over him.

846. אֵלִין כִּכְבֵּיָא שְׁלֵטֵי בַכּ"ה וּפְלָגָא נְקוּדִין דְּלִילֵיָא, דְּאִינוּן רְגָעֵי שְׁעָתָא, וְאִינוּן דְּמַגְדְּלֵי נְחֻשְׁתָּא דְּאִינוּן סוּמְקֵי וְלֵהִטֵּי וְנִצְצֵי. וְכַד אוֹשִׁיטוּ תְּלַת זְמַנִּין נִצְצֵי לְסִטְרָא דְּמִזְרַח, אוֹ חֲמִשׁ, אוֹ שִׁבְעָ, מִלְכֵי עַמִּין וְיִתּוֹן עַל הָהוּא סִטְרָא, וְכָל עֲתָרָא וְדִהְבָּא יִסְתַּלֵּק מִהָהוּא סִטְרָא. וְאִי נִצְצֵי חַד, תְּרִין, אַרְבַּע, שִׁית, דָּא בְּתַר דָּא, אִימְתָא וּפְחָדָא יְפוּל, וְיִשְׂרֵי עַל הָהוּא סִטְרָא. בְּטִישׁ נִצְצֵי וְשִׁכִּיךְ, בְּטִישׁ נִצְצֵי וְשִׁכִּיךְ, יִתְעַבְדוּ, דְּהָא בְּהָהוּא זְמַנָּא, אֲתַעְרוּתָא הוּא לְעִילָא קְמִי קוּדְשָׁא בְּרִיךְ הוּא, בְּאִינוּן מִמֶּנּוּ דְּעִלְמָא דְּשִׁלְטִין עַל שְׂאָר עַמִּין, וְכֵן כְּגוֹנָא דָּא בְּסִטְרָא אַחְרָא.

847. פְּתַח וְאָמַר, לְהוּא שְׁמִיה דֵּי אֱלֹהָא מְבָרַךְ מִן עִלְמָא וְעַד עִלְמָא דֵּי חֲכֻמָּתָא וּגְבוּרָתָא דִּילֵיהּ הִיא. וְהוּא מְהַשְׁנֵא עַדְנִיָּא וְזְמַנִּיָּא. וְכֹלָא אִיהוּ בְּרִשׁוּתֵיהּ, וְאִפִּיק לְעַמִּיה קְדִישָׁא, מִחִילָא וּרְשׁוּתָא דְּכִכְבֵּיָא וּמְזִלֵי, בְּגִין דְּאִינוּן טַעוּן אַחְרָן וְלֹא בְּאֵלִין חוּלְקָא דִּיעֻקְב, כִּי אִם בְּיוֹצֵר הַכֹּל הוּא.

848. רְקִיעַ אֵית לְעִילָא, עַל כָּל אֵלִין רְקִיעִין, וְאִיהוּ טְמִיר וּגְנִיז, וְחוּתְמָא דְּגוּשְׁפִּנְקָא דְּמִשְׁכְּנָא שְׁלֵטָא עַל הָאֵי רְקִיעַ, וְהָאֵי רְקִיעַ אֶקְרִי אֲדָרָא דְּמִשְׁכְּנָא, וּבְהָאֵי רְקִיעַ כָּל אִינוּן חְלוּנִין, מִסִּטְרָא דָּא, וּמִסִּטְרָא דָּא, וְאֲחִיד כָּל אִינוּן סְדוּרִין דְּמִשְׁכְּנָא. שִׁית חְלוּנִין אִינוּן רְבִרְבִין עַל כְּלָהוּ, וְחַד סְתִים לְשִׁלְטָא עֲלֵיהוּ.

849. חְלוּנָא חַד, אֶקְרִי חְלוּן זְהָרָא, וּבִיהּ נִפְקָא כִּכְבָּא חַדָּא, דְּאֶקְרִי לְחִכְמִי י"ד, וְדָא אִיהוּ הַתּוֹכָא דְּקָא מְהַתֵּךְ לְתַתָּא בְּשִׁלְטְנוּתָא דִּיהוּדָה. לָאוּ דָּאִית לֵיהּ חוּלְקָא בִּיהּ, דְּהָא לִית לְשִׁבְטִין דִּישְׂרָאֵל חוּלְקָא וְאֲחֻסְנָא בְּהוּ, אֲלֵא שְׁבֵטָא דִּיהוּדָה שְׁלֵטָא עַל הָאֵי, וְלָאוּ אִיהוּ עֲלֵיהּ.

850. When the children of Judah turned away from the Holy One, blessed be He, and followed after this window and the star for understanding, they said that the Yad (Eng. 'hand') triumphs over the other nations, as it is written: "Your hand shall be on the neck of your enemies" (Beresheet 49:8). They followed it and served it, and about this is written: "And Judah did evil in the sight of Hashem" (I Melachim 14:22).

851. When this star emerges, it stretches out one hand, WHICH IS THE SECRET OF CHESED THAT IS CALLED 'RIGHT HAND', with five fingers, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH AND HOD THAT ARE IN IT, and illuminates and sparkles in that window. Then the sorcerers and magicians fear that place, because all the sorcerers and magicians are confused and their magic does not thrive during the time that it dominates.

852. If you ask: Since this firmament is concealed, AS MENTIONED THAT IT IS IN BINAH, how do THE SORCERERS know about it, TO BECOME CONFUSED BY IT? HE ANSWERS: They have a sign in the outer part OF THE HOLINESS from which they know that star is ruling. They constantly fear it, and their sorcery and magic do not succeed in it. There are times when people are successful in it and there are times when people are not successful. Therefore, the sorcerers and magicians are becoming less numerous in the world because they do not know the source when they see that the magic is not successful by them. Therefore, the ancient MAGICIANS knew THE SOURCE, for they would gaze at that sign THAT WAS ON THE EXTERIOR OF THE HOLINESS of which they knew.

853. The second window, WHICH IS GVURAH, is called 'the Window of Nail (Heb. tziporen)' because it is similar to the Nail, NAMELY THE LEFT COLUMN THAT IS CALLED 'TZIPIREN'. Through it emerges a star that is called by the scholars 'Tziph'on (Eng. 'viper')', because it dominates with harsh Judgment and with its head and tail, like a viper that lies in wait to kill.

854. From that window emerge TO BELOW six billion spirits that rule over the nails of people when they are thrown away openly. All those who know how to perform sorcery and magic with them at the time that this star dominates. All those who throw away their nails or perform magic with them bring death to the whole world. And the magic that they perform is successful in it.

850. וְכִד אֶסְטוּ בְּנֵי יְהוּדָה אֲרַחֲוִיהוּ מִבְּתֵר קוֹדֶשׁא
בְּרִיךְ הוּא, אֲזָלוּ לְמַנְדַּע בְּתֵר חֲלוֹנָא דָא, וְהָאִי
כְּכָבָא. וְאָמְרוּ דִּהְיָא יָדָא דְקָא מְנַצַּח לְשָׂאֵר עַמִּינ,
דְּכְתִיב בֵּיהּ יָדְךָ בְּעַרְףְּ אוֹיְבֶיךָ, וְאֲזָלוּ אֲבַתְרִיהּ
וְעַבְדוּ לֵיהּ שְׁמוּשָׁא וּפְלַחְנָא, וְעַל דָּא כְּתִיב, וַיַּעַשׂ
יְהוּדָה הָרַע בְּעֵינֵי יי'.

851. הָאִי כְּכָבָא כִּד נִפְיָק פְּשִׁיט חַד יָד בַּחֲמִשׁ
אֶצְבָּעוֹן, נְהִיר וְנִצְיָץ בְּהֵוָא חֲלוֹן. מְאֲרִיהוֹן דְּקוֹסְמִין
וְחֲרָשִׁין, דְּחָלִי מֵהָאִי אֲתֵר, בְּגִין דְּבִשְׁעָתָא דִּהְיָא
שְׁלֵטָא, כְּלָהוּ קְסָמִין וְחֲרָשִׁין מִתְבַּלְבְּלִי, וְלֹא אֶצְלַח
בִּירְוִיהוּ.

852. וְאִי תִימָא, הוֹאִיל וְאִיהוּ הָאִי רְקִיעַ טְמִירָא,
הֵיךְ יִדְעֵי לֵיהּ. אֲלֵא סִימְנָא אֵית לֹון לְבַר, וְיִדְעֵי
דִּהָא שְׁלֵטָא כְּכָבָא דָא, וְדְחָלִי תְדִיר מְנִיָּה, וְלֹא
אֶצְלַח בִּירְוִיהוֹן, אִינוֹן קְסָמִין וְחֲרָשִׁין. וְעַל דָּא אֵית
זְמַנִּין דְּאֶצְלָחוּ בֵּיהּ בְּנֵי נְשָׂא, וְאֵית זְמַנִּין דְּלֹא
אֶצְלָחוּ בֵּיהּ. וּבְגִין דָּא אִינוֹן מְאֲרֵי קוֹסְמִין וְחֲרָשִׁין
מִתְמַעֲטֵי מְעַלְמָא, בְּגִין דְּלֹא יִדְעִין עֲקָרָא, כִּד חֲמָן
דְּלֹא אֶצְלַח בִּירְוִיהוּ. וְעַל דָּא אִינוֹן קְדַמְאֵי הוּוּ
יִדְעֵי, וּמִסְתַּכְלָן לְבַר בְּהֵוָא סִימְנָא, דְּקָא יִדְעֵי.

853. חֲלוֹנָא תְּנִינָא, אֲקָרִי חֲלוֹן טוּפְרָא, בְּגִין דִּאִיהוּ
כְּגוּוֹנָא דְּטוּפְרָא, וּבֵיהּ נִפְקָא כְּכָבָא חַד, דְּאֲקָרִי
לְחִבִּימִין צַפְעוֹן, דִּהָא דָא שְׁלֵטָא בְּשׁוּלְטָנָא תְּקִיף
בְּדִינָא בְּרִישָׁא חֲנָבָא, אֵית לֵיהּ כְּצַפְעוֹן כְּמִין
לְקַטְלָא.

854. מֵהֵוָא חֲלוֹן, נִפְקֵי שֵׁית מֵאָה אֶלְף רְבּוּא
רוּחִין, דְּשִׁלְטִין עַל אִינוֹן טוּפְרִין דְּבְנֵי נְשָׂא, כִּד
אֲזַרְקָן בְּאֲתַגְלִיא. בְּהָאִי עַבְדֵי חֲרָשִׁין וְקְסָמִין, כֹּל
אִינוֹן דִּידְעֵי לֹון. בְּהֵוָא שְׁעָתָא דִּהְיָא כְּכָבָא
שְׁלֵטָא, כֹּל אִינוֹן דְּזַרְקֵי טוּפְרֵי, אוּ עַבְדֵי חֲרָשִׁין
בְּהוּן, גְּרִים מוֹתָא לְכָל עֲלְמָא, וְסָלִיק חֲרָשִׁין
בִּירְוִיהוּ דִּאִינוֹן דְּעַבְדֵי לֹון.

855. The third window, WHICH IS TIFERET, is called 'the Window of the Breastplate', BECAUSE TIFERET IS CALLED 'BREASTPLATE'. Through it emerges a star called 'the Nig'ha DeBusina', THE SHINE OF THE LAMP. This is a sparkle that sparkles despite all winds, and peace and deliverance are in it, SINCE IT IS THE CENTRAL COLUMN THAT UNITES RIGHT AND LEFT TOGETHER AND THEREBY REMOVES ALL THE JUDGMENTS THAT ARE IN THEM. It bears no accusation at all. When it dominates, all peace and all light rule the world, and tranquillity and satisfaction and all GOOD rule the world.

856. The fourth window, WHICH IS YESOD, is called 'the Window of the Goblet', BECAUSE IT RECEIVES AND PROVIDES WINE, WHICH IS THE SECRET OF THE ILLUMINATION OF THE LEFT THAT IS SWEETENED BY THE RIGHT TO MALCHUT. Through it emerges a star that is called 'the cluster of the henna' by the sages, because it emerges AND ILLUMINATES like a cluster and sparkles like grapes IN A CLUSTER of the henna. Through it is aroused Mercy in the world. It keeps THE JUDGMENTS at a distance and brings close MERCY. Many children are born into the world, and people are not particular when they need one another. Peace and joy are aroused in the world.

857. The fifth window, WHICH IS NETZACH, is a window called 'a Well', because of the star that emerges from it. It enters and emerges and draws sustenance like a pail FROM A WELL, and never ceases. The wise-hearted could never truly understand this star, because it is never stationary and is never quiet. Therefore, THE WISE-HEARTED had difficulty studying this place and making conclusions.

858. The sixth window IS HOD. This is a window that is called 'Nog'ha' (brightness) and a star emerges from it called 'Gizron' (Eng. 'decree'). When it rules, the world is under Judgment, under many decrees and many punishments. Every single day, there are new decrees against the world and new ones are formed before these Judgments are completely executed. This star does not rule much in the world.

859. Close to the days of Messiah, the window with this star shall rule the world. Therefore, wild animals will rule the world and new evil species will be formed one after the other, and the children of Yisrael will be in distress. When they will be pressed in the darkness of exile, the Holy One, blessed be He, will light up for them the light of day, WHICH IS REDEMPTION, and the supernal Holy Ones will accept the kingdom. Rulership will be annulled from the idol-worshipping nations and Yisrael will rule over them. Then will be fulfilled: "Moreover the light of the moon shall be as the light of the sun..." (Yeshayah 30:26).

855. חֲלוֹנָא תְּלִיתָא, אֶקְרִי חֲלוֹן חוֹשְׁנָא, וְבִיה נִמְקָא כִּכְבָּא חָדָא, וְאֶקְרִי נִגְהָ"א דְּבוּסִי"נָא, הָאִי אִיהוּ נְצִיצוּ דְּנִצְיָן, וְקִיּוּמָא עַל כָּל רַחָא, וְנִיחָא וְשִׁיבוּתָא וְטִיבוּתָא בִּיה. לִית בִּיה קְטְרוּגָא בְּלָל, בְּד אִיהוּ שְׁלֵטָא, כָּל נִיחָא, וְכָל נְהִירוּ שְׁלֵטָא בְּעֵלְמָא, שְׁלוּה שְׁבַעָא וְכֹלָא שְׁלִיט בְּעֵלְמָא.

856. חֲלוֹנָא רְבִיעָא, אִיהוּ חֲלוֹן דְּאֶקְרִי גְבִיעַ, וְבִיה נִמְקָא כִּכְבָּא חָדָא, דְּאֶקְרִי לְחַבְימִין אֲשָׁכּוּל הַכְּפָר, בְּגִין דְּהִכִּי נִמְיָק בְּאֲשָׁכּוּל, נְצִיץ נְצִיצִין בְּעֵנְבִין בְּבוּפְרָא, בְּהָאִי אֲתַעְרוּ דְּרַחֲמֵי אֲתַעַר בְּעֵלְמָא, מְרַחֵק וּמְקָרִיב, תּוֹלְדִין סְגִיָּאִין אֲסִגִּיָּאוּ בְּעֵלְמָא. בְּנִי עֵלְמָא לֹא קַפְדִּי בְּד אֲצַטְרִיכוּ דָּא לְדָא, שְׁלֵמָא וְחֲדוּה אֲתַעַר בְּעֵלְמָא.

857. חֲלוֹנָא חֲמוּשָׂא, אִיהוּ חֲלוֹן דְּאֶקְרִי בְּאֵר, עַל דִּי כִּכְבָּא דְּנִמְיָק בִּיה, עָאֵל וְנִמְיָק שְׁאִיב בְּדִלִי, לֹא שְׁכִיךְ לְעֵלְמִין. בְּהָאִי חַבְימֵי לְבָא לֹא יִכְלִין לְמִיָּקָם בְּאֲרַח קְשׁוּט, בְּגִין דְּלֹא קָאִים בְּקִיּוּמָא, וְלֹא שְׁכִיךְ לְעֵלְמִין. וְעַד אֲתַדְּחִקֵּן גְּרַמִּיָּהוּ, לְעֵינָא בְּהָאִי אֲתַר, וְלִמְיַדֵּן דִּינָא.

858. חֲלוֹנָא שְׁתִּיתָא, אִיהוּ חֲלוֹן דְּאֶקְרִי נִגְהָא, וְנִמְקָא בִּיה כִּכְבָּא חָדָא, דְּאֶקְרִין גְּזֵרוֹן, בְּגִין דְּכַד הָאִי שְׁלֵטָא, עֵלְמָא קָאִים בְּדִינָא, וְכַמְדָּה גְּזֵרִין, וּבְכַמְדָּה עוֹנְשִׁין, וּבְכָל יוּמָא וְיוּמָא מִתְּחַדְּשֵׁן גְּזֵרִין עַל עֵלְמָא, וְעַד לֹא יִסְיִמוּן אֲלֵיךְ, הָא אַחֲרַנִּין מִתְּחַדְּשִׁין, וְהָאִי לֹא שְׁלֵטָא כ"כ בְּעֵלְמָא.

859. אֲבָל סְמוּךְ לְיוּמֵי מְשִׁיחָא, יִשְׁלוּט הָאִי חֲלוֹנָא, בְּהָאִי כִּכְבָּא, עַל עֵלְמָא. וְעַד יִשְׁלֵטוּן חִיּוֹן בִּישׁוּן עַל עֵלְמָא, וְיִתְחַדְּתוּן זִינִין בִּישׁוּן, דָּא בְּתַר דָּא, וְיִשְׂרָאֵל יְהוֹן בְּעֵקוּ. וְכַד יִתְדְּחִקוּן גּוֹ חֲשׁוּכָא דְּגִלוּתָא, בְּדִין יְנַהֵר לוֹן קוּדְשָׁא בְּרִיךְ הוּא נְהִירוּ דִּימָא, וְיִקְבְּלוּן מַלְכוּתָא קְדִישִׁי עֲלִיוּנִין, וְיִתְבַטְּל מַלְכוּתָא מִיַּדָּא דְּעַמְמִין עוֹבְדֵי כּוֹכְבִים, וְיִשְׁלֵטוּן עֲלֵיהוּ יִשְׂרָאֵל, וְיִתְקַיֵּים וְהִיָּה אוֹר הַלְבָנָה וְגו'.

860. Then the seventh window will be opened to the whole world, and its star is the star of Jacob. This is what Bila'am said, "There shall come a star out of Jacob" (Bemidbar 24:17), and this star will illuminate for forty days. When King Messiah will be revealed and all the nations of the world will gather before him, this passage will be fulfilled: "That the root of Yishai, that stands for a banner of the peoples, to it shall the nations seek, and his resting place shall be glorious" (Yeshayah 11:10).

860. וְכִדְרֵי חֲלוֹנָא שְׁבִיעָא יתפתח בכל עלמא, וככבא דיליה איהו ככבא דיעקב, והאי איהו דקאמר בלעם, דרך ככב מיעקב, וככבא דא יהא נהיר ארבעין יומין. וכד יתגלי מלכא משיחא, ויתכנשון לגבי מלכא משיחא כל עמין דעלמא, כד יתקיים קרא דכתיב, שרש ישי אשר עומד לנס עמים אליו גוים ידרשו והיתה מנוחתו כבוד.

87. The three watches of the night

Rabbi Shimon opens this discussion with the verse: "But none says, 'Where is Eloha my maker (lit. 'makers'), who gives songs in the night.'" By 'makers', we learn, the Scripture means that Eloha includes both Zeir Anpin and His court, Malchut. Malchut is constantly praising all night in order to receive His joyous supernal Light. All the stars are thankful and praise God during the entire time that they are visible in the sky, because the supernal angels who are appointed over the stars are all thankful and praise in watches during the three parts of the night. We next learn that in order to unite with their Master, the angels must push the Other Side outside, and they do this by bringing sleep to the inhabitants of the world, which attracts the Other Side downward. Evil spirits float around until midnight, we are told. Rabbi Shimon then tells of the angels that stand outside, spoken of in "Who makes the winds (spirits) His messengers," and the angels who are fire that stand inside, spoken of in "the flames of fire His ministers." The supernal angels praise God only after they have pushed the impurity outside. The master over all the companies of angels is the candle of David, who is Malchut. Next, Rabbi Shimon offers an alternative explanation for the opening verse, where the secret is that the spirit of man is composed of male and female, as in "And Elohim said, 'Let us make man in our image, after our likeness.'" Following this, Rabbi Elazar and Rabbi Aba arise at midnight to study Torah. At midnight the Holy One is aroused through love for the Congregation of Yisrael, and He sees the good deeds they performed that day, inhaling their sweet savor. Then the light illuminates, the trees in the Garden of Eden sing praises, and the righteous experience there the delights of the World to Come.

The Relevance of this Passage

The Light of the Creator travels through numerous dimensions before manifesting in our physical realm. A vast "communication" network runs throughout these dimensions, transporting this Light. This network incorporates what we commonly refer to as angels. Angels are the interface through which a man interacts with the awesome Light of the Creator. However, our senses of perception are, by design, restricted and limited. Much remains hidden from the thoughts of men and women.

Consequently, the force called "angel" remains unobservable to the naked eye and illogical to the rational mind. Like the unseen wind, however, its influence is very real. Positive actions of sharing, tolerance, and compassion ignite positive angels in our lives. Behavior that embodies selfishness, intolerance, hatred, and self-indulgence rouses negative forces of darkness.

David, we are told, ruled over all the angels. Thus, here we are given the power to govern all the angels, to have them do our bidding, so that we attract the Light of The Creator into our lives. We animate positive angels and bring forth countless blessings. We expel all negative angels and dissolve all blockages. The Light that illuminates after midnight, when two saintly sages engage in Torah study, shines here, endowing us with the power to triumph over the Other Side, especially during the evening hours when the influence of the dark force reaches its maximum power. This is the final end of darkness and all Creation rejoices in turn!

861. Rabbi Shimon opened the discussion with the verse: "But none says, 'Where is Eloha my maker (lit. 'makers'), who gives songs in the night'" (Iyov 35:10). This passage has been established and we have studied it. The Scripture says "my makers" IN THE PLURAL instead of 'my maker' IN THE SINGULAR. Who are "my makers," IN PLURAL? HE ANSWERS: The name Eloha is an inclusive name that denotes Him, WHO IS ZEIR ANPIN, and His court, WHICH IS MALCHUT. This is a complete name that includes male and female, WHICH CONTAINS THE LETTERS EI-Vav-Hei. THEREFORE IT IS WRITTEN: "my makers" IN PLURAL, BECAUSE IT INCLUDES BOTH LEVELS.

861. פתח ר"ש ואמר, ולא אמר איה אלוה עשי נותן זמירות בלילה. האי קרא אוקמוה ואתמר, אבל עושי, עושי מבעי ליה, מאן עושי. אלא שמא דאלוה שמא כליל איהו דאתחזי הוא ובי דיניה. דא שמא שלים איהו, דכליל דכר ונוקבא: אל ו"ה ובגיני כך עושי.

862. "Who gives songs in the night": WHY IN THE NIGHT? IT IS because MALCHUT THAT IS CALLED 'NIGHT', constantly praises the King that the Peace is His, WHO IS ZEIR ANPIN, like a candle that is never placid, BUT ALWAYS WAVERS HERE AND THERE. SIMILARLY, MALCHUT IS CONSTANTLY PRAISING IN ORDER TO RECEIVE THE SUPERNAL JOYOUS LIGHT OF ZEIR ANPIN, BECAUSE OF THIS GREAT JOY THAT IS AROUSED BY THE RECITED PRAISES. Therefore it says, "who gives songs in the night."

862. נותן זמירות בלילה, בגין דדא איהו דקא משבח תדיר לגבי מלכא דשלמא דיליה, כגוונא דבוצינא דלא שכין תדיר, בגין לקבלא נהורא חדוה עלאה, מסגיאות חדוה דיליה. וע"ד נותן זמירות בלילה.

863. All these stars that illuminate in the firmament are thankful and praise the Holy One, blessed be He, during the entire time that they are visible in the sky, because the supernal angels, WHO ARE APPOINTED OVER THE STARS, are all thankful and praise in watches during the three parts into which the night is divided.

864. During the night, various sides are divided. At the beginning of the night, when the night sets in and it becomes dark, all these evil spirits and evil species scatter and float throughout the whole world, and the Other Side separates and demands the ways of the King from all these holy sides.

865. As soon as the Other Side is aroused, all the inhabitants of the world taste death, MEANING THAT SLEEP FALLS UPON THEM, which is one-sixtieth of death, AND THE OTHER SIDE dominates them. Since the impurity is separated from above and descended to dominate below, three companies of angels separate to praise the Holy One, blessed be He, in the three parts of the night, as the friends have remarked.

866. While they are still praising the Holy One, blessed be He, the Other Side goes and flies below to all directions of the world. As long as the Other Side is not removed from there, the angels cannot be united with their Master.

867. This is a secret for the sages. The angels above and the children of Yisrael below all reject that Other Side. When the supernal angels wish to unite with their Master, they cannot do it until they push THE OTHER SIDE outside. What do they do? About six hundred thousand holy angels descend and throw down sleep upon all the inhabitants of the world. Once THE OTHER SIDE has descended, because they pushed it out and give it this world entirely in that sleep, then THE OTHER SIDE rules over them, PEOPLE, and they become impure by it, except in the Land of Yisrael alone, for THE OTHER SIDE does not rule there. As soon as THE OTHER SIDE separates from them, the angels come before their Master, and praise and give thanks before Him.

868. Similarly, Yisrael below cannot become united with their Master until they push away the Other Side from them, and give it a portion to keep it occupied, WHICH IS THE SECRET OF THE SCAPE GOAT. Afterwards, they approach their Master, and there is no accuser is present above or below.

863. כָּל אֵינוֹן כִּכְבֵּיָא דְקָא מְנַהֲרִין בְּרְקִיעָא, כְּלֵהוּ אֹרְדָן וּמְשַׁבְּחֵן לְקוּדְשָׁא בְּרִיךְ הוּא, בְּכָל הֵהוּא זְמַנָּא דְאַתְחִיזוֹן בְּרְקִיעָא, בְּגִין דְּמִלְאֲכֵי עֲלָאֵי, כְּלֵהוּ אֹרְדָן וּמְשַׁבְּחֵן אֲשֵׁמוּרוֹת אֲשֵׁמוּרוֹת, בְּתֵלַת פְּלָגֵי דְהוּי לִילִיא.

864. בְּלִילִיא אֲתַפְלְגֵן כְּמָה סְטְרִין. בְּרֵאשִׁיתָא דְלִילִיא, כִּד רַמַּשׁ לִילִיא וְאַתְחַשֵּׁךְ, כָּל אֵינוֹן רוּחִין בִּישִׁין וְזִינוּן בִּישִׁין, כְּלֵהוּ מִתְבַּדְּרִין וּמְשַׁטְטֵי בְּכָל עֲלָמָא. וְאַתְפַּרְשַׁת סְטְרָא אַחְרָא, וְתַבְעֵי אַרְחֵי דְבֵי מַלְכָא, מִכָּל אֵינוֹן סְטְרִין קְדִישִׁין.

865. בֵּיוֹן דְּהֵהוּא סְטְרָא אַחְרָא אֲתַעַר, כָּל בְּנֵי עֲלָמָא טַעֲמֵי טַעֲמָא דְמוֹתָא, חַד מְשַׁתִּין בְּמוֹתָא, וְשִׁלְטָא עֲלֵיהוּ. כְּדִין בֵּיוֹן דְּמִסְאָבוּ אֲתַפְרָשָׁא מְלַעִילָא, וְשִׁלְטָא וְנַחְתָּא לְתַתָּא, כְּדִין אֲתַפְרָשֵׁן תֵּלַת מְשַׁרְיִין לְשַׁבְּחָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּתֵלַת סְטְרִין דְלִילִיא, כְּמָה דְאַתְעֵרוּ בְּהַאי חֲבַרְיָא.

866. בְּעוֹד דְּאֵינוֹן מְשַׁבְּחִין לְקוּדְשָׁא בְּרִיךְ הוּא, סְטְרָא אַחְרָא אֲזַלָּא וּמְשַׁטְטָא לְתַתָּא, בְּכָל סְטְרֵי עֲלָמָא, וְעַד דְּסְטְרָא אַחְרָא לֹא אֲתַעֲבַר מִתַּמֵּן, לֹא יִכְלִין אֵינוֹן לְאַתְיִיחְדָּא בְּמַאֲרִיהוֹן.

867. רְזָא לְחַבִּימִין, מְלַאכֵי עֲלִינוּן, וְיִשְׂרָאֵל לְתַתָּא, כְּלֵהוּ דְחָקֵי בְּהֵהוּא סְטְרָא אַחְרָא. מְלַאכִין עֲלָאִין כִּד בְּעָאן לְאַתְיִיחְדָּא בְּמַאֲרִיהוֹן, לֹא יִכְלִין עַד דְּדַחֲיִין לָהּ לְבַר. מָה עֲבַדִּין, נַחְתִּין שִׁיתִין רְבוּא דְּמִלְאֲכֵי קְדִישִׁי, וְאַפִּילוּ שִׁינְתָּא עַל כָּל בְּנֵי עֲלָמָא, בֵּיוֹן דְּאִיהֵי נַחְתָּא, דְּקָא דְחִיִּין לָהּ לְבַר, וְיַהֲבֵי לָהּ כָּל עֲלָמָא דָּא בְּהֵהוּא שִׁינְתָּא, כְּדִין אִיהֵי שִׁלְטָא עֲלֵיהוּ, וּמְקַבְּלִין מִסְאָבוּ מִיְנָה. בַּר בְּאַרְעָא דְיִשְׂרָאֵל בְּלַחֲוֹדָהָא, דְּלֹא שִׁלְטָא תַּמָּן. בֵּיוֹן דְּאִיהֵי אֲתַפְרָשָׁא מְנִיָּהוּ, עֲאֲלִין לְקַמֵּי מַאֲרִיהוֹן, וּמְשַׁבְּחֵן וְאֹרְדָן קְמִיָּה.

868. בְּגִוּוֹנָא דָּא יִשְׂרָאֵל לְתַתָּא, לֹא יִכְלִין לְאַתְיִיחְדָּא בְּמַאֲרִיהוֹן, עַד דְּדַחֲיִין לְהֵהוּא סְטְרָא אַחְרָא מְנִיָּהוּ, וְיַהֲבֵי לָהּ חוּלְקָא בְּמָה דְאַתְעַסְקַת, וּלְבַתֵּר, אֵינוֹן מִתְקַרְבֵי לְגַבֵי מַאֲרִיהוֹן, וְלֹא אֲשַׁתְּכַח מְקַטְרָגָא עִילָא וְתַתָּא.

869. If you ask: This is all applicable below, WITH HUMANS, but above WITH ANGELS, what kind of accusation is possible there, BECAUSE OF WHICH THEY ARE OBLIGED TO PUSH THE OTHER SIDE DOWNWARDS, AS MENTIONED? HE ANSWERS: Above, it is because THE OTHER SIDE is an impure spirit and they, THE ANGELS, are Holy Spirits. THEREFORE, until they send away the Other Side from among them, they cannot approach their Master, because holiness and impurity can never mix. Similarly, the children of Yisrael below do not mix with the nations of the world who worship idols. When both sides, those above, THE ANGELS, and those below, YISRAEL, desire to approach the King, they push THE OTHER SIDE out.

870. Therefore, when night arrives and the holy supernal angels arrange themselves in lines to approach their Master, they first push the Other Side out, and afterwards come into the sanctuary.

871. THIS IS SIMILAR to a king who had precious stones in a locked chest in his fortress. That king was wise and in his great wisdom, he took a strong snake and wrapped it around that chest in order that not everyone who so wished could approach that chest with precious gems and pearls. If anyone would try to put his hand to that box, the snake would pounce upon him and kill him.

872. The king had a close friend and the king said to him: Whenever you want to enter and make use of that chest, you may do such and such to the snake. Then you can open the chest and help yourself to my treasure. The Holy One, blessed be He, does also wrap a snake around the sanctuary, NAMELY THE OTHER SIDE THAT APPROACHES ANGELS, WHEN THE ILLUMINATION OF THE LEFT DOMINATES DURING THE BEGINNING OF NIGHT. When the supernal angels come to enter the sanctuary, the snake is there and they fear becoming impure through it. THEREFORE, THEY CAUSE SLEEP TO FALL UPON PEOPLE, FOR THEN THE OTHER SIDE GOES BELOW AND SEPARATES FROM THEM, AND THE ANGELS CAN ENTER THE SANCTUARY AND RECITE POETRY, AS MENTIONED.

873. Come and see: It is written, "Who makes the winds (or: spirits) His messengers, the flames of fire His ministers" (Tehilim 104:4). "Who makes the spirits His messengers": These are the angels that stand outside, while "the flames of fire His ministers" are the angels that stand inside. SO WE REALIZE THAT THE OTHER SIDE is the impure spirit, AND THESE ANGELS WHO SAY PRAISE DURING THE NIGHT ARE THE EXTERNAL ANGELS. And they are a spirit, and one spirit does not enter another. The impure spirit and the Holy Spirit do not mix together. Therefore, those that are called 'spirit', WHICH ARE THE EXTERNAL ANGELS, cannot enter inside because of that impure spirit. SO THEY PUSH IT DOWN AS MENTIONED. The angels that are inside, who are fire, that fire pushes away that impure spirit, so it does not enter inside. They all push the impure spirit outside so it does not mix with them. Therefore, the supernal angels praise the Holy One, blessed be He, only after they have pushed impurity out.

869. ואי תימא תינח לתתא, אבל לעילא מאי קטרוגא תמן. אלא לעילא, בגין דאיהו רוח מסאבא, ואינון רוחין קדישין, עד דמשדרי רוחא מסאבא מבינייהו, לא יכלין לקרבא לגבי מאריהון, דהא קודשא גו מסאבא, לא מתערב לעלמין. וכן בגוונא דא, ישראל לתתא, לא מתערבין באומין עכו"ם דעלמא. ותרין סטרין, עלאין ותתאין, בד בעיין לקרבא לגבי מלכא קדישא, דחיינן לה לבר.

870. ועל דא, בד עייל ליליא, ומלאכין קדישין עלאין, בד מסתדרן שורין שורין לקרבא לגבי מאריהון, דחיינן ליה לההוא סטרא לבר בקדמיתא, ולבתר עלאין בקודשא.

871. למלכא, דהו ליה אבגין יקירין בחד תיבותא, מתגלפא בקוסטרוני. והוא מלכא הוה חכים. בגין דלא יתקרב כל מאן דבעי, לגבי ההוא תיבותא דאבגין יקירן ומרגלן דתמן, נטל בחכמתיה, חד חויה תקיפא, וכריך ליה סחרגיה דההוא תיבותא, כל מאן דבעי לאושטא ידיה לגבי תיבותא, הא חויה דליג עליה, וקטיל ליה.

872. חד רחומא הוה למלכא, אמר ליה מלכא, כל זמנא דאת בעי לאעלא ולאשתמשא בתיבותא, תעביד כך וכך לגבי ההוא חויה, ותפתח תיבותא, ותשמש בגניזון דילי. כך קודשא בריך הוא, כריך חויה סחרגיה דקדשא, אתאן מלאכין עלאין לאעלא גו קדשא, הא חויה תמן, ודחלי לאסתאבא ביה.

873. ת"ח, בתיב עושה מלאכיו רוחות משרתיו אש לוחט, עושה מלאכיו רוחות, אלין מלאכין דקיימין לבר. משרתיו אש להט, אלין מלאכין דקיימין לגו, איהו רוחא מסאבו, ואינון רוח. רוח ברוח לא עייל דא בדא. רוח מסאבו ברוח קדשא לא אתערבי דא בדא. ובג"כ אינון דאקרון רוח, לא יכלין לאעלא לגו, בגין ההוא רוחא מסאבו. אינון דלגו, אינון אש, וההוא אש דחי לההוא מסאבו דלא עייל לגו. ובג"כ כלא דחיינן ליה לבר למסאבו, דלא יתערב בהדיהו. ועל דא, מלאכיו עלאי קא משבחן ליה לקודשא בריך הוא, בתר דדחיינן ליה למסאבו לבר.

874. There are three watches during the night, corresponding to three companies OF ANGELS who divide to praise the Holy One, blessed be He, as we have learned. Therefore, the master over them all is the candle of David, NAMELY MALCHUT, that is never quiet, but is rather constantly thanking and praising the supernal King, ZEIR ANPIN. Therefore, IT IS WRITTEN: "Who gives songs in the night."

875. Another explanation OF THE VERSE: "But none says, 'Where is Eloha my maker (' makers'), who gives songs in the night'" IS WRITTEN AS 'MAKERS' IN PLURAL. It is as we have learned that since man is made and comprised of above and below, just like the body comes out from male and female, so it is with the spirit. The spirit of man is composed of male and female, NAMELY OF ZEIR ANPIN AND MALCHUT. By these means is man perfected in his engravings of body and spirit. Since he pertains to this secret and this action, OF MALE AND FEMALE, as we have learned, it is written: "And Elohim said, 'Let us make man in our image, after our likeness'" (Bereshheet 1:26), WHICH IS IN THE PLURAL AND REFERS TO ZEIR ANPIN AND MALCHUT. And we have already learned this. THEREFORE IT ALSO SAYS, "WHERE IS ELOHA MY MAKERS" IN THE PLURAL, NAMELY BOTH ASPECTS OF ZEIR ANPIN AND MALCHUT THAT EFFECTED MAN.

876. During the night, you say that in the beginning of the night all these types of evil spirits are aroused in the world. How can this be, for we have learned that all these evil types emerge from the North, WHICH IS LEFT, and we have learned that when the North Wind is aroused at midnight, all these evil spirits and evil aspects gather together from the whole world and enter through the hole of the Great Abyss. If so then in the South Side, which is the Right, WHICH IS CHESED, why do these evil types rove around in the beginning of the night when the South Wind dominates? IT SHOULD BE THE OPPOSITE THAT DURING THE BEGINNING OF THE NIGHT WHEN THE SOUTH WIND DOMINATES, THE OTHER SIDE SHOULD BE REMOVED FROM THE WORLD AND AT MIDNIGHT WHEN THE NORTH WIND DOMINATES, THEY SHOULD AGAIN DOMINATE IN THE WORLD?

877. HE ANSWERS: But surely, were it not for the South Side that detains and pushes away the Other Side, THEN THE OTHER SIDE would trouble the whole world, and the world could not tolerate it. When the Other Side is aroused TO DOMINATE THE WORLD, it is aroused only from the West Side, WHICH IS MALCHUT, that dominates during the beginning of the night and gathers the whole world. Therefore, the Holy One, blessed be He, precedes with a remedy for the world BY THE SLEEP, as we have learned. Blessed are the children of Yisrael in this world and in the World to Come, that the Holy One, blessed be He, has chosen them of all the other nations of the world.

874. תלת אשמורות אינון בליליא, לקבליהון תלת משריין, דקא מתפלגי לשבחא לקודשא בריך הוא, כמה דאתמר. וע"ד האי רבון דכלהו, איהו נר דרוד דלא שכיך לעלמין, אלא תדיר אודי ומשבח ליה למלכא עלאה, וע"ד נותן זמירות בלילה.

875. ד"א, ולא אמר איה אלוהי עושי, כמה דאתמר, בגין דהא מעילא ומתתא אתכליל בר נש, ואתעביר, כמה דאיהו גופא מתרין סטריין, מגו דכר ונוקבא, אוף הכי רוחא. רוח איהו כליל, מגו דכר ונוקבא. ועל רזא דנא אתתקן בר נש בגלופוי, בגופא ורוחא. ובגין דאיהו כליל ברזא דא, ובעובדא דא, כמה דאתמר, ע"ד כתיב, ויאמר אלהים נעשה אדם בצלמנו כדמותנו והא אתמר.

876. בליליא הא אמרת, דהא בראשיתא דליליא, כל אינון זינין ורוחין בישין מתערי בעלמא, היך איהו יכיל למהוי, דאי הכי, הא תנינן, דמסטר א דצפון נפקי כל הני זינין בישין, ואתמר דכד אתער רוח צפון בפגלות ליליא, דהא כדן כל אינון רוחין בישין, וסטריין בישין, אתבנשו מעלמא, ועאלין גו נוקבא דתהומא רבא, אי הכי הא בסטרא דדרום דאיהו ימינא, אמאי משטטי אינון זינין בישין בריש ליליא, דקא שלטא רוח דרום.

877. אלא ודאי, אלמלא ההוא סטרא דדרום, דקא מעבב ודחויא להווא סטרא בישא, הוה מטשטש כולי עלמא, ולא יכיל עלמא למסבל. אבל כד אתער ההוא סטרא אחרא, לא אתער אלא בסטרא רוח מערב, דקא שלטא בריש ליליא, ועלמא איהו כללא כניש. וע"ד קודשא בריך הוא אקדים אסוותא לעלמא, בגוונא דא כמה דאתמר. זכאין אינון ישראל בהאי עלמא ובעלמא דאתי דקודשא בריך הוא אתרעי בהו מכל שאר עמין דעלמא.

878. Rabbi Elazar and Rabbi Aba entered the house. At midnight, they rose to study Torah. Rabbi Aba said: It is certainly a favorable time for the Holy One, blessed be He. Many times, we have remarked about this, that at midnight, the Holy One, blessed be He, enters the Garden of Eden with the righteous and delights Himself with them. Blessed is he who studies Torah at that time.

878. עָאָלוּ לְבֵיתָא רַבִּי אֶלְעָזָר וְרַבִּי אַבָּא. כִּד אֲתַפְּלַג לַיְלִיא, קָמוּ לְמַלְעֵי בְּאוּרֵייתָא. אָמַר רַבִּי אַבָּא, הַשְּׁתָּא וְדַאי אִיהוּ עֵידָן רַעוּתָא לְקוּדְשָׁא בְּרִיךְ הוּא, וְהָא זְמַנִּין סְגִיאִין אֲתַעְרְנָא הָאִי, דְּקוּדְשָׁא בְּרִיךְ הוּא בְּשַׁעְתָּא דְּאֲתַפְּלַג לַיְלִיא, עָאֵל גּוּ אִינוּן צְדִיקָיָא בְּגִנְתָּא דְּעָרָן, וְאֲשַׁתְּעֵשׂע בְּהוּ. זְכָאָה אִיהוּ מֵאֵן דְּאֲשַׁתְּדַל בְּאוּרֵייתָא, בְּהֵיא זְמַנָּא.

879. Rabbi Elazar said: When the Holy One, blessed be He, delights Himself with the righteous, how does He delight Himself? HE ANSWERS: At midnight, the Holy One, blessed be He, is aroused through the love of the Left for the Congregation of Yisrael, WHICH IS MALCHUT. Love is only in the Left, MEANING THAT CHOCHMAH OF THE LEFT IS CLOTHED WITH THE CHASSADIM OF THE CENTRAL COLUMN, AND THEN CHOCHMAH IS COMPLETED. The Congregation of Yisrael has no present to offer the King or a beautiful and distinguished thing, except for these spirits of the righteous, for the Holy One, blessed be He, sees them adorned with many good deeds and many merits that they performed that day. They are accepted more favorably than all the offerings and burnt sacrifices, for the Holy One, blessed be He, smells in them the sweet savor that the children of Yisrael produce.

878. אָמַר רַבִּי אֶלְעָזָר, הָא דְּאֲשַׁתְּעֵשׂע קוּדְשָׁא בְּרִיךְ הוּא גּוּ צְדִיקָיָא בְּגִנְתָּא דְּעָרָן, הֵיךְ אֲשַׁתְּעֵשׂע. אֵלָא בְּהֵוּא זְמַנָּא דְּאֲתַפְּלַג לַיְלִיא, קוּדְשָׁא בְּרִיךְ הוּא אֲתַעַר בְּרַחֲמֵי דְּשִׁמְאֵלָא, לְגַבֵּי בְּנֵסֶת יִשְׂרָאֵל, דְּהָא לִית רַחֲמֵי אֵלָא מִסְטְרָא דְּשִׁמְאֵלָא. וּבְנֵסֶת יִשְׂרָאֵל לִיה לָהּ דּוּרוּנָא לְמַקְרַב לְגַבֵּי מַלְכָּא, אוּ חֲשִׁיבוּ מַעֲלִיא, אֵלָא בְּאִינוּן רוּחִין דְּצְדִיקָיָא, דְּקוּדְשָׁא בְּרִיךְ הוּא חֲמִי לֹון מִתְעַטְרֵן, בְּכַמָּה עוּבְדִין טְבִין, וּבְכַמָּה זְכוּיִן דְּעֵבְדוּ בְּהֵוּא יוּמָא, וְקוּדְשָׁא בְּרִיךְ הוּא נִיחָא לִיה מְכַל קְרַבְנִין וְעֵלוּן, דְּקוּדְשָׁא בְּרִיךְ הוּא אֶרַח בְּהוּ רִיחַ נִיחַח, דְּקָא עֵבְדֵי יִשְׂרָאֵל.

880. Then the light lights up, FOR THE LIGHT OF CHOCHMAH IS LIT UP AFTER BEING CLOTHED IN CHASSADIM OF THE CENTRAL COLUMN. All the trees in the Garden of Eden sing songs of praise and the righteous become adorned there with the delights of the World to Come, WHICH ARE THE ILLUMINATION OF CHOCHMAH THAT IS CALLED 'EDEN'. When a person wakes FROM HIS SLEEP at that time to study Torah, He takes his portion with the righteous in the Garden of Eden. One Name which is engraved with 32 letters, WHICH IS THE SECRET OF THE 32 PATHS OF CHOCHMAH, adorns the righteous there, and this pertains to the secret of the righteous.

880. בְּדִין נְהִירוּ אֲתַנְהִירוּ, וְכַל אִילָנִין דְּגִנְתָּא דְּעָרָן אָמְרוּ שִׁירְתָּא, וְצְדִיקָיָא מִתְעַטְרֵן תַּמָּן בְּאִינוּן עֲדוּנִין דְּעֵלְמָא דְּאֲתִי. כִּד אֲתַעַר בְּרַ נֶשׁ בְּהֵיא שַׁעְתָּא לְמַלְעֵי בְּאוּרֵייתָא, נָטִיל חוּלְקִיה עֲמַהוּן דְּצְדִיקָיָא הֵי בְּגוּ גִנְתָּא, חַד שְׁמָא גְּלִיפָא דְּתַלְתִּין וְתֵרִין אֲתוּן, אֲתַעַטְר בְּהוּ תַּמָּן, וְאִיהוּ גּוּ רִזִּין דְּצְדִיקָיָא.

88. "I will praise Hashem with my whole heart"

Here, Rabbi Elazar shows how Yah (Yud-Hei) is included with Halelu (praise) in Haleluyah. He then speaks of the secret of the alphabet shown by King David in his praises, namely the supernal letters, and the letters of Malchut, and the secret of 32 paths of Chochmah. Praising God with one's whole heart, we are told, means with both the Good and the Evil Inclinations. We should give thanks to God for good and for evil, and, furthermore, say this thanks before everyone.

The Relevance of this Passage

Here, Zohar is taking us deeper into a teaching that has been slowly but steadily intensifying throughout 'Trumah' - the nature of evil. When we are told that we should give thanks for evil, we probably feel a shock wave of protest run through us. Are we not here to defeat and overcome evil? How can we give thanks for such blackness? In each act of victory over evil, man achieves a state of divinity. He unleashes the Godly spark of Light flickering in his soul. This truth can be seen in our physical world. Muscle tissue requires resistance and strain in order to grow stronger. A lit candle requires darkness to give it value and worth. Likewise, the soul of man requires burden and lightlessness in order to realize its full splendor. When evil has run its course, and man has fully triumphed over the darkness, the soul will be strengthened to its maximum potential. We will have evolved to the highest level - the state of God. This has been the journey of over 5761 years, thus far. Two paths to this ultimate divine place have always existed, the path of torment and the softhearted path of spirituality. Both paths strengthen the soul and achieve the same outcome. But the path of torment is known all too well, while the path of spirituality remains the least traveled, until now. By utilizing the awesome spiritual influence of the Zohar, we now choose the path of Light. We fully correct our souls and complete the spiritual evolution of all mankind in a compassionate way, so there is no further need of darkness and challenge

881. Rabbi Elazar opened the discussion saying: "Haleluyah. I will praise Hashem with my whole heart" (Tehilim 111:1). "Haleluyah (lit. 'praise Yah')": We have learned this and the friends remarked about it. So it is, for this is a praise that transcends all the songs and praises that David said, among the ten various praises he said, Because it includes the Name YAH (YUD-HEI), and the praise 'HALLELU' (LIT. 'PRAISE') together. This is the entirety of the Holy Supernal Name YUD HEI VAV HEI, BECAUSE THE NAME YUD-HEI IS THE WHOLE OF THE NAME YUD HEI VAV HEI.

882. "I will praise Hashem with my whole heart." Wherever King David mentioned the secret of the alphabet, MEANING WHEN HE ARRANGED THE BEGINNING OF THE SENTENCES IN THE ORDER OF THE ALEPHBET, it is the secret of the engraved letters that emanate in the engravings of the 32 paths, NAMELY THE 32 PATHS OF CHOCHMAH. There are supernal letters from the secret of the Supernal World, WHICH IS BINAH, and there are other letters which are small letters, WHICH ARE FROM MALCHUT. Here is the secret of the alphabet of the lower world, WHICH IS MALCHUT.

883. "I will praise Hashem with my whole heart," meaning with the Good Inclination and Evil Inclination that dwell in him. We must thank the Holy One, blessed be He, for everything, both with the Good Inclination and the Evil Inclination. Good comes for the person from the side of the Good Inclination, and it behooves us to bless the Holy One, blessed be He, with the blessing of 'who is good and does good'. From the side of evil come accusations against the person, and it behooves one to thank the Holy One, blessed be He, for everything that may come unto a person from either side.

884. "In the assembly of the upright, and in the congregation" (Ibid.): "In the assembly (lit. 'secret') of the upright" refers to those who know the secret of the Holy One, blessed be He, as they know all the secrets of the Holy One, blessed be He, as they are His secret IN GENERAL. Referring to this, HE SAYS: "in the secret of the upright." "The congregation" is the children of Yisrael when they gather in a group of ten to thank the Holy One, blessed be He. Therefore, we should give thanks to the Holy One, blessed be He, for good and for evil and publicize it before everyone. If you ask: THE HOLY ONE, BLESSED BE HE, knows, so why is it necessary to publicize? The Holy One, blessed be He, is glorified in the world by this PUBLICIZING. THEREFORE, WE SHOULD publicize the miracle and THEREFORE, it is written of the Holy One, blessed be He: "Thus will I magnify Myself and sanctify Myself..." (Yechezkel 38:23).

89. "Let every soul praise Yah"

Here, Rabbi Yehuda says that all souls come from the holy body, Malchut, and dwell within in humans. He speaks again of the fountains of Wisdom that emerge into 32 paths, and of the Holy Spirit, in which all the spirits are included.

Rabbi Yitzchak then tells us how profoundly moved Rabbi Shimon had been when speaking of this, and how he had told of the treasures of the supernal King, the key which is Yesod, the supernal Engravings, and the treasury of the Images (Malchut). Moses died and approached the Fiftieth Gate, we learn, without revealing these secrets to Yisrael.

The Relevance of this Passage

This passage speaks of the paradise that is obtained by the souls of the wise after death. The joy, so fierce that it causes Rabbi Shimon to weep, is the joy of returning to paradise. It is the moment when the burden of physical existence drops forever from one's soul, when the anguish and woe is cleared from one's sobbing heart, and when everything is made eternally young and joyful again. The notion of "death" has spiritual connotations, relevant to the here and now. In the moment we choose to ascend to a higher spiritual level, our old self dies. Thus, the world to come, paradise,

881. פתח רבי אלעזר ואמר, הללויה אודה יי' בכל לבב וגו', הללויה, הא אתמר ואתערו ביה חבריאי, והכי איהו, דדא איהו שבחא דקא סלקא על כל אינון שירין ותושבחון דאמר דוד, בעשר זיני תושבחון דאיהו אמר, בגין דאיהו כליל שמא ושבחא בחד, ואיהו כללא דשמא קדישא עלאה.

882. אודה יי' בכל לבב, בכל אתר דאמר דוד מלכא, רזא דאלפא ביתא, איהו רזא דאתון גליפן, דנפקין בגלומי דתלתין ותריין שבילין. ואית אתון עלאין, מרזא דעלמא עלאה. ואית אתון אחרנין, דאינון אתון זעירין. והכא איהו רזא דאלפא ביתא, דעלמא תתאה.

883. אודה יי' בכל לבב: ביצרא טבא וביצרא בישא דאיהו שרי בגויה. דהא על כלא אית לאודאה ליה לקודשא בריך הוא, ביצרא טבא וביצרא בישא. דהא מסטרא דיצרא טבא אתי טוב לבר נש, ואית לברכא ליה לקודשא בריך הוא הטוב והמטיב. ובסטרא דיצרא בישא, אתי קטרוגא לבר נש, ואית לאודאה לקודשא בריך הוא, בכל מה דאתי על בר נש, מסטרא דא ומסטרא דא.

884. בסוד ישרים ועדה, בסוד ישרים: באינון דרזא דקודשא בריך הוא אינון ידעי. דהא כל רזין דקודשא בריך הוא אינון ידעי, ואינון רזא דיליה, ועל דא בסוד ישרים. ועדה: אלון אינון ישראל, בד מתכנשי בעשרה, לאודאה ליה לקודשא בריך הוא, ובג"כ, אית לאודאה ליה לקודשא בריך הוא, על טב ועל ביש, ולפרסמא קמי כלא. דאי תימא הא איהו ידע, אמאי אצטריך לפרסמא. אלא בדא, אתיין קודשא בריך הוא בעלמא לפרסמא נסא. ועל דא קודשא בריך הוא כתיב ביה, והתגדלתי והתקדשתי וגו'.

along with its abundant joyful treasures, pertains to the next level of spirituality which, potentially, lies in the very next moment, should we choose it. In this passage we choose it. Death itself dies and paradise appears before our eyes. The burden of physical existence is forever lifted.

885. Rabbi Yehuda opened the discussion with the verse: "Let every soul praise Yah" (Tehilim 150:6). We have learned that all souls come from this holy body, NAMELY MALCHUT, WHICH IS A BODY TO ZEIR ANPIN, and dwell within humans. HE QUESTIONS: From which place is it, MEANING FROM WHICH ASPECT? HE ANSWERS: It is from the place that is called 'hand', NAMELY MALCHUT. HE QUESTIONS: What is the aspect of this place? Rabbi Yehuda said: It is written, "Hashem, how manifold are Your works. In Wisdom have You made them all" (Tehilim 104:24) and we have learned of that Chochmah (Wisdom), that Her fountains flow into 32 paths. Everything is included, everything that is above and below, WHICH IS MALCHUT, WHICH IN HER ALONE IS CHOCHMAH REVEALED, AND NOT IN ANY OTHER LEVEL. It is called 'the Holy Spirit' in which all spirits are included.

886. Rabbi Yitzchak said: During the day that Rabbi Shimon was explaining this subject, his eyes were gushing tears. He said: All the treasures of the supernal King are given over with one key, WHICH IS YESOD. The supernal Engravings, WHICH ARE THE SUPERNAL CONCEALED THINGS THAT ARE REVEALED THROUGH YESOD IN MALCHUT WHEREIN IS THE PLACE OF REVELATION, are revealed by the keeper of the treasury of the Images, THAT IS YESOD, THE HUSBAND OF MALCHUT THAT IS CALLED 'THE TREASURY OF THE IMAGES'.

887. We have learned, who can comprehend and grasp what is concealed in this fountain, WHICH IS YESOD, for Moses did not reveal in his lifetime, while he revealed deep secrets to Yisrael, NAMELY THE FIFTIETH GATE, even though everything was revealed through him. When the Holy One, blessed be He, wanted to elevate him to the supernal Holy Yeshivah and conceal him from people, as it is written: "I am 120 years old this day" (Devarim 31:2). It is on the very day OF HIS DEMISE, because on that day (the count of) his days was completed, to approach this place, THE FIFTIETH GATE, as it is written: "Behold, your days approach" (Ibid. 14). They actually approached, IN THAT THEY APPROACHED THE FIFTIETH GATE.

90. Moses did not die

Rabbi Shimon says here that from our point of view death is called 'death', but from the view of those above, life is increased to one who dies. So Moses did not die, and neither did Jacob, because he had a complete Faith. When Jacob was renamed 'Israel', we learn, it meant the perfection of everything, which is the lack of death.

The Relevance of this Passage

Death dies. All is perfected and made eternal through Jacob and Moses. Mercy and loving kindness envelop the entire metamorphose. End of story.

888. We have learned that Rabbi Shimon said: Moses did not die. If you ask, yet it is written: "And Moses died there" (Devarim 34:5). And so every place where death is mentioned by the righteous, what is death? From our view, it is called so, BUT FROM THE VIEW OF THOSE ABOVE, TO THE CONTRARY, HIS LIFE INCREASED. For we have learned that Rabbi Shimon said: He taught that the Holy Faith is suspended from one who is perfect. Death is not attached to him and he doesn't die, as it was with Jacob, who had a complete Faith. THEREFORE, JACOB THE PATRIARCH DID NOT DIE.

885. רבי יהודה פתח ואמר, כל הנשמה תהלל יי. תנא, כל נשמתין אתו מהאי גופא קדישא, ואתערו בבני נשא. ומאן אתר. מההוא אתר דאקרי יד. מאן אתר דא אמר רבי יהודה דכתיב מה רבו מעשיך יי' כלם בחכמה עשית. תנא, מהאי חכמתא דמבועוי נמקין לתלתין ותריין שבילין, אשתכלל כלא, וכל מה דאית לעילא ותתא, והוא אתקרי רוחא קדישא, דכל רוחין אשתכללו ביה.

886. אמר רבי יצחק, ביומא דהוה רבי שמעון פריש מלה דא, עינוי נבעין מיא, והוה אמר, כל גנזיאי דמלכא עלאה, אתמסרן בחד מסתחא, ואתגלויא בקזמיטן דקורדיטי גלימין עלאין.

887. אלא הכי תנא, מאן יכיל לאשתמודעא ולאשתכללא מה דגניז בדא מבועא. דהא משה לא גלי דא ביזמוי, כד הוה גלי רזא עמיקתא לוישראל, ואף על גב דכלא הוה מתגלויא על ידו. אלא בההיא שעתא דבעא קודשא בריך הוא לסלקא ליה למתיבתא קדישא עלאה, ולטמרא ליה מבני נשא, דכתיב בן מאה ועשרים שנה אנכי היום. היום ממש, דההוא יומא אשתלימו יזמוי, לאתקרבא לאתר דא, דכתיב הן קרבו ימין קרבו ממש.

888. דתניא אמר רבי שמעון, משה לא מית. ואי תימא הא כתיב וימת שם משה. כן בכל אתר לצדיקיא קרי בהו מיתה. מאי מיתה. מסטרא דילן אקרי הכי. דתניא אמר רבי שמעון, וכן תנא, דמאן דאיהו בשלימותא דמהימנותא קדישא תלויא ביה, לא תלויא ביה מיתה ולא מית. כמה דהוה בייעקב דמהימנותא שלימתא הוה ביה.

889. For Rabbi Shimon said: "Your name shall not be called any more Jacob, but Yisrael shall be your name, and he called his name Yisrael" (Bereshheet 35:10). What means Yisrael? The perfection of everything, WHICH IS THE LACK OF DEATH. It is written: "Therefore fear you not, My servant Jacob, says Hashem; neither be dismayed, Yisrael: for, lo, I will save you from afar, and your seed from the land of their captivity..." (Yirmeyah 30:10).

890. Rabbi Yehuda said: From the following IS DERIVED THAT JACOB DID NOT DIE, as it is written, "For I am with you" (Ibid. 11). "I" is exact, FOR IT POINTS OUT TO MALCHUT THAT IS CALLED 'I'. Blessed is the portion of him, whose Master speaks thus to him. It is not written, 'For you are with me', FOR THEN IT WOULD IMPLY THAT HE WAS ATTACHED TO THE HOLY ONE, BLESSED BE HE, ABOVE BUT NOT WHEN HE WAS IN HIS PLACE BELOW. Rather "for I am with you," WHICH POINTS OUT that his Master came to join and dwell with him.

891. Rabbi Shimon said: Rabbi Aba has spoken well ABOUT THE VERSE, "And Jacob shall return, and shall be quiet and at ease, and none shall make him afraid" (Ibid. 10). "And Jacob shall return" MEANS he shall return to being called by a different name, as it is written: "Your name shall not be called any more Jacob, but Yisrael."

892. Another explanation for: "And Jacob shall return" MEANING "AND JACOB SHALL RETURN" to the place from where he was taken "and shall be quiet" NAMELY in this world. "And at ease," NAMELY in the World to Come. "And none shall make him afraid," NAMELY of the Angel of Death. The implication is that he had everything in him, FOR JACOB DID NOT DIE. Rabbi Yitzchak said: The friends have established it, as it is written, "And your seed from the land of their captivity" (Ibid. 10). Just as his seed is alive, so is he alive. HENCE, JACOB DID NOT DIE.

91. Circumcision, redemption of the firstborn son and marriage

Rabbi Yehuda tells us here that bad things will come to the people in the world who do not take advantage of the Torah that their Master left for them. He then says there are three things that a person is obligated to do for his son: circumcision, redemption, and to marry him to a woman. This is because God did these things for Yisrael. Also, we are told, He carried them like the eagle who carries its children on its wings.

The Relevance of this Passage

Our meditation purifies our children and redeems all the world's children who grace us with their innocence. By this action, we are carried upward on our own strong wings, and the men and women, sons and daughters of this world, find their soul mates and unite in completion. And then our entire world unites with our Creator in a Final Redemption that exemplifies the loving kindness of this holy book.

893. "And the middle bar in the midst of the boards shall reach from end to end" (Shemot 26:28). Rabbi Yehuda opened the discussion saying: "Happy are you, O land, when your king is a free man, and your princes eat in due season" (Kohelet 10:17) and, "Woe to you, O land, when your king is a child, and your princes dine in the morning" (Ibid. 16). Woe is to the people in the world that do not care the service of their Master, because their Master endeavors to do good for them, for He has left words of Torah before them but they do pay attention to them.

889. דָּאָמַר ר' שְׁמַעוֹן, לֹא יִקְרָא שְׁמֶךָ עוֹד יַעֲקֹב בִּי אִם יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ, וַיִּקְרָא אֶת שְׁמוֹ יִשְׂרָאֵל. מֵאִי יִשְׂרָאֵל. שְׁלִימוּתָא דְכֻלָּא. דְכֻתִּיב וְאַתָּה אֵל תִּירָא עַבְדֵי יַעֲקֹב וְאֵל תַּחַת יִשְׂרָאֵל בִּי הֲנִנִי מוֹשִׁיעֶךָ מִרְחוֹק וְאֵת זְרַעְךָ מֵאֶרֶץ שְׁבִיִּים וְגו'.

890. א"ר יְהוּדָה מֵהֶבֶא, בִּי אֶתְךָ אָנִי, דִּיִּיקָא, זְכָאָה חוֹלְקִיָּה, דְּמֵאֲרִיָּה אָמַר לִיה בֵּן. בִּי אֶתִּי אֶתָּה לֹא בְּתִיב, אֲלֵא בִּי אֶתְךָ אָנִי, דְּמֵאֲרִיָּה אֶתִּי לְאַתְחַבְּרָא דִּינִירִיָּה עֲמִיָּה.

891. אר"ש שְׁפִיר קָאָמַר ר' אַבָּא דְּאָמַר וְשָׁב יַעֲקֹב וְשָׁקֵט וְשָׁאֲנָן וְאִין מַחְרִיד. וְשָׁב יַעֲקֹב: לְאַתְקְרִי בְּשֵׁמָא אַחְרָא, דְכֻתִּיב לֹא יִקְרָא שְׁמֶךָ עוֹד יַעֲקֹב בִּי אִם יִשְׂרָאֵל.

892. ד"א וְשָׁב יַעֲקֹב, לְאַתְר דְּאַתְנַסִּיב מִתְמָן. וְשָׁקֵט, בְּעוֹלָם הַזֶּה. וְשָׁאֲנָן, בְּעוֹלָם הַבָּא. וְאִין מַחְרִיד מִמְּלֶאךָ הַמּוֹת. דְּמִשְׁמַע דְּכֻלָּא הוּא בִּיה. ר' יִצְחָק אָמַר, חֲבֵרִיָּא הָא אוֹקְמוּהָ, דְכֻתִּיב וְאֵת זְרַעְךָ מֵאֶרֶץ שְׁבִיִּים, מַה זְרַעוּ בְּחַיִּים, אֶף הוּא בְּחַיִּים.

893. וְהִבְרִיחַ הַתֵּיכּוֹן בְּתוֹךְ הַקְּרָשִׁים מִבְּרִיחַ מִן הַקְּצֵה אֶל הַקְּצֵה. רַבִּי יְהוּדָה פָּתַח אֲשֶׁרִיךְ אֶרֶץ שְׁמֶלְכְךָ בֵּן חוֹרִים וְשֶׁרִיךְ בְּעַת יֹאכְלוּ. וְכֻתִּיב, אִי לֶךְ אֶרֶץ שְׁמֶלְכְךָ נֶעַר וְשֶׁרִיךְ בְּפִקֵּר יֹאכְלוּ. וְוִי לְעֵלְמָא דְלֹא מִשְׁגָּחַן בְּמִלְחָנָא דְּמֵאֲרִיָּהוֹן, דְּהָא מֵאֲרִיָּהוֹן אֲשַׁגַּח בְּגִינִיָּהוֹן לְאוֹטְבָא לְהוּ, דְּאֵנַח קִמְיִיָּהוּ פִּתְגָּמִי אוֹרִיָּתָא, וְלֹא מִשְׁגָּחַן.

894. We have learned that there are three things that a person is obligated to do for his son: circumcision; redemption; marry him to a woman. The Holy One, blessed be He, did all this with Yisrael. Circumcision, as it is written: "And circumcise again the children of Yisrael a second time" (Yehoshua 5:2) and, "And he that is eight days old shall be circumcised among you, every male" (Beresheet 17:12). Redemption, as it is written: "And redeemed you out of the house of bondmen, from the land of Pharaoh, King of Egypt" (Devarim 7:8). To marry him to a woman, as it is written: "Male and female He created them" (Beresheet 1:27) and, "And Elohim blessed them, and Elohim said to them, be fruitful and multiply" (Ibid. 28). Also, He carried them like an eagle who carries its young on its wings, as it is written: "And how I bore you on eagles' wings" (Shemot 19:4).

894. דְּתַנִּינָן, תֵּלֶת מְלִין בְּעֵי בַר נֶשׁ לְמַעַבְד לְבַרְיָהּ, מִוֵּלָה, וּפְדִיוֹן, וּלְנִסְבָּא לִיָּה אַנְתּוֹ. וְכֹלָא עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל. מִוֵּלָה: דְּכֹתִיב וְשׁוּב מוֹל אֶת בְּנֵי יִשְׂרָאֵל שְׁנִית. וְכֹתִיב וּבֶן שְׁמֹנֶת יָמִים יִמּוֹל לָכֶם כָּל זָכָר. פְּדִיוֹן. דְּכֹתִיב וַיִּפְדֶּךָ מִבֵּית עַבְדִּים מִיַּד פְּרַעֲה מֶלֶךְ מִצְרַיִם. לְנִסְבָּא לִיָּה אַנְתּוֹ: דְּכֹתִיב זָכָר וּנְקֵבָה בָּרָא אוֹתָם, וְכֹתִיב וַיְבָרֵךְ אוֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ. תוּ, אֲטוּל לָהּ כִּהְיִי נִשְׂרָא, דְּאֲטוּל לְבָנוּי עַל גְּדַפּוּי, דְּכֹתִיב וְאִשָּׁא אֶתְכֶם עַל כַּנְּפֵי נִשְׂרָיִם.

92. Until Jacob people died without sickness

Rabbi Yosi tells us that Rabbi Huna went up to the Holy Land and found the rabbis discussing this passage: "And I will punish Bel in Babylon, and I will take out of his mouth that he has swallowed up; and the nations shall not flow together any more to him." Rabbi Huna tries to make himself heard, but no one will listen until Rabbi Yudai asks him to speak. Rabbi Huna then explains that Jacob asked God if a person could be sick for a few days before death so he could put his affairs in order and repent of his sins. Thus, God granted this wish to Jacob, and he was the first person to fall sick before dying.

The Relevance of this Passage

Here, the reader proactively repents of his wrongdoings and brings order to his affairs without having to go through pain and illness just to comprehend the importance of penitence. Moreover, just as Jacob had the power to bring sickness to this world so that a man could avoid suffering in the World to Come, we now draw upon Jacob's righteousness and awesome power to achieve the reverse effect, the end of sickness, the cessation of suffering, the demise death. The gateway to the World to Come is now open'

895. Rabbi Yosi said: It is all nice, but the Torah that was given before the children of Yisrael and taught to them is more IMPORTANT than everything. Come and see: There is no praise for a person in this world and in the World to Come like the praise of Torah, as it is written of it: "By me kings reign" (Mishlei 8:15).

895. אָמַר רַבִּי יוֹסִי, כֹּלָא הוּא יְאוּת, אָבַל אוֹרֵייתָא דְּאִהְדָּר קַמֵּיהּ דִּישְׂרָאֵל, וְאוֹלִיף לֹון, יְתִיר מִכֹּלָא. תָּא חוּי, לִית שְׂבַחָא דְּבַר נֶשׁ בְּהַאי עֲלֵמָא וּבְעֲלָמָא דְּאִתֵּי, כְּשְׂבַחָא דְּאוֹרֵייתָא דְּכֹתִיב בְּהַ בֵּי מְלָכִים יִמְלָכוּ.

896. We have learned that when Rav Huna went up TO THE HOLY LAND, he found the Rabbis occupied with this passage that says: "And I will punish Bel in Babylon, and I will take out of his mouth which he has swallowed up; and the nations shall not flow together any more to him" (Yirmeyah 51:44). Rav Huna STOOD BUT they didn't notice him, because they did not recognize him at first and because he was small. He came to the study hall and he heard the sages saying that this verse THAT WAS JUST MENTIONED must be examined to see whether the name of the idol and object of fear of Nebuchadnezzar was Bel. AND THEREFORE HE SAID: "AND I WILL PUNISH BEL," yet it is written, "But at last Daniel came in before me, whose name is Beltshatzar, according to the name of my Elohim" (Daniel 4:5). SO WE SEE THAT HIS IDOL'S NAME WAS BELTSHATZAR. Also, what does this mean: "And I will take out of his mouth which he has swallowed up"?

896. דְּהָא תַנִּינָן כַּד סָלִיק רַב הוּנָא לְהַתָּם, אֲשַׁכַּח רַבָּנָן דְּהוּוּ עֲסָקֵי בְּהַאי קְרָא, דְּכֹתִיב, וּפְקַדְתִּי עַל בֵּל בְּכַבֵּל וְהוֹצֵאתִי אֶת בַּלְעוּ מִפִּי וְלֹא יִנְהָרוּ אֵלָיו עוֹד גּוֹיִם. וְרַב הוּנָא לֹא הוּוּ מְשַׁגְּיחִין בֵּיהּ, דְּהָא לֹא אֲשַׁתְּמוּדְעָן לִיָּה בְּקַדְמֵיתָא, בְּגִין דְּהוּוּ זְעִיר. עָאל לְבֵי מְדַרְשָׁא, וְאֲשַׁכַּח רַבָּנָן דְּהוּוּ אַמְרֵי, הַאי קְרָא אִית לְאִסְתַּכְלָא בֵּיהּ, אִי טַעוּתִיהּ וְדַחְלֵתִיהּ דְּנְבוּכַדְנֶצַּר הוּוּ שְׁמִיהּ בַּל, הָא כְּתִיב בֵּיהּ, וְעַד אַחֲרִין עַל קַדְמֵי דְּנִיָּאֵל דִּי שְׁמָהּ בַּלְטְשַׁצַּר כְּשֵׁם אֱלֹהֵי. וְעוֹד, מַאי וְהוֹצֵאתִי אֶת בַּלְעוּ מִפִּי.

897. Rav Huna stood up between the foundation of the pillars and said: If I were in my own place, I would explain this verse. They paid him no attention. He stood up and repeated it a second time. Rabbi Yudai, the son of Rav, came over and sat him down in front of him. He said to him: Speak my son, speak, because concerning the words of Torah is written, "She cries in the chief place of concourse..." (Mishlei 1:21).

898. He opened the discussion saying: We have learned that in the early days, before Jacob came, a person was peacefully in his home, WITHOUT ANY SICKNESS. When his time came TO DIE, he died without any sickness. When Jacob came, he asked of the Holy One, blessed be He: Master of the Universe, if it is favorable before You, let a person fall into illness for two or three days. Then he should be gathered unto his people, SO THAT HE WOULD BE ABLE to arrange for his family and repent his sins. THE HOLY ONE, BLESSED BE HE, told him, 'Fine, you will be an example for the world,' MEANING THAT IT WILL START WITH YOU. Come and see what is written concerning him: "And it came to pass after these things, that one told Joseph, Behold your father is sick (Heb. choleh)" (Beresheet 48:1). The word choleh is spelled WITHOUT A VAV, WHICH SHOWS THAT IT WAS NEW, and that no person had this before.

93. Up until Hezekiah, there was no sick person, who was cured

We learn here that, after Jacob died, everyone who became ill also died, until Hezekiah. When he became ill he prayed to God, saying that if people were healed from illness, they would thank God and return to their lives with repentance. God took his point, and granted his request, beginning with Hezekiah. At this time also the sun turned back ten degrees, we learn, and time turned back five full hours, so the Elohim of Hezekiah performed two miracles on one day. God swore to Hezekiah that three kings would descend from him, we are then told. The first of these kings was Nebuchadnezzar, who made an idol and caused everyone to worship it. From the temple he took a vessel that was engraved with the letters of the Holy Name and placed it in the mouth of the idol, which then spoke great things. Daniel came and commanded the idol, saying, 'I am the messenger of the supernal Master. I decree upon you to leave here.' Then the vessel came out of the idol's mouth and the idol fell to the ground and broke. Rabbi Huna then concludes by saying that all this is the meaning of: "And I will take out of his mouth that he has swallowed up; and the nations shall not flow together any more to him."

The Relevance of this Passage

The Light of healing shines brightly here, brighter still, when we fill our hearts with contriteness and make a conscious effort to share this radiance with others in need of healing. Doing so achieves eternal well-being for the body and soul of man.

899. After he died, there was no person IN THE WORLD who became ill and did not die from that illness until Hezekiah came. What is written about him? "In those days Hezekiah fell mortally sick..." (Yeshayah 38:1). Come and see what is written: "Then Hezekiah turned his face toward the wall, and prayed to Hashem" (Ibid. 2). He said TO THE HOLY ONE, BLESSED BE HE: Does it please You that people should be healed from their illness, and they should thank Your Name and recognize, and return later on in complete repentance. The inhabitants of the world will be meritorious in Your eyes. The Holy One, blessed be He, said to him, 'It pleases Me, and you will be a sign to the world,' THAT IT WILL START WITH YOU. So it was, what never was before. This is what is meant by: "The writing of Hezekiah King of Judah when he had been sick, and was recovered of his sickness" (Ibid. 9). We learned that the sun turned BACKWARD ten degrees.

897. קם רב הונא ביני קיימי דעמודי, ואמר אילו הוינא באתרי, דרישנא ליה להאי פסוקא. לא אשגחו ביה. קם תניינות, ואמר מלה דא. אתא רבי יודאי בר רב, ואותביה קמיה. אמר ליה, אימא ברי אימא, דמלי אורייתא כתיב בהו, בראש הומיות תקרא וגו'.

898. פתח ואמר, הכי תנינן, ביומי קדמאי עד לא אתא יעקב, הוה בר נש שלו בביתיה, מטא זמניה, מית בלא מרעין, בין דאתא יעקב, בעא קמיה דקודשא בריך הוא, אמר ליה, מרי דעלמא, אי ניהא קמך, דלנפול בר נש בבי מרעיה, תרין או תלת יומין, ולבתר יתכנש לעמיה, ויפקד לביתיה, ויתוב מחובוי. אמר ליה שפיר. את הוא סימנא בעלמא. ת"ח, מה כתיב ביה ויהי אחרי הדברים האלה ויאמר ליוסף הנה אביך חולה. חלה כתיב מה דלא הוה לבר נש מן קדמת דנא.

899. בתר דשכיב, לא הוה בר נש דהוה ליה מרעין, דלא מית. עד דאתא חזקיה, מה כתיב ביה, בימים ההם חלה חזקיהו למות וגו'. תא חזי, מה כתיב ויסב חזקיהו פניו אל הקיר ויתפלל אל יי, אמר ליה, אי ניהא קמך דיתסון בני נשא מבי מרעיהון, ויודון שמך, וישתמודעון, ויתובון לבתר בתויבתא שלימתא, וישתכחון בני עלמא זכאין קדמך. אמר ליה קודשא בריך הוא, יאות הוא את הוה סימנא בעלמא, וכך הוא, מאי דלא הוה מקדמת דנא. הדא הוא דכתיב, מכתב לחזקיהו מלך יהודה בחלותו ויחי מחליו. ותנא, ההוא יומא אתחזר שמשא עשר דרגין.

900. We also learned that Merodach Baladan used to always eat daily at the fourth hour OF THE DAY, and also that he slept until the ninth hour OF THE DAY. That day TOO, he slept until the ninth hour. When he awoke, he saw that the sun stood at the fourth hour OF THE DAY. He said: What is this. Is this a plot to starve me with hunger? They said to him: Why? He said: For I have slept one and a third days, BECAUSE HE THOUGHT THAT THIS WAS THE FOURTH HOUR OF THE NEXT DAY AND THAT HE HAD SLEPT ONE FULL DAY FROM FOUR HOURS AND A THIRD OF THE SECOND DAY, BECAUSE IT WAS ALREADY AT THE FOURTH HOUR OF THE SECOND DAY. They said to him that it was not so, but that the Elohim of Hezekiah performed two miracles on that day. One is that He cured Hezekiah of his illness and the second is that He returned the sun to this hour. He said: Is there a great Elohim in this world except for my Elohim? And they said: The Elohim of Hezekiah.

901. He arose and wrote his letter: 'Peace to Hezekiah, the King of Judah, and peace to his Elohim and peace to Jerusalem, the Holy City. 'Afterwards, he changed his mind, arose from his throne, took three steps and wrote another letter: 'Peace to the Great Elohim in Jerusalem and peace to Hezekiah, the King of Judah, and peace to Jerusalem, the Holy City. 'The Holy One, blessed be He, said to him, 'You took three steps in My honor. I swear that three kings will descend from you, rulers and princes who will rule over the whole world.' And the first of them was Nebuchadnezzar.

902. Come and see what Daniel said to Nebuchadnezzar: "You are this head of gold. And after you shall arise another kingdom inferior to you, and another third kingdom of brass..." (Daniel 2:38-39). What is written? "Nebuchadnezzar the king made an image of gold, whose height was sixty cubits: and the breadth of which was six cubits" (Daniel 3:1). Nebuchadnezzar said, 'The idol that I saw IN THE DREAM had a head of gold and his innards were silver. I shall make it entirely of gold and there shall be a golden crown on its head.'

903. We learned that he gathered all the nations and peoples and tongues on that day to worship that idol. And he took a vessel of the vessels of the Temple upon which was engraved the Holy Name, and placed it in the mouth of that idol. At that moment, the idol spoke great things until Daniel came and approached that idol, saying, 'I am the messenger of the supernal Master. I decree upon you to leave here.' When he mentioned the Holy Name, that vessel came out of the idol's mouth, and the idol fell and broke. This is the meaning of that which is written: "And I will take out of his mouth which he has swallowed up; and the nations shall not flow together any more to him" (Yirmeyah 51:44). Rabbi Yehuda got up and kissed RAV HUNA on his head. He said: If I had not brought you close to the friends here, we would not recognize you. From that day onwards, they were in awe of him.

900. וְתֹאנָא, מְרוּדַךְ בַּלְאָדָן הוּא אָכִיל כָּל יוֹמָא בְּד' שַׁעֲתֵי, וְנָאִים עַד תְּשַׁע שַׁעֲתֵי, וְהוּא יוֹמָא נָאִים עַד ט' שַׁעֲתֵי, בְּד אֲתַעַר חָמָא שְׁמָשָׁא דְקָאִים בְּד' שַׁעֲתֵי, אָמַר מָאִי הָאִי, בְּקִטּוּלָא דְקוֹנְטִירָא קוֹנְטִירוֹי אֲנִקְטֵרְתוֹן. אָמְרוּ לִיה לְמָה. אָמַר, דְנָאִימְנָא יוֹמָא חַד, וְתִלְתּוֹת יוֹמָא. א"ל, לָאו הֲכִי, אֵלָא אֱלֹהָא דְחִזְקִיָּה עֵבַד יוֹמָא דִּין תְּרִין נִיִּסִין. אָסִי לְחִזְקִיָּה מִבֵּי מַרְעִיָּה, וְאַחֲזַר שְׁמָשָׁא לְעֲדָנָא דָּא. אָמַר וְכִי אֵית בְּעֲלָמָא אֱלֹהָא רַבָּא בְּר מֵאֱלֹהֵי. אָמְרוּ, אֱלֹהָא דְחִזְקִיָּהוּ.

901. קָם וְכָתַב בְּתַבּוּי, שְׁלָם לְחִזְקִיָּהוּ מְלָכָא דִּיהוּדָה וְשְׁלָם לְאֱלֹהֵיהּ וְשְׁלָם לְיִרוּשָׁלַם קְרָתָא קְדִישָׁא. לְבַתֵּר אֲמַלִּיךְ וְקָם מְכַרְסִיָּה, וּפְסַע תְּלַת פְּסִיעֵן, וְכָתַב אַחֲרָנִי, שְׁלָם לְאֱלֹהָא רַבָּא דְבִירוּשָׁלַם וְשְׁלָם לְחִזְקִיָּהוּ מְלָכָא דִּיהוּדָה וְשְׁלָם לְיִרוּשָׁלַם קְרָתָא קְדִישָׁא. א"ל קוֹדֶשָׁא בְּרִיךְ הוּא, אַנְתָּ פְסַעַת בְּגִין יְקָרֵי תְּלַת פְּסִיעֵן, חֲיִיךְ מִינְךְ יִפְקוֹן תְּלַת מְלָכִין שְׁלִיטִין, קְסָטִירִין רוֹפִינִין דְשְׁלִיטִין בְּכָל עֲלָמָא, וְקִדְמָא מְנִיָּהוּ נְבוּכַדְנֶצַּר הוּא.

902. ת"ח, מָאִי א"ל דְנִיָּאֵל, אַנְתָּ הוּא רֵאשָׁה דִּי דִּהְבָּא. וּבַתְּרַךְ תְּקוּם מְלָכוּ אַחֲרֵי אַרְע מִינְךְ וּמְלָכוּ תְּלִיתָאָה אַחֲרֵי וְגו'. מַה בְּתִיב נְבוּכַדְנֶצַּר מְלָכָא עֵבַד צְלָם דִּי דִּהב רוֹמִיָּה אֲמִין שְׁתִין פְּתִיָּה אֲמִין שִׁית. אָמַר נְבוּכַדְנֶצַּר צְלָמָא דְחִמִּינָא, הוּא רִישָׁא דִּי דִּהְבָּא, מַעוּי דְכֶסֶף, אָנָּא אַעֲבִיד כְּלָא דְדִּהְבָּא, דִּלְהוּי קְזַפִּירָא דְדִּהְבָּא בְּרִישָׁא.

903. וְתֹאנָא, הוּא יוֹמָא כְּנֶשׁ כָּל אוֹמִיָּא וְעַמִּמּוּיָּא וְלִישְׁנֵיָּא לְמַפְלַח לְהוּא צְלָמָא, וְנָטַל מֵאֲנָא מִמָּאֲנֵי מְקַדְשָׁא, דִּהוּ גְלִיף בֵּיה שְׁמָא קְדִישָׁא, וְעִיִּל לִיה בְּפּוֹמִיָּה דִּהוּא צְלָמָא וּבִהֵיָּא שַׁעֲתָא, הוּא מְמַלְל רַבְּרָבָן, עַד דָּאֲתָא דְנִיָּאֵל, וְקָרִיב גְּבֵי דִּהוּא צְלָמָא, וְאָמַר אָנָּא שְׁלִיחָא דְמֵאֲרָא עֲלָאָה, גּוֹזְרָנִי עֲלֶךְ לְמַפְק מֵהֲכָא. אֲדַכְּר שְׁמָא קְדִישָׁא, וְנִפְק הוּא מֵאֲנָא, וְנִפְל צְלָמָא וְאֲתַבֵּר. הֵינּוּ דְכָתִיב וְהוֹצֵאתִי אֶת בָּלְעוּ מִפִּי וְלֹא יִנְהָרוּ אֵלָיו עוֹד גּוֹיִם. קָם ר' יְהוּדָה וּנְשָׁקִיָּה עַל רִישָׁיָּה, אָמַר אֵי לָא דְקָרִיבָנָא בְּקוֹטְפִיָּא הֲכָא, לָא אֲשַׁתְּמוּדְעָנָא בְּךָ. וְהוּוּ דְחִלִּין קְמִיָּה מֵהוּא יוֹמָא.

94. "Happy are you, O land, when your king is a free man"

Rabbi Yosi says here that this verse refers to Moses when he freed the children of Yisrael from slavery in Egypt. By 'land' he means the earth, Malchut, which is sutured from the heavens, Zeir Anpin. Rabbi Yosi then discusses the destruction of the Holy Temple and the Holy Land, and explains that when God wants to judge the world He first has a trial above, and then the verdict is established below. Rabbi Shimon next says that "And the middle bar in the midst of the boards shall reach from end to end" refers to Jacob, who united Malchut and Zeir Anpin through Rachel and Leah. "And Jacob was a plain man", we learn, means he was whole, and completes supernal Chesed and supernal Gvurah in Binah, and the two Columns in Zeir Anpin. Chochmah, we are told, includes everything. The patriarchs, Abraham and Isaac, include everything, too, and Jacob combines both of them.

The Relevance of this Passage

Our Evil Inclination, the ego, has been the foundation of turmoil, pain, and all unhappiness. The Other Side tells us that we are self-governing, free, and independent, but in truth, we have been enslaved to its will and command. We are under the delusion that we act freely. In reality, we have been held captive by its desires. We are imprisoned by our reactive whims and self-absorbed desires. We are enslaved to our careers, jobs, and shallow relationships. We are incarcerated by our need for other people's acceptance. The ego is a ball and chain that has anchored us to this physical dimension, its material trappings and its inevitable turmoil.

For this reason, fulfillment has always been a rare commodity. Our moments of happiness and true freedom are fleeting. This segment of Zohar unlocks the chains of the Other Side, offering us the greatest freedom a man can attain, freedom from the self. The Zohar's spiritual influences impress us with wisdom to finally recognize life's true and lasting pleasures, closeness with the Creator, marriage, children, friendship, and the strength to forever resist trading them away for transient pleasures born of self-indulgence. This wisdom, and the ultimate freedom it now provides, flows to us from Abraham, Isaac, Jacob, and Moses.

904. We have studied: "Happy are you, O land, when your king is a free man, and your princes eat in due season" (Kohelet 10:17). Rabbi Yosi established this verse to refer to Moses at the time that he took the children of Yisrael out of Egypt and made them free people. "And your princes eat in due season" as it is written: "And you shall eat it in haste; it is Hashem's Pesach" (Shemot 12:11).

904. תָּאנָא אֲשֶׁרִיךְ אֶרֶץ שְׂמֵלְכַךְ בֶּן חוֹרִים וְשֶׁרִיךְ בַּעַת יֹאכְלוּ. ר' יוֹסִי אוֹקִים לְהָאֵי קְרָא, בְּמֹשֶׁה, בְּשַׁעֲתָא דְאִמִּיק לְהוּ לְיִשְׂרָאֵל מִמִּצְרַיִם, וְעֵבֶר לֹון בְּנֵי חוֹרִין. וְשֶׁרִיךְ בַּעַת יֹאכְלוּ, דְכִתְיִב וְאִכְלִתֶם אוֹתוֹ בְּחֶפְזוֹן פֶּסַח הוּא לֵינִי.

905. Rabbi Shimon bar Yochai said, Did I not say that the words of King Solomon are all inside the sanctuary of the King? What you said is all well, and it required for an argument to be based upon it, but this verse is above in the Supernal Sanctuary, WHICH IS MALCHUT.

905. אָמַר ר' שְׁמַעוֹן בְּרַי יוֹחָאי, וְכִי לֹא אָמִינָא דְמַלְוֵי דְשְׁלֵמָה מְלָכָא, דְכִלְהוּ בְּגוּ, לְגוּ הֵיבְלָא קְדִישָׁא הוּוּ. וְהָאֵי דְאִמְרִיתוּ כִּלְא שְׁפִיר הוּוּ, וְלִדְרָשָׁא הוּא דְאֵתָא, אֲבָל הָאֵי קְרָא, לְעִילָא בְּהֵיבְלָא קְדִישָׁא הוּא.

906. We have studied: "Happy are you, O land, when your king is a free man." What land is this? It means just land, NAMELY MALCHUT, for we have learned that it is written: "He has cast down from heaven to earth (or: land) the beauty of Yisrael" (Eichah 2:1). Behold, this land is a secret among the crowns of the Holy King, NAMELY THE SFIROT, of which is written: "In the day that Hashem Elohim made the earth and the heavens" (Beresheet 2:4). FOR ELOHIM IS BINAH, HEAVEN IS ZEIR ANPIN AND EARTH IS MALCHUT. On this earth. All that is nourished is from that place called 'heavens', because this earth is sustained only from the holy perfection called 'heavens'.

906. תָּאנָא, אֲשֶׁרִיךְ אֶרֶץ שְׂמֵלְכַךְ בֶּן חוֹרִים. מֵאֵי אֶרֶץ. אֶרֶץ סֵתֶם. דְתִנְיָא, מ"ד הַשְּׁלִיךְ מִשְׁמַיִם אֶרֶץ תְּפֹאֶרֶת יִשְׂרָאֵל. אֵלֹא הָאֵי אֶרֶץ, הִיא רְזָא, בְּגוּ כְתִרֵי מְלָכָא קְדִישָׁא, דְכִתְיִב בֵּיהּ בְּיוֹם עֲשׂוֹת יְיָ אֱלֹהִים אֶרֶץ וְשָׁמַיִם. וְהָאֵי אֶרֶץ, וְכֹל מַה דְיִנְיִק וְאֵתְזֵן, מֵהוּוּ אֵתְרֵ דְאִקְרִי שְׁמַיִם הוּא, וְלֹא אֵתְזֵנָת אֶרֶעָ דָּא, אֵלֹא מִשְׁלִימוֹתָא קְדִישָׁא, דְאִקְרִי שְׁמַיִם.

907. When the Holy One, blessed be He, wanted to destroy His house below, NAMELY THE TEMPLE, and the terrestrial Holy Land, He first removed the celestial Holy Land, WHICH IS MALCHUT, lowered it from that level from which it was nourishing, which is the Holy Heavens, NAMELY ZEIR ANPIN, and destroyed the terrestrial one. This is what is meant by: "He cast down from heavens (to) earth" (Eichah 2:1) first, and afterwards: "And remembered not His footstool" (Ibid.), WHICH IS THE TERRESTRIAL TEMPLE AND THE HOLY LAND CALLED 'HIS FOOTSTOOL'. We have learned that these are the ways of the Holy One, blessed be He. When He wants to judge the world, first He has a trial above and then verdict is carried below, as it is written: "Hashem shall punish the host of the high ones on high" and afterwards: "The kings of the earth upon the earth" (Yeshayah 24:21).

907. וּבְשַׁעֲתָא דְבַעָא קוּדְשָׁא בְרִיךְ הוּא לְאַחֲרָבָא בֵּיתֵיהּ דְלִתְתָא, וְאַרְעָא קְדִישָׁא דְלִתְתָא, אֵעֵבֶר לְהָאֵי אֶרֶעָ קְדִישָׁא דְלְעִילָא בְּקְדָמִיתָא, וְנִחִית לִיהּ מֵהוּוּ דְרָגָא דְהוּוּ יִנְקָא מִשְׁמַיִם קְדִישָׁא, וְלִבְתֵּר חָרִיב לְהָאֵי דְלִתְתָא, הַה"ד הַשְּׁלִיךְ מִשְׁמַיִם אֶרֶץ בְּקְדָמִיתָא, וְלִבְתֵּר וְלֹא זִכַּר הַדּוּם רִגְלֵיו. דְתִנְיָא, כֵּן אֶרְחוּי דְקוּדְשָׁא בְרִיךְ הוּא, כִּד בַּעֵי לְמִידָן עֲלָמָא, בְּקְדָמִיתָא עֵבִיד דִּינָא לְעִילָא, וְלִבְתֵּר אֵתְקִיִּים לְתִתָּא, דְכִתְיִב וַיִּפְקֹד יְיָ עַל צְבָא הַמְרוֹם בְּמָרוֹם בְּקְדָמִיתָא, וְלִבְתֵּר וְעַל מַלְכֵי הָאָרְצָה עַל הָאָרְצָה.

908. Rabbi Shimon said: "Happy are you, O land, when your king is a free man" REFERS TO ZEIR ANPIN, who sustains you with abundance without fear of another. From that supernal King all are sustained. "And your princes eat in due season" is as written: "In due time Jacob and Yisrael are told what EI has performed" (Bemidbar 23:23), FOR THEY ARE THE PRINCES. "Woe to you, O land, when your king is a child" (Kohelet 10:16) is as written: "And I will give children to be their princes" (Yeshayah 3:4). Woe is unto the land if it nourishes from the left, WHICH IS CALLED 'CHILD'. "And your princes dine in the morning" (Ibid.), that is, in that darkness OF THE LEFT as long as that which should rule does not illuminate or rule, NAMELY THE CENTRAL COLUMN THAT UNITES RIGHT AND LEFT.

909. We have learned that Rabbi Shimon said: "And the middle bar in the midst of the boards shall reach from end to end" (Shemot 26:28). This refers to holy and perfect Jacob, as we have established. It is written: "And Jacob was a plain man, dwelling in tents" (Beresheet 25:27). It is not written 'tent,' but rather "tents," WHICH MEANS two, for he is attached to this one and that one, NAMELY, IN MALCHUT THAT IS ABOVE THE CHEST OF ZEIR ANPIN THAT IS CALLED 'LEAH' AND IN MALCHUT BELOW THE CHEST OF ZEIR ANPIN CALLED 'RACHEL'. It is also written here: "And the middle bar in the midst of the boards shall reach from end to end," so that it is attached here and held there, TO LEAH AND RACHEL, MEANING THROUGHOUT THE STATURE OF ZEIR ANPIN FROM END TO END.

910. What is meant by 'a plain man'? It is translated into Aramaic as 'whole', for he is whole in everything and completes both aspects, Atika Kadisha and Zeir Anpin. HE IS THE CENTRAL COLUMN WHO MEDIATES AND COMPLETES BOTH COLUMNS, RIGHT AND LEFT, THAT ARE IN BINAH THAT IS SOMETIMES CALLED 'ATIKA KADISHA', AND THE TWO COLUMNS IN ZEIR ANPIN. This is because he completes Supernal Chesed and Supernal Gvurah, NAMELY THE TWO COLUMNS, RIGHT AND LEFT, THAT ARE IN BINAH, and he completes the one and the other, BINAH AND ZEIR ANPIN.

911. Rabbi Shimon said: I see that Chochmah includes everything and Supernal Chesed, THAT IS IN ZEIR ANPIN WHICH IS THE RIGHT COLUMN, emerges from Chochmah. Gvurah, which is strong Judgment, emerges from Binah. Jacob completes both sides, FOR HE MEDIATES BETWEEN CHESED AND GVURAH AND UNITES AND COMPLETES THEM. The Patriarchs, ABRAHAM AND ISAAC, NAMELY, CHESED AND GVURAH OF ZEIR ANPIN, include everything, and Jacob is the combination of the Patriarchs, BECAUSE HE COMBINES BOTH OF THEM.

908. א"ר שמעון, אשריך ארץ שמלכך בן חורין, דין לך בסגיאנות בלא בלא דחילו דאחרא, ומההוא מלכא עלאה אתון בלא. ושריך בעת יאכלו, כד"א בעת יאמר ליעקב ולישראל מה פעל אל, אי לך ארץ שמלכך נער כד"א ונתתי נערים שריהם. דווי לארעא כד ינקא משמאלא. ושריך בבקר יאכלו, בההוא קדרותא, ועד לא נהיר, ולא שלטא מה דשלטא.

909. תנא אמר רבי שמעון, והבריה התיכון בתוך הקרשים מבריח מן הקצה אל הקצה, דא הוא יעקב קדישא שלימא, במה דאוקימנא, דכתיב ויעקב איש תם יושב אהלים. יושב אהל לא בתיב, אלא יושב אוהלים, תרי, דאחיד להאי ואחיד להאי. אף הכא בתיב, והבריה התיכון בתוך הקרשים, מבריח מן הקצה אל הקצה, דאחיד להאי ואחיד להאי.

910. דתנינן, מאי איש תם. בתרגומו, שלים. שלים מבלא, שלים לתרין סטרין, לעתיקא קדישא, ולזעיר אפין. שלים לחסד עלאה ולגבורה עלאה, ואשלים להאי ולהאי.

911. א"ר שמעון, חמינא דהא חכמתא כלל בלא. חסד עלאה נפקא מחכמה. גבורה, דהוא דינא תקיפא, נפקא מבינה. יעקב אשלים לתרין סטרין ואבהן כלל בלא, ויעקב כלל אבהתא.

95. Chochmah united with its paths

Rabbi Shimon speaks about the mechanism of the delivery of wisdom to the world, and of the delivery of the wise back to paradise. He tells of fifty gates, 32 paths, the secret of the 22 and the power of 72 and the way in which these things are accomplished. The Sfirah of Binah is expounded upon. He reminds us of the joining of everything through Jacob, and of the fertilization of one of God's qualities with another, for "In Wisdom have you made them all."

The Relevance of this Passage

Even in the most complex and unfathomable sections of Trumah, like this one, a meaning can be discerned, though it would take years of study to understand the symbolism and the numerology intellectually and grasp all of its spiritual benefits. Nevertheless, certain ideas clearly stand out: 22 corresponds to the 22 primordial forces of Creation, which express themselves through the very pages of this book, namely the 22 Letters of the Hebrew alphabet. Thus, here we are touching the pure, primeval Light of Creation and it purifies our hearts and souls. 72 denotes the 72 Names of God, telling us that we are now receiving the power to perform feats of wonder concerning the ultimate transformation of human nature. The word "Binah" is itself a portal, a priceless passkey to the supernal fountainhead where we now dip ourselves into the pure, pristine wellspring of Light, and reemerge, cleansed in body and soul.

And the great name of Jacob, who is the Central Column force incarnate, ignites our own Central Column, the divine gift of free will, the autonomous choice a man has to reject the base drives born of ego. Our ego is herewith overthrown by the will of our soul. And the Satan is crushed by the cosmic Central Column power of Jacob.

912. We have studied that Chochmah united with its paths and gathered with its wind, MEANING ITS SEVEN LOWER SFIROT, WHICH ARE CALLED 'WIND', the waters, and the waters gathered into one place. The fifty gates of Binah opened. From these 32 paths, ten crowns emerged, WHICH ARE THE TEN SFIROT OF THE FIRST THREE SFIROT OF CHOCHMAH, with glorious crowns and there remain 22 paths, WHICH IS THE SECRET OF THE SEVEN LOWER SFIROT OF CHOCHMAH, BEING THE SECRET OF 22 LETTERS. THEREFORE, WHEN that wind beat upon the paths IN ORDER TO GATHER THE WATERS TO ONE PLACE, AS MENTIONED, the fifty Gates of Binah opened, WHICH IS THE SECRET OF THE FIRST THREE SFIROT OF BINAH. And 22 opened, WHICH ARE THE LOWER SEVEN SFIROT in the fifty Gates of Jubilee, MEANING IN THESE FIFTY GATES OF BINAH. THESE 22 OF BINAH ARE crowned with the Ayin-Bet (72) letters of the Holy Name, THAT ILLUMINATE WITH THE ILLUMINATION OF CHOCHMAH, and opened to its aspect. BUT UPON THE FIFTY GATES OF BINAH, WHICH ARE THE FIRST THREE SFIROT OF BINAH, THE NAME MEM-BET (42) ILLUMINATES, AS MENTIONED NEARBY.

913. The 22 crowns of Mercy were adorned, WHICH ARE THE SEVEN LOWER SFIROT that are included in Atik Yomin, who illuminates upon them each one in his aspect. THEY ILLUMINATE IN COVERED CHASSADIM. FROM THEM are adorned fifty engravings, WHICH ARE THE FIFTY GATES OF BINAH, with the 42 holy letters of the Holy Name, with which heaven and earth were created. They were engraved into eight gates, which are the eight letters of Mercy, as it is written: "Hashem, Hashem, El, Merciful and Gracious..." (Shemot 34:6). THESE ARE THE EIGHT NAMES that emerge from Atika Kadisha, that emerge into ZEIR ANPIN. The Supernal Chochmah and Binah join these holy crowns and ascend, MEANING THAT THEY ILLUMINATE FROM BELOW UPWARDS. And Supernal Chesed emerges from this side, MEANING FROM CHOCHMAH. The Judgment of Gvurah emerges from this side, FROM BINAH, and the merit of Jacob, WHICH IS THE SECRET OF THE CENTRAL COLUMN, TIFERET, comes and unites them ONE WITH THE OTHER, for this is the supernal perfection.

914. We have learned that Rabbi Shimon said: This is the reason that he is called 'Yisrael'. We have learned that Jacob is below, MEANING THE ASPECT OF FROM THE CHEST DOWN OF ZEIR ANPIN. Yisrael is above, MEANING FROM THE CHEST UP OF ZEIR ANPIN. Jacob is not perfection, but Yisrael is complete perfection, and we have learned: "The saying of David the son of Yishai" (II Shmuel 23:1). David is not perfection because he is last, FOR HE IS THE LAST SFIRAH, MALCHUT, WHOSE PERFECTION LIES ONLY IN YESOD. Yishai is Yesod, which is highest, is perfect. This is what we learned, that the children of Yisrael were not exiled from their land until they denied the Holy One, blessed be He, and the Kingdom of David, WHICH ARE YESOD AND MALCHUT, as it is written: "We have no part in David" (II Shmuel 20:1), WHICH IS MALCHUT, "Neither have we inheritance in the son of Yishai," WHICH IS YESOD, "every man to his tents, O Yisrael" (Ibid.). What is the meaning of "each man to his tents (Heb. ohalav)", meaning to his deity (Heb. Elohav), which is the place where idol worshipping dwells among them.

915. Rabbi Yehuda said: When Chochmah started to engrave on in all the crowns, NAMELY THE SFIROT, from which crown did it start? HE ANSWERS: From THAT CROWN that is called 'Binah', as everything is included in Binah BECAUSE THE REVELATION OF CHOCHMAH STARTED IN IT. Therefore, fifty gates were opened in it, so it appears that everything was engraved with Chochmah. This is what is ment by: "In wisdom have you made them all" (Tehilim 104:24).

912. תָּאנָא בְּטַשׁ חֲכָמָה בְּשִׁבְלוּי, וְכִנְיָף בְּרוּחָא לְמִיָּא, וְאִתְכַנְּפוּ מִיָּא לְאַתְרַּהּ חַד, וְאִתְפְּתַחוּ חֲמִשִּׁין תְּרַעִין דְּבִינָה. מֵאֲלִין שְׁבִילִין, נִפְקֵי עֶשְׂרֵה כְּתָרִין, בְּקִרְנֵיטֵי זְהִירִין, וְאִשְׁתְּאַרוּ עֶשְׂרִין וּתְרִין שְׁבִילִין. בְּטַשׁ הֵהוּא רוּחָא בְּאִינוּן שְׁבִילִין, וְאִתְפְּתַחוּ חֲמִשִּׁין תְּרַעִין דְּבִינָה, וְאִתְגְּלִיטוּ עֶשְׂרִין וּתְרִין, בְּחֲמִשִּׁין תְּרַעִין דְּיוֹבְלָא, וְאִתְעֶטְרוּ בְּשִׁבְעִין וּתְרִין אֲתוּן דְּשִׁמָּא קְדִישָׁא. אֲלִין אִתְפְּתַחוּ לְסִטְרוּי.

913. וְאִתְעֶטְרוּ עֶשְׂרִין וּתְרִין כְּתָרִין דְּרַחֲמֵי, דְּכִלְיָן בְּעֵתִיק יוֹמִין, דְּנְהִיר לֹון כָּל חַד בְּסִטְרוּי. אִתְעֶטְרוּ חֲמִשִּׁין גְּלִיפִין, בְּמִ"ב אֲתוּן קְדִישִׁין דְּשִׁמָּא קְדִישָׁא, דְּבַהוּן אֲתַבְּרֵי שְׁמִיָּא וְאַרְעָא. וְאִתְגְּלִיטוּ בְּגִלוּפֵיהוּן, תְּמִנָּיָא תְּרַעִין, דְּאִינוּן תְּמִנָּיָא אֲתוּן דְּרַחֲמֵי, דְּכִתְיֵב יְיָ יְיָ אֵל רַחוּם וְחַנוּן, דְּנִפְקָא מֵעֵתִיקָא קְדִישָׁא, לְזַעֲרָא, וּמִתְחַבְּרָן בְּאֲלִין כְּתָרִין קְדִישִׁין, חֲכָמָה וּבִינָה עֲלָיִן דְּסִלְקִין. נִפְקָא חֶסֶד עֲלָאָה מֵהָאֵי סִטְרָא, וְדִינָא דְּגְבוּרָה מֵהָאֵי סִטְרָא, אֲתָא זְכוּתָא דְּיַעֲקֹב, וְאִשְׁלִים אֲתְרוּוִייהוּ וְאַחִיד לֹון. דְּהָא הוּא שְׁלִימוּתָא עֲלָאָה.

914. תָּאנָא א"ר שְׁמַעוֹן, בְּג"כ יִשְׂרָאֵל אֲתַקְרִי. דְּתָאנָא יַעֲקֹב תְּתָאָה. יִשְׂרָאֵל עֲלָאָה. יַעֲקֹב לֹאוּ שְׁלִימוּתָא יִשְׂרָאֵל שְׁלִימוּתָא דְּכִלְא. וְכֵן תָּאנָא, נָאִם דוֹד בֶּן יִשִׁי, דוֹד לֹאוּ שְׁלִימוּתָא, דְּהָא בְּתַרְאָה הוּא. יִשִׁי יִסוֹד עֲלָאָה הוּא, וְשְׁלִימוּתָא. וְהֵינּוּ דְּתַנִּינוּן, לֹא גָלוּ יִשְׂרָאֵל מֵאַרְצָם עַד שְׁכַפְּרוּ בְּקִדְשָׁא בְּרִיךְ הוּא, וּבְמַלְכוּתָא דְּבֵית דוֹד, דְּכִתְיֵב אִין לָנוּ חֶלֶק בְּדוֹד וְלֹא נַחֲלָה בְּבֶן יִשִׁי אִישׁ לְאֵהָלִיו יִשְׂרָאֵל. מֵאֵי אִישׁ לְאֵהָלִיו. אֲתַר דְּעִכּוּ"ם שְׂרִיָּא בְּגוּוִייהוּ, הֵינּוּ לְאֵלֵהוּ.

915. אָמַר ר' יְהוּדָה, כִּד שְׂרִיָּא חֲכָמָתָא לְגַלְפָּא גְּלִיפִין בְּכִלְהוּ כְּתָרִין, מֵאֵן כְּתָרָא שְׂאֵרֵי מֵהָהוּא דְּאִתְקְרִי בִינָה. בְּבִינָה אֲתַכְּלִיל כִּלְא. וּבְג"כ אִתְפְּתַחוּ בְּהָ חֲמִשִּׁין תְּרַעִין, וְאִשְׁתַּכַּח דְּכִלְא בְּחֲכָמָה אִתְגְּלִיטוּ, הֵה"ד כִּלְם בְּחֲכָמָה עֲשִׂיתָ.

96. "Who has measured the waters in the hollow of his hand"

Rabbi Elazar says here that water is Chesed. Rabbi Shimon then replies that water is Binah, but that they are the same thing. He next explains the meanings in "and meted out heaven with the span," "and comprehended the dust of the earth as a measure," "and weighed the mountains in scales," and "and the hills in a balance." Rabbi Elazar then summarizes by saying that it is implied that Jacob, who is Tiferet, emerges from harsh Judgment because Isaac had harsh Judgment in his portion. Rabbi Shimon extends this argument by adding that Isaac (Gvurah) emerged from Chesed, therefore in all the levels Judgment emerges from Mercy and Mercy from Judgment: it is recognized that it is all one and that they all come from one. Rabbi Elazar, we find, thinks that it appears there is no perfection unless one is attached to the other, so that the Central Column, Mercy, unites Chesed and Judgment. He next says we have learned that it is not considered such a great distance between Chesed and Judgment, except from our viewpoint. Rabbi Yehuda then concludes by saying that all the candles illuminate from one, from Ein Sof (Infinity); all the candles are one, and we must not distinguish between them, for one who separates them is in turn separated from eternal life himself.

The Relevance of this Passage

In this section, we read that God's judgment is achieved through understanding, measurement, and weighing and balancing, with the exercise of loving kindness and mercy. Spiritually, we are being taught that Light is an endless, infinite Force whose sole essence is goodness. This Light never stands in judgment of us. Nor does this boundless Force execute punishment. Good fortune and reward, judgment and punishment, are the result of the manner in which we knowingly or unknowingly interact with the Light that permeates all existence.

As a model, the force of electricity can bring great light and benefit to a city, comfort and security to a community. Or it can bring destruction if our fingers carelessly touch raw current. In the case of the latter, it is meaningless to say electricity punished us. The Zohar is providing us with the schematic of the cosmos, the blueprint of the soul.

It is our behavior, the blend and balance of judgment and mercy, that we extend to others that determines how much judgment and mercy the cosmos reflects back to us. Thus, we learn that a man offers compassion because he will one day need it. And a man bestows mercy for the times when he seeks it. Jacob, as the Central Column force, embodies the wisdom of balance, the perfection of sharing and receiving, judgment and mercy. Jacob creates a circuit of Light through the union of opposite forces, much like the filament in a bulb that unites, through resistance, the positive and negative poles to produce ordinary light. The wisdom and will to embody such balanced behavior is bequeathed to us through Jacob. The entire world is herewith measured, balanced, unified, and illuminated by the supernal candle, the Creator of the cosmos. And because mercy now grows in our heart, this is all achieved with boundless benevolence.

916. We have learned that it is written: "Who has measured the waters in the hollow of his hand" (Yeshayah 40:12). What is water? Binah. Rabbi Elazar taught it this way: that this is Chesed. Rabbi Shimon said to him: They are all the same, FOR CHESD IS DRAWN FROM BINAH, "and meted out heaven with the span" (Ibid.). What is "heaven"? It is Tiferet, as it is written: "The beauty (Heb. Tiferet) of Yisrael" (Eichah 2:1). THEREFORE, THE WORD 'METED' IS USED, THE IMPLICATION BEING THAT IT IS ARRANGED FOR SPLENDOR AND BEAUTY. "And comprehended the dust of the earth in a measure" (Yeshayah 40:12) is Gvurah, MEANING THE LEFT COLUMN, FOR BEFORE IT IS INCLUDED IN THE RIGHT, IT DOES NOT ILLUMINATE AND IS LIKE THE DUST OF THE EARTH. "And weighed the mountains in scales" (Ibid.): These are the other crowns, MEANING SFIROT, that are called 'mountains of pure balsam', WHICH ARE NETZACH, HOD AND YESOD. "And the hills in a balance?" (Ibid.): These are the rest of the Chariots below them, NAMELY THOSE IN MALCHUT AND BRIYAH, YETZIRAH AND ASIYAH.

917. Come and see: It is written, "in the hollow of his hand." What is "the hollow of his hand"? HE ANSWERS: This is the spirit of Chochmah, for we have learned a knotted path is overcome by a palanquin.

918. "And meted out heaven with the span": What is a span? HE ANSWERS: These are the fifty gates OF BINAH that were opened and scattered to all directions, BECAUSE THE WORD 'SPAN' (HEB. ZERET) MEANS SCATTERING, as is said, "And spread (Heb. zreti) dung upon your faces" (Malachi 2:3). "And comprehended in a measure (Heb. shalish)" (Yeshayah 40:12): What is shalish? NAMELY Mercy, WHICH IS THE CENTRAL COLUMN, TIFERET, THAT INCLUDES WITHIN ITSELF THREE (HEB. SHLOSHAH) COLUMNS, which is the completion of everything. "And weighed the mountains in scales": What means scales? Rabbi Shimon said: As it is written, "Just balances, just weights" (Vayikra 19:36), WHICH ARE NETZACH AND HOD. Rabbi Shimon also said: I have established these subjects in the lecture about 'who forms everything'.

916. תָּאנָא, כְּתִיב מִי מִדְּ בְשַׁעְלוּ מַיִם וְגו'. בְּשַׁעְלוּ מַיִם. מֵאֵן מַיִם. דָּא הוּא בִּינָה. ר' אֶלְעָזָר מִתְּנִי הֵבִי, דָּא חֶסֶד. א"ל ר"ש, כִּלְא בְּחַד מִתְקַלָּא סִלְקָא. וְשִׁמִּים בְּזֶרֶת הֵבֵן, מֵאֵן שָׁמַיִם. תְּפִאֲרַת. דְּכְתִיב תְּפִאֲרַת יִשְׂרָאֵל. וְכֹל בְּשִׁלִּישׁ עַפְרָא הָאָרֶץ. דָּא הוּא גְבוּרָה. וְשִׁקְל בְּפִלְס הָרִים, אֵלֶיךָ אֵינֹן שָׂאָר כְּתִרִין, דְּאֶקְרוּן טוּרֵי אֶפְרַסְמוּנָא דְכִיָּא. וְגִבְעוֹת בְּמֵאזְנִים, אֵלֶיךָ שָׂאָר רְתִיבִין תְּהֵאִין מְנִיָּהּ.

917. תָּא חֲזִי, בְּשַׁעְלוּ, מַאי שַׁעְלוּ. דָּא רוּחַ חֲכָמַתָּא דְהֵבִי תְּנִינֹן, שַׁעְלָא דְקִיטְרֵי בְּקִיזְמָא שְׁקִיעֵן.

918. וְשִׁמִּים בְּזֶרֶת הֵבֵן, מֵאֵן זֶרֶת. אֵלֶיךָ אֵינֹן חֲמִשִּׁין תְּרַעִין דְּאֶתְפְּתְחוּ וְאֶתְפְּזְרוּ לְכָל סְטְרִין, כְּד"א חֲזִירֵי פֶרֶשׁ עַל פְּנֵיכֶם וְגו'. וְכֹל בְּשִׁלִּישׁ, מֵאֵן שִׁלִּישׁ. רַחֲמֵי. שְׁלִימוּתָא דְכִלְא. וְשִׁקְל בְּפִלְס, מַאי פִלְס, אָמַר ר' שְׁמַעוֹן, דְּכְתִיב מֵאזְנֵי צֶדֶק. אֲבִנֵי צֶדֶק. תּוּ אָמַר רַבִּי שְׁמַעוֹן, הֵנִי מִיּוֹלֵי בְּשִׁיעוּרָא דִּיּוֹצֵר כִּלְא אוֹקִימָנָא.

919. Rabbi Elazar said: Here it is implied that Jacob, WHO IS TIFERET, emerges from harsh Judgment, FROM GVURAH, WHICH IS HIS OPPOSITE, because Isaac, WHO IS GVURAH, had harsh Judgment in his portion. Rabbi Shimon said to him: Is that all? Indeed Isaac, WHO IS GVURAH, emerged from Chesed, and so in all THE LEVELS, Judgment emerges from Mercy and Mercy from Judgment. Abraham inherited an inheritance of Chesed, and Isaac emerged with Judgment from Chesed. Jacob emerged with Mercy from harsh Judgment, WHO IS ISAAC, and so it is above IN THE LEVELS OF ATZILUT. One EMERGES from another and one nourishes from the other, NAMELY GVURAH FROM CHESED AND CHESED FROM GVURAH, until it is recognized that it is all one and they are all come from one and they are all really one. Blessed be His Name forever and ever.

920. Rabbi Elazar said: It appears that there is no perfection unless one is attached to the other, CHESED TO JUDGMENT AND JUDGMENT TO CHESED and THE CENTRAL COLUMN WHICH IS MERCY, is attached to both of them, FOR IT UNITES THE TWO COLUMNS, CHESED AND JUDGMENT, to fasten them all. This is like Jacob, WHO IS THE CENTRAL COLUMN, as written: "Shall reach from end to end" (Shemot 26:28). THAT IS THE MIDDLE BAR, WHICH IS THE SECRET OF THE CENTRAL COLUMN THAT REACHES FROM THE END OF CHESED TO THE END OF HARSH JUDGMENT, EVEN THOUGH THEY ARE OPPOSITES FROM ONE ANOTHER. STILL IT REACHES THEM AND UNITES THEM THE ONE WITH THE OTHER.

921. We have learned that it is not considered such A GREAT DISTANCE BETWEEN CHESED and JUDGMENT, except from our viewpoint and everything shows from our side, AS WE SAID ABOVE. Because everything above rises in one manner, it neither changes nor will it change, as it is written: "For I am Hashem, I do not change" (Malachi 3:6). Rabbi Yehuda said: All the candles illuminate from one, FROM THE BLESSED ENDLESS LIGHT, and they depend upon one. All the candles are one, and one must not distinguish BETWEEN THEM, for one who separates between them is separated from eternal life.

919. אָמַר רַבִּי אֶלְעָזָר, שׁ"מ, דִּיעֲקֹב מִגּוֹ דִּינָא קְשִׁיָּא נְפִיק, דְּהָא יִצְחָק דִּינָא קְשִׁיָּא, אֶחָיד לְחוֹלְקִיהּ. אָמַר לִיהּ ר' שְׁמַעוֹן, וְדָא הוּא בְּלַחוּדוּי, וְהָא יִצְחָק מִגּוֹ חֶסֶד נִפְק, וְהִכִּי בְּלָהוּ, דִּינָא מִגּוֹ רַחֲמֵי נִפְקָא, וְרַחֲמֵי מְדִינָא. אַבְרָהָם יָרִית אַחְסָנָא דְּחֶסֶד, נִפְק יִצְחָק בְּדִינָא מִגּוֹ חֶסֶד. יַעֲקֹב נִפְק בְּרַחֲמֵי, מִגּוֹ דִּינָא קְשִׁיָּא, וְכֵן הוּא לְעֵילָא, דָּא מִן דָּא, וַיִּנְקָא דָּא מִן דָּא, עַד דְּאַשְׁתְּמוּדַע בְּלָא דְּהוּא חַד, וּמַחַד תְּלִינן בְּלָהוּ, וְכֵלָא אֲשַׁתְּכַח חַד. בְּרִיךְ שְׁמִיָּה לְעַלְמֵי עֻלְמִין.

920. אָמַר רַבִּי אֶלְעָזָר, אֲשַׁתְּמוּדַע, דְּלִית שְׁלִימוּתָא אֲלָא כִּד אֶחָיד דָּא מִן דָּא, וְדָא אֶחָיד בְּתַרוּוּיָהּ, לְשַׁכְּלָלָא בְּלָא, כְּגוֹן יַעֲקֹב, וְהֵינּוּ דְּכַתִּיב מְבָרִיךְ מִן הַקְּצָה אֶל הַקְּצָה.

921. תָּאנָא, בּוֹלֵי הָאֵי לָא אַתְקְרִי אֲלָא מְסֻטְרָא דִּילָן, וּמְסֻטְרָא דִּילָן אֲשַׁתְּמוּדַע בְּלָא. דְּהָא בְּהָאֵי לְעֵילָא בְּלָא בְּחַד מִתְקַלָּא סְלֵקָא. לָא שְׁנֵי, וְלָא יִשְׁתַּנּוּי, כְּמָה דְּכַתִּיב אֲנִי יי' לָא שְׁנִיתִי. אָמַר רַבִּי יְהוּדָה, בְּלָהוּן בּוֹצִינִין נְהִירִין מַחַד, וּמַחַד תְּלִינן, וּבּוֹצִינִין אֵינְהוּ חַד בְּלָא. דְּהָא לָא בְּעוֹ לְאַתְפָּרְשָׁא, וּמֵאֵן דְּפָרִישׁ לוֹן, כְּאֵלוֹ אַתְפָּרֵשׁ מִן חַיֵּי עֻלְמָא.

97. "And He rode upon a Cherub, and did fly"

Rabbi Yitzchak speaks here of two Cherubs called 'youths': Metatron and Sandalfon, and how God settles upon them. Rabbi Yosi then tells us that if the two Cherubs turn their faces away from each other, there is no peace in the world. This, we learn, is because there is then no pairing above, and Rabbi Yitzchak points out that a similar idea is conveyed in "the nakedness of your father, or the nakedness of your mother, shall you not uncover." He says that in the old days people cared about Torah, but now only a few are left who do, and these few holy ones are those with whom God Himself prays.

The Relevance of this Passage

The verses, "Two Cherubs who turn their faces away from each other" and "The nakedness of your mother or the nakedness of your father" pertain to the disjoining of the Right and Left Columns. This separation creates a dangerous imbalance that inevitably prevents peace in our lives. The root of evil is the Left Column - the Desire to Receive for the Self Alone. Left unchecked, its appetite is unappeasable. Like a black hole in deep space, it consumes everything in its vicinity, leaving blackness in its wake. If the Right Column Force of sharing is left unchecked, it will give ceaselessly. However, lacking any aspect of the Left (Desire to Receive), it will never be replenished. Eventually its resources are depleted, and it ends up empty, feeling a tremendous lack.

The Central Column unites these two opposite forces by resisting the Desire to Receive and transforming it into the Desire to Receive for the Sake of Sharing. Jacob and the righteous souls, past and present, who love Torah now activate the complete consciousness of Central Column (the will to resist our selfish drives and instead think about the next person), which brings the full compliment of Light and genuine peace to the world.

922. Rabbi Yitzchak said: It is written, "And I will make youngsters their princes, and babes shall rule over them" (Yeshayah 3:4). This is in accordance with the verse: "And you shall make two Cherubs of gold" (Shemot 25:18) THAT ARE METATRON AND SANDALFON, WHO ARE CALLED 'YOUTHS'. It is written: "who sits upon the Cherubs" (I Shmuel 4:4) and also, "And He rode upon a Cherub, and did fly" (II Shmuel 22:11), MEANING ONLY ON ONE CHERUB? HE ANSWERS: When THE HOLY ONE, BLESSED BE HE, wishes to settle upon them entirely, it is written: "Who sits upon the Cherubs," THAT HE SETTLES ON THEM BOTH TOGETHER. But when the King does not dwell and is not seated on the throne, MEANING WHEN THERE IS NO UNION ABOVE BETWEEN MALE AND FEMALE, it is written: "And He rode upon a Cherub." This is because the King, WHO IS ZEIR ANPIN, is not seated on His throne, THAT IS MALCHUT. BUT "Who sits on the Cherubs" would imply two.

923. Rabbi Yosi said: Woe is to the world when one cherub turns his face away from his neighbor, FOR THIS SHOWS THAT THERE IS NO UNION ABOVE OF RIGHT AND LEFT. It is written: "And their faces shall look one to another" (Shemot 25:20) at the time that there is peace in the world. IT IS IMPLIED THAT IF THEY DO NOT FACE EACH OTHER, THERE IS NO PEACE IN THE WORLD. Rabbi Yitzchak said: We have learned that "the nakedness of your father, or the nakedness of your mother, shall you not uncover" (Vayikra 18:7), MEANING THAT ONE SHOULD NOT SIN BY SEPARATING THE UNION OF MALE AND FEMALE WHO ARE YOUR FATHER AND MOTHER. Woe is to he who uncovers their nakedness, MEANING IF HE BLEMISHES THEM. THEREFORE, IT IS NOT NECESSARY TO DERIVE THIS FROM: "AND THEIR FACES ONE TO ANOTHER." Similar to this, it is written by Jacob: 'Shall reach from end to end,' MEANING THAT HE UNITES RIGHT AND LEFT TOGETHER. Blessed is the portion of Yisrael that the Holy One, blessed be He, praises Himself with their praise as above, IN TIFERET, as it is written: "Yisrael in whom I will be glorified" (Yeshayah 49:3).

924. We have learned that Rabbi Yitzchak said: In the early days, a person would say to his neighbor, 'Tell me a word of Torah, and receive a coin of silver.' Now a person says to his neighbor, 'Receive a coin of silver and study Torah.' No one cares and no one pays attention, except for these few holy ones with whom the Holy One, blessed be He, praises Himself, as it is written: "Your people also shall be all righteous, they shall inherit the land forever; they shall be the branch of My planting, the work of My hands, that I may be glorified" (Yeshayah 60:21).

922. אָמַר ר' יִצְחָק, כְּתִיב וְנָתַתִּי נְעָרִים שְׂרִיָּהִם וְתַעֲלוּלִים יִמְשְׁלוּ בָם, הֵינּוּ דְכְתִיב וְעָשִׂיתָ שְׁנַיִם כְּרוּבִים זָהָב. כְּתִיב יוֹשֵׁב הַכְּרוּבִים, וְכְתִיב וַיִּרְכַּב עַל כְּרוּב וַיַּעֲף. יוֹשֵׁב הַכְּרוּבִים, כִּד שְׂרִיא לְאַתְיִישָׁבָא בְשְׁלִימוּתָא, כְּתִיב יוֹשֵׁב הַכְּרוּבִים. וְכִד לֹא שְׂרִיא, לֹא אַתְיִישָׁבָא מְלָכָא בְּכַרְסִיא, כְּתִיב וַיִּרְכַּב עַל כְּרוּב חַד, דְּלֹא אַתְיִישָׁבָא מְלָכָא בְּכַרְסִיָּיהּ. יוֹשֵׁב הַכְּרוּבִים תְּרִי.

923. אָמַר רַבִּי יוֹסִי, וְוִי לְעֵלְמָא, כִּד חַד כְּרוּב אֶהְדֵּר אֲנַפְיָה מִחֻבְרִיָּה, דְּהָא כְּתִיב וּפְנִיָּהֶם אִישׁ אֶל אַחִיו, כִּד הוּא שְׁלָמָא בְּעֵלְמָא. אָמַר רַבִּי יִצְחָק, הָא תַנִּינָן עֲרוֹת אָבִיךָ וְעֲרוֹת אִמְךָ לֹא תִגְלֶה, וְוִי לְמֵאן דְּגִלִּי עֲרִייתְהוֹן. כְּגוּוֹנָא דָּא כְּתִיב בּוֹיַעֲקֵב, מִבְּרִיחַ מִן הַקְּצָה אֶל הַקְּצָה. זְכָאָה חוּלְקֵהוֹן דִּישְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא מְשַׁתַּבַּח בְּתַשְׁבַּחְתֵּיהוּ כְּגוּוֹנָא דְּלַעִילָא, דְּכְתִיב יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְאֵר.

924. תָּאנָא אָמַר רַבִּי יִצְחָק, בְּיוֹמֵי קְדָמָאִי, הָוּה בַּר נֶשׁ אָמַר לְחֻבְרִיָּה, אִימָא לִי מְלָה חֲדָא דְּאוּרִייתָא, וְטוֹל מְנָה כְּסָף. הִשְׁתָּא אָמַר בַּר נֶשׁ לְחֻבְרִיָּה, טוֹל מְנָה כְּסָף וְאַשְׁתַּדַּל בְּאוּרִייתָא, וְלִית מֵאן דִּישְׁגַּח, וְלִית מֵאן דִּירְכִין אוּדְנִיָּה, בַּר אִינּוֹן זְעִירִין קְדִישֵׁי עֲלִיוֹנִין, דְּקוּדְשָׁא בְּרִיךְ הוּא מְשַׁתַּבַּח בְּהוּ, דְּכְתִיב וְעַמְךָ כֻּלָּם צְדִיקִים לְעוֹלָם יִרְשׁוּ אֶרֶץ נֶצַח מְטַעֵי מַעֲשֵׂה יְדֵי לְהַתְּפָאֵר.

98. "The hooks of the pillars"

Rabbi Yitzchak speaks here about the forms of the supernal pillars, Netzach and Hod, and the hooks from which are suspended the pillars below. The two pillars are united and watered, we are told, by the spinal column, Tiferet, that stands over them. Lastly, we learn that the hooks (vavim) are six within six, so that there are vav's above in Chesed, Gvurah and Tiferet and vav's below in Netzach, Hod and Yesod.

The Relevance of this Passage

Essentially, this passage speaks of how Light flows. Tiferet is the upper Central Column, and Yesod is the lower Central Column residing between Netzach and Hod. This is the critical channel that needs to be opened for us to receive the Light. The Zohar now opens up Netzach and Hod, through the unifying power of Yesod, so that an abundance of Light floods our world, opening up the hearts of man to the true Creator.

925. "The hooks of the pillars and their joints shall be of silver" (Shemot 27:10). Rabbi Yitzchak said: "The hooks of the pillars": I say all these that are joined with the forms of the supernal pillars, WHICH ARE NETZACH AND HOD, are called 'the hooks of the pillars'. All those of below are suspended from these hooks. What are hooks (Heb. vavim)? They are six within six, BECAUSE VAVIM (VAV'S) ARE TWO TIMES SIX (=VAV), FOR THE SIX EXTREMITIES ARE COMBINED OF EACH OTHER AND EACH ONE HAS SIX. THEREFORE, NETZACH IS SIX AND HOD IS SIX. They are united and watered by the spinal column, WHICH IS TIFERET that stands over them, FOR TIFERET STANDS OVER NETZACH AND HOD. In Safra De'tzniuta (Eng. 'the hidden book'), we learned that there are Vav's above, IN CHESED, GVURAH AND TIFERET, and Vav's below, IN NETZACH, HOD AND YESOD. They all are interpreted in the same way, MEANING THAT THERE IS NO DISPUTE HERE.

925. וְוֵי הָעַמּוּדִים וְחֻשְׁקֵיהֶם בְּסֶף. רַבִּי יִצְחָק אָמַר, וְוֵי הָעַמּוּדִים, הָא אָמִינָא כָּל אֵינּוֹן דְּמִתְאַחֲדֵן מְקַטְרֵי קַיְמִין עֲלָיִן, אֶקְרוּן וְוֵי הָעַמּוּדִים. וְכָל אֵינּוֹן דְּלִתְתָּא, תְּלִינ מְאִינּוֹן וְוֵים. מְאִי וְוֵים. שְׂתָּא בְּגוּ שְׂתָּא, וּמִתְאַחֲדֵן וּמִתְשַׁקְיִין מְחוּטָּא דְּשִׁדְרָה, דְּקָאִים עֲלִייהוּ. וּבְסַפְרָא דְּצְנִיעוּתָא תָּאנָא, וְוֵים לְעִילָא, וְוֵים לְתִתָּא, וְכִלְהוּ בְּמִתְקָלָא חַד סְלָקִין.