

1. The counting and the reckoning

Rabbi Aba speaks about the creation of man, saying that God made him in the image of the higher and the lower ones as the combination of them all. Man was composed of both male and female, and the female side was composed of both Chesed and Judgment. After they sinned they became concerned with only worldly matters and they no longer knew wisdom. Neither of Adam's sons, Abel, from the upper aspects, nor Cain, from the lower aspects, inherited the earth because neither of them left any offspring. The world was founded from Seth, but it was not complete until Abraham came; once Isaac and Jacob came everything was included in the Central Column and the world stood firm. Even with this it still required the twelve tribes and seventy persons that came from Jacob, and it required Israel to receive the Torah and erect the Tabernacle. Then God wished to count all his legions of people, the children of Yisrael, in order to link them to their roots above. After Yisrael left the land of Egypt they achieved both the Torah and the Tabernacle, and then they were perfectly complete. Rabbi Yitzchak says that when one speaks of his own blessings he must also bless God and acknowledge those blessings. He says that blessings from above do not rest on anything that has been counted, but the counting of the children of Yisrael was an exception. We hear that God will bless the women, who were not counted among the census, the priests and the Levites, and the children under the age of twenty. Rabbi Shimon explains to Rabbi Yehuda what the source of the blessings is, and says that when God's illumination is awakened everything is in love, in perfection, and in peace.

1. "And Hashem spoke to Moses in the wilderness of Sinai, in the Tent of Meeting..." (Bemidbar 1:1). Rabbi Aba opened the discussion with, "So Elohim created man in His own image..." (Beresheet 1:27). We have learned this verse. Come and behold: at the time the Holy One, blessed be He, created the man, He made him in the image of the upper beings and lower beings, and he was the combination of all. His light illuminated from one end of the world to the other end of the world, and everyone feared him.

2. And though it was settled, we must look into this verse: "So Elohim created man in His own image, in the image of Elohim He created him." Since it already said, "His image," why REPEAT AGAIN, "in the image of Elohim He created him"? HE ANSWERS: There were two levels IN THE MAN, SINCE he was composed of male and female. THEREFORE, there is one for the male, THAT IS, "SO ELOHIM CREATED..." and one for the female, THAT IS, "IN THE IMAGE..."

3. And as a result of this, there were assuredly two faces, MALE AND FEMALE, and the end of the verse proves it, since it is written, "male and female He created them" (Ibid.). And he was composed of both aspects. Although the female was attached to his side, she ON HER OWN was also composed of two sides, WHICH ARE CHESED AND JUDGMENT, to be complete in all.

4. And he used to observe with wisdom up and down. Because he sinned, these faces diminished, the wisdom disappeared from him, and he was only concerned with his own bodily matters. And afterwards he begot sons from above and below - THAT IS, ABEL WAS FROM THE UPPER ASPECTS AND CAIN FROM THE LOWER - and neither of them inhabited the earth, SINCE NONE OF THEM LEFT ANY DESCENDANTS IN THE WORLD. Then he fathered a son, NAMELY SETH, and from him the world was planted. This has been explained.

5. In spite of all this, the world below was not finished and complete and was not sustained on its own until Abraham came along. The world was sustained but not completed until Abraham was present in the world and held on TO THE WORLD with his right hand, THAT IS CHESED, as one who holds and assists the right hand of someone who fell. Isaac came along and held the world's hand with the left hand, THAT IS GVURAH, and THE WORLD was sustained even more. When Jacob came along, he held on to the center, with the body, THAT IS THE CENTRAL COLUMN, and became included in both sides, THE RIGHT AND THE LEFT. And the world stood firm and did not collapse.

1. וַיְדַבֵּר יי' אֶל מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֵהָל מוֹעֵד וְגו',
ר' אבא פתח, וַיְבָרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ וְגו',
הָאִי קָרָא אֲתָמֵר. ת"ח, בְּשַׁעֲתָא דְבָרָא קֹדֶשָׁא בְרִיךְ
הוּא לְאָדָם עֵבֶר לִיה בְּדִיוקְנָא דְעֵלָאִי וְתַתָּאִי, וְהוּהוּ
כְּלִיל מְכַלָּא, וְהוּהוּ נְהוּרִיָּה נְהוּרִי, מְסִימֵי עֲלָמָא עַד
סִימֵי עֲלָמָא. וְהוּוּ דְחֲלִין קָמִיה כְּלָא.

2. ואע"ג דהא אוקמוה, אית לאסתכלא ביה בהאי
קרא, וַיְבָרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצַלְמֵ
אֱלֹהִים בָּרָא אוֹתוֹ, בֵּינֵן דְאָמַר בְּצַלְמוֹ, מֵאִי בְּצַלְמֵ
אֱלֹהִים בָּרָא אוֹתוֹ. אֶלָּא וְדָאִי תְרִין דְרֵגִין דְכֻלְּיִן
דְּכַר וְנוֹקְבָא, חַד לְדַכְרֵי, וְחַד לְנוֹקְבָא.

3. ובגין כך דו פרצופין הוו ודאי, וסיפא דקרא
אוכח, דכתיב זכר ונקבה ברא אותם. וכליל הוה
מתרין סטרין ואע"ג דנוקבא אחידת בסטרין. הא
היא נמי כלילא מתרין סטרין, למהווי שלים בכלא.

4. והוה מסתכל בחכמתא, לעילא ותתא. בין
דסרח, אתמעטו פרצופין, וחכמתא אסתלקת מניה,
ולא הוה מסתכל אלא במלי דגופיה. לבתר אוליד
בגין מעלאי ותתאי, ולא אתישבו דא ודא בעלמא,
עד דאוליד בר, ומניה אשתיל עלמא, דאקרי שת,
והא אוקמוה.

5. ועכ"ד, עלמא תתאה לא אשתלים, ולא הוה
שלים, ולא אשתכח בקיומיה, עד דאתא אברהם,
ואתקיים עלמא. אבל לא אשתלים, עד דאברהם
אשתכח ביה בעלמא ואחיד ביה בימינא, כמאן
דאחיד בימיניה, למאן דנסיל. אתא יצחק, ואחיד
בידיה דעלמא בשמאלא, ואתקיים יתיר. בין
דאתא יעקב, אחיד באמצעיתא בגופא, ואתכליל
בתרין סטרין, אתקיים עלמא ולא הוה מתמוטט.

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6. And with all this, THE WORLD was not properly planted with its roots until JACOB begot twelve tribes and seventy persons, and the world was planted. Even so, it was not completed until the time Yisrael received the Torah and the Tabernacle was erected. At that time, the worlds could exist and were completed, and the higher and lower beings were scented.

7. Since the Torah and the Tabernacle were erected, NAMELY, ZEIR ANPIN AND MALCHUT, the Holy One, blessed be He, wanted to count the troops of the Torah. How many legions are there in the Torah, IN ZEIR ANPIN? How many hosts are in the Tabernacle, WHICH IS MALCHUT? (THIS MEANS THAT HE WANTED TO COUNT YISRAEL, WHO ARE THE LEGIONS OF ZEIR ANPIN AND MALCHUT.) Come and behold: every item that needs to be settled in its place, THAT IS, TO LINK PROPERLY THE BRANCH BELOW TO ITS ROOT ON TOP, does not settle until it is uttered by mouth and is counted. Here, also, the Holy One, blessed be He, wanted to count the soldiers of the Torah and the soldiers of the Tabernacle, IN ORDER TO TIE YISRAEL TO THEIR ROOTS ABOVE, WHICH ARE ZEIR ANPIN AND MALCHUT, CALLED 'TORAH' AND 'TABERNACLE'. And they are all united and are inseparable from each other. Everything is in a likeness of above, since THEIR ROOTS, the Torah and Tabernacle, are JOINED AND inseparable from each other, and are in unison.

8. Therefore, YISRAEL, WHO ARE the legions OF ZEIR ANPIN AND MALCHUT, are counted so that they are known, in addition to the others who have no number, NAMELY THE WOMEN AND THOSE YOUNGER THAN TWENTY YEARS. Therefore, it is written: "And Hashem spoke to Moses in the wilderness of Sinai, in the Tent of Meeting." If it is in the Tent of Meeting why IS IT REQUIRED TO MENTION that it was in the wilderness of Sinai, SINCE IT IS KNOWN THAT THE TENT OF MEETING WAS IN NO OTHER PLACE EXCEPT IN THE WILDERNESS OF SINAI? HE REPLIES: Once is for the Torah, NAMELY ZEIR ANPIN, and once is for the Tabernacle, THAT IS, MALCHUT.

9. And both TORAH AND TABERNACLE were, "on the first day of the second month, in the second year" (Ibid.). THAT IS THE SECRET OF GVURAH AND THE ILLUMINATION OF CHOCHMAH OF THE LEFT, SINCE THE MONTH OF NISSAN IS THE RIGHT COLUMN AND CHESED AND IYAR IS THE LEFT COLUMN AND GVURAH. And all is one - THAT IS, THE RIGHT AND THE LEFT WERE JOINED IN HARMONY AS ONE. This month is also called "the month Ziv (lit. 'brightness')" (I Melachim 6:1), alluding to the month and year that is luminous to the moon, THAT IS, MALCHUT, SINCE THE MAIN PERFECTION OF MALCHUT IS FROM THE LEFT COLUMN - THE SECRET OF THE SECOND MONTH AND SECOND YEAR. At that time, all the worlds are whole, LIKE MALCHUT THAT IS THEIR ROOT. "...after they were come out of the land of Egypt..." (Ibid.). THE SCRIPTURE informs us here that when Yisrael left Egypt, it was the first month, THAT IS TO SAY, THEY WENT OUT FROM THE ASPECT OF THE FIRST MONTH, WHICH IS CHESED AND THE RIGHT COLUMN. AND THEN THEY WERE PERFECTED ALSO FROM THE ASPECT OF THE SECOND MONTH, WHICH IS GVURAH AND THE LEFT COLUMN.

10. Rabbi Yitzchak began the discussion with: "Hashem has been mindful of us; He will bless us; He will bless the house..." (Tehilim 115:12). "Hashem has been mindful of us; He will bless us," refers to the men who were included in the count of the desert, whom the Holy One, blessed be He, blesses and to whom He adds more each time.

6. ועם כל דא לא אשתיל בשרשוי, עד דאוליד תריסר שבטין, ושבעין נפשאן, ואשתיל עלמא. ועב"ד לא אשתלים, עד דקבילו ישראל אורייתא בטורא דסיני, ואתקם משכנא. כדין אתקיימו עלמין ואשתלימו, ואתבסמו עלאין ותתאין.

7. בין דאורייתא ומשכנא אתוקמו, בעא קודשא בריך הוא למפקד חילוי דאורייתא, במה חילין אינון דאורייתא, במה חילין אינון דמשכנא. ת"ח, כל מלה דבעי לאתישבא בדוכתיה, לא מתיישבא עד דאדבר בפומא, ואתמני עליה. אוף הכא, בעא קודשא בריך הוא למפקד חילין דאורייתא, וחילין דמשכנא, וכלהו הוו כחד ולא מתפרשי דא מן דא, כלא כגוונא דלעילא, דהא אורייתא ומשכנא לא מתפרשי דא מן דא, ואזלין כחדא.

8. ובגין כך, חיליהון עלין בחושבנא לאשתמודעא גבייהו, בר אינון אחרנין דלית לון חושבנא. ובגין כך כתיב, וידבר יי אל משה במדבר סיני באהל מועד. אי באהל מועד, אמאי במדבר סיני. אלא חד לאורייתא וחד למשכנא.

9. והאי והאי, באחד לאחד השני בשנה השנית, וכלא חד, והאי אקרי חדש זיו רמז ליהוא ירחא ושנתא דנהיר לסיהרא, דהא כדין עלמין בלהו אשתכחו בשלימו. לצאתם מארץ מצרים, לאשתמודעא דהא כד נפקו ישראל ממצרים, באחד הראשון הוה.

10. רבי יצחק פתח, יי זכרנו יברך יברך את בית וגו'. יי זכרנו יברך, אלין גוברין. דהוו עלין בחושבנא במדברא, וקודשא בריך הוא מברך לון, ואוסיף עלייהו בכל זמנא.

11. Come and behold: he who speaks in praise of his friend, of his children, or of his money or wealth, must also bless Him and acknowledge those blessings. From where do we learn this? From Moses, since it is written, "behold, you are this day like the stars of heaven for multitude." And afterwards, what does he say? "Hashem, the Elohim of your fathers, makes you a thousand times many more than you are..." (Devarim 1:10-11). There are two blessings here. One is the "Hashem, the Elohim of your fathers..." That is one, and the one following that is, "and bless you, as He has promised you"; (Ibid.). He promised to acknowledge them and add blessings, benedictions upon those benedictions!

12. And if he counts the praises of his friend but does not acknowledge these benedictions, he will be punished because of this, first from above, THAT IS, HE WILL BE HARMED BECAUSE OF IT. And if he blesses him, he will be blessed HIMSELF from above. And he should bless him with a good eye and not with an evil eye. And in all things, the Holy One, blessed be He, wishes to have the blessings given with a good heart WHEN HE BLESSES. And since when one blesses his friend, the Holy One, blessed be He, wishes one to bless with a good eye and a good heart, when one gives grace to the Holy One, blessed be He, most certainly it must be in good eye, and with a good and loving heart. Therefore, IT IS WRITTEN: "And you shall love Hashem your Elohim with all your heart" (Devarim 6:5).

13. Come and behold: it has been established that the blessing of above does not rest on something that has been counted. You may question: how could they have counted Yisrael? It is because they took ransom from them and it was settled, and the count did not take place until all the ransom was gathered and counted. At first they would bless Yisrael and then they would count the ransom, and they would repeat and bless Yisrael again. So the result is that we find that Yisrael were blessed in the beginning and at the end, and there was no death amongst them.

14. HE ASKS: Why does death result from counting? AND HE ANSWERS: It is because the blessing does not dwell when you count, and when the blessing departs, the Other Side rests upon it and one could be damaged. Therefore, they used to substitute a monetary ransom for the count, and thereby remove the threat OF DEATH.

15. "He will bless the house of Yisrael..." (Tehilim 115:12). These are the women, WHO ARE CALLED 'HOUSE', which were not included in the count, BECAUSE WOMEN WERE NOT COUNTED IN THE DESERT. "He will bless the house of Aaron" (Ibid.), because they ARE THE PRIESTS AND THEY bless the people with a benevolent eye, a good heart, and heartfelt love. "...the house of Aaron..." WHY DOES IT MENTION THE HOUSE? IT ALLUDES also to the women who are blessed by the blessing OF AARON.

11. ת"ח, האי מאן דאמר שבחא דחבריה, דבנוי, או דממוניה, בעי לברכא ליה, ולאודאה עליה ברכאן. מנלן. ממששה. דכתיב והנכם היום כככבי השמים לרוב, לבתר מה פתיב, יי' אלהי אבותיכם יוסף עליכם ככם אלף פעמים וגו'. תרין ברכאן הוו, חד יי' אלהי אבותיכם וגו'. הא חד. לבתר ויברך אתכם כאשר דבר לכם. לאודאה עליהו, ברכאן על ברכאן.

12. ואי איהו מני שבחא דחבריה, ולא אודי עליה ברכאן. הוא נתפס בקדמיתא מלעילא. ואי איהו מברך ליה, הוא מתברך מלעילא. וברכתא בעי לברכא לה בעינא טבא, ולא בעינא בישא. ובכלא בעי קודשא בריך הוא רחומותא דלבא. ומה מאן דמברך לחבריה, בעי קודשא בריך הוא דיברך ליה בעינא טבא, בלבא טבא. מאן דמברך לקודשא בריך הוא, עאכ"ו, דבעי עינא טבא, ולבא טבא, ורחומותא דלבא. בג"כ ואהבת את יי' אלהיך בכל לבבך וגו'.

13. ת"ח, הא אוקמה לית ברכתא דלעילא שריא, על מלה דאתמני. ואי תימא, ישראל איך אתמנון. אלא כופרא נטלי מניהו, והא אוקמה, וחושבנא לא הוי עד דיתכניש כל ההוא כופרא, וסליק לחושבנא, ובקדמיתא מברכן להו לישראל, ולבתר מנאן ההוא כופרא, ולבתר מהדרין ומברכין לון לישראל. אשתכחו דישראל מתברכין בקדמיתא ובסופא, ולא סליק בהו מותנא.

14. מותנא אמאי סליק במניינא. אלא בגין דברכתא לא שריא במניינא, כיון דאסתלק ברכתא, סטרא אחרא שארי עלוי, ויכיל לאתזקא. בגין דא במניינא נטלין כופרא ומדיונא, לסלקא עליה מניהו.

15. יברך את בית ישראל, אליו נשין, דלא סלקין במניינא. יברך את בית אהרן, דאינון מברכין לעמא, בעינא טבא ובלבא טבא, וברחומותא דלבא. את בית אהרן, הכי נמי נשין, דאתברכן בברכתא.

16. "He will bless those who fear Hashem" (Ibid. 13). These are the Levites, all of whom are blessed because they fear Hashem. It is written, "both small and great" (Ibid.), because although THE YOUNG were not included in the count, SINCE THEY WERE COUNTING THE POPULATION ONLY FROM TWENTY YEARS AND OLDER, STILL THEY SHOULD BE BLESSED TOGETHER WITH THE OLDER ONES.

17. Come and behold: we do not find another counting among Yisrael by which they received blessings from it as in this count, IN WHICH THEY USED THE HALF-SHEKEL FOR THE COUNTING, because this counting was purposely meant for a blessing, and it was meant to perfect the completeness of the worlds. At the place whence blessings emanate, they were counted, as it is written, "on the first day of the second month" (Bemidbar 1:1), that is Ziv, of the world's blessings, out of which emanates and radiates brightness (Heb. ziv) to the world. Hence this SECOND month, WHICH IS THE LEFT COLUMN, is called BY THE NAME OF 'Ziv' because the brightness of everything radiates from it. And therefore it is written, "May Hashem...bless you out of Zion" (Tehilim 134:3), THAT IS THE SECRET OF MALCHUT. And it all pertains to the same thing, BECAUSE MALCHUT WAS BUILT FROM THE SECOND MONTH, WHICH IS THE SECRET OF THE LEFT COLUMN. It is also written, "for there Hashem has commanded the blessing, even life for evermore" (Tehilim 133:3).

18. Rabbi Yehuda was present before Rabbi Shimon. He said to him: From where do Yisrael draw their blessings? He answered him: Woe to the world that does not pay attention, and to men who do not observe the glory of the most high King. Come and behold: at a time when Yisrael are worthy before the Holy One, blessed be He, the worlds were in one uppermost and holy tree, THAT IS, ZEIR ANPIN, where all the sustenance is. And it received blessings from the place where all the blessings were gathered, THAT IS BINAH, where, it was planted and rooted. SINCE MOCHIN OF ZEIR ANPIN WERE PLANTED IN BINAH IN THE SECRET OF THE 'THREE THAT EMANATE FROM ONE, ONE EXISTS IN THREE'.

19. And Yisrael below were blessed from the place out of which all blessings emanate and are not prevented from leaving, THAT IS MALCHUT, as is written: "may Hashem...bless you out of Zion," and: "like the dew of Hermon descending upon the mountains of Zion" (Tehilim 133:3); THAT IS, MALCHUT. AND IT IS FURTHER WRITTEN: "because it is there that Hashem commanded the blessing, life forever" (Ibid.). And that is the light of the universe. It is written: "Out of Zion, the perfection of beauty, Elohim has shone forth" (Ibid. 50:2); "has shone forth," MEANS illuminates, as in, "He shone forth from Mount Paran" (Devarim 33:2). And when He lights up, He illuminates all the worlds.

20. And when this light, MEANING THE BLESSING AND LIFE MENTIONED ABOVE, awakens, all is joined, THAT IS, IN THE SECRET OF UNION. Everything is with love, all is with perfection, and then it is all peaceful - peace above and peace below. That is the meaning of, "Peace be within your walls, and prosperity within your palaces" (Tehilim 122:7).

16. יְבָרַךְ יְיָ אֱלֹהֵי אֲנֹנִים לְיוֹאֵי, וְכִלְהוּ מִתְבָּרְכִין, בְּגִין דְּדַחְלִין לִיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. הַקְטָנִים עִם הַגְּדוֹלִים, אַע"ג דְּלֹא עָאֲלִין בְּמַנְיִנָא.

17. ת"ח לֹא אֲשַׁתְּכַח מַנְיִנָא בְּהוּ בְּיִשְׂרָאֵל דְּאֲתְבָרְכִין בֵּיהּ, בְּהַאי מַנְיִנָא. דְּהַאי מַנְיִנָא לְאֲתְבָרְכָא הוּהוּ, וְלֹא שְׁלֵמָא שְׁלִימוּתָא דְּעֵלְמִין הוּהוּ, וּבְאַתְרֵי דְּבְרַכְּאָן נִמְקִין אֲתַמְנֹן, דְּכְתִיב בְּאַחַד לְחַדְשֵׁי הַשָּׁנָה, דְּאִיהוּ זִיּוּא דְּבְרַכְּאָן דְּעֵלְמָא, דְּמַנְיָה נְפִיק זִיּוּא לְעֵלְמָא. וְעַל דָּא אֲקָרִי חַדְשֵׁי זִיּוּ, דְּזִיּוּא דְּכֻלָּא נְפִיק מִנְיָה, וְעַל דָּא כְּתִיב, יְבָרַךְ יְיָ מְצִיּוֹן, וְכֻלָּא חַד מְלָה וְכְתִיב כִּי שֵׁם צִוָּה יְיָ אֶת הַבְּרָכָה וְגו'.

18. רבֵי יְהוּדָה הוּהוּ שְׂכִיחַ קַמֵּיהּ דְּר"ש, א"ל יִשְׂרָאֵל מֵאַן אַתְרֵי אֲתְבָרְכִין. א"ל, וְוִי לְעֵלְמָא, דְּלֹא מִשְׁגִּיחוּן וְלֹא מִסְתַּבְּלִין בְּנֵי נֶשָׁא, בְּיִקְרָא דְּמַלְכָּא עֲלָאָה. תָּא חַזִּי, בְּשַׁעֲתָא דְּאֲשַׁתְּכַחוּ יִשְׂרָאֵל זְכָאִין קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְהוּוּ עֵלְמִין שְׂכִיחוּן בְּחַד אֵילָנָא עֲלָאָה קְדִישָׁא, דְּמִזְוֹנָא דְּכֻלָּא בֵּיהּ, הוּהוּ מִתְבָּרַךְ מֵאַתְרֵי דְּכָל בְּרַכְּאָן כְּנִישִׁין בֵּיהּ. וּבֵיהּ אֲתַנְטַע וְאֲשַׁתִּילוּ שְׂרָשׁוּי.

19. וְיִשְׂרָאֵל לְתַתָּא, הוּוּ מִתְבָּרַךְ מֵאַתְרֵי דְּכָל אֲנֹנִים בְּרַכְּאָן נִמְקִין בֵּיהּ, וְלֹא מִתְעַבְבִי לְמִיפְקֵי, הַה"ד יְבָרַךְ יְיָ מְצִיּוֹן, וְכְתִיב כְּטַל חֶרְמוֹן שִׁוּרֵד עַל הַרְרֵי צִיּוֹן כִּי שֵׁם צִוָּה יְיָ אֶת הַבְּרָכָה חַיִּים עַד הָעוֹלָם. וְדָא אִיהוּ נְהִירוּ דְּעֵלְמָא. דְּכְתִיב מְצִיּוֹן מְכֻלָּל יוֹפֵי אֱלֹהִים הוֹפִיעַ. הוֹפִיעַ: נְהִיר. כַּד"א הוֹפִיעַ מֵהַר פֶּאֶרְן. וְכַד יְנַהֵר, יְנַהֵר לְכֻלְהוּ עֵלְמִין.

20. וְכַד הַאי נְהִירוּ אֲתַעַר, כֻּלָּא הוּא בְּחִבְרוּתָא, כֻּלָּא הוּא בְּרַחֲמֵימוּתָא, כֻּלָּא הוּא בְּשְׁלִימוּ, כְּדִין הוּא שְׁלֵמָא דְּכֻלָּא, שְׁלֵמָא דְּעֵיּלָא וְתַתָּא, הַה"ד יְהִי שְׁלוֹם בְּחִילְךָ שְׁלוֹה בְּאַרְמְנוֹתֶיךָ.

2. "Rejoice with Jerusalem"

Rabbi Elazar begins by saying that God and all His hosts pay attention to whoever speaks the words of the Torah because the Torah is so loved by Him. Whoever performs one precept of the Torah causes it to awaken above; this makes peace above and below. Rabbi Elazar says that people are to rejoice only when they are in the Holy Land but not when they do not live there. Rabbi Aba adds that one may rejoice only when Jerusalem is in a state of happiness, but never when Yisrael is in exile. We learn of why Hashem should be served with gladness and yet also with fear and trembling.

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21. "Every man of the children of Yisrael shall pitch by his own standard, with the ensign of their father's house" (Bemidbar 2:2). Rabbi Elazar began the discussion with, "Rejoice with Jerusalem and be glad with her, all you that love her..." (Yeshayah 66:10). How beloved the Torah is before the Holy One, blessed be He, for wherever the words of the Torah are heard, the Holy One, blessed be He, and all His hosts pay attention to His words. And the Holy One, blessed be He, comes to live with him. That is the meaning of, "in all places where I cause My Name to be pronounced..." (Shemot 20:21). And in addition to this, his enemies fall before him. This has already been explained.

22. Come and behold: the commandments of the Torah are supernal above. A man comes and performs one precept. That precept stands up before the Holy One, blessed be He, and decorates itself and says, 'this person has made me and I am from him.' For he awakens it above. As he arouses it below, it awakens above and makes peace above and below, THAT IS, HE BRINGS ABOUT A BOND BETWEEN ZEIR ANPIN AND MALCHUT, WHICH ARE REFERRED TO AS 'ABOVE' AND 'BELOW', as it was said, "Or let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me" (Yeshayah 27:5). "That he may make peace with Me," that is, above IN ZEIR ANPIN; "and he shall make peace with Me," that is below, IN MALCHUT. Happy is the lot of that man who performs the precepts of the Torah.

23. "Rejoice with Jerusalem..." That is because festivity is prevalent only when Yisrael reside in the Holy Land. It is there that the woman conjugates with her husband, THAT IS, ZEIR ANPIN AND MALCHUT. Then it is time for everyone to rejoice, above and below. During the time when Yisrael are not living in the Holy Land, a man is not permitted to rejoice and show joy, as is written: "Rejoice with Jerusalem, and be glad with her." This is meant precisely, THAT IS, WHEN YISRAEL ARE IN IT.

24. Rabbi Aba observed one man who was rejoicing in the house of a tyrant in Babylon. He kicked and scolded him and said: It is written, "Rejoice with Jerusalem." During a time when Jerusalem is in happiness, a person is required to rejoice, AND NOT DURING THE TIME OF THE EXILE. Rabbi Elazar follows this reasoning in saying, "Rejoice with Jerusalem," namely as is written, "serve Hashem with gladness" (Tehilim 100:2) - WHICH MEANS THAT JERUSALEM IS THE SHECHINAH, AND IT IS OBLIGATORY TO SERVE HER AND MAKE HER HAPPY.

25. One verse says, "Serve Hashem with gladness" (Tehilim 100:2), and one says, "Serve Hashem with fear, and rejoice with trembling" (Tehilim 2:11). What is the difference between them? HE ANSWERS: One speaks of the time when Yisrael live in the Holy Land, THAT IS, WHEN THEY SERVE HASHEM HAPPILY, and one speaks of a time when Yisrael live in other lands - THEN IT IS NECESSARY TO SERVE HASHEM IN FEAR AND REJOICE WHILE TREMBLING. "Serve Hashem with fear." This refers to the Congregation of Yisrael, NAMELY MALCHUT at a time when she is in exile among the nations.

21. איש על דגלו באותות לבית אבותם יחנו בני ישראל וגו'. רבי אלעזר פתח, שמחו את ירושלים וגילו בה כל אהביה וגו'. כמה חביבא אורייתא קמי קודשא בריך הוא, דהא בכל אתר דמלי דאורייתא אשתמע, קודשא בריך הוא וכל חילין דיליה בלהו צייתין למלויה. וקודשא בריך הוא אתי לדוירא עמיה, הה"ד בכל המקום אשר אזכיר את שמי וגו'. ולא עוד, אלא דשנאוי נמלין קמיה, ודהא אוקמוה.

22. ת"ח, פקודי אורייתא עלאין אינון לעילא. אתי בר נש ועביד פקודא חדא, ההוא פקודא קיימא קמי קודשא בריך הוא, ומתעטרא קמיה, ואמר פלניא עבד לי, ומן פלניא אנא, בגין דאיהו אתער ליה לעילא. כגוונא דאיהו אתער ליה לתתא, ה"נ אתער לעילא, ועביד שלמא לעילא ותתא, כמה דאת אמר, או יחזק במעוזי ועשה שלום לי שלום ועשה לי. ועשה שלום לי, לעילא. שלום ועשה לי, לתתא. זפאה חולקיה דההוא בר נש, דעביד פקודי אורייתא.

23. שמחו את ירושלים וגו', בגין דחדוה לא אשתבח, אלא בזמנא דישראל קיימי בארעא קדישא. דתמן אתחברת אתתא בבעלה, וכדין הוא חדוותא דכלא, חדוותא דעילא ותתא. בזמנא דישראל לא אשתכחו בארעא קדישא, אסיר ליה לב"נ למחדי, ולאחזאה חידו. דכתוב, שמחו את ירושלים וגילו בה וגו', וגילו בה דייקא.

24. רבי אבא חמא חד ב"נ, דהוה חדי בבי טרוניא דבבל, בטש ביה, אמר שמחו את ירושלים כתיב, בזמנא דירושלים בחדוה, בעי בר נש למחדי. ר' אלעזר לטעמיה, דאמר שמחו את ירושלים, היונו דכתיב עבדו את יי' בשמחה.

25. כתוב אחד אומר, עבדו את יי' בשמחה, וכתוב אחד אומר, עבדו את יי' ביראה וגילו ברעדה. מה בין האי להאי. אלא, כאן בזמנא דישראל שראן בארעא קדישא. כאן בזמנא דישראל שראן בארעא אחרא. עבדו את יי' ביראה, דא כ"י, בזמנא דאיהו בגלותא ביני עממאי.

26. Rabbi Yehuda said the scripture says, "For you shall go out with joy" (Yeshayah 55:12), referring to the Congregation of Yisrael. And since it says, "you shall go out," IT MEANS from exile, and it is called 'a rejoicing'; THUS, EVEN WHILE STILL RESIDING IN THE EXILE, WE CALL IT 'A REJOICING'. He replied to him: Certainly, that is the way it is. During all the time she is in exile and lies in the dust, you can not call it 'happiness' until the Holy One, blessed be He, comes and raises her from the dust, and says to her, "Shake yourself from the dust" (Yeshayah 52:2); "Arise, shine..." (Yeshayah 60:1). And then they will join together. At that point it is called 'rejoicing'. That will be happiness for everyone and then certainly, "you shall go out with joy." Then, many legions will go out to greet and receive the Matron to the joyous festivity of the King, as it is written: "the mountains and the hills shall break forth" (Yeshayah 55:12); and further, "for Hashem will go before you; and the Elohim of Yisrael will be your rearguard" (Yeshayah 52:12).

26. אָמַר ר' יְהוּדָה, וְהָא כְּתִיב כִּי בְשִׂמְחָה תֵצֵאוּ, וְדָא הִיא כ"י, כִּיּוֹן דְאָמַר תֵצֵאוּ, מִן גְלוּתָא הוּא, וְאֶקְרִי שְׂמֵחָה. א"ל, וְדָאי הָכִי הוּא, דְכָל זְמַנָּא דְאִיהִי בְגִלוּתָא וְשְׂכִיבַת לְעַפְרָא, לֹא אֶקְרִי שְׂמֵחָה, עַד דְקוּדְשָׁא בְרִיךְ הוּא יֵיתִי לְגַבְהָ, וְיוֹקִים לָהּ מְעַפְרָא, וְיֵימָא הַתְנַעֲרִי מְעַפְרָא וְגו'. קוּמִי אוּרִי וְגו'. וְיִתְחַבְרוּן כְּחַדָּא, כְּדִין חֲדוּתָא אֶקְרִי. חֲדוּתָא דְכָלָא, וְכְדִין בְשִׂמְחָה תֵצֵאוּ וְדָאי. כְּדִין כְּמָה חֲוִילִין יִפְקוּן לְקַבְלָא דְמִטְרוּנֵיתָא, לְחֲדוּתָא דְהַלּוּלָא דְמַלְכָא, כְּד"א הַהָרִים וְהַגְּבְעוֹת יִפְצְחוּ וְגו', וְכְתִיב כִּי הֵלֵךְ לַפְנֵיכֶם יי' וּמֵאַסְפְּכֶם וְגו'.

3. The standards

Rabbi Yehuda talks about the four camps of Yisrael and the twelve tribes and twelve boundaries. He brings into his discussion the four faces in the four corners of the universe, all of which are integrated in man. He tells of the movement of the two standards of Judah and Reuben that traveled with the Tent of Meeting and the two standards of Ephraim and Dan that followed. Rabbi Yehuda correlates the various Sfirot and the four Archangels and the letters in the Holy Name with these standards and events. He talks about the direction of circling the altar, the direction of sunrise, and the importance of the direction of the bed for creating a male child.

27. "Every man...shall pitch by his own standard, with the ensigns" (Bemidbar 2:2). These are the four camps of the Congregation of Yisrael - THAT IS THE SECRET OF CHESED, GVURAH, TIFERET AND MALCHUT - AND THEY ARE MICHAEL, GABRIEL, URIEL, RAPHAEL, who represent the twelve tribes and twelve boundaries all encircled around her, BECAUSE CHESED, GVURAH, TIFERET AND MALCHUT EACH HAVE THREE COLUMNS FOR A TOTAL OF TWELVE. Everything reflects the above, THE TWELVE BOUNDARIES OF ZEIR ANPIN. The Scripture says, "there the tribes used to go up, the tribes of Yah..." (Tehilim 122:4). The words, "there the tribes used to go up," refer to the twelve tribes, which are the twelve boundaries below OF MALCHUT, WHO WENT UP TO THE TWELVE BOUNDARIES OF ZEIR ANPIN.

27. אִישׁ עַל דְגָלוֹ בְאוֹתוֹת. אֵלִין אַרְבַּע מִשְׁרֵיין דְכִנְסַת יִשְׂרָאֵל, דְאִינוּן תְּרִיסַר שְׁבֻטִין, תְּרִיסַר תְּחוּמִין, סְחוּר סְחוּר לָהּ. כָּלָא בְגוּוּנָא דְלַעֲיִלָּא, כְּתִיב שְׁשֵׁם עָלוּ שְׁבֻטִים שְׁבֻטֵי יְהוָה וְגו'. שְׁשֵׁם עָלוּ שְׁבֻטִים, אֵלִין י"ב שְׁבֻטִין, י"ב תְּחוּמִין דְלַתְתָּא.

28. "...the tribes of Yah..." It has been explained that this is because Yud-Hei, THE SECRET OF CHOCHMAH AND BINAH, is assuredly "an appointed practice (also: 'a testimony') for Yisrael." And therefore IT IS WRITTEN, "the Reubenite (with Hei as prefix and Yud as suffix)" (Bemidbar 26:7); "the Shimonite" (Ibid. 14). This is because each individual contains Yud-Hei, HEI IN THE BEGINNING AND YUD AT THE END. But assuredly it is so, because the uppermost holy Tree, THAT IS THE NAME OF YUD HEI VAV HEI, has stamped them with its seal. And this has been explained according to the scripture: "As for the likeness of their faces, the four had the face of a man, the face of a lion on the right..." (Yechezkel 1:10), IN WHICH the image of a man, WHICH IS MALCHUT, is included in all. And there were four faces to the four directions of the world. They are distinguished in their appearances, NAMELY A LION, AN OX, AND AN EAGLE, and all are integrated in man, THE SECRET OF MALCHUT. THE LION, OX, AND EAGLE ARE CHESED, GVURAH AND TIFERET, AND THE FACE OF MAN IS MALCHUT, WHICH DRAWS FROM ALL, AND ALL ARE INCLUDED IN IT.

28. שְׁבֻטֵי יְהוָה, הָא אוֹקְמוּהָ בְגִין דְי"ה עֲדוֹת לְיִשְׂרָאֵל וְדָאי. וּבְגִין דָּא, הָרְאוּבוּנִי, הַשְּׂמַעוּנִי, י"ה בְּכָל חֵד וְחֵד. אָבֵל וְדָאי הָכִי הוּא, דְהָא אֵילָנָא עֲלֵאָה קְדִישָׁא, בְּהוּ אַחְתָּם בְּחוּתְמוּי. וְאוֹקְמוּהָ דְכְתִיב, וְדַמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל הַיְמִין וְגו'. דְיוֹקְנָא דְאָדָם אַתְבְּלִיל בְּכֵלְהוּ, וְאִפִּין הוּוּ לְד' סְטְרִין דְעֵלְמָא, וּמִתְפָּרְשָׁן בְּדִיוֹקְנֵיהוּן, וְכֵלְהוּן כְּלִילִין בְּיַהּ בְּאָדָם.

29. Michael is to the right, WHICH IS SOUTH. Gabriel is to the left, WHICH IS TO THE NORTH. Uriel is to the front, WHICH IS EAST. Raphael is to the back, WHICH IS WEST. And the Shechinah is on top of them. Two are on this side, FROM SOUTH AND NORTH, and two are on that side, FROM EAST AND WEST, and she, MALCHUT, is in the center. Likewise, it is on the earth below AT THE STANDARDS. Two are on this side, THE STANDARD OF JUDAH'S CAMP AND THE STANDARD OF REUBEN'S CAMP, and two are on that side, WHICH INCLUDES THE STANDARD OF EPHRAIM'S CAMP AND THE STANDARD OF DAN'S CAMP. And Yud-Hei is in the center, WHICH IS THE SECRET OF THE TWO TABLETS OF TESTIMONIAL IN THE ARK THAT TRAVELED IN THEIR MIDST. AND THE CHANGE OF ORDER THAT WE FIND HERE AT THE STANDARDS, IS THAT EAST MOVES FIRST, NAMELY, TIFERET, WILL BE EXPLAINED FURTHER.

30. Since the two standards traveled, THAT OF JUDAH AND REUBEN, what does the scripture say? "Then the Tent of Meeting shall set forward with the camp of the Levites..." (Bemidbar 2:17). And following them were the other two STANDARDS OF EPHRAIM AND DAN, which compose the four camps in the four directions of the world - EAST, SOUTH, WEST AND NORTH, for a total of twelve. This is BECAUSE EACH STANDARD COMPRISES THREE TRIBES, SINCE below it is the same as above, IN MALCHUT.

31. The standard of the Judah camp traveled first, the representative of the camp of Uriel. And AFTERWARDS, THE STANDARD OF the Reuben camp followed, representing the camp of Michael. That is, REUBEN to the south, WHICH IS CHESED, and that OF JUDAH to the East, WHICH IS TIFERET. AND THE SPRINKLING ON the altar ALSO BEGAN in the south-east CORNER, WHICH SIGNIFIES CHESED AND TIFERET. And the camp of Dan was to the north, and the camp of Ephraim was westward. The camp of Dan, TO THE NORTH, is representative of the camp of Gabriel, and the camp of Ephraim, to the west, is representative of the camp of Raphael. AND THE SPRINKLING ON the altar was also north-west, WHICH IS THE SECRET OF GVURAH AND MALCHUT. Everything is connected with the other until all ascends and unites with the Holy Name, YUD HEI VAV HEI, which is the beginning of everything, NAMELY THE YUD OF YUD HEI VAV HEI, WHICH IS CHOCHMAH. It is supreme over all, THE FIRST HEI, BINAH. Overall holiness is VAV, TIFERET. Everything is comprised in it, THE LAST HEI, WHICH IS MALCHUT.

32. The Yud OF YUD HEI VAV HEI OF ZEIR ANPIN is east, and that is the beginning of light. It travels and wanders and produces the south, THAT IS CHESED. And the south goes out, suspended from beginning of the east, THAT IS THE YUD OF YUD HEI VAV HEI, CHOCHMAH. Hei OF YUD HEI VAV HEI OF ZEIR ANPIN is south, MEANING THAT from it the south goes forth to the world, SINCE HEI IS BINAH AND FROM BINAH THE CHESED IS DRAWN, THAT IS, SOUTH. But the Yud, REPRESENTING CHOCHMAH, enters at the beginning of the east and takes out CHESED, WHICH EVOLVES FROM BINAH TO ZEIR ANPIN.

29. מִיְכָאֵל מִיְמִינָא, גַּבְרִיאֵל מִשְׁמָאלָא, אֲוִרְיָאֵל לְקַדְמֵיהּ, רַפָּאֵל לְאַחֲרֵיהּ, שְׁכִינְתָא עֲלֵיהּ. תְּרִין מַכָּאן, וְתְרִין מַכָּאן, וְהִיא בְּאִמְצַעִיתָא. כְּגֻוְנָא דָּא בְּאַרְעָא דְלְתַתָּא, תְּרִי מַכָּאן, וְתְרִי מַכָּאן, וְיָ"ה בִּינֵיהּ.

30. בֵּינָן דְנִטְלִין תְּרִין דְגָלִים, מַה בְּתִיב. וְנִסַּע אֶהָל מוֹעֵד מַחֲנֵה הַלְוִיִּם וְגו'. וּלְבַתֵּר, אֵינּוּן תְּרִין אַחֲרֵנִין ד' מִשְׁרִיין אֵינּוּן לְד' סְטְרֵי עֲלָמָא, וְאַשְׁתַּכְּחוּ תְרִיסָר. אוֹף הֲכִי לְתַתָּא כְּגֻוְנָא דְלְעִילָא.

31. וְנִסַּע בְּרֵאשׁוֹנָה דְגָל מַחֲנֵה יְהוּדָה, לְקַבִּיל מִשְׁרֵיָא דְאֲוִרְיָאֵל. וּמַחֲנֵה דְרֵאובֵן לְקַבִּיל מִשְׁרֵיָא דְמִיכָאֵל. דָּא לְדֵרוּם, וְדָא לְמִזְרַח. מִזְבַּח ה"נ דְרוּמִית מִזְרְחִית. וּמַחֲנֵה דֵן לְצַפּוֹן. מַחֲנֵה אֶפְרַיִם יָמָה. מַחֲנֵה דֵן לְקַבִּיל מִשְׁרֵיָא דְגַבְרִיאֵל. מַחֲנֵה אֶפְרַיִם לְמַעַרְב, לְקַבִּיל מִשְׁרֵיָא דְרַפָּאֵל מִזְבַּח ה"נ צְפוֹנִית מְעַרְבִית. כֻּלָּא אַחִיד דָּא בְּדָא, עַד דְסַלְקָא כֻּלָּא וְאַתְאַחַד בְּשֵׁמָא קְדִישָׁא, דְאִיהוּ שִׁירוּתָא דְכֻלָּא. עֲלָא דְכֻלָּא קְדִישָׁא דְכֻלָּא. כֻּלָּא אַתְבַּלִּיל בֵּיהּ.

32. י' מִזְרַח הוּא שִׁירוּתָא דְנְהוּרָא, אָזִיל וְשֵׁאט וְאַפִּיק לְדֵרוּם. וְדֵרוּם נְפִיק וְתִלְוִיָא בְּשִׁירוּתָא דְמִזְרַח. ה' דְרוּם. מְנִיָּה נְפִיק דְרוּם בְּעֲלָמָא. וְעִייל י' בְּשִׁירוּתָא דְמִזְרַח, וְאַפִּיק לִיהּ.

33. From Hei come south and north and that which is in between, WHICH IS THE CENTRAL COLUMN THAT UNITES THEM, from Yud east, and from Yud-Hei-south and north depend on them - SOUTH FROM YUD, AND NORTH FROM HEI, Vav in the center, WHICH UNITES THEM. And that is a male child, NAMELY, TIFERET THAT IS A SON OF YUD-HEI. And for this reason, it is between north and south, therefore, we are taught that whoever places his bed between the north and the south shall have male children, because this male child, WHO IS TIFERET, is situated between north and south. FOR from the supreme Hei, BINAH, came out north and south, WHICH ARE THE TWO COLUMNS IN IT. The male child, NAMELY TIFERET, is between them, UNITING THEM in the mystery of Yud-Vav-Hei. YUD IS THE RIGHT COLUMN ON THE SOUTH. VAV IS THE CENTRAL COLUMN ON WHOSE RIGHT IS SOUTH AND ON WHOSE LEFT IS NORTH. HEI IS THE LEFT COLUMN ON THE NORTH. The last Hei OF YUD HEI VAV HEI is west, NAMELY MALCHUT.

34. Consequently, the south holds to the east, where the sun rises, and depends on it. Therefore, we are taught that the aspect of Aba, THAT IS THE YUD, bonds and depends on the supreme Chesed. And on the side of Ima, THAT IS THE HEI, Gvurah depends. Likewise, everything holds to each other.

35. The corners of the altar were also circled in that manner. It comes to the south-east corner, because the south is strengthened in the east, THE CENTRAL COLUMN, which is the sunrise, and the strength of the sun only stays at the start. IT THEN APPROACHES the north-east CORNER. Since after the south, NAMELY CHESD, received the strength of the east - THAT IS, AFTER THE CENTRAL COLUMN UNITED SOUTH AND NORTH - THE EAST illuminated to the north, and the north was included in the south because the left is combined in the right THROUGH THE CENTRAL COLUMN.

36. IT THEN COMES TO the north-west CORNER, since the west that is in the last Hei, NAMELY MALCHUT, receives from the north. And therefore the north moves west, SINCE MALCHUT IS BUILT FROM THE LEFT COLUMN. IT THEN FOLLOWS TO the south-west CORNER, BECAUSE MALCHUT moves to join in the south, NAMELY, TO DRESS UP CHOCHMAH WITH CHASSADIM, since the south is dependent on the east, THE CENTRAL COLUMN. And THEREFORE, its strengthening, WHICH IS THE EAST, moves first; the west moves to grasp the south, AND THE SOUTH, WHICH IS ITS STRENGTHENING, MOVES FIRST. That is the meaning of the words: "and his right hand embraces me" (Shir Hashirim 2:6); right meaning south. Therefore, it nourishes from two sides, from the north and south, FROM LEFT AND RIGHT. That is the meaning of, "His left hand is under my head, and his right hand embraces me;" left is north and right is south.

37. And this mystery I learned: that the Holy One, blessed be He, places His bed from north and south, SINCE HIS BED IS THE MYSTERY OF MALCHUT, and it is certainly attached to the son, THAT IS ZEIR ANPIN, WHO IS THERE, FROM SOUTH AND NORTH. And therefore people should place their bed between north and south; THE RIGHT OF THE BED SHOULD BE TO THE SOUTH AND THE LEFT OF THE BED TO THE NORTH, JUST AS ZEIR ANPIN STANDS BETWEEN SOUTH AND NORTH. And so my father taught me, that one is given male children because he concentrated on the complete, whole supernal Faith, NAMELY the Holy One, blessed be He, Who is situated between north and south, and the Congregation of Yisrael, NAMELY MALCHUT ALSO CALLED 'BED', situated between north and south. Most certainly he shall have male children.

33. ומן ה' תלויא דרום וצפון, והוא הביניהו, ו' מזרח ו' דרום וצפון תלויאן ביה. ו' באמצעיתא. ודא הוא בן דכר. בג"כ איהו בין צפון לדרום. וע"ד תנינן, מאן דיהיב מטתו בין צפון לדרום, הווינן ליה בנים זכרים. דהאי בן דכר איהו בין צפון לדרום. ה' עלאה בה תליא צפון ודרום, ובן דכר ביניהו, ברזא דיו"ה. ה' בתראה מערב.

34. וע"ד דרום אחיד מזרח, דאיהו שירותא דשמשא ותלויא ביה. וע"ד תנינן, מסטרא דאבא אחיד ותלויא חסד עלאה. מסטרא דאימא תלויא גבורה. כגוונא דא אחיד כלא דא בדא.

35. זוויין דמדבחה ה"ג אסתחרן, ובא לו לקרן דרומית מזרחית. דדרום תוקפיה במזרח, דאיהו שירותא דשמשא, ותוקפא דשמשא לא שרייא אלא בשירותא. מזרחית צפונית. בין דדרום נטיל תוקפיה דמזרח, הוא אנהיר לצפון וצפון אתכליל בדרום, דהא שמאלא אתכליל בימינא.

36. צפונית מערבית, דהא מערב דאיהו בה' בתראה, נטלא מצפון. וע"ד צפון אזיל למערב. מערבית דרומית, היא אזלא לאתחברא בדרום, כמה דדרום תלויא במזרח, ותוקפיה אזיל בשירותא. ה"ג מערב, אזלא לאתאחדא בדרום, הה"ד וימינו תחבקני. ימינא דא הוא דרום. בג"כ ינקא מתרין סטרין, מצפון ומדרום. הה"ד שמאלו תחת לראשו וימינו תחבקני. שמאלו דא הוא צפון, וימינו דא הוא דרום.

37. ורזא דא אוליפנא, קודשא ברין הוא יהיב מטתיה, בין צפון לדרום. ואחידת להאי בן ודאי. וע"ד אית להו לבני נשא למיהב מטתייהו בין צפון לדרום. והכי אוליף לי אבא. דיהבין להו בנין דכרין. דהא איהו אתכוון כלפי מהימנותא שלימא עלאה, בשלימותא דכלא. לגבי קודשא ברין הוא דאיהו בין צפון לדרום, ולגבי כנסת ישראל דאיהו בין צפון לדרום. ודאי יהוון ליה בנין דכרין.

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41. Rabbi Elazar said: It is written, "Into Your hand I commit my spirit: You have redeemed me, Hashem, El of Truth" (Tehilim 31:5). This verse must be examined. Have you ever seen someone who would deposit something in the hands of the King, WHO IS THE HOLY ONE, BLESSED BE HE? AND HE REPLIES: Therefore most certainly, happy is the man that follows the ways of the Holy King and does not sin before Him. Come and behold: as soon as night falls, the Tree of Death rules in the world and the Tree of Life disappears high above. Then the Tree of Death is the sole ruler in the universe, and all inhabitants of the world taste of death - SINCE SLEEP IS A ONE-SIXTIETH PORTION OF DEATH. What is the reason? Because this tree causes this; MALCHUT THAT REIGNS ALONE, WITHOUT ZEIR ANPIN, GIVES RISE TO THIS, SINCE, MALCHUT IS CALLED 'NIGHT'.

42. And a person should take precautions and entrust his soul in His hand for deposit. This is as a man provides another man with a deposit, THAT IS, A PLEDGE. Even if he owes more than the value of the security, it is not worthy for him to be involved IN A CONFLICT with him, since he gave a deposit. However, if he refuses TO GIVE HIM A DEPOSIT, we should certainly examine him, because he is not from the holy seed or from the faithful.

43. Likewise is this tree, WHICH IS MALCHUT, to which people give their soul as a deposit. It receives all the souls of the inhabitants of the world. And everyone tastes of death because this is the Tree of Death. DURING THE TIME THAT MALCHUT IS SEPARATED FROM ZEIR ANPIN, WHICH IS THE TREE OF LIFE, IT IS A TREE OF DEATH. In spite of the fact that these souls are all guilty before it and it is not appropriate to return the deposit to man, nonetheless, since they were presented to it as a pledge deposit, it returns all these deposits to their owners.

44. Come and behold: this Tree of Death is not obligated to return the man the deposit IN THE MORNING, only when the Tree of Life awakens in the world. And when does that Tree of Life awaken? When the morning comes. Then, SINCE THIS TREE OF LIFE awakens in the universe and all people COME OUT alive, that Tree of Death leaves and returns all the deposits provided to it and goes away. What is the reason that they live? It is because of that Tree of Life, THAT IS, ZEIR ANPIN THAT REIGNS DURING THE DAY.

41. אָמַר ר' אֶלְעָזָר, כְּתִיב בְּיַדְךָ אֶפְקִיד רוּחִי פְּדִיתָהּ אוֹתִי יי' אֵל אֱמֶת. הָאִי קָרָא אִית לִיה לְאִסְתַּבְּלָא בֵּיה, חֲמִיתוֹן מֵאֵן דְּאֶפְקִיד בְּיַדָּא דְּמַלְכָּא מִיּוּדִי. אֶלָּא, וְדָאִי זָכָאָה הוּא בְּר נֶשׁ, דְּאִזִּיל בְּאוּרְחוּי דְּמַלְכָּא קְדִישָׁא, וְלֹא חָטִי קִמְיָה תָּא חֲזִי, כִּיּוֹן דְּעָאֵל לִילְנָא, אִילְנָא דְּמוֹתָא שְׁלִיט בְּעֵלְמָא, וְאִילְנָא דְּחִי אִסְתַּלַּק לְעֵילָא לְעֵילָא. וְכִיּוֹן דְּאִילְנָא דְּמוֹתָא שְׁלִיט בְּעֵלְמָא בְּלַחְדוּדֵי, כָּל בְּנֵי עֵלְמָא טַעְמִין טַעְמָא דְּמוֹתָא. מ"ט. בְּגִין דְּהוּא אִילְנָא גְרָמִים.

42. וְכִּי נֶשׁ בְּעֵי לְאֶקְדָּמָא וְלִמְפַקְדָּא בְּיַדִּיה נַפְשִׁיה בְּפַקְדוֹנָא. כְּפַקְדוֹנָא דְּבֵר נֶשׁ, דְּיָהִיב פַּקְדוֹנָא לְאַחְרָא, דְּאָף ע"ג דְּאִיהוּ אֶתְחִיב לְגַבִּיה יְתִיר מֵהוּא פַּקְדוֹנָא, לֹא כְּדָאִי לְאַתְאַחְדָּא בֵּיה, הוּאִיל וּפַקְדוֹנָא אֶתְמַסֵּר לְגַבִּיה, וְאִי יִסְרֵב בֵּיה, וְדָאִי נְבָדוּק אֶבְתְּרִיה, דְּלֹא מְזַרְעָא קְדִישָׁא הוּא, וְלֹא מִבְּנֵי מְהִימְנוֹתָא.

43. כִּךְ הוּא אִילְנָא, בְּנֵי נֶשָׁא אֶקְדִּימוּ וְיַהֲבִין לִיה פַּקְדוֹנָא דְּנַפְשִׁיהוּ, וְכָל נֶשְׁמַתִּין דְּבְנֵי עֵלְמָא נְטוּל. וְכִלְהוּ טַעְמִין טַעְמָא דְּמוֹתָא, בְּגִין דְּהָאִי אִילְנָא דְּמוֹתָא הוּא. וּבְגִין דְּכָל אִינוּן נַפְשָׁתָא, אַע"ג דְּכִלְהוּ אֶתְחִיבוּ לְגַבִּיה, וְלֹא כְּדָאִי הוּא לְאַתְבָּא פַּקְדוֹנָא לְגַבִּיה דְּבֵר נֶשׁ, אֶלָּא כִּיּוֹן דְּכִלְהוּ אֶתְמַסְרֵי לִיה בְּפַקְדוֹנָא, אֶתִּיב כָּל פַּקְדוֹנִין לְמֵאֲרִיהוּן.

44. ת"ח, לֹא כְּדָאִי הוּא הָאִי אִילְנָא דְּמוֹתָא לְאַתְבָּא פַּקְדוֹנָא לְגַבִּיה דְּבֵר נֶשׁ. אֶלָּא בְּשַׁעְתָּא דְּאִילְנָא דְּחִי אֶתְעַר בְּעֵלְמָא. וְאִימְתִי אֶתְעַר הוּא אִילְנָא דְּחִי. בְּשַׁעְתָּא דְּסִלִּיק צַפְרָא. וְכִדִּין, כִּיּוֹן דְּהָאִי אֶתְעַר בְּעֵלְמָא, כָּל בְּנֵי עֵלְמָא חִיִּין, וְשְׁבִיק וְאַהֲדֵר הוּא אִילְנָא דְּמוֹתָא כָּל פַּקְדוֹנִין דְּאֶתְפַּקְדוּ לְגַבִּיה, וְאִזִּיל לִיה. מ"ט חִיִּין. בְּגִין דְּהוּא אִילְנָא דְּחִי גְרָמִים.

45. And you may ask why, if this is so, we see many people getting up at night from their sleep, AND THEIR LIFE IS RETURNED TO THEM, while the Tree of Death still reigns. AND HE REPLIES: Most certainly the Tree of Life does this. What is the reason? Because it is written: "to see if there were any that understood, and sought Elohim" (Tehilim 14:2), so there will be no excuse for the person to say that if he had been in control of his soul at night, he would have RISEN AND studied the Torah. Rabbi Yehuda said: That is certainly CORRECT for Yisrael, and so it is. However, for the nations of the world, we also see likewise, THAT THEY WAKE UP FROM THEIR SLEEP AT NIGHT. What is the reason? He told him: Most certainly, what you said is true.

46. He opened the discussion and said: "How shall I curse whom El has not cursed? Or how shall I denounce whom Hashem has not denounced?" (Bemidbar 23:8) Come and behold: that which is there above, likewise is down below. Above IN MALCHUT, there is right and there is left. ALSO, down below are Yisrael and the other nations. Yisrael hold on to the right, to the holiness of the Holy King. The idolatrous nations hang on to the left, NAMELY ONLY on the side of the Defiled Spirit, which is the lowest level of the left. And all the levels are attached to each other FROM BELOW until they hang from the top, THAT IS, EROM THE LEFT SIDE OF MALCHUT ABOVE. And in the same manner the head moves ABOVE, the tail also moves below, which is THE LOWEST LEVEL, WHICH IS THE DEFILED SPIRIT. The reason is that it is attached to it, SINCE THEY ARE INTERLINKED FROM BELOW UPWARDS, LIKE A CHAIN, the idolatrous nations are guided after the MANNER, WHICH IS THEIR aspect of the Defiled Spirit.

47. Bilaam employed all the lowest levels THAT DESCEND FROM THE LEFT ASPECT OF MALCHUT. He used to gaze at the lowest LEVEL, the tail, AND HE FIGURED OUT WHAT WAS ABOVE, SINCE THE LOWEST is controlled solely by the head. He therefore declared, "How shall I curse whom El has not cursed?" SINCE HE COULD SEE THE LOWER, AND KNEW that the supreme head, WHICH IS THE LEFT OF MALCHUT, is not in a state of Judgment during that period.

48. And even though we explained the name EI TO BE SUPERNAL CHESED, holy Malchut receives this name in the likeness of above and becomes goodness, and Chesed in this world. Therefore, it is called BY THE NAME 'EI'. However, it displays anger every day, ACCORDING TO THE MEANING OF, "EL WHO HAS INDIGNATION EVERY DAY" (TEHILIM 7:11), because there is Judgment in it. BUT IN THAT PERIOD THERE WAS NO JUDGMENT IN IT. THEREFORE, BILAAM SAID, "HOW SHALL I CURSE WHOM EL HAS NOT CURSED?"

49. Come and behold: we explained about El Shadai, that satiates the world and said to the world, 'Enough (Heb. dai) - THAT HE, YESOD, PROVIDES ENOUGH BOUNTY TO MALCHUT THAT IS CALLED 'WORLD'. This EI, WHO IS MALCHUT, conjugates with him, and therefore it is called 'El-Shadai', SINCE EL, WHICH IS MALCHUT, UNITES WITH SHADAI, WHICH IS YESOD. And therefore, HE DECLARED, "How shall I curse whom El has not cursed?" REFERRING TO MALCHUT, WHICH IS CALLED 'EL'. HE KNEW THAT as the head awakens, WHICH IS MALCHUT, so the lower also awakens, WHICH IS THE TAIL - NAMELY THE SPIRIT OF DEFILEMENT. AND BILAAM OBSERVED THE TAIL AND KNEW WHAT WAS IN THE HEAD.

45. ואי תימא, הא בני נשא סגיאיני אינון דמתערין בליליא, בעוד דאילנא דמותא שליט. אלא, ודאי ההוא אילנא דחיי קא עביד. מ"ט. בגין דכתיב לראות היש משביל דורש את אלהים. ולא יהא ליה פתחון פה לבר נש, דיימא, אלמלי שליטנא בגמשאי בליליא אשתדלנא באורייתא. א"ר יהודה, האי בישראל ודאי והכי הוא. אבל באו"ה דחמינא כהאי גוונא, מ"ט. א"ל ודאי שפיר הוא דקא אמרת.

46. פתח ואמר, מה אקוב לא קבה אל ומה אזעום לא זעם יי'. ת"ח, בגוונא דאית לעילא, אית לתתא. לעילא אית ימינא ואית שמאלא. לתתא ישראל ועמין. ישראל אתאחדן לימינא, בקדושא דמלכא קדישא. עמין עכו"ם לשמאלא, לסטרא דרוח מסאבא. וכלהו לתתא מכלהו דרגין דשמאלא. וכלהו דרגין אחידן דא בדא, עד דתליין מן רישא. וכגוונא דרישא נטיל, בההוא גוונא נטיל זנבא, דאיהי תתאה. מ"ט. בגין דאחיד ביה. ובגין כך, עמין עכו"ם, בההוא סטר מסאבא דלהון, הכי אתדברו.

47. בלעם הוא אשתמש בכלהו דרגין תתאין. והוא הוה חמי בהאי תתאה דאיהו זנבא, דלא יכיל לאתדברא אלא ברישא. בגין כך אמר, מה אקוב לא קבה אל, דההוא רישא עלאה, לא אשתכח בדינא באינון יומין.

48. ואע"ג דהאי אל אוקימנא, האי מלכותא קדישא נטיל שמא בגוונא דעילא, והאי טב וחסד דהאי עלמא ובגין כך אקרי אל, אלא דאיהו זועם בכל יום, דאשתכח ביה דינא.

49. ות"ח, אל שדי הא אוקימנא דביה ספוקא דעלמא ואיהו אמר לעולם די, דהא האי אל הוא דאזדווג בהדיה, ובגין כך אקרי אל שדי, אל דשדי. ועל דא מה אקוב לא קבה אל. בגין כך, בגוונא דאתער רישא, ה"נ אתער תתאה.

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50. Rabbi Elazar wept. He opened the discussion and said: "Her sound is like that of a snake on the move..." (Yirmeyah 46:22). Now that Yisrael are in exile, most certainly MALCHUT goes on like a snake - BECAUSE THE WAY of a snake is that when it bows its head to the dust, it raises its tail. THE TAIL controls and hits those who are in its way. And now it is also that way; WHEN YISRAEL ARE in exile, MALCHUT BEHAVES LIKEWISE. In the same manner as OF THE SNAKE, the head is in the ground and the tail, NAMELY THE LOWEST LEVEL MENTIONED ABOVE, rules. Who caused the tail to rise above to guide and hit? That is the head, which is bowed downwards. Who drives the tail, and who propels the tail on its journeys? It is the same head. Although it is lowered to the dust, it still leads the movements OF THE TAIL. Therefore, SAYS THE SCRIPTURE, "Her sound is like that of a snake on the move..."

51. And now the other nations that hold to the tail OF MALCHUT, rise above and dictate and harm, and the head is bowed to the dust, as it was said, "is fallen; she shall no more rise" (Amos 5:2). Still, the head guides the tail and preserves it, as it says, "they made me the keeper of the vineyards" (Shir Hashirim 1:6). Which refers to the idolatrous nations, who are in the tail. Rabbi Yehuda then came close and kissed his hands and said: If I had not asked anything in this world except this question, and I gained this answer, it would have been sufficient. For now I understand THE ASPECT OF the idolatrous nations, and how their dictatorship is led. Praiseworthy is the lot of Yisrael, for about them it is written: "For Hashem has chosen Jacob to Himself, Yisrael for His peculiar possession" (Tehilim 135:4).

52. Rabbi Elazar asked him: What is the definition of, "peculiar possession," WHEN THE SCRIPTURE SAYS, "YISRAEL FOR HIS PECULIAR POSSESSION"? He said to him: The three patriarchs are alluded to, and they are called 'possession', both above, WHERE THEY ARE REFERRED TO AS CHESD, GVURAH AND TIFERET, and below, NAMELY ABRAHAM, ISAAC AND JACOB. And likewise are the priests, Levites and Yisrael, THAT ALSO CORRESPOND TO CHESD, GVURAH AND TIFERET, and everything is the same. And they are the possession of the Holy One, blessed be He, above, and the possession of the Holy One, blessed be He, below. And that is what is written: "then you shall be My own treasure (also: 'possession') from among all peoples" (Shemot 19:5). THAT IS, BECAUSE THEY HAVE PRIESTS, LEVITES AND YISRAEL, WHO ARE CALLED 'POSSESSION'.

6. "His litter, that of Solomon," between north and south

The rabbis return to their discussion of the standards of the tribes that traveled with the Tent of Meeting. We hear that holy Yisrael will not bless the universe except through the Shechinah. The question arises how Israel could have seen the Shechinah when his eyes were dim with age, and the answer is that he perceived Her fragrance. We learn that the Shechinah is in the west, and are told of the importance of direction in the union of the Shechinah with the body. We read of the ten Hallelujah's in the five psalms and how a person accepts the yoke of the heavenly kingdom in the morning when he recites praises to God. The summary of this section is that if one wishes to create a unification, to put the lights in order, one must take upon himself the yoke of the Holy Kingdom in order to elevate himself through the hallowed connection of the south, Chesed. One must encircle the four corners of the universe, Chesed Gvurah Tiferet and Malchut, until he joins them together into one knot. And in the south he should arrange a place and dwell there.

50. בְּכֹה רַבִּי אֶלְעָזָר, פָּתַח וְאָמַר קוֹלָהּ בְּנַחֵשׁ יִלְךְ וְגו'. הַשְּׁתָּא דְיִשְׂרָאֵל בְּגִלּוּתָא, אִיהִי וְדַאי אֲזֵלָא בְּנַחֵשׁ. חוּיָא כַּד אִיהוּ בְּפִיף רִישָׁא לְעַפְרָא, סְלִיק זַנְבָּא, שְׁלִיט וּמַחִי לְכָל אֵינּוֹן דְּאַשְׁתְּכַחוּ קַמִּיהּ. אוּף הֵכִי הַשְּׁתָּא בְּגִלּוּתָא, כְּהַאי גְּוּנָא, רִישָׁא בְּפִיף לְעַפְרָא, וְזַנְבָּא שְׁלִיט. מֵאֵן עֲבִיד לְזַנְבָּא דִּיסְתְּלִיק לְעֵילָא וְשְׁלִיט וּמַחִי, רִישָׁא דְאַתְּכַפִּיָּא לְתַתָּא. וְעַם כָּל דָּא, מֵאֵן מְדַבֵּר לִיהּ לְזַנְבָּא, וּמֵאֵן נְטִיל לִיהּ לְמַטְלָנוּי. הָאֵי רִישָׁא. אַע"ג דְּאִיהוּ בְּפִיף לְעַפְרָא, הוּא מְדַבֵּר לְמַטְלָנוּי, בְּגִין דָּא קוֹלָהּ בְּנַחֵשׁ יִלְךְ.

51. וְהַשְּׁתָּא שְׂאָר עַמִּין דְּאֵינּוֹן אֲחִידֵן בְּזַנְבָּא, סְלִיקִין לְעֵילָא, וְשְׁלִטִין וּמַחִיִּין, וְרִישָׁא בְּפִיף לְעַפְרָא, כַּד"א נִפְלָה לֹא תוֹסִיף קוּם וְגו'. וְעַם כָּל דָּא, הָאֵי רִישָׁא מְדַבֵּר לְזַנְבָּא וְנְטִיר לִיהּ, כַּד"א שְׂמוֹנֵי נוֹטְרָה אֶת הַכְּרָמִים, אֵלִין עַמִּין עַעְבוּ"ם, דְּאֵינּוֹן זַנְבָּא. אֶתָּא רַבִּי יְהוּדָה וְנָשִׁיק יְדוּי, אָמַר אֲלֵמְלִי לֹא שְׂאִילְנָא מְלָה בְּעֵלְמָא, אֲלֵא דְשְׂאִילְנָא דָּא וְרוּחָנָא לִיהּ, דִּי לִי דְהַשְּׁתָּא יִדְעָנָא עַמִּין עַעְבוּ"ם, וְשׁוֹלְטָנוּתָא דְלֵהוּן הֵינְךָ מְתַדְבֵּר. זַכָּאָה חוֹלְקָהוֹן דְיִשְׂרָאֵל, דְעֵלְיָהוּ כְּתִיב, כִּי יַעֲקֹב בָּחַר לֹו יְהוָה וְגו'.

52. א"ל רַבִּי אֶלְעָזָר, מַהוּ לְסִגּוּלְתוֹ. א"ל, תִּלְתְּ אֲבָהֵן אֵלִין אֲקָרוּן סִגּוּלָהּ, בֵּין לְעֵילָא בֵּין לְתַתָּא, כְּגוּנָא דָּא כְּהַנִּים לְוִיִּים וְיִשְׂרָאֵלִים, וְכֹלָא חַד. וְאֵלִין סִגּוּלְתוֹ שֶׁל קוֹדֶשׁא בְּרִיךְ הוּא לְעֵילָא, וְסִגּוּלְתוֹ לְתַתָּא, וְדָא הוּא דְכְּתִיב וְהֵייתֶם לִי סִגּוּלָהּ מִכָּל הָעַמִּים.

53. "Then the Tent of Meeting shall set forward with the camp of the Levites..." (Bemidbar 2:17). After this, it is written, "On the west side shall be the standard of the camp of Ephraim by their hosts" (Ibid. 18). That refers to the Shechinah that rests on the west, as it was explained THAT EPHRAIM TRAVELED ON THE WEST, THE SECRET OF MALCHUT, AND THEREFORE HE TRAVELED AFTER THE STANDARD OF REUBEN, WHO IS ON THE SOUTH, WHICH IS CHESD, AND SO ON. It is written: "And he blessed them that day, saying, 'By you shall Yisrael bless, saying...' and he set Ephraim..." (Bereshheet 48:20). HE ASKS: "By you shall Yisrael bless," referring to Yisrael-Saba. HE QUESTIONS: What does this teach us?

54. AND HE REPLIES: 'By you shall Yisrael be blessed', is not what is actually written, nor is, 'By you will Yisrael be blessed'. What then is the meaning of, "By you shall Yisrael bless," WHICH REFERS TO OTHERS GETTING BLESSED? THE EXPLANATION is that holy Yisrael, MEANING ZEIR ANPIN, will not bless the world, except through you, EPHRAIM, who resides in the west, MEANING THE SHECHINAH. And it is written: "I am El Shadai: be fruitful and multiply" (Bereshheet 35:11). WE THEREFORE SEE THAT THE BLESSING RESTS WITH THE SHECHINAH THAT IS CALLED 'EL SHADAI'. We learn that he saw the Shechinah with him, and then he declared, "By you shall Yisrael bless, saying," MEANING BY THE SHECHINAH shall he bless the world.

55. HE QUESTIONS: How could he see THE SHECHINAH, since it is also written: "Now the eyes of Israel were dim from old age..." (Bereshheet 48:10), WHICH ALSO ALLUDES TO THE SPIRITUAL EYES. AND HE REPLIES: However, it is written, "changing his hands" (Ibid. 14). Why the crossing? AND HE ANSWERS: The right hand was raised CORRESPONDING TO EPHRAIM, and the Shechinah turned in the direction of Ephraim, and ISRAEL had smelled the fragrance of the Shechinah over his head. He then said, "By you shall Yisrael bless," and saw Her in the west - MEANING THAT HE DID NOT SEE WITH HIS EYES, BUT PERCEIVED IT BY THE SENSE OF SMELL, WHICH MEANS FROM BELOW UPWARD.

56. Certainly, the Shechinah is in the west, and we explained that this is in order that she should be between the north and south, BECAUSE THE WEST IS SITUATED BETWEEN NORTH AND SOUTH. And so She will unite with the body, THE SECRET OF ZEIR ANPIN, CALLED 'BODY' - WHICH MEANS THE SEVEN LOWER SFIROT - and be WITH IT in one union. And the north, WHICH IS THE LEFT COLUMN OF ZEIR ANPIN, receives Her under its head, and the south, WHICH IS THE RIGHT OF ZEIR ANPIN, embraces Her. That is what is written, "His left hand is under my head" (Shir Hashirim 2:6), SINCE FROM THE LEFT, THE SECRET OF THE ILLUMINATION OF CHOCHMAH, SHE RECEIVES THE FIRST THREE SFIROT, ALSO CALLED 'HEAD'. "...and His right hand embraces me..." (Ibid.) AND FROM THE RIGHT, THE SECRET OF CHASSADIM, SHE RECEIVES THE ILLUMINATION OF THE SEVEN LOWER SFIROT, THAT ARE REFERRED TO AS 'BODY'. And we explained, certainly Solomon's bed, WHICH IS THE MYSTICAL REFERENCE TO MALCHUT, CALLED 'BED', is situated between north and south, THAT ARE CHESD AND GVURAH, in order that it should adhere to the body THAT IS TIFERET. Then they are one wholeness by which the universe is blessed. We learned that whoever recites "A praise of David" (Tehilim 145) three times daily is assured to be worthy of the World to Come. And we concluded THAT ITS MEANING IS that he unites this praise, WHICH REFERS TO MALCHUT, to be WITH ZEIR ANPIN, every day between the north and south.

53. וְנָסַע אֶהָל מוֹעֵד מַחֲנֵה הַלְוִיִּם וְגו'. לְבַתֵּר מֵהַ כְּתִיב, וְנָסַע דְּגַל מַחֲנֵה אֶפְרַיִם לְצַבְאוֹתֵם יָמָה. הַיְיָנוּ שְׂכִינָה שְׂרוּיָה בְּמַעְרֵב, וְאוֹקְמוּהָ. כְּתִיב וַיְבָרְכֶם בַּיּוֹם הַהוּא לֵאמֹר בְּךָ יְבָרַךְ יִשְׂרָאֵל לֵאמֹר וְגו'. וַיִּשֶׂם אֶת אֶפְרַיִם וְגו'. בְּךָ יְבָרַךְ יִשְׂרָאֵל, יִשְׂרָאֵל סָבָא. מֵאֵי קָמ"ל.

54. אֵלָא בְּךָ יִתְבָּרַךְ יִשְׂרָאֵל לֹא כְּתִיב, אוּ בְּךָ יְבוֹרֶךְ יִשְׂרָאֵל, מֵהוּ יְבָרַךְ יִשְׂרָאֵל. אֵלָא, יִשְׂרָאֵל קְדִישָׁא לֹא יְבָרַךְ לְעֵלְמָא, אֵלָא בְּךָ, דְּאַנְתָּ בְּמַעְרֵב. וְכְתִיב אֲנִי אֵל שְׂדֵי פְרָה וּרְבָה. אוֹלִיפְנָא דְחָמָא עֲמִיָּה שְׂכִינְתָּא, וְכַדִּין אָמַר בְּךָ יְבָרַךְ יִשְׂרָאֵל לֵאמֹר. בְּךָ יְבָרַךְ לְעֵלְמָא.

55. וְהֵאִיךְ חָמָא, וְהַכְּתִיב וְעֵינַי יִשְׂרָאֵל כְּבָדוּ מְזוֹקֵן וְגו'. אֵלָא שְׂכַל אֶת יָדָיו כְּתִיב. מֵאֵי שְׂכַל. אֵלָא יְמִינָא הוּוּה זְקִיף, וְסִטִּי לִיָּה שְׂכִינְתָּא כְּלַפֵּי אֶפְרַיִם, וְאַרְחָ רִיחָא דְשְׂכִינְתָּא עַל רִישִׁיָּה, כְּדִין אָמַר בְּךָ יְבָרַךְ יִשְׂרָאֵל. וְחָמָא דְאִיְהוּ לְמַעְרֵב.

56. וְדָאֵי שְׂכִינְתָּא בְּמַעְרֵב, וְהָא אוֹקִימְנָא בְּגִין דְּלֵהוּי בֵּין צַפּוֹן לְדָרוֹם, וְלֵאֲתַחְבְּרָא בְּגוּפָא, וְלִמְדוּי בְּזוּגָא חַד. וְצַפּוֹן מְקַבְּלָא לָהּ תַּחַת רִישָׁא, וְדָרוֹם מְחַבְּקָא לָהּ, הַה"ד שְׂמָאלוּ תַּחַת לְרִישֵׁי וַיְמִינוּ תַּחְבְּקֵנִי. וְהָא אוֹקִימְנָא וְדָאֵי, מְטַתוּ שְׁלִשְׁמָה בֵּין צַפּוֹן לְדָרוֹם, וְלֵאֲתַחְבְּרָא בְּגוּפָא, וְכַדִּין כְּלָלָא חַד לֵאֲתַבְּרָכָא עֲלֵמָא. תִּנּוּן, כֹּל הָאוֹמֵר תְּהִלָּה לְדָוִד ג"פ בְּכָל יוֹמָא, מוּבְטַח לוֹ שְׂהוּא בֶּן הָעוֹד"ב, וְהָא אוֹקִימְנָא בְּגִין לְזוּגָא לָהּ לְהֵאִי תְהִלָּה, וְלֵאֲשַׁתְּכָחָא בְּכָל יוֹמָא בֵּין צַפּוֹן לְדָרוֹם.

57. A person comes in the morning and accepts upon himself the yoke of the heavenly kingdom with these praises that he recites, referring to, "A praise of David," and the rest of the Halleluyah's which are the order of the ten praises of the ten holy Sfirot of the Holy Name. Therefore, there are ten Halleluyah's, concluding with ten praises, that are, "Halleluyah, Praise El in His Sanctuary: praise Him..." (Tehilim 150:1). HE QUERIES: Where do we find ten Halleluyah's? There are only five, SINCE THERE ARE ONLY FIVE PSALMS THAT BEGIN WITH HALELUYAH. AND HE RESPONDS: It is because each psalm begins with Halleluyah and concludes with Halleluyah, FOR A TOTAL OF TEN.

58. Afterwards he established the sequence of praise of the Song of the Sea (Shemot 15) that includes everything. And with this he accepts upon himself the yoke of the holy Kingdom. He then causes Chesed to rest it in the conclusion of the prayers, which makes it hallowed, SINCE THE MORNING PRAYER CORRESPONDS TO ABRAHAM, WHO IS CHESD AND THE RIGHT COLUMN. Afterwards, in the afternoon prayer, Gvurah is impending and Judgment is prevalent, WHICH CORRESPONDS TO ISAAC, WHO IS GVURAH AND THE LEFT COLUMN. We find that this bed, WHICH REFERS TO MALCHUT, is placed daily between north and south, BETWEEN THE MORNING PRAYER, THE SECRET OF THE SOUTH, AND THE AFTERNOON PRAYER, THE SECRET OF THE NORTH, so that it will properly join in unity with the body, WHICH IS ZEIR ANPIN, THE CENTRAL COLUMN. And whoever daily arranges and joins MALCHUT in this manner is most assuredly worthy of the World to Come. THIS MEANS THAT ABOUT THIS IT WAS SAID THAT WHOEVER DAILY RECITES, "A PRAISE OF DAVID," is assured to be of the World to Come.

59. Consequently, the standard of Ephraim is to the west, which is between north and south. South is Reuben. He is from one side, as it is written: "On the south side shall be the standard of the camp of Reuben" (Bemidbar 2:10). Dan was from the opposite side to the north, as is written: "The standard of the camp of Dan shall be on the north side" (Ibid. 25). Ephraim was situated between this one and that one, SINCE REUBEN, WHO IS SOUTH, IS BEFORE DAN, WHO IS NORTH, BEHIND HIM. Therefore, the west, which is Ephraim, is situated between north and south, all reflecting MALCHUT above.

60. This secret is of our brothers, the southern inhabitants. And so our brothers' message was to us, those who put the lights in order, in the mystical connections, MEANING THE UNIFICATIONS. You who wish to create a unification in the sequence of the supreme connection. Firstly, undertake upon yourselves daily the yoke of the holy Kingdom, and by doing so, you will elevate yourselves WITH HER through the hallowed connection of the south, MEANING CHESD. And encircle the FOUR directions of the world, CHESD, GVURAH, TIFERET AND MALCHUT, until you join them together into one knot. And in the south you should arrange a place and dwell there, SIMILAR TO THE ENCIRCLING OF THE ALTAR, AS EXPLAINED BEFORE.

7. The sign of unification

Rabbi Shimon repeats to his son the importance and the mystical meaning of the direction for encircling the altar. Only when this is properly done can a person create the perfect unification.

57. אֲתִי בַר נֶשׁ בְּצַמְרָא, מְקַבֵּל עָלָיו עוֹל מַלְכוּת שָׁמַיִם בְּאִינוּן תּוֹשֵׁבְחָן דְּקָאִמַר תְּהֵלָה לְדוֹר, וְכִלְהוּ הַלְלוּיָהּ דְּאִינוּן סְדוּרָא דְּעֵשְׂרָה תּוֹשֵׁבְחָן, דְּעֵשְׂרָה כְּתִירִין קְדִישִׁין דְּשִׁמְא קְדִישָׁא. וּבְגִין כֵּן עֵשְׂרָה אִינוּן הַלְלוּיָהּ. לְבַתַּר סֵיִים בְּעֵשְׂרָה תּוֹשֵׁבְחָן, דְּאִינוּן הַלְלוּיָהּ הַלְלוּ אֶל בְּקִדְשׁוֹ וְגו'. הַלְלוּהוּ וְגו'. מֵאן אִינוּן עֵשְׂרָה הַלְלוּיָהּ, וְהָא חֲמִשָּׁה אִינוּן. אֶלָּא שְׂרֵי שְׁבַחָא בְּהַלְלוּיָהּ, וְסֵיִים בְּהַלְלוּיָהּ.

58. לְבַתַּר עֲלוּיָא דְּסְדוּר שְׁבַחָא, בְּאִזּוּ יוֹשִׁיר מִשָּׁה, דְּאִית בֵּיה כְּלָא. וּבְדָא מְקַבֵּל עָלָיו עוֹל מַלְכוּתָא קְדִישָׁא. לְבַתַּר אֲשֵׁרֵי לֵה בַּחֲסַד, בְּסִיּוּמָא דְּצִלוּתָא, לְאִתְקַדְשָׁא בֵּיה. לְבַתַּר בְּצִלוּתָא דְּמִנְחָה דְּגְבוּרָה תְּלוּיָא, וְדִינָא שְׂאֵרֵי. אֲשֵׁתְכַח בְּכֹל יוֹמָא דָּא מְטָה דְּאִתְהִיבַת בֵּין צִפּוֹן לְדְרוֹם. לְאִתְחַבְרָא בְּזוּגָא דָּא בְּגוּמָא בְּדָקָא יָאוּת. וּמֵאן דְּמְסַדֵּר וּמְחַבֵּר לָהּ בְּכֹל יוֹמָא כְּהָאִי גּוּוּנָא, וְדָאִי הוּא בֶן הָעוֹה"ב.

59. בְּגִין כֵּן הָאִי דְּגַל מַחְנֵה אֶפְרַיִם יָמָה, וְאִיהוּ בֵּין צִפּוֹן לְדְרוֹם. דְּרוֹם רְאוּבֵן מִן סְטְרָא חֵד, דְּכִתְיִב דְּגַל מַחְנֵה רְאוּבֵן תִּימְנָה. צִפּוֹן דֵּן מְסְטְרָא אַחְרָא, דְּכִתְיִב דְּגַל מַחְנֵה דֵּן צִפּוֹנָה. אֶפְרַיִם, בֵּין דָּא לְדָא. אֲשֵׁתְכַח מְעַרְב דְּאִיהוּ אֶפְרַיִם, בֵּין צִפּוֹן לְדְרוֹם, כְּלָא בְּגוּוּנָא דְּלַעִיָּלָא.

60. רְזָא לִיתְבֵּי דְּרוּמָא אַחְוָנָא. וְהָכִי שְׁדַר לֹון אַחְוָנָא, מְסַדְרֵי בּוּצִינִין בְּרִזִין קְטִירִין, דְּבַעִיתוּ לִיחְדָּא וְחוּדָא בְּטוּמְסְרָא דְּקְטְרָא עֲלָא, קְבִילוּ עָלְיִכוּ עוֹל מַלְכוּתָא קְדִישָׁא בְּכֹל יוֹמָא בְּקְדִמִיתָא, וּבְדָא תַעֲלוּן בְּקְשׁוּרָא קְדִישָׁא דְּדְרוֹם, וְאַסְחָרוּ סְטְרֵי עֲלָמָא, עַד דְּמִתְקַשְׁרֵן בְּקְטוּרָא חֵדָּא, וּבְדְרוֹם תְּקִיעוּ דּוּכְתָא, וְתַמֵּן תִּשְׁרוּן.

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61. Rabbi Elazar asked his father Rabbi Shimon: Where do we find this sign of unification, SO THAT WE DO NOT ERR? He told him: My son, although we explained this in many facets and THESE WORDS were scattered here and there, keep this sign in your hand. This is similar to the encircling of the altar, which we have previously learned. One should approach the south-east corner, north-east, north-west, and south-west, AS WE DESCRIBED BEFORE. So he asked him: It is inconceivable TO DO ANYTHING until a person accepts upon himself the yoke of the Holy Kingdom first and carries that yoke, yet you said he should first come to the south, WHICH IS CHESED.

62. He told him: I have already told you everything. I said first that one approaches the corner. And you know the hidden meaning of corner - THAT IS, MALCHUT, which is the yoke of holy Malchut. Following that is south-east; ONE SHOULD CONNECT THE SOUTH, CHESED, TO THE EAST, WHICH IS TIFERET, THE CENTRAL COLUMN, because there, IN THE EAST, is the Tree of Life, WHICH IS TIFERET. This is in order to bring together THE SOUTH with the east, who is supernal ABA, MEANING CHOCHMAH, ALSO CALLED 'SUPERNAL ABA AND IMA', because the son, WHICH IS TIFERET, comes from the father's side - BECAUSE THE ROOT OF TIFERET IS IN THE CONCEALED DA'AT OF SUPERNAL ABA AND IMA. Hence, ONE UNITES from south to the east, for the fortitude of the south is in the east, NAMELY IN THE CONCEALED DA'AT OF SUPERNAL ABA AND IMA, WHICH IS THE BEGINNING OF THE EAST. And therefore it is imperative that south and east should be bound together.

63. And east connects to the north, WHICH IS IN IMA, REFERRING TO BINAH, ALSO CALLED 'YISRAEL-SABA AND TEVUNAH', FROM WHICH THE NORTH IS DRAWN FORTH - THAT IS, THE LEFT COLUMN, since it, MEANING BINAH, completes and fills the rivers and springs OF THE EAST, WHICH IS THE REVEALED DA'AT AND TIFERET. And therefore, IT IS IMPERATIVE TO UNITE north-east, MEANING TO CONNECT THE EAST WITH BINAH. However, these EAST AND NORTH are ABA and IMA that never separate, BECAUSE EAST IS DA'AT OF SUPERNAL ABA, THAT IS, THE SECRET OF SUPERNAL ABA AND IMA. DA'AT OF SUPERNAL ABA CLEAVES TO DA'AT OF SUPERNAL IMA, AND THE LEFT COLUMN THAT IS REVEALED IN HER THAT IS CALLED 'NORTH', as we already explained. And the reason she, THE SUPERNAL IMA, is called northern (Heb. tzefonit), is because it is the supernal hidden one (Heb. tzefunah), and from her end the north emanates, WHICH IS THE LEFT COLUMN. THIS IS BECAUSE FROM ABA'S END, THE NORTH IS HIDDEN AND CONCEALED. The Judgments arise from her side, although she is merciful and happy. And we already explained it. When she, IMA, emerges, the north emanates from her; IT IS FROM HER THAT THE NORTH REVEALS ITSELF, because he, ABA, was included in and connected to the south, AND THE NORTH IS HIDDEN IN IT.

61. ר' אלעזר שאל לר"ש אבוי, א"ל, סימנא לזווגא דיחודא מנין. א"ל ברין, אע"ג דאוקימנא מלין לכל סטר וסטר, ואתבררו הכא מלה והכא מלה סימנא דא נקוט בידך, והכי הוא, בעין סחרא דמדבחה, התנן, ובא לו לקרן דרומית מזרחית, מזרחית צפונית, צפונית מערבית, מערבית דרומית. א"ל והא לא יכול עד דמקבל עליה ב"ג עול מלכותא קדישא בקדמיתא, ויהיב עליה עול דא, ואת אמרת דיייתי לדרום בקדמיתא.

62. א"ל, בלא הא אמינא לך, דהא ובא לו לקרן, אמינא בקדמיתא, והא ידעתא רזא דקרן, ודא הוא עול מלכותא קדישא. לבתר דרומית מזרחית, התמן הוא אילנא דחיני. ודא לאזדווגא ליה במזרח דאיהו אבא עלאה. דהא בן מסטרא דאבא קא אתי. ובגין כך, מדרום למזרח, דתוקפא דרום במזרח הוא, ובעי לאתקשרא כחדא, דרום במזרח.

63. ומזרח דאתקשר בצפון, בגין דהאי אשלים ומלי נחלין ומבועין, וע"ד מזרחית צפונית, אלין אבא ואמא דלא מתפרשן לעלמין, והא אוקימנא. ומה דאתמר צפונית, דאיהו טמירא עלאה, ומסטר דילה נמיק צפון, ודינן מסטרא דילה מתערין, אע"ג דהיא רחמי וחידי. והא אוקימנא. וכד איהי נפקת, צפון נפקת ביה, דאיהו אתכליל ואתקשר בדרום.

64. Following that, HE WILL COME TO THE north-western CORNER. From Aba's side the son emerges, WHICH IS TIFERET, EAST. And from Ima's side, WHICH IS NORTH, the daughter emerges, WHICH IS MALCHUT, WEST. And because of that it is north-western; FROM NORTH WHICH IS IMA, TO WEST, WHICH IS MALCHUT. And that is the first corner, SINCE CORNER IS THE MEANING OF MALCHUT THAT ONE MUST ACCEPT UPON HIMSELF FIRST OF ALL. And now it is simply referred to as north, MEANING IN IMA AND LEFT COLUMN. Then one must connect it to the south, WHICH IS CHESED AND THE RIGHT COLUMN, where everything is connected, where the body, THAT IS, ZEIR ANPIN, is situated. SINCE ZEIR ANPIN EMANATES FROM ABA, AS MENTIONED ABOVE, HE IS THEREFORE CONTAINED COMPLETELY IN THE SOUTH, LIKE ABA, AND THE NORTH IS CONCEALED IN HIM. It is therefore south-western.

65. And we find this corner, WHICH ALLUDES TO MALCHUT, three times. One is that a person must first accept upon himself. And the following is to connect MALCHUT with both arms, THAT ARE SOUTH AND NORTH, RIGHT AND LEFT, so as to join in the body, WHICH IS TIFERET, THE CENTRAL COLUMN, so that all should be united in one. And that is the order of the perfect unification, TO UNITE every aspect with the appropriate bond. And one must not substitute one side with another side that is not appropriate for it, so as not to be punished. Whoever operates this unification properly as I described, happy is his share in this world and the World to Come, since he knows how to prepare the sequence of praise for his Master and the unification of his Master. And furthermore, the Holy One, blessed be He, takes praise in him. About him the verse is written, "and said to me, 'You are My servant, Yisrael, in whom I will be glorified'" (Yeshayah 49:3).

8. The meditation of prayer

Rabbi Shimon reiterates much of the information in previous sections to do with the consignment of the soul at night and the requirement to give praise to God in the morning. He speaks about entering the synagogue and donning the Tefilin and the Tzitzit and giving offerings and saying the prescribed prayers in the proper order. But he adds that although the prayers depend on speech, everything is primarily dependent first upon action. He says that a person must not say a prayer until he first observes the act of conforming to the prayer. If his physical act of cleansing himself or donning the Tefilin, for example, is flawed, the prayer will also be flawed and so will the person become flawed below and above. If he does make his prayers correctly then the upper and lower grades are blessed through him. At the end of the prayers he should imagine himself as if he were dying since he gave his soul as a pledge. Rabbi Shimon says that there are some sins that do not get atoned for until a person dies. He tells us about the importance of doing the ceremony of prayer with a full attention of the heart and how one must not approach God with any false intention.

66. Rabbi Shimon began the discussion with, "Of David. 'To You, Hashem, do I lift up my soul. O my Elohim, I trust in You...'" (Tehilim 25:1-2). AND HE ASKS: Why did David see fit to prepare this praise so, since all praises that are in alphabetical order are complete, while this one is missing the Vav? And why is this arranged for the prostration upon the face?

64. לְבַתֵּר צְפוֹנִית מְעֵרְבִית, דֵּהָא מְסֻטְרָא דְאַבָּא נְמִיק בֵּין, וּמְסֻטְרָא דְאַמָּא נְמִיקַת בֵּת. וּבְגִין כֵּן צְפוֹנִית מְעֵרְבִית, וְדָא הוּא קֶרֶן דְקַדְמִיתָא, דֵּהֲשֵׁתָא אֲתִקְשֵׁר בְּצִפּוֹן סֵתֵם. לְבַתֵּר בְּעֵי לְקִשְׁרָא לֵה בְּדְרוּם, דִּתְמָן הוּא קִשְׁוֹרָא דְכָלְא, וְגוֹפָא בֵּיה אֲשֵׁתִכַּח, וְע"ד מְעֵרְבִית דְרוֹמִית.

65. אֲשֵׁתִכַּח הָאִי קֶרֶן ג' זְמַנִּין, חֵד לְקַבְּלָא לִיה בְּרִנְשׁ בְּקַדְמִיתָא, וּלְבַתֵּר הֵכִי לְקִשְׁרָא לֵה בְּתַרְי דְרוּעֵי, לְאַתְחַבְּרָא בְּגוֹפָא, וּלְמַהוּי כָּלְא חֵד. וְדָא הוּא סְדוּרָא דִּיחּוּדָא שְׁלִים. וְכָל סֵטֵר וּסְטֵר בְּהוּא קִשְׁוֹרָא דְאַתְחַזוּי לִיה, וְלֹא יִחְלִיף סֵטֵרָא בְּסֵטֵרָא אַחֲרָא דֵּלֹא אִיתְחַזוּי לִיה, בְּגִין דֵּלֹא יִתְעַנֵּשׁ. מֵאֵן דְּעֵבִיד יִחּוּדָא דָּא כְּדָקָא חֲזוּי כְּמַה דְאַמִּינָא, זְכָאָה חוֹלְקִיָּה בְּהָאִי עֲלָמָא וּבְעֲלָמָא דְאַתִּי, דֵּהָא יָדַע לְסִדְרָא שְׁבַחָא דְמֵאֲרִיָּה, וְיִחּוּדָא דְמֵאֲרִיָּה, וְלֹא עוּד אֲלֵא דְקוּדְשָׁא בְּרִיךְ הוּא מְשַׁתְּבַּח בֵּיה. עֲלִיָּה כְּתִיב וַיֹּאמֶר לִי עַבְדִּי אֶתְּהָ יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְּאֵר.

66. ר' שְׁמַעוֹן פִּתַּח לְדוֹד אֱלִיךָ יי' נִפְשִׁי אֲשָׁא אֱלֹהִי בְּךָ בְּטַחְתִּי וְגו', מֵאִי קָא חֲמָא דוֹד לְסִדְרָא הָאִי שְׁבַחָא הֵכִי. וְכָלְהוּ שְׁבַחֵי דְאִינוּן בְּאַלְפָּא בֵּיתָא כְּלָהוּ שְׁלֵמִין, וְהָאִי חֲסֵרָא דֵּלֹא אִית בֵּיה ו'. וַאֲמָאִי סְדוּרָא דָּא לְמִנְפַּל עַל אֲנַפִּין.

67. HE ANSWERS: It is because it is a supreme mystery concealed among the friends. During the time night falls, the lower tree on which death depends, WHICH IS MALCHUT FROM THE JUDGMENT ASPECT, spreads its branches and covers everything. Therefore, it becomes dark, and all the inhabitants of the world a taste of death. And man hastens to give the deposit of his soul, and deposit it as a pledge in its hand FOR THE NIGHT TIME, SO IT WOULD BE RETURNED AT DAY BREAK. And since IT took the soul as a deposit, the deposit returns to its owner when morning comes. When morning arrives and the pledge is returned to him, he is required to bless the Holy One, blessed be He, who is the highest trustee.

68. After waking FROM HIS SLEEP, he enters the synagogue, decorates himself with his Tefilin, covers himself with Tzitzit, enters, and cleanses himself, first with the offerings. After that, he accepts upon himself the yoke of Malchut in the order of David's praises, which are the arranging of the yoke of the Kingdom. And in this order of praises he steeps himself in that yoke. Following that is the order of prayer while seated, WHICH IS PARALLEL TO MALCHUT, and the order of prayer while standing, WHICH IS PARALLEL TO ZEIR ANPIN, to connect them, ZEIR ANPIN AND MALCHUT, together.

69. Come and behold the mystery of it. Although the prayer depends on speech and the utterance of the mouth, everything is mostly and first dependent upon action, and afterwards upon speech and uttering with the mouth. And what is the deed? It is only the action that a person performs first that resembles prayer. And a person must not say a prayer until he first displays an act of that resembles prayer.

70. The first activity is when a person gets up FROM HIS SLEEP. He must cleanse himself first, MEANING RELIEVE HIMSELF. Following that, he must accept the yoke upon himself, to cover his head with the passages of the commandments. Afterwards, he shall tie the knot of unification - these are the Tefilin, one on the head and ONE TEFILIN on the hand - and fix them into a knot on the left hand and on the heart, as we explained concerning, "His left hand is under my head" (Shir Hashirim 2:6), and: "Set Me as a seal upon your heart, as a seal upon your arm" (Shir Hashirim 8:6), A REFERENCE TO THE HAND TEFILIN, WHICH IS THE SECRET OF MALCHUT, THAT IS PUT ON THE ARM AGAINST THE HEART. And we already explained that this is the action THAT ONE MUST PERFORM at first.

67. אֵלָא רְזָא עֲלָאָה הוּא, גְּנִיז בֵּין חֲבֵרֵיָא. בְּשַׁעְתָּא דְּלִילֵיָא עָאֵל, אִילְנָא תַתָּאָה דְּתַלְיָא בֵּיה מוֹתָא פְּרִישׁ עֲנַפּוּי וּמַכְסִיָא לְכֻלָּא. וְעַד אֲתַחֲשַׁךְ. וְכֹל בְּנֵי עֲלָמָא טַעֲמִין טַעֲמָא דְּמוֹתָא, וְאֶקְדִים בְּרַ נֶשׁ וְיִהִיב לֵיה פְּקֻדוֹנָא דְּנַפְשִׁיהּ, וְאֶפְקְדִיהּ בִּידֵיהּ בְּפְקֻדוֹנָא. וּבְגִין דְּנִטִיל לֹון בְּפְקֻדוֹנָא, תַּב פְּקֻדוֹנָא לְמַאֲרִיהּ בְּשַׁעְתָּא דְּאֲתִי צַפְרָא. כִּד אֲתִי צַפְרָא וְתַב לְגַבִּיהּ פְּקֻדוֹנִיהּ, בְּעֵי לְבָרְכָא לֵיה לְקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ מְהִימְנָא עֲלָאָה.

68. לְבַתֵּר דְּקָם, עָאֵל לְבֵי כְּנִישְׁתָּא, מַעֲטֵר בְּטוֹטְפִי. אֲתַכְסִי בְּכִסּוּי דְּצִיצִית. עָאֵל וּמַדְבִּי גְּרַמִּיהּ בְּקוּרְבָנִין בְּקַדְמִיתָא. לְבַתֵּר קַבִּיל עֲלֵיה עוֹל מַלְכוּתָא בְּסִדּוּרָא דְּשִׁבְחֵי דְּדָוִד, דְּאִינוּן סִדּוּרָא דְּעוֹל מַלְכוּתָא. וּבְסִדּוּרָא דְּשִׁבְחָא דָּא, אֲשֶׁרָא עֲלֵיה הֵהוּא עוֹל. לְבַתֵּר סִדּוּרָא דְּצִלוֹתָא דְּמִיוֹשֵׁב, וְצִלוֹתָא דְּמַעוּמַד, לְקִשְׁרָא לֹון בְּחָדָא.

69. ת"ח רְזָא דְּמַלְאָה אַע"ג דְּצִלוֹתָא תַלְיָא בְּמַלּוּלָא וְדַבּוּרָא דְּפּוּמָא, כֻּלָּא תַלְיָא בְּעַקְרָא דְּעוּבְדָא בְּקַדְמִיתָא, וּלְבַתֵּר בְּדַבּוּרָא וּבְמַלּוּלָא דְּפּוּמָא. מֵאֵן עוּבְדָא, אֵלָא הֵהוּא עוּבְדָא דְּעֵבִיד בְּרַ נֶשׁ בְּקַדְמִיתָא, כְּגוּוֹנָא דְּצִלוֹתָא הוּא, וְלֹא יַצִּיל בְּרַ נֶשׁ צִלוֹתָא, עַד דְּיִתְחַזִּי עוּבְדָא בְּקַדְמִיתָא כְּגוּוֹנָא דְּצִלוֹתָא.

70. עוּבְדָא דְּקַדְמִיתָא בְּשַׁעְתָּא דְּבֵר נֶשׁ קָאִים, בְּעֵי לְדַבְּאָה גְּרַמִּיהּ בְּקַדְמִיתָא. וּלְבַתֵּר יְקַבֵּל עֲלֵיה הֵאִי עוֹל, לְפַרְשָׁא עַל רִישֵׁיהּ פְּרִישׁוּ דְּמִצְוָה. לְבַתֵּר יִתְקַשֵּׁר קִשּׁוּרָא דְּיַחּוּדָא דְּאִינוּן תַּפְלִין, תַּפְלָה שֶׁל רֵאשׁ, וְשֶׁל יָד. וְלֹאֲתַקְנָא לֹון בְּקִשּׁוּרָא חָדָא בְּשִׁמְאֵלָא, וְעַל לְבָא, כְּמָה דְּאוּקִימְנָא שְׁמָאלוּ תַחַת לְרֵאשֵׁי וְגו'. וְכַתִּיב שִׁימְנֵי כַחוֹתֶם עַל לַבַּיִת כַּחוֹתֶם עַל זְרוּעֶיךָ. וְהָא אוּקִימְנָא. וְדָא הוּא עוּבְדָא בְּקַדְמִיתָא.

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71. Following this, when a person enters the synagogue, he should first purify himself with offerings, by means of speech - THAT IS, BY RECITING THE PASSAGES OF THE OFFERINGS. Then, one should accept the yoke of Malchut to spread over his head with the praises of King David, with the same action as of one who spreads on his head the passages of the commandments, WHICH CORRESPONDS TO THE ACTION OF WEARING THE TZITZIT. Following this is the seated prayer, which corresponds to THE TYING ON OF the hand Tefilin, DENOTING MALCHUT. Then is the standing prayer, WHICH IS THE SECRET OF ZEIR ANPIN, which parallels THE DONNING OF the head Tefilin. And one corresponds to the other; the deed MUST CONFORM to speech, since certainly prayer depends on both speech and the deed.

72. If his deed is flawed, SPEECH does not find a place upon which to dwell, and this is not considered a prayer. And that person becomes flawed above and below, since it is necessary to demonstrate a deed and say the proper speech about it, and then it is considered a perfect prayer. Woe unto the person who flaws his prayer, the service of his Master! About him it is written: "When you come to appear before Me...even when you make many prayers, I will not hear" (Yeshayah 1:12-15), because this depends upon both deed and speech.

73. Come and behold: if a person makes his prayer in this manner, with deeds and speech consistent, and ties the knot of unification, the result is that upper and lower beings are blessed through him. Then, after he concludes his Amidah prayer, the person must exhibit himself as if he departed from this world. This is because he took leave from the Tree of Life, THAT IS, ZEIR ANPIN, THE SECRET OF AMIDAH PRAYER, and gathered his feet to that Tree of Death, that returned his pledge, GIVING HIM BACK HIS SOUL IN THE MORNING, as it says, "he gathered up his feet into the bed" (Bereshheet 49:33). Since he has already confessed his sins and prayed for forgiveness, now he must necessarily be gathered to that Tree of Death and fall ON HIS FACE, and say to Him, "To You, O Hashem, do I lift up my soul" (Tehilim 25:1). In the beginning WHEN I WENT TO SLEEP, I gave You MY SOUL in pledge. Now that I have tied the unification, fulfilled my deed and speech properly, and confessed my sins, certainly I entrust You with my soul - MEANING THAT HE ACCEPTS UPON HIMSELF TO SACRIFICE HIS LIFE (SOUL).

74. And a person should imagine himself as if he departed from this world, since he gave his soul to that place of death. That is the reason there is no Vav IN THE ALPHABETICAL ORDER OF THE PRAYER BEGINNING WITH THE VERSE, "TO YOU, O HASHEM, DO I LIFT UP MY SOUL." For Vav is the Tree of Life, MEANING ZEIR ANPIN, WHICH IS THE SECRET OF VAV OF YUD HEI VAV HEI. And the one, THAT HE ENTRUSTED WITH HIS SOUL, is the Tree of Death, MEANING MALCHUT. And that teaches us that the mystery of it is that there are sins that are not atoned for until a person departs from this world. That is what is written: "surely this iniquity shall not be forgiven you till you die" (Yeshayah 22:14). AND THEREFORE, this person most certainly gives himself to death and sacrifices his soul to this place, TO MALCHUT, not for a pledge as that at night, but rather as one departs the world, most certainly.

71. לְבַתֵּר בְּשַׁעֲתָא דְבִי עָאֵל לְבִי בְּנִישְׁתָּא, יְדָבִי גְרַמִּיה בְּקִדְמִיתָא, בְּקִרְבָּנִי, בְּמַלּוּלָא דְמוּמָא. לְבַתֵּר יִקְבֵּל עֲלֵיהּ הָאִי עוֹל מַלְכוּת, לְפָרְשָׁא עַל רִישֵׁיהּ בְּשִׁבְחֵי דְרוּד מַלְכָא. בְּגוּוּנָא דְעוּבְדָא דְפְרִישׁ עַל רִישֵׁיהּ פְּרִישׁוּ דְמִצְוָה. וּלְבַתֵּר צְלוּתָא דְמִיוּשָׁב, לְקַבֵּל תְּפִלָּה שְׁל יָד. לְבַתֵּר צְלוּתָא דְמַעוּמָד, דְהִיא לְקַבֵּל תְּפִלָּה דְרִישָׁא. וְדָא בְּגוּוּנָא דְדָא. עוּבְדָא בְּגוּוּנָא דְרַבּוּרָא. וְדָאִי בְּעוּבְדָא וּמַלּוּלָא תְלִינָא צְלוּתָא.

72. וְאִי פְגִים עוּבְדָא, מַלּוּלָא לָא אֲשַׁכַּח אֲתֵר דְשְׂרִיא בֵיהּ, וְלָאוּ אִיהוּ צְלוּתָא, וְאֲתַפְגִּים הֵהוּא בְּרִי נֶשׁ לְעֵילָא וְתַתָּא. דְבַעֲיָנָן לְאַחְזָא עוּבְדָא, וְלְמַלְלָא מַלּוּלָא עֲלֵיהּ, וְדָא הוּא צְלוּתָא שְׁלִים. וְוִי לִיהּ לְבַר נֶשׁ דְפְגִים צְלוּתִיהּ, פּוֹלְחָנָא דְמֵאֲרִיָּה. עֲלֵיהּ כְּתוּב, כִּי תְבוֹאוּ לִרְאוֹת פָּנֵי וְגו'. גַּם כִּי תִרְבוּ תְפִלָּה אִינְנִי שׁוֹמֵעַ, דְהָא בְּעוּבְדָא וּבְמַלּוּלָא תְלִינָא מְלֵתָא.

73. ת"ח, בֵּינָן דְבַר נֶשׁ עֲבִיד צְלוּתָא בְּגוּוּנָא דָא, בְּעוּבְדָא וּבְמַלּוּלָא, וְקִשִּׁיר קִשׁוּרָא דִּיחֻדָּא, אֲשַׁתְּכַח דְעַל יְדֵיהּ מִתְבָּרְכַן עֲלָאִין וְתַתָּאִין. כְּדִין בְּעִי לִיהּ לְבַר נֶשׁ לְאַחְזָא גְרַמִּיה, בְּתֵר דְסִיִּים צְלוּתָא דְעַמִּידָה, כְּאֵלוּ אֲתַפְטֵר מִן עֲלְמָא, דְהָא אֲתַפְרֵשׁ מִן אִילְנָא דְחַיִּי, וּכְנִישׁ רְגְלוּי לְגַבֵּי הֵהוּא אִילְנָא דְמוּתָא, דְאֶהְרֵר לִיהּ פְּקוּדוּנִיהּ. כְּדָא וַיֵּאֱסוֹף רְגְלוּי אֶל הַמָּטָה. דְהָא אוּדֵי חֲטָאוּי, וְצִלּוּ עֲלֵינְהוּ. הִשְׁתָּא בְּעִי לְאַתְכַּנְשָׁא לְגַבֵּי הֵהוּא אִילְנָא דְמוּתָא, וְלְמַנְפֵּל, וְלִימָא לְגַבִּיהּ אֵלֶיךָ יְיָ נַפְשִׁי אֲשָׂא. בְּקִדְמִיתָא, וְיִהְיֶבְנָא לְךָ בְּפִקּוּדוּנָא, הִשְׁתָּא דְקִשִּׁירָנָא יִיחֻדָּא, וְעֲבִידִנָא עוּבְדָא וּמַלּוּלָא כְּדָקָא יֵאוּת, וְאוּדִינָא עַל חֲטָאוּי, הָא נַפְשִׁי מְסִירָנָא לְךָ וְדָאִי.

74. וַיְחַזֵּי בְרִי נֶשׁ גְרַמִּיה כְּאֵילוּ פְטוּר מִן עֲלְמָא, דְנַפְשִׁיהּ מְסִיר לְהָאִי אֲתֵר דְמוּתָא, בְּגִין כִּךְ לָא אִית בֵּיהּ וָא"ו, דְוָא"ו אִילְנָא דְחַיִּי הוּא, וְהָאִי אִילְנָא דְמוּתָא הוּא. וְהָא קמ"ל, דְרִזָּא דְמַלְהָ, דְאִית חוּבִין דְלָא מִתְכַּפְּרָן, עַד דְאֲתַפְטֵר בְּרִי נֶשׁ מִעֲלְמָא, הַה"ד אִם יִכּוּפֵר הָעוֹן הַזֶּה לָכֶם עַד תָּמוּתוֹן, וְהָאִי יְהִיב גְרַמִּיה וְדָאִי לְמוּתָא, וּמְסִיר נַפְשִׁיהּ לְהָאִי אֲתֵר. לָאוּ בְּפִקּוּדוּנָא כְּמָה בְלִילִיא, אֶלָּא כְּמָאן דְאֲתַפְטֵר מִן עֲלְמָא וְדָאִי.

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75. And this correction must be with the meditation of the heart, and then the Holy One, blessed be He, has mercy on him and forgives his sins. Happy is the person who knows to entice and serve his Master willingly and with his heart's devotion. Woe unto him who comes to tempt his Creator with a distant heart, unwillingly. It says, "Nevertheless they did flatter Him with their mouths, and they lied to Him with their tongues. For their heart was not steadfast with Him" (Tehilim 78:36-37). He says, "to You, O Hashem, do I lift up my soul," yet all his talk is with a distant heart. And this causes him to depart from the world before his time, during a period when this tree is awakened in this world to exact punishment.

76. And therefore, a person must devote his soul and will to his Master, and not approach Him with a false intention, because, "he that tells lies shall not remain in My sight" (Tehilim 101:7). What is the meaning of "remain"? AND HE REPLIES: It is when one readies himself for that, FOR THE DEVOTION OF HIS SOUL, WHEN HE FALLS ON HIS FACE, and his heart is far from the Holy One, blessed be He. A voice calls out, "he...shall not remain in My sight." This person wants to make amends for himself, but "he shall not remain," I do not wish to have him corrected'. Most certainly, this is so if he comes to unify the Holy Name, but does not bring about unison properly.

77. Praiseworthy is the portion of the righteous in this world and the World to Come. About them it is written, "and they shall come, and see My Glory..." (Yeshayah 66:18), and: "surely the righteous shall give thanks to Your Name..." (Tehilim 140:14). Rabbi Elazar approached and kissed his hands. He told him: If I had come to this world only to listen to these words, it would have been enough. Rabbi Yehuda said: Happy is our lot and happy is the lot of Yisrael, who cling to the Holy One, blessed be He, as it says, "But you that did cleave..." (Devarim 4:4), and, "Your people also shall be all righteous" (Yeshayah 60:21). Blessed be Hashem for evermore. Amen, and Amen. May Hashem reign for evermore. Amen, and Amen.

75. וְתִקְוֵנָא דָּא בְּעֵי בְּכוּוּנָא דְּלִבָּא וּכְדִין קוּדְשָׁא בְּרִיךְ הוּא מְרַחֵם עָלוּי, וּמְכַפֵּר לִיָּה לְחֻבּוּבִיהָ. זָבָאָה הוּא בַר נֶשׁ דִּירְע לְמַפְתִּי לִיָּה, וּלְמַפְלַח לְמֵאֲרִיָּה, בְּרַעוּתָא וּבְכוּוּנָא דְּלִבָּא. וּוִי לִיָּה לְמֵאֵן דְּאֲתִי לְמַפְתִּי לְמֵאֲרִיָּה, בְּלִבָּא רַחִיקָא, וְלֹא בְּרַעוּתָא. כַּד"א וַיִּפְתְּוּהוּ בְּפִיָּהֶם וּבְלִשׁוֹנָם יִכְזְבוּ לוֹ וּלְבָם לֹא נִכּוֹן עָמוּ. הוּא אֹמֵר אֵלַיךְ יְיָ נִפְשִׁי אֲשָׂא, וְלֹא כֹל מְלוּי אֲלֵא בְּלִבָּא רַחִיקָא, הָא גְרַם עָלֶיהָ לְאַסְתִּלְקָא מֵעֲלָמָא, עַד לֹא מְטוֹן יוֹמוּי, בְּזַמְנָא דְּהָא אֵילְנָא אֲתַעַר בְּעֲלָמָא לְמַעַבְדַּר דִּינָא.

76. וְעַל דָּא בְּעֵי בַר נֶשׁ לְאַדְבְּקָא נִפְשִׁיהָ וּרְעוּתִיהָ בְּמֵאֲרִיָּה, וְלֹא יִיתִי לְגַבִּיָּה בְּרַעוּתָא כְּדִיבָא, בְּגִין דְּכִתְיִב דּוּבַר שְׁקָרִים לֹא יִכּוֹן לְנַגְדַּ עֵינֵי. מֵאִי לֹא יִכּוֹן. אֲלֵא בְּשַׁעְתָּא דְּהוּא אֲתַקִּין גְּרַמִּיהָ לְהֵאֵי, וּלְבִיָּה רַחִיקָא מְקוּדְשָׁא בְּרִיךְ הוּא, קְלָא נְפִיק וְאֹמֵר, לֹא יִכּוֹן לְנַגְדַּ עֵינֵי. הָאֵי בְּעֵי לְאַתְקֵנָא גְּרַמִּיהָ, לֹא יִכּוֹן, לֹא בְּעֵינָא דִּיתַתְקֵן. כ"ש אֵי אֲתִי לִיְחַדָּא שְׁמָא קְדִישָׁא, וְלֹא מִיְחַד לִיָּה כְּדָקָא יָאוּת.

77. זָבָאָה חוּלְקָהוֹן דְּצִדִּיקֵינָא בְּעֲלָמָא דִּין וּבְעֲלָמָא דְּאֲתִי, עָלְוִיהוּ כְּתִיב וּבֵאוּ וּרְאוּ אֶת כְּבוֹדִי וְגו' . וּכְתִיב, אַךְ צִדִּיקִים יוֹדוּ לְשִׁמְךָ וְגו' . אֲתָא ר' אֶלְעָזָר וּנְשִׁיק יָדָיו. אָמַר, אֲלֵמָלֵא לֹא אֲתִינָא לְעֲלָמָא אֲלֵא לְמִשְׁמַע מְלִין אֵלִין דִּינִי. אָמַר ר' יְהוּדָה, זָבָאָה חוּלְקָנָא, וּזָבָאָה חוּלְקָהוֹן דִּישְׂרָאֵל, דְּאֵינּוֹן מִתְדַבְּקִין בְּקוּדְשָׁא בְּרִיךְ הוּא, דְּכִתְיִב וְאַתֶּם הַדְּבָקִים וְגו' . וְעַמְךָ כֻּלָּם צִדִּיקִים וְגו' .